

THEOPHANIS CONTINUATI  
LIBER V  
VITA BASILII IMPERATORIS

**Constantine VII Porphyrogenitus'**  
***Life and Deeds of Emperor Basil I***

[Reigned 867 to 886 A.D.]

Translated from Greek by Ihor Ševčenko

[Basil I](#) (867-886), and  
[The Life of Basil](#), *Vita Basilii*, at Wikipedia.

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QUAE  
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NOMINE FERTUR  
LIBER  
QUO  
VITA BASILII IMPERATORIS  
AMPLECTITUR

RECENSUIT ANGLICE VERTIT INDICIBUS INSTRUXIT  
IHOR ŠEVČENKO

NUPER REPERTIS SCHEDIS CAROLI DE BOOR  
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IN MEMORIAM  
IOANNIS-GEORGII BECK  
EIUSQUE CONTUGIS  
ERNI HAMANN-BECK  
NECNON  
CYNTHIAE STALLMAN-PACITTI

## PREFACE

*Le mieux est l'ennemi du bien*  
(French Proverb)

*There's Always a Mistake* [Simmon's Law]  
(From the privately printed  
*Obiter Lecta sive Perfecta* by the late J.S.G. Simmons,  
Fellow and Librarian of All Souls College, Oxford)

In the course of preparing the present edition and covering the cost of producing its camera-ready copy, I received financial help and other assistance from the Loeb Library Fund of the Department of the Classics and from the Clark Fund, both of Harvard University, as well as from the Alexander -von-Humboldt-Stiftung, the Byzantine Institute of the University of Cologne, the Onassis Foundation, and the Ukrainian Studies Fund. I am grateful to these institutions for their generosity.

In my youth I believed that prefatory addresses to people “without whom” the work in question “would not have been written” were hyperbolae of familial love or mere *captationes benevolentiae*. Now I know better, for there have been at least six people without whom the present edition would not in fact have seen the light of day.

Three of these people are dead by now and the *Vita Basilii* is dedicated to their memory. It was Hans-Georg Beck who supported my idea of undertaking the work, who put at my disposal Carl de Boor's materials on “Theophanes Continuatus,” rediscovered in his Institute after my prodding, and who expressed the wish that the eventual edition be published in Germany. His wife Erni Hamann-Beck stood by her husband in welcoming me during my frequent visits to Munich and Kottgeisering. Unbeknownst to me, my student Cynthia Stallman-Pacitti entered the first draft of my text into the computer and thereby started the process of serious work on the edition.

The other three people are alive and well today. Dr. Gary A. Bisbee of Pepperell, Massachusetts, entered into the computer an early version of the text. When the machine on which it had been produced collapsed and was discarded – which threatened indefinitely postponing, or altogether abandoning, the work on the *Vita* – he saved that version from extinction. He even managed to restore, on a new machine, the original correspondences between the lines of the main text and those of its various *Apparatus*. Thus he saved the labor – which I probably would not have had the energy to undertake – of redoing everything from scratch. He patiently continued inserting my numerous additions and corrections up to the very end. Professor Athanasios Kambylis offered me the hospitality of the CFHB's Series Berolinensis and of its home, the *Walter de Gruyter Verlag*. Throughout the times of technical setbacks, discouragements, and distractions, he never ceased to enquire about the edition and was lenient about deadlines. For years he went over every line of the text, comparing it with the basic manuscript, and offering a number of suggestions and felicitous conjectures. In 2002 Professor Evangelos Chrysos, then Director of the Institute for Byzantine Research at the State Foundation of Research (Athens), invited me to a two-month stay at his Institute. It was this time, spent in a humane, congenial and scholarly atmosphere, that marked the beginning of the final stage of work on the present edition.

Among those “without whom” the present edition would not be what it is now are some members of my Harvard Seminars of the years 1972–78: Panagiotis Agapitos, Fr. George Berthold, Thomas Cerbu, Sophia Georgiopoulou, Maria Mavroudi, Čelica Milovanović-Barham, Nevra Necipolu, Guy Stroumsa, and Warren Treadgold (all of whom are professors today); and also, F. Forrester Church, Jeffrey Featherstone (now of the CNRS, Paris), Carmela Franklin (of the American Academy, Rome), Marie-Gabrielle Guérard (now at Sources Chrétiennes), Paul Hollingsworth, Federica Lamperini, the late Cynthia Stallman and Margaret Thorne, and Peter Tscherning. Many of them helped in establishing and translating the early parts of the text – with many a felicitous formulation offered by Jeffrey Featherstone – and in commenting upon the first twenty-five chapters of the *Vita Basilii*. The names of those who essentially contributed to

other parts of the edition are mentioned below . Here, I wish to thank Dr. Olga B. Strakhov for the many years of her technical assistance and encouragement.

\* \* \*

In retrospect it appears that a modern critical edition of the *Vita Basilii* could have come out just over a hundred years ago. Shortly before 1899, Carl de Boor uncovered the many sins Combefis had committed in his (posthumously published) edition of 1685, recognized the unique value of the *Vaticanus gr. 167* for establishing “Theophanes Continuatus’s” text, and presented both these findings in his Report to the Berlin Academy where he also announced his plans to publish the whole Chronicle on the basis of the *Vaticanus* (Boor, [1899]). In 1937, H. G. Nichols, having replicated, apparently independently, de Boor’s results (for him, too, the *Vaticanus* was the sole authority for the text of “Theophanes Continuatus”), hinted that he was working on a new edition, and Professor Oktawiusz Jurewicz (Warsaw) was reported to be planning to do the same. As late as 1973, Professor John Wortley (Winnipeg) considered, but later graciously abandoned, a project concerning the *Vita Basilii*. Finally, in 1975 Dr. Friedrich Lapp (Bonn-Beuel) announced that he was continuing his work on a critical edition of the whole “Theophanes Continuatus.”

Nothing ever came of any of these plans, if we except de Boor’s unpublished draft of the critical text, parts of which can be dated to 1903. It would have taken a clairvoyant to deduce the existence of this draft in Munich from the few words devoted to de Boor’s *Nachlass* in his obituary (Heisenberg [1924]), but both facts could have been easily learned already in 1942 or 1958 from relevant notes in either of the two editions of Moravcsik’s *Byzantinoturcica*. Nothing was done with de Boor’s materials, presumed destroyed during the Second World War, until their rediscovery in January of 1975.

Even if one makes allowances for long interruptions, it remains that I have been dealing, of and on, with the *Vita Basilii* for over thirty years. This is longer than François Combefis and the editors of his papers spent on publishing the whole “six” books of his *Scriptores post Theophanem* in the seventeenth century. As a result, some find-



ings made in my seminar two or three decades ago have been anticipated in print.

Wrinkles remain in any edition, no matter how long it has been in the making. Continuing the work of smoothing them out would mean postponing the publication forever. I therefore refer the reader to this Preface's first motto (learned from Abbé Adolphe Rome in Louvain back in 1949), remind my reviewers of the second (heard from J.S.G. Simmons at All Souls in 1989), and have established the end of 2007 as the cut-off date for introducing any but cosmetic or bibliographical changes.

Cambridge, Massachusetts

## Editorial Note

At the time of his death (26. 12. 2009) Ihor Ševčenko had practically completed the present edition, except for two items:

- i. An introduction that would provide essential guidance to the reader. In accordance with his last wishes, such an introduction, deliberately brief, has been written by Cyril Mango, who naturally takes responsibility for it (Section I). For helpful suggestions received in carrying out this task he would like to thank W. Treadgold, J. M. Featherstone and A. Markopoulos.
- ii. A connected account of the textual transmission of *VR* i.e. of the principal, indeed only independent witness, *Vat. gr. 167*, its three apographs and the printed editions. Section II.1.a has been mainly compiled from observations made by I. Š. himself [1978], except that account has also been taken of the detailed description of the *Vaticanus* by S. Serventi [2001], further checked *in situ* by L. Pierahi, to whom we extend our thanks. Section II.1.b (the modern apographs) is by Thomas Cerbu.

## TABLE OF CONTENTS

Preface . . . . .	VII
Editorial Note . . . . .	XI

### PROLEGOMENA

I. Introduction by C. M. . . . .	3*
II. Textual Transmission . . . . .	14*
1. The Manuscripts . . . . .	14*
1.a. The main manuscript (Vat. gr. 167) . . . . .	14*
1.b. The apographs of Vat. gr. 167 by Th. Carbu . . . . .	17*
2. Editions . . . . .	31*
III. The Present Edition . . . . .	32*
1. The Greek Text . . . . .	32*
2. The English Translation . . . . .	32*
3. The Maps . . . . .	34*
IV. Works Consulted . . . . .	36*

### ΙΣΤΟΡΙΚΗ ΔΙΗΓΗΣΙΣ ΤΟΥ ΒΙΟΥ ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΑΟΙΔΙΜΟΥ ΒΑΣΙΛΕΩΣ

Tabula notarum praecipuarum in textu et apparatibus adhibitarum . . . . .	3
Textus et versio Anglica . . . . .	7

## INDICES

1. Index nominum propriorum . . . . .	341
2. Index rerum ad res Byzantinas Christianasque spectantium .	357
3. Index graecitatis . . . . .	367
4. Index verborum . . . . .	385
5. Index locorum . . . . .	479

Photographic reproductions . . . . .	503
Maps. . . . .	509

# PROLEGOMENA



## I. Introduction

At a date not far removed from the year 1000 an anonymous redactor put together a corpus of historical texts, most of them emanating from the court circle of Constantine Porphyrogenetos. Conventionally known since Bekker's Bonn edition as Theophanes Continuatus (*TC*), this corpus has come down to us in a single medieval MS *Vat. gr. 167* and consists of three distinct parts as follows:

Part I: Four books devoted respectively to the reigns of Leo V (813–820), Michael II (820–829), Theophilos (829–842) and Michael III (842–867), numbered consecutively in the MS Λόγος α' to δ'. Part I is preceded by a *titulus* and a Proem of which I.Š [1998] has given an improved reading.

Part II: The Life of Basil I (867–886) edited here. This, too, is preceded by a *titulus* and its own Proem.

Part III: The reigns of Leo VI (886–912), Alexander (912–913), Constantine VII (913–920), Romanos I (920–944), Constantine again (944–959) and Romanos II (959 to 961, where our text breaks off in mid-sentence after the capture of Cretan Chandax by Nikephoros Phokas).<sup>1</sup> Part III has neither its own *titulus* nor proem. Its individual chapters are, however, uniformly entitled Βασιλεία (five times) and once Αὐτοκρατορία for the sole reign of Constantine VII.

In Bekker's edition, which scholars have been using for the past 170 years, Parts II and III are arbitrarily labeled Lib. V and VI respectively creating the impression that they are integral parts of a single collection. It may be that they were already so regarded by the anonymous

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<sup>1</sup> It does not seem to have extended to the death of Romanos II (963) because at p. 458 we are told that Constantine VII was deemed worthy of divine visions, thanks to which he prophesied to his son that the latter would have a long reign if he behaved properly. Possibly, however, the author was being ironical: Romanos behaved badly and so belied his father's prophecy by being granted only a short reign.

redactor of c. AD 1000, who evidently wished to offer a continuous historical narrative from 813 until the 960's, but that does not alter the fact that *originally* Parts I and II were conceived as independent works. Furthermore, Part II (*VB*) stands apart by its length relative to other reigns (140 pages in Bekker's edition), its openly propagandistic tone and its mixed literary genre – not a standard historical account, but a cross between a biography, a hagiography and an encomium of the sub-species *logos basilikos*.<sup>2</sup> We are not here concerned with Part III, which itself may be divided into two sections, the first, corresponding to Version B of the Logothete's Chronicle,<sup>3</sup> from the accession of Leo VI to the death in exile of Romanos I (948), the second embracing the sole rule of Constantine VII and that of Romanos II. We may call them IIIa and IIIb. IIIa is critical of the Macedonian dynasty while being favourable to Romanos I, whereas IIIb is highly complimentary to both Constantine VII and Romanos II. One may wonder whether the anonymous redactor was aware of the different political orientation of the two texts he placed end to end.

Any discussion of *VB* must take into account the *Regna* (Βασιλείαι) of Genesisios, a product, so to speak, of the same *officina* as Parts I, II and IIIb, while also keeping in view the independent and generally well informed Chronicle of Symeon Logothete, extending in its original Version A to 948, but probably not 'published' for some time thereafter. The *Regna*, like Part I, starts in 813, but continues until the death of Basil I in 886. Its short proem, addressed to the Porphyrogenetos, is preceded by four lines of verse, which may be rendered, "Having completed, O Emperor, after much study and toil this book of history as you have ordered me to do ὡς ἐκέλευσας), I have offered it to you to make it manifest that it has been composed out of love and affection for your Kingship". Genesisios goes on to stress in convoluted language the usefulness of history, for which reason he has undertaken this task on orders (προστέταγμένος) from Constantine, most learned among emperors, namely to write an account of events, not recorded in

<sup>2</sup> For an analysis of its genre see L. Van Hoof, 'Among Christian Emperors. The *Vita Basilii* ...', *Journal of Eastern Christian Studies* 54 (2002), 163–183.

<sup>3</sup> For the MSS containing Version B see Symeon Logothete, Wahlgren, p. 84.\*

any book of history, from the reign of Leo (V) onwards (ὡς ἂν τὰ μὴ παραδεδομένα βίβλῳ τῆ ἱστορούση ἀπὸ τῆς Λέοντος βασιλείας καὶ καθεξῆς ἀναγράψωμαι). He names his sources as men who lived in those days and knew what had happened in one way or another (ἀμωσγέπως) as well as (oral) report.

Going on to our Part I, its *titulus*, which applies to Books I–IV in their entirety, informs us that the ‘chronography’ in question was written by order of (hence not by) the Emperor Constantine and that it started at the point where Theophanes, an ancestor of the Emperor’s, had ended, i.e. at the accession of Leo the Armenian. Constantine’s role consisted in having collected the relevant materials and arranged them in a clear manner. The body of the proem, addressed to the Emperor, praises him for having saved from oblivion the knowledge of past events and brought them back to life, not following the bad example set by his imperial predecessors (i.e. the Lekapenids) who had wallowed in rusticity and ignorance, differing in no way from the common herd. The Emperor, on the contrary, has encouraged culture and rewarded educated men.<sup>4</sup> He is the real author (ἱστορεῖς δὲ αὐτός), while the writer has merely lent a helping hand. It was the Emperor who had gathered the necessary materials, partly from certain scattered writings (ἐκ τῶν γεγραμμένων σποράδην τισί), partly from oral tradition, and determined the starting point of the present work, namely the accession of Leo the Armenian to the throne, where the work of Theophanes, Constantine’s ancestor,<sup>5</sup> terminated. True, the emperors of that period were evil rather than good, but even their story teaches us valuable lessons.

There is no fundamental clash between the two proems we have summarized. Genesisios, much the shorter of the two, omits the tirade against the Lekapenids and does not identify the termination of Theophanes’ Chronicle as providing his starting point. He restricts his sources to oral reports, whereas the proem of Part I also names certain

<sup>4</sup> Such as, no doubt, the writer of these lines. The point is made twice: δέον ἐπιμελεῖσθαι ἀνδρῶν and τὴν ἀνδρῶν ἐπιμέλειαν.

<sup>5</sup> Constantine was alleged to have been related on the side of his mother (Zoe Karbonopsina) to Theophanes Confessor. Full discussion in Ševčenko [1998].



unspecified texts by more than one hand. Genesisios, as we have seen, states explicitly that there existed no proper historical account of the period in question. Proem Nr 1 implies much the same. Strictly speaking, that is not altogether true: a History by Sergios the Confessor extended from the reign of Constantine V (741–775) to 827/8,<sup>6</sup> and another by the grammarian Theognostos, which included a detailed account of the Arab invasion of Sicily (826–29), probably terminated not long thereafter.<sup>7</sup> The ‘Concise Chronicle’ by George the Monk (down to 843) contained very little historical information for the relevant period. That leaves a gap of some sixty years in the chain of Byzantine historians, and it was that gap that Constantine was eager to close. If he chose not to do so in the same format as Theophanes, i.e. in the form of year-by-year annals, that was either because there did not exist sufficient materials for such treatment<sup>8</sup> or, more probably, because he preferred a more literary kind of exposition.

Two further points may be made. First, at the time when Proem N1 was being penned Constantine had already won some renown by his historical endeavours. Second, Part I was limited in its coverage to

<sup>6</sup> Photios, *Bibl.* cod. 67.

<sup>7</sup> Skylitzes, ed. Thurn, p. 3 calls him ›the Sicilian schoolmaster‹. For the identification see French trans. of Skylitzes, *Empereurs de Constantinople* by B. Flusin and J.-C. Cheynet, Paris 2003, 1 n. 5.

<sup>8</sup> I am setting aside the hypothetical set of annals which, according to Jenkins [1965] underlay the account by Symeon Logothete of the reigns of Basil I, Leo VI and, possibly, Alexander. Extended to the period 813–845 by W.T. Treadgold, *DOP* 33 (1979), 159–197. The existence of such annals was postulated on the basis that the entries in Symeon’s Chronicle for the relevant period (discounting explanatory ›casts back‹ and ›casts forward‹) appear to be in correct chronological sequence. Jenkins did not specify, however, what form these annals may have taken. If they constituted a connected narrative, how did they differ from Symeon’s text? For the sake of completeness we may also mention the Secret History ( ἄποκρυφὸς ἱστορία) – not necessarily its title – ascribed to Niketas David the Paphlagonian. This work, whose existence has not been accepted by all scholars, is said to have extended from Creation to the death of Constantine VII and to have been dominated by a denunciation of the Patriarch Photios, as was also the *Vita Ignatii* by the same author. For an evaluation of the evidence see S.A. Paschalides, Νικητάς Δαβίδ ὁ Παφλαγών, Thessaloniki 1999, 253–258. Even if the Secret History existed and was known in Constantine’s learned circle, there is no reason to suppose that it exerted any impact on *VB* which shows no hostility to Photios.

‘bad’ emperors, namely the three iconoclasts (Leo V, Michael II and Theophilos) and the dissolute Michael III, and was not intended to include the admirable Basil I.

The question naturally arises why the Emperor should have commissioned two separate continuations of Theophanes. The answer usually given is that the *Regna* was produced first and that Constantine was dissatisfied with it for both stylistic and substantive reasons as he well might have been: its atticizing diction is uneven and often faulty and its coverage of events decidedly superficial and not free from internal contradictions.<sup>9</sup> Yet Genesis did cover the reign of Basil I. Would he have done so if *VB* already existed at the time?

When we turn to the proem of *VB* we are told something different. Constantine, speaking in the first person, informs us that he had long intended to record the more memorable deeds of all the Roman emperors who had ruled in Byzantium, i.e. from Constantine I onwards, a task that required much labour, an abundance of books and leisure from public affairs. In the absence of these requirements he chose the next best course, namely to describe the entire lifespan of one exemplary emperor, Basil; adding that if he lives long enough, enjoys a respite from illness and is not prevented by any unforeseen circumstance, he may perhaps add by way of continuation the story of Basil’s progeny down to his own time, i.e. the reigns of Leo VI, Alexander and, possibly, his own minority. We may be certain that this last wish was not fulfilled.

The reference to illness, the conditional “if I live long enough” create the impression that Constantine was relatively old at the time. We know that he died aged 54 and that in his last years he was in poor health and became increasingly dependent in the conduct of public duties on his daughter Agathê (*TC* 459). That, however, is hardly conclusive. Constantine may well have had bouts of ill health when he was in his forties. In any case, he was writing after the end of 944 as shown by the reference to his public duties. But why no mention here of his own ‘ancestor’ Theophanes? One may grant that his initial ambition

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<sup>9</sup> Not to mention his rather guarded attitude towards the circumstances of Michael III’s murder, a point of particular sensitivity for the reigning dynasty.

was to produce a history going all the way back to the first Christian emperor. Realizing the magnitude of the task, he scaled it down to the biography of his grandfather; then, deciding that the Chronicle of Theophanes was good enough, he strove to close the remaining gap from 813 to 867. On this argument *VB* came first, followed by *Genesisios* and *TC* in that order. That is the sequence adopted by W. Treadgold in his forthcoming *Middle Byzantine Historians*, and, on balance, I would tend to agree with him. Previous historians, have, however, advocated somewhat different chronologies. Here, for example, is that of J.B. Bury [1906], 574:

<i>De thematibus</i>	934 – end 944 <sup>10</sup>
<i>Genesisios</i>	944 – 948
Theoph. Cont. I–IV	949 – 950
<i>VB</i>	c. 950
<i>De admin. imp.</i>	948 – probably 952

All the works listed, therefore, except for *De thematibus*, would have been compiled roughly at the same time. As for *VB*, Bury found a firm *terminus post quem* of 947/8 in the alleged prophecy of the capture of the frontier fort of Adata (al-Hadat) in 48.24 ff. and a possible *terminus ante* of c. 952 in the omission among Basil’s missionary successes of the conversion of the pagan Maniots mentioned in *De admin. imp.*, 50.71 ff. The second terminus is less than convincing and the first, too, is subject to some doubt seeing that Adata was captured twice by the Byzantines, in 947/8 by Leo Phokas, who demolished its walls, and again in 957 by Nikephoros Phokas after it had been re-occupied and re-fortified by the emir Sayf ad-Dawla. This time the fort was destroyed and its population allowed to depart to Aleppo.<sup>11</sup> It may be thought that the reference to the “complete ruin of the inhabitants of Adata” (τῆς παντελοῦς ἀπωλείας τῶν οἰκούντων τὴν Ἀδατα) at 48.23 is more appropriate to the second than to the first capture and that may have been the reason why I.Š. preferred the later date in his apparatus *ad loc.*<sup>12</sup> On this argument (which I would hesitate to press)

<sup>10</sup> Endorsed by G. Ostrogorsky, «Sur la date de la composition du Livre des Thèmes ...», *Byz* 23 (1953), 39–46 and N. Oikonomides [1972], 242.

<sup>11</sup> M. Canard, in Vasiliev [1968], 318, 353, 361.

<sup>12</sup> Having previously advocated a date of 948–949 or 950: Ševčenko [1978], 100.

we would have to conclude that *VB* was composed in 957–959, i.e. precisely at the time when the Emperor was suffering from the ill-health he complains of in the Proem, unless we suppose that the passage regarding the destruction of Adata was a subsequent addition.<sup>13</sup>

The priority of *VB* over *TC* I–IV may be seen in two cross-references contained in the latter. The first (*TC* 83.15) follows the statement that, starting in the reign of Michael II, the Arabs overran Sicily, Calabria and Langobardia and that this situation persisted until the time of Basil I, “but these events will be related in the latter’s history” (ἀλλὰ ταῦτα μὲν ἢ ἐκείνου δηλώσει ἱστορία). The second applies to the passage (*TC* 207.17) concerning the coronation of Basil as co-emperor on 26 May 866: “But who this Basil was and whence he had come and how he came to the ruler’s knowledge will be related in his history” (ἢ κατ’ αὐτὸν ἱστορία δηλώσει). If these two references point forward to *VB*, it would follow that at the time *TC* was being written *VB* was *already* considered part of the same historical corpus. On the other hand, it may be argued that the author of *TC* was signaling his intention of writing another history of Basil I, perhaps in the same format as Books I–IV.

A further clue is offered by the duplication of the account of Michael III’s turpitudes (*VB* 20–23; *TC* 200.15–202.4). In *TC* this account is in its proper place, whereas in *VB* it constitutes a ‘cast back’ (ἄνωθεν ἀναλαμβάνοντα) introduced so as to justify Michael’s murder. Furthermore, as already noted by I.Š [1978], 98, the version of the turpitudes in *TC* is abbreviated as compared to that in *VB*, resulting in one instance in syntactical confusion. We may add another little touch: in *VB* 22.1 ff. the disreputable Groullos, disguised in clerical costume, and his band of boon companions meet the Patriarch Ignatios who is leading a *litê* to a church outside the city, whereas in *TC* Groullos’ costume and the destination of the *litê* are both left out. An alternative and perhaps more likely explanation, as suggested below, is that *VB* and *TC* are here drawing on the same source, the former more fully the latter less so.

The same kind of uncertainty applies to the relation of *VB* to Genesis. That there is a considerable overlap between the two requires no

<sup>13</sup> It may be noted that it speaks of Constantine Porphyrogenetos in the third person.

demonstration. Already Hirsch ([1876], 229–230) was able to identify several shared passages, namely: Basil's ancestry and upbringing; his mother's dream (inspired by Herodotus, I, 108); his reception by the abbot of St. Diomedes and service with Theophilites; the fall of Chrysocheir; the naval expedition of Nasar; the capture of Syracuse by the Arabs and the failed expedition of Adrian. To these may be added Basil's last illness. Seeing that *VB* is generally fuller than *Genesios*, yet omits some passages that are found in the latter the hypothesis of a shared source (or sources) appears the more likely than that of a direct dependence of one on the other.

What was that source? Not a narrative history of Basil's reign if the Proem of *Genesios* is to be trusted; nor oral tradition alone considering the lapse of time – almost a century between Basil's arrival at Constantinople and the date of *VB*'s composition (c. 950). As we have seen, the Proems of *TC*, Books I–IV and of *VB* itself refer to certain writings or stories which the Emperor himself has gathered, hence not a single historical account, but a dossier of texts that needed to be assembled and arranged in a clear sequence. None of these texts has survived in its original form, so that their identification remains a matter of conjecture.

One of these texts, I would venture to suggest, was a lost encomium of Basil I, distinct from the Funeral Oration by Leo VI (the latter delivered in 888),<sup>14</sup> which does not appear to have been used. One reason for postulating such a lost encomium is that *Genesios*, as also *VB* (but not in exactly the same order), adopts a thematic, not a chronological arrangement: origin, deeds of war, deeds of peace, physical prowess compared to that of ancient heroes, acts of charity and repair of churches. Such a form of presentation would have been more appropriate to an encomium than to a history. The scant attention paid to ecclesiastical politics<sup>15</sup> would also be consistent with such a supposition.

<sup>14</sup> *Or.* 14, ed. Th. Antonopoulou, *Leonis VI Sapientis ... homiliae*, CC. Ser. gr. 63 (2008), 199–203. Cf. *eadem* [1997], 246–250.

<sup>15</sup> These are limited in *VB* to the deposition of Photios and re-instatement of Ignatios in 32 (where the Councils of 867 and 869/70 are conflated) and the re-appointment of Photios in 877 (44).

The lost encomium would probably have included the Arsacid myth, which had certainly existed in written form, as well as the account of Michael's turpitudes and sexual perversion,<sup>16</sup> which constituted the main justification of his murder and must have been put into circulation soon after 867. Careless recourse to the encomium may also explain the duplication of the conspiracy of Symbatios and George Paganes at **19** (where the co-conspirator is called simply Paganes) and **34** (where the same person is called George without his surname). The account, fairly circumstantial, at **19** is in its proper place, whereas at **34** it lacks a precise chronological anchor and serves only as an example of Basil's clemency, which would have suited an encomium. As might have been expected, the lost encomium was in high style, containing classical allusions.<sup>17</sup> I would conjecture that it was composed in the reign of Leo VI.<sup>18</sup>

In addition to the lost encomium (if its existence be granted), one may discern in *VB* a selective use of archival material, some of which (concerning Dalmatia and the occupation of southern Italy by the Arabs) re-appears in *De admin. imperio* 29.56ff.<sup>19</sup> There is also a smaller overlap with *De them.* (Pertusi, p. 97) in the same section. An archival origin may also be assigned to the inventory of gifts presented by the widow Danelis, as shown by the use of vernacular terms denot-

<sup>16</sup> Implied by the double entendre that Michael styled himself bishop of Koloneia (21.20; *TC* 201.2), an additional reason for suspecting that Michael was homosexual. Cf. Jenkins [1966], 165, 198–9.

<sup>17</sup> In *VB* 6.4 we are told that Basil was brought up by his father and had no need of Cheiron as did Achilles (οὐτε μιξάνθρωπου Χείρωνος ἐδεήθη ὡς Ἀχιλλεύς), whereas in *Genesisios*, p. 76.66 he is educated by his parents as was Achilles by Cheiron (ὡς εἴ τις Ἀχιλλεύς Χείρωνι τῷ κενταύρῳ), which makes less sense.

<sup>18</sup> In both *VB* and *Genesisios*, Basil, upon entering Constantinople, takes a rest at the *monastery* of St. Diomedes and appears in a dream to its abbot. In fact, St. Diomedes's was at the time a public church administered by a custodian (προσομονόριος) named Nikolaos Androsalites. Basil turned it into a monastery and restored it lavishly. So *Funeral Oration*, line 235 (ταῖς ἐκείνου ἐνεργοῖς ἐπιμελείαις εἰς κάλλος ἐξειοργάσθη καὶ μονασταῖς ἀνείθη) and Symeon Logothete, *Wahlgrn*, 264. It follows that at the time the common source was composed the former status of St. Diomedes's had been forgotten.

<sup>19</sup> The passages in question are identified in the apparatus of the present ed. and in that of *De admin. imp.*, Moravcsik-Jenkins.

ing different kinds of textiles (74.33ff.); likewise the list of her assets recorded by a certain *protospatharios* Zenobios, dispatched to the Peloponnese so as to implement her testament of which he had a certified copy (ἴσον) (76–77). A chrysobull in favour of St. Sophia appears to be quoted at 79.10ff. One may also suspect that the long enumeration of churches repaired by Basil and of his buildings in the imperial palace is based on a written checklist which the author fleshed out from personal observation.

Other sources are difficult to identify. One of them underlies the account of the murder of Bardas (17), which parallels *TC* 203.12ff. and *Genesisios*, § 20ff., all of which provide the same exact dates, namely that of the murder itself (21 Apr., indiction 14 = 866) and that of Basil's coronation as co-emperor (26 May of the same year). These are the only dates given in all of *VB*. They must have come from the common source which *Genesisios*, on the one hand, and the *Continuers*, on the other, tried to doctor in different ways. *Genesisios* simply eliminated Basil from the story, whereas the author(s) of *VB* and *TC IV* chose what Bury ([1912], 172, n. 1) called a subtler approach by admitting Basil's participation in the murder, but ascribing it, most implausibly, to his eagerness to protect his Emperor, who had allegedly instigated the whole plot. All we can say about the common source of this passage, is that it was well informed and more detailed than its derivatives. Note in *Genesisios*, p. 75.41 the apparently unmotivated sentence, "Among them was found a certain Chaldaean whose surname was Tzipharites". A John the Chaldaean is named among several other conspirators in the murder of both Bardas and Michael III by Symeon Logothete, Wahlgren, pp. 250, 257, 260, but why single him out here?

The same kind of uncertainty applies to the long account of Basil's eastern wars against the Paulicians and the Arabs (37.27–51), which parallels, but with considerable deviations, that of *Genesisios* (§§0–31, 34–37). It may be said that the chronology of *VB* is somewhat shaky – indeed, the author admits (71.29ff.) that the exact dates of Basil's campaigns were no longer known –, that the author has magnified Basil's successes (as in the failed campaign against Tephrike in 871) and omitted certain inglorious incidents, such as Paulician penetration as far as Nicaea, Nicomedia and Ephesus as well as Ancyra and Basil's

doomed attempts at negotiation (Genesios, §§ 35–36). At the same time the enumeration of strings of minor forts captured in the course of several campaigns points to a factually circumstantial source rather than a rhetorical encomium. In particular, the account of the capture of Chrysocheir by the combined contingents of the Charsian and Armenian themes (41–43) reads as if it were due to an eyewitness. It is clear that the author had a particular admiration for Andreas, Domestic of the Schools (50), but I would doubt that there existed a *Narration of the stratelates Andreas* as once suggested by Každan ([1962], 106).

VB has been described by the majority of scholars as a work of Constantine's own hand, but I.Š. was surely right in arguing that its real author was a ghost-writer, the anonymous *γράφων* of the *titulus*. He has also shown on the basis of the Emperor's letters to his friend, Theodore metropolitan of Kyzikos – these being “the only sample of [his] incontrovertibly authentic writings” – that his command of literary Greek left much to be desired (Ševčenko [1992], 176ff.). Perhaps we should not deny to Constantine the authorship of the Proem, which is in the first person as are those of *De admin. imp.* and *De cerimoniis*. Another occurrence of the first person is at 71.34–35: “Such and so many had been the deeds of war that have come to my knowledge as accomplished by Basil the emperor...” On the other hand, the passage we have already quoted concerning the capture of Adata (48.49ff.) is in the third person and was certainly not written by Constantine himself: “For while Basil could not take the city at that time, in our own day Constantine Born of the Purple, son of Leo the most Wise and Basil's grandson, was able to achieve this distinction...”

The ghost-writer must have been one of the group of literati that gravitated round Constantine's court, but he remains nameless for the present. I.Š. has identified him on the basis of over twenty close parallels in phraseology with the author of *De imagine Edessena*, but the latter, too, is anonymous.



## II. Textual Transmission

### 1. Manuscripts

#### 1a. The main manuscript (Vat. gr. 167)

V – *cod. Vatic. Gr. 167* of the early eleventh century<sup>1</sup>. Parchment, mutilated at the end, foll. 168, 237 × 170 mm. (the pages have been cropped). Written surface 178–185 × 105–110, 38 lines per page, except foll. 25<sup>v</sup> and 32<sup>r-v</sup> which have 37. Light brown ink. 21 quires numbered in Greek capitals in lower left corner. Foll. numbered in Arabic numerals by a sixteenth-century hand in upper right corner. Rulings intermediate between types Sautel-Leroy 32B1 and 32C1, incised on hair side.

Leather binding of 1846–1854 bearing the arms of Pope Pius IX (1846–1878) and Angelo Mai, cardinal 1838–1854. Bound in at the beginning are five paper sheets (I–V) bearing two indices in Latin (I<sup>r</sup>, III<sup>r-v</sup>) and one in Greek (V<sup>r-v</sup>), written by Vatican librarians. Foll. I<sup>r</sup>, II<sup>r-v</sup> and IV<sup>r-v</sup> blank.

Fol. 1<sup>r</sup> heavily damaged and in part illegible; 168<sup>v</sup> badly soiled, indicating that the MS remained for a considerable time unprotected by a binding after the loss of the final leaf or leaves. The damaged first page has an eroded headpiece in red ink, decorated with a series of fleurons. The initial (K), traced with a double outline, is also in red, while those of the following sections have initial letters in brown ink, the same as that of the text. Each section separated from the next by an undulating line, but not between the reign of Constantine VII and that of Romanos Lekapenos and between the latter and the sole rule of Constantine, indicating that the entire nominal reign of Constantine VII was presented as a unit.

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<sup>1</sup> I. Mercati and P. Franchi de' Cavalieri, *Codd. Vat. Graeci*, I (Rome, 1923), 192. Detailed description and discussion by S. Serventi [2001].

In Serventi's opinion, nearly the entire text was written by a single hand (A) in *Perlschrift*, except for f. 7<sup>r</sup>, lines 7–38 (hand B) and 56<sup>v</sup>, lines 1–6 (hand C). Pieralli, however, believes there is only one hand.

The text is surprisingly faulty as may readily be seen from the apparatus: wrong separation between words, dittography, phonetic spelling, breathings and accents omitted or wrongly placed and, most seriously, omission of one or more letters or words. Skylitzes, who slavishly follows VB, often provides the correct reading, indicating that he had a better MS at his disposal. The defects of V are difficult to explain and do not necessarily point to a provincial origin. All we can say is that the scribe was inattentive and poorly educated. The numerous small gaps in the text may point to a damaged model, but that would not account for the other faults we have noted.

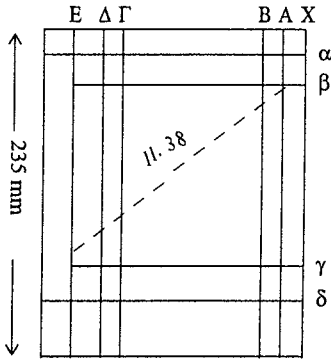
The early history of the MS is unknown. It first appears in the catalogue of the Greek section of the Vatican library of 1518 and is listed again in 1533 and c. 1559, when it is specifically described as *imperfectum*. An earlier mention in an inventory of 1475 of a Greek MS *ex membr. sine tabulis* containing *Annales moderni*<sup>2</sup> may in Serventi's opinion be that of our *Vaticanus*, but the attribution is not certain.

At an indeterminate date a reader, who was probably also the owner of the MS, divided the whole text into thematic sections. The beginning of each section is marked by four dots (:·) and its end by two dots and a squiggle (:~). Each, furthermore (with one exception) is accompanied in the margin by a calendar date and/or the mention of a liturgical commemoration written in capital letters. The purpose of this excerption remains unclear. I.Š. [1978], 96 thought that the passages in question were meant to be read aloud in a monastic refectory on the days indicated, probably in a south Italian milieu (and that although most of them are of purely secular content), whereas Serventi [2001], 296–7 would rather invoke private study, but that does not explain the calendar dates. Hence Pieralli favors reading aloud, though in a lay context. The case appears to be unique and deserves consideration in a discussion of Byzantine readership, but is not relevant in the present context.

<sup>2</sup> See R. Devreesse, *Le fonds grec de la Bibliothèque Vaticane*, St. e Testi 244 (1965), 50, Nr. 118, 217, 296, 442.

## Rulings in Vat. gr. 167

f. 76v

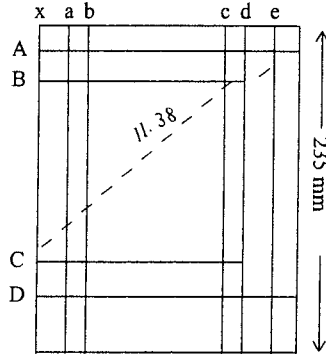


← 175 mm →

XA: 22 mm    Xα: 15 mm  
 XB: 27 mm    Xβ: 25 mm  
 XΓ: 133 mm    Xγ: 190 mm  
 XΔ: 138 mm    Xδ: 200 mm  
 XE: 152 mm

lines of writing: 38  
 (including β and γ)  
 interlinear space: 5 mm

f. 77r



← 175 mm →

xa: 18 mm    xA: 15 mm  
 xb: 23 mm    xB: 25 mm  
 xc: 130 mm    xC: 190 mm  
 xd: 135 mm    xD: 200 mm  
 xe: 148 mm

lines of writing: 38  
 (including B and C)  
 interlinear space: 5 mm

*Notes*

Foll. 76<sup>v</sup> and 77<sup>r</sup> constitute the flesh side of the middle bifolio in quire 10. Rulings were made with a dry point on the hair side, i.e. on foll. 76<sup>r</sup> and 77<sup>v</sup> (= System 1 in Leroy [1977], 295 and in Sautel-Leroy [1995], 31); this system follows Gregory's Law and has been used in all the quires of the manuscript.

On fol. 76<sup>v</sup> there are traces of prickings at 2–3 mm from the upper margin, at 2–3 mm from the outer margin, and at 10 mm from the lower margin. Horizontal lines to guide the writing of the text [*lignes rectrices*] are irregular in length; on occasion, they may go as far as the vertical lines "Γ, Δ, E."

On fol. 77<sup>r</sup>, prickings are at 2–3 mm from the upper margin, at 5 mm from the outer margin, and at 10 mm from the lower margin. This folio's horizontal lines do not stop at line "c," but continue as far as the vertical line "d."

In sum, the system of rulings in Vat. gr. 167 falls in-between the outlines 32B1 and 32C1 of Sautel-Leroy ([1995], 51).

Other marginalia are of a routine character and need not detain us.

A fuller discussion of the Vaticanus will be included in the forthcoming edition of Theophanes Continuatus, books I-IV by J.M. Featherstone and J. Signes Codoñer (CFHB 42/1).

#### 1b. The apographs of Vaticanus gr. 167

Three modern copies of the Vita Basilii exist, which all derive from Vat. gr. 167. They were all prepared in the second quarter of the 17th century and are now in the Vatican Library.<sup>3</sup> They help trace the circulation of the text leading up to its first two printed editions, in 1653 by Leone Allacci, and in 1685 by François Combefis.

Ba 232 – *Barberinianus* gr. 232. Ca. 1628, paper, 305 × 220 mm., f f. I. 288, ll. 24. Description in J. Mogenet *et al.*, *Codices Barberiniani graeci*. II. *Codices 164–281* (Vatican City, 1989), 75–76. Cf. also J. Signes Codoñer, *El periodo del segundo iconoclasmo en Theophanes Continuatus* (Amsterdam, 1995), XXIII–XXIV.

The volume contains the six books of Theophanes Continuatus, drawn directly from Vat. gr. 167; Bk. V, the Vita Basilii, occupies ff. 126–213. The manuscript's story falls into three distinct episodes.

1. The hand belongs to a certain Nicodemus. Two Greek compositions by him are found in Barb. gr. 279, a miscellany of short celebratory pieces dedicated for the most part either to pope Urban VIII or to his nephew, cardinal Francesco Barberini. The first is signed in the upper right corner, f. 211: *Nicodemi Thessalonices Parii Hieromonachi 1629 mense Febr<sup>io</sup>*. He also noted in the upper right margin of Barb. gr. 232, f. 1: *Continuatio Hist<sup>ae</sup> Theophanis auctore* [left blank], and below, next to the first line of text: *E Vaticano Codice*. P. Canart, *Les Vaticani graeci 1487–1962. Notes et documents pour l'histoire d'un fonds de*

<sup>3</sup> The physical description of the two Barberini volumes is based on the catalogue by J. Mogenet, cited below. For the manuscript from Queen Christina's collection, use has been made of notes compiled by I. Ševčenko himself.

*manuscripts de la Bibliothèque Vaticane* (Vatican City, 1979), p. 9, connected the two compositions in Barb. gr 279 to a record in the archives of the library, dated 20 March 1628, which attests to Nicodemus' activity there as a scribe.

Nicodemus copied other historical texts, likewise drawn from Vatican manuscripts, for the personal collection of Barberini: Theophanes (Barb. gr. 233, ff. 17–395<sup>v</sup>), the bulk of Scylitzes (Barb. gr. 238, ff. 21–471<sup>v</sup>), Anna Comnena, Bk. IX–XV (Barb. gr. 236), and Io. Anagnosta and Cameniata (Barb. gr. 241(1), ff. 1–111<sup>av</sup>). Such extensive transcription was made possible by Barberini's position as cardinal librarian from 1626 to 1633 (J. Bignami Odier, *La Bibliothèque Vaticane de Sixte IV à Pie XI. Recherches sur l'histoire des collections de manuscrits* (Vatican City, 1973), p. 330).

Lucas Holste, in a letter to Peiresc of 29 July 1628 which hints at a program to publish a corpus of Byzantine historians, makes the first known mention of Barb. gr. 232:

III<sup>mi</sup> Cardinalis iussu descriptum est ex Vaticanis membranibus Georgii Monachi  $\chi\rho\omicron\nu\tau\omicron\nu\zeta\omicron\nu$  opus, & ejus continuator Theophanes: & Anastasii bibliothecarii versio Latina utriusque operis. tum alia Theophanis continuatio iussu Leonis cognomento Sapientis Imp. CP. confecta, quae res orientis sedulo narrat usque ad Leonis tempora. operae precium foret omnia ista junctim prodire in lucem. (ed. J.-F. Boissonade, *Lucae Holstenii Epistolae ad diversos* (Paris, 1817), pp. 97–98; corrected from the original, Paris, Bibliothèque nationale, Lat. N.A. 1212, f. 24)

In his description of Barb. gr. 232, J. Mogenet attributes the copy to Henri Dormal, no doubt on the basis of a subsequent letter from Holste to Peiresc, of 29 September 1628, which he cites in connection with Barb. gr. 234 (*op. cit.*, pp. 76 and 78). By way of introducing his friend, who while travelling from Rome back to his native Belgium stopped to visit the celebrated antiquary, Holste praised Dormal, as well as laying some claim to the idea of the corpus itself:

quamprimùm mihi innotuit coepi opera ejus in Graecis transcribendis uti, quo in genere brevi adeo exercitatus evasis, ut nullum ego Graecum cum ipso comparari posse existimem. commendavi eum postea III<sup>mo</sup> Cardinali, ut hominis ratio haberetur, qualem eruditio merebatur; atque id ef feci, ut Georgium Syncellum & Georgium Monachum [Barb. gr. 234], tum Syncelli continuatorem Theophanem [Barb. gr. 233], aliosque duos qui Theophanis historiam vicissim excipiunt [Barb. gr. 232 and 238], ejus manu describi curarent. (ed. Boissonade, p. 99; BN Lat. N.A. 1212, f. 25)

Holste surely meant to impress Peiresc with his own industry and the influence he steadily acquired in Barberini's inner circle, for instance by sponsoring Dormal (see H.-W. Stork, ed., *Lucas Holstenius (1596–1661). Ein Hamburger Humanist im Rom des Barock* (Hamburg, 2008) for an overview). Indeed, Dormal too copied Byzantine historical texts for Barberini but he resented it, as he wrote his friend from Liège on 23 February 1629; Holste regretted his departure and hoped he would return to Rome, which he eventually did: 'Deinde quod incusat me hac hyeme Romae manere potuisse, multo iniquius videtur: nam in Vaticano non poteram, in camera locanda non volebam. Ad haec, illas nugaces historias describere non placebat ...' (J. Mogenet, 'Un ami Liégeois d'Holstenius: Henri Dormal', *Bulletin de l'Institut historique belge de Rome* 35 (1963), pp. 225–271, at 231). Dormal is responsible for the conflation of Syncellus and Hamartolus, probably the chief ground for his complaint (Barb. gr 234; from which pp. 41–100 mysteriously ended up in Allacci's papers at the Vallicelliana, Fondo Allacci CXLIII.38, ff. 288–318<sup>v</sup>), the beginning of Scylitzes (Barb. gr. 238, ff. 1–20<sup>v</sup>), and Cinnamus (Barb. gr. 242), prepared in 1637, after his return, as the dedication to Barberini shows. Other samples of his work, as well as of that by Nicodemus, are scattered among the Barberini manuscripts and Allacci's papers, but there cannot be any confusion of their very different hands. A number of signed Greek poems by Dormal are in Barb. gr. 279, ff. 176–207, alongside Nicodemus' pieces.

There are occasional marginal notes in two different hands (though not by Holste, as Mogenet states): by Francesco Arcudio, whose epigrams also figure in Barb. gr. 279 and who copied the companion volume of Anna Comnena, Bk. I–VIII (Barb. gr. 235), and by Jean-Jacques Bouchard, who worked intensively on Theophanes.<sup>4</sup>

<sup>4</sup> In early notes on Barb. gr. 232, before Mogenet's description was available or he knew the findings outlined here, I. Ševčenko ascertained its direct dependence on Vat. gr. 167. Some corrections were made by comparing the two manuscripts; for instance, ἐν κρήνη (Barb. gr. 232, f. 141<sup>v</sup>) corrected to ἐν κήπη (Vat. gr. 167, f. 81<sup>v</sup>), in fact by Bouchard.

2. Shortly before 20 May 1647 Holste sent Barb. gr 232, 233, and 234, to Barberini, in exile in France at the time, in order to have them published in what would be known as the Byzantine du Louvre; on that day Holste announced to Jacques Dupuy simply that ‘Li altri tre manoscritti’ were headed to Paris (L.-G. Péliissier, ‘Lettres inédites de Lucas Holstenius aux frères Dupuy et à d’autres correspondants’ *Miscellanea nuziale Rossi-Teiss* (Bergamo, 1897), p. 524). Writing to Barberini on 22 July 1647, he spelled out the contents of that shipment and then reminded the cardinal of the three volumes he had sent earlier, as well as underlining the hopes that drove so much traffic:

Spero che a questa hora saranno giointi a V. (ostra) E. (minenza) li tre manoscritti di Georgio Syncello, Theophane, et il suo continoatore, che furono messi nella cassa di robba che il Sig<sup>r</sup> Angelo [Paracciani: Barberini’s chamberlain] mandò ultimamente a V.E. col ritorno della galera che condusse il Sig<sup>r</sup> Amb<sup>se</sup> [Fontenay-Mareuil], e Monsù Cramoisy m’assicura che il P. Petavio [Denis Petau] sia per attendere all’editione di questa opera, vedendosi così ben provisto de M<sup>se</sup> corretti e confrontati, quanto lui mai possa desiderare. V.E. non mancherà d’assicurarsi bene per mezzo dei Sig<sup>ri</sup> Puteani [the Dupuy] delli originali, anco di quelli che furono mandati prima, cioè del Theophane in 4<sup>o</sup>, della versione di Monsù Bucciard, e del mio Anastasio bibliothecario. (Barb. lat. 6490, f. 49)

Whatever larger projects the scholars in his service entertained and persuaded him to foster, Barberini himself from early on was specially intent on seeing Theophanes in print. Describing on 11 February 1634 the position he had been granted, Bouchard reported that the cardinal asked ‘que je fisse imprimer une suite d’Histoire depuis le commencement du monde jusques à la prise de Constantinople, . . . et je dois commencer par Theophanes’ (J.-J. Bouchard, *Lettres inédites, écrites de Rome, à Peiresc (1633–1637)*, ed. Ph. Tamizey de Larroque (Paris, 1881), p. 24; rept. in his *Les Correspondants de Peiresc*, v. 2 (Geneva, 1972), p. 106). In a pattern destined to be repeated the next decade, he remarked in the same letter that since Syncellus needed to come first, he hoped Peiresc might help to obtain from Paris the first part of the chronicle, which all manuscripts in Rome lacked. The remarkable circulation of material between Paris and Rome over the next three years, detailed in the correspondence of Peiresc, in Aix, in many respects laid the foundation for the Louvre corpus. After trying in vain to borrow the volume, Peiresc succeeded in commissioning a copy of the Syncel-

lus portion of Paris. gr. 1711, the important manuscript exploited by Scaliger for his reconstruction of Eusebius (who, unlike Bouchard, was sent the volume in Leiden by June 1602, thanks to Isaac Casaubon: see A. Grafton, *Joseph Scaliger: A Study in the History of Classical Scholarship II. Historical Chronology* (Oxford, 1993), p. 540, and pt. 4.3 for the whole tale; Peiresc, *Lettres à Claude Saumaise et à son entourage (1620–1637)*, ed. A. Bresson (Florence, 1992), pp. 171–172 n. 43, for Peiresc's failed request to Nicolas Rigault, keeper of the Royal Library; and FW. Gravit, 'A Proposed Interlibrary Loan System in the Seventeenth Century', *The Library Quarterly* 16 (1946), pp. 331–334, who unearthed the story). A scribe named Joseph prepared the copy, now Barb. gr. 227 (though mentioned several times and responsible for other copies in Paris and in Rome, he is named only once, by Peiresc to Jean Aubert: *Lettres de Peiresc*, ed. Ph. Tamizey de Larroque (Paris, 1888–1898), v. 7, p. 211). Between April and July 1635, Peiresc forwarded to Rome some four or five installments of Syncellus as they were readied in Paris (*Lettres de Peiresc*, v. 3, pp. 296, 318, 334, 347). That fall, he then persuaded Barberini to send the complete copy back to Paris so that Claude Saumaise might check it against the original; it would return to Rome in October 1636, after nearly another year in Paris, filled with Saumaise's marginal corrections (*Lettres de Peiresc*, v. 4, pp. 148, 164). Peiresc's generosity did not end there. He also sent to Paris a manuscript of Theophanes of his own copied by Darmarius (now BN Suppl. gr. 327), to have it collated with the text of Theophanes in the second part of Paris. gr. 1711, this time by Joseph, which he then transmitted to Bouchard in April 1637 (*Lettres de Peiresc*, v. 4, p. 173).

While he waited for Saumaise to correct the copy of Syncellus, Bouchard tried to secure a printer in Paris for his Theophanes. As he explained to Jacques Dupuy on 4 April 1636, a Roman publication had been planned, but the available fonts proved inadequate; his translation (Barb. lat. 770) bears in fact a mock title-page dated 1635. To sell the idea, he sketched the plan for a corpus, much as Holste had done, which would include Theophanes Continuatus (in the guise of Leo Grammaticus). On behalf of Barberini he asked the Dupuy:



de procurer s'il vous plaist que le Sr Cramoisy ou autre entreprenne l'Edition de Theophanes Grec avec ma traduction Latine et mes notes, ce qui fera un juste volume in folio. L'auteur estant ancien et non encore imprimé, et qui traite de matieres fort belles, et utiles a l'Eglise, et a Nostre France mesme, le livre ne peut estre que de bon debit come je croi. L'ouvrage est prest a mettre sous la presse, et vous l'envoyerei quand vous me le manderez; en suite de quoi je travaillerai sur Georgius Syncellus aussitost que Mr Saulmaise me l'aura renvoyé, qui fera un autre volume: et puis sur Leo Grammaticus et autres auteurs grecs non imprimez qui ont escrit l'histoire de l'Empire jusqu'a la prinse de Constantinople; de sorte que l'oeuvre entier pourra monter a quatre volumes in folio. (BN Dupuy 785, f. 2<sup>r-v</sup>)

Nonetheless, little happened. The death of Peiresc in June 1637, soon after his Theophanes reached Rome, followed by that of Bouchard in July 1641, further stalled the project. Bouchard continued working on Theophanes (see I. Herklotz, *Die Academia Basiliana. Griechische Philologie, Kirchengeschichte und Unionsbemühungen im Rom der Barberini* (Freiburg, 2008), pp. 94–96), gathering more material (now in Barb. lat. 640 and Barb. gr. 553), but did not move on to the other texts he intended to edit. And Peiresc's unclaimed Theophanes silently entered Barberini's library, labelled N. 279 among the Greek manuscripts, as the fly-leaf still indicates.

Barberini's two-year stay in France, beginning in January 1646, coincides too perfectly with the formative period of the Byzantine du Louvre for his presence not to have played an instrumental role (for his exile, see A. Merola in *Dizionario biografico degli Italiani*, v. 6, pp. 174–175; for the corpus before the official *Protrepticon* of 1648, A. Pertusi, *Storiografia umanistica e mondo bizantino* (Palermo, 1967), pp. 82–85). Once there, he immediately set about getting Theophanes into print. On 9 March 1646 he told Holste to send Bouchard's translation; on 14 April Holste announced the first shipment of three manuscripts, which included Peiresc's Theophanes and an improved text of the version of Theophanes by Anastasius, which he had prepared (probably the fair copy now in Barb. lat. 2400) (Barb. lat. 6492, f. 13; *Spicilegio Vaticano*, ed. I. Carini (Rome, 1890), p. 267, for Holste's important letter). By the summer Barberini had an agreement from the royal printer Sébastien Cramoisy for Theophanes, but everyone involved in the negotiations pulled in separate directions. Cramoisy, who had solicited Holste's advice for a Byzantine corpus, urged him to

send all that he had ready though Holste was most concerned about his own projects; on 24 August 1646 he was still expecting the three volumes sent to Barberini:

Quand au Syncellus conferé par M<sup>r</sup> Bouchard [Barb. gr. 234] que dittes aussy avoir prest a envoyer & votre Alexiados Annae Comnenae vous les pouves envoyer attendu que ayant a present commancé a imprimer tous ses [sic] historiens de l'empire grec en l'imprimerie Royale le dessein est de les continuer. ... vous pouves tout envoyer car l'on ne veut rien obmettre si faire ce peut. (Barb. lat. 3630, f. 51<sup>r-v</sup>)

When at last they arrived in Paris, Pierre Dupuy was horrified. In his acknowledgment of receipt to Barberini, then in Lyon, he complained on 22 November 1646 that Bouchard's translation 'n'est pas un ouvrage achevé & qu'il faut revoir', and above all he wanted the Syncellus corrected by Saumaise. He also indicated that he had settled on an editor for Theophanes:

J'ai jetté les yeux pour conduire cet ouvrage sur un religieux dominicain nommé le P. Goard que V.E. a veu dans Paris & qui travaille a present sur un livre Grec, des Prieres & ceremonies de l'Eglise Grecque [the *Euchologion* (1647)]. Il a mesme copié en partie le Theophanes & il me semble comme il m'a parlé de ces livres qu'il est capable d'entreprendre ce travail a quoi il semble ne vouloir pas resister apres que son livre sera achevé qui est sur la fin. J'esperois que V.E. feroit venir de Rome la copie Grecque qu'elle a de ces autheurs qui a esté faite sur le MS antien de la Bibliotheque du Roy & qui a esté collationee à la priere de M. de Peiresc par M<sup>s</sup>Saumaise. Si nous avions cette copie cela avanceroit l'ouvrage. (ed. L.-G. Pélissier, 'Les amis d'Holstenius II', *Mélanges d'Archéologie et d'Histoire* 7 (1887), pp. 124–125; Barb. lat. 3539, ff. 43–44)

Holste never sent Barb. gr. 227, despite repeated entreaties from Paris. He, and Barberini, may have thought it was simply not needed since the original was available. But there were mundane grounds as well for failing to cooperate on this score. As a Calvinist who had very nearly been persuaded to convert precisely at the time he was checking Syncellus, and now a feared anti-Catholic polemicist, Saumaise was not liked in Rome. Allowing him a prominent place in the Byzantine du Louvre would diminish Rome's contribution. Holste therefore sent instead an altogether Roman product, Barb. gr. 234, which Bouchard had indeed collated. And to satisfy Cramoisy's editorial appetite, he included in his second shipment of manuscripts, along with Bouchard's corrected text of Theophanes in Barb. gr. 233, the Theophanes Continuatus in Barb. gr. 232.

He was probably right, however, in his recommendation for an editor. Holste knew Denis Petau personally from his stay in Paris in the 1620's. The Jesuit's work in chronology and his edition of the *Breviarium* of Nicephorus (1616) made him a far more preferable choice than Jacques Goar. Holste insisted several times on the matter to Barberini, beginning on 18 February 1647; by implication, the decision as to an editor belonged as much to the cardinal as the manuscript he was offering:

Quanto all'editione di Theophane prego V.E. di non haver troppo fretta fin che si trovi qualche persona idonea che ci voglia attendere, che li Sigri Puteani facilmente troveranno. et essendo questo autore Chronologo, non solo historico, ci vole una persona ben'essercitata in quella professione, che lo tratti come il Scaligero fece l'Eusebio, ne vi sarebbe alcuno piu a proposito che il Petavio, se vi volesse attendere. e credo che lo farebbe ad istanza di V.E. e quando vedesse le fatighe fatte circa il testo greco, che mandarò quanto prima. Il darlo poi con la semplice versione de Mons. Buchard sarebbe il pubblicare un corpo morto ben lisciato senza anima e spirito. (Barb. lat. 6490, f. 21<sup>r</sup>)

In mid November, only a few weeks before Barberini left France, the issue remained uncertain; then, in September of the following year Goar told Allacci that he was at work on Syncellus (Barb. lat. 6492, f. 115; Vallic. All. CXLVII.18, f. 156). Sometime in 1648 Goar was evidently charged with editing the three principal manuscripts from Rome, those in Holste's second shipment. Like Bouchard before him, having started with Theophanes he logically turned to Syncellus, which he brought out in 1652, but he did not complete the Theophanes.

3. Word of Goar's death on 23 September 1653 travelled quickly to Rome. On 11 October Barberini wrote that he was relieved to hear Combefis had taken over responsibility for the edition: 'Illud tamen in praesenti iactura me plurimum recreavit, quod significas orbatum parente Theophanem in tutelam tuam te non modo recepisse, sed quod etiam omnem operam tuam illi promittis' (BN Lat. 10351, f. 1; see Michel Gasnier, *Les Dominicains de Saint-Honoré* (Paris, 1950) for the convent to which both belonged). He also wanted to know what had happened to his manuscripts. Combefis replied a bit ungraciously, on 11 December, with a letter addressed instead to Allacci:

Theophanem ipse cum Buccardi versione brevi consignabo D. Cramoysio, qui Romam transmittere curet. Anonymus Continuator interim nobis necessarius; nam & eum producere in animo est. Ipsum Cedrenus sublegit, uti & Theophanem, ut planè unus sit ex iis, quos ipse post Theophanem historiae auctores laudat: quâ de re aliqua in notis meis posterioribus. (Vallie. All. CXLVI.37, f. 396)

In his preface he would lament the state of Goar's text, which by then was already printed, thus bearing out Holste's fears (see C. de Boor's comments on Goar's ineptitude, *Theophanis Chronographia* (1885), v. 2, pp. 359–351, whom he took to task for failing to profit from the collations in Barb. gr. 233, though he was fooled by Bouchard's variable script into thinking they belonged to two different hands, and missed Goar's occasional readings, marked 'R.' or 'Reg.', for instance at f. 163).

Three years later, on 16 June 1656, Cramoisy sent Holste and Barberini a few recently published books, including the Theophanes which had appeared the year before, as well as a separate parcel for Barberini containing 'trois Manuscrits qu'il avoit fait la grace de prester pour l'edition du Theophane dont nous avons obligation a S.E. & a vous aussy' (Barb. lat. 3539, f. 28). It is safe to assume they were the same manuscripts mentioned by Combefis, namely Theophanes, Theophanes Continuatus, and Bouchard's translation. The Anastasius and Syncellus/Hamartolus would have been returned earlier, once those editions were done. Peiresc's Theophanes, on the other hand, would stay in Paris.

Among the papers Goar left behind was a copy he had made of Theophanes Continuatus, which Combefis corrected against Barb. gr. 232 before its return to Rome. After a long silence on the subject, he gave Barberini a progress report on 26 September 1670, which began by thanking him,

eaque solitudine, qua optimos Codices Graecae Historiae & sibi paravit, & humanissime utendos, iurisque publici faciendos, ubi liceret, dedit. Ex illis mihi remanserat, per obitum bonae memoriae R.P. Jacobi Goar sodalis mei, Constantini Porphyrogeneti Continuator, ex Vaticano antiquiori Codice exscriptus, seu potius eius ipsius apographum, ipsius P. Goar manu exaratum, mihique ante remissum Romam Codicem, ad illum ipsum diligenter recognitum. Opus elimavi, Latio reddidi, Notis illustravi. Probata Christianissimo Regi opera, & ut illo, aliisque mihi aliunde repositis, Historiae Byzantinae è Regia Lupara umbilicus prope afferatur. In his sudat Regia munificentia praelum: unus iam alterque liber editus: adiungendi alii, iisque producenda Historia ad Basilium Puerum. (Barb. lat. 2176, ff. 26, 27)

By 5 February 1672 his text was ready, but shortage of paper held up production of the book:

Liberassem ego iam meam [fidem] in Tuo Constantini Porphyrogeneti Continuatore, expleto, quo ipsum produco, cum aliis, volumine; nisi ipso pene medio, charta Regia, quam ab Arvernensibus habemus, nos defecisset; quam siccissima hieme, aquarum penuria necdum afferri sivit, etsi in itinere pridem posita, nostris plurimum votis non potest deesse. (Barb. lat. 6510, f. 37)

The *Historiae Byzantinae Scriptores Post Theophanem* (Parisii, In Typographia Regia, 1685) offered the first instalment of a collection scheduled to include ps-Symeon Magister, Leo Diaconus, and Psellus, which Combefis did not live to complete. The volume's centerpiece was the first edition of Theophanes Continuatus as a whole, equipped with numbers referring to the 456 notes he had prepared. This suggests that he checked printed sheets of the text itself. At his death, in March 1679, his papers fell into such disorder that his anonymous editor failed to publish them. The commentary, now reassembled save for one lost bifolio, is in his papers at the Archives nationales in Paris (Box M 832, folder 7a). Combefis succeeded in carrying out the central part of the idea conceived in Barberini's circle, who also died, later the same year, without having seen the 1685 volume. Nor did his library receive a copy of it.

Ba 264 – *Barberinianus* gr. 264. (1) Ca. 1628, paper, 325 × 225 mm. for pp. 1–80, and 325 × 230 mm. for pp. 81–240, ll. 23; (2) Ca. 1630, paper, 320 × 225 mm., pp. 1–118, ll. 25. Description in J. Mogenet *et al.*, *Codices Barberiniani graeci*. II. *Codices 164–281* (Vatican City, 1989), 108–109.

Part 1 of the composite volume contains the History of Georgios Acropolites, copied by the same Nicodemus responsible for Barb. gr. 232, hence the putative date. Part 2 is in the hand of Neophytos Rhodinos and has the Vita Basilii alone.

The two unrelated, though roughly contemporary, pieces come from a large and varied mass of papers having once belonged personally to Allacci which entered the Barberini library after his death in 1669. While it is impossible to tell why they were bound together in 1827 as indicated on the inside front cover, they have in common that Allacci

published both, and in quick succession. His *Acropolites* came out in the Byzantine du Louvre in 1651, together with Ismaël Boulliau's edition of Ducas; the *editio princeps* of the *Vita Basilii* in bk. 2 of his *ΣΥΜΜΙΚΤΑ, sive Opusculorum, graecorum et latinorum, vetustiorum ac recentiorum, Libri duo* (Coloniae Agrippinae, Apud Iodocum Kalcovium [= Amsterdam, Joan Blaeu], 1653), pp. 2–178.

Associated like Allacci with the Greek College in Rome, Neophytos Rhodinos, from Cyprus, was a close friend who supplied him with texts and information. Allacci's papers hold many items in his hand, probably both given and commissioned, as well as some correspondence. He also had ties to the Barberini library, offering the cardinal several manuscripts acquired in his travels (for instance the gift of what are now Barb. gr. 388 and 480, recorded in Barb. lat. 3075, f. 208). Documents place him in Rome in 1627 and into early 1628, and again from the end of 1629 through most of 1630 (A. Brunello, 'Neofito Rodinò missionario e scrittore ecclesiastico greco del secolo XVII', *Bollettino della Badia greca di Grottaferrata*, n.s. 5 (1951), pp. 148–171 and 201–219, at 155–157; more generally see Z. Tsirpanlis, *Tò 'Ελληνικό Κολλέγιο τῆς Ρώμης καὶ οἱ μαθητές του (1576–1700)*, (Thessaloniki, 1980), pp. 400–403). A cluster of copies he executed from Vatican manuscripts date from the first third of 1630 (Ch.M. Grafinger, *Die Ausleihe Vatikanischer Handschriften und Druckwerke (1563–1700)*, (Vatican City, 1993), index). Two signed poems are in Barb. gr. 279, ff. 311, 312; a sample (not identified) of his script is reproduced in P. Canart, *Les Vaticani graeci 1487–1962*, pl. 48.

Allacci worked from the copy by Rhodinos. Not only did he paginate the text and use the margins for conjectures and corrections, but the autograph draft of his Latin translation, which shows multiple revisions, is keyed to those page numbers (Barb. lat. 320, f. f. 27–29<sup>v</sup>, 42–60<sup>v</sup>; the rest of the volume contains draft translations of the other Greek texts published in bk. 2 of the *Symmicta*: Theodore of Gaza, Io. Anagnosta, and Cameniata).<sup>5</sup>

<sup>5</sup> In his notes on Barb. lat. 320, I. Ševčenko observed that the numbers in the margin matched the pagination of Barb. gr. 264, and that lines in the Latin translation indicated transition from one page to another of the Greek.

Rhodinos prepared his copy directly from the V atican manuscript. Barb. gr. 264(2), p. 4, l. 11, lacks one entire line, V<sup>at</sup>. gr. 167, f. 74, l. 14 (τῶν ἀρσακιδῶν κατὰ τὴν ἀδριανούπολιν ἐπύθετο), which is present in Barb. gr. 232, f. 128<sup>v</sup>, ll. 7–8. Consequently the line is missing from Allacci's edition, but it is puzzling that it should also be absent in Combefis (1685 ed., p. 135, and from there in the Bonn ed., p. 215). This certainly does not mean that Rhodinos made his copy before Nicodemus did his; a later date (1630 rather than 1627 or early 1628) better fits the chronology in several respects.

If it did not sooner, the *Vita Basilii* caught Allacci's attention in the course of helping to elaborate the plan which led to the copies commissioned by Barberini. Upon learning about the Byzantine du Louvre, Joseph-Marie Suares claimed that he had formed a similar project when he served as the cardinal's librarian, some twenty years earlier. In a memorandum sent to chancellor Pierre Séguier in March 1648, probably in response to the diffusion of the *Protrepticon*, he detailed the copies he arranged to have made and from which V atican manuscripts, including the 'seriem historicam post Theophanis Chronica graecè conscriptam' in a codex numbered CLXVII; and he underlined the generous assistance Allacci had provided (H. Omont, 'La collection byzantine de Labbe et le projet de J.-M. Suarès' *Revue des Études grecques* 17 (1904), pp. 18–32, at 25 and 21; Omont discovered the actual memorandum, which was edited two years later by Naudé; see also I. Herklotz, *Die Academia Basiliana*, pp. 51–53). As scriptor at the Vatican Library since 1619, Allacci was in a better position than Suares, or for that matter Holste, to locate the manuscripts necessary for such a project (on Allacci, see J. Bignami Odier, *La Bibliothèque Vaticane de Sixte IV à Pie XI*, pp. 128–131 n. 111).

Allacci had Rhodinos' copy before 11 September 1631. On that day he wrote to Pierre Dupuy, in Paris, looking for a printer of his three books of *Varia antiqua*, the second of which included the *Vita Basilii*:

Et acciò VS<sup>a</sup> essendo informato del stato delle mie operette renda capace il stampatore li dico, come adesso io mi trovo in essere tre libri V ariorum Antiquorum, dove sono raccolte molti libriccioli d'Antichi autori, et di mezzo tempo, non più usciti in luce ne Greco ne Latino, e questi tutti tradotti da me. ... Quando questo [primo libro] sarà in buon termine nella stampa, se li mandera il libro secondo, dove saranno, Libanii

Sophistae Narrationes fabulosae, Ioannis Antiocheni Archaeologia, Ioëlis chronographia, Heracliti de Incredilibus, Isaaci Porphyrogenetae Troica, Iulii Pollucis chronographia, Constantini Porphyrogenetae de Vita, et rebus gestis Basilii Macedonis, Ioannis Zonarae de Poenitentia Salomonis, et de Morte Ioannis Evangelistae. et altri tutti tradotti in lingua latina. (BAV, Autografi Patetta 11, f. 270<sup>r-v</sup>).

He did so on the recommendation of Gabriel Naudé, who added the letter's external address. Naudé also convinced him to send some of the miscellany to Paris (what exactly is not clear), where in 1635 Grotius took an interest in it. He in turn asked Gerardus Jo. Vossius to find a printer in Amsterdam. The elder Blaeu was approached, who in principle accepted it but was absorbed at the moment in the production of his atlas (*Briefwisseling van Hugo Grotius*, ed. B.L. Meulenbroek, v. 5–6 ('s-Gravenhage, 1966–1967), 5.490, 6.61, 6.403).

A small part of the *Varia antiqua*, renamed the *Symmicta*, was finally printed by the younger Blaeu (who used a false Cologne imprint for Catholic works), through the good offices of Barthold Nihus. A German missionary in Amsterdam with close ties to Fabio Chigi, then nunzio in Cologne and future pope Alexander VII, Nihus maintained a long correspondence with Allacci and supervised the printing of some of his major works, always under the same arrangement (J.M.D. Cornelissen, 'Brieven van en over Bartoldus Nihusius', *Haarlemsche Bijdragen* 59 (1941), pp. 329–350; H. de la Fontaine Verwey, 'Dr. Joan Blaeu and his sons', *Quaerendo* 11 (1981), pp. 5–23). The negotiations with the Blaeu printing house account in all likelihood for the third copy of the *Vita Basilii*.

*Reginensis* gr. 105. 1642, paper, 195 × 129 mm., ff. II. 90. Not used in the present edition.

The volume contains a copy of the *Vita Basilii* alone, drawn from Barb. gr. 264(2). The text is in two hands: ff. 1–85 were written by Isaac Vossius, ff. 85<sup>v</sup>–90<sup>v</sup> by an unknown scribe in Allacci's service. The summary description in H. Stevenson, *Codices manuscripti graeci Reginae Svecorum et Pii PP. II Bibliothecae Vaticanae* (Rome, 1888), p. 76 obviously errs as to the date.



In a letter to Nihus of 25 March 1651, Allacci describes the circumstances in which he made his own copy by Rhodinos available to Vossius. Fabio Chigi had recently agreed to pay for the miscellany but the contents of bk. 2 had not yet been finalized:

Historici Thessalonicenses possunt una simul imprimi. Ioannes Anagnosta erit duplo maior Phoca [in bk. 1], Cameniata triplo et paulo plus. Posset edi quoque Constantinus Porphyrogenneta de gestis Basilii Macedonis, qui Cameniata exaequat et Cameniata fuit σύγχροτος. His omnibus volumen erit iustae molis, et separatim quoque Auctores compingi possent, si ita edantur. Id si ita placuerit Blavio, mittam paulatim omnia. Et de Constantino Porphyrogenneta praecipue, gratissimum veniat, quod Vossius Isaacus ex meo Codice Historiam descripsit etsi non integram, quam postea, etiam postquam discessit, mea liberalitate integram habuit [barred: vollensque certe ante me edere]. (Vallic. All. CLIV/63, f. 283, minute)

Vossius spent the summer of 1642 in Rome (F.F. Blok, *Isaac Vossius and his Circle*, tr. Cis van Heertum (Groningen, 2000), pp. 143, 154). As he explains at the beginning of the letter, Allacci had shown Vossius anything he wished to see: ‘omnia mea etiam secretiora, cum Romae esset, ita aperui, ut cernere ea oculis, quibus utitur, potuerit, et quae apud me non erant ex alienis aerariis in suum commodum procuravi.’ Writing on 11 March 1645, after his European journey, Vossius assured him that Nihus and his father would do all they could with Blaeu or the Elzeviers, and offered his own assistance (Leiden UB B.P.L. 885), but by 1651 Allacci no longer trusted him.

## 2. Editions

- Ed. princeps of *VB* by Leo Allatius in *Σύμμικτα*, II (Cologne, really Amsterdam 1653), 1–178, after Ba 264 with occasional ‘improvements’ drawn from Skylitzes.
- Posthumous ed. of the whole of *TC* by F. Combefis in *Corpus parisi-num* (1685), entitled *Scriptores post Theophanem*. Based on Ba 232, except that for *VB* it follows Allatius’ printed ed. rather than the MS. Further ‘improvements’ drawn from Skylitzes and an extra passage, invented by J. Goar, added near end of Preface (also reproduced in Bekker’s ed., p. 5.3, appar.).
- Unaltered reprint of Combefis’ ed. in Venice corpus (1729).

- Ed. by Emm. Bekker in Bonn corpus (1838), 21 1–353, based on a combination of Allatius and Combefis, without recourse to any MS, but improved by a number of felicitous emendations. Bekker invented the title *Theophanes Continuatus* (Οἱ μετὰ Θεοφάνην in Greek) and arbitrarily labeled VB Lib. V and everything after that Lib. VI.
- Hybrid ed. in Migne, PG 109 (1863), 225–369, combining Combefis' titlepage (hence *Scriptores post Theophanem ex editione Francisci Combefisii*) and part of his Table of Contents with Bekker's text and apparatus, including the numbering of Books V and VI.

### III. The Present Edition

#### *1 The Greek Text*

The present edition rests on the *Vaticanus graecus* 167 and thus is free of insertions borrowed from the *History* of Scylitzes that on occasion Leo Allatius but mostly François Combefis tacitly introduced into their editions. Their successor Emmanuel Bekker simply took these insertions over into his Bonn edition as genuine parts of “Theophanes Continuatus.” He thus provided scholarly readers of the *Vita Basilii* with a regularly used, but unreliable, guide for more than a century and a half.

This edition has greatly profited from the inclusion or consideration of textual observations and corrections – some of which had anticipated my own – contained in the draft of an edition left by Carl de Boor and rediscovered in early 1975. Given de Boor’s critical acumen and extraordinary precision (his collations were “as good as photographs,” so Heisenberg [1924], 495), corrections of his readings were minimal and departures from his judgments, very rare (all of the latter having been noted in the critical apparatus).

The text presented here differs in more than five hundred places from that of the Bonn edition.

#### *2 The English Translation*

The purpose of the present translation has been fourfold: to provide readers unfamiliar with Greek with close access to the original; to give Classicists not at home with Byzantine Greek a tool with which better to follow that original; to serve as a temporary replacement for a commentary; and to convey some sense of the original’s stylistic ambitions and coloring in an English which native speakers would find palatable, and non-native ones, understandable.

Some of these tasks have been contradictory. This is especially true of the attempts to convey the flavor of the original—because the stylistic canons dominant in contemporary English and in tenth-century Byzantine prose in high style are poles apart. As a positive characteristic of style, euphuism has been absent from English letters for four hundred years; and in the twentieth century, the elegant variation was declared to be “an incurable vice” by H. W. Fowler, the arbiter of Modern English Usage.

In contrast, one device, inherited from the Second Sophistics, and in part from the Scriptures, and dear to Byzantine authors aspiring to high style, consisted in repeating the same thing at least twice by means of synonymous, or well-nigh synonymous, expressions. Here belong such locutions of our text as:

portents ... went unheeded and unnoticed (5, 35)  
 gave up the ghost, as it were, and were on the very brink of dying (30,4/5)  
 teacher and preceptor (44, 13/14)  
 talk or speak to them (62, 32)  
 <he> would lend his ear and attentively listen (72, 6)

For other examples, see *Index graecitatis* under *Pleonasmus sive variatio* p. 000 below.

Redundancies are also frequent in the first and the last parts of chapters 76–94, with their reports on Basil I’ s erecting or restoring buildings. This may be because the author, presumably with nothing more than a bare list of those buildings at his disposal, felt the need to flesh out his material. Thus he wrote:

easily and without difficulty (76, 20)  
 old age and the wrinkles left by time (80, 4)  
 was on the verge of collapse and was falling into ruin ( 82, 14/15)  
 through imagery and without telling a story (89, 55/56)  
 they rise to a great height into the air (90, 10)

I retained these elegant variations (omitting them would mean curtailing the text by perhaps one-fifth), and did not risk a freely flowing translation. Either procedure would ill serve the purpose of helping the reader to follow the original at close quarters.

I put question marks next to the few passages where I was not sure of the meaning, or, as was the case with the rare *cruces*, not able to offer a plausible rendering. Added words appear in pointed brackets.

To avoid giving a sense of false security to the reader, I left most of the technical terms untranslated (thus there is no “general” for *strategos*, or “province” for *thema*). Such terms, italicized in the text, are explained (true, in Latin) in the *Index rerum ad res byzantinas spectantium*.

I am especially indebted to Dr Prudence Steiner for having checked the English in the final version of the translation.

### 3. *The Maps*

Louis Robert’s precept *tout nom doit évoquer un site* has guided the preparation of the four appended maps. They contain practically all the certainly or hypothetically localizable place names, sites, and monuments mentioned in our text. Place names *incerti situs* (such as Καταβάταλα, 46, 12 or Ῥαψάκιον, 40, 16) and a church in Constantinople which was difficult to place even hypothetically (St. Nazarios, 82, 1) have been omitted. In one case ( Στήλαι, 65,7) a choice was made between competing localizations.

Map 1 (*The Great Palace*) has been drawn by Dr. Eugenia Bolognesi Recchi Franceschini; Maps 2 and 3 (*Constantinople and Surroundings of Constantinople*), by Professor Cyril Mango; Map 4 (*Campaigns of Basil I*) is based on materials produced in the *Tabula Imperii Byzantini*, a research unit of the *Institut für Byzanzforschung* of the Austrian Academy of Sciences. That map has been prepared under the supervision of Dr. Klaus Belke and Professor Johannes Koder. The editor is responsible for the choice of its place names, and for establishing itineraries and dates for the various military campaigns conducted by

Basil or his generals. These itineraries do not reconstruct historical “reality” but merely reflect the information contained in the text.

Dates for individual campaigns are either corroborated by other sources or reflect modern scholars’ consensus; disputed or conjectural dates are indicated with a question mark. Dates in Roman font refer to both Eastern and Italian, those in *Italics*, to the exclusively Italian campaigns.

All maps have been executed by the firm *Cartoconsult und Photographie Beer*, Vienna.

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ΙΣΤΟΡΙΚΗ ΔΙΗΓΗΣΙΣ ΤΟΥ ΒΙΟΥ  
ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ ΒΑΣΙΛΕΙΟΥ  
ΤΟΥ ΑΟΙΔΙΜΟΥ ΒΑΣΙΛΕΩΣ



# TABULA NOTARUM PRAECIPUARUM IN TEXTU ET APPARATIBUS ADHIBITARUM

## IN TEXTU

<> = addidi

[ ] = delevi

\*\*\* = lacunam statui

† = crucem editorum apposui

## IN APPARATIBUS

**FP** = Fontes et loci paralleli

**I** = Imitationes

## *Codices*

Ba 232 = Barberinianus graecus 232 Combefisii, s. XVII (ca. a. 1628)

Ba 264 = Barberinianus graecus 264 Allatianus, s. XVII (paulo ante a. 1631)

V = Vaticanus graecus 167 noster, ca. a. 1000

V<sup>1</sup> = V manus prima

V<sup>x</sup> = V manus incerta

[Vaticanus graecus Reg. Suec. 105 s. XVII (aa. 1642–43) e Ba 264 descriptus in  
editione non adhibetur]

Paris. Archives Nationales M 829 et 832 Combefisii Commentarius ineditus

## *Viri docti et editores aetatis recentioris*

All = Leo Allatius (1587–1669)

Comb = Franciscus Combéfis (1605–1679)

B = editio Bekkeriana

de Boor = Carolus de Boor (1848–1923)

Be = Immanuel Bekker (1785–1871)

Kamb = Athanasius Kambylis

## *Sacra Scriptura*

Gen = Genesis

Pr = Proverbia

Ex = Exodus

Sap Sal = Sapientia

Lv = Leviticus

Sir = Siracides

Nu = Numeri

Ps Sal = Psalmi Salomonis

Dt = Deuteronomium

Is = Isaias

Jos = Iosue

Jr = Ieremias

Ru = Ruth

Eze = Ezechiel

1 Reg = Samuelis I

Dan = Daniel

2 Reg = Samuelis II

The = Theodotion

4 Reg = Regnorum II

Il = Ioel

2 Chr = Paralipomenon II

Mic = Michaeas

Esd = 1 Esdrae

Sph = Sophonias

Job = Iob

Zch = Zacharias

Ps = Psalmi

Mal = Malachias

1, 3, 4 Macc = 1, 3, 4 Machabaeorum

Mt = Matthaeus	Ro = Ad Romanos	Tt = Ad Titum
Mc = Marcus	1, 2 Cor = 1, 2 Ad Corinthios	He = Ad Hebraeos
Lc = Lucas	Php = Ad Philippenses	1 Pe = 1 Petri
Jn = Ioannes	1 Thess = 1 Ad Thessalonicenses	2 Pe = 2 Petri
Act = Actus Apostolorum	1 Tim = 1 Ad Timotheum	

*Auctores*

<i>DAI</i> = Constantinus Porphyrogenitus, De administrando imperio	<i>GMC</i> = Georgius Monachus continuatus
<i>GM</i> = Georgius Monachus	<i>GMCB</i> = Georgius Monachus continuatus, versio B
	<i>TC</i> = Theophanes Continuatus

*Operum partes*

<i>B</i> = De Basilio Macedone	<i>MT</i> = De Michaele et Theodora
<i>ConPor</i> = De Constantino Porphyrogenito	<i>NPh</i> = De Nicephoro Phoca
<i>LA</i> = De Leone Armenio	<i>RomArg</i> = De Romano Argyro
<i>LB</i> = De Leone Basilii filio	<i>RomLac</i> = De Romano Lacapeno
<i>M</i> = De Michaele III imperatore	<i>Th</i> = De Theophilo imperatore

Aliorum auctorum nomina et opera quae in apparatus per compendia adducuntur ex *Indice locorum* erui possunt

*Periodica Series Lexica*

<i>AASS</i> = Acta Sanctorum
<i>BHG</i> = Bibliotheca Hagiographica Graeca
<i>BZ</i> = Byzantinische Zeitschrift
<i>Byz</i> = Byzantion
<i>CAG</i> = Commentaria in Aristotelem graeca
<i>CFHB</i> = Corpus Fontium Historiae Byzantinae
<i>DOP</i> = Dumbarton Oaks Papers
<i>FGrH</i> = Die Fragmente der griechischen Historiker
<i>FGrHB</i> = Fontes Graeci Historiae Bulgaricae
<i>HSCP</i> = Harvard Studies in Classical Philology
<i>JÖB</i> = Jahrbuch der österreichischen Byzantinistik
Lampius = G.W.H. Lampe, <i>A Patristic Greek Lexicon</i>
<i>LSJ</i> = H.G. Liddell et R. Scott, <i>A Greek-English Lexicon</i>
<i>MGH</i> = Monumenta Germaniae Historica
<i>MPG</i> = Migne, Patrologiae Graecae Cursus Completus
<i>MPL</i> = Migne, Patrologiae Latinae Cursus Completus
<i>OCP</i> = Orientalia Christiana Periodica
<i>REB</i> = Revue des études byzantines
<i>TAPA</i> = Transactions and Proceedings of the American Philological Association
<i>TGF</i> = <i>Tragicorum graecorum fragmenta</i>
<i>TM</i> = Travaux et Mémoires
<i>TLG</i> = Thesaurus Linguae Graecae (Irvine)
Trappius = E. Trapp et alii, <i>Lexikon zur byzantinischen Gräzität</i>
<i>TU</i> = Texte und Untersuchungen
<i>VV</i> = Vizantijskij Vremennik
<i>ZRVI</i> = Zbornik Radova Vizantološkog Instituta

*Cetera*

a.; aa.	anno, annis	lin; linn	linea; lineae
acc	accentus	litt	littera
acc.	accusativus	m.	masculinum; mense
add	addidit	m.d.	mulier docta
adv.	adverbium	mg	margo
aor.	aoristus	ms	manuscriptum
appar	apparatus	n.; neutr.	neutrum
bibl.	(nomen) biblicum	nom.	nominativus
ca.	circa	om	omisit
cap	caput	p.; pg.	pagina
cf.	confer	pass.	passivum
col; coll	columna, columnae	perf.	perfectum
codd	codices	pl.	pluralis
comm	commentarium	praes.	praesens
coni	coniecit, coniectura	q.e.	quod est
corr	correxerit	rell	reliqui
d.	die(m)	s.	saeculum, saeculi, saeculo
dat.	dativus	sc.	scilicet
ed.; edd.	edidit; ediderunt	seq; sqq	sequens; sequentes, sequentia
edd	editores	sing.	singularis
e.g.	exempli gratia	spir	spiritus
etc.	et cetera	sv	supra versum
f.	femininum	v; vv	versus
fut.	futurum	v.; vv.	vox; voces
gen.	genitivus	v.d.; vv. dd.	vir doctus; viri docti
i.e.	id est	vers.	versio, versionem
imp.	imperfectum	voc.	vocativus
init.	initium	vocab(b).	vocabulum(la)
i.q.	idem quod		





TEXTUS ET VERSIO ANGLICA

ΙΣΤΟΡΙΚΗ ΔΙΗΓΗΣΙΣ ΤΟΥ ΒΙΟΥ ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ  
ΒΑΣΙΛΕΙΟΥ  
ΤΟΥ ΑΟΙΔΙΜΟΥ ΒΑΣΙΛΕΩΣ,  
ΗΝ ΚΩΝΣΤΑΝΤΙΝΟΣ ΒΑΣΙΛΕΥΣ ΕΝ ΘΕΩΙ ΡΩΜΑΙΩΝ, Ο  
ΤΟΥΤΟΥ ΥΙΩΝΟΣ, ΦΙΛΟΠΟΝΩΣ ΑΠΟ ΔΙΑΦΟΡΩΝ ΑΘΡΟΙΣΑΣ  
ΔΙΗΓΗΜΑΤΩΝ ΤΩΙ ΓΡΑΦΟΝΤΙ ΠΡΟΣΑΝΕΘΕΤΟ

1. Ἦν μοι προθυμία καὶ ἔφεις ἐκ πολλοῦ ἐμπειρίαν πραγμά-  
των καὶ γνῶσιν ταῖς τῶν σπουδαιοτέρων ἐμφυτεῦσαι διανοίαις διὰ  
τοῦ ἀειμνήστου καὶ ἀθανάτου τῆς ἱστορίας στόματος· καὶ ἐβου-  
λόμην, ἂν ἄρα οἶός τε ᾧ, τοῦ σύμπαντος τῆς ἐν Βυζαντίῳ Ῥωμαϊ-  
5 κῆς ἀρχῆς χρόνου, τῶν τε αὐτοκρατόρων καὶ τῶν ὑπ' αὐτοῦς  
ἀρχόντων | καὶ στρατηγῶν καὶ ὑποστρατήγων καὶ τῶν καθ' ἕ- 212B  
καστα τὰς ἀξιολογωτέρας τῶν πράξεων ἀναγράψασθαι. ἐπεὶ δὲ  
ἐδεῖτο τὸ πρᾶγμα καὶ χρόνου πολλοῦ καὶ πόνου συχνοῦ καὶ βι-  
βλίων ἀφθονίας καὶ σχολῆς τῆς ἀπὸ τῶν πράξεων, ταῦτα δ' ἡμῖν

FP *Titulus* 1 ἱστορικὴ διήγησις et 6 διηγημάτων: cf. 5/6 et 72, 6/7 infra (ἱστορικῶν διηγημάτων) 5 υἱωνός: cf. 48, 51 infra φιλοπόνως — 6 προσανέθετο: cf. TC, *Tit.*, 3,12 (=79,8 ed. Ševčenko) (φιλοπόνως συνέλεξε); 72, 6/7 infra (ἱστορικῶν τε διηγημάτων); Const. Porph., *Georon.*, Prooemium, 1,7 ed. Beckh (πολλά . . . συλλεξάμενος προτέθεικας); Const. Porph., *De imag. Edessena*, 39\*\*,2/3 (διήγησις ἀπὸ διαφόρων ἀθροισθεῖσα ἱστοριῶν); cf. Append. *ibid.*, 110\*\*,12/13 (φιλοπονηθέντα καὶ συλλεγένητα καὶ βίβλοις ἐναπογραφέντα εἰς προσθήκην . . .) et 111\*\*,3; Const. Porph., *De Cerimon.*, 4,16 = I,2,5 ed. Vogt (φιλοπόνω μελέτη); *ibid.*, 467,12–15 = 106,203 ed. Haldon (ἐφιλοπονήθη καὶ ἐκ πολλῶν βιβλίων ἠρανίσθη παρ' ἐμοῦ Κωνσταντίνου); *ibid.*, 516,9 (ἡμετέρας ἐπιμελείαις φιλοπόνως συναθροισθέντα) Const. Porph., *Exc. de nat. anim.*, Tit. ed. Lampros (Συλλογὴ . . . Κωνσταντίνω . . . φιλοπονηθεῖσα) 1, 1/2 πραγμάτων — γνῶσιν: cf. Const. Porph., *De Cerimon.*, 456,4 = 93,15 ed. Haldon 2/3 διὰ — στόματος: cf. Diod. Sic., *Bibl. Hist.*, I,2,3 (αἱ πράξεις . . . διαβοώμεναι τῷ θειοτάτῳ τῆς ἱστορίας στόματι) 7 ἐπεὶ — 8 συχνοῦ: cf. Diod. Sic., *Bibl. Hist.*, I,4,1 (πολλοῦ δὲ πόνου καὶ χρόνου προσδεομένην); Const. Porph., *Georon.*, Prooem., 1,3 ed. Beckh (χρόνου πολλοῦ καὶ λόγου πλείστου

HISTORICAL NARRATIVE OF THE LIFE AND DEEDS  
OF EMPEROR BASIL OF GLORIOUS MEMORY  
WHICH HIS GRANDSON CONSTANTINE,  
BY THE GRACE OF GOD EMPEROR OF THE ROMANS,  
ASSIDUOUSLY GATHERED FROM VARIOUS ACCOUNTS  
AND SUBMITTED TO THE <PRESENT> WRITER

1. It has long been an eager wish of mine to instil the experience and knowledge of <public> affairs into the minds of men of excellence through the ever-memorable and immortal voice of history; and I intended to record—assuming I would be able to do so—the more noteworthy deeds accomplished throughout the entire duration of Roman rule in <the city of> Byzantium: the deeds of emperors, of officials serving under them, of generals and their lieutenants, and so on in detail. But as the undertaking would have required considerable time, concentrated effort, an abundant supply of books, and respite from <a life of> action, and these were not available to me, I was

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δεόμενον); cf. etiam Epistolam de Synaxarii compositione ad imperatorem quendam (re vera Constantinum VII Porphyrogenitum) missam, cf. Synaxarium Eccl. Const., ed. Delehay in *Propylaeo ad AASS Novembris* (1902), col. XIII (καὶ ἅμα τούτω [leg. τούτω] καὶ χρόνου μακροῦ καὶ πόνου ἐδεῖτο πολλοῦ); vide etiam 31, 31 et 100, 51 infra 9 σχολῆς — 10 οὐ προσῆν: cf. Leon. VI, *Or. funebr. in Bas.*, 40,3–5, 60,13–15 et 20–22 edd Vogt-Hausherr; cf. etiam 47, 17–19 infra

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*Titulus* I καὶ (sine acc) V 5 τούτου V ἄθροισας V 1, 1 μοι mss All: μὲν auctorit. nulla Comb quem Be alique secuti sunt; de hoc errore cf. iam H.G. Nickles in *TAPA*, 68 (1937) 223, n. 14 2 των (sine acc) V 4 ὦ V 5 ὑφ' αὐτοῦς V Comb (e Ba 232 suo): ὑφ' αὐτοῦς All (e Ba 264 suo): corr Be, cf. 19, 6/7 (τὰ ὑπ' αὐτοῦς στρατεύματα); 30, 6 (τοῖς ὑπ' αὐτὸν ἅπασιν); 37, 12; 40, 24; 46, 22; 49, 24; 50, 33 (τῶν ὑπ' αὐτὸν δὲ ὑποστρατήγων); 55, 33; 63, 16; 71, 25/26 (τὸν ὑπ' αὐτὸν στρατόν) infra 6 καὶ τῶν delendum dubitanter censuit de Boor, sed cf. Const. Porph., *De imag. Edess.*, 41\*\*<sub>6</sub> (τῶν καθ' ἕκαστα); cf. etiam 47, 7 et 102, 5/6 (περὶ τῶν καθ' ἕκαστα) infra 9 πράξεων: πραγμάτων Comb auct. nulla ex quo Be

10 οὐ προσήν, εἰς τὸν δευτερον ἐξ ἀνάγκης ὑποβέβηκα πλοῦν, καὶ  
 τέως ἐνὸς βασιλέως, ἐπὶ μέγα τὸ τῆς βασιλείας κράτος ὑψώσαν- 73<sup>r</sup> V  
 τος, ὃς καὶ τῆς βασιλείας ἐπώνυμος ἦν καὶ μέγα ὄφελος τῇ πολι-  
 τεία Ῥωμαίων ἐγένετο καὶ τοῖς πράγμασιν, ἐξ ἀρχῆς καὶ μέχρις  
 αὐτῆς τελευτῆς τὰς πράξεις καὶ τὴν ὅλην ἀγωγὴν διηγήσασθαι,  
 15 ὡς ἂν καὶ τοῖς μετέπειτα μὴ ἀγνοῆται βασιλείου στελέχους ἐπὶ  
 πολὺ τοῦ χρόνου παρεκταθέντος ἢ πρώτη πηγὴ καὶ ρίζα, καὶ τοῖς  
 ἐκγόνοις ἐκείνου οἰκοθεν εἴη ἀνεστηκὼς ὁ πρὸς ἀρετὴν κανὼν τε  
 καὶ ἀνδριάς καὶ τὸ ἀρχέτυπον τῆς μιμήσεως. εἰ δ' ἐπιμετρηθεῖη  
 καὶ χρόνος ἡμῖν ἔτι ζωῆς, καὶ γένηται τις καὶ ἀπὸ τῶν νόσων ἐκε-  
 20 χειρία μικρά, καὶ μηδὲ τῶν ἔξωθεν εἴη τι ἐμποδῶν, ἴσως προσ-  
 θῶμεν ἐχομένως καὶ τῆς ἄχρισ ἡμῶν κατιούσης αὐτοῦ γενεᾶς τὴν  
 ὅλην τῆς ἱστορίας ἀφήγησιν.

2. Πλὴν οὖν οὗτος ὃν ὁ λόγος νῦν ὑποδείξει κατεπαγγέλλεται, αὐτοκράτωρ Βασίλειος, ὠρμάτο μὲν ἐκ τῆς Μακεδόνων γῆς, τὸ δὲ γένος εἶλκεν ἐξ Ἀρμενίων ἔθνους, <σειρᾶς δὲ τῶν> Ἀρσακιδῶν·

18–20 haec praefatiuncula ex ore imperatoris aetate proveci et aegrotantis non longe ante a. 959 scripta videtur, quod loco 48, 50–52 confirmatur

FP 1, 10 δευτερον . . . πλοῦν: cf. Plat., *Phaed.*, 99 cd; Leutsch-Schneidew. I,361; II,24; 155; 362; E. Salzmann, *Sprichwörter . . . bei Libanios* (1910), 55/56 12 βασιλείας ἐπώνυμος: adnominatio saepe usitata, cf., e.g., Phot., *Ep.* 2, 154/155 = I,45 edd. Laourdas-Westerink (= 4, p. 173 ed. Balettas, de Basilio Magno); *Versus in Basilium I* apud Alexandr. Lycopol., 78, XVII ed. Brinkmann = 230 ed. Markopoulos (κράτους ἐπώνυμος); *Vit. Basilii Iun. antiquam* (BHG 264b) ed. Vilinskij, p. 327,37 (ὁ τῆς τῶν οὐρανῶν βασιλείας ἐπώνυμος) 15 τοῖς μετέπειτα: cf. Leon. VI, *Or. funebr. in Bas.*, 60,17/18 edd. Vogt-Hausherr; TC, *Tit.*, 3,12 = 79,9 ed. Ševčenko (τῶν μετέπειτα); cf. etiam 50, 42 infra στελέχους: cf. Const. Porph., *DAI*, Prooem. 46 edd. Moravcsik-Jenkins (τὸ στέλεχος Romani Porph.) 17 κανὼν: an Polycliti κανὼν significatur? Cf. Nic. Blemmyd., *Stat. reg.*, VII,104,1/2 = 77 edd. Hunger-Ševčenko (κανὼν ἀρετῆς ὑπὲρ τόν . . . Πολυκλείτειον [de optimo imperatore]) 18 ἀνδριάς: cf. Synes., *De regno*, 29 = 60,20–61,1 ed. Terzaghi (λόγῳ . . . ὑποσχόμενος ἀνδριάντα βασιλέως σοι [sc. imp. Arcadio] δεῖξαι); Const. Porph., *DAI*, Prooem. 37 edd. Moravcsik-Jenkins (ὡς χρυσοῦν ἀνδριάντα [de Romano Porph. filio suo]); ad rem cf. etiam posteriores, e.g., Niceph. Blemmyd., *Statuam reg.*, *Tit.*, = 44 edd. Hunger-Ševčenko et Joann. Chortasm., *Or. In imp. Manuel. II*, 132 = 220 ed. Hunger (ambo βασιλικὸς ἀνδριάς) 22 ἱστορίας ἀφήγησιν: cf. Const. Porph., *Excerpt. de legationibus*, 224,23 (ἡ τῆς ἱστορίας ἀφήγησις, e Theophyl. Sim., *Hist.*, 6,11,9 = 243,13 ed. de Boor); cf. etiam Dion. Hal., *Antiq. Rom.*, 10,53,8 (ἱστορίας ἀφήγησιν) 2, 2 αὐτοκράτωρ — γῆς: cf. *Vit. Euthymii*, 1 = 5,24–25 ed. Karlin-Hayter; Genes., 4,24 = 76,65; GMC, *MT*, 8 = 817,12/13 = *DOP*, 15 (1961), 116,17/18 ed. Moravcs-

reduced to choosing the next best course: which was, for the time being, to narrate the deeds and the entire conduct of but one emperor, from his beginnings to his very end—<the one> who raised the power of the imperial office to lofty heights, whose very name derives from <the word for> “empire,” and who greatly benefited the Roman state and its affairs. In that way posterity would not be kept in ignorance of the first seed and root of that imperial stem which has been growing for <such> a long span of time, and thus would a standard of virtue—a statue, and a model for imitation—be erected for his progeny within their own halls. Should I, however, be granted more time to live, obtain some small respite from my illnesses, and freedom from external obstacles, I might perhaps add a sequel and narrate the whole history of his descendants down to my own time.

