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

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THE IMPERIAL ADMINISTRATIVE SYSTEM IN THE NINTH CENTURY

A. Preliminary.

(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 ἀρχῶν 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 Notititia 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. 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 τακτικῶν, 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 περὶ τῶν βασιλικῶν ταξειδίων 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. 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. 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 the 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 Zachariah 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 Klētorologion 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.
(2) Text of Philotheos.

As the foundation of these investigations, a critical text of Philotheos is indispensable. The Klētorologion has come down to us as part of the second book (cc. 52–54) of the De Cerimoniiis 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.

The treatise known as De Cerimoniiis 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 Cerimoniiis. I have shown that it is an entirely distinct treatise. It concerns military expeditions conducted by the Emperor in person, and I have designated it as τὰ ρήματα τῶν βασιλικῶν ταξειδίων.

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. 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 τὸ χωσ Βηζ = p. 726, and ends at κατὰ τὸξων τιμάσθωσαν = p. 736. Uspenski collated the fragment with the Bonn text and published his collation in Vol. III of the Izviesitiia of the Russian Archaeological

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1 *English Historical Review*, April, 1907.
2 *English Historical Review*, July, 1907, p. 439.
3 Ιεροσολυμικὴ 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.
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 undetected 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 πίνακας 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 ἀρτικλίνης as well as ἀτρικλίνης, but the latter is the true form of the word, which is evidently derived from ἀτρικλίνης (but not ἀτροκλ.):
from a *triclinio* (cp. ἀσηκρήτις).1 κλητόριον was a technical word for an Imperial banquet,2 and the verb κλητορεῦω 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 ἐπιτομῇ γενόμενον ἐπὶ Μιχαὴλ τοῦ φιλοχρίστου δεσπότου καὶ Θεοδώρας τῆς ὀρθοδοξοτάτης καὶ ἄγιας αὐτοῦ 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 Ἀρχηγὸς of Cherson (στρατηγὸς τῶν κλιμάτων) is mentioned; the first Ἀρχηγὸς of Cherson 7 was appointed by Theophilus (c. A.D. 834). The Charsian province appears as a kleisura not a στρατηγίς;8 this agrees with the Arabic lists which describe the themes as they existed in the period A.D. 838–845.9

1 It occurs in Gen. 31:11 τοῦ τῆς ἐπιστοσιαν ἔχωντος τῶν εἰς τράπεζαν κεκλημένων ἐν ἀτρικλίνῃ φημίζοντι. The Latin version renders rightly a *triclinio*, and Sophocles gives the same explanation. The word does not appear in Ducange.

2 Suidas explains κλητόριον as ἡ βασιλική τράπεζα. Cp. Pseudo-Symeon 703, Leo VI crowned Anna, διὰ τὸ μὴ δύνασθαι ποιεῖν τὰ ἐκ τῶν κλητορίων μή σύνης Ἀὐγουστῆς.

3 Theoph. 3752 (Justinian II) πρὸς ἀριστοδετοὺς κλητορεῦων.

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 Excubiti 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 κλησισωρίφχος Χαρσιανοῦ.

9 Of Ibn Khurdâdhbih, Ibn al-Fakih, and Kudâma, 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 Stratēgos.\(^1\) Kolonea, a theme in A.D. 863, is omitted, as in the Arabic lists.\(^2\) The earliest mention hitherto known of the Stratēgos 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 klētorologion (or it would have been so named), but it must have served court ceremonial; perhaps it was a handbook of the master of ceremonies (\(δ\ τῆς καταστάσεως\)). Taktikà βιβλία are mentioned by the biographer of Theophilus (Cont. Th. 142), and evidently mean books which deal with court ceremonial. τάζεις 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 klētorologia. 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 stratēgos (113) and as archon (123). I infer that Chaldia had been an archontate till recently, when it had been made a stratēgis. 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.*, xxi. 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):—

\[
\begin{align*}
oi κλεισουράρχαι
oi κλεισουράρχαι Χαρσιανού
oi κλεισουράρχαι Σωκόπλεως
\end{align*}
\]

In the second and third cases oi ἐλ. must clearly be errors for \(ο\) κλεισουράρχης. But the first oi ἐλ. cannot be right. 'The kleisurarchs' would not be followed by a list of particular kleisurarchs. I have no doubt that we should read \(ο\) κλεισουράρχης (Καππαδοκίας).

3 An ἄρχων Χαλδίας is also mentioned (123).

4 Cp. e.g. 

<table>
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<th>510, 616</th>
<th>η τακτική μέθοδος 517, 1.</th>
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<td>Phil. (790)</td>
<td>εκ τοῦ διὰ τοῦ</td>
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<tr>
<td>τακτικοῦ παραγγέλματος.</td>
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governed by an archon (123). But a strategos 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.¹ 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 strategos 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 842–3.² (3) The same explanation must also apply to the duplication of ὁ πατρίκιος καὶ σακελλάριος (111 and 115).

The treatise of Philotheos is divided into four Sections, τόμου. 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 ἄξιώματα διὰ βραβείων (p. 708 B), without any indication that it is an insertion of their own. What led them to do this was, 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 Εἰσι δὲ πᾶσαι ὁμοῦ.

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

¹ If the seal found at Gortyn, with the legend Σ[τ]εφανον στρατ’ (published by Xanthudides, Byz. Zeitschrift, 18, 177, 1909), belonged to a strategos 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 strategos is not mentioned. This bears on the date of a ninth-century seal of Bryennios, strategos of Dalmatia: Βρυν(ίω) β(αυλικφ) σπαθ(αρίφ) καί[σ]τρο(ν) τ(ηγφ) Δαλματία(σ), Sig. 205. (There is another example in which Br. is protospatharios.) 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 στρατηγός 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.
THE IMPERIAL ADMINISTRATIVE SYSTEM

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 (εϊνεβίαί) 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' (τακτικόν) should be adopted as canonical, Philotheos adds an appendix on ecclesiastical precedence and reproduces a list of episcopal sees by Epiphanius 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 ἄρχαία συγγράμματα, αἱ τῶν ἄρχαίων ἔκθεσεις οἱ συγγραφαί. Some of these were doubtless Taktika or tables of rank, of which a specimen is extant in the τακτικόν of the reign of Michael III, described above; and others were κλητορολόγια which dealt especially with the arrangements at the Imperial table. The title states that the work is compiled from old κλητορολογία, 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 ἄρχαίων 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 sovran 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 ἀπαρασκάλευτα καὶ διαμένειν βέβαια καθὼς ἡ εὐσεβής καὶ ἑνθεος βασιλεία ἡμῶν ἐξεδέτο, ὥς καὶ εἰς ἀρχαίων τῶν χρόνων παρὰ τῶν πρὸ ἡμῶν εὐσεβῶς βασιλεοντὸν δικαίως ἐξεδέτη.

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 dignity is the ἐταρειάρχης. This raises a presumption that (2) was derived from a different document, and the words which conclude the first list καὶ αὕτα τὰ νῦν τυμηθείσαι ἄξια ἐπὶ Λέοντος δεσπότον 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.
Hence but Phil. but no is themes the Longobardia theme Thessalonica case Samos first however, have Strymon follows, variations have judYaw, /mayio-rpoj, Sections (b) cases immediately II in of omitted the the list. 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. The themes of Strymon and Samos do not appear in that document, 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 ὁ ἐκ προσώπου τῶν δεμάτων, 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 αἱ δὲ λοιπὶν πᾶσαι τῆς δευτέρας ὑπάρχουσι τάξεως οἱον ὁ μάγιστρος, ὁ μάγιστρος, and in Section III (ad init.) simply ὁ μάγιστρος. In both cases we might expect οἱ 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 ἑταριάρχης) 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 Stratēgos of Longobardia appears after the Stratēgos of Sicily in Section II. He is not mentioned in any of the lists in the Leipzig MS. On the other hand, the stratēgos 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'Italian 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 παρτίκιος the Jerusalem MS. has throughout simply ἀνθύπατος. (It also has in most cases σπαθάριοι instead of σπαθαρκαυδάτοι, 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 Chrysostrikinos 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 (συνήθεια) paid for dignities and offices, and the Imperial bounties (εἰσεβίαι, ἀποκόμβεια, 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 govern-
ment of the provinces, except so far as finance is concerned. The provincial judges are not mentioned. We hear nothing of οἱ ἀνθύπατοι καὶ ἐπαρχοὶ τῶν θεμάτων or οἱ πρατόρες τῶν θεμάτων who appear in the Takt. Usp. (118, 119). A large question of considerable

¹ In Phil. 788n, we meet the κατεπάνο 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. 713n, Takt. Usp. 113). Under Theophilus he had been a Katepano (De adm. imp. 178n), 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 in-
dependent 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

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 Asiae 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 ἁξίαι).

In the sixth century, apart from the exceptional titles of Caesar, nobilissimus, and curopalates, there were a number of dignities, unattached 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 stratēlasia (magisterium militum). The acting administrative officials were distinguished as in actu positi or ἐμπρακτοι 1 from the titular officials (ἀπρακτοὶ), who were of two kinds, (1) illustres vacantes, and (2) illustres honorarii. 2 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 stratēlasia were regularly conferred on others than officials. The

1 In later texts we generally find the forms ἐμπρατος and ἄπρατος, e.g. Cer. 239, καὶ στρατηγὸς ἐμπρατος καὶ τε ἄπρατος. Cp. περὶ ταξ. 50219 ἐν ταῖς ἐμπράτοις προελέυσεν. In Cer. 798 we find a curious third term μεσόπρατος. From this passage it would appear that ἐμπρατος was specially used of the Strategos, and μεσόπρατος πατρίκιος was applied to Patricians who held official posts in the capital (ὁ ἐμπρατικὸς διψικάλως).

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: silentarii, 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 spatharakandidatoi. To the hypatoi (consuls) was added a new and higher class of disypatoi (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 Hypatii were the two most eminent ranks, and the ἀποτάρχων (ex Praefectis) and στρατηγάται were still very high dignitaries. In the course of the next two centuries these orders were re-arranged and multiplied. The Patricians were divided into two ranks: the ordinary Patricians (περίβλεπτοι), who retained as their insigne (βραβεῖα) 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, λατός, and παγανός 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. στρατηγός, ἀσηκρητικός, &c., see Phil. 710, 737, 82, 7). λατός is applied to persons who have orders (dignitaries διὰ βραβείων), but are not ministers or officials; Phil. 729, οἱ λατοὶ ἀνθόπατοι, ib. 22 λατῶν πατρικίων (where there is question of an office being conferred on such), 730. παγανός1 seems to be a less technical term, and to

1 The nearest equivalent of παγανός is 'ordinary'. Cp. Cer. 548, ἵμεραν π. ordinary day (not a special feast), 234, κυριακὴν π. ordinary Sunday, 367 ἰππό-
be used in two senses, either as equivalent to λιτός, or to designate persons who were officials but had no rank διὰ βραβείων (these would naturally be functionaries in a very subordinate position). In the first meaning we find it in Phil. 730, ἐλ δὲ καὶ παγανὸι τύχοιν χωρίς ὀφφικίων πατρίκιων and 736, ὑπατοὶ παγανὸν τὴς συγκλήτου (opp. to ὑπ. βασιλικοῦ, who had posts in the σέκρετα); in the second, Phil 739, ἐλ δὲ παγανὸι πέλοιεν, ἐν μόνοις τοῖς ὀφφικίοις τιμᾶσθωσαν.

Philotheos enumerates, in ascending scale, eighteen grades of dignity conferred by insignia, and as the lowest (προβάθριμος) 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 (βραβείων)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 *(a) στρατηλάτης</td>
<td>diploma</td>
</tr>
<tr>
<td>*(b) ἀπὸ ἐπάρχων</td>
<td></td>
</tr>
<tr>
<td>*2 σιλευτάριος</td>
<td>diploma</td>
</tr>
<tr>
<td>*3 βεστῖτωρ</td>
<td>diploma</td>
</tr>
<tr>
<td>4 μανδάτωρ</td>
<td>diploma</td>
</tr>
<tr>
<td>5 κανδιδάτος</td>
<td>diploma</td>
</tr>
<tr>
<td>6 στράτωρ</td>
<td>diploma</td>
</tr>
<tr>
<td>*7 ὑπατος</td>
<td>diploma</td>
</tr>
<tr>
<td>8 σπαθάριος</td>
<td>diploma</td>
</tr>
<tr>
<td>9 σπαθαροκανδιδάτος</td>
<td>diploma</td>
</tr>
<tr>
<td>*10 διαύπατος</td>
<td>diploma</td>
</tr>
<tr>
<td>11 πρωτοσπαθάριος</td>
<td>diploma</td>
</tr>
<tr>
<td>12 πατρίκιος</td>
<td>diploma</td>
</tr>
<tr>
<td>13 (πατρίκιος καὶ) ἄνθυ-πατος</td>
<td>diploma</td>
</tr>
<tr>
<td>14 μάγιστρος</td>
<td>diploma</td>
</tr>
<tr>
<td>15 ζωστὴ πατρικία</td>
<td>diploma</td>
</tr>
<tr>
<td>16 κουρσαλάτης</td>
<td>diploma</td>
</tr>
<tr>
<td>17 νιβελήσιμος</td>
<td>diploma</td>
</tr>
<tr>
<td>18 Καΐσαρ</td>
<td>diploma</td>
</tr>
</tbody>
</table>

διόμων ordinary horse race, Phil. 769, π. προέλευσις ordinary ceremony (opp. to ἐμπράτος 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 παγανοῖ, 9G, 11.
Five (six) of these dignities (marked by asterisks) are designated by Philotheos as senatorial (707.11 εἰς συγκλητικούς, 712.14 τῇ συγκλήτῳ ἀρμόζονται), the rest as προελευσιμαῖοι 1 or βασιλικαὶ (707.12 εἰς προελευσιμαῖους, 712.17 ἐν τοῖς βασιλικοῖς κατατάσσονται κάθετων). Apparently there were two cursus dignitatum, one a senatorial (ἀπὸ ἐπάρχων, σιλ., βεστ., γίν., διοικ.), the other of a military character (μανδ., κανδ., στρατ., σπαθ., σπαθαρκανδ., πρωτοσπ.). While the higher orders from Patriarchal up to magistrates might be conferred on members of either class. Compare Cer. 242.23 where the case is contemplated of the elevation to patriarchal rank of a person who ὄν ἔστι συγκλητικὸς ἀλλ’ ἐστιν ἀπὸ σπαθίου.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.

ἀξία προελευσιμαίοι means dignities which gave a right to take part in the προελευσεῖς or Imperial processions (cf. Reiske 160). The holders of these titles formed in a general sense the Imperial retinue. Holders of the synklētic titles took part in some ceremonies, but not generally in the προελευσεῖς (πομπαί, πράκενσα). All the βασιλικοί resident in the capital formed in a wide sense the προελευσεῖς or cortège of the Emperor; so that σπαθάρμοι ἐξωτικοὶ (i.e. not resident in the capital) are designated in Takt. Usp. 123 as ἐξω τῆς προελευσεως.

All those who held ἀξία προελ., from the magistri down to the candidati, were grouped together for some ceremonial purposes as ἀρχοντες τοῦ Λαυσιακοῦ (a building in the Palace), a category which also included eunuchs who were praepositi or protospathars. See Phil. 787.3-7.

(1) ἀπὸ ἐπάρχων and σπατηλάται.

We know that the honorary ἐπαρχότητα existed before the sixth century from a law of Justinian, Nov. 90 (ed. Zach. i. 500), which refers to it as ancient. ἦσεν γὰρ ὡς τὸ ἀρχαῖον ἢν τῶν ἐπαρχότητος σχήμα ἤν ὄνομα ἐκαλοῦν, κοδικόλλησαν ἐκ τῆς βασιλείας ἐπὶ αὐτῆς παρεχομένων κτλ. Menander (fr. 46, p. 255) mentions that Tiberius II honoured the physician Zacharias τῇ λεγομένῃ ἀπὸ ἐπάρχων ἀξια. 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 προελευσιμαῖοι 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 σπατηλάται among the Senatorials.

2 Cp. 243.21.
prefect appears; cp. 343\text{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.\text{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\text{10}).

The association of the στρατηλασία with the ἀποσταρχότης is illustrated by the same Novel of Justinian (p. 501), καὶ γὰρ δὴ καὶ στρατηλασίας praefectorias εἶναι οἱ ἥμετροι λέγουσι νόμοι, and the στρατηλασία could be conferred without a post, οἱ δὲ ψυλὸι τῆς στρατηλασίας καδίκιλλοι μόνης παρέχουσιν ἄξιαν τύχης (sc. βουλευτικῆς) οὐκ ἑλευθερώντες. 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 καυδ(ιᾶτου) συνδρουγγαρίου to seventh or eighth century. I suspect it belongs to the eighth century, and illustrates the degradation of the dignity below that of καυδίατος.

Theopemptos, described as πρωτοστρατηλάτης (seventh century, Sig. 367), may have been the senior or doyen of the class of στρατηλάται (cp. πρωτοστρατηλάτου). 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 ἀπὸ ἐπάρχων (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 βραβεῖον. So too in the case of the hypatoi and patricians.

(2) σιλευτιάριοι.

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

\text{1} The seal of Eugenios ἀποστάρχων καὶ δρουγγαρίων is interesting. Schlumberger, Sig. 336, refers it to Eugenios mentioned by Theophanes L. m. 6053 (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—inlustrem praefecturium) is undecided.—Note that ἀπὸ ἐπάρχου is often treated as declinable: plur. ἀποστάρχοντες or written ἀπὸ ἐπάρχοντες.
their office, the golden band, is described by Peter Patr. (Cer. 389);  
four silentiaries 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 ἀδημοσιονάλιος 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 optatam  
quietem acceperint* (after their retirement from service) *et inter sena-  
tores 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-silentiaries naturally led to the creation of honorary silentiaries.  

There are several seals in which the silentiariate appears as an  
order. Panchenko viii. 240 (eighth or ninth century) *σιλα καὶ βασιλικὸς  
nοσάριος*, Sig. 603 Michael, Chartularios of the Vestiarion is ὑπατος  
and σιλεντιάριος, ib. 604 Σεργίῳ σιλεντιαρίῳ καὶ βασιλικῷ βεστίτωιρ, cp.  
the earlier seal 602 (3) σελεντιαριῳ καὶ βεστίτωρι.

(3) βεστήτορες.

The *vestitores*, or officers of the wardrobe, were, like the silentiaries,  
cubicularii, and the origin of the *βεστήτορες* 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\(_{20}\). For seals of officers who had  
the rank of *βεστήτωρ* see Sig. 180 (5), 194 (3). Cp. ib. 602 (3, 4),  
603 (6), 604 (15).\(^2\) Compare Bielinaev, i. 172 sq.

(4) μανδάτορες, (5) κανδιδάτοι.

See below under the office of the *πρωτοσπαθάριος τῶν βασιλικῶν*.

(6) στράτορες.

See below under the office of the Protostrator.

(7) ὑπατος.

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 ὑπατος (who *consulatus*  
\(^1\) In illustration of their duties cp. Peter (Cer. 426), Cer. 233, 247, 306.  
\(^2\) Schlumberger has confounded in the same category *vestitores*, *vestarchai*, &c.
insignibus decorantur, Justinian, Nov. 80, p. 464). The honorary consulate can be amply illustrated from seals (ὑπατος and ἀπὸ υπάτων), 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 (Mél. 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 ὑπατοι were a senatorial order; compare the formula in the ceremonies ἵστανται οἱ ὑπατοι κοσιστάρων (καὶ οἱ λοιποὶ συγκλητικοὶ), Cer. 192, 209, 232, &c. ὑπατικοί (consulares) means the same thing: οἱ συγκλητικοὶ ὑπατικοί 303, cp. 288, 289, 291, 241.

(8) σπαθάριοι.

See below under the office of the Πρωτοσπαθάριος τῶν βασιλικῶν.

(9) σπαθαροκαυδιδάτοι.

The earliest mention of a σπαθαροκαυδιδάτος 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 αὐγουσταλίων τοῦ σπαθαροκαυδιδάτου, 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), Κωσταντίνιψ [ὑπ]άτῳ καὶ σπαθαροκαυδιδάτῳ which he attributes to the seventh or eighth century. A text in Chron. Pasch. 696, sub A.D. 605 ἦλώνης καὶ Τύττας σπαθάριοι καὶ καυδιδατοῖ which is not among the spatharocandidati, 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 was never an acting consul. The honorary consulate was conferred by Anastasius on Chlodwig, Greg. Tur. ii. 38 ab Anast. imp. codeciillos 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) [βασι]λικῷ σπαθαροκαν-
diάτω καὶ λογοθέτη τοῦ ἐζως δρόμων, of Kosmas protonotary of Thessa-
onica (ib. 108),1 and of Clement, commerciarius of Hellas (ib. 167). These and the seal of Thomas (διατω βασ. σπ. καὶ τουρμάρχῃ, Panchenko, xiii. 106) are not later than ninth century. Spatha-
ocandidates 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) διούπατοι.

The senatorial order of διούπατοι 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) Ὁῳμᾶς διούπατῳ, and in the reign of Leo V we meet ῾ΟὮμᾶς πατρίκιοι ἀπὸ διούπατου γενόμενοι (Scr. Incert. 35812), who may be the same person. The διούπατοι 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: Θεὸδωτῷ διούπάτῳ πατρίκιοι β(ασιλικῷ) (πρωτο)σπ(αθαρίῳ) καὶ διοικ(ήτη) Σικελ(ίας).

(11) πρωτοσπαθάριοι.

The protospatharios was originally the chief of the taxis of Imperial spatharioi. Narses, the eunuch and cubicularius, held this post under Justinian (Theoph. 24331). 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. 9631), 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. 380ₚ), which appears to mean that he was the senior or doyen of the ἱερὰ τάξις τῶν ἐντίμων πατρικίων (Cer. 37ₘ). A seal of this patrician is published by Schlumberger (Sig. 249): Βαρασβα[κ]ουρίψ πατρικίψ καὶ κόμ[τ]ί τοῦ θεωφιλάκτου βασιλικοῦ ὀψικῶν. For the patricians as an order in the Senate cp. John of Epiphania, F. H. G. iv. 274 (οἱ π. τῆς συγκλήτου βουλῆς).

(13) ἄνθυπατοι.

This order seems to have been of comparatively late institution. Schlumberger (Sig. 438) has published some seals of ἄνθυπατοι (who are not patricians) mostly later than the ninth century. One (No. 6), with Κωνσταντῖνων ἄνθυπατοι, is of the sixth or seventh century, and probably belonged to a provincial governor with the proconsular title. We may suspect that No. 5 (Δαυίδα ἄνθυπατο) is also earlier than the Isaurian epoch. The first occasion on which we hear of a πατρίκιος καὶ ἄνθυπατος 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 ἄνθυπατοι, 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 ἄνθ. distinguished from simple πατρίκιοι (as we find in the work of Philotheos), but we find ὁ πατρίκιος καὶ ἄνθυπατος 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 ἄνθυπατος, and we may guess that the office was created for Alexius Musele. In that case the description of the ceremony for the creation of ἄνθυπατοι 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 ἄνθυπατος 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 ἄνθυπατος 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. Dulfaurier, 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 ἀνθύπατοι are usually designated as ἀνθύπατοι καὶ πατρίκιοι (regularly in Philotheos and constantly in the Ceremonies); cp. ἀνθυπατοπατρικίους, in ἑπὶ ταξ. 485. 

(14) μάγιστροι.
In a.d. 718–19 Nicetas Xylinites was the μάγιστρος of the deposed Emperor Artemios (Theoph. 400, ἀναγιστρον αὐτοῦ)\(^1\); in a.d. 741 the patrician Theophanes was μάγιστρος ἐκ προσώπου of Artavasdos (ib. 415). Under Constantine V and his successors (a.d. 767–89) a certain Peter is μάγιστρος (ib. 442\(2\); 456\(1\), 464\(2\)), and in a.d. 792 Michael Lachanodrakon (ib. 468). 
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 (219\(9\), 220\(4\)), but he is also designated as ὁ πρῶτος μ. (224\(5\), 13), while at certain stages of the solemnity of μάγιστροι appear as a velum (218\(1\), 221\(16\)). 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 πρῶτος 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 scribiorum 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 ceremonies for the creation of a μάγιστρος (i. 46) he is described as κεφαλὴ τῶν σεκρέτου (233\(1\),), which seems to mean that he was the highest in rank at an imperial audience (σεκρέτου = κουσιστώρων, 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 λογοθετής 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 232\(19\) with 235\(7\); in the second case the μαγ. must be already a patrician.
law and minister of Leo VI, was a μάγιστρος, and he (quite exception- 

ally) 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:—

Theoktistos was μ. under Nicephorus I and Michael I: Theodore 


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 πρωτοβαθρον (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 δ μάγιστρος for the 

security of the city: περὶ ταξ. 504.

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

In the Taktikon Uspenski μάγιστρος 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. τιμῆ, ib. 11119.

In the same reign (Leo) Theodatakes was made a μ.: Nicetas, Vit. 

Ignatii apud Mansi, xvi. 237.

In Cer. 63112, however, in a document of the same reign, we read 

ἀναμετέχει τῶν δύο μαγίστρων.

In several ceremonies, which probably date from the reign of 

Michael III, the μάγιστρος appear as an order like the patricians, and 

in Cer. i. 26 of the same period we meet the text εἰ μὲν κελεύει 

ὁ βασιλεὺς ποιήσαι μαγίστρους κτλ. (p. 143).

Under Basil I Manuel δ. 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 πατρίκιου πάντες (ib. 409).

In the same reign we hear of τοὺς δυσὶ τῆς πολιτείας μαγίστρους, 

Cont. Th. 3476 (οἱ λαμπτρότατοι μ. 34726).

During Basil’s campaign against Tephrike δ. μ. shared the responsi- 

bility for the government at Constantinople: περὶ ταξ. 5039, and here
it is said that, in the case of such imperial absences, it was the custom of old (τὸ παλαιόν) for the emperor παρείπρῳ τὴν ἑαυτοῦ ἄρχης ἐπικράτειαν καὶ τῷ μ. καὶ τῷ ἐπάρχῳ (of the city) τὴν τῆς πολιτείας καὶ τοῦ κοινοῦ [τῇ] διοίκησιν.

At the beginning of the reign of Leo VI Stephen (nephew-in-law of Theodora) was a μάγιστρος (Cont. Th. 354.19), and Stylianos was created μ. and Logothete of the Course: ib. 354.9.

In the same reign, while Stylianos was in power, Katakalon, who became Domestic of the Schools, was a μ.: Cont. Th. 359.23; and at the same period the μ. Leo Theodatakes was still alive: ib. 361.11.

In the Vita Euthymii (38) Stylianos is designated as πρωτομάγιστρος.

A number of the Novellae of Leo VI (1, 18, &c.) are addressed Στυλιανῷ τῷ περιφανεστάτῳ (or ὑπερφανεστάτῳ) μαγιστρῷ τῶν θείων ὀφφικίων.

A seal of Stylianos has been preserved (Sig. 533): Στυλιαν(ῶ) μαγ(ίστρο)φ. ἀν(θυσατή)τος πατρ(ικίω) β(ασιλικῶ) (πρωτο)σπ(αθαρίῳ) καὶ λογ(οθέτης) τοῦ δρόμου. Clearly he was not yet Basileopator, so the date of the seal can be fixed to Λ. Α. 886–8.

From this evidence we may infer that at some time in the eighth century the title μάγιστρος 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 μ. μάγιστρος; he was the κεφαλή 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 πρωτομάγιστρος is also mentioned in Philotheos, 781.11.

The second μάγιστρος shares in the ceremonial duties of the first (Cont. Th. 347.6, 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 ἐκ δεξιῶν μ. καὶ ὁ ἐξ 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.
Th. 380, 385, 388, 390). 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 \( \tau \nu \xi \epsilon i \tau \omega n \tau e m \mu a g i o t r o w k a l \ \delta \nu t h u p a t o w \ \eta g o u n \ \tau \omega n \ \phi o r o u t o w \ \tau o u s \ \delta o d e k a \ \chi r u s i o u f a n t o u s \ \lambda o r o u s \). 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 \( \delta \mu a g i o t r o s, \ \delta \mu a g i o t r o s \) in the text of Philotheos, 727\(_2\), 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, \( \pi a t r \xi k i o n k a l \ \mu a g i o t r o u \), he ascribes to sixth–seventh century (Sig. 563); the other of John, \( \pi a t r i k i o k a l \ \mu a g i o s t r o f \), 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 \( \delta i a \ \beta r a b e i o u \), for life. He was called simply \( \delta \mu a g i o t r o s \) (as the \( \tau o w \ \theta e i o w \ \delta f f . \) is usually termed by Theophanes). Perhaps at the same time, or perhaps soon afterwards, a second \( \mu a g i o t r o s \) was instituted, and the first was distinguished from him as \( \delta \ \pi r o s o m a g i o t r o s \). 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 \( \pi e r i \ \tau a \xi \). the emperor is accompanied by \( \mu a g i o t r o n, 485, \) This second μ. would be on such occasions μ. \( e k \ \pi r o s o \pi o u \)—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 ὀφφηκίων. 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) ζωστῆ πατρικία.

We have no material for determining the date of the origin of this title. The earliest ζωστῆ πατρικία, of whom we hear on good authority, is Theoktiste, the mother of the Empress Theodora (Cont. Th. 901). Antonina, according to the author of the Πάτρια (ed. Preger, p. 254), was ζωστή of Theodora (sixth century); but there does not seem to be any contemporary confirmation of this statement. The ζωστῆ 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) κουρουπαλάτης.

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 κουρουπαλατῶν. It

1 Four magistri are mentioned under Constantine VII in Cont. Th. 443. Some of them were strategoi.

2 ζωστή must mean cingulo donata (Combeis, and Reiske, ii. 166), not ornavtrix as Ducange thought. One seal of a ζωστή (Maria Melissene), of the Commenian epoch, is published by Schlumberger, Sig. 607; she is simply ζ., not ζ. π.

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. 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 (7.3) describes the post as τὴν μετὰ βασιλέα πρωτῆν ἄρχην (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>Maurice</td>
<td>Peter (brother): Chron. Pasch. 694.</td>
</tr>
<tr>
<td>Phocas</td>
<td>Domentziolos (nephew): Theoph. 292.</td>
</tr>
<tr>
<td>Heraclius</td>
<td>Theodore (brother): Niceph. 7.3.</td>
</tr>
<tr>
<td>Nicephorus I</td>
<td>Michael (son-in-law): Theoph. 492.</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

May the idea of this dignity have been derived from Persia? Cp. Theoph. Sim. 3. 18. 12.

A seal of Artavasdos is extant, Sig. 249 'Αρατανάσδη πατρ[ικίῳ] κουρ[οπαλάτη] και κόμ[πτι] τοῦ λεοφ[υλάκτου] Β[ασιλικοῦ ὕψικου].
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 μικρός). 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 εν τῷ ἵδῳ 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 (Philostorgius 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 χρυσή and δ στέφανος. In Cer. 229 we read that his χλαμύς is not purple like that of the Caesar but κόκκινος, and στέφανον οὐ περισσεῖται. Philotheos says that the insignia are χιτῶν ἕξ ἀλουφρίτους χρυσόθετος καὶ χλαμύς καὶ λέων. 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 Placidia, C. I. L. 15, 7153.
or χλαμύς with the tunic which was χρυσόθερος, 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. 8 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. 43.

C. Offices (αἱ διὰ λόγου ἄξιαι).

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

The use of the term δοφικιδαλιοι, 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 στρατηγοὶ. This can be proved from the following passages.

1 Speaking of the posts in the staffs and bureaux of the high officials, Philotheos (716, 2) says that these dignities καὶ αἳτὰ δοφικια δομοίζονται.
(1) The author expressly states that the Domestici (notwithstanding their military character) were counted as ὀφυκιάλιοι (715_13). (2) In 742_18, 742_23 the στρατ. and ὀφφ. are distinguished: 6 στρατ., 2 ὀφφ. Cp. also 767_9. (3) Equally clearly they are contrasted in 766_17 and 767_1-3. (4) So too in 710_10. In 784_15 and 767_9 σεκρητικοὶ ὀφυκιάλιοι are mentioned, meaning all those comprised in class IV.

While ὀφυκίων 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 τάξις is employed for the staffs of the Stratêgoi, Domestici, Kritai, &c., and σέκρητον for the officials of class IV. For this distinction cp. Cer. 6_89 πάσαις ταῖς τάξεσι καὶ πάσι τοῖς σεκρέτοις.

On σέκρητον see below in section IV on σεκρητικοὶ, p. 83.

The high officials themselves are thus divided into seven classes, but their subordinates are grouped in three classes (716_9): A. ταγματικοὶ, B. θεματικοὶ, C. συγκλητικοὶ. Obviously A comprises the subordinate ὀφυκία of the Domestici (class II), and B those of the στρατηγοὶ (class I); it follows that the subordinate officials of classes III–VII were all designated as συγκλητικοὶ.

The use of συγκλητικοὶ, which constantly occurs in Philotheos and the Ceremonies of Constantine, is confusing, and demands some observations. We must first of all distinguish the Synklêtos in the narrow sense of the Council of high officials who assisted the Emperor in business of state from the whole body of συγκλητικοὶ, 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, στρατηγοὶ are loosely included under ὀφφ.

2 But σέκρητον was doubtless also commonly used of the bureaux of subordinate officials belonging to the other classes.

3 A. Vogt, in his Basil_1er, p. 75, gives προελευσις as the term for suite or bureau. Its ordinary meaning is ceremonial procession (cp. προέρχεσθαι), and it is used for the suite of a stratégos (comitatus, cp. the προελευσματος of κραταί in Const. Porph. Nov. 9, p. 268), but not for a bureau. The passage in Phil. 716_7 is difficult: εἰδὴ ἐξωμάτων διάφορα, κατὰ ἀναλογίαν καὶ τάξιν καὶ τῆς ἐκάστου προελευ- σεως (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 σέκρητα), προελευσις especially of the military staffs. See above, p. 23.

4 It seems probable that in such passages as Cer. 87_5 οἱ πατρίκιοι καὶ στρατηγοὶ ἔκεισε 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 Reiche, 27 sqq. (1881).
opposed to βασιλικοί, yet in its application to the officials of classes III–VII (see above), it embraces many officials who were distinctly βασιλικοί. The fact is that persons holding ἄξιαν διὰ βραβεύων βασιλικοὶ might be συγκλητικοὶ, if they held offices under classes III–VII, and we are thus able to explain the passage in Cer. 61.22 διουπάτους, σπαθαρίους συγκλητικοὺς, καὶ ὑπάτους, where I remove the comma which appears in the Bonn edition after σπαθαρίους; only those spathars, who are also συγκλητικοὶ by virtue of an δφήκων, are designated. The eunuch officials are not described as Synklētikē, but some of them certainly were. 

It appears that in its widest sense συγκλητικοὶ included (1) high dignitaries, magistri and patricians, whether they held office or not; (2) all the high officials who obtained their office διὰ λόγου (except perhaps some of the eunuchs), and including Ἑφαστοριακαὶ and Domestics; (3) the officials subordinate to the ministers of classes III–VII; (4) the Synklētikē dignitaries διὰ βραβεύων, namely ὑπάτοι, διουπάτοι, κ.ἄ.; 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 Philotheos, οἱ ὑπὸ καρμόγαιον (those who wear the kampagon, some kind of footgear, cp. Ducange s. v.). Compare:—

(1) 742.18 τὴν ὑπὸ καρμόγαιον συγκλητών πάσαν, οἵον ἀνηκρήτας κτλ. (various members of the Sekretic officia) οἵον ἀπὸ τὰ σπαθαροκανδῖδατάς καὶ καταστάσεως, ὑπάτως, διουπάτως, and some of the tagnomatic officials.

(2) 752.1 τοὺς ὑπὸ κ. συγκλητικοὺς ἀπαντας, οἵον ἀνηκρήτας κτλ. (various officials under classes III–VII, and also some of the tagnomatic officials).

(3) 757.19 φίλους τοὺς ὑπὸ κ. ἀπαντας, ἀρχοντας τῆς συγκλήτου, ἀπὸ τὸ μαγίστρων, ἀνθυπάτων, πατρικίων, ὑφικιαλίων, βασιλικών πρωτοσπαθαρίων, ἀνηκρητῶν κτλ. (including some tagnomatic officials).

(4) 759.9 φίλους ἐκ τῶν συγκλητικῶν, τοὺς ὑπὸ κ. πάντας, οἵον μαγίστρους, ἀνθυπάτους, πραισσούσιος, πατρικίους, ὑφικιαλίους, βασ. πρωτοσπαθαρίων, συγκλητικοῖς, τῶν πρωτοσασήκρητης κτλ. (including tagnmetics).

(5) 769.19 — ἀπὸ τῆς τάξεως τῶν μαγίστρων, πατρικίων καὶ λοιπῶν σῶν

1 Cp. Cer. 516.1; 323–4.1.
2 The Praepositus, e. g. was a member of the Senate. Cp. Mansi, xvi. 392 (A. D. 869) ὁ μεγαλουργεπέστατος πραπόσινως ὑπὸ ἑκ προσώπων τῆς ἐκάσ της συγκλήτου, 1b. 329 Gregory, a Spatharocubicularius, is described as ἀπὸ τῶν τῆς συγκλήτου.
3 Also praepositi, cp. Phil. 741,7.
4 Cp. 1b. the στρατ. belongs to the βασιλική συγκλήτου.
5 For the καµπ. as ceremonial footgear cp. John Mal. 322.11 (A. D. 330).
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 ἐπὶ καμπάγνων συγκλήτων. 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 ἐπὶ καμπάγνων. What dignitaries and officials did not belong to οἱ ἐπὶ καμπάγνων? First of all, probably the eunuchs, except patricians and praepositi (cp. 4 and 9). Secondly, the Stratègoi and their staffs, who are never mentioned in these passages. Thirdly, protospatharioi, &c., who were not Synkletic by virtue of office. Fourthly, some lower subordinates (cp. 7), such as δρομεῖς (Phil. 75219). It is remarkable that tagmatic officers, subordinates of the Domestics, are enumerated among οἱ ἐπὶ κ. συγκλήτικοι (cp. 1–4). Is this loose language?

I. στρατηγοὶ.

(1) to (26). Stratègoi.

This class includes, along with twenty-five stratègoi of themes (including the Count of Opsikion), the official known as δ 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 stratègos.

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. 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 Stratēgoi 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. The number of twenty-five stratēgiai 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 stratēgia of Mesopotamia, and the Kleisurarchies of Sebastia, Lykandos, Seleukeia, and Leontopolis had been raised to the rank of themes.

The Stratēgos of the Anatolic theme holds the highest rank among the stratēgoi, 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 Stratēgos 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

1 Cp. Gelzer, 34-5.
2 The salaries of the Eastern Stratēgoi were graded as follows: class 1, Anatolic, Armeniac, Thraesian, 40 litrai (about £1752); class 2, Opsikian, Bukellarian, Macedonian, 30 l. (about £1314); class 3, Cappadociac, Charsian, Paphlagonian, Thracian, Kolonean, 20 l. (about £976), 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 £438); and, class 5, the Kleisurarchies (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 το α'θυμα in Gen. 517.
only a protospatharios, he was first in that order, unless the Prae-
positus 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 Stratēgos 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 ἑταιρείας, (10) protocancellarius,
(11) protomandator (and in the case of the maritime themes, (12) pro-
tocarabi, (13) centarchi).

(1, 2) The turmarchs commanded the τοῦρμα, or divisions of the
military θέµα 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 μοῖραι or δρονγγοι,
and these regiments were commanded by μοιράρχαι or δρονγγάραι.
The turm or brigade consisted of three such μοῖραι, ib. 9. The turm
was also called μέρος, and the τοῦρμαρχης 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. 663, and 666. The text of the former passage requires correction.
It stands ὁ τοῦρμαρχης τῶν Θεοδοσιακῶν, οἱ τοῦρμαρχαι τῶν βικτόρων, οἱ τοῦρμαρχαι
tῆς παραλίων. Read ὁ τοῦρμαρχης for the plural in both cases (cp. 663, ὁ 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.  

Now we know from another Arabic writer, Kudâma (who copied Ibn Khurdâdhbih, 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 τουρμαρχῆς (Tact. iv. 8, 9). In Philotheos they are distinguished, and other texts prove that μεράρχαι is not a gloss on τουρμαρχαί. In the official description of the troops sent to Italy in A.D. 935 by Romanus I, δέ μεράρχης of the theme of Charpezikion, and δέ μεράρχης of the Thracesian, are mentioned as well as the turmarchs. Moreover, we find δέ μεράρχης in the treatise περὶ ταξιεδύων. These passages entitle us to correct the text of Philotheos, and read μεράρχης for μεράρχαι.

These divisions of the army τούρματα, μοίραι, βάνδων 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 ἄρχοντες (also called κομίτες). 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 δρογγάριος τῶν βάνδων to δρογγάριοι τ. β. The drungarios, as we have seen, was the commander of a μοίρα, and there were probably three μοίραι in each turm. With δρογγάριος, τῶν βάνδων has a collective sense—the (ten) banda which compose his μοίρα; with κόμητες (διμοίως = τῶν βάνδων) it is distributive, each comes commands a βάνδων. For the drungarioi compare Cer. 666,19 (οἱ δρ. καὶ κόμητες), 667,103, 662,15, 21. They are also called

1 From the Armeniac, if Gelzer is right in his probable correction of Kudâma (p. 98).

2 The MS. of Cer. varies between μεράρχης and the right form μεράρχης (663). Compare the seal published by Schlumberger (Sig. 201) σφραγίς μεράρχη(ου) τῆς Κρατοσ(αν) Κομιτατισηνού. 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. 863 (672).

3 Cor. 662, 663, and 663 (πτῶ τῶν βάνδων τῶν μεράρχων, which is obscure).—In the theme of Charpezikion we find great and minor turmarchs distinguished, 662, 201, 667, 93, 669, 8.

4 Cer. 482, 19.

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

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

(5) The δομεστικός is mentioned as a member of the general’s staff in Leo, Tact. iv. 30. Compare Cer. 482, 662, and 663 (ὁ δομεστικὸς 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 σπαθαρίων must be distinguished from the κένταρχοι mentioned in Leo, Tact. iv. 11, who commanded each 100

1 κόρτη was the tent, especially of the emperor, but also of the stratēgos. See Ducange, s. v. Cp. Cont. Th. 236; George Mon. (Bonn) 380 = Pseudo-Simeon, 678.

2 The legend is θεσπούει βοηθεῖ τῶ σῶ δοῦλῳ Ὀσοφιλάκτῳ Βασίλειος Κανδρίδατῳ καὶ κόμη(τι) τῆς κόρτης Χαλδίας. 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 stratēgia before the middle of the ninth century. Gelzer thought that it was a κλειστοῦρα till the reign of Leo VI. But the Taktikon Uspenski mentions ὁ παριάσως καὶ στρατηγὸς Χαλδίας (p. 113) and also ὁ δοῦξ Χαλδίας (p. 119). We may infer that it had been at first a Ducatus and had been recently made a στρατηγία; ὁ δοῦξ Χ. was taken over from an older list.

3 In Alexius Comnenus, Nov. 30, p. 374 (foot of page) κομήτων... δομεστικῶν τῶν θεμάτων, we should, I conjecture, read κομήτων τῆς κόρτης.
men, and were subject to the comes.¹ This distinction seems to correspond to the distinction in Phil. 738,18, 29 between the κένταρχοι τῶν στρατηγῶν τῶν θεματικῶν and the κένταρχοι τῶν βαδίων. Are we to identify the κένταρχος τῶν σπ. with the πρωτοκένταρχος who is recorded on seals (Schlumberger, Sig. 166 Σησηννῆς πρωτώκ(ευ)τάρ(χω) 'Ελ(λα)δ(ος) 357 Στρατηγ(ω) ἀκενταρχ(ω))? But there were more than one πρωτοκένταρχος in a theme. Six are mentioned in the staff of the general of the Thrakesians (Cer. 663,10).² It seems possible that κένταρχος in the text of Phil. is an error for κένταρχοι. The spathariori whom the centarch commanded were probably a guard attached to the immediate service of the general.³

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

(4) The χαρτουλάριοι 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 his 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) καταγραφήν τε καὶ ἀναζήτησιν (he kept the military rolls), and it is said that while he and the honorary and the praetor were in some respects (ἐν τισι) subject to the stratēgos, they were also directly responsible to the central government: τῶν λόγων τῶν ἄδικων αὐτῶν διοικήσεων πρὸς τὴν βασιλείαν ἡμῶν ἀφαράν ὡστε δι' αὐτῶν μανθάνει τάς τε 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 ὅδημων 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. 735,16) or a strator (736,20). Nicephorus, chartarius of Sicily (eighth–ninth century),

¹ It is to be noted that Ibn Khurdadbeh speaks of Kontarhin who command each forty men and are identified by De Goeje with kontarchs (hekatonarchars), but by Gelzer (115) are explained as (pente)kontarchs, on the basis of a passage in the Acta S. Demetrii, 181 C. Leo does not mention pentekontarchs.
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. 388,22) we meet a δομέστικος τῶν στρατόρων of the strat. of the Anatolic theme.
⁴ Cρ. 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).¹

(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,² 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.³ 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 protocancellarii of the theme is mentioned in Cer. 659,⁴

(11) Mandatores, with a πρωτομανδάτωρ at their head, occur not only in the officia of the Stratēgoi, but also in those of the Domestics, of some of the Logothetes, and others. They were properly adjutants, or bearers of commands (μανδατοφόροι). The mandatores of the Stratēgos are defined in Leo, Tact. iv. 16, as οἱ τὰ μανδάτα ἀπὸ τῶν ἀρχόντων πρὸς τοὺς στρατιώτας δὲ ἔσεσθαι διακομίζοντες (cp. ib. 49).⁵ 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).

¹ See Agathias, i. 19, p. 55. On the cancellarii see esp. Krüger, Kritik des Justinianischen Codex, 163 sqq. (1867).
² See Mommsen, 478 sqq.
The functions of the ἐκ 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 ἐκ προσώπου means ἐκ προσώπου τῶν βασιλείως 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 ἐκ 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 ανθ(υπατω) πατρ(ικω) καὶ ἐκ 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 ὀ ἐκ προσώπου τῶν θεμάτων (a protospatharios).

(2) Phil. 714, ἓ τοῦ ἐκ π. τῶν θ.
(3) ib. 729, ὀ ἀνθ. πατρ. καὶ ἐκ π. τῶν θ.

Plural:

(4) Phil. 715, οἱ ἐκ προσώπου τῶν θεμάτων (cod. σγολών).
(5) ib. 732, οἱ πρωτοσπαθάριοι ἐκ προσώπου τῶν θεμάτων κατὰ τὸ ἦδου ἐκαστοῦ 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 ἐκ προσώπου had no permanent ὀφφίκιοι, he would use the existing ὀφφίκια in the theme to which he was sent; and

1 337 ‘puto eum fuisset qui legiones integras repraesentaret, eorum loco et nomine ad imperatorem peroraret’, &c. He is followed by Schlumberger.
2 197-8.
3 See Bibliography. Uspenski, Tabel, 135 quotes from Kekaumenos, Strategikon, 40 (ed. Jernstedt) ἐγχειρίσεις καὶ ἐκπροσωπικὴς ἡ τῆς ἁρχοντίας ἡ τὸ βασιλείου τῆς πολιτείας ἡμῶν, where ἐκπροσωπικὴ (ἀρχὴ) is probably the office of a locum tenens for a stratēgos. But Uspenski throws no light on the subject.
4 τοῦ γάρ πρωτοσπαθάριον Εὐσταθίου καὶ ἀσηκρήτες ἐν τῷ τῶν Κύμβρων θέματι ἐκ προσώπου ἀποσταλέντος.
therefore these officers are passed over by Philotheos in his list of the ὀφθίκαι.

Philotheos mentions (788w) the fees paid by the ἐκ πρ. to the atriklinai, and here he uses the phrase ἐκ προσώπων στρατηγοῦ, which illustrates the construction of the genitive τῶν θεμάτων, in the title ἐκ πρ. τῶν θ., as dependent not on ἐκ πρ. but on στρατηγών 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: Μιχαηλ ἐκ προσώπων των ὀπτε(ματων). An earlier seal of the eighth or ninth century (ib. 577, No. 6) records a πρωτοσπαθάριος καλ ἐκ προσώπων. The ἐκ προσώπου τῶν δρόμου (Sig. 123) must be kept apart from the τῶν θεμάτων. An earlier seal of Theodotos, ἐκ προσώπου Μεθώνης, will be found in Mel. 204.

II. ὁμεστικοὶ.

The Domestici fall into two groups, the four Domestici of the Tagmata, 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.

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. 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 stratégoi, 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 (4372, A.D. 764), and he opposes them to the themes (τὰ ἐξο θέματα 44229, cp. τὰ ἐσο τάγματα 44927). In the ninth century there were four Tagmata proper, namely (1) the Scholarii, (2) the Excubitores or

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1 Cp. also 577, No. 4.
2 οἱ μεγάλοι δομέστικοι τῶν τ. in Cer. 23710, 29914 seem to mean these four, cp. 29117.
3 The subject has been treated by Uspenski, 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.
4 Cp. e. g. Nov. Nicephori Phocae xviii, p. 290 ταγματικοὶ καὶ θεματικοὶ.
5 Also 46129, 4687, 47144, &c. It may be noted that τάγματα is used of the Scholarians by Agathias, 5, 15 (31013). Cp. Menander, fr. 11 τῶν κατά τὴν ἀνὴρ ταγμάτων commanded by the Mag. Off. In the sixth century τάγμα was used for βάλθιον, see above, p. 42.
Excubiti, (3) the Arithmos, (4) the Hikanatoi. The evidence 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. They consisted of cavalry. But tagmata was also used in a looser sense to include two other bodies, the Numeri and the Imperial fleet. The Numeri were infantry and did not leave Constantinople, and this applies also to the troops who were under the command of the Count of the Walls.

The term $\sigma\chi\omega\lambda\rho\alpha\iota\omega$, though strictly used of the troops of one tagma, the $\Sigma\chi\omega\lambda\alpha\zeta$, was also used for the rank and file of all four Tagmata.

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.

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1 Phil. 758, λοιπῶν ἀρχώντων τῶν δ’ ταγμάτων, 763, οἱ δ’ δομοστικοὶ τῶν δ’ ταγμάτων. Cer. 598, (ii. 16) οἱ τῶν δ’ τ. ἀρχόντες, καὶ ὁ μὲν δομοστίκος τῶν σχολῶν καὶ ὁ ἐκοινότος καὶ ὁ ἰκανότος εἰσέρχονται... χαριτίζοντων τῶν δρυγαχμών τῆς Βύζαμ. Cp. 605, εἰς τοῖς ἐπάνω, περὶ ταξ. 484, τὰ τάγματα... αἱ σχολαὶ... τὰ ἐξουσία... ὁ ἰρθοῦ... ὁ ἰκανός (όμοιος οἱ ἰκανοί). Cer. 666, 17, &c. Cont. Th. 181, (A. d. 863) μετὰ τῶν βασιλικῶν τεσσάρων ταγμάτων. The earliest enumeration is in Kudáma (depending on Al Garmi and relating to A.D. 838-45), De Goeye, 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 trungar’ (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) $\phiι\delta\sigma\nu\rho\tau\alpha\iota\gamma\iota\nu = \phiι\delta\sigma\nu\rho\tau\alpha\iota$; De Goeye indiscreetly suggested $\sigma\kappa\omega\tau\alpha\rho\lambda\iota\sigma\iota\alpha\iota$: it is very unlikely that the Hikanatoi are designated under the name $\phiι\delta\sigma\nu\rho\tau\alpha\iota$, but emendation is out of place. See below, p. 64.