2. Now Emperor Basil—for he is the one whom our work intends to present—hailed from Macedonia, but traced his origins to the nation of the Armenians and his lineage back to the Arsacids. For

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sik; Ps.-Leon. Gramm., 231,2/3; GMCB, *MT*, 4 = 5,16, cf. etiam vers. cod. *Vat. gr.* 163 = cap. 10,2/3, p. 422 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,19; *B*, 1 = 686,16/17; Liutpr., *Antapod.*, I, 8 = 8,6/7 et III, 32 = 88,26/27 ed. Becker = I, 197 et III, 517/8, ed. Chiesa (Macedonia) 2, 2/3 τὸ δὲ γένος — 4 ἡγήσατο: cf. Leon. VI, *Or. funebr. in Bas.*, 44,23/24 edd. Vogt-Hausherr; Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 565 D (ubi Photio fautore origo gentis fabulosa a Tiridate ducitur); *Vit. Euthymii*, 1 = 5,25 ed. Karlin-Hayter; Genes., 4,24 = 76,61/62; Ps.-Sym., *B*, 7 = 689,7/8 (qui cum Nic. Dav. concinit); Zon., *Epit. hist.*, XVI,6,1 = III,408,1/2 (ubi τῆς τῶν τὰ περὶ αὐτοῦ ἱστορησάντων fortasse ad nostrum aut Scylitzam spectat). Apud nonnullos auctt. Arabes falso dicitur Basilius Slavica prosapia esse oriundus: cf. Hamz. Ispahan., *Annal.*, I, 78 et II, 59 ed. Gottwaldt; Ὑαβαῖ, *Annal.*, III, pp. 1858–1859 ed. de Goeje; Eutyçhii *Annal.*, II, 462 ed. Pococke; Mas‘ūdī, *Prata aurea*, II, 352, ed. Barbier de Meynard; idem, *Kitāb-at-tanbīh*, *Bibl. geogr. arab.* VIII, 171 ed. de Goeje; cf. Vardanem Vardapet ut in *FP* ad 19, 35–40 infra; de Arsace Orientis regum praestantissimo cf. Plut., *Comp. Demetr. et Ant.*, 1

I 2, 2 αὐτοκράτωρ — 26 ἐγχειρίζεται: cf. Scyl., *B*, 1 = 115,60–75 2 ἐκ τῆς Μακεδόνων γῆς: cf. *Vit. Irenae abbat. in Chrysoballanto*, 40 = 52,2 ed. Rosenquist (ἐκ Μακεδονίας) 3 Ἀρσακιδῶν: cf. incredulum Zon., XVI,6,1 = III,408,1/2

*Titulus* 5 ἀθροΐσας V 1, 3 ἀειμνήστου V 10 καὶ — 15 ὡς: hic verbum aliquid excidisse suspicor: de Boor 10 καὶ expungendum censebat 15 ἀγνοῖται V Ba 264 Be sponte sua: ἀγνοεῖσθαι Ba 232: ἀγνοεῖται All (typographi menda): ἀγνοεῖται Comb (e Ba 232 suo?) 15/16 ἐπιπολὺ V 2, 3 ἐξ ἀρμενίων· ἔθνοὺς ἀρσακιδῶν V (-κίων All ex quo pendent edd rell); aliter distincti et (σειρᾶς δὲ τῶν) addidi quod iam de Boor dubitanter proposuerat, Scyl., *B*, 1 = 115,62 (καταγόμενος .... Ἀρσακιδῶν σειρᾶς) nisus; cf. etiam σειρᾶς v 9 infra: (ἐκ σειρᾶς δὲ κατήγετο τῶν) vel (ἐκ σειρᾶς καταγόμενος τῶν) e Scyl. supplet Kamb

τοῦ γὰρ παλαιοῦ Ἀρσάκου, ὃς Πάρθων ἡγήσατο, ἐπὶ μέγα δόξης  
 5 προελθόντος καὶ ἀρετῆς, νόμος τοῖς ὕστερον ἐχρημάτισεν μὴ ἄλ-  
 λοθεν βασιλευέσθαι μήτε Πάρθους μήτ' Ἀρμενίους, ἀλλὰ μηδὲ 213B  
 Μήδους, ἢ παρὰ τοῦ γένους Ἀρσάκου καὶ τῶν ἀπογόνων αὐτοῦ.  
 οὕτως οὖν τῶν εἰρημένων ἔθνῶν ὑπὸ τῆς τοιαύτης βασιλευομένων  
 σειρᾶς, κατὰ τινὰς χρόνους, τοῦ Ἀρμενίων κατάρχοντος ἐξ ἀνθρώ-  
 10 πων ἀποικομένου, συνέβη στάσιν γενέσθαι περὶ τὰ βασιλεία καὶ  
 τοὺς διαδόχους τῆς τοιαύτης ἀρχῆς. Ἀρταβάνης οὖν καὶ Κλιένης,  
 οὐ μόνον τῆς προγονικῆς ἐκπεπτωκότες ἀρχῆς, ἀλλὰ καὶ τὴν ζωὴν  
 κινδυνεύοντες, τὴν βασιλεύουσαν ταύτην καταλαμβάνουσι Κων-  
 15 σταντινούπολιν· Λέων ἦν ὁ μέγας τῆνικαῦτα τὴν Ῥωμαϊκὴν διέ-  
 πων ἀρχὴν, ὁ Ζήνωνος πενθερός. οὗτος οὖν τοὺς ἀνδρας ὑποδεξά-  
 μενος καὶ ἀξίως τῆς περὶ αὐτοὺς εὐγενείας φιλοφρονησάμενος, οἴ-  
 κησίν τε καὶ δίκαιαν τὴν προσήκουσαν ἐν τῇ βασιλίδι ἀπένειμεν.  
 μαθὼν δὲ τῶν ἀνδρῶν τὴν ἐκ τῆς πατρίδος φυγὴν καὶ πρὸς τὴν  
 βασιλεύουσαν ταύτην καταφυγὴν καὶ ὡς εὐμενῶς ὑπὸ τῶν κρα-  
 20 τούτων ἐδέχθησαν ὁ τότε τῆς Περσικῆς ἢ διέπων ἀρχῆς, γράμ- 73<sup>v</sup> V  
 μασιν αὐτοὺς μετεκαλεῖτο, εἰς τὴν πατρῶαν ἡγεμονίαν ἐγκα-  
 ταστήσαι δῆθεν ὡς εὐνοῶν ὑπισχνούμενος, ἑαυτῷ δὲ τὴν τοῦ  
 ἔθνους ἐντεύθεν ὑποταγὴν μνηστευόμενος. δεξαμένων δὲ τούτων  
 τὰ γράμματα καὶ περὶ τοῦ πρακτέου ἔτι διασκοπούμενων, μηνύε-  
 25 ται ταῦτα παρὰ τινος τῶν ἐξυπηρετουμένων αὐτοῖς τῷ βασιλεῖ,  
 καὶ ἡ ἐπιστολὴ ἐγχειρίζεται. γνωσθέντος δὲ τοῦ πράγματος, ὡς  
 οὐκ αὐτοῖς τοσοῦτον τὴν ἀρχὴν ὅσον ἑαυτῷ τὸ ἔθνος ὁ Πέρσης  
 ὑποτάξαι βουλόμενος τὴν τούτων ἐποιεῖτο μετάπεμψιν, ὅπερ οὔτε  
 30 τοῖς | καλουμένοις οὔτε τῶν Ῥωμαίων ἐλυσιτέλει τοῖς πράγμασι, 214B  
 πρόνοια γίνεται τοῦ μὴ τὸ τοῖς Πέρσiais δοκοῦν εἰς πέρασ ἐλθεῖν.  
 καὶ διὰ τοῦτο ὑποτεμνομένου τοῦ βασιλέως τήν, εἰ τύχοι, εὐχέ-

14/15: Leo I regnavit aa. 457–474

15: Zeno regnavit aa. 474–491

**FP 2, 4** Ἀρσάκου — ἡγήσατο: cf. *Exc. de legationibus*, 418,6 ed. de Boor  
 ('Αρσάκου τοῦ τῶν Πάρθων βασιλέως τελευτήσαντος; e Cassio Dione  
 XXXVI,45,3) δόξης — 5 ἀρετῆς: cf. 2 Pe 1:3 8/9 ὑπὸ τῆς — σειρᾶς: cf.  
 Genes. 4,24 = 76,64 (τῆς αὐτῆς σειρᾶς ἐξημμένου) 10 τὰ βασιλεία, corona  
 regia [?]: cf. τὸ βασίλειον 2 Reg 1:10 11 Ἀρταβάνης: rex Parthorum Ἀρτάβα-  
 νος in *Exc. Constantinianis* e Cassio Dione quinques adducitur, cf. *Exc. de legatio-  
 nibus*, 88,20; 89,1;5 ed. de Boor; *Exc. de virt. et vit.*, II,407,5;11 ed. Roos. Hi sunt  
 fortasse loci quibus nisus noster (potius quam Ἀρτάβανος Herodoteus) Artabanis sui  
 nomen finxit 14 Λέων — 15 ἀρχήν: cf. etiam *Vitam Andreae Sali*, §2 = *MPG*,

since the ancient Arsakes, the ruler of the Parthians, had attained great glory and virtue, a law had existed in successive generations, <by virtue of which> the kings of the Parthians, Armenians, and even Medes had to be drawn from no other race than that of Arsakes and his descendants. While the aforementioned nations were being governed by this dynasty, it happened that one time when the ruler of the Armenians had left this life, a struggle ensued over the crown and the succession to that realm. As a result, Artabanos and Kleienes, who had not only been banished from the realm ruled by their forefathers, but were in peril of their very lives, came to our imperial city of Constantinople. At that time Leo the Elder, father-in-law of Zeno, held sway over the Roman Empire. He received these men, welcomed them warmly and in a manner worthy of their noble station, and assigned to them suitable quarters and provisions in the capital. When the ruler who at that time reigned over the Persian empire learned that these men had fled their fatherland, had found refuge in our imperial city, and had been graciously received by its sovereigns, he attempted to summon them back by letter. He pretended benevolence toward them and promised to reinstate them on the throne of their forefathers; in fact, he sought in this way to secure the subjection of their nation to himself. After our men received the letter and were still pondering their course of action, the fact was disclosed to the emperor by one of their servants, and the letter was handed over to him. When the matter became known—namely that the Persian was summoning our men with the intent not so much of restoring the rule to them as of subjugating their nation, which would have been of advantage neither to those who were being summoned nor to the interests of the Roman state—measures were taken to prevent the Persians from carrying out their designs. To that end the emperor, advancing a plausible excuse,

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111, col. 629D (= 9 Rydén) ubi Sanctus ille fictivus temporibus Leonis I imp. vixisse dicitur; secundum vv. dd. nonnullos *Vita* haec fabulosa s. decimo, i.e. temporibus nostri, est tribuenda 16 οἴκησιν — 17 ἀπένειμεν: cf. Plut., *Lucull.*, 2,5 (οἴκησιν τε καὶ δίαίταν ἐν τοῖς βασιλείοις ἔδωκεν)

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2, 4 παλιού V 6 μή δὲ V 8 βασιλευομένης V All (e Ba 264 suo): corr Comb 10 γενεσθαι (sine acc) V 11 Ἀρτάβανος et Κλειένης in mg Ba 264 sui manu propria All, qui haec nomina e Cedreno (II 183,8 Bonn, cf. Scyl., *B*, 1 = 115,67) hausisse et in textum suum recepisse videtur; ex All pendent edd rell 21 πατρῶαν V 24 πρακταίου V 31 διατοῦτο V



ρειαν τοῦ δρασμοῦ, μετ' εὐπρεποῦς τοῦ σχήματος, ὡς ἐπ' εὐρυχω-  
 ρίας δῆθεν καὶ ἀδείας πλείονος εἰς Νίκην τὴν κατὰ Μακεδονίαν  
 πόλιν μετὰ γυναικῶν καὶ τέκνων (καὶ αὐταὶ γὰρ μετὰ ταῦτα αὐ-  
 35 τοῖς ὑπεκλάπησαν) μετοικίζονται. τοῦ δὲ χρόνου ῥέοντος καὶ τῶν  
 Σαρακηνῶν ἐπὶ μείζονος δυναστείας προαγομένων, τὴν ὁμοίαν  
 πείραν τοῖς τῶν προτέρων ἀπογόνους Ἀρσακιδῶν ὁ τότε ἀμερμου-  
 μνῆς προεβάλετο, καὶ διὰ γραμμάτων μετεκαλεῖτο αὐτοὺς εἰς τὴν  
 προγονικὴν δῆθεν ἐξουσίαν τε καὶ ἀρχήν. φωραθέντος δὲ καὶ τοῦ  
 40 τοιούτου δράματος Ἡρακλείῳ τῷ τηνικαῦτα βασιλεῖ, καὶ τῶν  
 γραμμάτων ἐγχειρισθέντων, ἐπεὶ μὴ εὐνοία τούτων ἔγνω τὴν μετά-  
 πεμψιν γινομένην ἀλλ' εἰς πρό(σ)θεσιν οἰκείας ἐπικρατείας  
 τῶν ταῦτα μηχανωμένων (ἤλπιζον γὰρ τὸ ἔθνος ἐκ τῆς πρὸς τὸν  
 παλαιὸν Ἀρσάκην εὐνοίας ῥαδίως, εἰ τούτους ἔχοιεν μεθ' αὐτῶν,  
 45 προσάξεσθαι οἱ Σαρακηνοί), διὰ τοῦτο εἰς Φιλίππους, μίαν καὶ  
 αὐτὴν τῶν κατὰ Μακεδονίαν τυγχάνουσαν πόλεων, ὡς ἐπὶ μείζο-  
 νος ἀσφαλείας μετόκισεν τούτους αὐθις ὁ βασιλεὺς· εἶτα ἐκείθεν  
 πάλιν ὡς ἐπὶ λαμπροτέρας πολιτείας καὶ καταστάσεως μετεβίβα-  
 σεν εἰς Ἀδριανούπολιν. εὐθέτου δὲ τοῦ τόπου φανέντος αὐτοῖς,  
 50 κατ' ἰδίαν ὥσπερ συνεστηκότες φατρίαν τε καὶ φυλὴν εἰς  
 πληῖθος ἐγένοντο | καὶ ἐπὶ εὐπορίας κατέστησαν ἰκανῆς, τὴν πά-  
 τριον εὐγένειαν διασώζοντες καὶ ἀσύγχυτον τὸ γένος διαφυλάτ-  
 τοντες.

74<sup>f</sup> V  
215B

40: regnavit aa. 610–641

**FP 2, 32** μετ' εὐπρεποῦς τοῦ σχήματος (locutionis forma praeter nostrum bis tantum in *TLG* occurrit): cf. Plut., *Ant.*, 6,2 (προφάσεως σχῆμα καὶ λόγον εὐπρεπῆ); Liban., *Declam.*, 48,1 = 7,628,14 ed. Foerster (σχῆμα εὐπρεπές, οὐκ ἀληθείας ἔργον) et praecipue Synes., *Ep.*, 154 = 274,7/8 ed. Garzya (μετ' εὐπρεποῦς τοῦ σχήματος); e recentionibus cf. Psell., *Hist.*, 6,100,25/26 = II,15 ed. Renauld (αὐτὸν δὲ τῆς Πόλεως μεθιστᾶ μετ' εὐπρεποῦς σχήματος; etiamsi contextus cum nostro concinit, dubitandum quin Psellus ex eo pendeat: ambobus potius Synesius aut eius imitator quidam fontem praebuerunt) 50/51 εἰς πληῖθος ἐγένοντο: cf., e.g., Gen 48:16, 19

**I 2, 33** εἰς Νίκην — 52/3 διαφυλάττοντες: cf. Scyl., *B*, 1 = 115,76 — 116,84

**2, 33** δηθεν (sine acc) V 37 ἀπὸ γόνους V 37/38 ἀμερμουμνῆς cum de

somewhat reduced the ease with which our men could escape (should they attempt to do so): they were resettled, together with their wives and children—for these, too, had been secretly brought by them at a later date—in Nike, a city in Macedonia, on the pretext that they would enjoy more space and comfort there. When, with the passage of time, the power of the Saracens began to increase, the caliph of the day proposed a similar undertaking to the descendants of the earlier Arsacids: he, too, summoned them by letter, ostensibly to <come back and claim> their ancestral power and domain. This scheme, too, was exposed to Heraclius, emperor of the time, and the letters were handed over to him. He realized that the summons had been issued not out of good will toward these people, but for the purpose of enlarging the domain of those who set such machinations in motion—for the Saracens hoped that once they had these people on their side, they could subdue their nation with ease, because of the affection it bore toward Arsakes of old. The emperor therefore transferred them again—<this time> to Philippi (which, too, happened to be a Macedonian city), where they would be more secure. Afterward, Heraclius moved them again from there to Adrianople, ostensibly to offer them superior living conditions and status. Finding that that place suited them well, they banded together into a clan and tribe of their own, as it were; multiplied, and became quite prosperous. They <also> preserved the purity of their ancestral stock by keeping it free of any admixture.

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Boor scripsi, cf. V *librarium* 62, 2 *infra* et Scyl., B, 1 = 116,79: ἀμερμουνῆς hoc loco V 38 malim προεβάλλετο 40 ἡρακλήω V 41 τήν: τὸν V 42 πρό(σ)θεσιν scripsi, quod iam Comb in mg ed. suae proposuerat: πρόθεσιν V (cf. etiam 46, 14 *infra*) 47 εἶτα V

3. Χρόνοις δὲ ὕστερον, ἠνίκα Κωνσταντῖνος μετὰ Εἰρήνης τῆς μητρὸς ἐβασίλευσεν, Μαΐκτης ἐκεῖνος, ἀφ' αἵματος Ἀρσάκου καὶ αὐτὸς ὢν, κατὰ τινα πρεσβείαν ἢ χρεῖαν εἰσήει πρὸς τὴν περίβλεπτον ταύτην Κωνσταντινούπολιν· ὃς ἀνδρὶ περιτυγχάνει κατὰ  
 5 τύχην ὁμογενεῖ, Λέοντι καλουμένῳ, καὶ γνοὺς αὐτὸν ἀπὸ τῆς ἔξωθεν καταστάσεως καὶ περὶ τὴν καταστολὴν ιδιότητος οὐχ ἓνα τῶν τυχόντων καὶ ταπεινῶν, ἀλλ' εὐγενῆ καὶ περιφανῆ, καὶ εἰς ὁμίλιαν αὐτῷ καταστὰς καὶ ταύτην ἐθάδα καὶ σύντροφον εὕρηκώς, ἐπεὶ τὸ γένος ἀνέμαθεν καὶ τὴν ὁμοῦ τῶν Ἀρσακιδῶν κατὰ τὴν  
 10 Ἀδριανούπολιν ἐπύθετο οἴκησιν, προκρίνει τῆς οἰκειᾶς τὴν ἀλλοτρίαν διὰ τὴν τοῦ ἀνδρὸς ἀρετὴν, καὶ τὸ πρὸς αὐτὸν ἀσπασάμενος κῆδος μίαν τῶν αὐτοῦ θυγατέρων ἠγάγετο· ἐξ ὧν ὁ τοῦ ἱστορουμένου προῆλθε πατήρ. ὃς καλῶς ἀναχθεὶς καὶ δι' ἐπαινουμένης ἀγωγῆς καὶ τροφῆς εἰς ἀνδρας τελέσας, καὶ εὐεξία σώματος καὶ ῥώμῃ  
 15 διαφέρων καὶ παντοδαπαῖς κοσμούμενος ἀρεταῖς, πολλοὺς ἐκίνει τοὺς δι' ἐπιγαμίας θέλοντας αὐτὸν οἰκειώσασθαι. γυνὴ δέ τις εὐγενῆς καὶ κοσμία κατὰ τὴν Ἀδριανούπολιν τὴν οἴκησιν ἔχουσα, ἀποικομένου τοῦ ταύτης ἀνδρὸς σωφρόνως τὴν χηρείαν ἀνύουσα (φήμη γάρ τις διέτρεχεν οὐ παντελῶς ἀμυδρὰ ἐκ τοῦ μεγάλου  
 20 Κωνσταντῖνου ἔλκειν αὐτὴν τὴν συγγένειαν), τῶν ἄλλων προτιμότερα τῶν τε \* \* \* καθ' οὗς παρῶκησαν ἐνομίσθη αὐτῷ· καὶ διὰ τοῦτο τὴν ταύτης θυγατέρα εὐγενεῖα καὶ κάλλει διαφέρουσαν σώ-

1/2: Constantinus VI et Irene regnaverunt aa. 780–797

FP 3, 10 προκρίνει — ἀλλοτρίαν: cf. TC, 4,28 = 189,19/20 13 πατήρ: Basili patris nomen ignoratur; a Photio falsario Βέκλας est nuncupatus, cf. Nic. Dav., *Vita Ignatii*, MPG 105, col. 556D–568A 14 εἰς ἀνδρας τελέσας: cf., e.g., Plat., *Leg.*, 923 e 7/8 εὐεξία σώματος καὶ ῥώμῃ — 15 διαφέρων: cf. Plut., *Cato Mai.*, 24,1 (τῷ σώματι πρὸς εὐεξίαν καὶ ῥώμην πεπηγώς) 22 θυγατέρα — 24 Βασίλειος: de Basili matris nomine Παγκαλώ cf. Const. Porphyr., *De cerimon.*, II, 42 = 648,9–12

I 3, 1 χρόνοις — 29 ὑποφανόμενα: cf. Scyl., B, 2 = 116,87–5

3, 2 ἐβασίλευσεν (sine acc) V: ἐβασίλευεν dubitanter Kamb 5 ὁμογενῆ V 6 καταστολήν cum V scripsi (quod iam de Boor laudaverat, 9, 50; 35, 12; 83, 19 infra conlatis): κατὰ στολήν All (e Ba 264 sui menda); ex All pendent edd

3. Years later, when Constantine ruled together with his mother Irene, the renowned Maiktes came to our much admired city of Constantinople on an embassy or some other business; he, too, was an Arsacid by blood. Through a chance encounter, he met a compatriot of his named Leo, and recognized from his outward appearance and distinctive apparel that he was no lowly and insignificant person, but rather a noble and prominent man. Maiktes kept company with Leo and found it familiar and congenial. When he had learned about Leo's origins and heard of the Arsacid community living in Adrianople, he chose a foreign country over his own <homeland>, on account of that man's virtues; and he became Leo's in-law, by taking one of his daughters to wife. The offspring of this marriage was the father of the man who is the subject of the present narrative. He was well brought up, and after admirable training and education came to man's estate; excelling in vigor and bodily strength, and endowed with all kinds of virtues, he kindled in many people the desire to befriend him and to attach him to themselves through the bonds of marriage. A certain noble and seemly woman who dwelt in Adrianople and had led a chaste life of widowhood since the death of her husband (reports, not quite unreliable, circulated that she traced her lineage back to Constantine the Great) appeared to him preferable to the others, both \* \* \* and those among whom they dwelt, and for that reason he took to wife her daughter, who excelled in nobility and bodily beauty, and was

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rell 7 τυχόντων V 10 οἴκησιν — 11 διά om All (e Barb 264 sui menda qui unam lineam in V saltavit): ex All pendent edd reliqui 11 προς (sine acc) V  
 12 κήδος V 13 διεπαινουμένης V 14 τροφῆς: supra τρο- 5 puncta in V  
 sed vox est retinenda 18 σωφρόνων V 20 ἐλκεῖν V 21 post τε lacunam  
 proposui: γε pro τε coni Be παρόκησεν All (Ba 264 ut videtur male lecto); ex  
 All pendent edd rell 21/22 διατοῦτο V 22 εὐγενείαν V καλλεῖ V

ματος καὶ αἰδοῖ κεκοσμημένην ἡγάγετο. ἐξ ὧν | ἀνεβλάστησεν ἡ 216B  
 βασιλείος αὕτη ρίζα Βασίλειος· πατρόθεν μὲν ἔλκων τὴν ἐξ Ἀρ-  
 25 σάκου συγγένειαν, ἥπερ εἴρηται, ἡ δὲ μήτηρ τῇ τε τοῦ μεγάλου  
 Κωνσταντίνου συγγενεῖα ἐκαλλωπίζετο καὶ ἀπὸ θατέρου μέρους  
 τὴν Ἀλεξάνδρου ἡύχει λαμπρότητα. ἐκ τοιούτων γεννητόρων  
 προελθὼν ὁ Βασίλειος, εὐθύς πολλὰ τῆς ὕστερον δόξης σύμβολα  
 εἶχεν ὑποφαινόμενα· ταινία τε γὰρ κοκκοβαφῆς παρὰ τὴν πρῶ- 74<sup>v</sup> V  
 30 τὴν ἔκφυσιν τῶν τριχῶν ἐωρᾶτο περὶ τὴν κεφαλὴν, καὶ περὶ τὰ  
 σπάργανα πορφύρεα βάμματα.

4. Ἦν δὲ μέχρι τότε τὸ γένος τῶν ἀπογόνων Ἀρσάκου κατ'  
 ἰδίαν ὥσπερ φατρίαν συνεστηκός, εἰ καὶ ταῖς ἐπιγαμίαις πολ-  
 λάκις τοῖς ἐγχωρίοις συνανεκίρνατο, ἐν Ἀδριανουπόλει κεκτημέ-  
 5 νον τὴν οἴκησιν. ἐπεὶ δὲ Κροῦμος ἐκεῖνος, ὁ τῶν Βουλγάρων ἄρ-  
 χων, εἰς τὰς πρὸς Ῥωμαίους ἐξυβρίσας σπονδὰς πολέμιον χάρακα

5/6: paulo post d. 22 Iun. a. 813

**FP 3**, 28/29 εὐθύς — ὑποφαινόμενα: cf. Leon. VI, *Or. funebr. in Basilium*, 50,9–11 edd. Vogt-Hausheer 29 παρὰ — 30 τριχῶν: cf. Theod. Daphnop., *Transl. man. Ioh. Bapt.*, 35,12 ed. Latyšev (τριχῶν . . . ἔκφυσίς) 30 περί — 31 βάμματα: cf. Menand. Rhet., *Basil. Log.*, 371,19 edd. Russell-Wilson; Script. Hist. Aug., *Clod. Alb.*, V:9; *Div. Aurel.*, IV:5 4, 3 ἐν Ἀδριανουπόλει — 4 οἴκησιν: Ps.-Leon. Gramm., 231,2–4; GMC, *MT*, 8 = 817,12/13; GMCB, *MT*, 4 = 5,16, cf. etiam vers. cod. *Vat. gr. 163* = cap. 10,3, p. 422 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,19/20; *B*, 1 = 686,16/17; cf. tamen Ioh. Lazaropulum, *Mirac. S. Eugenii*, 2, ed. Papadopoulos-Kerameus, *Sborn. istoč. po ist. Trapez. imp.* (1897), 79,9–11 = Synopsis, l.26, p. 246 ed. Rosenqvist (Χαριούπολιν) 4 ἐπεὶ δέ — 11 γῆν: cf. V. Beševliev, *Die protobulg. Inschr.* (1963), 125 = nr. 2,11–18; Theoph., *Chron.*, 503,6/7 et 25; Script. inc. de Leone Arm., 345,16 — 346,1 (III,143–151 ed. Iadevaia); Ps.-Leon. Gramm., 208,6–9; 231,5–13; GMC, *LA*, 3 = 764, 15/16; *LA*, 4 = 765,12–14; *MT*, 8 = 817,15–23 = *DOP* 15 (1961), 116,20—117,26 ed. Moravcsik; Ps.-Sym., *LA*, 9 = 615,14–21 (e Script. Incerto); Theophyl. Ochr., *Hist. mart. XV* 29, *MPG*, 126, col. 192 AB

**I 4**, 4 ἐπεὶ — 35 αὐτῶ: cf. Scyl., *B*, 2 = 116,5 — 118,45

**3**, 23 ἡγάγετο (sine acc) V 24 ἔλκων V 24 τὴν — 25 συγγένειαν: ἐξ Ἀρσάκου τὴν συγγένειαν proposuit de Boor, fortasse recte 25 ἥπερ V 27 γεννητόρων V 29 ὑποφαινόμενα V 4, 1/2 κατιδίαν V 3 συνανεκίρνατο (sine acc; i in rasura) V: συνανεκίρνωτο All (e Ba 264 sui coniectura); ex All pendens edd rell

graced with modesty. From this couple did Basil, that imperial root, spring forth: on his father's side he traced his ancestry, as has already been mentioned, back to Arsakes, while his mother <on one side> proudly claimed descent from Constantine the Great and on the other side boasted the splendid ancestry of Alexander. As the scion of such parentage, Basil straightaway displayed many harbingers of future glory: as his first hair began to grow, a scarlet headband was to be seen around his head and a purple border around his swaddling clothes.

4. Until that time, the clan of Arsakes's descendants constituted a separate tribe, as it were, and resided in Adrianople, though on occasion perhaps forming bonds of marriage with local inhabitants. But then the famous Krum, ruler of the Bulgarians, insolently broke the truce with the Romans, built siege earthworks around Adrianople, be-

τῇ Ἀδριανουπόλει ἐβάλετο, καὶ χρόνον προ(ς)καθίσας συχνὸν ὁμολογία ταύτην διὰ τὴν τῶν ἀναγκαίων ἔνδειαν παρεστήσατο, καὶ τοὺς ἐν αὐτῇ πάντας μετὰ καὶ Μανουὴλ τοῦ ἀρχιερέως τῆς τοιαύτης πόλεως εἰς Βουλγαρίαν μετήγαγεν, συνέβη μετὰ τῶν ἄλλων καὶ τοὺς τοῦ Βασιλείου γεννήτορας, ἔτι τοῦτον ἐν τοῖς σπαργάνοις ἔχοντας, εἰς τὴν τῶν Βουλγάρων ἀπαχθῆναι γῆν. ἔνθα τὴν οἰκείαν τῶν Χριστιανῶν πίστιν ἀνόθευτον διασώζοντες, ὃ τε θαυμάσιος ἐκεῖνος ἀρχιερεὺς καὶ ὁ σὺν αὐτῷ λαός, πολλοὺς τῶν Βουλγάρων πρὸς τὴν ἀληθῆ πίστιν μετήγαγον τοῦ Χριστοῦ (οὐπω γὰρ ἦν τὸ ἔθνος μετηγμένον πρὸς τὴν εὐσέβειαν), καὶ | πολλαχοῦ τὰ 217B τῆς χριστιανικῆς διδασκαλίας κατεβάλλοντο σπέρματα, τῆς ἐθνικῆς τοὺς Σκύθας πλάνης μεθέλκοντες καὶ πρὸς τὸ τῆς θεογνωσίας μεταγόντες φῶς. ἐφ' οἷς πρὸς ὀργὴν κατ' αὐτῶν κινήθεις Μουτράγων ὁ τοῦ Κρούμου διάδοχος, αὐτόν τε τὸν ἱερώτατον Μανουὴλ 20 καὶ πολλοὺς τοὺς ἐπὶ τούτῳ ἐνδεικνυμένους, ὡς) οὐκ ἴσχυσεν πειράσας πείσαι ἀποστῆναι Χριστοῦ, μετὰ πολλὰς αἰκίας τῷ διὰ μαρτυρίου θανάτῳ παρέπεμψεν. καὶ οὕτω συνέβη πολλοὺς τῶν τοῦ Βασιλείου συγγενῶν μαρτυρικῆς εὐκλείας τυχεῖν, ὡς μηδὲ τῆς ἐντεῦθεν σεμνότητος αὐτὸν ἀμοιρεῖν. ἄρτι δὲ ἐπισκεπτομένου 25 θεοῦ τὸν λαὸν αὐτοῦ καὶ τὴν ἔξοδον αὐτοῖς πρυτανεύοντος (ὁ γὰρ τῶν Βουλγάρων ἄρχων, μὴ δυνάμενος ἐπὶ πολὺ πρὸς τὰς Ῥωμαϊκὰς δυνάμεις ἀνταγωνίζεσθαι, πάλιν εἰς ὑπόπτωσιν ἔνευεν), ἐν τῷ ἐπισυνάγεσθαι πρὸς τὸν ἄρχοντα τὸν εἰς τὰ οἰκεία ἀπολύεσθαι

7-11: aestate-autumno a. 813      10/11: e his versibus, e vv 29-33 infra, et e GMC, MT, 8 = 817,13 (ἐπὶ τῆς βασιλείας τοῦ Μιχαήλ τοῦ Ῥαγκαβέ) necnon eiusdem MT, 9 = 819,12/13 erui potest Basilium aa. 811-813 natum esse et aliquanto tempore elapso in genibus chagani Bulgarorum (secundum nostrum, Omurtag) aetate puerili (aut, secundum Scyl., B, 2 = 118,38 ineptias, iam ineunte adulescentia) recubantem ab eo paulo post a. 815 pomum ingens accepisse. Reapse tamen fuit Basilii dies natalis secundum vv. dd. fere omnium sententiam ca. 20-25 annis posterior et inter aa. 830 et 836 ab eis collocatur      18-22: incertum utrum haec facinora Ditzuego Omurtag fratri (?) an ipsi Omurtag qui ei (non ut noster asserit Crumo) m. Mart. a. 815 successit, sint tribuenda      26/27: aa. 815/816

**FP 4**, 11 ἔνθα — 22 παρέπεμψεν : cf. Synaxarium CP ed. Delehaye in *Propylaeo ad AASS Novembris* (1902) ad Jan. 22 = col. 414,25—416,15; *Menologium Basilii II* ad Jan. 22, *MPG*, 117, col. 275 D — 277A      24 ἐπισκεπτομένου —

leaguered it for a long time, made it surrender on terms after its supplies had been exhausted, and transferred all its inhabitants, including Manuel, its archbishop, to Bulgaria. It happened then that the parents of Basil (who was still in swaddling clothes) were also carried off, along with the others, into the land of the Bulgarians. There, the admirable prelate and his flock preserved their Christian faith in all its purity and converted many Bulgarians to the true faith in Christ (for that nation had not yet been converted to the right belief); they sowed the seeds of Christian teaching in many places, drawing the Scythians away from their pagan error and leading them toward the light of the knowledge of God. For this reason, Mutragon, Krum's successor, was moved to anger against them and, after subjecting them to much torture, delivered the most holy Manuel, and many others similarly denounced, to a martyr's death, for he had failed in his attempts to persuade them to abandon Christ. And thus it happened that many of Basil's relatives attained the glory of martyrdom, so that he, too, shared in the honor coming therefrom. But soon God visited His people and granted them their departure; for the ruler of the Bulgarians was not long able to withstand the Roman armies, and inclined again toward submission. When the Christian flock, about to be released to

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25 αὐτοῦ : cf. Ru 1:6; Ps 26 (27):4 (v.l.); cf. etiam Ex 4:31 24 ἐπισκεπτομένου  
— 38/39 προσεπαγόμενοι : cf. GMC, MT 9 = 818,9–819,13 (aliter); GMCB, MT, 4  
= 6,16–18 (aliter)

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I 4, 6 χρόνον — 16 σπέρματα : cf. Scyl., B 2 = 116,8–117,18 18 Μουτράγων  
— 29 τυχεῖν : cf. Scyl., B 2 = 117,19–34

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4, 6 προκαθίσας V: corr de Boor, cf. 40, 4 (προσκαθῆσθαι) et 53, 34 (πολιορκία  
... προκαθήμενοι) infra: περικαθίσας Scyl., B, 2 = 116,9 12 ἀνοθευτον  
(sine acc) aut ἀνοθευτὸν V 15 τὰ: τὰς V 18/19 Μουτράγων] cum V  
scripsi, qui tamen Μορτάγων in TC, 2,17 = 64,19 exhibet; Μουτράγων Scylitzae  
codd nonnulli in B, 2 = 117,19 20 πολλους (sine acc) V ὦ V 23 μὴ  
δὲ V 26 ἐπιπολὺ V



μέλλοντα λαὸν τῶν Χριστιανῶν, ἰδὼν τὸν παῖδα Βασίλειον τῇ τε <sup>75<sup>v</sup></sup>  
 30 μορφῇ ἔλευθέριον καὶ χάριεν ὑπογελῶντα καὶ περισκαίροντα, ||  
 πρὸς ἑαυτὸν ἐφειλκῦσατο καὶ μῆλον θαυμαστὸν τῷ μεγέθει ἐπ-  
 ἔδωκεν. ὁ δὲ παῖς ἀκάκως πάνυ καὶ θαρραλέως τοῖς τοῦ ἄρχοντος  
 ἐπερειδόμενος γόνασιν ἐν τῷ ἀπλάστῳ ἦθει τὴν οἰκειάν εὐγέν-  
 νειαν ἐπεδείκνυτο, ὡς ἐκπλαγῆναι μὲν τὸν ἄρχοντα, δια-  
 35 γριαίνεσθαι δὲ λεληθότως τὴν δορυφόρον τάξιν αὐτῷ. ἀλλ' ἵνα τὰ  
 ἐν μέσῳ συντέμω, ἐξῆλθεν εὐμενεῖα θεοῦ πρὸς τὰ οἰκεῖα ἅπας ὁ  
 ἀπαχθεὶς ὡς αἰχμάλωτος λαὸς τῶν Χριστιανῶν, συνεξῆλθον δὲ <sup>218B</sup>  
 καὶ οἱ τοῦ Βασιλείου γονεῖς, τὸν φίλτατον αὐτοῖς παῖδα προσ-  
 επαγόμενοι.

5. Ἐγένετο δέ τι περὶ αὐτὸν εὐθὺς κατὰ τὴν πρώτην ἡλικίαν  
 θαυμάσιον, τὴν εἰς ὕστερον τύχην παραδηλοῦν, ὅπερ οὐ θέμις οἶ-  
 μαι σιγῇ παρελθεῖν. τῷ γὰρ καιρῷ τοῦ θέρους τῶν τούτου γονέων  
 περὶ τὸν ἴδιον ἐξεληθόντων ἀγρὸν καὶ τοῖς θερισταῖς ἐπιστατούν-  
 5 των καὶ διεγειρόντων συντόνως ἐργάζεσθαι, ὡς περὶ πλήθουσαν  
 ἀγορὰν ἢ ἡμέρα προέκοπτεν καὶ ὁ ἥλιος ἤδη σφοδρότερον ταῖς  
 μεσημβριναῖς ἀκτίσιν ἐπέφλεγεν, οἶονεῖ τινα σκηνὴν ἐκ τοῦ συν-  
 δέσμου τῶν ἀσταχύων σκευάσαντες, ἐν ταύτῃ τὸν παῖδα κοι-  
 μηθησόμενον ἔθεντο, ὅπως τῆς ἀπὸ τοῦ ἡλίου θερμῆς ἀβλαβῶς  
 10 διέλθοι τὸν καύσωνα. ἐν δὲ τῷ ἐκείνους ἐνασχολεῖσθαι τοῖς θερι-

36–39: secundum nostrum, ante a. 831; secundum vv. dd. nonnullos, post a. 830, potius aa. 836/837. Secundum GMC, MT, 9 = 819,12/13 et GMCB, MT, 4 = 5,16–18 erat Basilius tempore quo captivi patriae restituti sunt 25 annos natus, quod a paucis vv. dd. accipitur, a pluribus improbatur

FP 4, 31/32 μῆλον — ἐπέδωκεν: per hoc pomum Basilio puero imperium univ-  
 sale portendebatur, cf. loc. parall. in Gy. Moravcsik, e.g., *DOP*, 15 (1961), 79–81  
 necnon apud A.R. Littlewood in *HSCP*, 72 (1967), 147–181 et D. Dželebdžić in  
*ZRVI*, 41 (2004), 125–131 33 ἀπλάστῳ ἦθει: cf. Plut., *Praec. ger. reip.*, 6 =  
*Mor.*, 802F (ἦθους ἀπλάστου) 34/35 διαγριαίνεσθαι vox est Plutarchea, apud  
 quem novies occurrit 5, 3 τῷ γάρ — 33 σκιαζόμενος: cf. Genes., 4,24 =  
 77,81–83 (aliter); de aquila futuros imperatores alis protegente cf. Procop., *Bel.*  
*Vand.*, I, 4,5–9 = 324,18—326,7 ed. Hauray; Theoph., *Chron.*, 103,33–104,19;  
 105,9–13; 372,9/10; Sudam, A 963 et 965; Λ 25 = I, 89,7–10; III 226,27–227,5  
 (λόγος ἐκ Μακεδονίας . . . λέγει αἰετόν . . . τὰς πτέρυγας ὑποτείνοντα . . . ἀπο-  
 στέγειν . . . τὴν ἄκρατον ἀκτῖνα) ed. Adler; hunc ultimum Suda locum Cl.

go home, were gathered in front of that ruler, he, seeing the child Basil, so noble in his appearance, smiling winningly and frolicking about, drew him to himself and gave him an apple of wondrous size. The child, utterly guileless and at the same time confident, rested on the ruler's lap and displayed his high breeding by his natural manners. This amazed the ruler, but his followers were filled with secret anger against him. To make a long story short, by God's favor the whole Christian flock that had been taken into captivity left for their homes, as did the parents of Basil, along with their most beloved child.

5. A wondrous thing, an intimation of his later fortunes, happened to him in his very tender years; and it would ill behoove me, I think, to pass it over in silence. At harvest time his parents went out to their fields and were overseeing the reapers and urging them on to vigorous labor. When the day was drawing toward noon and the sun was sending forth most intensely its burning midday rays, they built a kind of shelter out of sheaves and put the child into it so that he might sleep there and pass the heat of the day unharmed by the scorching sun. While they were busy with the reapers, an eagle swooped down,

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Aeliano tribuunt edd.; sed unde auctor Sudaе, Constantini VII imp. coaeuus et fons unicus "Aeliani" Fragm. 285 Hercher (= Fragm. 283 Domingo-Forasté), ubi fabula de aquila protegente miro modo "de Macedonia" originem trahere dicitur, materiam suam hauserit, non satis liquet; respicienda est v.d. C. de Boor sententia in *BZ* 21 (1912), 423/424 (ex Excerptis Constantinianis?). Plura de huiusmodi fontibus apud Gy. Moravcsik, *DOP*, 15 (1961), 84-88 inuenies; cf. etiam Script. Hist. Aug., *Div. Aurel.*, 4,6 et alios locos eiusdem operis

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I 4, 29 ἰδὼν τὸν παῖδα — 35 αὐτῷ: cf. Scyl., B 2 = 118,38-45 (cum additamento [unde tracto?] εἰ τοιοῦτος ὢν ὁ νέος συγχωροῖτο οἴκοι παλινοστεῖν) 36 ἐξήλθεν — 38/39 προσεπαγόμενοι: cf. Scyl., B, 3 = 118,46-48  
5, 3 καιρῷ — 31 εἰς ὕστερον: cf. Scyl., B, 3 = 118,52 — 119,75

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4, 30 χάριεν: apicem cum V collocavi 31 τω (sine acc) μέγε|θο (pro τὸ μέγεθος ?) V: ο in ει mutavit V<sup>x</sup> 35 λεληθως (sine acc) V 36 οἰκεία V  
5, 2/3 οἶσμαι vel οἶομαι V: corr V<sup>1</sup> 4 περί: ἐπί conii Be, sed cf. 9, 12 infra (περὶ τὸν πυλῶνα . . . ἐξεληθεῖν) θεριστᾶς V 5 περιπλήθουσιν V

σταίς, ἀετὸς ἐπικαταπτὰς καὶ ἄνωθεν ἐπικαθίσας ἠπλωμέναις  
 ταῖς πτέρυξι, τὸ παιδίον ἐσκίαζεν. ἀρθείσης δὲ παρὰ τῶν ἰδόντων  
 φωνῆς, ὅτι· “ὄλεθρον ἴσως ἐπάξει ὁ ἀετὸς τῷ παιδί,” ἡ μήτηρ  
 εὐθύς, οἶα μήτηρ, φιλόστοργος καὶ φιλότεκνος, πρὸς τὸν παῖδα ἐξ-  
 15 ἔδραμεν. ἰδοῦσα δὲ τὸν ἀετὸν σκιὰν ταῖς πτέρυξι τῷ παιδίῳ περι-  
 ποιούμενον, καὶ μηδὲ πρὸς τὴν ταύτης ἐκπλαγέντα ἐπέλευσιν,  
 ἀλλ’ ὡσπερ χαριέντως πρὸς αὐτὴν ἀτενίζοντα, οὐκ ἠδυνήθη κατὰ  
 τὸ πρόχειρον εἰς κρεῖττονα πεσεῖν λογισμὸν, ἀλλὰ λίθον ἔβαλε  
 κατ’ αὐτοῦ. καὶ οὕτως ἀνέπτῃ ὁ ἀετὸς καί, ὡς ἔδοξεν, ἀπεχώρη-  
 20 σεν. ἐκείνης δὲ αὐθις πρὸς τὸν ἄνδρα καὶ τοὺς ἐργάτας ὑπο-  
 στρεψάσης, ὁ ἀετὸς κατὰ τὸ πρότερον σχῆμα παρῆν, τὸ παιδίον  
 ἐπισκιάζων· καὶ ἄλιν ὁμοίως ἢ φωνὴ παρὰ τῶν θεα|τῶν, καὶ ἡ 219B  
 μήτηρ πρὸς τὸ παιδίον, καὶ τῇ βολῇ τοῦ λίθου ὁ ἀετὸς ἐκσοβούμε-  
 νος, καὶ ἡ τῆς μητρὸς πρὸς τοὺς ἐργαζομένους ὑποστροφή. ἐναργέ-  
 25 στερον || δὲ ἄρα τῆς προνοίας δηλώσαι θελησάσης ὅτι οὐ κατὰ 75<sup>v</sup> V  
 τινὰ τύχης αὐτοματισμὸν ἀλλὰ θεία προγνώσει τὸ τελούμενον  
 δείκνυται, ἐκ τρίτου συνέβη τὰ ὅμοια, ὁ ἀετὸς ἐπὶ τὸ παιδίον, οἱ  
 θεωροῦντες βοῶντες, ἡ μήτηρ ἐπὶ τὸν ἀετὸν, καὶ ὁ ἀετὸς πρὸς  
 βίαν καὶ μόλις ἀπαλλαττόμενος· οὕτω τῶν μεγάλων πραγμάτων  
 30 αἰεὶ πόρρωθεν ὁ θεὸς προκαταβάλλεται τινὰ σύμβολα καὶ τεκμή-  
 ρια τῶν εἰς ὕστερον. τοῦτο δὲ καὶ εἰς τὴν ἐχομένην ἡλικίαν οὐκ  
 ὀλιγάκις γέγονεν ἐπ’ αὐτῷ, ἀλλὰ πολλάκις εὐρέθη ὑπὸ αὐτοῦ ἐν  
 τῷ ὑπνοῦν σκιαζόμενος. ἀλλ’ ἐν οὐδενὶ σχεδὸν λόγῳ τότε ταῦτα  
 ἐτίθετο· πρὸ τοῦ γὰρ ἐμφανεῖς καταστῆναι τὰς ἐν αὐτῷ ἀρετάς,  
 35 κἂν μεγάλα τὰ προφαινόμενα, ἡμελεῖτο καὶ παρελάνθανεν, οὐδε-

**FP 5**, 11 ἐπικαταπτὰς: cf. *Vit. Irenae abbat. in Chrysohallanto*, 8 = 28,20 ed. Rosenqvist (ἐπικαταπτώσεως) 13–14 μήτηρ ... οἶα μήτηρ: cf. *Append. ad Vitam Euphrosynae*, AASS Novemb., III (1910), 883B; *Vitam Lucae Stiriotaе*, ed. G. P. Kremos, Φωκικά, 1 (1874), 55 = §69, 40 edd. C. et R. Connor; cf. etiam 8, 28 infra

5, 12 πτέρυξι, : cum V distinxi ἰδόντων V 16 μὴ δὲ V 17 χαριέντως V 22 τῶν (sine acc) V 23/24 ἀποσοβούμενος Scylitzae codices nonnulli in B, 3 = 119,72 (sed duo alii cum V ἐκσοβούμενος exhibent) 26 αὐτοματισμὸν V 27 ἐκτρίτου V 30 συμβολά V 31 τῶν : ὠν V: corr V<sup>1</sup> 34 ἐμφανεῖς V

perched above the child, spread its wings, and provided shade for him. When those who saw it cried out "The eagle might bring death to the child," the mother, affectionate and child-loving as mothers are, forthwith ran toward her offspring. Though she saw that the eagle was procuring shade for the baby with its wings, and that it was not frightened by her approach, but was looking upon her with a kindly eye, she could come up with no better thought on the spur of the moment than to hurl a stone at the bird. At that, the eagle flew up and was gone, or so it seemed. When she returned to her husband and the workers, the eagle was there again, casting its shadow over the child just as before; and once more, in like fashion, a cry went up from among the onlookers, the mother rushed toward the baby, the eagle was frightened away by the hurled stone, and the mother returned to the workers. Since, however, Providence wished to reveal with all clarity that this was happening not as a mindless accident of chance, but by Divine Foreknowledge, the same thing was repeated for yet a third time: the eagle <swooping> toward the child, the onlookers crying out, the mother rushing toward the eagle, and the reluctant eagle being forced to depart. In such a way does God always, well before great events <occur>, introduce certain symbolic intimations of what is to come. The same thing would not infrequently happen to Basil in his later childhood as well, for he was quite often found with an eagle spreading its shadow over him while he was asleep. Still, at that time this attracted almost no attention, for before his virtues were revealed, the portents, striking as they were, went unheeded and unnoticed, since it could not have occurred to anyone that such a momentous event would ever happen in a family of simple and humble people.

νός δυναμένου τὸν ὄγκον τοῦ πράγματος ἐν οἰκίᾳ λιτῇ καὶ δημο-  
 τικῇ ὅπως ἔλθοι ποτὲ βαλέσθαι εἰς νοῦν. πλὴν ἐπεὶ καὶ τὸ τοῦτοις  
 ἐπὶ πλεόν ἐνδιατρίβειν οὐ πόρρω τυχὸν δόξει τρόπου θωπεύοντος,  
 καὶ νομισθῶμεν ἴσως ἀπορία τῶν περὶ αὐτὸν καλῶν ἐν τοῦτοις  
 40 τὴν ἱστορίαν ἀπασχολεῖν, τὰ τοῦ ὁμοίου εἶδους καὶ τῆς παιδικῆς  
 ἡλικίας πάντα παρήσωμεν, ἐπὶ δὲ τὰ ἔμπροσθεν τὸν λόγον σπου-  
 δῆ προαγάγωμεν, τὴν τῶν ἐπαίνων ἀπληστίαν ὥσπερ ἄλλο τι τῶν  
 οὐκ ἐπαινετῶν ἀπωθούμενοι. |

220B

6. Τρεφόμενος τοίνυν ὁ παῖς παρὰ τῷ πατρὶ καὶ αὐτὸν ἔχων  
 τῶν τε πρακτέων ὑφηγητὴν καὶ τῶν ῥητέων ἐξηγητὴν καὶ διδά-  
 σκαλον, καὶ παιδοτρίβην πρὸς ἅπαν σπουδαῖον καὶ ἐπαινούμενον,  
 οὔτε μιξανθρώπου Χείρωνος ἐδεήθη ὡς Ἀχιλλεὺς οὔτε Λυκούργου  
 5 νομοθέτου καὶ Σόλωνος οὔτ' ὑπερορίου καὶ ξενικῆς ἀγωγῆς, ἀλλ'  
 ὑπὸ τῷ φύσαντι μόνῳ τὰ τῶν καλῶν ἐξασκούμενος κάλλιστα, πρὸς  
 τε τὸ θεῖον ὀσιότητα καὶ εὐσέβειαν καὶ πρὸς τοὺς τεκόντας αἰδῶ  
 καὶ εὐπειθειαν, πρὸς γεραιτέρους ὑπειξιν καὶ πρὸς ἡλικας καὶ φυ-  
 λέτας ἄδολον εὐνοίαν, πρὸς δυνάστας ὑποταγὴν καὶ πρὸς πένθη-

**FP 5, 36/7** ἐν οἰκίᾳ — δημοτικῇ: cf. *Versus in Basilium I* apud Alexandr. Lycopol., 82, XVII ed. Brinkmann = 230 ed. Markopoulos; Photium in *Basilium imp.*, *MPG* 102, col. 579B, 580A (= 308, 25–28; 309,49–52 ed. Ciccolella); cf. *Genes.*, 4,24 = 76,66 (qui e contrario *Basilium* γεννητόρων κατὰ γενεὰν οὐκ ἀσήμων fuisse dicit); Liutpr., *Antapod.*, I,8 = 8,7 ed. Becker = I, 197/8 ed. Chiesa; Scyl., *B*, 1 = 115,59/60; Zon., XVI:6 = III,407,16 6, 2 πρακτέων — ἐξηγητῆν: cf. *Il.*, 9,443 (ρητῆρ' ἔμεναι πρακτῆρα τε ἔργων) 4 οὔτε — Ἀχιλλεὺς: cf. Menand. *Rhet.*, *Basil. Log.*, 371,23/24 edd. Russell-Wilson; Basil. Min., *Comm. ad Greg. Naz. Or.* XLIII, *MPG*, 36, col. 509 B (in Greg. Κένταυρον loco Chironis legitur), ed. Cantarella, *BZ*, 26 (1926), 25,3–5 (οὐχ ὡς Ἀχιλλεὺς, φησί, ὑπὸ Χείρωνος ἀνετρέφη καὶ ἐπαιδεύθη Βασίλειος ἐν τῷ τῆς Θετταλίας ὄρει); cf. etiam *Genes.*, 4,24 = 76,67 (qui contrarium asserit) 5 ξενικῆς ἀγωγῆς: cf. Plut., *de amore prol.* 1 = *Mor.*, 493A (ξενικῶν δικαστηρίων ἀγωγαί)

**I 6, 1** τρεφόμενος — πατρί: cf. Scyl., *B*, 3 = 119,76 4 οὔτε — Ἀχιλλεὺς: *Genes.*, 4,24 = 76,67 etiam hic probabiliter collocari poterit

5, 36 τόν — πράγματος om All (e Ba 264 sui menda); ex All pendent edd rell 38 ἐπιπλέον V 39 νομισθῶμεν: v- in rasura V an (μή) ante νομισθῶμεν addendum? Cf. simile additamentum in 101, 16 infra 41 παρήσω-

However, dwelling at too great a length on such matters will perhaps seem not far removed from the ways of a flatterer, and in our narrative we might possibly appear to busy ourselves with such subjects owing to a shortage of virtues in Basil himself. We shall therefore pass over all stories of this kind, as well as all that pertains to his boyhood. Let us instead speedily move our story towards subsequent events, spurning the surfeit of praise along with other blameworthy things.

6. The boy, then, was brought up by his father, who was his guide in things to be done; his mentor and teacher in things to be said; and his master in all that was excellent and praiseworthy. Thus the boy was in no need of Cheiron, that half-man and half-beast, as Achilles had been, or of Lycurgus the lawgiver, or of Solon; nor did he need to go abroad to receive foreign education: rather, it was the one who had begotten him who was his sole trainer in the best of good things: in piety and reverence toward the Godhead, in respect and obedience toward his parents, in deference to his elders, in pure good will toward his contemporaries and kinsmen, in submission to the mighty, and in

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μεν scripsi: παρήσομεν V apographa edd, quod recipiendum putat Kamb  
 42 προαγάγομεν V All (e Ba 264 suo) Comb: corr Be 43 ούκεπαινετῶν V  
 6, 1 τοινυν (sine acc) V 3 ἅπαν V 7 ὁσηότητα V τεκνόντας V: pri-  
 mum v expunxit V<sup>1</sup> 8 εὐπεϊθειαν V 9 προς<sup>1</sup> sine acc V

10 τας ἔλεον, ἐν πάσαις ταῖς ἀρεταῖς ἐπιδήλως ἐξέλαμπεν, σώφρων ἐκ νέου καὶ ἀνδρεῖος ἀναφαινόμενος, τὴν τε ἰσότητα μετὰ φρονήσεως ἀγαπῶν καὶ διαφερόντως τιμῶν, καὶ ἐν μηδενὶ τῶν ταπεινότερων κατεπαιρόμενος· ἐξ ὧν εὐνοια παρὰ πάντων αὐτῷ καὶ || τὸ 76<sup>v</sup> πᾶσιν εἶναι προσφιλεῖ καὶ ἐράσμιον.

7. Ἦδη δὲ αὐ(τοῦ) τὴν παιδικὴν παραλλάξαντος ἡλικίαν καὶ πρὸς τὴν τῶν μεираκίων ἐλάσαντος καὶ τοῖς ἀνδρικωτέροις καιρὸν ἔχοντος προσβαίνειν ἐπιτηδεύμασιν, ἐξέλιπεν τὸν βίον ὁ φύσας πατήρ καὶ πρὸς τὴν ἐκεῖθεν ἀπῆρεν καταστασιν, πένθος δὲ καὶ θρήνος κατὰ τὴν οἰκίαν, ὡς εἰκός, ἐπεκώμαζεν· χηρεῖα περὶ τὴν μητέρα καὶ ὄρφανία περὶ τοῦτον τὸν κρᾶτιστον. καὶ ἐντεῦθεν ἀνία καὶ θλίψεις ἐφύοντο, ἐπέρρει δὲ καὶ φροντίδων ἔσμος τῆς κατὰ τὸν βίον διοικήσεως ἔνεκα. ἔρρεπε γὰρ πρὸς τοῦτον εὐθὺς | πᾶσα ἢ περὶ τὸν οἶκον ἐπιμέλεια καὶ ἡ 221B  
10 πρόνοια τῆς μητρὸς καὶ τῶν ἀδελφῶν. ἐπεὶ δὲ ἡ ἀπὸ γεωργίας ἐπικουρία μικρά τις καὶ ἀγεννῆς ἐδόκει αὐτῷ, ἐβουλεύετο πρὸς τὴν βασιλεύουσαν εἰσελθεῖν καὶ τὰ τῆς οἰκείας ἀρετῆς ἐπιδείξασθαι, κἀντεῦθεν ἑαυτῷ τε καὶ τοῖς αὐτοῦ προσπορίσαι(ι) τὰ δέοντα καὶ μεγαλωφελῆ τὴν προστασίαν ἐπιδείξασθαι καὶ προ-  
15 μῆθειαν· ἦδει γὰρ ἐν ταῖς μεγάλαις καὶ μάλιστα ταῖς βασιλευομέναις τῶν πόλεων τὰς δεξιὰς φύσεις εὐδοκιμεῖν καὶ τοὺς τῶν

1–5: secundum nostrum, ca. a. 832; reapse tamen, ca. a. 854/5

**FP 6**, 12 καὶ ἐν — 14 ἐράσμιον: cf. Genes., 4,24 = 76,68/69 7, 1 τὴν παιδικὴν — 3 ἐπιτηδεύμασιν: cf. TC 4,17 = 167,12/13 1 τὴν παιδικὴν — 12 εἰσελθεῖν: cf. Zon., *Epit. hist.*, XVI,9–11 = III,409,5–9 4 ὁ φύσας πατήρ: cf. Eur., *Hel.*, 87 (ὁ δὲ φύσας πατήρ), et eiusdem *Herc.*, 1367 et *Iphig. in Aul.*, 873 8 φροντίδων ἔσμος: cf. Liban., *Or.* 25,66,5 = II,569,14 ed. Foerster; cf. etiam Ioan. Chrys., *Ad Stagir.* 2,12, *MPG* 47, col. 471,18 12 τὰ τῆς — ἐπιδείξασθαι: cf. 8, 32 infra

**I 7**, 1 ἦδη — 14 δέοντα: cf. Scyl., *B*, 4 = 119,77–84

7, 1 αὐ|τὴν V: corr All (ut videtur e Scyl., *B*, 4 = 119,77) qui αὐτοῦ τὴν manu propria in mg Ba 264 sui notavit 1/2 ἡλίαν V: corr apographa 7 post καὶ<sup>2</sup>

charity toward the poor. Thus brightly did he shine in all kinds of virtues, appearing both moderate and courageous from his youth; he loved fairness coupled with prudence and greatly honored both, never showing arrogance toward a man of humbler station. All this brought him universal good will, and he was beloved by all and dear to everyone.

7. When he had already passed the years of childhood and reached the age of adolescence and was about to turn to more manly pursuits, the father who had begotten him departed this life and moved to the world beyond. As was to be expected, mourning and wailing invaded the household: the mother was a widow, and our most worthy Basil, an orphan, <all of> which gave rise to grief and <feelings of> oppression. There followed, furthermore, a swarm of worries over the handling of practical matters, for right away all caring for the household and providing for his mother and siblings devolved upon him. The income derived from farming seemed to him insufficient and mean; for that reason, he made plans to go to the capital, and to display his talents there. In this way he would provide for his own necessities and those of his dependents, and would show <them> his eminently beneficial patronage and forethought. For he realized that in large cities (especially those which are capitals), people of talent are held in high esteem and those who surpass others in some respect

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articulum αὶ addidit V<sup>1</sup> sv quem expunxit V<sup>x</sup>: om Scyl. in loco parall. B, 4 = 119,79 8 ἐσμῶς V 11 ἔδοκει sine acc V 13 προσπορία V: προσπορίση All (e Ba 264 sui menda): corr Comb (fortasse e Ba 232); cf. etiam Scyl., B, 4 = 119,84 (πορίσαι): προσπορία(σθαί) dubitanter Kamb, sed verbi vox media apud nostrum nusquam occurrit (προσπορίσωσιν habes in 99, 13 infra)



ἄλλων κατὰ τι προέχοντας ἐπὶ λαμπροτέρας τύχης γνωρίζεσθαι, ἐν δὲ ταῖς ἀδοξοτέραις τῶν πόλεων καὶ ταπειναῖς, ὥσπερ ἐν ταῖς κωμητικαῖς ἀναστροφαῖς, ἀμαυροῦσθαι καὶ φθίνειν τὰς ἀρετάς, 20 καὶ αὐτὰς ὑφ' ἑαυτῶν ἐν τῷ μὴ ἐπιδείκνυσθαι μηδὲ θαυμάζεσθαι πρὸς τὸ ἐξίτηλον χωρεῖν καὶ μαραίνεισθαι. διὰ ταῦτα μὲν ἢ πρὸς τὴν βασιλεύουσαν εἴσοδος ἐδόκει αὐτῷ λυσιτελῆς καὶ συμφέρουσα, ἀνθεῖλκεν δὲ καὶ κατεῖχεν ὁ τῆς μητρὸς πόθος καὶ τὸ θέλειν ἐπικουφίζειν ταύτης τὰ δυσχερῆ, αὐτῆς ἐκείνης μάλιστα τὰς 25 γηροτρόφους ἐλπίδας προβαλλομένης καὶ τὴν ἐγγύθεν ἀπαιτούσης ἐπικουρίαν καὶ ὑπουργίαν ἐν τοῖς καθήκουσιν.

8. Ἐπεὶ δὲ κυριωτέραν ἔδει τὴν θεῖαν γενέσθαι βουλὴν καὶ τοῦτον πρὸς ὅπερ ἀφώριστο κατὰ μικρὸν ὁδῷ βαδίζοντα ἀνελεῖν, ὄνειράτων ὅψεις πείθουσι τὴν μητέρα ὑπενδοῦναι αὐτῷ καὶ ὑπεΐ- 5 ξαι τῆς πρὸς τὴν Πόλιν ὀρμῆς, μᾶλλον δὲ αὐτὴν ἐκείνην παρορμῆσαι αὐτὸν καὶ προτρέψασθαι τὴν βασιλεύουσαν πόλιν 222B καταλαβεῖν || καὶ ἐπιδείξασθαι τὸν τῆς ψυχῆς λειμῶνα καὶ τὰ τοῦ 76<sup>v</sup> V γενναίου φρονήματος προτερήματα. ἔδοξε γάρ ποτε ὄναρ ἢ μήτηρ ὀρᾶν μέγιστον ἐξ αὐτῆς ἀναβλαστῆσαι φυτόν, ὡς ἡ Κύρου μήτηρ εἶδεν τὴν ἄμπελον, καὶ τοῦτο ἐπὶ τῆς οἰκίας αὐτῆς ἐστάναι 10 ἄνθεσί τε κομῶν καὶ καρπῷ βρῖθον, χρυσοῦν τε εἶναι τὸ ἀπὸ γῆς

FP 7, 24 αὐτῆς — 8, 24/25 ὀφθαλμῶν: cf. Genes., 4,24 = 76,72–80; 77,83–85 25 γηροτρόφους ἐλπίδας: cf. Pind., *Fragm.* 214 (233) edd. Snell-Maehler = 256 (214) ed. Turyn; locum noster fortasse e Plut., *De tranquillitate animi*, 19 = *Mor.*, 477 B hausit, cf. Turyni appar. ad Pindari locum; cf. etiam Plat., *Resp.*, 331a2 et Append. ad *Vitam Euphrosynae*, AASS Novembr. III (1910), §40 = 888A (τὸν γηροτρόφον) 8, 7 ἔδοξε — 9 ἄμπελον: cf. Hdt., *Hist.*, I:108; Menand. *Rhet.*, *Basil. Log.*, 371,6–9 edd. Russell-Wilson; cf. Genes., 4,24 = 76,73–76, sed vide I 8,7–11 infra

I 7, 21 διὰ ταῦτα — 26 καθήκουσιν: cf. Scyl., *B.*, 4 = 119,84–88 8,7 ἔδοξε — 11 χρυσοειδῆ: fortasse e nostro pendet Genes., 4,24 = 76,73–76

7, 18 τῶν: τωνῶν V 20 μὴ δὲ V 23 το (sine acc) V 8, 3 υπενδουναί (sine spir et acc) V 5 προτρεψασθαι (sine acc) V 9 τοῦ τὸ V ἐστάναι V 10 βρῖθον V

obtain recognition through <advancement to> a more distinguished station in life, while in obscure and humble towns, as well as in the rural way of life, virtues become tarnished and fade away; because they are neither displayed nor admired, they go to waste and wither away. For this reason, a move to the capital seemed to him both profitable and expedient; however, he held back, restrained by his love for his mother and by his desire to lighten her burdens, especially since she herself bore “hopes that sustain old age” and required due aid and assistance at close quarters.

8. Since, however, Divine counsel was to prevail and our hero was to move step by step along the path leading up to his preordained destiny, his mother had a vision in a dream that persuaded her to give in to him and to yield to his fervent wish to set out for the City; more than that, <in the end> it was she who urged him on, persuading him to go to the capital and display there the flowering of his soul and the advantages of his noble mind. For once the mother fancied in a dream that a huge plant sprouted forth from her—just as the mother of Cyrus had seen the vine. That plant, then, stood by her house in full bloom and heavy with fruit; the large trunk that rose from the ground was

τούτου μέγα στέλεχος, καὶ τὸ κλάδος καὶ τὰ φύλλα χρυσοειδῆ.  
 τοῦτο δὲ πρὸς τινὰ τῶν συνήθων καὶ περὶ τὰ τοιαῦτα κατευστο-  
 χεῖν δοκοῦντων διηγησαμένη, ἐπὶ λαμπρᾶς καὶ μεγάλης τύχης ἔ-  
 σεσθαι δηλοῦν τὸν υἱὸν αὐτῆς ἤκουσεν. καὶ αὐθις δέ, μετὰ τινὰ  
 15 χρόνον ὀλίγον, ὄρᾳ κατὰ τοὺς ὕπνους ἄνδρα τινὰ γηραιόν, οὗ πῦρ  
 ἐξῆει ἀπὸ τοῦ στόματος, διαρρήδην λέγοντα πρὸς αὐτήν, ὅτι· “ὁ  
 ἀγαπώμενος ὑπὸ σοῦ ὁ υἱός σου Βασίλειος τῆς τῶν Ῥωμαίων  
 βασιλείας παρὰ θεοῦ τὰ σκῆπτρα ἐγχειρισθήσεται, καὶ δεῖ σε  
 προτρέψασθαι τοῦτον πρὸς τὴν Κωνσταντινούπολιν εἰσελθεῖν.” ἡ  
 20 δὲ πρὸς τὴν χαρμόσυνον ταύτην ἀγγελίαν διαχυθεῖσα καὶ πλήρης  
 γενομένη χαρᾶς προσεκύνησέν τε τὸν γηραιὸν ἐκείνον καὶ “τίς  
 εἶ,” εἶπεν, “αὐτός, ὦ κύριέ μου, ὁ μὴ ἀπαξιώσας ἐποφθῆναι τῇ  
 δούλῃ σου, ἀλλ’ οὕτως εὐφρόσυνα εὐαγγέλια προσκομίσας μοι;”  
 ὁ δὲ “Ἡλίας,” φησί, “ὁ Θεσβίτης εἰμί,” καὶ ἀπέπτη τῶν ὀφθαλ-  
 25 μῶν. διυπνισθεῖσα οὖν ἐκείνη, καὶ ταῖς δεξιαῖς ταύταις ὄψεσι,  
 μᾶλλον δὲ θείαις ἀποκαλύψεσιν, οἷον ἀναπτερωθεῖσα καὶ ζω-  
 πυρήσασα, προθύμως αὐτὴ παρώρμα καὶ ἐξέπεμπε τὸν υἱὸν πρὸς  
 τὴν βασιλεύουσαν, καὶ οἶα μήτηρ ἐνουθέτει καὶ παρεκάλει τὸν τε  
 θεῖον φόβον διηνεκῶς ἔχειν ἐν τῇ ψυχῇ, καὶ νομίζειν ἀεὶ τὸν τῆς  
 30 προνοίας | ὀφθαλμὸν πᾶσαν πρᾶξιν αὐτοῦ καὶ πᾶν νόημα ἐφ- 223B  
 ορᾶν, καὶ μηδὲν ἀνάξιον τῆς τοιαύτης ἐφορείας σπουδάξαι, ἀλλὰ  
 τῷ προσήκοντι καταστήματι τὰς οἰκείας ἀρετὰς ἐπιδείξασθαι καὶ  
 ἐν μηδενὶ τὴν προγονικὴν καταισχύουσαι εὐγένειαν.

FP 8, 15 ὄρᾳ — 24/25 ὀφθαλμῶν: cf. 83, 8–10 infra 28 οἶα μήτηρ: cf. etiam  
 5, 13/14 supra 29/30 τὸν τῆς προνοίας ὀφθαλμὸν: cf. Procl. Diad., *De decem  
 dubit.* 57,14 = 124 ed. Isaac (= 57,11 p. 93 ed. Boese) e Guil. a Moerbecke versione  
 (*providentiae oculus*) reconstructum et in Isaacii Sebastocratoris opusculo *De dec.  
 dubit.* VIII = 213,15 ed. Isaac (τὸν τῆς προνοίας ὀφθαλμὸν) servatum 32 τὰς  
 οἰκείας ἀρετὰς ἐπιδείξασθαι: cf. 7, 12/13 supra

8, 11 στελεχος (sine acc) V 13 τύχειν V: τυχεῖν coni Ba 232: corr All (e Ba  
 264 sui coniectura) 18 σκῆπτρα V: -ρ- inseruit V<sup>x</sup> 22 αὐτός: αὐτῷ All (e Ba  
 264 sui coniectura); ex All pendent edd tell κυρίε μου V ἀπαξιώσας V  
 23 εὐαγγέλια (sine acc) V προσκομίσας V 27 αὐτῇ V  
 31 σποδάξαι V 33 καταισχύουσαι V

of gold, while its branches and leaves were gold-like. She described her vision to a close friend of hers who was reputed to have been successful in <interpreting> such things, and heard from him that the vision portended that a brilliant and great fortune was awaiting her son. A short time afterward she again had a dream in which she saw an old man, fire issuing from his mouth, who plainly told her: "God will hand over the scepter of the Roman empire to your beloved son Basil; you should persuade him to go to Constantinople." When she heard these glad tidings, her heart melted, and she was filled with joy; she bowed before the old man and said to him, "Who art thou, my lord, who hast not disdained to appear before thy servant, but hast brought such cheery tidings to me?" And he said, "I am Elijah the Tishbite," and took wing, disappearing from her sight. The mother awoke and, elated and fired, as it were, by this propitious vision—or, to put it more appropriately, by this divine revelation—began herself to encourage her son and to send him on his way to the capital; and mother that she was, she admonished and entreated him to keep the fear of God in his soul at all times, always to believe that the eye of Providence was watching over his every deed and thought, to attempt nothing unworthy of such a supervision, but rather to display his virtues through proper demeanor and in no wise to bring dishonor to his noble ancestry.

9. Ἄρας οὖν ἐκ Μακεδονίας τῆς Θράκης πρὸς τὴν ἄρχουσαν ταύτην τῶν πόλεων πασῶν ἐπορεύετο, τῶν δυνατῶν τινὶ καὶ περιφανῶν προσμῖξαι βουλόμενος καὶ εἰς θεραπείαν καὶ δουλείαν αὐτοῦ ἑαυτὸν ἀποτάξαι καὶ καταστήσαι. καὶ τὸ μεταξὺ διανύσας διάστημα || καὶ κατὰ τὰς Χρυσᾶς Πύλας τῆς βασιλίδος 77<sup>v</sup> V γενόμενος καὶ <δι> αὐτῶν ἤδη τῆς ἡμέρας καταφερομένης εἰσελθῶν, πλησίον τυγχάνοντι τῷ τοῦ ἁγίου μάρτυρος Διομήδους προσπελάζει μοναστηρίῳ, καὶ ἀπὸ τῆς ὁδοιορίας κατάκοπος ὢν αὐτοῦ που πρὸ τοῦ πυλῶνος ἐν τοῖς ἐκείσε βάρθοις ἀτμελῶς οὕτως ἐπιρρίψας ἑαυτὸν ἀνεπαύετο. καὶ δὴ περὶ πρώτην τυχὸν φυλακὴν νυκτὸς ὄναρ τῷ τῆς μονῆς καθηγουμένῳ ὁ μάρτυς Διομήδης ἐφίσταται, κελεύων περὶ τὸν πυλῶνα τῆς μονῆς ἐξελεθῆναι καὶ ἐξ ὀνόματος καλέσαι Βασίλειον, καὶ ὃς ἂν αὐτῷ ὑπακούσῃ καλοῦντι, τοῦτον εἰσαγαγεῖν εἰς τὸ μοναστήριον καὶ ἐπιμελείας 15 ἀξιῶσαι, τροφῆς τε καὶ σκέπης καὶ ἐνδυμάτων καὶ πάσης μεταδόντα τῆς ἐνδεχομένης χρείας καὶ θεραπείας· κεχρισμένον γὰρ

1/2: a. 854/5 ut videtur; aliquanto tempore post aa. 836–838 secundum GMC, *MT*, 9 = 819,12/13 et GMCB, *MT*, 4 = 5,16–18, quod est ἀπίθανον

**FP 9**, 1 Ἄρας — 53 Θεόφιλος: cf. Leon. VI, *Or. funebr. in Basilium*, 50,15–19; 25–30 edd. Vogt-Hausherr; Liutpr., *Antapod.*, I,8 = 8,7–9 et III,32 = 88,27–29 ed. Becker = I,198–200 et III,518/9 ed. Chiesa; Genes., 4,24 = 76,69–72; 25 = 77,86–3; 26 = 77,7—78,14 (qui in parte cum Ps.-Sym., *MT*, 11 concinit); Ps.-Leon. Gramm., 233,10—234,16; GMC, *MT*, 9–10 = 819,15 — 820,23 = *DOP*, 15 (1961), 119,58 — 121,81 ed. Moravcsik; *B*,10 = 842,17–20; GMCB, *MT*, 4 = 5,20 — 6,10, cf. etiam vers. cod. *Vat. gr. 163*, cap. 10,46–61; 65–71 = pp. 423/424 ed. Featherstone; *B*,4 = 21,27–29 et sim. vers. e *Vat. gr. 163* = cap. 10,45–67, pp. 423/424 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,21 — 656,22; Zon., *Epit. hist.*, XVI:6,11–28 = III,409,9 — 411,2 (e GMCB?) 9 βάρθοις: ad sensum “subsellium” cf. loc. par. all. in GMC, *MT*, 9 = 819,18 (πεζουλίους) et in Ps.-Sym., *MT*, 11 = 656,1 (πεζουλίῳ) 11 τῷ τῆς μονῆς καθηγουμένῳ — 12 ἐξελεθῆναι: secundum GMC, *MT*, 9 = 819,19/20 et Ps.-Sym., *MT*, 11 = 656,3 Basilius non ab abbate anonymo mon. Diomedis, sed a mansionario eius ecclesiae Nicolao fuit receptus; cf. etiam Genes., 4,25 = 77,87 (τινὶ μοναχῷ)

**I 9**, 1 Ἄρας — 2 ἐπορεύετο: cf. Scyl., *B*, 4 = 120,89/90 4 καὶ τό — 15 ἀξιῶσαι: cf. Scyl., *B*, 4 = 120,90–3 11 τῷ τῆς μονῆς καθηγουμένῳ — 12 ἐξελεθῆναι: sed cf. Genes., 4,25 = 77,87–89, ubi vv. ἡ ὅς ἐνιοι καθηγουμένῳ, περὶ πυλῶνα et εἰσαγαγεῖν nostrum magis ut fontem indicant 16 κεχρισμένον — 44 ἡγούμενος: cf. Scyl., *B*, 4 = 120,3 — 121,25

9. Basil, then, set out from the Macedonian <region> of Thrace and journeyed to our city that holds sway over all others, <where> he wished to approach some powerful and prominent man <and> to have himself enlisted and appointed as one of his servants or attendants. He covered the distance that lay between, arrived at the Golden Gate of the imperial city, entered through it as the day was coming to an end, and drew near the monastery of St. Diomedes, which happened to be close by. As he was greatly wearied from his journey, without further ado he threw himself down somewhere on the bench in front of the gate and was resting there. Around the time of the first vigil of the night, the martyr Diomedes appeared in a dream to the abbot of the monastery and ordered him to go out to the gate and call out the name "Basil." Whoever answered the call should be brought into the monastery, deemed worthy of care, provided by the abbot with food, shelter, and clothing, and his needs should be given all possible attention; for God had anointed him to be emperor, and he was to con-

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9, 3 προσμίξαι V    4 μεταξύσας V: corr All (e Ba 264 sui coniectura); cf. etiam Scyl., B, 4 = 120,90 (μεταξὺ διανύσας)    5 χρυσᾶς V    βασιλῆδος V  
 6 καὶ αὐτῶν V: corr All in mg Ba 264 sui procul dubio e Cedren., *Synops.*, II,188,16 aut e Scyl., B, 4 = 120,91/92 (apud quos καὶ δι' αὐτῶν legitur) quod in edit. suam recepit: an κατ' αὐτῶν scribendum?    9 αὐτημελῶς V: corr All e Ba 264 suo (cf. etiam Cedren., *Synops.*, II,188,19 et Scyl., B,4 = 120,94)    12 περὶ: ἐπὶ coni Be, sed cf. 5, 4 supra    τῶν V: corr V<sup>1</sup>    15 σκεπης (sine acc) V

εἰς βασιλέα τυγχάνειν παρὰ θεοῦ, καὶ αὐτὸν μέλλειν εἰς ἀνοικοδομὴν καὶ αὐξήσιν τῆς παρουσίας γενέσθαι μονῆς. ὡς δὲ φαντασίαν ἄλλως καὶ κενὸν διανοίας ἀνάπλασμα δόξας τὸ ὄραθὲν ὁ  
 20 ἡγούμενος ἐν οὐδενὶ λόγῳ | ἔθετο, ἀλλὰ πάλιν ἑαυτὸν τῷ ὕπνῳ 224B  
 ἐκδέδωκεν, ἐκ δευτέρου βλέπει καὶ ἀκούει τὰ ὅμοια. ὡς δὲ καὶ ἔτι  
 νωθῆς καὶ ὑπνώδης, ὡς ἔοικεν, ὧν οὐκ ἀνέφερον, ἐκ τρίτου βλέπει  
 τὸν μάρτυρα, οὐκέτι πράως καὶ ἰλαρῶς παρακελευόμενον, ἀλλὰ  
 σφοδρῶς ἀπειλοῦντα καὶ μάστιγας τῷ δοκεῖν ἐπιφέρειν πειρώ-  
 25 μενον, εἰ μὴ θᾶπτον ὑπηρετήσῃ πρὸς τὰ λεγόμενα. τότε δ' οὖν  
 μόλις, οἴονεὶ ἀνανήψας καὶ τὸν γείτονα θανάτου ὕπνον τῶν  
 ὀφθαλμῶν ἀποτιναξάμενος, τῷ πυλῶνι ἐφίσταται, καὶ κατὰ τὸ τοῦ  
 μάρτυρος πρόσταγμα ἐξ ὀνόματος ἐκάλει· “Βασίλειε.” ὁ δ'  
 εὐθὺς ἀπεκρίνατο· “ἰδοὺ ἐγώ, κύριε· τί προστάσσεις τῷ δούλῳ  
 30 σου;” εἶσω δὲ αὐτὸν τῆς μονῆς ποιησάμενος, καὶ ἰδὼν ῥυπῶντά  
 τε καὶ ἀυχμῶντα καὶ πολὺν ἐπὶ τοῦ προσώπου τὸν ἥλι(ον)  
 φέροντα, τῆς δεούσης ἐπιμελείας καὶ θεραπείας ἠξίωσεν καὶ  
 πάσης φιλανθρωπίας μετέδωκεν. εἶτα τὸ μυστήριον παρ' ἑαυτῷ  
 φυλάττειν καὶ πρὸς μηδένα ἐκλαλήσαι διὰ τὸ κινδυνώδες εἰσ-  
 35 ηγη||σάμενος, τὴν τοῦ μάρτυρος αὐτῷ ἐφανέρωσε πρόρρησιν καὶ 77<sup>v</sup> V  
 πρὸς τὸ μεμνηῆσθαι μετὰ τὴν ἔκβασιν ἠσφαλίσατο. τοῦ δέ, ὡς  
 ὑπὲρ αὐτὸν ὄντος τοῦ πράγματος, μηδὲ παραδέχεσθαι δόξαντος,  
 ἀλλὰ μᾶλλον δι' αὐτοῦ ἀξιοῦντος εἰσοικισθῆναι καὶ πρὸς δου-  
 λείαν δοθῆναι τῶν ἐμφανεστέρων τινί, προθύμως ἑαυτὸν εἰς τοῦτο

FP 9, 26 γείτονα — ὕπνον : cf. *Il.*, 14:231; *Od.*, 13:80 et 26, 21/22 infra  
 29 τί — 30 σου : cf. *Jos* 5:14; cf. etiam 1 Reg 1:8

9, 21 καὶ ἔτι : καὶ τότε ἔτι dubitanter de Boor 22 νωθεῖς V οὐκἀνέφε-  
 ρεν V 23 οὐκ ἔτι V 24 τῷ V ἐπιφέρειν (sine acc) V 25 ὑπηρετήση  
 V : corr All e Ba 264 sui coniectura (cf. etiam Scyl., B, 4 = 120,11) 26 θανάτου  
 (sine acc) V 29 προστάσεις V (sed cf. Scyl., B, 4 = 120,13/14) 31 ἥλι (in  
 fine versus) V : corr apographa 32 ἐπὶ μελείας V 34 πρὸς (sine acc)  
 V 35 ἐφάνερωσε V 37 αὐτὸν : ἑαυτόν Scyl., B, 4 = 120,19 μὴ δὲ V

tribute to the restoration and growth of the monastery in question. The abbot, holding the vision to be a vain illusion and an empty figment of his imagination, took no account of it and turned over to sleep again. But then, he saw and heard similar things a second time. As he apparently still did not come to his senses, sluggish and drowsy as he was, he saw the martyr for the third time, no longer exhorting him gently and serenely, but fiercely threatening him and attempting, or so it seemed, to apply the whip if he did not carry out forthwith what he had been told to do. Only then, as if recovering himself and shaking off sleep, that neighbor of death, from his eyes, did the abbot betake himself to the gate and, following the martyr's bidding, call out the name, "Basil!" The latter straightaway answered, "Here I am, my lord. What orders do you have for your servant?" The abbot took him into the monastery, and seeing that Basil was filthy and disheveled, and that his face showed long exposure to the sun, he provided him with suitable care and attendance and treated him with perfect humanity. Then, having instructed Basil to keep the secret <to himself> and divulge it to no one (for the matter was fraught with danger), he revealed to him the prediction of the martyr and enjoined Basil to remember him when the prophecy should be fulfilled. Basil, however, seemed not even to acknowledge <the message>, deeming the matter far above his station. He requested instead that the abbot help him to obtain access to some notable, <so that he could> enter his



40 ἐπέδωκεν ὁ ἡγούμενος. καὶ ἐπεὶ συνήθως εἶχεν πρὸς τὴν τοιαύ-  
 την μονὴν καὶ πολλάκις ἐτύγχανεν ἐκεῖσε φιλίως φοιτῶν ὁ τοῦ  
 βασιλέως Μιχαὴλ καὶ Βάρδα τοῦ Καίσαρος συγγενῆς, ὃν ὑπο-  
 κοριζόμενοι Θεοφιλίτζιν ἐκάλουν, ἐπώνυμον φέροντα τὸ Παι|δευό- 225B  
 μενον, τούτῳ συνέστησεν τὸν Βασίλειον ὁ ἡγούμενος. ἐτύγχανεν  
 45 γὰρ πως τὸ Θεοφιλίδιον τοῦτο γαῦρον ὃν τῷ φρονήματι καὶ μεγα-  
 λοφροσύνης οὐκ ἀφεστῶς, ἀλλ' ἀεὶ σπουδὴν ἔχων γενναίους ἄν-  
 δρας καὶ εὐειδεῖς καὶ εὐήλικας καὶ ἐπ' ἀνδρείᾳ μάλιστα καὶ ρώμῃ  
 σώματος διαφέροντας κεκτῆσθαι περὶ αὐτὸν καὶ ἐπὶ τούτοις μέγα  
 φρονεῖν καὶ σεμνύνεσθαι· οὗς εὐθύς ἦν ὄραν σηρικαῖς τε κοσμου-  
 50 μένους ἐσθῆσι καὶ τῇ ἄλλῃ καταστολῇ διαπρέποντας. τούτοις  
 καταλεγέντα τὸν νέηλυν νεανίαν Βασίλειον, καὶ κατὰ πολὺ προ-  
 ἔχειν δόξαντα τῶν λοιπῶν κατὰ τε σωματικὴν ἀλκὴν καὶ ψυχικὴν  
 ἀνδρείαν, πρωτοστράτωρα αὐτοῦ πεποίηκεν ὁ Θεόφιλος· καὶ  
 ἡμέραν ἐξ ἡμέρας ἐπὶ πλέον ἠγαπάτο παρ' αὐτῷ καὶ ἐπὶ τοῖς οἰ-  
 55 κείοις προτερήμασιν ἐθαυμάζετο. ἐφαίνετο γὰρ καὶ κατὰ χεῖρα  
 γενναῖος καὶ κατὰ ψυχὴν συνετὸς καὶ πρὸς τὸ κελευόμενον πᾶν  
 ὀξύτε καὶ ἐπιτήδειος.

10. Ἡ δὲ μήτηρ αὐτοῦ διηνεκῶς ποτνωμένη περὶ αὐτοῦ, καὶ  
 διὰ τὸ μήπω μαθεῖν ὅπως αὐτῷ τὰ τῆς ἀποδημίας εὐώδωται

44: paulo ante a. 856?      53: a. 856?

**FP 9, 47/48** ἐπ' ἀνδρείᾳ . . . καὶ ρώμῃ σώματος: cf. *Diod. Sic., Bibl. Hist.*,  
 XVII,26,2 (διὰ τὴν ἀνδρείαν καὶ τὴν τοῦ σώματος ρώμην)      **10, 2** εὐώδωται:  
 vox est praecipue Sacrae Script.

**I 9, 46** ἀλλ' ἀεὶ — 57 ἐπιτήδειος: cf. *Scyl., B, 4 = 121,25–34*      **10, 1** Ἡ δέ —  
 8 γυναικῶν: cf. *Scyl., B, 5 = 121,35–41*

**9, 42** συγγενῆς | ὃν V edd: συγγενῆς Θεόφιλος, ὃν *Scyl., B, 4 = 120,23/24* fortasse  
 recte      43 Θεοφιλίτζιν cum V scripsi: -τζην All (e Ba 264 suo): ex All pendent  
 edd rell      τὸ: τὸν V edd: corr de Boor; cf. **43, 3** (τὸ Πουλάδην παρωνύμιον  
 φέροντα)      44 τουτω (sine acc) V      ἐτύγχανεν V      46 οὐκαφεστῶς V  
 σποδὴν V      47 ἐπανδρεία V      50 διατρέποντας V      51 καταλογέντα vel  
 καταλαγέντα (punctum supra o vel α) V, sed cf. **35,8** infra (καταλέγει): ἐγκατα-

service, and the abbot eagerly undertook this task. Since a relative of Emperor Michael and of Caesar Bardas, a man fondly nicknamed Theophiltzis, and surnamed Paideuomenos, was well acquainted with that monastery and was a frequent and friendly visitor to it, the abbot recommended Basil to him. As it happened, this little Theophilos was a man of high spirit, nor was he devoid of pride; he therefore strove to surround himself with men of excellence, handsome and tall in stature, men above all outstanding in courage and strength of body; and he derived a great deal of pride and satisfaction from these people: thus, to give an example, one could see them decked out in silken robes, and being conspicuous on account of other kinds of apparel. The young newcomer Basil was enlisted among these, and since he was found to be far superior to others, both in the strength of his body and in the manliness of his soul, Theophilos made him his *protostrator*. His love for Basil increased day by day, as did his admiration for his superior qualities; for Basil showed his excellence in deeds of hand and his wisdom in matters of soul, and was prompt and efficient in carrying out whatever orders might be given him.

10. <In the meantime> his mother, who ceaselessly implored <God> on his behalf, and was despondent and grieving because she

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λεγέντα in loco parall. Scyl., B, 4 = 121,28 καταπολὸν V 53 πρωτοστράτορα V: corr de Boor, cf. etiam Scylitzae in B,4 = 121,30 codd praeter tres 54 παρ' αὐτῆ ut videtur V: corr V<sup>1</sup>, cf. etiam 100, 21/22 infra (παρὰ τῷ πατρὶ σου φιλούμενος): παρ' αὐτοῦ All, aut Ba 264 suo male lecto aut loco parall. Cedren., *Synops.*, II,190,7 aut Scyl., B,4 = 121,32 (παρὰ τοῦ Θεοφίλου) collato; ex All pendente edd rell 10, 2 εὐόδωται (sine augm) V, quod fortasse recipiendum: εὐόδωτα All (Ba 264 suo male lecto): corr Comb

δυσθυμούσά τε καὶ ἀσχάλλουσα, βλέπει πάλιν κατὰ τοὺς ὕψους  
 μέγα φυτὸν κυπαρίσσω προσεικός, κατὰ τὴν αὐλὴν αὐτῆς ἑστη-  
 5 κός, φύλλοις τε χρυσοῖς πυκαζόμενον καὶ χρυσοῦς τοὺς κλάδους  
 καὶ τὸ στέλεχος ἔχον, οὐδὲρ ὑπὲρ κορυφῆς ὁ ταύτης υἱὸς Βασι- 78<sup>v</sup>  
 λειος ἐκαθέζετο. διυπνισθεῖσα δὲ καὶ μεθ' ἡμέραν τι||νὶ τῶν εὐ-  
 λαβῶν γυναικῶν, ἢ νυκτὸς καὶ ἡμέρας κατὰ τὴν Ἄνναν ἐκείνην  
 οὐκ ἀφίστατο ἀπὸ τοῦ θείου ναοῦ, ἀλλὰ ταῖς εὐχαῖς καὶ νηστείαις  
 10 | ἐσχόλαζεν, τὰ τῆς ὄψεως διηγῆσατο. ἢ δὲ εὐθυμεῖν τε παρ- 226<sup>B</sup>  
 ἦνεσεν ἐπὶ τῷ υἱῷ, καὶ τὸ ὄραθὲν ἐπικρίνασα βεβαίως δηλοῦν  
 ἀπεφήνατο “βασιλέα Ῥωμαίων γενέσθαι σου τὸν υἱόν.” τοῖς  
 προτέροις οὖν καὶ τοῦτο προσλαβοῦσα λοιπὸν ἢ μήτηρ, οὐκέτι  
 περὶ αὐτοῦ ἐδυσφόρει οὐδὲ ἤσχαλλεν, ἀλλὰ τρεφομένη ταῖς  
 15 ἐλπίσι καὶ τὴν ἄνωθεν ἀντίληψιν προσδεχομένη ἀνέθαλλεν.

**11.** Συνέβη δὲ κατ' ἐκείνον τὸν χρόνον τὸν κύριον τοῦ Βασι-  
 λείου Θεόφιλον διὰ τινος τοῦ δημοσίου δουλείας παρὰ τοῦ βασι-  
 λεύοντος Μιχαῆλ καὶ Βάρ(δα) τοῦ Καίσαρος ἀποσταλῆναι εἰς  
 Πελοπόννησον. συνῆν δὲ αὐτῷ καὶ ὁ Βασίλειος, εἰς τὴν ἀφ-  
 5 ορισθεῖσαν αὐτῷ δουλείαν καθυπουργῶν. γενόμενος δὲ κατὰ τὰς  
 Πάτρας τῆς Ἀχαιῆας ὁ εἰρημένος Θεόφιλος εἰσῆει εἰς τὸν τοῦ πρω-  
 τοκλήτου ἀποστόλου Ἀνδρέου ναὸν προσευξόμενος. ὁ δὲ Βασί-  
 λειος περὶ τὴν οἰκειάν διακονίαν, ὡς ἔοικεν, ἀσχολούμενος οὐ  
 συνεισῆλθεν αὐτῷ, ἀλλ' ὕστερον καταμόνας τὸ ὀφειλόμενον καὶ  
 10 αὐτὸς τῷ ἀποστόλῳ σέβας ἀποδιδούς πρὸς τὸν τοιοῦτον ναὸν  
 παραγέγονεν. μοναχὸς δὲ τις, ἐκεῖσε ποιούμενος τὰς διατριβὰς  
 καὶ τὸν πλείονα χρόνον ἐν τῷ τοῦ ἀποστόλου σχολάζων ναῷ, τὸν

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**11, 1–4:** post diem 20 Nov. a. 855 quo Theoctistus logotheta a Barda peremptus est; vere aut aestate a. 856? Tempore profectionis Theophilidii in Peloponnesum Bardas caesaris dignitate nondum praeditus erat

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**FP 10, 3** βλέπει — 7 ἐκαθέζετο: cf. Dan. 4:7–9; 17–19 8 νυκτός — 10 ἐσχόλαζεν: cf. Lk 2:37; 1 Cor 7:5 12/13 τοῖς προτέροις: cf. 8, 7–11 13/14 οὐκέτι . . . ἐδυσφόρει οὐδὲ ἤσχαλλεν: cf. Procop., *Bell. Goth.*, VIII,13,29 = II,557,10 ed. Haurgy (ἤσχαλλέ τε καὶ . . . ἐδυσφορεῖτο); cf. etiam 54, 16 infra

still did not know how he had prospered away from home, again saw in her dream a large tree resembling a cypress. It stood in her courtyard, was thickly covered with gilt foliage, and had a golden trunk and branches; her son Basil was sitting on its crown. When she awoke and day came, she described her vision to a certain pious woman who, like Anna of old, night and day departed not from the temple of God, but gave herself to prayers and fasting. The woman exhorted Basil's mother to be of good cheer with regard to her son, and, interpreting the vision, declared that it revealed with certainty that "your son will become Emperor of the Romans." The mother added this latest experience to the earlier ones, and from then on was no longer impatient or saddened on account of Basil, but flourished again, nurtured by high hopes, and awaited succor from above.

11. It so happened that Basil's master, Theophilos, had at that time been dispatched to the Peloponnesus by Emperor Michael and Caesar Bardas on some business connected with the public treasury. Basil accompanied his master and assisted him in performing the duties which had been assigned to him. When the aforementioned Theophilos arrived at Patrai in Achaia, he entered the church of Andrew, the first-called apostle, to pray. Basil, however, was apparently attending to his own duties and did not enter with him, but came to the church later and alone, in order that he, too, might render due homage to the apostle. When a certain monk who resided there and spent most of his time in the church of the apostle saw Theophilos enter, he did

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15 ἀνωθεν ἀντίληψιν : cf. 1 Esd 8:27; Ps 88(89):19; 3 Macc 5:50      11, 1-59: cf. Zon., *Epit. hist.*, XVI,10,15-21 = III,433,3-434,11 (unde?)

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I 10, 3 βλέπει — 11, 42 χάρισμασιν : cf. Scyl., *B*, 5-6 = 121,35 — 122,79

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10, 6 οὐδὲρ ὑπέρ : post οὐδὲρ vocem ὑπερθεν inseruit All (e Ba 264 suo qui hanc vocem nescio quo modo e loco parall. Scyl., *B* 5,121,40 aut Cedren., *Synops.*, II,190,16 [οὐδὲρ ὑπερθεν] traxisse videtur) et post ὑπερθεν manu propria ὑπέρ in mg Ba 264 addidit; ex All pendent edd rell 14 οὐδε (sine acc) V 11, 3 βὰρ τοῦ V: corr apographa

μὲν Θεόφιλον εἰσελθόντα ἰδὼν οὔτε διανέστη οὔτε ἐπηύξατο οὔτε  
 τινὸς ἤξιωσε ῥήματος, μηδὲ τὴν περὶ αὐτόν, ὡς εἰκός, δορυφορίαν  
 15 καὶ λαμπρότητα αἰδεσθεῖς· ὕστερον δὲ τοῦ Βασιλείου εἰσερχομέ-  
 νου ὑπεξανέστη τε ὡς τινι τῶν κρειττόνων καὶ τὴν ἐξ ἔθους τοῖς  
 βασιλεῦσιν εὐφημίαν προσήνεγκεν. ὅπερ τῶν ἐκείσε τυχόντων  
 ἰδόντες | καὶ ἀκηκοότες τινὲς τῇ κατὰ τοὺς τόπους ἐκείνους εὐγε- 227B  
 νεῖ καὶ πλουσιωτάτῃ γυναικί, ἡ Δανηλὶς ἀπὸ τοῦ ταύτης ἀνδρὸς  
 20 ὠνομάζετο, ἀπαγγέλλουσιν. ἐκείνη δὲ διὰ πείρας τὸν μοναχὸν γι-  
 νώσκουσα ὅτι προορατικοῦ χαρίσματος κατηξίωται, οὐκ ἐγένετο  
 περὶ τὸ λεχθὲν ἀμελής, ἀλλὰ || μετακαλεσαμένη τὸν μοναχὸν 78<sup>v</sup> V  
 διήλθεν προσονειδίζουσα· “τοσοῦτος χρόνος ἐξ οὗ σοι γνώ-  
 ριμος,” ἔφη, “τυγχάνω, πάτερ πνευματικέ, καὶ οἶδάς με πάντως  
 25 οὐσαν ὑπὲρ τοὺς πολλοὺς καὶ τῶν ἐν τῇ χώρᾳ ταύτῃ ὑπερέχουσας  
 καὶ προάρχουσας, καὶ οὐδέποτε οὔτε ἐπηγέρθησθεασάμενός με  
 οὔτε ἐπηύξω μοι, ἀλλ’ οὐδὲ τῷ υἱῷ ἢ τῷ ἐκόνῳ μου τὴν τοιαύτην  
 τιμὴν ἀπένειμας. καὶ πῶς νῦν ἄνθρωπον εὐτελεῖ καὶ ξένον μηδὲ  
 γνώριμον τοῖς πολλοῖς ἰδὼν, καὶ ὑπεξανέστης καὶ ὡς βασιλέα ἐτί-  
 30 μηςας;” ὁ δὲ εὐλαβῆς ἐκείνος μοναχὸς πρὸς αὐτὴν ἀπεκρίνατο,  
 ὅτι· “οὐχ, ὡς σὺ λέγεις, ἓνα τῶν τυχόντων εἶδον τὸν ἄνδρα ἐγώ,  
 ἀλλ’ ὡς μέγα(ν) βασιλέα τῶν Ῥωμαίων ὑπὸ Χριστοῦ κεχρισμέ-  
 νον ἰδὼν, καὶ ἐξανέστην καὶ ἐευφήμησα· τοῖς γὰρ ὑπὸ θεοῦ  
 35 τετιμημένοις ὀφειλομένη πάντως ἐστὶν καὶ ἡ ἐξ ἀνθρώπων τιμή.”  
 διατρίψαντος τοίνυν ἐν τοῖς ἐκείσε μέρεσιν ἐπὶ χρόνον τινὰ τοῦ  
 κυρίου τοῦ Βασιλείου, καὶ τὰς ἐπιτραπείσας αὐτῷ τοῦ δημοσίου  
 δουλείας ἀνύσαντος καὶ ἀνατρέχειν πρὸς τὴν βασιλεύουσαν μέλ-  
 λοντος, ἐπεὶ ἔτυχεν (ἀσθεν)εῖα σώματος ληφθεὶς ὁ Βασίλειος,

35–38 autumnno a. 856?

11, 13 εἰσελθόντα V διανέστη V 13/14 οὔτε τινος V 14 μὴ  
 δὲ V δυροφορίαν V 16 κριττόνων V ἐξέθους V: corr All (e Ba  
 264 sui coniectura); cf. etiam Scyl., B, 6 = 122,58 17 εὐφημίαν: πρόπουσαν  
 εὐφημίαν Scyl., B, 6 = 122,58–59, quod fortasse recipiendum 19 ταύτης:  
 ταστης (sine acc) V, corr apographa; cf. etiam Scyl., B, 6 = 122,61 22 τὸ  
 λεχθὲν: partim rescripsit V<sup>1</sup> 24 τυχάνω V 28 ἀπένειμες V All (e Ba 264  
 suo) quod recipiendum censet Kamb: corr Comb; cf. etiam Scyl., B, 6 = 122,69  
 (ἀπένειμας) μὴ δὲ V

not rise or say a prayer for him, and did not deign address him with a single word; nor, as might have been expected, did he show awe for Theophilus's splendid retinue. Later, however, when Basil entered, the monk rose respectfully, as one does before an eminent personage, and addressed him with an acclamation that is usually offered to emperors. Some people who chanced to be there and saw and heard this, reported it to a noble and fabulously wealthy woman of the area, whose name, derived from that of her husband, was Danelis. Since she knew from experience that the monk had been graced with the gift of foresight, she did not disregard what she had been told, but summoned him and upbraided him at length: "Spiritual father, you have known me for a very long time," she said, "and you are aware, I am sure, that I am of more than ordinary station, that I am prominent among the people of this region, and that I hold the highest rank among them; still, not once did you rise when you saw me, or say a prayer for me; nor have you ever given such an honor either to my son or to my grandson. How is it that now, seeing a man of no account, a stranger known only to a few, you rise to your feet out of respect and honor him as emperor?" That pious monk answered her: "It is not, as you say, that I saw that man as someone of no account; rather, I both rose and acclaimed him because I saw him as a great emperor of the Romans anointed by Christ. For those who are honored by God ought surely to be honored by men as well." After spending some time in that region, Basil's master completed the business (having to do with the state treasury) with which he had been entrusted, and was ready to return to the capital; it so chanced, however, that Basil succumbed to a bodily ailment and was left behind. But with proper care he

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29/30 ἐτιμησας (sine acc) V    32 μέγα V    34 ἐξανθρώπων V    36 ἐπὶ τρα-  
 πείσας V    38 ἔτυχενεῖ|α V: corr apographa; cf. etiam Scyl., B, 6 = 122,76  
 (ἀσθενεῖα συσχεθεῖς)

αυτόθι καταλιμπάνεται. ἐπιμελείας δὲ τῆς προσηκούσης τυχών,  
 40 μετὰ χρόνον τινὰ τῆς νόσου κρείττων ἐγένετο καὶ πρὸς τὴν ἄνοδον  
 καὶ αὐτὸς ἠτοιμάζετο. μετακαλεσαμένη δὲ αὐτὸν ἡ προρρηθεῖσα  
 γυνὴ Δανηλὶς πολλοῖς καὶ | μεγάλοις δεξιούται χαρίσμασιν, ἐμ- 228B  
 φρόνως πάνυ καὶ συνετῶς ὥσπερ τινὰ σπόρον εἰς ἀγαθὴν αὐτὰ  
 καταβαλλομένη χώραν, ἵνα ἀμήσῃται πολλαπλασίονα ἐν εὐθέτῳ  
 45 καιρῷ· δέδωκεν γὰρ αὐτῷ καὶ χρυσὸν ἰκανὸν καὶ ἀνδράποδα  
 πρὸς ὑπηρεσίαν τριάκοντα καὶ ἐν ἱματισμῷ καὶ διαφόροις εἶδεσι  
 πλοῦτον πολύν, μηδὲν ἕτερον ἐπιζητήσασα τὸ πρότερον παρ'  
 αὐτοῦ, ἢ τὸ ποιήσασθαι πνευματικῆς ἀδελφότητος σύνδεσμον  
 πρὸς Ἰωάννην τὸν ταύτης υἱόν. ὁ δὲ ὡς ὑπὲρ αὐτὸν μᾶλλον  
 50 οὖσαν διωθεῖτο τὴν ἔντευξιν, διὰ τὸ δοκοῦν τῆς γυναικὸς περι-  
 φανὲς καὶ τὸ αὐτοῦ κατὰ τὸ ὀρώμενον εὐτελέες. ὅμως πλείονα  
 \* \* \* καὶ παράκλησιν δεξάμενος ὑπ' αὐτῆς, τοῦτο πεποίηκεν.  
 καὶ τότε οἶονεὶ ἐπὶ πλέ||ον θαρρήσασα εἶπεν φανερώς πρὸς αὐτόν, 79<sup>r</sup> V  
 ὅτι· “σὲ ὁ θεὸς μέγαν ἄνθρωπον ἔχει καὶ ἐπὶ μεγάλης μέλλει  
 55 τιμῆς ἀνυσοῦν, καὶ οὐδὲν ἕτερον ἐπιζητῶ ἢ ἀπαιτῶ παρὰ σοῦ,  
 πλὴν ἵνα ἀγαπᾶς καὶ ἐλεῆς ἡμᾶς.” ὁ δὲ τῆς γῆς ἐκείνης ἀπάσης,  
 εἰ δυνατὸν, κυρίαν αὐτὴν ἀποφῆναι, εἰ τοῦτο ἔσται, κατεπηγγεί-  
 λατο. καὶ οὕτως ἐκείθεν ἀπάρας, ἀνήει καὶ αὐτὸς πρὸς τὴν βασι-  
 λεύουσαν καὶ τὸν αὐτοῦ κύριον. ἀπὸ δὲ τῶν ἐντεῦθεν αὐτῷ προσ-

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58/59: autumnno a. 856?

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**FP 11**, 43 σπόρον — 44 χώραν: cf. Mk 4:26 44 πολλαπλασίονα . . .  
 45 καιρῷ: cf. Lk 18:30 44/45 εὐθέτῳ καιρῷ: cf. Ps 31(32):6 et **17**, 31 infra  
 48 πνευματικῆς ἀδελφότητος σύνδεσμον: cf. **74**, 3/4 infra

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**I 11**, 47 μηδέν — 64 αὐτῷ: cf. Scyl., B, 6 = 122,79 — 123,97

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**11**, 41 προρρηθεῖσα V 43 ὥσπερ τινα V 44 πολλαπλασίονα (et πθολ-)  
 V: θ erasit V<sup>1</sup> 48 πόησασθαι (primum i in rasura) V 49 ταύτην V  
 51 πλείονα V: post πλείονα lacunam statui quod iam de Boor suspicatus est qui  
 “fortasse substantivum idem significans atque παράκλησιν” intercidiisse putabat:  
 πλείονα (ἰκεσίαν) καὶ παράκλησιν proposuit Kamb e.g.; cf. tamen πλείονα δὲ  
 παράκλησιν in Scyl., B, 6 = 123,83 52 καὶ om Comb quem Be et de Boor  
 sunt secuti 53 ἐπιπλέον V 56 ἀγαπᾶς V

recovered from his illness in time, and was making ready for his return. The aforementioned lady Danelis summoned him and greeted him with many not inconsiderable favors. In an eminently reasonable and wise manner, she dispensed these favors as one casts seeds upon fertile ground, in order to reap a manifold harvest at an opportune time; for she gave him a quantity of gold and thirty slaves to serve him, a considerable wealth of apparel, and a variety of other goods. At first she made no other request of him, save that he should enter into a bond of spiritual brotherhood with her son John. Basil attempted to reject this appeal as one <directed> to a man above his station, given the lady's distinguished reputation and his own apparent insignificance, but eventually he did as he had been told, yielding to her repeated \* \* \* and entreaties. Only then did she tell him openly, gaining more confidence, as it were: "God deems you to be a great man and will elevate you to great honor, and I request, indeed beg, nothing else of you than that you have love and mercy for us." Basil promised that if this were to come to pass he would proclaim her insofar as possible sovereign over all of that land. And thus he departed from there and in turn took the road up to the capital, to rejoin his



60 γεγονότων χρημάτων μετὰ τὴν ἐπάνοδον ἐξωνήσατο κτήματα κατὰ Μακεδονίαν μεγάλα, καὶ κατέστησεν ἐπὶ εὐπορίας ἅπαν(τας) τοὺς προσήκοντας ἰκανῆς, καὶ γέγονε πλούσιος καὶ αὐτός, ὥσπερ ταῖς ἀρεταῖς, οὕτω δὴ καὶ τοῖς κτήμασι καὶ τοῖς χρήμασι. συνῆν δὲ ὄμως τῷ κυρίῳ αὐτοῦ καὶ διηκόνει αὐτῷ. | 229B

12. Κατὰ δέ τινα τῶν ἡμερῶν Ἀντίγονος ὁ πατρίκιος καὶ δομέστικος τῶν σχολῶν κλητόριον ἐν ταῖς βασιλικαῖς οἰκίαις, αἱ κατὰ τὴν πλησιάζουσιν τοῖς βασιλείοις αὐλὴν ὄκοδόμη(το), πολυτελὲς ἐσκεύασατο, ἐστιάτορα καὶ δαιτυμόνα τὸν οἰκεῖον 5 πατέρα Βάρδα πεινούμενος. ὁ δὲ Καῖσαρ τοὺς μείζονας τῆς συγκλήτου καὶ τοὺς οἰκεῖους παραλαβὼν [καὶ τοὺς] πρὸς τὴν εὐωχίαν ἀπῆει, συμπαραλαβὼν καὶ τοὺς ἀπὸ Βουλγαρίας φίλους, συνήθως κατὰ τὸν τότε καιρὸν τῆ βασιλευούσῃ ἐνδιατρίβοντας. παρῆν δὲ τῆ ἐστιάσει καὶ Θεόφιλος ὁ τοῦ Βασιλείου κύριος οἶα

60–62: initio a. 857? 1–5: convivium illud ante Basilii protostratoratum imperialem (i.e., verisim. ca. Aug.–Sept. a. 857 aut a. 858/9, cf. 13, 28/29 infra) collocare videtur noster, sed hoc modo Bardae (et probab. Antigoni) cursus honorum seriem turbat: Bardas enim solum d. 24 m. Apr. a. 864 (secundum alios, a. 862) ad Caesaris dignitatem, filius autem eius ca. a. 858 (quod dubium) aut paulo ante a. 863 ad domesticatum scholarum provehuntur

FP 11, 64 διηκόνει αὐτῷ: cf. Mt.8:15 12, 1 Κατὰ δέ — 2 οἰκίαις: cf. TC, 4,25 = 180,2–4; Genes., 4,26 = 78,14/15; Ps.-Leon. Gramm., 238,2/3; GMC, MT, 15 = 824,5/6; GMCB, MT, 7 = 8,11/12; Ps.-Sym., MT, 23 = 665,3/4 7 τοὺς ἀπὸ Βουλγαρίας φίλους: cf. Const. Porph., *De cerimon.*, 740,2/3 (ἀπό... Βουλγάρων... φίλοι); 742,2/3; 743,2/3 (= Philothei *Cletorol.*, 156,10; 157,10,28 ed. Bury = 163,18; 167,11; 169,13 ed. Oikonomides)

I 12, 1 Κατά — 39 καθεστηκώς: cf. Scyl., B, 7 = 123,3—124,31

11, 61 κατα (sine acc) V ἐπορίας V: -u- add V<sup>x</sup> sv 62 ἅπαν (sine acc) V: corr apographa; cf. etiam Scyl., B, 6 = 123,95 (ἅπαντας τοὺς προσήκοντας) προσήκοντάς V 12, 3 ὄκοδόμη(το): Ba 232 coniecturam recepi (cf. Esd 5:53; Lk 4:29): ὠκοδόμην V: ὄκοδόμηνται proposuit de Boor, fortasse recte (cf. Eze 11:3): ὄκοδόμησε καὶ All; ex All pendent edd rell 4 ἐστιάτορα V 5 Καῖσαρ τοὺς: καίσαρος V: τ inseruit, ο in ου mutavit V<sup>x</sup> 6 παραβιβῶν V: corr V<sup>x</sup> [καὶ τοὺς]<sup>2</sup> seclisit de Boor, secundum quem e καὶ τοὺς<sup>1</sup>

master. Back home, he purchased large estates in Macedonia with the monies which had accrued to him from the Peloponnesus, and set up his relatives in considerable opulence; he, too, became wealthy, both in virtues and in land and money. Still, he remained with his master and continued to serve him.

12. One day Antigonos, patrician and domestic of the *scholae*, gave a sumptuous banquet in the imperial houses that had been built in the courtyard near the imperial palace; he made his own father Bardas both host and guest <on that occasion>. The caesar invited prominent members of the senate and people from his own entourage, and went to the feast; he also invited the “friends” from Bulgaria who at that time were paying their regular visit to the capital. Basil’s master Theophilos was present at the reception as well, since he, too, was a

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praevio fuit haustum (παραλαβὼν πρὸς τὴν εὐωχίαν ἀπήει Scyl., B, 7 = 123,7); sed καὶ τοῦς<sup>2</sup> potius e l. 7 in l. 6 propter homoeoteleuton (-λαβὼν in 6 et 7) irrepsit: post καὶ τοῦς<sup>2</sup> vocabulum συνήθεις supplevit All manu propria in mg Ba 264 sui, ut videtur e Cedren. *Synops.*, II, 193, 12/13, cf. Scyl., B, 7 = 123, 6/7 (πολλούς . . . τῶν . . . συνήθων παραλαβὼν), quod in textum suum recepit (ad rem cf. 19, 10 infra); ex All pendent edd rell: post καὶ τοῦς<sup>2</sup> fortasse lacuna statuenda, quam vocabulis (συγγενεῖς) vel (συγγενεῖς αὐτοῦ) explere dubitanter proposuit Kamb 7 ἀπέει V

10 συγγενῆς καὶ αὐτὸς τοῦ Καίσαρος, ἀλλὰ καὶ Κωνσταντῖνος ὁ  
πατρίκιος, ὁ τοῦ καθ' ἡμᾶς λογοθέτου τοῦ δρόμου καὶ ἐν φιλο-  
σοφία ἄκρου καὶ ἀδωροτάτου περιφανῶς πατρικίου Θωμᾶ πατήρ.  
οἱ δὲ Βούλγαροι, αἰεὶ πως οἰηματῖαι καὶ καυχηματῖαι τυγχά-  
νοντες, ἐπεὶ ἔτυχον τότε μεθ' ἑαυτῶν ἔχοντες Βούλγαρον ἐπ' ἀν-  
15 δρεῖα σεμννόμενον σώματος καὶ ἄκρον ἐν παλαισμοσύνῃ ὑπάρ-  
χοντα, ὃν οὐδεὶς σχεδὸν μέχρι τότε τῶν προσπαλαιόντων κατ-  
έβαλεν, οὐκ ἀνεκτὸν ἐδόκουν ἐπ' αὐτῷ φρονεῖν, ἀλλ' ὑπὲρ τὸ  
μέτρον ἡλαζονεύοντο. τοῦ δὲ πότου προϊόντος καὶ θυμηδίας χο-  
ρευούσης κατὰ τὴν τράπεζαν, λέγει ὁ μικρὸς ἐκεῖνος Θεόφιλος  
20 πρὸς τὸν Καίσαρα, ὅτι· “ἔχω, || δέσποτα, ἄνθρωπον, ὅς, ἐὰν κε- 79<sup>v</sup> V  
λεύης, ἵνα παλαίσῃ μετὰ τοῦ περιβοήτου τούτου Βουλγάρου.  
μέγα γὰρ ὄνειδος τοῦτο Ῥωμαίοις, καὶ οὐδεὶς ὑποίσει τὴν ἀλα-  
ζονείαν αὐτῶν, εἰ οὗτος ἀκαταγώνιστος ἐν Βουλγαρίᾳ παρα-  
γένηται.” τοῦ δὲ Καίσαρος γενέσθαι προστάξαντος, ὁ προ- 230B  
25 μνημονευθεὶς Κωνσταντῖνος πατρίκιος, σφόδρα φιλίως πρὸς τὸν  
Βασίλειον διακείμενος, ἅτε καὶ αὐτὸς ἐξ Ἀρμενίων ἔλκων τὸ  
γένος, ἐπεὶ δῖυγρον εἶδεν τὸν τόπον ἐν ᾧ διαγωνίζεσθαι ἔμελλον

11/12: natus est Thomas ca. a. 860

**FP 12, 10** ἀλλὰ — 12 πατήρ: cf. TC, 4,2 = 150,10–12; 30 = 194,9–12; 36 = 198,15–17; 41 = 206,17; Genes., 4,3 = 58,3; 10 = 63,57; 18 = 71,2 et 72,37; 19 = 73,54/55; 23 = 76,2/3; 26 = 78,15/16; 22/23; Ps.-Leon. Gramm., 249,6–8; GMC, MT, 33 = 835,7/8; GMCB, MT, 16 = 15,20–22, cf. vers. cod. *Vat. gr. 163* = cap. 30,4–6, p. 431 ed. Featherstone; Ps.-Sym., MT, 46 = 681,16/17; *Vat. gr. 163*, fol. 45<sup>r</sup>, ll. 3–4 ab imo; ad rem cf. Karlin-Hayter, *Byz* 41 (1971), 484–496; Markopoulos, *ZRVI* 24/25 (1986), 104–106 12 ἀδωροτάτου: cf. Liban., *Or.* 18:182 = 2,316,16 ed. Foerster 13 οἱ δέ — 34 ἀπέρριψεν: cf. Genes., 4,26 = 78,16–30 (aliter, sed in Genes. textu in 78,25 inter δέ et μή lacuna statuenda); 40 = 90,3–14 (aliter) 15 παλαισμοσύνῃ vox Homericā 17 οὐκ ἀνεκτόν: cf. Plut., *Ant.*, 23,2 (οὐκ ἦν ἀνεκτόν); cf. etiam *Exc. de legationibus* 91,18 ed. de Boor (οὐκ ἀνεκτά . . . ἔδοξεν εἶναι, e *Procop.*, *Bell. Pers.*, I,11,29)

**12, 10** καὶ αὐτὸς τοῦ iteravit et secundum καὶ — τοῦ expunxit V 11/12 ἐμφιλοσοφία V ἄδωρο- V 17 οὐκἀνεκτόν V ἐπαυτῷ V 20 ἐὰν V 21 ante ἵνα παλαίσῃ vocabula (ἐπιτήδειός ἐστιν) vel similia inserenda putavit de Boor, loco Scyl., *B.* 7 = 124,15/16 (εἰ ἀρέσκει τῇ σῆ ἔξουσίᾳ, ἔστι τις τῶν ὑπηρετούντων μοι δυνάμενος συμπλακῆναι) nisus, sed integer est locus

relative of the caesar. Also in attendance was Constantine the patrician, father of Thomas the patrician, the consummate philosopher and gloriously incorruptible logothete of the course in our own day. Since the Bulgarians, who are almost invariably vainglorious braggarts, happened at that time to have with them a Bulgarian who prided himself on the prowess of his body and was an outstanding wrestler (until then, practically no one who had wrestled with him had been able to throw him in a match), they appeared presumptuous past all endurance on account of their man, and boasted about him beyond measure. As the drinking progressed and good cheer was spread around the table, our little Theophilos said to the caesar: "My lord, I have a man who, with your permission, should wrestle this famous Bulgarian; for it would be a great disgrace to the Romans and no one would be able to endure the Bulgarians' boasting, if <their man> should return to Bulgaria undefeated." When the caesar gave orders that it be so, that Constantine the patrician whom we just mentioned, and who was a close friend of Basil (being himself of Armenian descent), noticed that the spot where the two were to contend was damp, and

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noster; locutio ἵνα παλαίση sermonem vulgarem redolet quo usus est noster ex ore Theophili 22 μέγαν V: corr V<sup>x</sup>, cf. etiam Scyl., B, 7 = 124,17 (μέγα) 27 δίαγρον V: corr All manu propria in mg Ba 264 sui, ut videtur e Cedren., *Synops.*, II,194,6, cf. Scyl., B, 7 = 124,22 (κάθυγρον); ad rem cf. 19, 10 infra

καὶ ἐδεδοίκει μὴ πως ὀλισθήσῃ τυχὸν ὁ Βασίλειος, αἰτεῖ προ-  
τροπὴν γενέσθαι παρὰ τοῦ Καίσαρος ἐκ ξύλων ἐπιρρανθῆναι  
30 πρῖσμα κατὰ τὸ ἔδαφος. οὗ γενομένου συμπιέσας καὶ περισφίγγας αὐτόν, ὥσει  
δεσμόν τινα χόρτου κοῦφον καὶ ἄψυχον ἢ ἐξ ἐρίου πόκον ξηρόν τε  
καὶ ἐλαφρόν, οὕτω ῥαδίως αὐτόν ἐπάνω τῆς τραπέζης μετεωρίσας  
ἀπέρριπεν. τού(του) δὲ γεγονότος, οὐδεὶς τῶν παρόντων ἦν ὃς  
35 οὐ περιεῖπεν καὶ ἐθαύμαζεν τὸν Βασίλειον. ἐκπλαγέντες δὲ καὶ οἱ  
Βούλγαροι τὴν περιουσίαν τῆς εὐχερείας τε καὶ δυνάμεως, ἔμει-  
ναν ἐνεοί. ἀπ' ἐκείνης δὲ τῆς ἡμέρας ἤρξατο ἐπὶ πλεόν ἢ τοῦ  
Βασιλείου φήμη εἰς πᾶσαν τὴν Πόλιν διαφοιτᾶν, καὶ τοῖς ἀπάν-  
των διεφέρετο στόμασιν, ἀπόβλεπτος ἤδη καθεστηκώς.

13. Ἦν δὲ παρὰ τῷ βασιλεῖ Μιχαὴλ ἵππος ἀφηνιαστῆς καὶ  
ἄτακτος σκληραύχην τε καὶ ἀγέρωχος, τᾶλλα δὲ γενναῖος καὶ  
ἀγαθὸς καὶ καθ' ἡλικίαν καὶ κάλλος καὶ τάχος μέγας καὶ θαυ-  
μαστός, ὃς εἰ ἔτυχε λυθεὶς τοῦ δεσμοῦ ἢ ἄλλως πως ἀφεθείς, λίαν  
5 ἦν δυσχερῆς εἰς χεῖρας ἀθίς ἐλθεῖν καὶ πολλὰ πράγματα πρὸς τὸ  
κατασχεῖν παρεῖχε τοῖς ἵπποκόμοις. συνέβη δὲ ποτε τὸν βασιλέα  
πρὸς θήραν ἐξελθόντα καὶ τὸν τοιοῦτον ἵππον ἐπιβεβη|κότα αὐτο- 231B  
χειρίᾳ ῥάβδῳ τυχεῖν λαγωῦ. εὐθύς οὖν ὑφ' ἡδονῆς ὁ βασιλεὺς  
θᾶττον ἐκ τοῦ ἵππου καθήλατο πρὸς τὸ σφάζει τὸν λαγῶν· ἄφ-  
10 ετος δὲ ὁ ἵππος καταλειφθεὶς ἀπεσκίρτησεν. καὶ πολλῶν || συν- 80Γ V

13, 1–28/29: secundum Ps.-Leon. Gramm., 230,6 et GMC, *MT*, 7 = 816,15 paulo post (μετὰ μικρὸν) a. 855; secundum Ps.-Sym., *MT*, 10 = 655,7/8 ca. a. 852?

FP 12, 34 τού(του) δέ — 39 καθεστηκώς: cf. Genes., 4,40 = 90,14–16  
13, 1 Ἦν — 28/29 ἀνεβίβασεν: cf. Plut., *Alex.*, 6; Genes., 4,26 = 78,43–46 (cf.  
44/45 ὡς εἰ τις ἄλλος Βουκεφάλου Ἀλέξανδρος); Ps.-Leon. Gramm., 230,6–22;  
GMC, *MT*, 7 = 816,15 — 817,9 et Ps.-Sym., *MT*, 10 = 655,7–18 (paulo aliter) =  
*DOP*, 15 (1961), 115,1–15 ed. Moravcsik; GMCB, *MT*, 3 = 5,1–15, cf. etiam vers.  
cod. *Vat. gr.* 163 = cap. 9,1–14, p. 422 ed. Featherstone; Zon., *Epit. hist.*,  
XVI:6,24–30 = III,411,4–412,5 (e Scyl. et Logothetae versione quadam?) 13,  
7/8 αὐτοχειρίᾳ: in nostro hic solum usurpatur; recurrit tamen in TC, 4,19 = 170,11

I 13, 1 Ἦν — 28/29 ἀνεβίβασεν: cf. Scyl., *B*, 8 = 124,32 — 125,58

feared that Basil might perchance slip; he therefore asked the caesar to order sawdust to be strewn on the ground. When this had been done, Basil grappled with the Bulgarian; he quickly squeezed him in a stranglehold, lifted him above the table, and threw him down on it with the ease with which one throws a bundle of hay, weightless and inanimate, or a tuft of wool, light and dry. When this happened, all those present, none excepted, showed Basil respect and admiration. The Bulgarians were also awestruck by his superior skill and power and remained dumbfounded. From that day on, Basil's fame began to spread ever wider all over the city, his name was on everyone's lips, and he was the object of everyone's admiring gaze.

13. Emperor Michael had a horse that was rebellious, undisciplined, refractory, and proud, but excellent in all other respects: a thoroughbred, large in stature, and admirable for its beauty and speed. If by chance it became untethered or was let loose in any other way, it was most difficult to lay hand upon it again, and the stablehands had great trouble mastering it. It once happened that the emperor, who had gone out hunting mounted on this horse, struck a hare with a cudgel that he threw by his own hand. Pleased as he was, he at once swiftly dismounted, in order to dispatch the hare. The horse, let loose and left unattended, cantered away, and although many

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12, 29 γένεσθαι V 30 πρίσμα V edd (πρίαμα Comb typhotetae menda) 32 ποκον (sine acc) V 34 τοῦ V: corr Kamb, cf. 16, 7 (τού(του)) et 26/27 (τούτου δὲ γενομένου) infra γγονότος V 37 ἐπειπλέον V 38/39 ἀπάντων V 13, 2 ἀτακτος (sine acc) V τᾶλλα V 4 ἡ V πῶς V 7 θῆραν V ἐπηβεβη- V 8 ὑφίδονῆς V 9 θᾶττόν V

δραμόντων, καὶ τῶν τε τοῦ ἵπποστασίου ἀρχόντων καὶ μαγλαβιτῶν καὶ λοιπῶν τῶν περὶ αὐτοὺς συγκινηθέντων, οὐκ ἦν τινη δυνατὸν τὸν ἵππον λαβεῖν· ὥστε θυμωθέντα τὸν βασιλέα κελεύσαι, (εἰ) κρατηθεῖη, διακοπῆναι τοὺς ὀπισθίους αὐτοῦ τῶν  
 15 ποδῶν. ὁ δὲ Καῖσαρ Βάρδας παρὼν ἐδεῖτο τοῦ βασιλέως μὴ διὰ μίαν κακίαν τοσαύτην ἀρετὴν ἵππου μάτην παραπολέσθαι. ὁ οὖν Βασίλειος συμπαρὼν τῷ κυρίῳ αὐτοῦ λέγει πρὸς αὐτόν, ὅτι· “εἰ παραδράμω τὸν βασιλικὸν ἵππον καὶ ἀπὸ τοῦ ἐμοῦ ἵππου ἐκτιναχθεὶς ἔποχος αὐτοῦ γένωμαι, ἄρα μὴ διὰ τὸ βασιλικοῖς φαλάροις  
 20 κεκοσμηθῆσθαι αὐτὸν ἀγανάκτησις παρὰ τοῦ βασιλέως γένηται κατ’ ἐμοῦ;” τοῦ δὲ βασιλέως ὑπομνησθέντος καὶ κελεύσαντος τοῦτο γενέσθαι, ἐτοίμως καὶ εὐφυῶς ὁ Βασίλειος τοῦτο πεποίηκεν. ὁ θεασάμενος ὁ βασιλεύς, καὶ ἀγαπήσας τὴν μετ’ ἀνδρείας εὐφυίαν αὐτοῦ καὶ σύνεσιν, εὐθέως ἀπὸ τοῦ Θεοφιλίτζι  
 25 αὐτὸν ἀνέλαβέ τε καὶ εἰς τοὺς βασιλικοὺς κατέταξε στρατῶρας· προσεῖχεν δὲ καὶ ἡγάπα αὐτόν, ὀρῶν αὐτοῦ τὸ πρὸς τοὺς ἄλλους ἐν πᾶσι διαφέρον κατὰ πολὺ. διὸ καὶ πολλακίς ἐπιδειξάμενον κατενώπιον αὐτοῦ εἰς τὴν τοῦ πρωτοστράτῶρος ἀξι(αν) ἀνεβίβασεν.

24/25: a. 857? 28/29: certo post d. 15 m. Mart. a. 856 (pace 15, 6 infra); verisim. post m. Aug.-Sept. a. 857; secundum Sym. Log. eiusque sequaces, ca. a. 858/9

FP 13, 24 εὐφυίαν: cf. Liutpr., *Antapod.*, I,8 = 8,12 et III,88,31/32 ed. Becker = I,202 et III,522 ed. Chiesa (paulo aliter); Genes., 4,26 = 78,32-36 28 εἰς — ἀνεβίβασεν: cf. Genes., 4,26 = 78,42/43; Ps.-Leon. Gramm., 237,19/20; 239,7/8 (?); GMC, *MT*, 14 = 823,23 — 824,1; 825,11/12; GMCB, *MT*, 6 = 8,6/7, cf. etiam vers. cod. *Vat. gr. 163* = cap. 14,18/19, p. 425 ed. Featherstone; Ps.-Sym., *MT*, 13 = 658,21/22

13, 11 ἄρχοντων V 11/12 μαγγλαβιτῶν Comb quem Be secutus est 13/14 καὶ λεῦσαι κρατηθεῖη V: corr All e Ba 264 sui coniectura (ex All pendent edd rell); cf. etiam Scyl., B, 8 = 125,42/43 (εἰ κρατηθεῖη) 14 οἰπισθίους V 15/16 διαμίαν V 19 ἔποχος αὐτῷ Scyl., B, 8 = 125,47/48 ἄρα V μῆ: γε Scyl., B, 8 = 125,48 το V 20 ἀγανάκτησις (sine acc) V 24 Θεοφιλίτζι cum V scripsi: Θεοφιλίτζη All e Ba 264 suo; ex All pendent edd rell 25 ἀνελάβεται V 27 καταπολὸν V 27/28 ἐπιδειξάμενον κατενώπειον V 28/29 ἀξι(αν)εβίβασεν V: ἀξι(αν)εβίβασε All (e Ba 264 suo); ex All pendent edd rell: corr Ba 232 (quod etiam coniecit Be quem de Boor est secutus): τάξιν ἀνήγαγε Scyl., B, 8 = 125,57/58, unde fortasse (τ)ἀξι(ν) ἀνεβίβασεν scribendum

people came running, and were joined by the heads of the stable, by the *manglabitae*, and by other attendants running along with them, no one was able to catch it; so that the emperor, beside himself with anger, commanded that the horse's hind legs be hamstrung if it were to be caught. Caesar Bardas, who was present, pleaded with the emperor that such an excellent horse should not needlessly be destroyed on account of a single fault. Basil, who was there together with his master, said to the latter: "If I overtake the emperor's horse and mount him by jumping off my own, will the emperor be indignant at me, since his horse is decked out with imperial trappings?" When the emperor was notified and gave his permission that this be done, Basil accomplished the feat with ready skill. When the emperor saw this, he was greatly pleased with Basil's courage, native cleverness, and wisdom, and immediately took him over from little Theophilos, to enroll him among the imperial *stratores*. He lavished attention upon him and grew fond of him, for he saw how greatly Basil surpassed others in all things. For that reason, after Basil had distinguished himself in front of him on many occasions, the emperor promoted him to the office of *protostrator*.



14. Μετὰ δὲ ταῦτα κυνηγεσίου καταγγελθέντος εἰς τὸ λεγόμενον Φιλοπάτιον, ἦν ὁ πρωτοστράτωρ κατὰ τὸν τύπον τοῦ βασιλέως προπορευόμενος ἔφιππος, ἐπε(φέ)ρετο δὲ καὶ τὸ 232B  
 ρόπαλον τὸ βασιλικὸν ἐπὶ τῆς ζώνης αὐτοῦ, ὃ βαρδούκιον οἶδεν  
 5 καλεῖν ἢ συνήθεια. Θορύβου δὲ κ(ι)νουμένου ἀπὸ τῶν συμπληρούντων τὸ κυνηγέσιον, ἐξέθορον ἐκ τῆς ὕλης λύκος παμμεγεθέστατος, ὥστε σχεδὸν πάντας διαπτοηθῆναι καὶ εἰς ταραχὴν ἐμπεσεῖν. ὀρμήσας δὲ κατ' αὐτοῦ ὁ Βασίλειος, καὶ ρίψας ἐξόπισθεν τὸ βασιλικὸν βαρδούκιον, ἔτυχεν τοῦ θηρίου κατὰ τὸ  
 10 μέσον τῆς κεφαλῆς καὶ ταύτην ἐδιχοτόμησεν. ὁ δὲ Καῖσαρ ὄπισθεν τοῦ βασιλέως κατὰ τὸ εἰωθὸς πορευόμενος καὶ τὸ γεγονός θεασάμενος, εἶπεν πρὸς τινὰς τῶν συνεπομένων συνήθων αὐτοῦ καὶ γνωστῶν, ὅτι· “οἶμαι πάσης τῆς || γενεᾶς ἡμῶν τὴν κατά- 80<sup>v</sup> V  
 λυσιν τὸν ἄνθρωπον τοῦτον μέλλειν γενήσεσθαι.” κατεστοχάζετο  
 15 γὰρ καὶ τὸ πρὸς πάντα τούτου ἐπιτυχές τε καὶ εὐτυχές καὶ τὴν διὰ ταῦτα τοῦ βασιλέως διάθεσιν πρὸς αὐτόν. οὐ μόνον δέ, ἀλλὰ καὶ παρὰ Λέοντός φασι τοῦ τηνικαῦτα ἐπὶ παντοδαπῇ σοφίᾳ πρωτεύοντος ἀκοῦσαι αὐτόν, ἐν τῷ πολλάκις περὶ τούτων πυνθάνεσθαι τοῦ ἀνδρός, πρῶτα μὲν, ὅτι· “ὑπὸ νεανίσκου τινὸς εὐ-  
 20 ρίσκω τὴν κατάλυσιν τῆς ὑμῶν γενεᾶς.” ἔπειτα, ὡς εἰς ἐμφάνειαν

1–10: hanc venationem in tardum a. 857 aut (quod mihi magis probatur) aliquanto postea collocat noster, cum de Basilio ut iam Michaelis imp. protostratore rem agat

FP 14, 6 ἐξέθορον — 10 ἐδιχοτόμησεν: cf. Genes., 4,40 = 89,91/92 16 ἀλλά — 23 ἔσεσθαι: cf. Genes., 4,22 = 74,21; Ps.-Sym., MT, 40 = 676,14–16; 677,3/4

I 14, 1 κυνηγεσίου — 25 βουλήματος: cf. Scyl., B, 9/10 = 125,59 — 126,73

14, 3 προπορευόμενος ἔφιππος: -εὐόμενος ἔφ- in rasura V ἐπερετο (sine acc) V: corr All manu propria in mg Ba 264 sui (qui ἐπέρετο praebet), ut videtur e Cedren., *Synops.*, II,195,22/23, cf. Scyl., B, 9 = 125,60 (ἐπιφερόμενος) ad rem cf. 19, 10 infra; ex All pendent edd rell 4 ζώης V: v add V<sup>1</sup> sv 5 κνουμένον V 10 μεσόν V 12 πρὸς τινὰ Scyl., B, 9 = 126,66, fortasse recte 17 ἐπιπαντοδαπῇ V 20 post κατάλυσιν fortasse (ἔσεσθαι) addendum: ὑμῶν (γενήσεσθαι) γενεᾶς dubitanter proposuit de Boor e Scyl., B, 9 = 126,67/68 (ὄλεθρον γενήσεσθαι ἄρδην τῆς ἡμῶν γενεᾶς); sed haec vocabula (cum verbo γενέσθαι) a Scylitza, ut a nostro (linn. 13–15), Bardae tribuuntur, non Leoni; Leo ipse Scylitza teste (126,70/71) Basiliūm ἔσεσθαι . . . τῆς συμπάσης ὑμῶν γενεᾶς τὸν ὄλεθρον vaticinatus est, quod cum vaticinio a nostro (linn. 19/20) tradito melius concinit

14. Following these events, a hunting party was announced for the so-called Philopation. The protostrator, in accordance with protocol, rode ahead of the emperor, carrying the imperial mace, commonly called the *bardoukion*, at his belt. While the attendants of the hunt were noisily scaring up the game, a wolf of truly prodigious dimensions leaped out of the thicket, sending nearly everyone into a state of panic and confusion. Basil rushed forward against the beast, hurled the imperial *bardoukion* <at it> from behind, struck the animal's head in the middle, and split it in two. The caesar, who according to custom was riding behind the emperor and saw what had happened, remarked to some of the friends and acquaintances who were accompanying him: "I think this man will prove the undoing of our whole race." He inferred <this> from Basil's success and good fortune in all things, which had elicited the emperor's favorable disposition toward him. More than that, it is also reported that the caesar repeatedly inquired of Leo, who at that time excelled in all branches of science, concerning these things and that at first he heard from him: "I find that a certain youth will prove the undoing of your race"; later on, as

προέβαινε ὁ Βασίλειος, καὶ τῷ δακτύλῳ τοῦτον ὑποδείξει τῷ Καίσαρι, λέγοντα, ὅτι· “οὗτος τυγχάνει ὄν ἔλεγον διάδοχον ὑμῶν μέλλειν ἔσεσθαι.” ἐξ οὗ καὶ ὑφωράτο καὶ ἐνήδρευεν ὁ Καίσαρ αἰεὶ τὸν Βασίλειον, εἰ καὶ μηδὲν ἀκυρώσαι ἠδύνατο τῶν ὑπὸ τοῦ  
 25 θεοῦ προκυρωθέντων βουλήματος· οὐ γὰρ οὕτως ἀπροσδόκητον ὡς ἀφουκτον αἰεὶ τὸ πεπρωμένον ἐστίν. καὶ ταῦτα μὲν, εἰ καὶ κατὰ παρέκβασιν ἴσως, ἀλλ’ οὐκ ἔξω τῆς ὑποθέσεως εἴρηται. | 233B

15. Φιλοθήρου δὲ τοῦ βασιλέως τυγχάνοντος, καὶ πάλιν μετ’ ὀλίγον κυνηγεσίου τε χάριν καὶ μετρίου περιοδεύματος κατὰ τὸν τῆς Ἀρμαμενταρέας λεγόμενον τόπον περάσαντος, εἶτα δουκίου κατ’ ἰδίαν εὐτρεπισθέντος καὶ τοῦ βασιλέως ἐπὶ τραπέζης μετὰ  
 5 Θεοδώρας καθεσθέντος τῆς οἰκείας μητρὸς καὶ τῶν ἰδίων συγγενῶν καὶ οἰκειοτέρων τῆς συγκλήτου, προσεκλήθη καὶ ὁ πρωτοστράτωρ, τοῦ βασιλέως κελεύσαντος· καὶ καθεσθέντος αὐτοῦ ἤρξατο Θεοδώρα ἢ βασιλις πυκνότερον ἀτενίζειν καὶ ἀφορᾶν πρὸς αὐτὸν καὶ κατανοεῖν καὶ παρεπισκοπεῖν αὐτὸν ἀκριβέστερον. ἐπι-  
 10 γνοῦσα δὲ τινα σύσσημα ἐν αὐτῷ κατ’ ὀλίγον ἐλειποψύχησεν, ὥστε καὶ ὕδωρ ἐπιχεθῆναι αὐτῇ καὶ διὰ τοῦ ἀπὸ ῥόδων στάγματος τὸ πνεῦμα μόλις ἀνακαλέσασθαι· ὅπερ οἱ παρόντες \* \* \*

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1–5 prandium hoc venatorium paulo post venationem in cap. 14 descriptam, sed nescio qua ratione verisim. ante d. 15 m. Mart a. 856, pro certo ante m. Aug.–Sept. a. 857 collocat noster 6/7: errare videtur noster de dignitate quam Basilius tunc temporis obtinebat. Teste GMC, *MT*, 14 = 823,15–824,1 fuit Basilius solum post Theodoram e palatio expulsam (Aug.–Sept. 857) ad gradum protostratoris provectus

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FP 14, 25 οὐ — 26 ἐστίν: cf. Plut., *Iul. Caes.*, 63:1 (οὐχ οὕτως ἀπροσδόκητον ὡς ἀφύλακτον . . . τὸ πεπρωμένον, ubi ore nostri ἀφευκτον loco ἀφύλακτον legendum? Cf. Plut., *Lys.*, 29:7, ἀφευκτόν ἐστι ἀνθρώπων τὸ πεπρωμένον) 15, 2 περιοδεύματος vox rara: cf. Eustath., *Op. min.*, 101,61 ed. Wirth 3 Ἀρμαμενταρέας: cf., e.g., *Patria Constantinupoleos* III,155 = 265,7 ed. Preger 3 εἶτα — 28 πονηράν: cf. Genes., 4,26 = 78,37–42; Ps.-Leon. Gramm., 234,19 — 235,2; GMC, *MT*, 11 = 821,1–6 = *DOP*, 15 (1961), 121,84–88 ed. Moravcsik; GMCB, *MT*, 4 = 6,11–16, cf. etiam vers. cod. *Vat. gr. 163* = cap. 10,74–80, p. 424 ed. Featherstone; Ps.-Sym., *MT*, 11 = 657,1–6

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I 15, 1 καὶ πάλιν — 30 Βασίλειος: cf. Scyl., *B*, 10 = 126,73 — 127,95

Basil was coming into prominence, Leo pointed to him with his finger and said: "This one happens to be the very man whom I said would become the successor to you all." Henceforth the caesar was suspicious of Basil and set traps for him, even though he was powerless to undo any of the things already ordained by Divine Will. For fate is not so much unexpected as it is ineluctable. These things may have been related as a digression; yet they remain well within the scope of our subject.

15. Shortly afterward, the emperor, who was fond of hunting, again crossed over to the place called Armamentarea, both for the sake of the chase and for a modest outing. At some point, refreshments having been privately served, the emperor was seated at table together with his mother Theodora, his relatives, and those members of the senate who belonged to his inner circle; and by the request of the emperor the protostrator was invited as well. After Basil sat down, Empress Theodora began to cast frequent and intense glances in his direction, to fasten her eyes on him, and to contemplate and inspect him most carefully. Having recognized some marks on him, little by little she fell into a faint, so that she had to be sprinkled with water and her breathing was barely restored with the help of rose drops; at which

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14, 23 μελλειν (sine acc) V 26 άφουκτον (sine acc) V 26/27 καταπαρέκ-  
 βασιν V 15, 1/2 μετολίγον V 2 τον (sine acc) V 3 άρμαμεντα-  
 ρέας V 4 κατιδιαν V έπιτραπέζης V 6/7 πρώτοστράτωρ V 7 βασι-  
 λεως (sine acc) V -ος αυτού — 8 Θεο- in rasura V 10 έλιποψύχησεν V  
 hoc loco edd: corr de Boor, scripturam λειπ- a V librario in 30, 18; 43, 23; 82, 18  
 adhibitam adducens 12 όπερ: ότεπερ coni All; ex All pendent edd rell post  
 (aut ante) οί παρόντες lacuna statuenda: οί παρόντες (ιδόντες) ύпанεχώρησαν de  
 Boor, fortasse recte

ὑπανεχώρησαν. εἰς ἑαυτὴν δὲ ἐλθοῦσα καὶ ἀν(α)λάμψασα,  
 παρὰ τοῦ υἱοῦ καὶ βασιλέως ἐπηρωτᾶτο, τί ἄρα τὸ γεγονὸς ἐπ'  
 15 αὐτῇ καὶ πόθεν οὕτως ἀθρόως ἐπισυνέβη αὐτῇ ἢ ἕκστασις. ἢ δὲ  
 μόλις ἑαυτὴν ἐκ τοῦ θορύβου τῶν φρενῶν συναθροίσασα ἔλεγεν,  
 ὅτι· “ὄν ἤκουον παρὰ τοῦ πατρὸς σου, δέσποτα καὶ τέκνον || 81<sup>r</sup> V  
 ἐμόν, μέλλειν ἐξολοθρεῦσαι τὴν γενεὰν ἡμῶν, οὗτός ἐστιν ὃν λέ-  
 γεις Βασίλειον· τὰ σύμβολα γάρ, ἅπερ ἔλεγεν ἔχειν τὸν ἡμᾶς  
 20 διαδέχεσθαι μέλλοντα, οὗτος ὁ ἄνθρωπος κέκτηται. ὅθεν τὸ  
 πρῶγμα ὄλον τῇ διανοίᾳ περιλαβοῦσα, καὶ ὥσπερ κατ’ ὀφθαλ-  
 μούς τὸν ὄλεθρον βλέπουσα, διαταραχθεῖσα ἐξέλιπον.” ὁ δὲ  
 βασιλεὺς τὸ δέος ἀφαιρῶν τῆς μητρὸς καὶ εἰς τὸ καθεστῶς ἐπανά-  
 γων καὶ παραμυθούμενος, “κακῶς ὑπέλαβες,” | εἶπεν, “ὦ μήτερ· 234B  
 25 ὁ γὰρ ἄνθρωπος οὗτος ἰδιώτης ἐστὶν καὶ πάνυ ἀφελῆς, ἀνδρείαν  
 μόνην ἔχων, οἷαν ὁ πάλαι Σαμψών, καὶ οὐδὲν ἕτερον, ἀλλ’ ὡς τις  
 Ἐνὰκ ἢ Νεβρώδ ἐν ταῖς ἡμέραις ἡμῶν ἀναφανείς. ἐξ αὐτοῦ τοί-  
 νυν μηδένα φόβον ἔχε, μηδ’ ὑπόνοιάν τινα κέκτησο πονηράν.”  
 καὶ τότε μὲν οὕτως τὸ τοιοῦτον κῦμα ὑπὸ θεοῦ φρουρούμενος  
 30 παρέδραμεν ὁ Βασίλειος.

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**FP 15, 17** ὄν — **20** κέκτηται: ad hunc locum sunt fortasse verba TC, 3,27 = 122,5–7 referenda **23/24** εἰς τὸ καθεστῶς ἐπανάγων: cf. **45, 13** infra (πρὸς τὸ καθεστηκὸς ἐπανάγοντο) **27** Ἐνὰκ ἢ Νεβρώδ: cf. Greg. Naz., *Or. XIV, MPG, 35, col. 888C* **29** ὑπὸ θεοῦ φρουρούμενος: cf. Joh. Chrys., *Hom. 32,8* In cap. 12 *Genes., MPG, 53, col. 304,15* (ὑπὸ τοῦ θεοῦ φρουρούμενον) et eundem, *Hom. 52,1* In cap. 26 *Genes., MPG, 54, col. 458,32* (ambo loci sunt e 1 Pe 1,5, τοὺς ἐν δυνάμει θεοῦ φρουρούμενους, hausti)

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**15, 13** ἀνάμψασα V: ἀνακάμψασα Ba 232 e coniectura quam Comb recepit **14** ἄρα V quod fortasse recipiendum putat Kamb: corr All **20** μελλοντα (sine acc) V **21** παραλαβοῦσα coni Be κατοφθαλμούς V **22** βλέπουσα V ἐξέλειπον V **23** καθεστῶς: cum V Comb (e Ba 232) et Scyl., B 10 = 127,90 scripsi (cf. etiam **21, 11** infra): καθεστός All Be **24** ὑπέλαβεν V **25** οὗτος V **26** μόνην: μόνον coni All; ex All pendent edd rell οἷαν vel ὅσαν V: corr All: ὡς ἄν dubitanter Kamb ὅς τις V: corr All **28** μὴ δ’ V

\* \* \* those present retired. When thus revived she had come to herself again, her son the emperor asked her what had happened to her and why she had been so overcome by this sudden distraction. With difficulty she calmed her tumultuous thoughts, regained her composure, and said: "The man whom you call Basil, Sire and child, is the very man who is to cause the utter destruction of our race; so I heard from your father. For this man has the marks that your father said our successor\* would have. That is why I became <so> distraught and fainted, for I grasped the whole thing in my mind and beheld, as it were, our ruin with my own eyes." The emperor tried to allay his mother's fears, to calm her down, and to console her, by saying: "You have it all wrong, mother; this man is an artless simpleton; all he has is valor, as did Samson of old, and he is nothing more than some Enoch or Nimrod who has reappeared in our own day. Have no fears on his account, and harbor no suspicion of evil." This is how Basil, guarded by God, escaped such a great storm at that time.

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\*Or: "the man who would remove us <from power>"

16. Εἶχεν δὲ κατὰ τοὺς χρόνους ἐκείνους παρακοιμώμενον ὁ βασιλεὺς τὸν εὐνοῦχον Δαμιανὸν τὸν πατρίκιον, τῷ γένει Σκλάβον, ὃς διὰ φιλοδέσποτον πάθος ἔλεγεν πολλάκις τῷ βασιλεῖ καὶ περὶ ἄλλων μὲν τινων ὡς μὴ κατὰ τὸ δέον τῶν πραγμάτων ἐξ-  
 5 ηγουμένων, ἐξαιρέτως δὲ περὶ τοῦ θεοῦ αὐτοῦ Βάρδα τοῦ Καίσαρος, ὡς τὸ πλεῖστον τοῦ κράτους εἰς ἑαυτὸν μετηγάγετο καὶ  
 πολλάκις ἐκφέρεται τοῦ καθήκοντος· καὶ ἐκ τούτου ἐνίας τῶν  
 τοῦ Καίσαρος ἀνέτρεπεν διοικήσεων, ἐτέρως ἔχειν τὰ πράγματα  
 ἀναδιδάσκων τῷ βασιλεῖ. δι' ἃ συμπεισθεις ὁ Καίσαρ ὑπὸ τῶν  
 10 οἰκείων φίλων καὶ γνησίων παραινειῶν καὶ συμβούλων κατὰ τοῦ  
 Δαμιανοῦ συσκευάζεται, καὶ πολλαῖς διαβολαῖς κατ' αὐτοῦ πρὸς  
 τὸν βασιλέα χρησάμενος καὶ πιθανῶς συνθεῖς τὰ κατηγορούμενα,  
 μετεκίνησε τὴν τοῦ βασιλέως γνώμην καὶ ἀπὸ τῆς περὶ τὸν Δα-  
 μιανὸν εὐνοίας μετέστησεν, ὥστε καὶ διαδέξασθαι πείσαι τῆς οἰ-  
 15 κείας ἀξίας αὐτόν. ἐξωσθέντος οὖν ἐκείνου ἐχίρρευε λοιπὸν ἐπὶ  
 χρόνον τινὰ τὸ τοιοῦτον ἀξίωμα. ἀλλ' ὅταν ἡ πρόνοια πρὸς ὃ  
 βούλεται συναλύνη τὰ πράγματα, καὶ φρόνησις ἀπρακτεῖ || καὶ 81<sup>v</sup> V  
 πανουργία τοῖς οἰκείοις | σοφίσμασι περιδράσσεται. τοῦ γὰρ 235B  
 Καίσαρος καὶ πολλῶν ἄλλων ἐκείνόν τε καὶ τοῦτον εἰς τὸ τοιοῦτον  
 20 ἐπαναβιβασθῆναι ἀξίωμα λογοποιούντων καὶ λεληθότως ἐπι-  
 σπευδόντων, παρὰ πᾶσαν αὐτῶν ἐλπίδα μετὰ καιρὸν οὐ πολὺν  
 προβάλλεται παρακοιμώμενον ὁ βασιλεὺς τὸν Βασίλειον,

14/15: initio a. 865? 21/22: secundum nostrum paulo tempore (μετὰ καιρὸν οὐ πολὺν) postquam Damianus a palatio amotus erat; secundum Sym. Log. eiusque sequaces eodem die (τῇ αὐτῇ ἡμέρᾳ) quo Damianus tonsus est

FP 16, 1 Εἶχεν — 2 πατρίκιον; 21 μετὰ — 23 πατρίκιον; 26 τούτου — 29 ὀρωδῶν : cf. Const. Porph., *DAI*, 50/223–225; Genes., 4,26 = 79,50/51; Ps.-Leon. Gramm., 241,13—242,5; GMC, *MT*, 22 = 827,11 — 828,2; GMCB, *MT*, 12 = 11,22–32, cf. etiam vers. cod. *Vat. gr. 163* = cap. 24,8–11, p. 427 ed. Featherstone; Ps.-Sym., *MT*, 39 = 675,4–12 2/3 Σκλάβον: cf. *Patria Constantinupoleos* III,161 = 266,11–13 ed. Preger 4 μὴ κατὰ τὸ δέον: cf. Const. Porph., *DAI*, 50/179 5 τοῦ θεοῦ — 6 μετηγάγετο : cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 504 C

I 16, 1 Εἶχεν — 34 λαφύξη : cf. Scyl., *B*, 11 = 127,1 — 128,26

16. In those days the emperor had Patrician Damianos the eunuch, a Slav by origin, as his chamberlain. Greatly devoted to his master, Damianos often reported to the emperor that certain people were improperly managing public affairs and, in particular, that the emperor's uncle Caesar Bardas had usurped too much power for himself and often exceeded the bounds of propriety. On this account, Damianos would annul some of the caesar's ordinances by pointing out to the emperor that public affairs <should> be <conducted> otherwise. That is why the caesar, persuaded by his friends and loyal counselors and advisers, hatched a plot against Damianos. He heaped slander on him in front of the emperor, spun a web of plausible accusations, changed the emperor's mind, and altered his good will toward Damianos; he even persuaded the emperor that Damianos should be removed from office. After the eunuch had been expelled, the post remained vacant for some time. When Providence steers the course of events in accordance with her will, however, prudence is of no avail, and villainy becomes entangled in its own artifices. For while the caesar and many other people spoke in favor of elevating now this and now that man to the rank and were secretly furthering <their candidates>, against all their expectations the emperor soon afterward promoted Basil to the office of chamberlain and

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16, 7 ἐκ τοῦ(του) scripsi : ἐκ τοῦ V : ἐκ τοῦ apographa edd 9 τῷ βασιλεῖ : τὸν βασιλέα dubitanter de Boor, sed cf. 97, 15 infra, ubi ille ipse usum διδάσκεσθαι cum dat. probavit 14 μεστέτησεν V 16 ὅτ' ἄν V 17 καὶ<sup>2</sup>: καὶ || καὶ V 20 λογοποίουστων V 22 παρακοιμώμενα V



τιμήσας αὐτὸν καὶ πατρίκιον, καὶ γυναικί συζεύξας εὐμορφία σώ-  
ματος καὶ κάλλει καὶ κοσμιότητος \* \* \* πρωτευούση πασῶν τῶν  
25 εὐγενίδων σχεδόν, ἢ θυγάτηρ ἐτύγχανεν τοῦ παρὰ πάντων ἐπ' εὐ-  
γενεία καὶ φρονήσει λαλουμένου τότε τοῦ Ἰγгерος. τούτου δὲ  
γενομένου, καὶ καθ' ἐκάστην ἐπιδιδούσης τῆς τοῦ βασιλέως ἀγά-  
πης πρὸς τὸν Βασίλειον, ὄρων ὁ Καίσαρ καὶ τῷ φθόνῳ δακνό-  
μενος καὶ ὑπὲρ τοῦ μέλλοντος ὀρρωδῶν, πολλάκις τοὺς ἐπὶ δια-  
30 βολῇ τοῦ Δαμιανοῦ γενέσθαι αὐτὸν συμβουλευσαμένους καὶ  
παρορμησαντας ἐλοιδορεῖτο καὶ κατεμέμεφετο, ἄφρονας αὐτοὺς  
καὶ κακοβούλους ἀποκαλῶν, “οἷς,” φησίν, “ἐγὼ παρὰ τὸ δέον  
πεισθεῖς, καὶ ἐξέώσας ἀλώπεκα, λέοντα ἀντεισήγαγον, ἵνα  
πάντας ἡμᾶς λαφύξῃ καὶ καταβρώξῃται.”

17. Ἄρτι δὲ τοῦ βασιλέως Μιχαὴλ μετὰ Βάρδα τοῦ θεί(ου)  
καὶ Καίσαρος κατὰ Κρήτης ἐκστρατεύοντος, καὶ σοβαρώτερον τοῦ

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23–26 secundum nostrum ca. a. 865; forsitan vere a. 866? 1/2: paulo post d. 7  
m. April. a. 866

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**FP 16, 23** καὶ γυναικί — 26 Ἰγгерος: cf. Leon. VI, *Or. funebr. in Basilium*, 52,16–21 edd. Vogt-Hausherr; Genes., 4,26 = 79,47–49; Ps.-Sym., *MT*, 40 = 675,13–16; Ps.-Leon. Gramm., 242,6–9; GMC, *MT*, 23 = 828,3–6; GMCB, *MT*, 12 = 11,26–28, cf. etiam vers. cod. *Vat. gr. 163* = cap. 25,1–3, p. 427 ed. Featherstone; Zon., XVI:7,15 = III,414,17 — 415,1 (e Logothetae versione quadam?) 17, 1 Ἄρτι — 61 ἐπ'ανέρχεται: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 536 D; 537 A; TC, 4,41 = 204,11 — 206,22 (e quo, aut e fonte communi, pendet noster); Genes., 4,20 = 73,67–70; 23 = 75,23–51; Ps.-Leon. Gramm., 244,1 — 245,8; GMC, *MT*, 27–29 = 829,21 — 831,10; GMCB, *MT*, 13 = 12,30 — 13,22, cf. etiam vers. cod. *Vat. gr. 163* = cap. 26,1–28, pp. 428/429 ed. Featherstone; Ps.-Sym., *MT*, 42 = 678,7 — 679,7; *Vit. Nicolai Stud.*, *MPG*, 105, col. 913A; Zon., *Epit. hist.*, XVI:7 = III,413,1 — 414,17; cf. quoque Phot., *Epp.* 18 et 19 ad Michaellem imp. = 1,68–71 edd. Laourdas-Westerink (= *Epp.* 221 et 222 ed. Balettas)

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I 17, 1 Ἄρτι — 7 παράλιον: cf. Scyl., *B*, 12 = 128,27–32

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**16, 24** κοσμιότητος: cum V scripsi et lacunam statui (respice quod hoc loco Eudociae nomen desideratur): κοσμιότητι coni All in mg Ba 264 sui quod in textum recepit: ex All pendent edd rell et de Boor 25/26 εὐπευγενεία V 26 Ἰγгерος V 28 καίσαρ V 28/29 δακνώμενος V 29 ὑπὲρ: περὶ de Boor e Scyl., *B*, 11 = 128,3 (περὶ τοῦ μέλλοντος ὀρρωδῶν) et TC, 4,41 = 206,6 (περὶ τοῦ βασιλέως κατορρωδῶν) 31 ἐλλοιδορεῖτο V 34 καταβρώξῃται (melius fuisset

honored him with the rank of patrician. He also married him to a woman who surpassed almost all the noble ladies in shapeliness of body, beauty, and modesty \* \* \*. She was the daughter of Inger, whose noble lineage and prudence were then on everyone's lips. When this happened, and as the emperor's fondness for Basil was daily increasing, the caesar saw it all and, stung by jealousy and fearful for the future, repeatedly reproached and blamed those who had advised him and incited him to calumniate Damianos. He called them fools and purveyors of bad advice, and said: "Wrongly persuaded by them, I expelled a fox, only to let in a lion in his place, to gulp us down and swallow us all."

17. Soon afterwards, when Emperor Michael and Bardas, his uncle and caesar, were about to set out on a campaign against Crete, the

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καταβρώσεται) V: καταβρόξεται de Boor, sed cf. scripturam -βρω- in codd Lycophronis, Apollonii Rhodii, Dionysii Periegetae in locis a Liddell-Scott s.v. \*βρόχω laudatis 17, 1 θεί(ου) καί: θεί (in fine versus) καί V: θείου All (e Ba 264 suo); ex All pendent edd rell: corr Ba 264 et dubitanter conii Be quem de Boor secutus est

Καίσαρος χρωμένου τοῖς πράγμασι καὶ ἐξουσιαστικώτερον ἐκφέ-  
 ροντος τὰ προστάγματα, ἤρξαντο πυκναὶ καὶ συνεχεῖς αἱ κατ'  
 5 αὐτοῦ διαβολαὶ καθ' ἑκάστην τῷ βασιλεῖ Μιχαὴλ διαγγέλλεσθαι.  
 ἐν Κήποις δὲ γενομένων αὐτῶν (τόπος δὲ οὗτος κατὰ τὴν πρὸς | 236B  
 Μαιάνδρῳ τῶν Θρακησίων παράλιον), καὶ εἴτε κατὰ τύχην εἴτε  
 κατὰ σπουδὴν τῆς τοῦ βασιλέως ἀυλαίας [ἦτοι κόρτης] ἐπὶ χθα-  
 μαλοῦ καὶ ἐπιπέδου ταθείσης τόπου, τῆς δὲ τοῦ Καίσαρος ἐν  
 10 ἀπόπτῳ καὶ ὑψηλῷ, ταύτης εὐλόγου δῆθεν δραξάμενοι ἀφορμῆς  
 οἱ πάλαι βαρυνόμενοι καὶ μισοῦντες τὸν Καίσαρα, πολλὰς κατ'  
 αὐτοῦ \*\*\* ὡς ἐντρυφῶντος ἤδη καὶ φανερώς εἰς τὸν αὐτοκρά-  
 τορα ἐξυβρίζοντος, εἰ τοῖς ἄλλοις ἅπασιν οὐκ ἀρκούμενος κἀν  
 15 τούτῳ φιλοτιμήσασθαι || ἔσπευσεν, ἵνα χθαμαλὴ μὲν καὶ ταπεινὴ 82V  
 ἢ τοῦ αὐτοκράτορος σκηνὴ δείκνυται, ἢ δὲ ἐκείνου περιφανῆς καὶ  
 μετέωρος. πεισθεῖς οὖν τούτοις ὁ βασιλεὺς κινεῖται πρὸς τὴν κατ'  
 αὐτοῦ συσκευὴν καὶ πρὸς τὴν βουλὴν καὶ σκέψιν τῆς αὐτοῦ ἀν-  
 αιρέσεως· οὐ γὰρ ἠδύνατο φανερώς κατ' αὐτοῦ τι εἰπεῖν ἢ ἀποφῆ-  
 νασθαι διὰ τὸ ὁμότιμον σχεδὸν εἶναι καὶ κοι(νω)νὸν τῆς ἀρχῆς,  
 20 καὶ διὰ τὸ δεδιέναι πάντας τὴν ἑταιρειῶτιν αὐτοῦ φατρίαν καὶ

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**FP 17, 16** πεισθεῖς — 21 σύστασιν: cf. Genes., 4,23 = 75,27–30, esp. 28/29 (τὴν ἑταιρειῶτιν τούτου πληθὺν ἐδεδοίκεσαν) 19 διὰ — ἀρχῆς: cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 504 C

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**I 17, 17** συσκευὴν: cf. Scyl., B, 12 = 128,32

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**17, 5** διαβολαὶ (sine acc) V 6 κήπης V et Ba 232 in mg (qui κρήτη male in textu habet): corr All e Ba 264 suo 7 παράλιον V 8 ἦτοι κόρτης ut glos- sam seclusi: vox a loco parall. TC 4,41 = 205,2–5 (τὴν . . . τοῦ Μιχαὴλ ἐπὶ . . . χωρίου . . . ὀμαλοῦ ἀυλαίαν ἐκπεταννύουσιν) abest 8/9 ἐπιχθαμαλοῦ V 9 ἐπιπέδα ut videtur V 11/12 post κατ' αὐτοῦ (quod in fine versus legitur in V) lacunam statui: loco πολλὰς κατ' αὐτοῦ vocabula πολλὰ κατ' αὐτοῦ διαβάλλουσιν vel διαβολὰς προβάλλουσι substituenda putavit Comb: ante 12 ὡς cruce[m] posuit de Boor 12 ὦν V: corr V<sup>1</sup> 13 ἅπασιν (sine acc) V οὐκαρκούμενος V 16 τούτοις V 19 κοινόν V, sed cf. 18, 15,26/27 infra: corr All manu propria in mg Ba 264 sui 20 δεδεῖναι (sic acc) V ἑται- ριῶτιν edd.: corr de Boor (cf. etiam Genes., 4,23 = 75,28 ἑταιρειῶτιν), sed cf. vocem ἑταιρία

caesar handled matters with much arrogance and issued orders with much imperiousness; and frequent and persistent slander directed against him began to reach Emperor Michael every day. When the expedition arrived at Kepoi (which is a coastal place in the Thracesian theme near the <mouth of the> Meander River), whether by chance or by design, the imperial tent was pitched on a low and level ground, while that of the caesar was set on a high and prominent spot. Those who had long been weighted down with hatred against the caesar seized upon this apparently plausible pretext and \* \* \* many \* \* \* against him: by now, he must surely be showing contempt for the emperor and openly insulting him if, no longer satisfied with all his other <honors>, he strives to feed his ambition on this too, namely on having the emperor's tent appear inconspicuous and low down, and having his own prominently displayed and on high ground! The emperor, persuaded by these <words>, was moved to stage a plot against Bardas and to plan and conspire how to do away with him—he was not in a position to say or undertake anything against him in the open, since Bardas shared with him almost equal honors and power, and in addition everyone feared the clan and faction represented by

σύστασιν, καὶ τὸ πάντα τοὺς ἄρχοντάς τε καὶ στρατηγούς αὐτῷ  
 προσανακεῖσθαι καὶ πρὸς αὐτὸν μᾶλλον ἢ πρὸς τὸν βασιλέα  
 ὄραν, ὡς καὶ μᾶλλον ἐκείνου τοῖς πράγμασι νήφοντος καὶ πρὸς τὸ  
 δοκοῦν μεταφέροντος ἕκαστα, καὶ μάλιστα διὰ τὸ τὸν ἀνθύπατον  
 25 καὶ πατρίκιον Ἀντίγονον τὸν υἱὸν αὐτοῦ δομέστικον τὸ τηνικαῦτα  
 τῶν βασιλικῶν τυγχάνε(ι)ν σχολῶν. πλὴν ἔσχεν πολλοὺς ὁ  
 βασιλεὺς τοὺς κοινωνοῦντας αὐτῷ τοῦ βουλευµατος καὶ κατεπαγ-  
 γελλοµένους καταπράξασθαι τὴν σφαγὴν. ὡς οὖν κατὰ τὴν ἕω  
 συνήθως ὁ Καῖσαρ | πρὸς τὴν τοῦ βασιλέως ἦλθε σκηνήν, καίτοι 237B  
 30 πονηρῶν οἰωνῶν προφανέντων αὐτῷ, ὅπως περὶ τῶν προκειµένων  
 βουλευσῶνται, εὐθέτον καιρὸν τοῦτον εἶναι νοµίσας ὁ βασιλεὺς  
 πρὸς τὴν τούτου ἀναίρεσιν, διὰ νεύματος γνωρίζει τῷ πατρικίῳ  
 Συμβατίῳ, λογοθέτῃ τοῦ δρόμου τυγχάνοντι (ὃς καὶ γαμβρὸς ἦν  
 τοῦ Καίσαρος ἐπὶ θυγατρὶ καὶ τῆς κατ' αὐτοῦ βουλῆς ἐκοινώνει  
 35 βασιλεῖ), ἐξελθόντι εἰσαγαγεῖν τοὺς αὐτόχειρας αὐτοῦ γενέσθαι  
 ὀφείλοντας. ὃς ἐξελθὼν καὶ τὸ συγκείμενον σημεῖον πεποικῶς,  
 ὅπερ ἦν τὸ τοῦ σταυροῦ σημεῖον τῆ οἰκεία ὄψει ἐπισφραγί-  
 σασθαι, ἐπεὶ ἐκείνοι μαλακόψυχοι τυχὸν ὄντες ἀπεδειλίασαν καὶ  
 πρὸς αὐτῷ τῷ δεινῷ γεγονότες διὰ τὸ μέγεθος τῆς πράξεως ἰλιγ-

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**FP 17, 25** Ἀντίγονον — 26 σχολῶν: cf. **12, 1/2, 4/5** supra 29 καίτοι — 30 αὐτῷ: cf. Nic. Dav., *Vita Ignatii, MPG*, 105, col. 533 C — 536 C; TC, 4,34 = 197,2–5; 40 = 203,12 — 204,11; 42 = 206,23 — 207,7; Genes., 4,21 = 73,83 — 74,3; 22 = 74,4–22 (qui cum TC, 4 concinit); GMCB, *MT*, 12 = 12,10–18 (e Genesio, 4,22); 27–29; Ps.-Sym., *MT*, 41 = 677,5 — 678,6 31 εὐθέτον καιρὸν: cf. Ps 31(32):6 et **11, 44/45** supra 32 διὰ — 60 καταλύεται: cf. TC, 4,41 = 205,13 — 206,13; Genes., 4,23 = 75,34–41; Ps.-Leon. Gramm., 234,1/2; GMC, *MT*, 24 = 828,20–22; *MT*, 27 = 830,3; GMCB, *MT*, 12 = 12,1/2, cf. etiam vers. cod. *Vat. gr. 163* = cap. 25,8–17, pp. 427/428 ed. Featherstone; Ps.-Sym., *MT*, 40 = 676,7/8; 42 = 678,10

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**17, 22** ἢ V 26 τυγχάνεν V 32 τοῦτου V 33 Συμβατίῳ: sic V et auctores fere omnes (GMC; GMCB; Scyl.): Σαββατίου Genesii mss in 4,23 = 75,34: Σαμβατ- Scylitzae mss tres γραμβρὸς V 36 ὀφείλοντος V et Ba 232 sv e corr (–ας Ba 232 in textu): corr All manu propria in mg Ba 264 sui 39 πράξεως (sine acc) V

his partisans. The high officials and *strategoi* were all beholden to him and looked up to him rather than to the emperor as being the man more alert in the conduct of affairs and directing the course of things as he saw fit. Most important, his son, the *anthypatos* and patrician Antigonos, happened to be the domestic of the imperial *scholae* at that time. The emperor, however, rallied many <supporters>, who shared in his design and promised to carry out the murder. When, according to custom, the caesar entered the imperial tent at daybreak, in order to discuss matters at hand (even though evil omens had previously appeared to him), the emperor judged that the opportune moment for slaying him was at hand. He signaled with a nod to Symbatios the patrician, logothete of the course and son-in-law of the caesar, as well as as a member of the emperor's conspiracy, to leave and fetch the henchmen who were to dispatch the caesar. Symbatios left and gave the signal that had been agreed upon—which was to make the sign of the cross over his face. The henchmen, however, were plainly faint-hearted and lost their nerve: standing on the brink of this horror, they reeled away from it because of the immensity of the deed; and the

40 γίασαν, καὶ τριβὴ τοῦ χρόνου ἐγένετο, ἐν ἀμηχανίᾳ κατέστη ὁ βασιλεύς· καὶ παρά τινος τῶν βασιλείων κατευναστῶν μαθὼν αὐτοὺς κατεπηχέναι καὶ δειλιᾶν καὶ ἀναβάλλεσθαι τὸ ἐγχείρημα, || τῷ ὄντι διανοίας τόλμημα καὶ φρενὸς ἀνδρείας καὶ 82<sup>v</sup> V εὐθαρσοῦς, [καὶ] τῶν ἔνδον τινὰ οἰκειὸν τε καὶ πιστὸν ἐκπέμπει  
45 πρὸς Βασίλειον τὸν πατρίκιον καὶ παρακοιμώμενον, καὶ δηλοῖ μετὰ δέους αὐτῷ, ὡς· “εἰ μὴ θᾶττον ἀναρρώσεις τοὺς εἰς τὸ πρᾶγμα ἠὔτρεπισμένους καὶ παρορμήσεις αὐτίκα πρὸς τὸ ἔργον χωρῆσαι, πάντως οἶδα ὅτι εὐθέως ἐμὲ δεήσει ὑπὸ τούτου ἀναρρηθῆναι· ἀδύνατον γὰρ λαθεῖν αὐτῷ τὰ κατ’ αὐτοῦ μοι βεβου-  
50 λευμένα, καὶ δόξετε μᾶλλον ὑμεῖς αὐτόχειρες καὶ σφαγεῖς χρηματίσαι μου.” ἄπερ ἀκκηκῶς ὁ Βασίλειος καὶ περὶ τοῦ βασιλέως μὴ | τι πάθη ἐν ἀγωνίᾳ γεγινώς, θᾶττον θαρραλέους ἐποίησε τοὺς 238B δειλοὺς καὶ τοὺς τρέμοντας εὐθαρσεῖς καὶ τῇ τοῦ βασιλέως αὐτοὺς ὑπηρετήσασθαι βουλῇ διηρέθισεν. ὧν ὡσπερ μένους πλησθέντων καὶ ἀθρόως εἰσπηδησάντων εἰς τὴν βασιλέως σκηνήν, ὁ  
55 Καῖσαρ, ὅπερ ἦν, ἐπ’ αὐτὸν δόξας εἶναι τὴν συνδρομήν, ἀναπηδήσας τοῖς τοῦ βασιλέως περιεπλάκη ποσίν. ὃν ἐκεῖθεν ἐλκύσαντες οἱ αὐτόχειρες πρὸ τῶν ποδῶν τοῦ βασιλέως ἀπέσφαξαν. πρώτην εἶχεν μετ’ εἰκάδα ὁ μὴν ὁ Ἀπρίλλιος, τῆς τεσσαρεσκαιδεκάτης

58–60: d. 21 m. April. 866

FP 17, 40 ἐν ἀμηχανίᾳ: cf. Const. Porph., *De imag. Edessena*, 69\*\*, 24/25 ed. Dobschütz 54/55 μένους πλησθέντων: cf. *Il.*, 9:675; 13:60; 22:312; *Od.*, 4:661/62

I 17, 55/56 ὁ Καῖσαρ — 18, 40/41 ἐπινεμήσεως: cf. Scyl., *B*, 12/13 = 128,35—129,68 (plura de Bardae caede e TC, 4 hausta Scyl. in libro priore enarraverat)

17, 41 παρὰ: διὰ Comb nescio unde, quem Be secutus est 42 ἀναβάλλεσθαι V 43 διανοίας καὶ τόλμημα V: καὶ expunxit V<sup>1</sup> 44 καὶ<sup>1</sup> seclusi: καὶ aut delendum, aut pro eo ὄν scribendum esse dubitanter censuit de Boor 49 αὐτῷ: αὐτὸν Comb quem Be secutus est; sed cf. TC, 1,24 = 38,2 (οὐκ ἔλαθε ταῦτα τοῖς περὶ τὸν πατίαν) μοὶ V 52 ἀγωνία V 54 διηρέθησεν V 54/55 πλησθι|τως V: post -θι- in fine versus ἐν add V<sup>x</sup> 56 καῖσαρ V 57 ἐλκύσαντες V 58 πρῶ V 59 ἀπρίλλιος (sine acc) V

emperor became desperate at the ensuing delay. When he learned from one of the imperial chamberlains that the henchmen were quaking with fright and putting off the undertaking (which admittedly was a daring act requiring a manly spirit and bold heart), he sent a trusted member of his household who was in the tent to the patrician and chamberlain Basil with this message, commingled with fear: "If you do not instantly stiffen the resolve of those who have been readied for the deed and if you do not exhort them to set about their task this very moment, I know for sure that I will be slain by him on the spot, for he can in no wise remain unaware of my designs against him. In the end it will thus be you <people> who will appear to have been my murderers and slayers." When Basil heard this, he was overcome by apprehension that something might befall the emperor; he forthwith instilled the cowardly with courage and the trembling with boldness and prodded them into carrying out the imperial will. As if filled with martial fury, they suddenly burst into the imperial tent; the caesar, suspecting that the rushing crowd was after him (which, in fact, was the case), leaped up and clung to the emperor's feet. The assassins dragged him away and slaughtered him under the emperor's very feet. This happened on the twenty-first day of April of the fourteenth indic-



60 ἐπινεμήσεως. εὐθύς οὖν ἡ στρατεία τῷ βασιλεῖ καταλύεται, καὶ πρὸς τὴν βασιλεύουσαν ἐπανέρχεται.

18. Τῆς δὲ προνοίας ἀγούσης τὸν Βασίλειον εὐμηχάνως πρὸς ὅπερ ἐβούλετο, εὐθέως μετὰ τὴν ἐκ τῆς στρατείας ὑποστροφὴν υἰοποιεῖται τοῦτον ὁ βασιλεὺς (ἐτύγχανε γὰρ καθάπαξ οἰκείας γονῆς ἀμοιρῶν) καὶ τῆς τῶν μαγίστρων ὑπερλάμπρου τιμῆς ἀξιοί. ἐφ' 5 ᾧ τῇ βασκανίᾳ διαρρηγνύμενος ὁ λογοθέτης Συμβάτιος καὶ μὴ δυνάμενος τὸν φθονούμενον καθορᾶν οὐκ ὀλίγην ἐπίδοσιν καθ' ἐκάστην λαμβάνοντα, παραιτεῖται μὲν τὴν προσοῦσαν αὐτῷ μέχρι τότε διακονίαν, ὡς μὴ δυνάμενος κατὰ τὴν βασιλεύουσαν ζῆν, τῆς δὲ τῶν Ἰώνων ἥτοι τῶν Θρακησίων στρατηγίας αἰτεῖ τὴν 10 ἀρχήν. οὗ τὴν αἴτησιν ὁ βασιλεὺς ἐκκληρῶν προβάλλεται τοῦ εἰρημένου θέματος στρατηγόν. ὀλίγου δὲ διελθόντος καιροῦ, καὶ τῶν πραγμάτων ἐπισφαλῶς σαλευόντων καὶ τῆς ἀρχῆς κραδαινομένης καὶ ζητούσης τὸν || προστησόμενον, διὰ τὸ τὸν βασι- 83<sup>v</sup> λέα πρὸς ἄλλοις μᾶλλον εἶναι ἢ | πράγμασιν εἰς δέον εἰδέναι 239B

2-4: m. April.-Maio a. 866      5-11: m. Maio a. 866

**FP 17, 60** καί — 61 ἐπανέρχεται: cf. Nic. Dav., *Vita Ignatii, MPG*, 105, col. 537A; TC, 4,41 = 206,20-22; Genes., 4,23 = 76,59/60; Ps.-Leon. Gramm., 245,7/8; GMC, *MT*, 29 = 831,9/10; Ps.-Sym., *MT*, 42 = 679,6/7    **18, 2** εὐθέως — 4 ἀξιοί: cf. TC, 4,43 = 207,8-10; Genes., 4,26 = 79,49/50    11 ὀλίγου — 26 εὐλαβηθεῖς: cf. TC, 4,43 = 207,10-13    12 πραγμάτων ἐπισφαλῶς σαλευόντων καὶ τῆς ἀρχῆς: cf. Sap Sal 4:4 (ἐπισφαλῶς . . . σαλευθήσεται), sed cf. fortasse etiam Dion. Halic., *Antiq. Rom.*, 11,9,1 (τῆς ἀρχῆς . . . τὰ πράγματα σαλεύει τῆς πόλεως)    13 διὰ — 15 χρῆσθαι: cf. **19, 49/50** infra

**18, 4** ἀξιοί V      4/5 ἐφ' ᾧ V edd: corr dubitanter sed optime de Boor 6 ἐπίδοσιν V: corr All in mg Ba 264 sui    9 ζην (sine acc) V    Ἰώνων: cum Comb (quem Be secutus est) scripsi, cf. Comb Comm. ineditum ad locum et Const. Porph., *De Them.*, III,25-27 = 67/68 ed. Pertusi (ἄλον δὲ τὸ τῶν Θρακησίων θέμα ἐκ γενῶν συνίσταται τοιῶνδε . . . Ἰώνων. καὶ Ἴωνες μὲν καλοῦνται οἱ κατοικοῦντες Μίλητόν τε καὶ Ἔφεσον): ἰωάννην (sic acc) V: Ἰωάννην All e Ba 264 suo quod nomen miro modo 'Ianninorum' Latine vertit: Ἰωάννου de Boor Genesii loco 4,35 = 86,69/70 nisus (εἰς τὸ τῶν Θρακησίων θέμα διαδραμών, μέχρις Ἰωάννου τοῦ Θεολόγου τῆς ἐπαρχίας κατήνησεν); attamen in Genesio non de provincia Symbatio concessa, sed de Chrysocheiris barbari incursione late patente

tion. The emperor straightaway called off the expedition and returned to the capital.

18. So skilfully was Providence guiding Basil toward her desired goal that immediately after the expedition's return the emperor adopted him (for as it happened Michael had not a single offspring of his own) and bestowed upon him the most splendid dignity of *magistros*. The Logothete Symbatios, bursting with resentment at this, and unable to behold the man who filled him with envy forging ahead with great strides every day, resigned from the duties that had been his up to that time, for—so he intimated—he was no longer able to live in the capital; and he requested the office of *strategos* of the Ionians, that is, of the <theme of the> Thracians. The emperor granted him his wish and promoted him to the rank of *strategos* of the aforementioned theme. After a short time passed, affairs began to take a dangerously unsteady course and the state, swaying to and fro, searched for a protector, because the emperor preferred to busy himself with other things rather than to deal competently and appropriately with affairs of state.

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res agitur; advertas etiam in hoc Genesisii loco vocem ἐπαρχία vim dioecesis ecclesiasticae (Ephesi), potius quam provinciae seu thematis obtinere Ἰθακησίων V 11 διελόντος V: -θ- add V<sup>1</sup> sv 14 πραγμασιν (sine acc) V: (τοῖς) πράγμασιν dubitanter proposuit Kambylis

15 χρῆσθαι, (πρότερον δὲ τὰ πολλὰ λανθάνειν διὰ τὸν κοινωνὸν  
 τῆς ἀρχῆς Καίσαρα αἰεὶ τὰ κατεπείγοντα διοικεῖν καὶ αὐτῷ σχε-  
 δὸν ἀνακεῖσθαι τὰ πράγματα καὶ τὴν μέριμναν πᾶσαν τῆς κοσμι-  
 κῆς διοικήσεως), ἐγίνοντο καταβοήσεις τε καὶ διαγογγυσμοὶ κατὰ  
 20 τοῦ βασιλέως παρὰ τε τῆς συγκλήτου (βου)λῆς καὶ τοῦ πολι-  
 τεύματος καὶ παρὰ πάντων σχεδὸν τῶν ὄντων ἐπὶ τῶν διοικήσεων  
 καὶ μεταχειριζομένων τὰ πράγματα, ἔτι δὲ καὶ παρὰ τῶν στρα-  
 τευμάτων καὶ παντὸς τοῦ πλήθους τοῦ ἀστικοῦ. ἅ διὰ τῶν οἰ-  
 κειοτάτων ὁ βασιλεὺς γνούς, καὶ μόλις οἶον ἐπὶ βραχὺ ἀνανήψας,  
 καὶ ἐπιγνοὺς τὴν οἰκείαν περὶ τὰ κοινὰ οὐ μόνον ἀμέλειαν καὶ  
 25 ῥαθυμίαν ἀλλὰ καὶ ἀνεπιτηδειότητα καὶ ἀφέλειαν, καὶ ἐπα-  
 νάστασιν ἢ ἀπόστασιν παρὰ τοῦ πλήθους εὐλαβηθεὶς, ἔγνω κοι-  
 νωνὸν τῶν πραγμάτων προσλαβέσθαι καὶ τῆς ἀρχῆς· καὶ ἐπεὶ  
 πρὸ ὀλίγου υἱοποιησάμενος ἦν τὸν Βασίλειον, ἤδει δὲ αὐτὸν οὐ  
 μόνον ἀνδρεῖα, ἀλλὰ καὶ συνέσει τῶν πολλῶν διαφέροντα καὶ  
 30 ἰκανὸν ἀναπληροῦν αὐτοῦ τὸ ἐν τῇ κυβερνήσει τοῦ κοσμικοῦ  
 σκάφους ὑστέρημα, ἅμα καὶ τῆς θείας ἐναγοῦσης εἰς τοῦτο προ-  
 νοίας αὐτόν, βεβαιοὶ πρὸς τοῦτο τὴν γνώμην αὐτοῦ, ὥστε βασι-  
 λειαν \* \* \* καὶ δὴ θεοῦ συνεφαπτομένου τῆς βουλῆς καὶ τοῦ

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**FP 18**, 30/31 κυβερνήσει τοῦ κοσμικοῦ σκάφους: Const. Porph., *DAI*, 1/7–8 (τὴν κοσμικὴν ὁλκάδα . . . κυβερνᾶν); cf. **32**, 2 infra 32 βεβαιοῖ — 38 βασιλεύοντος; 39 ἔκτην — 40/41 ἐπινεμήσεως: cf. Leon. VI, *Or. funebr. in Basilium*, 56,3–8 edd. Vogt-Hauscherr; Nic. Dav., *Vita Ignatii, MPG*, 105, col. 537 AB; Liutpr., *Antapod.*, I,8 = 8,15/16 et III,32 = 89,2–4 ed. Becker = I,204–206 et III,524/5 ed. Chiesa; TC, 4,43 = 207,13–17; Genes., 4,26 = 79,51/52; 27 = 79,57–66; Ps.-Leon. Gramm., 245,19 — 247,3; GMC, *MT*, 30 = 831,23 — 833,6; GMCB, *MT*, 14 = 13,31 — 14,20, cf. etiam vers. cod. *Vat. gr. 163* = totum cap. 27, pp. 429/430 ed. Featherstone; Ps.-Sym., *MT*, 43 = 679,15 — 680,3; Zon., *Epi. hist.*, XVI:7,16 = III,415,1–3

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**18**, 16 τῆς V 17 ἀνακῆσθαι V μεριμναν (sine acc) πασῶν V  
 19 συγκλήτουλης V: corr apographa 30 ἰκανὸν V 32/33 βασιλίειαν cum  
 V scripsi cuius lectionem etiam de Boor recepit: βασιλίειον coni All: Βασίλειον  
 βασιλέα . . . (lacuna punctis indicata) Comb (fortasse e Scyl., *B*, 13 = 129,63/64,  
 καὶ βασιλείας τιμῇ . . . κατακοσμεῖ τὸν Βασίλειον) quem Be secutus est:  
 Βασίλειον βασιλέα (ἀναρρήθῆναι) Kumaniecki, *Byzantion*, 7 (1932), 236, lectio-  
 nis V nescius 33 post βασιλίειαν lacunam statui

This had largely gone unnoticed in the past, because the caesar, who shared power with him, always attended to essential matters and himself assumed almost the entire burden of conducting affairs as well as the responsibility for administering the universal state; <but now> outcries and mutterings were heard from the senate and the establishment, indeed from practically everyone involved in the administration and management of affairs, as well as from the army and all the populace of the city. The emperor learned of this through his closest intimates; sobered, as it were, though with difficulty and <only> for a short while; acknowledged both his own negligence and indolence and his ineptitude and incompetence in matters of state; and, fearing a popular uprising or defection, decided to coopt a colleague in the handling of affairs and in the exercise of authority. Since he had shortly before adopted Basil and was aware that Basil stood out from the rest both in prowess and in wisdom and was capable of making up for his own shortcomings in steering the ship of universal state; since, furthermore, divine Providence herself urged him to this end, he confirmed his intention in the sense that imperial \* \* \* And, God lending His

πράγματος, κατ' αὐτὴν τὴν ἡμέραν τῆς ἁγίας Πεντηκοστῆς, ἐν ἣ  
 35 τοῦ πατρὸς ὁ Παράκλητος πρὸς τοὺς τοῦ Χριστοῦ καὶ θεοῦ ἡμῶν  
 ἐφοίτησεν μαθητάς, ἐν τῷ περιβλέπτῳ καὶ ἐπωνύμῳ τῆς τοῦ θεοῦ  
 Σοφίας ναῶ | τὸν βασιλείον ὁ Βασίλειος περιτίθεται στέφανον, 240B  
 χειρὶ μὲν τοῦ τότε Μιχαὴλ βασιλεύοντος, ψήφῳ δὲ καὶ κρίσει  
 Χριστοῦ τοῦ ἀεὶ βασιλεύοντος. ἔκτην πρὸς ταῖς εἴκοσιν εἶχεν ὁ  
 40 Μάϊος μῆν, τῆς τεσσαρεσκαιδεκάτης κατὰ Ῥωμαίους ἐπινεμή-  
 σεως.

19. Μαθῶν δὲ τὸ γεγονός ὁ Συμβάτιος κατὰ τὴν ἀπονεμη-  
 θεῖσαν αὐτῷ στρατηγίδα διάγων, οὐκ ἠδυνήθη τὸν διατήκοντα  
 φθόνον αὐτῷ ἀνθρωπίνως ὑπενεγκεῖν, ἀλλὰ συναπομανέντα σχὼν  
 καὶ Πηγάνην ἐκείνον τὸν πατρίκιον, ὃς τῆ(ς) κατὰ τὸ Ὀσιόκιον  
 5 ἠγεῖτο στρατηγίδος, εἰς ἀπόστασιν βλέπουσι καὶ μούλτον ἐξ ἀπο-  
 νοίας ἔγνωσαν συνιστᾶν. ἀνα||πείσαντες δὲ καὶ τὰ ὑπ' 83<sup>v</sup> V  
 αὐτοῦ(ς) στρατεύματα εἰς ἔργον ἐξάγουσι τὰ βουλευματα,  
 εὐφημοῦντες μὲν τὸν Μιχαὴλ ὡς βασιλέα διὰ τὸ ἐκ τούτου τὰ  
 πλήθη ἐπάγεσθαι καὶ μὴ δοκεῖν πτέρναν ἀποστασίας αἶρειν κατὰ  
 10 τοῦ αὐτοκράτορος, δυσφημοῦντες \* \* \* ὕβρεσι. φρυαζάμενοι δὲ

37–41 : d. 26 m. Maii a. 866

**FP 19, 1** Μαθῶν — 29 ἀποστέλλεται : cf. Ps.-Leon. Gramm., 247,8 — 248,14 (paulo aliter); GMC, *MT*, 31 = 833,10 — 834,16 (paulo aliter); GMCB, *MT*, 15 = 14,21 — 15,8 (paulo aliter), cf. etiam vers. cod. *Var. gr. 163* = totum cap. 28, p. 430 ed. Featherstone; Ps.-Sym., *MT*, 44 = 680,7 — 681,3 (paulo aliter); cf. autem Phot., *Ep.* 28,8–12 ad Iohannem metr. Heracl. = I,78 edd. Laourdas-Westerink (= *Ep.* 229 ed. Balettas); ad rem cf. **34** infra 2 τὸν διατήκοντα — 3 φθόνον : cf. Ps.-Joan. Chrys., *Hom.* 1,3 *In Ps.* 50, *MPG*, 55, col. 569,27/28, ex quo Joan. Damasc., *Sacra Parall.*, Litt. Φ, tit. 12, col. 420A; cf. etiam ad **34**, 1 infra 9 πτέρναν — αἶρειν : cf. Ps 40 (41):9; Jn 13:18

**I 19, 1** Μαθῶν — 29 ἀποστέλλεται : cf. Scyl., *B*, 13 = 129,68 — 130,81

**18, 38** ψήφῳ in rasura V 40 μάϊος V τεσσαρεσκαιδεκάτης V **19, 1**  
 τὴν : τὸν V : corr V<sup>1</sup> 3 αὐτῷ : αὐτόν dubitanter de Boor : num οὕτως scriben-  
 dum? 4 πατρίκιον (sine acc) V τῇ in fine versus V : corr All e Ba 264 suo :  
 om Comb 6/7 ὑπ' αὐτοῦ V All : corr Comb, cf. 1, 5 supra et appar. ad  
 locum 8 μεν (sine acc) V 10 post δυσφημοῦντες lacunam statui : inter

helpful hand in the design as well as in the deed itself, the imperial crown was placed upon Basil's head in the celebrated temple named after the Wisdom of God on the very day of the Holy Pentecost on which the Paraclete of the Father descended upon the disciples of Christ our Lord. It was placed there by the hand of Michael who was reigning at that time, but through the decree and choice of Christ who reigns forever. The day was the twenty-sixth of May of the fourteenth indiction according to the Romans.

19. When Symbatios, who had taken up residence as *strategos* in the theme assigned to him, learned of this event, he could no longer bear, as part of the human condition, the envy that was eating out his heart, and made the patrician Peganes, who was *strategos* of the Opsikian <theme>, an accomplice in his madness. They contemplated defection, and in their insanity decided to stage a rebellion. They suborned the troops under their command and carried out their plans by acclaiming Michael as emperor (for by this device the many could be won over and the rebels would not appear to raise the banner of revolt against the ranking emperor), while heaping abuse \* \* \* insults.

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δυσφημοῦντες et ὕβρεις voces δὲ τὸν Βασιλείου καὶ μυρίαὶς πλύνοντες manu propria inseruit All in mg Ba 264 sui aut e Xylandri ed. Cedreni (1566) p. 466 (*Vat. R. I, I 620*) aut e *Vat. gr. 161*, fol. 117<sup>r</sup> (namque ambo manu versabat), quas voces postea in textum suum recepit; cf. Cedren., *Synops.*, II,200,19 et Scyl., *B*, 13 = 130,72/73; ex All pendent edd rell : post ὕβρεις lacunam, ut videtur, statuit etiam de Boor

ταῖς τοιαύταις ἀπονοαῖς κατὰ τὸν τοῦ θέρους καιρόν, καὶ πολλοὺς ἀγροὺς τῶν κατὰ τὴν βασιλίδα δυνατῶν πυρπολήσαντες, καὶ ναῦς οὐκ ὀλίγας τῶν πρὸς τὴν βασιλεύουσαν ποιουμένων τὸν πλοῦν ἐν τοῖς ὄρμοις κατασχόντες καὶ κατακαύσαντες, ὡς ἔφθασεν ὁ  
 15 χειμῶν διαλύονται, διαδιδρασκόντων λάθρα καὶ κατ' ὀλίγους τῶν κοινωνῶν τοῦ τολμήματος. ὁ συνιδόντες οἱ τοῦ δράματος ἀρχηγοὶ φυγῇ τὴν σωτηρίαν λαβεῖν ἐπειράθησαν· καὶ ὁ μὲν Συμβάτιος εἰς τὸ τῆς Πλατείας λεγομένης Πέτρας φρούριον ὑπεισέρχεται, ὁ δὲ Πηγάνης κατέχει τὸ Κοτυάειον. | ἀλλ' εἰς οὐδὲν τῆς τοιαύτης 241B  
 20 ἐπινοίας ἀπώναντο· ὑπὸ γὰρ τῆς τοῦ βασιλέως ληφθέντες χειρὸς δέσμιοι πρὸς αὐτὸν ἀναφέρονται. καταλαμβάνουσι δὲ τοῦτον ἐν τοῖς τοῦ ἀγίου Μάμαντος παλατίοις διάγοντα· οὗς ἰδὼν, καὶ πολλὰ τῆς ἀπονοίας καὶ ἀταξίας ὀνειδίσας τε καὶ λοιδορησάμενος, καὶ διὰ μαστίγων πρότερον ἐπεξεληθὼν ἰκανῶν, ὕστερον  
 25 ἐκδότους ταῖς τοῦ νόμου ποιναῖς ἐποιήσατο. καὶ ὁ μὲν Συμβάτιος ἀμφοτέρων τῶν ὀφθαλμῶν καὶ τῆς μιᾶς χειρὸς στερηθεὶς εἰς ἐξορίαν ἐκπέμπεται, ὁ δὲ Πηγάνης καὶ αὐτὸς τῇ τῶν ὀφθαλμῶν ὑποπεσῶν ἐκκοπῇ καὶ τῇ τῶν ῥινῶν διὰ ξίφους ἀνατομῇ, πρὸς ἐξορίαν) καὶ αὐτὸς ἀποστέλλεται· οὗς ὁ γενναῖος βασιλεὺς  
 30 Βασίλειος, ὅτε τὴν μόναρχον ἐξουσίαν ἐδέξατο, καὶ τῆς ὑπερορίας ἀνεκαλέσατο καὶ ταῖς πρὸ τῆς ἀποστασίας δωρεαῖς ἐφιλοτιμήσατο, καὶ μηδὲ ἴχνος μνησικακίας πρὸς αὐτοὺς ἐνδειξάμενος καὶ ὁμοδιαίτους πολλακίς ἐποιεῖτο καὶ λόγοις παρεμυθεῖτο, καὶ ἔργοις εὐεργετῶν ῥῶον αὐτοὺς ἐποίει φέρειν τὸ ἐκ τῆς ἀνοίας ἀτύχημα.

11–14: aestate a. 866

14/15: autumnno et hieme a. 866/867

17–21 vere-

aestate a. 867

29–32: paulo post m. Sept. a. 867?

19, 11 τοιαύταις ἀπονοαῖς (sine acc) V 15 διαλυονται (sine acc) V  
 κατολίγους V 17 ἐπειράθησαν V 18 πλατείας V: corr All in mg Ba 264  
 sui, fortasse e Cedren., *Synops.*, II,200,22, cf. Πλατεῖαν Scyl., B, 13 = 130,76; ad  
 rem cf. 19, 10 supra 20 ἐπινοίας V: num ἀπονοίας scribendum? cf. 34 infra  
 (ἀνοίας) 26 των (sine acc) V 27 τῆ: τῆ V 28 ἀκκοπῇ V 28/29 ἐξο-  
 ρί in fine versus V: corr apographa 32 μὴ δὲ V

Throughout the summer, they displayed their insolence in similar acts of folly; they also set aflame many <crops in> fields belonging to magnates who resided in the imperial city, and they seized and burned a large number of ships in <various> harbors, that were on their way to the capital. When winter came, <however,> their <troops> melted away, as small groups of accomplices in their insolent deed began surreptitiously to scatter in all directions. When the ringleaders of the undertaking saw this, they attempted to seek safety in flight. Symbatios slipped into the fortress of the so-called Plateia Petra, while Peganes occupied Kotyaeion. This scheme came to naught, for they were seized by troops sent out by the emperor <Michael> and were brought to him in chains. They met with him while he was residing in the palace of Saint Mamas. When he saw them, he upbraided them and reviled them greatly for their rebellious folly, and, after first punishing them with a sound whipping, he handed them over for the penalty of law to be exacted. Symbatios was deprived of both eyes and of one hand and was sent into exile; Peganes, too, had his eyes gouged out and his nose cut off with a knife and was banished as well. When the magnanimous Emperor Basil assumed sole power, he recalled both men from banishment and generously bestowed upon them <the estates> granted them before the revolt. He showed not a trace of resentment toward them, entertained them often at table, offered them words of consolation, and made, by <such> deeds of beneficence, the misfortune attendant upon their folly easier to bear.



35 ἀλλὰ ταῦτα μὲν ὕστερον· τότε δὲ καὶ ἡ πρὸ πεντήκοντα καὶ τρια-  
 κοσίων ἐτῶν προόρασις καὶ προφητεία τὸ τέλος ἐλάμβανεν Ἰσαὰκ  
 τοῦ διορατικωτάτου τῶν ἱερέων καὶ μονα||χῶν, ὅς, ἐξ Ἄρσακιδῶν 84<sup>v</sup>  
 καὶ αὐτὸς καταγόμενος, δι' ὀράματος ἔμαθεν ὅτι μετὰ τοσοῦτον  
 χρόνον τὸν μεταξὺ ἐκ τῶν ἀπογόνων Ἄρσάκου μέλλει τις ἐπὶ τὰ  
 40 τῆς Ῥωμαϊκῆς βασιλείας σκῆπτρα ἀναβιβάζεσθαι. γίνεται δὲ | 242B  
 κατ' εὐχὴν τὸ πρᾶγμα τοῖς τε ἐν τέλει καὶ τῷ δήμῳ παντὶ καὶ  
 στρατοπέδῳ καὶ στρατηγοῖς καὶ τοῖς ὑπὸ τὴν ἀρχὴν ἐν ἀπάσαις  
 ταῖς χώραις καὶ πόλεσιν ἅπασι πλήθεσι· πάντες γὰρ ἐπιστήναι  
 τοῖς πράγμασιν ἠύχοντο ἄνδρα καὶ τῆς ἐλάττονος τύχης πείραν  
 45 δεξάμενον καὶ ἐγνωκότα τοὺς κατὰ τῶν πενήτων ὑπὸ τῶν ὑπερ-  
 εχόντων κονδυλισμοὺς καὶ τὰς ἀδίκους ἐξ αὐτῶν ἀφαιρέσεις καὶ  
 τὰς ὥσπερ ἀναστάσεις τῶν ταπεινοτέρων καὶ τοὺς παρὰ τῶν ὁμο-  
 φύλων ἀνδραποδισμούς, ἃ πάντα ἐπὶ τῆς τοῦ Μιχαήλ βασιλείας  
 ἔσχε καιρὸν, διὰ τὸ πρὸς ἄλλοις μᾶλλον εἶναι τὸν βασιλέα ἢ περὶ  
 50 τῶν τοιούτων ἐθέλειν σκοπεῖν.

35 ὕστερον: incerto tempore, post m. Sept. a. 867 35–40 τότε δὲ: secundum nostrum fuit haec revelatio Isaac monacho ca. finem m. Maii a. 867 ostensa

**FP 19**, 35 ἀλλὰ — ὕστερον: cf., e.g., Plut., *Iul. Caes.*, 4.9; Const. Porph., *De imag. Edessena*, 75\*\*, 25/26 ed. Dobschütz; cf. etiam **29**, 30 — **30**, 1 infra 35 τότε — 40 ἀναβιβάζεσθαι: de hoc vaticinio temporibus Basilii (Graece?) compilato cf. Leon. VI *Or. funebr. in Basilium*, 54,27/28 edd. Vogt-Hausherr; ad locum nostrum forsitan etiam Nic. Dav., *Vita Ignatii*, MPG, 105, col. 568 A pertinet; cf. insuper Vardanem Vardapet, *Hawak'umn Patmute'an*, = p. 85 ed. Venetae (1862) et versionem Gallicam in J. Muyldermans, *La domination arabe . . .* (1927), 139/140; Lazarum P'arpets'i, *Patmut'iwn Hayots'*, 29–37 edd. Ter-Mkrtch'ean-Malkhasean quem locum Gallice vertit V. Langlois, *Collection . . .*, II (1869), 274–277; Thomam Artsruni, *Patmut'iwn Tann Artsruneats'*, I,11 = 74 ed. Patkanean necnon loci versionem Anglicam a R. W. Thomson, *Thomas Artsruni . . .* (1985), 139/140 paratam; cf. etiam G. Der Sahagian in *BZ*, 20 (1911) 165–176 et N. Adontz in *Byz*, 9 (1934) 246–260 49 διὰ — 50 σκοπεῖν: cf. **18**, 13–15 supra

**I 19**, 40 γίνεται — 49 καιρὸν: cf. Scyl., *B*, 14 = 130,82–86

**19**, 36 προόρασις: πρόρασιν V: πρόρασις Ba 232: πρόρρησις All e Ba 264 sui coniectura; ex All pendent edd rell: corr de Boor 38 ἔμαθεν V 39 τίς V 42 ἐν ἀπάσαις scripsi, cf. ἅπασι paulo post: ἄν ἀπάσαις V (cf. tamen ἀκκοπή pro ἐκκοπή 28 supra): ἀνά πάσαις apographa edd

This, however, happened later. At the time, the prophetic vision was being fulfilled, which Isaac, priest and monk blessed with the keenest of insights, had beheld three hundred and fifty years earlier. Himself tracing his origins back to the Arsacids, he learned from a vision that after a lapse of that many years, a descendant of Arsakes was to be elevated to the Roman throne. This <idea> was welcomed by high officials, by the entire populace <of the capital>, by the army and by its strategoi, and by all the subjects throughout the entire countryside and in all the cities of the empire. For all wished that the direction of <public> affairs be entrusted to a man who knew from experience what it meant to occupy a lower station in life; how maltreated the poor were by the rich, how unjustly despoiled by them, and how the lowly were made to “rise up and move,” so to speak, and were enslaved by people of their own kin. All these <evils> were rampant during the reign of Michael, because that emperor, unwilling to attend to matters of this kind, preferred to concern himself with other things.

20. Μᾶλλον δέ, ἐπεὶ ἐνταῦθα τοῦ λόγου ἐγενόμην, οἶομαι δεῖν τὴν μὲν κατὰ τὸν βασιλέα Βασίλειον ἱστορίαν σχολάσαι ἐπὶ μικρόν, ἄνωθεν δὲ ἀναλαμβάνοντα δηλώσαι διὰ βραχέων, ὡς οἶόν τε, οἷος ἦν ὁ βίος τῷ βασιλεῖ Μιχαὴλ καὶ οἷοις πράγμασι ἔχαιρεν  
 5 καὶ ἐπὶ τίσι τὸν χρόνον καὶ τὴν πᾶσαν σπουδὴν καὶ τὰ δημόσια κατανήλισκεν χρήματα, ἵν' ἐντεῦθεν εἰδέναι λογιζόμενος ἔχοι πᾶς ὁ βουλόμενος ὅτι καὶ τὸν Βασίλειον θεία ψήφος σαφῶς ἦν ἢ ἐπὶ τὸ ἄρχειν καλέσασα (ἀδύνατον γὰρ ἦν ὡς εἶχεν ἔχοντα συστήναι τὰ πράγματα) καὶ ὅτι μετὰ ταῦτα αὐτὸς ὁ Μιχαὴλ καθ' ἑαυτοῦ τὰ  
 10 ξίφη ἠκόνησεν καὶ τὰς τῶν ἀνελόντων αὐτὸν ἐτόνωσεν δεξιὰς καὶ εἰς τὴν οἰκείαν σφαγὴν διηρέθισεν· τοσοῦτον ἑαυτὸν τῶν καθηκόντων ἐξεδιήτησεν, καὶ τοσοῦτον πρὸς πᾶσαν | παράνομον ἐξ- 243B  
 εβακχεύθη πρᾶξιν, καὶ οὕτως τὰ τε θεία ἐξωρχήσατο καὶ πρὸς τοὺς τῆς πολιτείας ὁμοῦ καὶ τῆς φύσεως νόμους ἐξύβρισεν. συ-  
 15 στησάμενος γὰρ περὶ ἑαυτὸν ἀσελγῶν καὶ μιαρῶν καὶ παμπονήρων ἀνθρώπων χορὸν δυσσεβῆ καὶ τὴν τοῦ βασιλικοῦ μεγέθους ἀτιμάσας σεμνότητα, περὶ κόμους καὶ μέθας καὶ ἔρωτας ἀσελγείς  
 || καὶ αἰσχρὰ διηγήματα, ἔτι δὲ περὶ ἠνιόχους καὶ ἵππους καὶ ἄρ- 84<sup>v</sup> V  
 ματα καὶ τὴν ἐντεῦθεν μανίαν καὶ παρακοπὴν τῶν φρενῶν ὁ  
 20 ἄθλιος διημέρευεν, καὶ εἰς τοὺς τοιούτους ἀνθρώπους ἀφειδῶς ἐξεκένου τὰ δημόσια χρήματα. καὶ τὸ δὴ σχετλιώτατον, ὅτι καὶ αὐτὰ τὰ τῆς πίστεως ἡμῶν σύμβολα χλευάζων καὶ κερτομῶν, ἀντιτύπους τῶν σεμνῶν ἱερέων ἐκ τῶν περὶ αὐτὸν μίμων καὶ

FP 20, 7 θεία ψήφος: cf. Const. Porph., *De cerim.*, 198,17/18 = II,7,28 ed. Vogt et 200,15/16 = II,9,11/12 ed. Vogt (ἐκ θείας ψήφου προεχειρίσθης) 9 καὶ ὅτι — 10 ἠκόνησεν: cf. TC, 4,44 = 210,4/5 9 καθ' ἑαυτοῦ — 10 δεξιὰς: cf. Jos. Flav., *Bell. Iud.*, I,520 (=6,119,4/5 ed. Niese); fortasse ex *Excerpt. Const.* parte deperdita. Cf. etiam 36, 30/31 infra 18 ἔτι δέ — 21 χρήματα: cf. TC, 4,21 = 172,10–13

I 20, 11 τοσοῦτον — 27, 49 ἐδέξατο: cf. Scyl., *B.*, 14/15 = 130,86—131,14 (qui hoc loco brevior est, cum similia in priore libro adamussim TC, 4 enarraverit)

20, 7 θεία V 10 ἀρελόντων V αὐτῶν V: corr V\* ἐτόνωσεν ut videtur V: corr V<sup>1</sup> de Boor; cf. etiam Jos. Flav. in appar. fontium ad 20, 9/10 supra (τετονῶσθαι δεξιάν) et 36, 30/31 infra (τονώσας τὰς δεξιὰς): ἐστόμωσε male All e Ba 264 sui falsa coniectura; ex All pendent edd rell 17 περικώμους V 18 ἐσχρὰ V 20 διήμερευεν V ἀφειδῶς V

20. In fact, since my account has taken this turn, I think that I should go back to the very beginning, letting the history of Emperor Basil rest for a moment, and reveal in as succinct a manner as possible what kind of life Emperor Michael had made for himself, what kind of activities he found most enjoyable, and on what sort of people he spent his time, all his energy, and public monies. Anyone who so desires should thus be able to draw his own conclusions from this and realize that it was clearly Divine Decree that had summoned Basil to assume power (for it was impossible that matters could have gone on the way they were), and that once this happened it was Michael alone who sharpened the swords against himself, who gave strength to the right hands of his slayers, and who provoked them to his own slaughter: so far did he stray from his duties, so frantically did he indulge in all kinds of lawless deeds, so totally did he debase things divine and so insolently break the laws of both society and nature. For this wretch surrounded himself with an impious band of wanton, foul, and depraved men; he dishonored the gravity of imperial majesty and spent his days in carousing, drinking, wanton lust and shameful tales, and moreover with charioteers, horses, and chariots, <falling into> the madness and frenzy of mind that comes from such pursuits; and he extravagantly squandered public monies upon such men as these. Most shocking of all, he scoffed at and mocked the very sacred rites of our faith; for he set up the mimes and buffoons with whom he surrounded himself as counterparts to the honorable priests. Thus he

γελοίων καταστησάμενος, μυκτηρισμὸν καὶ χλεύην ἐτίθει ταῦτα  
 25 καὶ καταγέλωτα. διηγῆσομαι δὲ τινα ἐξ αὐτῶν, οὐ πολλά, ἵνα ἀπὸ  
 τῶν ὀλίγων γνῶτε καὶ τὰ λοιπά.

21. Ὅτι μὲν οὖν ἀρματηλάτης καὶ ἡνίοχος ἦν, ἐπὶ τοῦ δίφρου  
 τῶν ἵππων μεθ' ἡνίοχου στολῆς καθεζόμενος καὶ πρὸς τοὺς διαύ-  
 λους τῶν δρόμων τοῖς ἀντιτέχνους διαμιλλώμενος ἔνδον τε τῆς  
 βασιλευούσης καὶ τῶν βασιλείων καὶ ἔξω κατὰ τὰ ἐν τῷ (ναῶ)  
 5 τοῦ μάρτυρος Μάμαντος βασιλικά ἐνδαιτήματα, καὶ ὅτι πάμ-  
 πολλα χρήματα εἰς ταῦτα ἀνήλισκε, θεωρικῶν γινομένων τῶν  
 στρατιωτικῶν, καὶ ἀπὸ τῶν πολεμικῶν τάξεων εἰς τὰς θυμελικὰς  
 ὀρχήσεις καὶ λέσχας ὁ Ῥωμαϊκὸς ἐξεχείτο πλοῦτος, καὶ εἰς ἀσελ-  
 γεῖς καὶ | παρανόμους βακχείας καὶ ἔρωτας ἀσώτως καὶ ρύδην ἐξ- 244B  
 10 εφοροῦντο οἱ βασιλικοὶ θησαυροί, ὡς πᾶσι γνώριμον καὶ κατα-  
 φανὲς καθεστῶς παρήσειν μοι δοκῶ· ὅτι δὲ τὰ θεῖα κατέπαιζεν,  
 καὶ ἀπὸ τῶν συνόντων αὐτῷ μιαρῶν καὶ ἀσελγῶν ἀνδρογύνων καὶ  
 πατριάρχην ἔνα ὠνόμαζεν καὶ μητροπολίτας ἐκ τούτων ἀφόρισεν  
 ἔνδεκα, ὡς αὐτοῦ συμπληροῦντος τὸν δωδέκατον ἀριθμὸν, τοῦτο

FP 21, 1 ὅτι — 3 διαμιλλώμενος; 7 θυμελικὰς — 8 πλοῦτος: cf. *Exc. de virt. et vit.*, II, 325,32–326,4 ed. Roos (e Cassio Dione LIX,2,5,1/2) 1/2 ἐπὶ τοῦ δίφρου . . . καθεζόμενος: cf. *Exc. de legationibus* 85,26 ed. de Boor, ἐπὶ . . . δίφρου καθήμενος (sc. Phraates, M. Antonii hostis; e Cassio Dione) 6 θεωρικῶν — 7 στρατιωτικῶν: cf. Demosth., III *Olynth.* 11 8 λέσχας; ad sensum cf. Phot., *Lexic.* s.v. λέσχη = II, 498 ed. Theodoridis (πολλὴ ὀμιλία, φλυαρία); cf. etiam Sudam Λ 309 = III,252,26 ed. Adler (Suda Photium exscripsisse videtur) 11 ὅτι δέ — 22, 16 διήνυον: cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 528 AC (ubi Γροῦλλος proprio suo nomine Θεόφιλος vocatur et protospatharii dignitate investitur), 529 D; TC, 4,38 = 200,15 — 201,17; Genes., 4,19 = 73,57–61; Ps.-Sym., MT, 18 = 661,13 — 662,13 (e TC, 4,38) 14/15 τοῦτο δὴ διηγῆσομαι: cf. Plut., *Brut.*, 33:1; *Pelopid.*, 35:4; cf. 37, 1 infra

I 21, 1 ἡνίοχος ἦν: cf. *Vit. Irenae abbat. in Chrysoballanto*, 40 = 50,29–52,1 ed. Rosenqvist (ἡνίοχος γὰρ ἦν) 11 τὰ θεῖα κατέπαιζεν: cf. eandem *Vitam*, 39 = 50,9 ed. Rosenqvist (διαπαίζων γὰρ τὰ θεῖα); sed cf. etiam Scyl., M, 21 = 109,27 (τὰ θεῖα διαπαίζων) et B, 14 = 131,96 (κατέπαιζε δὲ καὶ τὸ θεῖον)

20, 24 post καταστησάμενος vocem χορούς dubitanter add de Boor 21, 4 βασιλευούσης V (ναῶ) post ἐν τῷ (quod in fine versus exhibet V) add de Boor (cf. TC, 4,35 = 197,9 ναὸν τοῦ ἀγίου M. et ibid., 35 = 197,22—198,1

made these <sacred rites> the object of sneering, jest, and derision. I shall recount some of these deeds— not very many—so that you might infer those remaining from the few related here.