2 We cannot press Theoph. 461, τῶν σχολαρίων τέ καὶ ἐκακουστόρων 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 Kudáma says they were each 4,000 strong; but Ibn Khurdâddîbah (81) seems to suggest that they were 6,000.

4 Cer. 604, οἱ τῶν ταγμάτων ἀρχόντες, τῶν σχολῶν, τοῦ ἀρματοῦ, τῶν νομερῶν ἐν μιᾶ τάξει οἱ δὲ τῶν ἐξουσιωτῶν, ὁ ἰκανός καὶ ὁ τοῦ βασιλικοῦ πλοίου ἐν ἄτερα τάξει.

5 Kudáma, ib.

6 Cp. Cer. 524, 525.

7 The text (which can be dated A.D. 949) in Cer. ii. 45, 666, proves this quite clearly. The ἀρχόντες τῶν δ’ τ. are opposed to the σχολάριοι τῶν δ’ τ., and the ἀρχόντες and σχολάρια of the Excubiti and Hikanatoi are mentioned. So too Cer. 619, οἱ 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 topotérëtes 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 subaltern 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 καθεξομένων κτλ., where σχολαρίων should be corrected to σχολῶν. Again in the περὶ ταξείδων of Constantine Porph. an account of a ceremony in the reign of Justinian is preserved, and αἱ ἐπτά σχολαὶ are mentioned (497a1). 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. 104a1.
3 Not. Dig. Or. xi. 4-10.
4 Ib. Scola gentilium seniorum, and sc. gent. juniorum. Amm. Marc. 14. 7, 9; 20. 2, 5; 27. 10, 12, &c.
6 (Ib. 17 and) Agath. 5. 15, p. 310.
7 Proc. ib. 15.
8 Ib. 19 (ὑπεράρχοντα). C. I. 4. 65. 35 (α. η. 530) in undecim devotissimis scholis.
tenth century there were fifteen counts, and the count was the commander of the schola\(^1\) (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 (δομεστικον τοθ μαγιστρου).\(^3\) 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 δομεστικος.\(^4\)

When we meet δομεστικος without any qualification, it means the

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\(^1\) For a place in the Palace called πρωτη σχολη 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 κωμη over the scholae. He records a mutiny of the scholae in A. D. 562 (p. 287): ἐπανεστησαν αι σχολαι τω κωμη αυτων—και ἐπιλθουν αυτου. We should expect τως κωμης and αυτως. It is not a case for emendation; the chronographer misunderstood his source.

\(^3\) The Parisinus has μεγιστου.

\(^4\) 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 δομεστικον η συνθεδα τοιτων φισων (Migne, P. G. 151, 638). I notice this passage only because Uspenski strangely cites it as if it were important, B. Z. 3. 196.
δ. τῶν σχολῶν (as in Theoph. 45610). 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 stratēgos of the Anatolies, 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 Chrysocheir συνήθως (Const. Th. 2722). 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 ἀνατολῆς, 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 λογοθέτης τῶν ἀγελάων.

(1) The first official in the bureaux of all the Domestics is the τοποτηρητής, which represents the Latin vicarius. We find the name used officially in this sense in the sixth century in laws of Justinian5: Nov. 152, § 19 (p. 284) τοποτηρητὴν τῶν ἐνδοξοστῶν ἐπάρχων ἣ στρατηγίδος ἄρχης, 16, § 4 ἐκπέμπειν ἐν ταῖς πόλεσι τῆς ἔπαρχίας ἣς ἄρχει τοῦς καλουμένους τοποτηρητάς. 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. 41910), 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 stratēgos of the Thrakesian 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 Styppioties is another instance of a Dom. Schol. appointed Commander-in-Chief under Basil: George Mon. 847, Cont. Th. 286.

4 Cont. Th. 415, 47915; Leo Diac. 711, 408, 1612. Cp. Cer. 61016, 61316.

5 See also Nov. 16. 4, p. 99; Nov. 21. 10, p. 144—of sending τοποτηρ. to provincial cities. Cp. also B. G. U. ii. no. 669 μεγαλοπρεπεστάτῳ καὶ περιθλέπτῳ Φλανίῳ Μαρκέλλῳ καὶ κεκελαρίῳ καὶ τοποτηρ(η)τῇ.

m 4—2
It is often used of ecclesiastical deputies.

The topotērηταί of the Domestics must not be confused with the provincial topotηρηταλ, whom we find in charge of districts and forts. The topotērēsia or geographical bandon was a subdivision of the turna: see Const. Porph., Them. i. 16; De adm. imp. 50. Some seals of such officers have been preserved (Sig. 370, −1). Schlumberger cites one seal which might be that of a topotērētēs of one of the Domesticates (633) [+ΘΕΟΔ]ΩΡΩ [ΤΟΠ]ΟΤΗΡΗΤ[Η ΤΩ] KATAK[ΑΛΩΝI]. 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 topotērētai, the significance of which has not been appreciated. It must be given in full:—

(1) ἀπὸ τοῦ θέματος Ὀράκης, ὁ τοποτηρητής καὶ ἀπὸ τῶν δ' ταγμάτων ἄρχοντες, ἄνδρες ῥαθ', σχολάριοι τῶν δ' ταγμάτων ἄνδρες τυδ᾽ ὁμοί ἄρχοντες καὶ σχολάριοι τῶν δ' ταγμάτων, ἄνδρες ὕψυ' [139 + 354 = 493].

(2) ἀπὸ τοῦ θέματος Μακεδονίας, ὁ τοποτηρητής καὶ ἀπὸ τῶν δ' ταγμάτων ἄρχοντες, ἄνδρες πγ', σχολάριοι τῶν δ' ταγμάτων ἄνδρες σγγ'; ὁμοί ἄρχοντες καὶ σχολάριοι τῶν δ' ταγμάτων ἄνδρες ὑξθ' [83 + 293 = 376, + 493 = 869].

(3, 4) ἀπὸ τῶν περατικῶν θεμάτων.

(3) ὁ ἐξακουβίτωρ μετὰ τοῦ τοποτηρητοῦ αὐτοῦ καὶ παυτὸς τοῦ τάγματος αὐτοῦ, ἄρχοντων καὶ σχολαρίων ὁμοί ἄνδρων ψ' [700].

(4) ὁ ἱκανότατος μετὰ τοῦ τοποτηρητοῦ αὐτοῦ καὶ παυτὸς τοῦ τάγματος αὐτοῦ, ἄρχοντων καὶ σχολαρίων, ὁμοί ἄνδρων υψ' [456].

Here we have the four topotηρηταί of the four tagmata. Those of the Excubiti and Hikanatoi are expressly designated. The order suggests that (1) is the topotērētēs of the Schools; (2) would then be the topotērētēs 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.) So too in the Cretan expedition of A.D. 902, we find Thracian and Macedonian Scholarians (Cer. 652), and in the Italian expedition of A.D. 935 (ib. 660). We may reasonably conjecture that it was a special function of the topotērētai to command the provincial detachments of the tagmata.

In military expeditions (Anon. Vári, 619) we find the topotērētēs and the chartularius of the Schools each in charge of half the tagma. For the τοπ. τῶν σχολῶν see further Cer. 599, 256. The topotērētai

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. 524,19.

(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. 416,10) and of
Anastasius I (Theoph. 138. 1o), and in the sixth century we meet τῶν κόμη-
ta τῆς ἐκτῆς ἢ ἐβδομῆς σχολῆς in a fragment of Peter Patr. (Cer. 391.1o,
392). A seal (eighth or ninth century, according to Schlumberger)
of the count of the fifth schola is preserved (Sig. 359 κόμη[τη] τῶν
σχολῶν σχολῆς πέμπτης).

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 ά' 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
άνα δεκτό... κόμητες ανά επτά (624, 28). From the same context we
learn that there were thirty bands, so that each count was
captain of a bandon,1 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).2 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 organization
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). Ordinary he would have more; let us say, with Kulakovski, 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 Στρατηγική έκθεσις of Nicephorus II (see Bibliography): τῶν καβαλαρικῶν διατάξεων οἱ ἄρχοντες ἐξέτωσαν 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 Α. Δ. 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 ταξιονομίαν of Con-

1 Loc. cit. 70.
2 But the writer speaks as if the whole τάγμα were present 6,17–20.
stantine VII points to the comites being still assigned each a schola (494,6), ἃνα καὶ οἱ κόμητες κατὰ μίαν σχολὴν τὴν αὐτὴν ἀκολουθοῦν ἐκχωροῦν.

The κόμητες τῶν σχολῶν are of spathar rank in Philotheos (735,6), of lower rank in Takt. Usp. 127.

(3) The functions of the chartularius (spathar, Phil. 735,17, lower, Takt. Usp. 127 ῥῆχα τοῦ κατακεφαλάριος, 129) must have corresponded, mutatis mutandis, to those of the chartularius of the theme (see above, p. 44). He, the topotérêτες, and the comites are distinguished as μεγάλοι ἄρχοντες from the lower members of the officium, Cer. 524,13. His rank next, and near to, the τοποτηρητῆς, is also illustrated by the position his tent occupied in a camp, Anon. Vári, 6,21.

(4) The domestici (stratores, Phil. 736,21, candidati, Takt. Usp. 128) were officers under the comites. Cer. 599,4 οἱ πρῶτοι καὶ δεύτεροι ἄρχοντες τῶν σχολῶν ἄγων κόμητες καὶ δομέστικοι. Anon. Vári, 6,23 κάκεθεν κόμητες—σών τοῖς ὑπ’ αὐτούς δομεστίκοις. If the comes 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 προέξιμος or πρόξιμος (so Takt. Usp. 129) was of lower than spathar rank. We meet him in the reign of Constantine V described as an ἀνήρ ξιφίρης 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, 5,6.1 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. 599,13,18, 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 scrinia (memoriae, &c., C. Th. 6. 26. 10), in the scrinium ammissionum (Peter Patr., in Cer. 394 ὁ πρώξιμος τῶν ἀδμηστῶν). We must suppose that the proximus of the Schools was chief of a scrinium (not mentioned in Not. Dig.), which performed for the Scholae the same functions that the scriiniarii of the magister militum performed for them (Not. Dig. Or. v. 72, 73, &c.).

(6) The προσίκτορες 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 (equitium and peditum). In the latter half of the sixth century Menander, the historian, was a protector.

1 ὁ δὲ πρώξιμος καὶ ὁ κόμης τῶν βουκίνων σύν τοῖς μαγκλαβιταις ἐστισαν 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 εὐτυχοφόροι (? εὐτυχοφόροι) 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, εὐτυχία ποιησαν τὰ Ῥωμαϊκὰ σκῆπτρα καὶ πτυχία καὶ λοιπὰ χρυσὰ 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 τὰ Ῥωμαϊκὰ σκῆπτρα τὰ λεγόμενα βῆλα, ὁμοίως καὶ τὰ εὐτύχια καὶ τὰ ἔτερα σκῆπτρα, πρὸς τούτους τὰ σκεύη τῶν προτικτόρων καὶ σιωπάρων, καὶ τὰ σκεύη τῶν ὀρακοναρίων; ἡβουρά τε καὶ καμπηθηκτῶρια, μετὰ καὶ τῶν βάινδων. 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 ἀξιωματικοὶ 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
- εὐτυχοφόροι
- σκηπτροφόροι
- ἀξιωματικοὶ

**Excubiti.**

- ὀρακονάριοι
- σκευοφόροι
- σιγυνοφόροι
- σιωπάρες

**Arithmos.**

- βανδόφοροι
- λαβουρίσιοι
- σημειοφόροι
- δουκινάτορες

**Hikanatoi.**

- βανδόφοροι
- σημειοφόροι
- δουκινάτορες

We may conjecture that the καμπηθηκτῶρια (Cer. 11 and 575), whatever they were, may have been the emblems of the ἀξιωματικοὶ. 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 ἄξιωματικοί seem to be referred to in Cer. 250, where they are mentioned with the σκενοφόροι 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) ὁ δομέστικος τῶν ἕκουβίτων.

The Excubitores (ἕκουβίτορες or ἕκουβίτοι) 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 ἕκουβίτων 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 τοποτηρητής). 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. 12.16). In the Takt. Usp. the δομέστικος τῶν ἔξκουβιτων 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 strategoi of the western themes. He is often called, for brevity, δ ἔξκούβιτος, according to a common Byzantine fashion (cp. δ γενικὸς, δ ικανάτος), cp. e. g. περὶ τα. 460_133 Cont. Th. 142_10.

The Excubitors are often called as a body τὸ ἔξκουβιτον or τὰ ἔξκουβιτα. They were divided into eighteen or more bands. 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 σκρῆβονες (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(ω) β(ασιλικω) ασπαθ(αρω) καὶ δομεστ(ικω) τ(ω) β(ασιλικω) εξκουβ(ιτω).

1 In the list of this officium the MS. has falsely the plurals τοποτηρηταλ, χαρτουλάριων, πρωτομναδότωρ for the corresponding singulars. The topotêrêtes 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: 'Αναστασιός τοῦ ἐνδοξοτάτου ἀπὸ ὑπάτων πατρικίων καὶ τοποτηρητοῦ τοῦ κόμητος τοῦ βασιλικοῦ εξκουβίτου.

(2) χαρτουλάριως.

(3) In the sixth century we find σκρῆβονες 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, Οὐδένετι σκρῆβων (ii. 204). Agathias (i. 14, p. 171) mentions (A. d. 554) Metrianus, a scribon, explaining that he was one of τῶν ἀμφί τὰ 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_11, Mansi, xi. 209 τοῦ βασιλικοῦ ἔξκουβιτου.

3 Theoph. 279_18 τὰ ἔξκοκοβίτα. This plural also meant the quarters of the Excubitors in the palace, as in Cont. Th. 383, &c.

4 Sabas, Vita Ioanniciii, in AA. SS. Nov. 4 (1894) ad init. Ioannikios, at the age of 19, in A. d. 773 εἰς τὸν τῶν ἔξκουβιτῶν στρατιῶν καὶ ἐν βαίνῳ ὄπτοκαδεκάτῳ καὶ ἔκλειψις ἀκριβῆ ἐντάτητα.

5 But elsewhere the text has the singular correctly: 734, τοποτηρητῆς, 735_19, 750_13 χαρτουλάριος, 737_19 πρωτομναδάτωρ (738_10 however οἱ πρωτομναδάτορες, read οἱ μανδάτορες).
as τῶν γεννηστάτων σκρίβωνας. Comeniolus, 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 \( _{22} \)) had been a scribon (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 (Ἰωάννος 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 \( _{22} \) κανδιδάτοι δὲ καὶ σκρίβωνες καὶ μανιδάτορες βασιλικοὶ, 99 \( _{6} \) οἱ δὲ κανδιδάτοι καὶ μανιδάτορες, ἡσαύτως καὶ οἱ σκρίβωνες, 99 \( _{22} \) σκρίβωνες καὶ μανιδάτορες βασιλικῶν τὰ βεργία αὐτῶν. These σκρίβωνες can hardly be the regular officers of the divisions of the Excubiton (cp. 99 \( _{13} \)), but they may have been under the control of the Dom. Exc. The candidati and mandatores associated with them were under the protospalharios 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.\(^1\) They had the rank of stratores, Phil. 736 \( _{20} \). The ceremony of creating a scribon was performed in the hall of the Excubiti (Cer. 130–1), and is described along with that of a κόμης τῶν σχολῶν (132). In the ceremony described in Cer. ii. 16 (599 \( _{15} \)) they play a similar part to that of the κόμητες.

(4) The πρωτομανιδάτωρ corresponded to the proximus of the Schools (see above). His rank was low (Phil. 737 \( _{19} \)). 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 \( _{15} \), 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 \( _{19} \)), to whom they also seem to correspond, as bearers of insignia (δράκοντες).\(^2\)

(6, 7, 8) The σκευοφόροι in the Excubiton corresponded to the eutychophoroi in the Schools (Phil. 737 \( _{23} \)), the σιγνοφόροι to the

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1 Leo, Tact. 4. 15 δεσποτάτοι (sic leg. pro δεσποτάτωι). Cp. ib. 4. 6.
2 Cp. Ducange, s. v. δρακονάριος.
skeptrophoroi (Phil. 738.), the συνάτορες (i.e. signatores) to the axiomatikoi (Phil. 738.). See above, p. 56.

(9) μανθάτορες. There were also λεγατάριοι in the Excubiton, though not mentioned here; but see Phil. 738.10 οἱ μανθάτορες (see above) καὶ λεγατάριοι τῶν ἐξομβίτων.

(3) ὁ δρονύγαριος τοῦ ἀριθμοῦ.

The third tagma had two designations, ὁ ἀριθμὸς 4 (also οἱ ἀριθμοὶ) 2 and ἡ βίγλα 3 (ἡ βασιλικὴ βίγλα) 4. The earliest δρονύγαριος τῆς βίγλας mentioned in our sources seems to be Alexis (of spathar rank) in A.D. 791 (Theoph. 466.). The designation βίγλα is more frequent than ἀριθμὸς in the sources, and appears on two seals of drungarioi published by Schlumberger. 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.). 6 The exceptional position of the drungarios is also reflected in the ceremony in the Hippodrome in Cer. 598-9, cp. 605. 7 He had also duties connected with prisoners of war, see Cer. 614.18, Cont. Th. 303. 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 ἀριθμὸς descends from a body which existed in the sixth century. In the barbarian invasion of A. D. 559, the scholae, the protectores, καὶ οἱ ἀριθμοὶ, and all the senate, were set to defend the Theodosian Wall

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1 e.g. Phil. 715.19, 718.; Cer. 611.12, &c.
2 Takt. Usp. 115, 119.
3 Phil. 713.33, 728.17, &c.
4 Theoph. 491; see next note.
5 Sig. 340-1 (1) Λεστὶς βασιλικὸς πρωτοσπαθαρὼ καὶ δρογγαρὼ τῆς βίγλης, (2) Λεοντὶς βασιλικὸς σπαθαρῷ καὶ δρογγαρῷ τῆς [δροφ] Λακτῶν βασιλικῆς [βίγλης]. Both may be of the ninth century. Schlumberger suggests that Aetios may be the same as the patrician who was στρατηγὸς of the East and in charge of Amorion when it was destroyed by Mamun (A.D. 838, not, as Schl. says, A.D. 846).
6 The drungarios was one of the ministers who had the duty and privilege of attending the emperor in his private yacht, De adm. imp. 234.
7 Cp. also Cer. 546.3, ọi τοῦ ἀρ. where the other tagmata are not associated.
8 Leo, ὁ καλούμενος Κατάκαλος, who was τῆς β. δρουγγαρίου 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 Maniakes and Joannes (George Mon. 793, 822, 835, 842).
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(Theoph. 233\textsubscript{13}). The ἀριθμὸι are clearly residential troops like the\textsuperscript{1} scholars. If we observe that the ἀριθμὸς appears in the plural, τῶν ἀριθμῶν, in Takt. Usp. (loc. cit.), there is evidently a case for the connexion of the later with the earlier body. The ἀριθμὸι mentioned in A.D. 540 by Theophanes, who records that Bulgarian captives κατετάγησαν, in Armenia ἐν τοῖς νομερῷοις ἀριθμοῖς (219\textsubscript{18}), 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 νομερῷοις (ἀριθμοῖς being a gloss). Numeri meant generally the regiments, &c., of the army (cp. in numeris militant, frequent in the Not. Dig.).\textsuperscript{1} ἀριθμὸς 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\textsubscript{6}) ἐποίησε καὶ ἰδιον ἀριθμὸν σὺς ἐκάλεσεν Ἀρκαδιακὸς. 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 palatinae, 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 ἀριθμοὶ. 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 δρονγγάριοι occurs on a seal which Schlumberger (Sig. 336) attributes to the sixth century: Εὐν[γε]μιῳ ἀποσταρχῶν καὶ δρονγγαρίου (sic). He plausibly identifies Eugenios with Εὐγ. ὁ ἀπὸ ἐτάρχων mentioned by Theophanes, A.D. 560 (235\textsubscript{1}). 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 Ὑλίαν τῶν ἐνδοξότατον στρατηλάτην τῶν ἐπίκλην Βαρσοκαὶ καὶ Θεόδοτον τῶν μεγαλοπρεπέστατοι δρονγγάριον. It seems possible that Theodotus was commander of the ἀριθμοὶ, 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 δρονγγαρος, 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 μοῖρα or the μέρος (= 3 μοῖραι) 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 (μοιραὶ) 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 τοποτηρηταί for τοποτηρητής (cp. Phil. 74618, 7349). See Cer. 8216.

(2) The χαρτουλάριος, the chief of the office, was below spathar rank, Phil. 7377, Takt. Usp. 129. A seal of Nikolaos βασιλικὸς σπαθαροκανδιδάτος καὶ χαρτουλάριος τοῦ ἄριθμοῦ (ninth or tenth century) has been published by Panchenko (viii. 246): the rank suggests a date later than Philotheos.

(3) The ἀκόλουθος (Phil. 73719) corresponds to the proximus of the Schools, and to the protomandator of the Excubiton. He is mentioned in Ceremonies in Cer. 52314, 4426. He is omitted in Phil. 74619, 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 κόμητες correspond in position to the κόμητες of the Schools and the scribones of the Excubiton (Cer. 49420). In Cer. 599 they and the κένταρχοι accompany the topotērēτες; in Phil. 75323, 7722, they are also bracketed with the κένταρχοι. In Takt. Usp. 129 ὁ κόμης τοῦ ἄριθμοῦ is an error for οἱ κόμητες. In Cer. 23022 (οἱ ἄξωματοι καὶ κόμητες τοῦ ἄριθμοῦ) ἄξωματοι means (not the ἄξωμα of the Schools, but) the officials of the ἄριθμος superior in rank to the κόμητες. These officers, like the κόμητες of the Theme, evidently commanded the bands 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. 73716 the κένταρχοι should have the rank of strataires, and the Akolouthos, who was superior to the κόμητες in the officium, should have a lower rank (73719).

(6, 7, 8, 9) The βανδοφόροι, λαβουρίσται, σημειοφόροι, and δοκιμιάτορες correspond (Phil. 73722–7384) to the drakonarioi, skeuophori, signophori, and sinatores of the Excubiton respectively. Λαβαρήσιοι are mentioned in the sixth century (Peter Patr., Cer. 4044), when they seem to have been under the magister officiorum.

(10) The μανδάτορες appear Cer. 5789 μετὰ σπαθίων καὶ σκουταρίων. There were also λεγατάριοι (Phil. 73811), σκουτάριοι (Cer. 2369), θυμωρόι and διατρέχοντες (Phil. 74620) attached to the Arithmos.

1 Pseudo-Symeon (71917) has μέχρι τῶν σκουταρίων, evidently a mistake for ἐξοκουστίων; see the corresponding passage in George Mon. (ed. Bonn.) 87521 (ed. Muralt, p. 800), Leo Gramm. 28923.
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): Ὅνεινταν δὲ πρῶτον μὲν δεκαέτη τυχχάνοντα τῶν λεγομένων ἱκανάτων παρὰ Νικηφόρον φασὶ τοῦ πάππου προβεβληθότα, δὲ ἐν ἓκεῖν τὸ πράγμα πρῶτον καταστήνα. 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 could 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 he 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 Kudāma—which, as we saw, represents roughly the same period as Takt. Usp.—the fourth body of cavalry guarding the capital are termed fidaratiyin. 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 φωιδεφάτοι. Now, as Gelzer points out, a body of φωιδεφάτοι 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 φωιδεφάτοι (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. 20e.
2 Ἡα(αυνη) β(ασιλικω) α' ἁπ[αθ]αρω και δομεστικ(ω) των [τ]κανατ(ων), and [..] και Δο[μεστικω] τ(ων) [ικανα]τ(ων). Is it possible that the first of these might be Ioannes Krokoas who was Dom. Hik. under Basil I (George Mon. 84710)?
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.
The possibility then might be entertained that the Hikanatoi are the foederati under a new name, and that Kudama’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 foederati 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 foederati still existed three years after his death, a conversion of the one body into the other is excluded. And that the foederati in A.D. 813–14 were differently organized from the Hikanatoi is proved by the title ‘turarch of the foederati’ which Thomas bore, and which is guaranteed by the Takt. Usp.; the Hikanatoi had no turarchs.

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

The corps of Hikanatoi seems to be called ὁ ἰκανάτος in περὶ ταξι. 48410 (cp. τὸ ἰκανάτον Cont. Th. 3895): one would rather expect τὸ ἰκανάτον, for ὁ ἰκανάτος usually means the Domestic (περὶ ταξι. 46013, 4896, Cer. 59810). The number of the Hikanatoi in the official document of A.D. 949 (Cer. 66613) is given as 456, including officers (possibly eight bands of fifty men, and fifty-six officers).

All the officials of the Hikanatoi, except the toopotérêtês,2 are below spathar rank. The officium, as observed above, is identical with that of the Arithmos, except that a protomandator corresponds to the akolouthos, and he is placed after, instead of before, the κόμητες.3 In Phil. 73812 the mandatores are omitted accidentally.

1 The same corruption appears in the MS. of Genesios, 1012, 1214.
2 He is a spathar in Takt. Usp. 124, where for οἱ τ—αι read οἱ τ—ηι.
3 Tatk. Usp. 129 ὁ κόμης τῶν ικ., read ὁ κόμητες.
In our literary sources, the troops known as τὰ νοῦμερα 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 məwərə to nwvrh = nūmēra, 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. 175, 18, 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. 430). The Domestic is often called, *more Byzantino,* ὁ νοῦμερος (Cont. Th. 175, Cer. 293, περὶ ταξι. 460). 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\(^4\): Νηκηφωρος β(ασιλικω) κανδιδατ(ω) καὶ δρονυγαριο [το]γ νον[μερου]. The corps is here called by a collective singular τὸ νοῦμερον 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 Hikanatou. The survival of the names τριβούνοι and βικάριοι is a guarantee of antiquity (cp. also πορτάριοι). Now in the sixth-century document (probably from the *Kατάστασιν* of Peter the Patrician) describing the accession of Justin I, we have the following passage: ἔδηλωσεν δὲ καὶ ὃ τῆς θείας λήξεως ἱοντινὸς τῶν στρατιώταις καὶ τριβούνοις καὶ βικαρίοις ἀπαντήσας καὶ τοὺς πρῶτους (sic) τῶν ἐξωκοιμότων (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 668.\(^3\)

\(^3\) The Domesticus is mentioned in Cer. 100, 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 proto-spathar (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 (753.), τὸς δύο τοποτηρητὰς καὶ χαρτουλάριους τῶν νομέρων καὶ τειχέων, τριβούνοις, βικαρίοις, &c. 1 In 737, the tribuni precede the chartarii; and while (5) βικάριοι may be stratores (737.), the (4) πρωτομανδάτωρ is of lower rank (738.). The tribuni 2 and vicarii are commonly mentioned together, Phil. 789.21, Cer. 293., 294., 14, 295. 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 χαρτουλάριους καὶ λεγαταρίους καὶ τριβούνους τοῦ ἀριθμοῦ. As Phil. mentions no tribunes in the Arithmos, ἀριθμὸς is probably an error for νομέρων. The occurrence of λεγατάριοι here makes it probable that the λεγατάριοι mentioned immediately after the βικάριοι in Phil. 753 were λεγ. τῶν νομέρων καὶ τῶν τειχέων. (6) μαυδάτορες. (7) πορτάριοι = θυρωροὶ.

(6) δομεστικος των δπτιματων.

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

1 Takt. Usp. 124 (under the spatharioi) ol τοπ. 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 τριβονος, cites Martyrium S. Mauricii num. 3 τριβονος ἑχρηματισσεν ἑπισηματάτῳ νομέρῳ. I can find no trace of this document. It is not mentioned in his Index Auctorum. But the passage is irrelevant; νούμερος is used in its wide sense.

3 The treatise περὶ ταξ., 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 (ἔπιλεκτα), among which they acted as a reserve. They were under a taxarch. See (Maurice) Strat. i. 3, 28, cp. Aussaresess, op. cit. 16, who thinks they may have been about 2,000 strong.
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(Them. 26) show how they were looked down upon by the scholarians, &c. They were exclusively infantry, and Ibn Khurdâdhibh says that they numbered 4,000 (Gelzer, 18).

The Optimati were not divided into turms or drungoi (Them., loc. cit.), and so there was no turmarch 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 stratêgoi, he had a protocancellarius. The chartulary and the κώμητες are enumerated among the strators, Phil. 73712–13.

In περὶ ταcía. 47712, 15 we find διὰ τὸ δομήτριος κάμης ὀπτιμάτων. The question therefore arises whether κώμητες in Philotheos is a mistake for κόμης.

(7) ὁ κόμης τῶν τειχέων.

This dignitary is called by Philotheos ὁ δομήτριος τῶν τειχέων twice (71522, 777212), but elsewhere κόμης (7142, 7284, 73123, 75220), which was evidently the official title. So Takt. Uspenski 119, Cer. 67. He was also called briefly ὁ τειχεώτης, Cont. Th. 175, 398, Cer. 295213, περὶ ταcía. 46014.

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, τειχέων Niceph. Patr. 56,).1 The question arises whether the τειχή, 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 τὸ 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 τὸ μακρὸν τεῖχος and τὰ μακρὰ τεῖχη (cp. De Boor, Index to Theoph., p. 655). The walls of the city were plural (including the τ. Θεοδοσιακὸν or χερσαῖον and the τεῖχη παράλλα). Other considerations also point to the connexion of the κόμης τ. τειχέων 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 Taffa, a district, including Constantinople, and extending to a wall, two days' march from Constantinople (De Goeje 77). Masûdi in a parallel passage (Gelzer, 86) names the wall Makrun Tîhos. Gelzer cites a passage

1 Anastasius has in his version of Theophanes comitem Titelicai (ed. de Boor, 259).

m 5—2
from the Acta of S. Demetrius (seventh century) to show that Μακρον τείχος 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 τείχεων. 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 πραγματ ἵππωσεων ἐπὶ Ἐράκης (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 = ἡ 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 protospatharios.

The officium τῶν τειχεῶν was modelled precisely on the officium τῶν νουμέρων, or vice versa.

1 A.A. SS. Oct. 8, iv. 179 C ἐτι μὴν καὶ Ἐράκης καὶ τοῦ πρῶτου Βυζαντίου Μακροῦ Τείχους. See also Theoph. 455, where, as Gelzer says (83), εν τοις μακροῖς τείχεων τῆς Ἐράκης 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 circumscriptio.
III. κραταί.

(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.'\(^2\) 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 'Επαρχικὸν Βιβλίον (see Bibliography), which is supposed to date from the reign of Leo VI. For his judicial functions see Zachariä von Lingenthal, Griech.-römis. 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 πατὴρ τῆς πόλεως (ib. 264\(_2\), 528\(_2\); Cont. Th. 461), and his office was one of the few which could not be held by a eunuch.

It has been held by Zachariä (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. Zachariä puts it much too strongly when he says that 'die letztere Dignität [Praef. Praet.] in damaliger Zeit mit der ersteren [Praef. Urbi] verschmolzen war.' The fact that both offices are treated together in Bas. vi. 4 does not prove this. The only evidence we have is Επαν. 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 Zachariä 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 'Επαρχικὸν Βιβλίον, and in the first list of Philotheos; ἐπαρχὸς elsewhere in Philotheos and in Takt. Usp.

\(^2\) Cp. Επαν. iv. 11.

\(^3\) Cp. Chron. Pusch. ad ann. 532. The principal modern study of the functions of the Prefect is Uspenski's Konstantinopolskii Eparlkh (see Bibliography). It is probably he who is designated by Ibn Khurđādībih as Great Judge (p. 84).

\(^4\) Uspenski accepts Zachariä's view without discussion, op. cit., 80, cp. 88.
the Prefect of the City. Justinian (A.D. 535) abolished the old Praefectus vigilum or νυκτέραρχος, who was subordinate to the Praefect Urbis, and instituted instead the Praetor plebis\(^1\) or πραιτωρ δήμου (Nov. 38) who had a court, an assessor, twenty soldiers, and thirty firemen (ματρικάριοι)\(^2\) under him (ib. § 4).\(^3\) 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.\(^4\) 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. 274\(_3\)). In Takt. Usp. 127–8 they precede the chartularii of the military themes and domesticates, but are below spathar rank. In Phil. 735\(_{10}\) they are included among the possible spathars. They appear together at court ceremonialis 750\(_4\), 752\(_4\), 772\(_{14}\). 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. 18\(_6\).

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), τὴν τῶν συφόνων κυτᾶ τόπους παρασκευή.

\(^3\) 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 Σιγγρόν τὸν πραιτώρα 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, 63\(_5\), 95\(_2\). The latter passage runs ταῖς μεγίσταις τῆς πολιτείας ὁρῶν οἰκείων ἄνδρας ἀποκαθίστηση, πραιτώρα καὶ τοῦ πλωτοῦ δρονυγάριον τῆς τε βιγλῆς καὶ δὲ καθούσι νυκτέραρχον. There was no distinct great officer entitled νυκτέραρχος. We must read τῆς τε βιγλῆς δὲ καθούσι νυκτέραρχον, 'the drungarios of the Vigla who is known as νυκτέραρχον', viz. on account of his sentinel duties in keeping watch over the emperor's tent.
THE IMPERIAL ADMINISTRATIVE SYSTEM

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 magistratuum 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, adissiores) are described by the term σύμπωνοι (C. I. i. 51. 13 = Bas. 6. 1. 71), though it is possible that σύμπωνοι 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 ἐπαρχικοὶ βιβλίαν, where he appears as acting for the Prefect in overseeing the guilds of the λαοτόμοι, ἀρτοπωλοὶ and κάπτηλοι. Thus xviii. § 4 προσερχέσθωσαν τῷ ἑπάρχῳ, ἵνα διὰ τῶν συμπόνων οἱ σταθμοῖ τῶν ἄρτων πρὸς τὴν ἐξώνησιν γίνωσκαί, also xiv. § 2, xix. § 1. Nicole is quite in error (p. 90) in supposing that the corporations, or most of them, had each a σύμπωνος of its own. It is quite clear that in all three texts the reference is to the σύμπωνος of the Prefect.¹

There is no direct evidence for the functions of the logothete of the praetorium. His equality with the σύμπωνος 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 σύμπωνος, 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 κριταὶ 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 γειτονιάρχαι, see below.) They might have the rank of protospathars, Phil. 732 B.²

¹ It may be doubted whether the σύμπωνοι of seals published by Panchenko, ix. 845, and Schlumberger, Sig. 503, belong here. For a seal of a λογ. τοῦ πρωτ. see Konstantopoulos, no. 407 B.
² For a seal with the inscription Πολυδωρος ρεγεώναρμ (6th–7th cent.) see Schlumberger, Méf., 210.
(4) For the ἐπισκεπτήται 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. 772\textsuperscript{19}). 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 πραττωρ 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 ἐπὶ τῇ εἰρήνῃ καὶ ἐπὶ τὸ ἀναφέρειν αὐτῷ τὰ πανταχοῦ κυνόμενα.

(7) The ἐπόπται τῆς πόλεως (Phil. 750\textsuperscript{7}) were four in number (Phil. 772\textsuperscript{19}).

(8) The ἐξαρχοί were heads of guilds. In the ἐπαρχικῶν βιβλίων we find an ἐξαρχος of the πραγμιοπράται (v. §§ 1, 3), and ἐξαρχοί 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 προστάτης. Probably in these cases the president was either an ἐξαρχος (Nicole thinks in the case of the most important) or a προστάτης.

(9) The twelve γειτονάρχαι (Phil. 772\textsuperscript{19}) 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 notaries\textsuperscript{1} (cp. Cer. 12. 4) see the ἐπαρχικῶν βιβλίων i. (περὶ ταβουλαρίων), §§ 13, 15, 16; cp. Nicole, pp. 82 sqq., who has not noticed the Glossa nomica cited by Zachariä (Gr.-Röm. Recht, 297, n. 99) ταβελλάων (that is, tabularius) ὁ τὰ τῆς πόλεως γράφων συμβόλαια, ὁ παρὰ τοῖς πολλοῖς νομικῶς λεγόμενος, ἀπαντᾷ ἐπιτελῶν τὰ τῶν πολιτῶν γραμματεία, ἐκαστὸν αὐτῶν οἰκεῖοι εἰποσφραγίζοιν γράμματι.

\textsuperscript{1} The γραφῶν νομικῶς ἐίσ τὰ Σφορακίων in Scr. Incert. (Leo Gramm., ed. Bonn, p. 350) was one of these.
(11) The duty of the βουλακταί 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 βεβλίων, viii. § 3.

(12) προστάται, heads of trade corporations; cp. above under (8). From the ἐπαρχικὸν βεβλίων we learn that the presidents of the σαπωνιστάται, λωροτόμοι, χοιρέμποροι, ἱθυνοπράται, ἐργολάβοι, &c., had this title.

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

(14) For the παραδολασσίτης, whose name connects his duties with the policing of the seashore, see Peira, li. 29 (οἱ ἐκ πλέονοι τῷ όψασσαν καὶ ὑπόκειναι τῷ παραδολασσίτῃ). 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. 660c).¹ Usenski compares the comes riparum and the comes portus who were under the Prefect of Rome.²

Another member of the officium, not included in this list, is mentioned by Philotheos 750b (as a guest in the Palace) ὁ λεγατάριος τοῦ πραιτωρίου. The ἐπαρχικὸν βεβλίων, c. xx, treats of this functionary and explains his duties, which consisted in supervising foreign merchants and inspecting their merchandise.³

(2) ὡς κυαίστωρ.

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 quaestuarum).⁴ The quaestor of the ninth century had a court of his own and extensive judicial functions.

¹ ἀπὸ συνδισκον τῶν αὐτῶν, Reiske ἀστὼν, from a contribution by the citizens.
² Op. cit. 100. (See Not. Dig. Occ., iv. 6, 7.) Cp. Zachariä, op. cit. 373. See also M. Goudas, ἢ καταμετρήσεις τῶν ἐμπορικῶν πλοίων, in Βυζαντ. Ι., 35 eqq. 1909. In the twelfth century there was a σέκτης τῆς θαλάσσης, and two parathalassitai are mentioned along with the notaries of this bureau, Miklosich-Müller Acta et Dipl. vi. 3, 124. (In Manuel Comnenus, Nov. 54, p. 537 eparchio parathalassite, should we not read eparchi?) Was Addaeus in Proc. Η. A. c. 25 a parathalassites?
³ Cp. Usenski, op. cit. 97. There is no reason whatever for the suggestions that the λεγατάριος is identical with the σύμπονος (Nicole) or with the λογ. τοῦ πραιτ. (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 (ἐρευνητής) 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* (κοινιστρόπ); Lydus however also speaks of him and the Quaestor together as οἱ ἄμφω κοινιστορεῖς (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 *Epanagoge* (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 περίτάξεως κοινιστορος καὶ τῶν βοηθῶν αὐτοῦ καὶ τῶν ἀντιγραφέων. 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 κοινιστῷ ἀνάγοντα, p. 258). The motive of transferring the duty to the quaestor (or quaeator), after Justinian, may have been the competence of this minister in cases of forgery. See Zachariä, *op. cit.* 157. For the μάγιστρος τῶν κήρυκων (in connexion with orphans) cp. Justinian, *Nov.* 151, p. 275.

Taktikon Uspenski and in Philotheos.  

(1) The ἀντιγραφὴς (spathars, Phil. 7524; of inferior rank, Takt. Usp. 127, 128; in both texts, precede the σύμπωνος and λογ. πραιτ.) are the old magistri scriniorum.  

In the fifth century they were four in number (memoriae, epistolarm, libellorum, graecarum: Not. Dig. Or. xi and xix). 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 4948 the ἀντιγραφὴς are mentioned along with the quaestor. 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 (τοῦ ἐνδοξοτάτου ὑπάτου καὶ ἀντιγραφείς, 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 epistolarm 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 epistolarm Graecarum 'eas epistolzas quae grace solent enitti aut ipse dictat aut latine dictatas transfert in graecum' (Not. Dig. Or., xix. 13).

It is clear that the duties of the magistri epistolarm 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

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1 He comes last among the officials who have Patrician rank in the Acta of the 6th General Council, A. D. 680, Mansi, xi. 209 'Ιωάννου τοῦ ἐνδοξοτάτου ἀπὸ ὑπάτων πατρικίων καὶ κοινώτορος.


3 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.

4 We meet an ἀντιγραφεύς in Chron. Pasch., s. a. 605, p. 973. Cp. also Menander, fr. 6, p. 248 εἰς τῶν βασιλείων διατητῶν οὖς δὴ ἀντιγραφέας ἀποκαλεῖνος.

5 For fuller explanation see Karlowa, i. 834 sq.
magister memoriae would naturally bring him into most frequent contact with the sovr.

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 ὁ 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 ἀντιγραφὴς was the mag. lib. is supported by the occurrence of the λιβελλίσιος (see below) in his officium. That there were two ἀντιγραφῆς in the ninth and tenth centuries seems a probable inference from a passage in the ceremony of their investiture, Cer. 274, καὶ τε εἰς ἑστὶ καὶ τε δῶ.(1)

(2) The σκρίβας of the quaestor is mentioned in a constitution of Constantine VII (Nov. vii, p. 259). We may conjecture that he descends from the scribe 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 ἄρχοντα τῶν ἀρχητῶν συμβολαὶων, had a scriba, instead of a notarius, in his scrinium (σκρίβας μὲν ἔκεινῳ 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 σκρίβας 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 exceptores(2) 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: Zachariä (op. cit. 368) suggests that they are the σκέπτωρ and λιβελλίσιος.

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1 In Vita Steph. iun. Migne P. G. 100, 1140 we meet Κομβοκόνων τῶν ἀντιγραφήν.
2 Cp. Grenfell and Hunt, Οἰκουμηνικός Παρυβρί, i, p. 91 (A.D. 295) ἐκσκέπτοροι.
3 Peira, xiv. 11 οἱ νοτάριοι τοῦ κοινοτέρου, li. 21 τοῦ νοταρίου αὐτοῦ (σκ. quaestorix).
(4) The λιθελάτωσ descends from the libellenses of the scrinium libellorum as the σκέπτωρ from the exceptores (cp. Justinian, Nov. 46, c. 9, p. 286).

(5, 6) The πρωτοκαγκελλάριος was under spathar rank, Phil. 738. The καγκελλάριον are mentioned in the above-cited Novel of Constantine VII, where, as in Cer. 269, (τοὺς ἀντιγραφέας καὶ καγκελλάριους), the πρωτοκαγκελλάριος is obviously included. The domesticus of the quaestor's cancellarii is once mentioned, Cer. 11. The cancellarii used to recite Latin chants at the procession of the emperors to St. Sophia (ib. and c. 74, p. 369), perhaps because they were supposed to have some acquaintance with Latin.

The seal in Schlumberger, Sig. 578, of a chartarius and protonotarius of the quaestorium is of later date than our period.

(3) ὁ ἐπὶ τῶν δεήσεων.

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 ἀντιγραφῆς 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.


In Takt. Usp. 123 he is of spathar rank; in Phil. 729, 732 he may be ἀνθύπατος, πατρίκιος or πρωτοσπαθάριος.1 It was obligatory for him (κατὰ τύπον) 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 δεκσογράφως, 758, and δεκσωγράφως, 774. This form seems impossible; we should have to go further and write δεπσιγράφως. But even if an emendation of this kind was accepted, it is not probable that the official in question was connected with the επὶ τῶν δεήσεων. He is quite mysterious. In both passages he is named next the aktuarios and οἱ τῶν ἁλιακοῦ 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 επὶ τῶν δεήσεων Σικελίας. There are some other seals which probably belong to the minister himself. Schlumberger, Mé. 265 (eighth or ninth century), of Basil, βασιλεύς, and επὶ τῶν δεήσεων (cp. also Mé. 269); Panchenko, 8. 220 (tenth or ninth century) Κωνσταντινούπολες χειρόγραφα καὶ [επὶ τῶν δεήσεων, 9. 394 (ninth or eighth century) Βασιλεία τῶν δεήσεων (υ) κεφ., where Panchenko proposes κεφάλη; but we should obviously read Κεφάλη; Basileios Kephalas was the name of the person.

IV. σεκρετικόλ.

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 sacrarium largetzionum (κόμης τῶν θείων θησαυρῶν), and the res privata under the comes rei privatae (κ. τῶν θείων πριβάτων or τοῦ θείου ταμείου). 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 γενικὴ and the ἴδικη τράπεζα in laws of Justinian and Justin II.  

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 \(^2\) (κόμης τῶν οικίων, Justinian, Nov. 46. 2). We meet in Novels of Justinian \(^3\) ὁ θείος οίκος distinguished from τὰ θεία πριβάτα and τὸ θείου πατριμώνιον, and as these laws do not refer to Cappadocia but to the provinces of Arabia and Phoenicia Libanensis, it would seem that the domus divinae, which were under the comes r. priv. (Not. Dig. Or. xiv. 3), had been detached from the res privata and joined with the dom. div. per Capp. as a separate administration. Now in A.D. 566 we find, instead of the περιβάλλων κόμης τῶν οικίων, a μεγαλοπρεπέστατος κοιράτωρ τῶν οἰκίων.\(^4\) This is more than a change of name. We can infer that the div. dom. per Capp. has 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.\(^6\) We may doubt whether there was any distinction in principle between this sacrum patrimonium, which was called ἡ ἴδικὴ κτήσις, and the res privata, which was called ἡ ἴδικὴ 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.\(^6\) It is to be observed that the organization of the office of chest of the Pref. of Illyricum cp. Justinian, Nov. 163, p. 361; Justin II, Nov. 1, p. 4. The officials of the Prefect's area are called ἀρχάριοι, Justinian, ib., 96, p. 542; 163, p. 353.

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\(^1\) Justinian, ib. 96, 9, p. 536 προνοεῖν τῆς ἐσπράξεως τῶν δημοσίων φόρων τῶν ἐκ ἐκατέραν τράπεζαν εἰσφερομένων τοῦ δικαστηρίου τῆς σής ὑπεροχής, τῇ τε ἴδικῇ τῇ γενικῇ, 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 ἰμιτίρα οἰκία, 158. 2.

\(^4\) Justin II, Nov. 1, p. 4.

\(^5\) C. I., 1. 34. 1; Lydus, 2. 27.

\(^6\) Ib. κοίμητα πριβάτων ἄντι τοῦ τῶν ἰδίων πως τῶν βασιλεὺων προσηκόντων, and ὁ
the Patrimony was an exact copy of the office of the res privata (κατὰ μίμησιν—αὐτὴν διοικῶν, 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 γενικῶν, σακέλλιων, στρατιωτικῶν, βεστιάριων, μεγάλη κουρατωρεία, ἀγέλαι, στάβλων, εἰδικῶν. Of these the γενικῶν corresponds to the sacrae largitiones. The στρατιωτικῶν 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 οἰκίων of the sixth century. The βεστιάριων is the old vestiarius 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 ἀγέλαι and στάβλων are the greges and stabula which used to be under the comes r. priv. The εἰδικῶν 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 σακέλλιων, because an important change in involved. σάκελλα or σακέλλιων means purse, and σακέλλαριος keeper of a purse. The Patriarch had a sakellarios (cp. e.g. Chron. Pasch. 697, sub A. d. 607), and we hear of the sakellarios of a 'strategos' of Numidia (Acta Maximi, Migne, P. G., 90. 112). 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

λεγόμενος πατριμόνιος ἀντὶ τοῦ φύλαξ τῆς ἱδία πως ἀνηκούσῃ τῷ βασιλεῖ καὶ τυχῶν ἐκ προγόνων περιοικίας. The last clause does suggest a distinction, and also perhaps the use of τῶν βασιλείσιν in one case, and τῷ βασιλεί in the other. Pamphronios in Menander, fr. 8 (A. d. 561) προστάτη τῆς αὐτοῦ βασιλείως περιοικίας, was presumably com. r. priv.

1 A σακέλλαριος is mentioned in a papyrus of seventh century, published in Wessely's Griechische Papyrusruckenden 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 (A. d. 709) ἀπὸ τῆς σ., no. 1412 (A. d. 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 βασιλικών χρημάτων (see below under σακελλάριος). I infer that the σακελλάριον and σακελλάριος 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 (κονδάτωρ τῶν οίκιων), 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 *lurgitiones 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 χαρτονολάριος τοῦ σακελλάον. 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 (σερβιτοῦ) 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.*, 1ec. 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. 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 chartulari 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); the importance of the three Chartularies of the Cubiculum (Justinian, Nov. 16); the distinction drawn between δρχοντες χαρτουλαρκον and στρατιωτικον by Peter the Patrician (Cer. 92, p. 418); 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). The original function of the chartularii, from which they derived their name, was probably to keep and register chartae—receipts, docketts, &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 σεκρητος = sēcrētum (the long vowels are preserved in ἀσηκρῆτις). Hesychius (s. v.) explains it as κοινοστῦρον, 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, μεθίστατα τοῦ παρὰ Ρωμαίων λεγομένου σεκρητον. It appears from these passages that originally σεκρητος meant the Imperial Consistorium or Council, and the precincts in which it met.

1 Andræas, ο ἀπὸ λογοθετῶν, became Prefect of the City in A. D. 563, Theoph. 239 g.
3 Cp. also ib., p. 404, τοῖς χ. τῶν χαρταρίων, and 405. 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 chartularii. For a seal of σφαθάριος καὶ χαρτουλάριος, 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\textsubscript{10} καὶ καθεσθέντων τῶν δεσποτῶν, δέχονται τὸ σέκρετον, viz. magistri, patricians, &c., successively according to rank. When the reception is over ἔξερχεται τὸ σέκρετον, except the patricians who ἰστανται κονσιοστόρων. (This latter phrase is frequent in the ceremonies: since the Consistorium had coalesced with the Synkletos, κονσιοστόρων ceased to be used except in a ceremonial sense\textsuperscript{1} with ἰστασθαι, 'stand in attendance'.) Again 226\textsubscript{12} τὸ σέκρετον ἐλον, 212\textsubscript{6} τὸ σ. τῶν ὑπάτων, 616\textsubscript{10} τὸ σ. τῶν συγκλητικῶν (and 618\textsubscript{18} 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 ὑπαρχός is distinctly classed as a σεκρετικός. (Compare also 575\textsubscript{10}, 12, 608\textsubscript{10}, 698\textsubscript{19}, 524\textsubscript{14}).

The offices (σέκρετα) of the σεκρετικόι in the restricted meaning were in the Palace.

(1) ὁ σακελλάριος.

In the reign of Heraclius we meet Theodore, a financial functionary termed βασαλικὸς σακελλάριος by Theophanes (A.D. 635; 337\textsubscript{23}, 338\textsubscript{3}). In the reign of Constans II a sakellarios conducted the examination of the Abbot Maximus (τὸ σακελλαριῶν πρῶτῳ τὴν ἅξιον τυγχάνουσιν, Acta Maximi, Migne, P. G. 90, 88, 112, 113).\textsuperscript{2} Under Justinian II the office was held by the notorious and influential Stephen (Theoph. 367\textsubscript{18}).