21. That he was a charioteer and a driver, that he sat in a chariot driven by horses in the cloak of a driver, and that he vied with other contestants in a double course both within the capital and its imperial palace and without, in the imperial residences near the church of the martyr Mamas; and that he wasted vast sums of money for this purpose, so that <monies destined for the pay of> the soldiery were turned into <funds earmarked for> spectacles; that Roman wealth rather than being spent on military contingents was squandered on theatrical dances and foolish talk; and that the imperial treasury was plundered profligately and with abandon to support these wanton revelries and acts of love forbidden by laws—all that I have decided to pass over, since it is known and obvious to all. However, I shall indeed recount how he mocked things divine, how he gave the title of patriarch to one of his company of foul and profligate catamites, and how he set apart eleven of them to be metropolitans, himself bringing

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τοῦ μάρτυρος M. ναόν) 5/6 πάμπολα V 7 καὶ ἀπὸ: malim καὶ (ὅτι)  
 ἀπὸ 8 ὀρχήσας V πλούτος V 11 καθεστός de Boor, sed cf. etiam 15,  
 23 supra (τὸ καθεστώς) 13 ὠνόμαζεν V 14 ἕνδεκα V τὸν δωδέκα τὸν  
 ἀριθμῶν V (similiter All Comb Barberiniani): τὸν δώδεκα ἀριθμόν male Be  
 (lectionem Comb reiciens), sed cf. δωδέκατον l. 20 infra: de Boor secutus est Be

15 δὴ διηγήσομαι. τὸν γὰρ ἑναγῆ καὶ μιαρῶτατον ἐκείνον Γροῦλλον  
τὸ τοῦ πατριάρχου ἐπιφημίσας ὄνομα καὶ ἀρχιερατικῆ τοῦτον  
χρυσοστίκτῳ καὶ ὑπερλάμπρῳ κοσμήσας στολῆ καὶ ὠμοφόριον  
περιθείς, καὶ ἐν τάξει μητροπολιτῶν ἑτέρους ἕνα πρὸς τοῖς δέκα,  
ὡς εἴρηται, ἐκ τοῦ αὐτοῦ τῶν ὁμογνωμόνων αὐτῷ συνεδρίου  
20 σκευάσας, καὶ δωδέκατον ἑαυτὸν Κολωνείας ὀνομάσας ἀρχι-  
ἐπίσκοπον, καὶ κιθάραν ἕκαστον ἔσωθεν τῆς ἱερατικῆς στολῆς  
ἐπιφέρεισθαι δοῦς, καὶ ταύτας κάτωθεν ὑπηχεῖν προστάξας, οὕτω  
σὺν αὐτοῖς || τὴν ἱερὰν δῆθεν παίζων καὶ κατορχούμενος ἐπετέλει 85<sup>v</sup>  
μυσταγωγίαν καὶ λειτουργίαν, μετὰ τῶν παμμιάρων ὁ μιαρῶ-  
25 τατος, μετὰ τῶν βεβήλων ὁ ἑναγῆς. καὶ ὅτε μὲν μυστηριώδης  
δῆθεν εὐχὴ ἐ(λέ)γετο, ἡρέμα τὰς κιθάρας ἔδει ὑποφωνεῖν· ὅτε  
δὲ ἱερέως ἐκφώνησιν ἢ λαοῦ ἀμοιβαίαν ἀπόκρισιν ὁ χρόνος  
ὑπέβαλλεν, ἐπὶ μέγα τὰς κιθάρας τῷ πλήκτρῳ κρουόμενας ἔδει ἡ-  
χεῖν καὶ ἐξάκουστον αὐτῶν τὴν μελωδίαν καθίστασθαι· εἶτα τοῖς  
30 σκεύεσι τοῖς ἱεροῖς, ἅτινα λίθοις τιμίοις καὶ μαργάρων κατ-  
εκοσμεῖτο φαιδρότησιν, ἐξ ἀργύρου καὶ χρυσοῦ | κατεσκευασμέ- 245B  
νοις, ἃ καὶ λελειουργηκότα πολλάκις τῇ θεῖᾳ μυσταγωγίᾳ  
ἐτύγγανεν — ἐν τούτοις τοίνυν σίνηπι καὶ ὄξος ἐμβαλόντες, οὕτω  
μετεδίδοσαν τοῖς ὁμοίοις μετὰ πολλοῦ τοῦ μεταξὺ γέλωτος καὶ

**FP 21**, 15 Γροῦλλον: cf. Plut., *Bruta anim. rat. uti sive Gryllus = Mor.*, 985 D—992 A, ubi Γρύλλος olim Ulyssis sodalis in suam a Circe mutatus suinae modum vitae extollit 19 ὡς εἴρηται: cf. **20**, 21–25 supra 20 Κολωνείας (sic etiam TC, 4,38 = 201,2) i.e. urbis coli; ad paronomasiae sensum erudendum cf. Genes., 4,19 = 73,59/60, δυσωνύμοις ἐνθρονιζομένων . . . μητροπόλεσι

**21**, 15 Γροῦλλον] cum V hic et ubique scripsi; Γρῦλλον hic et in capp seqq Be ex notis marginalibus in Comb qui lectiones Ba 232 adducit; sed Ba 232 utpote a V descriptus nullius aut pauci est momenti: γρῦλος vel γλῆρος V in TC, 4,38: Γρύλλος Plut. 17 ὠμοφόριον V 21 ἕκαστον V 26 ἐ(λέ)γετο apographorum coniecturam recepi (e Ba 264 pendent All edd rell): ἐγετό V: ἐγένετο dubitanter de Boor: fortasse ἐγένετο scribendum (idem sentit Kamb) ἡρέμα V 27 ἱερέως V 28 ὑπέβαλλεν V, fortasse recte πλίκτω V: -ρ- add V<sup>1</sup> sv 29 εἶστα V 32 τη (sine acc) V μυσταγωγία V 33 σίνηπι V quod retinui οὕτω V 34 πολλοῦν V in fine versus: πολλοῦ γε dubitanter de Boor

their number up to twelve. For he bestowed the name of patriarch upon that most accursed and abominable Groullos, adorned him with the most splendid episcopal vestments embroidered with gold, and put a pallium over his shoulders. He accoutred the other eleven who came from the same congregation of like-minded individuals, as has been said, with the insignia of the metropolitans' rank, and gave to himself, as to the twelfth among them, the name of Archbishop of Guttown. Then he gave each of them a lute to be carried hidden inside the priestly robe, and ordered that the lutes be struck in response from underneath <the robes>. In such a fashion did he pretend to celebrate the sacred rites and the liturgy, while in fact he engaged in jest and mockery—the most foul one together with the wholly foul, the accursed one together with the profane. And during the mock recital of the silent prayer the lutes were to respond softly, but when the moment called for the priest's prayer to be said aloud or for a response by the congregation, these lutes were to be struck with plectra, induced to give a loud sound and their melody was to be made audible <to all>. Moreover, into the sacred vessels encrusted with precious stones and splendid pearls, which were wrought of silver and gold, and which perhaps had served during the celebration of the divine mysteries—into these, then, they would put mustard and vinegar which they would administer <as communion> to others of their ilk, interjecting bursts of laughter, obscene



35 ῥημάτων αἰσχροῶν καὶ σχημάτων ἀποτροπαίων καὶ βδελυρῶν.  
εἶεν.

22. Τοῦ δὲ ἀγιωτάτου πατριάρχου Ἰγνατίου ποτὲ μετὰ πάσης  
τῆς περὶ αὐτὸν ἐκκλησιαστικῆς δορυφορίας καὶ τάξεως λιτανείας  
πρόοδον πρὸ τῆς Πόλεως ποιούμενον καὶ πρὸς τινα πορευομένον  
θεῖον ναὸν μετὰ τῆς εἰωθίας ἱερᾶς μελωδίας καὶ καταστάσεως,  
5 συνέβη καὶ τὸν δυσσεβῆ καὶ βέβηλον τοῦ βασιλέως φατριάρχην  
Γροῦλλον, ἱερατικὴν στολὴν ἀμπεχόμενον καὶ ὄνῳ ἐποχοῦμενον,  
μετὰ τῶν δυσσεβεστέρων αὐτοῦ μητροπολιτῶν καὶ πάσης αὐτοῦ  
τῆς σκη(ικ)ῆς τε καὶ σατυρικῆς χορείας καὶ τάξεως ἀκόλουθα  
τῶν οἰκείων πράξεων θυμελικῶς ἐπιτραγωδοῦντας καὶ ἄδοντας,  
10 ἐξεναντίας χωρεῖν. ὡς δὲ πλησίον ἐγένοντο, τοῖς ὅμοις τοὺς φε-  
λόνας μετεωρίσαντες καὶ τὰς κιθάρας εὐτονώτερον κρούσαντες,  
καὶ ῥήματα καὶ ἄσματα πορνικὰ κατὰ τὸν φθόγγον τοῦ μέλους  
τοῦ ἱεροῦ ἀντεπάδοντες, καὶ πανικῶς τε καὶ σατυρικῶς σκιρτῶντες  
καὶ κυμβαλίζοντες, καὶ ὡς ἀντιτέχνους τοὺς ἱερεῖς καὶ τὸν ἀρ-  
15 χιερέα θεοῦ μυκτηρίσαντες, τὴν διαβολικὴν χορείαν καὶ πορείαν  
διήνουν. πυθόμενος δὲ ὁ τοῦ θεοῦ ἀρχιερεὺς καὶ μαθὼν οἴτινές  
εἰσι καὶ παρὰ τίνος καὶ ἐπὶ ποίᾳ προφάσει συνέστησαν, πολ||λά 85<sup>v</sup> V  
καταστενάξας καὶ | ἀποκλαυσάμενος τὸν κορυφαῖον τούτων καὶ 246B  
αἴτιον, καὶ μετὰ δακρύων τοῦ θεοῦ δεηθεὶς στήσαι τὴν τοιαύτην  
20 βλασφημίαν καὶ ὕβριν καὶ διασκεδάσαι παρὰ τὸν ἄδην τοὺς δυσ-

1-23: ante d. 23 m. Oct. a. 858

FP 22, 8 σατυρικῆς et 13 πανικῶς τε καὶ σατυρικῶς: cf. Plut., *Ant.*, 24,3 (εἰς Σατύρους καὶ Πάνας); Ps.-Sym., *MT*, 18 = 661,14 13 πανικῶς: *TLG* teste vox praeter nostrum apud Nic. Chon., *Hist.*, 271,5 ed. van Dieten tantum invenitur σατυρικῶς: eodem teste vox praeter nostrum apud Mich. Psellum, *Orat. min.*, *Or.* 30, l. 153 (p. 116 ed. Littlewood) tantum occurrit 20 διασκεδάσαι — 20/21 δυσσεβεῖς: cf. Ps 140 (141):7; Is 9:11(10)

21, 35 καὶ (sine acc) V 22, 1 Ἰγνατιοῦ V 2 αὐτὸν (sine spir) V  
3 ποιούμενον V: corr All 4 ναον (sine acc) V εἰωθείας V 6 Γροῦλ-  
λον] cf. appar. crit. et appar. fontium ad 21, 15 supra 8 σκη(ικ)ῆς V edd: corr de  
Boor, *TC*, 4,21 = 173,2-3 (σκη(ικ)αῖς . . . πράξεσι) et 45 = 210,16 (τὰ . . . σκη-  
νικά) adductis 9 ἐπὶ τραγωδοῦντας V 10 ἐξεναντίας cum V scripsi

words and abominable and disgusting gestures. So much for that.

22. On one occasion, the most holy Patriarch Ignatios, accompanied by the full ranks of his ecclesiastical retinue, went out of the city in a public procession, singing litanies, and was making his way toward some holy temple while observing the customary rules of sacred chant. It also happened that Groullos, the emperor's impious and profane "factionarch," attired in priestly garb and mounted on an ass, was coming from the opposite direction; he, too, was accompanied by his metropolitans, even more impious than himself, and by all of his dancing ranks of satyr-like impersonators who were singing, in a vulgar theatrical display, <words> appropriate to their own deeds. As they came nearer, they threw chasubles over their shoulders, struck their lutes more vigorously, responded with words and songs worthy of a brothel while following the melody of the sacred chant, and leaped and sounded the cymbals in the manner of the god Pan and of the satyrs. Having thus mocked their competitors, so to speak—that is, the priests and their prelate—they went on with their devilish revel and travel. The high priest of God asked who they were and by whom and for what purpose they had been gathered. When he learned the answer, he groaned loudly, mourned for their chief who had been at the root of all this, made a tearful entreaty that God put an end to such blasphemy and outrage and scatter the impious at the grave's

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10/11 φελῶνας V    11 κοιθάρας V    12 μέλλους V    14 ἱεροῦς in fine  
lineae V: ἱεροῦς apographa All (e Ba 264 suo): corr Comb: fortasse ἱεροῦς  
(ἄνδρας) legendum, cf. 23, 33 infra    16 οἴτινες V    17 παρατίνας V  
ἐπι V    προφθάσει V: corr Ba 264 e quo All    18 κατεστενάξας V  
ἀποκλαυσώμενος V: corr Ba 264 e quo All    τούτων V: τούτων All (e Ba 264  
suo): corr Ba 232 e quo Comb

σεβείς, ἵνα μὴ βεβηλῶνται τὰ ἅγια καὶ τὰ μυστικά καὶ σεπτὰ διασύρωνται, τῆς προκειμένης ὑμνωδίας ἐχόμενος τὴν πορείαν διήνυεν.

23. Ἄλλοτε ποτε ἐπὶ φαυλισμῷ δῆθεν τοῦ αἰοιδίμου τούτου Ἰγνατίου τοῦ πατριάρχου καὶ τῆς οἰκείας μητρὸς ἐμπαιγμῷ ὁ ἀνόητος καὶ παραπλήξ βασιλεὺς τοιοῦτόν τι ἐδραματούργησεν. ἐν τῷ ὑπερλάμπρῳ Χρυσοτρικλίνῳ ἐπὶ τοῦ βασιλείου θρόνου  
 5 προκαθεσθεὶς καὶ τὸν αἰσχρότατον Γροῦλλον μετὰ τῶν ἀρχιερατικῶν ἐνδυμάτων ὡς εἰς ὄνομα τοῦ ἀληθοῦς πατριάρχου πλησιαίτατα ἑαυτοῦ παρακαθιστάμενος, καὶ τὴν ἀρχιερεὶ θεοῦ πρέπουσαν ἀπονέμων τιμὴν, καὶ μετὰ τοῦ τῆς κεφαλῆς καλύμματος ἐπικρύψασθαι τὴν ἐξάγιστον γενειάδα πεποικῶς, τὴν ἰδίαν  
 10 μητέρα διὰ τινος τῶν θαλαμηπόλων εὐνούχων δηλοῖ, ὡς· “ὁ ἀγιώτατος πατριάρχης Ἰγνάτιος ἐνταῦθα μετ’ ἐμοῦ συγκαθέζεται, καὶ εἰ βούλει λαβεῖν τὴν εὐχὴν αὐτοῦ, ἐλθέ, καὶ μετ’ ἐμοῦ τυγχάνεις αὐτῆς.” ἐκείνη δὲ οἶα φιλευσεβῆς γυνὴ καὶ φιλόθεος, πόθον πολὺν καὶ πίστιν ζέουσαν πρὸς τὸν ἀγιώτατον κεκτημένη Ἰγνατίον, σπουδαίως ἐκδραμοῦσα ὡς ἤκουσεν καὶ μηδὲ ἀτενίσαι δι’  
 15 αἰδῶ δυναμένη, ἔξω δὲ πάσης κακίας καὶ ὑπονοίας τυγχάνουσα καὶ μηδὲν τι φαῦλον ὑποτοπήσασα, προσέπεσε τοῖς ποσίν, ὡς ἐδόκει, τοῦ ἀγίου ἐκείνου | ἀρχιερέως καὶ ὑπὲρ αὐτῆς ἐδέετο εὐ- 247B  
 χεσθαι. ὁ δὲ παμμίαρος ἐκεῖνος τῆς καθέδρας ὀλίγον ὑπεγερθεὶς  
 20 καὶ ἀπ’ αὐτῆς τούναντίον ἀποστραφεὶς, ὀνώδη ψόφον ἀπὸ τῶν μυσαρῶν ἐγκάτων ἀφείς πρὸς αὐτὴν ἀπεφθέγξατο, ὅτι· “ἵνα μὴ

1-3 : secundum nostrum Theodora inter d. 15 Mart. a. 856 et m. Aug.-Sept. a. 857 ut ludibrio imperatori et Grullo esset in Chrysotriclinum est advocata

FP 22, 21 μὴ — ἅγια : cf. Lv 19:8; Nu 18:32; Sph 3:4; Mal 2:11; Eze 22:26; 24:21; 25:3; 1 Macc 3:51 23, 1 Ἄλλοτε — 30 καθήκοντα : cf. TC, 4,39 = 201,17 — 202,4; Ps.-Sym., MT, 20 = 663,18 — 664,4 (e TC, 4,39)

22, 22 πορείαν (sine acc) V 23, 1 ἐπιφαυλισμῷ V του (sine acc) V  
 2 ἰγνατίου V 4 ὑπὲρ λάμπρῳ V 5 Γροῦλλον] cf. appar. crit. et appar. fontium ad 21, 15 supra 11 ἀγιώτατος (sine acc) V ἐμοῦ (sine acc) V  
 15 μὴ δὲ V 16 αἰδῶ V 20 τούναντίον : τοῦ ναντίον V : εἰς τούναντίον coni de Boor, fortasse recte (post -ῆς vox εἰς in dictando excidisse potuerit)

<mouth>, so that things holy be not profaned, nor things secret and revered disparaged. He then took up the hymnody and continued on his way.

23. On another occasion, presuming to humiliate Patriarch Ignatios of glorious memory and to pour derision upon his own mother, the emperor, out of his senses and demented as he was, staged the following performance. He seated himself prominently upon the imperial throne in the most splendid Chrysotriklinos and had the most disgraceful Groullos, clad in episcopal vestments, sit close by his side, and impersonate the true patriarch. He granted him the honors owed to the archpriest of God, made him conceal his accursed beard under his hood,\* and announced to his own mother through one of the eunuchs of her bedchamber, “The most holy Patriarch Ignatios is sitting here with me; if you wish to receive his blessing, do come and we shall both obtain it.” The empress mother, being a pious and God-loving woman, filled with great affection toward the most holy Ignatios and with an ardent faith in him, rushed forth eagerly as soon as she heard the message. She had no evil or suspicious thought in mind; out of respect she could not bring herself so much as to raise her eyes; she surmised no foul play, and thus she fell at the feet of, as she believed, that famous holy archpriest and besought him to say a prayer on her behalf. The most abominable Groullos rose a little from the throne, turned his rear toward her, emitted an ass-like noise from his foul entrails and said to her: “So that you will not say, Milady, that we

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\*The true Patriarch Ignatios was a castrate and therefore beardless.

λέγης, κυρά, ὡς οὐδὲ κἄν τούτου σε ἤξιώσαμεν.” τοῦ δὲ βασιλέως ἀνακαγχάσαντος καὶ αὐτοῦ τοῦ παμβεβήλου παμμέγεθες ἐκγελάσαντος, || καὶ πολλὰ καταφλυαρησάντων, ἢ μᾶλλον τῷ παρα- 86<sup>r</sup> V  
 25 φόρῳ τῆς γνώμης ἀλογώτατα ἐξοιστρησάντων, ἐπιγνοῦσα τὸ πλάσμα καὶ τὴν ἀπάτην ἢ βασιλῆς καὶ πολλὰ τῶν παρόντων καταστενάξασα καὶ πλείστας ἀράς τῷ υἱῷ ἐπιρρίψασα, τέλος ἐξεῖπεν πρὸς αὐτόν, ὅτι· “ἰδοῦ, κακὸν τέκνον, ὁ θεὸς τὴν χεῖρα αὐτοῦ ἀφείλετο ἀπὸ σοῦ, καὶ ἐδόθη σοι ἀδόκιμος νοῦς ποιεῖν τὰ  
 30 μὴ καθήκοντα.” καὶ ταῦτα εἰποῦσα καὶ μετ’ ὄδυρμου καὶ θρήνων τὰς οἰκείας τρίχας ἐκτίλλουσα, ἀνεχώρησεν. τοιαῦτα τὰ τοῦ γενναίου βασιλέως νεανιεύματα, καὶ τοιαύτη αὐτοῦ ἢ περὶ τὰ θεῖα καὶ τοὺς ἱεροὺς ἄνδρας ὁσιότης τε καὶ εὐλάβεια.

24. Τοιούτων δὲ καὶ χειρόνων πολλῶν καθ’ ἐκάστην παρὰ πάντα τὸν τῆς βασιλείας αὐτοῦ χρόνον παρ’ αὐτοῦ γινομένων, ἐπεὶ καὶ μετὰ τὸ προσλαβέσθαι καὶ ἀνυψῶσαι τὸν Βασίλειον περὶ τὰ ὅμοια ἀνεστρέφετο, ὁρῶν ταῦτα καὶ ἀκούων ἐκεῖνος λίαν  
 5 ἐδυσφόρει καὶ ἠνιάτο καὶ τὴν ἑαυτοῦ ζωὴν ἀπελέγετο. βουλόμενος δὲ πᾶσαν τὴν δυνατὴν ἐπιφέρειν βοήθειαν καὶ μηδὲν τῶν εἰς ἐπανόρθωσιν δοκούντων τείνειν παραλιπεῖν, πρότερον μὲν δι’ ἐτέρων | ἐπειράτο ἀπὸ τῶν τοιούτων ἀποτρέπειν αὐτόν καὶ πρὸς τὸ 248B  
 10 μετ’ εὐνοοῦσης γνώμης καὶ προαιρέσεως νουθετησαὶ τὸν βασιλέα καί, εἰ δυνατόν, ἀποστήσαι τῶν τοιούτων ἀσεβημάτων· καὶ

FP 23, 23 ἀνακαγχάσαντος: cf. Plut., *Ant.*, 20,2 (ἀνακαγχάζων, i.e., Antonius) 28 ὁ θεός — 29 σοῦ: cf. Ex 33:23 29 ἀδόκιμος — 30 καθήκοντα: cf. Ro 1:28 (cf. etiam Ro 1:27 vicinum ubi Apostolus masculos in masculos turpitudinem operantes valde increpat) 24, 5 ἑαυτοῦ — ἀπελέγετο: cf. TC, 4,41 = 206,5 5 βουλόμενος — 29 ἀπεστρέφετο: cf. TC, 4,44 = 208,5–10

23, 22 λέγη All nescio unde καντούτου V: κἄν τούτω conī Ba 264 e quo All (κἄν); ex All pendent Comb (κἄν) Be (κἄν): conī Ba 232 de Boor 28 κακόν (sine acc) V 30 καὶ<sup>3</sup>: add V<sup>1</sup> in compendio sv 31 ἐκτίλλουσα V 31/32 γενναίου (sine acc) V 33 εὐλάβεια V 24, 3 ἐπεὶ: initium novi capituli hic posuisse videtur V 9 διέαντοῦ V

did not deem you worthy at least of this thing.” The emperor guffawed, while that wholly profane individual roared with laughter; and they uttered much nonsense against her, or rather indulged in senseless ravings that came from their deranged minds. As the empress realized the ruse and the deceit, she groaned deeply, <condemning> those present, heaped many maledictions upon her son, and at the end said to him: “Behold, evil child, God has withdrawn His hand from thee and a reprobate mind was given to thee ‘to do those things which are not convenient.’”<sup>\*</sup> Having said this she retired, pulling at her hair with wailing and lamentations. Such were the spirited acts of the noble emperor and such was his piety and reverence toward things divine and toward holy men.

24. These and many worse things were happening daily throughout the whole of Michael’s reign, and he continued in the same ways even after he had elevated Basil and associated him with himself. Seeing and hearing all this, Basil was deeply aggrieved and distressed, and was despairing of his own life. Since he wanted to render all possible help, and not fail to try anything likely to lead to improvement, he first attempted through other people to divert Michael from such <deeds> and to guide him back on the right path; then he himself ventured to admonish the emperor with well-meaning purpose and intent, and, if possible, to keep him away from such sacrilegious acts. Adopt-

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<sup>\*</sup>That is, ‘to commit shameful acts.’ The translation used here reproduces the King James Version of Rom 1:28.

τοιάδε πρὸς αὐτὸν μεθ' ὑποπεπτωκότος καὶ ταπεινοῦ διελέχθη  
 τοῦ σχήματος· “δίκαιόν ἐστιν, ὃ δέσποτα καὶ βασιλεῦ, τοσούτων  
 εὐεργεσιῶν τε καὶ δωρεῶν παρὰ σοῦ με καταπολαύσαντα καὶ  
 15 εἰσηγεῖσθαι τὰ δέοντα καὶ ὑποτιθέναι τὰ ἄριστα καὶ ὑπομι-  
 μνήσκειν τὰ λυσιτελῆ καὶ σωτήρια. μισοῦμεθα, γίνωσκε, δέσπο-  
 τα, μισοῦμεθα” (συγκατεμίνυεν γὰρ καὶ ἑαυτὸν διὰ τὸ ἀνεπαχθές,  
 καίτοι μηδενὸς τῶν ἀτόπων αὐτῷ κοινωνῶν) “παρὰ τε  
 τῆς Πόλεως πάσης καὶ τῆς συγκλήτου βουλῆς, καὶ παρὰ τῶν  
 20 ἀρχιερέων θεοῦ ἐπάρατοι καθεστήκαμεν, || καὶ πάντες ἡμᾶς 86<sup>v</sup> V  
 διαβάλλουσι καὶ κακίζουσιν. ὅτε δὲ καὶ τὸ ἐξ ἀνθρώπων εἰς οὐδὲν  
 λογισώμεθα, δεδοικέναι καὶ τὴν ἀπὸ θεοῦ ἀγανάκτησιν χρή, καὶ  
 φοβεῖσθαι μὴ πειραθῶμεν αὐτοῦ ὀργιζομένου καὶ χαλεπαίνον-  
 τος.” ἀλλὰ ταῦτα λέγων πέτρας ἔσπειρεν καὶ αἰγιαλῷ προσελά-  
 25 λει καὶ σμήχειν ἐώκει Αἰθίοπα· οὕτω δευσοποιὸς ἢ πονηρία γέ-

**FP 24**, 12 μεθ' ὑποπεπτωκότος — 13 σχήματος: ad ὑποπεπτωκότος, cf. Const. Porph., *Exc. de legationibus* (-τως), *Exc. de virt. et vitiiis* (-των); DAI (-τος); Nic. Greg., *Hist.*, I,13,17; 93,23; 111,14 Bonn; eundem, *Ep.* 21,36 = 68 ed. Leone (ubique: ὑποπεπτωκότη χρησάμενοι σχήματι); ad ταπεινοῦ, cf. Joan. Chrys., *In cap. 14 Genes. Hom.* 35,2 = MPG, 53, col. 323,14 (μετὰ εὐτελοῦς σχήματος); eundem, *In Joannem Hom.* 12,2 = MPG, 59, col. 82,39 (μετ' εὐτελοῦς σχήματος καὶ ταπεινοῦ); eundem, *Hom.* 8,3, *habita postquam presb. Goth.* = MPG, 63, col. 504,6 (μετὰ ταπεινοῦ τοῦ σχήματος) et graecique Theod. Daphnoph., *Ep.* 11,15/16 ex ore Const. Porph. ad Gregorium Naz. missam = 143 edd. Darrouzès- Westerink necnon *Vitam B S. Athanasii Athon.* a Daphnopathae quodam quasi coaevo scriptam, 14,7/8 = 140 ed. Noret (ambo μετ' εὐτελοῦς . . . καὶ ταπεινοῦ τοῦ σχήματος) 24 πέτρας ἔσπειρεν: cf. Liban., *Declam.* 26,39 = 6,535,11 ed. Foerster (ταῦτα λέγων πέτρας ἔσπειρον) et E. Salzmänn, *Sprichwörter . . . bei Libanios* (1910), 92/93; cf. etiam Plat., *Leg.*, VIII,838 e 8; Ael. Aristid., *Or.* 3,370 = 1,3,420,22 edd. Lenz-Behr (= *Or.* 46,230,5 = II,302 ed. Dindorf); Isid. Pel., *Epp.*, III:67 = MPG, 78, col. 777 C; Theoph. Sim., *Ep.* 5,8 = 3 ed. Zanetto; Phot., *Ep.* 27,7 ad Athanasium mon. = I,77 edd. Laourdas-Westerink (= *Ep.* 251, p. 554 ed. Balettas); Leutsch-Schneidew. I,343 (= Plut. 1); II,48 (= Diog. III:71 cum nota); 202 (Mac. VII:6); 611 (Apost. XIV:20) 24/25 αἰγιαλῷ προσελάλει: cf. Liban., *Declam.* 51,8 = 7,732,2/3 ed. Foerster (αἰγιαλοῖς ἐδόκουν προσομιλεῖν); Leutsch-Schneidew. I,14 (= Zenob. I:38); 186 (= Diog. I:37); 345 (= Plut. 23); II,4 (= Diog. I:14); 263 (= Apost. I:84) 25 σμήχειν — Αἰθίοπα: cf. Lucian., *Adv. indoct.*, 28 = II,133,24/25, ed. Macleod; Sudam, A1 125 = 2,165,19 ed. Adler; Leutsch-Schneidew. I,118 (= Zenob. I:46); 187 (= Diog. I:45); 344 (= Plut. 7); II,4 (= Diog. I:19 cum nota); 140 (= Mac. I:62); 258 (= Apost. I:71) δευσοποιὸς ἢ πονηρία: cf.

ing a submissive\* and humble bearing, he reasoned with him in these words: “Master and Emperor, it is appropriate for me, who have enjoyed so many acts of beneficence and gifts from you, to advise what is proper, to counsel the best of things, and to propose what is profitable and salutary. We are hated, know this, Master, we are hated”—he included himself so as not to be offensive, though he took no part in Michael’s wickedness—“by the entire city and the senate, and accursed by the archpriests of God; and all reprove and reproach us. And while we may consider the opinion of men to be of no account, still we must dread God’s indignation and fear lest we should experience His anger and wrath.” But in saying these things, he seemed only to sow upon rocks, to talk to the seashore, and to wash a

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\*Or: conciliatory, flattering

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Dinarch., *In Aristog.* 4; sed potius e lexicis haustum, cf. Sudam Δ 291 = II,27,19 ed. Adler et locos parall. ibi adductos

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12 τοιᾶδε V

14 σου V

24 ἔσπερεν V

25 αἰθιόπα V



γονε παρ' αὐτῷ, καὶ οὕτως ἐξεκεκῶφει πρὸς πάντα λόγον σωτήριον, βύων τὰ ὄτα ὡσεὶ ἀσπίς πρὸς ἐπάσματα. οὐ μόνον γὰρ οὐ μετεβάλλετο πρὸς τὸ ἄμεινον, ἀλλὰ καὶ αὐτὸν ἤδη ἐμίσει καὶ ἀπεστρέφετο, καὶ σὺν τοῖς θιασώταις αὐτοῦ καὶ συνοργιασταῖς  
 30 διαβάλλων καὶ μυκτηρίζων ταῦτα, τὴν πρὸς αὐτὸν | ἀλλοτρίωσιν 249B  
 ὑπηνίττετο, εἶτα καὶ παρεδήλου τρανότερον. ὅπερ δὴ συννοήσαντες ἐκεῖνοι οἱ μιαιοὶ καὶ ἀλάστορες, κατ' αὐτοῦ συνεκινούντο καὶ συνετάττοντο καὶ τὰς διαβολὰς πιθανῶς ὑπεκίρναντο, αὐθάδειαν μὲν καλοῦντες αὐτοῦ τὴν σεμνότητα, καὶ τὸ μὴ μετέχειν τῶν  
 35 ἡδονῶν δύσνοιαν ὀνομάζοντες, καὶ τὸ μὴ συνεξαμαρτάνειν, καταφρονεῖν. καὶ “πῶς γὰρ ἂν εἶποι σε ἀγαπᾶν,” ἔλεγον, “ὁ μὴ χαίρων οἷς χαίρεις αὐτός, μηδὲ συσπουδάζων ἐκπορίζειν σοι τὰ καθ' ἡδονήν;” οἷς δὴ μᾶλλον ὑπενδιδούς ὁ βασιλεὺς καὶ πειθόμενος, θάνατον τῷ Βασιλείῳ ἐτύρευεν, καὶ ἀφορμὴν ἐζήτει τῆς  
 40 ἀναιρέσεως εὐλογον, ἀλλ' οὐχ εὕρισκεν. εἰς τοσοῦτον δὲ προήλθεν τὰ τῆς μανίας αὐτοῦ, ὥστε πρὸς τὴν λαθραίαν χωρῆσαι ἀναιρέσιν καὶ τισι τῶν ἀπὸ τοῦ παλαμναίου συνεδρίου, οἷς τὰ πάντα ἐθάρρει, προτρέμασθαι, ὅταν εἰς θήραν ἐξέλθωσι, προφάσει τοῦ τὸ θηρίον βαλεῖν ἀκοντίσαι τὴν λόγχην κατ' αὐτοῦ καὶ  
 45 οὕτως αὐτὸν διαχρήσασθαι· ὅπερ εἶς, ὡς φασι, πεποιηκῶς καὶ

39–45: hanc coniurationem (fictam ut videtur, cf. ὡς φασι in 45 et 50) adversus Basilium paulo ante d. 1 m. Sept. a. 867 collocat noster

FP 24, 26 ἐξεκεκῶφει: cf. Synesii *Ep.* 4 (5), 14,16 ed. Garzya 26 ἐξεκεκῶφει — 27 ἐπάσματα: cf. Ps 57 (58):5 29 συνοργιασταῖς: vox rara, cf. Nic. Chron., *Orat.*, 54,3; 181,32 ed. van Dieten 34 καὶ τό — 38 ἡδονήν: cf. TC, 4,44 = 209,4–6 40 εἰς τοσοῦτον — 54 ἐξηγόρευσεν: cf. TC, 4,44 = 209,18 — 210,2; Genes., 4,28 = 80,77–79; GMC, *MT*, 34 = 836,4–8 (aliter); Ps.-Sym., *MT*, 48 = 683,17–20 (partim e TC, 4,44)

24, 26 ἐξεκεκῶφει cum V et Synesii *Ep.* 4 (5) codd praestantioribus scripsi, cf. 14,16 ed. Garzya: ἐξεκῶφει Synesii codd nonnulli All (e Ba 264 suo) ex quo pendent edd rell: ἐξεκεκῶφητο proposuit de Boor, L. Dindorfii coniectura ad Synes. *Ep.* 4 in novo Stephani Thesaurο III,466 C collata 33 ὑπεκίρναντο scripsi, cf. 4, 3 supra (συνανεκίρναντο V) et Arist., *Insomn.* 2 = 460 a 30 ὑποκριναμένων (cum varia lect. ὑποκριναμένων): ὑπεκρίναντο V: ὑπεκρίναντο conī All (quod recipiendum putat Kamb); ex All pendent edd rell: ὑπεκρίνοντο dubitanter de Boor

blackamoor white, so imbued with vice had Michael become and so deaf had he grown to every salutary counsel, stopping his ears, just like the adder <does> against the voice of charmers. For after that, not only did he not mend his ways, but he began to hate Basil and to turn away from him. He first intimated, and later more transparently hinted at, his estrangement from him by disparaging and mocking <Basil's counsels> in the company of his fellow-revelers and co-celebrants in his rituals. And when those scoundrels and rogues realized this, they moved in concert and conspired against Basil. They served their calumnies in a believable mixture, calling his gravity, arrogance; his unwillingness to take part in their lascivious pleasures, malevolence; and they called his refusal to share in their sinful deeds, "contempt." "How," they would say, "can he claim that he loves you, he who does not delight in things in which you yourself delight, and who does not exert himself along with you in catering to your pleasures?" The emperor, yielding by degrees to these men until he was persuaded by them, began to brew a potion of death for Basil, and cast about for some plausible pretext for slaying him, but he could find none. Yet his madness advanced to such a pitch that he went so far as to plan a secret murder; he urged some members of his abominable conventicle in whom he had utter confidence that, when they would go out on the hunt, they should hurl a spear at Basil on the pretense of striking the game, and thus dispatch him. And one of them did just

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34 μεταίχειν V    35 ειδονῶν V    37 μὴ δὲ V    38 δῆ V    41 an αὐτῷ  
 scribendum?    43 ὅτ' ἔν V    θῆραν V    45 ὡς φασὶ V

ἀφείς τὸ ἀκόντιον αὐτοῦ μὲν ἤμαρτεν, καὶ παραδραμὸν τὸ δόρυ  
 προσεπάγη τῇ γῆ, αὐτὸν δὲ ὁ ἵππος αἴφνης τὸν χαλινὸν ἐνδακὼν  
 καὶ συναρπάσας κατὰ τοῦ κρημοῦ ἀπεδίσκευεν, ὡς ἀπ' ἐκείνου  
 τοῦ πτώματος καὶ τὸ τέλος ἐλθεῖν ἐπ' αὐτόν· ὅτε δὴ ἀνόνητα  
 50 μεταμελόμενος, ὡς φασι, || τοῖς συμμύσταις ἐπέσκηπτεν μὴ τολ- 87<sup>r</sup> V  
 μῆσαι κατὰ τοῦ ἀναιτίου ἐπιχειρεῖν τοῦ λοιποῦ, εἰ μὴ [τολμῆσαι  
 κατα] \* \* \* τὸν ὅμοιον ὄλεθρον πεσεῖν καὶ αὐτοί· καὶ τινα τῶν  
 εὐλαβῶν προσκαλεσάμε|νος μετὰ τῶν λοιπῶν ἀποτημάτων αὐτοῦ 250B  
 καὶ ἀνομιῶν καὶ τοῦτο ἐξομολογούμενος ἐξηγόρευεν.

25. Ὡς δ' οὐκ εἶχεν λοιπὸν εὐρεῖν ὁ βασιλεὺς πρὸς τὸ ἀνελεῖν  
 αὐτὸν πόρον ἢ πρόφασιν, εἰς ἑτέραν ἤλθε βουλήν πονηράν τε καὶ  
 ἄθεσμον. ἐβουλεύσατο γὰρ ἐπεμβαλεῖν τοῖς σκῆπτ(ρ)οῖς καὶ  
 ἕτερον σύγκληρον. καὶ δὴ τὸν κατ' ἐπωνυμίαν Βασιλικῖνον ἐκεῖ-  
 5 νον, ἕνα καὶ αὐτὸν τοῦ παλαμναίου συνεδρίου τυγχάνοντα, φαῦ-  
 λον καὶ μιαρὸν θηλυδριάν τε καὶ φιλόκομον, ἀπὸ τῆς Νικομήδους  
 ὀρμώμενον, ὁμόγνιον ἀδελφὸν τοῦ κατὰ τὸν Καπνογένην  
 Κωνσταντίνου, τοῦ δις τὴν τοῦ ὑπάρχου μετὰ ταῦτα ἐγχειρισθέν-

FP 25, 4 καὶ δὴ — 23 Βασίλειον: cf. TC, 4, 44 = 208,10 — 209,1; Ps.-Leon.  
 Gramm., 249, 9 — 250, 2; GMC, MT, 33 = 835, 10 — 836, 3; GMCB, MT, 16 =  
 15,24 — 16,1, cf. etiam vers. cod. Vat. gr. 163 = cap. 30,7–18, p. 431 ed. Feather-  
 stone; Ps.-Sym., MT, 47 = 682, 20 — 683, 15; Zon., XVI:7,19–24 = III,415,9 —  
 416,8 (e GMCB?)

24, 46 παραδραμῶν V 47 ἐνδακῶν V: corr apographa 48 ἀπεκεῖνου  
 V 49 δὴ: δὲ V All (e Ba 264 suo) Comb in textu: καὶ coni Comb in mg ed.  
 suae (cf. etiam Comm. eius ineditum ad locum) quem Be secutus est: corr de  
 Boor ἀνόνητα V All (e Ba 264 suo) Comb in textu: corr Comb in mg ed. suae  
 quem Be secutus est, cf. 26, 28/30 infra (μετεμελεῖτο . . . ἀνόνητος . . .  
 μετάνοια) 50 ὡς φασί V ἐπέσκηπτεν V, ubi H̄ (maiusc.) in rasura inseruit  
 V<sup>x</sup> 51/52 μὴ [τολμῆσαι κατα] (κατα sine acc in fine versus V): cruceum inter μὴ  
 et τολμῆσαι inseruit et τ.κ. seclausit de Boor “ut e versu praecedentem repetitum”: pro  
 τολμῆσαι vocem θελήσαιεν ponendam dubitanter proposuit Be 52 ante τὸν  
 ὅμοιον lacunam statui, quae e.g. vocabulis <μέλλοιεν εἰς> impleri possit  
 53 post εὐλαβῶν fortasse <μοναχῶν> addendum, cf. 10, 7/8 (τινὶ τῶν εὐλαβῶν  
 γυναικῶν); 11, 30 (εὐλαβῆς . . . μοναχός) supra et 74, 8 (εὐλαβοῦς μοναχοῦ); 76,  
 15 (εὐλαβοῦς μοναχοῦ); 96, 11 (εὐλαβῶν μοναστῶν) infra (in 48, 25 ὑπὸ τινος  
 τῶν . . . εὐλαβῶν non de Christiano, sed de homine pio Mahometis haeresim profi-  
 tente res agitur) 54 ἐξομολογούμενος (sine acc) V: ἐξομολογήσατο καὶ All e  
 Ba 264 sui coniectura; ex All pendent edd rell 25, 1 εὐρὲν V 3 σκῆπτους V:  
 corr apographa 4 κατέπωνυμίαν V

this, so they say, and threw a javelin; the weapon missed Basil, and flying past him, fixed itself in the ground; but the assassin's horse suddenly champed at the bit, carried him away, and hurled him down from the cliff, so that from this fall he came face to face with his end. At that, repenting in vain, so they say, he bade his accomplices henceforth never to dare assail a guiltless man, lest \* \* \* they themselves come to the same ruin. Then, having summoned a pious <monk>, he owned up to this <deed>, confessing it along with the rest of his crimes and transgressions.

25. As, then, the emperor could find no means or pretext for murdering Basil, he embarked on another wicked and unlawful scheme: he resolved to introduce yet another colleague and give him a share of the throne. Indeed, that notorious Basilikinos (such was his nickname), who also was a member of the murderous conventicle, being a worthless scoundrel, effeminate, and particularly vain about his hair—he hailed from Nicomedia and was the brother of Constantine, nicknamed Kapnogenes, who afterward was twice invested with the office

10 τος ἀρχὴν (τότε δὲ ἐν τοῖς ἐλαύνουσιν εἰς τὴν βασιλικὴν τριήρη  
κατειλεγμένους ἐτύγγανεν) — τοῦτον οὖν τὸν δυσώνυμον Βασιλι-  
κῖνον ἐνδύει ποτὲ τὴν πολυύμνητον βασιλικὴν πορφύραν καὶ τὸν  
περίοπτον καὶ ἐπίφθονον στέφανον, χλαμύδα τε πάγχρυσον καὶ  
τὰ κοκκοβαφῆ καὶ διάλιθα πέδιλα καὶ τάλλα τῆς βασιλείας  
15 κρατῶν καὶ ὑπουργῶν αὐτῷ, ὡς ὁ Νέρων ἐκεῖνος πάλαι τὸν πολυ-  
θρύλητον †Ἐρωτα, † καὶ φησιν ἐπὶ λέξεως·

“Ἴδετε πάντες ὑμεῖς, καὶ θαυμάσατε.

ἄρα οὐ πρέπει αὐτὸν εἶναι βασιλέα;

πρῶτον μὲν εἶδος ἄξιον τυραννίδος,

20 τὸ δεύτερον δὲ συμφυὲς πέλει στέφος,

ἅπαντα δ’ ἀρμόζουσι πρὸς τὴν ἀξίαν.” |

καὶ ὅτι· “πόσον ἦν κάλλιον τοῦτόν με ποιῆσαι βασιλέα ἢ τὸν

10–23: ca. d. 1 m. Sept. 867

**FP 25**, 15 Νέρων — 16 Ἐρωτα: fontem ex quo noster locum hausit vv.dd. non invenerunt; de Vita Neronis Plutarchea nunc deperdita cogitabat Jenkins in *Bull. de la Cl. des Lettres et des Sciences mor. et pol., Acad. Royale de Belgique*, 5<sup>e</sup> Série, 34 (1948), 75 = idem, *Studies on Byz. Hist.* (1970) 1,75; Ἐρωτα eundem ac Sporum fuisse quem Nero “uxoris loco diu habuit” in Comm. inedito ad locum coni Comb et diebus nostris v.d. Jenkins et m.d. Shanzer; notabiles sunt hae opinioniones, praesertim cum secundum nostrum Michael III imp. leges naturae violaverit (20, 14) amoribus ἀσελγέσι indulserit (20, 17), dissolutos hermaphroditos in usu habuerit (21, 12) et Basilicinus suus effeminatus homo fuerit (25, 6), et cum ea quae a Cassio Dione de spadone liberto Sporo Neronis uxore eorumque nuptiis referuntur (62,28,2–3a; cf. etiam 63,13,1–2) partim in *Excerpt. Constantinianis (De virt. et vit., II, 250 = pp. 350,23–351,6 ed. Roos)* e Dione sint repetita, pace v.d. de Boor in *BZ* 23 (1914) 98. De Sporo cf. etiam Plut., *Galb.*, 9,3 et praesertim Sudam nostri coevum, Σ 965 = IV,420,16 ed. Adler (Νέρωνος ἐρώμενος); an Sporo liberto cognomen erat Ἐρωσ, a libertis illius temporis saepe usurpatum? 17 Ἴδετε: cf. Eur., *Aeolus* Fragn. 15,1 (= *TGF* p. 367 ed. Nauck, ἴδοιμι) 19 πρῶτον — τυραννίδος: Eur., *Aeolus* Fragn. 15,2 (= *TGF* p. 367 ed. Nauck, ubi loci parall., ex quibus Joan. Stobaeus, *Anthol.*, 65,1 ed. Meinecke = IV,21,1 ed. Hense; *Etymol. Magnum* 295,43 ed. Gaisford; *Etymol. Gudianum* 163,28 ed. Sturz; et David Armenius in *Porph. Isag.* c. 16 = *CAG*, 18,2, p. 143,22 ed. Busse [qui versum *Phoenissis* tribuit] sunt notandi 19 πρῶτον — 21 ἀξίαν: cf. TC, 4,44 = 208,18–20 (ex quo Scyl., *M.* 23 = 113,36–38); *Anthol. Graecae Append. Novam*, VI, ep. 270, p. 322 (e Cedreno Scyl. imitatore, cf. *ibid.*, pp. 557 et CCLXX) Versum Euripidi apud auctt. antiquos unus Athenaeus, *Deipnosoph.*, 13,566 b, apud auctt. byzantinos unus Stobaeus (ut

of eparch (but who at that time was enlisted among the oarsmen on the imperial trireme)—it was upon this ill-named Basilikinos, then, that Michael once put the celebrated imperial purple, the splendid, enviable crown, the mantle of sheer gold, the scarlet boots encrusted with precious stones, and the rest of the imperial insignia; and he led him forth before the senate, clasping his hand and waiting upon him, just as the famous Nero of old led forth the notorious Eros[?]; and he said in exactly these words:

“Behold ye and keep marveling:  
Is it not meet to make him king?  
‘His looks are worthy of the throne,’  
The crown, it calls his brow its own;  
The dignity fits him alone.”

And, “How much better would it have been had I made this Basiliki-

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supra in hoc lemm.) adiudicant. Versus origo Euripidea apud reliquos auct. byzantinos (qui eum ut minimum 39vies adducunt) nusquam indicatur, salvo fortasse Eust. Thess., *Comm. In Il.* ad 3,170 = I,628,15 ed. Van der Walk (κατὰ τὸν τραγικόν); alii versum pro loco communi habent (ut Phot., *Bibl.*, cod. 80,59b 9 ex Olympiod. = I,175 ed. Henry, ὡς τὸ τοῦ λόγου; Theod. Prodr., *Carm. hist.*, 43a, 14 = p. 400 ed. Hörandner, φασίν), alii antiquo auctori anonymo (ut Georg. Acropol., *Hist.*, 65 = 136,29 ed. Heisenberg, φησί τις τῶν παλαιῶν) aut comico cuidam (ut Mich. Attal., *Hist.*, 99,15 Bonn = 75,7 ed. Pérez-Martín, κατὰ τὸν κωμικόν) eum tribuunt. Insuper constat auct. byzantinos versum nostrum e Porphyr., *Isag.* 1b,36 = CAG, 4,1, p. 4,1 ed. Busse ut minimum undecies mutuatō esse (ut e.g. Joan. Damasc., *Dialect.*, 10 = I,74,6 ed. Kotter, λέγεται καὶ ἡ μορφή, καθ’ ὃ εἴρηται, “πρῶτον — τυραννίδος;” Theod. Stud., *Ep.* 525,6 = II,783 ed. Fatouros, ὑπάρχων καὶ κατὰ ἰδέαν ἄξιος τυραννίδος καὶ κατὰ γένος ὑπέρλαμπρος). Porphyrius enim in opusculo suo quo tirones trivii erudiri solebant versu nostro sine auct. nomine utitur, ut explicet, quae differentia inter εἶδος et γένος intercedat. Rebus sic stantibus fons loci nostri pro certo erui non potest, nisi fortasse initio nostri (17 ἴδετε) cum initio *Fragm. Stobaeani* (4 ἴδοιμι) collato Stobaeum fontem praeuisse existimes.

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25, 6 φιλόκομον cum V scripsi: φιλόκομον coni Comb quem Be de Boor secuti sunt; sed φιλόκομον cum θηλυδρίαν concinit 9 ἐν secludendum putavit de Boor, TC, 4, 40 = 204, 9 et nostri 9, 50/51 supra (τούτοις καταλεγέντα) et 35, 8 infra (ἐκκλησίᾳ καταλέγει) nisus 10 οὖν: δὴ All (e Ba 264 sui coniectura); ex All pendent edd rell 12 χλαμυδα (sine acc) V 13 πέδηλα V All (e Ba 264 suo) Comb: corr Be ταλλᾶ V 15 ὄνερων V 15/16 πολυθρήλητον V: πολυθρήλητον Ba 264, ex quo πολυθρύλλητον All Comb: corr Be 16 †Ἐρωτα† crucibus inclusi, cum dubium sit, unde hoc nomen in textum irreperit: ἔρωτα ‘hominem amatum’ intendere aut ἐρώμενον conicere (cf. Sudam in FP ad 25,16) non ausim 18 ἄρα V 20 δευτερον (sine acc) V

Βασιλείον.” ταῦτα πάντες οἱ κατὰ τὰ βασιλεία ἰδόντες τε καὶ ἀκούσαντες ἔμειναν ἀχανεῖς, ἐκπληττόμενοι τὴν παράλογον ἐξ  
 25 ἀφροσύνης τοῦ βασιλέως ἐμβροντησίαν τε καὶ παρακοπήν. οὕτως ἦν ὁ ἄνθρωπος ὑπὸ τῆς κατακοροῦς μέθης καὶ τῶν ἀθέσμων καὶ ἀσελγῶν πράξεων ὅλος τῶν δεόντων ἐξεστηκῶς καὶ φρενοπλήξ καὶ παράφορος.

26. Πλὴν οὐ τὸ μελίχιον μόνον καὶ λυαῖον καὶ τρυφηλόν τε καὶ ἀνειμένον καὶ ἀπαλὸν καὶ παρακεκινηκὸς ἐκ τῆς μέθης ἐκέκτητο τοῦ χαρι||δότου Διονύσου, ὃν μιμῆσθαι ὄρετο καὶ ἐσπούδαζεν, 87<sup>v</sup> V ἀλλὰ καὶ ὡς ὠμηστῆς πάλιν κατ’ αὐτὸν ἐκείνον εἶχεν τὸ ἐρινυῶ-  
 5 δές τε καὶ τιτανικόν, καὶ πολλακίς κωμικὴ παννυχίς εἰς τραγω-  
 δίαν συμφορῶν ἐτελεύτησεν. ἕκ τε γὰρ τῆς μέθης παροινῶν καὶ ἐκ τῆς εὐωχίας παρανομῶν εἰς ἅπαν ἐξώκειλε δυσσεβές. ὅτε οὖν ὅλος τοῦ ἀκράτου καὶ τῆς μέθης ἐγένετο καὶ πάντῃ τὰς οἰκείας φρένας ἀπώλεσεν, πρὸς φόνους ἐχώρει καὶ πρὸς ἀναιτίων ἀνθρώ-  
 10 πων ἀλλοκότους ποινὰς καὶ σφαγὰς, καὶ τοῖς ὑπηρέταις ἐνεκελεύετο· “τὸν δεῖνα,” φησί, “καὶ δεῖνα λαβόντες τῷ δημίῳ παράδοτε, καὶ ἑτέρου τοὺς ὀφθαλμοὺς ἐξορύξατε, καὶ ἄλλου τὰς χεῖρας καὶ τοὺς πόδας ἐκκόψατε. καὶ οὗτος κεφαλικῶς τιμωρεῖσθω, κάκεῖνος γινέσθω πυρίκαυτος.” οὗς λαβόντες οἱ ὑπη-

**FP 26**, 1 μελίχιον: cf. Plut., *De cohib. ira*, 9 = Mor., 458 B μελίχιον — 4 ὠμηστῆς: cf. Plut., *Ant.*, 24,3/4; *De cohib. ira*, 13 = Mor., 462 B 4/5 ἐρινυῶδες τε καὶ τιτανικόν: cf. Plut., *De cohib. ira*, 9 = Mor., 458 C (ἐρινυῶδες καὶ δαιμονικόν) 6 ἕκ τε — 30 ἀνηρημένων: cf. TC, 4,44 = 209,7–14; Liutpr., *Antapod.*, I,9 = 8,21–26 et III,32 = 89,8–13 ed. Becker = I,211–215 et III,529–534 ed. Chiesa (paulo aliter); Ps.-Sym., *MT*, 48 = 683,20 — 684,4 (e TC, 4,44)

25, 23 βασιλείον (sine acc) V τὲ V 24 ἐκπληττόμενοι V 27 ὅλος: ὅλος All (e Ba 264 sui coniectura); ex All pendent edd rell 26, 1 πλὴν: hic novi capitis signum abest in V 3 χαριδότης: sic V (ut in Plut. loco parall.) quod retinui διονύσου (sine acc) V 4 ὠμηστῆς V: ὠμός τις coni Comb, locc. parall. in Plutarcho nescius 7 εὐτυχίας (v ut videtur in rasura) παρανόμως (circumflexo supra ω eraso) V edd: εὐωχίας παρανομῶν scripsi (εὐωχίας παρανοῶν scribere illiciebar; εὐωχία bis alibi in nostro occurrit, cf. 12, 6/7 supra et 101, 7 infra) 8 ὅλος (sine acc) V δεσεβές V 10 ἀλλοκόπους V 11 δεῖνα (sine acc) V τω (sine acc) V 12 ἑτέρους V apographa, quod fortasse recipiendum putat Kamb: corr All 14 γινέσθαι ut videtur V: corr V<sup>1</sup> πυρίκαυτος All (e Ba 264 suo); ex All pendent edd rell

nos emperor rather than Basil!" When everyone throughout the palace saw and heard these things, they remained aghast and astounded at the emperor's reason-defying madness and the derangement that had come from <all> his folly. Thus, by reason of his unbridled drunkenness and his lawless and wanton deeds, this fellow had overstepped the bounds of propriety in every way, became demented and was madly reeling about.

26. Now, from his drinking Michael acquired not only the gentle, the releasing, the tender, the relaxed, the soft, and the mind-altering qualities of Dionysos the giver of joy, whom in his own fancy he eagerly imitated, but also, being a man-eater, again like Dionysos, he became possessed of qualities associated with the Furies and Titans. Often his comic nocturnal carousings would come to a tragic and calamitous end. For when he was well in his cups on account of drinking and defied the laws on account of carousing, he would stray into every sort of impiety; but when he was wholly besotted with unmixed wine and out of his senses altogether, he would proceed to murders, to absurd punishments and to butcherings of guiltless people. He would give orders to his attendants: "Seize such and such a man," he would say, and "give him over to the executioners; gouge out the eyes of another, and cut off the hands and feet of yet another. Let this one be punished with beheading and let that one be burned alive." The



15 ρέται, καὶ τὸ ἔξω τῶν φρενῶν αὐτὸν τυγχάνειν ὅταν ἐξήγε τὰς ἀποφάσεις γινώσκοντες, | ἐμφρούρους μὲν αὐτοὺς ἐποίου, ταῖς 252B  
 ποιναῖς δὲ οὐ καθυπέβαλλον. πολλάκις δέ, εἰ ἔτυχεν τις πρὸς δν οὐκ εἶχον ἠδέως ἀλλ' ἀπεχθῶς, ἀπεχρῶντο τῇ βασιλικῇ κελεύσει καὶ τῇ τιμωρίᾳ τὸν ἀθῶον ἐξεδίδουν κατάδικον. εἶτα ὁ δεῖλαιος  
 20 ἐκεῖνος καὶ ἄθλιος τότε μὲν οὐδ' ἐν οἷς ἐστὶν εἰδῶς, παρὰ τῶν κατευναστῶν τῷ βασιλικῷ προσανεκλίνετο σκίμποδι καὶ τῷ γείτονι τοῦ θανάτου ὑπνω ὡς ἀνδράποδον ἐξεδίδετο· ἔωθεν δέ, τοῦ ὑπνου τοὺς ἐκ τοῦ οἴνου ἀτμοὺς καὶ τὴν παχεῖαν ἐκείνην ἀχλὺν μόλις ἀπὸ τοῦ ἐγκεφάλου διασκεδάσαντος, ἐξεγειρόμενος οὐδὲν  
 25 τῶν ἐν τῇ ἐσπέρᾳ ἐμέμνητο, καὶ ἐζήτει πολλάκις τινὰς ἀφ' ὧν ἐν τῇ μέθῃ κατεψηφίσαστο καὶ τῷ θανάτῳ ἐξέδωκεν· μανθάνων δὲ παρὰ τῶν δορυφόρων τε καὶ ὑπηρετῶν ἃ ἐν τῇ ἐσπέρᾳ κατ' αὐτῶν ἀπεφήνατο, μετεμελεῖτο καὶ ἔστενε. καὶ ἄλλοτε μὲν εὐρίσκοντο οἱ ζητούμενοι, ἄλλοτε δὲ ἀνόνητος ἦν αὐτῷ ἢ ἐπὶ τοῖς ἀνοσίοις  
 30 τῶν ἔργων μετάνοια, τῶν ἐκδοθέντων ἀνηρημένων. πάλιν δὲ τῆς ἐσπέρας καταλαβούσης, καὶ νεανικῶς τοῦ πότου πόρρω τῶν νυκτῶν μετὰ τῶν ἀκολάστων ἔργων καὶ λόγων προκόπτοντος, ἐν τοῖς ὁμοίοις ἐγίνετο. ἃ τίς ἀκούων τε καὶ ὀρῶν, εἰ καὶ λιθίνην καρδίαν ἐκέκτητο || ἢ παντάπασιν ἀναίσθητος ἦν, μὴ πρὸς ὀργὴν ἐκ- 88f V  
 35 νήθη καὶ διεθερμάνθη ποτὲ πρὸς τὴν τῶν ἀναίτιως ἀπολλυμένων ἐκδίκησιν; μηδὲ τὸν πραότατον πάντων ἀνθρώπων Δαβὶδ ἀνασχέσθαι οἶμαι τὴν τσαύτην τοῦ καθάρματος παροινίαν· ἠλιθιότης γὰρ καὶ ἀναλγησία, οὐ μακροθυμία, ἐνταῦθα λογίζεται ἢ φειδώ. | 253B

FP 26, 21/22 γείτονι — 22 ὑπνω: cf. *Il.*, 14: 231; *Od.*, 13: 80 et 9, 26 supra  
 33 λιθίνην καρδίαν: cf. *Eze* 11:19; 36:26 36 πραότατον — Δαβίδ: cf. *Ps* 131 (132):1

26, 15 τὸ cum de Boor scripsi: τὸ V: τῷ apographa All (e Ba 264 suo); ex All pendent edd tell ὅτ' ἂν V 17 καθυπεβαλον (sine acc) V 18 εἶχεν V: corr All 20 τὸ τε V 23 παχεῖαν V 25 ἐσπέραν ἐμέμνητο V: ἐσπέρ(α) ἀνεμέμνητο dubitanter Kamb 27 παρα (sine acc) V τὲ V 32 λόγον ut videtur V: corr V<sup>1</sup> 33 ἀκούων V 36 μὴ δὲ V

attendants would seize the men; but since they knew that the emperor was out of his mind when he was issuing his decrees, they would hold the men under arrest without subjecting them to punishment. Often, however, when there happened to be someone toward whom their feelings were not kind, but hostile, they abused the emperor's command and delivered the innocently condemned man to vengeance. Later on, <Michael's> chamberlains would lay the pitiful wretch, by then dead to the world, down on the imperial couch and would hand him, brute that he was, over to sleep, that neighbor to death. But next morning, sleep having barely scattered away the vapors and the heavy mist produced by wine from his brain, he would awaken and, remembering nothing of what had happened the night before, would often ask for some of those <men> whom in his drunkenness he had condemned and delivered to death; and he would repent and wail upon learning from his bodyguards and attendants of the verdicts he had pronounced against these people the previous night. Sometimes those <who were> inquired after would be found; but at other times, the emperor's repentance of his wicked deeds was of no avail to him, since those given over had <already> been put to death. But when evening came again and the heavy drinking and licentious words and deeds continued late into the night, he would go on in the same manner. And who, upon hearing and seeing these things, even if he had a heart of stone or were altogether obtuse, would not ever be roused to anger and fired up to avenge those guiltless victims? I do not think that even David, the meekest of men, would have condoned the drunken conduct of this prostrate. For in such circumstances mercy is not reckoned as long-suffering, but as folly and insensibility.

27. Ἦδη δὲ πάντων σχεδὸν τῶν ἀποθέτων χρημάτων ἐν τοῖς τοιούτοις ἀναλωθέντων αὐτῷ, ἀνάγκη ἐπήρτητο τοὺς ἐν τέλει πάντας φανερώς ἀποσφάττεσθαι καὶ δημεύεσθαι τὰς οὐσίας αὐτῶν, ἵν' ἔχοι πόρον ὁ βασιλεὺς ἡνιόχοις καὶ πόρναις καὶ ἀσελ-  
 5 γέσιν ἀνθρώποις χαρίζεσθαι. ἑβδομήκοντα γὰρ καὶ ἑννακόσια κεντηνάρια κεχαραγμένου χρυσοῦ, χωρὶς ἀργύρου τοῦ τε ἀσήμου καὶ ἐπισήμου, καταλιπόντος Θεοφίλου τοῦ πατρὸς αὐτοῦ ἐν τῷ φύλακι τηρούμενα τῷ βασιλικῷ, ἔτι δὲ καὶ Θεοδώρας τῆς τούτου μητρὸς ἄλλα προσθείσης τριάκοντα καὶ ἀπαρτισάσης τὸν χίλια  
 10 τῶν κεντηναρίων ἀριθμὸν, ἐν οὐδὲ ὄλοις τεσσαρεσκαίδεκα χρό- νοις, ἀφ' οὗ τὴν τῶν ὄλων ἐξουσίαν οὗτος ἐδέξατο, πάντα δι- εφόρησεν καὶ ἀνάλωσεν, ὡς μηδὲν ἕτερον μετὰ τὸν αὐτοῦ θά- νατον εὑρεθῆναι πλὴν τρία καὶ μόνον κεντηνάρια. καὶ πῶς δὲ οὐκ ἔμελλον ἐπιλιπεῖν, κἂν ἐκ ποταμῶν ἐπέρρει, οὕτως ἀσελγῶς καὶ  
 15 ἀσώτως διασκιδνάμενα; ἡνιόχου γάρ ποτε παιδίον δεξάμενος τοῦ οὕτω καλουμένου Χειλᾶ ὀ(λό)κληρον αὐτῷ κεντηνάριον ἐδω- ρήσατο. ἀλλὰ καὶ τῷ πατρικίῳ Ἰμερίῳ, ὃν Χοῖρον αὐτὸς μὲν ὁ βασιλεὺς διὰ τὴν τῆς ὕψεως ὠνόμαζεν ἀγριότητα, διὰ δὲ τὸ χοι- ρῶδες τοῦ βίου μᾶλλον καὶ ῥυπαρὸν ἄξιός ἦν τῆς τοιαύτης προσ-  
 20 ρήσεως — τούτῳ τοίνυν αἰσχρολογοῦντί ποτε κατενώπιον αὐτοῦ καὶ ταῖς ἀπὸ σκηνῆς φλυαρίαις καταχρωμένῳ ἕκ τε τοῦ παντελῶς

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10/11 : reapse 14 annos non "rerum omnium potestatem" Michael tenuit, sed, GM, 9,44, MT = 801,6/7 ed. de Boor et TC, 4,44 = 210,13–15 testibus, 14 annos cum matre Theodora regnavit (842–856), et 11 tantum annos (aut 11 annos et 3 menses) μόνος αὐτοκρατόρησεν sive μόναρχος fuit, i.e., ab a. 856 usque ad a. 867 (secundum accuratiorē computationem, solum 10 annos et 2 menses, i.e., usque ad d. 26 m. Maii a. 866, quo die Basilium in imperium consociavit, cum quo annum unum et 4 menses regnavit)

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**FP 27**, 5 ἑβδομήκοντα — 12 ἀνάλωσεν : cf. *Exc. de virt. et vit.*, II,323,9–13 ed. Roos (e Cassio Dione LIX,2,6) 5 ἑβδομήκοντα — 10 ἀριθμὸν : cf. TC, 4,20 = 172,2–6; *Genes.*, 4,11 = 64,88–93; *GMCB*, MT, 5 = 7,30–34 (e *Genes.*, 4,11); *Ps.-Sym.*, MT, 14 = 659,4–6 (aliter) 10 ἐν οὐδὲ — 11 ἐδέξατο : cf. GM, 9,44, MT = 801,6/7 ed. de Boor; TC, 4,44 = 210,13–15 (paulo aliter); *GMC*, MT, 1 = 810,20–811,1; *Ps.-Sym.*, MT, 1 = 647,4/5 11 τῶν ὄλων ἐξουσίαν : cf. **102**, 17 infra 12 ὡς — 13 κεντηνάρια : cf. **28**, 12–14 infra; TC, 4,21 = 173,18/19; *Ps.-Sym.*, MT, 15 = 659,22 — 660,1 (e TC, 4,21 falso promptum) 15 ἡνιόχου — 16/17 ἐδωρήσατο : cf. TC, 4,21 = 172,21–23 17 ἀλλά — 26 ἀνύσαντι :

27. By then Michael had almost entirely expended his reserve funds on things of this sort; and there was a manifest and impending danger that all the magistrates would perforce have to be slain and their property confiscated, so as to provide the emperor with the means to bestow favors upon charioteers and harlots and profligates. For while his father Theophilus had left ninety-seven thousand pounds of minted gold (apart from silver, both coined and uncoined), that were kept in the imperial coffers, and while his mother Theodora had added yet another three thousand, producing the round sum of one hundred thousand pounds, Michael had managed to squander and spend all of this in the not quite fourteen years since he had assumed supreme power, so that after his death nothing else was found except a mere three hundred pounds. And how could funds not have run out, even if they had flowed in as if from rivers, when they were being so wantonly and prodigally dissipated? Once when Michael became godfather to the child of the charioteer nicknamed Cheilas, he made him a gift of a whole hundred pounds. Then there was the Patrician Himerios, whom the emperor himself called “the Hog” on account of the fierce expression of his countenance, <although> in fact he deserved such a designation more on account of his swinish and sordid way of life; now, once when this man was indulging in foul language in the presence of the emperor and making inappropriate use of

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cf. TC, 4,21 = 172,15–21 (paulo aliter); Ps.-Sym., MT, 14 = 659,8–15 (e TC, 4,21)

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27, 1 σχεδὼν V ante ἐν τοῖς vocabulum ἐπιλειπόντων e huius cap. vv. 14 et 35 (ἐπιλιπεῖν et ἐπιλειπόντων) supplevit Comb quem Be secutus est 2 αὐτῶν V edd: corr de Boor 4/5 ἀσέλγεσιν V 5 ἔβδομήκοντά V 13 μόνον: μόνα e 28, 13 infra ut videtur prompsit Comb quem Be secutus est 14 post ἐπέρρει rasura 1–2 litt. in V ἀσελγῶν V 16 ὀκλήρον V: corr apographa κεντινάριον V 17 ἡμερίω V edd: corr de Boor (cf. Ἰμέριος V in loco parall. TC, 4,21) 18 ὄψεως (sine acc) V 18/19 χειρῶδες V 19 τοῖς τοιαύτης V

ἀπερυθριάσαι καὶ μηδὲν τῶν ἐπονειδίστων ὀκνήσαι — καὶ ψόφον ἀκόλαστον ἀπὸ τῆς | μιαρῶς ἀφέντος γαστρός, οὕτως βαρὺν καὶ 254B  
σφοδρῶς καταγιγίζοντα ὥστε καὶ τὸ φαῖνον φατλίον ἀποσ(β)εσθη-  
25 ναι, πεντήκοντα λιτρῶν ἐπιδόσει ἐτίμησεν, ὡς Ἡρά||κλειόν τινα 88<sup>v</sup> V  
τοῦτον ἄθλον ἀνύσαντι. καὶ πρὸς τοὺς ἄλλους δὲ τῶν ὁμοίων  
αὐτῷ οὕτως ὑπέρμε(τ)ροι αἱ δόσεις ἦσαν αὐτοῦ. ταῦτα δὲ εἰ  
μὲν εἰς στρατιώτας καὶ προμάχους καὶ ἀριστεῖς ἢ εἰς τοὺς ἐπ' ἄλ-  
λω τινὶ τῶν ἀγαθῶν διαφέροντας ἐτοίμως οὕτως προίετο, μεγα-  
30 λοψυχίας ἂν τις καὶ ἐλευθεριότητος καὶ τρόπου φιλοτίμου ἐνόμισε  
σύμβολα· ὅτε δὲ εἰς μίμους καὶ ἠνιόχους καὶ ὄρχηστὰς καὶ  
βω(μο)λόχους καὶ κόλακας καὶ βδελυρίας ἀπάσης μεστοὺς  
ἀφρόνως διεσκορπίζετο, εἰς δὲ τι(να) τῶν σπουδαίων προῆι  
35 σαιτ' ἂν τις εἶναι τεκμήρια. καὶ τούτων ἐπιλειπόντων ἤδη  
ἀνάγκη ἦν, ἥπερ εἴρηται, καὶ ναοὺς περισυλᾶσθαι καὶ εὐαγεῖς οἴ-  
κους αἰχμαλωτίζεσθαι καὶ πάντας τοὺς πλέον τῶν ἄλλων κεκτη-  
μένους εἰς χρήματα ἀναιρεῖσθαι καὶ ἀποσφάττεσθαι. δι' ἃ δὴ

FP 27, 26 καὶ πρὸς — 35 τεκμήρια: cf. *Exc. de virt. et vit.*, II, 323,3–9 ed. Roos (e Cassio Dione LIX,2,4) 31–33 μίμους . . . καὶ ὄρχηστὰς καὶ βω(μο)λόχους . . . διεσκορπίζετο: cf. *Plut., Ant.*, 21,2 (μίμων — κατανηλίσκετο) et 24,2 (ὄρχηστῆς et βωμολοχία) 36 ἥπερ εἴρηται: cf. 2–4 supra 38 δι' ἃ — 42 αὐτόν: cf. *Nic. Dav., Vita Ignatii, MPG*, 105, col. 540 A; *TC*, 4,44 = 210,7–10; *Genes.*, 4,28 = 80,79–84; *Ps.-Leon. Gramm.*, 250,10 — 251,21; *GMC, MT*, 34 = 836,11 – 837,22; *GMCB, MT*, 16 = 16,6–35; *Ps.-Sym., MT*, 48 = 684,9—685,11 *Zon.*, XVI:7 = III,416,8 — 417,9 (e *Ps. Sym. aut Logothetae versione quadam?*)

I 27, 38 δι' ἃ — 42 αὐτόν: cf. *Scyl., B*, 15 = 131,8–12 (cf. etiam 114,50–52, e *TC*, 4,44 = 210,7–10)

27, 22 μὴ δὲν V ὀκρήσαι V 23 ἀφέντι dubitanter proposuit de Boor (cf. etiam *Ps.-Sym., MT*, 14 = 659,12 ἀφιέντι), sed locus tot anacoluthis scatet ut vix hac sola medela sanari possit 24/25 ἀποσεσθῆναι V Ba 264 Allatianus quo inductus ἀποσεισθῆναι conii All: corr Ba 232 ex quo ut videtur pendet Comb; cf. etiam locum parall. in *TC*, 4,21 = 172,20 (κατασβέσαι) 25 πεντήκοντα V ἐπίμησεν (ἐπί e praecedente ἐπιδόσει sumpto) V 27 ὑπέρμεροι V αὐτοῦ: an αὐτῷ scribendum? 29 οὕτως: an αὐτῷ scribendum? 31 ὄρχηστὰς V 32 βωλόχους V: corr apographa 33 δετὶ τῶν σπουδαίων V: δέ τι τ. σ. apographa edd: corr Kamb, cf. 1, 2 supra (τῶν σπουδαιοτέρων) et 87, 11 infra (τῶν σπουδαίων), i.e. “viorum praestantiorum” 34 ὀβολός V καὶ

fooleries from the stage, he also let go with an indecent sound from his foul belly (for he was utterly shameless and shrank from no disgraceful act); a sound that roared and erupted so violently that it even made a lamp-wick's flame go out. <For this> the emperor honored him with a gift of fifty pounds, as though the man had performed some Herculean labor. Just as excessive was the largess the emperor bestowed upon others cut out of the same cloth as Himerios. If these sums had been expended with the same readiness upon the soldiery, stalwart defenders and men outstanding for their valor, or upon those excelling in some other good, one would have considered them signs of magnanimity and liberality and of a generous turn of mind; but inasmuch as they were being foolishly squandered on mimes and charioteers, on dancers and buffoons, on flatterers and people filled with every sort of loathsome vice, and not a farthing was forthcoming for any man of quality, such behavior had to be considered as sure proof of prodigality, drunken madness, and stupidity. And since by that time funds were running out, the need arose, as has been said, to despoil churches, seize pious foundations, and put to death and slaughter all

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παρανοίας iteravit V : an καὶ παρανοίας καὶ παροινίας (cf. 26, 37 supra) scribendum? 36 ἤπερ V : ἤπερ Ba 232 All (c Ba 264 suo) : ὥσπερ conii Comb quem Be secutus est : corr de Boor

πάντα συμφρονήσαντες τῶν ἐν τέλει οἱ δοκιμώτατοι καὶ τὸ ἔμ-  
 40 φρον τῆς συγκλήτου βουλῆς, διὰ τῶν προκοιτούντων τοῖς βασι-  
 λεύσι στρατιωτῶν ἐν τοῖς παλατίοις τοῦ ἀγίου μάρτυρος Μάμαν-  
 τος ἀναιροῦσιν αὐτόν, ἐκ τῆς ἄγαν οἰνοφλυγίας ἀνεπαισθήτως  
 τὸν ὕπνον τῷ θανάτῳ συνάψαντα. ὥσπερ γὰρ τοὺς σκορπίους  
 καὶ ἔχεις μόνον ἰδόντες καὶ πρὶν ἢ τρῶσαι ἀναιροῦσιν οἱ ἄνθρω-  
 45 ποι διὰ τὴν ἐνυπάρχουσαν αὐτοῖς κακίαν, οὕτω καὶ τῶν ἀνδρῶν  
 τοὺς | ἰώδεις καὶ φονικούς πρὸ τοῦ τρῶσαι καὶ ἀνελεῖν σπουδά- 255B  
 ζουσιν ἀποκτεῖναι οἱ ἐκ τούτων προσδοκῶντες τὸν κίνδυνον. καὶ  
 οὗτος μὲν οὕτω βιούς, αἰσχροῦς τε καὶ ὀλεθρίως ἑαυτῷ καὶ τοῖς  
 πράγμασι, τοιοῦτον καὶ τὸ τέλος ἐδέξατο, τῶν προβεβιωμένων  
 50 ἐπάξιον.

28. Προάγεται δὲ εὐθὺς ἐπὶ τὴν πάντων ἀρχὴν ὁ μέχρι τότε  
 δευτερεύων ταύτης Βασίλειος, καὶ παρὰ τε τῆς ἐντίμου βουλῆς καὶ  
 τῶν ὑ(πο)βεβηκότων ταγμάτων καὶ παντὸς τοῦ στρατεύματος  
 καὶ τοῦ ὄχλου τοῦ ἀστικοῦ ὁ καὶ πρὸ τούτου δι' ἰκετηριῶν καὶ εὐ-

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41/42: d. 23/24 m. Sept. a. 867

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FP 27, 42 ἐκ τῆς — 43 συνάψαντα: cf. Ps.-Leon. Gramm., 251,2/3; GMC, MT, 34 = 837,2-3; GMCB, MT, 16 = 16,17/18, cf. vers. cod. *Vat. gr. 163* = cap. 32,12/13, p. 432 ed. Featherstone; Ps.-Sym., MT, 48 = 685,1 43 ὕπνον τῷ θανάτῳ συνάψαντα: Homeric locutio oblique designatur: cf. 9, 26 et 26, 21/22 supra 47 οἱ — κίνδυνον: cf. Genes., 4,28 = 80,83/84 49 τοιοῦτον — 50 ἐπάξιον: cf. Nic. Dav., *Vita Ignatii, MPG*, 105, col. 540 A 28, 1 Προάγεται — 4 ἀστικοῦ: cf. Nic. Dav., *Vita Ignatii, MPG*, 105, col. 540 A; Ps.-Leon. Gramm., 253,3-5; GMC, B, 1 = 839,5-7; GMCB, B, 87 (sic) = 17,20-24; Ps.-Sym., B, 2 = 687,6/7 3 ὑ(πο)βεβηκότων ταγμάτων: cf. Const. Porph., *De imag. Edessena* 79\*\*, 21 ed. Dobschütz (ἐκ τῶν ὑποβεβηκυῶν τάξεως [leg. τάξεων]); TC, 2,20 = 72,7; 3,34 = 130,11 (τινας sive τις τῶν ὑποβεβηκότων)

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I 27, 47/48 καὶ οὗτος — 49 ἐδέξατο: cf. Scyl., B, 15 = 131,12-14  
 28, 1 Προάγεται — 6 ἀρχὴν: Scyl., B, 15 = 131,14-17

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27, 40 των (sine acc) V 42 οἰνοφλυγίας (sic spir) quod in scribendo in -γίας  
 corr V 46 πρῶ V 49 προβεβιωμένων (sine acc) V 28, 3 ὑ|βεβηκότων  
 V: corr apographa (cf. etiam appar. fontium ad locum): βασιλικῶν Scyl., B, 15 =  
 131,15/16 4 προστούτου V

those who possessed more property than the others. Wherefore the most worthy among the magistrates and the wise members of the senate banded together and caused Michael to be slain in the palace of the holy martyr Mamas by the guards posted in front of the imperial bed-chamber and he passed imperceptibly from sleep to death in his drunken stupor. For just as people destroy scorpions and vipers on sight, before they strike, on account of the evil inherent in them, so do those who anticipate danger from virulent and murderous men hasten to slay them before they can strike to kill. And Michael, who had lived thus, shamefully and ruinously for himself and the affairs of state, met such an end, worthy of his previous life.

28. Basil, who up to that time had been second in command, was forthwith promoted to supreme rule and was proclaimed sole emperor by the honorable senate, the subordinate troops from the capital [?]\*, the whole army and the populace of the city—the man whom they had

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\*Or: "the lower-ranking orders"



5 ἡὼν ἐπιζητούμενος ἀναγορεύεται αὐτοκράτωρ Βασίλειος. ὃς ἅμα  
 τῷ παρελθεῖν ἐπὶ τὴν τῶν ὄλων ἀρχὴν, καὶ ἑαυτὸν καὶ τὰς || τοῦ 89<sup>r</sup> v  
 κράτους ἡνίας θεῶ ἀνατέθεικεν, εὐξάμενος ἐπὶ λέξεως τάδε·  
 “Χριστέ βασιλεῦ, τῆ σῆ κρίσει τὴν βασιλείαν δεξάμενος, σοὶ καὶ  
 ταύτην καὶ ἑμαυτὸν ἀνατίθημι.” προσκαλεσάμενος δὲ αὐτίκα  
 10 τοὺς τῆς γερουσίας προκρί(τους καὶ) τοὺς ἐν ἀξιώμασιν προὔ-  
 χοντας μετ’ αὐτῶν, τὸν τῶν βασιλείων θησαυρῶν ἀνέωξε φύλακα·  
 καὶ οὐδὲν ἕτερον ἐκ τοῦ τοσοῦτου τῶν χρημάτων πλήθους εὐρέθη  
 πλὴν τρία καὶ μόνα, καθὼς ἤδη καὶ πρὸ ὀλίγου μοι εἴρηται,  
 κεντηνάρια. ζητήσας οὖν ὁ βασιλεὺς τὴν τῆς ἐξόδου καταγραφὴν,  
 15 καὶ ταύτην εὐρῶν παρὰ τῶν εὐνούχων(ν τινὶ) γέροντι, τῷ (ἀπὸ)  
 πρωτοσπαθαρῶν Βασιλείῳ, καὶ γνοὺς ὅπου ταῦτα ἐχώρησεν,  
 βουλὴν περὶ τούτου τοῖς ἀρίστοις προὔθηκεν· ὧν ἡ ψήφος ὁμοφώ-  
 νως συνάδουσα αὐτοὺς ἐκείνους τοὺς κακῶς ταῦτα λαβόντας

5: d. 24 m. Sept. a. 867      9: brevi tempore post d. 24 Sept. a. 867

**FP 28**, 5 ὃς — 9 ἀνατίθημι: cf. Genes., 4,29 = 80,87      8 Χριστέ — 9 ἀνα-  
 τίθημι: cf. Christophor. Protasecr., *Exhort. post lud. bapt. habita* = p. 669 ed.  
 Matranga = *Medioevo greco*, 0 (2000), 75,97–100 ed. Ciccolella      12 εὐρέθη —  
 14 κεντηνάρια: cf. 27, 12/13 supra

**I 28**, 9 προσκαλεσάμενος — 24 κεντηνάρια: cf. Scyl., B, 15 = 131,17 — 132,28

**28**, 5 αὐτοκράτωρ Βασίλειος: an αὐτοκράτωρ βασιλεὺς legendum?  
 6 παρελθεῖν V      7 ἐπιλέξεως V      10 γεροῦσίας V      προκρί(τους καὶ) τοὺς  
 ἐν cum de Boor scripsi qui Scyl., B, 15 = 131,18 secutus est (καὶ τοὺς ἐν ἀξιώμασι  
 προὔχοντας): πρόκρίτους· ἐν V All (e Ba 264 suo): προκρίτους καὶ ἐν coni  
 Comb quem Be secutus est      10/11 προὔχοντας V      11 μετ’ αὐτῶν, cum V  
 distinxi (ubi μετ’ αὐτῶν·)      τὸν: τῶν V: corr V<sup>1</sup>      12 πληθους (sine acc) V  
 14 κεντινάρια V      15 παρὰ τῶν εὐνούχων(ν τινὶ) γέροντι scripsi Scyl., B, 15 =  
 131,22 nisus (παρὰ τινὶ γέροντι εὐνούχων): παρὰ τῶν εὐνούχων γέροντα V: παρὰ  
 τῶν εὐνούχων γέροντι proposuit de Boor, fortasse recte: παρὰ τῶν εὐνούχων γέροντι  
 coni Ba 232: παρὰ τινὶ τῶν εὐνούχων γέροντι coni Ba 264 e quo All; ex All pen-  
 dent edd tell      15/16 τῷ (ἀπὸ) πρωτοσπαθαρῶν Βασιλείῳ scripsi: τῷ  
 πρωτοσπαθαρῶν βασιλείῳ V: τῶν πρωτοσπαθαρῶν Βασιλείῳ All (e Ba 264  
 suo): τῷ πρωτοσπαθαρῶν Βασιλείῳ Comb e Ba 232 ut videtur, quem Be secutus  
 est: τῷ πρωτοσπαθαρῶν Βασιλείῳ forsitan e margine in textum irrepsit  
 16 ὅπου: ὅποι dubitanter proposuit de Boor, Scyl., B, 15 = 131,22 nisus (ὅπη)  
 17 προὔθηκεν V      ὧν corr V<sup>1</sup>: ὡς V

been calling for through supplications and prayers even before this event. No sooner did Basil attain power over all things than he offered himself and the reins of the state to God in a prayer which ran word by word as follows: "O Christ the King, now that I have received the empire by Thy decree, I offer it and myself to Thee." Then he immediately summoned the foremost members of the senate and the most prominent dignitaries and, together with them, opened the chamber for safekeeping the imperial treasures. Nought was found there of what had been so vast an amount of money, except, as I have just said, a mere three hundred pounds. The emperor searched for the register of disbursements, and found it with a certain elderly eunuch, the former[?] *Protospatharios* Basil. Having discovered where these sums had gone, he submitted the matter to the best men for deliberation. They ruled in full accord and unanimity that the people who had wrongly obtained these sums should restore them to the public

ἀντιστρέψαι πρὸς τὸν δη(μό)σιον) \* \* \* τὸ ἄγαν ὑποθραύου- 256B  
 20 σα δίκαιον τὰς ἡμισείας ὦνπερ ἔλαβον ἕκαστον ἀντιστρέψαι  
 πρὸς τὸ βασιλικὸν ταμειῖον ἐκέλευσεν. καὶ οὕτως συνέβη κά-  
 κείνοις, εἰ καὶ ἀνάξιοι πάσης φιλοτιμίας ἐτύγχανον, οὐκ ὀλίγον  
 ἔτι περιλειφθῆναι τῆς δωρεᾶς, καὶ τῷ βασιλικῷ θησαυροφυλακίῳ  
 25 ἥρξατο χορηγεῖν καὶ δεόντως ὁ βασιλεὺς διοικεῖν.

29. Κατὰ δὲ τὴν ἡμέραν καθ' ἣν (ἐπὶ) τὴν αὐτοκράτορα  
 ἦλθεν ἀρχὴν ὁ Βασίλειος, ὥσπερ ἐνδεικνυμένου θεοῦ τὴν ἐπὶ τὰ  
 κρείττω τῶν Ῥωμαϊκῶν πραγμάτων μεταβολήν, συνέβη πολλῶν  
 ἐπινικίων ἀγγελίαν τὴν βασιλεύουσαν ταύτην καταλαβεῖν καὶ  
 5 ἀνάρρυσιν πλήθους αἰχμαλώτων ἀγγελθῆναι Χριστιανῶν.  
 πρόοδον οὖν ὁ βασιλεὺς ἐπὶ τὸν μέγαν τοῦ θεοῦ ναὸν τὸν τῆς  
 ἐκείνου Σοφίας ἐπάνυμον ποιησάμενος καὶ τὰς περὶ πάντων ὁμοῦ  
 εὐχαριστίας αὐτῷ ἀποδούς, ἐν τῷ ὑποστρέφειν ὑπάτευσεν καὶ  
 χρήματα πολλά, οὐκ ἐκ τῶν δημοσίων (οὐδὲ γὰρ ἦν), ἀλλ' ἐκ τῶν  
 10 οἰκείων, ἃ ἐκέκτητο πρότερον, τοῖς ὑπηκόοις διένειμεν. καὶ ἡ τού-  
 του δὲ σύζυγος Εὐδοκία ἢ βασιλις ἅμα τοῖς υἱοῖς Κωνσταντίνῳ

1-10: paulo post d. 24 m. Sept. a. 867      5/6: inter d. 24 m. Sept. et d. 31 m. Dec.  
 a. 867

FP 28, 19 τὸ ἄγαν — 20 δίκαιον : cf. 45, 8/9 infra      29, 2 ἐνδεικνυμένου — 3  
 μεταβολήν : cf. Plut., *Galb.*, 16,1 (ἀποδεικνύναι μεγάλην μεταβολήν      5 ἀνάρ-  
 ρυσιν — Χριστιανῶν : cf. fortasse Mas'ūdī, *Tanbih*, 192,4/5 (de commutatione  
 captivorum a. 867 sub Basilio imp.)      9 οὐκ — 10 οἰκείων : cf. Plut., *Galb.*, 16,1  
 (ἐκ τῶν ιδίων, οὐκ ἐκ τῶν δημοσίων)

I 29, 6 πρόοδον — 10 διένειμεν : cf. Scyl., *B*, 15 = 132,28-31

28, 19 πρὸς τὸν δη(μόσιον) \* \* \* τὸ ἄγαν ὑποθραύουσα δίκαιον cum de Boor  
 scripsi qui loco Scylitzae, *B*, 15 = 131,23 — 132,26 fretus (ψήφου . . . δοθείσης  
 . . . ἀντιστρέψαι τὰ ληφθέντα πρὸς τὸν [sic libri mss fere omnes; τὸ perperam  
 Thurn] δημόσιον, ὁ Βασίλειος τοῦ ἄγαν ὑπενδιδούς τὰ ἡμίση) lacunam sic fere  
 explendam censuit : <μόσιον τὰ ληφθέντα ἐπέτρεψεν, ἢ δὲ τοῦ βασιλέως ἠπίότης  
 (vel ἐπιείκεια) τὸ ἄγαν ὑποθραύουσα δίκαιον : πρὸς τὸν δη τὸ ἄγαν ὑπο-  
 θραύουσα δίκαιον V arographa : πρὸς τὸ δημόσιον ὁ βασιλεὺς τὸ ἄγαν ὑπο-  
 θραύων δίκαιον coni All; ex All pendent edd tell; fortasse lacuna ope 45, 8/9 infra

treasury \* \* \* deviated somewhat from an overly strict construction of the law, and commanded each one of those people to return one-half of what they had received to the imperial treasury. As a result, unworthy as they were of any generosity, these individuals retained a not insignificant portion of the donations <bestowed upon them>, while thirty thousand pounds were <thus> gathered into imperial coffers. From these sums the emperor began to meet the most urgent expenses and to administer things suitably.

29. It so happened that on the very day when Basil assumed supreme power, news reached our capital announcing great victories and the ransoming of many Christian prisoners: it was as if God wished to signify the change for the better in Roman affairs. The emperor went in public procession to the great temple of God that bears the name of His Wisdom, gave thanks to Him for each and every thing, and on the way back made a display of consular largesse by distributing vast sums among his subjects, not from public funds (for there were none) but from his own private means that he had earlier acquired. His spouse Eudokia the empress, too, displaying

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(ή . . . βασιλέως φιλανθρωπία τὴν τῶν νόμων αὐστηρίαν παρέθραυσε) partim sic explenda: πρὸς τὸν δημόσιον, ἀλλὰ ἡ τοῦ βασιλέως φιλανθρωπία τῶν νόμων) τὸ ἄγαν ὑποθραύουσα δίκαιον 20 ἕκαστον V: ἕκαστοι conī All; ex All pendent edd rell 24 κεντινάρια V 29, 1 ἡμέραν (sine acc) V (ἐπὶ) add All ex quo pendent edd rell 2 (ἀν)ῆλθεν proposuit Kamb fortasse recte 3 κρείτω V 4 ἐπινικιῶν V 7 ἐκεῖνου V

καὶ Λέοντι ὑπατεύσασα πολλὰ τῇ πολιτείᾳ χρήματα ἀπὸ τῶν ἐαυ-  
 τῆς ἐδώρησατο. πλὴν || εἰ καὶ τότε ἔτι ἐσπίνιζε χρημάτων ὁ 89<sup>v</sup> V  
 βασιλεύς, ὥσπερ εἴρηται, ἀλλὰ μετὰ ταῦτα προσεγένετο καὶ ἔ-  
 15 τερον χρημάτων πλῆθος αὐτῷ ἱκανόν, τοῦτο μὲν θεοῦ διὰ τὸν πρὸς  
 τοὺς πένητας ἔλεον αὐτοῦ καὶ τὴν δικαιοσύνην πολλοὺς τῶν ὑπὸ  
 γῆν θησαυρῶν ἐν | ταῖς ἡμέραις αὐτοῦ εἰς φῶς εὐδοκῆσαντος προ- 257B  
 ελθεῖν, τοῦτο δὲ καὶ ἀπὸ τοῦ ἐν τῷ εἰδικῷ εὐρεθέντος χρυσοῦ, ὃν ὁ  
 προβεβασιλευκῶς Μιχαὴλ τὰ κάλλιστα τῶν ἔργων συγχωνεύσας,  
 20 λέγω δὴ τὴν χρυσοῦν ἐκείνην καὶ λαλουμένην πλάτανον καὶ τοὺς  
 δύο ὀλοχρύσους γρύπας καὶ τοὺς δύο χρυσοὺς σφυρηλάτους  
 λέ(ον)τας καὶ τὸ ὀλόχρυσον ὄργανον καὶ ἕτερα τῶν ἐπὶ τῆς  
 τραπέζης χρυσομάτων ἔργα διάφορα καὶ τὰς βασιλικὰς τε καὶ  
 ἀγουστιακὰς στολὰς καὶ τὰς ἄρχουσι μεγάλοις ἀρμοζούσας  
 25 ἐσθῆτας, πάσας τυγχανούσας χρυσοῦφεις — ἃ δὴ πάντα συγχω-  
 νεύσας, ὡς λέλεκται, εἰς τὰ καθ' ἡδονὴν αὐτῷ ἔμελλεν ἀποχρή-  
 σασθαι· προαναρπασθέντος δὲ ἐκείνου εὐρέθη ὁ χρυσός, καὶ χα-  
 ραχθεὶς εἰς ἅπαντα γέγονε χρήσιμος τῷ βασιλεῖ. δεῖ γάρ, φησί,  
 χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων.  
 30 ἀλλὰ τοῦτο μὲν ὕστερον.

**FP 29**, 14 ὥσπερ εἴρηται: cf. **29**, 9 supra 18 τοῦτο — 28 βασιλεῖ: cf. TC, 4,21 = 173,3–18 (paulo aliter); Ps.-Sym., *Th*, 4 = 627,12–14; *MT*, 15 = 659,15–22 (e TC, 4,21); GMC, *Th*, 5 = 793,9–14; Ps.-Leon. Gramm., 215,14–17 28 δεῖ — 29 δεόντων: Demosth., I *Olynth*. 20, quem locum noster potius ex Aphthonii *Progymn.*, IV = 7,11/12 ed. Rabe aut (quod minus probatur) e Ps.-Libanii *Progymn.*, IV, 3 = 8,117,4/5 ed. Foerster sive e Nicolai *Progymn.*, IV,2 = *Rhetor.Gr.*, I, 279,20/21 ed. Walz quam ex ipso Demosthene hausit 30 ἀλλὰ — **30**,1 Τότε δέ: cf. Plut., *Iul. Caes.*, 4, 9 (ὕστερον in fine cap.); TC, 4,22 = 174,1/2; Const. Porph., *De imag. Edessena* 75\*\*, 25/26 ed. Dobschütz; **19**, 35 supra

**I 29**, 14 προσεγένετο — 30 ὕστερον: cf. Scyl., *B*, 15 = 132,31–39

**29**, 14/15 ἕτερον V: ἐτέρων coni Comb quem Be secutus est, sed cf. Scyl., *B*, 15 = 132,31/32 (πλῆθος χρημάτων ἀπροσδόκητον) 17/18 προέλθειν V 19 τῶν (sine acc) V an inter Μιχαὴλ et τὰ κάλλιστα lacuna postulanda? 20 καὶ λαλουμένην V (et Ba 232 Combefisii!): καλουμένην All (e Ba 264 sui menda); ex All pendent edd rell 21 γρύπας V χρυσοὺς V 22 λέ|τας V: corr apographa (Ba 232 in mg manu Holstenii?) ἕτερον V 26 λέμεκται ut videtur V: corr V<sup>1</sup> 27 ἐκείνου V 28 γάρ φησι V 29 ἐστι V 30 ἀλλὰ: initium novi capitis hic posuisse videtur V 30 ἀλλὰ: initium novi capitis hic posuisse videtur V

consular largesse together with the sons Constantine and Leo, made a large gift to the citizens from her private funds. Although, as has been said, the emperor was short of funds at that point, still a considerable quantity of additional wherewithal came into his possession at a later time. For one thing, it pleased God, on account of the charity and justice that the emperor had shown toward the poor, to cause many treasures buried underground to be discovered in the days of his rule; for another, <this was due> to the gold found in the <imperial> private treasury. This gold—the previous emperor Michael had had the most beautiful works melted down; I am referring to the famous and much talked about golden plane tree, to two griffins of pure gold, two lions of hammered gold, an organ of pure gold, and various other objects belonging to the gold plate used at table; the vestments of the emperor and of the empress, and the garments which were destined for high dignitaries, all of which were embroidered with gold—all of this he had melted down, as has been said, and was about to misuse it for his pleasures. He had been snatched away beforehand, however; the gold was found, minted and was used by the emperor for all kinds of purposes. For, as the saying goes, “money must be had and without it nothing proper can be done.” But all this happened later.

30. Τότε δέ, ἐπέπερ ἐπὶ τῶν τῆς ἀρχῆς οἰάκων ὑπὸ τῆς προ-  
 νοίας προβιβασθεὶς ἐκάθισεν ὁ Βασίλειος, εὐθύς ἀπὸ γραμμῆς,  
 φασίν, ἄξιός ἐσπούδαζε φανῆναι τοῦ μεγέθους τοῦ πράγματος, καὶ  
 νύκτωρ διηγρῦναι καὶ μεθ' ἡμέραν διεσκόπει, πάντα κινῶν λο-  
 5 γισμὸν καὶ πᾶν στρέφων βούλευμα, ὅπως ἀγαθοῦ τινος αἴτιος τοῖς  
 ὑπ' αὐτὸν ἅπανσι γένοιτο καὶ ὅπως ἐπὶ τὸ ἀμεινον ἐμφανῆ καὶ  
 μεγάλην μεταβολὴν τὰ πράγματα δέξεται. καὶ πρῶτα μὲν ἐπὶ  
 τὰς ἀρχὰς ἀδωρότατα τοὺς πάντων ἀρίστους ἐκλεγόμενος  
 προεβάλλετο, οἷς ἦν καὶ οἴκοθεν, ἅτε ἀρίστοις οὔσι, καὶ ἀπὸ τῆς  
 10 ἀκριβοῦς τοῦ βασιλεύοντος ἐπισκέψεως πρῶτον | ἔργον καὶ σπού- 258B  
 δασμα τὸ πρὸ τῶν ἄλλων τὰς ἰδίας χεῖρας καθαρὰς ἀπὸ παντοίου  
 διαφυλάξαι λήμματος, εἶθ' οὕτως πασῶν τῶν ἀρετῶν πλέον  
 τιμῆσαι δικαιοσύνην, καὶ ἰσότητα παρρασκευάσαι ἐμπολι- 90<sup>v</sup>  
 τεύεσθαι πανταχοῦ, καὶ τὸ μὴ καταδυναστεύεσθαι ὑπὸ τῶν πλου-  
 15 τούντων τοὺς πένητας, μηδὲ ἀδίκως ζημίᾳ τινὰ ὑποβάλλεσθαι,  
 ἀλλὰ ρύεσθαι πένητα καὶ πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ,  
 καὶ κατὰ μικρὸν ἀναλαβεῖν τοὺς ἀνθρώπους ὥσπερ ἀπὸ τῶν

FP 30, 2 ἀπὸ γραμμῆς: cf. Libanii *Or.* 18: 40 et *Ep.* 251(254) = 2,253,12/13 et 10,239,4 ed. Foerster et varios Libanii aliorumque locos, de quibus E. Salzmann, *Sprichwörter . . . bei Libanios* (1910), 65; Sudam, A 3271 = 1 293,3/4 ed. Adler; Leutsch-Schneidew. I, 210 (=Diogen. II: 83a cum nota); II, 145 (=Macar. II: 18) 4 νύκτωρ — διεσκόπει: cf. Himer., *Or.* 3,17 = I. 118/119 ed. Colonna et Phot., *Bibl.*, cod. 243, 357a 33 ed. Bekker = VI,68 Henry (νύκτωρ ἀγρυπνεῖ καὶ μεθ' ἡμέρας ἐσπούδακεν); cum haec Himerii Oratio apud Photium solum servata sit, suspicor nostrum a Photio locutionem mutuatum esse 8 ἀδωρότατα: cf. Liban., *Or.* 18: 182 = 2,316,6 ed. Foerster 11 τὰς ἰδίας — 12 λήμματος: cf. Plut., *Cat. Mai.* 10,6 (ἐφύλαττε καθαρὸς παντὸς λήμματος) χεῖρας καθαρὰς: cf. D.A. Tsirimbas, *Sprichwörter . . . bei . . . Alkiphron — Cl. Aelianus* (1936), 36/37 12 εἶθ' οὕτως — 44 ἐμπολιτεύεσθαι: cf. Leon. VI, *Or. funebr. in Basilium*, 58,23–30 edd. Vogt-Hausherr 16 ρύεσθαι — αὐτοῦ: cf. Ps 34(35):10

I 30, 7 καὶ πρῶτα — 15 πένητας: cf. Scyl., B, 16 = 132,40–45

30, 1 οἰάκων V τῆς<sup>2</sup>: τοῦς V 2 ἐκάθισεν (sine acc) V βασίλειος V 3 πραγματος (sine acc) V 5 παν (sine acc) V 6 ὑπαντὸν V ἅπανα V αμεινον (sine spir et acc) V 8 ὁ δωρότατα V, sed cf. Scyl., B, 16 = 132,41 (ἀδωροτάτους) 10 του (sine acc) V 12 εἶθ' V 13 καιοσύνη V: δι- add V<sup>1</sup> sv 15 μὴ δὲ V ὑποβαλλέσθαι V 17 των (sine acc) V

30. Now, in these days when Basil, exalted by Providence, had taken his seat at the helm of government, he strove right from the start, as they say, to appear worthy of the greatness of this event; he lay awake at night and kept watch during the day, he exerted all his thoughts and mustered up all his resolve, so that he might become the source of some good for all his subjects, and <public> affairs would take a manifest and significant turn for the better. To begin with, he selected and promoted the very best people for office without accepting the smallest gift in return. Since these men were the best, they considered, both on their own and on account of meticulous inquiry on the part of the emperor, that their obligation and duty was, first of all, to keep their own hands clean of any ill-gotten gain before <ensuring that> those of others <remained undefiled>; furthermore, to honor justice above all other virtues, to cause fairness to prevail everywhere, to see to it that the poor were not oppressed by the rich, nor that anyone suffered any harm unjustly, but rather that the poor and needy man should be delivered out of the hands of those who were stronger than he, and that little by little, people should revive who had already given



φθασάντων ἤδη λειποψυχούντας τε καὶ ἐκλείποντας, καὶ ἀναρρωνύντας ἐπὶ τῆς ἀρχαίας ἅπαντας εὐετηρίας σπουδάξειν ἀποκαθιστᾶν. ὦν καὶ διὰ τὴν ἐξ ἀρχῆς πρὸς τὰ βελτίω ῥοπήν (τοιούτοι γὰρ πάντως οἱ ἐκλεγόμενοι) καὶ διὰ τὴν τοῦ κρατοῦντος περὶ ταῦτα σπουδὴν καὶ ἐγρηγορυῖαν πανταχόσε περιβλεψιν εἰς πᾶν τὸ δέον προθύμως ἀλλήλους ὑπερβαλέσθαι ἀμιλλωμένων, ἅπανσα μὲν ἀδικία εὐθύς ἀπὸ πάντων ἠλαύνετο, καὶ τὸ δίκαιον ἐπαρρησιάζετο, καὶ αἱ πρὶν ὑπὲρ τὰς Βριάρεω χεῖρες πρὸς τὰ ἀλλότρια ἐκτεινόμεναι ἐκνε(ν)αρκωμέναις ὥσπερ καὶ παρειμέναις ἐφύκεσαν, καὶ τὰ ἀσθενῆ πρὸ τούτου τῶν πενήτων μέλη ἐρρώννυτο διὰ τὸ ἀδεῶς ἕκαστον τὴν οἰκείαν βῶλον ἐργάζεσθαι καὶ τὸν ἴδιον ἀμπελῶνα καρποῦσθαι, καὶ τὴν ἐλαίαν καὶ τὴν συκὴν τὴν πατρῶαν μηδένα εἶναι τὸν τολμῶντα ὑπὸ τὴν ἑαυτοῦ ποιεῖσθαι ἐξουσίαν, ἀλλ' ἕκαστον ἐν τῇ συνήθει καὶ πατρῶα τούτων σκιᾷ ἀναπαύεσθαι. καὶ οὕτω μὲν περὶ τὸν ὑπὸ χεῖρα πάντα λαὸν τῶν τε χωρῶν καὶ τόπων καὶ πόλεων τῆς ἑαυτοῦ ἐπικρατείας ὁ εὐσεβὴς διε|γένετο βασιλεύς. εἰ δέ τις οἶον ὄζος κακίας ἔν τινι στερεῶς εὐ 259B  
35 μάλα † συναθροισθεῖς † ὑπὸ τῶν κατὰ μέρος ἀρχόντων μεταβληθῆναι ἢ τέλ(ε)ον ἐκκοπῆναι οὐχ οἷός τε ἦν, δι' αὐτοῦ ἐκείνου τοῦ

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FP 30, 25 Βριάρεω χεῖρες: cf. e.g. Greg. Naz., *Or.* XVIII, MPG, 35, col. 992 C; *Or. de pace a. 927 cum Bulgaris facta*, ed. Jenkins in *Polychronion, Festschr. F. Dölger* (1966), 290; Sym. mag. et logoth., *Ep.* 79,3 ed. Darrouzès, *Epistoliers byzantins . . .* (1960), 144 26 ἐκνε(ν)αρκωμέναις — παρειμέναις: cf. Plut., *Coriol.*, 31:3 (ἐκνεαρκηκόσι κομιδῇ καὶ παραλελυμένοις) 28 τὸν ἴδιον — 32 ἀναπαύεσθαι: cf. Mic 4:4

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I 30, 36 τέλεον — 44 ἐμπολιτεύεσθαι: cf. Scyl., *B.* 16 = 132,42/43

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30, 18 τὲ V 18/19 ἀναρρωνύντας V 20 τα (sine acc) V ῥοπήν V 22 περὶ βλεψιν (sine acc; -ψ- in rasura) V 23 δεόν V 26 ἐκνεαρκωμέναις V 27 τοῦτου V ἐρρώννυτο ut videtur V: tertium v erasit V<sup>1</sup> 31 πατρῶαν V 32 ὑποχεῖρα V 34 κα|κακίας V 35 μάλα (sine acc) V συναθροισθεῖς V: corr V<sup>1</sup>: συναθροισθεῖς dubitanter coni de Boor καταμέρος V 36 τέλον V: corr apographa

up the ghost, as it were, and were on the very brink of dying from all that had happened beforehand; to give all men renewed vigor and to endeavor to restore them to their former prosperity. As these officials vied with each other, each eagerly trying to outdo the other in carrying out all that was right—both on account of their innate bent toward the highest values (for such were the men selected in all cases) and on account of the zeal shown by their ruler in such things and of his vigilant watchfulness in all directions—straightaway all injustice began to be chased away from all <walks of life> and justice, to reassert itself with confidence; the hands, more numerous than the hands of Briareus, that had been stretched out for the property of others, were now numbed and paralyzed, as it were, while the once feeble limbs of the poor were gaining in strength. Now every man could till his plot of land and gather the fruit of his own vineyard without fear, because no longer was anyone daring enough to appropriate that man's ancestral olive or fig trees, and everyone could now safely rest in their familiar and ancestral shade. In such a way did the pious emperor treat all who lived under his rule in the countryside, inhabited places, and cities of his realm. And if an evil offshoot had become, as it were, firmly ingrown [?]\* in someone, and local officials were unable to turn it around [?] or excise it entirely, that shoot was

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\*Perhaps “grown into a thick clump.” Text and meaning uncertain.

βασιλεύοντος ἢ μετεβάλλετο ἢ ἀλλοίως πως τὴν ἰατρειάν ἐδέχετο. τέλεον γὰρ ἐξᾶραι πάντοθεν τὴν ἀδικίαν ὁ κράτιστος οὗτος φιλονεικῶν, πανταχοῦ τε διατάγματα ἐξέθετο καὶ κατὰ πᾶσαν  
 40 χώραν ἐξέπεμψεν, δι' ὧν πᾶσα δόσις, μέχρι τότε τὸ εὐλογον ἔχε(ι)ν δοκοῦσα || διὰ τὴν πονηρὰν ἀπὸ χρόνου συνήθειαν, 90<sup>v</sup> V  
 ἀνηρεῖτο καὶ ἐξεκόπτετο, καὶ ἰσο(νο)μία πᾶσα καὶ δικαιοσύνη ὡσπερ ἀπὸ τινος ὑπερορίου φυγῆς ἐδόκει κατιέναι πρὸς τὸν βίον καὶ τοῖς ἀνθρώποις ἐμπολιτεύεσθαι.

31. Ἄλλὰ καὶ τοὺς εἰς τὸ κρίνειν ἐπιτηδεῖους, ἀπὸ μὲν μαθημάτων ἔχειν μαρτυρουμένους τὸ ἰκανόν, ἀπὸ δὲ γνώμης καὶ προαιρέσεως τὸ εὐσεβές τε καὶ ἀδωρόληπτον, ἀξιώμασί τε τῆς ταπεινοτέρας βαθμίδος ὑπεραίρων καὶ ἀνυψῶν καὶ ῥογῶν ἐνιαυσίων ἐκθέσει καὶ σιτηρεσίων ἄλλων καὶ φιλοτιμιῶν παροχαῖς  
 5 δεξιούμενος, κατὰ πᾶσαν σχεδὸν ἀγυιὰν καὶ πᾶν εὐαγές ἐνδιαίτημα ἐγκατέστησεν. ἐξαιρέτως δὲ τὸ λεγόμενον τῆς Χαλκῆς λαμπρότατον τὸ πάλαι καὶ ἀξιάγαστον οἴκημα, τῷ χρόνῳ καὶ τῇ τῶν κρατούντων ῥαθυμίᾳ, ἴσως δὲ καὶ ἀπὸ τινων ἐμπρησμῶν, κατὰ  
 10 μέρη πολλὰ διαρρυσὲν καὶ τὴν ὀροφὴν πονήσασαν ἐσχηκός, αὐτὸς καὶ πόνῳ καὶ δαπάναις συχναῖς ἀπεκάθηρὲν τε καὶ περιποιήσατο καὶ | κοινὸν κατέστησεν δικαστήριον, Ἀρείου τε πάγου καὶ 260B  
 Ἑλιαίας σεμνότερον. οὐ μόνον δὲ διὰ τῆς τῶν κριτῶν ἐκλογῆς τε καὶ προ[σ]βολῆς τοὺς ἀδικεῖσθαι λέγοντας τῶν δικαίων τυγχάνειν  
 15 προενοήσατο, ἀλλὰ καὶ διὰ τῆς παροχῆς τῆς καθ' ἡμέραν τροφῆς τῶν ἐπὶ τῇ παρὰ τῶν ἰσχυροτέρων βία ἐκάστοτε πρὸς τὴν βασιλεύουσαν ἀναγκαζομένων εἰσέρχεσθαι. δείσας γὰρ μὴ ἀπορίᾳ

39/40: tempore incerto, secundum nostrum potius regni initio 1–21: tempore incerto, secundum nostrum potius regni initio (cf. 34 χρόνοις δὲ ὕστερον)  
 9: Porta Aerea a populo combusta est m. Ian. a. 532 (tempore seditionis Νίκα)

FP 30, 38 ἐξᾶραι — ἀδικίαν: cf. Ps Sal 3:7 31, 6 πᾶσαν . . . ἀγυιάν: cf. Od., 2,388 (3,487,497; 11,12; 15,185,296, 471)

I 31, 1 Ἄλλὰ — 32 ἐπήμυεν: cf. Scyl., B, 16 = 133,46–57

30, 37 μετεβαλετο (sine acc) V πῶς V 38 ἐξᾶραι V 41 ἔχεν V: corr

turned around [?] or in some other way cured by the emperor himself. For this best of rulers strove to uproot the last trace of injustice everywhere; he issued general edicts, which he would send out to every province, that abrogated and annulled all practice of offering gifts, a practice which until then, owing to an evil and inveterate custom, had been regarded as reasonable. Thus equal justice under law seemed to be returning to everyday life as if from some banishment abroad, and was resuming its place among men.

31. Furthermore, in well-nigh every street and every pious establishment the emperor installed men suitable to act as judges, men whose competence was proven by their learning and whose mind and character attested to their pious and incorruptible ways; he raised and elevated them from lower ranks by conferring dignities upon them and honored them by granting them yearly stipends and providing them with other allowances and largess. In particular he caused the so-called Brazen House to be cleared and restored at great personal effort and expense, for on account of the <ravages of> time and the indolence of previous rulers, and perhaps because of certain fires as well, several parts of this once splendid and most impressive structure had fallen into ruin, and the structure itself had a leaky roof. He set this building up to be a general court, more honorable than the Areopagus and the Heliaea. Not only through selection and promotion of judges did he provide that justice be dispensed to those who claimed to have been wronged; he did it also by offering daily sustenance to those who were obliged to visit the capital city whenever they sought redress for violence done to them by the mighty. Since he feared that,

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apographa 42 ἰσο(νο)μία All (e Ba 264 sui coniectura); ex All pendent edd rell: ἰσομία V: ἰσοτιμία con Ba 232, fortasse recte 43 κατίεναι V 31, 4 βαθμίδος cum acuto V quod retinui; sic etiam in cod. Lipsiensi *De Cerimon.*, foll. 31r et 126r (29,19 et 300,6 = I,23,23 et II,108,17 ed. Vogt) 5 σιτηρέσιων ἄλλων (sine acc) V 6 ἀγυιᾶν V quod retinui 14 προσβολῆς V All (e Ba 264 suo): corr Comb

τῶν ἐπιτηδείων πολλάκις τινὲς πρὸ τοῦ πέρας τὴν κατ' αὐτοὺς  
 ὑπόθεσιν δέξασθαι τῶν τῆδε ἀναχωρήσωσι, πρόσδοδον ἀρκοῦσαν  
 20 ἀφώρισεν, ἀφ' ἧς οἱ ἐγκαλοῦντες κατὰ τινων ἀπετρέφοντο, ἕως  
 τὴν ἀπὸ τοῦ δικαστοῦ ἀπόφασιν ἔλαβον. οὐ ταῦτα δὲ μόνα πρὸς  
 τὴν παντελεῖαν τῆς ἀδικίας ἐπενοήσατο ἐξολόθρευσιν, ἀλλὰ καὶ ἑαυ-  
 τὸν εἰς τὸ τοιοῦτον μέρος ἐπέδωκεν· καὶ ὅταν ἔτυχεν τῶν στρα-  
 25 τειῶν σχολάζων καὶ τοῦ χρηματίζειν ταῖς ἀπανταχόθεν πρεσβεΐ-  
 αῖς, αὐτὸς τῶν βασιλείων ὑποκατιῶν καὶ εἰς τὸ διὰ [τὸ] τοὺς 91' V  
 πανταχόθεν || εἰς αὐτὸ συντρέχοντας, ὡς ἔοικεν, λεγόμενον Γενι-  
 κὸν καθεζόμενος, τοὺς ὑπὸ τῶν εἰσπραττόντων τοὺς δημοσίους φό-  
 ρους πολλάκις, οἷα συμβαίνει, διὰ τὸ μέγεθος τῆς ἀρχῆς ἀδι-  
 κουμένους καὶ ὥσπερ εἰς κοινὸν πρυτανεῖον εἰς τὸ τοιοῦτον διαι-  
 30 τητήριον καταφεύγοντας καὶ τὰς οἰκείας ἐγκλήσεις προβαλλομέ-  
 νους μετὰ πόνου πολλοῦ καὶ συχνῆς ἐπιμελείας ἐξήταζεν, καὶ  
 οὕτως τοῖς ἀδικουμένοις ἐπήμυνεν καὶ τοὺς ἀδικοῦντας ἔπαυεν  
 διὰ τῆς νομίμου τιμωρίας τοῦ μηκέτι τολμᾶν τὰ τοιαῦτα ποιεῖν.  
 35 χρονίους δὲ ὕστερον λέγεται ποτε κατελθεῖν εἰς τὴν τοιαύτην  
 διατριβὴν πρὸς τὴν τῶν ἀδικουμένων ἐκδίκησιν· ὡς δ' ἔτυχεν | 261B  
 οὐδεὶς ἐγκαλῶν, ὑποτοπήσας ὑπὸ τινων τῆς πρὸς αὐτὸν εἰσόδου  
 ἀνείργεσθαι, τοὺς περὶ αὐτὸν δορυφόρους ἀπέστειλεν ζητοῦντας  
 κατὰ πολλὰ μέρη τῆς Πόλεως, εἴ τίς ἐστι κατὰ τινος ποιούμενος  
 ἔγκλησιν· ὡς δὲ ἐπανήλθον οὗτοι μηδένα μηδαμοῦ εὐρηκέναι

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**FP 31**, 21 οὐ ταῦτα — 33 ποιεῖν: cf. Genes., 4,38 = 88,66 — 89,71 23 καὶ  
 ὅταν — 33 ποιεῖν: de Iuliano Imp. iudicis vice causas diiudicante cf. Liban., *Or.*  
 18: 182 = 2,316,6–11 ed. Foerster 29 κοινὸν πρυτανεῖον: cf. Plut., *Thes.*,  
 24,3 31 μετὰ πόνου — ἐπιμελείας: cf. 1, 8 supra

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**I 31**, 34 χρόνιοις — 51 γραφῆς: cf. Scyl., *B*, 16 = 133,57–69

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**31**, 21 ἔλαμον V 22 ἐπενοήσατο (sine spir) V 23 ὅτ' ἂν V ἔτυχεν  
 (sine acc) V 24 ἅπαν ταχόθεν V 25 [τὸ]: seclisut Be quem de Boor secutus  
 est: τὸ retinendum et mox συντρέχοντας in συντρέχειν mutandum censet Kamb,  
 fortasse recte

lacking the necessary means, some people might perchance have to depart from here before the judicial proceedings concerning their case were concluded, he set aside sufficient income to sustain the plaintiffs until they obtained a verdict from the judge. Not only did he devise these means for the utter suppression of injustice, but he also turned his own attention to this task. Whenever he happened to find respite from military campaigns and from granting audiences to embassies coming from all parts, he would go down from the imperial palace, take his seat in the "General Office"\*—apparently so called because of the people who flocked to it from everywhere—and examine with painstaking effort and much care <the cases of> those who were seeking refuge in this establishment as in a general court, so to speak, for the purpose of submitting their complaints against the collectors of state taxes by whom they may have been perchance wronged (a thing that does in fact happen) on account of the extensive powers <residing in these collectors' authority>. In such a fashion would the emperor come to the aid of the wronged, and by invoking the penalty of law cause the perpetrators of injustice to desist and no longer dare to commit such acts. The story goes that years later the emperor once went down to the aforementioned place in order to advocate the rights of the wronged; as there were no plaintiffs present, he surmised that some people had prevented them from gaining access to him, and he sent out members of his bodyguard to inquire in many quarters of the city whether there was anyone wishing to submit a complaint against someone else. When they returned saying that they

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\*Literally: "Public Treasury"

40 λέγοντες ἐγκαλοῦντα κατὰ τινος, δακρῦσαί φασι τὸν γενναῖον  
 ἐκείνον ὑφ' ἡδονῆς, καὶ οὕτω τὴν εὐχαριστίαν ἀποδοῦναι θεῶ.  
 ὁρῶν δὲ ὅτι ἔστι τις τοῖς πονηροῖς εἰς τὸ ἀδικεῖν ἀφορμὴ ἀπὸ τοῦ  
 διὰ τὸ σύντομον (ἐν) τοῖς τῶν ἀριθμῶν μορίοις καὶ μέρεσι, τοῦ  
 ἡμίσεως καὶ ἕκτου καὶ δωδεκάτου τυχόν, κεκρῆσθαι τοῖς παλαιοῖς  
 45 <σημείοις> ἐν ταῖς ἀναγραφαῖς τῆς τῶν φόρων εἰσπράξεως, ἠθέ-  
 λησε καὶ τὴν τοιαύτην τῶν ἀδικεῖν βουλομένων περιελεῖν ἀφορ-  
 μὴν, καὶ διωρίσατο καὶ γράμμασι λιτοῖς, ἃ καὶ τοῖς ἀγροικοῖς  
 ἀναγινώσκειν ἔστιν ἐν δυνατῶ, καὶ ὀλογράφοις καὶ φανεραῖς ταῖς  
 ψήφοις τῆς δηλουμένης ποσότητος τοὺς τῶν ἀπαιτήσεων γρά-  
 50 φεσθαι κώδικας, οἴκοθεν τὸ εἰς τοῦτο τάξας ἀνάλωμα καὶ τῶν  
 χαρτίων καὶ τῆς γραφῆς, πρὸς τὸ μὴ ἀδικεῖσθαι τοὺς πένητας. καὶ  
 τοῦτο μὲν τοιοῦτον καὶ τοσοῦτον τῆς περὶ τὸ ὑπήκοον κηδεμονίας  
 αὐτοῦ καθέστηκε γνῶρισμα, καὶ ὅτι ὑπ' οὐδενὸς οὐδένα ἀδι-  
 κεῖσθαι ἐβούλετο. καὶ τοιοῦτος μὲν ἦν περὶ τὰ πολιτικὰ καὶ δη-  
 55 μόσια.

32. Μὴ βουλόμενος δὲ μηδὲ τῶν ἐκκλησιῶν τοῦ θεοῦ δοκεῖν  
 ἀμελεῖν (πάντως γάρ, || ὡς ἐν τῷ κοσμικῷ περιεχόμενοι σκάφει, 91<sup>v</sup> V  
 ὑπὸ τὴν πρόνοιαν τοῦ κρατοῦντος καὶ αὐταὶ τυγχάνουσιν, ἐκείνου  
 | δὲ καὶ μᾶλλον, ἅτε θεοφιλοῦς καὶ πολλὴν περὶ τὰ θεῖα κεκτη- 262B  
 5 μένου εὐλάβειαν) — ἐπεὶ οὖν καὶ ταύτας οἶον εἶναι ἐν σάλῳ τινὶ

42–51: tempore incerto

FP 31, 47 γράμμασι λιτοῖς: cf. *Litteras* Theophylacti patr. C/politani (obiit a. 956)  
 ad Petrum princ. Bulgarorum ed. Dujšev in FGrHB 5 (1964), 185 (διὰ λιτῶν  
 γραμμῶτων, καθὼς ἡξιώσας); inter posteriores, cf. e.g. Mich. Attal, *Diatax.*, 1238 =  
 p. 93 ed. Gautier (εὐαγγέλιον παλῆδὸν λιτόγρα(φον)) 32, 2 κοσμικῷ . . .  
 σκάφει: cf. 18, 30/31 supra 5/6 ἐν σάλῳ τινὶ καὶ ταράχῳ: cf. Athan., *Exp. in*  
*Ps.*, MPG 27, col. 344A (ἐν ταράχῳ καὶ σάλῳ); cf. etiam Sir 40:4; Plut., *Quaest.*  
*conv.* 6 = Mor. 722E; Greg. Nyss., *In inscr. Ps.*, 1,8 = 5,59,27 edd. McDonough-  
 Alexander (in his omnibus ταραχή vel ταραχῆ)

I 32, 1 Μὴ βουλόμενος — 18 παρέσχετο: cf. Scyl., B, 16 = 133,70 — 134,75

31, 40 λεγοντες (sine acc) V 42 ἔστί τις V 43 (ἐν) e Scyl., B, 16 = 133,64  
 (ἀπὸ τῶν ἐν τοῖς ἀριθμοῖς μορίων) addidi quod iam de Boor dubitanter propo-

had found no one anywhere who was raising a complaint against anyone, that noble man of blessed memory, so the story continues, shed tears of joy and so gave his thanks to God. When he discovered that wicked men found a pretext for committing injustice by using, in the name of conciseness, ancient <shorthand> signs to denote parts and fractions of numbers—such as, for example, one-half, one-sixth, or one-twelfth—in drawing up registers of taxes due, he resolved to take away this pretext from those who might tend toward wrongdoing, and pronounced that these registers of taxes due should be written in uncial letters which even rustics would be able to read, and that the numbers denoting sums stated in these registers should be written out in full and in a clear fashion. From his own resources, he fixed the relevant fees for writing materials and for the writing itself, so that the poor would suffer no injustice. This, then, is significant and considerable proof of his care for his subjects and of his desire that no one be wronged at another's hands. Such an emperor was he in matters secular and public.

32. Nor did he wish to seem neglectful of the churches of God (these, too, being contained within the ship of universal state, are most assuredly subject to the protection of the ruler; and this applied especially to Basil, inasmuch as he was a God-loving man, greatly respectful of things divine). Because he saw that the churches, too, were, so

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suerat 44 δωδεκατου (sine acc) V 45 (σημείους) e Scyl., B,16 = 133,65 (χρωμένων τοῖς παλαιοῖς σημείοις τῶν γραφῶν) addidi quo loco iam de Boor in appar. suo usus est (“κεχρηῆσθαι τοὺς γραφῆας σημείοις τοῖς παλαιοῖς ex S?”) ἀναγραφαις (sine acc) V εἰσπράξεων V 46 ἀδικεῖν in rasura V 50 -αι κώδικας in rasura V 51 post γραφῆς vocabula καὶ τῶν γραφῶν ut videtur e Scyl., B,16 = 133,69 (καὶ τὴν τῶν γραφῶν) add Comb quem Be secutus est 52 περι (sine acc) τὸ iteravit V: secundum τὸ expunxit V<sup>x</sup> 53 γνωρισμα (sine acc) V 32, 1 μὴ δὲ V 5 γοῦν V: οὖν V<sup>1</sup> e corr; cf. de Boor notam ad locum “γοῦν particulae usus in quattuor prioribus libris [i.e. TC, 1–4] satis frequentis in hoc libro vestigium nullum apparet” et ἐπεὶ οὖν 36, 1 infra



καὶ ταράχῃ τυγχανούσας ἑώρα διὰ τὸ τῆς κοινῆς λύμης ὑπὸ τοῦ  
 προάρξαντος καὶ ταύτας μεταλαχεῖν, καὶ ἐξωσθῆναι μὲν τῆς οἰ-  
 κείας καθέδρας καὶ ποιίμνης τὸν ἐννόμως τούτων κατάρχοντα,  
 ἀντεισαχθῆναι δὲ ἕτερον, οὐδὲ τούτων ἡμέλησεν, ἀλλὰ διὰ κοινῆς  
 10 συνόδου καὶ συνελεύσεως τῶν ἀπανταχόθεν ἀρχιερέων θεοῦ ταῖς  
 ἐκκλησίαις τὸν σάλον κατὰ τὸ ἐνδεχόμενον ἔστησεν, τὴν τε πρὸ  
 τούτου ἐβδόμην ἀγίαν ἐπικυρώσας σύνοδον καὶ τοὺς περιλειπεῖς  
 τῶν εἰκονομάχων αἰρετικῶν τῷ ἀναθέματι δοὺς καὶ τὸν γνήσιον  
 νυμφίον τῇ ἐκκλησίᾳ καὶ τοῖς τέκνοις τὸν πατέρα κανονικῶς  
 15 παρασχών, τὸν δὲ ἀντεισαχθέντα σχολάζειν κελεύσας ἕως τούτου  
 πρὸς ἑαυτὸν μεταστήσει ὁ κύριος. καὶ οὕτω μὲν εὖ καὶ καλῶς καὶ  
 τὰ κατὰ τὴν ἐκκλησίαν διέθετο, καὶ τὴν ἐνδεχομένην καὶ ταύτη  
 γαλήνην τῇ οἰκείᾳ σπουδῇ καὶ προμηθείᾳ παρέσχετο.

33. Εὐρῶν δὲ καὶ τοὺς πολιτικούς νόμους πολλὴν ἀσάφειαν καὶ  
 σύγχυσιν ἔχοντας διὰ τὴν ἀγαθῶν ὥσπερ καὶ πονηρῶν συν-  
 αναστροφὴν, λέγω δὴ τὴν τῶν ἀνηρημένων καὶ πολιτευομένων  
 ἀδιάκριτον καὶ κοινὴν ἀναγραφὴν, καὶ τούτους κατὰ τὸ προσήκον  
 5 καὶ ἐνδεχόμενον προσφόρως ἐπνηρωθῶσατο, τὴν τῶν ἀνηρημένων  
 ἀχρηστίαν περιελών, καὶ τῶν κυρίων ἀνακαθάρας τὸ πλήθος, καὶ | 263B

7–9: d. 23 m. Oct. a. 858 Ignatius depositus, d. 25 m. Dec. a. 858 Photius ordinatus  
 est 9–13: de duobus Conciliis confuse hic tractat noster: (1) de Photiano ad m.  
 Aug.–Sept. a. 867 convocato et (2) de Ignatiano aa. 869/870 adversus Photium  
 habito 12: Conc. Nicaenum a. 787 13–15: paulo post d. 24 m. Sept. a. 867  
 Photius a sede amotus, d. 23 m. Nov. a. 867 Ignatius iterum sede potitus est  
 15/16: obiit Ignatius d. 23 m. Oct. a. 877

FP 32, 7 ἐξωσθῆναι — 16 κύριος: cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 541  
 D—545 D; *Vit. Nicolai Stud.*, MPG, 105, col. 913 B; Ps.-Leon. Gramm., 255,1–5;  
 GMC, B, 5 = 841,3–6; GMCB, B, 2 = 18,31–34; Zon., XVI:8,8/9 =  
 III,418,12–16 11 σάλον — ἔστησεν: cf. Joan. Chrys., *Hom.* 27(28),1 *In*  
*Matth.*, MPG, 57, col. 345,5 33, 1 πολλήν — 2 σύγχυσιν: cf. Plut., *Quomodo*  
*adul.* 21 = *Mor.* 62BC (πολλήν . . . σύγχυσιν καὶ ἀσάφειαν) 6 περιελών — 8  
 περιλαβών: cf. Procheir. Nom., *Prooem.*, = 58,40/41; 49/50; 52; 59/60 ed. A.  
 Schminck, *Studien* . . . (1986) = II, 115–116 edd. Zepi (εἰς πλήθος ἄπειρον ἢ τῶν  
 νόμων γραφὴ ἐλήλακεν . . . ταῦτα κεφαλαιωδῶς . . . περιεστείλαμεν . . . οὐδὲ  
 γὰρ οἶόν τε ἀπειρῶν βιβλίων γραφὴν ἐν ταύτῃ συντομίᾳ περιληφθῆναι); cf.  
 etiam Epanagog., *Prooem.*, = 6,32 ed. Schminck (ἀνακαθάρασα)

I 33, 1 Εὐρῶν — 6 πλήθος: cf. Scyl., B, 16 = 134,75–78

to speak, unsettled and troubled (for they, too, had been affected by the ruin wrought under the preceding ruler, and the man who ought legitimately to be governing them had been expelled from his throne and flock and another installed in his place), neither did he neglect these matters. By convoking a general council and assembling hierarchs of God from all parts, he restored stability to the churches insofar as it was possible. Then, after confirming the Seventh General Council, which had been held before his time, and after anathematizing what remained of the iconoclastic heretics, he restored her true bridegroom to the Church and their true father to the flock in observance of canonical rules, and bade the one installed in the place of the lawful patriarch to remain free of duties until the Lord should call that lawful patriarch unto Himself. Thus did he advantageously and properly settle the affairs of the Church and by his zeal and foresight provide her with all possible serenity as well.

33. He also found Civil Law in great disarray, lacking in clarity, because good laws had currency along with bad ones—I refer to the indiscriminate codifying of obsolete laws together with those in force. He amended the Civil Law, as far as was fitting and possible, in a suitable fashion, by abrogating the useless and the obsolete and clarifying the body of those <laws> that remained in force, and by compressing

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32, 11/12 προτούτου V 12 περιλιπεῖς Comb (ut videtur priscae aetatis scriptores respiciens) quem Be et de Boor secuti sunt; cf. quoque 40, 34 et 46, 2 infra 13 εἰκονομάχον V 16 καὶ<sup>3</sup> (ante τὰ) secluserit Comb quem Be secutus est; sed est retinendum, cum hic vim vocis “etiam” habeat 17 ἐκκλησαν cui ἰ sv add V

ὥσπερ ἐν συνόψει κεφαλαίοις διὰ τὸ εὐμνημόνευτον τὴν προ-  
τέραν ἀπειρίαν περιλαβών.

34. Ἄλλ' ἐπεὶ τοῖς ἀγαθοῖς ἀεὶ παραφύεται φθόνος ὡς τοῖς  
γλυκέσι μάλιστα τῶν ξύλων οἱ σκώληκες, καὶ τῇ κοσμικῇ εὐετη-  
ρία καὶ εὐθηνίᾳ βασκαίνοντα τὰ φαῦλα δαιμόνια διὰ πονηρῶν  
ἀνθρώπων πειρᾶται τὴν τῶν ἀγαθῶν συνταράξαι φορὰν — ἐκ  
5 τούτων καὶ τούτῳ συσκευῆν ἐπιβουλῆς με(λε)τᾶ καὶ πρὸς φόνον  
ὀπλίζεται Συμβάτιος καὶ Γεώργιος μετὰ στίφους ἀποφράδων  
ἀνθρώπων καὶ δυσσεβῶν. οὐ συγχωροῦντος δὲ πάντως οὐδ' ἀνε-  
χομένου θεοῦ τὴν κακίαν δι' ἐλαχίστου ἀθις ἀναπαλαῖσαι τὴν  
οἰ||κειάν ἦτταν καὶ ἀπελάσαι τὴν εὐνομίαν καὶ δικαιοσύνην ἀπὸ 92<sup>r</sup> v  
10 τῆς γῆς, κατὰδηλος ἢ τούτων πονηρία καθίσταται ἀφ' ἐνὸς τῶν  
συνωμοτῶν. ἀκολουθησάντων δὲ τῶν ἐλέγχων ἐπήρητο μὲν ἀπὸ  
τῶν νόμων αὐτοῖς ἢ ἐσχάτη τιμωρία, τουτέστιν μετὰ καὶ δή-  
μευσιν καὶ τῶν ὄντων ἀπάντων ἔκπτωσιν καὶ ἢ τῆς ζωῆς αὐτῆς  
ἀλλοτριώσεις. ἀλλ' ἢ τοῦ γενναίου βασιλέως φιланθρωπία μόνη  
15 (τῇ) τῶν ὀφθαλμῶν ἔκκοπῇ τὴν τιμωρίαν ὠρίσατο τέως τῶν

33,7/8: Procheir. Nom. vv. dd. aa. 870–879, Epanag. aa. 880–883 aut a. 886 tribu-  
unt 34,4–16: aestate a. 866– hieme a. 866/7. Cf. ad 19,11 supra

**FP 34**, 1 φθόνος — 2 σκώληκες: cf. Ps.-Joan. Chrys., *Hom. In illud: Exeuntes =*  
*MPG* 61, col. 708,25–29 (ὥσπερ γὰρ σκώληξ τὴν καρδίαν τοῦ δένδρου . . .  
ξηραίνει, ὡσαύτως ὁ φθόνος τὴν καρδίαν . . . μαραίνει); eadem fere invenies in  
Joan. Damasc. *Sacris Parall.* Litt. Φ, tit. 12, col. 420A, cf. etiam ad 19, 2  
supra 3 βασκαίνοντα — δαιμόνια: locutio Plutarchea, cf. *Dion.* 2,6 (φαῦλα  
δαιμόνια καὶ βάσκανα); *Quaest. Rom.* 51 = *Mor.* 277A; *De stoic. rep.* 37 = *Mor.*  
1051 C 6 Συμβάτιος καὶ Γεώργιος: videntur ambo e cap. 19 supra de Symbatio  
et Pegane rebellibus et propter facinus oculis orbatis hic denuo repetiti. Cf.  
Ps.-Leon. Gramm., 247,11; Ps.-Sym., *MT*, 44 = 680,9/10; GMC, *MT*, 31 = 833,13 (et  
*Vat. gr.* 1807, 64<sup>v</sup> a, 6 ab imo necnon *Vat. gr.* 163, 45<sup>r</sup> [bis]), ubi Georgius Peganes ut  
socius facinoris Symbatii Bardae generis adducitur

**I 34**, 4/5 ἐκ τούτων — 11 ἐλέγχων; 15 τῶν ὀφθαλμῶν — 16 συμβουλῆς: cf.  
*Scyl.*, B, 17 = 134,81–86

**33**, 7 ἐν ante κεφαλαίοις add Comb quem Be secutus est **34**, 5 με(λε)τᾶ scripsi  
(quod iam de Boor suaserat) e *Scyl.*, B, 17 = 134,82/83 (Γεωργίου καὶ Συμβατίου

their formerly immense bulk into chapters, as in a synopsis, so that they could be easily committed to memory.

34. Since, however, Envy tends to attach itself to good things as worms mostly do to sweet-tasting wood, and since despicable demons, begrudging the well-being and flourishing of the universal state, attempt through evil people to disturb the flow of these good things—because of all this, Symbatios and George, too, planned and contrived a plot against the emperor, and armed themselves for murder together with a band of nefarious and impious men. God, however, did in no wise allow or in the slightest condone that evil, once vanquished, should recover its ground and banish the rule of laws and justice from earth; and the wickedness of those men was revealed by one of the conspirators. Proof of guilt came next, and the ultimate penalty allowed by the laws was threatening the plotters—that is, confiscation and loss of all property followed by the privation of life itself. On that particular occasion, however, the noble emperor’s clemency limited the penalty solely to the blinding of the ringleaders of this wicked

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ἐξάρχοντων τῆς μελέτης); cf. TC 4,43 = 207,11/12 (ἐπανάστασιν μελετᾶσθαι) et Const. Porph., *DAI*, 50/148 (προδοσίαν μελετᾶ) cum 51/182–183 (μελετήσουσιν τινα ἐπανάστασιν); cf. etiam, e.g., Ps.-Leon. Gramm., 216,19/20; 218,12/13; 250,6; 253,15; 279,18; 330,17/18, ubi μελετᾶν κατά τινος idem est ac “seditionem facere”; cf. etiam GMC, *MT*, 24 = 828,19: μετᾶ V: μετὰ (quod sensu caret) apographa edd 6 ἀπὸ φράδων V 7/8 ἀνευχομένου V: corr Ba 264 ex quo All edd rell: ἀνασχομένου con Ba 232 in mg 8 διελαχίστου V ἀναπαλαίσαι V 11 συνομοτῶν V 14 μόνη V 15 (τῆ) suppl de Boor, quod v.d. Kambyli superfluum videtur ὠρίσατο V

προκαταρξάντων τῆς πονηρᾶς συμβουλῆς· καὶ πλέον δ' ἂν τὴν εἴσπραξιν ἐμετρίασεν, εἰ μὴ τὴν εἰς τούτους ἄκραν φιλανθρωπίαν ἐγίνωσκεν καὶ ἄλλους προτρέψασθαι πρὸς τὴν μίμησιν καὶ τότε εἰς ἀνάγκην ὑπαχθῆναι αὐτὸν καὶ βαρυτέρας ἀνταποδόσεως. διὰ  
 20 τοῦτο τῇ λεχθείσῃ ποινῇ τούτοις τε μετανοίας παρέσχε καιρὸν καὶ τοὺς λοιποὺς τῶν πονηρῶν ἐσωφρόνιζεν. βουλόμενος δ' ἐπὶ 264B μᾶλλον ἀναστεῖλαι τὰς ὁρμὰς τῶν ἀδίκως ζητούντων ἀλλότριον θάνατον καὶ πᾶσαν αὐτῶν ἐλπίδα περιελεῖν, ἀνάγει πρὸς τὸ τῆς βασιλείας ἀξίωμα τοὺς τῶν παίδων καθ' ἡλικίαν προέχοντας, ἥδη  
 25 βασιλικῶς ἀναγομένους καὶ παιδευομένους καὶ εἰς πᾶσαν ἐκλάμποντας ἀρχικὴν ἀρετὴν, Κωνσταντῖνον καὶ Λέοντα, οἰονεὶ κραταιότερας ρίζας καὶ πλείονας βαλλόμενος τῇ ἀρχῇ, καὶ τοὺς εὐγενεῖς τῆς βασιλείας ὄρηκας ἐπὶ ταύτης ὑψῶν.

35. Ἄλλ' ἐπεὶ κατὰ τοῦτο τὸ μέρος ἐγενόμην τῆς διηγήσεως, βούλομαι καὶ περὶ τῶν λοιπῶν αὐτοῦ παίδων ἥδη διαλαβεῖν, ὅπως περὶ ἐκάστου αὐτῶν εὐσεβῶς ἐβουλεύσατο. κατὰ γὰρ τοὺς πάλαι τῶν εὐσεβῶν καὶ μακαρίων ἀνδρῶν, μᾶλλον δὲ καὶ ὑπὲρ ἐκείνους,  
 5 πολὺπαιδα καὶ καλλίπαιδα καὶ τοῦτον ἔδειξεν ὁ θεός. μετὰ χρόνον τοίνυν τινὰ μεταδίδωσι τοῦ στέφους καὶ Ἀλεξάνδρῳ τῷ τρίτῳ υἱῷ· τὸν δὲ τούτων νεώτατον Στέφανον, ὡς τὸν Ἰσαὰκ ὁ

26: Constantinus ca. a. 859 (secundum alios a. 863/4) natus, d. 6 m. Jan. a. 868 (aut a. 869), Leo d. 1 aut potius d. 19 m. Sept. (secundum alios, quod minus probatur, m. Dec.) a. 866 natus, d. 6 m. Ian. a. 870 in imperium consociantur 6: Alexander d. 23 m. Nov. a. 870 (quod verisimile, etsi cum nostro pugnat), secundum alios ca. a. 867 natus, m. Sept.–Nov. a. 879 in imperium consociatur 7 νεώτατον; hic fotasse errant *Vita Euthym.*, 1 = 5,21 ed. Karlin-Hayter et noster, namque Alexandri dies natalis potius a. 870 est ponendus 7–9: Stephanus m. Nov. aut Dec. a. 867 (quod paene contra leges naturae fuerit, si Alexandri nativitate a. 867 ponas) aut 868 natus aetate puerili ad hypodiconatum ordinatur, d. 18 aut 25 m. Dec. 886 ad patriarchatum provehitur. De temporibus nativitatum consociationum promotionum dissentiunt cum fontes tum vv. dd.

FP 34, 20 μετανοίας . . . καιρόν: locutio patristica et hymnica 26 ἀρχικὴν ἀρετὴν: cf. Himer., *Or.* 28,4 = I. 15 ed. Colonna et Himerii excerpta in Phot., *Bibl.*, cod. 243,374 b 16/17 = VI,118 ed. Henry; e Photio locutionem hausisse videtur noster Κωνσταντῖνον — 28 ὑψῶν et 35, 6 μεταδίδωσι — 9 ἀφιεροῖ: cf. Genes., 4,29 = 80,94–97 35, 5 πολὺπαιδα καὶ καλλίπαιδα: cf. 4 Macc 16: 10; sed

plot, and he would have shown even more moderation in exacting his punishment, had he not been aware that excess of clemency toward these men would spur others on to imitation, and in the end he would have been compelled to resort to even more severe retribution. This is why he chose the aforementioned punishment and thus offered the plotters time to repent, while instilling prudence into any evildoers that remained. To curb still further the impulses of those who sought the unjust death of their neighbor and to put an end to their hopes once and for all, he promoted to imperial dignity the eldest of his offspring, Constantine and Leo, who were already enjoying an imperial upbringing and education and were shining forth with all kinds of royal virtues. By thus elevating the noble offshoots of the imperial house to <supreme> power, he placed it, as it were, upon firmer and broader foundation.

35. Now that I have come to this point in my narrative, I wish to deal with his remaining children as well, and with his pious counsel concerning each of them. For God blessed him with many fair children, as He did the pious and blessed men of old—nay, even to a higher degree. After some time he had Alexander, his third son, crowned co-emperor as well; as for Stephen, the youngest of them, he

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potius Greg. Naz., *Or.* XLIII, *MPG*, 36, col. 505 A aut Basil. Min., *Comm.* ad locum, ed. Cantarella, *BZ*, 26 (1926), 24,5 7 τὸν δέ — 9 ἀφεροῖ: cf. Leon. VI, *Or. funebr. in Basilium*, 64,8–17 edd. Vogt-Hausherr

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I 34, 21 βουλόμενος — 26 Λέοντα: cf. Scyl., *B*, 17 = 134,86/87 35, 5 μετὰ — 10 καθιροῖ: cf. Scyl., *B*, 17 = 134,88–91

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34, 18 προτρέψεσθαι Comb fortasse recte, quem Be secutus est 21 βουλόμενος: supra hoc voc. duo puncta in V quae ibi fortasse paragraphi vice funguntur 22 ὁρμῶς V 23 ἀγάγει V All (e Ba 264 suo): corr Comb 25 πεδευομένους V 26 οἶδνει V 27 πλείω V: πλείω coni Ba 232: corr All 35, 1 Ἄλλ' ἐπέι: hic nullum isgnum novi capitatis in V 7 τοῦτων V

Ἄβραάμ, προσάγει θεῶ καὶ τῇ τοῦ θεοῦ ἐκκλησίᾳ καταλέγει καὶ ἀφιεροῖ. τὴν θήλειαν δὲ γονὴν ἰσάριθμον οὖσαν τῇ ἄρρενι ἐν  
 10 ἱερῶ σεμνείῳ τῆς πανευφήμου μάρτυρος Εὐφημίας καθιεροῖ καὶ ὡς δῶρον δεκτὸν καὶ ἀνάθημα θεῶ ἀνατίθησι, καὶ σχήματι καὶ καταστολῇ κοσμήσας ὁμοίως ταῖς καθαρῶς || καὶ ἀμιάντως τῶ 92<sup>v</sup> V  
 ἀθανάτῳ νυμφίῳ νυμφευομέναις παρθένοις Χριστῶ. ταῦτα δὲ εἰ καὶ τοῖς χρόνοις ὕστερον τυχὸν γέγονεν, ἀλλ' οὖν ἐνταῦθα κείσθω  
 15 | συνημμένα, ὥσπερ τῇ φύσει, οὕτω δὴ καὶ τῇ διηγῆσει τῆς 265B  
 τετρακτύος τῶν ἀδελφῶν.

**36.** Ἐπεὶ οὖν τὰ οἰκ(εῖα) καλῶς εἶχεν αὐτῶ καὶ κατὰ σκοπὸν εὐσεβῆ καὶ θεάρεστον, ἐκάλει δὲ αὐτὸν ἡ ζέουσα περὶ τῶν ὄλων φροντίς καὶ πρὸς ὑπερορίους στρατείας, ὡς ἂν τοῖς ο(ί)κείοις πόνοις καὶ τῇ αὐτοῦ ἀνδρείᾳ καὶ γενναιότητι πλα-  
 5 τύνοι μὲν τὰ ὄρια τῆς ἀρχῆς, πορρωτέρω δὲ συνώση καὶ ἀπελάση τὸ δυσμενές, οὐδὲ τούτων ἡμέλησεν, ἀλλὰ πρῶτα μὲν τοὺς στρατιωτικὸς καταλόγους ἐλαττωθέντας ἐκ τοῦ περικοπῆναι τὰς διδομένας τούτοις φιλοτιμίας καὶ ρόγας καὶ τὰ βασιλικά σιτηρέσια διὰ νέων συλλογῆς τε καὶ ἐκλογῆς ἀνεπλήρωσεν καὶ διὰ τῆς τῶν  
 10 δεόντων παροχῆς τε καὶ ἐπιδόσεως ἔρρωσεν· ἔπειτα γυμνάσας

**FP 35, 9** τὴν θήλειαν — ἄρρενι: cf. Const. Porph., *De cerimon.*, 648,20–649,6, ubi quattuor filiarum Basilii nomina invenies (Anastasia, Anna, Helena, Maria) 11 δῶρον δεκτὸν: cf. Sir 32(35):7; Is 56:7; Php 4:18 13 νυμφίῳ — παρθένοις: cf. Mat 25:1 **36, 4** πλατύνοι — 5 ἀρχῆς: cf. **102, 12/13** infra

**I 36, 1** Ἐπεὶ — 9 ἀνεπλήρωσεν; 14/15 κατὰ βαρβάρων ἐστράτευσεν: cf. Scyl., B, 18 = 135,92–96

**35, 8** ἄβραάμ V quod de Boor placuit ἐγκαταλέγει coni Comb quem Be secutus est; sed verbum ἐγκαταλέγω in nostro non invenitur 9 ἰσάριθμον V 15 δηηγῆσει V **36, 1** τὰ οἰκ(εῖα) καλῶς scripsi loco parall. Scyl., B, 18 = 135,92 εἰς διαθεῖς τὰ οἰκεία fretus; cf. etiam **56,20** τὰ οἰκεία (res propriae fortunae); **4,28**; **36**; **41,22**; **50,42** τὰ οἰκεία (patriam suam); **54,28** ἐκ τῶν οἰκείων (e propriae gentis hominibus); **29,9/10** ἐκ τῶν οἰκείων (ex opibus propriis): τὰ οἶκος V: litteram α supra versum posuit, secundum ο in ω mutavit eique acc. circumfl. suprascriptit V<sup>1</sup>: τὰ οἶ καλῶς Ba 232, in cuius mg alia manus ἰς ὄϊκαδε coniecit: τὰ οἶκοι καλῶς All e Ba 264 sui coniectura (sed οἶκοι in nostro nusquam occurrit); ex All pendent edd rell de Boor 1/2 κατασκοπὸν V 4 ὀκείους V

presented him to the Lord by enrolling him in the Church of God and consecrating him to it, as Abraham did with Isaac. His female offspring, who equaled the males in number, he consecrated in the holy convent of the all-renowned martyr Euphemia, dedicating them as an acceptable gift and offering to God, and adorning them with a habit and dress like that worn by the virgins wed in pure and undefiled fashion to Christ, the Immortal Bridegroom. This may have happened later, but let it be recorded here, linked as it is both to the <daughters'> natural bonds with their four brothers and to the latter's story.

**36.** Now that domestic matters were running well for the emperor and in accordance with his pious goals pleasing to God, his deep solicitude for the state as a whole summoned him to foreign campaigns, so that he might by his own efforts, courage, and excellence extend the boundaries of his realm, force out his foes, and drive them far off. Nor did the emperor neglect that task. First of all, since military contingents had been reduced in strength owing to the cutting off of liberalities, stipends and imperial provision-mones issued to soldiers, he replenished these contingents by gathering and selecting new recruits, and strengthened them by providing what was needed in the form of both regular and extraordinary contributions. Second, he trained the



τούτους ταῖς τακτικαῖς μελέταις, καὶ τοῖς ἐνδελεχεῖσι πόνοις ἐμπεί-  
 ρους τῆς πολεμικῆς ἀγωνίας πεποιηκώς, καὶ εὐταξίας ὅ τι μάλιστα  
 λόγον ἔχειν ἐθίσας καὶ πεφροντικέναι τοῦ εὐπειθοῦς, οὕτω μετ'  
 15 αὐτῶν ὑπὲρ τῶν φυλετῶν καὶ συγγενῶν καὶ ὑπηκόων κατὰ βαρ-  
 βάρων ἐστράτευσεν. ἦδει γὰρ ὡς οὐδὲ τῶν βαναύσων καὶ χυ-  
 δαίων τούτων τεχνῶν οὐδεμίαν ἔστιν εἰδέναι πρὸ τοῦ μαθεῖν, οὐδ'  
 ἔστιν ὅστις διδασκάλου χωρὶς οὔτε ὑποδηματο(ρ)γράφος, μήτι  
 γε τῶν σπουδαιοτέρων τινὰ τεχνῶν κατωρθωκῶς φαίνεται. τὴν δὲ  
 πολεμικὴν ἐπιστήμην ἢ τέχνην εἰ δίχᾳ μαθήσεως καὶ ἰκανῆς  
 20 ἐμπειρίας ἐξῆν εἰδέναι τῷ βουλομένῳ, οὐκ εἶχον ἄρα νοῦν, ἀλλ' ἐ-  
 λήρουν, οἱ πολλὰ περὶ τὸ μέρος τοῦτο πονήσαντες ἐν τοῖς τακτι- 266B  
 κοῖς συγγράμμασι καὶ οἱ μέγιστοι τῶν αὐτοκρατόρων καὶ  
 στρατηγῶν, οἱ πολλὰ ἀπὸ πολλῶν τρόπαια συστήσαντες, ὧν οὐ-  
 δεῖς ἐθάρρησεν πώποτε μετ' ἀμαθοῦς καὶ ἀγυμνάστου λαοῦ εἰς  
 25 πολεμίων παράταξιν ἐμβαλεῖν. ἀλλ' οὐκ ἔστιν οὔτε τὸν μὴ μα-  
 θόντα εἰδέναι οὔτε τὸν μὴ ἀσκήσαντα καὶ γυ(μ)νασάμενον  
 ἀγωνίζεσθαι. διὰ τοῦτο καὶ ὁ γενναῖος οὗτος πρότερον γυμνάσας  
 καὶ καταρτίσας τὰ τάγματα τὰ στρατιωτικά, καὶ τὴν νεοσύλ-  
 λεκτον στρατιὰν ἀναμίξας τῇ παλαιᾷ, καὶ ταῖς ἀρμοζούσαις 93<sup>v</sup>  
 30 χορηγίαις καὶ δωρεαῖς λιπάνας αὐτῶν τὰ νεῦρα καὶ τονώσας τὰς  
 δεξιὰς, οὕτω μετ' αὐτῶν προσέβαλε τοῖς ἐχθροῖς καὶ τὰ πολλὰ  
 τρόπαια ἔστησεν καὶ τὰς μυρίας νίκας ἀνείλετο.

**FP 36**, 12 εὐταξίας . . . 13 εὐπειθοῦς : cf. Jos. Flav., *Bell. Iud.*, V,122 = 6,450,22 ed. Niese (δι' εὐταξίαν καὶ τὸ πρὸς τοὺς ἡγεμόνας εὐπειθές) 18 τὴν δέ — 27 ἀγωνίζεσθαι : cf. TC, 4,39 = 202,21 — 203,2 (de Theocisto) 23 πολλὰ — συστήσαντες : cf. *De velit. bell., Prooem.* 30 = 35 edd. Dagron-Mihăescu, 37 = 148 ed. Dennis 30 τονώσας — 31 δεξιὰς : cf. 20, 10 supra 31 πολλὰ — 32 ἔστησεν : cf. v. 23 supra et 46, 16; 51, 32 infra

**36**, 12 ὅτι V 13 ἔχειν : post ἔ rasura in fine versus in V 14 post κατὰ articulum τῶν addidit Scyl., B, 18 = 135,96, fortasse recte 16 τούτων V οὐδὲμίαν ἔστιν V 17 ὑποδηματογράφος V 19 ἢ V μαθησέως V 22 τῶν (sine acc) V 23 στήσαντες dubitanter conii de Boor; cf. quoque v. 32 infra (τρόπαια ἔστησεν) 24 ἀμαθοῦς V 25/26 μιμαθόντα V 26 γυμνασάμενον V : corr apographa 27 διατοῦτο V 30 τονώσας V : corr V<sup>1</sup> 31 προσέβαλλε V All (e Ba 264 suo) : corr Comb quem Be secutus est (cf. ἐστράτευσεν in loco parall. 15 supra)

recruits through exercises in tactics, made them toil without rest until they were thoroughly practiced in military drills, and imbued them with respect for discipline and regard for obedience. Only then did he set out with them on campaigns against the barbarians, in defense of <those who were> his fellow countrymen, kinsmen and subjects. For he knew full well that not even one of those vulgar and common crafts could be mastered before having been learned; and that there is no case of one's becoming an accomplished craftsman—not even a cobbler, not to speak of the more serious arts—without a teacher. Were it possible for everyone to learn military science or art without study and considerable practice, authors of works on tactics who devote so much labor to this topic would be merely ranting senselessly, as would the greatest among emperors and generals with many triumphs over many enemies to their credit: for none of them ever dared attack the enemy ranks with an undrilled and untrained army. In fact, as no one can know anything before learning it, so no one can go to battle without first having been trained and exercised. This is why our noble emperor first subjected his military units to exercise, put them in a state of preparedness, mingled the newly recruited troops with the experienced ones, and made their sinews supple and their right hands strong through the bestowal of appropriate gifts. Only then did he engage the enemy in their company and was able to celebrate many triumphs and win countless victories.

37. Διὰ βραχέων δὲ διηγῆσομαι \*\*\* καὶ κατάστασιν Πόλεως ἐνευκαιρήσας καὶ σχολάσας πράξειςιν, ἕαρος ὑπολάμποντος τὰ ὄπλα ἀνείλετο καὶ μετὰ τῶν στρατιωτικῶν καταλόγων συνεζητάζετο, ἡγούμενος χρῆναι τὸν ὡς ἀληθῶς ἄρχοντα τοῦ οἴκου 5 κείου προκινδυνεύειν λαοῦ καὶ ὑπὲρ τοῦ πᾶν ἀδεῶς διάγειν τὸ ὑποχείριον πόνους καὶ ταλαιπωρίας ἐκουσίους αὐτὸν ἀναδέχεσθαι. καὶ ἐπεὶ κατὰ τοὺς καιροὺς ἐκείνους ὁ τῆς Τεφρικῆς ἐξηγούμενος, ὃν Χρυσόχειρα κατωνόμαζον, ἐπ' ἀνδρεία καὶ συνέσει διαφέρειν δοκῶν, σφόδρα παρελύπει τὰς (ὑπὸ) Ῥωμαίους 10 χώρας καὶ τοὺς λαοὺς καὶ πολλοὺς τῶν ἀγροίκων καθ' ἐκάστην αἰχμαλώτους ποιούμενος ἐφρόνει σοβαρὰ καὶ ὑπέρογκα, κατ' αὐτοῦ | καὶ τῆς ὑπ' αὐτὸν πόλεως ἐκστρατεύει ὁ βασιλεύς. τοῦ δὲ 267B

2-30: vere-aestate aut autumnno a. 871 7-11: ab a. 863 (quo anno Carbeas ille, Tephrices conditor, moritur cui Chrysocheir, nepos eius ac gener, succedit) usque ad a. 868/869. Hoc temporis intervallo Chrysocheir regiones Asiae Minoris ad occasum solis sitas depopulabatur (etiamque postea, a. 872, usque ad Ancyram ausus est progredi)

**FP 37**, 1 διηγῆσομαι : cf. Plut., *Brut.* 33:1; *Pelopid.*, 35:4 et **20**, 25/26; **21**, 14/15 supra necnon **51**, 34/35 infra 7 καὶ ἐπεὶ — 30 ὑпанεχώρησεν : cf. Genes., 4,31 = 82,37/38; Ps.-Leon. Gramm., 255,7-17; GMC, B, 6 = 841,9-17; GMCB, B, 3 = 19,1-3; Ps.-Sym., B, 8 = 690,6-11 (aliter) 8 ἐπ' ἀνδρεία καὶ συνέσει : locutio est Plutarchea, cf. *Lucull.* 36,5 (μετ' ἀνδρείας . . . συνέσεως); *Reg. et imp. ap., Scipio Iun.* 3 = *Mor.* 200 A (ἀνδρείας καὶ συνέσεως); *De Alex. M. fort.* 11 = *Mor.*, 332 C (ἀνδρείαν . . . μετὰ . . . συνέσεως)

**I 37**, 7 καὶ ἐπεὶ — 30 ὑпанεχώρησεν : cf. Scyl., B, 18 = 135.96-13

**37**, 1 Διὰ : cap. **37** initium hic cum de Boor posui : supra διὰ et in mg quattuor puncta praebet V<sup>x</sup> quo signo novi textus exordium in V saepe indicatur : asterisco ante καὶ κατάστασιν in Ba 264 suo initium cap. manu propria indicavit All; ex All pendent edd rell; fortasse iam ante Διὰ lacuna statuenda, propter δὲ particulam mox in linea sequentem cui nullum μέν praecedit; cf. tamen **20**, 25 supra διηγῆσομαι : δι in rasura V post διηγῆσομαι lacunam primus suspicatus est Be : "Initium cap. 37 sine dubio mutilum" de Boor : ad hanc (secundam?) lacunam implendam verba <τινὰ ἐξ αὐτῶν · τῇ οὖν ὥρα χειμῶνος ταῖς περὶ διοίκησιν ὁ βασιλεύς> exempli gratia suppleveris κατάστασιν : κατὰ στάσιν in mg ed. suae conii Comb (quod ei, ut in Comm. suo inedito ad locum scribit, "per urbis quietem" significabat) 2 ἕαρος V 7 ἐκείνους (sine acc) V 9/10 τὰς (ὑπὸ) Ῥωμαίους χώρας scripsi, cf. huius cap. vv. 18/19 (πυρπολῶν . . .

37. Now, I shall briefly narrate <how> he, \* \* \* having spent time \* \* \* on activities <concerning> \* \* \* and the state of the capital, and having devoted himself to them, took up arms and joined his troops when the spring sun began to shine, for he thought that a ruler truly worthy of the name should brave danger <in person> for his own people and submit willingly to suffering and hardships in order that all his subjects might live without fear. Since the man who ruled Tephrike at that time, Chrysocheir by name (a man who, or so it seemed, excelled in courage and sagacity) was sorely harrassing Roman territory and its inhabitants and, leading many of the countryfolk into captivity every day, was puffed up with arrogance, the emperor set out on a campaign against both him and the city under his sway. This arrogant

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τὰς ὑπὸ τὸν Χρυσόχειρα χώρας) et 99, 8 infra (εἰς τὰ ὑπὸ τὴν Ῥωμαϊκὴν ἐξουσίαν . . . θέματα) : τὴν Ῥωμαίους χώρας V : τὴν Ῥωμαίους χώραν All (e Ba 264 suo) : τὴν Ῥωμαίων χώραν Comb quem Be in textu suo est secutus : τὴν (ὑπὸ) Ῥωμαίους χώραν coni Be (sed ὑπὸ cum dativo ter solum apud nostrum legitur) : τὰς Ῥωμαίων χώρας de Boor coniectura plausibili, cf. 41, 13/14 infra (εἰς τὰς τῶν Ῥωμαίων ἐμβαλόντος χώρας) 10 λαους (sine acc) V ἑκάστην (sine acc) V 11 σοβαρα (sine acc) V

σοβαροῦ καὶ θρασέος ἐκείνου πρὸς τὴν γενναιότητα τοῦ ἐπιόντος  
στρατεύματος καὶ τὴν σύνεσιν καὶ ἀνδρείαν τοῦ αὐτοκράτορος  
15 ἐφανῶς μὴ τολμήσαντος ἀντιστῆναι, ἀλλ' ὑποχωροῦντος καὶ μό-  
νην τὴν οἰκείαν πόλιν φυλάξαι καὶ κρατύνασθαι διεγνωκός, ἐ-  
πήει κατὰ πολλὴν τοῦ κωλύοντος ἐρημίαν ληϊζόμενος καὶ πορθῶν  
καὶ κατατέμνων καὶ πυρπολῶν πάσας τὰς ὑπὸ τὸν Χρυσόχειρα  
χώρας καὶ κωμοπόλεις ὁ βασιλεὺς, λείαν ἄπειρον καὶ αἰχμα-  
20 λωσίαν περιβαλλόμενος. προσβαλὼν δὲ καὶ αὐτῷ τῷ ἄστει  
Τεφρικῆς καὶ δι' ἀκροβολισμῶν καὶ προσεδρείας οὐχὶ μακρᾶς ἐ-  
λεῖν πειραθεῖς, ὡς ἑώρα καὶ τειχῶν καρτερότητι καὶ πλήθει  
βαρβαρικῷ καὶ ἀφθονίᾳ χρεῖων καταχυρωμένον αὐτὸ καὶ δυσ-  
άλωτον, ἐπεὶ καὶ τὰ ἐκτὸς ἅπαντα δι' ἐλαχίστου χρόνου τῷ  
25 πλήθει τῆς στρατιᾶς κατηρέϊπτο καὶ τὰ ἀναγκαῖα σχεδὸν κα-  
τηνάλωτο, ἀπέστη τῆς πρὸς τὴν πολιορκίαν χρονίου ἐπιμονῆς· τὰ  
δὲ περὶ αὐτὴν φρούρια, τὴν Ἄβαρην καὶ τὴν Σπάθην, ἕτερα  
(τε) τινά, ἐκπορθήσας καὶ ἄρας ἐντεῦθεν ἀσινῆ τὸν περὶ αὐτὸν  
πάντα στρατόν, μετὰ συχῶν, ὡς εἴρηται, λα||φύρων καὶ ἀνδρα- 93<sup>v</sup> V  
30 πόδων ὑπανεχώρησεν.

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**FP 37, 13–15:** cf. ad **41, 17/18** infra 14 σύνεσιν καὶ ἀνδρείαν: cf. ad **37, 8** supra 17 ἐπήει — 26 ἐπιμονῆς: cf. Genes., 4,34 = 85,51–54 17 κατὰ — ἐρημίαν: cf. Liban., *Or.* 18: 34 = 2,251,1 ed. Foerster (ἐπὶ πολλῆς τοῦ κωλύσοντος ἐρημίας); cf. etiam TC, 4,25 = 179,16 (τῆ τοῦ κωλύοντος ἐρημίας) et **39, 10** infra 27 Ἄβαρην: cf. Const. Porph., *DAI*, **50/167–168**; vox Ἄμαρην in TC, 4,16 = 166,13 e textu removenda ut V librario ignota et a Comb e Scyl., *M*, 8 = 93,26 (ubi Ἄμαρην legitur) perperam inserta

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**37, 13** θρασέως V: corr V<sup>1</sup> 17 καταπολλὴν V κωλύσοντος All (e Ba 264 sui coniectura), fortasse recte, cf. Libanii locum in appar. font. ad v. 17 et **39, 10** infra (κωλυσόντων); ex All pendent edd rell ληϊζόμενος (sine acc) V 19 χωρας (sine acc) V 21/22 ἐλθεῖν V?: corr in ἐλεῖν V<sup>1</sup> 26 ἀπέσται V 27 post Ἄβαρην castellum τὸν Κοπτὸν addidit Scyl. in loco parall. *B*, 18 = 135,11 27/28 ἕτερα (τε) τινὰ supplevit de Boor: ἕτερα τινὰ V All (e Ba 264 suo): καὶ ἕτερα τινὰ coni Comb quem Be secutus est, quod etiam v. d. Kamb placet 29 εἴρηται V λα||λαφύρων V 30 ἐπανεχώρησεν All (e Ba 264 sui menda); ex All pendent edd rell

and insolent man, however, did not dare to take an open stand against the invading troops, possessed as they were of such high morale, or against the sagacity and courage of the emperor; so he withdrew, determined to protect and hold his own city alone. With none to hinder him, the emperor advanced, pillaging and harrying, cutting down and laying waste with fire all the countryside and the small towns subjected to Chrysocheir, and gathering countless booty and numerous captives. He also assaulted the town of Tephrike itself, and tried to take it by means of skirmishes and a brief siege. But he saw that it was solidly fortified and that the strength of its walls, large numbers of barbarians <within>, and its abundant supplies would make it difficult to capture; furthermore, everything in the surrounding country had been laid waste in no time by the host of soldiers; and the necessities of life had nearly been consumed. He therefore avoided the long delay a siege would involve, harried Abara and Spatha, the forts around Tephrike, as well as several other forts; evacuated his entire army intact from that region, and slowly withdrew, with, as has been said, rich booty and many captives.

38. Τῶν ἐν τῇ Τεφρικῇ τὴν \* \* \* ἦν καὶ τὸν πολὺν φόνον ἢ ἑτέρα τῶν Ἰσμηλιτῶν πόλις θεασαμένη, ἦν Τάραντα λέγουσιν, πρέσβεις πέμψασα εἰρήνης ἡξίου τυχεῖν καὶ ταῖς συμμαχίαις ἐγγράφεισθαι. ὁ δὲ κράτιστος βασιλεὺς, ὄσσην πρὸς τοὺς ἀντι-  
 5 ταττομένους \* \* \* | ἐπιείκειαν ἐνδεικνύμενος, ἠτήθη τε τῆς 268B  
 πρεσβείας καὶ τῆς εἰρήνης τοῖς αἰτοῦσι μετέδωκεν, καὶ συμμαχούς ἀντὶ πολεμίων τὸ ἀπὸ τοῦδε ἐκέκτητο. ἐκ τούτου ἄλλοι τε οὐκ ὀλίγοι καὶ Κουρτίκιός τις Ἀρμένιος, ὃς εἶχε τότε τὴν Λόκαναν καὶ συνεχῶς τὰς ἐσχατιὰς τῆς Ῥωμαϊκῆς ἀρχῆς ἐλυμαίνετο,  
 10 προσέφυγεν πρὸς αὐτὸν καὶ τὴν πόλιν αὐτοῦ καὶ τὰ ὄπλα καὶ τὸν λαὸν τῷ αὐτοκράτορι καθυπέταξεν, θαυμάσας αὐτοῦ τὸ μετὰ τοῦ ἀνδρείου ἐπιεικὲς καὶ μετὰ τῆς δυνάμεως δίκαιον.

39. Ἔως δὲ πρὸς αὐτὸν εἶχον τὸν νοῦν οἱ πολέμοι καὶ περιεσκόπουν πρὸς ὃ μέρος ῥέψει, ἵνα πρὸς τὸ πονοῦν καὶ αὐτοὶ συνασπίσωσι, κοῦρσον κατὰ τῆς λεγομένης Ζαπέτρας ἀπέστειλεν ἐπιλέκτων πολεμιστῶν, οἳ σπουδῇ τὰ στενὰ τῆς ὁδοῦ διελθόντες  
 5 αὐτῇ τῇ πόλει προσπίπτουσι καὶ ταύτην ἐξ ἐφόδου λαμβάνουσι καὶ πολλοὺς ἐν αὐτῇ κατασφάττουσιν, αἰχμαλωσίαν τε πολλήν

38,1–12: aa. 871/872?      39,3–15: a. 873

**FP 39, 4** ἐπιλέκτων πολεμιστῶν *rarum*: cf. tamen *Vitam Eliae Iun.*, 25 = l. 496 ed. Rossi-Taibbi (ἐπιλέκτων πολεμιστῶν)

**I 38, 1** Τῶν ἐν — 11 καθυπέταξεν: cf. *Scyl.*, B, 18 = 135,13 — 136,21

**39, 1** Ἔως — 13 διατρίβοντα: cf. *Scyl.*, B, 18 = 136,21–32 (8 Σαμωσάτων, ut nos-  
 ter, *Scylitzae cod.* V in 136,23)

**38, 1** τη (sine acc) V      lacunam statui: τήνην V: τοίνυν apographa All (e Ba 264 suo); ex All pendent edd rell: τὴν (λύμ) ἦν vel τὴν (τροπ)ῆν suspicatus est de Boor: τὴν (τύχ)ην aut τὴν (σφαγ)ῆν vult Kamb: ληϊζομένης in loco parall. *Scyl.*, B, 18 = 135,13 καὶ om Comb quem Be secutus est      5 post ἀντιταττομένους lacunam cum de Boor statui: Combefisii additamentum ἀνδρείαν, τοσαύτην πρὸς τοὺς ὑποταττομένους a Be receptum omni auctoritate caret, cf. eiusdem *Comm. ineditum ad 38, 4*, “Ὅσσην: ipsaque haec vox comparationem notat, quam et reposui, adiectis

38. When the other city of the Ishmaelites which they call Taranta, saw the \* \* \* and the great slaughter of those in Tephrike, it sent ambassadors to sue for peace and to request that it be enlisted among the cities allied with the emperor. The most excellent emperor showed as much magnanimity \* \* \* as he \* \* \* toward anyone who resisted him; he yielded to the embassy, granted peace to those who requested it, and from that time on had allies instead of enemies. As a result, not a few others sought refuge with him, particularly a certain Kourtikios, an Armenian who at that time held Lokana and was relentlessly ravaging Roman borderlands. Kourtikios put his city, troops, and people under the sway of the emperor, admiring his magnanimity blended with courage and his justice combined with strength.

39. While the enemy kept their minds on him, watching closely to see which way he would turn, so that they, too, might send troops for the defense of the threatened <area>, he sent a raiding party of select warriors against a place called Zapetra. Quickly crossing the narrow passes along the way, they swooped down upon the city itself and captured it on the first assault. They slew many within, took many

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quae Antiquarius male omiserat, ut fore solet cum prope affines voces in eodem contextu occurrunt": lacunam ante 4 ὄσην collocat et (πλείστην) ὄσην πρὸς τοὺς ἀντιταπτομένους ἐπιείκειαν scribi debere censet Kamb, fortasse recte 8 Λώκαναν Scyl, B, 18 = 136,19 12 an καὶ (τὸ) μετὰ scribendum? 39, 1 ἕως δὲ: hoc loco nullum signum novi cap. in V 2 αὐτοῖ V



καὶ λείαν λαμβάνουσι καὶ δεσμίους χρονίους ἐξάγουσι τῆς φρου-  
 ρᾶς. εἶτα τὰς ἐφεξῆς πυρπολήσαντες χώρας καὶ τὸ Σαμωσάτων  
 ἐκπορθήσαντες, καὶ τῇ αὐτῇ ρύμῃ τὸν Εὐφράτην περάσαντες  
 10 κατὰ πολλὴν ἐρημίαν τῶν κωλυσόντων διὰ τὸ παραστρατοπε-  
 δεύειν τοὺς πολεμίους τῷ βασιλεῖ, καὶ πολλὴν λαβόντες αἰχμα-  
 λωσίαν καὶ λάφυρα, ὑπέστρεψαν πρὸς τὸν αὐτοκράτορα ἔτι πρὸς  
 τῷ Ζαρνούχ ποταμῷ, ἔνθα τὸ Κεραμίσιν ἐστὶ, διατρίβοντα καὶ ἀρ-  
 γεῖν μὲν δοκοῦντα, τὰ δὲ τοιαῦτα πανσόφως διὰ τῶν ὑπὸ χεῖρα  
 15 καταπραττόμενον. |

269B

40. Ἐντεῦθεν ἄρας ὁ βασιλεὺς μετὰ παντὸς τοῦ στρατοῦ, τὴν  
 ὡς ἐπὶ Μελιτινὴν ἀπάγουσαν διήει ὁδόν· πρὸς δὲ ταῖς ὄχθαις τοῦ  
 Εὐφράτου γενόμενος, ὡς εἶδεν αὐτὸν ὄρα θέρους πλημμυροῦντα  
 καὶ πελαγίζοντα, τὸ δὲ προσκαθῆσθαι τῇ διαβάσει καὶ ταπεινὸν  
 5 προσμένειν γενέσθαι τὸν ποταμὸν ἀγεννὲς ἐνόμισεν καὶ ἀνάξιον  
 || τῆς περὶ αὐτὸν δυνάμεως, γεφύρα τοῦτον ἔγνω διαλαβεῖν, καὶ 94<sup>r</sup> V  
 πάντα πρὸς τὸ ἔργον σπουδῇ ἠὔτρεπίζετο. θέλων δὲ τὸν κόπον

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3-16: aestate a. 873

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FP 39, 8 Σαμωσάτων : cf. Genes., 4,31 = 82,39 (Σαμωσάτων cod. Lips.)

10 κατὰ — κωλυσόντων : cf. Liban., Or. 18: 34 in appar. fontium ad 37, 17 supra

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I 40, 1 Ἐντεῦθεν — 6 διαλαβεῖν; 16 φρούριον — 56 βασιλεία : cf. Scyl., B,  
 18 = 136,29; 32 — 137,62 (137,39/40: Καρκίκιον, Χαχόν, Ἄμαν, Μουρήξ,  
 Ἄβδηλα)

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39, 8 το (sine acc) V 10 καταπολλὴν V κωλύοντων dubitanter de Boor  
 (teste 37, 17 supra, ubi V κωλύοντος praebet); sed cf. Libanii locum in appar.  
 fontium ad 37, 17 supra (κωλύσοντος) 12 πρὸς (sine acc) V 13 τῷ: τό V  
 All (e Ba 264 suo): corr Comb Κεραμίσιν: cum V scripsi: Κεραμίσιν All (e  
 tyrothetae menda): Καραμίσιν Comb nescio unde: Κεραμίσιον Be: Κερακίσιον (a  
 Karākis flumine) conī W.M. Ramsay apud J.G.C. Anderson, *Class. Review*, 10  
 (1896), 139 quod etiam de Boor notavit 14 ὑποχεῖρα V 40, 2 ἐπιμελιτι-  
 νὴν V Μελιτιν - hic et alibi (40, 21; 46, 33) cum V All (qui e Ba 264 suo pen-  
 det) scripsi quod etiam de Boor placuit: Μελιτην- Comb quem Be est secutus

prisoners and much booty, and led out of dungeons a large number of captives who had spent a long time there. They then set fire to the surrounding countryside, ravaged Samosata, and in the same thrust, with no one to hinder them, crossed the Euphrates, for the enemy was encamped near the emperor. Taking many prisoners and spoils, they returned to the emperor who was still encamped by the Zarnouch River, where Keramisin lies, and who appeared to be idle; in fact, he was very cleverly reaping results such as these through his subordinates.

40. Setting out from there, the emperor proceeded with his whole army along the road leading to Melitene. But when he came to the banks of the Euphrates, he beheld it swollen and overflowing in the summer season. Deeming it dishonorable and unworthy of his troops to set up camp by the crossing and wait for the river to subside, he determined to span it with a bridge, and everything was speedily readied for this task. As for himself, he sought to bring relief to his toiling

παραμυθεῖσθαι τῶν οἰκείων στρατιωτῶν καὶ τοὺς πόνους ῥαδίως  
 ὑποφέρειν πείσαι, ἅμα δὲ καὶ ἑαυτὸν ἐν τοῖς ἔκουσίοις ἀπο-  
 10 τρῦχειν πόνους, ἵνα εἰ καὶ ἀκούσιος πολλάκις συμβῆ, μὴ ξενοπαθῆ  
 μηδ' ἀήθης εὐρίσκειτο, συνεφήπτετο τοῦ ἔργου τοῖς στρατιώταις  
 καὶ μάλα προθύμως, καὶ τὰ μείζονα βάρη τοῖς οἰκείοις αἴρων  
 ὤμοις πρὸς τὴν γέφυραν διεκόμιζεν. εἶδεν ἄν τις τότε ἰσομέγεθες  
 15 βάρους οὐπὲρ ὁ βασιλεὺς ῥαδίως ἐβάσταζεν τρεῖς τῶν στρατιωτῶν  
 ὁμοῦ μόλις διακομίζοντας. οὕτω δὲ τὸν Εὐφράτην περαιωθεὶς τὸ  
 φρούριον εὐθὺς δ' Ῥαψάκιον λέγεται ἐξεπόρθησεν. ἰδίᾳ δὲ τοὺς  
 Χάλδους καὶ Κολωνιάτας τὴν μεταξὺ χώραν Εὐφράτου καὶ Ἀρσί-  
 νου κελεύσας καταδραμεῖν λείας πολλῆς καὶ ἀνδραπόδων δι'  
 αὐτῶν ἐκυρίευσεν καὶ τὰ φρούρια, τό τε Κουρτικίου καὶ τὸ Χαχόν  
 20 καὶ τὸ Ἄμερ καὶ τὸ Μουρινιζ καλούμενον καὶ τὸ Ἄβδηλα, ἐξ-  
 επόρθησεν. αὐτὸς δὲ τῇ Μελιτινῇ προσβαλὼν, εὐανδρούση τότε  
 καὶ πλῆθος ἐχούση βαρβάρων συχρόν, οἱ πρὸ τῆς πόλεως μετὰ  
 βαρβαρικῶν | ἀλαλαγμῶν καὶ φρυαγμάτων ἀπήντων αὐτῷ, τὴν οἰ- 270B  
 κείαν ἀρετὴν ἐπεδείξατο, ὡς μὴ μόνον τοὺς ὑπ' αὐτόν, ἀλλὰ καὶ  
 25 τοὺς πολεμίους περιφανῶς ἐκπλαγῆναι τὴν ἀνδρείαν αὐτοῦ καὶ  
 εὐχέρειαν. ἐμφρόνως γὰρ ἅμα καὶ νεανικῶς προσμίζας τοῖς πολε-  
 μίοις καὶ κατὰ χεῖρα γενναῖος φανεὶς καὶ τόλμη διαφέρων καὶ  
 παρὰ (τὰ) δεινὰ ὀρώμενος εὐθαρσῆς τε καὶ ἀκατάπληκτος,  
 πρῶτος τοὺς ἀντιτεταγμένους ἐτρέψατο φόνῳ πολλῷ, εἶθ' οὕτως οἱ  
 30 σὺν αὐτῷ τοὺς κατ' αὐτοὺς ἕκαστοι, καὶ μέχρι τοῦ ἄστεως ἀναι-  
 ροῦντες ἐδίωκον, ὡς πολλοῖς νεκροῖς τὸ πρὸ τῆς πόλεως πεδίον  
 καταστρωθῆναι καὶ τὸ πρὸ τοῦ τείχους ὕδωρ αἵματι κερασθῆναι,

21–42 aestate a. 873

**FP 40**, 11 συνεφήπτετο — 15 διακομίζοντας: cf. Leon. VI, *Tactica*, 9:14, *MPG*, 107, col. 772 A = *Sylloge tact. graec.* 3:1,217 ed. Vári (ὡς καὶ χεῖρα δοῦναι πολλάκις [sc. Basilium], ubi tamen de flumine traiciendo, non de ponte in flumine faciendo, res agitur); cf. etiam Genes., 4,39 = 89,77–83 20 Ἄμερ: cf. fortasse TC, 4,16 = 166,13 (Ἀμάραν)? 21 αὐτὸς δέ — 42 γῆ: cf. Genes., 4,31 = 82,40/41; Ps.-Leon. Gramm., 258,3–5; GMC, B, 15 = 844,8–10; GMCB, B, 5 = 22,13–15; Ps.-Sym., B, 13 = 692,8–10 23 βαρβαρικῶν . . . φρυαγμάτων: cf. *Exc. de legationibus*, 224,19 ed. de Boor (βαρβαρικά . . . φρυάγματα; e Theophyl. Sim., VI,11,9 = 243,8 ed. de Boor)

40, 13 ἰσομέγεθες (sine acc) V 17 κολωνειάτας proposuit Kamb 28 (τὰ)

troops and persuade them to endure their labors readily; at the same time <he sought> to subject himself in person <and> by his own will to the strain of labor; so that, should perchance some task present itself against his will, he would not find it an unfamiliar experience or one in which he would be lacking practice; and he eagerly joined his soldiers at their work and put heavy loads upon his shoulders and carried these loads to the bridge. At which time one could see three soldiers who together would be barely able to carry across a load equal to that which the emperor <alone> would lift with ease. Having thus crossed the Euphrates, he began by pillaging the fort called Rapsakion. He also gave orders that men from the themes of Chaldaia and Koloneia should in a separate raid lay waste the area between the Euphrates and the Arsinas; through these men he came into possession of considerable booty and many captives and conquered the following forts: that of Kourtikios; Chachon; Amer; the one called Mourinix; and Abdela. Himself, he attacked Melitene, well-populated at that time and defended by a large host of barbarians who met him in front of the city with barbaric boastful ululations. There, he made a show of bravery, so that not only those under him, but also the enemy were manifestly astounded by his courage and fortitude. For he engaged the enemy with both prudence and vigor, revealed high spirit in deeds, and distinguished himself in acts of daring, showed courage and imperturbability in the very midst of danger, and amidst much slaughter was the first to turn back the enemy facing him. Only then did each of his units begin to slay their foes; and they pursued them as far as the town itself, so that the plain before the city was strewn with many dead and the water <in the moat> before the wall, mixed with

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addidi quod etiam de Boor placuit (cf. 17, 39 supra πρὸς αὐτῷ τῷ δεινῷ et 62, 45 infra πρὸς τὰ δεινὰ): περὶ δεινὰ coni Comb 29 εἶθ' (sine acc) V 30/31 ἀνατροῦντες V

πολλοὺς δὲ καὶ ζῶντας ἀλῶναι, καὶ ἄλλους τῷ δέει ἐκόντας  
 αὐτομολῆσαι· τοὺς δὲ περιλειπεῖς εἰς τὸ ἄστυ συγκλεισθῆναι ἀναγ-  
 35 κασθῆναι καὶ τοῦ λοιποῦ ἐξόδου παντάπασιν εἴργεσθαι. ἔνθα  
 διενοεῖτο μὲν ὁ βασιλεὺς μηχανάς τε πῆγνυσθαι καὶ ἅπαν ὄρ- 94<sup>v</sup>  
 γανον πολιορκητικὸν με||ταπέμπεσθαι καὶ ἔργα τόλμης καὶ γεν-  
 ναιότητος περὶ τὴν τειχομαχίαν ἐνδείξασθαι· ὡς δὲ ἑώρα τὴν πό-  
 λιν τειχῶν τε περιβολῇ καρτερὰν καὶ πλήθει τῶν ἀπὸ τοῦ τείχους  
 40 ἀμυνομένων δυσάλωτον, ἐπύθετο δὲ (καὶ) παρὰ τῶν αὐτομόλων  
 καὶ ἐπιτηδείων ἔχειν ἀφθονίαν πολλήν καὶ μὴ δεδιέναι χρονίαν  
 πολιορκίαν, ἄρας ἐντεῦθεν τῇ Μανιχαίων προσέβαλεν γῆ. δην-  
 δροτομήσας δὲ ταύτην καὶ τὰς οἰκίας πυρὶ δούς καὶ πᾶν δια-  
 φθεύρων τὸ ἐν ποσί, τὸ Ἄργαοῦθ λεγόμενον αὐτῶν φρούριον καὶ  
 45 τὸ Κουτακίου καὶ Στεφάνου καὶ Ῥαχάτ ἐμπρήσας κατέσκαψεν. | 271B  
 εἶτα τὸν ὑπὸ χεῖρα πάντα λαὸν πλουσίως φιλοφρονησάμενος, καὶ  
 τῶν ἀριστευσάντων ἕκαστον τοῖς πρέπουσιν ἀριστείοις τιμήσας,  
 μετὰ πολλῶν λαφύρων καὶ νικητικῶν στεφάνων ὑπέστρεψεν πρὸς  
 τὴν βασιλεύουσαν· καὶ διὰ τῶν Χρυσῶν Πυλῶν εἰσελθὼν ὡς οἱ  
 50 πάλαι κατὰ τὴν μεγαλόδοξον Ῥώμην τῶν αὐτοκρατόρων τοὺς  
 θριάμβους κατάγοντες, καὶ τὰς παρὰ τοῦ δήμου νικητικὰς ἐκβοή-  
 σεις καὶ εὐφημίας δεξάμενος, καὶ πρὸς τὸ μέγα τῆς τοῦ θεοῦ Σο-  
 φίας ἀνάκτορον, ὡς τὰς εὐχὰς καὶ τὴν προσήκουσαν εὐχαριστίαν  
 ἀποδώσων, εὐθύς ὡς εἶχεν ἐξ ὁδοῦ παραγεγονώς, καὶ ὑπὸ τοῦ τότε

48-56: autumnno a. 873

**FP 40**, 42 τῆ — 44 ποσί: cf. Genes., 4,34 = 85,51-54 44 τὸ Ἄργαοῦθ  
 λεγόμενον: cf. TC, 4,16 = 166,12/13 (τὴν οὕτω καλουμένην Ἄργαοῦν); cf. etiam  
 Scyl., M, 8 = 93,26 (Ἄργαοῦν λεγομένην) et Scyl. Cont., p. 127,10 ed. Tsolakes  
 (τῆς Ἄργαοῦ) 48 μετὰ — 56 βασιλεία: cf. Genes., 4,31 = 82,41/42; 34 =  
 85,54; GMC, B, 15 = 844,10; GMCB, B, 5 = 22,15; Ps.-Sym., B, 13 = 692,10  
 50 μεγαλόδοξον Ῥώμην: cf. Plut., *Thes.*, 1; Leo Synad. metrop., *Ep.* 11,50 ed. Vin-  
 son 51-55 ab Ignatio; cf. etiam **49**, 26-28 infra

**40**, 34 περιλιπεῖς Comb quem Be est secutus; cf. quoque **32**, 12 supra et **46**, 2  
 infra 35 ἐξόδου V 39 τειχῶν (sine acc) V 40 ἐπύθετο δὲ (καὶ) παρὰ  
 cum Scyl., B, 18 = 137,50 scripsi: ἐπύθετο μὲν (sine acc?) πα|παρὰ V: ἐπύθετο  
 μὲν παρὰ All (e Be 264 suo) Comb: ἐπύθετο δὲ παρὰ Be 41 ἀφθονίαν (sine  
 acc) V μη (sine acc) δεδειέναι V 50 κατα (sine acc) V

blood. Many <of the enemy> were captured alive; others changed sides on their own out of fear; and those remaining were shut up in the town and from then on altogether barred from making sallies. Thereupon the emperor thought of building machines of war, of sending for all kinds of siege engines and of displaying deeds of daring nobility in a siege. But as he saw that the city was strong behind its circumference of walls and difficult to capture owing to the host of defenders manning them, and as he learned from deserters that it was abundantly supplied and had no fear of a lengthy siege, he departed from there and attacked the country of the Manichees. He laid it waste, burned their houses, and destroyed everything in his path; he set fire to their forts—one called Argouth, that of Koutakios [?], that of Stephen [?], and Rachat—and razed them to the ground. Then, amply rewarding all the troops under his command and bestowing upon each of his bravest soldiers a prize befitting that soldier's valor, he returned to the capital with many spoils and wreaths of victory. He entered through the Golden Gate, as ancient emperors of the most glorious Rome had done upon their triumphal returns; received the cheers of victory and shouts of acclamations from the people; and, just as he was after the campaign, he straightaway betook himself to the great temple of the Wisdom of God, to offer prayers and give due thanks. And crowned

55 πατριαρχούντος τῷ τῆς νίκης στεφάνῳ ταινιωθεῖς, ἀπεκατέστη εἰς τὰ βασιλεία.

41. Καὶ πάλιν αὐτὸν φροντίδες πολιτικάι διε(δέ)χοντο, καὶ ταῖς ἀπὸ διαφορῶν ἔθνῶν πρεσβείαις τὰ πρόσφορα ἐχρημάτιζεν· καὶ πρὸς ὀλίγον τοῖς τέκνοις συνευφρανθεὶς καὶ τῇ γυναικί, καὶ τοὺς κατὰ τὸ ἄστυ περιελθὼν ἱεροὺς καὶ θεῖους ναοὺς καὶ τὰς  
5 εὐχὰς ἀποδούς, συνήθως ἦν αἰθὶς ἐπὶ τῶν πολιτικῶν διοικήσεων καὶ τῶν κρίσεων, τὴν περὶ τὸ ὑπήκοον κηδεμονίαν καὶ ἄγρυπνον πρόνοιαν ἐνδεικνύμενος. οὐ διελίμπανε δὲ ὅμως καθ' ἐκάστην εἰς τὸν ἱερὸν καὶ θεῖον ναὸν εἰσιῶν καὶ ἰκετεύων τὸν κύριον, καὶ μεσίτας πρὸς τοῦτο τὸν τε ἀρχιστράτηγον Μιχαὴλ καὶ Ἥλιου τὸν  
10 προφήτην πρὸς θεὸν προβαλλόμενος, τοῦ μὴ πρότερον τοῦ βίου ὑπεξελθεῖν πρὶν ἢ τὸν τοῦ Χρυσόχειρος ὄλεθρον ἐπιδεῖν καὶ τρία βέλη τῇ αὐτοῦ κα(τ)α(π)ῆξαι μιὰρᾶ κεφαλῇ. ὃ καὶ γέγονεν ὕστερον. | τῷ γὰρ ἐπιόντι χρόνῳ εἰς τὰς τῶν Ῥωμαίων || ἐμβα-  
15 λόντος χώρας τοῦ προμνημονευθέντος Χρυσόχειρος καὶ ταύτας ληϊζομένου, ἀποστέλλει κατ' αὐτοῦ συνήθως ὁ βασιλεὺς τὸν τῶν σχολῶν ἐξηγούμενον. ὃς ἐξελθὼν καὶ πάντα τὸν Ῥωμαϊκὸν στρατὸν συμπααραλαβὼν, ἐπεὶ κατὰ πρόσωπον ἐμφανῶς ἀντιστήναι πρὸς αὐτὸν ἀπεδειλία, τὰ τῶν Ῥωμαίων στρατεύματα

272B  
95<sup>r</sup> V

13–43, 41: a. 872

FP 41, 3 συνευφρανθεῖς — γυναικί: cf. Pr 5:18 7 οὐ διελίμπανε — 11 ἐπι-  
δεῖν: cf. Genes., 4,34 = 85,54–57 12 ὃ — 13 ὕστερον: cf. 43, 33–35  
infra 13 τῷ γὰρ — 43, 28 κεφαλῇ: cf. Genes., 4,36/37 = 86,85 — 88,65;  
GMCB, B, 4 = 19,22 — 20,18 (praecipue e Genes., 4,36/37); Sym. Log. eiusque  
sequaces Leon. Gramm., 255,17–19; GMC, B, 6 = 841,17–20; Ps.-Sym., B, 8 =  
690,11–13 15/16 τὸν τῶν σχολῶν ἐξηγούμενον: Christophorum, in Anastasia  
(?) generum suum 17 ἐπεὶ – 18 ἀπεδειλία: cf. 37, 13–15 supra

I 41, 1 Καὶ πάλιν — 7 ἐνδεικνύμενος: cf. Scyl., B, 18 = 138,63/64 13 τῷ γὰρ  
— 42, 37 φυγῆν: cf. Scyl., B, 19 = 138,65 — 139,12

40, 55 πατριαρχούντος (sine acc) V 41, 1 διέχοντο V: corr apographa  
8 ἱερὸν V 9 μεσίτας V 10 πρότερον V 12 καπῆξαι V: corr  
apographa γεγονεν (sine acc) V 17/18 ἀντιστήσαι conicere et post στρα-  
τεύματα (v. 18) cum V distinguere vv. dd. dissuadeo, propter locum 37, 13–15 supra  
(ἐκείνου [i.e., Chrysocheiris] πρὸς τὴν γενναιότητα .... στρατεύματος ....  
ἐμφανῶς μὴ τολμήσαντος ἀντιστήναι)

with the garland of victory by the patriarch of that time, he returned to the palace.

41. Once again, civil matters were on his mind, and he dealt expeditiously with embassies from various nations. And after he had rejoiced in the company of his wife and children for a short while, made the rounds of the holy churches of God throughout the city, and offered his prayers <there>, he busied himself once more with the usual matters of state administration and the courts, displaying solicitude and vigilant forethought for his subjects. For all that, he would enter the holy church of God every day without fail, and beseech the Lord—in this he put forward as his mediators before God both the Archangel Michael and the Prophet Elijah—that he should not depart this life before witnessing the downfall of Chrysocheir and fixing three arrows in that man's foul head. Which thing later came to pass. For in the next year, after the aforementioned Chrysocheir had invaded Roman territory and while he was despoiling it, the emperor as usual sent the <domestic> commanding the *scholae* out against him. The <domestic> set out, taking with him the entire Roman army. Since, however, <Chrysocheir> was reluctant to face him in open combat, for the time being the Roman troops followed at a distance,



συμπαρείπετο τέως αὐτῷ ἀπό τινος διαστήματος, καὶ τὰς μερικὰς  
 20 ἀνεῖργεν καταδρομάς, καὶ οὐ συνεχώρει κατὰ τῆς χώρας ἀδεῶς  
 διασκίδνασθαι. ὡς οὖν τὰ μὲν δρῶν τὰ δὲ ἀπρακτῶν ὁ βάρβαρος,  
 ἤδη καὶ τοῦ καιροῦ καλοῦντος αὐτόν, τῆς πρὸς τὰ οἰκεῖα ἐπ-  
 ανόδου ἐμνήσθη καὶ μετὰ λείας συχνῆς πρὸς τὴν ἰδίαν χώραν ὑ-  
 ἐστρεφεν, ἀφώρισεν δύο τῶν στρατηγῶν ὁ τῶν σχολῶν ἀφηγοῦμε-  
 25 νος, τόν τε τοῦ Χαρσιανοῦ καὶ τὸν τῶν Ἀρμενιάκων, μετὰ τῆς  
 περὶ αὐτοὺς δυνάμεως ἕκαστον, ὥστε συμπαρομαρτεῖν καὶ ἐφέ-  
 πεσθαι τῷ Χρυσόχειρι ἄχρι τοῦ Βαθυ(ρ)ρύακος· κάκειθεν, εἰ  
 μὲν ἐπαφήσει κατὰ τῶν Ῥωμαϊκῶν ὀρίων στρατόν, δῆλον τοῦτο  
 τῷ δομεστικῷ ποιήσασθαι· εἰ δὲ πρὸς τὸν οἰκεῖον φωλεὸν ἀμε-  
 30 ταστρεπτὶ βαδίζων εἰσδύνειεν, ἐάσαντας τοῦτον αὐθις ἐπανελθεῖν  
 πρὸς αὐτόν.

42. Ἦδη οὖν τοῦ βαρβαρικοῦ στρατεύματος γεγονότος ἐν  
 ἐσπέρας καιρῷ κατὰ τὸν καλούμενον Βαθυ(ρ)ρύακα καὶ  
 αὐλισμένου κάτω πρὸς τὴν τοῦ ὄρους ὑπώρειαν, τῶν δὲ Ῥωμαϊκῶν  
 στρατηγῶν καταλαβόντων τὰ τούτου μετεωρότερα καὶ τὸ μέλλον  
 5 ἀποσκοπούντων, ἐπίπτει τις ἕρις περὶ πρωτείων καὶ ἄμιλλα τοῖς  
 τῶν δύο θεμάτων στρατιώταις καὶ | ταξιάρχαις καὶ λοχαγοῖς, τῶν 273B  
 μὲν τοῦ Χαρσιανοῦ ἑαυτοῖς ἐπιγραφόντων τὸ πρεσβεῖον τῆς κατ'

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**FP 41, 22/23** ἐπανόδου ἐμνήσθη: cf. *Il.*, 10: 509; *Od.*, 3: 142; 15: 3 et **49, 3/4** infra; cf. Liban., *Or.* 18: 261 = 2,350,8/9 ed. Foerster (νόστου δὲ κατὰ τὸ ἔπος παρήνει μεμνήσθαι): cf. etiam Joh. Apocaucum, *Resp.* 1 et 3 ad Georg. Bardanem, ed. Papadopoulos-Kerameus, *VV*, 13 (1906), 335; 338 (νόστου μνησθεῖς) 27 τοῦ Βαθυρρύακος: cf. Const. Porph., *De cerimon.*, 445,11 (τὸν βαθὺν Ῥύακα) **42, 2** τόν . . . Βαθυρρύακα: cf. **FP** ad **41, 27** supra 6 ταξιάρχαις καὶ λοχαγοῖς: cf. **50, 34** infra

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**41, 21** ἀπρουκτῶν V: corr apographa, cf. etiam Scyl., *B*, 19 = 138,72  
 23 ἐμνήσθη V 25 τόν<sup>1</sup>: τῶν V: corr V<sup>1</sup> 27 βαθυρύακος V  
**42, 2** βαθυρύακα V 3 αὐλισμένου de Boor Scyl., *B*, 19 = 138,80 (αὐλισα-  
 μένου) fretus, sed cf. **42, 20** infra (κατηλισμένοις): ἠύλισμένου dubitanter  
 Kamb, sed V augmentum nonnumquam omittit 4 καταλαβόντων V 5 τίς V

checking the individual forays <by his troops> and barring him from scattering about the countryside with impunity. Now, having succeeded in some <actions> and failed in others (the season, too, already summoning him back), the barbarian turned his thoughts homeward and began to set out for his own country with many spoils: while the <domestic> commanding the *scholae* assigned two of the *strategoi*, one of the Charsian, the other of the Armeniac theme, each with his own forces, to keep pace with Chrysocheir and follow him as far as Bathyrryax. If Chrysocheir should let loose a force against Roman territory, they were to send word about this to the domestic from that place; but if he tried to slip into his own lair without straying from his path, they were to leave him alone and return to the domestic.

42. Now, when the barbarian army had already reached the so-called Bathyrryax at eventide and had encamped below, at the foot of the mountain, and while the Roman *strategoi* occupied the higher slopes and were keeping a watchful eye on what would happen next, a rivalry and contest over primacy arose among the rank and file, as well as the *taxiarchae* and captains, of the armies of the two themes. Those of the Charsian theme ascribed to themselves the lion's share in out-

ἀλκὴν ἀρετῆς, ἔμπαλιν δὲ τῶν (τῶν) Ἀρμενιάκων μὴ μεθιεμένων τῆς  
 ἐν τοῖς πολέμοις ἀνδρείας τὸ πρωτεῖον ἐκείνους λαβεῖν. ὡς οὖν  
 10 ἐπὶ πλεόν τὰ τῆς φιλονεικίας αὐτοῖς ἐχώρει καὶ τὰ φρονήματα δι-  
 ηρέθιστο, λεχθῆναί φασι παρὰ τῶν πρωτευόντων (του) τοῦ τῶν  
 Ἀρμενιάκων συστήματος, ὡς· “ἵνα τί μάτην ἐν λόγοις ἕκαστοι  
 θρασυόμεθα καὶ ἀυχούμεν διακενῆς, ἐξὸν τοῖς ἔργοις τὴν ἀμ-  
 15 φισβήτητον ἀρετὴν ἐπιδείξασθαι; τῶν γὰρ πολεμίων οὐ μακρὰν  
 ἀπεχόντων, ἔξεστιν ἐπὶ τῶν ἔργων φανῆναι τοὺς ἀριστεῖς καὶ ἐκ  
 τῆς κατὰ χεῖρα γενναϊότητος κριθῆναι τοὺς || ὑπερέχοντας.” τοὺς 95<sup>v</sup> v  
 τοιούτους τοίνυν λόγους διακηκοότες οἱ στρατηγοὶ καὶ τὴν πρὸς  
 ἀνδρείαν ὄρμην καὶ προθυμίαν κατανοήσαντες τοῦ λαοῦ, συν-  
 νοήσαντες δὲ καὶ τὴν ἀπὸ τοῦ τόπου βοήθειαν, ὅτι ἐξ ὑπερδεξίων  
 20 τοῖς ἐν ἐπιπέδῳ κατηυλισμένοις μέλλουσιν ἐπιτίθεσθαι, διχῆ  
 διαιροῦσι τὴν δύναμιν. καὶ τὸ μὲν ἔκκριτον ταύτης ἄχρις ἕκτης  
 ἑκατοντάδος μετ’ αὐτῶν γε τῶν στρατηγῶν προσβαλεῖν ἐκρίθη τῷ  
 τῶν βαρβάρων στρατῷ· τὸ δὲ λοιπὸν τῆς εὐαριθμήτου Ῥωμαϊκῆς  
 στρατιᾶς εἰς δόκησιν πλήθους αὐτοῦ που πρὸς τὰ μετέωρα συ-  
 25 σκευάσαντες, καὶ σύνθημα δόντες καιροῦ, ἵν’ ὅταν οὗτοι προσ-

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**FP 42, 19** ἐξ ὑπερδεξίων — 20 μέλλουσιν ἐπιτίθεσθαι: cf. Const. Porph., *De imag. Edessena*, 69\*\*, 20–22 ed. Dobschütz (ἐξ ὑπερδεξίων τὰ βέλη . . . ἀφίεσθαι ἔμελλεν) 21 τὸ μὲν — 22 ἑκατοντάδος: cf. Const. Porph., *De imag. Edessena*, 73\*\*, 22/23 ed. Dobschütz (μέχρι διπλῆς ἑκατοντάδος)

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**42, 8** τῶν Ἀρμενιάκων V: corr Kamb 10 ἐπιπλέον V 11 φάσι V παρὰ τῶν πρωτευόντων (του) τοῦ scripsi Scyl. et Kamb iuvantibus: παρὰ τῶν πρωτευόντων τοῦ V: παρὰ τῶν τῶν πρωτευόντων τοῦ dubitanter de Boor: παρὰ (τινος) aut παρ’ ἑνὸς τῶν πρωτευόντων τοῦ dubitanter Kamb: παρὰ τινος λεχθῆναι τοῦ τῶν Ἀρμενιᾶκῶν (sic) συστήματος Scyl., B, 19 = 138,87/88 13/14 an (ἀν)αμφισβήτητον τὴν scribendum? Cf. Scyl., B, 19 = 139,89 (ἀναμφισβήτητον) 14 ἐπιδείξασθαι (sine acc) V 15 ἔξεστιν ἐπὶ V 16 καταχεῖρα V 20 κατηυλισμένοις V 21 διαιρούση V 22 μετ’ αὐτῶν cum Scyl., B, 19 = 139,95 scripsi: μετὰ τῶν V apographa edd γε τῶν: coniunctim scriptum in V et Ba 264, ex quo Γετῶν (quod “Getis” vertit) All, quem ob hunc errorem Comb in mg textus sui et in Comm. suo inedito ad locum graviter increpuit 24 τα (sine acc) V 25 καὶ ροῦ V

standing prowess, while those of the Armeniac theme would not concede to them the first place in bravery at war. And as the rivalry between the two parties further increased and minds became <greatly> excited, it is reported that the following was said by some man prominent in the Armeniac corps: “Why are we each so bold in words to no purpose and so boastful in vain, when we can give the proof of the contested virtue by deeds? For, since the enemy are not far off, the best men can show themselves in action and the victors can be determined by their noble deeds.” When those words were reported to the *strategoi*, they realized the host’s desire and eagerness for deeds of bravery. They also recognized the advantage accruing from the terrain, since they would be setting out from higher ground upon the enemy encamped in the plain. They divided their forces in two: it was decided that the elite of these forces, as many as six hundred in number and led by the *strategoi*, would set upon the barbarian army; as for the remainder of the scanty Roman troops, they contrived <to dispose> them where they had been <encamped>, that is, on the high slopes, so as to make it appear that vast numbers were involved; and

βάλωσι τοῖς ἐχθροῖς, κάκεινοι σὺν ἀλαλαγμῷ μεγίστῳ καὶ σάλ-  
 πιγξιν, συνεπηχούτων καὶ τῶν ὀρέων αὐτῶν, ἐκπληκτικὴν βοήν  
 ἀναρρήξωσιν, αὐτοὶ τὰς πανοπλίας ἐνδύονται καὶ ἀφανῶς διὰ  
 νυκτὸς τῇ | στρατοπεδείᾳ τῶν δυσμενῶν πλησιάζουσι. πρὸ τῆς 274B  
 30 ἔω δέ, οὐπω τοῦ ἡλίου τὸ ὑπὸ γῆν τελείως παραλλάξαντος  
 ἡμισφαίριον, βοῆ στιβαρᾶ παιανίσαντες καὶ τὸ “σταυρὸς νενί-  
 κηκε” συμβοήσαντες, ἐπιτίθενται τοῖς ἐχθροῖς, συνεπαλαλαξάν-  
 των ἀπὸ τοῦ ὄρους καὶ τῶν λοιπῶν. εὐθύς οὖν τῷ ἀνελπίστῳ  
 καταπλαγέντες οἱ βάρβαροι, καὶ μήτε συστήναι μήτε τὸ ἐπὶ  
 35 πλῆθος ὅσον ἐστὶν λαβόντες καιρὸν κατιδεῖν, μήτ’ ἄλλο τι σωτή-  
 ριον ἑαυτοῖς ἐκ τοῦ παραχρῆμα ἰσχύσαντες συνιδεῖν, ὥρμησαν  
 πρὸς φυγὴν, τῆς τοῦ βασιλέως τούτους πάντως ἐπιμόνου ἐκδει-  
 ματοῦσης εὐχῆς καὶ συνελαυνούσης πρὸς ὄλεθρον. τῶν οὖν διω-  
 κόντων Ῥωμαίων καὶ τοὺς μὴ συνόντας συνεχῶς ἐπιβοωμένον  
 40 στρατηγούς καὶ τὰ τάγματα καὶ τὸν τῶν σχολῶν ἀφηγούμενον,  
 καθάπερ αὐτοῖς συνετέτακτο, καὶ τῶν φευγόντων εἰς πλείονα  
 φόβον συνελαυνομένων καὶ ταραχὴν, συνέβη μέχρι μυλίων  
 τριάκοντα γενέσθαι τὴν διώξιν καὶ τὸν μεταξὺ χῶρον ἀπίροις  
 καταστρωθῆναι νεκροῖς.