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

\textsuperscript{1} Also, of course, τὸ μέγα κ., a hall in the palace.

\textsuperscript{2} The Abbot Maximus addressed a letter (c. A.D. 629) πρὸς Κωνσταντίνον 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 sakellarion. He also (3) applies it to Leontios (5\textsubscript{6}, A.D. 609), who is described as \(\delta\ \alpha\pi\delta\ \sigma\alpha\kappa\varepsilon\lambda\lambda\alpha\rho\iota\omega\nu\) 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 \(\tau\alpha\mu\lambda\alpha\ \tau\omega\nu\ \beta\alpha\sigma\iota\lambda\iota\kappa\iota\nu\ \chi\rho\pi\mu\alpha\tau\omega\)\(\nu\), and explains \(\nu\ \mu\nu\ \tau\omega\nu\ \varepsilon\ \tau\eta\iota\ \delta\alpha\sigma\varphi\o\rho\alpha\iota\delta\iota\sigma\iota\\varsigma\ \iota\varphi\alpha\iota\iota\nu\-\mu\epsilon\iota\nu\) (i.e. he was not comes s. larg.), \(\alpha\lambda\lambda\alpha\ \tau\omega\nu\ \sigma\alpha\ \varepsilon\ \tau\omega\nu\ \beta\alpha\sigma\iota\lambda\iota\iota\nu\ \theta\eta\sigma\alpha\nu\rho\alpha\iota\nu\ \varepsilon\\pi\varepsilon\pi\omicron\mu\phi\epsilon\iota\). 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 \(\varepsilon\ \kappa\tau\omicron\nu\ \varepsilon\\iota\varsigma\varepsilon\beta\delta\omega\nu\ \iota\mu\omicron\nu\ \sigma\alpha\kappa\kappa\ell\lambda\lambda\iota\iota\nu\) to the quaestor, the \(\alpha\nu\tau\iota\nu\varphi\alpha\phi\iota\zeta\), &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 \(\chi\alpha\rho\tau\omicron\upsilon\lambda\alpha\rho\iota\iota\varsigma\ \tau\omicron\nu\ \sigma\alpha\kappa\kappa\ell\lambda\lambda\iota\iota\nu\).\(^1\)

The Taktikon Uspenski (p. 111) attests the importance\(^2\) 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 stratégoi 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

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\(^1\) In George Mon. 842\textsubscript{22} (ed. Bonn), \(\tau\omicron\nu\ \sigma\alpha\kappa\kappa\ell\lambda\lambda\iota\iota\nu\) doubtless means \(\chi\alpha\rho\tau\omicron\upsilon\lambda\alpha\rho\iota\iota\varsigma\ \tau\omicron\nu\ \sigma\alpha\kappa\kappa\ell\lambda\lambda\iota\iota\nu\).

\(^2\) 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 (σεκρέτυκολ). 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 ὑποτήταται τὰ ὀφίκια is perhaps to be confined to the financial offices; it may not have extended e.g. to the σεκρέτου of the protosecretis. Philotheos mentions his notary, which obviously implies notaries,² and he had also mandatories at his special disposal (Cer. 698₁₈).³

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

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 λογοθέτης τοῦ γειυκοῦ.

The title comes sacrarum largentionum 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. 297²₀). The title λογοθέτης τοῦ γειυκοῦ (often briefly designated ὁ γειυκός) first occurs in the reign of Justinian II (Theodotos, Niceph. Patr. 37₁₉; Sergius, Theoph. 365₂₃, 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 πατρίκιος καὶ λογοθέτης (evidently a high post).⁵ The γειυκῶν λογοθέτων had generally the same functions

¹ ὁ Λυδὸς σακ. in Niketas, Vit. Igm., 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 νοταρίου τοῦ σεκρέτου τοῦ σακελλαρίου, κρίτης καὶ ἀναγραφέων τῶν Κυκλάδων νῦσσων. Cp. ib. 120 (A.D. 1186) τὸ σεκρέτου τοῦ μεγάλου σακελλαρίου.
³ In later times (twelfth century) the Sakellarios was called ὁ μέγας σ.: Miklosich-Müller, Acta et diplomata, vi. 120 (A.D. 1186), τὸ σέκρετον τοῦ μεγαλοῦ σ. Cp. 57 (A.D. 1088) βασιλικὸς νοταρίου 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 καὶ βασιλικῶν σακελλαρίων 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 λογοθέτης, and ex-Praetorian-Prefect in Chron. Pasch. 694 (A.D. 602). Theophylactus Simocatta (B. 9. 6) says: τὴν ἡγεμονίαν τῶν φόρων τῆς ἐφας πρὸ τοὺς καιροὺς ὑπὸ τοῦ αὐτοκράτορος ἀπειλήφθη, ἵνα ἐπαρχῇ πρωτοσπαθαρίῳ ἐιδότατοι ἰδιωμένοι Ῥωμαίοι. 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 λογοθέτης must mean here com. s. larg.
as the ministry of the sacrae largiones; 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 γενικοί see Schlumberger, Sig. 530 No. 1, 531 No. 10.1

(1) The χαρτουλάριοι μεγάλου τοῦ σεκρέτου (below spathar rank Takt. Usp. 127; spathars Phil. 73513) probably were the heads of a number of different departments or scrinia. Many of the same scrinia which existed in the officium of the comes largitionum 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 ἄρκλαυ, also called οἱ ἔξω χαρτουλάριοι τοῦ γενικοῦ (Cer. 69413), where ἔξω shows that they functioned in the provinces. τῶν ἄρκλαυ suggests that they may have taken the place of the praepositi thesaurorum of the Notitia. This, however, is by no means certain. But they cannot be identified with the chartularii de cohortalibus 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, 13, 129, of Eustathios, spatharocandidatus, who was (at the same time, apparently) βασιλικὸς τοῦ γενικοῦ λογοθεσίων χαρτουλάριος and πρωτονοταρίος τῶν Ἀυτολικῶν. In the latter capacity he was subordinate to the Chartulary of the Sakellion (see below).

(3) The ἐπόπται τῶν θεμάτων were the provincial tax-controllers. Cp. Cont. Th. 346, Schlumberger, Sig. 513. The ἔξωσται 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, ἔξωστῆς τῆς Δύσεως (end of twelfth century, Sig. 516) is hardly relevant.]

(4) The functions of the κόμητες ὀδάτων 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]οὖν ἔνδοξος τῆς ἱστορίας. But the spathars 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 νοτάριοι in Alex. Conn. Nov. 34, p. 393.

2 For the σεκρέτοι 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 νοτάριοι in Alex. Conn. Nov. 34, p. 393.
(5) δ' οἰκιστικὸς. The name of this official is rightly given in Phil. 789\textsubscript{2}, but appears as δ' κιστικὸς in the list of officia and in 736\textsubscript{7}. The true form is shown by two seals of the Comnenian period (Sig. 559): (1) ἵωανη β(ασιλικω) σπαθ(αρω) καὶ χαρτουλαρω τον οἰκιστικον (sic); (2) Δᾶδ [= Δανι] [α']νταρω του οἰκιστικου; also a seal (3) in Konstantopulos, No. 435 a νοτ. του οἰκιστικοῦ. It is impossible to admit Panchenko's theory that οἰκιστικὸς is a mistake for πιστικὸς (xiii. 116). The βασιλικὸς πιστικὸς of the three seals which he has published and who, as he has shown (ib. vii. 40 sqq.),\textsuperscript{1} 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 comites s. larg. and the General Logothete. The term κομμερκιάριοι is officially used in the sixth century. Schlumberger publishes a seal (Mel. 237, κομμ' Τυρνον) 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 τῆν ἴσατω (?),\textsuperscript{2} evidently a comes commercurium.

A seal [τῶν β']ασιλικῶν κομμερκιῶν στρατιγίας Ἐλλάδο[ς] is dated to A.D. 708 (Mel. 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) ἀποταφαξών καὶ γενικῷ κομμερκιάριον ἀποθήκης Ἐλλάδος (ἀποθήκη = customs depot), and of Kosmas (Panchenko, xiii. 115) κομμερκιαρίου 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) τῆς κομμερταφρασ, fuller title 736\textsubscript{2} δ' σπ' αρ. καὶ ἐπὶ τῆς κομμερταφρας τῶν βασιλικῶν οἰκων. 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


\textsuperscript{2} Rendered in the Latin version of Ducange, commercius Glasti.
government of Cappadocia in A.D. 536, the collection of the fiscal revenue in the Imperial estates was in the hands of μαγιστράτου (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 δ' ἐπὶ τῆς κουρατοφρᾶς. This title is explained by the concrete use of κουρατοφρᾶ = res privata. Cp. Theoph. 487 (27) δε κρείττονα τῶν κτημάτων εἰς τὴν βασιλικὴν κουρατοφρᾶν ἀφέσθαι.

(8) It may be conjectured with probability that δ' 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 λ. see Konstantopulos, No. 206.

(9) The διοικηταί were the officers who presided over the collection of taxes. (Cp. Leo VI, Nov. 61, p. 157 τοὺς ἐπὶ συλλογὴν τῶν δημοσίων φόρων καθισταμένους, διοικητὰς δ' αὐτῶν ἡ συνήθως ὀμίλλα καλεῖν οἴδε.) Paulos ὁ ἐνδοξότατος ἀπὸ ὑπάτων καὶ διοικητῆς τῶν ἀνατολικῶν ἐπαρχιῶν, 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 seal of διοικηταῖ in Sig. 496–7 (cp. Mél. 205 διοικητὴ τῆς Άνδρου, saec. ix); Panchenko, xiii. 131 διοικητὴ Σάμου καὶ τῆς Χίου, saec. viii–ix; Mansi, xii. 837 dioeceta quod Latine dispositor Siciliae dicitur. They were responsible to the General Logothete for the fiscal revenue from their districts, and liable to punishment if it fell short (cp. Theoph. 367, from which it appears that Theodotos, the Logothete under Justinian II, was unreasonably strict in calling the διοικηταί to account). It appears from Theoph. 412 that there were διοικηταί at Constantinople as well as in the provinces. The πράκτορες, who are often mentioned in our sources, must not be confounded with the διοικηταί. The πράκτορες were the officials who actually went round and collected the taxes (φορολόγου), and every διοικητής must have had a number of πράκτορες under him.

(10) κομβεντίανος (κοβεντίανος?) seems to be equivalent to κομβεντίανος from κομβέντος = convenitus (e.g. Chron. Pasch. 596, John Mal. 438, 494), cp. Cer. 422, 483, sielention καὶ κομβέντον (κοβεντον;)

1 The office of δ. might be united with that of κομβερκάριος, cp. the seal (saec. 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 τῶν στρατιωτικῶν.

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 *annonaes militares*. In the Prefecture of the East we find *scriniaii* of the Pr. Pr. administering military expenditure (*στρατιωτικά διοικεῖν*), and in Egypt such a *scrinarius* was called *στρατιωτός*; see Justinian, *Nov.* 96. 13, p. 544.

In the seventh century we find that a separate military chest, called τὸ στρατιωτικόν, 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 ἐνδοξότατος ἀπὸ ὑπάτων πατρίκίως καὶ στρατιωτικὸς 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 *Εὐσταθίου STRAT LOGOTHETOY* which seem to belong to the seventh century.2

Under Irene we meet Ioannes λογοθέτης τοῦ στρατιωτικοῦ λογοθεσίου, holding the rank of (βασιλικὸς) ὁστιάριος (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' σπαθαρωκανδάτω καὶ χαρτ' τ' στρατηγον' (eighth–ninth century) and of John υπατο μεγαλο χαρτολαριο ς του στρατιωτικου λογοθεσιου (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.

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

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

(6) τοῦ στρατιωτικοῦ, the officers who distributed pay to the soldiers (ὁ τοῦτοι λαμβάνει τὰ ἀνασφάλικα). This was their function in the sixth century, Procopius, B. V. i. 17, ii. 20; Justinian, Nov. 150. 1, p. 262. (Cp. Nov. 141. 11, p. 221 in case of foederati.)

(7) μαυσάτορες.

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

(4) ὁ 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 praeentalis who was in the officium of the magister officiorum (Not. Dig., Or. 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. Pasch. 718, 726), by Anianus and Theodorus (Niceph. Patr. 24, 25). In A.D. 680 it was held by Niketas (τοῦ εὐξοδοτάτου ἀπὸ ὑπάτων πατρικίων καὶ μαυσάτορον τῶν βασιλικών ὀφφικίων, Acta Conc. Const. III, Mansi, xi. 209, 217). For the break-up of the office and for the μακιστροῦ 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. Th. 122, 1 In Chron. Pasch. 696, A.D. 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 καυκλεῖου (Gen. 88:17). 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 [βασὶ]λικ(ω) σαικριτ’ καὶ λογοθετ(η) τοῦ δρόμου. I suspect that σαικριτ’ is intended for α’ σαικριτ’ = πρωτοσαικρήτη, though it is of course possible that an ἀσηκρήτης on becoming logothete might retain his position in the τάξις ἀσηκρήτων.\(^2\)

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 (στρατεγοί, δομιστείς, &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 protonotaries and the chief of the Imperial notaries (ib. 546\(_a\)). 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\(_7\), 13).

(1) The πρωτοσατάριος τοῦ δρόμου (spathar Phil. 735\(_3\)), and Takt. Usp. 124, or inferior ib. 127) appears in some of the ceremonies (conducting captives at a triumph, Cer. 609\(_{21}\), 613\(_3\); bearing the sportula of the archon of Taro, 138\(_{22}\), 569\(_2\)). He is mentioned in Cont. Th. 198\(_{10}\).

(2) χαρτοναλάριοι τοῦ δρόμου (spathars Takt. Usp. 125; omitted accidentally in the list of spathars in Phil.), in full χ. τοῦ δέκαν δρόμου Phil. 788\(_{22}\), and so De adm. imp. 184 (Sinartes, a eunuch) χ. τ. δέκαν δ. They are probably to be identified partly with the curiosi per omnes provincias\(^3\) (Not. Dig., Or. xi. 51), and partly with the χαρτοναλάριοι τῶν βαρβάρων who play a part in the reception of the Persian ambassador, as described by Peter the Patrician (Cer. 404\(_{15}\), 405\(_{14}\)) and belonged to the scrinium barbarorum (see below). For νοτάριοι in the scrinium of the provincial (?) χαρτοναλάριος we have the evidence of a seal (tenth or eleventh century): Λεον(τι) νοτ’ τοῦ χαρτ’ τοῦ δρομ’ (Méd. 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 Χασανός στρατο(πι) τοῦ λο-γ(οθείου), Méd. 260 (ninth–tenth century), belonged to this officium.

2 We have also a seal of Martin, Imperial spatharocandidatus and λογοθετὴς τοῦ όξεως δρόμου (Sig. 529) and one of Stylianos (568)?

After the eighth century the Logothete would hardly have as low as spatharocandidate 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\(_1\)); in the tenth century Leo Rhabduchos was μάγιστρος καὶ λογοθέτης τ. δρ. (De adm. imp. 156).

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

(4) ἐπιμενεονταί are the interpretes diversarum gentium in the officium of the mag. off. in Not. Dig., Or. xi. 52. Cp. Peter Patr., in Cer. 40416. (On this subject cp. Bury, Byzantinische Zeitschrift, xv. 540-1.²) The body of interpretes 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. 4008), from which we learn that, besides the chartularii an optio (ὁ ὑπὲρ τῶν β., 4018), was attached to it, who was sent to Chalcedon to supply the Persian envoy with money.

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

(6, 7) διαγρέχοντες (= cursores) and μανιδάτορες, cp. Phil. 78619, 19.

The scrinium barbarorum, though not mentioned by Philotheos in connexion with the Logothete, seems to have been still in existence. Phil. 7258 mentions δ βάρβαρος (see also περὶ ταξιν. 4614), who is evidently identical with δ ἐπὶ τῶν βαρβάρων, who is recorded by several seals. Schlumberger has published six seals of Staurakios, a protospathar, who held this office. A seal of Peter β. α' σταθαρος καὶ ἐπι των βαρβαρων 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 βάρβαρος exercised supervision over all foreigners visiting Constantinople.

(5) δ χαρτουλάριον τοῦ σακελλίου.

The Sakellion has been already dealt with. The Chartulary is sometimes called briefly δ τοῦ σακελλίου (Phil. 777, Cer. 11520). We also find σακέλλης instead of σακελλίου (e.g. Takt. Usp. 127, Phil.

¹ There were ἐπισκεπτὴται 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 κοινουκλίνιοι 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. 39213, 15. 42927, 47527.
735\textsubscript{22}, 750\textsubscript{18}, 763\textsubscript{6}. Schlumberger (Sig. 580) has published a seal of uncertain date (‘VIII\textsuperscript{e}–XI\textsuperscript{e} siècle’) of a Chartulary:


(1) νοτάριοι βασιλικοί τῶν σεκρέτου (Takt. Usp. δ νοτάριοι σακέλλης, read οι —οι, under spathar rank), Phil. 735\textsubscript{21} οι σπαθάριοι καὶ βασιλικοὶ νοτάριοι τῆς σακέλλης, 752\textsubscript{9} ν. τοῦ σακέλλιου, Cer. 694\textsubscript{20} οι ν. τῆς σακέλλης, 594\textsubscript{7}. They correspond to the primicerinii of the comes rei priv. (Not. Dig. Or. xiv).

(2) πρωτονοτάριοι θεμάτων.\textsuperscript{1} The duties of a πρωτονοτάριος 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 caulkng 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 ταξι. (see further 464\textsubscript{9}, 466\textsubscript{2}, 477\textsubscript{9}, 479\textsubscript{18}, 489\textsubscript{2}). The protonotaries had it in their power to oppress the provincials, Cont. Th. 443\textsubscript{15}. Their seals are common.\textsuperscript{2}

(3, 6, 7) The ξενοδόχοι and γηροκόμοι (spathars Phil. 736\textsubscript{4}; inferior Takt. Usp. 127) were heads of ξενώνes \textsuperscript{3} and γηροκομεία supported by the state. They appear in the company of δ τοῦ σακέλλιου (sc. χαρτ.), Cer. 115\textsubscript{203} Phil. 777\textsubscript{1}. The χαρτούλαριοι τῶν οίκων, i.e. τῶν εὐαγων οίκων, dealt with the accounts and expenditure of these establishments. Possibly εὐαγων should be restored here: Takt Usp. has οἱ χαρτούλαριοι τῶν εὐαγων οίκων 127, and so Phil. 753\textsubscript{4}. εὐαγος was technical, in this connexion, from an early period: cp. C. I. 1. 3. 41 (11), A. D. 528 τῶν τε εὐαγών ξενοφών καὶ νοσοκομεών κτλ. ‘the pious hostelries, hospitals,’ &c.; Justinian, Nov. 60, p. 388.

(4, 5) The χοιροστατὴς (spathar Phil. 736\textsubscript{4}, inferior Takt. Usp. 127) examined and weighed the nomismata which came into the treasury.

\textsuperscript{1} Cont. Th. 447\textsubscript{17}.

\textsuperscript{2} Cp. Sig. 103, 112, 122, 298–9, 345, &c., &c. See also MéI. 208 Στεφανος β’ κακος και άντρ. Σικελ’, saec. ix; 223 β’ σπαθαρ’ κανδ’ και ανοταρ’ Πελοπον’, saec. xi; 236 Δεοτι υπατω και ανοταρ Χαλδιος saec. viii–ix.

\textsuperscript{3} e.g. those of Sampson, Theophilus, Eubulus, Narses, St. Irene. There was a ξενοδοχειον at Nicaea, cp. Panchenko, ix. 352 Μανουηλ βασιλικα πρωτοσπαθαριφ και ξενοδοχα Νικαιας (see Schlumberger, Sig. 381, MéI. 300); at Lepadion in Bithynia (Sig. 381), &c., &c. Cp. Panchenko, ix. 387–9. See also below under the Great Curator.
These had from the miliarensibus, that in scrinium of miliarensibus increased a largitiones of his, which seems with usual, as in a vestis, But 15. Cp. civitates 18. Cp. Sq/ioo-tof 1

The constitution in C. Th. 12. 7. Julian refers to ζυγοσταταί in the various cities (ib. 2: quem sermo graecus appellat per singulas civitates constitui zygotaten), who decided if there was any dispute de qualitate solidorum. The μετρητάι had similar duties connected with weights and measures.¹

(8, 9) πρωτοκαγκελλάριος and καγκελλάριοι.

(10) δομέστικοι τῆς θυμελῆς (δ ὀρχων τῆς θ. Cer. 382,3) 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 (actuariorum thymelae et equorum curriculum); Justinian’s edict peri τῶν ὑπάρχων, addressed to the comes s. largitionum, Nov. 81, p. 468 τὰς ἐπὶ τῆς σκηνῆς τε καὶ θυμελῆς ἡδυπαθεῖας. 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) χαρτουλάριος τοῦ 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 γενικόν, 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. s., scr. argenti, and scr. a miliarensibus, were combined to form a new office which was called the βεστιαρίων. The minting departments of the argentum and a miliarensibus are represented in the new officium by the ὀρχων 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 ρέτρα and σταθμᾶ supplied by Praet. Praef. and Com. larg. are to be kept in the most holy church of each city. For a δημόσιος ζυγοστατής in Egypt A.D. 609 see B. G. U. iii. 837. 18.
represented in the ninth century by the \( \text{πρωτοβεστιάριος} \) (an office confined to eunuchs), and his wardrobe is distinguished as \( \text{τὸ ὀλκειακὸν βασιλικὸν βεστιάριον} \) (per\( \\text{ι} \) τα\( \\xi. \) 465\( _{142, \ 173}, \ 478_a \)) from the wardrobe of the Chartularius (\( \text{τὸ βεστ. \ or \ τὸ βασιλικὸν βεστ. \ Cer. \ 672, \ 676_b}. \)\(^1\)

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

Two seals, which seem to belong to our period (ninth century), are published by Schlumberger\(^3\) (\textit{Sig.} 603 \text{Λεωντι μαγιστρω καὶ } επί του \text{βεστιαριον} \text{το} \text{Σκληρως}, \text{and} \text{Μιχα} \text{ηλ υπατω} \text{σιλεντιαρω} \text{και} \text{χαρτουλαρω} \text{του} \text{βασιλικου βεστιαριον}. \) Schlumberger suggests the ascription of the former to Leo Skleros, who became \text{Στρατηγος} \text{of the Peloponnese}\(^4\) in \text{A.D.} \text{811}.

Another of the same period is published by Panchenko, ix. 364, \( \text{πατ[ρικιω] πρωτοστα(θαριω) καὶ [χαρ]τολ(αριω) τ(ου) β(ασιλικου) [β]εστιαρ (ιου).} \)\(^5\)

(1) This secretum has \( \text{βασιλικοι νοτάριοι} \) \( \text{του} \) \( \text{σεκρέτου} \) like that of the sakellion, from which it otherwise differs. These notaries (spathars, \textit{Phil.} \text{735}_{22} ; \text{inferior} \text{Takt.} \text{Usp.} \text{127} \text{δ \ (ων.} \text{του} \text{βεστ.)} \) are mentioned, \textit{Cer.} \text{594}_6 \text{and} \text{694}. \text{Cp. seal of Comnenian (?) age in Panchenko, \text{xiii.} 101 \text{Λέων \ άσηκ[ρη]τι[ς] νοτ(άριος) τ(ου) [β(ασιλικου) β]ε[στιαρ (ιου).} \)\(^6\)

(2, 3) \text{We may conjecture that the occurrence of a} \text{κένταρχου} (\( \text{δ \ κ. του} \text{βεστιαριου} \text{Phil.} \text{738}_{10} \) 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 \text{λεγάταριος}.\)

(4) \text{The} \text{ἄρχων \ τῆς} \text{χαραγής} \text{was chief of the mint (at all events for silver and bronze, see above).} \text{χαραγή} \text{is regularly used for} \text{moneta}. \text{Philotheos elsewhere mentions} \text{δ} \text{χρυσεφητής} \text{(auricoctor) 736}_4, \text{789}_2, \text{who also appears in} \text{Takt.} \text{Usp.} \text{127}. \text{Perhaps he belonged to the} \text{οἰκειακῶν βεστιάριον.}\)

(5, 6) \( \text{ἐξαρτιστής}. \) \text{χαρτουλάριος}. \text{The juxtaposition suggests that this}

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\(^1\) It is not clear which wardrobe is meant in \text{Constantine, Them.} \text{15}, where it is said that \text{ἄργυρα μμονίφα} \text{dishes} \text{ἀνώγυλφα} \text{κείσται} \text{ἐν} \text{τῷ} \text{βασ.} \text{βεστ.} \text{For the private wardrobe see below D, II (2).}

\(^2\) In the eleventh century the vestiarium (\( \text{τὸ} \) \text{σεκρέτον} \text{του} \text{β.}) \text{seems to have dealt with} \text{vacantia : Alex.} \text{Comnenus, \text{Nov.} xx. 348-9.}

\(^3\) Schlumberger groups the officials of the public and the private wardrobes, and also the \text{βεστιάριοι}, under the same heading.

\(^4\) \text{Script. Incert.} \text{336 (Leo Gramm. ed. Bonn).}
chartulary is the χαρτουλάριος τῆς λεγομένης ἐξαρτήσεως, mentioned in a synodic epistle published by Combebis (Manipulus rerum Clararum), 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.) ἐξάρτησις (properly ἐξάρτωσις) 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) κουφάτορες.

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

(9, 10) In having μαυδάτορες (we must read in the text of Phil. πρωτομαυδάτωρ, μαυδάτορες) this office resembles the στρατιωτικών.

(7) ὁ πρωτοασηκρήτης.

The ἀσηκρήται (who might have protospothar or spothar rank, Phil. 733, 758, 735; spothar 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 πρωτοασηκρήτης (might be ἀρχ. κ. πατρικ., Phil. 729; protospothar, 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 πρωτονοτάριος, 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.1 We meet an ἀσηκρήτης in the reign of Phocas.2 Maximus, the Confessor, was πρωτοασηκρήτης under Heraclius.3 Two ἀσηκρήτει are mentioned in

1 Cp. also Malalas 494: an ἀσήκρήτης, along with the quaestor and Prefect, takes part in a criminal investigation. For the ἀσήκρητεια 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. ταχυγράφω, cp. Lydus, loc. cit.).
the Acts of the Council of A.D. 680 (Mansi, xi. 232, 324, 329): Paulus ὁ μεγαλοπρεπὲστατος ἀσεκρήτης καὶ βασιλικὸς σεκρέταριος and Diogenes τοῦ μεγαλοπ. ἀσεκρήτης σεκρεταρίων βασιλικοῦ. The Emperor Artemius had been an ἀσηκρήτης (τῆς τῶν ἀσηκρῆτῶν σχολῆς πρῶτερον γενόμενος ἐναράθιοι, Agathon Diac. in Mansi, xii. 193; Niceph. Patr. 49, 20). 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 χρυσοβιβλία (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 πρωτονοτάριος or chief of the school of the notaries is not mentioned here but appears along with the protoasecretis in various ceremonies (Cer. 7, 20, 10, 22, 20, 17, 123, 546, 10). 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, 10–12 οἱ ἀσηκρήται καὶ οἱ νοτάριοι τῶν ἀσηκρήτεων = the notaries under the protoasecretis; and οἱ τῶν σεκρέτων (χαρτουλάριοι καὶ) νοτάριοι = the notaries of the finance ministers. Cp. 693, 13 ὁ νοτ. τῶν ἀσηκρήτεων. It seems impossible to say for certain whether seals of πρωτονοτάριον, without definition, belong here; probably some of them do. Note the late seals with ἀσηκρήτεως καὶ πρωτονοτάριω (Sig. 444, 552).

(3) The δεκανὸς appears with the ἀσηκρήται in the ceremony of creating Patricians, Cer. 246, 21. On the Emperor’s military expeditions the decanus had a baggage horse εἰς τὰ βασιλικὰ χαρτία (περὶ ταξ. 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) ὁ ἐπὶ τῶν ἑιδικῶν.

The functions of this minister, generally known as ὁ ἑιδικὸς, have been commonly misunderstood. The name, though always spelt with εἰ, has been connected with ἑιδικός, and the office thus brought into relation with the old res privata = ἡ ἑιδικὴ περιονοσία or the old sacrum patrimonium = ἡ ἑιδικὴ κτῆσις. There is, however, no connexion either between the names or the offices. τὸ ἑιδικὸν does not mean the private treasury, it means the special treasury, opposed to γενικὸς, 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 εἴδη which were ἀπὸ τοῦ σεκρέτου τοῦ εἰδικοῦ ἑξοδιασθέντα (673). Compare the list, p. 671, where it is noted ὅτι ἦ ἑξοδος τῶν ἀρμενῶν καὶ τῶν διφθέρων ὀφείλει ἑξέρχεσθαι ἀπὸ τὸ εἰδικὸν. The office had a storehouse: cp. 674_22 διφθέρων ἀπὸ τῶν ἀποκειμένων εἰς τὸ εἰδικὸν. 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 εἰδικὸν 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 εἰδικὸς further show that his sphere had nothing to do with that of the old comes rei privatae. It was specially concerned with the ἑργαδόσια or factories. In the fifth century the factories, fabricae, of arms (scutaria, clibanaria, 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 γενικὸν, the management of the factories was constituted as a separate ministry, and termed, in contradistinction, τὸ εἰδικὸν.

The εἰδικὸς 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), and sums to the Imperial household (ib. 463), on occasion of an Imperial expedition. On such an occasion he himself takes charge of the transport of all kinds of εἴδη, 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). 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 εἰδικὸς, and after the expedition the accounts were made up by the protonotaries and the chartularius stabuli in the bureau of the εἰδικὸς (ib. 476–477).

1 It would not be correct to derive τὸ εἰδικὸν from εἴδη in this sense. In Egyptian papyri εἴδος frequently occurs for 'tax' but generally suggests a tax in kind, cp. Kenyon, Pap. Brit. Mus. iv, No. 1346.

2 Cer. 180 εἰς τῶν εἰδικῶν. Does this mean the bureau of the εἰδικὸς, in the palace?

Who is the editor of the text?
The earliest mention of the εἰδικὸς is in Takt. Usp., where he appears with the rank of protospatharios (120 ὁ πρωτοσπ. καὶ ἐπὶ τοῦ εἰδικοῦ). Under Basil I, Nicetas, son of Constantine Triphyllios, 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] εἰδικ(ὁ) and would read [τοῦ] εἰδικοῦ).

(1) The Eidikos, like most of the other finance officers, had νοτάρων βασιλικοί in his secretum. (Spathars, Phil. 73523 ; inferior, Takt. Usp. 127.) They received a large honorarium from newly appointed officials (Cer. 6941). Demetrius, a βασ. νοτ. τοῦ εἰδικοῦ, took part in a conspiracy against Romanus I (Cont. Th. 40013). There is a seal of a πρωτοσπατάριος of the Comnenian age (Sig. 517).

(2, 4) ἀρχοντες and μειζότεροι τῶν ἐργαστηρίων. These ἀρχοντες are doubtless descended from the ἐργαστηρίῳ ἀρχαῖ, καὶ ἀρχοντες of whom two seals are preserved (Schlumberger, Mel. 240–1, Panchenko, xiii. 114), belonging to the seventh century, probably A.D. 643–4. For the term μειζότερος = mayor, overseer, cp. Grenfell and Hunt, Oxyrhynchus Papyri, I. 158. 6 κόμητι μειζότερῳ, ἱδ. 2 τῷ μειζόνῳ = overseer, 156. 5 χαρτοναλάριοι καὶ μειζόσα; VI. 922 = μειζότέρου, 943; B. G. U. ii. 368: all documents of sixth to seventh century.

(3) The ἐθνομάριοι τοῦ εἰδικοῦ are mentioned in περὶ τοῦ 47810, 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 οἰκίῶν, 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 οἰκιών καὶ 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, Νον. 8 (p. 19) ὡς τε ἐνδοξότατοι κουράτωρες τῶν θείων οἰκῶν, Tiberius II, Νον. 12 (p. 26) τῶν ἐνδοξότατων ἡ μεγαλοπρεπεστάτων κουρατάρων 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 τὸ βασιλικῶν ἐργαδῶν τῶν χρυσοκλαβαρίων.
THE IMPERIAL ADMINISTRATIVE SYSTEM

Comes domorum, 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 κουρατωρίκον; it and the office of Mangana were twins (τὰ δύο κουρατωρίκια, οἱ δύο κουράτωρες, Cer. 461, 3). Philotheos says that the only difference was that there were no ξενοδόχοι under the κωρ. τ. Μαγγ. But did the sameness consist in actual identity or in sameness of type (like the officia of the stratègei)? The μειζότερος τῶν Ἐλευθερίων, majordomo of the house of Eleutherios, 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 δὲ κτήματως, where he is distinguished from οἱ δύο κουράτωρες, and in Phil. 788, as δὲ κ. τοῦ κτήματος. In the list of the officium the text gives κουράτωρες τῶν κτήμάτων, but the passages quoted point to the correction κουράτωρ.

This official was subordinate to the two Curators.

The origin of the second Curator may be inferred from his title, κουράτωρ τῶν Μαγγάνων (ep. Cont. Th. 397). The Imperial 'houses', named Mangana and New House, were founded by Basil I, and were really large agricultural estates (οἶκος 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 ὁμόσια χρήματα ἀπέρ οἱ ἐκ τοῦ ὑπηκόου φόροι γενρύντες αὐξάνουσιν εἰς οἰκεῖας καταναλίσκειν χρέας καὶ τῶν ἀλλὰ πάν ἐτος ὑπ᾽ αυτῶν κεκλημένων, καὶ τοὺς ἐτέρους πόνους την θύτων τράπεζαν ἡδύνει ἡ συγκροτεῖν, τοὺς τουιότους οἰκοὺς ἐπενοήσατο καὶ προσόδους ἐκ γεωργίας ἀπέταξεν ἐν αὐτοῖς ἱκανάς, ἄφ᾽ ὅν ἡ βασιλικὴ πανδοκαία αὐτοῦ τε καὶ τῶν μετ᾽ αὐτῶν ἄφθονον καὶ δικαιὰ την χρηματίαν ἐμελλεῖν ἐχειν

1 C. Th. 10. 1. 15, a. v. 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 τούς γονοὺς αὐτοῦ παλασίον τοὺς καλυτέρους Μαγγάνουs (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 οἶκος, 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 κουράτωρ. 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 οἰκοῦ 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 βασιλικοῦ νοτάριον.

(3) κουράτωρες τῶν παλατίων. The curator τῶν Ὀρμίσδου, Chron. Pasch., A. d. 602, p. 972; the curator τῶν Ἀντιώχου, Theop. Sim., 3. 3. 11 (cp. Chron. Pasch., p. 973). The curator in Cer. 374, is the curator of the palace of Hierieia. The curae palatiorum 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, 21. Perhaps, however, the plural includes both κτημάτων κ. and also a number of subordinate local κουράτωρες. Cp. ἤ κουράτωρεια τῶν Τρυχίων (in Lydia), περί ταξ. 462, 7.

(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 ξενοδοχεία of Sangaros, Pylae, and Nicomedia were exceptionally under the Great Curator. The other ξενοδοχεία were under the Sakellion.

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


3 Πάτρια, ed. Preger, 267, 19. 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 ὁ ἐπὶ τοῦ εἰδικοῦ.
(9) The ἐπισκεπτήται were the inspectors whom the Great Curator sent to inspect the management of the palaces and estates.

11. ὁ Ὠρφανοτρόφος.

The Ὠρφανοτρόφος was the Principal of the great Orphanage of Constantinople, τὸ Ὠρφανοτροφεῖον, 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 orphanotrophoi, and in a constitution of that Emperor (C. I. i. 3. 34, ἀ.δ. 472) reference is made to Zotikos qui prius huiusmodi pietatis officium inuenisse dicitur. Theophanes records that in ἀ.δ. 571–2 (244) Justin II began to build the Church of SS. Peter and Paul, ἐν τῷ Ὠρφανοτροφεῖῳ. According to the Πάτρια Κωνσταντινουπόλεως, III perὶ κτίσματοι, 47, p. 235, τὸν ἄγιον Παύλου τὸ Ὠρφανοτροφεῖον ἀνήγειρεν Ἰουστῖνος καὶ Σοφίᾳ· ὄσαντως καὶ τὸν ὅσιον Ἰωάκημον (Ζωτικὸν τὸ Δεύτερον)· καὶ ἔτυπωσεν ἀναπαθεῖα τοὺς λωβοὺς ἐκεῖ καὶ συνέχεια λαμβάνειν. παρὰ τοῦτο Ἰωάκημος ὁ πρωτοβεστιαῖος αὐτοῦ τοὺς 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 ὨΡΦΑΝΟΤΡΟΦΙ.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, Ἰοὐστῖνος καὶ Σοφίας,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 Cпе 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 (λωβοτρόφεῖον). Both these establishments were under the

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¹ Mordtmann, Esquisse topographique, 50.
² Theodoros Lector, i. 13 τοῦ Ὠρφανοτρόφου ; Evagrius, ii. 11 τοῦ καταγωγίου τῶν Ὠφανῶν προεστότητι.
³ Méf. 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 κ(αί).
⁶ The tradition was that he lived in the time of Constantius II, Πάτρια, ed. Preger, p. 235.
control of the ὄρφανοτρόφος, 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 ὁ πατρίκιος καὶ ὄρφανοτρόφος. A letter of Theodore Studites (i. 29, ed. Migne) is addressed Λέοντι ὄρφανοτρόφῳ, 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, εὐαγείς οἶκοι, &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. 2

Schlumberger has published a seal which may have belonged to John, the famous Orphanotrophos, brother of Michael IV. The legend is Ἰω(αννή) Μοναχ(ω) καὶ ὄρφανοτροφ(ω). See Sig. 380, Mél. 299. Another seal (tenth or eleventh century, Sig. 379, Mél. 298) has the legend πρώτη μαθητῶν σφραγίς ὄρφανοτρόφων. Schlumberger says that ὄρφανοτρόφων is intended, but he has not observed that the inscription is metrical. The seal is probably to be referred to the great Orphanotropheion. Another seal of the eleventh century bears the legend Μιχαηλ(α) Διακον(ος) Κηρεικος [καὶ] ἄνω τοῦ ὄρφαν(ο)τ(ροφείον) ὁ Τετραπολίτης: Sig. 379, Mél. 297. M. Sorlin-Dorigny has explained ἄνως as πρωτονοσοκόμος, or chief of the hospital staff. But I very much doubt this interpretation. There seems to be no mark of abbreviation after ἄνως, and I do not see how it can be otherwise explained than as = ἀνθρωπος, for which it is the normal abbreviation in MSS. This would mean 'dependent' or 'retainer'.

(1, 2) Χαρτουλάριοι τοῦ οἶκου and χαρτουλάριοι τοῦ ὀσίου. 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 Orphanotropheion ('St. Paul') founded by

1 Nicetas, Vit. Ignatii Patriarchae, in Mansi, xvi. 275. Nicephorus, Bishop of Nicaea, became ὄρφανοτρόφος. A letter of Photios (186, ed. Valettas) is addressed Γεωργίῳ διακόνῳ καὶ ὄρφανοτρόφῳ, 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. Christiane, B. iv, c. ix, and Schlumberger, Méll. 281 sqq. Cp. also Pargoire, L'Église byzantine, 80 sqq., 324 sqq.
Justin and Sophia, and called ὁ ὀίκος, and the older foundation bearing the name of ὁ ὁσίος Ζωτικός. A late seal (thirteenth century) is preserved (Sig. 155) of Niketas, Bishop of Ionopolis and χαρτουλάριος τοῦ μεγάλου Ὀρφανοτροφείου.

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

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

V. δημοκράται.

(1) ὁ δήμαρχος τῶν Βενέτων, (2) ὁ 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 πολιτικοί Βένετοι, and the city Greens, οἱ πολιτικοὶ Πράσινοι, were under Demarchs; the suburban Blues, οἱ περατικοὶ Βένετοι, and the suburban Greens, οἱ περατικοὶ 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. ὁ χαρτουλάριος. 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. ὁ ἄρχων. Is this the same as ὁ μαστοφόρος (Cer. 272) ? In Cer. 269 τοὺς λοιποὺς ἄρχοντες τοῦ μέρους seems to mean the chartularius, the ποιητής, and the μελιστής.

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

2 See Usenskii, Partiti teirika i dinii v Konstantinopolie, 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. ὃ νοτάριος. Cer. 111, 271, 11. As the notarius was distinct from the chartularii (cp. also Philotheos, 738), the text in Cer. 272, ὃ νοτάριος ἦτοι ὃ χαρτονιάριος should be corrected by the omission of ἦτοι.
8. οἱ ἤνιδοχοί. I write the plural supposing that the ἀκτιονάριοι and the μικροπανίτης are meant. Cp. Cer. 338, and 799, where, after the chartularii, are enumerated ὃ ἄκτιονάριοι Βενέτων, ὃ φ. Πρασίνων, ὃ μικροπανίτης λευκός, ὃ μ. ῥοθίος. Cp. 337 οἱ δύο ἀκτί. καὶ οἱ δύο μικρ.
10. δημοταί.

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, ἦ τάξις ὑπὸ ἰπποδρόμου. 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) ὃ σταυρειάρχης.

The Hetaeriarch or Great Hetaeriarch was the captain of the βασιλικὴ σταυρεία,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 βιγλας. 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 σταυρειάρχης,2 and Michael Katudares that of (μέγας) σταυρ.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 σταυρειάρχης was to protect the Emperor against plots (cp. the action of Nikolaos, ib.,

1 To be distinguished from the σταυρεία of a στρατηγός.
2 Georg. Mon. 816.
3 Ib. 847.
and also Cont. Th. 470₃). Romanus I was created Hetaerarch, 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 ἑταιρεῖα was an older term. In Takt. Usp. we
find πρωτομαντότορες τῆς ἑτερίας (129). We must, I think, identify
the Hetaireia with the body of troops called φοιτεράτοι in the early
part of the ninth century. The evidence for the φοιτεράτοι was cited
above (p. 68, in connexion with a passage in Kudâma). We saw
that they were under τουρμάρξαι, who are mentioned in the Takt.
Usp. We may conclude that in Michael’s reign these troops were
reorganized, and that the turmaruchs were replaced by Hetaeriarchs.

The organization presents some difficulties. We have seen that
there was a μικρὸς ἑταιρειάρχης in Basil’s reign. This seems to imply
a μικρὰ ἑταιρεία. We often hear of ἡ μεγάλη ἑταιρεία (Cer. 519₁,
55₃₂₈, &c.) and of ἡ μέση ἑταιρεία (518₁₀, 55₃₁₀, &c.); but never, so
far as I know, of ἡ μικρὰ ἑταιρεία. 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 ἑταιρειάρχης as well as the μεγάλη, and
ἡ ἑταιρεία, used without qualification, seems to have included both
types. 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 ἄρχον-
tων τῆς ἑταιρείας καὶ τῶν τῆς ἑταιρείας ἐβδομαρίων. Presently the
members of the ἑταιρεία break up into two parts, those of the μέση
(518₁₀) and those of the μεγάλη (519₁). 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. ἑτ. In περί ταξ. 4₇₈₁₄, ₁₆ we find distinguished οἱ ἐπὶ τῆς
ἑταιρείας ἀνδρεὺς οἱ καὶ οἱ ρ' τρίηκοι τῶν ἐπὶ τῆς ἑταιρείας. Besides the
two ἑταιρείαι there were attached to them, and included under the
general name ἡ ἑταιρεία, two other bodies of foreign soldiers, namely,
Khazars and Pharganoi. Cer. 5₇₆₈ ἡ μέγ. ἑτ., 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.
kaí τῶν Φαργάνων καὶ Χαζάρων. Cont. Th. 358 Χαζάρους τῶν ἐκ τῆς ἐταιρείας τοῦ βασιλέως Λέωντος. Pharganoi as well as the Hetaireia attended Basil I in his fatal hunting expedition in A.D. 886 (Vit. Euthymii, i. 12). Among the troops sent to South Italy in A.D. 935 were thirty-one of the μεγ. ἑτ., forty-six of the μέση, forty-five Pharganoi, and forty-seven Khazars (Cer. 660). An appointment to the μεγ. ἑτ. cost a minimum of sixteen litrae, to the μέση a minimum of ten, to the Pharganoi or Khazars a minimum of seven (Cer. 692–3). Philotheos mentions (772) οἱ ἐθνικὸς τῆς ἐταιρείας οὗον Τοῦρκοι, Χαζάρεις καὶ λαοὶ. Turks means Hungarians in Byzantine writers of this period, though it would have been a perfectly proper description of the Φαργάνων, who were Turks from Central Asia (Transoxiana and especially Ferghana, whence their name). 2

Each division of the ἐταιρεία had its own commanders (οἱ ἀρχιστρατεῖς τ. ἑτ. Cer. 518); the μεγάλη and the μέση had each its ἐπιθυμάριοι or παρεβδομάριοι (ibd.). The μεγάλη had a logothete, Anon. Vári, 6 ὁ τῆς μεγ. ἑτ. ὁ λογοθέτης. Protonomandatores of the Hetaireia are mentioned in Takt. Usp. 129.

The Hetaireia is constantly found in association with the μαγκλαβιται, 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 περὶ ταξι. 481. For his appearance in ceremonies in association with the πανιάς (both these officers were responsible for the safety of the palace) see Cer. 116, 122. Cp. also 442. The Hetaeriarch might be a eunuch, Phil. 784.

(2) ὁ Δρονυγάριος τοῦ πλοίου.

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 Φαργάνων among the subjects of the Caliph who deserted to the Empire in the days of Babek's rebellion, under Caliph Mamun. 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 ὁ βαρσαρος 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 τοῦ μαγκλάβιου καὶ ἡ ἐταιρεία, 719, 25, 607. We meet μαγκλαβιταὶ who were candidati (Phil. 786), stratores (ib. 736), and protospathars (ib. 785). Some of them were stationed in the Lausiakon, but they are not necessarily to be included among οἱ τοῦ λαυσιακοῦ ἀρχιστρατεῖς (785); for we find the stratores of the μαγκλάβιου distinguished from the stratores of the Lausiakon (736); μαγκλάβιου seems to have meant a stick, see Reiske, 53 sqq. It occurs in the sense of 'stripe', De adm. imp. 236; George Mon., ed. Bonn., 804a.
THE IMPERIAL ADMINISTRATIVE SYSTEM

The inde\textsuperscript{1}opalian title was 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 stratégos. The other principal naval theme, that of Dodekanesos or the 

πέλαγος was under a drungarios during the eighth century, \textsuperscript{2}and until the reign of Michael III. For in the Taktikon Uspenski (120) the title is \textit{δροωγγάριος τῶν Καραβισιάνων}. 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 (\textit{Them.}, i, p. 41) Samos was formerly the capital τῶν ςτέματος τῶν πλοιώζω-μένων (which must be equivalent to \textit{θ. τῶν Καραβισιάνων}). 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 \textit{θεματικός στόλος}. \textsuperscript{3}Independent of them, there was always a fleet at Constantinople under the command of \textit{δροωγγάριος τῶν πλοιώμων}. It is not improbable that this commander existed already in the seventh century, subordinate to the stratégos 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. \textsuperscript{4} \textit{δροωγγάριος} \textit{δ. τῶν πλοιώμων} appears in the Taktikon Uspenski (120), where his rank is inferior to that of all the Domestici and Chartularii. He comes immediately after the \textit{ἐκ προσάπου τῶν θεμάτων}. This fact has considerable importance. It shows that in the interval between the early years of Michael III and \textit{A. D. 900} the post of the Drungarios had become considerably more distinguished and important; for in

\textsuperscript{1}Theoph. \textit{410}. \textsuperscript{2}A \textit{δροωγγάριος τῆς Δωδεκάνησος} meets us in \textit{A. D. 780} (Theoph. \textit{454\textsubscript{a}}). This record shows that Isaac, the father of Theophanes the chronographer, bore the title of drungarios and not stratégos. For as he died when his son was a child and his son was born in \textit{A. D. 759}, he must have held the post before \textit{A. D. 780}. The text in the \textit{Vita} (\textit{ex officio festi eius diei}) is (de Boor, ii. 23) \textit{τοῦ δὲ πατρὸς τελευτάσιος ἐν τῇ ἕπῃ αὐτοῦ διεσπεράνων Λιγανοπελεγητῶν ἀρχῆς}. Gelzer (80), ignoring this decisive passage, leaves the question open. \textsuperscript{3}Cont. Th. \textit{55\textsubscript{a}}, \textit{79\textsubscript{a}}. The three themes of the Kibyrrhaeots, the Aegean Sea, and Samos were the naval themes \textit{par excellence}, cp. \textit{Cer. 636} \textit{διὰ τῶν πλοιώμων τῶν Θεματῶν}, &c., but it must be remembered that other themes, e. g. Hellas, Peloponnesus, Cephalenlia, Paphlagonia, had small naval establishments. \textsuperscript{4}Theoph. \textit{432\textsubscript{a}}.
Philothoeos he comes immediately after or immediately before the Logothete of the Course (the order varies), and is superior to the Domestics 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 βασιλικοπλοίου (Cer. 651, 664, &c.).

In the Taktikon Uspenski (120) we meet a naval commander who does not appear elsewhere, δρονγγάρως 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 ὁ τοῦ πλοίου and the ὁ 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 ὁ 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. 58, ἐν τῷ πρὸς Βλαχέρναις 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 φυάλης, is not mentioned by Philothoeos.

The officium of the drungarios of the fleet corresponds to the type of the Domesticates, in (1) the τοποτηρηγης (Const. De adm. imp. c. 51, p. 238), (2) the χαρτονιαρως (cp. Panchenko, ix. 386, ᾿εουτ[ι χ]αρτον[λα]ρ[ιφ] τοῦ [βασιλικοῦ] πλοῦτος, 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 περιφανεστάτως τοῦ βασιλικοῦ στάλον δρονγγάρως, Nicetas, Vit. Ign. apud Mansi, xvi. 257.
2 The order is ὁ ὁ τοῦ πλοίου, ὁ ἐκ προσόπων τῶν θεμάτων, ὁ ὁ τοῦ αὑτοῦ πέλλα, ὁ ὁ τοῦ κόλπου.
(3) the \( \text{πρωτωμανδάτωρ} \) (Cont. Th. 401\text{e}), and (7) \( \text{μανδάτορες} \), (4) the \( \text{κόμητες} \),\(^1\) and (5) \( \text{κένταρχοι} \). But like the officium of a strategos it has (6) a \( \text{κόμης τῆς ἑταρείας} \) (commander of foreign marines, esp. \( \text{Ῥώς} \) or Scandinavians).

For the \( \text{πρωτοκάραβοι} \) see De adm. imp. 237 (cp. Cont. Th. 400\text{e}).

(3) \( \text{ὁ λογοθέτης τῶν ἄγελων}. \)

Philotheos includes the Minister of the Flocks and Herds among the \( \text{στρατάρχαι} \), though as a logothete one might expect him to be enumerated among the \( \text{σεκρετικοί} \). But from his officium it appears that he had no \( \text{σεκρετητῶν} \), 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 \( \text{μητάτα} \) or military colonies. In the \( \text{περὶ ταξίς} \, 458-9 \) we find him distributing the burden of furnishing horses and mules among the various \( \text{μητάτα} \) of Asia and Phrygia, and transporting them to Malagina.  (Cp. 460\text{e})

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

(1, 2) \( \text{ὁ πρωτονοτάριος Ἀσίας, ὁ πρωτονοτάριος Φρυγίας}. \) We can infer that the \( \text{μητάτα} \) were entirely in Western Asia Minor; cp. the passage in \( \text{περὶ ταξίς} \) referred to above.