43. “Ὅτε καὶ τὸν ἀναιδῆ καὶ θρασὺν ἐκείνον Χρυσόχειρα λέ-  
 γεται, σὺν ὀλίγοις φεύγοντα τῶν περὶ αὐτόν, ἐπικαταδιώκειν Ῥω-  
 μαίων τινα, τὸ Πουλάδην παρωνύμιον φέροντα· ὃν συνέβη ποτὲ  
 κατὰ Τεφρικὴν γεγονότα || αἰχμάλωτον διὰ τὸ ἀστεῖσμον μετέχειν 96<sup>v</sup>  
 5 καὶ χάριτος συνήθη καὶ γνώριμον χρηματίσαι Χρυσόχειρι. ὃν

**FP 42**, 31/32 “σταυρὸς νενίκηκε” συμβοήσαντας: cf. Genes., 4,14 = 66,54; 4,36 = 87,35; GMCB, *MT*, 9 = 9,9; Script. inc. de Leone Arm., 343,21 (III,88 ed. Iadavaia); Leon. VI, *Tactica*, 12:69, *MPG*, 107, col. 826 C (τὴν συνήθη νικητήριον τοῦ σταυροῦ φωνὴν ἀνακράζειν δεῖ; *ibid.*, 12:106, *MPG*, 107, col. 836 D (τὴν φωνὴν τῆς τοῦ σταυροῦ νίκης ἀλαλάζειν δεῖ) 38 εὐχῆς: cf. 41, 7–12 supra 42 συνέβη — 44 νεκροῖς: cf. Plut., *Iul. Caes.*, 19: 11 43, 1 Χρυσόχειρα — 28 κεφαλῆ: cf. Genes., 4,37 = 88,41–65

**I 42**, 38 τῶν οὖν — **43**, 28 κεφαλῆ: cf. Scyl., *B*, 19 = 139,12 — 140,37

42, 27 συνεπηχουντων (sine acc) V 29 στρατοπεδία V: corr Be 33 ἀνελπίστων V 36 παρὰ χρῆμα V 41 πλείονα V 43, 2/3 ῥωμαίων τινὰ V

they agreed upon a signal and a time, so that just as the *strategoï* would set upon the enemy, these troops would let out terrifying clamors with deafening warwhoops and trumpet blasts that would make the very mountains reverberate. The elite troops put on their armor and stealthily drew near the enemy's encampment under the cover of darkness. Before dawn, <that is,> before the sun had fully emerged from the hemisphere below the earth, they let out a resounding cry of victory, all of them shouting "Cross hath overcome," and set upon the enemy, while the rest joined them whooping from the mountain. The barbarians, stricken with terror by the surprise, took no time to form a line of battle or to assess the number of their attackers; nor were they able on the spur of the moment to bethink themselves of any other salutary measure, but forthwith took flight. Surely it was the emperor's continuous prayers that filled them with terror and drove them to their destruction. And, in line with the prearranged plan, the pursuing Romans frequently called out <the names of> even those *strategoï* who were not present, as well as those of the troops from the capital and <the name of the domestic> commanding the *scholae*. The fleeing enemy was thus driven into even greater fright and confusion, and it came about that the pursuit continued for up to thirty miles and the ground along the way was strewn with countless corpses.

43. At which time, so the story goes, the shameless and insolent Chrysocheir was fleeing with a few men of his retinue, with a certain Roman surnamed Poulades in hot pursuit. It so happened that Poulades had once spent some time as a captive in Tephrike and, graced as he was with wit and charm, had become Chrysocheir's close

ιδὼν ὁ βάρβαρος τότε μετ' ἐνθουσιασμοῦ καὶ προθυμίας διώκοντα, ἐπιστραφεὶς “τί σοι,” φησί, “κακόν, ὦ ἄθλιε διεπραξάμενη Πουλάδη, ὅτι με οὕτω καταδιώκεις μανιωδῶς, ἐπιθυμῶν 275B ἀνελεῖν;” ὁ δὲ συντόμως ἀντέφησεν· “ὅτι τῶν εὐεργεσιῶν σου, 10 πάτρων, τὴν ἀμοιβὴν ἀποδοῦναί σοι κατὰ τὴν παροῦσαν ἡμέραν πεποιθώς εἰμι ἐν θεῷ, καὶ διὰ τοῦτο καταδιώκω ὀπίσω σου.” ὡς οὖν ὁ μὲν προηεὶ οἷα βεβλαμμένος τὰς φρένας ὑπὸ θεοῦ, ἀπεγνωσμένος τε καὶ δειλός, ὁ δὲ ἐφείπετο μετ' εὐτολμίας καὶ θάρσους νεανικοῦ, ἐντυγχάνει τάφρῳ βαθείᾳ ὁ διωκόμενος, ἦν ὑπερ- 15 πηδῆσαι ὁ ἵππος ἀπεδειλία τε καὶ διώκλαζεν. καὶ ἕως περὶ ταύτην ὁ Χρυσόχειρ εἶχεν τὸν νοῦν, βάλλει τοῦτον ὁ Πουλάδης κοντῶ κατὰ τῆς πλευρᾶς, καὶ εὐθέως περιδινηθεὶς τῷ ἀλγήματι καταρρῦη τοῦ ἵππου. καὶ τῶν σὺν αὐτῷ τις, ὃ Διακονίτζις ἦν τὸ ἐπώνυμον, ἀπὸ τοῦ οἰκείου ἵππου ρίψας ἑαυτὸν ἐπιμελείας ἤξιον τὸν πε- 20 σόντα δεσπότην, καὶ τοῖς οἰκείοις γόνασι τὴν ἐκείνου κεφαλὴν ἐπιθεὶς τὸ συμβὰν ἀπωδύρετο. ἐν τοσοῦτῳ δὲ προσγίνονται τῷ Πουλάδῃ καὶ ἕτεροι, καὶ καταλλόμενοι τῶν ἵππων τὴν τοῦ Χρυσόχειρος ἀποτέμνουσι κεφαλὴν λειποψυχούντος ἤδη καὶ ἐκλιμπάνοντος, συγκαταλέγουσι δὲ καὶ τὸν Διακονίτζιν ἐκείνον τῷ τῶν 25 λοιπῶν δεσμιῶν ἀριθμῷ. οὕτω δὲ παραδόξως καταπολεμηθέντων τῶν δυσμενῶν καὶ τοῦ χριστιανικοῦ ὑψωθέντος καυχήματος, συντόμως μετὰ τῶν τῆς χαρᾶς ἀγγέλων προαποστέλλεται βασιλεὶ ἢ τοῦ Χρυσόχειρος κεφαλῇ. ἐτύγχανεν δὲ τηνικαῦτα διάγων κατὰ τὸ Πετρίον λεγόμενον, ἐνθα τὸ σεμνεῖον τῆς τῶν οἰκείων θυγα- 30 τέρων διατριβῆς ἐχρημάτιζεν. καὶ τῆς κεφαλῆς προσενεχθείσης,

FP 43, 9 ἀντέφησεν: cf. TC 4,2 = 150,9 (ἀντέφησαν) 12 βεβλαμμένος τὰς φρένας: cf. Galen., *In Hippocr. Προρρ. I Comm. I* = XVI 494,3, 579,7 et alibi ed. Kühn; Eriphan. Cyr., *Panarion* 66,24,7 = III 52,17 ed. Holl; Hesych. Alex., *Lexic.*, Π 631 et 2418 = III, pp. 275 et 339 ed. Schmidt; Niceph., *Refut.*, 108,18 = 190 ed. Featherstone; Phot., *Lex.*, s.v. Παραπλήξ = 58,16 ed. Naber; Sudam, Φ 703 = IV 761,2 ed. Adler; Eustath., *Comm. in Il.* 20:183 = IV 388,25 ed. van der Valk; Const. Manassis *Compendium*, v.1718 ed. Bekker = v. 1717 ed. Lampsides; locutionem bis in aliis lexicis (*Etym. magn.*, *Lex. Seguer.*) s.v. Παραπλήξ et ter in scholiis in Aeschylī *Septem* invenies

43, 6/7 διωκοντας (sine acc) V 8/9 ἐπιθυμῶς ἀνελεῖν V : ἐπιθυμῶν ἀνελεῖν με All (e Ba 264 sui coniectura) ; ex All pendent edd rell 9 ἀντέφησεν · “ὅτι: cum

friend. Now, when the barbarian saw Poulades pursuing him with the zeal of the possessed, he turned about and said, "What wrong have I done unto you, wretched Poulades, that you pursue me in such a frenzy and are so keen on slaying me?" To which the other pithily retorted, "Because, Patron, I trust in God that on this very day I shall be able to requite you for all your kindnesses; that is why I am following so closely upon you." Then as one of them galloped along in despair and misery, inasmuch as God had distracted his mind, and the other followed boldly and courageously in vigorous pursuit, the one pursued came to a deep trench; his horse was shying and rearing instead of clearing it. And while Chrysocheir kept his mind on the trench, Poulades struck him in the flank with a spear; reeling with pain, Chrysocheir forthwith sank from the horse. A man of his retinue, surnamed Diakonitzis, threw himself from his own mount and attended to his fallen master, resting Chrysocheir's head on his own lap and lamenting what had befallen him. But Poulades was meanwhile joined by others who leaped off their horses and cut off the head of Chrysocheir who was already unconscious and on the point of dying, and they added that Diakonitzis to the roster of other captives. As the foes had thus been unexpectedly subdued and the glory of the Christians exalted, Chrysocheir's head was swiftly sent ahead to the emperor, along with the bearers of the glad tidings. At that time the emperor happened to be staying at a place called Petrion, wherein lay the convent in which his daughters had their residence. When the

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V distinxi 9 εὐέργεσιῶν V 11 ὀπίσω V 13 τὲ V 15 ἀπεδειλία: cf. 17, 38 (ἀπεδειλίασαν) et 41, 18 (ἀπεδειλία) supra et 62, 14 (ἀποδειλιάσαντες) infra: ἐπεδειλία coni All; ex All pendent edd rell: ὑπεδειλία dubitanter Be 18 τίς V 19 ἑαυτον (sine acc) V 24 ἐκείνον V



τῶν οἰκείων ἀναμνησθεῖς προσευχῶν καὶ πρὸς | τὸν ποιῶντα τὸ 276B  
 θέλημα τῶν ἐπικαλουμένων αὐτὸν μετὰ δακρύων τὸν τῆς διανοίας  
 ἐκτείνας ὀφθαλμόν, τόξον ἐνεχθῆναι καὶ βέλη προσέταξεν καὶ  
 θάττον τὴν νευρὰν ἐντείνας τρία κατὰ τῆς παλαμναίας κεφαλῆς  
 35 ὀπισθοφα||νῶς ἀφήκεν βέλη, καὶ εἰς οὐδὲ ἓν ὄλωσ διήμαρτεν· ἐν- 96<sup>v</sup> V  
 αγισμὸν τινα τοῦτον ἄξιον τοῦ δυσσεβοῦς προσαγαγεῖν αὐτῷ  
 οἰηθεῖς ἀντὶ τῶν πολλῶν μυριάδων, ἃς ἐν πολλοῖς τῆς ἐπικρατείας  
 αὐτοῦ κατανάλωσεν ἔτεσι. καὶ τὰ μὲν κατὰ τὸν Χρυσόχειρα καὶ  
 τὴν ἀνθοῦσαν τότε δύναμιν Τεφρικήσ τοιοῦτον τὸ τέλος ἐδέξατο  
 40 συνεργίᾳ θεοῦ, ταῖς πολλαῖς ἰκεσίαις καμφθέντος Βασιλείου τοῦ  
 εὐσεβῶς βασιλεύοντος.

44. Ἄρτι δὲ τοῦ ἀοιδίου πατριάρχου Ἰγνατίου ὁσίως καὶ θεα-  
 ρέστως τὸν βίον ἀνύσαντος, καὶ ὑπὸ πλουσίᾳ τῆ πολιᾶ καὶ τῆ  
 κύκλῳ δορυφορίᾳ τῶν ἀρετῶν καὶ τῷ παρὰ πάντων μακαρισμῶ  
 τὴν προσοῦσαν ἀλλαξαμένου ζωὴν καὶ διαβάντος πρὸς τὴν ἀμεί-  
 5 νονα, ἀπέδωκεν αὐθις τὴν ἐκκλησίαν καλῶς τῷ μὴ καλῶς αὐτῆς  
 ἀντιποιεῖσθαι τὸ πρότερον δόξαντι, καὶ κατέστησεν ἐννόμως τότε  
 καὶ κανονικῶς τὸν σοφώτατον Φώτιον ἐπὶ τὴν σχολάζουσαν  
 καθέδραν τῆς βασιλίδος τῶν πόλεων. οὐ μὴν οὐδὲ πρὸ τούτου διέ-

37/38: annis novem, aa. 863–872 1/2: d. 23 m. Octobris a. 877 6–8: d. 26  
 m. Octobris a. 877

FP 43, 31 ποιῶντα — 32 αὐτόν: cf. Ps 144 (145):18/19 38 καὶ τὰ — 40  
 θεοῦ: cf. Nicol. Myst., *Ep.* 75,54/55 ed. Westerink 44, 1 Ἄρτι — 8 πόλεων:  
 cf. Leon. VI, *Or. funebr. in Basilium*, 62,26–29 edd. Vogt-Hausherr; Nic. Dav., *Vita*  
*Ignatii*, MPG, 105, col. 557 A; 569 B; Ps.-Leon. Gramm., 258,5/6; GMC, B, 16 =  
 844,11–13; GMCB, B, 5 = 22,15/16; Ps.-Sym., B, 14 = 692,11/12; Zon., XVI:8,30 =  
 III,421,18–422,3 (e Logothetae versione quadam?) 8 οὐ μὴν — 14 διδάσκα-  
 λον: cf. *Litteras Styliani metr. ad Stephan. Papam*, XVI, 432 E ed. Mansi;  
 Nic. Dav., *Vita Ignatii*, MPG, 105, col. 568 C; 569 A; Ps.-Sym., B, 18 = 694,8–11  
 10 ὅθεν — 12 παρεχόμενος: fortasse Phot., *Ep.* 99,8–12 = I 137 ed. Westerink =  
 Ep. 219, p. 533 ed. Balettas ad hunc locum pertinet, licet eam vv.dd. a. 868 tribuant

I 43, 38 καὶ τὰ — 39 ἐδέξατο: cf. Scyl., B, 19 = 140,37–39 44, 1 Ἄρτι δέ —  
 Ἰγνατίου; 4 προσοῦσαν . . . ζωὴν; 6 κατέστησεν — 8 καθέδραν: cf. Scyl., B, 20  
 = 140,41/42

head was brought to him, he recalled his prayers; in tears he turned his mind's eye to Him that fulfils the desires of those who call upon Him, and ordered that a bow and arrows be brought; quickly drawing the bowstring and facing backward, he discharged three arrows at the murderous head; nor did he miss a single shot. He thought that he had made this offering, so amply deserved by that miscreant, to God as a kind of sacrifice to the dead, on behalf of the countless multitudes whom Chrysocheir had destroyed in the many years of his rule. And so the story of Chrysocheir and Tephrike, whose power was then at its peak, came to such a conclusion, with the help of God Who had been moved to pity by the frequent supplications of Basil, the pious emperor.

44. Soon after Patriarch Ignatius of glorious memory had met his end in a way that was both pious and pleasing to God, and, surrounded on all sides by attendant virtues and blessed by all men, left in ripe old age the life allotted to him and passed over to the better one, the emperor, in a fair decision, gave the church back to the man who had formerly been found to be laying unfair claim to it, and lawfully and canonically restored the most wise Photios to the vacant see of the Queen of Cities. Indeed, even before that event the emperor

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43, 35/36 ἐναγισμὸν V: corr dubitanter sed bene de Boor 38 κατηνάλωσεν coni All; ex All pendent edd rell 44, 4 παροῦσαν coni Comb (quem Be secutus est) fortasse recte, loco Scyl., B, 20 = 140,41 ut videtur fretus; cf. etiam Nic. Dav., *Vita Ignatii*, MPG, 105, col. 557 A (παροῦσαν) 8 προτούτου V 8/9 διέλιπεν V: διέλειπε All (e Ba 264 sui coniectura); ex All pendent edd rell

λειπεν φιλοφρονούμενος αὐτὸν καὶ τιμῶν διὰ τὴν ἐν αὐτῷ παν-  
 10 τοδαπῇ σοφίαν καὶ ἀρετήν, ἀλλὰ κἄν εἰ τῆς καθέδρας μετέ-  
 στησεν, οὐδὲν τοῦ δικαίου θέλων ἄγειν ἐπίπροσθεν, ὅμως τῶν εἰς  
 παραμυθίαν οὐδὲν ἐνέλειπεν παρεχόμενος. ὅθεν κἄν τοῖς βασι-  
 λείοις διατριβὴν αὐτῷ | δούς, τῶν οἰκείων παίδων ἀπέδειξε παι- 277B  
 δευτὴν καὶ διδάσκαλον. οὕτως οὐδένα, καθ' ὅσον οἶός τε ἦν, περι-  
 15 εῶρα λυπούμενον, ἀλλὰ πᾶσιν εὐμενῶς τε καὶ προσηνῶς προσεφέ-  
 ρετο καὶ τὸν δυνατὸν τρόπον οὐκ ἡμέλει παραμυθούμενος.

45. Ἄλλὰ καίπερ οὕτω πατρικῶς τε καὶ κηδεμονικῶς πρὸς τοὺς  
 ὑπὸ χεῖρα διατιθέμενος, εἶχεν ὅμως τοὺς μισοῦντας, μᾶλλον δὲ  
 φθονοῦντας καὶ ἐπιβουλεύοντας αὐτοῦ τῇ ζωῇ. ὁ γὰρ οὕτω λεγό-  
 μενος Κουρκούας ὑπὸ πλοῦτου καὶ τρυφῆς ἐξυβρίσας, ὡς ἔοικεν,  
 5 τυραννίδος ἐρᾷ· καὶ ὁμοφρόνων πληθὺν συνωμότας λαβῶν,  
 καιρὸν ἐζήτει τῆς ἐπιθέσεως. ὡς δὲ πρὸ τούτου τὰ τῆς συσκευῆς  
 ἐξ ἑνὸς τῶν συνωμοτῶν ἐμηνύθη τῷ βασιλεῖ, παραδίδονται τοῖς  
 νόμοις οἱ πονηροί. ἀλλὰ πάλιν ἡ τοῦ γενναίου βασιλέως φιλαν-  
 97' V  
 10 θρωπία τὴν τῶν νόμων ἀυστηρίαν παρέθραυεν || καὶ τὰς ποινὰς  
 ἔμετρίαζεν· διὸ τοῦ προεξάρχοντος ἐκκοπέντος τοὺς ὀφθαλμούς,  
 οἱ λοιποὶ διὰ τῶν εἰς τὸ σῶμα πληγῶν καὶ τῆς ἀφαιρέσεως τῶν  
 τριχῶν φιλανθρώπως ἐσωφρονίζοντο. καὶ οὗτοι μὲν οὕτως πατρι-  
 κῶς μᾶλλον ἢ δεσποτικῶς πρὸς τὸ καθεστηκὸς ἐπανήγοντο.

44,12/13: a. ca. 873? 13/14: aa. ca. 873–875? 45,4–12: secundum nostrum,  
 paulo post a. 877; reapse tamen, Ps.-Symeone teste, ca. a. 886; d. 25 m. Mart. a. 886  
 coniurati poenas facinoris dederunt

FP 45, 3 ὁ γάρ — 12 ἐσωφρονίζοντο: cf. Ps.-Leon. Gramm., 261,8–22; GMC, B,  
 26 = 847,15 — 848,6; GMCB, B, 7 = 24,1–10; Ps.-Sym., B, 22 = 699,9–15  
 8 πάλιν — 9 παρέθραυεν: cf. 28, 19/20 supra (ὑποθραύουσα) 10 προ-  
 εξάρχοντος: cf. Const. Porph., *De imag. Edessena*, 71\*\*, 14 ed. Dobschütz  
 (προεξάρχοντα) 13 πρὸς τὸ καθεστηκὸς ἐπανήγοντο: cf. 15, 23/24 supra (εἰς  
 τὸ καθεστῶς ἐπανάγων)

I 45, 3 ἐπιβουλεύοντας — 8 πονηροί; 10 διό — 12 ἐσωφρονίζοντο: cf. Scyl., B,  
 21 = 140,43–47

44, 10 κἄν V 12 ἐνέλειπεν (sine acc) V κἄν V 45, 1 τὲ V 12 τριχῶν  
 (sine acc) V

extended continuous favors to him, honoring him for his excellence in all branches of knowledge. True, he had had him removed from his see, for he did not wish to put anything ahead of considerations of justice; still, he unstintingly provided him with all sustenance. It was then that he offered him the hospitality of the imperial palace and appointed him as teacher and preceptor to his own children. Thus, insofar as he was able, he permitted no one to remain in distress, but treated everyone with kindness and gentleness; nor did he neglect to offer comfort to everyone as much as he could.

45. Although his feelings toward his subjects were thus as those of a father and a guardian, he still had enemies who hated—or rather envied—him and hatched plots against his life. Thus one going by the name of Kourkouas, overcome by the lust for tyranny and having reached a high pitch of insolence because of his wealth and luxury, or so it seemed, gathered a band of like-minded plotters and waited for the opportune occasion to launch his attack. But the plot was revealed to the emperor beforehand by one of the plotters, and the wicked men were given over to the law. Again the clemency of the noble emperor blunted the severity of the laws and reduced the penalty; hence, while the ringleader had his eyes gouged out, the remaining <plotters> were chastened by humane means: they were subjected to corporal punishment and their beards were plucked out. Thus he brought these people back to the state of calm in a way befitting a father rather than an absolute ruler.

46. Αὐτὸν δὲ οὐκ εἶα καθεύδειν ἢ ὑπὲρ τῶν ὄλων φροντίς καὶ τὰ ἔτι περιλειπῆ τροπαια. ἀλλὰ πρῶτον μὲν τὸ πλεῖστα τὴν Ῥωμαϊκὴν ἐπικράτειαν ὠφελούν ὄχυρώτατον κάστρον, τὸ Λοῦλον λεγόμενον, τῇ φθασάσῃ περὶ τὰ \* \* \* ῥαθυμίᾳ καὶ τῇ τῶν λυσιτελιῶν ὀλιγοῖα αὐτάνδρον παρὰ τῶν Ἀγαρηνῶν ληφθὲν καὶ 278B  
5 διὰ τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὄχυρωθὲν καὶ κρατούμενον, τῇ οἰκείᾳ συνέσει καὶ ἐπιμελείᾳ ὁ βασιλεὺς καὶ τῷ ἀφθόνῳ τῶν δωρεῶν, πειθῶ καὶ βίαν προσαγαγών, τῆς βαρβαρικῆς ἐπικρατείας μετέστησεν καὶ πρὸς τὴν προτέραν ἐξουσίαν τῶν Ῥωμαίων μετήγαγεν· ἀφ' οὗ καὶ τὸ Μελοῦος κάστρον πρὸς αὐτὸν 10  
ἐκουσίως μετέθετο καὶ δεσπότην ἑαυτοῦ τὸν αὐτοκράτορα ἀνηγόρευσεν. τὴν δὲ τῶν Μανιχαίων πόλιν τὴν Καταβάταλα καλουμένην κατὰ τὸν καιρὸν ἐκείνον διὰ τῶν οἰκείων στρατηγῶν ἐξεπόρθησεν. ἀλλ' οὐ τοσοῦτον αὐτὸν ἢ δι' ἐτέρων πρό(σ)θεσις

2–12: vere-aestate a. 877 aut 878      12–49, 28: aestate-autumno (cf. 48, 44 “ante hiemem”) a. 878?

FP 46, 1 οὐκ εἶα καθεύδειν : cf. Plut., *Comp. Dion. et Brut.*, 4,3 (εἶα); *De superst.*, 1 = *Mor.*, 165 A (ἐῶ); *Praec. ger. reip.*, 4 = *Mor.*, 800 B (ἐῶ); *Quomodo quis*, 14 = *Mor.*, 84 C (ἐῶ); sed cf. etiam Liban., *Or.*, 18:13 = 2,242,7 aut *Ep.*, 1430:2 = 11,469,4 ed. Foerster (εἶα); cf. etiam *Ep.*, 1235:1 = 11,316,21 ed. Foerster (ἐῶ). Cf. Nic. Chon., *Hist.*, 143,52 ed. van Dieten (ἐῶ) ἢ — φροντίς : eadem fere locutio (τὰς ὑπὲρ τῶν ὄλων φροντίδας) in Himer., *Or.* 31,10 = l. 52 ed. Colonna recurrit; cum Himerii Oratio apud Photium, *Bibl.*, *cod.* 243,375 a 37 ed. Bekker = VI,120 ed. Henry servata sit, conici potest nostrum Himerii verba in Photio legisse 8 πειθῶ καὶ βίαν προσαγαγών : cf. Plat., *Leg.* IV,711 C, sed potius Plut., *Them.*, 21,1 (κοιμίζων πειθῶ καὶ βίαν); e posterioribus citandus Mich. Psell., *Chron.*, 5,37,4/5 = I,108 ed. Renauld

I 46, 2 πρῶτον — 5 ληφθὲν; 9 πρὸς τὴν — 13/14 ἐξεπόρθησεν: cf. Scyl., *B.*, 22 = 141, 48–51

46, 2 περιλειπῆ V : περιλιπῆ Comb quem Be secutus est; cf. eundem Combefisii interventum in 32, 12 et 40, 34 supra τροπαια (sine acc) V 4 περὶ τὰ : περιττῆ All, Ba 264 sui (περὶ τῆ) aut Ba 232 (περι|ττῆ) ut videtur coniecturis inductus : ex All pendent edd tell post περὶ τὰ lacunam statuit de Boor, voces περὶ τὰ κοινὰ . . . ῥαθυμίαν (18,24/25 supra) adducens. Lacunam autem vocabulis κοινὰ, στρατιωτικά, πολεμικά aut similibus expleri voluit 8 πειθῶ V 12 μανη-

46. As for Basil himself, concern for the common weal and for the victories that still remained to be won allowed him no rest. First, the exceedingly well-defended town by the name of Loulon, of utmost advantage to Roman dominion, which had been seized by the Hagarenes together with its entire garrison, owing to past neglect concerning \* \* \* and to the failure to adopt advantageous measures, and which had been provided with defenses and held by them because of the security offered by its site—this fortress the emperor, combining force with persuasion, freed from barbarian dominion, restoring it to the former sovereignty of the Romans by his own sagacity and diligence and by lavish gifts. Because of that the town of Melou, too, went over to him of its own accord and proclaimed the emperor its master. At the same time he had the Manichaean city, Katabatala by name, taken by his generals; all the same, he was less delighted by having <his dominions> enlarged through others, than he was vexed at

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χαίων V an τὴν [κατὰ] Βάταλα aut τὴν κατὰ Βάταλα scribendum? -ὴν κατα-  
e sequentibus καλουμένην κατὰ V librarius prompsisse potuerit: cf. tamen Κάμαν,  
Κάμον, Κῶμαν in codd Scylitzae loco parall. B, 22 = 141,51 14 πρό(σ)θεις  
scripsi (i.q. 'incrementum'), cf. coniecturam in 2, 42 supra et 1, 20/21 (προσθῶμεν),  
27, 9 (προσθείσης) supra; cf. etiam 78, 8 (προσθείς), 83, 2 (προστιθέαμεν), 95, 12  
(προσθείς) infra: πρόθεις V (sed verbum προτιθέναι a nostro numquam  
usurpatur) edd (licet All in versione sua Latina πρόθεις per 'augmenta' reddiderit):  
πόρθεις in mg textus sui (et in Comm. inedito ad locum) coni Comb: πρόθεις  
(τῆς βασιλείας) aut simile quid dubitanter proposuit de Boor locum 2, 42 laudans,  
ubi egomet πρό(σ)θεις proposui

15 εὐφραινεν, (ὅσον) ἦνία τὸ μὴ τοῖς αὐτοῦ πόνοις καὶ κινδύνοις  
τὰ τρόπαια ἴστασθαι. διὰ τοῦτο αὐθις καὶ Κωνσταντῖνον τὸν  
πρῶτον τῶν υἱῶν προσλαβόμενος, ὡς ἂν αὐτὸν οἶα γενναῖον  
σκύλακα πολεμίων γεύση φόνου καὶ αὐτὸς αὐτῷ διδάσκαλος τῶν  
τακτικῶν καὶ τοῦ πρὸς τοὺς κινδύνους εὐθαρσοῦς παραστήματος  
20 γένηται, σὺν αὐτῷ κατὰ Συρίας ἐξώρμησεν, καὶ τὴν πρὸς τῷ Ἄρ-  
γέᾳ Καισάρειαν τὴν πρώτην τῶν Καππαδοκῶν πόλιν καταλαβῶν,  
καὶ τακτικῶς τὸν ὑπ' αὐτὸν ἐξοπλίσας λαόν, λογάδων ἐκ τούτων  
μοῖραν ἀπέτεμεν καὶ ὡς προδιερευνητὰς καὶ προόπτας ἔμπροσθεν  
ἐξαπέστειλεν, καὶ κατόπιν αὐτὸς μετὰ τῆς βαρείας δυνάμεως  
25 εἶπετο, ἴν' ὡς ἐνεργοῦ μαχαίρας ἠγῆται τὸ ἀκμαιότατον, τὸ δὲ ἔτι  
στιβιρωτέρον ἐπελαύνηται. οἱ τὰς ἐρήμους ὀξέως διαδραμόντες,  
τὰ φρούρια, τὸ τε Ψιλοκάστελλον καὶ τὸ Παραμοκάστελλον,  
ἐξεπόρθησαν καὶ τοὺς ἐν αὐτοῖς καταληφθέντας ἠνδραποδίσαν- 97<sup>v</sup> V  
το. καταπλαγέντες δὲ τῷ δέει τῆς ἐπιούσης δυνάμεως οἱ τὸ τοῦ 279B  
30 Φαλακροῦ λεγόμενον κάστρον οἰκοῦντες ἐκουσίως τῷ βασιλεῖ  
προσεχώρησαν. ὁ δὲ τοῦ Ἄμβρου υἱὸς Ἀπάβδελε, ἕως μὲν  
μακρὰν ἀπέιχεν ὁ βασιλεὺς βαρβαρικῶς ἐθρασύνετο, τότε δὲ μετὰ  
τοῦ τῶν Μελιτινῶν στίφους φυγῆ τὴν σωτηρίαν ἐπορίζετο, μόνην

27–31: vere-aestate a. 878?

**FP 46**, 16 τρόπαια ἴστασθαι : cf. **36**, 23 et 32 supra et **51**, 32 infra 17/18 οἶα  
γενναῖον σκύλακα : cf. Leon. VI, *Tactica*, 20: 214, *MPG*, 107, col. 1073 A (ὡσπερ  
εὐγενεῖς σκύλακας)

**I 46**, 16 διὰ τοῦτο — 17 προσλαβόμενος; 20 κατὰ Συρίας — 33 ἐπορίζετο; 35  
τῆ δέ — 39 κατέφυγεν : cf. Scyl., *B*, 23 = 141,52–68

**46**, 15 (ὅσον) ἦνία τὸ : ἦνία τὸ V : ἦνιάτο All (Ba 264 sui menda inductus) : ὅσον  
ἦνιάτο coni Comb partim ex All partim sponte sua : corr Be an αὐτοῦ  
πόνοις scribendum? cf. **36**, 3/4 supra (τοῖς οικείοις πόνοις) et **71**, 33/34 infra  
(καταπραχθέντα διὰ τε ἑαυτοῦ καὶ διὰ τῶν ὑποστρατήγων Βασιλείῳ)  
17 προσβαβόμενος V : corr V<sup>1</sup> 19 κινδύνους in rasura V 22 τακτικῶς  
V ὑπαντὸν V 24 ἐξαπέστηλεν V 25 ἠγείται V 26 οἱ : οἱ V Comb  
(e Ba 232 ut videtur) : corr All (e Ba 264 suo) 31 post Ἀπάβδελε vocabula  
Ἄναζάρβης Ἀμέρας (sic) ut videtur e Scyl., *B*, 23 = 141,62 (Ἀναβάριζης ἀμηρᾶς)  
add Comb quem Be secutus est 33 μελετινῶν V

not setting up the trophies by his own toil and braving the dangers himself. For this reason, taking along his eldest son Constantine, he set out with him against Syria, so as to give that cub of noble race a taste for slaying the enemy and to be himself his teacher in tactics and manly valor in the face of peril. Upon reaching Caesarea, the first city of the Cappadocians near Mt. Argaeus, he exercised his troops according to the rules of the science of tactics. From among those troops, he set aside a body of picked men whom he sent forward as scouts and reconnoiterers; he himself then followed with his main force so that, as in the case of a well-working dagger, the most piercing part would lead and the more massive part follow. They swiftly traversed the deserted places, seized the forts of Psilokastellon and Paramokastellon, and led into captivity those inside whom they seized there. The inhabitants of the town called Phalakrou, smitten with terror at the approach of the main force, went over to the emperor of their own accord. Then Apabdele, the son of Amr, who made a great display of barbarian arrogance so long as the emperor was far away, took his body of men from Melitene and sought salvation in flight, believing



ἀσφάλειαν ἠγούμενος ἱκανὴν τὸ λαθεῖν ὅποι γῆς καταδέδουκεν.  
 35 (ἐν) τῇ δὲ τῆς τοιαύτης ἐφόδου φ[θ]ορῶ καὶ τῆς Καΐσου ἦτοι  
 τῆς Κασάμας καὶ τῆς Ῥοβὰν ἦτοι τῆς Ἐνδελεχόνης ἢ πόρθησις  
 γέγονεν, ἅμα δὲ καὶ ἡ τῆς Ἀρδάλου καὶ ἡ τῆς οὕτω λεγομένης  
 Ἐρημοσυκαίας· ὅτε καὶ Σῆμας ἐκεῖνος ὁ τοῦ Ταῆλ πρὸς τὸν βασι-  
 λέα κατέφυγεν.

47. Εἰ δὲ συντόμως τε καὶ ψιλῶς τὰ οὕτω μεγάλα οἶονεὶ κατ'  
 ἐπιδρομὴν ἀπαγγέλλομεν, μηδεὶς θαυμαζέτω, ἀλλὰ μηδὲ ἐγκα-  
 λείτω. ἅμα γὰρ τὴν ταχύτητα τῶν πράξεων ἐκείνων μιμῆσθαι ἢ  
 διήγησις ἔοικεν, καὶ διὰ τοῦτο οὕτως ἐστὶν ἀπλή τε καὶ ἐπιτρέ-  
 5 χουσα· θάπτον γὰρ ἠρέθη τότε ἐκεῖνα καὶ (τὰ) τῶν πράξεων  
 ἔλαβε τὴν συντέλειαν, ἢ νῦν ἀπήγγελται. ἄλλως τε καὶ ἐπεὶ ὁ  
 χρόνος ἤδη ρέυσας διὰ μέσου πολὺς τὰ καθ' ἕκαστα τῶν ἔργων  
 διὰ τῆς μεταξὺ σιγῆς οἶον ἡμαύρωσεν, καὶ οὔτε παρατάξεων τρό-  
 πους οὔτε προσβολῶν ἐφόδους οὔτε φαλάγγων ἐκτάσεις καὶ  
 10 συστολάς οὔτε στρατηγημάτων ἐπικαίρους χρήσεις εἰδέναι καὶ  
 ἀπαγγέλλειν ἔχομεν, οὐκ ἔστι περὶ τὰ κατὰ μέρος ἐγχρονίζειν 280B

35–39: a. 878?

FP 47, 6 ἐπεὶ — 7 πολὺς: cf. Const. Porph., *De imag. Edessena*, 63\*\*, 9 ed.  
 Dobschütz 9/10 ἐκτάσεις καὶ συστολάς: cf. Plat., *Resp.*, VII, 526 d3; Plut.,  
*Plat. quaest.*, 10:1 = *Mor.*, 1009E

46, 34/35 post καταδέδουκεν (ἐν) addidi ut e haplographia omissum 35 φθορῶ  
 V: corr dubitanter de Boor, firme Kumaniecki, *Byz* 7 (1932), 236; cf. etiam 39, 9  
 supra (τῇ αὐτῇ ρύμη) 36 Κασάμας: cf. Scyl., *B*, 23 = 141,64 (Κασάμαν):  
 κατασάμας All, Ba 264 sui errore (κατὰ σάμας) inductus: ex All pendent edd  
 rell 37 λεγομένης (sine acc) V 38 ἐρημοσυκαίας aut ἐρημοσυκαίας V:  
 corr V<sup>1</sup>: ἐρήμου Συκαίας All (e Ba 264 suo) inter Ταῆλ et πρὸς vocabula τὰς  
 δυσχωρίας κατέχων τοῦ Ταύρου καὶ ἐξ ἐφόδου τὰς τῶν Ῥωμαίων λυμαινόμενος  
 ἐσχατιάς e Scyl., *B*, 23 = 141,66/67 sponte sua inseruit Comb quem Be secutus  
 est 47, 1/2 κατεπιδρομὴν V 2 μὴ δὲ V 4 διατοῦτο V ἀπλή V  
 5 (τὰ) addidi 6 καὶ ἄλλως V: καὶ erasit V<sup>1</sup> 8/9 τροπους (sine acc) V  
 9 φαλαγγῶν V All (e Ba 264 suo) Comb: corr Be ἐκτάξεις V All (e Ba 264  
 suo) de Boor: corr Comb; cf. etiam Plat., *Resp.*, VII, 526 d 3 (συναγωγὰς καὶ  
 ἐκτάσεις στρατιάς) et Plut., *Plat. quaest.*, 10:1 = *Mor.*, 1009E (ἐκτάσεις τε καὶ  
 συστολάς <sc. στοιχείων>)

that the only guarantee of his safety lay in keeping secret the location of his hideout. In the sweep of this campaign, Kaisu (that is, Kasama) and Roban (that is, Endelechone) were put to the sack; so were Ardalos [?] and a place called Eremosykaia; at that time, too, the notorious Semas, son of Tael, sought refuge with the emperor.

47. Let no one wonder or cavil if we have reported such momentous events succinctly and in barest outline, as if in a rapid survey. On the one hand, our narrative has imitated, as it were, the speed of those actions and has been for that very reason so simple and cursory—for, indeed, those <strongholds> were then conquered, and those missions accomplished, in less time than it takes now to tell the tale. On the other hand, because the long years that have already elapsed have, so to speak, blurred the details of these deeds, silencing <what happened> in between, and because we lack the knowledge needed both to give an account of the various orders of battle, methods of attack, extension or contraction of phalanx formations, and to tell what opportune uses were made of military stratagems, it has been impossi-

καὶ οἶον ἐμφιλοχωρεῖν, ἐξ ὧν πλατύνεται τὸ διήγημα. τὰ δὲ  
 ἀμάρτυρον ἔχοντα τὴν πίστιν, εἰ καὶ λέγεται πολλάκις, ἀλλ' ἡμεῖς  
 ἀβασανίστως προσδέχεσθαι οὐ βουλόμεθα διὰ τὸ μὴ δόξαι  
 15 πεπλασμένην μὴ γεγονότων πραγμάτων διήγησιν ἀνατιθέναι τῷ  
 βασιλεῖ, μάλιστα ὅτι οὐδ' ἐκεῖνος ἔτι ζῶν τὰ πρὸς χάριν θωπευ-  
 τικῶς ὑποτρέχοντα ῥήματα ἐφαίνετο προσιέμενος. οἱ δὲ μηδὲ τὰ  
 παρὰ πάντων ὁμολογούμενα δυνάμενοι ἢ σχολάζοντες παρα-  
 δοῦναι γραφῇ, σχολῆ γ' ἂν περὶ τὰ ἀμφίβολα τὸν λόγον ἀπο-  
 20 μηκύνουμεν. || ἀλλ' ἀνακρουέσθω καὶ καθ' ὁδὸν τῆς ἐξ ἀρχῆς δι- 98<sup>v</sup>  
 ηγήσεως ὁ λόγος ἀνατρεχέτω.

48. Μετὰ ταῦτα τοίνυν τὸν Ὀνοπνίκτην λεγόμενον ποταμὸν  
 καὶ τὸν Σάρον διαπεράσας ὁ βασιλεὺς μετὰ τοῦ στρατεύματος  
 ἦλθε πρὸς Κουκουσόν, καὶ τὰς ἐκεῖσε λόχμας ἐμπρήσας καὶ τὴν  
 ἄβατον τῇ τῶν δένδρων ἐκτομῇ βατὴν πεποικῶς τῶν ἐν ταύταις  
 5 λόχων ἐκράτησεν. πρὸς δὲ τὴν Καλίπολιν καὶ Παδασίαν φθάσας,  
 εἶτα διὰ δυσβάτων ὁδεύων ὁδῶν, τοῦ ἵππου ἀποβάς πεζὸς διεξῆι  
 τὰ στενὰ τῆς ὁδοῦ, διὰ τοῦ οἰκείου κόπου τὸ ἀσθενὲς τῶν ὑπὸ  
 χεῖρα παραμυθούμενος. τῆνικαῦτα δὲ τῇ Γερμανικεῖα προσβα-

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8-12: a. 878

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FP 47, 17 οἱ . . . . μηδέ — 18/19 σχολάζοντες παραδοῦναι γραφῇ: cf. 1, 9  
 supra 20 ἄλλ' — 21 ἀνατρεχέτω: cf. Const. Porph., *De imag. Edessena*, 79\*\*,  
 33 ed. Dobschütz 48, 3 λόχμας: cf., e.g., Greg. Naz., *Or. XLIII, MPG*, 36, col.  
 501A; Leon. Mathem., *Versus in Iob*, 16 ed. Westerink, Illinois Class. Stud. 11  
 (1986), 206 (λόχμαι καὶ δρυμά) et alios locos permultos 4 ἄβατον . . .  
 βατὴν πεποικῶς; cf. Const. Proph., *De insid.*, 123,25 ed. de Boor (τὴν ἄβατον  
 . . . . βατὴν . . . . εὐρόντες, e Joh. Antiocheno); Scriptt. eccles. (ut Ps.-Iustinus,  
 Socrates, Theodoretus) de mari Rubro aut Sinai deserto agentes vix fontem prae-  
 buerunt 8 τῆνικαῦτα — 12 παρεγένετο: cf. Genes., 4,31 = 82,39; Ps.-Leon.  
 Gramm., 258,10-12; GMC, B, 17 = 844,17/18; GMCB, B, 5 = 22,18/19; Ps.-Sym.,  
 B, 15 = 692,13/14

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I 48, 1 Μετὰ — 24 ἐπυνθάνετο; 27 πληροφορίαν — 32 εἰπόντος; 34 οὐ  
 τ[οσ]οῦτον — 44 ἐδοκίμασεν: cf. Scyl., B, 23 = 141,68 — 142,3

ble for us to devote much time to single points, or, so to speak, lovingly linger over them, all of which are devices used to draw out the story. As for the things whose credibility does not rest on evidence, even if they perchance are passed on by word of mouth, we do not want to accept them merely on faith, to avoid the appearance of offering the emperor a fictitious narrative of deeds that never happened; all the more so, because in his lifetime he himself plainly frowned upon fawning flattery uttered for the sake of currying favor. We who have neither the ability nor the leisure to commit to writing what is a matter of universal agreement can hardly be expected to indulge in long disquisitions about what is controversial. But now let our discourse back up and rejoin the path of our original narrative.

48. Now, after these events the emperor and his troops crossed the rivers called the Onopniktes and the Saros and came to Koukousos. There, after setting fire to the thickets and cutting down the trees, and thereby providing a passage through the <heretofore> impassable tract, he seized places in those copses that were suitable for ambushes. After reaching Kallipolis and Padasia, he continued marching along rough roads; and, to assuage the weariness of his subordinates by the example of his own toil, he would dismount and proceed afoot through the narrow passes along the way. It was at that time that he

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47, 14 ἀβασάνιστως V      15 πεπλασμενην (sine acc) V      γέγον ὅτων V  
 16 οὐδεκεῖνος V      17 μὴ δὲ V      19 σχολή V      20/21 δηγητήσεως V  
 21 ἀνατρέχεται V      48, 3 λόχμας: χολογμας (sine acc) V (χολόγμας Ba 232:  
 χολογμάς Ba 264): corr All, ut videtur e Cedren., *Synops.*, II,214,9 cf. Scyl., B, 23 =  
 141,70 (τὰς ἐκεῖ λόχμας); ex All pendent edd rell      4 δένδρων V      5 Καλίπο-  
 λιν cum V et Scyl., B, 23 = 142,71 scripsi: Καλλίπολιν coni All; ex All pendent  
 edd rell      6 ἀπόβας V

λῶν, ἐπεὶ τὸ ἀνθιστάμενον ἅπαν ἐκ ποδὸς ἐχώρει καὶ τοῖς τείχεσι  
 10 συνεκλείετο καὶ οὐδεὶς τῶν πολεμίων ἐτόλμα εἰς χεῖρας ἐλθεῖν, τὰ  
 περὶ αὐτὴν πάντα πυρὶ παραδοῦς καὶ τὰ πρὸ τῆς πόλεως κάλλη | 281B  
 ὡς πεδίον δεῖξας ἀφανισμοῦ, πρὸς Ἄδατα παρεγένετο. τῶν δὲ τῆς  
 τοιαύτης πόλεως μὴ τολμώντων ἐν τοῖς ὑπαίθροις διαγωνίζεσθαι,  
 ἀλλ' ἐντὸς τῶν τειχῶν συνελαθέντων καὶ διεγνώκωτων τὴν πολιορ-  
 15 κίαν ὑφίστασθαι, αὐτὸς τὰ πρὸ τῆς πόλεως καταληϊσάμενος, καὶ  
 τὸ παρακείμενον πολίχνιον, ὅπερ ἐκάλουν Γέροντα, ἐκπορθήσας  
 καὶ διαρπαγῆναι ἐφείς, καὶ προθυμοτέρους ἀπὸ τῶν ὠφελειῶν  
 πρὸς τὸ πονεῖν τοὺς στρατιώτας πεποικῶς, αὐτοῖς προσβάλλει  
 τοῖς τείχεσι, καὶ ταῖς πρὸς πολιορκίαν ἐκέχρητο μηχαναῖς, καὶ ἐπ'  
 20 ἐλπίδος ἦν οὐ μικρᾶς διὰ τὸ βᾶρος τῆς περὶ αὐτὸν δυνάμεως κατὰ  
 κράτος τὴν πόλιν ἐλεῖν. ὄρων δὲ τοὺς ἔνδον ἀδεῶς τὰ προσπίπτον-  
 τα φέροντας καὶ οὐ ταραττομένους ἐπὶ προδῆλφ σχεδὸν ὀλέθρφ  
 τῆς πατρίδος αὐτῶν, ἐφ' ὅτῳ πεποιθότες ὀλίγον αὐτοῦ λόγον τῷ  
 δοκεῖν ποιούμενοι φαίνονται ἐπυνθάνετο. καὶ δὴ παρ' ἑνὸς  
 25 ἀκούει τῶν ἐγχωρίων ὡς ὑπὸ τινος τῶν παρ' αὐτοῖς εὐλαβῶν, εἴτε  
 ἀπὸ τινος θειοτέρας γνώσεως εἴτε ἀπὸ ἐπιστημονικῆς μεθόδου  
 γινώσκοντος, πληροφορίαν δεδεδυμένοι τυγχάνουσιν “οὐχ ὑπὸ  
 σοῦ” τοῦ νῦν πολιορκουόντος αὐτοῦς, ἀλλ' ὑφ' ἑτέρου τινὸς “τῶν  
 κατὰ γένος σοι προσηκόντων, Κωνσταντίνου καλουμένου,”

12–44: aestate–autumno a. 878

**FP 48**, 12 πεδίον — ἀφανισμοῦ: cf. II 2:3; 3(4):19 16 πολίχνιον —  
 Γέροντα: cf. Genes., 3,17 = 51,36/37 (de temporibus Theophili imp. res agi-  
 tur) 21/22 τὰ προσπίπτοντα et ἐπὶ προδῆλφ ὀλέθρφ: cf. *Exc. de virt. et vit.*,  
 II,207,17–19 ed. Roos (προσπιπτόντων et εἰς πρόδηλον ὄλεθρον, fontem nostri, e  
 Polybio XXXVIII, 16,1); cf. etiam Dion. Hal., *Antiq. Rom.*, 9:28,4 24 καὶ δὴ  
 — 36 τῶν σῶν: similia de Creta insula recuperanda a Romano quodam (II potius  
 quam I, ut postea evenit) imperatore Lucas Stiriota secundum *Vitam suam* ed. G. P.  
 Kremos, Φωκικὰ, 1 (1874), 50 = 60,3–9 edd. C. et R. Connor est vaticinatus

**48**, 9 ἐπὶ V 11 κάλλη: βάλλη V All (e Ba 264 suo): corr Ba 232 (e coniectura)  
 et Comb (aut e Ba 232 aut e Scyl., B, 23 = 142,76; cf. quoque Combefisii Comm.  
 ineditum ad locum) 13 μη (sine acc) V 16 πολιχνιον (sine acc) V  
 17 διαρπαγεῖναι V: corr V<sup>1</sup> ἀφείς dubitanter Kamb 19 ἐκερη-  
 τὸ V 19/20 ἐπελπίδος V 20/21 κατακράτος V 21 ὄρων: εὐρών Scyl.,

attacked Germanikeia; since the entire opposing force retreated from his path and shut themselves up behind their walls—and not one of the enemy dared engage him in hand-to-hand combat—he set fire to the surrounding countryside, turned the cultivated fields around the city into a desolate plain, and reached Adata. But since the inhabitants of that city, too, did not dare fight him in the open country, but had crowded together behind their walls, determined to withstand a siege, he devastated what lay in front of the city and took a nearby fort called Geron. He had it plundered, to make his soldiers the more eager to toil by rewarding them with booty. <Next>, he attacked <Adata's> walls themselves using siege engines; and in view of the strength of his forces he had every expectation of taking the city by storm. When he saw, however, that those within bore their lot fearlessly, untroubled by what to all intents and purposes was the evident ruin of their homeland, he wished to learn what it was that gave them so much confidence that, or so it appeared, they were making light of him. And in fact he did hear from one of the local inhabitants that they happened to have received the assurance from one of their holy men—who had gained his knowledge either from Divine Insight or from some scientific procedure—that “it has been ordained that this city will be taken not by you who are besieging it at present, but by another man of your

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*B*, 23 = 142,84 in loco parall., sed cf. lin. 40 infra (ἑώρα) 22 φέρεσθαι All e Ba 264 sui menda; ex All pendent edd rell 23 ἐφ' ὄρω V All (e Ba 264): ἐφ' ὄρω Comb (e Ba 232) 25 ἀκούσας All e Ba 264 sui menda; ex All pendent edd rell 26 εἴτε: εἴτα V ἐπὶ στημονικῆς V

30 πεπρωμένον εἶναι τὴν τοιαύτην ἀλῶναι πόλιν· καὶ διὰ τοῦ||το τοῖς 98<sup>v</sup> V  
 προσπίπτουσι μὴ ἐκπλήττεσθαι. τοῦ δὲ τὸν υἱὸν ἐπιδείξαντος καὶ  
 ὡς οὕτω καλεῖται διδάξαντος, καὶ μηδὲ τὸ παρ' αὐτοῖς εἰπόντος  
 διαπίπτειν πάντως πυθόχρηστον ἐν τῷ νῦν τὴν πόλιν ἀλίσκεσθαι,  
 οὐ τ[οσ]οῦτον ὁ ἐξηγούμενος ἔλεγεν τὸν Κωνσταντῖνον ἐκεῖνον  
 35 εἶναι, | ὃς αὐτῶν μέλλει τὴν πόλιν ποιεῖσθαι ἀνάστατον, “ἄλλον 282B  
 δέ τινα μετὰ χρόνον συχνὸν τῶν ἀπογόνων τῶν σῶν.” ἐφ' οἷς  
 ἐκεῖνος οἷον διοργισθεὶς καὶ βουλευθεὶς ἐξελέγξαι δι' ἔργου λόγον  
 ἄλλως κενὸν τὸ λαλούμενον, συντονώτερον τῆς πολιορκίας ἀνθ-  
 ἦσατο καὶ ἐνεργέστερον ἐχρήσατο ταῖς παρασκευαῖς. ὡς δὲ  
 40 πάντα πονοῦντος αὐτοῦ ἑώρα μὴ προβαίνουσαν τὴν σπουδὴν,  
 μηδὲ ἐπὶ τινος ἀσφαλούς ἐλπίδος ἐδρασθῆναι ἠδύνατο, ἐνενόει δὲ  
 καὶ τὴν ἐν ὑπαίθρῳ τοῦ πλήθους ἐν τόποις κρυμῶδεσι κάκωσιν,  
 τοῦ τοὺς πολεμίους ἐλεῖν κρεῖττον τὸ τοὺς οἰκείους περισώσασθαι  
 λογισάμενος, πρὸ χειμῶνος ἀναχωρῆσαι λυσιτελεῖς ἐδοκίμασεν.  
 45 καὶ οὕτω μὲν ταῦτα· ἡμῖν δὲ θαυμάζειν ἐπέρχεται, τοῖς μετὰ  
 τοσοῦτον χρόνον τῆς προρρήσεως ἐκείνης ἰδοῦσι τὴν ἔκβασιν, τίς  
 ἢ ἐν τοῖς βαρβάροις ἐκείνοις καὶ οὐδὲ πάντη τὰ περὶ τὸν βίον ἢ  
 τὸ σέβας χρηστοῖς ἀκριβῆς οὕτω γνῶσις καὶ τῆς ἀληθείας  
 κατάληψις. καὶ γὰρ ἐκεῖνου μὴ δυνηθέντος τότε τὴν πόλιν ἐλεῖν,  
 50 νῦν ἐπὶ τῶν ἡμετέρων χρόνων Κωνσταντῖνος ὁ τῆς πορφύρας  
 βλαστός, ὁ Λέοντος μὲν τοῦ σοφωτάτου υἱὸς ἐκεῖνου δὲ υἱωνός, τὸ  
 τοιοῦτο προτέρημα ἀπηνέγκατο καὶ ἐπεγράφη τῷ κατορ-

50–52: m. Iun.–Iul. a. 957 (a Nicephoro Phoca futuro imp.)

FP 48, 34/35 τ[οσ]οῦτον . . . ἐκεῖνον εἶναι : cf. Const. Porph., *De imag. Edessena*, 55\*\*, 14 ed. Dobschütz (τοῦτον ἐκεῖνον εἶναι) 45 ἡμῖν — ἐπέρχεται : cf. TC, 4,25 = 180,4/5 (ὁ καὶ θαυμάζειν μοι ἔπεισιν) 50/51 κωνσταντῖνος — υἱωνός: cf. *Tit* 5 supra

48, 30 διατοῦτο V 31 ἐπὶ δεῖξαντος V 32 καλεῖτε V μὴ δὲ V  
 34 οὐ τ[οσ]οῦτον e Scyl., B, 23 = 142,92 (ubi τοῦτον legitur) correxi (cf. etiam FP  
 ad 48, 34/35) : οὐτοσοῦ|τον V 36 σων (sine acc) V 37 διοργισθεὶς V quod  
 retinui 41 μὴ δὲ V 42 ἐνουπαίθρῳ τοῦ V 44 πρῶ V 45 οὕτω : an  
 αὐτῷ propter sequens ἡμῖν legendum? 48 ἀλειθειίας V 52 τοιοῦτο V : τοι-  
 οῦτον All (v. etiam appar. crit. ad 67,11 infra) 52/53 κατορθωματι V

kin, Constantine by name.” That is why they were not disturbed by what was befalling them. When the emperor pointed to his son and informed the man that <this son> was called by that very name, observing that their prophecy would lose none of its power if the city were to be taken just then, the informant explained that the Constantine who was to destroy their city was not the one present but “some other descendant of yours, after the passing of many years.” Thereupon the emperor, since he was greatly angered and wished to prove by deed that what had been said were but empty words, pressed the siege with renewed zeal and put his engines to work with renewed vigor. Soon, however, he began to realize that for all his pains he was making no headway and was unable to find any firm ground on which to rest some sure hope; moreover, when he contemplated the harm that would come to his troops camping in the open in <these> freezing cold places, he deemed the survival of his own men preferable to the defeat of the enemy and judged it advantageous to withdraw before the onset of winter. So much for that. As for us who have witnessed that prophecy’s coming to pass after so great a lapse of time, we are seized by wonder at those barbarians who, while leaving so much to be desired both in matters of conduct and of faith, were nonetheless so exact in their knowledge and grasp of the Truth. For while Basil could not take the city at that time, in our own day Constantine Born of the Purple, son of Leo the most Wise and Basil’s grandson, was able to achieve this distinction, for to him goes the credit for having



θώματι τῆς παντελοῦς ἀπωλείας τῶν οἰκούντων τὴν Ἄδατα· ὡς ἦν ἄρα, καθ' Ὁμηρον,

55 ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι,

ἵνα τιμωρὸς ὁ παῖς τῶν εἰς τὸ παπ(π)ῶον κράτος ἀποθρασυνθῆναι τολμησάντων περιφανῶς διασώζηται. ἀλλ' εἰς ἵχνος αὐθις ὁ λόγος παλινδρομεῖτω καὶ δηλούτω τὰ ἐφεξῆς. |

283B

49. Τότε τοίνυν ὁ βασιλεὺς πολλῆς αἰχμαλωσίας καὶ λαφύρων ἐμπλήσας τὸ στράτευμα, εἶτα τοὺς αἰχμαλώτους διὰ τὸ δύσβατον καὶ πολὺ τῆς ὁδοῦ τῷ ξίφει κελεύσας ἀποφορτίσασθαι, ἐπανάδου ἐμνήσθη, πολὺ δέος αὐτοῦ τοῖς τῆς Ἄγαρ ἐκγόνοις ἀπολιπῶν. 5 προσδοκήσας δὲ ὅμως ἐπίθεσιν τινα κατὰ τοὺς στενοὺς τῶν || 99<sup>v</sup> V τόπων (ἦδει γὰρ κακὴν εἶναι φωνὴν στρατηγοῦ τὸ “οὐκ ἂν προσεδόκησα”) καὶ λόχους ἐν τοῖς ἐπικαίροις ὑφείς, πολλοὺς τῶν ἄλλους ἐλείν οἰομένων ἐζώγρησεν. ἄπερ ὁ Ἀβδελομέλεκ ἐκεῖνος ἰδὼν, ὃς τῶν ἐκεῖσε τόπων ἐκυρίευσεν, πρέσβεις πέμψας ἀδείας καὶ 10 εἰρήνης ἐδεῖτο τυχεῖν, εὐγνώμονα δοῦλον ἑαυτὸν γενέσθαι καθυπισχνούμενος καὶ τῶν ὑπ' αὐτοῦ κρατούμενων φρουρίων καὶ τόπων ποιούμενος τὴν ὑπόστασιν καὶ ἐγχείρισιν. οὗ τὴν δέησιν ὁ βασιλεὺς εἰσδεξάμενος τὰ αἰτούμενα δέδωκεν, καὶ σύμμαχον

8–28 aestate-autumno a. 878

FP 48, 55 ἀγαθόν — λιπέσθαι: *Od.*, 3: 196 49, 2 εἶτα — 3 ἀποφορτίσασθαι: cf. 49, 19–22 3/4 ἐπανάδου ἐμνήσθη: cf. *Il.*, 10: 509; *Od.*, 3: 142; 15: 3 et 41, 22/23 supra 6 κακὴν — προσεδόκησα: cf. *Plut.*, *Reg. et imp. ap.*, *Iph.* 2 = *Mor.*, 187A ex quo *Joan. Stobaeus, Anthol.*, IV,13,51 ed. Hense; versio brevior in *Polyaen.*, *Strat.*, III,9,17 - 122,20 edd. *Woelfflin-Melber* 10 εὐγνώμονα δοῦλον, term. techn.: cf. *Const. Porph.*, *De ceremon.*, 684,19 (εὐγνώμονες δοῦλοι, i.e., *populus imperatori subditus*)

I 49, 2 εἶτα — 10 τυχεῖν; 12 οὗ τὴν — 28 φωνάς: cf. *Scyl.*, B, 23 = 142,3 — 143,20

48, 56 παπῶον V: corr All 57 τολμησάντων V περιφανῶν V 49, 4 πολυ (sine acc) V 5 κατὰ V 6 οὐ|κᾶν V 7 ἀφείς *Scyl.*, B, 23 =

brought about the utter destruction of the inhabitants of Adata. Thus, as Homer tells us, it was

A good thing for a dying man to leave a child behind,

so that a child might gloriously survive as the avenger, <and punish> those who had dared to display insolence toward the majesty of his grandfather. Let, however, our discourse retrace its steps and reveal what is lying ahead.

49. At that time, then, the emperor gave the army its fill of captives and spoils (later, mindful of the difficulty and length of the journey, he ordered that the captives be disposed of and put to the sword); then he took thought for the return, now that he had instilled much fear in the descendants of Hagar. Since, however, he expected some kind of attack in the narrow passes (for he knew that it was a paltry excuse for a commander to say, “I should never have expected it”), he laid ambushes at suitable places and <thus> captured many who had expected to capture others. Now, when that notorious Abdelomelek who ruled over these places saw all this, he sent envoys requesting that he be granted immunity and peace; he promised to become a loyal subject and offered to surrender and hand over forts and places that he kept under his control. Upon receipt of this petition, the emperor

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143,7 in loco parall., fortasse recte 8 ἄλλων V All (e Ba 264 suo) Comb (ex All aut e Ba 232): corr Be 12 ἐγγείρησιν V All (e Ba 264 suo) Comb (ex All aut e Ba 232): corr Be οὐδ': οὐ ut videtur V

αὐτὸν τὸ ἀπὸ τοῦδε κατὰ τῶν ὁμοφύλων εἶχεν ἐθελοντήν. ἐκεῖθεν  
 15 δὲ πάλιν τὸ τοῦ Ἀργέου διελθὼν ὄρος καὶ πρὸς Καισαρεία γενό-  
 μενος ἔκ τε Κολωνείας καὶ Λούλου ἐπινικίων ἀγγελίας ἐδέξατο.  
 ἠκολούθει δὲ καὶ τὰ σύμβολα, λαφύρων καὶ αἰχμαλώτων πλήθος,  
 ἅπερ ἀπὸ τε φρουρίων τῆς Ταρσοῦ καὶ ἀπὸ Μανιχαϊκῶν ἐτύγγα-  
 20 νευ πόλεων. ἔνθα καὶ πλεῖστον ὄχλον τῶν Κούρτων προσ-  
 ενεχθέντα ἀποσφαγῆναι προσέταξεν· εἰς οὐδὲν γὰρ σχεδὸν  
 ἐτύγγανον χρήσιμοι, καὶ προκαταπεπλησμένοι ὑπάρχον τὸ στρα-  
 τευμα οὐκ ἐβούλετο καὶ τούτους ἔχειν δύσχρηστον παρενόχλημα.  
 ἐν Μηδαίῳ δὲ γεγωνῶς ὑποστρέφων ὁ βασιλεὺς καὶ τιμὰς δια-  
 νείμας τοῖς ὑπ' αὐτὸν καὶ ἀναλόγως τῆς οἰκείας ἕκαστον ἀρετῆς 284B  
 25 προβιβάσας καὶ φιλοφρονησάμενος καὶ πρὸς παραχειμασίαν  
 ἀφείς, εἶχετο τῆς ὁδοῦ· καὶ τὴν βασιλεύουσαν φθάσας, κατὰ τὸ  
 πρότερον ἔθος διὰ τοῦ πατριάρχου τὸν τῆς νίκης ἐδέξατο στέ-  
 φανον καὶ παρὰ τοῦ δήμου τὰς ἐπινικίους φωνάς.

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26: autumnno a. 878, Constantino imp. Basilii filio adhuc vivente

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**FP 49**, 26 καί — 28 φωνάς: cf. Const. Porph., *De cerimon.* 498,14–503,16 = C, 724–807 ed. Haldon (ἢ ἀπὸ τοῦ φουσσάτου μετὰ νίκης ἐπάνοδος Βασιλείου τοῦ φιλοχρίστου βασιλέως ἀπὸ Τεφρικής καὶ Γερμανικείας); cf. etiam **40**, 51–55 supra 27 πατριάρχου: a Photio

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**49**, 15 Καισαρεία: καὶ σαρεία V: Καισάρειαν arographa Scyl., B, 23 = 143,11 All (e Ba 264 suo); ex All pendent edd rell, sed cf. **17**, 6/7 supra (πρὸς Μαιάνδρῳ) 21 προκαταπεπλησμένων V: corr All (e Ba 264 suo) 24 ὑπαυτὸν V 25 παραχειραχειμασίαν V 26 εἶχετο (sine acc) V

granted his request, and thereafter had him as a willing ally against people of his own race. From there, Basil again passed through Mount Argaeus; when he came close to Caesarea, he received tidings of victory from Koloneia and Loulon. There followed the insignia,\* rich booty and a multitude of captives coming from the fortresses <belonging to> Tarsus and from the cities of the Manichaeans. It was there as well that the emperor ordered a large throng of Kurds brought thither to be slain, for they were almost totally useless, and the troops who had already been utterly encumbered did not wish to keep them on as yet another unwieldy impediment. Continuing on his return journey, the emperor arrived at Medaion, where he distributed honors to his subordinates, promoting and showing favor to each according to his virtues; then he dismissed them to their winter quarters and continued on his way. When he arrived in the capital he received, in accordance with the previous custom, the garland of victory from the patriarch and triumphal acclamations from the people.

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\* I.e., signs (of the cross) or Relics of the Passion (carried during campaigns)?

50. Ἦδη δὲ τοῖς ἰκ(ν)ουμένοις χρόνοις ἀπανθησάσης καὶ παντά-  
 πασιν ἀπεσβηκυίας τῆς Τεφρικῆς, ἢ τῶν Ταρσιτῶν ἰσχύς ἀναθάλλ-  
 λειν καὶ αὐξάνεσθαι ἤρχετο, καὶ πάλιν ἀπὸ τούτων αἰ τῶν Ῥωμαϊ-  
 κῶν ὀρίων ἐσχατιαὶ συνεχῶς \*\*\* το. τηνικαῦτα Ἀνδρέας ἐκεῖνος  
 5 ὁ ἐκ Σκυθῶν πολλακίς ἠνδρίσατο κατ' αὐτῶν, καὶ τῆς περὶ αὐτὸν  
 ἀναλόγως δυνάμεως πολλοὺς τῶν εἰς προνομὴν ἐκτρεχόντων καὶ  
 τοῦ ὄλου ἀπορρηγνυμένους στρατεύματος ἀνήρει καὶ αἰχμαλώτους  
 ἐλάμβανεν. καὶ ὡς ἱκανὰ τεκμήρια ἀνδρείας τε καὶ συνέσεως καθ'  
 ἐκάστην ἐξέφευρον, εἰς τὸ τῶν πατρικίων προῆλθεν ὑπὸ τοῦ βασιλέως  
 10 ἀξίωμα || (καὶ εἰς τὴν ἀρχὴν τῶν σχολῶν προβάλλε)ται. καὶ τότε δὴ 99<sup>v</sup>  
 μᾶλλον ἀπὸ μείζονος ἐξουσίας τε καὶ δυνάμεως πολλακίς ἐμφα-

1-2: Ut oblique deduci potest, Tephricae ca. a. 878 (potius quam a. 872, statim Chrysocheire perempto, ut Sym. Log. eiusque sequaces GMC, 841,18-20 et Ps.-Sym., 690,11-13 asserunt) Romanis armis cecidit; de tempore exacto excidii Tephricensis silet noster et eius coetanei

FP 50, 1 Ἦδη — χρόνοις: cf. Const. Porph., *De imag. Edessena*, 81\*\*, 14 ed. Dobschütz; cf. etiam appar. crit. ad locum 4 τηνικαῦτα — 12 παρετάξατο: cf. Genes., 4,30 = 81,23-33; GMCB, B, 4 = 19,11-16 8 ἀνδρείας — 9 συνέσεως: cf. 37, 8 supra

I 50, 1 Ἦδη — 5 ἠνδρίσατο; 6 πολλοὺς — 8 ἐλάμβανεν; 9 εἰς τό — 14 μεστούς; 15 ὅτι — 23 ἀλαζών; 25 ταῦτα; 26 εἰπών — 28 Ποδανδός; 29 προσβαλῶν — 30 οὗτος; 35 τρέπεται — 43 πολλῶν; 48 δῆλα — 49 ποιησάμενος: cf. Scyl., B, 24 = 143,21 — 144,43

50, 1 ἰκ(ν)ουμένοις scripsi, cf. Aristot., *De gen. anim.*, 3: 1 = 750 b 13 (κατὰ τοὺς ἰκνουμένους χρόνους) et Dion. Hal., *Antiq. Rom.*, 1: 66,2 (ἐν τοῖς ἰκνουμένοις χρόνοις); cf. etiam Const. Porph., *De imag. Edessena*, 81\*\*, 14 ed. Dobschütz (τῇ δὲ ἰκνουμένη τῶν ἡμερῶν); idem iam de Boor in appar. suo notavit, vocabulo ἰκουμένοις (voce nullius cui crucem praeposuit) in textum recepto: ἰκουμένοις V arographa: οἰχοῦμένοις coni All: οἰχομένοις coni Comb quem Be secutus est 2 πάνταπασιν V ἀπεσβηκυίας V τῶρ V? 3 ἀπὸ: ὑπὸ coni Be 4 συνεχῶς τὸ τηνικαῦτα V: post συνεχῶς lacunam cum de Boor proposui; fortasse συνεχῶς (ἐλυμαίνοντο), cf. 38, 9 supra (συνεχῶς τὰς ἐσχατίας τῆς Ῥωμαϊκῆς ἀρχῆς ἐλυμαίνοντο) vel συνεχῶς (ἐπιέζοντο), cf. in loco parall. Scyl., B, 24 = 143,23 (δεινῶς ἐπιέζοντο) scribendum: συνεχῶς τὸ V All: συνεχῶς ἐπιέζοντο. τὸ τηνικαῦτα coni Comb e Scyl. quem Be secutus est: συνεχῶς \* \* \*. τὸ τηνικαῦτα de Boor: \* \* \* το. τηνικαῦτα distinxi (τηνικαῦτα sine articulo in nostro quinque occurrit, et in 48, 8 supra periodum inchoat) 6 αὐτον (sine acc) V 10 post

50. In the years that followed, the power of Tephrike having already faded away and then altogether disappeared, that of the Tarsites began to flourish and to increase, and the outlying Roman borderlands were constantly \* \* \* At that time the famous Andrew, a man of Scythian origin, performed frequent acts of manly valor against them; in proportion to the <modest> numbers of his own force, he killed and took captive a great many <of the enemy> who had ventured forth on forays, splitting off from the main body of their army. As he thus exhibited ample proofs of his courage and wisdom day by day, the emperor promoted him to the rank of patrician \* \* \* and from that time on, wielding increased authority and commanding larger forces,

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ἀξίωμα lacunam cum de Boor statui et (καὶ — προβάλλεται) scripsi loco parall. Scyl., B, 24 = 143,25/26 fretus (ὄν ὁ βασιλεὺς πατρικιότητι τε ἐτίμησε καὶ εἰς τὴν ἀρχὴν τῶν σχολῶν προβιβάζει): ἀξίωμα||ται · καὶ (i.e., lacuna unius lineae?) V: ἀξίωμα. Καὶ (e Ba 264 suo qui ται omisit) All: ἀξίωμα, καὶ εἰς τὴν τῶν Σχολῶν ἀρχὴν καὶ (partim e Ba 232 qui ται omisit partim e Scylitza) Comb quem Be secutus est: ἀξίωμα (καὶ εἰς τὴν τῶν σχολῶν ἀρχὴν προβιβάξεται vel <... ἐμπιστεύεται e Scylitza dubitanter de Boor; ad lacunam implendam cf. etiam 60/61 infra (ἀντ' ἐκείνου [i.e. Andreae] προβάλλεται εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι καὶ παντὸς τοῦ στρατοῦ . . . τὸν κατὰ τὸν Στυπιώτην [cf. εἰς τὴν ἀρχὴν τῶν σχολῶν προβιβάζει, i.e., Andreae, Scyl., B, 24]) et Genes., 4,30 = 81,30/31 (μετὰ γὰρ πατρικιότητα τῆς τῶν σχολῶν εὐμοιρεῖ κυριότητος)

νέσι μάχαις \*\*\* πρὸς τε τοὺς ἀπὸ Ταρσοῦ παρετάξατο. γράψαν-  
 τος δέ ποτε πρὸς αὐτὸν τοῦ ἀμηρεύοντος τῆς Ταρσοῦ λόγους βλα-  
 σφήμους καὶ ἀπονοίας μεστοὺς κατὰ τοῦ κυρίου ἡμῶν καὶ θεοῦ  
 15 Ἰησοῦ Χριστοῦ καὶ τῆς ὑπεραγίας τούτου μητρός, ὅτι· “ἴδω τί  
 σοι ὁ τῆς Μαρίας ὠφελήσει υἱὸς καὶ αὕτη ἡ τοῦτον γεννήσασα  
 ἐν τῷ μετὰ δυνάμεως ἀδρῶς ἐπιέναι με κατὰ σοῦ,” λαβὼν ἐκεῖνος  
 τὸ λοιδορον γραμμα|τεῖον, μετὰ δακρῦων πολλῶν τῆ εἰκόνι τῆς 285B  
 Θεομήτορος, ἡγκαλισμένον φερούση καὶ τὸν υἱόν, προσανέθετο,  
 20 ἐπειπὼν· “ἴδε, ὦ μήτηρ τοῦ Λόγου τε καὶ θεοῦ, καὶ σὺ ὁ προαιώ-  
 νιος ἐκ πατρὸς καὶ ὑπὸ χρόνον ἐκ τῆς μητρός, οἶα ὠνειδίσει καὶ  
 ἐφρυάξατο κατὰ σοῦ καὶ τοῦ σοῦ περιουσίου λαοῦ ὁ βάρβαρος  
 οὗτος καὶ ἀλαζών, ὁ νέος Συναχειρίμ, καὶ γενοῦ βοηθὸς καὶ ὑπερ-  
 ασπιστῆς τῶν δούλων σου, καὶ γνώτω πάντα τὰ ἔθνη τὸ κράτος  
 25 τῆς δυναστείας σου.” ταῦτα πρὸς θεὸν μετὰ συντριμμοῦ καρδίας  
 καὶ δακρῦων πολλῶν προσευξάμενος καὶ εἰπὼν, ἄρας τὰς Ῥω-  
 μαϊκὰς δυνάμεις ἐπήει κατὰ Ταρσοῦ. καὶ δὴ κατὰ τὸν τόπον  
 γενόμενος ὃς λέγεται Ποδανδός, ἔνθα καὶ ὁ ὁμώνυμος ρεῖ ποταμός,  
 τὸ βαρβαρικὸν εὔρεν ἀντιπαραταπτόμενον στράτευμα. προσβα-

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27–37: a. 878 aut 879

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**FP 50**, 15 ἴδω — 25 δυναστείας σου: cf. 4 Reg 19:9–19; 2 Chr 32:17–20; Is  
 37:10–20 22 περιουσίου λαοῦ: cf. Ex 19:5; 23:22; Dt 7:6; 14:2; 26:18; Tt  
 2:14 23 ὁ νέος Συναχειρίμ: cf. Theoph., *Chron.*, 503,5 ed. de Boor, de Crumo  
 Bulgarorum rege barbaro et fidei hoste C/polim, i.e., Novam Ierusalem, obsidente  
 (Συναχειρίμ) 23 γενοῦ — 23/24 ὑπερασπιστῆς: cf. Ps 27(28):7; 30(31):2;  
 32(33):20; 39(40):17; 70(71):3 25 συντριμμοῦ καρδίας: cf. Ps 33(34):18;  
 50(51):17; 146(147):3; Pr 17:10; Genes., 4,34 = 85,56 (ἐν συντριβῇ καρδίας)

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**50**, 12 lacunam statui (sed cf. ἐμφανέσι μάχαις πολλάκις πρὸς τε τοὺς ἀπὸ Μελι-  
 τηνῆς καὶ τοὺς ἀπὸ Ταρσοῦ παρετάξατο in loco parall. Scyl., B, 24 = 143,27/28);  
 quo duce inter τοὺς ἀπὸ et Ταρσοῦ voces Μελιτηνῆς καὶ τοὺς ἀπὸ e Scylitza add  
 Comb quem inexplorate Be secutus est. Scylitzae ope, eodem fere modo ac Comb,  
 locum sanare vult v.d. Schreiner (μάχαις πρὸς τε (τοὺς ἀπὸ Μελιτηνῆς καὶ) τοὺς  
 ἀπὸ Ταρσοῦ) post παρετάξατο vocabula καὶ νενίκηκε e Scylitzae loco parall.  
 B, 24 = 143,29 add Comb quem Be secutus est 15 ἴδων V: corr All e Ba  
 264 sui coniectura; cf. etiam Scyl., B, 24 = 143,30 (ἴδω) 16 ὀφελήσει V

Andrew engaged frequently in open battles \* \* \* as well as with the Tarsites. Once the emir of Tarsus wrote him a blasphemous message, filled with ravings against our Lord God Jesus Christ and his All-Holy Mother, to this effect: "Let me see what good the Son of Mary and she who bore Him will do for you when I set out against you with a large force." Shedding many tears, Andrew took the slanderous writing, submitted it to the image of the Mother of God holding her Son in her arms, and said: "Behold, O Mother of the Word of God, and Thou Who hast issued before time from Thy Father and within time from Thy Mother, how this barbarian and braggart, this new Sennacherib, has chided Thee and acted with arrogance toward Thee and Thy peculiar people; be Thou the helper and protector of Thy servants, and may all the nations know the might of Thy power." After he had said this in prayer to God with a contrite heart and abundant tears, he mustered up the Roman forces and went off against Tarsus. When he arrived at the place called Podandos, where flows the river of the same name, he found the barbarian army arrayed against him. Confident in God, our

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17 ἐπιέναι cum V scripsi quod iam Be recte coniecerat: ἀπιέναι All (Ba 264 suo male lecto, in quo ἐ ab ἀ paene distinguitur) Comb (cuius error aut ex All aut e Ba 232 ἀπ- originem trahit) 19 φερύσης coni Comb quem Be secutus est, sed cf. 79, 6 infra (εἰκόνα . . . υἶόν . . . φέρουσαν) 23 Συναχειρίμ: sed cf. Συναχειρίμ in 1 Macc 3:19; 15:22; 3 Macc 6:5 γενοῦ: imperat. rariter usitatus; cf. tamen, e.g., Eur., Alc., 1151 et hodiernum γένου 23/24 ὑπερασπιστῆς V 29 ἀντιπαρραττόμενον V



30 λών δὲ μετὰ τῆς εἰς θεὸν πεποιθήσεως ὁ γενναῖος οὗτος μετὰ τῆς  
περὶ αὐτὸν ἀπάσης δυνάμεως, ἦν τοῖς παρακλητικοῖς τῶν λόγων  
πρότερον πρὸς τὸν ἀγῶνα ἐπέρρωσεν, καὶ πολλὰ καὶ συνέσεως  
καὶ ἀνδρείας ἔργα ἐπιδειξάμενος, καὶ τῶν ὑπ' αὐτὸν δὲ ὑπο-  
στρατήγων ταξιαρχῶν τε καὶ λοχαγῶν καὶ σύμπαντος τοῦ πλή-  
35 θους ἀνδρικῶς ἀγωνισαμένων, τρέπεται φόνῳ πολλῷ τὸ τῶν βαρ-  
βάρων πλήθος, πρότερον αὐτοῦ πεσόντος τοῦ ἀμηρᾶ καὶ τῆς περὶ  
αὐτὸν ἀνθούσης πάσης δυνάμεως. ὀλίγοι δὲ τινες τῶν ἐπὶ τοῦ  
χάρακος καὶ τῶν ἐν ἐσχάτοις που τεταγμένων διαφυγόντες μόλις  
τὸν κίνδυνον, πρὸς Ταρσὸν ἀποσώζονται. θάψας οὖν τοὺς οἰ-  
40 κείους, τοὺς δὲ πολεμίους εἰς ἓνα χῶρον συναγαγὼν καὶ μέγαν  
ἀπὸ τούτων ποιησάμενος κολωνόν, | ὡς ἂν (ἀν)τί στήλης εἶ(η) καὶ 286B  
τοῖς μετέπειτα, || εἰς τὰ οἰκεία ὑπέστρεψεν μετὰ λείας καὶ λαφύ- 100<sup>r</sup> V  
ρων καὶ αἰχμαλώτων πολλῶν, σωφρόνως περὶ τὴν νίκην διατεθεῖς  
καὶ μόνου θεοῦ τὸ ἔργον ποιούμενος καὶ ἐκεῖνῳ ἐπιγράφων τὴν  
45 στρατηγίαν καὶ τὸ μέγα τοῦτο ἐκνίκημα. διὸ καὶ δεῖσας μὴ  
ἀπληστία νίκης καὶ τῇ ἐφέσει τοῦ πλείονος καὶ τὰ προ-  
ὑπηργμένα, οἷα συμβαίνει πολλάκις, τὸ τῆς Νεμέσεως λυμῆνηται  
φθονερόν, ἀπέσχετο τοῦ πρόσω χωρεῖν. δῆλα δὲ τὰ κατα-  
πραχθέντα τῷ αὐτοκράτορι ποιησάμενος ἐκωλύθη διὰ τὸν τῶν  
50 ὁμοτίμων φθόνον ἄξια τῶν ἔργων τὰ βραβεῖα λαβεῖν, οἱ συνεχῶς  
τὰς βασιλικὰς διεθρύλουν προκα(τα)λαμβάνοντες ἀκοὰς καὶ

**FP 50**, 31 παρακλητικοῖς τῶν λόγων : cf. Zch 1:13 et **59**, 27 infra 32 συν-  
έσεως — 33 ἀνδρείας : cf. ad **37**, 8 supra 34 ταξιαρχῶν τε καὶ λοχαγῶν : cf.  
**42**, 6 supra 42 τοῖς μετέπειτα : cf. **1**, 15 supra

**I 50**, 49 ἐκωλύθη — 52 διαβάλλοντες; 53 ὅτε — 57 παραπίθεται; 58 παρα-  
λύει — 60 ἐκεῖνου; 61 τὸν κατὰ — **51**, 2 Ταρσοῦ; **51**, 5/6 οὐδὲ στρατηγικῆς —  
7 λέγεται; 8 οἱ δὲ βάρβαροι — 34/35 διηγήσασθαι : cf. Scyl., B, 25/26 = 144,44  
— 145,68; hic Zon., XVI,9,13/14 = 424,8–13 Sylitzae paraphrasim valde corripuit

**50**, 30 πεποιθησεως (sine acc) V 31 των (sine acc) V 35 τρεπεται (sine  
acc) V 37 αὐτον (sine acc) V 38 ἐνεσχάτοις ποῦ V 41 ἂν (ἀν)τί  
scripsi: ἂν τί V ex haplographia ortum; in reliquis sedecim huiusmodi clausulis ὡς  
et ἂν ubique coniunctim a nostro usurpantur, cf. **1**, 15; **36**, 3; **46**, 17; **52**, 13; **54**, 21;  
**62**, 23; **62**, 37; **66**, 14; **68**, 16; **70**, 7; **74**, 29; **76**, 27; **87**, 45; **93**, 9; **99**, 9; **99**,  
32 εἶ V, sed cf. **1**, 15; **62**, 23; **93**, 9 (ubique ὡς ἂν . . . εἶη) : corr All (e Ba 264

valiant Andrew attacked with his entire force, which he had earlier encouraged toward the fray with words of exhortation, and he displayed many deeds of wisdom and courage; his subordinate commanders, the *taxiarchae* and captains, as well as the entire army, fought like true men; and the barbarian host was put to rout with much slaughter, the emir himself having fallen first, along with the flower of his force. A few of the enemy at the camp's rampart and some of those assigned to the very rear barely escaped danger and found safety in Tarsus. Andrew buried his own dead and then collected those of the enemy in one spot, making a great mound of them, so that it might serve as a memorial for future generations. Then he returned home with rich spoils and booty and many captives. But he showed a sober disposition in his triumph, deeming it a deed of God alone, to Whom he attributed command in battle and the palm of victory. Accordingly, he refrained from advancing further for he feared lest insatiable desire for victory and yearning for more, as often happens, should cause envious Nemesis to undo what had already been attained. When he informed the emperor of what he had accomplished, he was prevented from obtaining a prize worthy of his deeds by the envy of his peers, who, having first gained the emperor's ear, spread constant rumors

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sui coniectura) 44 μόνον V: corr All (e Ba 264 sui coniectura) περι  
 γράφων V All Comb: corr Be, cf. 42, 7 (ἐαυτοῖς ἐπιγραφόντων) et 48, 52/53  
 (ἐπεγράφη τῷ κατορθώματι) supra 51 προκαλαμβάνοντες V: corr apographa

τὸν ἄνδρα διαβάλλοντες ὡς ἐθελοκακήσαντα καὶ ἀποστερήσαντα Ῥωμαίους τὴν ἄλωσιν τῆς Ταρσοῦ· “ὅτε γάρ,” φησίν, “εἰς χεῖρας ἡμῶν ταύτην δέδωκεν ὁ θεός, εἰ ἐπεξῆλθεν τῇ νίκῃ, τεθαρρηκότος τοῦ πλήθους οἷς κατειργάσαντο, ἀπωλέσαμεν ταύτην τῇ  
55 ῥαθυμίᾳ τοῦ στρατηγοῦ.” ὑφ’ ὧν πολλάκις λεγομένων ὁ βασιλεὺς παραπίθεται (ἀπατῶνται γὰρ πολλάκις καὶ φρόνιμοι, λεγομένων αὐτοῖς τῶν καθ’ ἡδονήν) καὶ παραλύει τῆς ἀρχῆς τὸν Ἀνδρέαν ὡς μὴ τελείως ἐπεξεληθόντα τοῖς κατὰ τῶν ἐχθρῶν ἀριστεύμασι·  
60 καὶ ἀντ’ ἐκείνου προβάλλεται εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι καὶ παντὸς τοῦ στρατοῦ \* \* \* ἐκείνους τὸν κατὰ τὸν Στυπιώτην λεγόμενον, τὴν τε Ταρσὸν ἐξελεῖν ὑπισχνούμενον καὶ ἄλλα πολλὰ καὶ γενναῖα ἀφρόνως οἰόμενον καταπράξασθαι.

51. Ὅς αὐτίκα πάσας τὰς Ῥωμαϊκὰς δυνάμεις λαβὼν καὶ ἐξ- 287B  
ορμήσας κατὰ Ταρσοῦ, ἔδειξε τὸν Ἀνδρέαν οὐκ ἐθελόκακον καὶ δειλόν, ἀλλὰ περιεσκεμμένον καὶ φρόνιμον καὶ ἄριστον στρατηγόν. ἡγήσάμενος γὰρ τοὺς βαρβάρους ἐτοίμην λείαν καὶ οὐδὲν  
5 τῶν δεόντων προδιασκεψάμενος οὐδὲ προλοχίσας, οὐδὲ στρατηγικῆς ἐμπειρίας καὶ εὐβουλίας ἐπάξιόν τι φρονήσας, πλησίον γίνεται τῆς Ταρσοῦ κατὰ τὸν τόπον ὃς Χρυσόβουλλον λέγεται, μετὰ φρονήματος ἀνοήτου καὶ θράσους ἀπερισκέπτου. οἱ δὲ βάρβαροι τὸ ἀπροφύλακτον αὐτοῦ κατασκευάμενοι ἐκ τοῦ μήτε τύπους ἔχου-  
10 ροὺς καταλαβέσθαι μήτε χάρακα καὶ τάφρον || προβαλέσθαι τῆς 100° V

58–62: ca. a. 883: Andreas eodem fere tempore quo Basilius imp. Leonem filium coniurationis suspectum in carcerem deduci iussit ut Leonis in hac re adiutor a domesticatu dimittitur

FP 50, 58 παραλύει — 51, 32 ἔστησεν : cf. Ps.-Leon. Gramm., 261,2–7; GMC, B, 25 = 847,10–14; GMCB, B, 6 = 23,30–33; 36; Scyl., NPh, 14 = 270,40–43  
51, 4 ἐτοίμην λείαν: secundum TLG hae duae voces coniunctim apud Cassium Dionem tantum occurrunt (cf. I,104 ed. Boissevain, e Zonaræ Hist., VIII:1 = II,100,11 Bonn), auctorem amanuensibus qui ad usum Constantini VII imp. excerpta conficiebant notissimum; ideo fit, ut noster has voces e Dione aut e loco quodam Excerptorum Constantinianorum hausisse potuerit 5 προλοχίσας: cf. Leon. Diac., Hist., 2,2 = 20,4 Bonn 8 θράσους ἀπερισκέπτου: cf. Procop., Bel. Vand., IV 21,15 = I,519,16 ed. Haurý

50, 53 φησιν (sine acc) V: φασιν All (e Ba 264 sui coniectura); ex All pendent edd rell de Boor 56 ὑφ’ ὧν V 61 post στρατοῦ lacunam statui (praenomen ducis

and slandered the man, accusing him of wilful cowardice and of having taken the capture of Tarsus away from the Romans. “Whereas God,” it was said, “<as good as> gave us the city, if <only> Andrew had pressed his victory (for the troops had been emboldened by what they had accomplished); we have lost it through the negligence of the commander.” Since these things were repeated over and over again, the emperor was swayed by them (for even sensible men are deceived when they are told things meant to please them), and relieved Andrew of his command as a man who had failed to take full advantage of his proud achievements in the struggle against the enemy. In his place, he promoted to the command both of the troops of the Capital and of the entire army that well known \* \* \*, nicknamed Stypioles, who promised to take Tarsus and foolishly thought that he would accomplish many other noble deeds.

51. This man, who forthwith took command and set out against Tarsus with the entire Roman force, proved that Andrew had not been a wilful and worthless coward, but rather a considerate and prudent man and an excellent general. Assuming that the barbarians were easy prey, Stypioles took none of the necessary preliminary measures, nor did he lay ambushes nor ponder anything worthy of an experienced and prudent general, but approached Tarsus (at a place called Chrysoboullon) in a display of foolish arrogance and mindless insolence. The barbarians found out that he had failed to take precautions; indeed, he had neither taken hold of any strongholds, nor had he

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κατὰ τὸν Στυπιώτην cognominati excidisse videtur) κατὰ: κεστὰ apographa quorum librarii locutionis κατὰ τὸν δεῖνα ignari vocem κατὰ in V male legerunt (V, ut saepius alibi, α litteram hasta longa praeditam loco nostro praebet; cf. etiam 62, 35 ἀτίμως; 63, 17 θᾶπτον; 66, 2 κατειργάσαντο; 67, 4 οἰκειοτάτων; 15 καπαδοκίαν; 20 ἀποσάτου; 70, 37 ἐλυτρώσατο): quo errore evenit, ut hodie Κεστά apud vv. dd. pro nomine proprio habeatur; hoc tamen nomen, auctoribus ad 50,61 in FP et I adductis ignotum (cf. etiam O. Kresten in *JÖB*, 27 [1978], 82), et ab edd e solis V apographis receptum vox est nullius τὸν<sup>2</sup> sine acc V 63 ἀφρόνων V καταπράξεσθαι coni All quem Be secutus est 51, 7 λεγεται (sine acc) V

στρατοπεδείας, μήτ' ἄλλο τι τῶν ἃ τὸ λελογισμένον τῶν στρατη-  
 γῶν καὶ ἔμφρον προδιοικονομεῖται καταπραξάμενον, κλέψαι τὴν  
 νίκην βουλευόνται καὶ ἀπαρασκευῶ καὶ ἀμερίμνῳ ἐπιτίθενται  
 αὐτῷ ἐν νυκτί, στρατηγήματι χρησάμενοι πρὸς τὴν ἀπορίαν  
 15 αὐτῶν καὶ περίστασιν, ὡς ἐφάνη, σοφῶ. ὀλί(γοί) γάρ τινες  
 ὄντες ἀπὸ τῆς προτέρας ἡττης καὶ εὐαρίθμητοι, τῇ ἀπορίᾳ πρὸς  
 πανουργίαν ἐξ ἀνάγκης ἐχώρησαν καὶ ἵππους συναγαγόντες  
 συχνοὺς καὶ βύρσας ξηρὰς ἐξάψαντες ἀπὸ τῶν ἵππειων οὐρῶν, ὑφ'  
 ἐν παράγγελμα κατὰ τὰ πολλὰ τοῦ Ῥωμαϊκοῦ στρατοπέδου ἐπ-  
 20 αφιάσι μέρη. εἶτα καὶ αὐτοὶ ἀπὸ διαφόρων τόπων, τοῖς τυμ-  
 πάνοις ἐπιδουπήσαντες, ἐν μέσῳ τοῦ χάρακος γυμνοῖς τοῖς ξί-  
 φεσιν εἰσεπήδησαν. πτοίας οὖν καὶ ταραχῆς ἐμπεσοῦσης τῷ τῶν  
 Ῥωμαίων στρατεύματι καὶ συνταραχθέντων ἵπ|πων ὁμοῦ καὶ ἀν- 288B  
 δρῶν καὶ ἀλλήλοις περιπιπτόντων, συνέβη τοὺς βαρβάρους  
 25 κρατῆσαι καὶ φόνον ἄπειρον ἀπεργάσασθαι, τῶν πλείστων δυσ-  
 κλεῶς συμπατουμένων καὶ συμπινομένων ὑφ' ἑαυτῶν. οὕτω δὲ  
 παραδόξως καὶ παρ' ἐλπίδα κρατήσαντες οἱ ἐξ Ἰσμαῆλ καὶ τὰ  
 νεῦρα τῆς Ῥωμαϊκῆς ἀρχῆς κατακόψαντες, τυμπάνων βοαῖς καὶ  
 βαρβαρικοῖς ἀλαλαγμοῖς ἐπαϊάνιζον. τοιοῦτον τὸ τέλος τῆς  
 30 ἀνοήτου στρατηγίας ὁ φθόνος κατὰ τῶν Ῥωμαίων ἐβράβευσεν,  
 καὶ τοιοῦτον ἡ βάσκανος Νέμεσις κατὰ τῶν εὐτυχησάντων πρό-

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12–29: d. 14 m. Sept. 883

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51, 11 στρατοπεδείας V 12 καταπραξάμενον V: corr All (e Ba 264 suo):  
 malim καταπράξασθαι 14 στρατηγήμασι V: corr V<sup>1</sup> 15 ὀλιγάτινες V:  
 corr apographa: ὀλιγάρ(ιθμοί) τινες conī Kamb 18 συχνοὺς V 19 τὰ:  
 seclisit All (e Ba 264 suo) quem Be et de Boor secuti sunt; praeterea de Boor locum  
 parall. Scyl., B, 25 = 144,57 (κατὰ πολλὰ) adduxit 20 ἀποδιαφόρων V  
 22 -σεπ- in εἰσεπήδησαν in rasura V 28 Ῥωμαϊκῆς V 29 ἀλλαλαγμοῖς V  
 31 τοιαῦτα ut videtur V: corr V<sup>1</sup> inter -υ- et -τ- atque -ο- et -ν- rasura producta et  
 -ν finali addito

<dug> a trench and <built> a rampart in front of the encampment, nor had he accomplished any other of those things which thoughtful and sensible generals prepare in advance. Thus they resolved to obtain victory by stealth and attacked the unprepared and unsuspecting man at night, using a stratagem that, as it turned out, was well suited to their difficult position and to their straitened circumstances. As their forces were reduced and few in number owing to their previous defeat, their plight forced them to resort by necessity to cunning. They gathered many horses, fastened dry hides to the<se> horses' tails, and upon a signal let them loose all at once upon many places in the Roman encampment. Then, beating drums, they drew their swords and rushed from every direction into the middle of the fortified camp. Thus did terror and disorder befall the Roman army, and men and horses were thrown together in confusion and fell upon each other. As a result, the barbarians prevailed and wrought immense slaughter, because most of <the Romans> ingloriously trampled each other underfoot and were smothered one by another. The Ishmaelites thus prevailed beyond all expectation and belief, severed the sinews of Roman rule and chanted songs of victory, <to the accompaniment of> the beating of the drums and of barbaric ululations. Such was the outcome of the foolish campaign that Envy had adjudicated to the disadvantage of the Romans and such was the trophy that malicious

τερον Ῥωμαίων τὸ τρόπαιον ἔστησεν. ἀλλὰ τὰ μὲν πρὸς  
 ἀνίσχοντα ἥλιον οὕτως εἶχεν κατὰ τοὺς χρόνους τῆς εὐσεβοῦς  
 βασιλείας Βασιλείου· τὰ δὲ πρὸς δυόμενον ἔρχομαι διηγῆ-  
 35 σασθαι.

52. Ἀκολουθῶν γὰρ τοῖς λοιποῖς καὶ τῶν κατὰ τὴν ἑσπέραν  
 πραγμάτων ἐπὶ πλεόν ἀμεληθέντων ἐπὶ τῆς βασιλείας τοῦ  
 Μιχαήλ, καὶ πάσης σχεδὸν Ἰταλίας, ὅση τῇ καθ' ἡμᾶς νέᾳ Ῥώμῃ  
 προαφώριστο, καὶ τῶν πλείστων τῆς Σικελίας, ὑπὸ τῆς γειτο-  
 5 νούσης τῶν Καρχηδονίων δυνάμεως καταπολεμηθείσης καὶ ὑπο-  
 φόρου τοῖς βαρβάροις γεγεννημένης, ἔτι γε μὴν καὶ τῶν ἐν Πανο-  
 νία καὶ Δαλματία || καὶ τῶν ἐπέκεινα τούτων διακειμένων Σκυθῶν 101<sup>r</sup> V  
 — Χρωβάτοι φημί καὶ Σέρβλοι καὶ Ζαχλουμοί, Τερβουνιωταὶ τε  
 καὶ Καναλίται καὶ Διοκλητιανοὶ καὶ Ῥεντανοί, τῆς ἀνεκάθεν τῶν  
 10 Ῥωμαίων ἐπικρατείας ἀφηνιάσαντες αὐτόνομοί τε καὶ αὐτοδέσπο-  
 τοι καθειστήκεσαν, ὑπὸ ἰδίων ἀρχόντων μόνον ἀγόμενοι. οἱ  
 πλείστοι δὲ τὴν ἐπὶ πλεόν ἀπόστασιν ἐνδεικνύμενοι καὶ | τοῦ 289<sup>B</sup>  
 θεοῦ βαπτίσματος ἑαυτοὺς ἡλλοτριώσαν, ὡς ἂν μηδὲν ἐνέχυρον  
 τῆς πρὸς Ῥωμαίους φιλίας καὶ δουλώσεως ἔχοιεν.

4/5 partes Siciliae iam temporibus Michaelis Balbi et Theophili imp. Saracenis  
 ceciderunt, sc. antequam Michael III in thronum ascendit 9–11: secundum *DAI*,  
 29,60–66 et TC 2,28 aa. 820–829, sub alio Michaele imp. (Balbo)

FP 51, 32 τρόπαιον ἔστησεν: cf. Liban., *Or.* 18: 64 = 2,264,3 ed. Foerster; cf.  
 etiam 36, 23; 32; 46, 16 supra ἀλλὰ — 34/35 διηγῆσασθαι: cf. Leon. VI, *Or.*  
*funebr. in Basilium*, 56,22/23 edd. Vogt-Hausherr 34 τὰ δέ — διηγῆσασθαι:  
 cf. Plut., *Brut.*, 33,1; *Pelopid.*, 35,4 et 20, 25/26; 21, 14/15; 37, 1 supra 52, 6 ἔτι  
 γε — 14 ἔχοιεν: cf. Const. Porph., *DAI*, 29/56–69; 84–88 et TC, 2,28 = 84,2–5  
 (ambo Dalmatiae defectionem temporibus Michaelis Balbi tribuunt); 9 τῆς — 10  
 ἀφηνιάσαντες: cf. Const. Porph., *DAI*, 29,65 (τῆς τῶν Ῥωμαίων βασιλείας ἀφη-  
 νιάσαντες)

I 51, 34 τὰ δέ — 52, 11 καθειστήκεσαν: cf. Scyl., *B*, 26 = 145,67–76

51, 32 τὸ in rasura V 32/33 προσανίσχοντα V 34 προσδύομενον V  
 52, 1 cap. 52 (= 38 All) initium a de Boor post 51, 32 ἔστησεν et ab edd post  
 51, 34 Βασιλείου positum post 51, 34/35 διηγῆσασθαι cum V locavi 2 ἐπι-  
 πλέον V 3 νεα (sine acc) V 6 ἐτιγεμῆν V 9 incertum utrum καναλί- an  
 καναλί- in V, sed cf. καναλεῖται cod. *Par. gr.* 2009 in Const. Porph., *DAI*, 29/57 et  
 64 ἀνεκαθὲν V 14 καὶ (sine acc) V

Nemesis set up against the formerly prospering Romans. So much for the state of affairs in the east during the years of Basil's pious reign. Now I am about to narrate the state of affairs in the west.

52. During Michael's reign matters in the west had been vastly neglected, along with everything else. Thus almost the whole of that part of Italy that had formerly belonged to our New Rome, and most of the area of Sicily, had been conquered by the neighboring Carthaginian power and had become tributary to the barbarians. Moreover, Scythians dwelling in Pannonia, Dalmatia, and beyond—I mean the Croats, Serbs, Zachlumians, Terbuniotes, Kanalites, Diocletians and Rentanians—rebelled against the immemorial rule of the Romans, and became independent and sovereign, led only by their own chieftains. Most of them went a step further in their rebellion and even rejected holy baptism, so as to keep no pledge of their friendship with the Romans and of their submission to them.