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

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

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

(4) \( \text{ὁ πρωτοσπαθάριος τῶν βασιλικῶν}. \)

οἱ \( \text{βασιλικοὶ ἀνθρωποί} \) frequently appear in the court ceremonies (e.g. Cer. 20\text{e}, 30\text{i}, 15\text{e}). They were divided into \( \text{τάξεις} \) of different orders: spatharocandidati, spatharioi, stratores, candidati, and mandatores. Cp. Philotheos, 769\text{e} \( \text{βασιλικῶν ἀνθρώπων ἀπὸ τῆς τάξεως τῶν} \)

\(^1\) Phil. 750\text{e} τῶν κόμητα τοῦ πλοίου, read τῶν κόμητα.
σπαθαροκανδιδάτων μέχρι τῆς τάξεως τῶν στρατώρων, i.e. all the βασιλικοί ἀνθρώποι except the candidati and μανδάτορες (cp. 773a). The βασιλικοὶ σπαθάριοι (Cer. 7, 10, 12 where they carry the Imperial arms) or σπαθάριοι of the σπαθαρίκων; the βασιλικοὶ κανδιδάτοι (Phil. 767, 770a); and the βασιλικοὶ μανδάτορες (Cer. 81, 76, Phil. 770a) were under the control of the πρωτοσπαθάριοι τῶν βασιλικῶν; the stratores were under the Protostrator (see below); as to the spatharocandidati we are not told (cp. Cer. 81a) and we may suppose that there was no τάξις of this order distinct from those who were on duty in the Chrysotriklinos (Phil. 731a), or the Lausiacos (ib. 734), or performed some other special service in the palace. The Protospatharios, as his name indicates, was originally the chief of the spatharioi, and his control was afterwards extended over the taxeis of the candidati and mandatores. For some of his ceremonial duties cp. Phil. 706.

The Protospatharios was also called ὁ κατεπάνω τῶν βασιλικῶν, cp. Cer. 20, 81, 81a οἱ βασιλικοί ἀνθρώποι κατὰ καὶ τοῦ κατεπάνω αὐτῶν καὶ τοῦ δομεστικοῦ αὐτῶν (so also 61, 9, 568), and ὁ κατεπάνω simply, Phil. 709.

In Anon. Vāri. 68 the Katepanos and the Domesticus are called οἱ κατεπάνω 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.

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, Kalapodios cub. and spath., 185, 18, κατὰ καὶ σπαθ., in the reign of Justinian. In the Acts cited in Chron. Pasch. sub a.d. 582, Kalapodios is designated as σπαθαροκουβικούλαρίου. This seems to show that at that time there were other spatharioi also. In Peter the Patrician (Cer. 402) 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 Σωστινίῳ σπαθάριῳ, i. 277, Migne, P. G. 79.) The σπαθάριοι βασιλικοί 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

1 Panchenko, ix. 386, has published a seal (saec. ix–x) of a πρωτοστ. 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 spatharios 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 insignia was (as in the ninth century) a gold chain. In Procopius, B. G. 3. 38 (p. 468), we meet Asbados, who ἐσ 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 (Stratêgoi, Domestics, the Logothete of the Course, &c.). Besides these there were Imperial mandatores (βασιλικὸς 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 (βασιλικὸς μανδάτορι καὶ διοικητί). For a few other seals see ib.

(5) ὁ κόμης τῶν σταύλων.

The κόμης τῶν βασιλικῶν σταύλων appears in the sixth century. The post was held by Baduarius, brother of Justin II (Theoph. 246,4).³

¹ Cp. Vegetius, 2, 7, who describes them as milites principales qui privilegiis munientur.
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, xc. 109. At the Second Council of Nicaea (A. d. 787) ὁ λαμπρότατος βασιλικὸς 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. ἵπποστασιοῦ) 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. 459, the higher officials, oi ἄρχοντες τῶν στάβλων, are enumerated (cp. 480; Phil. 732, oί πρωτοστ. καὶ ἄρχοντες τῶν στάβλων, Anon. Vāri, 52, oί τοῦ στ. ἄρχων, Cont. Th. 231, though here ἄρχοντες is more general).

(1) ὁ χαρτουλάριος. Takt. Usp. 128, Phil. 737; 788; peri taξ. 459, 476, 479. He is distinguished as ὁ ἐκ χ. from ὁ χ. τῶν Μαλαγιών, 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. 459, 478, 479. 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, ἔργον ὑπόθετα, cp. Theoph. 442; 367, 384.

(3) ὁ χαρτουλάριος τῶν Μαλαγιών (peri taξ. 476, 479). Presumably the same as ὁ ἐκ χ., 459. At Malagina there were important miliary stables.

(4) ὁ σαφραμένταριος. The text here gives ἀδὰ τῶν σαφραμέντων, but other passages in the same treatise, 476, 479, show that it must be amended: either ἀδὰ τῶν σαφραμένταριον or more probably ἀδὰ τῶν σαφραμέντων (cp. ὁ τῆς καταστάσεως, &c.). The meaning is unknown.

(5) oί ὁ κόμητες τῶν Μαλαγίων (peri taξ. 479, 459). Besides these, there seem to belong here:

(6) oί μ' σύντροφοι τῶν σελλαρίων (peri taξ. 479), oί σύντροφοι τῶν ὄντων στάβλων (Cer. 698), sc. of the city and Malagina.

(7, 8) ὁ κελλάριος and ὁ ἀποθέτης. peri taξ. 478, ἀδὰ τοῦ ἀποθέτου τῶν κελλαρίων τοῦ β. στάβλου, cp. 479, ὁ κόμης τοῦ σ. καὶ ὁ χαρτουλάριος καὶ ὁ κελλάριος. This κελλάριος must be distinguished from ὁ οἰκειακὸς κελλάριος, ib. 464. See below, p. 121.

VII. 'Άξια 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. 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 conferred on Stylianos the new title of βασιλευσάτωρ, or βασιλοπάτωρ.

The general care of affairs of state was recognized as belonging to this office. The office of 'Empress's father' 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 τῷ ὑπερφυσάτῳ μαγίστρῳ τῶν θείων ὀφεικόων (Leo VI, Nov. 18 et sqq.). See above, p. 31. These laws were evidently promulgated before A.D. 894. Stylianos died in 896.  

(2) ὁ Ράκτωρ.

Philoleos 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, 837,' 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 κοινβοικλεῖων. The ceremony of his creation (ib. 528) was probably composed in the reign of Constantine VII and Romanos II. He is mentioned in

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2 Vita Euthymii, ib. μερ' οὗ πολὺ δὲ καὶ βασιλοπάτωρ ἀναδύκνει. 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.
3 This form occurs three times in the text of the Vita Euthymii. Cp. βασιλόθεος (see Ducange).
4 Vita Euthymii, ib. τῶν ἐπερχομένων τῇ βασιλείᾳ διοικήσει τὴν ἐπιστασίαν καὶ φρονισία ὁ αὐτὸς Στ. διέταν ἐγκαθίστηκε.  
5 It is commonly taken to mean 'Emperor's father'.  
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,\(^1\) 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, xxi. 1 σὺν τῷ ῥαϊκτῷρι 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 Βασιλείων ῥαικτωρί (Mél. 243).\(^2\) See also Konstantopulos, Nos. 139, 150, 488–9.

(3) \(δ\) 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,\(^3\) sometimes described as the synkellos of Constantinople,\(^4\) was an Imperial official and appointed by the Emperor.\(^5\) 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.\(^6\) Synkelloi were not infrequently elevated to the Patriarchal throne, and it may be suspected that the Emperors of the ninth

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\(^1\) 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. 837\(^{11}\) (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\(^{19}\).

\(^5\) That the Emperor appointed is a certain inference from the fact that the post was one of the Imperial ἀξιωματικών conferred ἐπὶ 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 βασιλείων ἀξιωμα (58); and \(δ\) βασιλείων (Leo VI) ἑυθυμίου καὶ τὰ ὀμοί λόγου κατένευε. Moreover, Stephanos says that the synkellate was conferred on himself by his father (ἐκ πατριάρχου δωρεᾶς).

\(^6\) Vita Euthymii, i\.b. 5 καλὸν γὰρ ἐστι καὶ ἁβαρὲς καὶ ἀνεπιληπτὸν τὸ πράγμα. He was expected to be constantly in the Palace, and to take part, like other members of the σύγκελλος, in some of the ceremonies, i\.b. 9. 10.
THE IMPERIAL ADMINISTRATIVE SYSTEM

century aimed at making this succession a regular practice, since it would secure them the unrestricted appointment of the Patriarch.¹

(4) ὁ χαρτουλάριος τοῦ κανικλείων.

This official, generally called ὁ ἐπὶ τοῦ κανικλείων, first appears in our sources in the ninth century. Under Michael II it was held by Theoktistos, and Genesios (232,20) thus explains the meaning of the title: τὸν ἐπὶ τοῦ βασιλικοῦ καλάμου ἐγκεχείριστο πρόνοιαν, δι’ ὃν κανίκλων ἐδοξάζετο. 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 ἐπὶ 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 Christoforos, 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 σέκρετον.

(5) ὁ πρωτοστράτωρ.

The Protostrator was strictly the chief of the taxis 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 (ἱπποκόμοι).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 ὀψικλού. In A.D. 765 we meet a σταθ. καὶ βασιλικὸς πρωτοστράτωρ (ib. 438,15). See also Cont. Th. 18, 24,3. 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. 81,18. 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 ὁ σκευάζων τοῦ κανικλείου—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. βασιλικῶν, 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 Palaeologoi it was one of the highest of all (Codinus, 9). Nicetas equates it with the marshal, μαρέσχαλκος, of the western kingdoms.

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

(2) ἁμοφύλαικες (for ἁματοφύλαικες cp. ἁματοφύλακεων, see Ducange, s.v.), meaning officials in charge of the ἁματα = ὅπλα, military gear in the Imperial ἁρμαμέντον. There is, however, a difficulty, for the ἁρμαμέντον, 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 ἔπανω τοῦ ἁρμαμέντον, and he survived till the tenth century at least: see Phil. 736, ὁ σταθ. καὶ ἁρχων τοῦ ἁρμ., and 788; Cer. 673 (a protospatharios, Α.Δ. 949) and 676, τοῦ κατεπάνω τοῦ ἁρματος (so Reiske, but the MS. has ἁρματος, and we should unquestionably read ἁρμαμέντον). 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 ἁμοφύλαικες. One would expect him to be mentioned distinctly. In the Takt. Usp. he appears, ὁ ἁρχων τοῦ ἁρμαμέντον, immediately after ὁ τῆς καταστάσεως (124). The seal of an ἁρχων τοῦ βασιλικοῦ ἁρμαμέντον 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.

(6) 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 φιλοκαλλαν ἥττομάσατο ὁ ἐπαρχος.] 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 βείον ἡμῶν ἁρμαμέντον. It contained δημόσια ὅπλα.
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 ἀδεμησίων (Peter, Cer. i. 84). In one ceremony we meet a κόμης τῶν ἀδεμησίων (i. 41. 209). The official named ὁ ἀδημησίων ἀριστοκράτης is more frequently mentioned (Cer. 8008, 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 ἀδημησίων ἀριστοκράτης was ‘the first of the silentiaries’ (Lydos, 7319).1 In Cer. 8008, 80217 he is mentioned along with the διαυτάρηκος 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 συγκλητικοὶ are also mentioned in the officium, which, if the text is correct, points to a lower class of συγκλητικοὶ 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 συγκλητικοὶ is an error for στρατηλάται, who were a symkletic 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, 5036. From Phil. 71010 we learn that a newly elevated Patrician gave a fee of twelve nomisma to the Master of Ceremonies, ἀνευ τῶν ὀψικών, and a fee of eighty nom. to be divided among the ὀψικών. 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. 239123, 2417-9.

(7) ὁ δομέστικος τῶν βασιλικῶν.

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

The officials the number and co-ordinate disappeared court of the wardrobe chief as the distinguished wardrobes. The other court servants were under the Castrensis s. palatii, so far as they were not under the Master of Offices.¹ The castrensis seems to have disappeared by the sixth century.² 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 κουσωνιται,³ are separated from the rest of the cubiculum, under their chief the Parakoimômenos, 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 (οἱ κουσικουλάριοι τοῦ κουβουλκλείου, distinguished from οἱ κ. τοῦ βασιλικοῦ κουτῶν) 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. 721.²¹, Cer. 798.¹⁷).

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 Papias 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 οἱ προεστῶτες τοῦ μυστικοῦ κουβουλκλείου (Phil. 750.¹⁶).¹ ἡ τάξις τοῦ κ., Phil. 705.²⁰, seems to be used in the wide sense.

The term οἰκειακὸς (privy, domestic) may be explained here. We find it used of the Parakoimômenos (Phil. 784.¹⁶), and of the private vestiarion (see above under ὁ χαρτ. τοῦ βεστ.⁴). In the latter case it distinguishes the private from the public Imperial Wardrobe, and its most important significance is to limit the term βασιλικὸς. There

¹ Cp. Mommsen, 513.
² Mommsen, ib., suggests that his place was taken by the cura palati.
³ Cp. Phil., 734.²⁴—²⁵.
⁴ Cp. Cer., 551.¹⁶ τῶν πραιτοσίτων τοῦ κουβουλκλείου.
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 οἰκειακοὶ. Compare Cer. 100, τῶν ἄρχιντων τοῦ κουβικολέου καὶ βασιλικῶν οἰκειακῶν (and 103,18). So in Takt. Usp. 118 οἱ οἰκ. πρωτοσπαθάριοι, 123 οἱ σπαθάριοι καὶ οἰκ., 128 οἱ οἰκειακοὶ (candidati, &c.),1 and cp. Phil. 785,22. The σπαθάριοι, &c., who were under the Protopatharios τῶν βασιλικῶν were of course not οἰκειακοί, nor were the protospathars, &c., of the μαγνάβιοι. On the other hand, the protospathars, &c., of the Chrysotriklinos (Phil. 732, 733,19) probably were οἰκειακοί.

We also find the term used of κριταὶ, Phil. 733,29 οἱ σπαθαροκ. οἱ οἰκ. καὶ κριταὶ. But 732,18 οἱ πρωτοσπ. καὶ kr., 735,2 οἱ σπαθ. καὶ kr. These judges were doubtless those who were known later as the κριταὶ τοῦ βῆλου or ἐπὶ τοῦ ἵπποδρόμου (Zachariä von L., Geschichte des griechisch-röm. Rechts, 358 sqq.). οἰκειακοὶ seems to be used to distinguish them from the κριταὶ τῶν ρεγεών 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. Ἀξίαι διὰ βραβείων.

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

(1) νυψιστιάριος Insigne (βραβείων): linen καμήσιων with purple embroidery.
(2) κουβικολάριος " καμήσιων edged with purple, and παραδειγματίκου.
(3) σπαθαροκουβικολάριος " gold-handled sword.
(4) ὁστιάριος " gold band with jewelled handle.
(5) πρωτοσπαθάριος " white tunic with gold broidered shoulderpieces.
(6) πρωτοσπαθάριος " gold collar with jewels and pearls.
(7) πρωτοσπαθάριος " ivory tablets, not inscribed.
(8) πατρίκιος " ivory inscribed tablets.

1 The meaning of πρωτοσπαθάριον, 124, is not clear. For a seal of a protosp. καὶ οἰκειακός see Sig. 558.
The name of the νυψιστάριοι shows that their function was to preside over the Imperial ablutions. See Cer. 9.17. The linen καμήλιον (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) κουβικουλάριοι.

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

(3) σπαθαροκουβικουλάριοι.

We find among the cubicularii, in the sixth century, some who were also spatharii. Compare Theoph. 185.13 κουβικουλάριοι και 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 σπαθαροκουβικουλάριοι ² (cp. σπαθαροκανδιδάτοι, ἀνθυπατοπατρίκιοι). Cp. Conc. Const. IV (A.D. 869), Act 4 init., Mansi, xvi. 329 ³; Cer. 148.22.

(4) ὀστιάριοι.

For the duties of the ostiarii (properly door-keepers) cp. Cer. 10.3, 172.2, &c.⁴ In A.D. 787 we meet John, a βασιλικὸς ὀστιάριος, who holds the office of Logothete of the Stratiotikon (Mansi, xii. 1051). This is important, because it seems to prove that ὀστιάριοι had become a title of rank as early as the eighth century. One of the ostiarii retained the original functions of the ost., see Phil. 706.4, 8 ὁ βασιλικὸς ὀστιάριος. For seals of ostiarii, later than the ninth century, see Schlumberger, Sig. 560–1.

(5) πρωμικήριοι.

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

¹ The Latin translation treats φιαλίον as = cecullus, a cowl.
² Cer. 244.13, the text has σπαθαροκουβικουλάριοι.
³ Gregorios σπαθαροκ. is here described as ἀπὸ τῶν τῆς συγκλήτου.
⁴ There were special quarters in the Palace for the ostiarii, called the ὀστιαρίκιον, Cer. 802.22.
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 ἐπὶ τῶν οἰκειακῶν in Sig. 138. This seems to be the meaning of ὀστιαροστρυμικήριοι 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 insignia of the eunuch protospathars is described as μαυδάκιον, necklet, which probably differed in shape from the κλουσ, 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 διβηθήσιον, and a red doublet with gold facings. Cp. also Cer. 574.10.

(7) πραιτόσιτοι.

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,1 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) οἱ δύο πραιτόσιτοι (A.D. 491).

In the seventh or eighth century πραιτόσιτος (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 (protovestarius, &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 πραιτόσιτος τῶν κοιβικουλαρίων. 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 1
belonged in the ninth and tenth to the praepositus in conjunction
with the officer known as ὁ τῆς καταστάσεως. We find a second praepo-
ositus taking part in ceremonies: Cer. 245 14 (ὁ ἐνδον πραιτ., i.e. the
praepositus who was in the Chrysotriklinos, cp. Bieliaev, 2. 202).
The Praepositus, at the distribution of Imperial bounties, received, if
he were a patrician, as much as the magistri (Phil. 784 9) and pro-
bably he was almost always a patrician (cp. 706 12 where ὁ πατρίκιος
καὶ πρ. precedes the other eunuch patricians, who precede the
ἀνθώπατοι), though not necessarily. Cp. 730 17 and 784 10 (where we
should probably read τὸν πρωτοσταθάριον καὶ πραιτόσιτον). 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 πρωτο-
πραιτόσιτος (Cer. 527 6). 2 Schlumberger has published a seal (Sig. 568),
Basilio Io. πραιτοσίτε ϊ, 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 (ἀπομονεύσ) 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 ἀπομονεύσ, ib. 504 4).

(8) πατρίκιοι.

The eunuch Patricians had precedence over the ἀνθώπατοι καὶ
πατρίκιοι, Phil. 727 8, 730 13.

II. Ἁξία διὰ λόγου.

In his list of the offices which were appropriated to eunuchs,
Philotheos names only the chiefs; he does not enumerate the sub-
ordinates. 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 παρακομώμενος τοῦ δεσπότου.

Those of the κοινωνίαi who slept adjacent to the Emperor’s bed-
room were called παρακομώμενοι: Theoph. 453 12 (Ἀ. Δ. 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. Bieliaev,
ii. 17.

2 Photius, Ἐπ. 122 δαίμων πραιτοσίτω καὶ πατρικίω.
three persons are designated as κούβικοναπάρσιοι καὶ παρακομιμόμενοι. As it would always have been the duty of the chief of the κοιτωνύται to sleep near the Emperor, he came to be called δ' παρακομιμόμενος. The term occurs in Theoph. 285\textsuperscript{17}, 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 parakoimômenos; Theoph. calls him πρωτοσεννοῦχος (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. 281), who afterwards appointed Basil the Macedonian to this office, though it was supposed to be confined to eunuchs.\footnote{1}{See De adm. imp. 231\textsuperscript{17}; Cont. Th. 206.}

Under Basil the post was left vacant (ib.). Philotheos (784\textsuperscript{a}) calls the p. δ' οἰκειακὸς παρακομιμόμενος τοῦ—βασιλέως.

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

(2) δ' 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\textsuperscript{14}). There must have been a considerable staff, but we only know that the chief subordinate was δ' πρυμνικήρως τοῦ βεστ. (περὶ ταξ. 466\textsuperscript{9}, cp. Leo, Gramm. 300\textsuperscript{19}).

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)\footnote{2}{See also Vita Euthymii, ed. De Boor, i. 8, xiv. 1, viii. 10.}. 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) δ' ἐπὶ τῆς τραπέζης τοῦ δεσπότου.

The post of δ' ἐπὶ τῆς τραπέζης or δ' τῆς τ. was apparently important in the seventh century: in the Acta Maximi, c. 6, p. 120, we find
Sergios Eukratas ὁ ἐπὶ 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 (Δ. 869) Ἀεοττόν τοῦ εἰδοχοστάτου ἀπὸ ὑπάτων καὶ δώμ. 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. 35617).

Under this minister was probably ὁ δομέστικος τῆς ὑπουργίας (περὶ ταξ. 463, 46410, 4918, cp. Phil. 789). Cp. Theoph. 46211 ἐξήλθε πᾶσα ἡ βασιλικὴ ὑπουργία καὶ ἡ κόρη ἔως Μαλαγίων (Δ. 786); 39019, 468 . ὑπουργικὰ = supellex, ib. 19919, 3032. We meet a νοτάριος τῆς ὑπουργίας in Leo Gramm. 30318 (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 πατρικίως.

The καστρήσιος (castrensis) probably also belongs here: Phil. 74211, 7448 ὁ τερπνὸς κ., 74418 ὁ κλεινὸς κ.

The ἀτρικλώναι are not to be placed here. The office seems not to have been confined to eunuchs (spatharocandidates Phil. 73321), and they probably formed a distinct τάξις, possibly under the Praepositus.

(4) ὁ ἐπὶ τῆς τραπέζης τῆς Ἀγγοῦστης.

This functionary among his other duties had the care of the private barques (ἀγράφια) of the Empress: De adm. imp. 23519. Those of the Emperor were under the management of the πρωτοσπαθάριος τῆς φίλαρης.

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 Ἀγγοῦστης (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 Papias1 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 παπάς, πάππας, πάππος, &c., cp. Bieliaev, i. 146, n.
depend upon his attitude. As a rule he probably held the rank of protospathar.\footnote{Compare the part he played in the overthrow of Leo V and elevation of Michael II (Georg. Mon., ed. Bonn, 678, \&c.).}

Under the Papias were:

1. \textit{διαστάριοι}, namely, οἱ \textit{διαστάριοι τοῦ μεγάλου παλατίου} (Cer. 800\textsubscript{2}), or chamberlains-in-waiting, who had the care of the various rooms (\textit{διαστάς}) in the Palace. They served in weekly relays and were hence called \textit{ἐβδομάριοι}. Their chief was \textit{δὸ δομέστικος τοῦ μεγάλου παλατίου} (Cer. 800\textsubscript{10} ; Bieliaev, i. 159).

2. \textit{λουσταῖ} (Phil. 724\textsubscript{1}), who seem to have had the care of the baths (see Cer. 554\textsubscript{9–14}, 555\textsubscript{14}), and to include the \textit{βαλυναρίτης} and the \textit{πρωτεμβατάριος}.

3. \textit{κανθηλάπταῖ} (Phil. 724\textsubscript{1}) had charge of the lighting of the Palace; there were special \textit{κανθηλάπταῖ} for the Lausiakos and the Triklínos of Justinian (724\textsubscript{5, 6}).

4. \textit{καμηνάδες} (Phil. 724\textsubscript{6}) had charge of the heating of the Palace, and seem to have been also called \textit{καλδάριοι} (Cer. 800\textsubscript{13}, 803\textsubscript{2}).

5. \textit{φρολόγοι} (Phil. 724\textsubscript{6}) attended to the clocks.\footnote{This is suggested by the context of 784\textsubscript{14}.}

6. \textit{ζαράβαν} (Phil. 724\textsubscript{6}). Their duties and the meaning of the word are uncertain. Reiske (859) thinks that \textit{ζαράβας} is derived from the Arabic \textit{zarrab} = \textit{pulsator}, and that their function was to sound a gong (\textit{σήμαντρον}) to announce the hours of divine service, \&c.

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

\textit{(6) \textit{δὸ δεύτερος τοῦ μεγάλου παλατίου}.}

The Deuterōs 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. \textit{See Phil. 724\textsubscript{11–12}.}

His subordinates were:

1. οἱ \textit{ἐπὶ τῶν ἀλλαξόμων} (Phil. 724\textsubscript{10}), the attendants who took care of the Emperor’s apparel (‘changes’ of dress).

2. οἱ \textit{βεστιτήριοι} (Phil. 724\textsubscript{14}), with their primicerii, arrayed the Emperor on ceremonial occasions (cp. Cer. 9, \&c., \&c.).

3. οἱ \textit{ἐπὶ τῶν ἀξιωμάτων} (Phil. 724\textsubscript{15}), the keepers of the insignia and ceremonial dresses worn by persons who were invested with

\textit{Constantine, περὶ ταξι, 472.}
dignities. These σκεύη τῶν ἀξιωμάτων were kept in the Imperial wardrobes, some of them in the oratory of St. Theodore in the Chrysotrikinos (Cer. 640), of which the Deuteros kept the key (Cer. 623). Philotheos says (ib.) that these officials συνάγουσιν τὰ ἀξιώματα 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 ἀξιώματα.

(4) οἱ διαιτάριοι. Phil. 724 ἔτεχε δὲ ὁ δευτέρος τὰ σελλὰ καὶ τῶν διαιταρίων καὶ τῶν πριμικήριον 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) συνάγεσθαι δὲ τῶν ἀμφοτέρων διαιταρίων, where Bieliaev is obviously right in explaining, 'of both the Papias and the Deuteros.' But I suspect that the διαιτάριοι τοῦ μεγάλου παλατίου formed one τάξις and had one primikerios or domestic, who was at the disposal of both the Papias and Deuteros,¹ though some of the diaitarioi were appropriated to the duties over which the Deuteros specially presided. For these duties see further, Cer. 7.2.

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

(7) δ ὑγκέρνης τοῦ δεσπότου, (8) δ ὑγκέρνης τῆς Ἁγιούστης.

The text of Philotheos has here, in the first case, ἐπιγκέρνης—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) δ παπίας τῆς Μανναίρας, (10) δ 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, 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 κοινιαστηρίου, δ. τοῦ ἁγίου Στεφάνου, δ. τῆς ὑπεραγίας Θεοστόκου, δ. τοῦ δησιαρίκην, δ. τοῦ στατωρικήν, δ. τῶν ἦ' ἀκοουβίτων (Cer. 800).

¹ In Phil. 721, the prim. is called ὁ πριμ. 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' ἀδρησιονάλος, see above under C. VII. 6.
δ' ἀκτουάριος, see above under C. V. 1 and 2 ad fin.
δ' ἀρχων τοῦ ἁρμαβέτου, see above under C. VII. 5 (2).
δ' βάρβαρος, see above under C. IV. 4 ad fin.
δ' δεκσογράφος, see above under C. III. 3.

μισσουράτωρ, 788, Cer. 244, εἶτα λαβὼν τὸν θυμιατὸν ὁ μισσουράτωρ ἤ καὶ ὁ παπίας 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 μισσουράτωρες (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, οἱ παραστάται τοῦ ἡλιακοῦ, Phil. 758, 774, cp. above under C. III. 3 (is the ἡλιακὸν of the Chrysotriklinos meant?).

οἱ τοποθηται τῶν χορῶν, Phil. 738, cp. above under C. IV. 6 (4).
His compendii usus sum: \( L = \) Lipsiensis, \( H = \) Hierosolymitanus, \( B = \) Bekkeri ed. (Bonnensis), \( R = \) Reiskius. 702 i KΛΗΤΟΡΙΩΝ 3 ΚΛΗΤΟΡΟΛΟΓΙΩΝ 6 ΚΤΗΣΕΩΣ L B : correti 8 προστέφασθαι \( L \) τας \( LB \) 16 παρησάγουσιν \( L \) 703 22 συνέστειν \( L \) 23 άλλο \( L \) 24 διαστέλει \( L \)
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ēπειπερ τὰς τῶν ἀρχαίων ἐκδήσεις οὐχί πάσας, ἀλλ' ὅσα ὁ χρόνος ἀμαυ- 


ωθήναι ἐποίησε, ἐκώντι παρεδράμομεν, φέρε δὴ τὰς ἐπὶ τῶν βασιλέως 

ημῶν, Λέωντος καὶ Ἀλεξάνδρου, γνωριζόμενα τε ἁμα καὶ πραστομείνα ὡς 

ἐν πίνακος τάξει στιχηθῶν ὑποτάξωμεν. ποιοῦμεν δὲ τοῦτο, οὐχ ὅσ 


τῶν ἀρχαίων συγγράφαθα ἀνατρέποντες, ἀλλὰ τὰς περὶ τούτων ἐκδήσεις ὡς 5 

ἐν τάξει κανόνων τυπώσας σπουδαίστε, ὅπως μὴ μόνον οἱ περὶ ταῖς 

ἐσχολακότες τῆς εὐχερή τούτων κατάληψιν ἔχωσιν, ἀλλὰ καὶ οἱ λίαν 

ἀμαθεῖς τῷ μικρῷ τούτῳ κανόνι ἐπόμενοι εὐκατάληψιν καὶ σαφῆ τὴν περὶ 

τὰς τάξει εὐρίσκως πραγματεῖαι. οὐ γὰρ δίκαιον ἐκρίσαμεν τοὺς μὴ 

τΑΤΑ ἀκριβῶς ἐξηγηκόμενοι ἐν τῇ τοίνυπ τετάχαθα βασιλικὴ λειτουργία, 10 

ὅτι ὄσοι ἅμα καὶ ἀμαθεῖ βασιλεῖ παρεστάναι ἡμεῖς εὐμορφήσαμεν, ἀλλὰ 

πάνω γε σοφοτάτῳ καὶ λόγῳ ἐργὰ τῇ ἀποθεοῦσα χάριτι τετυμημένῳ. δὴ 

τοῦτο δὴ οὐν παρακαλῶ ὅμας, δ’ ἐφοί, καὶ πάντας τοὺς μέλλοντας μεθ’ 

ἡμᾶς εἰσιέναι, μὴ παρέργοις καὶ ἀνωμάλως τὸ παρ’ ἡμῶν συγγραφέν 

ἐπισκέπτεσθαι λόγων, ἀλλὰ προσοχῇ μελέτης τῶν ἐν αὐτῷ ἐγκείμενοι 15 

τῶν ἀκριβῶς ἀναμάττεσθαι καὶ πρῶτον μὲν τὰς ἀκριβεῖς κυριεύσις 

τῶν ᾠδιμάτων γνωρίζεις· δεύτερον δὲ τὰς τούτων διαφέρεις καὶ υπὸ- 

705 διαφέρεις, αὐξῆσεις τε καὶ μείωσεις, προσκλήσεις τε καὶ ὑποκλήσεις 

ἀκριβῶς ποιεῖσθαι, καθὼς ὑποτάσκαται. τὰς γὰρ διὰ βραβείων διδομέναι 

ἀξίας κλάματι ὑμῶν τάξει εὲ ὀνόματα πάσας ἐκτεθῆκα, εἶτ’ εὖτω τὰς 20 

diā λόγου προσγενομένας ἑστήκαμα, μετὰ δὲ ταῖτας τὰς ταῦτας ὑποκει- 

μένας συνέταξα, τὰς μὲν κυρίας καὶ πρῶτας τούτων προκρίνας τῷ λόγῳ, 

tὰς δὲ ὑποτεταγμένως ἱδίως ἐκάστην ἐκτεθὲικός. ἀλλὰ μὴ καὶ τὰς 

tούτων τάξεις εὐδαιμότεως ἐθήλωσα, καὶ ἐκάστης τὰ τούτων τὰ ὀλίκεια 

πρέσβεια διὰ τοῦ τῇ δε συγγράμματος σαφὼς καθυστήρα, καὶ εὐσάφη 25 

cὶ εὐκατάληπτον τὴν περὶ τούτων πραγματεῖα, ὡς ἐν εἰσαγωγῆς τάξει, 

τοῖς ἐνυγχάνονσι διὰ τῆς ὑποκειμένης πλωτόδος ἐγνώμενα, ἵνα οἱ ταὐτὴν 

τὴν πλωτόδα ἐπιμελῶς ἐποπτεύουσιν μέμηνθε τῆς ἡμῶν μετρίοτης 

μηδαμῶς κατοκινήσειν.

(Τόμος α').

Ἀρχή τῆς ὑποθέσεως τοῦ λόγου.

Τῶν βασιλικῶν ἀξιωμάτων αἱ χάριτι Θεοῦ διδόμεναι δωρεαλ, ὡς ἐκ 

Θεοῦ τὴν ψῆφον λαμβάνουσα, ἐπὶ τοῦ ἱεροῦ καὶ βασιλικοῦ βήματος τοῦ ἱεροῦ 

κυκλωστρίλου ἐν αίσθαις ἡμέρας παρὰ τῶν θεοπρο- 

βλήτων βασιλέως τοῖς ἀξίοις βραβεύοντα, δηλοῦντι παρεστάσις ἀπάντης 35 

τῆς τάξεως τοῦ βασιλικοῦ κουβοκλείον καὶ αὐτῶν τῶν βραβείων προκει- 

μένων πλησίον τῆς βασιλικῆς ἐξουσίας. οἱ γὰρ μέλλοντες τυχεῖ τῆς 

αὐτῶν ἀντιλήψεως ἢ ὧν προευπρεπήζονται ὑπὸ τοῦ τεταγμένου βασιλικῶς 

προτοσπαθαρίου ἐξο τοῦ βήματος ἐστοιχισμένοι βοῶς σταγίος. ἐν δὲ τῇ 

704 2 παρεδραμωμεν ῥ 4 στιχηθῶν ῥ 12 τετυμημένω ῥ 18 μώσεις ῥ 705 25 καθηστορίσας Λ B correcx 27, 28 πληρθός ῥ ῥα Λ 29 κατακόσμησιν ῥ 39 κατατόμωμεν Λ 39 hic, ut conicicio, supplementum (τόμος α') 35 παραστάσεις Λ 706 39 ἔστω- 

λισμένοι ῥ
toútων εἰσαγωγῆ προσωνεστέρχονται τῷ βασιλικῷ ὀστιαρίῳ ὁμότιμοι τῶν μελλόντων τυχείν ἀντιλήψεως ἄνδρες σπαθαροφόροι τρεῖς, καὶ τὸ σῆμιθες σέβας ποιήσατε ἀναμένουσι πρὸς τὸ βῆλον ἑστώτες τὴν τοῦ εἰσαγομένου παρουσίαν, καὶ ἀδικεῖ τοῖς βῆλοις πετασθέντος, συνεισέρχεται τῷ βασιλικῷ ὀστιαρίῳ ὁ τῶν βασιλικῶν πρωτοσπαθάριος εἰσάγων τῶν μέλλοντα τυχείν ἀντιλήψεως, καὶ τοῦτον προτρεπόμενον τρισὶ τόποις ποιήσει τὴν προσκύνησιν, ἵστησιν αὐτὸν κατὰ πρόσωπον τοῦ βασιλέως πρὸς τὸ ἔξοδον χειρῶν αὐτοῦ λαβεῖν τὸ βραβείον τοῦ ἀξίωματος. καὶ μικρὸν αὐτὸν τῶν τυχόντα διαστήσεις ὀπισθοπόδως ὁ αὐτὸς πρωτοσπαθάριος περιβάλλει αὐτῷ τὸ δοῦλον παρὰ τοῦ βασιλείου βραβείον, καὶ αὐθεντικόν προσωθῆσαι ἀστάσασθαι ποιεῖ τοὺς ἱεροὺς πόδας τοῦ βασιλέως: κατακεύτεντος δὲ αὐτοῦ πρὸς τὸς κάτων, οἱ ὁμότιμοι τοῦ ἀξιώματος ἄνδρες ὡς ἰσότιμοι εἰς-δεξάμενοι φίλου, τὸ σέβας πληροῦντες τὴν εὐχαρίστειαν διὰ τῆς προσκυνήσεως τοῦ βασιλείου προσφωνοῦσιν, καὶ συνεξίσθεται τούτως. ἥ δὲ 15 παρεστώσα πάντων τῶν τοῦ κοινοκλείου ἄξια τῶν βασιλέων ἀξίων ἐπεισ- φημίσασα, καὶ αὐτῇ συνεξίσθεται τούτως. εἰσάγαγον δὲ πάσας αἱ τῶν διὰ βραβεῶν ἀξιωμάτων διαφοραί κατά τάξιν καὶ ἀριθμὸν τοῦ θέου λέ- 707 χθησάμενα μέλλοντα, καὶ τὰς συνηθείας παρέχειν ὁφελοῦται. καὶ γὰρ αἱ μὲν αὐτῶν διὰ βραβεῶν παρέχονται, αἱ δὲ διὰ βασιλικοῦ λόγου 20 προσγίνονται, καὶ συνέπονται ταῖς διὰ βραβεῶν διδομέναις ἀξίαις, καὶ αἱ μὲν αὐτῶν τὸ μόνιμον ἔχουσιν, αἱ δὲ ραδίως πάλιν ἀφαιροῦμεν ἐκ προσώπων εἰς πρόσωπα διαβαινοῦσιν. Ἔσοι δὲ πάσαι ὁμοί αἱ διὰ βραβεῶν διδομέναι τὸν ἀριθμὸν ὄκτω- καιδεκα, αἰτις ἀπεξ ἀδικίας ἀναστρέφεται. διαιροῦνται δὲ 25 αὑτὰ εἰς μέρη δύο, εἰς συγκλητικοὺς καὶ εἰς προελευσιμαίους.

Πάσαι δὲ λόγῳ.

Αἱ δὲ διὰ λόγουν προσγινόμεναι ταῦτας καὶ τὸ ἄρχειν εὐνόεις λαμ- βάνονται εἰς καὶ αὐτὰ πάσαι τὸν ἀριθμὸν ξ', αἰτίσε ἀφαιροῦμεν, 30 ὥσπερ ἐφαμέν, ἐκ προσώπων εἰς πρόσωπα βασιλικὸν λόγον μετέχονται. διαιροῦνται δὲ καὶ αὐτὰ εἰς μέρη ξ', οἷὸν εἰς στρατηγοὺς, εἰς δομεστικοὺς, εἰς κράτας, εἰς σεκρετικούς, εἰς ἰδία ὀφθίκα.

Περὶ ἀξιωμάτων βασιλικῶν εἰς τοὺς προβαθμοὺς.

Τῶν δὲ κυρίως ἀξιωμάτων τῶν διὰ βραβεῶν παρεχομένων αἱ κυριο- κλησίαι, εἰς ἃς καὶ ὁφελοῦσιν δοῦναι συνηθεῖας, εἰςίν αὐτὰς. 35 κεφάλαιον 4 πρώτη μὲν τῶν ἄλλων ἀπαντῶν ὡς προβαθμοῦ τῆς εἰσαγωγῆς τῶν α’ ἀξιωμάτων λαμβάνουσα ἡ τοῦ στρατηγάτου ἐτὶ θερμάτων ἁξία, ἢτοι ἢ ἀπὸ ἐπάρχειν ὑμομικρότητη, ἢς βραβεοῦν, ἐγγεγραμμένως χάρτης, διὰ 40 προσγινόμεναι εἰς συνεργεῖται L 4 συνεχεῖται L 14 συνεργεῖται L: corr. R τοῦτοι scripsi: τοῦτο L 707 23 al... ἐπὶ quasi titulum in textu exhibit B δικτυαίδεκα L 25 προελευσιμαίου L B correxī 27 al... ἐπὶ quasi titulum B 28 τῶν ἀριθμῶν L 708 32 hic inserit Tómos a' B 35 numeros in marg. non exhibit B 36 ἡξία scripsi: ἡξίων L B
βασιλικὴς χειρὸς ἐπιδίδοταί. ἐδωσι συνήθειαν τῷ πρωτοστήκρητις „κ„ τοῖς πραιστοσίτοις „λς“. β’ δευτέρα δὲ ἡ τῶν σιλευτιαρίων, ἡς βραβεῖοι, χρυσὰ ράβδος, διὰ βασιλικῆς χειρὸς ἐπιδίδοταί. ἐδωσι συνήθειαν τῷ δευτέρῳ „γ„ τοῖς πραιστοσίτοις „οβ“. γ’ τρίτη ἡ τῶν βεστητήρων ἀξία, ἡς βραβεῖον, τὸ φιλαλάτρων, διὰ βασιλικῆς χειρὸς ἐπιδίδοταί. ὤδει συνήθειαν τοῖς πραιστοσίτοις „κ„ τῷ δευτέρῳ „γ„.

709 γ’ ἐκτῇ ἡ τῶν στρατηρῶν ἀξία, ἡς βραβεῖον, φραγέλων χρυσῶν ἐκ λίθων τιμῶν κεκοσμημένων, ἐκ χειρὸς βασιλέως ἐπιδίδοταί. ὤδωσι συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ „β„ τοῖς πραιστοσίτοις „δ“. δ’ ἐξάδεμα ἡ τῶν υπάτων ἀξία, ἡς βραβεῖον, κάρτης ἐγγεγραμμένη, διὰ βασιλικῆς χειρὸς ἐπιδίδοτα. ὤδωσι συνήθειαν τῷ πρωτοστήκρητις „κ„ τοῖς πραιστοσίτοις „κ„, ἐβ„ τῷ παπίᾳ καὶ τῷ δευτέρῳ „γ„.

η’ ὀγδόη ἡ τῶν σπαλαρίων ἀξία, ἡς βραβεῖον, σπάδη χρυσόκανον, ἐκ βασιλικῆς χειρὸς ἐπιδίδοτα. ὤδωσι συνήθειαν τῷ κατεπάνῳ „σ“, τῷ δομεστικῷ τῶν βασιλείων „δ“, τοῖς σπαλαρίοις „δ„, ἐβ„ τῷ παπίᾳ καὶ τῷ δευτέρῳ „β“. θ’ ἔννατη ἡ τῶν σπαλαροκανδιδάτων ἀξία, ἡς βραβεῖον, μανιάκων χρυσῶν κεκοσμημένων κεκοσμημένων ἐκ περιελκίων, ἐκ βασιλικῆς χειρὸς ἐπιδίδοτα. ὤδωσι συνήθειαι τῷ παπίᾳ καὶ τῷ δευτέρῳ „δ“, τῷ τῆς καταστάσεως „δ“, ἐβ„ τῷ δομεστικῷ τῶν βασιλείων „γ“, τοῖς σπαλαροκανδιδάτοις „δ“. ι’ δεκάτη ἡ τῶν διαυπάτων ἀξία, ἡς βραβεῖον, κάρτης ἐγγεγραμμένη, ἐκ βασιλικῆς χειρὸς ἐπιδίδοτα. ὤδει συνήθειαι τοῖς πραιστοσίτοις „κ“, ἐβ„ τῷ παπίᾳ καὶ τῷ δευτέρῳ „κ“. ια’ ἐνεδεκάτη ἡ τῶν πρωτοσπαλαρίων ἀξία, ἡς βραβεῖον, κλώους χρυσοὺς πέρι τόν αἰχέαν ἐκ λίθων τιμῶν κεκοσμημένων, διὰ χειρὸς βασιλέως ἐπισυγκλείται. ὤδωσι συνήθειαι τοῖς πρωτοσπαλαρίοις εὐνοοχοῖς κρ„ τοῖς πρωτοσπαλαρίοις βαρβάτοις „κ“, τῷ τῆς καταστάσεως „κ“, τῷ δομεστικῷ τῶν 35 βασιλείων „σ“, τῷ παπίᾳ καὶ τῷ δευτέρῳ „κ“. εἶ ἐδὲ ἐῖ τῶν χρυσοτρίχλων παραδοθῆ, τῷ παπίᾳ ὀδεψι „κ“, ἱστεν δὲ, ὡτι καὶ, δήμαρχος ἐδειμηθη δὲ αὐτῶν τις, ὤδει τοῖς πραιστοσίτοις „οβ“. ἐμὸις καὶ ὑ τῆς καταστάσεως τοῖς αὐτοῖς πραιστοσίτοις „οβ“. ιβ’ δωδεκάτη ἡ τῶν περιβλῆπτων πατρικίων ἀξία, ἡς βραβεῖον, πλάκες 40

3 σελευτιαρίων L et sic ubique 7 δἰδι L 709 23 κατεδομεστικησ L: corr. R 25 χρυσῶν L 30 δἰδι L 32 κλώδι L, οἱ suprascr. man. rec. 710 37 τιμῆ L 38 δἰδι L 40 πλάκες L
ἐλεφάντωι κεκοσμημένα σὺν κωδικέλλοις ἐγγεγραμμένοι εἰς τύπον τοῦ νόμου, ἐκ βασιλικῆς χειρὸς ἐπιδίδοται. παρέχει δὲ τοῖς κοινωνίσταις, εἰ ἄρα καὶ μηνινη, λίτρας β'. εἰς δὲ τὸ ἀποκόμισιν τοὺς πραποσίτους σὺν τοῦ κουβοκλείου καὶ τοὺς λοιποὺς χρυσὸν λίτρας η'. ταῦτα δὲ ὄφθεικάλλις 5 καὶ στρατηγὸς ὄδωσε. ὃ ἄπρατοι ὀδείς λίτρας ζ', καὶ τὸ τῆς κατα- στάσεως ἀνευ τοῦ ὄψικον ἁβ' τὸ ὄψικον ἁβ', τὸ δευτέρο ὑπὲρ τῶν πλακῶν κ' καὶ εἰς τὰ ταβάλια τοῦ χαλανδίου κόδ', τῷ καυκλείῳ ὑπὲρ τοῦ κωδικέλλου ἣξ', εἰς τὴν ἀγάλμα Σοφίας ἢξ'.

πρακαδεκάτη ἡ τῶν ἀνθυπάτων ἀξία, ἢς βραβεῖον, κωδικέλλοις ἀλογρι'/γ' 10 γοιειδεῖς γεγραμμένοι, ἐκ βασιλικῆς χειρὸς ἐπιδίδοται. διδώσω συνήθειαν τῶν τοῦ καυκλείου η', καὶ τῷ δευτέρῳ η', καὶ τοῖς πραποσίτους κόδ'.

τεσσαρακαιδεκάτη ἡ τῶν ἐνδοικτάτων μαγιστρῶν ἀξία, ἢς βραβεῖον, ὃν χιτῶν λευκὸς ὄν χρυσούφαιτος, καὶ ἐπωμίς χρυσόγαθλος, καὶ ζώην δερματίνη κόκκινος ἐκ λίθων τιμῶν κεκοσμημένη, ᾃς λέγεται βαλτίδων, ἐπὶ 15 τοῦ κουσιστρού ἐκ βασιλικῆς χειρὸς ἐπιδίδοται. διδώσω συνήθειαν τῷ 711 τῆς καταστάσεως τοῦ καμίου αὐτοῦ, τοῖς δὲ πραποσίτοις καὶ μαγιστροῖς συνειστάτην παρέχουν αὐτοῖς καὶ δόματα ἱματίων. συνήθειαν δὲ τοῖς πραι- ποσίτοις καὶ μαγιστροῖς καὶ λοιποῖς τὴν τοῦ πατρικίου διπλήν συνήθειαν παρέχει.

20 πεντακαιδεκάτη ἡ τῆς ἠωσθῆς πατρικίας ἀξία, ἢς βραβεῖον, πλάκες ι' ἐλεφάντωι ομοίως τοῖς πατρικίοις, ἐκ χειρὸς βασιλεῶς ἐπιδίδοται. διδώσω συνήθειαν τοῖς βασιλικοῖς κληρικοῖς κόδ', τῷ δευτέρῳ κόδ', τοὺς κοινωνίστας λίτρας γ', τὸ κουβοκλείον σὺν τοῖς πραποσίτοις μόνοις χρυσὸν λίτρας γ' καὶ τῷ στιχάρων αὐτῆς τῷ πραιποστῷ. τῷ τῆς τραπεζῆς τῆς αὐγοῦσθης 25 μετὰ τὴν πρωτοβεσταρίαν καὶ τὴν πρωμικήσθην καὶ τὰς κοινωνίτιστας καὶ κουβοκλερίες λίτρας β'.

ἐκαδεκάτη ἡ τοῦ κουσιστράτον ἀξία, ἢς βραβεῖον, χιτῶν κόκκινος ι' χρυσοποκίλος καὶ χλαμύς καὶ ζώη, ἐκ χειρὸς βασιλεῶς ἐπὶ ναὸν Κυρίου λαμπρῶς ἐπιδίδοται. διδώσω συνήθειαν τὴν τοῦ μαγιστροῦ διπλήν, τῷ 30 δευτέρῳ λίτραν α', παρέχων τίσιν ἀντιλήψεις καὶ ἀναβιβασμοὺς.

ἐπτακαιδεκάτη ἡ τοῦ νωβεληνίσμου ἀξία, ἢς βραβεῖον, χιτῶν ἐς ἀλουργίδος χρυσόθετος καὶ χλαμύς καὶ ζώη, ἐκ χειρὸς βασιλεῶς ἐπὶ ναὸν Κυρίου λαμπρῶς ἐπιδίδοται. διδώσω συνήθειαν καθὼς καὶ ὁ κωσιστάτης.

ὀκτακαιδεκάτη ἡ τοῦ κασίπρα καλαμός ἀξία, παρομοία τῆς βασιλικῆς δόξης, ἢς η' 35 βραβεῖον, στέφανος χωρίς σταυρικοῦ τύπου, ἐπὶ ναὸν Κυρίου ἐκ βασιλικῆς χειρὸς ἐπὶ κορυφῆς ἐπιτίθεται. διδώσω συνήθειαν, ὡς καὶ ὁ νωβεληνίσμος.

'Ο δὲ γεγονός αὐτοκράτωρ βασιλεὺς διδωσώ εἰς τὴν ἀγάλμα τοῦ συνήθειαν Ὑσοῦ μεγαλύν ἐκκλησίας χρυσὸν λίτρας ρ', καὶ τῇ συγκλήτῳ πάση σὺν ἐκσεβείαι. ὁ αὐτοκράτωρ.
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tō τοῦ κονβούκλεόν καὶ λοιπῶς χρυσὸν λίτρας ρ', καὶ χιλιάδας διαφόρους μιλιαρστών ἐκάστῳ τάγματι καὶ ὄφφικιων τῇ συντάσει. τοῖς δὲ πραι-
ποσίτοις ἐν ἐξαιρέσι ὀφφικία δίδωσι καὶ ἀντλήσεις ἄξωμάτων εἰς ἱδίους καὶ ἀνθρώπους αὐτῶν, καὶ ἀναμβασιμόνος αὐτῶν τῶν πραιποσίτων, καθὼς ἄν
αιτήσονται, λαμβάνουσιν.

ὁ μικρός.

ὁ δὲ γε δεύτερος βασιλεὺς δίδωσι τὸ ἡμίου τοῦτων.

ἐκ δὲ τῶν προλεχθέντων ἄξωμάτων αἱ μὲν πέντε ἄξιαι τῇ συγκλήτῳ
ἀρμόζονται, οἶνον ὡς ἀπὸ ἐπάρχων, ἡ τῶν σιλεντιαρίων, ἡ τῶν βεστητῶν,
ἡ τῶν ὑπάτων καὶ δισυπάτων. αἱ δὲ λοιπαὶ πάσαι ἐν τοῖς βασιλικοῖς
κατατάσσονται καδίειν.

(Dignitates per edictum lx.)

αἱ δὲ διὰ λόγου βασιλικοῦ τοῖς ἁξίοις προσγνώμονα δόξαι καὶ εἰς τὸ
ἀρχεῖο τῶν ὑποτεταγμένων ἀφορισθεῖσα εἰς καὶ αὐτὰ τῶν ἀριθμῶν ἔξω,
ἀίτωσε, ὡς ἔφαμεν, λόγῳ βασιλεῶς προσγνώμονα, πάλιν ῥαδίων ἀφορι-
σοῦται καὶ ἐκ προσώπων εἰς πρόσωπα μεθίστασιν.

713 [a'] καὶ πρώτη μὲν καὶ μεγίστη ἡ τοῦ βασιλεστάτου παρὰ Δέοντος τοῦ
φιλοχρίστου ἡμῶν βασιλεῶς ἐκφωνηθείσα ἁξία:

β' ἡ τοῦ Ῥακτρωρὸς ἁξία:

γ' ἡ τοῦ συγκέλλου:

δ' ἡ τοῦ στρατηγοῦ τῶν Ἀνατολικῶν ἁξία:

ε' ἡ τοῦ δομεστικῶν τῶν σχολῶν:

ζ' ἡ τοῦ στρατηγοῦ τῶν Ἀρμενικῶν:

η' ἡ τοῦ κόμητος τοῦ Ὀμήρου:

θ' ἡ τοῦ στρατηγοῦ Βουκελλαρίων:

ι' ἡ τοῦ στρατηγοῦ Καππαδοκίας:

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:

ιζ' ἡ τοῦ δομεστικοῦ τῶν ἐξοπλιστῶν ἁξία:

ιη' ἡ τοῦ ἐπάρχου πόλεως ἁξία:

ιθ' ἡ τοῦ στρατηγοῦ Πελοπονήσου:

κ' ἡ τοῦ στρατηγοῦ Νικοπόλεως:

κα' ἡ τοῦ στρατηγοῦ τῶν Κείσσηραπολῶν:

κβ' ἡ τοῦ στρατηγοῦ 'Ελλάδος:

κγ' ἡ τοῦ στρατηγοῦ Σικελίας:

κδ' ἡ τοῦ στρατηγοῦ Στρυμόνας:

2 ικάστῳ L 3 ἔξητε L 6 notas marginales, quae desunt in B, ex codice
addidi 713 35 Πελοπονήσου L
ΦΙΛΟΘΕΟΥ ΚΛΗΤΟΡΟΛΟΓΙΟΝ 137

κ' ἡ τοῦ στρατηγοῦ Κεφαληνίας·
κσ' ἡ τοῦ στρατηγοῦ Θεσσαλονίκης·
κζ' ἡ τοῦ στρατηγοῦ τοῦ Δυρραχίου·
κη' ἡ τοῦ στρατηγοῦ τῆς Σάμου·
κθ' ἡ τοῦ στρατηγοῦ τοῦ Διγέου πελάγους·
κλ' ἡ τοῦ στρατηγοῦ Δαλματίας·
λα' ἡ τοῦ στρατηγοῦ Χερσόνου·
λβ' ἡ τοῦ σακελλαρίου·
λγ' ἡ τοῦ λογοθέτου τοῦ γενικοῦ·
λδ' ἡ τοῦ κωινοτόμου ἀξία·
λε' ἡ τοῦ λογοθέτου τοῦ στρατιωτικοῦ·
λζ' ἡ τοῦ δρουγγαρίου τῆς βέλας·
λσ' ἡ τοῦ λογοθέτου τοῦ δρόμου ἀξία·
λη' ἡ τοῦ δρουγγαρίου τῶν πλοίων·
λθ' ἡ τοῦ πρωτοσπαθαρίου τῶν βασιλικῶν·
μ' ἡ τοῦ λογοθέτου τῶν ἀγελῶν·
μα' ἡ τοῦ δομεστικοῦ τῶν ικανῶν·
μβ' ἡ τοῦ δομεστικοῦ τῶν νουμέρων·
μγ' ἡ τοῦ δομεστικοῦ τῶν ὀπτημάτων·
μδ' ἡ τοῦ κόμητος τῶν τειχέων·
με' ἡ τοῦ χαρτουλαρίου τοῦ σακελλίου·
μζ' ἡ τοῦ χαρτουλαρίου τοῦ βεστιαρίου·
μσ' ἡ τοῦ χαρτουλαρίου τοῦ καυκλείου·
μη' ἡ τοῦ πρωτοστράτου·
μθ' ἡ τοῦ πρωτοαστήκητος ἀξία·
ν' ἡ τοῦ έκ προσώπου τῶν θεμάτων·
να' ἡ τοῦ κόμητος τοῦ στάβλου·
νβ' ἡ τοῦ εἰδικοῦ·
νγ' ἡ τοῦ μεγάλου κουράτωρος·
νδ' ἡ τοῦ κούρατωρος τῶν Μαγγάνων·
νε' ἡ τῶν δεήσεων·
νς' ἡ τοῦ ὀρφανοτρόφου·
νζ' ἡ τοῦ δημάρχου Βερετών·
νη' ἡ τοῦ δημάρχου Πρασίνων·
νθ' ἡ τοῦ τῆς καταστάσεως·
ζ' ἡ τοῦ δομεστικοῦ τῶν βασιλικῶν.
καὶ αὕτη τὰ νῦν τιμηθεῖσαι ἀξίας ἐπὶ Λέοντος δεσπότου.

(Classes vii dignitatum supradictarum.)

diairouνται οὖν αὕται πᾶσαι εἰς μέρη ἐπτά, οὖν εἰς στρατηγοὺς, εἰς
40 δομεστικούς, εἰς κριτάς, εἰς σεκρετικούς, εἰς δημοκράτας, εἰς στρατάρχας
καὶ εἰς εἰδικὰς μόνας ἀξίας.

5 Αιγαλίου B
(I. στρατηγοί) οδι εν ταῖς τῶν στρατηγῶν καταστάτων τάξεις εἰς τὸν ἄριθμὸν κς'. ὁ στρατηγὸς τῶν 'Ἀνατολικῶν' ὁ στρατηγὸς τῶν 'Ἀρμενικῶν' ὁ στρατηγὸς τῶν Θρακησῶν' ὁ κόμης τοῦ 'Οψικόν' ὁ στρατηγὸς τῶν Βουκελλαρίων' ὁ στρατηγὸς Καππαδοκίας' ὁ στρατηγὸς Χαρσίανος' ὁ στρατηγὸς Κολωνείας' ὁ στρατηγὸς Παφλαγωνίας' ὁ στρατηγὸς τῆς Θράκης' 5 ὁ στρατηγὸς Μακεδονίας' ὁ στρατηγὸς Χαλδίας. αὐτὰι οὖν αἱ στρατηγίαι τοῖς 'Ἀνατολικοῖς βέμασι ἄν' ἀριθμοῦνται. αἱ δὲ τῆς δύσεως εἰσὶν αὕται ὁ στρατηγὸς Πελοποννήσου ὁ στρατηγὸς Νικοπόλεως' ὁ στρατηγὸς Κιβυρραιώτων ὁ στρατηγὸς Ἐλλάδος' ὁ στρατηγὸς Σικελλίας' ὁ στρατηγὸς Στρωμώτων' ὁ στρατηγὸς Θεσσαλονίκης' ὁ στρατηγὸς τοῦ Δυρραχίου' ὁ στρατηγὸς τῆς Σάμου' ὁ στρατηγὸς τοῦ Ἀλγέου πελάγους' ὁ στρατηγὸς Δαλματίας' ὁ στρατηγὸς Χερσόνου καὶ οἱ ἐκ προσώπων εἰσὶ τῶν θεμάτων.

(II. δομεστικοί 7) αἱ δὲ εἰς δομεστικούς ταττόμεναι εἰσὶ τῶν ἄριθμὸν ζ', οἰον ὁ δομεστικὸς τῶν σχολῶν' ὁ δομεστικὸς τῶν ἑξουσιών' ὁ δρουγγάριος τοῦ 5 ἄριθμος' ὁ δομεστικὸς τῶν ἱκανῶν' ὁ δομεστικὸς τῶν νουμέρων' ὁ δομεστικὸς τῶν ὑπημάτων' ὁ δομεστικὸς τῶν τειχῶν' οἱ καὶ ὀφθικαλλοὶ λέγονται.

(III. κραταί 3) οἱ δὲ εἰς κριτᾶς λογιζόμεναι εἰσὶ τῶν ἄριθμὸν γ', οἰον ὁ ἐπαρχὸς πόλεως' ὁ κυνόταρος' ὁ τοῦ δέησεως.

(IV. σεκρετικοί 11) αἱ δὲ εἰς σέκρετα καθεξής εἰσὶ καὶ αὕτα τῶν ἄριθμῶν ια', οἰον ὁ σακελλάριος' ὁ λαγιθήτης τοῦ γειτονίου' ὁ λαγιθήτης τοῦ στρατιωτικοῦ' ὁ λαγιθήτης τοῦ δρόμου' ὁ χαρτουλάριος τοῦ σακελλαίου' ὁ χαρτουλάριος τοῦ βεστιάριου' ὁ πρωτοσηκήρητος' ὁ τοῦ εἰδικοῦ' ὁ μέγας κουράτωρ' ὁ τῶν μαγγάνων' ὁ ὄρφανοτρόφος.

(V. δημοκράται 2) αἱ δὲ εἰς δημοκράτας εἰσὶ τῶν ἄριθμὸν δῶ' οἰον ὁ δήμαρχος Βενητῶν καὶ ὁ δήμαρχος Πρασίων.

(VI. στρατάρχαι 5) αἱ δὲ εἰς στρατάρχας εἰσὶ καὶ αὕτα τῶν ἄριθμῶν ε', οἰον ὁ ἐπαρείραχης' ὁ δρουγγάριος τοῦ πλοίου' ὁ λαγιθήτης τῶν ἁγελῶν' ὁ πρωτοσταθάριος τῶν βασιλικῶν' ὁ κόμης τοῦ σταβλοῦ.

(VII. εἰδικαί ἀξίεια 7) αἱ δὲ εἰς εἰδικὰ μόνας ἀξίεις εἰσὶ καὶ αὕτα τῶν ἄριθμῶν ζ', οἰον ὁ βασιλεοπάτωρ' ὁ βαϊκτωρ' ὁ σύγκελλος' ὁ χαρτουλάριος τοῦ καυκλείου' ὁ πρωτοστράτωρ' ὁ τῆς καταστάσεως' ὁ δομεστικὸς τῶν βασιλικῶν.

(Officia.)

Αἱ δὲ ὁποτεπαγμέναι ἑκάστῃ τούτων ἀρχή αἱ καὶ συνεπόμεναι αὕτας εἰσὶν εἰς ὀνοματος αὕται.

Ὑποπέπτοικεν δὲ ἑκάστῃ τούτων ἀξιωμάτων ἀρχή εἶδος ἀξιωμάτων διάφορα κατὰ ἀναλογίαν καὶ τάξιν καὶ τῆς ἑκάστου προελέουσες. καὶ αὕτα

714 7 (συν)ἀριθμοῦνται scrips: ἄριθμοῦνται L 715 8 πελοποννήσου L 716 αἰς ἀλγαίον B 13 οἱ scrips: (sed fort. del. elsi) L 717 οἱ scrips: σχολῶν L 718 τῶν ἄριθμῶν L 719 36 αὕτα L
οφφικία ὁρομάζονται. διαιροῦται δὲ καὶ αὐτὰ εἰς μέρη τρία· εἰς ταγ-
ματικοὺς, εἰς θεματικοὺς καὶ εἰς συγκλητικοὺς.

τῷ γὰρ στρατηγῷ τῶν Ἀνατολικῶν ὑποπίπτουσιν κατὰ βαθμῶν εἰδή
ἀξιωμάτων ἡ', οἶον
5 1 τουμμάρχαι, 7 κόμητες ὁμοίως,
2 μερίδρυς, 8 κενταρχος τῶν σπαθαρίων,
3 κόμης τῆς κόρτης, 9 κόμης τῆς ἐταιρείας,
4 χαρτουλάριος τοῦ θέματος, 10 πρωτοκαγκελλάριος,
5 δομέστικος τοῦ θέματος, 11 πρωτομανδάτωρ.
10 ὁ ῥουγγάριος τῶν βαρών,

τῷ δὲ δομεστικῷ τῶν σχολῶν ὑποπίπτουσιν κατὰ βαθμῶν εἰδή ἀξιω-
μάτων ἡ', οἶον
1 βαθμοῦ πρώτου, τοποτηρητῆς, 6 πρωτοκτόρων,
2 (β') δύο κόμητές τῶν σχολῶν, 7 εὐνυχοφόρων,
3 γ' χαρτουλάριος, 8 σκιπτροφόρων,
4 δ' δομέστικοι, 9 ἀξιωματικοὶ,
5 προεξόμενοι, 10 μανδάτορες.

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3–13, 16–28. Strategorum thematum reliquorum
terrestrialium et maritimorum.

2. 1 Strategi

5 1 τουμμάρχαι L 6 μερίδρυς scripsi: ἡμερίδρχαι L: μερίδρχαι B τὸ ῥουγγάριοι
scripsi: -ος L B 14 β' scripsi: δύο L 717 24 τοποτηρητῆς scripsi: -tal L
25 χαρτουλάριος scripsi: -ωι L 27 πρωτομανδάτωρ scripsi: -οες L 39 οἰκίων L

15. Praefecti urbis.

29. Sacellarii.
| 30. Logothetae genici. | τῷ δὲ λογοθέτῃ τοῦ γενικοῦ ὑποτέτακται ἔδη ἄξιωματων κατὰ βαθμον | 7 ὸ τῆς κουρατωρίας, | 8 ὸ κόμης τῆς λαμίας, | 9 διοικητα, | 10 κομετάνιον, | 11 πρωτοκαγκελλάριον, | 12 καγκελλάριοι. |
| | 1 χαρτουλάριοι μεγάλοι τοῦ σεκρέτου, | 3 ἔποπται τῶν θεμάτων, | 4 κόμητες ὕδατων, | 5 δ' οἰκιστικός, | 6 κομερκιάριοι, | | |
| | 2 χαρτουλάριοι τῶν ἀρκλών, | | | | | | |
| 31. Quaestoris. | τῷ δὲ κυβωτωρί ὑποτέτακται ἔδη ἄξιωματων ἕξ, οἷον | 1 ἀνυγραφείς, | 2 σκρίβας, | 3 σκέπτωρ, | 4 λιβελλίσιος, | 5 πρωτοκαγκελλάριον, | 6 καγκελλάριον. |
| | 1 ψαρτοκαυκοισμός, | 2 σκέπτορ, | 3 καγκελλάριον, | | | | |
| 32. Logothetae Stratioticici. | τῷ δὲ λογοθέτῃ τοῦ στρατωτικοῦ ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 1 χαρτουλάριοι τοῦ σεκράτου, | 6 υπόπειρες, | 6 καγκελλάριον, | 15 | | |
| | 2 χαρτουλάριοι τῶν θεμάτων, | 3 χαρτουλάριοι τῶν ταγμάτων, | 4 κόμητες, | 5 κέντραρχοι, | 6 πρωτοκαγκελλάριον, | | |
| | 4 λεγατάριοι, | | | | | | |
| 33. Drungarii arithmi. | τῷ δὲ δρουγγαρίῳ τοῦ ἀριθμοῦ ὑποτέτακται ἔδη ἄξιωματων ι', οἷον | 1 τοποτηρητής, | 2 χαρτουλάριοι, | 3 ἀκόλουθος, | 4 κόμητες, | 5 κένταρχοι, | 10 μανδάτορες. |
| | 6 βανδόφοροι, | 7 λαβουράτοι, | 8 σμηνεφόροι, | 9 δουκινάτορες, | 10 μανδάτορες. | | |
| 34. Drungarii classium. | τῷ δὲ δρουγγαρίῳ τῶν πλοίων ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 1 τοποτηρητής, | 2 χαρτουλάριοι, | 3 πρωτομανδάτωρ, | 4 κόμητες, | 5 κένταρχοι, | 6 κόμης τῆς ἐταιρείας, | 7 μανδάτορες. |
| | 7 μανδάτορες. | | | | | | |
| 35. Logothetae cursus. | τῷ δὲ λογοθέτῃ τοῦ ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 1 πρωτονοτάριος τοῦ ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 5 ὸ κουρατωτοῦ ἀποκρυσταριείου, | 6 διατρέχουτες, | 7 μανδάτορες. | | |
| | 1 πρωτονοτάριος τοῦ ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 2 χαρτουλάριοι τοῦ ὑποτέτακται ἔδη ἄξιωματων ζ', οἷον | 3 ἐπισκεπτήται, | 4 ἐρμηνευτα, | 5 κουρατωτοῦ ἀποκρυσταριείου, | | |
| | 35 | 4 καθαρώτατοι ὑμοίως, | 3 κανονιδάτοι ὑμοίως, | 4 καθαρώτατοι ὑμοίως, | | | |
| 36. Protospatharii basilicorum. | τῷ δὲ πρωτοσπαθαρίῳ τῶν βασιλικῶν ὑποτέτακται ἔδη ἄξιωματων δ', οἷον | 1 δομεστικός τῶν βασιλικῶν, | 4 καθαρώτατοι ὑμοίως, | 3 κανονιδάτοι ὑμοίως, | | | |
| | 2 σπαθάριοι τὸν σπαθαρικοῦ, ᾦτι τὸν ἱπποδρόμου, | | | | | | |
τῷ δὲ λογοθετή τῶν ἀγελάων ὑποτέτακται εἶδος ἀξιωμάτων (ε'), οἶνον
1 ὁ πρωτονοτάριος Ἁσίας, 4 κόμπητες,
2 ὁ πρωτονοτάριος Φρυγίας, 5 ἐπισκεπτηται.
3 διοικηταὶ τῶν μιτάτων,

5 τῷ δὲ δομεστικῷ τῶν ικανάτων ὑποτέτακται εἶδος ἀξιωμάτων β', οἶνον
1 τοποτηρητίς, 6 βαρδοφόροι,
2 χαρτουλάριος, 7 δουκιανάτορες,
3 κόμπητες, 8 σημειοφόροι,
4 πρωτομανδάτωρ, 9 μανδάτορες.
5 κένταρχοι,

10 τῷ δὲ δομεστικῷ τῶν νομέρων ὑποτέτακται εἰδὴς ἀξιωμάτων ζ', οἶνον
1 τοποτηρητίς, 4 βικάριοι,
2 χαρτουλάριος 2α τριβούνοι, 5 μανδάτορες,
3 πρωτομανδάτωρ, 6 πορτάριοι.

15 τῷ δὲ δομεστικῷ τῶν ὀπτιμάτων ὑποτέτακται εἰδὴς ἀξιωμάτων ε', οἶνον
1 τοποτηρητίς, 4 κένταρχοι,
2 χαρτουλάριος, 5 πρωτοκαγκελλάριος.
3 κόμπητες,

20 τῷ δὲ δομεστικῷ τῶν τειχῶν ὑποτέτακται εἰδὴς ἀξιωμάτων ζ', οἶνον
1 τοποτηρητίς, 4 βικάριοι,
2 χαρτουλάριος 2α τριβούνοι, 5 μανδάτορες,
3 πρωτομανδάτωρ, 6 πορτάριοι.

25 τῷ δὲ χαρτουλαρίῳ τοῦ σακελλίου ὑποτέτακται εἰδὴς ἀξιωμάτων ι', οἶνον
1 νοτάριοι βασιλικοὶ τοῦ σεκρέτου, 6 γνηροκομοί,
2 πρωτονοτάριοι τῶν θεμάτων, 7 χαρτουλάριοι τῶν οἰκῶν,
3 εξοδόχοι, 8 πρωτοκαγκελλάριος,
4 ὁ ἐγγυστάτης, 9 καγκελλάριοι, καὶ
5 μεσηται, 10 ὁ δομέστικος τῆς θυμέλης.

30 τῷ δὲ χαρτουλαρίῳ τοῦ βεστιαρίου ὑποτέτακται εἰδὴς ἀξιωμάτων ι', οἶνον
1 βασιλικοὶ νοτάριοι τοῦ σεκρέτου, 6 χαρτουλάριοι,
2 κένταρχοι, 7 κουράτορες,
3 λεγατάριος, 8 χοσβαίται,
4 ἄρχων τῆς χαραγῆς, 9 πρωτομανδάτ(ωρ),
5 ἐξαρτησίς, 10 (μανδάτ)ορες.

35 τῷ δὲ χαρτουλαρίῳ τοῦ κανικλείου οὐδὲν ὑποπέπτωκε διὰ τὸ καθ' έαυτὸν μινὸν ὑπηρετεῖν.

1 (ε') supplevi 6 τοποτηρητίς scripsi: τοποτηρηταὶ L 6 βαρδοφόροι L
719 9 μανδάτορες L 12 τοποτηρητίς scripsi: -ηταί L 13 et 21 χαρτουλάριοι τρι-
βούνοι LB corregxi 16 et 20 τοποτηρητίς scripsi: τοποτηρὶ L: -ηταί B 28 με-
τρηταὶ L 33, 34 πρωτομανδάτ(ωρ, μανδάτ)ορες scripsi: πρωτομανδάτορες LB

37. Logothetae gregum.
38. Domestici hicanatorum.
39. Domestici numerorum.
40. Domestici optimatorum.
41. Domestici moenium.
42. Chartularii sacellii.
43. Chartularii vestiarii.
44. Chartularii caniclei.
45. Protostratoris.

τῷ δὲ πρωτοστράτορι ὑποτέτακται εἶδη ἄξιωμάτων γ', οἶον
1 στράτορες, 3 σταβλοκόμηται.
2 ἀρμοφόρακες, καὶ

46. Protaosecretæa.

τῷ δὲ πρωτοσήκρητις ὑποπέπτωκεν εἶδη ἄξιωμάτων γ', οἶον
1 ἀσκηρῆται, 3 ὁ δεκανός.
2 νοτάριοι βασιλικοὶ,

720 τῷ δὲ κόμητι τοῦ σταβλοῦ ὑποτέτακται εἶδη ἄξιωμάτων (τ.) οἶον.
1 βασιλικὸς νοτάριος τοῦ σεκρέτου, 3 ἐβδομάριοι, καὶ
2 ἁρχουντες τῶν ἐργοδοσίων, 4 μειζότεροι τῶν ἐργοδοσίων.

47. Comiti stabuli. 48. Idici.

τῷ δὲ ἐπὶ τοῦ εἰδικοῦ λόγου ὑποτέτακται εἶδη ἄξιωμάτων δ', οἶον
1 βασιλικὸς νοτάριος τοῦ σεκρέτου, 3 ἐβδομάριοι, καὶ
2 ἁρχουντες τῶν ἐργοδοσίων, 4 μειζότεροι τῶν ἐργοδοσίων.

49. Curatoris magni.

τῷ δὲ μεγάλῳ κουράτῳ ὑποτέτακται εἶδη ἄξιωμάτων θ', οἶον
1 πρωτοστράτοροι, 6 ὁ ἐξευδόχος Σαγγάρου,
2 βασιλικὸς νοτάριος, 7 ὁ ἐξευδόχος Πυλῶν, καὶ
3 κουράτορες τῶν παλατίων, 8 ὁ ἐξευδόχος Νικομηδειας, καὶ
4 κουράτορες τῶν κηπεῖστων, 9 ἐπισκεπτῆται,
5 μειζότεροι τῶν Ἑλευθερίων,


τῷ δὲ κουράτῳ τῶν μαγγάνων ὑποτέτακται εἶδη ἄξιωμάτων, ὡσα καὶ
τῷ μεγάλῳ κουράτῳ, πλὴν τῶν ἐξευδόχων.

52, 53. Demarchorum duorum.

τῷ δὲ ὁρφανοτρόφῳ ὑποτέτακται εἶδη ἄξιωμάτων δ', οἶον
1 χαρτουλάριοι τοῦ οἴκου, 3 ἁρκάριοι,
2 χαρτουλάριοι τοῦ ὀσίου, 4 κουράτορες.

54. Cerimoniarii.

τῷ δὲ ἐπὶ τῆς καταστάσεως ὑποτέτακται εἶδη ἄξιωμάτων ἑ', οἶον
1 ὑπατος, 4 ἀποσπάρχουτες,
2 βεστιτόρεις, 5 συγκλητικοὶ,
3 σιλευτώριοι,

περὶ τάξεως τῶν ἐννυχων. Περὶ τῆς τῶν εὐνοχῶν τάξεως καὶ τῆς τῶν ἄξιωμάτων αὐτῶν κυριοκλησίας καὶ ποσότης τῶν συνθείων αὐτῶν.

721 Αἱ τῷ τῶν εὐνοχῶν ἀξίαι καὶ αὐταὶ μὲν διχώς δοθοῦντα. καὶ γὰρ αἱ μὲν ἔχε ἀυτῶν ἐνγραφὲς τὰς ἄξιας νομίμους λαμβάνουσιν; αἱ δὲ λόγῳ τοῖς ἄξιοις 35 προσγίνονται, αἱ καὶ ῥαδίως ἐκ προσώπων εἰς πρόσωπα λόγῳ βασιλέως μετέχονται.

(Dignititates eunuchorum per insignia.)

eiōi de ὁμοί τᾶςαι αἱ διὰ βραβείων αὐτοῦ παρεχόμεναι τῶν ἁρμόδιων ὀκτά.

καὶ πρώτη μὲν ἐν αὐτοῖς ἡ τῶν νυψιστιαρίων ἁξία γνωρίζεται, ἦς ἀ'
5 βραβείων καμάσιον λινόν ὄποβλαττόμενων σχήματι φίαλίως, καὶ λόγῳ
βασιλείως προσυγνόμενος. δίδωσι συνήθειαν τοῖς πραιτοπιστοῖς ἢ, ἢ', τῷ
δευτέρῳ, ὑ', τῷ πριμκρῆρι αὐτοῦ, β'.

dευτέρα δὲ ἡ τοῦ κοιντικολορίου ἁξία, ἦς βραβείων ἡ ἀμφίασις τοῦ β
περιβλαττόμενον καμάσιον καὶ ἡ τοῦ λεγομένου παραγαβδίου στολή, ἦ καὶ
10 διὰ τῆς τῶν πραιτοπιστῶν παροισίας γνωρίζεται: δίδωσι συνήθειαν τοῖς
πραιτοπιστοῖς ἢ, ἢ', τῷ δευτέρῳ ὑ', τῷ πριμκρῆρι, β'.

τρίτη ἡ τοῦ σπαθαροκοιντικολορίου ἁξία, ἦς βραβείων, σπαθίων γ
χρυσόκαπνος, ὀμοιός τοῖς σπαθαρίοις, διὰ βασιλικῆς χειρὸς ἐπιδίδοται: δίδωσι
συνήθειαν τοῖς πραιτοπιστοῖς ἢ, ἢ', τῷ παπίᾳ καὶ τῷ δευτέρῳ ὑ', τῷ πριμ-
15 κρῆρι, ὑ'.

τετάρτη ἡ τῶν ὁστιαρίων ἁξία, ἦς βραβείων, χρυσῆ χάλας ἐκ λίθων ἢ
τιμῶν περικεφαλαίαν ἐκουσα, διὰ χειρὸς βασιλείως ἐπιδίδοται. διδεῖ
συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ, ἢ', τοῖς πραιτοπιστοῖς, κ refreshToken.δ', τῷ πρι-
μκρήρι τοῦ κοιντικολορίου, ὑ'.

20 πέμπτη ἡ τῶν πριμκρήριον ἁξία, ἦς βραβείων, χιτῶν λευκῶς σὺν ἐπο-
μοίοις καὶ πόλοις χρυσούφαντοις, λαμπρῶς ἀμφιαζέται. διδεῖ συνήθειαν
722 τοῖς πραιτοπιστοῖς ἢ, ἢ', τῷ δευτέρῳ, ἢ', ἦν ἢ ἄρα δώσῃ αὐτῶν βασιλικῶν
ἱματίων, τῷ πριμκρῆρι, ἢ'.

ἐκτῇ ἡ τῶν ἑν αὐτῶν πρωτοσπαθαρίων ἁξία, ἦς βραβείων, χρυσῶν ἢ
25 μπανάκιον ἐκ λίθων τιμῶν καὶ μαργαρίτων, ἐπὶ τοῦ αὐχένος διὰ χειρὸς
βασιλείως ἐπισυγκελείται. χιτῶν ἢ καὶ αὐτῶν λευκῶς χρυσοκόλλητος διξη-
τισκείθης καὶ διπλῆς κόκκινος σὺν ταξιλοίς χρυσούφαντοις. διδωσὶ συνή-
θειαν τοῖς πραιτοπιστοῖς καὶ πατρίκιοις εὐνούχως καὶ πρωτοσπαθαρίοις
εὐνούχως, ἢ, ἢ', τῷ παπίᾳ καὶ τῷ δευτέρῳ, ἢ'.

30 ἐξάδομη δὲ πέμπτη ἑν τῶν λαμπροτάτων πραιτοπιστῶν ἁξία, ἢ, ἢ
βραβείων, πλάκες πατρικίοτητος, ἀνεῖ ἐν μὲν κωδικέλλων ἐπὶ προδελεύσεω
χρυσοστρικλίνου χειρί βασιλείως ἐπιδίδονται: διδεῖ συνήθειαν, εἰ ἢ ἄρα τιμηθῇ
πρωτοσπαθάριον ἐν τῷ ἁμα, λ. ἡ, καὶ τῷ δευτέρῳ ὑπὲρ τῶν πλακῶν, κ." κ.
εἰ ἢ καὶ πατρίκιοι ὁ αὐτὸς ἐν ταυτῷ τιμηθῇ, διδοσὶ συνήθειαν ὡς ὁ
35 πατρίκιοι.

δυδόη ἡ τῶν ἑν αὐτῶν πατρικίων ἁξία, ἦς βραβείων, πλάκες, ὁμοίως ἢ
σὺν κωδικέλλοις ὡς πάσι τοῖς πατρικίοις διδοσὶ. οὐ διαλάττουσι δὲ
ἐν τοῖς αὐτῶν στολαῖς τῆς τῶν πρωτοσπαθαρίων ἀμφίασες πλὴν λάρως
καὶ μόνον, εἰ ἢ ἢ καὶ τῶν πρωτοσπαθαρίων αὐτῶν ἐφέπεται δόξα. οὐδὲ

721 5 ὄποβλαττόμενοι L ἄργος LB: correxī 9 κακαμησιον L ἢ LB: correxī
17 et 722, 21 δίδι L 22 ἅπα L 23 ἀματὶ scripsi: ἡμάτην L: ἡμάτιον B 26 χει-
τῶν L: χρυσοκόλλητος L 31 πλάκαις L 32 δίδι L 34 τιμηθῇ L 36 πλάκαις L
38 λάρις L
koliyontai oi prai fossils tov dphikios dia prosp eon, oton av estiv dphikivos.

723 tov eivai kai prai fossils kai dphikialos. parachovn de suntheian oi patrki w einoikou kai basbatoi.

parad de toon eis dphikia proballamenvon panwv ekkoimobemenvon tov praiposotov, ois ek prorsas tow basilewos, tivn aptoqis tis prooqlh-5 seos, lamabane tov avto prai fossils kai ekastos dphikialos suntheiai, k.

724 khei tois to纳斯 paraevneto tivn toaunghi tazw te kai stauw tov ekuthemenvon dxiomaton, h allowos tos taustas meterechhson, plhn tov klhrwv kai mouven. ouvtoi gar lovgw mouves meterechovan tas dxiyas. h de tov praiopotasbarwv dxiia dia basilikis xerwos metat evpistiparwv basi-10 lkiw ev pushykilexev. taustas de tas sunagomenva suntheiasi tov dxiwmaton parad tov pativn kai tov deuterwv merizesthai autois ep' ish thv tes suntheias tov chrysotrklivon, oti murmeros tov pativ estiv.

725 tov de plakov kai tov magistrowv kai tov prymikryov kai tov kouzikoulwv murmeros lamabe to auto d deuterwv, kathiv avotetw deyagoretev. tov de 18 tivn staurv tiv Auvov arii eixeqiveta o pativ, kai eis ti av este

sunvaizei, izei auto, kai ize avton diados kai to deuterwv merov te. kai de aivnirmv eite strov oik eixeqiveta o pativ, eixeqveta o deuterwv, kai eis ti av este

sunvaizei, merizovta auto o te pativs kai o deuterwv ize

ishe. izepexe de o pativs tas ize esthymadov tov diasitarwv kai tov elaiow 20 tov kamarwv tov chrysotrklivon sun tov kantthlaptov. to de elaiow tov polukavdhlov tov kata to mevon kremamenvon tov chrysotrklivon kai tov liovtwv polukavdhlov kai psyhivn, epikratoos autoi oti kant-
thlapatai. izepexe de kai tov lousatas kai tov kamaradhas kai tov kantthlapatos tov lausikov kai tov 'iovanvnavov kai tov dorvlogov kai 25 tov sun aribashas, kai izeis ize avton leiphe, izei izeousian povei antisthkopota, kai lamabanei ri suntheias autow, eis men tov prymikryov,, i', kai eis tov diasitatarwv kai lousovs avan,, s', lamabanei de kai o prymikryov,, a', kai o laas,, e'. izepexe de kai o deuterwv ta seliva kai tov diasitarwv kai tov prymikryov autow kai ta sthmmata kai tas esthhsas tas basilewv 30 kai ta bhlh tov chrysotrklivon kai tov esti tov allazimov kai tov bsethtora sun tov prymikryov autow kai ta skefhesi tov dxiowmatow kai tov esti tov dxiowmatow, ois kai sunagouv to dxiwmatata para tov lam-
basantow tov dxiyas. kai izeis ize avton leiphe, izei parchei o melavw

lyvneithi tas suntheias to deuterwv, kathiv kai o pativs lamabanei. eis de 35 tov proleusovs izei sunagouv ois bsethtores kai o prymikryov paswtes, kai bastaqoumena ta korikilia sun tov sthmmas. sunagvasetai de tov 275 amfoterov diasitarwv kai bastaqoumena eis tov proleusovs ta tabalwa ta basilikia metas tov allazimov. akolouhtei de eis tov proleusovs tovou
Dignitates eunuchorum per editum.)

"Osiav dia basileikov logon prougyvontai toutos apei.

Al de logw prosognymenei tous tois a biased eis kai autai ton armomun kuriwos the.

1. op paraokoumenos touto deespotou, 2. op protobestiamous touto deespotou, 3. op eti tis trapeqis touto deespotou, 4. op eti tis trapeqis tis agyustis, 5. op patias tis manufras, 6. op patias tou megallon palatoiou, 7. op etiykerhis tou deespotou, 8. op pigkerhis tis agyustis, 9. op patias tis manufras, 10. op patias tis Daphnis.

Alla mhn kai ai allai paisai, osai kai touts barbatois prosognvonai, plh tis touto eparsco kai kefstophos kai domestikov aixias.

Toms the.

726

Sectio II.

Tautas ovan apasas tas ergw kai logw didomenva aixias safei kai akribiei logw parasthiai spoudasautes, ou dikanov ekrimame, ou filioi, mekri toutous katastashai touto logon, alla kai, od malista umw zetiteon, tis peril toutov kathedron akribieias kathfanovai kai tis iposthen eis peras 25 agaiais, kathia eixhtiasaste. Kai gar palwos ou apaolhjiei tais legeitesias apasais xhrasmewt tin ekastis tazewn kai klhsws kai oikeiowv kathedran safrhsteron umw kovanovai eiphtithmei. Dei gar tis kalwnta arktikhwn tautas men apasas akribois eldenvai, ws efamei, kai tis toutov ierewn bastei-

iotics katharwvn katastasw diittwv poiostais eis kymnous, kai to mes 30 logw tis klhsw tis ekastou aixias oikeiais ekferewn, tis de degeie xeiwri diao to sthmatos proudeikinewv ton ekasth armodzontas topon, kai to men proutokleton filioi pro tou euvwnym protrepesai meores, opow h tis basileias aixias epibosais eukheris tis protokletow gleiwtai filo, tis de apt autou deuterou en tois dejiois proskaleidhsw, kai legein.

35 op patramvrhjs Kowstantinovotolewos, kaisar, o voboslemwmos.
κουρωπαλάτης,
βασιλεοπάτωρ,
ζωτή πατρικία.

727 είπαν δὲ δεί, ὅτι αἱ ἐκ αὐτῶν μόναι ἀξίαι ἐν τῇ ἀποκοπῇ τραπέζῃ συνετίωνται τοῖς βασιλεύσω, αἱ δὲ λοιπαὶ πάσαι τῆς δευτέρας ὑπάρχουσι 5 τάξεως, οἱ οὖν

μάγιστρος, μάγιστρος
(εἰ δὲ τις τούτων ὁφθαλκὸς τετήμηται, προκρίνεται τοῦ ἐταίρου, κἂν τάχα ἔσχατος ἦ). εἶτα

ραύκτωρ,
σύγκεκλος Ἄρωμης,
σύγκεκλος Κωνσταντινουπόλεως
(εἰ δὲ καὶ τῶν τῆς Ἅνατολίας πατριαρχῶν τούχοιν σύγκεκλοι, προκρίνονται τούτων κατὰ τὰ ἄδια αὐτῶν πατριαρχία). εἶδ' οὔτως

ἀρχιεπίσκοπος Βουλγαρίας,
πατρικίοι εὐνοῦχοι
(δὲ δὲ ἄν ἐκ αὐτῶν ἐν ὁφθαλκῷ προκρίνεται τοῦ ἑτέρου).

ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῶν Ἁνατολικῶν,
ἀνθύπατος πατρίκιοι καὶ δομέστικος τῶν σχολῶν,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῶν Ἀρμενιάκων,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῶν Ἐφραίμων,
ἀνθύπατος πατρίκιοι καὶ κόμης τοῦ Ὁσσίου,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῶν Βουκελλαρίων,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Καππαδοκίας,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Χαρσιανοῦ,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Κολωνελας,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Παφλαγωνίας,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῆς Ἐφραίμων,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Μακεδονίας,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Χαλδαίας,

728 ἀνθύπατος πατρίκιοι [καὶ στρατηγὸς] καὶ δομέστικοι τῶν ἐξοκουβήτων,
ἀνθύπατος πατρίκιοι καὶ ἐπαρχοὶ τῆς πόλεως,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Πελοποννήσου,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Νικοπόλεως,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς τῶν Κιβυρωνίων,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Ελλάδος,
ἀνθύπατος πατρίκιοι καὶ στρατηγὸς Σικελίας.

727 4 ἀποκοπῇ τραπέζῃς ἦ 7 ἀκαμήστοροι semel ἦ, bis LB 8 ὁφθαλκῷ ἦ:
22 ἀνθύπατος κόμης H 25 στρατηγὸς Ἱαρσιανὸς H 31 καὶ στρατηγὸς LB om. H 728 31 ἐξοκουβητῶν B: ἐκοκουβητῶν H 33 πελοποννήσου L 34 ἀνθ. ev. om. H 37 ἀνθύπατος καὶ στρατηγὸς Λογγιαρδίας post Σικελίας H
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Στρυμὼνος·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Κεφαληρίας·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Θεσσαλονίκης·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Δυρραχίου·
5 ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῆς Σάμου·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Αλγέου πελάγους·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Δαλματίας·
ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Χερσών·
ὁ ἀνθύπατος πατρίκιος καὶ σακελλάριος·
10 ὁ ἀνθύπατος πατρίκιος καὶ γενικὸς λογοθέτης·
ὁ ἀνθύπατος πατρίκιος καὶ κυβέρνων·
ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τοῦ στρατιωτικοῦ·
ὁ ἀνθύπατος πατρίκιος καὶ δρονγάριος τῆς βύγλης·
ὁ ἀνθύπατος πατρίκιος καὶ δρονγάριος τῶν πλωτίων·
15 ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τοῦ δρόμου·
ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τῶν ἀγελάδων·
ὁ ἀνθύπατος πατρίκιος καὶ δομεστίκος τῶν ικανάτων·
ὁ ἀνθύπατος πατρίκιος καὶ δομεστίκος τῶν νουμέρων·
ὁ ἀνθύπατος πατρίκιος καὶ δομεστίκος τῶν ὀπτημάτων·
20 ὁ ἀνθύπατος πατρίκιος καὶ κόμης τῶν τείχεων·
ὁ ἀνθύπατος πατρίκιος καὶ χαρτούλαριος τοῦ σακελλάου·
ὁ ἀνθύπατος πατρίκιος καὶ χαρτούλαριος τοῦ βεστιαρίου·
ὁ ἀνθύπατος πατρίκιος καὶ χαρτούλαριος τοῦ κανικλέου·
ὁ ἀνθύπατος πατρίκιος καὶ πρωτοστράτωρ·
25 ὁ ἀνθύπατος πατρίκιος καὶ πρωτοστράτηγος·
ὁ ἀνθύπατος πατρίκιος καὶ κόμης τοῦ στάβλου·
ὁ ἀνθύπατος πατρίκιος καὶ ἐκ προσώπου τῶν θεμάτων·
ὁ ἀνθύπατος πατρίκιος καὶ ἐπὶ τοῦ εἰδικοῦ·
ὁ ἀνθύπατος πατρίκιος καὶ μέγας κουράτωρ·
30 ὁ ἀνθύπατος πατρίκιος καὶ κουράτωρ τῶν Μαγγάνων·
ὁ ἀνθύπατος πατρίκιος καὶ ἐπὶ τῶν δεήσεων·
ὁ ἀνθύπατος πατρίκιος καὶ ὀρφανοτρόφος·
ὁ ἀνθύπατος πατρίκιος καὶ δήμαρχος Βενέτων·
ὁ ἀνθύπατος πατρίκιος καὶ δήμαρχος Πρασίων·

35 εἶ δὲ εἰς πάντες ἀνθύπατοι οἱ ἐν τοῖς ὀφελίμοις τεταγμένοι, ἀλλ' ἐν μονῇ τῇ τῶν πατρικίων ἀξίᾳ τὰ στρατηγάτα ἡ τὰ δομεστικάτα ἡ τὰ ὀφελίματα προσελάβουσι, οἱ μὲν λιτοὶ ἀνθύπατοι τῶν ἐν τοῖς ὀφελίμοις τεταγμένων πατρικίων εἰς ταῖς καθήδραις προκρίνονται, δηλούσι οὖν ἑκάστος αὐτῶν κατὰ τὴν ἐπίδοσιν τοῦ κωδικέλλου αὐτοῦ τῷ βαθμῷ προτιμώμενος, πλὴρ

6 Αλγαίου B 9 σακελλάριο H 10 γενικοῦ H 13 ὁ ἀνθύπατος καὶ μέγας ἑτερώρχης B ὁ ἀνθύπατος καὶ αἰκονόμος τῆς μεγάλης ἐκκλησίας post βύγλης H 14 πλοιοκτῆτο B 17 ὁ ἀνθύπατος... ἐκκλησίας om. H 21 ὁ ἀνθύπατος... σακελλάριο H 36 στρατηγάτα RB: στρατηγόματα codd. 39 ἐπίδοσιν L
τοῦ στρατηγοῦ τῶν Ἀνατολικῶν καὶ τοῦ δομεστικοῦ τῶν σχολῶν ὁ ὀντός γὰρ μόνοι, καὶ μὴ ὀντες ἄνθυπατοι, ἐν τῇ καθέδρα τῶν ἄνθυπατων ὑπερέχουσιν ἀπαντάς. εἰ δὲ τινας ἐς αὐτῶν, εἰτε ἐκ τῶν ἄνθυπατων, εἰτε ἐκ τῶν λιτῶν πατρίκιων, ἢ εἰς στρατηγάτα ἄντικρηδα, εἰτε ἐν ἅλλῳ τῷ διᾶ 730 λόγῳ προσγυμνομένῳ ἄξωματι, ἐκατός αὐτῶν κατὰ τὴν τοῦ ὀφφικίου ὁ ὀικεῖαν δόξαν καὶ τῆς καθέδρας ἀπολαμβανεί. οὐ μὴν δὲ κατὰ τὴν τάξιν τοῦ βαβυνοῦ τῆς ἐπιδόσεως τοῦ κωδικέλλου καὶ τάχα τῇ χρή ὁ ἐσχατος τοῦ βαβυνοῦ προκρίθηκε τοῦ πρῶτου ἐν οὐδόποτε ὀφφικίῳ τῷ διὰ λόγου προσγυμνομένῳ. εἰ δὲ καὶ παγανοὶ τύχοιν χωρὶς ὀφφικίων πατρίκιοι, ὑποπίπτουν τοῖς τὸ ὀφφικία ἔχουσιν πατρικίοις. εἰ δὲ τις ἐκ τῶν λεχθέντων ὀφφικίων δια-110 δεχθῇ, κατὰ τὸν πρῶτον βαβυνοῦ τῆς τάξεως τοῦ κωδικέλλου αὐτοῦ ἀνα-στραφήσεται ἐν τῇ κλήσει κλητωρεύονται δὲ ἀπαντες ὀντως.

Sectio III.

Τόμος γ’.

Τῆς τῶν διαφόρων ἀξωμάτων καθολικῆς καθέδρας.

4 εἰς στρατηγάτα ἄντικρηδα Ὀ.: ἐκ στρατηγάτων ἄντικρηδα Η 730 6 τῆν δόξαν Ῥ 9 τοιαύτα Η: τοῖς τὰ Λ Β 17 σύγκελλος Λ 18 πατρίκιοι καὶ ομ. Η 19 πατρίκιοι ομ. Ῥ 22 ἄνθ. καὶ λιτόλ Ῥ 23 πατρίκιοι ... αὐτῶν ομ. Ῥ 28 καὶ στρατηγοὶ Η "Ανατολικῶν Β κατὰ τὰ Λ 731 30 ὁ πρωτοσπαθάριος οἱ Ῥ ut videtur evanuit ἐκκουβίτων Β: ἐκκουβίτων Ῥ 32 τὰς στρατηγάς Ῥ
(εἰ δὲ καὶ πρωτοσταθήρωι εἰσίν, προκρίνονται τῶν λιθῶν πρωτοτομών
εἰ δὲ καὶ ὄψιμα προσελάβοντο, καὶ εἴθ᾽ οὕτως προκρίνονται τῶν
λιθῶν)

διο πρωτοσταθήρωι καὶ λογοθέτης τοῦ γενικοῦ

οἱ δυτίοι τοῦ κουβοκλείου

(εἰ δὲ καὶ ὄψιμα ἔχοιν, προκρίνονται τῶν ὀμοτίμων)

διο πρωτοσταθήρωι καὶ λογοθέτης τοῦ στρατωτικοῦ

διο πρωτοσταθήρωι καὶ δρογγάριος τῆς βίγλης

οἱ οἰκονόμοι τῆς μεγάλης ἐκκλησίας, καθὰ τὰ νῦν ἐτυμήθη

διο πρωτοσταθήρωι καὶ λογοθέτης τοῦ δρόμου

διο πρωτοσταθήρωι καὶ δρογγάριος τῶν πλωτῶν

διο πρωτοσταθήρωι καὶ λογοθέτης τῶν ἀγελῶν

διο πρωτοσταθήρωι καὶ ἐπὶ τῶν βασιλικῶν

οἱ πρωτοσταθήρωι καὶ δομέστικοι τῶν ἰκανῶν

οἱ πρωτοσταθήρωι καὶ δομέστικοι τῶν νομίσματος

οἱ πρωτοσταθήρωι καὶ λόγοι τῶν τειχών

οἱ πρωτοσταθήρωι καὶ χαρτούλαριος τοῦ σακελλίου

οἱ πρωτοσταθήρωι καὶ χαρτούλαριος τοῦ βεστιαρίου

οἱ πρωτοσταθήρωι καὶ χαρτούλαριος τοῦ κανακλείου

οἱ πρωτοσταθήρωι καὶ πρωτοπρότορων

οἱ πρωτοσταθήρωι καὶ πρωτοσπηκρήτης

οἱ πρωτοσταθήρωι καὶ ἐκ προσώπου τῶν θεμάτων κατὰ τὸ ἰδίων ἐκάστου

θέμα

διο πρωτοσταθήρωι καὶ κόμης τοῦ στάβλου

διο πρωτοσταθήρωι καὶ ἐπὶ τοῦ εἰδικοῦ λόγου

διο πρωτοσταθήρωι καὶ μέγας κούρατωρ

διο πρωτοσταθήρωι καὶ κούρατωρ τῶν Μαγγάνων

οἱ πρωτοσταθήρωι καὶ ἐπὶ τῶν δεήσεων

οἱ πρωτοσταθήρωι καὶ ὀρφανοφόροι

οἱ πρωτοσταθήρωι καὶ κλεισούραχι

οἱ πρωτοσταθήρωι καὶ δήμαρχοι Βενητῶν

οἱ πρωτοσταθήρωι καὶ δήμαρχοι Πρασίνων

οἱ πρωτοσταθήρωι καὶ ἐπὶ τῆς καταστάσεως

οἱ πρωτοσταθήρωι καὶ ἀπὸ στρατηγῶν τῶν 'Ανατολίκων

οἱ πρωτοσταθήρωι καὶ ἀπὸ δομέστικων τῶν σχολῶν

οἱ πρωτοσταθήρωι καὶ ἀπὸ στρατηγῶν τῶν ἀνατολικῶν θεμάτων

7 καλόστωρ Η 26 διο πρωτοσταθήρωι καὶ μέγας ἐπερίαχος Η post βηγής
10 καθ ὀμ. H 28 διο πρωτοσταθήρωι καὶ κόμης τοῦ στάβλου Η 29 ἰδίων Η
32 καθ ὀμ. L 36 διο πρωτοσταθήρωι Λ
33 τῶν Βενητῶν Β: Βενητῶν Η 37 διο πρωτοσταθήρωι Λ
34 τῶν Πρασίνων Β 38 διο πρωτοσταθήρωι Λ
35 ἀπὸ στρατηγοῦ Λ: ἀπὸ στρατηγοῦ Λ
οι πρωτοσπαθάριοι καὶ ἀπὸ δομεστικῶν τῶν ἑσκουβιτῶν
οἱ πρωτοσπαθάριοι καὶ ἀπὸ ἔπορχων
οἱ πρωτοσπαθάριοι καὶ ἀπὸ στρατηγῶν τῆς δύσεως
οἱ πρωτοσπαθάριοι καὶ ἀπὸ κυνηστάρων
οἱ πρωτοσπαθάριοι τοῦ χρυσοτρικλίνου (προεκρίθησαν πάλαι τῶν ἀπὸ 5
στρατηγῶν καὶ ἀπὸ ἔπορχων)
oi πρωτοσπαθάριοι καὶ κριταί
οἱ πρωτοσπαθάριοι τοῦ μαγαλβίου καὶ ἀρτικλίναι
οἱ πρωτοσπαθάριοι καὶ ἀρχοί τοῦ στάβλου
οἱ πρωτοσπαθάριοι καὶ ἀπὸ ὁφικίων κατὰ τὰ ποτὲ ὁφικία αὐτῶν
οἱ πρωτοσπαθάριοι καὶ βασιλικοί κατὰ τὰς προβολὰς αὐτῶν
οἱ πρωτοσπαθάριοι καὶ ἀστικῆται
οἱ πρωτοσπαθάριοι οἱ διὰ πόλεως
οἱ πρωτοσπαθάριοι οἱ ἐξωτικοί.

ei δὲ μὴ εἶεν πάντες πρωτοσπαθάριοι, καὶ τὰς διὰ λόγου προσγιωμένας 15
ἀξίαι παράγουσιν, οἱ νῦν στρατηγοὶ τῆς τε ἀνατολῆς καὶ τῆς δύσεως οὐχ
ὑποπτύπτουσιν τῆς ἥδη λαχούσης αὐτῶν τῶν θεμάτων καθέδρας διὰ τὴν
ἐλάττωσιν τοῦ βραβείου αὐτῶν, ὑπάρχοντος ἀξιόματος, ἀλλ' ἐν τῇ τάξει, ἣ
ἐτάχθησαν, κατὰ τὸ οἰκεῖον θέμα καθέδραν. ἦσαντος οὖν καὶ ὁ ἐπάρχος
πόλεως καὶ ὁ κυναίτωρ. οἱ δὲ λοιποὶ πάντες ὁφικίαλην ἐν τοῖς ὀμοίοις 10
μοῖς τῶν διὰ βραβείων διδομένων ἀξιωμάτων προτετίμηται. εἰ δὲ τῇ
τάξει τῶν ὁφικίων ἐκατοστος αὐτῶν τὴν οἰκείαν καθέδραν λαμβάνει.