53. Οὕτως οὖν τῶν κατὰ τὴν ἐσπέραν ἐχόντων καὶ ἐν τοιαύταις ὄντων ἀναρχίαις καὶ ἀταξίαις, συνεπέθεντο μετὰ τοῦ καιροῦ καὶ οἱ ἀπὸ Καρχηδόνης Ἀγαρηνοί, καὶ ἄρχοντας ἐπιστήσαντες τόν τε Σολδάνον καὶ Σάμβαν καὶ τὸν Καλφούς, οὓς ἐν κακίᾳ καὶ πολεμικῇ ἐμπειρίᾳ κατὰ πολὺ διαφέρειν τῶν ὁμοφύλων ἐπίστευον, ἐξ 5 καὶ τριάκοντα πλοίων πολεμικῶν κατὰ Δαλματίας στόλον ἀπέστειλαν, ὅφ' οὗ διάφοροι πόλεις ἐάλωσαν Δαλμάτων, οἷον ἢ τε Βούτοβα καὶ Ῥῶσα καὶ τὰ Κάτω Δεκάτερα. προχωρούντων δὲ κατὰ νοῦν τῶν πραγμάτων τοῖς πολεμίαις, ἦλθον μὲν ὑπὸ τὴν τοῦ 10 ὄλου ἔθνοῦς μητρόπολιν, ἣ Ῥαούσιον λέγεται, καὶ ταύτην ἐπὶ χρόνον ἐπολιόρκουν ἱκανόν, ἐλεῖν δὲ ἐξ ἐτοίμου οὐκ ἔσθενον διὰ τὸ ἐκθύμως τοὺς ἔνδοθεν ἀγωνίζεσθαι, ὡς ὑπὲρ ψυχῆς, τὸ λεγόμενον, θέοντας. ὡς οὖν ἐπὶ χρόνον οἱ ἐν Ῥαουσίῳ ἔταλαιπώρουσαν καὶ εἰς ἐσχάτας συνηλαύνοντο ἀπορίας, πέμπουσι πρέσβεις ὡς 15 βασιλέα ὑπὸ τῆς ἀνάγκης στενοχωρούμενοι—καίτοι σχεδὸν οὐκ ἄγν(ο)οῦντες ὡς εἰς ἄλλα μᾶλλον ὁ κρατῶν ἀπησχόληται—ἐλεῖσαι παρακαλοῦντες καὶ ἐπαμῦναι τοῖς ὅσον οὕτω κινδυνεύουσιν

5–8: a. 866 9–11: haec oppugnatio intra finem a. 866 et primum a. 867 initium cepit; secundum *DAI*, 29/94, Ragusa tunc per quindecim menses obsidebatur 14–23: paulo ante et paulo post d. 24 m. Sept. a. 867

**FP 53**, 2 συνεπέθεντο — 45 ἐκράτησαν: cf. Const. Porph., *DAI*, 29/88–103; *De Them.*, II, 11,18–33; 36 = 97/98 ed. Pertusi (qui locus cum nostro melius concinit) 12/13 ὑπὲρ — θέοντας: cf. *Il.*, 22: 161; Eustath., *Comm. in Il.* ad locum = IV 598,17 ed. van der Valk (τὸ δὲ ἔπερι ψυχῆς ἔθειον' παροιμίαν ἀπετέλεσε); Leutsch-Schneidew. II, 686 (= Apost. XVI: 99 c); Karathanasis, *Sprichwörter . . .*, nr. 108

**I 53**, 2 συνεπέθεντο — 11 ἱκανόν; 12 ἐκθύμως — 15 στενοχωρούμενοι; 17 ἐπαμῦναι — 23 πράγματα; 24 ἐπιμελῶς — 27 ἡγησάμενος; 28 στόλον — 36 βασιλέα; 37 ἀπογινώσκοντες — 45 ἐκράτησαν: cf. Scyl., *B*, 26 = 145,76 — 146,7

**53**, 1 hoc loco nullum signum novi cap. in V 6 κατα (sine acc) V 7 Δαλμάτων: aricem cum V locavi: Δαλματῶν Be quem de Boor secutus est (cf. Δαλματῶν V in 55, 26 infra et Scyl., *B*, 26 = 146,80) 8 Βούτοβα scripsi cum mss et edd Const. Porphyg., *DAI*, 29/92 et *De Them.*, II,11,21 = 97 ed. Pertusi (cf. hodiernum Budva): βούτομα V edd, sed in V, litteris minusculis antiquioribus scripto, β et

53. Such being the state of affairs in the west, so anarchic and so confused, the Hagarenes from Carthage, too, used this opportunity to launch their attack; they appointed as their chiefs Soldanos, Sambas and Kalphous, who in their opinion stood out among their compatriots in matters of malice and military experience; and they dispatched against Dalmatia a fleet of thirty-six warships that captured various Dalmatian cities, such as Boutoba, Rosa, and the lower Dekatera. As matters thus progressed according to the enemy's plans, they came to the main city of the whole nation, Ragusa by name. They kept it under siege for a considerable time, being unable to take it right away, because those inside fought bravely, running, as the saying goes, for their very lives. The inhabitants of Ragusa, hard pressed for quite a long time and approaching the limits of their endurance, were forced by necessity to send envoys to the emperor, even though they must have known full well that the ruler <of the time> was engrossed in things of a rather different kind. Still they entreated him to take pity on them and to come to the assistance of people who were in present

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μ simili modo delineantur δ' ἑκάτερα V: corr All ex quo Comb: Δεκάτορα Be, Comb male corrigens 9 μὲν scripsi, cf. ἐλεῖν δὲ paulo inferius (v. 11): δὲ (una littera post ἔ erasa) V: καὶ All (e Ba 264 sui coniectura); ex All pendent edd rell: δὴ dubitanter de Boor ὑπὸ (cf. etiam Scyl., B, 26 = 146,82): ἐπὶ coni Comb quem Be secutus est 11 οὐκέστενον V 15 βασιλέα et 16 κρατῶν: Michael III 16 ἀγνοῦντες V 17 ἐπαμύναι V

ὑποχειρίοις γενέσθαι τῶν ἀρνητῶν τοῦ Χριστοῦ. οὕτω δὲ τῶν  
 πρέσβων καταλαβόντων τὴν βασιλεύουσαν, ἀλλ' ἔτι χρονο-  
 20 τριβούντων περὶ τὴν ἄνοδον, ἐξ ἀνθρώπων μὲν ὁ φαῦλος γίνεται  
 | βασιλεύς, ἐπὶ δὲ τὸν ἐγρηγορότα καὶ νήφοντα τῶν κοινῶν φρον- 290B  
 τιστὴν Βασίλειον τὰ τῆς αὐτοκράτορος ἐξουσίας || περιίσταται 101<sup>v</sup> V  
 πράγματα. ὃς καὶ πρὸ τούτου λίαν περὶ τῶν τοιούτων δυσφορῶν  
 καὶ διαπονούμενος, καὶ τότε δὴ τῶν πρέσβων ἐπιμελῶς ἀκροα-  
 25 σάμενος καὶ τὰ τῶν πολιορκουμένων πάθη ἐμφρόνως ἀναλο-  
 γισάμενος καὶ ὡς οἰκεῖα τραύματα τὰ τῶν ὁμοπίστων παθήματα  
 ἠγησάμενος, περὶ τὴν παρασκευὴν ἐγένετο τῶν εἰς τὴν τῶν ἰκε-  
 τευσάντων βοήθειαν μελλόντων ἐξαποστέλλεσθαι· καὶ στόλον  
 ἐξαρτυσάμενος νεῶν ἑκατὸν καὶ πάντα δεόντως ἐτοιμασάμενος  
 30 καὶ ἄνδρα συνέσει καὶ ἐμπειρίᾳ τῶν πολλῶν διαφέροντα ἐκλεξά-  
 μενος, τὸν πατρίκιον Νικήταν φημί, τὸν τοῦ πλοῖμου δρουγ-  
 γάριον, ὃς κατ' ἐπωνυμίαν Ὀροῦφας ἐλέγετο, ὥσπερ τινὰ  
 πρηστήριον κεραυνὸν κατὰ τῶν πολεμίων ἐκπέμπει. οἱ δὲ ἐξ  
 Ἀφρικῆς Σαρακηνοί, οἱ τῇ πολιορκίᾳ τῆς πόλεως προσκαθήμενοι,  
 35 δι' αὐτομόλων ἀναμαθόντες τοὺς Ῥαουσαίους πρέσβεις ἀπο-  
 στεῖλαι πρὸς βασιλέα, τοὺς αἰτησομένους δύναμιν καὶ στρατὸν  
 κατ' αὐτῶν, τοῦτο μὲν τὴν σύντομον ἀπογινώσκοντες ἄλωσιν,  
 τοῦτο δὲ τὴν ἀφικέσθαι προσδοκωμένην ἐκ βασιλέως βοήθειαν  
 δεῖσαντες, λύουσι τὴν πολιορκίαν καὶ τῶν τόπων ἐκείνων ἀπα-  
 40 ναστεύουσι. κατὰ δὲ τὴν Ἰταλίαν, ἣ νῦν Λαγοβαρδία ὠνόμασται,  
 διαπεράσαντες τὸ κάστρον Βάρεως ἐξεπόρθησαν, καὶ αὐτόθι

24–26: fine a. 867–init. a. 868      31–33: vere a. 868      33–40: a. 868

41: reapse fuit Baris a Saracenis iam autumnno a. 847 capta

**FP 53**, 18 ἀρνητῶν τοῦ Χριστοῦ: cf., e.g., Theoph., *Chron.*, 353,14/15 ed. de Boor; TC, 6,29 = 453,13,15; 6,32 = 455,14/15; 6,44 = 461,13; *De velit. bell.*, 3,43 = 45 et 15,9 = 89 edd. Dagron-Mihăescu (55 = 156 et 12 = 198 ed. Dennis); *Vat. gr.* 163, fol. 60<sup>r</sup>    21 ἐγρηγορότα καὶ νήφοντα: cf. 1 Pe 5,8    31 τὸν πατρίκιον — 32 Ὀροῦφας ἐλέγετο: cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 516 C, 524 D    33 πρηστήριον κεραυνόν: cf. Nic. Dav., *Paraphr. Carm. arc. Greg. Naz.*, MPG, 38, col. 740 (κεραυνοῖς δὲ πρηστηρίοις)    40 κατὰ δέ — 45 ἐκράτησαν: cf. GMCB, B, 4 = 20,38 — 21,4; Ps.-Sym., B, 20 = 694,19–21

danger of becoming subjects of the deniers of Christ. Before the envoys could reach the imperial city, and while they were still tarrying on their way, the worthless emperor had disappeared from among men, and absolute power was transferred to Basil, the watchful and sober-minded steward of the common weal. Even before that, Basil had been greatly vexed and grieved by these things; now, he listened to the envoys with care, prudently weighed the hardships of the besieged, viewed the misfortunes of people of like faith as wounds that affected himself, and turned to preparing the force that was to be dispatched as succor to the suppliants. He fitted out a fleet of one hundred ships, had everything suitably prepared, chose a man who in his sagacity and experience stood out among the many—I mean the *droungarios* of the navy, Patrician Niketas, nicknamed Ooryphas—and sent him forth like a fiery thunderbolt against the enemy. Upon learning through deserters that the Ragusans had dispatched envoys to the emperor to request a powerful force against them, the Saracens of Africa who were beleaguering the city lifted the siege and retreated from those parts: for one thing, they despaired of a quick capture of the city; for another, they feared the reinforcements that were to come from the emperor. Thus they crossed over to that <part of> Italy which is now called Lagobardia, captured the city of Bari, and settled

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53, 20 ἀνθρωπων (sine acc) V    22 ἐξουσίας (sine acc) V    23 προτούτου V  
 24 καὶ τότε δὲ V: corr dubitanter de Boor, 50, 10 supra (καὶ τότε δὴ)  
 adducto    πρεσβεων (sine acc) V    28 ἐξαποστελλεσθαι (sine acc) V    30  
 διαφέροντὰ V    32 ὡσπέρ τινα V    33 πριστήριον V    38 προσδοκωμένης  
 V: corr All    41 καστρον (sine acc) V    βάρεος ut videtur V

κατασκηνώσαντες καὶ τοῖς μάλλον ἐγγίζουσι καθ' ἑκάστην ἐπι-  
τιθέμενοι καὶ τῶν πορρωτέρω κατατολμῶντες καὶ αἰεὶ τι προσλαμ-  
βανόμενοι, πᾶσαν τὴν Λαγοβαρδίαν ἄχρι καὶ αὐτῆς σχεδὸν τῆς  
45 ποτὲ μεγαλοδόξου Ῥώμης ἐκράτησαν. καὶ εἶχε μὲν οὕτω ταῦτα. | 291B

54. Τὸ δὲ περὶ τοὺς ἐν Δαλματία παρὰ τῆς Ῥωμαϊκῆς ἐπι-  
κουρίας γεγονὸς καὶ τὰ προμνημονευθέντα γένη τῶν Σκλάβων  
θεασάμενοι, οἱ τε Χρωβάτοι καὶ Σέρβλοι καὶ οἱ λοιποί, καὶ τοῦ  
ἄρτι βασιλεύοντος Ῥωμαίων τὴν ἐπιεί(κει)αν καὶ περὶ πάντα  
5 δικαιοσύνην καὶ ἀρετὴν πυνθανόμενοι, καὶ τὸ καλῶς ἄρχεσθαι  
τοῦ ἐπισφαλῶς ἐκ θρασύτητος ἄρχειν προκρίναντες, σπουδὴν  
ποιοῦνται πάλιν εἰς τὴν προτέραν δεσπο||τεῖαν ἐπανελθεῖν καὶ 102' V  
πρὸς τὴν Ῥωμαϊκὴν ἐπαναχθῆναι δούλωσιν. καὶ δὴ πρὸς τοῦτο  
πρέσβεις καὶ αὐτοὶ πρὸς βασιλέα στέλλουσιν, οἱ τε μετὰ τῆς  
10 αὐτῆς θρησκείας ἀποστατήσαντες καὶ οἱ τέλεον τοῦ θείου  
βαπτίσματος ἀπαντομολήσαντες, τῆς ἐξ ἀρχῆς αὐτῶν δουλώσεως  
καὶ εἰς ὅσα Ῥωμαίοις γεγονασί ποτε χρήσιμοι εὐκαίρως ὑπο-  
μιμνήσκοντες καὶ ἀξιοῦντες τῇ φιλανθρώπῳ ζεύγλῃ τῆς Ῥω-  
μαϊκῆς ἐξουσίας ὑπείσελθεῖν καὶ ὑπὸ τῷ ταύτης ἀγελάρχῃ τάτ-  
15 τεσθαι καὶ αὐτούς. ὧν ὡς εὐλόγου τῆς δεήσεως ὑπακούσας ὁ  
βασιλεύς, ἐπεὶ καὶ πρὸ τούτου ἐδυσφόρει περὶ αὐτῶν καὶ ἥσχαλ-

42–45: ca. aa. 847–866 1–29: secundum nostrum, ut videtur, aa. 868–870; de  
vero tempore (a. 868? aa. 867–873? ante a. 878?) certant aut silent vv. dd.

FP 53, 45 μεγαλοδόξου Ῥώμης: cf. Plut., *Thes.*, 1; Leo Synad. metrop., *Ep.* 11,50  
54, 1 Τὸ δέ — 35 διωρίσατο: cf. Const. Porph., *DAI*, 29/70–79 (cf. etiam  
30/126–132); Leon. VI, *Tactica*, 18: 101, *MPG*, 107, col. 969 AB (aliter)  
16 ἐδυσφόρει καὶ . . . ἥσχαλλεν: cf. ad 10, 14 supra

I 54, 1 Τὸ δέ — 3 λοιποί; 9 πρέσβεις — στέλλουσιν; 13 ἀξιοῦντες — 16 βασι-  
λεύς; 19 φιλάνθρωπος — 20 ἀνεδέξατο; 25/26 καὶ εἰς — 26 ὑπόπτωσιν; 27  
πάντων — 29 αὐτῶν: cf. Scyl., *B*, 26 = 146,7 — 147,13

53, 43 αἰε V 54, 1 Ῥωμαϊκῆς (sine acc) V 3 θεασάμενα in loco parall.  
Scyl., *B*, 26 = 147,8 4 ἐπιείαν V: corr apographa 5 καλῶς: an ἀσφαλῶς  
propter mox sequens ἐπισφαλῶς scribendum? 9 καὶ (sine acc) V οἶτε V  
10 ἀποστατήσανσαντες V 14 ἀγελαρχῆ (sine acc) V 15 ἐπακούσας Scyl.,

in there, making daily raids against their close neighbors and bold sallies against those farther away; constantly extending their possessions, they seized the whole of Lagobardia almost up to Rome, once so glorious a city. Such was the state of these affairs.

54. When the aforementioned Slavic tribes—Croats, Serbs, and the others—saw what Roman reinforcements had done for the inhabitants of Dalmatia, and when they learned of the gentleness and the all-embracing justice and virtue of the new Roman emperor, they preferred <the lot of> well-ruled subjects to the instability of arrogant <self->rule and were eager to return to the dominion of their previous masters, and be brought back into Roman servitude. Indeed, they, too, sent envoys to the emperor toward this end—both those <tribes> who had rebelled while holding on to the common worship and those who had utterly abandoned holy baptism. They opportunely reminded <him> of their original servitude, <stressed> how eminently useful they had been to the Romans in the past, and requested that they, too, might submit to the gentle yoke of the power of Rome and be counted among the subjects of its shepherd. The emperor found their request reasonable and granted it (for even before that, he had been vexed and

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*B* 26 = 147,11 All (c Ba 264 sui coniectura); ex All pendent edd rell de Boor: εισακούσας Const. Porph., *DAI*, 29/73; sed nec ἐπακούω nec εισακούω in nostro inuenies 16 ἐπὶ V: corr V<sup>1</sup> πρό V: corr V<sup>1</sup>

λεν, ὡς οὐ μικρῷ μέρει περικεκομμένης καὶ διηρπασμένης αὐτοῦ  
 τῆς ἀρχῆς, εὐμενῶς, ὡς τὸν ἀφρόνως ἀφηγιάσαντα υἷόν, εἶτα μετα-  
 γνόντα καὶ ὑποστρέψαντα ὁ φιλάνθρωπος πατήρ, καὶ αὐτὸς  
 20 τούτους προσήκατο καὶ ἀνεδέξατο, καὶ ἱερεῖς εὐθέως μετὰ καὶ  
 βασιλικῷ ἀνθρώπου σὺν αὐτοῖς ἐξαπέστειλεν, ὡς ἂν πρὸ τῶν  
 ἄλλων τοῦ ψυχικοῦ τούτους κινδύνου ἐξέληται καὶ πρὸς τὴν προ-  
 τέραν πίστιν ἐπανασώσεται καὶ τῶν ἐξ | ἀγνοίας ἢ ἀνοίας ἀπαλ- 292B  
 λάξῃ πλημμελημάτων αὐτούς. ἀνυσθέντος δὲ τοῦ τοιοῦτου θεοφι-  
 25 λουῦς ἔργου, καὶ πάντων τοῦ θεοῦ μετασχόντων βαπτίσματος καὶ  
 εἰς τὴν Ῥωμαϊκὴν ἐπανελθόντων ὑπόπτωσιν, ἐδέξατο κατὰ τοῦτο  
 τὸ μέρος τὴν ὀλοκληρίαν ἢ βασιλέως ἀρχή, πάντων φιλανθρώπων  
 τοῦ κρατοῦντος προστάγματι ἐκ τῶν οἰκείων καὶ ὁμοφύλων δε-  
 ξαμένων ἄρχοντας εἰς ἐπιστασίαν αὐτῶν. οὐ γὰρ ὠνίους ἐκείνος  
 30 \* \* \* [τας εἰς ἐπιστασίαν αὐτῶν οὐ] ἴν' ἐντεῦθεν τοὺς πλείον  
 διδόντας καὶ καλαμωμένους αὐτοῦ τὸ ὑπήκοον εἰς τὸ τούτων κατ-  
 εξουσιάζειν προβάλλεται· καὶ διὰ τοῦτο τοὺς ὑπ' αὐτῶν ἐκείνων  
 ἐκλεγομένους καὶ οἰονεὶ χειροτονουμένους, ὡς αἰρετοὺς ἄρχοντας  
 καὶ πατρικὴν πρὸς αὐτοὺς διασφύζειν ὀφείλοντας εὐνοίαν, ἄρχειν  
 35 αὐτῶν νουνεχῶς διωρίσατο. καὶ ταῦτα μὲν ταύτη.

FP 54, 18 ἀφρόνως — 20 ἀνεδέξατο: cf. Lk 15:12–23 24 ἀνυσθέντος — 27  
 ἀρχή: cf. TC, 3,28 = 84,4/5 29 ὠνίους: cf. Plut., *Brut.*, 23:1 31 καλαμω-  
 μένους — ὑπήκοον: cf. Is 3:12

54, 17 μικρῶ (sine acc) V περικεκοσμιμένης V (quod librario forsitan e Ps  
 143[144]:12 in mentem venit): corr All (e Ba 264 sui coniectura); cf. etiam 36, 7  
 supra (περικοπήναι) et 72, 16/17 infra (περιέκοπτεν) καὶ: καὶ|καὶ V  
 18 εἶστα V 19 φιλάνθρωπος (sine acc) V 21 πρῶτων V 25 μετα-  
 σχόντος V: corr All (e Ba 264 suo) 29/30 post ἐκείνος lacunam statui et  
 codicis V corruptelam e dittographia ortam seclusi: ἐκείνος· τας (sine acc) εἰς  
 ἐπιστασίαν αὐτῶν· οὐ (cf. v. 29 supra ἄρχοντας εἰς ἐπιστασίαν αὐτῶν· οὐ) V:  
 ἐκείνος τας εἰς ἐπιστασίαν αὐτῶν οὐχ All (e Ba 264 suo): ἐκείνος τας εἰς τὴν ἐπι-  
 στασίαν αὐτῶν εἶχεν ἀρχὰς nulla auctoritate Comb quem Be secutus est: voci  
 ἐκείνος crucem postposuit de Boor qui V librarium vocabula “perperam e versu  
 praecedente repetita in locum genuini textus substituisse” censuit, sed voces in 30  
 sequentes (τας — οὐ) retinuit: lacunam verbis (τούτων εἶναι ἐβούλετο  
 ἀρχαιρεσίας) e Plut., *Cat. Min.*, 21 (ἀρχαιρεσίας ὀρῶν ὠνίους οὔσας) aut sim-  
 ilibus suppleveris: ἐκείνος (ἐξελέγετο ἄρχον) τας [εἰς ἐπιστασίαν αὐτῶν οὐ]  
 eleganter coni Kamb 30 ἴν' ἐντεῦθεν V: ἵνα ἐντεῦθεν All (e Ba 264  
 suo) πλείον V 32 διατοῦτο V 34 ἄρχην V

aggrieved on their account, because a considerable part of his realm had suffered from devastation and plunder). Just as the benevolent father <did with his> son who had once foolishly shaken his <paternal> reins, but later repented and came home, so also the emperor admitted and received them with kindness. He forthwith dispatched priests as well as the imperial agent along with the <Slavic> envoys, above all in order to rescue these <tribes> from spiritual danger, restore them safely to their former faith, and deliver them from the sins of ignorance or <rather> folly. When this God-pleasing deed was done, and they had all partaken of holy baptism and reverted to the submission to the Romans, the emperor's domain again became whole in these parts; and by his benevolent command, all of them accepted chieftains <drawn> from among their kinsmen and people of their own race to rule over them. For the Emperor did not \* \* \* venal \* \* \* so as to have the highest bidders from hereabouts promoted to exercise authority over them, <only> to despoil his subjects. For that reason, he sensibly ordained that people selected and, as it were, appointed by <the natives> themselves, should rule them as their elected chieftains, bound to preserve paternal benevolence toward them. So much for that.



55. Ἐπεὶ δὲ οἱ ἐπὶ τῆς ἐκμελοῦς τε καὶ ῥαθύμου βασιλείας πρὸς τὴν ἐπικράτειαν τῶν Ῥωμαίων διαπεράσαντες βάρβαροι καὶ τοῦ Ῥαουσίου ἀποκρουσθέντες, καθάπερ ἤδη πρότερον || εἶρηται, 102<sup>v</sup> V ἔτι κατὰ τὴν Ἰταλίαν διέτριβον, συνεχῶς αὐτὴν κατατρέχοντες 5 καὶ ἀφειδῶς ληϊζόμενοι, ὡς καὶ μέχρι τῶν πενήκοντα καὶ ἑκατὸν κάστρων τὰ μὲν ἐκ προδοσίας τὰ δὲ πολιορκία χειρώσασθαι, ἀκούων ταῦτα ὁ βασιλεὺς ἠνιάτο σφοδρῶς, καὶ ταῖς περὶ τούτων φροντίσιν ἐπαγρυπνῶν ἐζήτει πῶς ἂν εὐπετῶς δυνηθεῖη ἢ τέλεον τροπώσασθαι τοὺς ἐχθροὺς ἢ κἂν ἐκ τῆς Ῥωμαϊκῆς ἐπικρατείας 10 ἀπόσασθαι καὶ ἐξελάσαι τὸ δυσμενές. καὶ τὰς μὲν ἤδη χάριν τῶν | Ῥαουσαίων καὶ ὄλου τοῦ ἔθνους τῶν Δαλματῶν προαπο- 293B σταλείσας δυνάμεις, ὧν ἦρχεν, ὡς φθάσαντες εἵπομεν, ὁ κατὰ τὸν Ὀρορῦφαν Νικήτας πατρίκιος, οὐκ ἀξιωμαχοῦς πρὸς τοσαύτην τῶν βαρβάρων πληθὺν ἐδοκίμασεν, μάλιστα διὰ τὸ χρεῖαν εἶναι 15 καὶ πρὸς τὴν μεσόγειαν πολλάκις ποιεῖσθαι τὰς συμπλοκάς καὶ πολὺ τῆς θαλάττης ἀπαρτᾶσθαι, ὅπερ ἐδόκει πρὸς νηίτην στρατὸν ἀσύμφορον καὶ ἀδύνατον· ἄλλας δὲ πάλιν ἐντεῦθεν ἀποστέλλειν δυνάμεις οὐκ ἔκρινεν εἶναι λυσιτελές διὰ τε τὸ τῆς ἐκστρατείας δαπανηρὸν καὶ τὴν χρεῖαν τὴν τῶν ἐνταῦθα χωρῶν. καὶ συνετῶς

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1-3: aa. 866-868

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**FP 55**, 1 ἐπὶ . . . ῥαθύμου βασιλείας: tempore Michaelis III 2 πρὸς — 4 διέτριβον: cf. 53, 5-45 supra 4 ἔτι — 6 χειρώσασθαι: cf. Const. Porph., *De Them.*, II, 11,28-34 = 97/98 ed. Pertusi; *DAI*, 29/100-103 (numero CL urbium captarum omissio); Genes., 4,32 = 82,44-46 12 ὡς — εἵπομεν: cf. 53, 30-32 supra 16 νηίτην στρατόν: cf., e.g., Thucyd., 2: 24; 4: 85 19 συνετῶς — 34 Βενεβενδοῦ: cf. Const. Porph., *De Them.*, II, 11,33-41 = 98 ed. Pertusi; *DAI*, 29/103-119

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**I 55**, 2 διαπεράσαντες — 5 ληϊζόμενοι; 7 καὶ ταῖς — 14 ἐδοκίμασεν; 19 συνετῶς — 25 Ῥαουσίου; 26 ὧν — 29 ἀλίσκεται; 31 τὸν δέ — 33 ἀπήγαγεν; 34 καὶ ἡ — 35 ἐδέξατο: cf. Scyl., *B*, 26 = 147,13-28 19 συνετῶς — 31 χώρα: cf. Ps.-Sym., *B*, 20 = 694,22 — 695,4

55. The barbarians who had crossed over into Roman dominions during the disorderly and slovenly reign <of Michael> and had been repulsed from Ragusa were still, as has already been stated, present in Italy, raiding it without respite and plundering it without mercy; in that way they subdued as many as one hundred and fifty towns, either through betrayal or by siege. Upon hearing this, the emperor was greatly distressed, lay sleepless thinking of these matters, and sought some suitable means by which to rout the enemy altogether, or at least drive them away and expel them from Roman dominions. He considered the forces that had been dispatched earlier for the sake of the Ragusans and the entire nation of the Dalmatians—forces which, as we already stated, were commanded by Patrician Nicetas nicknamed Ooryphas—to be no match for such a great multitude of barbarians, especially because there would be need to engage in frequent clashes with the enemy in the land's interior and thus to be far removed from the sea, a thing which seemed inexpedient, even impossible, for a naval force. On the other hand, he judged that it would be disadvantageous to dispatch additional troops from hereabouts, both because of the large outlays involved in <such an> expedition and on account of the needs of regions close to home. <Thus> he took prudent counsel

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55, 1 οί : εἰ V (et Ba 232) : corr All (e Ba 264 suo); ex All pendent edd. rell τῆς  
 V 2 βάρβαροι V 5 ληϊζόμενοι (sine acc) V πεντήκοντα : Ἄ V  
 6 τα<sup>1</sup> (sine acc) V 11 Δαλματῶν V hoc loco, sed cf. Δαλμάτων in 53, 7  
 supra 19 τῆν<sup>2</sup> : τῆς V All : corr Comb : inter τῆς (V) et τῶν lacunam suspicatur  
 Kamb χώρων V

- 20 βουλευσάμενος πρὸς Δολοῖχον τὸν ῥῆγα Φραγγίας καὶ τὸν πάπαν  
 Ῥώμης διαπρεσβεύεται συνεπικουρήσαι ταῖς ἐντεῦθεν δυνάμεσι  
 καὶ μετὰ τούτων συμπαρατάξασθαι κατὰ τῶν ἐν Βάρει κατοικη-  
 κησάντων Ἀγαρηνῶν, κελεύσας καὶ τὰς ὀλίγῳ πρόσθεν μνη-  
 μονευθείσας χώρας τῶν Σκλαβηνῶν συνεπιλαβέσθαι τοῦ ἔργου,  
 25 διὰ τῶν οἰκητόρων Ῥαουσίου καὶ τῶν παρ' αὐτοῖς ἐγχωρίων  
 πλοίων περαιωθέντων τὸ πέλαγος Δαλματῶν. ὦν ὁμοῦ πάντων  
 γεγενημένων καὶ μεγάλης ἀθροισθείσης δυνάμεως, ἐπεὶ καὶ ὁ  
 Ῥωμαϊκὸς ναύαρχος συνέσει καὶ ἀνδρεία πολὺ πάντων διέφερον,  
 θάττον ἢ Βάρις ἀλίσκεται. καὶ τὸ μὲν κάστρον αὐτὸ καὶ ἡ χώρα  
 30 καὶ πᾶν τὸ αἰχμάλωτον εἰς τὴν Ῥωμαϊκὴν ἐξουσίαν ἀναλαμβάνε-  
 ται, καὶ τοὺς οἰκείους ἡ χώρα ἀπολαμβάνει οἰκήτορας, τὸν δὲ  
 Σολδάνον ἐκείνον καὶ τὸν ὑπ' αὐτὸν λαὸν τῶν Ἀγαρηνῶν ὁ ῥῆξ  
 Φραγγίας ἀναλαβόμενος ἐν Καπύῃ ἀπήγαγεν· ταύτης γὰρ αὐτὸς  
 ἦρχεν ἔτι, καὶ προσέτι Βενεβενδοῦ. καὶ ἡ μὲν πρώτη κατὰ τὴν  
 35 ἐσπέραν | στρατεία τῷ βασιλεῖ τοιοῦτον πέρας ἐδέξατο, καὶ τοῖς 294B  
 ἐντεῦθεν λαφύροις καὶ τῇ δόξῃ κατεκοσμήθη ἡ βασιλεύουσα. 103<sup>v</sup> V

20/21: inter a. 868 et aestatem a. 869      23–26: ca. a. 869      26/27 ca. m.  
 Sept. a. 869      29–31: reapse Baris, d. 2 aut 3 m. Febr. a. 871 a Ludovico rege  
 capta, solum d. 25 m. Dec. a. 875 aut 876 in dicionem strategi Romanorum fuit  
 redacta      32–34: paulo post m. Febr. a. 871      35/36: aestate-autumno a. 871

FP 55, 18 Ῥωμαϊκὸς ναύαρχος: Nicetas      20/21: cf. Const. Porph., *DAI*,  
 29/104–105; *De Them.*, II,11,36/37 = 98 ed. Pertusi; cf. etiam *Annal. Bert.* s.a. 869 =  
 105 ed. Waitz (= 164/165 ed. Grat)      23 ὀλίγῳ — 23/24 μνημονευθείσας: cf.  
 54, 1 sqq supra      24 συνεπιλαβέσθαι τοῦ ἔργου: cf. Const. Porph., *DAI*,  
 29/110–112      26 ὦν — 29 ἀλίσκεται: cf. Nicol. Myst., *Ep.* 75,54/55 ed. West-  
 erink; Const. Porph., *DAI*, 29/112; eiusdem *De Them.*, II,11,39/40 = p. 98 ed. Per-  
 tusi. De fontibus praeter graecos ad Baris expugnationem spectantibus cf. G. Musca,  
*L'emirato di Bari* (1967), 195 n. 50      28 συνέσει καὶ ἀνδρεία: cf. ad 37, 8  
 supra      32 Σολδάνον — 34 Βενεβενδοῦ: cf. Const. Porph., *DAI*, 29/116–119;  
 eiusdem *De Them.*, II,11,41/42 = p. 98 ed. Pertusi; cf. etiam *Chronici Ahimaez* ed.  
 et Anglicam versionem a M. Salzman paratam, 77 (= 9c; vaticinium de Soldano et  
 Benevento)

I 55, 32 Σολδάνον — 33 ἀπήγαγεν: cf. Ps.-Sym., *B*, 20 = 695,3/4

55, 20 δολοῖχον V: Δολοῖχον cum V Const. Porph. cod. *Par. gr.* 2009 in locis non-  
 nullis (*DAI*, 29/117, 122, 126, 136) et Scyl., *B*, 26 = 147,17 (ubi Δολοῖχον) scripsi:

and sent envoys to Lewis, king of Francia, and to the Pope of Rome, asking that both come to the assistance of the troops from hereabouts and join forces with them against the Hagarenes who had settled in Bari. He also commanded that <men from> the Slavic territories which we have just mentioned take part in the undertaking, the Dalmatians crossing the sea with the help of the inhabitants of Ragusa, as well as on their own local boats [?]. When they had all come together, a large force was gathered, and because the Roman admiral was by far superior to all in wisdom and valor, Bari was speedily captured. The town itself, its countryside, and all the enslaved population were once again restored to Roman sovereignty, and the countryside recovered its inhabitants. As for Soldanos and the Hagarene troops under his command, the king of Francia took them over and led them away to Capua, for he still ruled that city, as well as Beneventum. Thus did the emperor's first campaign in the west come to an end, and the capital was decked out with spoils and glory coming from those <western> parts.

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Λοδοίχον coni All Ba 264 suo neglecto; ex All pendent edd rell: Λοδοίχον de Boor; cf. etiam Nic. Dav., *Vita Ignatii*, MPG, 105, col. 537 B (ρήγα Φραγγίας Λοδόηχον) 24 Σκλαβήνων: sic V hoc loco, sed cf. Σκλαβήνων in 66, 8 infra 25 τῶν<sup>2</sup> corr V<sup>1</sup>: τῶς V 26 περαιωθέντων e Const. Porph., *DAI*, 29/111 et 114–115 exscripsi (περασάντων ἐν Λαγουβαρδίᾳ et Ἰραουσίου οἰκήτορες . . . διεπέρασαν ἐν Λαγουβαρδίᾳ); cf. etiam 40, 15 supra (τὸν Εὐφράτην περαιωθεῖς): περαιωθέντας V apographa edd de Boor πελαγος (sine acc) V Δαλματῶν: sic V hoc loco, sed cf. Δαλμάτων in 53, 7 supra 28 ῥωμαῖκος V 30 ῥωμαϊκην (sine acc) V 34 ἢ: εἰ V: corr apographa 35 τοιοῦτων V: corr V<sup>1</sup>: fortasse τοιοῦτον (τὸ) scribendum

56. Ἐπεὶ δὲ πολλάκις ἡ ἱστορία φιλεῖ καὶ ταῖς κατὰ παρέκβασιν διηγῆσαι τὸν λόγον ποικίλλειν καὶ τὰς τῶν ἐντυγχανόντων ψυχαγωγεῖν ἀκοάς, ἐπεξηγητέον καὶ ὅσα μεταξὺ τοῦ ῥηγῶς Φραγγίας καὶ Σολδάνου τοῦ Ἄφρικῆς ἀμηρᾶ καὶ τῶν οἰκητόρων  
 5 Καπύης καὶ Βενεβενδοῦ συνέβη καταπραχθῆναι. ἐπὶ διετίαν γὰρ ἐν Καπύῃ συνῶν ὁ Σολδάνος τῷ τῆς Φραγγίας ῥηγί, οὐδέποτε ὤφθη ὑπὸ τινος τὸ παράπαν γελῶν. ὁ δὲ ῥῆξ τῷ κατάφωρον αὐτὸν γελῶν(τα) πεποικηκότι χρυσίου δόσιν κατεπηγγείλατο. προσήγγειλεν οὖν τίς ποτε τῷ ῥηγί γελῶντα τὸν μέχρι τότε σκυθρω-  
 10 πὸν Σολδάνον θεάσασθαι, καὶ τούτου παρείχετο μάρτυρας. ὃν καλέσας ὁ ῥῆξ τὴν αἰτίαν τῆς μεταβολῆς καὶ τοῦ γέλωτος ἐπυνθάνετο. ὁ δὲ “ἄμαξαν,” φησί, “κατιδῶν καὶ τοὺς ταύτης κατανοήσας τροχούς, πῶς καὶ τὸ μετέωρον τούτων ταπεινοῦται καὶ τὸ ταπεινὸν αὖθις μετεωρίζεται, καὶ ὡς εἰκόνα ταῦτα λαβῶν  
 15 τῆς ἀσταθμῆτος καὶ ἀβεβαίου τῶν ἀνθρώπων εὐδαιμονίας, ἐγέ-

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5/6: secundum nostri fictam historiolam, aa. 871–873. Reapse tamen Ludovicus imp. statim post Barim captam Soldanum in manus principis Beneventani tradidit, quem ille in urbe sua in carcere usque ad a. 875 habuit. Ludovicus autem imp., mox post m. Sept. a. 871 e Benevento egressus, illuc numquam est reversus.

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**FP 56**, 1 ἡ ἱστορία — 2 ποικίλλειν: cf. Const. Porph., *Exc. de sententiis*, 340,5 ed. Boissvain (= Diod. Sic., *Bibl. Hist.*, XX,9,1: ὀφειλούσης γὰρ τῆς ἱστορίας τῆ ποικιλίᾳ κεκοσμηῆσθαι ubi noster, φιλούσης pro Diodori, et *Excerptorum*, ὀφειλούσης male legens, verbum φιλεῖ creavisse videtur) 5 ἐπὶ διετίαν — **58**, 39 δούλωσιν: cf. Const. Porph., *DAI*, 29/119–216 12 ἄμαξαν — 19 μέγεθος: cf. etiam Menandri Prot. *Fragm.* 11 (tantummodo in Const. Porph. *Exc. de legationibus*, I, 177,12–34 ed. de Boor traditum); Theophyl. Sim., *Hist.*, VI: 11,10–15 = 243,13 — 244,17 ed. de Boor (qui locus in iisdem Const. Porph. *Exc. de legationibus*, I, 224,23 — 225,17 recurrit); Theoph., *Chron.*, 273,14–27 ed. de Boor (e Simocatta); cf. praeterea Menand. Com., *Fragm.*, 740,10–12 = 2,232 ed. Körte (e Plut., *Cons. ad Apoll.*, 5 = *Mor.*, 103 E haustum; sed cf. potius Plutarchum ipsum, *ibid.*, 103 F); Boeth., *Cons. Phil.*, 2:2:9; Basilii imp. *Capita paraenetica*, 38 = 63,15–18 ed. Emminger; Nicol. Myst., *Ep.* 189,1–5 ed. Westerink; Niceph. Blemm., *Statuam regiam*, IV: 53–55 = 58–60 edd. Hunger–Ševčenko 15 ἀσταθμῆτος καὶ ἀβεβαίου: e Plut., *Non posse* 5 = *Mor.*, 1090 (τὰ ἡμέτερα . . . ἀβέβαια καὶ ἀστάθμητα); cf. etiam Eur., *Or.* 981 (βρωτῶν δ’ πᾶς ἀστάθμητος αἰῶν), fortasse etiam Menandri Prot. *Fragm.* 11 (= Const. Porph., *Exc. de legationibus*, 177,29: τὸ ἀστάθμητον . . . τύχης)

56. Ofttimes History delights in embellishing her discourse and capturing the minds of her listeners through stories told by way of digression. Let us therefore describe in some detail what came to pass between the king of Francia, the emir of Africa, Soldanos, and the inhabitants of Capua and Beneventum. Soldanos, in the two years which he spent in Capua together with the king of Francia, was never seen by anyone to laugh. The king promised an offering of gold to anyone who could discover Soldanos laughing. Now, someone did report once to the king that he had seen Soldanos, that hitherto morose man, laughing; and he was able to produce witnesses to this effect. The king summoned Soldanos and asked what had brought about this change in disposition and this laughter. Said Soldanos, "I laughed as I saw a carriage and considered its wheels, how their topmost parts turn downward as their lower parts rise again, and I took this as an illustration of how unstable and unsteady our good fortune is; for one thing, I

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I 56, 5 ἐπὶ διετίαν — 21 ἀντῶ: cf. Ps.-Sym., B, 20 = 695,4/5; Scyl., B, 27 = 147,28 — 148,42

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56, 5 καὶ: καὶ|καὶ V      8 γελῶν V apographa, sed cf. Const. Porph., *DAI*, 29/119–21 (γελῶντα): corr All sponte sua aut fortasse e Cedren., *Synops.*, II,221,12 (γελῶντα), cf. Scyl., B, 27 = 148,29; ex All pendent edd rell      9 ποτὲ V  
11 γελωτος (sine acc) V

λασα· ἅμα μὲν ἐνθυμηθεὶς πῶς ἐφ' οὕτως ἀβεβαίῳ πράγματι  
ἐπαιρόμεθα, ἅμα δὲ καὶ οὐκ ἀδύνατον οἰηθεὶς τὸ καὶ ἐμέ, ὥσπερ  
ἐκ μετεώρου γέγονα ταπεινός, οὕτως καὶ ἐκ τοῦ χαμερποῦς ἐνδέ-  
χεσθαι πάλιν ἀρθῆναι πρὸς μέγεθος.” ἄπερ ἀκούσας ὁ ῥῆξ καὶ ἐν  
20 νῶ τὰ οἰκεῖα λαβὼν καὶ ἐκεῖνον συνेतὸν λογισάμενος, ἤρξατο | 295B  
παρρησίας καὶ συνδιαιτήσεως μεταδιδόναι αὐτῷ.

57. Ὁ δὲ πανοῦργος ὢν καὶ δόλων Φοινικικῶν οὐκ  
ἀμέ(το)χος, ἐκ τῆς ἐτέρων ἔγνω διαβολῆς σωτηρίαν ἑαυτῷ  
πραγματεύεσθαι. πολλάκις γὰρ πρὸς αὐτόν, καὶ ὡς ἐκ γεροντικῆς  
ἐμπειρίας συνेतὸν καὶ σοφὸν καὶ ὡς ἐξ εὐτυχοῦς δυστυχή, οἱ τῶν  
5 κάστρων Καπύης καὶ Βενεβενδοῦ παρεγίνοντο ἄρχοντες. ὁ δὲ τὴν  
πρὸς αὐτοὺς φιλίαν πλαττόμενος ἐξενεγκεῖν τι πρὸς αὐτοὺς ἀπόρ-  
ρητον βούλευμα τοῦ ῥηγὸς ἔλεγεν βούλεσθαι, δεδοικέναι δὲ τὸν  
ἐκ μηνύσεως κίνδυνον. τῶν δὲ διομοσαμένων ἀνέκφορον ποιή-  
σασθαι τὸ λαλούμενον, ἔφη βούλεσθαι τὸν ῥῆγα “πάντας ὑμᾶς  
10 πρὸς τὴν ἑαυτοῦ χώραν τῆς Φραγγίας σιδηροδεσμίους ἐκπέμψαι  
ὡς οὐκ ἄλλως οὔσης αὐτῷ ἀσφαλοῦς τῆς τῶν ὑμετέρων διακρατή-

**FP 56**, 18 μετεώρου: cf. Const. Porph., *Exc. de legationibus*, 225,13 (μετεω-  
ρούμενα) **57**, 1 δόλων Φοινικικῶν (cum esset Soldanus e Carthagine oriun-  
dus): cf. Plat., *Resp.*, III,414 c4; *Scholia Plat.* ad locum, 219 ed. Greene (ψεύδος  
Φοινι(κι)κόν); Phot., *Lex.*, s.v. Φοινικικόν τὸ ψεύδος = 2:267,1 ed. Naber; Sudam,  
Φ 790 = IV 770, 3/4 ed. Adler; Eustath., *Comm. in Od.*, 14:288 = II 69,44/45 ed.  
Stallbaum (ψεύδος . . . Φοινικικόν): cf. etiam Sudam, Σ 1670 = IV 480,3–5 ed.  
Adler; Leutsch-Schneidew. I,307 (=Diog. VIII:19 cum nota); II,225 (=Mac.  
VIII:74)

**I 57**, 1 Ὁ δέ — 3 πραγματεύεσθαι: cf. Ps.-Sym., B, 20 = 695,5/6; Scyl., B, 28 =  
148,43–45 5 ὁ δέ — 20 πιστεύετε: cf. Ps.-Sym., B, 20 = 695,7–19 6 ἐξε-  
νεγκεῖν — 13 κατάληψιν: cf. Scyl., B, 28 = 149,61–68

**56**, 16 ἀβεβαίῳ πράγματι: ἀβεβαίων πραγματι (sine acc) V: ἀβεβαίων  
πραγμάτων All (e Barb. 264 sui coniectura); ex All pendent edd rell: corr de Boor e  
Scyl., B, 27 = 148,36 18 χαμερποῦς V 18/19 ἐνδεχέσθαι (sine acc) V  
21 συνδιαιτήσεως V **57**, 2 ἀμέ|χος V: corr apographa 4 ἐξευτυχοῦς V  
8 διομοσαμένων V ἀνέκφορον V, sed cf. Scyl., B, 28 = 149,64 et Ps.-Sym., B,  
20 = 695,9 (ambo ἀνέκφορον): corr All (e Ba 264 suo) 8/9 an ποιήσεσθαι  
scribendum?

considered how we lay such a great store by such an unsteady thing; for another, I thought it not beyond the range of the possible in my case, that just as I, a once exalted man, had become lowly, even so might I be raised to great heights again from the lower depths." Upon hearing this, the king revolved his own <fortunes> in his mind, found Soldanos to be a wise man, and began to admit him to his presence and to consort with him.

57. But Soldanos, who was a crafty man, and privy to Punic wiles, determined to bring about safe return for himself by slandering other people. As it happened, the nobles of the towns of Capua and Beneventum visited him often, as a man whom the experience of old age had made sagacious and wise and as one whose fortunes had turned from good to bad. Soldanos, feigning friendship toward them, said that he would have liked to divulge a secret design that the king had conceived against them, but that he feared the danger attendant upon the disclosure. When they all swore an oath that they would keep secret whatever he might say, he told them that the king wished "to send all of you in fetters to his own country of Francia, for otherwise he would not be able to retain firm control over your cities." At first



σεως πόλεων.” || τῶν δὲ μὴ πάνυ πιστὸν τέως ἡγήσαμένων τὸ 103<sup>v</sup> V  
 μηνυόμενον, ζητούντων δὲ σαφεστέραν ἔτι κατάληψιν, πάλιν πρὸς  
 τὸν ῥῆγα τοιαῦτα ὁ Σολδάνος φησίν, ὡς· “οὐκ ἔστιν σοι ἀσφα-  
 15 λῆς ἢ τῶν κάστρων τούτων κατάσχεσις, ἕως οἱ τούτων ἄρχοντες  
 ἐνταῦθα ἐπιχωριάζωσιν· ἀλλ’ εἰ βούλει βεβαίως δεσπόζειν αὐτῶν,  
 τούτους θάπτων πρὸς Φραγγίαν δεσμίους ἀπόστειλον.” πεισθεὶς  
 οὖν τοῖς τοιούτοις λόγοις ὁ ῥῆξ ἀλύσεις διωρίσατο συντόμως χαλ-  
 κευθῆναι ὡς ἐπὶ χρεῖα κατεπειγούση τινί. ἰδὼν οὖν αὐθις ὁ  
 20 Σολδάνος τοὺς ἄρχοντας, “οὐδὲ ἔτι μοι,” φησίν, “πιστεύετε  
 περὶ ὧν ἔλεγον; ἐρευνήσαντες ἴδετε τί οἱ χαλκεῖς πάντες ἐργά-  
 ζονται τῇ τοῦ ῥηγὸς προστάξει· καὶ ἐὰν | εὗρητε ἀλύσεις τε καὶ 296B  
 δεσμά, μὴ ἀπιστήσητε τῶν πρὸς σωτηρίαν ὑμῶν λεγομένων  
 ὑμῖν.” γνόντες οὖν ἐν τούτοις τὸν βάρβαρον οἱ ἄρχοντες ἀλη-  
 25 θεύοντα οὐδὲ πρὸς τᾶλλα ἔτι ἠπίστησαν, τρόπον δὲ ἐζήτησαν ὅπως  
 τὸν ῥῆγα ἀμύνωνται. καὶ δὴ μετ’ ὀλίγον πρὸς κυνηγέσιον ἐξελ-  
 θόντος αὐτοῦ, ἀποκλείουσι κατ’ αὐτοῦ τὰς πύλας καὶ οὐκέτι τὴν  
 εἴσοδον συγχωροῦσιν αὐτῷ. ὁ δὲ μηδὲν ἐκ τοῦ παραχρῆμα δυνά-  
 μενος πράξασθαι, πρὸς τὴν ἰδίαν χώραν αὐθις ἀνθυπενόστησεν.

26–28: reapse apprehensus est Ludovicus intra muros Beneventi ubi a d. 13 m. Aug. usque ad d. 17 m. Sept. a. 871 captivus remansit

**FP 57**, 27 ἀποκλείουσι — 28 αὐτῷ : cf. Lupum protosp., *MGH*, Script., V, 52, s.a. 868 aliosque fontes 29 πρὸς — ἀνθυπενόστησεν : cf. **75**, 10/11 infra

**I 57**, 13 πάλιν — 19 κατεπειγούση : cf. Scyl., B, 28 = 148,49/50; 52 — 149,54; 56–58 19 ἰδὼν — 23 ὑμῶν; 25 τρόπον — 29 ἀνθυπενόστησεν : cf. Scyl., B, 28 = 149,59; 68–77 24 γνόντες — 27 πύλας : cf. Ps.-Sym., B, 20 = 695,19–21 28 ὁ δέ — 29 ἀνθυπενόστησεν : cf. Ps.-Sym., B, 20 = 695,21/22

**57**, 16 ἐπιχωριάζουσιν Ps.-Sym., B, 20 = 695,15 All (e Ba 264 suo) Be de Boor: ἐγχωριάζουσιν sponte sua Comb 18 διωρίσατο (sine acc) V 19 κατεπιγούση V 20 τοὺς iteravit V 21 ἔλεγεν V : corr All 22 τὲ V 23 ἀπιστήσητε τῶν dubium: malim ἀπιστήσητε (περὶ) τῶν aut absolute (ut in **100**, 32 infra) ἀπιστήσητε, (τού)των 25 δε (sine acc) V 26 μετὸλίγον V κυνηγείον V 27 οὐκ ἔτι V

the nobles did not quite believe these revelations and sought yet a clearer understanding <of the matter>. In turn, Soldanos said this to the king, "You cannot keep a firm hold on these towns as long as their nobles continue to live here; but if you wish to put the towns securely under your sway, send the nobles in fetters forthwith to Francia." The king was persuaded by these words and ordered that chains be forged with all speed, as though for some urgent need. When Soldanos saw the nobles again, he said: "Do you still not believe what I have told you? Make inquiries, and see what all the smiths are forging by order of the king: if you discover chains and fetters, do not disbelieve what I have been telling you for your own safety." When the nobles learned that the barbarian was telling the truth in this matter, they were no longer disbelieving of the other things as well, and sought a way whereby they might take revenge upon the king. Not long afterward, when the king went out hunting, they had the city gates shut against him and did not allow him to re-enter. The king, unable to do anything right away, went back again to his own country.

58. Πρόσεισιν οὖν τοῖς ἄρχουσιν ὁ Σολδάνος, τὴν χάριν τῆς  
 μηνύσεως ἀπαιτῶν· ἡ δὲ ἦν τὸ πρὸς τὴν οἰκείαν πατρίδα συγχω-  
 ρηθῆναι αὐτὸν ἀπελθεῖν. συγχωρηθεὶς οὖν καὶ κατὰ Καρχηδόνα  
 γενόμενος καὶ τὴν οἰκείαν ἀρχὴν ἀπολαβὼν καὶ τοῦ κακὸς εἶναι  
 5 μὴ ἐκστάς, ἐκστρατεύει κατὰ Καπύης τε καὶ Βενεβενδοῦ, τὰ  
 χαριστήρια τούτοις τῆς σωτηρίας ἀποδιδούς. οἱ δὲ πρὸς τὸν  
 ῥῆγα διαπρεσβεύονται, ἀλλὰ μεθ' ὕβρεως ἀποπέμπονται, ἐπι-  
 χαίρειν εἰπόντος τῇ ἀπωλείᾳ αὐτῶν· στέλλουσιν ἄγγελον πρὸς  
 βασιλέα οἱ τῶν τοιούτων κάστρων ἐξηγούμενοι, βοήθειαν ἐξαι-  
 10 τούμενοι. συμπαθῆς οὖν ὁ βασιλεὺς καὶ φιλάνθρωπος ὢν θάττον  
 ἐκπέμπει τὸν πρεσβευτὴν, δηλώσοντα τούτοις προσδέχεσθαι  
 συντόμως τὴν ἐντεῦθεν βοήθειαν. γίνεται δὲ τοῖς πολεμίοις  
 ἐγκρατῆς ὁ τῆς ἀγγελίας διάκονος πρὸ τοῦ δοῦναι τὰς ἀποκρίσεις  
 τοῖς ἀποστείλασι. λέγει οὖν πρὸς αὐτὸν ὁ Σολδάνος, ὡς· “εἰ  
 15 ὑπηρετήσεις μου τῷ βουλήματι, καὶ σωτηρίας ἀξιωθήσῃ || καὶ 104<sup>r</sup> V  
 δωρεῶν ἀπολαύσεις.” τοῦ | δὲ συνθεμένου τὸ κελεύομενον ἅπαν 297B  
 ποιεῖν, “βούλομαι,” ἔφη, “στῆναί σε τοῦ κάστρου ἐκτὸς καὶ τοῖς  
 ἔνδον εἰπεῖν, ὡς· ‘ἐγὼ με(ν) τὴν διακονίαν μου ἐξεπλήρωσα  
 καὶ τὰ προσταγέντα μοι πάντα πεποίηκα, ἀλλ’ ἐκ τοῦ βασιλέως  
 20 βοήθειαν μὴ προσδέχεσθε· οὐ γὰρ ἤκουσεν ὑμῶν τῆς δεήσεως’.”  
 ὑποσχομένου δὲ αὐτοῦ ταῦτα οὕτως ἐρεῖν, ἀποστέλλεται μετὰ τῶν

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1–3: reapse Soldanus ab Adelchide principe Beneventano a. 875 aut 876 liberatur 8–14: legatio Beneventanorum et Basilii mandatum, nisi sunt ambo nostri figmenta, ante initium a. 872 (i.e., finem obsidii Saracenicici) sunt collocanda

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FP 58, 7 διαπρεσβεύονται: cf. Const. Porph., *De imag. Edessena*, 63\*\*, 18 ed. Dobschütz 10 συμπαθῆς — 37 ὑπέστρεψε: cf. Paul. Diacon., *Hist. Long.*, 5: 7–9 = *MGH, SRL*, 148,10–149,3 ed. Waitz; cf. etiam similem historiunculam (sed cum exitu diverso) de Melitenes a. 934 obsidio apud Michaellem Syrum, *Chron.*, XIII:3 [=IV,552; III,122/123 ed. et Gallice vertit Chabot] 13 ἀποκρίσεις: de sensu “mandatum imperatoris” cf., e.g., Theoph., *Chron.*, 191,9 ed. de Boor; Const. Porph., *De Cerimon.*, 207,16; 225,16; 236,16 (= II,16,3; 32,3; 44,3 ed. Vogt)

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I 58, 1 Πρόσεισιν — 37 ὑπέστρεψε: cf. Ps.-Sym., *B*, 20 = 695,22 — 697,2; Scyl., *B*, 28 = 149,78 — 151,17

58. Soldanos then approached the nobles and demanded a reward for his disclosure. The reward was leave to return to his homeland. He was granted his request, returned to Carthage, and regained his rule; but he did not abandon his evil ways and set out on a campaign against Capua and Beneventum. Such were the thanks he offered those people in return for his own safety. The nobles sent an embassy to the king, but it was dismissed with scorn and they were told by him that he would rejoice in their ruin. The leaders of these towns <then> sent a messenger to the emperor with a request for aid. In his compassion and kindness, the emperor promptly sent the envoy <back>, with word to them that they could expect the imminent arrival of succor from hereabouts. But the bearer of the message fell into the hands of the enemy before he could pass <imperial> instructions on to those who had dispatched him. So Soldanos said to him, "If you should serve my purpose, not only will your life be spared, but you will even be rewarded with gifts." When the man agreed to do exactly as he was bidden, Soldanos said, "I wish you to stand in front of the town <walls> and say to those inside: 'I have discharged my task and carried out all that I had been charged to do; do not expect succor from the emperor, for he has not lent his ear to your petition.'" The man promised to say these things in this way and was sent together with

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58, 1 ἄρχουσιν (sine acc) V 2/3 συγχωρήθῆναι V 4 γενομενόμενος V 5 τὲ V 7 ἀπὸ πέμπονται V 14 σαλδάνος hoc loco V qui alibi sol-exhibet 16 κελευσμένον apographa (-ό- codicis V ut -σ- lecto) All (e Ba 264 suo) : κεκελευσμένον coni Comb quem Be secutus est 18 μὲ(ν) : μὲ V

τοῦ Σολδάνου ὑπηρετῶν τοῦ ταῦτα πρὸς τοὺς ἐν τῇ πόλει εἶπειν. ὁ δὲ πλησίον τοῦ τείχους γενόμενος, καὶ τοὺς πρώτους παραγενέσθαι τῆς πόλεως πρὸς τὴν ἀκρόασιν αἰτησάμενος, ἔφη· “εἰ  
 25 καὶ πρόδηλός μοι τυγχάνει ὁ θάνατος καὶ ἐν χερσὶν ἢ σφαγῇ, ἀλλ’ ὅμως οὐκ ἀποκρύβομαι τὴν ἀλήθειαν. πλὴν αἰτῶ καὶ ὀρκίζω ὑμᾶς ἀποδοῦναί μοι τὴν χάριν εἰς τὰ ἐμὰ ἔκγονα καὶ τὴν σύν-  
 ευνον. ἐγὼ γάρ, ὦ κύριοί μου, εἰ καὶ νῦν ταῖς τῶν πολεμίων περι-  
 εσχέθην χερσίν, ἀλλ’ ὅμως τὴν διακονίαν μου ἐξεπλήρωσα καὶ  
 30 τὴν παρ’ ὑμῶν πρεσβείαν τῷ βασιλεῖ Ῥωμαίων προσήγαγον· καὶ συντόμως προσδέχεσθε τὴν ἐκεῖθεν βοήθειαν. διὸ στήτε γεν-  
 ναίως καὶ μὴ δειλανδρήσητε· ἔρχεται γὰρ ὁ ὑμᾶς ῥυόμενος, εἰ καὶ μὴ ἐμέ.” ταῦτα οὖν οἱ τοῦ Σολδάνου ὑπηρετῆται ἀκούσαντες καὶ  
 πρὸς τὴν ἀπάτην ἐκμανέντες σφοδρῶς, εὐθὺς αὐτὸν τοῖς ξίφεσι  
 35 κατακόπτουσι. φοβηθεὶς οὖν ὁ Σολδάνος τὴν ἐκ βασιλέως προσ-  
 δοκωμένην δύναμιν ἔλυσε τὴν πολιορκίαν καὶ πρὸς τὴν οἰκίαν  
 χώραν ὑπέστρεψε. καὶ τὸ ἀπὸ τούτου διέμειναν πιστοὶ βασιλεῖ οἱ  
 τῶν τοιούτων ἐξηγούμενοι κάστρων, καὶ ταῦτα πρὸς τὴν αὐτοῦ  
 συνετήρησαν δούλωσιν. |

298B

59. Συνέβη δὲ κατὰ τοὺς καιροὺς ἐκείνους καὶ ἄλλον στόλον Ἀγαρηνῶν κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας ἐλθεῖν· ἀλλὰ ταῖς τοῦ βασιλέως ἐπιμόνοις δεήσεσι πρὸς θεὸν καὶ ταῖς ἔμφοσι διατά-  
 5 ξεσι καὶ τῇ δεούσῃ τῶν πραγμάτων μεταχειρίσει μετὰ τῶν Ῥωμαίων ἢ νίκη ἐγένετο καὶ δυσκλεᾶ τὴν ἦτταν οἱ ἐκ τῆς Ἀγαρ

36: a. 872 (non Soldanus sed alii Saraceni) 1/2: tempore incerto (secundum nostrum, ca. aa. 872/873)

FP 58, 37 καὶ τό — 39 δούλωσιν: cf. Const. Porph., *DAI*, 29/213–216

I 58, 36/37: cf. 75, 10/11 infra 37 καὶ τό — 39 δούλωσιν: cf. Scyl., *B*, 28 = 151,17/18

58, 22 τους (sine acc) V 25 θανατος (sine acc) V 26 ἀποκρυψόμεαι V 32 μη (sine acc) V δειλανδρήσητε V: δειλανδρήσητε All (e Ba 264 suo): δειλανδρήσητε Comb: corr Be; cf. etiam Ps.-Sym., *B*, 20 = 696,21 (δειλανδρήσητε) 34 ξίφεσει V 36 ἔλυσεν V: -ν expunxit V<sup>1</sup> 37 πιστοὶ (τῷ) βασιλεῖ dubitanter Kamb 59, 3 ἐμφοσι V 4 μετὰ fortasse secludendum ut ex initio vocabuli praecedentis repetitum

the attendants of Soldanos to deliver the message to the people in the city. After he had come close to the walls, however, and requested the city leaders to come listen to him, he said: "I am plainly facing death, and my slaughter is close at hand; even so, I shall not conceal the truth. I only beg of you and adjure you to pass the gratitude <you owe> me on to my children and my spouse. For I, my lords, am now in the grip of the enemy; even so, I have fulfilled my duty and presented your message to the emperor of the Romans: expect succor to come from there any day. Therefore stand firm like valiant men and be not fainthearted. For the one who shall rescue you, if not me, is coming." When the attendants of Soldanos heard this, they were filled with terrible rage by this ruse and on the spot hacked the man down with <their> swords. But now Soldanos, fearful of the force that was expected to come from the emperor, lifted the siege and withdrew to his own country. And from that time on the leaders of those cities remained faithful to the emperor, and preserved them in servitude to him.

**59.** It happened in those days that yet another Hagarene fleet came <sailing> against the Roman dominions; but through the emperor's persistent prayers to God, his own prudent ordinances and his proper handling of affairs, victory was granted the Romans, and the descendants of Hagar suffered an ignominious defeat. For the emir of

ἠνέγκαντο. ὁ γὰρ τῆς Ταρσοῦ ἀμηρᾶς, ὃς Ἑσμᾶν ὠνομάζετο, τριάκοντα πλοίων μεγίστων, ἃ κομβάρια λέγεται, στόλον ἔξαρ-  
 τυσάμενος κατὰ τοῦ κάστρου Εὐρίπου ὀπλίζετα(ι). τοῦ δὲ  
 στρατηγοῦ Ἑλλάδος (ὁ Οἰνιάτης οὗτος ἦν) κελεύσει βασιλι|κῆ 104<sup>v</sup> V  
 10 τὸν ἱκανὸν εἰς φυλακὴν τοῦ κάστρου λαὸν ἀπὸ πάσης Ἑλλάδος  
 εἰσαγαγόντος καὶ τοῖς τείχεσι τὰ ἀρμόζοντα παρασκευασαμένον  
 ἀμυντήρια, ὡς εἶδον οἱ ἐκ τοῦ κάστρου τὰ πλοῖα τοῖς τείχεσι  
 πλησιάζοντα καὶ τοὺς βαρβάρους βελῶν ἀφέσει συχνῶν ἀναστέλ-  
 λειν καὶ ἀπωθεῖν πειρωμένους τοὺς ἔνδον ἐκ τῶν τειχῶν, θυμοῦ  
 15 καὶ προθυμίας πλήρεις γενόμενοι γενναίως ἀντιγωνίζοντο, καὶ  
 τοῖς πετροβόλοις ὄργάνοις καὶ τοξοβαλλίστραις καὶ ταῖς ἐκ χειρῶν  
 τῶν λίθων ἀφέσει χρώμενοι συχνοὺς τῶν βαρβάρων καθ’  
 ἑκάστην ἀνήλισκον. οὐ μόνον δέ, ἀλλὰ καὶ τῶν νεῶν τὰς  
 πλείστας ἐπιφόρου γενομένου τοῦ πνεύματος τῷ ὑγρῷ πυρὶ κατ-  
 20 ἐνέπρησαν. ἀπορῶν οὖν καὶ δυσθυμῶν ὁ βάρβαρος καὶ εἰδὼς ἐφέ-  
 σει χρημάτων ἐκόντας τοὺς πολλοὺς ἀποθνήσκοντας, ἀσπίδα  
 μεγάλην πρὸ τῆς χάρακος θεῖς καὶ χρυσίου ταύτην πεπληρωκῶς,  
 “τοῦτο γέρας,” ἔφη, “καὶ ἀριστεῖον ἐγὼ δίδωμι, μετὰ καὶ παρ-  
 θένων ἐπιλέκτων τὸν ἀριθμὸν ἑκατόν, τῷ πρώτῳ ἐπιβάντι τοῦ  
 25 ἄστεως καὶ τοῖς ὁμοφύλοις βραβεύσαντι τὸ | νικᾶν.” ὅπερ οἱ ἀπὸ 299B  
 τῆς πόλεως θεασάμενοι καὶ τὸν νοῦν τοῦ πραττομένου κατα-  
 νοήσαντες τοῖς παρακλητικοῖς τῶν λόγων ἑαυτοὺς παρεθάρρουναν,

**FP 59**, 13 βελῶν ἀφέσει συχνῶν et 17 λίθων ἀφέσει . . . συχνοὺς : cf. Const. Porph., *De imag. Edessena*, 67\*\*, 12/13 (λίθων ἀφέσεις συχνῶν ἀπὸ τῶν τει-  
 χῶν) 27 παρακλητικοῖς τῶν λόγων : cf. Zch 1:13 et 50, 31 supra

**I 59**, 6 ὁ γάρ — 34 στόλος : cf. Scyl., *B*, 29 = 151,27 — 152,58

**59**, 7 κομβάρια : sic V; apud alios auctt., κουμβ-; cf. etiam **60**, 5 infra λέγεται  
 (sine acc) V 8 κάστρου (sine acc) V εὐρίπου V : Ἐρίπου All (ex Ba 264  
 sui menda): corr Comb ὀπλίζετα V 15 ἀντιγωνίζοντο V 16 πετρο-  
 βολοῖς (sine acc) V 17 λίθων (sine acc) V 18 νέων V 20 βαρβαρος  
 (sine acc) V 22 τῆς : τοῦ in loco parall. Scyl., *B*, 29 = 151,45 ex quo ut videtur  
 Comb quem Be et de Boor secuti sunt 24 πρώτῳ V 26 πρᾶττομένου  
 V 27 λογῶν (sine acc) V παρεθάρρουναν scripsi quod iam Ba 232  
 coniecerat, cf. locum parall. Scyl., *B*, 29 = 152,51 (παραθαρρύνεσθαι) : παρεθάρρουναν V : παρεθάρρουνον All (e Ba 264 suo);  
 ex All pendent edd tell: παρεθάρρουναν de Boor

Tarsus, whose name was Esman, fitted out a fleet of thirty large ships called *kombaria*, and made ready to attack the town of Euripos. The *strategos* of Hellas, however (Oiniates was his name), following an imperial order, had brought from all over Hellas troops sufficient for garrisoning the town and had provided its walls with suitable defenses. When the people of the town saw the ships nearing the walls and the barbarians discharging a great many missiles in an attempt to push back the defenders and drive them away from the ramparts, they fought back valiantly, filled with courage and zeal, and every day killed a great many barbarians, using engines for hurling stones and catapults for shooting darts, and throwing stones down by hand. More than that, when the wind turned favorable, they burned up most of the <enemy> ships with liquid fire. Now, the barbarian was at a loss and despondent; but since he knew that greed of money would make ordinary people agree to face death, he put down a large shield in front of the rampart, filled it with gold, and said: "I shall give this, along with the choicest maidens, one hundred in number, as a reward for valor to the first man who will enter the town and bestow victory upon his fellow countrymen." When people from the town saw this and understood the meaning of what was happening, they fortified one another with words of exhortation and, upon one signal, opened the



καὶ ὑφ' ἐν σύνθημα τῶν πυλῶν αὐτοῖς ἀναζυγ(ωθ)εισῶν ἀνδρείως κατὰ τῶν βαρβάρων ἐξώρμησαν. καὶ πολλῶν ἀναιρουμένων, δεξαμένου δὲ καὶ τοῦ ἀμηρᾶ καιρίαν πληγὴν καὶ πεσότος, 30 ἐτράπησαν οἱ λοιποὶ καὶ τῶν διωκόντων ἐπικειμένων μέχρι τῶν ὑπολοίπων νεῶν κατεσφάττοντο, καὶ φόνος ἐγένετο τῶν βαρβάρων πολὺς. οἱ δὲ περιλειπεῖς ὀλίγας πληρώσαντες τῶν νεῶν μετ' αἰσχύνης ἀπέφυγον πρὸς τὰ ἴδια. οὕτως ὁ βαρβαρικὸς στόλος 35 δίχα ναυτικῆς τῶν Ῥωμαίων δυνάμεως ταῖς τοῦ βασιλέως εὐχαῖς καὶ ταῖς τῶν ἀντιπαραταξαμένων ἀλκαῖς περιφανῶς ἠττήθη καὶ δυσκλεῶς ἐξεχώρησεν.

**60.** Οὕτω δὲ τοῦ ἀπὸ Ταρσοῦ διασκεδασθέντος νέφους, αἱ ἀπὸ Κρήτης αὐθις ἀντηγείροντο θύελλαί. τοῦ γὰρ Σαήτ ἐκείνου τοῦ Ἐπὶ τῆς τοιαύτης ἀμηρεύοντος || νήσου, ἔχοντος δὲ καὶ Φώ- 105<sup>v</sup> τιόν τινα συνεργόν, ἄνδρα πολεμιστὴν καὶ δραστήριον, ἑπτὰ καὶ εἴκοσι κομβάρια κατὰ Κρήτην ἐγένετο. προσῆν δὲ αὐτοῖς ἀναλόγως καὶ πλήθος μυοπαρώνων καὶ πεντηκοντόρων, ἄ(ς) σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασιν ἀμφοτέρωθεν. μεθ' ὧν κατὰ τῆς Ῥωμαίων ἐξιώντες ἐπικρατείας καὶ πάντα τὸν Αἰγαῖον καταλιζόμενοι, πολλάκις δὲ καὶ μέχρι τῆς ἐν Ἐλλησπόντῳ Προκον- 10 νήσου ποιούμενοι τὴν ἐπέλευσιν, πολλοὺς ἠνδραποδίζοντο καὶ διέφθειρον. προσβαλὼν δὲ τὸ τῆνικαῦτα τῷ τοιοῦτῳ ναυτικῷ τῶν

1-17: aa. 872/873

**FP 59**, 28 πυλῶν — ἀναζυγ(ωθ)εισῶν : cf. Aristoph., *Fragm.* 654

**60**, 1 διασκεδασθέντος νέφους: cf. Const. Porph., *Or. de transl. Chrysost.*, 311,31/32 ed. Dyobouniotes (διασκεδασθέντα νέφη) 4 ἄνδρα πολεμιστὴν καὶ δραστήριον: cf. praecipue Plut., *Agis et Cleom.*, 36,4 (ἄνδρα πολεμιστὴν καὶ δραστήριον) et Dion. Hal., *Antiq. Rom.*, 8,14,3 (πολεμιστὴν ἄνδρα καὶ δραστήριον); sed cf. etiam Zch 13:17; Eze 39:20 et LXX interpretum alios locos permultos 6 μυοπαρώνων : cf. Plut., *Ant.*, 35,4

**I 60**, 1 αἱ ἀπό — 17 ἐπορίσατο : cf. Scyl., *B*, 30 = 152,59-73

**59**, 28 ἀναζυγ(ωθ)εισῶν V edd: corr optime Kamb, Aristoph. *Fragm.* 685 edd. Kassel-Austin (τὴν θύραν ἀναζυγώσας) fretus 31 καὶ τῶν — 32 κατεσφάττοντο iteravit V 33 δὲ: γὰρ coni Be **60**, 3 Ἐπὶ τῆς τοιαύτης: supra -χ- rasura et in parte

gates and courageously rushed out against the barbarians. As many <of the latter> were being slain; and as the emir himself received a mortal wound and fell, the rest were put to flight and were being cut down while their pursuers pressed them hard as far as their remaining ships; thus was there a great slaughter of the barbarians. The survivors boarded the few ships <left to them> and fled in disgrace to their own land. Thus, owing to the prayers of the emperor and to the prowess of the defenders, and even without <the help of> Roman naval forces, the barbarian fleet suffered a resounding defeat and withdrew ignominiously.

60. No sooner were clouds from Tarsus thus scattered than new storms from Crete began to gather in their stead. For when the notorious Saet, son of Apochaps, was emir of that island and had as his accomplice a certain Photios, a man of war and action, twenty-seven *kombaria* were outfitted in Crete. The enemy also had at its disposal a correspondingly large number of light boats and fifty-oared ships that common folk usually call *saktourai* and galleys. With this fleet they would sail forth against the Roman dominions, plunder the whole <area of the> Aegean, often extending their attacks as far as Prokonnesos in the Hellespont, and capture and kill many people. On that

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superiore -χ- linea in V    5 κομβάρια: cf. ad 59, 7 supra    6 ἂ V All (e Ba 264 suo): corr Comb, cf. Scyl., B, 30 = 152,63 (ἄς δὲ γαλέας)    7 γαλαίας  
V    παμπολλοι (sine acc) V    8 αἴγιον V    9 ἐλησπόντω V    10 ἦν  
δραποδίζοντο V

| Κρητῶν ὁ προμνημονευθεὶς Νικήτας πατρίκιος, ὁ τῶν Ῥωμαϊκῶν 300B  
 τριήρων ἄρχειν λαχῶν, καὶ μάχην μετ' αὐτῶν καρτερὰν συστησά-  
 μενος, εὐθύς τὰ μὲν εἴκοσι τῶν Κρητικῶν σκαφῶν τῷ ὑγρῷ πυρὶ  
 15 συγκατέφλεξεν, καὶ τοὺς ἐπ' αὐτῶν βαρβάρους μάχαιρα καὶ πῦρ  
 καὶ ὕδωρ διεμερίσαντο· τὰ δὲ λοιπὰ φυγῇ τὴν σωτηρίαν, ὅσα  
 τὸν ἀπὸ τῆς θαλάσσης διέφυγον κίνδυνον, ἐπορίσατο.

61. Ἄλλὰ καίπερ οὕτως οἱ Κρήτες ἐλαττωθέντες καὶ δυστυχῶς  
 ὑποστρέψαντες οὐκ ἠγάπησαν ἡρεμεῖν, ἀλλὰ πάλιν τῶν κατὰ  
 θάλασσαν πραγμάτων ἀντείχοντο, καὶ τὰ μᾶλλον τῆς βασιλίδος  
 ἀπέχοντα, τὴν Πελοπόννησον καὶ τὰς κάτωθεν ταύτης νήσους  
 5 φημί, παρελύπουν καὶ ἐληΐζοντο, τὸν ἀνωτέρω μνημονευθέντα  
 Φώτιον ναύαρχον ἔχοντες. ἀποστέλλεται τοίνυν καὶ κατ' αὐτοῦ  
 μετὰ τῶν Ῥωμαϊκῶν τριήρων ὁ τούτων καλῶς ἀφηγούμενος Νική-  
 τας, τὸν Ὠροῦφαν φημί, ὃς αἰσίῳ χρησάμενος πλῶ δι' ὀλίγων  
 ἡμερῶν καταλαμβάνει τὴν Πελοπόννησον. καὶ τῷ λιμένι προσορ-  
 10 μισάμενος Κεγχρεῶν καὶ μαθὼν ὅτι τὰ δυτικώτερα Πελοποννήσου  
 μέρη, Μεθώνην καὶ Πάτρας καὶ τὰ προσεχῆ Κορίνθου χωρία,  
 λυμαίνεται τὸ βαρβαρικόν, βουλὴν βουλευέται συνετὴν καὶ  
 σοφὴν. οὐ γὰρ ἔκρινεν διὰ θαλάσσης τὴν Πελοπόννησον διελθεῖν  
 καὶ διὰ τοῦ Μαλέου κάμψας τὸ τῶν χιλίων μιλίων μῆκος ἀνα-

1–37: secundum nostrum, paulo post Saracenorum cladem in 60 descriptam (cf. 61, 20); i.e., paulo post a. 873

FP 60, 12 προμνημονευθεὶς: cf. 53, 31 et 55, 13 supra 61, 5 μνημονευθέντα: cf. 60, 3 12 βουλὴν — συνετὴν: est figura etymol. biblica, in libris prophetiis (Is, Jr, Eze, Dan) decies usurpata (cf. praecipue βουλὴν πονηράν in Is 3:9 et 7:5), qua noster (ut puto) etiam alibi usus est, cf. Const. Porph., *De imag. Edessena*, 71\*\*, 23 ed. Dobschütz (βουλὴν βουλεύονται συνετὴν); cf. etiam 62, 25 infra. Similia videbis in Const. Manassis *Compendio*, v. 1714 ed. Bekker = v. 1713 ed. Lampsides (βουλὴν βουλεύεται καλήν) et *ibid.*, v. 1006 = v. 1007 ed. Lampsides

I 61, 1 Ἄλλά — 33 ὠθῶν; 36 εἰσπραξάμενος — 37 ἐνέβαλεν: cf. Scyl., *B*, 31 = 153,74 — 154,9

60, 13 τριήρων: sic V λαχῶν V 15 συνκατέφλεξεν V 16 δε (sine

occasion, the aforementioned Patrician Niketas who commanded the Roman triremes attacked the Cretan fleet, engaged them in a fierce battle, and straightaway burned up twenty of the Cretan vessels with liquid fire; and the barbarians on board perished by the sword, by fire, or by drowning. The remaining vessels found safety in flight; as many, that is, as were able to escape the dangers of the seas.

61. Even though the Cretans were thus reduced <in power> and beat a calamitous retreat, they refused to lie low, but again engaged in action at sea. With the aforementioned Photios as admiral, they harassed and plundered regions further removed from the capital—I have in mind the Peloponnesus and the islands to its south. Consequently, the Roman triremes and their outstanding commander Niketas (I mean Ooryphas) were dispatched against Photios. Niketas reached the Peloponnesus after an auspicious voyage of a few days. When he cast anchor near Kenchreai, and learned that the barbarian host were plundering the western areas of the Peloponnesus, that is, Methone and Patrai and places adjacent to Corinth, he conceived a clever and wise plan: he decided against sailing around the Peloponnesus, doubling Cape Maleas, covering a distance of a thousand miles and <arriving>

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acc) V φυγή V 61, 7 τριήρων : sic V άφιηγούμενος V (nisi -φι- in -φη-  
 in scribendo corr librarius) 9 λιμένη V 9/10 προσωρμισάμενος V  
 10 δυτη|κώτερα ut videtur V : corr V<sup>1</sup> 11 Κορίνθω de Boor cum Scyl., B, 31 =  
 153,83, fortasse recte 13 περιελθεῖν dubitanter de Boor loco parall. Scyl.,  
 B, 31 = 153,84 (περιοδεῦσαι) fretus (“δι fortasse librarius sequens διὰ respiciens  
 scripsit”) 14 μαλαίου V All (e Ba 264 suo) Comb : μαλεοῦ, μαγλεοῦ, μογλεοῦ  
 codd Scylitzae in B, 31 = 153,85 : corr Be

15 μετρήσασθαι καὶ τοῦ προσήκοντος ὑστερήσαι καιροῦ, ἀλλ' ὡς εἶ-  
 χεν εὐθὺς ἐν νυκτὶ διὰ τοῦ κατὰ Κόρινθον ἰσθμοῦ πολυχειρ|ρία καὶ 301B  
 ἐμπειρία || πρὸς τὸ ἐκεῖθεν μέρος κατὰ τὸ ξηρὸν διαβιβάσας τὰς 105<sup>v</sup> V  
 ναῦς, ἔργου εἶχετο, καὶ οὐπω πεπυσμένοις τι περὶ τούτου  
 τοῖς πολεμίοις αἰφνίδιον ἐπιφαίνεται καὶ συγγέας αὐτῶν τῷ δέει  
 20 τοὺς λογισμοὺς διὰ τε τὸ ἐκ τῆς προτέρας μάχης δέος καὶ διὰ τὸ  
 τῆς ἐφόδου ἀπρόοπτον, οὐδὲ συστήναι καὶ ἀλκῆς μεμνήσθαι  
 παντελῶς [δε] συνεχώρησεν, ἀλλὰ τὰς μὲν πυρπολήσας τὰς δὲ  
 καταποντώσας τῶν πολεμίων νεῶν, καὶ τῶν βαρβάρων τοὺς μὲν  
 ἀνελῶν τῷ ξίφει τοὺς δὲ ὑποβρυχίους τῷ βυθῷ ποιησάμενος, καὶ  
 25 τὸν τούτων ἀρχηγὸν ἀνελῶν, τοὺς λοιποὺς διασκεδασθῆναι κατὰ  
 τὴν νῆσον ἠνάγκασεν· οὐς σαγηνεύων ὕστερον καὶ ζωγρῶν  
 διαφόροις τιμαυρίαις ὑπέβαλλεν. τῶν μὲν γὰρ τὴν τῆς σαρκὸς  
 ἀπέσπα δοράν, μάλιστα τῶν ἀρνησαμένων τὸ βάπτισμα τοῦ  
 Χριστοῦ, τοῦτο παρ' αὐτῶν ἀφαιρῆσθαι λέγων καὶ οὐδὲν αὐτῶν  
 30 ἴδιον· ἐκ δὲ τῶν ἰμάντας ἀπὸ τοῦ ἰνίου ἄχρι τῶν σφυρῶν μετ'  
 ὀδύνης δριμείας ἐξείλκεν· ἄλλους δὲ κηλωνείοις τισὶν αἰωρῶν,

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**FP 61**, 16–18 πολυχειρία καὶ ἐμπειρία . . . διαβιβάσας τὰς ναῦς: cf. Cass. Dion., *Hist.*, 40,7,2,3 ed. Boissvain (ὑπὸ τε τῆς πολυχειρίας καὶ ὑπὸ τῆς ἐμπειρίας); Diodor. Tars., *Comm. in Ps.*, Ps. 9, 216 = p. 57 ed. Olivier (πολυχειρία . . . καὶ ἐμπειρία) atque alios scriptt. antiquos nostro aut aliis Constantini amanuensibus bene notos, ut Cass. Dio, *Diod. Sic.*, *Dio Halic.*, *Lib.*, *Plut.*, *Xenoph.*; cf. etiam nostri coaetaneos apud quos vox πολυχειρία occurrit, ut TC, 2,18 = 66,18; 3,28 = 123,12/13; 3,30 = 126,10; Sudam (ter); Const. Porph., *De imag. Edessena*, 69\*\*, 16/17 ed. Dobschütz (πλήθος ἄπειρον . . . τῆ τοῦ στρατεύματος πολυχειρία συναθροίσας); cf. etiam **92**, 18 infra 21 ἀλκῆς μεμνήσθαι: cf. *Il.*, 6: 112; 8: 174; 11: 287,565; 15: 487,734; 16: 270; 17: 185; *Od.*, 4: 527 26 σαγηνεύων: cf. *Liban.*, *Or.* 18: 61 = 2,263,1 ed. Foerster

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**I 61**, 16–17 πολυχειρία καὶ ἐμπειρία: cf. Scyl., *B*, 31 = 153,87 (πολυχειρία χρῆσάμενος) ex quo Ps.-Sphran., *Chron. Maius* 1,25 = p. 272,26 ed. Grecu (recte in solo cod. p traditum)

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**61**, 15/16 εἶχεν (sine acc) V 16 κατακόρινθον V ante πολυχειρία aut potius post 18 ναῦς lacunam suspicor, cf. Scyl., *B*, 31 = 153,88/89 (κατὰ τὸ ξηρὸν διαβιβάζει τὰς ναῦς, ἐμβιβάσας τε τὸν λαὸν ἐν αὐταῖς, ἔργου εἶχετο) 17 ξηρον (sine acc) V 18 οὐτω V: corr All (e Ba 264 sui coniectura); οὐτω(ς

too late to seize the right opportunity. Instead, just as he was, <he employed> a multitude of experienced hands <to work> under the cover of night, had the ships carried by land across the isthmus of Corinth to the other side, set about his task, and suddenly appeared in front of the enemy before they had learned anything of this <action>; by confusing them and frightening them out of their minds—both because they were <still> unnerved from the previous encounter and because they had not expected this onslaught—he gave them no chance whatever to form a battle line to defend themselves, but set fire to some of the enemy ships and sank others. Of the barbarians, he slew some by the sword and sent others to the bottom; and he slaughtered their leader and forced the survivors to scatter all over the peninsula. Niketas later trapped them, took them alive and subjected them to various torments. Some he had skinned, especially those who had abjured holy baptism, saying that it was this very thing <, the baptism,> that he was taking off them and nothing that was their own; from others, he had skin flayed off in strips from head to toe, <causing them> excruciating pain. Others again, he would lift by means of

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οὔτω) de Boor e Scyl., B, 31 = 153,89/90 (οὔτω μηδὲν πεπυσμένοις περὶ αὐτοῦ): an οὔτω (μή) scribendum? 20 το<sup>1</sup> (sine acc) V μάχην V 22 [δε] (sine acc) seclusi, quia V librarium δε suum e δὲ in versu sequenti exscripsisse puto 24 ποιησαμενος (sine acc) V 26 νῆσον: Πελοπόννησον dubitanter de Boor, qui tamen ipse locum parall. Scyl., B, 31 = 153,96 (κατὰ τὴν νῆσον) adduxit 27 ὑπέβαλεν V, sed cf. ἀπέσπα et ἐξείλκυεν sequentia necnon locum parall. Scyl., B, 31 = 153,97 (ὑπέβαλλε) 28 ἀρνησάμενων V 30 ἡνίου V: ἡνίου All (e Ba 264 suo), ex quo Comb: corr Be 31 κηλονεῖοις V

εἶτα ἀπὸ τοῦ μετεώρου πρὸς λέβητας πίσης καχλαζούσης  
 μεστοὺς ἐμβάλλων τε καὶ ὠθῶν, τοῦ ἰδίου αὐτοῖς μεταδιδόναι  
 βαπτίσματος ἔλεγεν, τοῦ ἐπωδύνου καὶ ζοφεροῦ. οὕτως οὖν κατα-  
 35 κερτομήσας καὶ ἀναλόγους τῶν ἐργασθέντων αὐτοῖς ποινὰς  
 εἰσπραξάμενος, τοῦ καὶ αὐθις κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας ἐκ-  
 στρατεύειν οὐκ ὀλίγον δέος ἐνέβαλεν. ἀλλ' οὕτως μὲν τὰ μεσημ-  
 βρινὰ διεσκέδαστο πνεύματα, καὶ ἀκλύστως ἐντεῦθεν τὸ τοῦ Ῥω-  
 μαϊκοῦ κράτους σκάφος ἠϋθύνετο. |

302B

62. Ἐκ δὲ τῆς ἐσπέρας αὐθις κλύδων δεινὸς ἐπηγεῖρετο· ὁ γὰρ  
 τῆς Ἀφρικῆς ἀμερμουμνῆς παμμεγέθεις ναῦς ἐξήκοντα τὸν  
 ἀριθμὸν κατασκευασάμενος κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας  
 ἐξώρμησεν, καὶ τὰ μεταξὺ ληϊζόμενος καὶ πολλὰ σώματα λαμβά-  
 5 νων αἰχμάλωτα ἄχρι Κεφαληνίας καὶ Ζακύνθου τῶν νήσων ἀφ-  
 ἴκετο. ἄπερ ἀκηκοὺς ὁ βασιλεὺς συντόμως πρὸς τὴν βοή-  
 θει(αν) διανίσταται, καὶ τὸν τῶν ναυτικῶν ἡγεμόνα δυνάμεων  
 (Νάσαρ δὲ οὗτος ἦν) μετὰ δυνάμεως ἐκπέμπει ἀδρῶς, τριήρων || 106<sup>r</sup> V  
 τε καὶ διήρων καὶ ἄλλων νεῶν ταχυναυτουσῶν πλήθος ἐξαρ-  
 10 τυσάμενος). σύντομον δὲ τὸν ἔκπλουν ὁ Νάσαρ πεποικῶς  
 καὶ αἰσίσις χρησάμενος πνεύμασι δι' ὀλίγου μὲν χρόνου τὴν  
 Μεθώνην κατέλαβεν, θάπτον δὲ τὴν κατὰ τῶν πολεμίων  
 ἐπίθεσι(ν) ἀπὸ τοιαύτης αἰτίας διεκωλύθη ποιήσασθαι· τῶν

1-6: a. 879 aut 880      10-63,4: aestate a. 880

FP 62, 1 ὁ γὰρ — 63, 13 κατεφλέγοντο: cf. Genes., 4,34 = 83,93 — 85,38  
 8 Νάσαρ: cf. Const. Porph., DAI, 51/75      13 ἀπό — αἰτίας: cf. 70, 1 infra; cf.  
 etiam Plut., *Iul. Caes.*, 54: 4

I 62, 1 Ἐκ δέ — 16 νεῶν; 17 οὐκ ἔκρινε — 20 ἐζώγησεν; 22 ἐμποιήση — 23  
 ἐρετῶν; 25 τῷ γὰρ — 29 χρίσαντα; 34 ἐν τῷ — 35 ἐπεξελθεῖν; 36 ποδοκάκαις  
 — 38 προσδέξωνται; 41 ἰσαριθμούς — 47 ἡγεμόνα: cf. Scyl., B, 32 = 154,10  
 — 155,34

61, 34 ἐποδύνου V      37 ἀλλ' οὕτως: hic cap. 62 exordium posuit de  
 Boor      62, 1 δεινοῦς V      4/5 λαμβανων (sine acc) V      6/7 βοήθει V: corr

crane-like contraptions and then forcibly throw from on high into cauldrons filled with bubbling pitch to give them a share—so he said—of their own “baptism” full of darkness and pain. By humiliating them so violently and by exacting from them penalties commensurate with their deeds, he instilled in them no little fear of <attempting> another campaign against the Roman dominions. In such a way, then, were the storms from the south scattered and the ship of the Roman state held in those parts on a steady course.

62. Heavy seas were again swelling up in the west, however, for the sultan of Africa had rigged out huge ships, sixty in number, and set sail against the Roman dominions. He ventured as far as the islands of Cephalonia and Zante, plundering the areas in between and taking many captives. When the emperor heard this, he quickly rose to <the occasion and offered> help: he outfitted many triremes, biremes and other fast-sailing vessels, and dispatched the commander of the navy (Nasar it was) with an impressive force. Nasar speedily sailed off, enjoyed favorable winds, and reached Methone in a short time. He was prevented from launching a rapid attack against the enemy, how-

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apographa; fortasse plura post βοήθει exciderunt 8 δυναμεως (sine acc)  
 V αδρῶς (sine spir) V 9 τὲ V ταχυν αὐτουςῶν V 9/10 ἐξαρ-  
 τυσάμεν V: corr apographa 13 ἐπίθει V



γὰρ ἑρετῶν οὐκ ὀλίγοι πρὸς τὸν κίνδυνον ἀποδειλιάσαντες κατ'  
 15 ὀλίγους λαθραίως ἀπέφευγον. ὣν τῇ λειποταξία τὸ προσήκον  
 τάχος ἀφαιρεθειῶν τῶν νεῶν, καὶ μὴ ἔχουσῶν τὴν μετὰ ροθίου  
 σὺν ὀξύτητι κατὰ τῶν ἐναντίων ἐπέλασιν, οὐκ ἔκρινε δεῖν παρω-  
 πλισμένος οὕτως κατὰ τῶν δυσμενῶν ἐπελθεῖν, μνηύει δὲ τὸ συμ-  
 βᾶν διὰ ταχυδρόμου τῷ βασιλεῖ. ὁ δὲ διὰ ταχείας ἀποστολῆς τῶν  
 20 πρὸς τοῦτο ἐπιτηδείων πάντας τοὺς λειποτάκτας ἐξώργησεν καὶ  
 ἔμφρους ἐποίησεν. σκοπῶν δὲ ὅπως καὶ ὁμοφύλων φόνου τὰς  
 χεῖρας τηρήσῃ καθαρὰς καὶ τὸ προσήκον ἐμποιήσῃ δέος τοῖς  
 ὑπολοίποις τῶν ἑρετῶν, ὡς ἂν μὴ καὶ ἄλλοις εἴη πρὸς μίμησιν ἢ  
 25 βουλήν | βουλευέται συνετήν. τῷ γὰρ τῆς βίγλης δρουγγαρίῳ δια- 303B  
 κελεύεται ἀπὸ τῶν ἐν τῷ Πραιτωρίῳ δεσμιῶν τε καὶ κακούργων  
 (Σαρακηνῶν), ὧν ἐκ τῶν νόμων κατεψήφιστο θάνατος, τριάκοντα  
 τὸν ἀριθμὸν ἔτι νυκτὸς οὔσης ἐξαγαγεῖν, καὶ τούτων ἀσβόλη τὰ  
 πρόσωπα χρίσαντα καὶ τὰς ἐπὶ τοῦ γενείου καὶ τῆς κεφαλῆς τρί-  
 30 χας ψιλώσαντα διὰ φλογός, περιελεῖν αὐτῶν τὸ γνῶρισμα τῆς  
 μορφῆς, ἐξασφαλίσασθαι δὲ τοῦ μηδένα τῶν ἀπάντων τολμησαί

**FP 62**, 25 βουλήν — συνετήν : cf. Const. Porph., *De imag. Edessena*, 71\*\*, 23 ed. Döbschütz; cf. etiam **61**, 12 supra

**62**, 14/15 κατώλιγους V 15 ἀπέφευγον cum Scyl., B, 32 = 154,21 scripsi: ἀπεφυγον (sine acc) V λειποταξία V 17/18 παρωπλισμένος: de Boor iuvante correxi: παροπλισμένος V: παροπλισμένοις All (Ba 264 sui errore induc- tus): παρωπλισμένοις Comb quem Be secutus est: παρωπλισμέναις vel παρω- πλισμένος dubitanter de Boor 19 διαταχυδρόμου V διαταχείας V 20 λειποτακτας (sine acc) V 21 ἔμφρους V: corr V<sup>1</sup> -o- sv posito 22 τοῖς: τῆς V 23 μὴ (sine acc) V 24 εὐθελοκακῶσιν (-o- in rasura) V 27 (Σαρακηνῶν) e Scylitza supplevi, quod iam de Boor dubitanter proposuerat (etiam (Ἐγαρηνῶν) supplere poteris). Hi malefici nisi alienae gentis fuissent, auctor noster ὅπως καὶ ὁμοφύλων φόνου τὰς χεῖρας τηρήσῃ καθαρὰς in vv. 21/22 non scripsisset. Cf. locos parall. Genes., 4: 34 = 84,11, 14 et 31/32 (qui triginta Hagarenos seu Ismaelitas e carcere tractos adducit) et Scyl., B, 32 = 155,27 et 31/32 (apud quem triginta homines in Praetorio in vincula coniecti et postea crucifixi Sara- cenae gentis erant: ἀπὸ τῶν ἐν τῷ Πραιτωρίῳ κατεχομένων Σαρακηνῶν et ἀνεσκολοπίσθησαν οἱ τριάκοντα Σαρακηνοί); cf. etiam Philothei *Cletorol.*, 168,32/33 ed. Bury (= 203,13/14 ed. Oikonomides): Ἐγαρηνοὺς δεσμίους ἐκ τοῦ μεγάλου πραιτωρίου τὸν ἀριθμὸν ιη΄ 30 διαφλογός V γνωρισμα (sine acc) V

ever, for the following reason: a large number of oarsmen had lost their nerve in the face of danger and were stealthily escaping, a few at a time. Their desertions were depriving the ships of the speed they needed, and they were unable to charge against the enemy with <sufficiently> rapid movement and dash. Nasar, who had been thus disarmed, decided against simply attacking the adversary; instead he dispatched a courier and reported the incident to the emperor. The emperor promptly sent out people competent in such matters, and had all the deserters captured and put under arrest. Weighing in his mind how both to keep his hands unsullied with the blood of his compatriots and to instil due fear into the remaining oarsmen, so that the wickedness of the deserters would not be imitated nor wilful cowardice and indolence spread to the majority, the emperor conceived the following sagacious plan: he commanded the *drungarios* of the guard to remove, under the cover of night, thirty from among the <Saracene> malefactors condemned to death by law and imprisoned in the Praetorium. He was to smear their faces with soot and have their beards and hair singed off, thus making them appear unrecognizable; he was also to make sure that absolutely no one would dare accost them or speak

προσειπεῖν αὐτοὺς ἢ προσφθέγξασθαι, ἐπιτίμιον δὲ τῆς τόλμης  
 ὀρίσασθαι θάνατον· καὶ τούτους ὡς δῆθεν ἐξάρχους τῶν λει-  
 ποτακτησάντων ἐκείνων πλοίμων ἐν τῷ ἵπποδρόμῳ διὰ μαστίγων  
 35 ἐπέξελθεῖν καὶ ἀτίμως διὰ τῆς κατὰ τὴν Πόλιν ἀγορᾶς περι-  
 ηγκωνισμένους διεξελθεῖν, εἶτα ποδοκάκαις ἀσφαλισθέντας  
 ἐκπεμφθῆναι πρὸς Πελοπόννησον, ὡς ἂν ἐν τῷ τόπῳ ὄθεν ἀπο-  
 φυγεῖν ἐνομίζοντο καὶ τὴν προσήκουσαν τιμωρίαν προσδέξωνται.  
 ὑπη||ρετήσασθαι δὲ πρὸς τοῦτο Ἰωάννης ὁ στρατηγὸς ἐπετράπη 106<sup>v</sup> V  
 40 Πελοποννήσου, ὁ λεγόμενος Κρητικός· ὃς τῇ βασιλικῇ κελεύσει  
 καθυπουργῶν ἰσαριθμούς τῶν ἀποσταλέντων δεσμιῶν ἐν Μεθώνη  
 φούρκας στήναι προσέταξεν καὶ τοὺς ὡς ἐξάρχους τῆς φυγῆς πεμ-  
 φθέντας ἀνεσκολόπισεν. ἅπερ ὁ Ῥωμαϊκὸς στόλος ἀκούσας τε  
 καὶ ιδῶν, ἐκείνους τε ὡς δειλοὺς καὶ ἀθλίους ᾤκτειρήσεν καὶ αὐτοὺς  
 45 ἐπερρώσθη πρὸς τὰ δεινὰ, πᾶσαν ἀποθέμενος μαλακίαν τε καὶ  
 τρυφήν· καὶ ἄγειν αὐτοὺς ταχέως πρὸς τοὺς ὑπεναντίους παρ-  
 εκάλουν τὸν ἡγεμόνα.

**63.** Ἐν τούτῳ δὲ καὶ αὐτὸς τὸ λείπον τῆς στρατιᾶς ἀπὸ | τῶν 304B  
 κατὰ Πελοπόννησον στρατιωτῶν καὶ Μαρδαϊτῶν ἀναπληρώσας  
 καὶ τὸν στρατηγὸν συνεργὸν προσλαβόμενος, πρὸς ἐπίθεσιν  
 εὐτρεπίζεται. τῶν δὲ Σαρακηνῶν ἤδη πολλὴν δειλίαν τοῦ Ῥω-  
 5 μαϊκοῦ καταγόντων στόλου διὰ τὸ δοκεῖν τὸν μεταξὺ χρόνον  
 μάτην αὐτοῖς κατατρίβεσθαι, καὶ ἐπ' ἀδείας πολλῆς ἀπὸ τῶν οἰ-  
 κείων ἐξερχομένων νεῶν καὶ τὰς ὑποκειμένας ληϊζομένων χώρας  
 καὶ νήσους, ἐξαίφνης πλησίον αὐτῶν ἀφανῶς γεγονῶς ὁ τῶν  
 Ῥωμαίων στρατὸς ναυτικός, τὸ σύνθημα δόντος τοῦ στρατηγοῦ

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4-17: a. 880

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**FP 63**, 1/2 ἀπό — Μαρδαϊτῶν: cf. **70**, 26 infra (Μαρδαϊτῶν καὶ ταξάτων)  
 5 διὰ — 6 κατατρίβεσθαι: cf. **68**, 15-20 et 27-29 infra 8 ἐξαίφνης — 17  
 συνεχώρησεν: cf. *Chron. Cantabrigense*, 45,24a = I,334 ed. Schreiner

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**I 63**, 1 Ἐν τούτῳ — 15 ἐδωρήσατο; 19/20 ὄν — ἐγκελεύεται: cf. *Scyl.*, B, 33 =  
 155,35-47

to them, such an act of daring carrying the penalty of death. The *drungarios* was to punish these men, allegedly the ringleaders of those crews that had deserted, by having them whipped in the Hippodrome and then ignominiously paraded, with their hands tied behind their backs, through the Forum of the capital. Thereupon, made fast in the stocks, they were to be sent to the Peloponnesus, in order to receive appropriate punishment in the very place whence, <or> so it was believed, they had fled. And the *strategos* of the Peloponnesus, John, nicknamed the Cretan, was charged with attending to this. Carrying out the emperor's decree John commanded that as many gibbets as there were prisoners <that had been> sent down be set up in Methone, and had those who had been dispatched as ringleaders of the desertion hanged. When the <crews of> the Roman fleet heard and saw these things, they pitied the deserters as cowardly wretches; as for themselves, they plucked up courage to face the danger, discarded all traces of faint-heartedness and wantonness, and urged their admiral forthwith to lead them against the enemy.

63. In the meantime, Nasar had replenished the depleted ranks of his troops with soldiers from the Peloponnesus and with *Mardaites*, joined forces with the *strategos* <of the Peloponnesus>, and made ready for the offensive. By then the Saracens, having decided that the Roman fleet was guilty of abject cowardice (for it appeared to them to be wasting time in the interval), took to disembarking from their ships with full impunity and plundering the adjacent countryside and islands. But all of a sudden the Roman naval forces stealthily drew close to them and, at a signal given by the *strategos*, one night

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62, 32 πρὸς φθέγξασθαι V ἐπὶ τίμιον V 33 δηθεν (sine acc) V  
 34 πλοῖμων (sine acc) V 35/36 περιηγκωνισμένους V 38 ἐνομίζετο  
 V All (e Ba 264 suo): corr Comb 39 στρατιγός V 43 τὲ V  
 44 ωικτήρησεν (cum iota adscripto) V 63, 1 στρατειᾶς V 7 ἔξερ-  
 χοχομένων V 9 ῥωμαί V: -ων add V<sup>1</sup> sv

10 ἐπιτίθεται τοῖς πολεμίοις ἀπροόπτως ἐν τῇ νυκτί. καὶ μήτε συ-  
 στήναι μήτε πρὸς ἀλκὴν τραπήναι σχόντες καιρόν, δυστυχῶς  
 ἀπεσφάττοντο, καὶ αἱ τούτων ναῦς πυρὶ μετὰ τῶν ἐπιβατῶν καὶ  
 τῶν σὺν αὐτοῖς κατεφλέγοντο. ὅσαι δὲ τὸν τοῦ πυρὸς διέφυγον  
 κίνδυνον, ταύτας τῇ ἐν Μεθώνη τοῦ θεοῦ ἐκκλησίᾳ φέρων ὁ  
 15 Νάσαρ ὡς χαριστήρια ἐδωρήσατο, καὶ ἀπὸ τῶν λαφύρων καὶ τῶν  
 περιλειφθέντων σωμάτων ὠφελήθηται τὸν ὑπ' αὐτὸν λαὸν  
 συνεχώρησεν. δηλοποιεῖ δὲ ταῦτα θάττον τῷ βασιλεῖ, καὶ περὶ  
 τοῦ τί χρῆ τὸ ἐντεῦθεν πράττειν καὶ ποῖ τραπέσθαι διαπυνθάνε-  
 ται. ὃν ἐπὶ τοῖς πεπραγμένοις ἐπαινέσας ὁ βασιλεὺς προσωτέρω  
 20 χωρεῖν ἐγκελεύεται.

64. Ἐπεὶ οὖν τοῖς προκατειργασμένοις πρόθυμος ἦν ὁ στρατός,  
 διαπεραιουῖται πρὸς Σικελίαν καὶ Πάνορμον, καὶ τὰς ἐνταῦθα πό-  
 λεις, ὅσαι τοῖς ἐκ Καρχηδόνος Ἀγαρηνοῖς ἐτέλουν ὑπόφοροι,  
 ἐπιὼν ἐληΐζετο· καὶ φορτηγῶν νεῶν καὶ σκαφῶν παμπόλ(λ)ων  
 5 ἐκράτησεν, ὧν ὁ φόρ||τος ἔλαιόν τε δαψιλὲς ἦν καὶ ἄλλα τῶν | 107<sup>v</sup> V  
 τιμιωτέρων πολλά. τοσοῦτον δὲ φασιν ἐπευωνηθῆναι τότε τὸ 305B  
 ἔλαιον ἐκ τῆς τοιαύτης προσαγωγῆς, ὥστε ὀβολοῦ τὴν λίτραν  
 πιπράσκεσθαι.

14/15: a. 880 2: Panormus a. 831 Saracenis ceciderat 2-8: tarda aestate a. 880

FP 63, 17 δηλοποιεῖ — 20 ἐγκελεύεται: cf. Genes., 4,34 = 85,38-40 (qui mandatum "πρόσω φοιτᾶν" voci cuidam portentosaе tribuit) 64, 1 Ἐπεὶ — 8 πιπράσκεσθαι: cf. Genes., 4,34 = 85,40-46

I 64, 1 Ἐπεὶ — 8 πιπράσκεσθαι: cf. Scyl., B, 33 = 155,47 — 156,53

63, 14 φέρον V: -ω- suprascripsit V<sup>1</sup> 16 σωμάτων V 19 τεῖς V ἐπαι-  
 νεσας (sine acc) V προσωτερω (sine acc) V 64, 2 litterae -ς σικε- in  
 rasura V 4 παμπόλων V 6 τὸ σοῦτον V ἐπευωνηθῆναι: verbum  
 ἐπευωνέω aut ἐπευωνέομαι alibi non inveni, sed formam a frequentiori ἐπευωνίζω  
 derivatam introducere dubitavi: ἐπευωνισθῆναι audacius proposuit L. Dindorf in  
 novo Stephani Thesauro s.v. ἐπευωνέομαι 7 πρῶσαγωγῆς V? corr  
 V<sup>1</sup> λιτραν (sine acc) V

suddenly launched a surprise attack on the enemy. With no time to form a line of battle or to put up a defense, the enemy perished miserably, while their ships, the fighting men aboard, the crews, and all were consumed by fire. Such ships as escaped the hazards of fire, Nasar presented as an offering of thanks to the church of God in Methone and let the men under his command have their share of spoils and of the surviving captives. He speedily made all this known to the emperor and requested instructions about what to do and which way to turn next. The emperor praised him for what he had accomplished and ordered him to forge ahead.

64. Since previous accomplishments had made his troops eager <for action>, Nasar crossed over to Sicily and Palermo and attacked and sacked those cities of that region that were tributary to the Hagarenes of Carthage. He captured a great many cargo ships and <other> vessels carrying large quantities of olive oil and other valuable wares. They say that the price of olive oil fell so low in those days on account of this surplus, that a half pint sold for a farthing.