μετὰ δὲ τῆς τῶν πρωτοσπαθαρίων τιμῆς δεύτερα ἡ τῶν σπαθαροκαν-
διδάτων εἰσάγεται τάξις, οἷον
σπαθαροκανδιδάτου καὶ ὁφικίαλην κατὰ τὰ ὁφικία αὐτῶν
σπαθαροκουβικουλάριοι τοῦ βασιλικοῦ κοιτῶν
σπαθαροκουβικουλάριοι τοῦ κουβουκλείου
πρεσβύτεροι οἱ βασιλικοί
πρεσβύτεροι οἱ οἰκείαι καὶ πρεσβύτεροι τῆς ἐκκλησίας
σπαθαροκανδιδάτοι καὶ ἀπὸ στρατηγῶν
σπαθαροκανδιδάτοι τοῦ χρυσοτρικλίνου
σπαθαροκανδιδάτοι οἱ οἰκειοκαὶ καὶ κριταὶ
σπαθαροκανδιδάτοι καὶ μαγαλήσαι καὶ ἀρτικλίναι
σπαθαροκανδιδάτοι οἱ ἀπὸ ὁφικίων.

(Spatharo-
candidati.)
οἱ σπαθαροκαννίδατοι οἱ οἰκειοί τοῦ λαυσιακοῦ
οἱ σπαθαροκαννίδατοι καὶ ἀσκηριταί
οἱ σπαθαροκαννίδατοι καὶ κλεισοινάρχαι
ὁ σπαθαροκαννίδατος καὶ τουρμάρχης τῶν φιλεράτων
ὁ σπαθαροκαννίδατος καὶ τουρμάρχης Λυκανθάσι καὶ Παμφυλίας
ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν σχολῶν
ὁ σπαθαροκαννίδατος καὶ τουρμάρχαι τῶν τῆς ἀνατολῆς θεμάτων κατὰ
tὰ θέματα αὐτῶν.

5 ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν ἐξεσκοπίτων
ὁ σπαθαροκαννίδατος καὶ τουρμάρχης τῶν ἀριθμῶν
ὁ σπαθαροκαννίδατος καὶ τουρμάρχης τῶν πλοίων
ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν ἰκανῶν

10 ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν νομίμων
ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν ὀπτημάτων
ὁ σπαθαροκαννίδατος καὶ τοποτηρητῆς τῶν τειχῶν
ὁ σπαθαροκαννίδατος οἱ διὰ πόλεως καὶ οἱ τῶν σεκρέτων
ὁ δισύπατοι κατὰ τὰ τάξεις αὐτῶν.

(Disypati.)

20 εἰ δὲ μὴ εἶναι οὐτοὶ σπαθαροκαννίδατοι, ταῖς μὲν διὰ βραβείων ἀξίαις ὑποπιπτέτωσαν, εἰ δὲ τοῖς τοῦ βαθμοῦ αὐτῶν ὀφφικίως ἀκολούθως τιμᾶσθεναν.

25 εἴθ' ὁ τῶν σπαθαρίων ἐλασάγεται τάξις, οἶον
ὁ κουβικουλάριον τοῦ βασιλικοῦ κοινῶν•

30 οἱ κουβικουλάριοι τοῦ κουβουκλείου
οἱ κουβουκλείσιοι τοῦ πατριάρχου
ὁ οἰκονόμος τῆς μεγάλης ἐκκλησίας
ὁ διάκονοι οἱ βασιλικοί•

35 οἱ διάκονοι τῆς ἐκκλησίας

1 οἱ οἰκειοι L : om. οἱ Η λαυσάκου Η 734 4 οἱ σπαθαροκαννίδατοι καὶ τουρμάρχαι τ. φ. Β : om. Η 5 οἱ σπαθάδαι καὶ τουρμάρχαι Η (ut videtur), ιτα B (cum τε ... αὐτοί)
6 οἱ σπαθάδαι καὶ τοποτηρηταί Η (ut vid.), B (cum τε ... αὐτοί) 7 ἀνατολίκης Η 9 οἱ σπαθάδαι καὶ τοποτηρητητά τῶν ἐκκοσμιτίων Η ἐξεσκοπίτων B ΧΙ οἱ σπαθάδαι καὶ τοποτηρηταί Η 12 πλοίων Η 13 δ ἄμα. καὶ τοπ. τ. πλοίων om. Η 18 καὶ τῶν σεκρέτων Η 23 οἷον ... κοινῶν om. Η 26 κουβουκλείσιοι Η et forma contracta L : κουβικουλάριοι B 28 οἱ διάκονοι οἱ ... ἐκκλησίας om. Η 735 31 κριταί L 32 καὶ αντε μαγ. om. Η ἀρτοκλίναι Η 33 οἱ σπαθάδαι καὶ τοποτηρηταί κατὰ τὰ τάγματα αὐτῶν

1 om. οἰκειοι L : om. οἱ Η λαυσάκου Η 734 4 om. τον σπαθαροκαννίδατοι καὶ τουρμάρχαι τ. φ. Β : om. Η 5 om. τον σπαθάδαι καὶ τουρμάρχαι Η (ut videtur), ιτα B (cum τε ... αὐτοί)
6 om. τον σπαθάδαι καὶ τοποτηρηταί Η (ut vid.), B (cum τε ... αὐτοί) 7 ἀνατολίκης Η 9 om. τον σπαθάδαι καὶ τοποτηρητητά τῶν ἐκκοσμιτίων Η ἐξεσκοπίτων B ΧΙ om. τον σπαθάδαι καὶ τοποτηρηταί Η 12 πλοίων Η 13 δ ἄμα. καὶ τοπ. τ. πλοίων om. Η 18 καὶ τῶν σεκρέτων Η 23 οἷον ... κοινῶν om. Η 26 κουβουκλείσιοι Η et forma contracta L : κουβικουλάριοι B 28 om. τον διάκονοι οἱ ... ἐκκλησίας om. Η 735 31 κριταί L 32 καὶ αντε μαγ. om. Η ἀρτοκλίναι Η 33 om. τον σπαθάδαι καὶ τοποτηρηταί κατὰ τὰ τάγματα αὐτῶν
1 οι σπαθάριοι καὶ ἀσηκρήται
(ὁ σπαθάριος) καὶ πρωτονοτάριος τοῦ δρόμου
οἱ σπαθάριοι τοῦ σπαδαρίκου
ὁ σπαθάριος καὶ κόμης τῆς κόρης τῶν Ἀνατολικῶν
οἱ σπαθάριοι καὶ κόμητες τῶν σχολῶν
οἱ σπαθάριοι καὶ κόμητες τῆς κόρης τῶν ἀνατολικῶν θεμάτων κατὰ
tὰ θέματα αὐτῶν
ὁ σπαθάριος καὶ σύμπονος τοῦ ἐπάρχου
ὁ σπαθάριος καὶ λογοθέτης τῶν πρατηρίων
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 ἀντιγράφης τοῦ κυαστοροῦ
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 ἀκτουάριος
οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν ἀνατολικῶν θεμάτων
ὁ σπαθάριος καὶ χαρτουλάριοι τῶν ἔξοκουβίτων
οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν δυτικῶν θεμάτων
ὁ σπαθάριος καὶ βασιλικὸς υπάρχων τῆς σακέλλησις
ὁ σπαθάριος καὶ βασιλικὸς υπάρχων τοῦ βεστιαρίου
ὁ σπαθάριος καὶ βασιλικὸς υπάρχων τοῦ εἰδικοῦ
ὁ σπαθάριος καὶ υπάρχων τῶν ἀρχῆς τοῦ γενικοῦ
ὁ σπαθάριος καὶ πρωτονοτάριος τοῦ μεγάλου κουρατωρίου
ὁ σπαθάριος καὶ δευτερεύονται τῶν δημάρχων
ὁ σπαθάριος καὶ ἐπὶ τῆς κουρατωρίας τῶν βασιλικῶν ὀίκων
ὁ σπαθάριος καὶ δημόσιως τῆς ὑπουργίας
ὁ σπαθάριος καὶ ἴχνοστάτης
ὁ σπαθάριος καὶ χρυσοσεῖτής
ὁ σπαθάριος καὶ ἀρχῆς τοῦ ἀρμαμένου
ὁ σπαθάριος καὶ ἐνοδόχου
ὁ σπαθάριος καὶ γηγορόμου
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 L H B : corressi 6 οἱ κόμητες τ. σ. H: οἱ σπ. καὶ κόμ. ...
ὁ σπαθάριος καὶ οἰκιστικός·
oi σπαθάριοι οἱ διὰ πόλεως καὶ οἱ ἐξωτικοὶ.
 ei δὲ μὴ εἶναι καὶ οὗτοι σπαθαρίου, τάς, μὲν διὰ βραβεύων ἀξίας ὑποπτήτωςαν, εἰ δὲ τοὺς αὐτῶν ὀφθηκὼς κατὰ τάξιν τιμᾶσθωσαν.
5 μετὰ τούτους εἰσαγέσθη τετάρτῃ τάξιν, ἡ τῶν ὑπάτων, στρατάρων, κανονιστῶν, μανδατωρῶν, βεστητήρων, ἀπράτων, ταγματικῶν καὶ θεματικῶν οὐτώς.

υπατοι βασιλικοι καὶ χαρτουλάριοι καὶ νοτάριοι τῶν λεχθέντων σεκρέτων κατὰ τοὺς βαθμοὺς τῶν οἰκίσκων ὀφθηκὼς

10 ὑπατοι παγανοι τῆς συγκλήτου·
κληρικοι τοῦ παλατίου καὶ τῆς μεγάλης εκκλησίας·
στράτωρες, ei τύχοιες, τοῦ χρυσοστροφίων·
στράτωρες ὁμοίως τοῦ μαγαλβίων·
στράτωρες οἰκειακοί τοῦ λαυτιακοῦ καὶ ἀσηκρῆται·

15 στράτωρες τοῦ βασιλικοῦ στρατωρικοῦ·
στράτωρες, σκρίβων̌ τῶν ἔξοσκοπίων καὶ χαρτουλάριοι τῶν θεμάτων·
δομέστικοι τοῦ τάγματος τῶν σχολῶν·
δομέστικοι τῶν θεμάτων τῆς ἀνατολῆς καὶ δύσεως κατὰ τὰ τάγματα 737 αὐτῶν καὶ τὰς ἀξίας αὐτῶν·

20 ἀσηκρῆται ἀπρατοι·
νοτάριοι τῶν ἀσηκρητεῖων ἀπρατοι·
κανονιστοι βασιλικοι τοῦ ἱπποδρόμου·
καὶ μανδατοὶ, βεστητηρες, σιλεντιάροι, ἄρωγαριοι τῶν θεμάτων·
ἀπρατοι κατὰ τὰ θέματα καὶ τοὺς ὅργους αὐτῶν·

25 κόμητες τῶν θεμάτων ὁμοίως·
κόμητες τῶν ἄριθμῶν ἀπρατοι·
δ χαρτουλάριος τοῦ ἀριθμοῦ ὁμοίως·
κόμητες τῶν πλούσιωτος ὁμοίως·
δ χαρτουλάριος τοῦ πλούσιου·

30 κόμητες τῶν ἱκανῶν ὁμοίως·
δ χαρτουλάριος τῶν ἱκανῶν ὁμοίως·
δ χαρτουλάριος τοῦ στάβου ὁμοίως·
δ ἐπίκτης τοῦ στάβου ὁμοίως·
(οι) ἀρχιοι τῶν νομοναρχῶν·

35 δ χαρτουλάριος τῶν νομοναρχῶν·
οἱ τριβοῦντοι τῶν τειχῶν·
δ χαρτουλάριος τῶν τειχῶν·
οἱ δευτερεύοντες τῶν δημάρχων·
οἱ κόμητες τῶν ὑπηρετῶν·

ὁ χαρτουλάριος τῶν ὀπτημάτων
ὁ προέξιμος τῶν σχολῶν
οἱ κένταρχοι τοῦ ἄριθμοῦ
οἱ κένταρχοι τῶν ἰκανάτων
οἱ προτίκτορες τῶν σχολῶν
οἱ βικάριοι τῶν νομέρων
οἱ βικάριοι τῶν τειχείων
οἱ δρακονάριοι τῶν ἐξεκουβίτων
οἱ ἀποστάρχοι
οἱ στρατηλάται
ὁ ἀκάλωθος τοῦ ἄριθμοῦ
ὁ πρωτομανδάτωρ τοῦ ἐξεκουβίτου
ὁ πρωτομανδάτωρ τῶν ἰκανάτων
ὁ πρωτοκάραβος
ὁ πρωτοστάται τῶν θεμάτων καὶ τῶν ἀγελῶν οἱ ἄπρατοι
ὁ βανθοφόροι τοῦ ἄριθμοῦ
ὁ βανθοφόροι τῶν ἰκανάτων
ὁ εὐτυχοφόροι τῶν σχολῶν
ὁ σκευοφόροι τῶν ἐξεκουβίτων
ὁ λαβουρήσιοι τοῦ ἄριθμοῦ
ὁ σκεπτροφόροι τῶν σχολῶν
ὁ στιγμοφόροι τῶν ἐξεκουβίτων
ὁ σημειοφόροι τοῦ ἄριθμοῦ
ὁ σημειοφόροι τῶν ἰκανάτων
ὁ ἀξιωματικοῖ τῶν σχολῶν
ὁ σωμάτωρ τῶν ἐξεκουβίτων
ὁ δουκυμάτωρ τοῦ ἄριθμοῦ
ὁ δουκυμάτωρ τῶν ἰκανάτων
ὁ μανδάτωρ τῶν σχολῶν
ὁ πρωτοκαγκελλάριοι τῶν θεμάτων
ὁ ὀπτίσανες τῶν ταγμάτων
ὁ πρωτοκαγκελλάριος τοῦ γενικοῦ λογοθέτου
ὁ πρωτοκαγκελλάριος τοῦ κυανάτωρος
ὁ πρωτομανδάτωρ τῶν νομέρων
ὁ πρωτομανδάτωρ τῶν τειχείων
ὁ πρωτοκαγκελλάριος τοῦ σακελλάντος
ὁ κένταρχος τοῦ βεστιάριον
ὁ μανδάτωρ καὶ λεγατάριοι τῶν ἐξεκουβίτων
ὁ μανδάτωρ καὶ λεγατάριοι τοῦ ἄριθμοῦ
ὁ ἐξεκουβίταισ
ὁ θυρωρῖο τοῦ παλατίου καὶ τῶν σεκρέτων
οἱ διατρέχοντες τοῦ δρόμου·
οἱ φακτιονάριοι·
οἱ γειτονιάρχαι·
οἱ νοτάριοι τῶν μερῶν·
οἱ χαρτουλάριοι τῶν μερῶν·
οἱ πουηταὶ καὶ μελισταὶ τῶν ὁμών·
οἱ ἱνώχοι τῶν μερῶν·
οἱ μανδάτορες τῶν νομερῶν·
οἱ μανδάτορες τῶν τεῖχεων·
οἱ λεγατάριοι τοῦ βεστιαρίου·
ὁ χοσβαίται τοῦ μεγάλου βεστιαρίου·
ὁ κένταρχος τῶν στρατηγῶν τῶν θεματικῶν·
ὁ μικροταίται·
ὁ παραφύλακες τῶν κάστρων ἀπρατού·
κένταρχοι τῶν βάνδων·
ὁ δημῶται·
ὁ δρυγγάριοι τῶν πεζῶν·
ὁ καγκελλάριοι τῶν σεκρέτων·
ὁ τοποτηρηταῖ τῶν χορῶν·
ὁ στρατιωταῖ τῶν ταγμάτων·
ὁ στρατιώτα ὑπὸ τῶν θεμάτων.

εἰ δὲ ἐκ πάντων τῶν τῶν λεχθέντων τών ἔχοντας ἄξια τὰς διὰ βρα-
βείου διδομένας, ἕκαστος αὐτῶν τῇ ἄξιᾳ τοῦ ὀμοτύμου τῶν βαθμῶν ἐρ-
μάσθω. εἰ δὲ παγανὸς πέλοις, ἐν μονοίς τοῖς ὀφθαλίοις τιμάσθωσαν κατὰ 739
25 τὴν ἡδικτεῖσθαι τάξιν κλητορενόμενοι.

οἱ δὲ ἐς ἐκεῖνοι εἰσερχόμενοι προσβείες καὶ τῆς τιμίας συνεστιάσεως τῶν
βασιλέως ἡμῶν ἀξιόθενοι κλητορεύονται καὶ αὐτοὶ οὕτως·

Ὁ ἀπὸ Ρώμης ἐπίσκοποι προεκρίθησαν τῶν καθ' ἡμᾶς ἐπισκόπων.

ὁ μὲν ἀπὸ Ρώμης ἐρχόμενοι, εὰν εἰσὶν ἐπίσκοποι, προτιμῶνται τῶν
30 ἐπισκόπων τῆς καθ' ἡμᾶς ἐκκλησίας· εἰ δὲ πρεσβύτεροι εἰεῖν, ὀστὰτως
προκρίνονται. ὁμοῖοι καὶ εἰ ἐκαστὸν τάγμα τῆς ἱεροσύνης τῆς προτι-
μησιν ἀναδεχεῖται κατὰ τὴν καθεδραν τὴν ἀνωτέρως ῥήθησαν. τὸ αὐτὸ
dὲ κρατεῖσθαι καὶ ἐπὶ τῶν ἐν τῇ ἀνατολῇ ὑπὸ τῶν πατριαρχῶν. ἔτιμη-
θησαν δὲ οἱ ἀπὸ Ρώμης ἐλθόντες διὰ τὴν ἐνωσιν τῆς ἐκκλησίας ἐπὶ
35 Λέοντος τοῦ φιλοχριστοῦ διεσπότου, οἰον ὁ ἐπίσκοπος Νικόλαος καὶ καρδι-
νάλιος Ἰωάννης, ἐπάνω πάσης τῆς τάξεως τῶν μαγιστρῶν.

1 διατρέχεστε Λ 20 ταγμάτων scripsi: θεμάτων Λ 739 25 ταξεως Λ κλητωρ. Β
27 κλητωρ. Β 28 28 ο ο ο ο ο ο ἐπισκόπων quasi notam marginalem uncis inclus. R Β
33 ἔτιμθησαν Λ
Βιβλιοθήκη Πανεπιστημίου Κυκλοφόρηση Περιοδικών Πανεπιστημίου

Καλ η στρατηγούς και η στρατηγούς υποψήφιοι τεκίτης της Πανεπιστημίου Βασιλικής

(Saraceni amici.)

οι δέ ε' Αγάνων φίλοι τη των πατρικίων και στρατηγών υποψήφιοι 5
tάξειν ταῖς καθήκοντες, οἱ μὲν ἀνατολικοὶ προκριόμενοι τῶν ἐσπερίων. 740
καθέζονται δέ ἐν τῇ εὐωνύμῳ θέσει, ἡ τέταρτα φίλοι, ἡ πέμπτη, πρὸς τὸ
αὐτοῦ ἐν τῇ δευτέρα μέσῳ τῆς τραπέζης τυγχάνειν.

(Bulgari amici.)

οι δὲ ἄπνικ Νοῦνων, ἦτοι Βουλγάρων, εἰσερχόμενοι φίλοι ἐν μὲν τῇ 10
κλήσει τῶν κοινῶν κλητορίων τέταρτοι ἡ πέμπτη ἐν τῇ εὐωνύμῳ θέσει
καθήζονται, ὡςλοντὶ ὑποψήφιοι καὶ αὐτοὶ τῇ τῶν πατρικίων και στρα-
τηγών καὶ πάντων τῶν ἐν τῇ βίλῃ πατρικίων τεταγμένων αρχόντων,
ἀπολαύοντες καὶ αὐτοὶ τῶν δευτέρων μέσων τῆς βασιλικῆς τραπέζης. ἐν
dὲ τοῖς ἀντί τῶν ἔρωτῶν ἀκούστιοι κλητωρεῖονται ὑγόδοι καὶ ἐννατοί, ὃς- 15
λοιπὸ ὑποψήφιοι τῇ τάξει τοῦ προλεχθέντος βῆλου.

(Francor legati.)

οι δὲ ἐκ Φράγγων πρέσβεισ, εἰ μὲν ἔχοιην χαρίτονια, κατὰ ταύτας
κληθόνται· εἰ δὲ παγανίων εἰσιν, τῇ τῶν ὀρθοκαλών υποψήφιοι τάξει.
οὶ δὲ ἐκ τῶν λοιπῶν ἑθῶν ἐρχόμενοι φίλοι τῇ τῶν σπαθαροκαυδιάτων 30
ὑποψήφιοι πάντες ἀξία.

Sectio IV.

Τόμος τέταρτος.

Ἐπειδὴ τῆς τῶν ἀρτικλιῶν ἐπιστήμης ἱδικήν των πραγματειάς συγ-
γράφασθαι ἐσπονδάμεθα, καὶ τὰς τοῦ οἰκείου πολιτεύματος ἀξίας ἐκφαν-
τομάκρον ἐν ταῖς καθήκοντες ἀρχιδίδος ἐξεθηκεθα, καὶ τὴν τῶν ἱερῶν βασιλικῶν 25
κλητορίων ἐντάθηκαν καὶ κατάστασιν ὑμῖν ὑπεθεξεμένην δέ ὡς ἐν τὰς 741
ἰδέας τῶν ἐφ' ἐκάστη ἐντηθή κυκλησκομένων ἀξιωμάτων καὶ τὰς τούτων
πολυενεδίες ἅμισθαὶ διότι δὲ συνεσάγειν ἐν τοῖς κλητορίοις, σαφῶς
ὑμῖν δηγήσομαι. ἀρξόμας δ' ἐντεθεῖν ὧθελεν καὶ ἡ τῆς θείας χαρίτος τῶν κόσμω
ἐπέφασιν ἀπαρχή, ἡς καὶ οἱ θεοπρόβλητοι καὶ θεϊότατοι ἡμῶν βασιλεῖς, 30
τῶν ἐγκόσμων καὶ ὑπερκόσμων ταύτην πανηγυρίζοντες χαρμοῦν κατὰ
μίμησιν τῆς Χριστοῦ πρὸς ἀνθρώπους ἐπιθημάτα, καπνῇ τῆς πανδείαν τῶν
ποιῶν ἀθανάτωσαν κοινωνοῦν τῆς σωματικῆς ἐστάσεως.

'Ἡ γενελία τοῦ Χριστοῦ ἁμέρα, ἐν ὃ προτιθομεν αὐτῶν των ἀκουστήτων ἐνθεσιών.

Δει γαρ ὡμᾶς, δι' φίλου, ἐν ταύτῃ τῇ λαμπρᾷ καὶ περιδοξῇ τῶν Χριστοῦ 35
γενελιῶν ἁμέρα, ἠκούειν αὐτοῖς καὶ ἐξαίτητοι τῶν ᾧς προτιθομεν

1 καὶ οί προεκτ. π. μαγιστρους uncis inclus. R B 1, 2 σουκελοι L 2 'Αντι-
χια L 740 10 Νοῦνων, id est Οδυνωμ quod fortasse legendum est 22 π' B 741 28 σουκελέων L 29 δε adadi 30 θείωτατοι L 34 ἐκθέσις L
ἀκουόμενον έκθέσεις, εν μὲν τῇ βασιλικῇ τραπέζῃ τοῦ κράματος τῆς μεγάλης ἐκκλησίας καλείν εἰς συνεστάσιν τῶν φιλοχριστῶν ἡμῶν βασιλέων μεγίσταν ἐκ τῆς βασιλικῆς συγκλήτου τοῦ αριθμοῦ ιβ', οἰον μαγιστροὺς, πραποσίτους, ἀνθυπάτους, πατρικίους, στρατηγούς, ὀφφικιαλίους, οὐδὲν ἀν δόξη τοῦ αὐτοκράτορας μαρτύρετο εἰσάγην δε αὐτούς, ἀνεψ μείτοι τῶν οἰκείων χλαμάδων, ἡμιφιεσμένους δὲ τὰ καμήσια καὶ μόνα. εἰ δὲ τόχους στρατηγοὺς κεκλημένους, μετὰ τῶν οἰκείων σκαμαγώνιων εἰσαγάγοναν σὺν τῷ δρομογαρῷ τῆς βλήτης. εν δὲ τῇ τῶν ιβ' ἀκουόμενον τιμω-742 τάτη τραπέζῃ δει ύμᾶς καλεῖν μαγιστρούς δός, ἀνθυπάτους πατρικίους
10 στρατηγοὺς έξες, Βούλγαρους φίλους δός, ὀφφικιαλίους ἀπὸ τῆς τοῦ στρατω- τικοῦ λογοθέτου τάξεως καὶ κατωτέρω δός, πρὸς τὸ συνανακληθήσαι τῷ βασιλεῖ εἰς τύπον τῆς ἀποστολικῆς δωδεκάδος, φίλους τῶν αριθμοῦ ιβ' προκυπεσφει δε αὐτούς δει στιχηροῦ κατὰ τάξεις τῆς ἐκάστην αξίας, ἐπεδεδο- μένους τὰς οἰκείας αὐτῶν χλαμάδας εμπροσθεῖν τῷ σχήματι, ὑποδεδεμένους 15 δὲ καὶ τὰ οἰκεία καμάγια, καὶ εἰσαγαγείν αὐτοὺς μετὰ τὴν ἀφίξιν τῶν μελλόντων παρασταίναι βασιλικῶν ὑπογρυγῶν τε καὶ βουκαλίων, δηλούσι λαβόντος τὸ σχῆμα τοῦ καστρησίου τῆς βασιλικῆς τραπέζης παρὰ τοῦ ἀνωθεν παρεστότου περιφανοῦς πραποσίτου, καὶ συνανερχομένου αὐτοὶς μέχρι τοῦ τριβάθμου τῆς βασιλικῆς εὐωχίας, καὶ ἵστωντος αὐτῶν κύκλῳ 20 τῆς τιμᾶς τραπέζης εἰς τὸ εἰδώκως προκαλεσθῆναι πλήσεστερον φίλους, οὕς ἀν δόξη τῷ βασιλεῖ. εν δὲ τοῖς ἐκατέρω τῶν μερῶν ἀκουόμενος δει ύμᾶς καλεῖν εν ταύτῃ τῇ λαμπρᾷ καὶ περιβοήτῳ ἡμέρᾳ τὴν ἐπὶ καμάγων συγκλήτου τάσαν, οἷον ἀσηκρῆτας, χαρτουλαρίους τῶν μεγάλων σκερέτων, βασιλικοὺς νοταρίους τῶν λεχθέντων σκερέτων, οἷον ἀπὸ τα σπαθαροκα-25 διδάτων καὶ κατωτέρω, ὑπάτων, δισυπάτων, κομῆτων τῶν σχολῶν, αἰλε- ταρίων, προτικόρων, εὐτυχοφόρων, σκηντροφόρων, ἀξιωματικῶν τῶν δια-743 φόρων ταχανών τῶν άριθμοῦ ρξ', Ἀγαρηνῶν τοῦ πραιτορίου κα', τῶν Βουλγάρων φίλων αὐθρότους ιβ', καὶ πένθας ἀδέλφους τῶν αριθμοῦ ιβ' προκυπεσθείν δε αὐτοῖς στιχηρῶν οὕτως· τοὺς μὲν συγκλητικοὺς κατὰ τάς 30 οἰκείας αὐτῶν ἀξίας καὶ τὰς τῶν ὀφφικίων αὐτῶν διαφορὰς διαστελλόμενοι ἔθεν κάκεισθε τοὺς δὲ Ἀγαρηνοὺς κατέναντὶ τῆς ὅθεως τῶν βασιλέων ἐπὶ τῆς ἐκτῆς καὶ ἐβδομῆς τραπεζῆς· τοὺς δὲ Βουλγάρους αὐθρότους ἐπὶ τῆς ἐνάτης τραπεζῆς τῆς αὐτῆς περιόδου· τοὺς δὲ πένθας καὶ αὐτοῖς προσκαλέσθαι ἐπὶ τῆς θ' τραπεζῆς τῆς εἰσοδήμων θέσεως, ἐπὶ λαμπράστασις 35 τοῦ δρομογαρίου τυγχανεῖν. εἰσάγειν δε δει ἀπαντᾶτα μετὰ τὴν ἀφίξιν τῶν πρωτοκλήτων τῶν βασιλικῆς τραπεζῆς οὕτως· τοὺς μὲν αξιωματικοὺς ἀπαντᾶ μετὰ τῶν οἰκείων ἀλλαχαματών, χλαμάδων τε καὶ καμάγων, στιχηρῶν κατὰ τάξείν τοῦ αὐτοῦ ἀξιωματός καὶ ὀφφικίων· τοὺς δὲ Ἀγαρηνοὺς λευκόφορους ἀξίους ὑποδεξεμένους, δηλούσι προπορευομένου αὐτῶν τον

καλέσαντος ἀρτικλίνου καὶ συναπερχομένου ἐφ’ ἐκατέρω τῶν μερῶν διὰ τῆς ὀπισθοῦ θέσεως τῶν αὐτῶν ἀκουβίτων καὶ διὰ τοῦ ἐμπροσθοῦ τοῦ ἐξαρμούχοτος ἐφ’ ἐκάστῳ ἀκουβίτῳ διωδεκάδα προσώπων μίαν καὶ μή συγχωροῦντο τινα ἀνακληθῆναι μέχρι τῆς ἐκφωνήσεως τῶν παρεστῶτων ἱστολεκτῶν βουκαλίων. μετὰ δὲ τὴν πάντων ἀνάκλησιν δεῖ προσέχει τὸ 5 744 μουσικὸν μέλος, καὶ ἡνίκα τὸ ὦδον ἀπήχησε φθέγμα, ἔξωστεται ἀπαντᾶ ἐς εὐφημίαν τῶν δεσποτῶν καὶ τὰς ἐαντὰς ἀπεκδιώκεσθαι χαλάμας· ἀλλὰ μην καὶ οὕτως ἂν τὸ μουσικὸν ἀπήχηση, καὶ οὕτως ἂν ὑμελικόν τι πρὸς τέρψιν ἐκτελεσθῇ πράγμα, καὶ ἡνίκα τι βρώσιμον ἐκ τῆς βασιλικῆς τραπέζης διὰ τοῦ τερπνοῦ καστρησίου πρὸς τοὺς ἀδαμιῶν ἐξαποστάλθη-10 σετα. ἐν δὲ τῇ τούτων ἐξόδῳ δεῖ προσέχει τοὺς ῥωμαζόντας βουκαλίως καὶ σὺν τῇ αὐτῶν ἐκφωνήσει προσέχει τὸ σχῆμα τοῦ κλεινοῦ καστρησίου, καὶ αὐθίς ἐξαναστάντας πάντας τοὺς κεκλημένους χαλανδοφόρους διὰ τῆς ὀπισθοῦ θέσεως τῶν ἀκουβίτων, καὶ ἐπάνω τούτων τούτως καὶ ἐπὶ τῶν κάτω πρὸς τὴν ἀνω προσωπικὴν ἐξόδου τῆς αὐτῆς περίοδον. καὶ ἐδώ οὕτως μετὰ τὴν 15 τούτων τελείων ὑπείσυντι καὶ αὐτοῦ τῆς βασιλικῆς τραπέζης δαιμονίας ἐξέγειν, δηλούσθη προπορευμένου αὐτοῦ τοῦ κλεινοῦ καστρησίου τῆς βα- σιλικῆς τιµίας τραπέζης. ἐπὶ δὲ τῆς δευτέρας ἡμέρας τῆς πολυχεδοῦς ταυτής καὶ λαμπρᾶς πανδείσις δεῖ ἡμᾶς εὑρίσκεις εἰς πρόκλησιν τῆς βασιλικῆς περιβλέπτου τραπέζης ἀρρώσιμον, ἀνθυπάτους, πατρι- κίους, ὀφθικολογούς, καὶ οἰκειακοὺς πρωτοσταρίους, τῶν ἀριθμῶν ἑν’, συναριθμούμενοι αὐτοῦ ἐξαιρέτως τῷ δομεστικῷ τῶν σχολῶν κατὰ τόπον-

745 εἰσάγει δὲ αὐτούς πάντας ἐν τῇ αὐτῶν ἀνακήλησε χαλανδοφόρους ἐστολισ- σεινότευτος κατὰ τῷ ὦδου σχῆμα· τοὺς δὲ οἰκειακοὺς πρωτοσταρίους μετὰ τῶν οἰκείων σπεκίων καὶ βωέων σαγίων, ἔμπροσθή τῷ σχῆματι, καθὼς 25 ἀνωτέρω δεδήλωσε. ἐν δὲ τοῖς πέριξ ἀκουβίτως δεῖ καλεῖς ἐφ’ ἐκάτερα μέρη ἐπὶ δύο ἀκουβίτων βασιλικῶς ἀνθρώπους ἀπὸ τῆς τῶν σπαθαροκαν- διδάτων ἁξίας καὶ κατωτέρων ἐν δὲ τοῖς λοιποῖς ἀκουβίτως ἀπαντᾶ τοὺς ἀρχούτας του τάγματος τῶν σχολῶν, οἷον τοποτηρητήν, εἰ τούχοι αὐτῶν εἶναι σπαθαροκανδίδατον, τοὺς κόμητας τῶν σχολῶν, δομεστικῶν τῶν 30 σχολῶν, τῶν προεξίμνιου, προτήκτορας, εὐσιχοφόρους, σκηνοφόρους, ἀξιω- ματικούς, μανδάτορας, τῶν ἀριθμῶν σῆμα, καὶ πέντε τῶν ἀριθμῶν ἑν’ εἰσ- ἄγει δὲ αὐτοὺς ἐν τῇ ἀνακληθῇ μετὰ τῶν οἰκείων σκαραμαγγείων, τὸν δὲ τοποτηρητὴν καὶ χαρτουλάριον τοῦ αὐτοῦ τάγματος μετὰ καὶ σαγίων βωέων, δηλούσθη προπορευμένον αὐτοῦ τοῦ ἀρτικλίνου κατὰ τὸν προγρα- 35 ἡμέρα γ’ φέντα τόπον. ἐπὶ δὲ τῆς τρίτης ἡμέρας τῶν αὐτῶν ἀκουβίτων δεῖ ἡμᾶς εὑρίσκεις εἰς πρόκλησιν, ἐν μὲν τῇ βασιλικῇ τραπέζῃ ἀρχούτας μεγι- στάνας τοὺς ἀνωτέρω ἐπὶ τῆς δευτέρας ἡμέρας μνημονευθέντας τῶν ἀριθμῶν ἑν’, ἀφαιρουμένοι μὲν τοῦ τῶν σχολῶν δομεστικῶν, ἀντιστάντας δὲ κατὰ τόπον τοῦ δομεστικοῦ τῶν ἔξοκουβίτων, εἰσάγει δὲ αὐτοὺς ἐν τῇ ἡμέρα- 40

744 ta, 17 κλαίων L 16 ἐπέκδησαν (etiam ἔπλωσαν, ἐπέλασαν) coni. R 17 δὲ δηλούσαν L 19 δὲ (pro δὲi) L 745 27 ἀπὸ L: ἐπὶ R δ ἐκκουβίται L 39 ἀντηγιότος L
ο λόγον ἑκάστης ἡμέρας δεῖ καὶ ἐφιμπήσατο μετὰ τὸ τέλος τῆς ἡμέρας. 746 

κλήσει κατὰ τὸν προδειχθέντα τύπον. ἐν δὲ τοῖς ἐκατέρω τῶν μερῶν ἀκούστιον καὶ καλεῖν ὅμοιος ἐπὶ τοῖς δυτικοῖς ἀκούστιον βασιλικοῦς ἀνθρώπους ἐν ἀξιωμασίαν ἐν δὲ τοῖς λουστοῖς ἀκούστιον ἀπαίτασ τοὺς ἄρχουσιν τοῦ τάγματος τῶν ἐξεσκοβίους, οἷον τοποθητηθην, σκρίβωνας, τὸν ἱεροῦν λάρων, ὀρακοφόρων, σκευοφόρων, συναφάρων, συνάτορας, πρωτομαν- 

δάτορα καὶ μανδάτορα τὸν ἀριθμὸν σβ', καὶ πέντες ιβ', εἰσάγεσθε δὲ αὐτοὺς κατὰ τὸν προσφεύγει τύπον κατὰ τὸ σχῆμα τῆς δευτέρας ἡμέρας. ἐπὶ δὲ τῆς τετάρτης ἡμέρας τῆς περιφαινούσα ταύτης, ὡς εἰπεῖ, δεξιόσως δεῖ ἡμᾶς ἡμέρας δ' εὑπερτείας εἰς κλήσις τῆς βασιλικῆς τιμίας τραπέζης ἐκ τῶν ἀνωτέρω καθ' 

10 ἑκάστην ἡμέραν μοιμονευθέντων ἄρχοντων σὺν τῷ δροσογαρίῳ τῆς βνίις κατὰ τύπον τῶν ἀριθμῶν ιβ', εἰσάγεσθε δὲ ἀπαίτασ ἐν τῇ ἀνακλήσει μετὰ τῶν οἰκείων ἀλαξιμάτων, καθώς εἰρησθή τὸν δὲ δροσογαρίῳ τῆς βνίις μετὰ τοῦ οἰκείου σκαραμαγγίου καὶ σαγὼν ροής. ἐν δὲ τοῖς λουστοῖς ἀκού- 

βίτοις δεῖ ἡμᾶς καλεῖν βασιλικούς ἀνθρώπους κατὰ τὸν λεχθέντα τύπον, 15 καὶ ἀπαίτασ τοὺς ἄρχουσιν τοῦ τάγματος τῶν ἁριμοῦ, οἷον τοποθητηθην, τῶν ἱεροῦν λάρων, τῶν κόμητας, τῶν κεντάρχων, βασιλεόφων, λαβωπυρ- 

σίων, σημειοφόρων, δοκιμιάτων, μανδάτωρας, θυρωρίας, διατρέχοντας, τῶν ἁριμῶν σβ', καὶ εἰσάγεσθε αὐτούς οὕτως τῶν μὲν τοποθητηθήν μετά βοῦν σαγών, τοὺς δὲ λουστοῖς μετὰ τῶν οἰκείων σκαραμαγγίων, καθώς 

20 ἀνωτέραν δεδήλωται. ἐπὶ δὲ τῆς πέμπτης ἡμέρας δεῖ ἡμᾶς προευτρεπτεῖσθαι εἰς κλήσις τῆς τιμίας οὕτως βασιλικῆς τραπέζης ὅμοιο ἐκ τῶν ἀνωτέρω ἡμέρας ε' μοιμονευθέντων ἐνδοξῶν μεγιστάνων σὺν τῷ δομεστικῷ τῶν ικανάτων, φίλον τῶν ἁριμῶν ιβ', καὶ εἰσάγεσθε αὐτούς μετὰ τῶν οἰκείων ἀλαξιμάτων, καθώς ἀνωτέραν δεδήλωται. ἐν δὲ τοῖς λουστοῖς ἀκούστιοι δεῖ καλεῖν 

25 ὅμοιο βασιλικοῦς ἀνθρώπους, ὡς ἀνωτέρα εἰρήκαμεν. ἐν δὲ τοῖς κατωτέρῳ τοῖς ἄρχουσι τοῦ τάγματος τῶν αὐτῶν ικανάτων, οἷον τοποθητηθῆ, τοῖς κόμητας, τῶν ἱεροῦν λάρων, τοῖς κεντάρχων, βασιλεόφων, σημειοφόρων, δοκιμιάτωρας καὶ μανδάτωρας, σβ' τῶν ἁριμῶν, καὶ πέντες ιβ', εἰσάγεσθε δὲ αὐτοὺς ἐν τῇ ἀνακλῆσει, καθὼς καὶ ἐν τοῖς λουστοῖς τάγμασι προεγρά- 

30 φαίμεν. σημειωτέον δὲ τοῦτο. ἐϊ γάρ ἐν τῇ πρώτῃ ἡμέρᾳ τῆς ἕβδομας ἡ τῶν ἐνδόξων τοῦ Χριστοῦ γενεθλίων ἕπειτα ἔφτηκε, καὶ ἀπὸ ταύτης ἡ τῶν ιβ' ἀκούστιον δεξιώσετε τὴν ἀρχήν ἐπιδείχθηται, δεῖ ἡμᾶς ἐν τῇ ἐκτῇ ἡμέρας ἐπὶ μὲν τῆς τιμίας βασιλικῆς τραπέζης συγκαλεῖ εἰς ἐστίασιν τῶν ἡμέρας 5' ἀρχιεπίσκοπον Κωνσταντινουπόλεως μετὰ καὶ ἑβ' ἡγουμένων τῶν ἐν τῇ 

35 περὶ ἡμᾶς τόμος κεμένων, εἰσάγει ἐδ' αὐτοὺς ἐν τῇ ἀνακλῆσει αὐτούς τῶν μὲν πατριάρχην σὺν τῶν βασιλεία ἄμα τοῦ στίχου εἰς τὸ ἐπὶ διήθην καθε- 

σθήνη τοις δὲ όσιοι ἡγουμένους στιχηθῶν κατὰ τὴν οἰκείαν τάξιν καὶ ἀρμόζουσαν δόξαν εἰσάγει δὲ αὐτούς, καθὼς καὶ τοὺς πατρικίους, μετὰ 748

749 κοινοτοριών εσπίλουν, λαμβάνοντες τὴν κατὰ συνήθειαν εὐδογίαν. ἐπὶ δὲ ἐν ῷ ἡ πέρπητα ἡμέρα τῆς ἐξοδομᾶσος ὁ Χριστὸς γέννησε κατανύστηκε, καὶ 20 ἀπὸ ταύτης ἀρξῆνε κηδήσει τοῖς ἀκουβίτοις, δὲ ὡμός ἐν τῇ κυριακῇ τῆς περιοδοῦ τῆς αὐτῆς ἐξοδομαὶ πρὸ τῆς κλήσεως τοῦ πατριάρχου καὶ τῶν ἀβάδων ἔκτελε τὸ λεγόμενον κλητόριον τῶν πολυπέρικρου, καὶ εὔπρεπεῖς εἰς συνεστίας φίλους ἐπὶ μὲν τῆς βασιλικῆς τραπέζης μαγιστρότους, ἀνυπάτους πατριώτας ἑπταηυίας ἔκτω καὶ Βούλγαρος φίλους 25 δύο καὶ τοὺς δύο δημάρχους Βενέτων τε καὶ Πρασώνων εἰσάγεις δὲ καὶ ἐξέγαιμεν αὐτοῖς χλαιοδορφοὺς, καθα καὶ ἀνωτέρω δεδηλώσατο. ἐπὶ δὲ τῶν ἐκατέρων μερῶν ἀκουβίτοις δὲ ὡμός καλεῖ βασιλικὸς ἀνθρώπος ἐθνικοῦ πάντως, οἷον Φαργάνους, Χαζάρους, Ἀγαρνόν, Φράγγους καὶ ὅσου τῆς βασιλικῆς ἐξ αὐτῶν ἀπολαύσαι τῶν ῥωγῶν προμηθείας εἰσάγεις δὲ αὐτῶν 30 ἀπαίτει ἀπὸ τοῦ ἐθνικοῦ ἱδόν σχήμα, οἶνον τοὶ παρ’ αὐτῶν ἐπιλεγόμενον καβάδων. καὶ εἴδω αὐτῶς τῇ ἀπὸ ταύτης εἰσινύσῃ τῆς ἐξοδομῶσος τετράδιοι προσκαλεῖσθαι τῶν πατριάρχων μετὰ τῶν αὐτῶν ἡγουμένων ἡμέρας καὶ μοναχῶν, ὡς προδέξατο. ἐπὶ δὲ τῆς ἐξοδομῆς ἡμέρας τῶν αὐτῶν ἀκουβίτων δὲ ὡμοὶ εὔπρεπεῖς εἰς συνεστίας ἐπὶ τῆς βασιλικῆς τραπέζης 35 ἀνυπάτους, πατριώτας, ἑπταηυίας, ὁφρυκαλων σύν τῷ ὑπάρχῃ τῶν πόλεως καὶ τῷ ὄρονγγαρῳ τῶν πλοίων, φίλους δύο καὶ δέκα εἰσάγεις δὲ αὐτῶν καὶ ἐξέγαιμεν μετὰ τῶν οἰκείων ἀλλαξμάτων, καθα καὶ δεδηλώσατο, ἐπὶ δὲ τῶν λοιπῶν ἀκουβίτων καλεῖς εἰς συνεστίας τῶν σύμποιον καὶ τὸ λογόθετον τοῦ πραιτορίου, τὸν τοποτηρήτην τῶν πλοίων, τὸν χαρτουλάριον 40
τοῦ πλοίου, τοὺς κόμητας τοῦ πλοίου, κεντάρχους ὑμοίως, κριτᾶ τῶν ῥεγαίων, ἐποίησα τῆς πόλεως, γειτονείας τῶν λεγατάριος τοῦ πραι-
ταρίου, τῶν κεντύρων, τοὺς πρωτοκαγκελλάριος, καγκελλάριος, καὶ μαν-
δάτος τοῦ πλοίου, τῶν ἀριθμόν 750 'εἰς ἄγγειλ καὶ εἴξάγειν αὐτοὺς μετὰ
5 τῶν οἰκείων σκαραμαγχύ, πλῆ τοῦ τοσοτηργοῦ μετὰ καὶ σαλίων ῥαέων,
καθὼς ἀνωτέρω δεδηλωται. ἐπὶ τῆς ὑγίους ἡμέρας τῶν αὐτῶν ἁκου-
'ήμερα ἄρι 

5 ἐκελευθεῖ τῷ βασιλεῖ παιδόντων, καὶ δὲ ὡμᾶς εὐσυντείτελ εἰς
συνεστάσιν τῶν βασιλέων τοὺς προῆχοντας τῆς τάξεως τοῦ μυστικοῦ κοι-
νουκλείον, οἶον πραπούσης, πρωτοσπαθαρίους εὐνούχους, πρωμηχίαν,
10 ὀσταρίων, τοῦ ἁριμνοῦ ἡ', τῶν χαρτουλαρίων τῆς βασιλικῆς σακέλλης, τῶν
ἐπὶ τοῦ εἰδικοῦ λόγου, τῶν ἀκτουρίων καὶ τῶν τῆς κατάστασιος ἑκούνει
δὲ αὐτοὺς μετά τῶν οἰκείων ἀλλαξιμάτων, οὐ καθώς τοὺς λοιποὺς ἄπαντας
ἐν ταῖς προδοσίας ἡμέραις εἰς τῶν κάτω πρὸς τὰ ἄνω σὺν τῷ καττηρῷ
πορίαν ποιομεῖν, ἀλλ' αὕτην σὺν τῇ ἔξοδη τῆς βασιλικῆς ἀνακλάσεως 751

15 στῆτες αὐτοὺς κατὰ τὸ ἴδιον ἀξίωμα κύκλῳ τῆς τιμᾶς βασιλικῆς τρα-
πείης, καὶ ἁμᾶ τῆς ἐκφωνήσεως τῶν παρεπτήνων βουκαλῶν ἀνακλάσεως
αὐτοὺς ἐν τῇ λαμπρότητι τραπέζῃ, ἑξάγει δὲ αὐτοὺς πάλιν τῇ αὐτῇ ἀκο-
λουθίᾳ, ὥς εἰρητὰ. ἐπὶ δὲ τοῖς λοιποῖς ἀκουβίτως πρὸ τῆς βασιλικῆς
ἀνακλάσεως προανακλάσώνται πέντε, οἱ τὰ σφραγίδα εἰληφότες, καὶ ἐπὶ
20 αὐτῶν ἀνακεμένων καὶ ἐσθητῶν ὑέ, τῷ καιρῷ τοῦ μισοῦ των δουλιῶν,
ἀναλαμβάνονται τὰ δοθέντα σφραγίδα υπό ἀρτικλίου, καὶ δόθηται κατὰ
τὸ τὸν παρά τοῦ εἰδικοῦ λόγου ἐκάστῳ πέντε εἰς βασιλικῆν εὐλογίαν ἀπο-
κόμιον ἥκουν ἑνδοθεί νόμισμα ἐν. ἐπὶ δὲ τῆς ἐνυστῆς ἡμέρας τῶν αὐτῶν
(ἡμέρα θ') ἀκουβίτων τελείται κλητάριον δεῖπνου, οἱ καὶ τριγυκτοὺς καλεῖται,
καὶ δὲ
25 ὡμᾶς προσευτείτελ εἰς συνεστάσιν τοῦ δείπνου τῷ βασιλεῖ filos ήβ',
οἶον μαγιστροὺς, ἀνθυπάτους πατρικίους διοριστὴν ὄκτα, φίλους Βουλ-
γάρων δύο, καὶ τοὺς ἐκατέρω δύο δημάρχους. προσκαλοῦμαι δέ ὑπὸ
τὸ παρὰ τοῦ βασιλείου διὰ τοῦ ἀρτικλίου πρωίας, καὶ μίνισαν διδομένων
συνεσέχονται πάντες οἱ κεκλημένοι εἰς συνεστάσια τῷ βασιλεί πρὸς
30 ἑσπέρας, καὶ εἰσάγονται καὶ ἑξάγονται πάντες μετὰ τῶν οἰκείων ἀλλαξι-
μάτων καὶ καμπαγῶν κατὰ ἀκολουθίαν καὶ τῶν προγραφόντων εἰς
tοῖς ἄνω. ἐν δὲ τῶν ἐκατέρω τῶν μερῶν ἀκουβίτως δέ ὡμᾶς καλεῖν κατὰ
tῶν ὄρων τῆς πρώτης ἡμέρας τοὺς ὑπὸ καμπάγνων συγκλητικός ἀπαντᾶτο, 752
οἶον ἀνηρίθεται, ἀπὸ τῆς τῶν σπαθαροκυανδιάτων ἀξίας καὶ κατωτέρω,
35 χαρτουλαρίων τοῦ γενίκοι λογοθέτου, χαρτουλαρίων τοῦ στρατηγικοῦ
λογοθέτου, ἀντιγραφῶν τοῦ κειστορίου, τῶν σύμπονιο, τῶν λογοθέτου καὶ
tῶν κρίτων, νοταρίων τοῦ σακελλά, νοταρίων τοῦ βισταρίου, νοταρίων
tῶν εἰδικοῦ, υπάτους, σφενταρίους, βεστήτωρας καὶ μικρῶν ἄρχοντας τῶν
tαμάτων, οἴον σκηπτροφόρους, στεγοφόρους, εὐτυχοφόρους, δρακοναρίως,
συνάτορας καὶ δοκυκυκτόρας, καὶ τοὺς ἐκατέρων μερῶν δρομεῖς ἀπάντας. δεῖ δὲ εἰσάγεσί τοὺς μὲν συγκλητικοὺς ἀπαντᾶς μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ καρπαγών, τοὺς δὲ δρομεῖς πάντας μετὰ τῶν αὐτῶν ποδών, καὶ τοὺς μὲν νικήτας ἐπὶ τὴς κρείττονος θέσεως τῶν ἀκουβίτων προσανακλῶν, τοὺς δὲ ἢττηθέντας ἐπὶ τῆς ἐτέρας θέσεως, ἐν ᾗ καὶ τοῖς πένθησις. 5 μετὰ δὲ τὴν προερχόντας φωταγίαν καὶ τὴν ἐπίδοσιν τῶν φατλιῶν ἐξάγειν αὐτοὺς πάντας κατὰ τὸν τύπον τοῦ προγραφῆτα πάσων. ἐπὶ δὲ τῆς δεκάτης ἡμέρας τῶν αὐτῶν ἀκουβίτων δεὶ ἱμάς εὑρητίτειν εἰς κλήσιν τῆς βασιλικῆς τραπεζῆς ὀμοίων ἀνθυπάτους πατρικίων ὀφφικιαλίους σὺν τῷ δομεστικῷ τῶν νουμέρων καὶ τῷ κόμητὶ τῶν τείχεων, φίλους ηβ. εἰσάγειν δὲ αὐτοὺς 10 καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων κατὰ τὸν ὁδηγόντα τύπον.

753 ἐν δὲ τοὺς λοιποὺς ἀκουβίτων ἱμὰς καλεῖν τοὺς ὑδός τοποτηρητάς καὶ χαρτοικαρίων τῶν νουμέρων καὶ τείχεων, τριβούς, βικαρίους, λεγατωρίους, μανδάτορας, ἐνοῦσαι, γεροκόμους, χαρτοικαρίως τῶν εὐκάθων οἰκῶν, ἄρχιατρῶς καὶ τοὺς διαταρίσοις τοῦ μεγάλου παλατίου καὶ τῆς Δάφνης, τῶν ἄριθμῶν σφ., καὶ πένθησεν ηβ. προκινεσίων δὲ τοὺς εὐανάρχους καὶ γεροκόμους χαρτοικαρίους καὶ ἱατροὺς σὺν τῶν διαταρίσοις ἐπὶ τῇ ὀπισθείᾳ θέσει τοῦ ἀκουβίτου τοῦ βασιλέως, τοὺς δὲ ἀρχοντάς τῶν οὔτω ταγμάτων ἐπὶ τῇ κατὰ πρόσωπον θέσει τοῦ βασιλέως εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν τοὺς μὲν εὐανάρχους μετὰ τῶν οἰκείων σκαραμαγγέων καὶ ρωξίων 20 σαιών, τοὺς δὲ ἱατρῶς ἀπαντᾶς μετὰ τῶν οἰκείων διδυμῶν, τοὺς δὲ τῶν ταγμάτων ἁρχοντάς, τοὺς μὲν τοποτηρητάς καὶ αὐτοὺς μετὰ ρωξίων σαγών, ἡμέρα ια' τοὺς λοιποὺς μετὰ σκαραμαγγέων πάντας. ἐπὶ δὲ τῆς ἐνδεκάτης ἡμέρας ἀπείργεται μὲν τῶν ἀκουβίτων εὐκτελομένη κλήσις, τελείσται δὲ τὸ κλητόριον ἐπέτρας ἐν τῷ περιβλέπτω τοῦ Ἰουσιναίοιο τρικλήλω. προστοι-25 χεῖται γὰρ τὸ αὐτὸ κλητώριον παρὰ τὸν βασιλέως διὰ τοῦ αὐτοῦ ἀρτικλίνων προσώπων, καὶ δεὶ ἱμάς προσκαλεῖθαι εἰς κλήσιν τοῦ αὐτοῦ δείπνου μαγειστρίων, ἀνθυπάτους, πατρικίων, ὀφφικιαλίους, προτασσότων, προσποσθαρίους εὐνόους, προμηχρίους, δοστίριους, μακαλβίτας, κοίμητας τοῦ ἀριθμοῦ καὶ κεντάρχους, τὸν ἀριθμὸν κατὰ τὸ ποσὸν τῆς τραπεζῆς, καὶ 30 μετὰ τὴν θείαν τῆς ἐπιτέρας μυσταγωγίαν δεὶ τῶν καλέσαντα ἀρτικλίνην προτρέψασθαι πάντας ἀποθέασθαι τὰ ἐαυτῶν ἀλλαξίματα καὶ εὐπνοῦσθαι τὰ οἰκεῖα αὐτῶν σκαραμάγγγα εἰς τὸ μετ' αὐτῶν συνεστιαθῆναι τοῦ βασιλείος κατὰ τύπον. ἡ δὲ ἀγία τῶν φῶτων ἡμέρα ἐξήνευ τινά καὶ περίφλεττων λαμπροφλοίων εἰσάγοντας θαυμαστὴν καὶ πανάγαστον τὴν δεξίωσιν εἴκετε 35 τῆς βασιλικῆς ἐστίσασες. τὴν γὰρ ἔνωσιν τῶν οὐρανῶν καὶ ἐπειγείων ταγμάτων διὰ τῆς δωρεᾶς τοῦ ἁγίου βαπτίσματος μυστικῶς εἰκονίζοντα τοὺς εἰς ταχεί αὐγελάς λειτουργίας τῆς μεγάλης τοῦ Θεοῦ καθολικῆς ἐκκλησίας λειτουργίας εἰς συνεστάσιν τοῦ βασιλείου συνηγάγετο. καὶ δεὶ τοὺς εἰς τιμήτηρ προφητικὰς θαυμάσθη τῆς μεγάλης τοῦ Θεοῦ ἐκκλησίας δεὶ ἱμάς καλεῖν ἐπὶ τῆς τυμίας 6 ἐπίδοσιν Λ. 754 35 εἴκετε Λ.
βασιλικής τραπέζης, μαγιστρούς, ανθυπάτους, πατρικίων στρατηγούς, δή-
φικαλίους, τοῦ ἀριθμοῦ ἱ_twitter elision, δε αὐτούς καὶ ἑξάγευς μετὰ τῶν
οικείων ἀλλαζόμενων, ἄνευ μέντοι τῶν ἐαυτῶν χλαμύδων. ἐν τῇ βασιλικῇ
τιμῇ τραπέζῃ πρὸς γε πάντων συνεστίατα ὁ πατριάρχης τῷ βασιλεῖ, καὶ
δὲ ἦμας καλεῖ τοὺς λογάδας τῆς ἐκκλησίας, οὗτοι μητροπολίται σὺν τῷ
συγκελλῷ τῶν ἀριθμῶν ιθ', προστιχίζειν δὲ αὐτούς ἐν τῇ αὐτῶν ἐισαγωγῇ
Ἀμαβίων κατὰ τὸν ἐκάστοτε θρόνον, δηλοῦντι ἡμιφεσμένους αὐτούς πάσας 755
τὰς λειτουργικὰς αὐτῶν στολὰς πλὴν τῶν ὀμοφόρων καὶ μόνων συνεισάγειν
δὲ αὐτούς καὶ ἑξάγειν διὰ τοῦ βασιλικοῦ καστρήτος, καθὼς ὁ τύπος τῆς
10 ἐισαγωγῆς περιέχει. ἔπὶ δὲ τῶν λοιπῶν ἀκουβιτῶν δὲ ἦμας καλεῖν
προσβτέρους τοῦ μεγάλου παλατίων ιβ', τῆς μεγάλης ἐκκλησίας κο', δια-
κόνους ὁμοίως τοῦ παλατίου, τῆς μεγάλης ἐκκλησίας, τῆς νέας, λζ', ὁπο-
δικόνους ὁμοίως λζ', ἀναγυνόστας ὁμοίως κο', ψάλτας ὁμοίως κο' καὶ
παπάδων τοῦ σκέπτου τοῦ πατριάρχου λζ'- ὁμοίως ις'. ἑξάγειν δὲ αὐτοὺς
15 καὶ ἑξάγειν ὀὔτως· τοὺς μὲν λειτουργίους ἀπαντᾶς μετὰ τῶν οἰκείων λευκῶν
φελώνων, τοὺς δὲ σκεπτικούς, ψάλτας τε καὶ ἀναγυνόστας μετὰ οἰκείαν
καρῆσια μόνον, δηλοῦντι κατὰ τὴν τάξιν καὶ ἐκθέσιν τὴν ἀνυπέρ μη-
μονεθείσαι. δὲ δὲ προσέχειν ἐν τῇ αὐτῇ ἀνακλήσει καὶ τοῦ καιροῦ τοῦ
μέσου τῶν λεγομένων δουλιῶν, καὶ σὺν τῇ τούτων οἰκόδομο συνεισάγειν
20 τοὺς δυὸ τῆς μεγάλης ἐκκλησίας λαμπρῶν δομετικῶν σὺν τῶν ψαλτῶν
tε καὶ ῥφανῶν ἀπάντων τοῦ συφραγίου, λευχημονούντας καὶ περιβεβλη-
μένους τὰ οἰκεῖα φελώναν διαμείβει δὲ αὐτοὺς ἐξέθεν κακείθεν πρὸ τῆς
ἐισόδου αὐτῶν ὀὔτως· τῷ μὲν ἐνι αὐτῶν δομετικῆ ἀμα τῶν ψαλτῶν 756
ἀπάντων στιχίζειν ἐπὶ τῆς δεξιᾶς ἑσέως τῶν τετριάκτων ἀκουβιτῶν· τῷ δὲ
25 ἐτέρῳ δομετικῷ αὐτῶν σὺν ρφανῶν ἀπάντων, καὶ αὐτῶν ἐπὶ τοῦ εἰνωνύμου
κατὰ πρόοπον ἑσέως ὀὔτης τῶν ἀκουβιτῶν στιχίζειν ἑξάγειν δὲ αὐτοὺς ἐπὶ
ἀυτῶς ἐφ' ἐκατέρω τῶν μερῶν ἀμφίῳ τῷ τῇ εἰνωνίᾳ τοῦ πατριάρχου,
χοροστατεῖαν ἀπαντᾶ τοῖς ἀντίφωνοι μελοδιάν. καὶ ἦμικα τῶν γ' ἀντι-
φωνῶν ἡ ἐκφώνησις λιῶ; ἐξάγειν αὐτοῖς ἐκείθεν ἀμα δὲ καὶ ἐκληθέσαι.
30 ὠφρασθῇ δὲ καὶ παρά Λέωντος τοῦ σοφιστάτου δεσπότου εἰς πλείσταν δόξαν
καὶ μεγάλην τὴν εὐχαριστίαν τῆς περιοδικῆς ταύτης καὶ σεβασμοῦ τῶν
ἐορτῶν εὐωχίας, ἐν τῇ αὐτῇ τελευταίᾳ τῶν ἀκουβιτῶν ἡμέρα μετὰ τὴν
περαίων τῆς λεγείωσι τῶν ἀντιφωνῶν ἀρχαιοπαράδοτον κοινῆς μελο-
diάιας, συνεισάγειν ἦμας ἐν τῷ καιρῷ τῶν δουλίων τοὺς δ' τῆς μεγάλης
35 ἐκκλησίας περιφανεῖς δομετικούς, δηλοῦντι ἡμιφεσμένους τὰ οἰκεῖα αὐτῶν
καμήσια καὶ φελώνα μόνα, καὶ ἑστῶν αὐτοῖς ἐν τῷ μέσῳ τοῦ περιβλέπτου
τρικλίνου κατὰ διώστασον ὀὔτως· τοὺς μὲν α' δομετικὸν τῆς ἐβδομάδος
catά μέσον τῶν ἐκατέρωθεν τεσσάρων λαμπρῶν ἀκουβιτῶν, τοῦ δὲ ἀπ' αὐτῶν δεύτερων
domestikῶν κατὰ μέσον ὀμοίως ὑπὸ αὐτῶν ἐκατέρωθεν 40
διὰ κατὰ ὀμοίως ὑπὸ λαμπρῶν ἀκουβιτῶν, τοῦ δὲ δ' κατὰ μέσον καὶ 757


m 11—2
αὐτὸν τῶν εἰς ἑκάτερον μερῶν καὶ λαμπρῶν ἀκοιβίτων. καὶ σὺν τῇ ἐπι-
νεύσει καὶ εὐλογίᾳ τοῦ ἀγιωτάτου ἡμῶν πατριάρχου ἀπάχρεσθαι αὐτοῖς
τὴν τιμίαν καὶ θεάρεσιν τῆς εἰκόνων χειλέων τοῦ σοφωτάτου καὶ τεσσεράβλητον ἡμῶν βασιλέως Λέωντος ἐξυφανθεῖσαν, καὶ ἀμα τῇ
ἀυτῆς ἐκφωνήσει καὶ πολιτέχνῳ τῆς χειροποίας κινήσει ὁμοθυμαδίων ἅ
ἀπαντάς τούς ἀνακειμένους ἄδεις καὶ συμφώλλειν τὸ ῥήθρον ἱεροῦ ἄσμα τὸ
ἐκ μελισθῶν χειλέων σταλάζων ἀπαίς τοῖς πιστῶσι ὑπηκοίς. μετὰ δὲ
tὴν περαίσθωσι τῆς ὀδυκημέρου ταύτης τῶν εὐροτῶν εὐωχίας τελεῖται ἄλλη μεθέρσω ἡμέρα δεξίων, φέρουσα δεξίων μετὰ σαξίμου.
τῷφε γὰρ τελοῦμεν τὸ τοῦ δεξιοῦ πέρας, ἴδικὴν τις κατὰστασιν εἰσάγει το
πάλιν. οἱ γὰρ τεσσεράβλητοι σοφοὶ διεστάται μετὰ τὴν ἀπόλυσιν τοῦ
tυπικοῦ δεξιοῦ προκαθεξοῦται πάλιν εἰς πολλὰς ἀντίληψις, καὶ τελεῖται
tὸ κλητόριον ἐπὶ ἀποκοπῆς τραπέζης, ἐν τῷ λαμπροτάτῳ τρικλίνῳ Ἰου-
ςτινιανοῦ τοῦ μεγάλου, καὶ δεὶ ἡμᾶς εὔτρηπεῖς εἰς συνεσθίασιν τῶν
βασιλέων φίλους τοὺς ὑπὸ καμπάγων ἀπαντάς, ἀρχουσας τῆς συγκλήτου, 15
ἀπὸ τε μαγιστρῶν, αὐθάντων, παρκών, ὀφικικαίων, βασιλικῶν πρω-
758 τοσπαθαρίων, ἀσηκρίτων, χαρτογγαρίων τῶν μεγάλων σεκρέτων, ὑπάτων,
ἀντιγραφέων, σιλεσιαρίων, βεστητόρων, ἀπὸ ἐπάρχων, σκηνορφόρων,
σιγνοφόρων, σενατόρων καὶ λοιπῶν ἀρχόντων τῶν ὑγμάτων. δεὶ δὲ
προστηθεῖσαι ἀπαντᾶς κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ εἰσάγεον αὐτοῖς 20
καὶ έξάγεω ἀπαντᾶς μετὰ τῶν οἰκεῖων ἀλλαξημάτων ἡμιμειοῦμος καὶ τὰς
ἐκατον χλαμύδας ἐμπροσθῶ τῷ σχῆματι καὶ δεὶ προσέχει τῷ τοῦ ὀργάνων
φθέγμα, καὶ ἡμίκα τῆς ἀπήχησιν τοῦ φθόγγον παύσι, ἐξανατάθη ἀπαντᾶς
eἰς εὐφημίαν τῶν δεσποτῶν, καὶ αὖθις εκτίθεσαν τὰς ἑαυτῶν χλαμύδας
μέχρι τῆς ἄφιξες τοῦ μίνυτος τῶν δουλίων, καὶ πάλιν ταύτα ἅνα- 25
λαμβάνεσθαι πάντας, ὅπως ἂν μετ' αὐτῶν συνεξῆθοι εἰς τῇ ὁμοίᾳ τάξει.
τὸ δὲ ἐπομενὸς τῷ δεξιῷ ἵππικον ἄδολον τελεῖται μὲν τῇ ἐπάρυφω τοῦ
dεξιοῦ ἡμέρα, καὶ μετὰ τὴν αὐτοῦ ἀπόλυσιν τελεῖται κλητόριον ἐν τῷ
τρικλίνῳ τῶν καθηματῶν. καὶ δεὶ ἡμᾶς εὔτρηπεῖς φίλους εἰς συνε-
στίασιν τῶν δεσποτῶν κατὰ τὸ ποσὸν τῆς τραπέζης εκ τῆς συγκλήτου 30
πάσης, οἷοι μαγιστρῶν, παρκών, πραποσίτων, ὀφικικαίων, πρω-
κηρίων, ὀστιαρίων, βασιλικῶν πρωτοσπαθαρίων σὺν τῷ ἄκτουραῖ καὶ
τῷ διεσυγγράφῳ καὶ τοῖς τοῦ ἡλιακοῦ παραστάται, ἀμα τῶν σκηνορφόρων,
δρακοναρίων, σημειοφόρων καὶ σιγνοφόρων εἰσάγεον δὲ αὐτῶν ἀπαντᾶς
759 μετὰ τῶν οἰκείων ἀλλαξημάτων χωρίς τῶν χλαμύδων, τοὺς δὲ τοῦ ἡλιακοῦ 35
παραστάται μετὰ τῶν οἰκείων σκαμαγγυλῶν.

Μητὶ Φε-
βροναρίῳ.

Τῇ δὲ δευτέρᾳ ἡμέρᾳ τοῦ Φεβροναρίου μνῦν ἐορταζομένης τῆς ὑπα-
παντῆς τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ ἐν Βλαχέρναις, καὶ τελευμένης
tῆς λαμπρᾶς προελεύσεως, τελεῖται τὸ βασιλικὸν κλητόριον εἰς τὸν περί-

757 3 θεάρετον B χειρῶν coni. R 6 συμψάλειν L 13 τῷ κλ. L
758 22 τῷ t. ἀ. φειγματι R B 25 ἄφιξες L 27 τῷ δὲ L 32 ἀκτορία L: correti
33 ἡλιακὸν forma contracta L (non καὶ ut ed. Bonn. fals. adnotation) 759 35 ἡλιακοῦ
(non κλιακοῦ) L 37 μη (marg.) L
βλεπτον τρίκλινων τῶν Ὀμειαῶν πάλαι ἐπικληθέντα ἐπὶ ἀποκοπῆς τραπέζης, καὶ δεὶ ἡμᾶς εὐτρεπίζειν εἰς συνεσίας τῶν βασιλέων φίλους ἐκ τῶν συγκλητικῶν, τοὺς ὑπὸ καμπάγνω πάντας, ὦν μαγιστρῶν, ἀνθυ- 
πάτων, πραποσίτων, παρικιών, ὀφθαλμιόν, βασιλικοὶ πρωτοσπα-
θαῖ, συγκλητικοὺς, τῶν πρωτοσπάθρατος, χαρτολάριον τῶν ἔξισυ-
βίτων, ὑπάτων, βεστήτορας, συλευτικοὺς, ἀλλαξίματα ἐκ τῶν ταμ-
ματικῶν ἀρχάγγελων, τῶν ἀριστῶν κατὰ τὸ ποῦν τῆς τραπέζης: εἰσάγειν δε 
αὐτοὺς καὶ εξάγει μετὰ τῶν οἰκείων ἀλλαξίματων, χωρὶς τῶν χαμαίδων, 
κατὰ τὴν ἐκάστη προσοφίσται τῆς δύρης ἄξιων.

10 Τῇ δὲ κυρικῇ τῆς τῶν κρεῶν ἀπουσίας ἐπὶ μὲν τῆς βασιλικῆς τραπέζης φίλους οὐ δὲν συγκαλείσθαι. τὸ γὰρ αὐτὸ κλητήμα τῶν πένθους ὕφ-
απλοῦται ἐν τῇ ἁψίδι, καὶ μόνος ὁ βασιλεὺς τοὺς ἑαυτοῦ οἰκεῖους καὶ 760 
συγγενεῖς πρὸς ἐστίασιν συγκαλεῖται. τῇ δὲ τρίτῃ τῆς χρονόφαγον ἡμέρας 
προσκαλεῖται τὸν βασιλέα ἀμα τῇ περὶ αὐτοῦ συγκλήτω ὁ ἀρχιεπισκόπος.

15 Κυνοσταυσικύολεον ἐν τῷ ἐναγεί μεγάλῳ πατριάρχῳ, καὶ τελουμένην 
τῆς ιερᾶς λειτουργίας, προτίθενται κλητήρων ἐν τῷ μεγάλῳ σεκρέτῳ τοῦ 
πατριάρχου. καὶ δεὶ ἡμᾶς εὐτρεπίζειν πρὸς κλήσιν τῆς τοιαύτης τραπέζης. 
μαγιστρῶν, πραποσίτων, ἀνθυπάτων, παρικιών, ὀφθαλμιόν, πρωτο-
σπαθαί, σπαθαρκανδιδάτους, σπαθαρίους, στράταρας, κανδιδάτους καὶ 
ἀρχιστὸν τῶν ταματικῶν κατὰ τὸ ποῦν τῆς τραπέζης: εἰσάγειν δὲ αὐτοῖς 
καὶ εξάγει μετὰ τῶν οἰκείων σκαραμαγχύοις καὶ μόνον. ἀπὸ δὲ τοῦ 
κοιψίματος τοῦ πρώτου μίσους δεὶ ἡμᾶς εἰσάγειν τὸν πρωτοσπαθαῖ 
τοῦ πατριάρχου μετὰ τοῦ οἰκείῳ αὐτοῦ ἀναλογίαν τε καὶ βιβλίων καὶ 
ἰστῶν αὐτῶν ἐπὶ τῆς εὐωήμου θέσεως τῆς βασιλικῆς τραπέζης πρὸς τὸ 
ὑπαναγωγία τοῦ περὶ νηστείας ἀρμόζοντα λόγου. μετὰ δὲ τὴν συμ-
πλήρωσιν παντὸς τοῦ λόγου καὶ τὴν εἰσοδον τῶν τυφεῖτων ψωμῶν δεὶ 
προσδέχεσθαι τοὺς ψάλτας ἄμφως σὺν τῶν αὐτῶν δομεστικῶν, τῶν ἀριθμῶν 
125 ὀσωτός καὶ τοὺς ἀναγνωστάς ἄμφως σὺν τῶν αὐτῶν δομεστικῶν, τῶν 
ἀριθμῶν ἀμοίλως, καὶ ἰστῶν αὐτῶν ἐφ’ ἐκάστη μέρη, εἰς τὸ προσφένει 
30 ἱερῶν ἀνὸν κατὰ τὺπων. τοὺς δὲ λοιποὺς ἀπασίαν ἀνὰ ἐνὸς καὶ 
μόνον. τῇ 761 
25 δὲ πέμπτη τῆς αὐτῆς ἐβδομάδος συγκαλεῖται εἰς ἐστίασιν ὑπὸ τῶν πιστῶν 
βασιλεῶν ἐν τῷ μεγάλῳ παλατίῳ ὁ ἀγωστάτος καὶ ὀικουμενικὸς πατριάρχης, 
καὶ συνεισέρχονται αὐτῶν μητροπόληται, ὅποι ἀν βουληθῇ ὁ αὐτὸς πατριάρχης, 
καὶ δεὶ ἡμᾶς εὐτρεπίζειν εἰς κλήσιν τῆς τιμᾶς αὐτῶν συνεσίας εἰς 
35 αὐτῶν τῶν μητροπολίτων, ὅποι δὲν τῇ ὑπ’ καὶ πρεσβυτέρου τοῦ μεγάλου 
παλατίου ἐξ καὶ ἱγνομένων τῶν βασιλικῶν μεγάλων μοναστηρίων, ὅποι 
ἀν εἶναι τῇ ὑπ’ καὶ σεκρετοὺς παπάδας τοῦ πατριάρχου κατὰ τὸ ὑπο-
κείμενον ποῦν τῆς τιμᾶς τραπέζης: εἰσάγειν δὲ αὐτοῖς καὶ εξάγει μετὰ 
τῶν οἰκείων στολῶν τε καὶ φελανίων κατὰ τὸ προκληθέντα ἐν τῷ περὶ 
40 τοῦ ἱστοποιανοῦ μεγάλῳ κλητωροθεσίᾳ.

Τῇ δὲ ἐπιούσῃ κυριακῇ τῆς τῶν ἡγίων εἰκόνων ὀρθοδοξίας μετὰ τὴν 
760 30 κατὰ τύπον. hic lacunam susp. R 39 ἐν τῷ τρικλίνῳ ἱστ. τοῦ μεγάλου κλητωροθεσία τῶν exspectes ὀρθοδοξίας.
Τη δὲ κε' τοῦ Μαρτίου μερίς τελεῖται ἡ εὐσήμιος καὶ περιφανῆς ἔορη τοῦ εὐαγγελισμοῦ τῆς υπεραγίας ἐσπονής ἡμῶν Θεοτόκου καὶ ἀειπροσώπους Μαριάς, καὶ τελουμένης τῆς τυπικῆς προελεύσεως εν τῷ ναῷ τῶν Χαλκοπρατείων εἰσέρχονται οἱ βασιλεῖς εν τῷ παλατίῳ μετὰ τῆς παραδόξου πάσης συγκλήτου λαμπροφοροῦντες, καὶ μετὰ τήν εἰσόδου ταύτην ἀποτίθονται πάντες τῶν ἐστῶν στόλων κατὰ τύπων, καὶ φοροῦντων τῶν 15 εὐσεβῶν ἡμῶν βασιλέων τὰ κεχρυσωμένα αὐτῶν σκαραμάγγια, σωμαφραίονται πάντες ὁμοίως τὰ οἰκεῖα αὐτῶν σκαραμάγγια, καὶ τελεῖται κλητώ- ριον τοῦ βασιλέα εν τῷ περιφαινοστάτῳ τρικλών τοῦ Ἰουστινιανοῦ ἐπὶ ἀποκτῆσις τραπέζης, καὶ δεῖ ἡμᾶς εὑρισκέτων εἰς συνεστίας τῶν βασιλεῶν εν τῇ τοιαύτῃ ἡμέρᾳ μαγιστρῶν, πραισπούστων, ἀνθυπάτων, πατρικίων, 20 στρατηγοὺς, ὀφρυκαλλοὺς, βασιλικοὺς πρωτοσπαθαρίους καὶ λοιποὺς ἀρχονταί εκ τῶν βασιλείων ταγμάτων κατὰ τὸ ποσὸν τῆς τραπέζης εἰσάγανε δὲ αὐτούς καὶ ἐξάγειεν εν τῇ κλήσει μετὰ τῶν οἰκείων σκαρα- μαγγίων καὶ μόνου. τῇ δὲ πρὸ τῆς Χριστοῦ ἀναστάσεως λαμπρὰ κυριακῆ 763 τῶν βασιλέων τελεῖται ἡ προελεύσις εν τῷ θεοφιλάκτῳ ιερῷ παλατίῳ. πρὸ 25 καθεσθέντων γάρ ἐπὶ τῷ χρυσοτρικλίνῳ τῶν εὐσεβῶν ἡμῶν βασιλέων εξαλλαγμένων ὄμω τοῦ οἰκουμενικοῦ πατριαρχῆς καὶ τοῦ κοιβοκλείου παντός πρὸ προσώπου αὐτῶν κατὰ τάξιν στιχηθών παρεστώσως, εἰσάγονται οἱ δ' δομέστικοι τῶν ταγμάτων σὺν τοὺς δυσὶ δημάρχους καὶ τῷ χαρτουλαρίῳ τῆς βασιλικῆς σακέλλης, καὶ σὺν τούτοις δὲ πάντες οἱ γηροκόμοι τε καὶ 30 ξενοδόχοι τῶν εὐαγγών οἰκών, καὶ τῆς εἰςκομίδος τῶν τιμῶν σταυρῶν παρ' αὐτοῖς τελομένης, εἰσάγονται πάντες, μάγιστροι, ἀνθύπατοι, πατρικίων καὶ ὀφρυκαλλοὶ κατὰ πρόσωπων τῶν εὐσεβῶν βασιλέων, ἐστολομένοι τὰς ἐστῶν λευκὰς χλαύδιας, καὶ τῆς διανομῆς τῶν τιμῶν σταυρῶν εἰς αὐτὸς γεναμένης, τελεῖται ἡ λειτανὸς ὑμνοίδα ἀπὸ τοῦ ναοῦ τῆς ἀγίας 35 Θεοτόκου τοῦ Φάρου πρὸς τὸν ναὸ τῆς ἀγίας τριάδος τῆς Δάφνης, καὶ ἀπὸ τῆς ὑποτροφίας ταύτης τελεῖται κλητῶρον τοῖς βασιλεύσιν ἐπὶ τοῦ λαμπροτάτου Ἰουστινιανοῦ τρικλῶν, καὶ δεῖ ἡμᾶς εὑρισκέτως εἰς συνεστίας τῶν βασιλεῶν φίλους, μαγιστρῶν, πραισπούστων, ἀνθυπάτων, πατρικίων, ὀφρυκαλλῶν, ξενοδόχων, γηροκόμων, τοποτηρητῶν τῶν ταγμάτων κατὰ τῶν ἀριθμῶν τοῦ ποσοῦ τῆς τραπέζης, καὶ εἰσάγονται πάντες οἱ οἱ
κεκλημένοι μετά τῶν οἰκείων ἀλλαξίμων, πλὴν τῶν χλανδίων, οἱ δὲ γηρο-
κόμοι καὶ ξενοδόχοι καὶ τοποτήρηται τῶν ταγμάτων μετα τὰ οἰκεία αὐτῶν
σκαραμάγγια. τῇ δὲ ἁγίᾳ καὶ ἱερῇ περιττῇ τῆς λαμπρᾶς ὤντος καὶ περι-
φανούς ἐξοδομάδος, ἐν ὑ ὑ τῇ θείᾳ μυσταγγογίᾳ παρὰ τῆς ἀνώ σοφίας 764
5 ἐφῆπλωται δείπνος, τελεῖται προελευσις παγανῇ ἐν τῷ λαμπρῷ παλατίῳ,- καὶ προετριπτέται παρ’ ἡμῶν ἢ τοῦ βασιλικοῦ δείπνου κλήσις προών, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν δεσποτῶν μαγιστρῶν, πραι-
ποσίτων, ἀνθυπότων, πατρικίων, ὀφεικιαίων, πρωτοσπαθαρίων εὐνού-
χους, πρωμικρίους, ὀστιαρίους, μαγαλβίτας, κόμητος τοῦ ἁρύμου καὶ 10 κεντάρχους κατὰ τὸ ποιόν τῆς τραπέζης, καὶ τούτους προσκαλεῖται ἐπὶ τῶν τῆς ἐσπέρας δείπνου. ἀπολυμένης οὖν τῆς συγκλήτου πάσης καὶ πάλιν πρὸς ὄραν θ’ ἐπανωνύσης, συνερχοῦται πάντες οἱ κεκλημένοι εἰς τὸ τελέσαι τὴν ιερὰν εὐοχίαν, καὶ μετά τὴν ἀπόλυσιν τῆς πνευματικῆς
λειτουργίας προτιθέται τὸ βασιλικὸν κλητῆριον ἐπὶ τοῦ περιβλέπτων
15 τρικάλων τοῦ Ἰονστινιανοῦ, καὶ προκαθεσθεῖτο τοῦ βασιλέως ἐπὶ τῆς
tιμίας τραπέζης, εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων σκαρα-
μαγγίων καὶ μόνον, ἐπὶ δὲ τῇ αὐτῶν ἐξοδω λαβόντες πρὸ ἡμῶν φατλα-
σῶν ἡμῶν ἐξέρχονται πάντες. τῷ δὲ ἁγίῳ καὶ τιμῷ σαββάτῳ ἀνεμχέντος τοῦ λαμπροῦ παλατίου, τελεῖται προελευσις δημοσία πρὸς τὴν ἁγίαν 20 Σοφίαν, καὶ ὑπαλλαττομένης τῆς ἐνυπής τῆς τιμίας καὶ ἁγίας τραπέζης, εἰσέρχεται ὁ βασιλεὺς ἐν τῷ σκευοφύλακι, καὶ τῆς διανομῆς γενομένης τῶν νάρδων, ὑποστρέφει πάλιν ὁ βασιλεὺς μετὰ δόξης ἐν τῷ αὐτοῦ παλατίῳ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τοῦ βασιλείου ἐν τῷ 25 ἐσπερίῳ δείπνῳ φίλους, μαγιστρῶν, πραιποσίτων, ἀνθυπότων, πατρικίων,
πρωτοσπαθαρίων ὀφεικιαίων, πρωτοσπαθαρίων εὐνούχους, πρωμικρίους,
ὀστιαρίους, μαγαλβίτας, τοποτήρητας καὶ ἐκ τῶν ἀρχόμοντων τοῦ ἁρύμου κατὰ τὸ ποιόν τῆς τραπέζης, καὶ στοιχυμένου παρὰ τοῦ βασιλέως τοῦ αὐτοῦ κλητήριον, καὶ οἱ ἡμῶν κλητυριωμένων τῶν φιλῶν, ἀπολύουσιν οἴκαδε πάντες. μετὰ δὲ τὴν ἐνάτην ὄραν συνάξεως γινομένης, ἐξαλλάσ-
30 ουσιών οἱ τῆς συγκλήτου πάντες, καὶ τῆς θείας λειτουργίας ἐν τῷ ναῷ τοῦ Φάρου τελευμένης, μετὰ τῆς ἐκφώνησιν τοῦ μυστικοῦ ὄργανον ἐκδι-
δύσκοιται πάντες τὰς εἰσενέκες στολάς, καὶ ἐπενδυόντος καὶ ὑποκέντροιν τὴν οἰκεία σκαρα-
μάγγια, καὶ ἱσταται τὸ κλητῆριον ἐν τῷ περιφερεστάτῳ τρικάλῳ τοῦ
Ἰονστινιανοῦ, καὶ εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων
35 σκαραμαγγίων καὶ μόνον μετὰ δὲ τὴν ἐπίδοσιν τῶν φιλῶν συνεξέρχονται
ἡμῶν οἱ πάντες.

'Ἡ δὲ ἁγία καὶ δεδοξασμένη τῆς Χριστοῦ ἀναστάσεως περιφανῆς ἡμέρα, 764 4 σοφίς L 765 27 στοιχυμένου L 28 ὑπολύονται B 35 ἐπίδοσιν L
40 προσευχητήσειν B

'Αρχὴ τῶν κλητήριων τοῦ πάσχα.
766 πάραντες πρὸς ύψηλήν τινα καὶ πολύκακον τοῦ βήματος θεωρίαν ἐαυτούς ἐπανάγουσι, καὶ τῆς Χριστιᾶν ἀληθεύσεως τῶν ἀσπασμῶν ἐκμετάλλευσιν τὸ ὑπόκοιμ αὐτῶν σχετικός καταστάζονται, καὶ αὐθεὶς σιὼ τῇ λαμπρᾷ συγκλήτῳ πρὸς τὴν ἀνω Σιών, τῆς Χριστιᾶν ἐκκλησίαν, ὡς μαθηταί, μετὰ δόξης συντρέχουσιν. τὴν γὰρ περίδοσιν τῆς ἡμέρας χαραμ— 5 υ ἐν ἐνεδεικνύμενοι λαμψα συντρέχουσι τοὺς λάφος, εἰς τοὺς τῶν ἐναράμενων Χριστιῶν σοφάνων ἐαυτούς ἐνεδέιξαντες. διὸ καὶ ἐν ταῖς δεξιαίς χερσίν αὐτῶν τὸ νεκτικόν τοῦ σταιροῦ κατέχουσι τρόπαιον, τὴν ἔξαιραντα τῆς χοικῆς ἡμῶν ὀσύσας ἐν ταῖς εὐνομίαις κατέχουσι, καὶ τὴν θείαν μισταγωγίαν τῷ Θεῷ ἀναφέρουσαν ἐν τῇ τῶν ἀγῶνων μυστηρίων μετα—10 ληφυ, πρὸς σεμιάν κράμα τοῦ τῆς συγκλήτου προκρίτους, ὥς κοινωνοῦν τῆς χάριτος, ἐμφανῶς προσπλαμβάνουσαν. καὶ δεὶ ἡμᾶς εὑρίσκειτε ἐν τῇ αὐτῇ κλησί τοῦ κράματος τοῦ τελομένου ἐν τῇ Χριστιῶν καθολικῇ ἐκκλησίᾳ εἰς συνεισάγουσι τῷ βασιλείῳ φύλοις ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, ἀνθυπάτων, πατρικίων, στρατηγῶν τοῖς καὶ ὁφθικίων, τῶν ἀριθμῶν 15 εἰσάγετε δὲ αὐτοῖς ἐπὶ τῆς αὐτής τραπέζης φύλοις· τῶν μεν μαγιστρῶν, ἀνθυπάτων καὶ πατρικίων, τῶν λάφων ἡμιμεσέμενοι μετὰ τῶν χρυσῶν αὐτῶν θεωρίων καὶ μονῶν, προκρίνειε τε ἐν τῇ τουαίτῃ καθέδρᾳ τοῦς τὰ θρακία ἡμιμεσέμενοι ὑπὲρ τοὺς ἄλλους πατρικίως τῶνος ἀκείμενοι καταφέρουσας καὶ τὰ τόχους ἐλάττωσας εἴναι ἐν τῇ προβλήσει: τοὺς δὲ 20 στρατηγοὺς ἀπαίτασι μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγέλλων καὶ μονών τοὺς δὲ ὁφθικίων καὶ αὐτούς μετὰ τῶν οἰκείων καθάρων, ἂν ζεύγος τῶν ἀνωτῶν χλαμάδων. ἐπὶ δὲ τῆς προκεμένης ἐν τῷ περιβλήτῳ χρυσόν τρικλίνῳ χρυσῆς τραπέζης, ἐν ὀ τοῦτο περιβαίνει τῇ ἐν τῷ χρυσῷ πενταπετάγονοι εἰς τὴν προστίθη, δεὶ ἡμᾶς εὑρίσκειν εἰς συνεισάγουσι τῷ 25 βασιλείῳ φύλοις ἐκ τῶν προλεχθέντων μαγιστρῶν, ἀνθυπάτων, πατρικίων, στρατηγῶν, ὁφθικίων σεκρετικῶν, ἀπὸ τῆς τάξεως τοῦ στρατιωτικοῦ καὶ κατωτέρω, ἀσηκρητῶν τοῖς ὁμοίοι καὶ κυρίως τῶν χολοῦ καὶ σκριμάων, σῶν τῶν δύο ἐκ Βουλγάρων φύλων, τῶν ἀριθμῶν λ’. 21 ὑπὸ τοῦ τοῖς περιείχες τέσσαροι τῶν καρμάρων τραπέζαις ἀπὸ τῆς τάξεως τῶν 35 βασιλικῶν καθηδρῶν, βεστητήρων τοῖς καὶ σιλεντιαρίων, ὀρακονατών, σκηπτροφόρων, σημειοφόρων καὶ σενατώρων τῶν ἀριθμῶν λ5’. Ἄγαρρήσιον δεσμόν διὸ τοῦ μεγάλου πρατηρίου τῶν ἀριθμῶν ὑ’. καὶ ἐκ τῶν Βουλγάρων φύλων ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους ἀνθρώπους 35 40 δαιμόνων μετὰ τῶν τῶν ἀναλησμάτων καὶ χλανίων, προσκαλείθαι ἑκ τοὺς ἀπὸ τῶν Βουλγάρων φύλων ἀπὸ τῆς τάξεως τῶν στρατηγῶν ἐν τῷ δευτέρῳ μέσῳ ἐπὶ τῆς εὐνοίμου θέσεως τῆς τραπέζης πρὸς τὸ ἀριστειότερων πρὸς τὸ ἀριστειότερων 40 45 αὐτῶν πέμπτους, ἡ καὶ ἑκτὸς φύλοις, στριχίζει ἀπαίτασιν ἀπαίτασιν κατὰ τὴν ἁμοίκους τῆς τάξεως ἐκάστη δόξαν. ἀπὸ δὲ τῆς στάσεως 40
ΦΙΛΟΘΕΟΥ ΚΛΑΝΤΟΡΟΛΟΓΙΟΝ

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tων λεχθέντων τούτων στιχίζειν αὖθις ἐνδεῖ κάκειθεν τοὺς ἀπὸ τὴς τάξεως τῶν κανονιστών καὶ κατωτέρω πρὸς τὸ καθεσθῆναι ἐπὶ τῶν ἐκατέρων δύο προκρίτων τραπέζων. ἔπι δὲ τοῖς κατωτέραις τραπέζαις δεὶ προστιχίζειν, ἐπὶ μὲν τῆς ἐξ εὐωνύμου θέσεως τοὺς ἐξ Ἁγάρων δεσμίως, ἐπὶ δὲ τῆς ἐτέρας τραπέζης τοὺς τῶν φιλῶν Βουλγάρων ἀνθρώπους πάντας εἰσάγειν δεὶ αὐτοὺς ἀπανταὶ καὶ εξάγειν οὕτως τοὺς μὲν ἀπὸ τῆς συγκλήτου πάντας καὶ τῶν γαμμάτων μετὰ τῶν οἰκείων ἀλλαζόμενων, τοὺς δὲ Ἡγαρηνοὺς λευκόφωρους, ἀλλούν καὶ ὑποδεξιόντως, τοὺς δὲ Βουλγάρων ἀνθρώπους μετὰ τῶν οἰκείων αὐτῶν σχημάτων. δεὶ δὲ προσέχειν τὴν εκφώνησιν καὶ ἀπήχησιν τῶν μονισμῶν ὄργανών, καὶ ἦν καὶ τὸ ἀδόμενον ἄστη μέλος, ἀνυστάν ἀπανταὶ εἰς εὐφημίαν τῶν δεηστῶν καὶ αὖθις τὰς ἐαύτων ἐκδοθέντα καθήκοντος, καὶ μετὰ τῆς ἄφιξεως τοῦ μίνων τῶν δουλείων πάλα ταῦτα ἀναλαμβάνειν πρὸς τὸ μὲν αὐτῶν ἐκπορεύεσθαι ἐν τῇ αὐτῶν ἔξοδῳ. ἐν δὲ τῇ αὐτῇ ἀναστάσει δεὶ προσέχειν τὸ ἐκ βασιλικῆς χειρὸς διδόμενον τῆς ἐγέρσεως σχῆμα, σὺν αὐτῷ δὲ καὶ τὴν εκφώνησιν τοῦ παρεστώτος ἐκεῖ κοινόκουλαρίου, καὶ αὖθις ἐξαναστάν καὶ προσέπεμπε τοὺς τῶν ό̣̣̣̣ τραπεζῶν κεκλημένους, μικρὸν ἐγγυεῖται τοὺς ἑώς φιλούς, καὶ εὗρος συνεφερομένους ἀπαντας. ἐπὶ δὲ τῆς δεσπότης ἡμέρας τελεῖται μεθόριον προελευνον ἐν τῷ σηκῷ τῶν κορυφαίων καὶ 769

20 ἀγίων ἀποστόλων. καὶ πληρομενής τῆς ἱερᾶς λειτουργίας, προσίθεται κλητόριον ἐπὶ ἀποκοπής τραπεζῆς ἐν τῷ μεγάλῳ τρικλίνῳ τῶν παλατίων, καὶ δεὶ ἡμᾶς εὐτρεπεῖς εἰς συνεστίασιν τῷ βασιλεῖ μαγιστρῶν, πραιστόντως, ἀνθυπάτως, παρυπάτως, στρατηγῶς, μητροπολίτας, ὑφηκικαλώς, πρωτοσπαθαρίους, ἀσηκρήτας, χαρτουλαρίους, ὑπάτους, βεστήτορας, ση-25 λειτουρίους καὶ ἀλλαζόμενως τῶν ταχυμικῶν ἀρχόντων κατὰ τὸ ποσὸν τῆς τραπέζης εἰσάγειν δεὶ αὐτοὺς καὶ εξάγειν μετὰ τῶν οἰκείων ἀλλαζόμενων καὶ καμαρίων, ἄνευ μέντοι τῶν ἔαυτῶν ἡλικίων προσέχειν δεὶ τοὺς εὐφημοσύνης δήμοις, καὶ ἦν καὶ ἐρχόταν ἄποκλείους δεὶς δεῃς, καὶ ἐξαναστάν πάντας τοὺς κεκλημένους πρὸς τὸ καὶ αὐτοὺς πραεῖς συνεν-30 φημειον τοῦς δεηστάς. τῇ δὲ τριτῇ ἡμέρᾳ τῆς αὐτῆς ἐξομάδους τελεῖται παγανή προελευσις μετὰ ἀλλαζόματων ἐνδον τοῦ παλατίου, καὶ τελεῖται κλητόριον ἐπὶ τοῦ χρυσοτρικλίνου κατὰ τὸ σχῆμα τῆς πρώτης ἡμέρας. καὶ δεὶ ἡμᾶς εὐτρεπεῖς εἰς κλῆσιν ἐπὶ τῆς χρυσῆς τραπέζης ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, παρυπάτως καὶ λοιπῶς σὺν τῷ δομεστικῷ τῶν 35 σχολῶν καὶ βασιλικῶν ἀνθρώπων ἀπὸ τῆς τάξεως τῶν σπαθαροκαινιδατῶν μέχρι τῆς τάξεως τῶν στρατόφων, κατὰ τὸ ποσὸν τῆς τραπέζης φίλους λας εἰσάγειν δεὶ αὐτοὺς καὶ εξάγειν, τοὺς μὲν ὑπὸ καμπάγον πάντα μετὰ τῶν 770 οἰκείων ἀλλαζόματων, πλὴν καὶ χλαυδίως τοὺς δὲ πρωτοσπαθαρίους μετὰ σπεκίων καὶ βοών σαγών τοὺς δὲ βασιλικοὺς μετὰ τῶν σκαφαγμάτων 40 καὶ μόνον. ἐπὶ δὲ τοῖς κατωτέραις τῶν καμαρίων τραπέζαις δεὶ ἡμᾶς συγκαλέον βασιλικοὺς κανονιστάς καὶ μανδάτορας καὶ μικροὺς ἀρχόντας τοῦ τάγματος τῶν σχολῶν, τῶν ἄριθμον οβ' εἰσάγειν δεὶ αὐτοὺς μετὰ 768 19 σικφ LB 769 24 ἀσκηράτας 25 scribendum ἀλλαζόμενως
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tῶν οἰκείων σκαραμαγγίων καὶ ἀλλαζημάτων. τῇ δὲ τετάρτῃ ἡμέρᾳ τῆς αὐτῆς εὐωξίας τελείται ὁμοίως προέλευσις παγανῆ μετὰ ἀλλαζημάτων ἐνδόν τοῦ παλατίου, καὶ εἰσάγονται οἱ φωτόσματα ὑπὸ τοῦ ὁρφανοτρόφου, καὶ τελείται τὸ κλητόριον ἐν τῷ αὐτῷ χρυσοτρικλίνῳ ἐπὶ τῆς χρυσῆς τραπέζης. καὶ δεὶ ἡμᾶς εὔτρεπίζειν εἰς συνεστάσιαν τῶν βασιλείων φίλους, 5 ἀπὸ τῆς τάξεως τῶν μαγίστρων, πατρικίων σὺν τοῦ δομεστικοῦ τῶν ἐξοκουβίτων καὶ τῶν αὐτοῦ σκριβώνων κατὰ τῶν προλεχθέντα τύπων, καὶ εἰσάγειν αὐτοὺς καὶ ἐξάγειν, καθά ἐξηρίται. ἐπὶ δὲ ταῖς κατὰ τῶν καμαρών τραπέζιαι δεὶ ἡμᾶς συγκαλεῖν ἐκ τῶν λεχθέντων βασιλικῶν ἀνθρώπων καὶ τῶν μικρῶν ἀρχότοι πάντων τῶν ἐξοκουβίτων τῶν ἀριθμῶν οἱ, καὶ εἰσάγειν τούς αὐτοὺς κατὰ τῶν προλεχθέντα τύπων. τῇ δὲ πέμπτῃ ἡμέρᾳ τῆς αὐτῆς πανδείας εἰσέρχεται οἱ πατριάρχης μετὰ τῶν αὐτοῦ μητροπολίτων δοῦναι ἀγάπην τῷ βασιλεῖ εἰς συνεστάσιαν τοῦ πατριαρχῆς ἐπὶ τῆς ἀπόκοπτης χρυσῆς τραπέζης ἐν τῷ χρυσῷ τρικλίνῳ, καὶ δεὶ ἡμᾶς 15 εὐτρεπίζειν ἐπὶ μὲν τῆς χρυσῆς τραπέζης φίλους ἀπὸ μὲν τῶν μητροπολίτων ἑ, καὶ ἀπὸ τῶν βασιλικῶν πρεσβυτέρων τοῦ παλατίου ἑ, καὶ ἡγουμένου τῶν βασιλικῶν μοναστηρίων ὑβ', εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν οὕτως τῶν μὲν μητροπολίτας μετὰ τῶν οἰκείων ἀλλαζημάτων, πλῆ τῶν ωμοφορίων, τοῖς δὲ πρεσβυτέρων μετὰ τῶν λευκῶν φελωνίων, τοὺς δὲ 20 ἡγουμένους καὶ αὐτοὺς μετὰ τῶν οἰκείων αὐτῶν φελωνίων, ἐπὶ δὲ τῶν κάτω τραπεζῶν δεὶ ἡμᾶς συγκαλεῖν ἀπὸ τῶν βασιλικῶν κηρικῶν ἀπὸ τῆς τάξεως τῶν διακόνων καὶ κατωτέρω καὶ ἀπὸ τοῦ σεκαραίου τοῦ πατριαρχοῦ παπάδας, τῶν ἀριθμῶν . . . εἰσάγειν δὲ καὶ ἐξάγειν αὐτούς μετὰ τῶν οἰκείων αὐτῶν καμπησόν καὶ μοῦν. τῇ δὲ ἐκτῇ ἡμέρᾳ τῆς 25 αὐτῆς περιόδου τελείται προέλευσις παγανή μετὰ ἀλλαζημάτων ἐνδόν τοῦ παλατίου, καὶ εἰσάγονται οἱ ἐκ Βουλγάρων φίλοι μετὰ τῶν ἐκ Βουλγάρων δόρων. καὶ τελείται κλητόριον ἐν τῷ αὐτῷ περιβλέπτῳ τρικλῖνῳ ἐπὶ τῆς αὐτῆς χρυσῆς τραπέζης, καὶ δεὶ ἡμᾶς εὐτρεπίζειν εἰς συνεστάσιαν τῶν βασιλείων φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, ἀνθύπατων καὶ λοιπόν 30 σὺν τῶν ἐκ Βουλγάρων φίλων καὶ τῷ δρούγγαρῳ τῆς βίγλας καὶ τῷ δομεστίκῳ τῶν ἰκανῶν, τῶν ἀριθμῶν Χ': στιχίζειν δὲ αὐτοὺς καὶ εἰσάγειν 772 κατὰ τῶν λεχθέντα τύπον τῆς πρώτης ἡμέρας. ἐπὶ δὲ τῶν κάτω τραπεζῶν δεὶ συγκαλεῖ ἀπὸ τα κομήτων καὶ κεντάρχων τῶν ἀριθμῶν καὶ τῶν ἰκανῶν ἀνδράς νυ', καὶ ἐκ τῶν Βουλγάρων φίλων ἀνθρώπους ι'- στιχίζεις 35 δὲ δεὶ τοὺς Βουλγάρους ἀνθρώπους ἐπὶ τῆς κάτω τελευταίας μᾶς τραπεζῆς μόνους εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγίων. τῇ δὲ ἐβδόμῃ ἡμέρᾳ τῆς αὐτῆς δεξιώσεως τελείται ὡς εὐτερῶς παγανή προέλευσις ἐνδόν τοῦ παλατίου, καὶ γίνεται κλητόριον ἐν τῷ αὐτῷ τρικλίνῳ ἐπὶ τῆς αὐτῆς τραπέζης, καὶ συγκαλοῦνται εἰς ἐπίτασιν τῷ 40 βασιλεῖ ὁμοίως ἀπὸ τῆς τάξεως τῶν μαγίστρων καὶ πατρικίων σὺν τῷ ὑπάρχῳ τῆς πόλεως καὶ τοῖς ὀσφοὶ δομεστίκοις, νομιμέρεσι τε καὶ τειχέων,
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cαι τῶν αυτῶν τοποτηρητῶν σὺν τῷ λογοθέτῃ τοῦ πρατηρίου καὶ τῷ
συμπόνι τοῦ ἀριθμοῦ Χ'. εἰσάγονται δὲ καὶ εξάγονται μετὰ τῶν οἰκείων
αυτῶν ἀλλαξμάτων καὶ χλανίδων. ἐν δὲ ταῖς κάτω τραπέζισι συγκα-
λοῦνται τριβοῦντες, βικάριοι, οἱ ἔθνικοι τῆς ἐταιρείας, οὗτοι Τοῦρκοι, Χαζάρεις
5 καὶ λοιποί, τῶν ἀριθμὸν νῦν. ἐπὶ δὲ τῆς τιμίας τραπέζης συγκαλοῦνται
οἱ διδάκται γειτονάρχαι, οἱ δ', ἐπόπται καὶ οἱ δύο πρωτοκαγελλάριοι τοῦ
ἐπάρχον. εἰσάγονται δὲ μετὰ τῶν οἰκείων καμιστῶν καὶ μόνων, οἱ δὲ
ἔθνικοι μὲ τὰ τῶν αυτῶν καβαδίων. διδοῦται δὲ τοῖς γειτονάρχαις καὶ
λοιποῖς ἀνὰ νομίσματος ἐνώς. ἐπὶ δὲ τῶν προλαξοῦντων χρόνων συνεκα-
ὐλυτο ἀντὶ τούτων οἱ τοῖς σκευοφυλάκιοι τῆς ἀγίας Σοφίας χαρτουλάριοι,
λαμβάνοντες τὴν αὐτήν εἰδολιάν. τῇ δὲ νέᾳ κυριακῇ, τῇ μεθεὐρτῷ τοῦ 773
πάσχα, ἐκτελεῖται προέλευσις λαμπροφόρος ἐν τῷ σεβασμῷ ναὸς τῶν
ἀγώνος ἀποστόλων καὶ τελοῦμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλη-
τώριον ἐν τῷ λεχθεῖσι τρικλίνῳ ἐπὶ τῆς δευτέρας ἡμέρας, καὶ συνεστάται

15 τῷ βασιλεί τὸν ἀγάμοτον ἡμῶν πατρίαρχης ἐπὶ ἀποκοπῆς τραπέζης, καὶ
συγκαλοῦνται εἰς ἐστίασιν σὺν τῷ βασιλεί φίλου κατὰ τύπον τῆς δευτέρας
ἡμέρας τῇ ἐπαύριον τοῦ ἱεροῦ πάσχα. τῇ δὲ ἐπαύριο τῆς νέας κυριακῆς
ἡμέρα ἐκτελεῖται δεξίωσις δεξίων ἁγίων καὶ καθέσται ὁ βασιλεὺς
ἐπὶ ἀποκοπῆς τραπέζης μετὰ τοῦ οἰκείου διβηστηρίου ἐπὶ τοῦ ἰδιωτικοῦ

20 τρικλίνου. καὶ δεῖ ἡμᾶς συγκαλεῖν εἰς ἐστίασιν ἀπὸ τῆς τάξεως τῶν
μαγιστρῶν, προαστιῶν, ἀνθυπατῶν, πατρικίων, ὄφρικαλίων καὶ λοιπῶν
tῶν ὑπὸ καμπάγων πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγεται δὲ καὶ
εξάγεται πάντας μετὰ τῶν οἰκείων αὐτῶν ἀλλαξμάτων τε καὶ χλανίδων

25 προσέχεις δὲ καὶ τὸ μονικὸν μέλος καὶ ἐξαναπτοῦτος εἰς τάξην τῶν

30 βασιλείων, σιλευτάριοι, ὁ ἀστυφόρος, καὶ οἱ τοῦ ἡλικίαν ὑπὸ τοῦ δοκω-

γράφος, τῶν ἀριθμὸν κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγονται δὲ καὶ

35 λειτουργία ἐπιτίθεται κλητούμενος καὶ συνεστάται ὁ πατριάρχης τῷ 

βασιλεῖ ἐπὶ ἀποκοπῆς τραπέζης ἐν τοῖς ἐκείστι τρικλίνῳ, καὶ 

40 τῶν ἐκ τῆς συγκλήτου ὑπὸ καμπάγων (ὑπὸ) πατριάρχης τῷ 

βασιλεῖ ἐπὶ ἀποκοπῆς τραπέζης· εἰσάγεται δὲ αὐτῶν καὶ εξάγεται μετὰ τῶν 

οἰκείων ἀλλα-

772 9 πομέρατος L 773 11 θεόρτω L 774 29 καὶ χαρτ. B 30 δεσπο-

τέρες B 39 (ὅτι) καμπάγων δύτων scirpi; καμπάγων τῶν L: καμπάγων RB

40 ἔςην L ἀλλαξμών B
Τῇ δὲ ἀγίᾳ τῆς πεινηκοστῆς ἡμέρα τελεῖται προελεύσεις κατὰ τὸν τύπον τῆς τοῦ σεβασμοῦ πάσχα σὺ τῇ ἀγίᾳ τοῦ Θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, καὶ προτίθεται κράμα ἐκεῖνο τοῖς βασιλέωσι, καὶ προσκαλοῦται οἱ ἀνωτέρω λεχθέντες φίλοι. καὶ ὑποστροφῆς τῶν βασιλικῶν λέων ἐν τῷ μεγαλῷ παλατίνῳ μετὰ προελεύσεως γενομένης, προτίθεται τὸ βασιλικὸν κλητόριον ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ περιβλέπτῳ Ἰουστιανοῦ τρικλίνῳ, καὶ συνεστίονται τῷ βασιλεί, οἱ κατὰ τῶν ἀνωτέρω λεχθέντως φίλοι, εἰσαγόμενοι καὶ ἐξαγόμενοι μετὰ τῶν οἰκείων ἀλαξιμάτων χωρίς χαλανδίων. μετὰ δὲ τῇ ἀγίᾳ τῆς πεινηκοστῆς ἡμέρα 20 ἐκτελεῖται τὸ στέψιμον τοῦ δεσπότου. τῇ δὲ πρώτῃ τοῦ Μαίου μηνὸς ἐκτελοῦται τὰ ἐγκαίνια τῆς νέας ἐκκλησίας, καὶ λατανίῳ προελεύσεως γυνομένης ἀπὸ τοῦ ναοῦ τῆς ἀγίας Θεοτόκου τοῦ Φάρου, τελεῖται ἡ θέλει τῇ 776 λειτουργία, καὶ προτίθεται κλητώριον τοῖς βασιλεύσιν ἐν τῷ τερπικῷ χρυσοτρικλίνῳ, καὶ συνεστίαται τῷ βασιλεὶ ὁ πατριάρχης, καὶ συγκαλοῦται 25 εἰς συνεστίασιν αὐτοῦ ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραποσίτων, πατρικίων καὶ λοιπῶν βασιλικῶν ἀνθρώπων σὺν τῶν μητροπολιτῶν κατὰ τὸ ποσὸν τῆς τραπέζης. τῇ δὲ ια' τοῦ αὐτοῦ Μαίου μηνὸς τελεῖται τὸ γενέθλιον τῆς πόλεως ταύτης, καὶ ἐκτελεῖται δεξιώτις δεξίον χωρίς σαξίμου καὶ ἔπικου ἰπποδρόμου, καὶ τελεῖται κλητώριον κατὰ τῶν 30 λεχθέντων τύπων. τῇ δὲ ὀγδοί τοῦ αὐτοῦ Μαίου μηνὸς τελεῖται προελεύσεις τῆς μυήμας τοῦ Θεολόγου ἐν τῷ Ἑβδόμῳ, καὶ τελευμένης τῆς λειτουργίας, προτίθεται κλητώριον, καὶ συγκαλοῦται κατὰ τύπων οἱ τῆς συγκλήτου πάντες κατὰ τὸ ποσὸν τῆς τραπέζης. τῇ δὲ κ' τοῦ Ἰουλίου μηνὸς ἐκτελεῖται διὰ λατανίου προελεύσεως ἐνδο τοῦ παλατίου ἡ μυήμα 35 Ἡλιοῦ τοῦ προφήτου, καὶ δὲ αὐτῆς ἡ ἀνάκλησις τῆς περιορθίου τοῦ εὐσέβους ἡμῶν βασιλέως. προεκλείπεται ὑπὸ πρὸ αὐτῆς τῆς ἡμέρας ἐν τῇ παραμονῇ ἐσπέρων ἐν τῷ Φάρῳ, καὶ ἔθεται παρὰ πάντων ἀπολογίσμων ὀνόματος τοῦ 'συναφῶντος', καὶ δίδοται τοῖς μαγίστροις, πραιστότοις, ἀνθυπάτοις, πατρικίως καὶ ὀφθαλμίοις εἰς τύπων παρὰ τοῦ 40 βασιλέως σταυρότζια ἀργυρά. τῇ δὲ ἐπαύριον ἡμέρα, ἐν ἑ τῆς ἐορτῆς ἐκτελοῦμεν, προκαθέτεται ὁ βασιλεύς μετὰ ἀλλαξιμάτων ἐπὶ τοῦ ἐνδόξου

775 το προελεύσεως Λ 12 πεινηκοστῆς Λ 776 28 μηνὸς ομ. Β
ΦΙΛΟΘΕΟΥ ΚΛΑΝΤΟΡΟΛΟΓΙΩΝ

χρυσοτρικλίνου, καὶ παρεστάτως τοῦ μυστικοῦ κοινοκλείου, εἰσάγονται 777 ὅτε τοῦ σακελλάου καὶ οἱ ἔξωυδόχοι καὶ γηροκόμοι, προσάγοντες σταυροὺς χρυσοτρικλίνου κατὰ μέμηνα τῆς ἑορτῆς τῶν βασιλέων, καὶ λαμπροφοριών πάντων, εἰσάγεται ἡ τάξις τῶν μαγιστρῶν, ἀνυπάτως, παρικάὶ 5 κὼς καὶ ὀφθαλμιάλων ἐμπροσθεν τοῦ δεσπότου, καὶ διανομῆς τῶν λεχέτων σταυρῶν ὑπὸ τοῦ βασιλέως γενομένης, τελείται, ὡς ἐξαμεί, δημοσία λιτάνιος προφέλεσις ἀπὸ τοῦ ναοῦ τῆς ἅγιας Θεσσαλίας τοῦ Φάρου ἐπὶ τοῦ περίβλεπτον ναὸν τῆς μεγάλης νέας ἐκκλησίας, καὶ τελουμένης τῆς ἱεράς λειτουργίας, προτίθεται κλητήριον τῶν βασιλείς ἐπὶ τοῦ χρυσοτρικλίνου, 10 καὶ συνεστάται τοὺς βασιλέας ὅτε πατριάρχης καὶ οἱ μητροπολίται, μᾶγιορκῆς, παρικαῖς, ἀνυπάτους, παρικάς, ὀφθαλμιάλως καὶ λαοὶ βασιλικοὶ κατὰ τὸ ποσὸν τῆς τραπέζης. προκαθέτεται δὲ τὸ βασιλεῖς μετὰ τοῦ οἰκείου διβήτητος, καὶ δεῖ ἡμᾶς εἰσάγει καὶ ἐξάγει πάντας τοὺς κεκλημένους μετὰ τῶν οἰκείων αὐτῶν ἀλλαξάματων χωρίς τῶν χλανι- 15 δῶν. τῇ δὲ ἑπαρίσι τελείται δεξίωσις δεξίως καὶ μεγάλοι διαζύμως, καὶ προτεθέτωσι βασιλικοῦ κλητήριοι ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, προκαθέτεται ὁ βασιλεῖς μετὰ τοῦ οἰκείου διβή- τητος, καὶ δεῖ ἡμᾶς εὐεργετεῖσι εἰς συνεστάσιν αὐτοῦ ἀπὸ τῆς τάξεως πραπτόστως, παρικιόν, ὀφθαλμιάλως καὶ ἀπὸ τῶν σεκρετικῶν τῶν ὑπὸ 20 καμάτημα πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγουσι καὶ ἐξάγουσι μετὰ τῶν οἰκείων ἀλλαξάματων τε καὶ χλανιδῶν. τοὺς δὲ λοιποὺς 778 μαγιστρῶς, ἀνυπάτους, παρικιόν καὶ ἀπαντάτο τοὺς βασιλικοὺς ἀνθρώ- πους ταμιεύει αὐτοὺς μετὰ θωρακίων καὶ κονδυρμακίων εἰς τὸ σάξιμον τῆς τραπέζης, χερσονήσων καὶ πάντων πέρις τῆς βασιλικῆς τραπέζης καὶ 25 τὴν ἀνάρρυσαν εὐθυμοῦντοι τοῦ σοφιτάτου δεσπότου, δίδοται παρ’ αὐτού τούτους εἰς φιλοτιμίαν ἐπίδοσιν ἀποκόμβζων ἔχου χρυσόν λίτρας γ/. προσ- ἔχειν δὲ δεὶ τὴν ἀκτολογίαν τοῦ ὕδαμον, καὶ ἐξανιστάν ἀπαντάτο τοὺς κεκλημένους πρὸς εὐθυμίαν τοῦ δεσπότου κατὰ τὸ προγραφέντα τῶν. ἐφεξῆς δὲ ταύτης τῆς ἡμέρας τελείται πεζοδρόμιον βοτῶν τῶν πολιτῶν 30 τυπυθέν ἐπὶ Λέοντος τοῦ φιλοχριστίου δεσπότου, καὶ δίδοται σφραγίδα ὡς κατὰ τύπον τοῦ βοτῶν πεζοδρομίου, καὶ προτίθεται κλητήριον τῷ βασιλεῖ ἐπὶ ἀποκοπῆς τραπέζης κατὰ τὴν μέσην θέσιν τοῦ περιμανών τρικλίνου τῶν ἑπταπολύμενων ἀκουβίτων, καὶ συνεστάθηκε τῷ βασιλεῖ ὁ πραπτόστοι σὺν τοῖς εὐνούχοις πρωτοσταθαρίσις καὶ πρωμικρίσις, τῶν 35 ἁριῶν ζέε, ὁσαίτο καὶ πάντες οἱ πέντε οἱ τὰ σφραγίδα τοῦ βασιλείου διὰ χειρὸς τῶν μεγιστάνων λαβόντες, καὶ δίδοται αὐτοῖς ἀποκόμβζων ἀνὰ νυμίσματος αἱ. καὶ μὲθ᾽ ἡμέρας δύο τελείται ἱππίκου ἑπταπολύμιον, καὶ προτίθεται κλητήριον ἐπὶ τοῦ τρικλίνου τοῦ καθισματος, καὶ δεῖ ἡμᾶς εὐεργετεῖσι εἰς συνεστάσιν τῷ βασίλει ἔλοις κατὰ τὸν ἐκ τῶν ὑπο- 40 δρομικοὺς κλητήριοι λεχέτα τύπων. ἐπὶ δὲ τῆς στ. τοῦ Ἀυγοῦστου 779 μηροὺς ἡμέρας ἐκτελεῖται ἡ προφέλεσις μετὰ ἀλλαξάματος ἐν τῇ μεγάλῃ

777 3 μημέσιον Λ. 778 26 ἐχων Λ. 29 πεζοδρόμιον Λ. 32 μείσι Λ. 36 ἀπο- κόμβζω Β.
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780 Θεοῦ καθολικῆ ἐκκλησία, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, συνε-
στιώντα τῷ βασιλεὶ οἱ πολλάκις ἐπὶ τοῦ κράματος μημονευθέντες φίλοι, καὶ
ὑποστρέφει ὁ βασιλεὺς ἐπὶ τοῦ παλαίτων ἐμπράτως, καὶ προκαθέται
κλητώριον τῷ βασιλεὶ ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ἰουστινιανοῦ τρι-
kλῶν, καὶ δὲ ἡμᾶς εὕτρεπτεις εἰς συνεστίας τῷ βασιλεὶ φίλους ἀπὸ 5
τῆς τάξεως τῶν μαγίστρων, ἀνθυπάτων, πατρικίων, ὀφφικιάλων, προ-
tοπαθαρίων καὶ λοιπῶν συγκλήτηκών τῶν ὑπὸ καμπάγνα ὑπὸ τοῦ τὸ

780 ποσῶν τῆς τραπέζης· εἰσάγετο δὲ αὐτοῦ καὶ ἕξαγεῖ μετὰ τῶν ὁλείων
ἀλλαξιμάτων χωρίς τῶν χλαμύδων διὰ τοῦ καὶ τοῦ βασιλεὰ μετὰ τοῦ ὁλείου
διβήτησιον προκαθεσθήναι. τῇ δὲ ιό τοῦ αὐτοῦ μηνὸς ἡμέρα τελεῖται 10

δημοσία προκέλωμα τῆς κοιμίσεως τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεο-
τὸκου ἐν τῷ πανεπτέρῳ ναῷ αὐτῆς τοῦ ἐν Βαλαχέριας, καὶ τελουμένης τῆς
ἱερᾶς λειτουργίας, προκαθέται κλητώριον ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ
cάτω τρικλῶν τῷ ὑπὲρ ἐπὶ τα παλάτια τῆς βασιλείας, καὶ προκαθέτεται
ὁ βασιλεὺς σὺν τῷ πατρόμικρῷ μετὰ τοῦ ὁλείου αὐτοῦ διβήτησιον. καὶ 15
δὲ ἡμᾶς εὕτρεπτεις εἰς συνεστίας αὐτοῦ φίλους ἀπὸ τῆς τάξεως τῶν
μαγίστρων, πραποσίτων, ἀνθυπάτων, πατρικίων, ὀφφικιάλων, μητρο-
pολίτων καὶ λοιπῶν ἀρχιότων βασιλικῶν τε καὶ ταγματικῶν κατὰ τὸ
ποσὸν τῆς τραπέζης. εἰσάγονται δὲ καὶ ἕξαγονται οὕτως· οἱ μὲν μά-
γυστροι, πραποσίται, πατρικίας, ὀφφικιάλιοι καὶ οἱ ὑπὸ καμπάγνα πάντες 20
μετὰ τῶν ὁλείων ἀλλαξιμάτων· οἱ δὲ λοιποὶ βασιλικοὶ μετὰ τῶν ὁλείων
σκαραμαγχων καὶ μόνων. ἐν δὲ τῇ αὐτῇ ἡμέρα δελῆς ἀπέρχεται ὁ βασι-
λεὺς εἰς τῶν ναῶν τοῦ ἁγίου Διομήδους, καὶ τῇ ἐπαύριον τελουμένης τῆς
λειτουργίας, προκαθέται κλητώριον κατὰ τύπου, καὶ συνεσθόνται τῷ βασιλεὶ
ὁμώος οἱ ἐκ τῆς συγκλήτου πάντες. τῇ δὲ κρὸ τοῦ αὐτοῦ μηνὸς ἡμέρα 25
ἐκτελεῖται ἡ μνήμη τοῦ ἁγίου καὶ ἀρθροδόξου μεγάλου βασίλεως ἡμῶν
Βασιλείου, καὶ προκρίζεται μετὰ σκαραμαγχων ἐν τῷ ναῷ τῶν ἁγίων
ἀποστόλων οἱ βασιλεῖς ἐμπράττως, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας,
ὑποστρέφουσαν ὁμώος οὐκέτα ὡς ὑπόθες, καὶ προκαθέται κλητώριον ἐν
tῷ Ἰουστινιανοῦ τρικλῶν, καὶ δὲ ἡμᾶς εὕτρεπτεις εἰς συνεστίας τούς 30
βασιλεύσει φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, τῶν συγκλήτηκών
βασιλικῶν ἀνθρώπων, κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγετο δὲ αὐτοῦ
καὶ ἕξαγεν μετὰ τῶν ὁλείων σκαραμαγχων καὶ μόνων διὰ τὸ καὶ τοὺς
βασιλεῖς ἐν τῷ τοιούτῳ σχήματι ἁκομμιβίζεις. τῇ δὲ ἐπαύριον εκτελεῖται
dιὰ δεξίου ἡ ἐν Χριστῷ αὐτοκρατορία τῶν πιστῶν βασιλεῶν, Λέωντος 35
καὶ Ἀλεξάνδρου, καὶ τελουμένου αἰστῶς τοῦ δεξίου, προκαθέζονται πάλιν
οἱ εὑρεμεῖς δεσπόται εἰς πολλῶν ἀντίληψιν ἐπὶ τοῦ θρόνου, καὶ αὖθις

781 στοιχεῖται τὸ κλήτρον τῶν δεσπότων, καὶ δὲ ἡμᾶς εὕτρεπτεις εἰς συνε-
στίας τῶν βασιλεῶν ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραποσίτων,
ἀνθυπάτων, πατρικίων, ὀφφικιάλων, πλῆθος τῶν εὐνούχων, τοὺς ἡμῶν 40
ἀπάντων, καὶ ἀπὸ τῆς τάξεως τῆς ὑπὸ καμπάγνα συγκλήτου, καὶ τῶν

780 10 διβήτησιον Β 22 ἡμέρα Ι 32 an (καὶ) Bas. 1 35 αὐτοκρα-
tωρία Ι Β
κατά το ποσόν τῆς τραπέζης, καὶ εἰσάγει μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ χλασιδών, τόσος δὲ λοιπὸς ἀπαιτεῖ ταμιεύει εἰς χόρευσιν τῆς χαρᾶς τοῦ δεσπότου. κύκλῳ γὰρ χορεύοντες μετὰ χρυσῶν θωρακίων τοὺς ἑπάνως πλέκουσι τῶν εὐσεβῶν διεσπορίων, 5 καὶ δίδοσιν ταῖς φιλοτιμίαις δόρου, χρυσοῦ λίτρας ἵπτε, καὶ διανεύομαι πάσιν παρά τοῦ πρωτομαγίστρου καὶ τοῦ βασιλικοῦ ἀρτοκλήνου κατὰ τύπον τῶν καθ’ ἡμᾶς κονδακίων. τῇ δὲ ἐπινόησι ἡμέρᾳ τελείται ἐπομένος ἵππου ἱπποδρόμου, καὶ προτίθεται τὸ κλητόριον ἐπὶ τοῦ τρικλήνου τῶν καθισμάτων, καὶ συγκαλοῦνται εἰς συνεστίασιν τὸ βασιλεί φίλοι κατὰ 10 τὸν ἐν τούς ἱπποδρόμους κλητορίως γραφέντα τύπον. τῇ δὲ ὀγδόῳ τοῦ Ἀπειρουμένου μηνός ἡμέρᾳ τελείται προέλευσις τῶν γενεθλίων τῆς ὑπεραγίας δεσπότης ἡμῶν Θεοτόκου καὶ διεισπαθέους Μαρίας, καὶ προκρίχουνται οἱ βασιλείς ἐμπράττος μετὰ πάσης τῆς συγκλήτου ἐν τῷ ναῷ τῆς ἁγίας Θεοτόκου τῶν Χαλκοπατρῶν, καὶ τελομείης τῆς ἱερᾶς λειτουργίας, ύπο- 15 στρέφει ὁ βασιλεύς ἐξήπτωσε μετὰ χρυσοῦ σκαραμαγγύου ἐμπράττως, καὶ προτίθεται κλητόριον ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ιουστινιανοῦ τρικλήνῳ, καὶ συνεποίηται τῷ βασιλεί οἱ ἀπὸ τῆς συγκλήτου πάντες. εἰσάγονται δὲ μετὰ τῶν οἰκείων σκαραμαγγύων καὶ μόρων, τῇ δὲ τεσσαρακ- καδεκατῇ τοῦ αὐτοῦ μηνὸς τελεῖται ἡ ὕψωσις καὶ ἐμφάνια τοῦ τιμίου 20 καὶ ξοσιστοῦ σταυροῦ, καὶ ἀνέρχονται οἱ βασιλεῖς ὅρθρου βαθέως ἐν τῷ ναῷ τῆς ἀγιᾶς Σοφίας, ποτὲ δὲ καὶ ἀπὸ ἐστέρας καὶ τελομείης τῆς τρίτης ὑψώσεως τοῦ παναγίου ξύλου, κατέρχονται πάλιν οἰκαδε διὰ τῶν διαβατικών ἐν πρώτοις, καὶ τελομείης παγανᾶς προελεύσεως ἐνῳ τοῦ παλατίου, προτίθεται κλητόριον ἐν τῷ Ιουστινιανοῦ τρικλήνῳ, καὶ δὲ 25 ἡμᾶς συγκαλέσασθαι εἰς συνεστίασιν τῶν βασιλείων φίλους κατὰ τῶν ἡγὶ τῶν κλητορίων λεχέντα τύπον. εἰσάγει δὲ πάντες μετὰ τῶν οἰκείων σκαραμαγγύων καὶ μόρων. ἐπὶ δὲ τοῦ μηνὸς Νοεμβρίου τελοῦνται τὰ βρομόμαλα τῶν δεσποτῶν, καὶ τελομείην ἐφ’ ἐκάστου κλῆσι τοῦ ἐσπερίου φωτοφανοῦς σαξίμου διδοῦνται ἀποκάμβια τάδε εἰς μὲν τῶν βρομομάλων 30 λέοντος τοῦ φιλοχρίστου δεσπότου χρυσοῦ λίτρας κ.’ ἐπὶ δὲ τοῦ εὐτυχοῦς Ἀλεξάνδρου αὐγούστου χρυσοῦ λίτρας λ’ ἐπὶ δὲ τῆς εὐσεβίας Ζώης αὐγούστης χρυσοῦ λίτρας η’. δὲ καὶ διανεύομαι ύπὸ τοῦ μεγάλου πρωτο- μαγίστρου καὶ τοῦ κλέωνος ἀρτικλήνου τοῦ βασιλικοῦ κατὰ τῶν περιεχόμενων 783 τύπου τὸν καθ’ ἡμᾶς κονδακίου. αὐτά τῶν πάσας αἱ τυπικαὶ περιοδικοὶ 35 ἐρχόμεναι τὸ χρόνῳ κλησίς εἰδικῆς των εἰσάγωνων, ὡς ἐφαμέν, τῶν κλητορίων τάξεων. διὸ καὶ ταύτας εἰς ὑπομηνίας τῶν καθ’ ἡμᾶς τελουμένων ἐμφανῶς προθέμεναι ἀπαίτοστο λόγῳ αἴτησιν προσάγομεν προσέχειν ταύτας εἰς ἡμῶν συντήρησιν καὶ κλέους δόξαν.

PERI DIANOIJQN TQN EUSBEIVTQ TQN BASILEWQ EN TE TOIS BROUPHAIOS KAI STEPIIOS KAI ASTOKRATPIAS.

'EPIDH TINOS TQN EN A3YIOAAHTQ DIAPAPIOHTQ, L'XHNOITXAI TQN EFEIOTQ TQN XHMATON 'EXONTES, AMFIOBYTHSTES KAI LOGOYS EGEKROUS PERI TQH DIANOJHQN TQN IDIOBMETQN XHMATQN KAI TQN EX AREXAIQ TQN XHRONQN PARAKOLOUHTH-5 STAQN SYNTHIETAI ANAPRIPWQ SPNDAPDOSQY: FERE DQ KAIQW EK TQN PRO QMWN EUPRAGFOS PARELAMBOON TUPQION, KAI QMWN PARADASQEMQ. TQN TAR OXARAXHTI DIAPH'RON AIDOSQIMQ, OUNTE PROSTHEQN TQN PALLAI DIANOJQON KOUROGQVNEI SPNEOOUTE, OUNTE ELLAMTOUSQ TQN PROPOXHQTENQ PONQMEQ. DEI YAR TQN DIANOJQN TQN TOQUNQON 'ARTIKILUN YPQ GE PPAINTQN TQ POQOS TQH 10 DORAEQ EKMAVANVNEQ, KAI EIDQ OUSWOS AKRIBOLOGQVNEI TQN ABXHMATONTQ DIAX-784 FORPOUS, KAI EKASTH A3YIOAAHTQ TACEI SYNKATARIHQEQN TOUS A3THYS METOXHOS, KAIQ ELLAMTOUSQ ATQN A3YIOAAHTQ TQGKHNEQN: KAI TOUS MQN MAgUISTROUS SYN- KATALKYGEQ TQN TE MAIKTORA KAI TQN 'OEQH PSEKRIQAI, TQN SYGKEQELAI KAI TOUS APQ MAGUISTROUS MUNADIQOSQ KAI TOUS PRAIPQSTQN, AMA DAEI KAI TOI OKIEIKAIQ 15 PARAKOLOMENA TQN MEGALON QMWN BASILEQOS: ELQ DQE TQN TQN ANTHUPOTON TACEI SYNARIMEQN TOUS EUNOIQHOS PSEKRIQOSQ: EN DQE TQE TACIEI TOUS LECIOQN PSEKRIQON SYNQKATATQTEQNO TQH EN TQ BHMQN TQN PSEKRIQON TETAGMQEION A3FKIALLQOS, QHONGQ TQH PROOSTPSTHAROUMQ KAI STRATOYGNQ, TOUS PROOST- PSEKRIQOSQ KAI PRAIPQSTQNOUS, TOUS DOMESTIKON TQN XOQLQN, TQN E3KOUQSTQN, 20 TOUS UPARCHO, TQN GEUVONQ, TQN EKLERAQN, TQN KLEIKTORA, TQN DROUGHARMQ TQN BKLHQN, TQN PROOSTPSTHAROQN TQN DESEPQNO, TQN TQN TRAPEQHES, KAI, EI TUCHEI, PAPIAS MEGHES KAI ETAPPAEAXHES PROOSTPSTHAROQN EUNOIQHOS: EN DQE TQE TACEIQ TQN SEKRETIKONQ A3FKIALLQON SYNKATARIHMEQN TOUS EUNOIQHOS PROO- PSEKRIQOSQ (KAI) PIRYHRIQSQ KAI QSTAPIQNOUS KAI TOUS EMPTAPQOS KRITAI 25 KAIN MQQN. DEI DE TQS TACEIQO TQN PROOSTPSTHARQNOUS DEI DIASTTELLEQNO TQH TOU QH PXROSTTPRKLYES KAI MAGEVHATAS KAI ARTIKLIQNAS, QHONGQ MUKRON PLEQNO PROSTMASQAI. TOUS DE SPADAROKANDIDATQPOUS . . . SYNARIMEQN TOUS SPA- THAROKUIKOUQLAQOUS (TOUS DE KOUUIKOUKLARQOUS) METAI TQN PSEKRIQAN KAI STRATOYGNQ KAI AP A3THYNQ TOUS KANDIDATQPOUS (KAI) MAIPHTARQOS SYNQKATA- 30 785 LELYQN, DHELNOYQ TQN SEKRETIKQN XOTAPQAN UPEZAXOERMQNOUS EQ PANTON TQN TQN TOU LAUSIAKON ARXOTQPOUS. HMEIKA EKASTH A3YIOAAHTQ TACIEI TOUS SYM- METOQHOS EKARHMQHSH, KATA TQ POQOYN TOU DAPQN TQS EUPHEGQSH SPOEIEQHSH TQN SYNQLOGSHMON, WSS LEXHQTREAI. HMEIKA YAR OE MAQIETRQ OTOMQN XOHQN LA3Hhq MQRAQ, OINONY 'K, OEFELAI LAMBDQNQ OQ ANHTQTSON TO QHMQNO TOQUN, 35 NOIMATQMA ITA. 'O DE PSEKRIQOS OEFELAI UPOPIETQAI TQ ANHTQTSON, 'A, KAI LAMBDQNQ NOIMATQ. 'A, DE OEFELAIQ TO QHMQNO TOU PSEKRIQON NOIMATQ. T', OI DE PROOSTPSTHARQAI LATTQI TO QHMQNO TQN PSEKRIQON NOIMATQ. D'I. PROTI-

4 AMFIOBADHSHQI 6 ANAPREFQI 8 DIAFEQRH 784 14 SYGKELOI 21 KLEIKTORA B 25 (kal) ADDIDI 27 EQHOS ERUI: LACNAM EXHIBIT B 38 DUO SEU TRES LITT. OBLITT. EORT. KAL 29 (TQD DE KOUUIKOUKLARQD) ADDIDI 30 STRAPQEQN B (kal) ADDIDI MAIPHTARQ 31 OFEX. L 785 32 ARMJOANTOS 35 OIVL L 37 O NE PROOSTPSTHARQNI KAI DFF. CONICIO DVMOQIPO L 39 'B SE L 

ΔΙ (4½) RECTE HABET PROTIMONHTAI L
μάνται δὲ οἱ τοῦ χρυσοτρικίλινου καὶ οἱ τοῦ μαγαλβίου πρωτοσπαθάριοι καὶ οἱ ἄρτικλινοί ὑπὲρ τῶν λιτῶν πρωτοσπαθάριον νομίσμα τοῦ, γ' οἱ δὲ σταθαροκυνδυκάριοι καὶ σταθαροκανδίδατοι τὸ δίμορον τοῦ πρωτοσπαθαρίου, γ', οἱ δὲ κοινοκυνδυκάριοι καὶ σταθάριοι καὶ στράτωρες ἑλµάνουσι τὸ 5 ἡμίον τοῦ πρωτοσπαθαρίου, βδ' οἱ δὲ κανδίδατοι μαγαλβίζαται ἀνα, γ'. οἱ δὲ σεκρετικοὶ χαρτούλαιροι καὶ νοτάριοι ὑποπίπτουσι τοῖς τοῦ λαυσικοῦ ἀρχινοῦν, ἐκαστὸς κατὰ τὸ ιδίον αξίωμα, τρίτων. οἱ δὲ ἀρχινοῦσι τοῦ βασιλικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς οἰκείας αξίας ἀπὸ τῶν βασιλικῶν τοῦ λαυσιακοῦ κατὰ τὸ δίμορον μέρος τοῦ πρωτοτύπου, οἷον οἱ 10 πρωτοσπαθάριοι ἀπὸ τῶν οἰκειοχῶν λιτῶν πρωτοσπαθάριων, τὸ δίμορον γ', καὶ οἱ σταθαροκανδίδατοι τῶν τριῶν τὸ δίμορον β', καὶ οἱ σταθάριοι καὶ 786 στράτωρες τῶν δύο τὸ δίμορον α', οἱ δὲ κανδίδατοι γ', φολ. κ', οἱ δὲ λιτοὶ καὶ ἐξομολογοῦνται ἀπὸ γ', οἱ δὲ ὑποφέρου τῆς τετράεξισ τοῦ βασιλέως καὶ τῆς ἐγνώσεως ἀπὸ (/) πάντες. οἱ δὲ ἔδωκαν στρατοπεδαρίους ἀπὸ νομίσμα. 15 α', οἱ δὲ σταθαροκανδίδατοι ἀπὸ γ' [οἱ δὲ σταθάριοι στράτωρες λαμβάνουν τὸ ἡμίον τοῦ πρωτοσπαθαρίου, βδ', οἱ δὲ κανδίδατοι μαγαλβίζαται ἀνα, γ', οἱ δὲ σεκρετικοὶ χαρτούλαιροι καὶ νοτάριοι ὑποπίπτουσι τοῖς τοῦ λαυσιακοῦ ἀρχινοῦν, ἐκαστὸς κατὰ τὸ ιδίον αξίωμα, γ'. οἱ δὲ ἀρχινοῦσι τοῦ βασιλικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς οἰκείας αξίας ἀπὸ τοῦ βασιλικοῦ τοῦ λαυσιακοῦ κατὰ τὸ δίμορον μέρος τοῦ πρωτοτύπου, οἱ δὲ σταθάριοι, στράτωρες, ὑπατοὶ ἀπὸ (γ'), οἱ δὲ κανδίδατοι βέστιτσιρές ἀπὸ γ'. διδοσα δὲ καὶ ξέω τοῦτον ἐκ τῆς αὐτῆς ποσότητος τὸ μὲν πρωτοβεστιαρίῳ (τοῦ δε)πόστοτα κατὰ τὴν ποσότητα τῶν λιτῶν τῆς λίθης, α', τῷ δὲ τῶν καταστάσεως, κ' καὶ τῷ δισταρίῳ, κ', τῷ μέρει Βενέτων, (β', καὶ τῷ) μέρει Πρα- 25 σίνου, β', τῷ ἀρχιστῇ, β', τοῖς υδρόμοιοι, γ', τοῖς διατρέχουσι, γ', τοῖς μανδάτορις τοῦ λογοθέτου, γ', (τοῖς . . . . θυλαξίζει, γ', καὶ τῷ ἄρτικλινη τῷ διανέμουσι . . . ιβ'. . . . . . . . . . μὲν ἐπὶ τῆς τῶν βραυμαλίων δωρεῶν διανομῆς· ἐν δὲ τοῖς στεφυμοῖς τῶν βασιλέων καὶ ταῖς αὐτοκρατοριαῖς ὑπὲξ- 787 αὐράνθομεν πάντες οἱ σεκρέταρις χαρτούλαιροι καὶ νοτάριοι καὶ τὰ βεστιά 30 καὶ ὑποφέργαι καὶ οἱ ἔδωκαν πάντες. καὶ γίνεται η διανομή εἰς μόνους τοὺς ἀρχινοὺς τοῦ λαυσιακοῦ, οἷον εἰς μαγίστρους, πραυποστέους, ἀνθυπα- τους, πατρικίους, πρωτοσπαθάριους (ὁν τοῖς εὐνοῦχοι πρωτοσπαθάριοι καὶ μονοί)· σταθαροκανδίδατοι, σταθάριοι, καὶ στράτωρες καὶ κανδίδα- τοι, καὶ τῶν λεγόμενα εξάρβημα τῶν ἀποκομβίων. οἱ γὰρ τοῦ κο- 35 βουκλεον τῶν πάντες ἰδιαζόντως τὰ ἀποκόμβια λαμβάνονσιν.
'Επει δὲ τὰς διὰ τῶν βραβείων καὶ διὰ λόγων προσγυμνομένων ἐξιῶν διαιρέσεις καὶ ὑποδιαιρέσεις, αδέξεις τε καὶ μειώσεις, προσκλήσεις τε καὶ ὑποκλήσεις, εἰς τούμφαμες ἐποίησαμεν, φέρε δὴ καὶ τὰς ἐκπαλαί τῶν ἀρτικλίνων παρὰ τῶν βασιλέων ἑκτυπωθέοσα συνθήκεια, καὶ ἐκ τῶν προσώ-πων ταῦτα διόδοιαι αὐτοῖς ήφορήθη, ἐκ τῶν ἀρχαιότερων έρασισάμενοι τῇ δὲ τῇ γραφῇ παραδόουμεν. προβαλλομένης γὰρ ζωτῆς ἡ μαγιστροτρού, δίδοται αὐτοῖς ἐξ ἑκάστου αὐτῶν καθάπαξ, κ.δ. τιμωμένον δὲ συγκέλλου, δίδοται αὐτοῖς συνήθεια παρ' αὐτοῦ καθάπαξ, κ.δ. ἀναγομένου δὲ εὐνοῦχου.

788 ἢ βαρβάτου εἰς πατρικώτητα, ἢ ἀνθυπάτου γεωμέτρου τυός, δίδοται αὐτοῖς 10 ἐξ ἑκάστου αὐτῶν, καὶ ὁμολογεῖς καὶ τῆς διανομῆς τοῦ κομβίου τοῦ διδομένου παρὰ τού τιμωμένου πατρικίῳ λαμβάνονσον νομίζων. άμ. οἱ δὲ χειροτονούμενοι στρατηγοὶ ἐν τῇ ἁνατολῆ καὶ τῇ δύσει παρέχοσι αὐτοῖς ἀνὰ νομίσμα. καὶ δὲ καὶ ἐπιμένωναι στρατηγοῖ, ὅσακις ἢ λυγηνοῦσαν, οἱ μὲν ἀνατολικὸν ἀνὰ νομίσμα. καὶ κανά τάχα τῦχοι εἰς τὸ ἤδον θέματι, 15 τὴν ὁδὸν αὐτῶν ἀποστάθηκαν. οἱ δὲ τῆς δύσεως καὶ μὴ λυγηνουμένου, ὅσακις ἢν ἐν τῇ βασιλευνούσῃ τῶν πόλεως ἐπανελθοῦσα, παρέχοσιν αὐτοῖς ἀνὰ νομίσμα. καὶ δὲ καὶ ἐπιστρέφοντο τῇ κλειοουράχῳ ἢ καταπάνος Παφλαγωνίας, δίδοται αὐτοῖς ἐξ ἑκάστου αὐτῶν ἀνὰ νομίσμα. καὶ διότι ἢτων τοὺς εἰσελθόντες λυγηνοῦσαν, πάλιν τὴν αὐτὴν ποσότητα 20 παρέχοσιν αὐτοῖς. οἱ δὲ ὀφεικάλλου, καὶ τε τῇ τῶν πρωτοσπαθαρίων τετήμηται ἐξίς, καὶ καὶ τῇ καὶ μή, ἀπὸ τοῦ τοῦ πρωτοσπαθαρίου καὶ τοῦ δομετῶκος τῶν συγκλόν μέχρι τῆς τῶν πρωτοσπαθαρίων τῶν βασιλικῶν, δίδοσιν καὶ αὐτοῖς ἀπαξ ἀνὰ, 25 ὁμ. οἱ δὲ λουπτοὶ πάντες ὀφεικάλλου μέχρι τοῦ δομετῶκος τῶν βασιλικῶν ἀνὰ, καὶ δὲ τῇ τοῦ ἀριμαμένου, ὁ μινυσφάτωρ, ὁ κυράτωρ τοῦ κτήματος, ὁ χαρτουλάριος τοῦ ἄρχου δρόμου, ὁ ἀκτονιάρος, ὁ πρωτονιάρος τοῦ δρόμου, ὁ χαρτου-789 λάριος τοῦ σταυλίου, ὁ ἐπίκτης καὶ τῇ τῆς ὑποργίας δομέστικος, ὁ λύγο-στάτης, ὁ οἰκιστικός καὶ ὁ χρυσοεψήτης. ἐπὶ προβολὴ δὲ παντὸς πρωτο-30 σπαθαρίων ἀπὸ τοῦ μαγαζησίου καὶ τῶν ἐν τῇ οἰκειοίῳ βασιλική βεστιάρι καταλεγομένων, καὶ τῶν εἰς τοὺς βασιλικοὺς αὖθρόπους συντεταγμένων, καὶ τῶν ἐπὶ τῆς βασιλικῆς τραπέζης παραστατῶν, καὶ τῶν διὰ πόλεως σὺν τῶν ἐξωτικῶν τιμωμένων, δίδοσι αὐτοῖς ἀπαξ ἀνὰ νομίσμα. καὶ δὲ τῇ τῶν σπαθαροκαθαριδάτων ἢ σπαθαρίων τιμωμένων ἀξία ἀνὰ, καὶ τῇ τῇ τῇ 35 τῶν στραταρχῶν ἢ υπάτων, ἢ καθαδατῶν ἢ μανθανόρων, ἢ βεστιαρίων, ἢ σιλευταρίων, ἢ ἀπὸ ἐπάρχου τιμωμένοι ἀξία, παρέχονται καὶ αὐτοῖς νομίσμ. (δ) ἡφαιστεύοντα καὶ ἐπὶ τῶν σκεπαστῶν ἱερῶν συγκεκριμένων τιμωμένων αὐτοῦ ἐν ἀξιώμασιν, δίδοσι ἐξ ἑκάστου αὐτῶν κατὰ τοῦ οἰκείου ἀξίωμα, οἱ μὲν

4 τοῖς ἀρτικλίναις legendum videtur 5 τυόν L 8 συγκέλλου L 788 ii δι-δομένων L 14 ὅσακις L ῥυγεδοδίων L 17 βασιλευσιού L 23 δίδοσι L 25 δίδοσιν L 789 ἢ χρυσοεψήτης L: correcxi 38 numerum scriba non legere potuit. (δ) supplevi; cf. infra
ΦΙΛΟΘΕΟΥ ΚΛΗΤΟΡΟΛΟΓΙΩΝ

τη τών πρωτοπαθαρίων ἀνα,, η', οἱ δὲ τῇ τῶν παθαροκανθαρίων ἡ σπαθαρίων ἀνα,, σ', οἱ δὲ τῇ τῶν στρατιωτῶν ἠ υπάτων ἡ καθηδρικὴ ἡ μαν-
δατῶν ἡ βεστυσμῶν ἡ σιλευτικῶν ἀνα νομίσμ. δ', ἀπράτων δὲ σκεκ-
τικῶν γενομένων, ἀνα,, γ', οἱ δὲ τῶν ταγμάτων καὶ τῶν πλοίων καὶ τῶν
5 νομίζον τοῖς καὶ τείχοις τοποθητήτα ἀμα τοῖς χαρτουλαρίω τουτ' ἀνα,, σ'.
οἱ δὲ λοιποὶ πάντες ἀρχούσε ἀμα τοῖς τριβούνοι καὶ βικαριῶν ἀνα νομί-
ζματος ἐνόις, τούτων τοῖς ἀνέκαθεν πλατικάτους εἰσενεχομένων, νυνι
δὲ ὄς ὅτι τὴν σαφῆς καὶ εὐσυνόπτωσ ἐν ἐπιτόμῳ συνελεγμένων, χρή
tοις, ὅσοι τὴν περὶ τούτων φροντὶδα καὶ ὑπηρεσίαν πεποίηται κατὰ τὴν
10 προκειμένην διδασκαλίαν, καὶ περὶ τῶν βασιλικῶν κλητωρίων, καὶ περὶ τῶν
διανομῆς, ὥς τοῦ τακτικοῦ παραγγέλματος ὦ ἁπὸ κανόνων, ἡ, τὸ γε
ἀληθετήτερον, ὡς ἐκ τοῦ βασιλικοῦ θεσπίσματος, ἀναμφισβήτητος ἐνεργεῖς.
ἐδει μὲν ἡμᾶς τοῖς συναφθεῖσι περὶ καθεδρών λόγοι καὶ τῆς τῶν
15 ιερατικῶν ἐπισυνήφαι τάξει, ὡς ἀντὶ τὴν τῆς πρωτοκλησίας
φέρουσαν. ἀλλ' ἵνα μὴ τῖς κόροι χρώνος τοῖς ἀναγινώσκονσιν περιστή,
καὶ ἡ συγκλητικὴ τάξις σὺν τῇ ιερατικῇ συναφθείσα αὐτάφειαν τοῖς εἰσαγο-
μένοις διὰ τῶν ὑμωμάτων ποιήσῃ, ταύτην ταυτικός μὲν ἡμι ἀπὸ τῆς τάξεως
τῶν μαγιστρῶν, πατρικίων, πρατησίων καὶ στρατηγῶν προσεκολῶσαν,
νυνὶ δὲ τῆς περὶ τούτων κυριολεκτίας καὶ πρωτοκαθεδρίας τῶν τε ἐπαρχί
20 καὶ μητροπολιτῶν, ἀρχιεπισκόπων αὐτοκεφάλων καὶ ἑπισκόπων ὑποτε-
γμένων τῆς ἀρμόδιαν τάξιν εἰδικῶς ἐμφανίζεσαι βουλόμενοι, εἰδίκητα
καὶ τὴν πραγματείαν συγγράψει προειρήμενοι. τὰ γὰρ εἰδικῶς ὀντω
λεγόμενα σαφῆ τὴν διδασκαλίαν παρέχει: τὰ δὲ ποὺ ἐν συνάγεις πεπλε-
γμένα αὐτάφειαν πολλάκις τοὺς ἐνυπηγάνουσα προειρεῖ. διὸ καθ' ἐκροῦμ
25 ἑκάστης ἐπαρχίας τὰς μητροπόλεις ἐκθέμενοι, τῷ ἑκάστῳ μητροπολίτῃ
ἀρμόζοιντο τόπῳ τῆς καθέδρας διεστίγησαν, καὶ εἰδ' οὗτος τὰς τῶν αὐτο-
κεφαλῶν ἀρχιεπισκόπων κατὰ τάξιν δευτέρων οὗσαν ἀπὸ τῶν μητροπολιτῶν
ἐξεθέμεθα, μετὰ δὲ τούτων τῇ ἑκάστῃ ἐπαρχίᾳ καὶ μητροπόλει ὑποτε-
γμένας πόλεις καὶ ἑπισκόπους ἐδηλώσαμεν, οὐκ ἐκ τῶν καθ' ἡμᾶς κλητο-
30 λογίων μονὸν τὰς ἀφορμὰς ἐκλαβάριμον, ἀλλὰ γε καὶ ἐκ τῶν τοῦ θεσπίσου
'Επιφανείου τοῦ ἀρχιεπισκόπου Κύπρου συγγραφῆς τὰ πλείστα ἀναλεξά-
μενοι, ὡς ὡς εν τῇ τοιαύτῃ διακοινίᾳ τῶν ἀρτοκλίνων τυχόνωστες τετα-
γμένοι, μὴ δὲ ἐν τούτῳ τῷ μέρει τι διαμάρτυς τοῦτο, ἀλλὰ καὶ ἐν φοσάτοις μὴ
παροῦσι τοῦ ὀικουμενικοῦ πατριάρχου, τῇχῃ καὶ ἐν ἐτέρῳ τόπῳ, τὴν πειρα
35 τῶν καθεδρῶν διὰ τοῦ συγγράμματος ἔχοντα ἀπαίτοσα καὶ ἀμάλατα τὰ τίμια
κλητορία τῶν βασιλέων ἢμῶν τῶν ἀγίων εἰσάγητε.