65. Διαπεράσας δὲ καὶ πρὸς τὰ τῆς Ἰταλίας μέρη ὁ αὐτὸς  
 στόλος, καὶ ταῖς ὀπλιτικάς τε καὶ ἵππικαῖς τῶν Ῥωμαίων δυνά-  
 μεσιν ἐνωθεῖς, ὧν Προκόπιος ὁ τοῦ βασιλέως ἡγεῖτο πρωτοβεστιά-  
 ριος καὶ Λέων ὁ τῶν Θρακῶν καὶ Μακεδόνων τότε στρατηγός, δν  
 5 Ἀποστύπην ἐκάλουν, πολλὰ καὶ ἐπωφελῆ τῇ Ῥωμαίων ἀρχῇ  
 κατεπράξατο· τὸν τε γὰρ ἐξ Ἀφρικῆς αὐθις ἐξελθόντα στόλον ἐν  
 τῇ νήσῳ τῇ καλουμένῃ Στήλαι ὁ αὐτὸς Νάσαρ κατεπολέμησεν,  
 καὶ τὰ ὑπὸ τῶν Ἀγαρηνῶν κατεχόμενα κάστρα ἐν τε Καλαβρία  
 καὶ Λαγοβαρδία, πλὴν ὀλίγων πάνυ, πάντα τῆς βαρβαρικῆς  
 10 χειρὸς ἤλευθέρωσεν καὶ πρὸς τὴν Ῥωμαϊκὴν ἐξουσίαν μετήγαγεν.  
 καὶ οὕτω μὲν ὁ ναυτικὸς στρατός, κρείττων δόλου καὶ φθόνου  
 φανεῖς καὶ Νεμέσεως, μετὰ πολλῶν λαφύρων καὶ νικητικῶν  
 στεφάνων ἐπανῆλθε πρὸς βασιλέα, εὐφροσύνης ἐμπλήσας πᾶν τὸ  
 πολίτευμα καὶ βασιλεῖ πολλὰς ἀφορμὰς παρασχὼν τῆς πρὸς θεὸν  
 15 εὐχαριστίας καὶ ἀνθομολογήσεως.

66. Αἱ πεζικαὶ δὲ δυνάμεις οὐ πάντη τὸν φθόνον διέφυγον,  
 ἀλλ' ἔργα μὲν ἀνδρικὰ καὶ λαμπρὰ κατεργάσαντο, ἐξ ἔριδος δὲ  
 καὶ φιλονεικίας κατ' αὐτὸν τὸν ἀγῶνα συμπεσοῦσης ἀπώλεσαν

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65, 1–15: aestate a. 880 (ante d. 30 m. Oct.?) 66, 1–13: a. 880 i.e. ante Tarentum expugnatum, cf. 17–21 infra (a. 882 secundum vv. dd. Jenkins et alios fontibus Arabicis nisos)

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FP 65, 3 ὧν — 66, 13 αὐτῶ: cf. Genes., 4,32 = 82,47/48; Ps.-Leon. Gramm., 258,18—259, 3; GMC, B, 20 = 845,5–11; GMCB, B, 5 = 22,27–31 65, 6 τὸν τε — 7 κατεπολέμησεν: *Vita Eliae Iun.*, 25 = ll. 478–500 ed. Rossi-Taibbi, *Chron. Cantabrigense*, 45, 24b = 1,334 ed. Schreiner, necnon *Ep. Joannis VIII Papae ad Carolum III* (Oct. 30 a. 880 missa) *MGH, Epp. Karolini Aevi*, V, no. 233,21–23 huc potius spectant, quae testimonia etiam ad 63, 19–64, 4 supra referre poteris 8 τὰ ὑπὸ — 10 μετήγαγεν: cf. Nicol. Myst., *Ep.* 75,55–57 ed. Westerink 15 εὐχαριστίας καὶ ἀνθομολογήσεως: apud Origenem εὐχαριστία = μετ' εὐχῶν ἀνθομολόγησις, vide v.d. Lampium in *Lex. s.v. ἀνθομολόγησις* 66, 1 ἐξ ἔριδος — αὐτῶ: cf. GMC, B, 20 = 845,5–11

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I 65, 1 Διαπεράσας — 13 βασιλέα: cf. Scyl., B, 33 = 156,53–64 66, 1 Αἱ πεζικαὶ — 13 αὐτῶ; 14 θέλων — 26 τυγχάνοντι: cf. Scyl., B, 34 = 156,65 — 157,87

65. This same fleet also crossed over to Italy, where it joined the Roman infantry and cavalry led by Prokopios, the emperor's *protoves-tiarios*, and by Leo nicknamed Apostypes, at that time commander\* of the Thracians and Macedonians, and accomplished much that was of benefit to Roman rule. Thus, at the promontory [?] called Stelai, Nasar was victorious in an encounter with the fleet that had again sailed from Africa; with only few exceptions, he also freed all the towns held by the Hagarenes in Calabria and Lagobardia from barbarian domination and transferred them to Roman sovereignty. In this fashion, the naval forces overcame treachery, Envy and Nemesis, and returned to the emperor with rich spoils and with wreaths of victory; they filled the hearts of the whole citizenry with joy and offered the emperor ample opportunity for expressing thanks and acknowledging gratitude to God.

66. The land forces, on the other hand, were not quite able to escape Envy. True, they accomplished brilliant deeds of manly valor, but they lost their senior commander as a result of the strife and rivalry

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\*Perhaps “*strategos* <of the theme of>”

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65, 2 στολος (sine acc) V 5 Ἀποστύπην hic et ubique cum V Scylitza et Comb scripsi (quos etiam de Boor secutus est): Ἀποστύπην All (ex Ba 264 sui locis compluribus, sed cum uno π solum scriptum in Sym. Log. codd. [praecipue Ἀποστούπη]); ex All pendet Be 11 διόλου V?: κοπ V<sup>1</sup> 12 νεσμέσεως V 13 στεφάνην V 14 ἀφορμάς V



τὸν μείζονα στρατηγόν. τοῦ γὰρ Λέοντος διενεχθέντος πρὸς τὸν  
 5 Προκόπιον, συμβαλόντων δὲ ὅμως τοῖς πολεμίοις, συνέβη | τὸν 306B  
 μὲν Ἀποσύπην μετὰ τῶν Θρακῶν τε καὶ Μακεδόνων ἀγωνι-  
 ζόμενον κρατεῖν τῶν ἐχθρῶν καὶ πολὺν φόνον ἐργάζεσθαι, τὸν δὲ  
 Προκόπιον, μετὰ τῶν Σκλαβήνων τε καὶ δυτικῶν κατὰ τὸ ἕτερον  
 μέρος ἀντιταττόμενον, ὑπὸ τῶν ἐναντίων πύξασθαι. μὴ πεμ-  
 10 φθείσης δὲ παρὰ τοῦ συστρατήγου βοηθείας πρὸς τὸ πονοῦν διὰ  
 τὴν προηγησαμένην φιλονεικίαν, ἐτρόπη καθαρῶς τὸ κατὰ τὸν  
 Προκόπιον μέρος, καὶ αὐτὸς ἐκεῖνος ἐσφάγη κατὰ τὴν δίωξιν, τοῦ  
 ἵππου συμπεσόντος αὐτῷ. τοιοῦτον δὲ τέλος τῆς μάχης ἐκείνης  
 λαβούσης, θέλων τι καὶ ἕτερον λαμπρὸν ὁ Λέων ἐργάσασθαι, ὡς  
 15 ἂν τὸ ἐκ τῆς ἔριδος συσκιάση συμβάν, τό τε || οἰκεῖον στρατεύμα 107\* V  
 λαβὼν καὶ τοὺς ἐκ τῆς φυγῆς διασωθέντας τῶν ταπτομένων ὑπὸ  
 τὸν Προκόπιον συμπαραλαβὼν, τὸ κάστρον κατεπολέμησεν  
 Τάραντος, ἔτι κατεχόμενον ὑπὸ τῶν Ἀγαρηνῶν, καὶ τοῦτο κατὰ  
 κράτος εἶλεν καὶ πάντα τὸν ἐν αὐτῷ λαὸν ἐξηνδραποδίσασατο· ἐξ  
 20 ὧν τό τε στρατιωτικὸν ἀποχρώντως ὠφελήθηται συνεχώρησεν καὶ  
 βασιλεῖ συχνὰ προσήγαγε λάφυρα. ἀλλ' οὐκ ἐπέιδεν τούτοις  
 ἡδέως ὁ βασιλεὺς, οὐδ' ὡς ἀριστέα τὸν Λέοντα ἀντημείψατο, ἀλλ'  
 ἐπεὶ διερευνῶμενος εὗρισκεν ἐκ τῆς συμπεσοῦσης φιλονεικίας  
 κατ' αὐτὴν τὴν τοῦ πολέμου συμβολὴν ἀπολωλέναι τὸν

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 17–21: a. 880

18: Saraceni ca. a. 840 Tarenti potiti sunt

21–26: a. 881–882?

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**FP 66**, 17 τὸ κάστρον — 21 λάφυρα: Lupus Protosp., *Ann. Barenses* s.a. 880, *MGH, SS.*, V, 53 ed. Pertz; cf. Nicol. Myst., *Ep.* 75,56/57 ed. Westerink

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**66**, 5 προκοπιον (sine acc) V 6 post Μακεδόνων voces κατὰ τὸ δεξιὸν μέρος e Scyl., B, 34 = 156,71 inseruit Comb (quem Be secutus est), quod de Boor vidit et improbavit 6/7 ἀγωνιζόμενον: sic ut videtur V: ἀγωνιζόμενου V<sup>1</sup> ultimae v litterae hasta erasa 8 Σκλαβήνων: sic V hoc loco, cf. etiam *Mirac. S. Demetrii* in locis nonnullis, e.g. *Coll. Joh.*, *Mirac.* 12,107; *Coll. Anon.*, *Mirac.* 1,179, 182, 193 et 4,255, 258 = 126,28; 175,4; 176,9/10; 179,5; 214,22; 215,21 ed. Lemerle (Σκλαβίνων; Σκλαβίνοι) et Const. Porph., *DAI*, 49/15, 30, 41: Σκλαβηνῶν All (e Ba 264 suo) quem Comb (qui tamen in mg ed. suae "Barb. [i.e. Ba 232] Σκλαβήνων" notavit) Be de Boor secuti sunt; cf. etiam Σκλαβηνῶν in V 55, 24 supra 9 των (sine acc) V 10 συστρατηγού V edd, sed cf. **66**, 25 et **68**, 1

that occurred in the very heat of the struggle. For Leo and Prokopios, though at odds with each other, nevertheless engaged the enemy. So it happened that while Apostypes, who fought together with his Thracians and Macedonians, was overpowering the foe and inflicting much carnage upon them, Prokopios who, together with the Slavs and the western <troops>, was facing the enemy on the other wing, was hard pressed by them. Since his fellow commander failed to send succor to the troops in distress, owing to the strife that had preceded, the wing led by Prokopios was utterly routed, and he himself was slain during the pursuit, his mount having collapsed under him. As that battle came to such an end, Leo wished to accomplish some brilliant feat so as to obscure what had happened because of the strife. He therefore gathered his army, joined to it the survivors of the rout suffered by the troops under Prokopios's command, laid siege to the town of Tarentum which was still in the hands of the Hagarenes, took it by assault and led all its inhabitants into captivity. He allowed his troops to profit handsomely from the spoils; he also presented the emperor with much booty. The emperor, however, did not look upon all this with approval, nor did he requite Leo as one does a man of valor. When he discovered, upon investigation, that a fellow commander had perished as a result of rivalry that occurred in the very heat of battle,

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infra, ubi ὁμοστράτηγον et ὑποστρατήγων legitur in V: corr de Boor 11 φιλο-  
νικίαν V 13 τέλους V 14 τί V 17 συμπαραλαβών (cf. etiam Scyl., B,  
34 = 157,81): συμπεριλαβών All (Ba 264 sui errore inductus); ex All pendent edd  
rell 20 ἀπωχρώντως V 23 διέρευνόμενος V

25 ὁμοστράτηγον, τῆς τε ἀρχῆς παρέλυσεν καὶ ἐξόριστον ἐν τῷ ἰδίῳ οἴκῳ ἀπέστειλε πλησίον Κοτυαείου τυγχάνοντι.

67. Τοιαύταις δὲ καὶ μετὰ ταῦτα τύχαις ὁ Ἄποστύπης | ἐχρή- 307B  
σατο. συμφρονήσαντες γὰρ κατ' αὐτοῦ ὃ τε πρωτοστράτωρ  
αὐτοῦ Βαγιάνος καὶ Χαμάρετος ὁ κουβικουλάριος καὶ πῶτος τῶν  
οἰκειοτάτων αὐτῷ, γραφὴν κατὰ τοῦ ἰδίου δεσπότης πρὸς βασιλέα  
5 συνέθεσαν, δι' ἧς ἐδήλοῦτο καὶ ὁ τοῦ πρωτοβεστιαρίου Προκοπίου  
θάνατος γνώμη τοῦ κυρίου αὐτῶν γεγονῶς καὶ καθοσιώσεως  
ἔγκλημα καὶ ἄλλα τινὰ βαρέα καὶ δυσχερῆ· ἦν ὁ Χαμάρετος  
λαβὼν καὶ πρὸς τὴν βασιλεύουσαν εἰσελθὼν τῷ βασιλεῖ ἐπιδέ-  
δωκεν. μαθόντες δὲ τοῦτο οἱ τοῦ Ἄποστύπης υἱοί, ὃ τε Βάρδας καὶ  
10 ὁ Δαβίδ, αὐτόχειρες τοῦ Βαγιάνου καθίστανται, τοῖς ξίφεσι αὐτὸν  
ἀνηλεῶς κατακόψαντες· διὰ δὲ τὸ τοιοῦτο τόλμημα καὶ τὸ ἐκ  
βασιλέως δέος ὥρμησαν μετὰ τοῦ πατρὸς αὐτῶν πρὸς Συρίαν  
φυγεῖν. ἀκούσας δὲ ταῦτα ὁ βασιλεὺς σὺν τάχει πολλῷ  
Μαρτζαπέδονα τὸν μαγλαβίτην ἀπέστειλεν, πρὸς τὸ κατασχεῖν  
15 αὐτοὺς καὶ πρὸς αὐτὸν ἀγαγεῖν· οὗς ἤδη πρὸς Καππαδοκίαν  
κατέλαβεν, τὴν πρὸς Συρίαν ὁδὸν συντόνως ἐλαύνοντας. πειρα-  
θεις οὖν αὐτοὺς κατὰ τὸ πρόσταγμα τὸ βασιλικὸν κατασχεῖν,  
ἐκείνων δὲ ἀντιστάντων καὶ ἀμυνομένων εἰς δύναμιν, συνέβη  
κατὰ τὴν τοιαύτην ἀψιμαχίαν καὶ στάσιν σφαγῆναι τοὺς δύο τοῦ

67,1–25: ca. a. 882?

I 67, 2 πρωτοστράτωρ — 7 δυσχερῆ; 9 μαθόντες — 21 βασιλέα; 22 κρίσει — 24 μίαν; 26 ἐν Μεσεμβρία — κατεγήρασεν : cf. Scyl., B, 35 = 157,88–6

67, 3 Βαγιάνος hic et alibi cum V et All scripsi : Βαγιάνος proposuit de Boor : Βαϊάνος Comb quem Be secutus est : Βαϊάνου, Βαϊανού, Βαϊάνον, Βαϊανόν codd Scylitzae ad B, 35 = 157,88 et 91 8/9 ἐπὶ δέδωκεν V 10 Βαγιάνου : cf. appar. ad v. 3 supra 11 τοιοῦτο V : τοιοῦτον All (e Ba 264 suo); ex All pendent edd rell 14 Μαρτζαπέδονα i.e. 'finium moderatorem' : vocis primae litterae primam hastam partim mutilam praebet V : Βαρτζαπέδονα All (e Ba 264 suo); ex All pendent edd rell de Boor, qui tamen "incertum sitne Βαρτζαπέδονα an μαρτζαπέδονα scriptum in V" in appar. suo notavit; cf. tamen Βαρτζαμανάτης, 'dux Persarum,' in Cod. O Malal., XI,4 (= 205,53/54 ed. Thurn) 15 καὶ in compendio V<sup>1</sup> sv 19 ἀψιμαχίαν V

he relieved Leo of his command and banished him to his residence near Kotyaeion.

67. Apostypes's subsequent fortunes, too, were of a similar sort. For Bagianos, his *protostrator*, and Chamaretos, his chamberlain and the foremost among his closest intimates, conspired against him, drew up a denunciation of their lord, and addressed it to the emperor. It contained the disclosure that the death of *Protovestiaros* Prokopios had been deliberately brought about by their master, an accusation of high treason, and a number of other grievous and odious charges. Chamaretos took the denunciation and went to the capital, where he delivered it to the emperor. When Bardas and David, sons of Apostypes, learned this, they slew Bagianos and cruelly cut him to pieces with their swords. On account of this rash deed and because they feared the emperor, they set out in flight to Syria together with their father. When the emperor heard of it, he immediately sent Martzapedon the *manglabites* to seize them and bring them to him. Martzapedon overtook them as they were already nearing Cappadocia and rapidly pushing on their way toward Syria. He tried to seize them on the authority of the emperor's order, but they made a stand and defended themselves with all their strength; in the ensuing melee and commotion the two sons of the defector were slain, while he himself

- 20 ἀποστάτου υἱούς, αὐτὸν δὲ ληφθῆναι καὶ δέσμιον ἀχθῆναι πρὸς  
 βασιλέα κατὰ τὰς ἐν Ἱερείᾳ βασιλικὰς οἰκίας τὸ τηνικαῦτα  
 τυγχάνοντα· ὃς τῇ || κρίσει Μανουήλ τοῦ μαγίστρου βασιλικῇ 108<sup>v</sup>  
 κελεύσει ὑποπεσῶν καὶ τὸν ἕνα τῶν ὀφθαλμῶν ἐκκοπεῖς, ἀφαιρε-  
 θεῖς δὲ καὶ τῶν χειρῶν τὴν μίαν διὰ τε τὴν | ἔνδειξιν τὴν κατ' 308B  
 25 αὐτοῦ καὶ διὰ τὴν πείραν τῆς πρὸς τοὺς πολεμίους φυγῆς, τὸ λοι-  
 πὸν ἐν Μεσημβρία ἐξόριστος κατεγήρασεν. καὶ τὰ μὲν κατὰ τὸν  
 Ἀποσύπην, οὐδὲ ἄλλως ὄντα χρηστὸν, τοιοῦτον τὸ τέλος ἐδέξατο.

68. Ἐν ὄσῳ δὲ τὰ κατὰ τὴν ἐσπέραν διὰ τῶν ὑποστρατήγων  
 τῷ βασιλεῖ κατεπράττετο, οἱ ἐκ μεσημβρίας ἀναπνεύσαντες  
 Ἄραβες, ἀργεῖν τε καὶ σχολάζειν ῥαθυμοῦντα τὸν βασιλέα νομί-  
 σαντες, ἀνεθάρρησαν καὶ τῶν κατὰ θάλασσαν ἀνθάπτεσθαι  
 5 πραγμάτων πάλιν διέγνωσαν· καὶ δὴ κατὰ τε τὴν Αἴγυπτον καὶ  
 τὰς ἐν Συρίᾳ παραθαλασσίους πόλεις ναῦς τεκτηνάμενοι, κατὰ  
 τῆς ὑποφόρου Ῥωμαίοις γῆς καὶ θαλάσσης ἐκστρατεῦσαι δι-  
 ενοοῦντο. κρίναντες δὲ δεῖν διὰ κατασκόπων πρότερον τὰ βασι-  
 λέως πράγματα κατιδεῖν, τὸν ἐποψόμενον ἕκαστα καὶ πρὸς αὐτοὺς  
 10 ἀπαγγελοῦντα, Ῥωμαϊκῇ στολῇ καὶ γλώσση χρώμενον, ἐξ-  
 ἀπέστειλαν. ὁ δὲ βασιλεὺς ταῖς περὶ τοῦ κοινοῦ φροντίσιν ἀεὶ  
 ἀγρυπνῶν καὶ τὰ δέοντα προπαρασκευαζόμενος, ἐπεὶ μηδὲ τὰ ἐν  
 Συρίᾳ ναυπηγούμενα πλοῖα τοῦτον διέλαθεν, πλειόνων τριήρων  
 καὶ διήρων κατασκευὴν ἐποίησατο, καὶ τὰς ναυτικὰς δυνάμεις

3-5: secundum nostrum, ca. a. 877

I 68, 1 Ἐν ὄσῳ — 9 κατιδεῖν; 11 ὁ δέ — 24/25 ἀποστείλασιν; 26/27 τότε —  
 ἠγάπησαν: cf. Scyl., B, 36 = 157,7 — 158,25

67, 20 ἀποστάτου cum Ba 232 coniectura et de Boor dubitanter scripsi: ἀποσάτου  
 V: Ἀποσύππου All (e Ba 264 sui coniectura): Ἀποσύπη Comb qui tamen "Barb.  
 (i.e. Ba 232) ἀποστάτου" in mg ed. suae notavit: Ἀποσύπη Be: αὐτοῦ Scyl., B,  
 35 = 157,3 21 κατατὰς V 22 τῇ || τῇ V 24/25 κατ' αὐτοῦ καὶ διὰ  
 τὴν iteravit V 27 τέλος (sine acc) V 68, 1 καὶ τὰ V ὑπὸ στρατήγων  
 V 5 πάλιν V 7/8 διενούρτο V 8 δια (sine acc) V 12 ἐπαγρυπνῶν  
 dubitanter de Boor, loco parall. 55, 8 supra collato (ταῖς περὶ τούτων φροντίσιν

was taken and brought in chains to the emperor, who at that time was dwelling in the imperial residences at Hiereia. By the emperor's decree, Apostypes was <tried and> found guilty by Manuel the *magistros*; he had one of his eyes gouged out, and was also deprived of one of his hands, on two counts: the denunciation made against him, and his attempted flight to the enemy. Thereafter he grew to an old age in exile in Mesembria. The career of Apostypes, then, who was also in other respects not a worthy man, came to such an end.

68. While the emperor was successfully managing the affairs of the west through his lieutenants, the Arabs from the south had recovered, and in the belief that the emperor was inactive, idle and indolent, regained courage and resolved to engage again in operations at sea. They intended to build ships in Egypt and in the coastal cities of Syria, and to campaign against the lands and seas that paid tribute to the Romans. But first, they judged it necessary to ascertain through spies how matters stood with the emperor, and they dispatched a man who was to dress as a Roman and, using Roman speech, survey each detail and report back to them. But the emperor, ever alert to the concerns of the state and always making the necessary preparations in advance, and because the ships being built in Syria also did not escape his notice, caused additional triremes and biremes to be built, gathered

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ἐπαγρυπνῶν), sed res difficilis est ad dirimendum, cum utrumque verbum a nostro semel tantum usurpatum sit μη δὲ V 13 πλεόνων V All (e Ba 264 suo), sed alibi V πλεί- praebet τριήρων : sic V 14 διήρων : sic V

- 15 κατὰ τὴν βασιλίδα συναγαγὼν ἐκαραδόκει τὸ μέλλον. καὶ τέως  
 μέν, ὡς ἂν μὴ σχολάζων ὁ ναυτικὸς ὄχλος ἀτακτότερος γίνοιτο, ἐν  
 τῇ ἀνοικο(δο)μῇ τοῦ κατὰ τὴν βασιλείον ἀυλὴν ἐγειρομένου 309B  
 τότε ναοῦ εἰς ὄνομα τοῦ Σωτῆρος ἡμῶν Χριστοῦ καὶ τῶν ἀρ-  
 χιστρατῆγων καὶ Ἡλιοῦ τοῦ Θεσβίτου | διωρίσατο αὐτοὺς ὑπουρ-  
 20 γεῖν· ὅτε δὲ τῶν ὀρίων Συρίας ὁ ἐκεῖθεν στόλος ὑπερκύπτων  
 φανῆ, ἀποσταλῆναι καὶ τούτους πρὸς τὴν ἐκείνων ἀντιπαράταξιν.  
 ἐλθὼν οὖν ὁ ἀπὸ Συρίας κατάσκοπος καὶ τό τε πλῆθος ἰδὼν τῶν  
 νεῶν καὶ τὴν δύναμιν, ὡς ἐτοίμη πάρεστι πρὸς τὴν ἔκπεμψιν, καὶ  
 πάντα καταμαθὼν τε καὶ στοχασάμενος, ἀπαγγέλλει τοῖς ἀπο-  
 25 στείλασιν, οἱ παρ' ἐλπίδα τὸ ἐμπαράσκευον (τοῦ)  
 βασιλέως ἀκούσαντες, τότε μὲν πτήξαντες τὴν || ἡσυχίαν ἠγάπη- 108<sup>v</sup> V  
 σαν καὶ τὴν πρὸς τὸν ἔκπλουον σπουδὴν διελύσαντο· ἔμενον δὲ  
 ὅμως κατὰ τὴν βασιλεύουσαν ἢ ναυτικὴ πληθὺς εἰς τὸ εἰρημένον  
 ἔργον ἀσχολουμένη.

**69.** Οἱ δ' ἐν Καρχηδόνι βάρβαροι διὰ τὰς προγεγενημένας  
 ἤττας δείσαντες μὴ πρὸς τὴν αὐτῶν ἤδη πρὸς τὸ ἐξῆς διαπερᾶσαι

15–20 et 27–29: ca. aa. 877/878

**FP 68,** 15 καὶ τέως — 29 ἀσχολουμένη: cf. Genes., 4,29 = 80,87–89 (qui tempo-  
 rum seriem turbavit); GMC, B, 11 = 843,3–9; B, 13/14 = 843,15—844,7; GMCB,  
 B, 5 = 21,32–34; 22,2–12; Ps.-Sym., B, 11/12 = 691,15—692,7; cf. 63, 5/6 supra et  
 76, 1–5 et 83, 6–12 infra; Zon., XVI:10,8–12 = III,432,1–15 (e Logothetae versione  
 quadam?)

**I 69,** 1 Οἱ δ' — 12 ἔχουσα; 13 ὄς — 19 γαλήναις; 20 ἐπὶ πολὺ — 22 ἐπι-  
 κειμένων; 24 συνέβη — 26 πληθύν; 27 κατασκαφῆναι — 70, 2 Πελοπόννησον;  
 70, 3 καθ' ἣν — 5 κληρωσάμενος; 8 ὦντινων — 17 ἐρώτησιν; 18 ἤκουσεν —  
 20 λεγόμενα; 25 μετὰ — 28 τάχους; 30 καταλαμβάνει — 32 προσέφυγεν; 35  
 οὐδ' — 36 Ἀδριανόν; 38 μετρίας — 39 ἴσχυσεν: cf. Scyl., B, 37 = 158,26 —  
 160,65

**68,** 16 ἀτικτότερος V: corr V<sup>1</sup> 17 ἀνοικομῆ V: corr apographa; cf. etiam Scyl.,  
 B, 36 = 158,17 βασιλείον: βασιλείαν V apographa, corr All; cf. etiam 83, 3  
 infra (κατ' αὐτὰς τὰς βασιλείους ἀυλὰς) et Scyl., B, 36 = 158,18 18 Ἰησοῦ  
 ante Χριστοῦ add All e Ba 264 suo (et fortasse e Scyl., B, 36 = 158,19); ex All pen-  
 dent edd rell 20 ὑπὲρ κύπτων V 24 τὲ V 25 οἱ περὶ V: οἱ παρ'

the naval forces at the capital, and awaited the future. In the meantime, lest the bands of sailors should become too unruly from <too much> leisure, he decreed that they assist in the construction of the church which was then being raised up on the imperial palace grounds and which was dedicated to Christ our Savior, to the Commanders of the Heavenly Host, and to Elijah the Tishbite; should the armada from Syria heave in sight, appearing from the coasts of that land, however, they, too, were to be sent to confront the enemy. Thus, when the spy from Syria came and saw the multitude of ships and that the <naval> forces were at hand and ready to be sent forth, and when he had ascertained and surveyed every matter, he made his report to those who had sent him. When the latter heard, against their expectations, that the emperor was <well->prepared, they lost courage, chose to lie low at that time, and abandoned their eagerness for sailing forth. The crews of the ships, however, remained in the capital, busily engaged in the aforementioned task.

69. Their previous defeats made the barbarians dwelling in Carthage fear that the Roman fleet might next attempt to cross over to

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All (e Ba 264 suo) Be quod Kamb probat : οἱ παρ' Comb: an οἴπερ (παρ') scribendum? (τοῦ) addidi: βασιλέως in versus initio V 26 τὸ τεμὲν V 69, 2 διαπεράσαι V



ὁ στόλος ὁ Ῥωμαϊκὸς πειραθῆ, καὶ διὰ τοῦτο ναῦς ἱκανὰς καὶ αὐτοὶ τεκτηνάμενοι, ἐπεὶ τοῦ ἥρος διεληλυθότος οὐδεμίαν ἐκ βασιλέως δύνάμιν κατελθοῦσαν ἐπύθοντο, ὑποτοπήσαντες πρὸς ἄλλοις πολέμοις ἄσχολον τυγχάνειν τὸν βασιλέως στρατόν, ἐκστρατεύεσθαι κατὰ Σικελίας ἐθάρρησαν· καὶ πρὸς τὴν ταύτην ἐλθόντες μητρόπολιν, τὰς Συρακούσας φημί, ταύτην ἐπολιόρκουν καὶ τὰ περὶ αὐτὴν ἐληΐζοντο καὶ κατεδήουν τὴν χώραν καὶ τὰ προάστεια. τοῦ δὲ στρατηγοῦ Σικελίας δῆλα ταῦτα τῷ βασιλεῖ καταστήσαντος, εὐθέως ἢ κατὰ Συρίας προευτρεπισθεῖσα δύναμις πρὸς Σικελίαν ἐκπέμπεται, Ἀδριανόν τινα ναύαρχον ἔχουσα· οὗτος γὰρ ἔτυχεν τότε τῆς ναυτικῆς δυνάμεως ἐξηγούμενος. ὃς ἀπὸ τῆς βασιλίδος ἐξορμησάμενος, πνευμάτων δὲ μὴ εὐμοιρήσας 310B ἐπιτηδείων καὶ δεξιῶν, μόλις κατῆλθεν ἄχρι Πελοποννήσου, ἐν Μονεμβασίᾳ δὲ ἐν τῷ λιμένι τῷ καλουμένῳ Ἰέρακος προσορμίσας τὰς ναῦς, ἐπίφορον πνεῦμα ἀνέμενεν, ράθυμότερος, ὡς ἔοικεν, ὦν καὶ μὴ ἔχων ζέουσαν τὴν ψυχὴν, ὥστε καὶ πρὸς ἐναντία παραβάλλεσθαι πνεύματα καὶ δι' εἰρεσίας ἐν ταῖς διὰ μέσου γαλήναις πρὸς τὸ προκείμενον κατεπείγεσθαι. ἐπὶ πολὺ δὲ χρονοτριβοῦντος αὐτοῦ κατὰ τὸν εἰρημένον λιμένα, καὶ τῶν Ἀγαρηῶν σφοδρότερον τῇ πολιορκίᾳ ἐπικειμένων καὶ πᾶσαν μηχανὴν κινούντων καὶ σπευδόντων πρὸ τοῦ ἐπιστῆναι τοῖς πολιορκουμένοις βοήθειαν ἀνύσαι τὸ σπουδαζόμενον, συνέβη τὴν πόλιν κατὰ κράτος 25 ἀλῶναι καὶ τῶν ἀντιταττομένων φόνον γενέσθαι πολύν, ἔξανδραποδισθῆναι δὲ πᾶσαν τὴν κατὰ τὸ ἄστυ πληθὺν καὶ τὸν ἐν

4–10: post ver, i.e., m. Iun. aut Aug. a. 877      24/25 : d. 21 m. Maii a. 878

**FP 69**, 11 εὐθέως — **70**, 39 ἴσχυσεν : cf. Nicol. Myst., *Ep.* 75,58–60 ed. Westerink; Genes., 4,33 = 82,58 — 83,92; Zon., XVI:10,13 = III,432,15–18 24 συνέβη — 30 λαμπράν : cf. Nic. Dav., *Vita Ignatii*, MPG, 105, col. 573 B; Ps.-Leon. Gramm., 256,22 — 257,4; GMC, B, 11 = 843,5–9; GMCB, B, 5 = 21,34; Ps.-Sym., B, 11 = 691,16; *Chron. Cantabrigense*, 45,22 = I,333 ed. Schreiner. Cf. etiam Theodosii Monachi *Epistulam* ad Leonem archidiaconum de excidio Syracusano, cuius fragmentum post C.B. Hasium (in calce Leonis Diaconi sui [1819], 177–182) denuo ed. C.O. Zuretti in *Centenario . . . Amari* I (1910) 165–173; cf. insuper eiusdem Theodosii fragmentum *Versuum* anacreonteorum de eodem proposito, ed. B. Lavagnini, *Byz* 29/30 (1960) 278 et *Diptycha* 1 (1979) 298.

their own <territory>; for this reason they, too, built a considerable number of ships. When spring passed and they learned that no imperial forces had arrived, they assumed that the emperor's army was engaged in other wars and made bold to set out on a campaign against Sicily. They arrived at the main city of the island—I mean Syracuse—laid siege to it, and were pillaging its environs, laying waste its countryside and suburban estates. When the *strategos* of Sicily reported this to the emperor, the force that had been made ready against Syria was forthwith dispatched to Sicily, with a certain Adrian as commander, since this man happened to be admiral of the fleet at that time. Adrian sailed off from the capital, but as he was not fortunate enough to encounter suitable and propitious winds, he sailed down with difficulty as far as the Peloponnesus, had the ships cast anchor at Monembasia in the harbor called Hierax, and waited for a favorable wind. It appears that he was a rather indolent man, without the spark in his soul needed to face adverse winds and hasten toward his goal by rowing during intervals of calm. While he tarried in the aforementioned harbor for a long time, whereas the Hagarenes were pursuing their siege with increasing vigor and employing all possible means in their haste to achieve their goal before succor would reach the besieged, it happened that the city was taken by assault, that many of the defenders were slain, and that the whole multitude dwelling in

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3 πειρασθῆ Be    διατοῦτο V    4 οὐδὲ μίαν V    5 ὑποτηπή- V: corr V<sup>1</sup>  
 7 κατασκευίας V    9 τα<sup>1</sup> (sine acc) V    11 κατασυρίας V    14 ἐξορμη-  
 σάμενος V: ἐξορμισάμενος Be    19 διαμέσου V    23 σπενδόντων V: corr  
 All (ε Ba 264 suo)    24 το (sine acc) V    κατακράτος V

αὐτῇ πλοῦτον λάφυρα τοῖς πολεμίοις γενέσθαι, κατασκαφῆναι δὲ τὴν πόλιν καὶ πυρὶ δοθῆναι τοὺς ἐν αὐτῇ θεῖους ναοὺς, καὶ ἐρείπιον χρηματί(σ)αι τὴν μέχρι τότε πόλιν περιφανῆ καὶ 109<sup>ε</sup> V  
 30 λαμπράν, καὶ πολλὰς πολλακίς Ἑλληνικάς τε καὶ βαρβαρικὰς δυνάμεις ἐπ' αὐτὴν ἐλθούσας καταβαλοῦσαν.

70. Τοῦ δὲ συμβάντος αἴσθησις ἀπὸ τοιαύτης αἰτίας γίνεται τῷ Ἀδριανῷ. τόπος τίς ἐστι κατὰ Πελοπόννησον οὐ μακρὰν Μονεμβασιάς διεστηκώς, καθ' ἣν ὁ Ῥωμαϊκὸς στόλος ἠυλίζετο, Ἔλος προσαγορευόμενος, ἀπὸ τῆς περὶ αὐτὸν δασείας καὶ συν-  
 5 ηρεφοῦς ὕλης τὸ ὄνομα κληρωσάμενος. ἐν τούτῳ τοίνυν δαιμονία τις ἐφήδρευε δύναμις, ἣ καὶ ὑπὸ τῶν ἐκεῖσε νεμόντων ποιμένων πολ|λάκις ἐθεραπεύετο, ὡς ἂν ἀσινῆ δῆθεν ἐκ τούτων τὰ νεμόμενα 311B  
 διαφυλάττειτο θρέμματα. ὦντινων δαιμόνων οἰονεὶ πρὸς ἀλλήλους διαλεγόμενων καὶ ἐπιχαιρόντων ἤκουσαν οἱ νομεῖς, ὡς:  
 10 “ἐάλω τῇ χθὲς ἡμέρᾳ Συράκουσα καὶ τὰ ἐν αὐτῇ πάντα κατέσκαπται καὶ πυρὶ παραδέδοται.” ἅπερ πρὸς τινὰς τῶν νομέων ἐξηγουμένων, ἔφθασε καὶ πρὸς τὸν Ἀδριανὸν τὸ διήγημα. ὁ δὲ τοὺς ποιμένας αὐτοὺς μετακαλεσάμενος καὶ πολυπραγμόνως ἀναζητήσας, εὔρε τοῖς ἀκουσθεῖσι συμβαίνοντα καὶ τὰ παρὰ τῶν  
 15 ποιμένων λεγόμενα. βουλευθεὶς δὲ καὶ αὐτήκοος γενέσθαι καὶ πρὸς τῷ τόπῳ μετὰ τῶν ποιμένων γενόμενος καὶ δι' αὐτῶν τοῖς δαίμοσι προσαγαγὼν τὴν ἐρώτησιν περὶ τοῦ πότε καταλήψεται

FP 70, 1 ἀπό — αἰτίας: cf. 62, 13 supra 4 Ἔλος — 5 κληρωσάμενος: cf. Const. Porph., *DAI*, 50/15–16 (e Sclavis μόνοι δὲ οἱ Ἐξερῖται καὶ οἱ Μηλιγοὶ κατελείφθησαν ὑπὸ τὴν Λακεδαιμονίαν καὶ τὸ Ἔλος), ex quo conici potest pastores illos daemonum voces audientes (cf. 70, 5–9 infra) potius Sclavorum gentis et adhuc semipaganos fuisse, daemonumque Slavice transmissum mandatum, ut utriusque linguae peritos, Adriano Graece interpretatos esse (cf. 70, 15–18 infra); ad ἔλος = nemus, silva, cf. *Hdn. Gram., Partit.*, 30,4 et 166,17 ed. Boissonade (ἔλος τὸ δάσος); *Ps.-Zon., Lex.*, 689 ed. Tittmann (ἔλη· σύνδενδροὶ τόποι); cf. etiam *Dig. Acr.*, Z 7,2856, E 1116 et G 6,2424 = 263 et 262 ed. Trapp (ἔλους = καλάμιν = ἄλσους). Δασείας . . . ὕλης nostri hodiernum δάσος = silva redolet

69, 28 ναοὺς (sine acc) V 29 χρημαται V: -ί- litteris -τα- suprascripsit V<sup>1</sup>: corr apographa 31 ἐπαντὴν V 70, 1 τοιαύταις V 3 καθ' ὃν coni All, Scyl., B, 37 = 159,47–49 ut videtur, duce (τόπος . . . ἐν τούτῳ <sc. τῷ τόπῳ>), cf.

the city were sold into slavery, while its wealth became the spoil of the enemy. The town was razed to the ground, and its churches given to the flames; and what hitherto had been a splendid and famous city which had oftentimes overcome the many armies of Hellenes and barbarians that had besieged it, was reduced to a heap of ruins.

70. Adrian learned of this event for the following reason. There was a place in the Peloponnesus not far from Monembasia where the Roman fleet lay at anchor. It was called Helos <i.e., “Woodland”>, a name it had received from the dense and tightly shaded woods around it. A host of demons lurked in this place; shepherds who grazed their flocks there often worshiped these demons in the hope that the flocks tended by them would thereby escape harm. These shepherds overheard the demons in question conversing with each other, as it were, and gloating that “Syracuse was captured the day before and all that was in it has been razed to the ground and has gone up in flames.” The shepherds passed this story on to others, and <thus> it reached Adrian as well. He summoned the shepherds themselves, interrogated them in depth, and found that what they were saying agreed with the story he himself had heard. As he wanted to hear it with his own ears, he went to the place in the company of the shepherds, through whom

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etiam Const. Porph., *De imag. Edessena*, 61\*\*, 21 (τόπος, καθ’ ὄν) et 67\*\*, 3 (τόπον, καθ’ ὄν) ed. Dobschütz; sed καθ’ ἦν (sc. Μονεμβασίαν) retinendum, cf. 79, 5 et 86, 11 infra 4 ἔλος V 5 τοινυν (sine acc) V 15 ποιμενων (sine acc) V

Συρακούσας, ἤκουσεν, ὅτι· “ἤδη ἐάλω Συράκουσα.” λύπη δὲ  
καὶ ἀμηχανία περισχεθεῖς ὅμως πάλιν ἀνέφερεν, μὴ χρῆναι  
20 πιστεύειν οἰόμενος τὰ παρὰ τῶν πονηρῶν δαιμόνων λεγόμενα, ὡς  
οὐκ οὔσης αὐτοῖς τῆς προγνώσεως· ἀγνοῶν ὅτι τοῦτο οὐχὶ  
πρόγνωσις ἦν, ἀλλὰ τῶν ἀποβάντων καὶ τελεσθέντων δήλωσις, ἐκ  
τοῦ λεπτομεροῦς καὶ ταχυκινήτου τὴν ἐξ ἀνθρωπίνης ἐπιδημίας  
ἐπαγγελίαν προφθανόντων αὐτῶν. διαπιστοῦντος δ’ οὖν ὅμως  
25 αὐτοῦ, μετὰ δεκάτην ἡμέραν τινὲς τῶν διαδράντων τὸν ὄλεθρον,  
ἀπὸ τῶν κατὰ Πελοπόννησον Μαρδαϊτῶν καὶ ταξάτων τυγχάνον-  
τες, αὐτάγγελοι τῶν ὀλεθρίων διηγημάτων γεγόνασιν. ἀφ’ ὧν τὴν  
πληροφορίαν δεξάμενος ὁ Ἀδριανός, ὡς εἶχε τάχους, ἐπεὶ καὶ τὰ  
πρὸς τὴν κάθοδον ἐναντιούμενα πνεύματα ἐπιτήδεια πρὸς τὴν  
30 ἄνοδον καθειστή||κεσαν, | κα(τα)λαμβάνει μετὰ τοῦ στόλου τὴν 109<sup>v</sup> V  
βασιλεύουσαν καὶ τῷ μεγάλῳ τοῦ θεοῦ τεμένει, ἐν ᾧ τὸ τῆς αὐτοῦ 312<sup>B</sup>  
Σοφίας ἐπικεκῆρυκται ὄνομα, ὡς ἰκέτης προσέφυγεν. ἀλλὰ τοῦ  
μεγέθους τῆς συμφορᾶς τὰ βασιλέως σπλάγχνα δριμέως δια-  
σπαράξαντος καὶ πρὸς ἀμετρίαν σχεδὸν θυμοῦ καὶ λύπης προ-  
35 αγαγόντος, οὐδ’ αὐτὸς ὁ θεῖος ναός, οὐδ’ ὁ ὑπὲρ αὐτοῦ πρεσβεύων  
ἀρχιερεὺς, τῆς παντελοῦς τιμωρίας ἐξείλκυσε τὸν Ἀδριανόν,  
ἀλλὰ τῆς ἐσχάτης μὲν καὶ προσηκούσης τυχὸν ἐλυτρώσατο, τῆς  
μετρίας δὲ καὶ πρὸς σωφρονισμόν τῶν ἄλλων ἐπαγομένης  
καθάπαξ αὐτὸν ἀθωῶσαι οὐκ ἴσχυσε. οὕτως ἐν τοῖς ἰδίοις  
40 μέτριον ἔχων καὶ κεκολασμένον ὁ βασιλεὺς τὸν θυμόν, ἐν τοῖς  
κοινοῖς οὐ πάνυ τι ἐμετρίαζεν.

25: d. 31 m. Maii a. 878      30: m. Iunio a. 878

FP 70, 21 ἀγνοῶν — 27 γεγόνασιν : cf. Const. Porph., *De imag. Edessena*, 79\*\*, 22–31 ed. Dobschütz (praesciendi vim a daemonibus omnino abesse) 26 ἀπὸ — ταξάτων : cf. 63, 1/2 supra 36 ἀρχιερεὺς : Photius

70, 18 Συρακούσας (i.e., “quando Syracusas adveniet <sc. Adrianus>”) cum V All (e Ba 264 suo) edd rell et de Boor scripsi, cf. 30/31 infra κα(τα)λαμβάνει . . . τὴν βασιλεύουσαν: forsitan Συράκουσα (i.e., “quando capientur Syracusae”) legendum, cf. 46, 28 καταληφθέντας (“captos”). Ad accentum cf. 10 supra συράκουσα V; ad urbis nomen, cf. Theoph., *Chron.*, 190,1 ed. de Boor Συράκουσαν et sexies alibi, semper in singulari; Nicol. Myst., *Ep.* 75,58 ed. Westerink ἡ Συράκουσα;

he asked the demons the question about when he would reach [?] Syracuse. He heard, "Syracuse has already been captured." He was taken aback by sorrow and confusion, but he regained his composure, and considered that he did not have to trust the words of evil demons because they were not endowed with the gift of foreknowledge. He failed to realize that these things did not involve foreknowledge, but <simply> the revealing of events that were already past and done, for the demons are able, on account of their delicate structure and swift movement, to arrive ahead of messages sent by human carriers. Anyhow, he remained skeptical. But ten days later some of those who had escaped the ruin and who happened to belong to the troops of the Mardaites and *taxatoi* <stationed> in the Peloponnesus, recounted as eyewitnesses the story of the destruction. Reliably informed by them, Adrian took his fleet back to the capital at full sail, all the more because the winds that had been adverse on the outbound voyage were favorable on the return. He took refuge as a suppliant in the great sanctuary of God in which the name of God's Wisdom has been proclaimed. The enormity of the mishap sorely tore at the vitals of the emperor, however, and sent him into an almost boundless excess of anger and despair. Thus, neither the divine sanctuary itself nor the archpriest who had interceded on Adrian's behalf could save him from a most severe punishment: true, he was spared the ultimate—and probably deserved—<sentence>, but his intercessor was not able to save him altogether from the lesser one, imposed upon him as a sobering example to others. Thus it was that the emperor, who in private matters was a man of moderation and self-control, did not moderate his anger when it came to public affairs.

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*Chron. Cantabrigense* 45,22 = I,333 ed. Schreiner ἄλωσις τῆς Συρακούσης; notandum etiam quod All qui in loco nostro Συρακούσας scripsit, eum miro modo "quando Syracusae capientur" vertit Συράκουσα: συρακούσα V 21 ἀγωνῶν V: corr V<sup>1</sup> 25 δεκάτην: sic etiam Scyl., B, 37 = 159,60: ἐ' Genes., 4,33 = 83,84 26 καταπελοπόννησον V ταξατῶν V apographa edd: corr de Boor; cf. etiam Const. Porph., *DAI*, 45/69 (ταξάτους) 30 καθειστήκεσαν scripsi (quod iam de Boor dubitanter proposuerat, V lectione καθειστήκεσαν in 52, 11 supra laudata): καθεστη||κεσαν (sine acc) V: καθεστήκεισαν coni All, ex quo pendet edd rell καλαμβάνει V 31 -ω τοῦ θ̄ν τεμ- in rasura V 37 ἐλύτρω-σατο V 38 σωφρονησὸν V 41 ἔμετρίαζεν V

71. Οὕτω τοίνυν τῶν κατὰ τὴν ἐσπέραν πάλιν κρατυνομένων ἐχθρῶν καὶ ἀπὸ τῆς παρουσίας εὐτυχίας καὶ κατὰ τῶν προσεχεστέρων ἐστρατεῦσαι προσδοκωμένων, ἀποστέλλεται Στέφανος ὁ καὶ Μαξέντιος προσαγορευόμενος, ὁ ἐκ Καππαδοκῶν, 5 στρατηγὸς τῶν ἐν Λαγοβαρδίᾳ δυνάμεων μετὰ Θρακῶν καὶ Μακεδόνων καὶ ἐπιλέκτων Χαρσιανιτῶν καὶ Καππαδοκῶν. ὃς τὴν ἀποδειχθεῖσαν τῆς ἀρχῆς χώραν καταλαβὼν καὶ τὴν πόλιν Ἄμαντίας ὑπὸ τῶν Σαρακηνῶν κατεχομένην ἀφελέσθαι πειραθεῖς ἐξ αὐτῶν, καὶ διὰ τὴν προσοῦσαν αὐτῷ μέλλησιν καὶ ραθυμίαν, 10 ὡς ἔοικεν, μᾶλλον δὲ ἀνανδρίαν τε καὶ τρυφήν, μηδὲν ἄξιον λόγου καὶ τῆς περὶ αὐτὸν δυνάμεως καταπράξασθαι δυναθεῖς, παραλύεται τῆς ἀρχῆς· καὶ ἀντ' αὐτοῦ ἀποστέλλεται Νικηφόρος ὁ | κατὰ τὸν Φωκᾶν προσαγορευόμενος, ἀνὴρ ἐπιμελής τε καὶ 313B ἄγρυπνος καὶ κατὰ χεῖρά τε καὶ βουλὴν γενναῖος καὶ συνετός, 15 προσεπαγαγὼν καὶ πλείονα δύναμιν ἀπὸ τῶν κατὰ τὴν ἀνατολὴν ἀρχόντων καὶ τὸν Διακονίτζιν ἐκείνον, ὃς ὑπηρετῆς ποτὲ τοῦ κατὰ τὴν Τεφρικὴν Χρυσόχειρος ἦν, στίφος τῶν ἀπὸ Μάνεντος τὴν θρησκείαν ἐλκόντων προσεπαγόμενον. ἐνωθεὶς οὖν ὁ Νικηφόρος ταῖς μετὰ Στεφάνου δυνάμεσι πολλὰ καὶ συνέσεως ἔργα καὶ 20 πολλημικῆς ἀνδρείας καὶ γενναιότητος ἐπεδείξατο. τὴν τε γὰρ 110<sup>v</sup> V

3–6: a. 882?    7–9: ca. aa. 882–884    12–20: a. 885; secundum m.d. Blysidou, 886

**FP 71, 9** μέλλησιν καὶ ραθυμίαν: cf. Hdn. Hist., *Hist.*, II,12,2, p. 66, 15 ed. Stavenhagen = I,223 ed. Whittaker (μέλλησιν τε καὶ ραθυμίαν), sed potius Const. Porph., *Exc. de insidiis*, 92,12 (e Joh. Antiocheni *Fragm.* 128 qui e Herodiano pendet) 12 καὶ ἀντ' — 29 υἱοῦ: cf. GMCB, *B*, 4 = 20,34 — 21,14; *B*, 5 = 22,25–27 16 Διακονίτζιν: cf. 43, 18 supra 20 τὴν τε — 21 ἐχειρώσατο: cf. GMCB, *B*, 8 = 24,23–25 (paulo aliter)

**I 71, 3** ἀποστέλλεται — 7 καταλαβὼν; 10 ἀνανδρίαν — 25 νενίκηκεν; 33/34 καὶ τά — βασιλεῖ; 36 τοιαῦτα — ἐτύγχανεν: cf. Scyl., *B*, 37/38 = 160,65–78

**71, 4** ὁ κεμαξέντιος V 5 δυνάμεων V 8 Ἄμαντίαν scribere nolui (licet litterae v et ζ finales a V librario saepe confundantur, cf., e.g., appar. crit. ad huius cap. vv. 16 et 18 infra) propter huius cap. vv. 20/21 (τὴν . . . πόλιν Ἄμαντίας) infra necnon 37, 20/21 (τῷ ἄστει Τεφρικῆς), 39, 8 (τὸ Σαμωσάτων) et 66, 17/18 (τὸ

71. The enemies in the west were thus again gaining strength and, given their present successes, could be expected to take the field against their neighbors closer at hand. One Stephen, nicknamed Maxentios, was therefore dispatched <against them>. He was a man of Cappadocian origin and in command of the troops in Lagobardia, as well as Thracians, Macedonians and some choice units from among the Charsianites and Cappadocians. When Stephen had arrived at the area of command assigned to him and attempted to retake the city of Amantia held by the Saracens, he failed to accomplish anything worth mentioning or equal to the strength of the troops at his disposal, seemingly on account of his bent toward procrastination and slovenliness, but in fact because he was a cowardly and self-indulgent man. He was consequently relieved of his command, and Nicephorus, called Phokas, was dispatched in his stead. Nicephorus was a diligent and vigilant man, noble and wise both in deed and counsel. He brought further reinforcements from generals commanding in the east, including that famous Diakonitzis, the former attendant of Chrysocheir of Tephrike, who brought with him a troop of men tracing their religion back to Mani. Having, then, joined to his own the troops commanded by Stephen, Nicephorus accomplished many deeds of wisdom, gallantry on the field of battle, and nobility. He forthwith subdued the

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κάστρον . . . . Τάραντος) supra 13 ἐπιμέλης V 14 ἄγρυπνοις V κατα-  
 χεῖρα τὲ V γεναῖος V: corr V<sup>1</sup> 16 Διακονίτζιν: sic V et Comb (qui  
 fortasse Ba 232 inspexit), cf. etiam V in 43, 18 et 24 supra (διακονίτζις et  
 διακονίτζιν): Διακονίτζην Scyl., B, 38 = 160,72 All (e Ba 264 suo) de  
 Boor ἐκεῖνος V 17 στίφους V All Comb: corr Be μάνέντος V  
 18 ἐλκόντως (λ in rasura) V



πόλιν Ἀμαντίας εὐθύς ἐχειρώσατο τοὺς ἀντιταξαμένους ἐχθροὺς  
 τρεψάμενος φόνῳ πολλῷ, καὶ τὸ κάστρον ὃ Τρόπαι κατωνομάζετο  
 καὶ τὸ τῆς ἀγίας Σευηρίνης πρὸς τὴν προτέραν δεσποτείαν τῆς  
 Ῥωμαϊκῆς ἀρχῆς μετηγάγετο, καὶ μάχαις ἄλλαις καὶ παρατάξεσι  
 25 τοὺς ἐκ τῆς Ἁγαρ νενίκηκεν, καὶ τοῖς ἐξ αὐτῶν λαφύροις τὸν ὑπ'  
 αὐτὸν στρατὸν ἰκανῆς ὠφελείας ἐνέπλησεν. καὶ ταῦτα μὲν, ἕως ὃ  
 ἐν βασιλεῦσιν αἰοίδιμος ἔζη Βασίλειος, ὁ ἀνὴρ κατεπράξατο· τὰ  
 δὲ λείποντα προσέθηκεν ὕστερον ἐπὶ τοῦ πραοτάτου καὶ σοφω-  
 τάτου βασιλέως ἀπάντων Λέοντος τοῦ ἐκείνου υἱοῦ. εἰ δὲ μὴ  
 30 συνημμένα τοῖς χρόνοις ἀλλήλαις αἱ πράξεις ἐτύγχανον, ὥσπερ  
 οὖν ἢ διήγησις, ἀλλ' ὅμως ἐπεὶ ὁ ἐκάστης πράξεως ἀκριβῆς  
 ἡγνοεῖτο χρόνος, διὰ τοῦτο μίαν κατὰ τὴν ἀπαγγελίαν τάξιν ἐδέ-  
 ξατο ἅπαντα. καὶ τὰ μὲν ἐν πολέμοις καταπραχθέντα διὰ τε  
 35 ἐαυτοῦ καὶ διὰ τῶν ὑποστρατήγων Βασιλείῳ τῷ βασιλεῖ, ὅσα εἰς  
 ἐμὴν ἔφθα|σεν ἐλθεῖν ἀκοήν, διὰ τε τῆς ξηρᾶς καὶ ὑγρᾶς, κατὰ 314B  
 ἀνατολὴν καὶ δύσιν, τοιαῦτα καὶ τοσαῦτα ἐτύγχανεν.

72. Χρῆ δὲ αὐθις τὸν λόγον ἀναδραμεῖν ἐπὶ τὰς πράξεις ἐκεί-  
 νας, ὧν αὐτουργὸς ὁ βασιλεὺς ἐχρημάτιζεν, καὶ διηγήσεως \* \* \*  
 ὅπως αἰεὶ τοῖς κοινοῖς ἐνασχολούμενος πράγμασι καὶ πρὸς τὴν  
 κοσμικὴν ἐπιμέλειαν τεταμένην ἔχων διηνεκῶς τὴν διάνοιαν,  
 5 ἄλλοτε μὲν τὰ \* \* \* πρὸς τὸ δέον τῇ ἔμφρονι μεταχειρίσει κατ-  
 ηύθυνεν, ἄλλοτε δὲ τὴν ἀκοήν ὑπετίθει καὶ ἐπιμελῶς ἠκροῶτο ἱστο-  
 ρικῶν τε διηγημάτων καὶ πολιτικῶν παραγγελμάτων καὶ ἠθικῶν

21: tarda aestate a. 886 (post d. 29 m. Aug.) 22–24: a. 886 27–29: Leo VI  
 regnavit aa. 886–912

FP 71, 21 πόλιν — 24 μετήγαγεν : cf. Erchempertum, *Hist. Lang.* (MGH, SRL et It.  
 ss. vi–ix ed. Waitz), 256,24/25 72, 5 πρὸς τὸ δέον . . . κατηύθυνεν : cf. 9/10 et  
 78, 3 infra 6/7 ἱστορικῶν διηγημάτων : cf. *Titul.* 1 et 6 supra

71, 21 Ἀμαντίας cum V scripsi pace loci parall. Scyl., B, 38 = 160,75 (τὴν πόλιν  
 Ἀμαντίαν); de proposito cf. appar. crit. ad 71, 8 supra 22 κατωνομαζετο (sine  
 acc) V 30 συνημμένα V πράξεις : μάχαι All (e Ba 264 sui corruptela ubi  
 μαχαις, sine acc, in μαχαι mutatum legitur); ex All pendent edd rell 32 δια-  
 τοῦτο V 32/33 ἐδεξατο (sine acc) V 33 ἅπαντα V 72, 2 post διηγήσεως  
 lacunam proposuit de Boor qui verbum aliquid veluti ἀξιοῦν intercidisse censebat :

city of Amantia, inflicting heavy casualties upon the enemy who resisted him; he also restored to Roman sovereignty the town called Tropai and that of Saint Severina; he was victorious over the Hagarenes in other battles and encounters; and he gave his troops their fill of rich booty from the spoils he had taken from the enemy. Such were the deeds that that man accomplished during the lifetime of Emperor Basil of glorious memory; other deeds he added later, under the rule of Basil's son Leo, the most mild and wise of all emperors. Even if <all these> deeds did not follow closely in time, one upon the other, as they do in our narrative, still, because the exact date of each deed was not known, all of them have been recounted in one sequence in the present account. Such and so many had been the deeds of war that have come to my knowledge as accomplished by Basil the emperor, both on land and at sea, in the west as well as in the east, either in person or through subordinate commanders.

72. Our story must now revert to those deeds that had been enacted by our emperor alone, and <to> narrating \* \* \* how he was always engrossed in public affairs and <how>, with his mind constantly set on the custody of the whole world, he now would guide the \* \* \* in the right direction by thoughtful handling; now would lend his ear and attentively listen to historical accounts, to precepts concerning state-

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διηγῆσασθαι coni Comb quem Be secutus est 5 post τὰ aliquid excidisse videtur; an ταῦτα) (sc. πράγματα) aut τὰ (πράγματα) πρὸς τὸ δέον . . . . κατηύθυνεν legendum? Cf. 72, 9/10 (τὴν χεῖρα πρὸς τὸ(ν) γραφικὸν . . . . κατηύθυνεν κάλαμον) et 78, 2/3 infra οὗς (sc. ἀγῶνας) . . . . πρὸς τὸ δέον κατηύθυνεν)

παιδευμάτων καὶ πατρικῶν τε καὶ πνευματικῶν νουθετημάτων καὶ  
 εἰσηγήσεων, ἄλλοτε δὲ καὶ τὴν χεῖρα πρὸς τὸ(ν) γραφικὸν ἐξ-  
 10 ἐπαίδευεν καὶ κατηύθυνεν κάλαμον· καὶ νῦν μὲν στρατηγῶν τε  
 καὶ αὐτοκρατόρων ἀνδρῶν ἦθη καὶ βίους καὶ μεταχειρίσεις  
 πραγμάτων καὶ πολεμικοὺς ἀγῶνας διηρουνᾶτο, καὶ ἀνασκοπῶν,  
 τὰ κράτιστα τούτων καὶ ἐπαινούμε||να ἐκλεγόμενος, εἰς οἰκείας 110<sup>v</sup> V  
 πράξεις ἐσπούδαζεν τὴν μίμησιν κατατίθεσθαι, νῦν δὲ τῶν ἐν τῇ  
 15 κατὰ θεὸν ἀρίστη πολιτεία διαπρεψάντων ἀνδρῶν τοὺς βίους ἐπι-  
 μελῶς κατεμάνθανεν καὶ τὰς ἀλόγους ὀρμὰς τῆς ψυχῆς περι-  
 ἔκοπτεν, αὐτὸν ἑαυτοῦ δεικνύειν ἐθέλων πρὸ τῶν ἐκτὸς αὐτοκρά-  
 τορα, καὶ πολλὴν ἐντεῦθεν ψυχικὴν ἑκαρποῦτο ὠφέλειαν. διὸ καὶ  
 τοὺς ἔτι τῷ βίῳ περιόντας τῶν μακαρίων ἀνδρῶν, τῶν τὴν αὔλον  
 20 πολιτείαν διαζώντων ἐν τῇ ὑλώδει ταύτῃ ζωῇ καὶ πολιτεύμα μετα-  
 θεμένων ἐν οὐρανοῖς γνωρίζειν καὶ | ἐντυγχάνειν καὶ ὀμιλεῖν 315B  
 ἐποιεῖτο περὶ πολλοῦ καὶ ἐν μεγάλῃ φροντίδι ἐτίθετο. ὑπὸ δὲ τῆς  
 ἄγαν \*\*\* (οὐ) πρὸς ἑαυτὸν αὐτοὺς μετεστέλλετο, ἀλλ' αὐτὸς παρ'  
 οὐδὲν τὸν βασιλεῖον ὄγκον τιθέμενος ἐβάδιζε πρὸς αὐτοὺς καὶ τῶν  
 25 εὐχῶν αὐτῶν μετελάγχανεν, καὶ ταῖς ἐξ αὐτῶν εὐλογίαις  
 (ἐ)στεφανοῦτο καὶ πρὸς τὸν θεῖον ἐστηρίζετο φόβον καὶ πρὸς  
 τὰ τοῦ θεοῦ δικαιώματα κατηυθύνετο. καὶ ἀπὸ τούτου διηνεκῶς  
 ἐνδιαιωμένην παρ' αὐτῷ τὴν τῶν ἀρετῶν ὑπῆρχεν ὄραν  
 τετρακτύν, καὶ ἐθαυμάζετο αὐτοῦ μετὰ τῆς ἀνδρείας τὸ φρόνιμον  
 30 καὶ μετὰ τῆς σωφροσύνης τὸ δίκαιον, καὶ πάντα εἶχεν τὴν πρὸς τὸ  
 κρεῖττον ἐπίδοσιν. καὶ ἐδόκει αὐθις ὁ βίος ἐπὶ τῆς ἀρχαίας  
 γενέσθαι εὐεξίας καὶ καταστάσεως, αὐτοῦ τε διηνεκῆ κεκτημένου

**FP 72**, 6/7 ἱστορικῶν τε διηγημάτων: cf. *Tit.*, 5/6 supra 16 κατεμάνθανεν—17/18 αὐτοκράτορα: cf., e.g., *Agap. Diac., Ecthes.*, cap. 68 = p. 72 ed. Riedinger 20 πολιτεύμα et 21 ἐν οὐρανοῖς: cf. *Php* 3:20 28/29 ἀρετῶν . . . τετρακτύν: cf. *terminum quadrivii* τετρακτὺς τῶν μαθημάτων

**I 72**: *integrum caput 72 exscribere neglexit Scylitza*

**72, 9** τὸ γραφικὸν V All (e Ba 264 suo) ex quo Comb: τὴν γραφικὴν coni Ba 232: corr Be 10 κάλαμο V: corr V<sup>x</sup> 12 διηρουνᾶ τὸ V 13 τούτων V 18 διω (sine acc) V 19 αὔλον cum V et secundum LSJ scripsi 20 ἐν: ἐκ V ὑλώδη V 23 post ἄγαν lacunam statuit de Boor: εὐλαβείας οὐ sponte sua add Comb quem Be secutus est: (οὐ) cum Comb addidi 25 μετελαγχανεν (sine

craft, to moral instructions, and to spiritual admonitions and advice from <the holy> fathers; and now would exercise his hand and direct it toward the pen. At times he would explore the customs, lives, statecraft and military exploits of generals and emperors and after careful scrutiny, would choose the best and the most praiseworthy among these and would strive to emulate them in his own deeds. At other times he would diligently study the *Lives* of <deceased> men who had excelled in the best way of life—the one according to God—, restrain the irrational drives of his soul—for he wished to demonstrate absolute mastery over himself before <imposing his rule on> those outside—and derive great spiritual profit from all this. For the same reason, he also greatly cherished knowing, meeting, and conversing with those blessed men who were still alive and who, by pursuing a life of the spirit in this world of matter, had taken up their citizenship in heaven while still dwelling among us. As he was exceedingly \* \* \* he would <not> have them come to him; rather, he would go to them, utterly disregarding imperial pomp, and partake of their prayers. Thus was he wreathed with their blessings, fortified in his fear of God, and directed toward divine decrees. One could see from this that the four <cardinal> virtues dwelt with him at all times and everyone marveled at his valor joined with wisdom, and temperance coupled with justice; everything was taking a turn for the better. Mankind appeared to have returned to the well-ordered state of old, for the emperor took

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acc) V      καὶ ταῖς cum de Boor scripsi : καὶ πῶς V : καὶ πως coni All : καί πως  
 ταῖς coni Comb quem Be secutus est : an καὶ οὕτως <ταῖς> scribendum?  
 26 στεφανοῦτο V    27 θεου (sine acc) V    28 παραυτῶι V    29 της (sine  
 acc) V    32 εὐεξίας : εὐταξίας coni Comb quem Be secutus est    τὲ  
 V    κεκτημένου (sine acc) V

πρόνοιαν ὑπὲρ τοῦ εὐσταθεῖν τὸ ὑπήκοον καὶ ὑπὸ μηδενὸς μη-  
 δένα ἐπηρεάζεσθαι, καὶ τῶν εἰς τὰς ἀρχὰς προβαλλομένων  
 35 ἐκάστοτε μιμῆσθαι σπουδαζόντων τὴν δεσποτικὴν καὶ περὶ τὸ  
 θεῖον εὐλάβειαν καὶ (τὴν) πρὸς τοὺς ἱερεῖς καὶ μονάζοντας αἰδῶ  
 καὶ τὸν πρὸς τοὺς πένητας ἔλεον καὶ τὴν πρὸς πάντας δικαιοσύνην  
 τε καὶ ἰσότητα. ἐκείνου γὰρ ἦν ἐντολὴ καὶ παράγγελμα τὸ μήτε  
 40 ὑπερέχοντα ὑπὸ τοῦ ἐνδεοῦς λοιδορεῖσθαι ἢ διαβάλλεσθαι, ἀλλ'  
 ἐκεῖνόν τε ὡς ἀδελφὸν ἀγκαλιζέσθαι καὶ περιέπειν τὸν πένητα,  
 καὶ τοῦτον ὡς κοινὸν πατέρα καὶ σωτήρα τὸν ὑπερέχοντα εὐ-  
 λογεῖν καὶ ἀδόλως | αὐτῷ τὰ || ἀγαθὰ παρὰ τοῦ κυρίου ἐπεύ- 316B  
 χεσθαι. οὕτω δὲ τὸν βίον αὐτοῦ ῥυθμίζων καὶ τῆς θείας προνοίας 111' V  
 45 τὴν οἰκειάν ἐξαρτῶν, πολλὰ τῶν δεόντων κατὰ τοὺς ὕπνους ἐναρ-  
 γῶς ἐδιδάσκετο· καὶ ὅταν ἔμφροντις ἐπὶ τὴν κοίτην ἦει καὶ περὶ  
 τινος τῶν κοινῶν ἐσφάδαζε μεριμνῶν, πολλάκις ὄναρ ἐώρα τὸ  
 ἐκβησόμενον καὶ ἐπ' ἐλπίδος ἐγένετο ἀγαθῆς καὶ τὸν τῆς ψυχῆς  
 κατέστειλε θόρυβον. καὶ οὐδὲν θαυμαστὸν τοὺς λειτουργίαν  
 50 ὥσπερ τινὰ τὴν ἐπὶ τῆς γῆς ἐξουσίαν [ὡς] ἀνύοντας καὶ τὴν θεῖαν  
 τῷ ὄντι διακονίαν ἐκτελοῦντας ἐν τοῖς κάτω καὶ περὶ ἡμᾶς, καὶ  
 πρὸς τὸ κρεῖττον ἀφωμοιωμένους παράδειγμα, τὸν δυνατὸν  
 τρόπον ὑπὸ τῆς προνοίας παραθαρρύνεσθαι καὶ πρὸς τὸ συμ-  
 φέρον ἰθύνεσθαι καὶ τὰ μέλλοντα προδιδάσκεσθαι.

73. 'Ἄλλ' ὅπερ ἡ ῥύμη τοῦ λόγου παρήνεγκεν φέρουσα καὶ  
 κατὰ τὸν οἰκεῖον ῥηθῆναι καιρὸν οὐκ ἐπέτρεπεν, ἐνταῦθα ἦδη,  
 μετὰ τὸ σχολάσαι τῶν πολεμικῶν ἀγῶνων τὸν λόγον καὶ τῶν

FP 72, 44 οὕτω — 46 ἐδιδάσκετο: cf. Achmet. *Oneirocr.*, 2,8–10; 3,18/19;  
 241,20–22 ed. Drexl 54 τὰ μέλλοντα προδιδάσκεσθαι: cf. *ibid.*, 1,14 (σοφίας  
 δι' ἧς ἡ τοῦ μέλλοντος ἔκβασις προγινώσκειται)

72, 33 ὑπήκοον: ὅ in rasura V ὑπο (sine acc) V 35 περι (sine acc) V  
 36 (τὴν) supplevit Kamb 39 ὑπο (sine acc) V 40 ἢ in rasura V δια-  
 βάλλεσθαι V 41 ἀγκαλιζέσθαι V 42 κοινον (sine acc) V 43 αὐτῷ:  
 αὐ- in rasura V 46 ἔμφροντίς V 50 ὥσπερ τινὰ V τ(ῆς) in compendio  
 inter ἐπὶ et γῆς inseruit V<sup>1</sup> [ὡς] cum Comb Be seclusi: ὡς ἀνύοντας (ἀνύοντας  
 in rasura) V, cuius librarius a fine vocis ἐξουσίαν ad -ίαν ὥσπερ τινὰ τὴν ad vocabu-  
 ula in v. 49 praecedentia rursus saltavit eaque denuo descripsit; errore viso πέρ τινὰ

constant care that his subjects should enjoy tranquility and no one should be mistreated by his neighbor. Those who were promoted to offices strove at all times to imitate their ruler's piety toward the Godhead, his respect toward priests and monks, his compassion toward the poor, and his justice dispensed equally to all men; for his command and precept was that neither the weaker should be exploited by the stronger nor the well-to-do be cursed and slandered by the poor, but that the former should embrace the poor man and take care of him as of his brother, and the latter should bless the well-to-do as a common father and savior and sincerely pray that the Lord bestow all kinds of good things upon him. As the emperor ordered his life in such a way and made his own <acts of> providence dependent on <those of> the Divine one, he was manifestly taught many useful things through dreams. Whenever filled with anxiety he would retire for the night and toss about some matter of state in his thoughts, he would frequently see the outcome in a dream, derive <good> hopes <from it> and calm the turbulence in his soul. For it is not at all astonishing that those men who wield power on this earth as if it were a kind of public service, and who <thereby> perform a truly godly ministry in this lower world of ours, and imitate the Divine Model, should be emboldened, as much as possible, by Providence, directed by her toward what is useful, and receive advance instruction about the future.

73. Now that our narrative has taken leave of warlike struggles and reports,\* it is fitting that we should record at this point those matters which its rapid flow has swept along and has not allowed us to recount

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\*Perhaps: "reports on statecraft"

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τὴν erasit, ἀνύοντας in rasura versus initio scripsit, sed ὡς in fine versus praecedentis delere oblitus est: ὡς ἀνύοντας All (e Ba 264 suo) 53 παραθαρρυνεσθαι (sine acc; -υv- in rasura) V 54 μελλοντα (sine acc) V

πολεμικῶν ἀφηγήσεων, καλὸν ἀναγράψασθαι· λέγω δὴ τὸ περι  
 5 τὴν μνήμην καὶ ἀμοιβὴν τῶν ἐν τῇ ἐλάττονι ἔτι τύχῃ ὄντα θερα-  
 πευσάντων τὸν βασιλέα, καὶ τὸ μὴ ἐπιλαθῆσθαι αὐτῶν αἰτη-  
 σαμένων ἐν τῇ τῆς τύχης λαμπρότητι. οὗτοι δὲ ἦσαν ὃ τε τοῦ  
 ἀγίου Διομήδους τῆς μονῆς προεστῶς καὶ ἡ ἐκ Πελοποννήσου  
 10 γυνὴ Δανηλῖς, οἷς τῶν ἐλπισθέντων ἀπέδωκε μείζονα. τὸν τε γὰρ  
 μέγαν ἐν μάρτυσι Διομήδην καὶ ἀναθημάτων πολυτελῶν ἀνα-  
 θέσει καὶ βιβλίων | ἱκανῶν παροχῇ καὶ κειμηλίων ἄλλων καὶ λαμ- 317B  
 πρῶν ἐσθημάτων προσαγωγῇ μεγαλοπρεπῶς ἐφάνη κοσμῶν, καὶ  
 τὴν ἐπ' ὄνοματι τούτου μονὴν καὶ κτημάτων ἐπιδόσει μεγάλων τε  
 καὶ προσόδων ἱκανῶν ἀφθόνῳ χορηγία καὶ δασιλεία πρὸς τὸ  
 15 εὖπορον ἤγαγεν, καὶ τὸ πανταχόθεν ἀνενδεῆς αὐτῇ ἐμνηστεύ-  
 σατο, καὶ κτισμάτων πολυτελέσιν οἰκοδομαῖς κατελάμπρυνεν, καὶ  
 παντοίως ὑπερῆρε καὶ κατεπλούτισεν.

74. Τὸν δὲ τῆς Δανηλίνης υἱὸν ἅμα τῷ γενέσθαι τῆς ἀρχῆς ἐγ-  
 κρατῆς μεταπεμψάμενος, τῷ τοῦ πρωτοσπαθαρίου ἐτίμησεν ἀξιώ-  
 ματι καὶ τῆς πρὸς αὐτὸν παρρησίας μετέδωκεν διὰ τὴν φθάσασαν

9–17: variis temporibus? 1–2: aa. 867–868

**FP 73**, 7 οὗτοι — 17 κατεπλούτισεν: cf. Leon. VI, *Or. funebr. in Basilium*, 50,30—52,2 edd. Vogt-Hausherr; *Vit. Euthymii*, 8 = 47,33/34 ed. Karlin-Hayter; *Genes.*, 4,25 = 77,3–6; *Sym. Log. eiusque sequaces Ps.-Leon. Gramm.*, 256,13–21; *GMC*, B, 10 = 842,17 — 843,2; *GMCB*, B, 4 = 21,27–31; *Ps.-Sym.*, B, 10 = 691,10–14 74, 1–37: cf. Zon., *Epit. hist.*, XVI:10,22/23 = III,434,12–16 (paulo aliter; unde?) 3 φθάσασαν — 4 ἀδελφότητος: cf. 11, 48 supra

**I 73**, 9 τὸν τε — 11 κειμηλίων; 13 κτημάτων — 14 προσόδων; 17 ὑπερῆρε — κατεπλούτισεν: cf. *Scyl.*, B, 39 = 160,79–82 74, 1 Τὸν δέ — 5 νομιζομένη; 9 προστάξαντος — 12 δυνατή; 13 ἐπί — 18 διήνυσεν; 21/22 εἰσαγαγοῦσα — πολυτελή: cf. *Scyl.*, B, 40 = 160,83–91

**73**, 4 πολεμικῶν V: πολιτικῶν dubitanter Be, fortasse recte τὸ om Comb 6/7 αἰτησαμένων (sine acc) V 7 ὃ (sine acc) V 9 των (sine acc) V τὸν V: acc corr V<sup>1</sup> τε: τ in rasura V 13/14 -ν τε καὶ προσό- in rasura V 15 ἤγαγεν (sine acc) V ἀνενδεῆς: inter secundum et tertium -ε- rasura in V

at appropriate times. I mean <the record of> how the emperor remembered and rewarded those who had been of service to him when he was still a man of modest circumstances, and who besought him not to forget them in the splendor of his fortune. These people were the abbot of the Monastery of St. Diomedes, and Danelis, the lady from the Peloponnesus. His rewards for them surpassed their hopes. Thus it turned out that the emperor magnificently honored the great martyr Diomedes by presenting him with precious offerings, by supplying him with a considerable number of books, and by proffering many other precious gifts and splendid vestments. He ensured the wealth of the monastery that bore that saint's name by bestowing upon it large tracts of land and by lavishly and generously granting it considerable revenue; he thus offered it freedom from want in all respects, rendered it resplendent by the construction of sumptuous buildings, and exalted it and made it opulent in a great variety of ways.

74. As for the son of Danelina, the emperor summoned him upon having assumed power, honored him with the dignity of *protospatharios* and granted him freedom of access to his presence on

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17 κατεπλοῦτισεν V 74, 1 Δανηλίνης: sic V apographa (sed cf. Δανηλῖς V in 11, 19; 42 et 73, 9 supra) All: Δανηλίνα GMCB, B, 4 = 21,11: Δανηλίδος, Δανηλίδος, Δανηλίδος mss Scyl. in B, 40 = 160,83: Δανηλίδος Comb (e Scylitza ut videtur) quem Be secutus est τῶ: τὸ V apographa: corr All 1/2 ἐγκρατεῖς ut videtur V: corr V<sup>1</sup>



κοινωνίαν τῆς πνευματικῆς ἀδελφότητος. ἐπεὶ δὲ καὶ ἡ μήτηρ  
 5 αὐτοῦ, καίπερ σχεδὸν γραυὸς ἤδη τυγχάνειν νομιζομένη, πό||θον 111<sup>v</sup> V  
 ἔσχεν καὶ μεγάλην ἔφεσιν ὥστε τὸν βασιλέα ἰδεῖν καὶ ἀπολαύσαι  
 τινος καὶ αὐτὴ περισσοτέρας ἐν τῷ γήρατι τμηθῆσθαι διὰ τὴν ἐκ τοῦ  
 εὐλαβοῦς μοναχοῦ προαγόρευσιν καὶ διὰ τὴν ἄλλην εὐεργεσίαν τε  
 καὶ δεξιῶσιν, προστάξαντος τοῦ βασιλέως ἐντίμως πάνυ καὶ μετὰ  
 10 μεγάλης δορυφορίας καὶ ὑπηρεσίας πρὸς τὴν βασιλεύουσαν  
 ἀνελήλυθεν. ὡς γὰρ οὔτε ὀχήματι ἔποχος οὔτε ἵππῳ γενέσθαι ἦν  
 δυνατὴ, τυχὸν δὲ καὶ τρυφῶσα διὰ τὴν ἀφθονον τοῦ πλούτου  
 περιουσίαν, ἐπὶ σκίμποδος ἑαυτὴν ἀνακλίνατο καὶ τριακοσίους  
 τῶν οἰκετῶν ἀπολέξασα νέους καὶ ἰσχυροὺς τὸ σῶμα, βαστά-  
 15 ζοντας αὐτὴν ἀνιέναι ἐκελεύσατο, καὶ οὕτως ὑπὸ δέκα τὸ λέχος  
 αἰρόντων καὶ ἐκ διαδοχῆς ἀλλήλους ὑπαλλασσόντων τὴν ἐκ Πελο-  
 ποννήσου μέχρι τῆς βασιλευούσης ταύτης τῶν πόλεων πορείαν  
 διήγνησεν. δοχῆς δὲ γεγονυίας ἐν τῇ Μαναύρα, καθὼς ἐστὶν | ἔθος 318B  
 τοῖς βασιλεῦσι Ῥωμαίων ποιεῖν ὅταν τινὰ τῶν ἐφ' ἡγεμονίας  
 20 ἔθνοισιν ἐπιφανῶν καὶ μεγάλων εἰσδέχεσθαι μέλλωσιν,  
 εἰσῆχθη καὶ αὐτὴ πρὸς βασιλέα ἐντίμως τε καὶ λαμπρῶς, εἰς-

4-75,14: tempore incerto, ca. 877-879? cf. 76,1-6 infra

FP 74, 11 οὔτε — 12 δυνατὴ: cf. *Mirac. S. Demetrii, Coll. Ioh.*, *Mirac.* 1,18 = 64,5 ed. Lemerle (οὐδὲ γὰρ ἵππῳ ἢ φορεῖᾳ ἐποχεῖσθαι ἐδύνατο)

74, 5 καὶ|περ V νομιζομένη (sine acc) V 8 ἄλλ- in rasura V 10 μέγα-  
 λης V προστήν V 12 ἀφθονον (sine acc) V 13 ἐπισκίμποδος  
 V ἀνακλίνατο scripsi (augmentum a nostro nonnumquam praetermittitur et σ  
 sive ζ pro ν et invicem a V librario saepe usurpatur): ἀνακλίσατο V: ἀνακλίνασα  
 Scylitzae mss fere omnes in B, 40 = 161,87, quos Be et de Boor sunt secuti: ἀνε-  
 κλίνατο conī All: ἀνακλίσασα conī Comb 14/15 βασιστάζοντας V  
 15 ἐκελεύσατο: ἐνεκελεύσατο dubitanter Be: ἐβουλεύσατο dubitanter de  
 Boor ὑπο (sine acc) V 16 ὑπαλλασσόντων V 18 τη (sine acc)  
 V Μαναύρα: sic V All (e Ba 264 suo), cf. etiam appar. crit. ad 92, 7 infra;  
 Ps.-Leon. Gramm., 225,14; 259,22 (e *Par. gr. 1711* a. 1013) et GMC cod  
 Mosquensem Bibl. Synod. (s. XII) 713,27/28; 763,2; 791,10; 794,19/20; 795,13 ed.  
 Murali; Sym. Log. codd. plerique: μανναύρα GMCB in versione cod. *Vat. gr. 163* =  
 cap. 8,7, p. 422 ed. Featherstone: μανναύρας cod Lipsiensis (Univ., Rep. I, 17 [olim  
 Mun. 28] s. X exeuntis) Const. Porph., *De cerimon.*, 510,19; 566,12,18; 571,13 (ubi  
 μανναύρας etiam in cod Chalcensi [s. X exeuntis] fol. 32<sup>v</sup> etc legitur): Μανναύρα

account of the bond of spiritual brotherhood by which they had been previously united. Although that son's mother was considered almost an old woman by then, she, too, felt a great longing and desire to visit the emperor and, in her declining years, to partake of some outstanding honor as well, both on account of the prophecy that had issued from the pious monk and, in addition, on account of her own <earlier> munificence and hospitality. Thus, by order of the emperor, she went up to the capital with great honors and with a large retinue and body of attendants. As she was not able either to ride in a vehicle or mount a horse—perhaps also because she was pampering herself on account of her immense and superabundant wealth—she reclined in a litter, having <previously> selected three hundred young and strong men from her household to carry her, and gave them orders to come up <here>. In such a manner did she complete the journey from the Peloponnesus to this Queen of Cities, with teams of ten men each lifting her couch in turns. A reception was held at the Magnaura Palace, a thing usually done by the emperors of the Romans whenever they receive some great and famous leader of a foreign nation; <and> she, too, was brought before the emperor with honors and in splendor. She

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Comb (e Scylitza B, 40 = 161,90 aut e Ba 232 qui Μαγν- praebent) quem Be secutus est καὶ θῶς ἔστιν V 19 ὅτ' ἄν τινα V ἐφ' ἡγεμονίᾳ coni de Boor, fortasse recte

αγαγοῦσα καὶ δῶρα πολυτελῆ, οἷα τῶν ἐθνικῶν βασιλέων οὐδεὶς  
 σχεδὸν μέχρι καὶ τότε πρὸς βασιλέα Ῥωμαίων εἰσήγαγεν. ἦσαν  
 γὰρ οἰκετικὰ μὲν πρόσωπα πεντακόσια, ἐξ ὧν ὑπῆρχον εὐειδεῖς  
 25 ἐντομῖαι τὸν ἀριθμὸν ἑκατόν. ἦδει γάρ, ὡς ἔοικεν, ἡ πλουτο-  
 κράτῳ ἐκείνῃ γραυῖς ὅτι ἀεὶ τυγχάνει χώρα τοῖς σπάδουσι τού-  
 τοις εἰς τὰ βασίλεια, καὶ ἐν τούτοις ὑπὲρ τὰς μύας ἐν ἔαρος ὥρα  
 κατὰ προβάτων σηκὸν ἀναστρέφονται· καὶ διὰ τοῦτο τούτους  
 προηυτρεπίσατο, ὡς ἂν δορυφόρους αὐτοῦ εὐρίσκοι τυχὸν †διὰ  
 30 τὴν πάλαι δουλείαν, ὅταν εἰς τὰ βασίλεια εἴσε(ι)σιν†. ἦσαν δὲ  
 καὶ γυναῖκες σκιάστριαι ἑκατόν, καὶ Σιδώνια ἔργα παμπούκιλα (ἃ  
 δὴ νῦν παραφθαρέντος τυχὸν τοῦ ὀνόματος τῆ τῶν πολλῶν ἀμα-  
 θία λέγεται σενδαῖς) ἑκατόν, λινομαλ(λ)ωτάρια ἑκατόν (καλὸν  
 γὰρ ἐπὶ τούτοις κοινολεκτεῖν), ἀμάλια λινᾶ ψιλὰ διακόσια, καὶ  
 35 ἔτερα ὑπὲρ τὰ τοῦ ἀράχου νήματα εἰς λεπτότητα, ὧν ἕκαστον εἰς  
 καλάμου κόνδυλον ἐνεβέβλητο, καὶ αὐτὰ ἑκατόν, καὶ σκευὴ πολυ-  
 τελῆ ἐξ ἀργύρου τε καὶ χρυσοῦ || ἱκανὰ καὶ διάφορα.

112<sup>v</sup> V

FP 74, 26 ἀεὶ — 28 ἀναστρέφονται: cf. Liban., *Or.* 18: 130 = 2,291,19/20 ed. Foerster (εὐνούχους ὑπὲρ τὰς μίας παρὰ τοῖς ποιμέσιν ἐν ἡρι); cf. etiam *Il.*, 2:469–471 (unde forse Libanius muscas suas vernas hausit) 31 Σιδώνια ἔργα παμπούκιλα: cf. *Il.*, 6:289/290

74, 22 ἐθνικῶς V All (e Ba 264 sui menda): corr Comb 24 πεντακοσια (sine acc) V εὐειδεῖς V 25 ἐντομῖαι rarius quam ἐκτ-, sed propter Sudam, E 1474 = II,295,27 ed. Adler retinendum ἑκαστόν V 27 ἐν τούτοις — μύας iteravit V μίας Be Libanius (cf. appar. fontium ad locum) κατα (sine acc) V 29/30 †διὰ τὴν πάλαι δουλείαν — 30 εἴσε(ι)σιν †: cruces apposui, cum sensus vocum πάλαι et εισέσιν mihi non liqueat 30 ὅτ ἂν V εἴσε(ι)σιν cum All (e Ba 264 sui coniectura) quem edd rell secuti sunt scripsi (ὅταν cum indicativo 26, 15/16; 31, 23/24; 72, 46/47 supra invenies), sed cum verbi vis non mihi liqueat, corruptelam suspicor: εισέσιν V: εισέλθωσιν <i.e., spadones> dubitanter de Boor 31 ἑκαστόν V Σιδώνια: dubitanter et invito Homero *Il.*, 6:290/291 (Σιδωνίων, Σιδονίηθεν) scripsi V librarium in 84, 13 infra respiciens (Σιδωνίων ἔργων): συνδόνια V de Boor (“codicis lectionem secutus sum unde appareat qua ratione σενδαῖς forma existere potuerit”): Σιδόνια All (e Ba 264 sui coniectura); ex All pendent edd rell 32 τῆ V 33 σενδαῖς V quod dubitanter retinui: σενδές in Const. Porph. *De Cerimon.* ubique, e.g., in 468,18–469,1 = C 222 ed. Haldon, 576,21 et in 12 aliis locis cod. Lipsiensis λινομαλωτάρια V apographa edd.; vox est rara (inveni λινομαλωτάρια in cod. Lipsiensi Const. Porph. *De Cerimon.*, 469,1 = C 222 ed. Haldon), sed propter sequens κοινολεκτεῖν retinenda 34 ἀμάλια: V λινᾶ V 36 ἐνεβειβλητο V ἑκατόν: P V

also brought with her precious gifts, such as almost no foreign ruler had hitherto brought before an emperor of the Romans. Thus, <the gifts> comprised five hundred household servants, including handsome eunuchs one hundred in number; for this powerful and wealthy old woman apparently knew that there is always room for these castrates in the imperial palace, and that they dwell there in numbers exceeding those of flies in a sheepfold in springtime. That is why she had readied them ahead of time, so that she would find them as escorts on account of [?] services of old [?] when she [?] should enter [?]\* the imperial palace. There were also one hundred female *skiastriai*, and richly variegated Sidonian fabrics that are now called *sendais*, their name seemingly having been corrupted through the ignorance of the many; one hundred *linomalōtaria* (for it is best to use common speech in referring to them); two hundred fine linen *amalia*, and other fabrics more delicate than a spider's web, each of which was inserted into a reed tube, their number being one hundred as well; and many and divers costly vessels of silver and gold.

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\*Text and translation doubtful.

75. Ἀποδεχθεῖσα δὲ δεξιῶς καὶ φιλοφρονηθεῖσα μεγαλο-  
 πρεπῶς ἀναλόγως τῆς προαιρέσεως καὶ εὐγενείας αὐτῆς, καὶ  
 μήτηρ καλεῖσθαι βασιλέως ἀξιωθεῖσα, καὶ πολλῶν μετασχούσα  
 βασιλικῶν δεξιῶσεων καὶ τιμῶν, | ἐγεγήθει τε καὶ ἐγάννυτο καὶ 319B  
 5 ἔκπλεως τὰς ἀμοιβάς, μᾶλλον δὲ καὶ ὑπεραιρούσας κατὰ πολὺ,  
 διωμολόγει λαβεῖν. διὸ δὴ καὶ προσέθηκεν ἔτι μεγαλοψύχως ἐπὶ  
 τοῖς εἰρημένοις δώροις οὐ μικρὸν καὶ τῆς Πελοποννήσου μέρος,  
 ὅπερ ὡς ἴδιον κτῆμα τυγχάνον αὐτῆς φιλοδώρως τότε τῷ νιῷ καὶ  
 βασιλεῖ ἐχαρίζετο. διατρίψασα δὲ κατὰ τὴν μεγαλόπολιν ταύτην  
 10 ἐφ' ὅσον αὐτῇ \* \* \* φιλοτιμιῶν τε καὶ ἀπολαύσεων, ἀδῆθις πρὸς  
 τὴν οἰκείαν χώραν ἀνθυπενόστησεν ὥσπερ τις δέσποινα τῶν ἐκεῖ  
 βασίλισσα, πολλῶ πλείονας τῶν προτέρων καὶ μείζονας καρπου-  
 μένη τιμάς. ὃν δὲ τρόπον τὴν ἄνοδον ἐποιήσατο, τὸν αὐτὸν καὶ  
 τὴν κάθοδον.

76. Κατὰ δὲ τὸν καιρὸν ἐκεῖνον καὶ ὁ περικαλλῆς οὗτος ναδὸς  
 καὶ περίβλεπτος ὠκοδομεῖτο ὃν Νέαν βασιλικὴν ἐκκλησίαν λέγειν  
 εἰώθαμεν, ὃς ἐπ' ὀνόματι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ

76, 1–5 ca. 877–879? pro certo ante d. 1 Maii a. 880, quo die Nova Ecclesia inaugu-  
 rata est

FP 75, 2 προαιρέσεως καὶ εὐγενείας: cf. 77, 22/23 infra 5 ἔκπλεως: cf. Const.  
 Porph., *Exc. de sent.* 11 = p. 3,36 ed. Boissevain (e Xenoph., *Cyrop.*, 8,3,35 καὶ  
 τᾶλλα παρέιχεν ἔκπλεω) 10/11 πρὸς τὴν οἰκείαν χώραν ἀνθυπενόστησεν:  
 cf. Const. Porph., *De imag. Edessena*, 71\*\*, 4 ed. Dobschütz (πρὸς τὰ οἰκεῖα ἀνθυ-  
 πενόστησεν); cf. etiam 57, 29 et 58, 36 supra 76, 1 ὁ περικαλλῆς — 4/5  
 ἠγείρετο: cf. Liutpr., *Antapod.*, I, 10 = 9,16–20 et III,34 = 89,35–90,2 ed. Becker (= I,236–239 et III,555–561 ed. Chiesa); cf. etiam FP ad 68, 15–29 supra et 83, 6–12  
 infra

I 75, 1 Ἀποδεχθεῖσα — 2 αὐτῆς; 9 διατρίψασα — 11 ἀνθυπενόστησεν: cf.  
 Scyl., *B*, 40 = 161,92–94

75, 5 ἔκπλεως (accus. plur.) cum Be scripsi: ἔκπλεω (sine acc) V: ἔκπλεων V<sup>1</sup> -v  
 addito (sed v a V librario cum σ aut ζ saepe confunditur): ἐκπλέον All (e Ba 264  
 suo) Ba 232: ἔκπλεω Comb: ἔκπλεον de Boor; ἔκπλεω Atticum vox est Xenophon-  
 tea, apud quem 15ies occurrit (in *TLG* ἔκπλεω etc omnino 58ies adducitur)

75. Danelis was graciously received and treated with a magnificent kindness that matched her devotion and nobility; and she was deemed worthy to be called “Mother of the Emperor.” Having also been granted many <other tokens of> imperial hospitality and many honors, she rejoiced and was happy, and asserted that she had obtained full compensation, or rather that she had received much more than she had given. For that reason, she magnanimously added to the aforementioned gifts a large part of the Peloponnesus: as it was property of her own at that time, she made of it a loving gift for her son and emperor. Having sojourned in this great city of ours for as long as she \* \* \* of distinctions and rewards, she went back again to her own country as if she were the sovereign empress of those dwelling there, bringing a harvest of honors more numerous and higher than those she had previously enjoyed. She went down to her home in the same fashion as she had come up.

76. At that time construction was proceeding on that most beautiful temple, admired by all, which we had by custom come to call the New Imperial Church; it was being built to bear the names of Jesus Christ

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καταπολὸν V      9 βασιλει (sine acc) εχαρίζετο (sine spir) V      10 lacunam  
statuit de Boor, quam exempli gratia e Scylitza (B, 40 = 161,93–94) nostroque (31,  
5/6 supra) vocabulis <φίλον ἦν, καὶ δεξιωθεῖσα παροχαίς> complere potueris:  
φίλον ἦν in mg Ba 264 sui manu propria All (e Scylitzae ms, ut videtur; Cedrenus  
de Danelina hic tacet): <φίλον ἦν καὶ κορεσθεῖσα> dubitanter proposuit de  
Boor      αὐθις (sine acc) V      11 ὡς πέρ τις V      ἐκεῖθεν V: corr V<sup>1</sup>  
76, 3 ὄνοματι (sine acc) V

Μιχαήλ τοῦ πρώτου τῶν ἀγγέλων καὶ Ἡλιοῦ τοῦ Θεσβίτου ἡγεί-  
 5 ρετο. λαβοῦσα δὲ μέτρα τοῦ ἔνδον τούτου χωρήματος ἡ γυνή,  
 εἰργάσατο καὶ ἀπέστειλεν νακοτάπητας μεγάλους, τοὺς παρ'  
 ἡμῖν ἀπὸ τῆς εὐχῆς τὸ ἐπάνυμον φέροντας (ὕφ' ὧν ἅπαν τὸ ἔδα-  
 φος ἐκ διαφόρων ἐντίμων λίθων ψηφίδων δίκην εἰς ἡρμοσμένων  
 10 πρὸς ἀλλήλους συντεθειμένων ποικιλίαν καὶ κάλλος ταῶνος  
 μιμούμενον καλύπτεσθαι ἔμελλεν), θαύματος ἀξίους μεγέθει καὶ  
 ὠραιότητι. ἀλλὰ καὶ καθ' ἕκαστον χρόνον, ἕως ἔζη ὁ βασιλεύς,  
 οὐκ ἐλάττονα τῶν παρ' αὐτῆς εἰσαχθέντων ἀπέστελλεν. ἐπεὶ δὲ  
 ἔτυχεν μακρόβιον | γενέσθαι αὐτὴν καὶ πλέον τῆς τοῦ βασιλέως 320B  
 ζωῆς τὴν ἐκείνης ἐπεκταθῆναι ζωὴν, ζῶντος δὲ ἔτι καὶ τοῦ προ-  
 15 ορατικοῦ ἐκείνου εὐλαβοῦς μοναχοῦ ἤκουσεν παρ' αὐτοῦ ὅτι μετὰ  
 δευτέρον χρόνον μέλλει ἀπαίρειν τοῦ ζῆν, ἐπεθύμησεν καὶ τὸν  
 ἐκείνου υἱὸν Λέοντα, ἥδη τὴν αὐτοκράτορα λαβόντα ἀρχήν, ἀνελ-  
 θοῦσα ἰδεῖν· καὶ πάλιν κατὰ τὸν τρόπον τὸν πρότερον, ὑπὸ νεα-  
 νίσκων ἐκκρίτων αἰρομένη, τὸ τοσοῦτον διάστημα τῆς ὁδοῦ διήνυ-  
 20 σεν εὐμαρῶς || καὶ ἀβαρῶς. ἰδοῦσα δὲ τὸν σοφώτατον καὶ πρᾶον 112\* V  
 βασιλέα Λέοντα καὶ θαυμαστά δῶρα καὶ πρὸς τοῦτον εἰσαγαγοῦ-  
 σα καὶ κληρονόμον αὐτὸν τῆς οἰκείας ποιησαμένη ὑπάρξεν  
 (ἥδη γὰρ καὶ ὁ ταύτης υἱὸς Ἰωάννης ἐτύγγανεν τὸν βίον ἀπο-  
 λιπών), αἰτησαμένη δὲ καὶ βασιλικὸν ἀποσταλῆναι, τὸν ἀπογρά-  
 25 ψασθαι καὶ παραλαβεῖν ὀφείλοντα τὴν περιουσίαν αὐτῆς, ἀπῆρεν

14–16 secundum nostrum monachi vaticinium, ad a. 887/8 spectans, post d. 29 m.  
 Aug. 886 est collocandum 20/21 secundum nostrum aa. 886–888

I 76, 12 ἐπεὶ — 14 ζωὴν; 16 ἐπεθύμησεν — 18 ἰδεῖν; 20 ἰδοῦσα — 28 ἐτε-  
 λεύτησεν: cf. Scyl., B, 40 = 161,94–97

76, 7 ἐπάνυμον V<sup>1</sup> (ε- sine spir): τῶ- V 8 εἰς ἡρμοσμένων: εἰς ἡρμοσμένον V,  
 cf. tamen V in 87, 17 infra (εἰς ἡρμοσμένων): ἐνηρμοσμένων All (voce εὐηρ-  
 μοσμένων in Ba 264 suo male lecta); ex All pendent edd rell 9 ταῶνων All (e  
 Ba 264 suo); ex All pendent edd rell (sed Comb in mg ed. suae “Barb. [i.e. Ba 232]  
 ταῶνος” notavit) 10 θαύματος V μέγεθει V 12 αὐτοῖς V  
 14 ἐπεκτανθῆναι V All (nescio unde, Ba 264 suo neglecto) Comb (ex All aut e Ba  
 232): corr Ba 264 et (Ba 264 nescius) Be 20 καὶ: καὶ||καὶ V 22 κληρο-  
 νόμαν V 23 ἥδη V ἐτύγγανεν (sine acc) V 25 παραλα|λαβεῖν V

our Savior, Michael the very first among the angels, and Elijah the Tishbite. The woman Danelis took the measurements of that temple's interior and had large woolen carpets woven and sent, of the sort that among us are called by a name signifying prayer. They were worthy of marvel on account of both their large size and beauty and were to cover the whole floor whose variety of rare stones, set next to each other like well-fitted mosaic cubes, imitated the beauty and the variegated colors of the peacock. Moreover, so long as the emperor remained alive, Danelis would send yearly gifts, none lesser than those she had brought on the first occasion. As it happened, she lived to a ripe old age, her lifespan having exceeded that of the emperor. That prophetic and pious monk, too, was still alive. When she heard from him that she was going to depart this life the year after next, she wished also to come and see Basil's son Leo, who had by then assumed imperial power. Again she journeyed over that vast distance easily and without difficulty and in the same way as before, carried by selected youths. She visited the most wise and mild Emperor Leo, brought him admirable gifts as well, made him heir of her own property (for by then her son John had departed this life), and asked that an imperial official be dispatched to draw up an inventory of her property



αὐθις, συνταξαμένη τῷ χρηστῷ βασιλεῖ, ἐπὶ τὸ τῆς πατρίδος θρεψάμενον ἔδαφος, ὡς ἂν ἐν τούτῳ καὶ τὸν τῆς σαρκὸς ἀπόθηται χοῦν. καὶ δὴ κατελοῦσα μετὰ μικρὸν ἐτελεύτησεν.

77. Ὁ δὲ πρωτοσπαθάριος Ζηνόβιος, ὃς ἦν ὀρισθεὶς καὶ ἀποσταλεὶς πρὸς τὸ πάντα τὰ παρὰ τῆς γραδὸς αἰτηθέντα καὶ διατυπωθέντα ἀποπληρῶσαι, εἰς τὸ κάστρον (Ν)αυπάκτου ἤδη καταλαβὼν ἀνέμαθεν παρὰ Δανιήλ τοῦ ἐγγόνου αὐτῆς τὴν πρὸς  
 5 τὸν ἐκεῖθεν βίον ἐκδημίαν αὐτῆς. ἀφικόμενος δὲ εἰς τὸν οἶκον αὐτῆς καὶ τὸ ἴσον τῆς διατάξεως αὐτῆς ἐπὶ χεῖρας λαβὼν, κατὰ τὴν ἐκείνης βούλησιν καὶ διάταξιν τὰ πάντα διώκησεν. εὔρεν δὲ καὶ χρυσὸν ἐν νομίσμασι πάμπολυν καὶ ἄλλην περιουσίαν | ἐν τε 321B ἀργυρώμασι καὶ χρυσώμασιν ἐσθῆτί τε καὶ χαλκῷ καὶ ἀνδραπόδοις καὶ κτήνεσι, πάντα ἰδιωτικὸν ὑπερβαίνουσαν πλοῦτον, μᾶλλον δὲ καὶ τυραννικῶν ὀλίγον καταδεέστερον. ἐπεὶ δὲ τὰ οἰκετικὰ ταύτης ἀνδράποδα εἰς πλῆθος ἄπειρον ἦν, κελεύσει βασιλικῇ ἐκ τούτων ὥσπερ εἰς ἀποικίαν ἐπ' ἐλευθερίᾳ ἐστάλησαν εἰς τὸ θέμα Λαγοβαρδίας τρισχίλια σώματα. διενεμήθη δὲ καὶ τὰ  
 15 λοιπὰ ταύτης κτήματα καὶ χρήματα καὶ ψυχάρια οἷς ἐκείνη κατὰ τὴν διάταξιν αὐτῆς διωρίσατο, καὶ κατελείφθη καὶ τῷ κληρονόμῳ ταύτης βασιλεῖ εἰς ἴδιον κλῆρον τῶν ἄλλων χωρὶς προάστεια ὀγδοήκοντα. ταῦτα εἰ καὶ πολὺ τοῖς χρόνοις τὰ μὲν ἐτύγχανε πρότερα τῶν ἱστορουμένων κατὰ τὸ προκείμενον μέρος πραγμά-

76, 28: ca. aa. 888–889? 11–14: secundum nostrum, post a. 886; attamen secundum GMCB, B, 4 = 21,9–12 servi Danelinae a Basilio, non a Leone imp., manumissi Lagobardiam quasi in coloniam deducti sunt

FP 77, 11 ἐπεὶ — 14 σώματα: cf. GMCB, B, 4 = 21,9–12

77, 3 κάστρον ἀυπάκτου V: corr All (e Ba 264 suo) 4 ἐγγόνου dubitanter Be, sed cf. V in 11, 27 supra (ἐγγόνῳ) 6 αὐτῆς<sup>1</sup>: αὐτῆς V 8 -σὸν ἐν in rasura V νομίσματι V: corr V<sup>1</sup> 11 τυραννικῶν ut videtur V: corr V<sup>1</sup>: τυραννικῶν dubitanter de Boor καταδεεστέραν coni Be, fortasse recte 12 ταύτης V ἀνδραποδα (sine acc) V 14 τρισχίλια: primum -i- in rasura V 15 ψυχάρια: sensu 'servus' potius rarum, in textibus stili humilioris occurrit; in TLG praeter nostrum 9 exempla sola inveni, quorum duo apud Const.

and take it over. Then having taken leave of the good emperor, she again departed to her native soil where she had been raised, to place within it the dust of her flesh. She died a short time after her return.

77. When Zenobios the *protospatharios*, who had been appointed and dispatched to carry out all the wishes and dispositions made by the old woman, reached the town of Naupaktos, he learned from her grandson Daniel that she had departed this life. He arrived at her mansion, provided himself with the copy of her will, and executed everything according to her wish and <the will's> dispositions. He found an exceedingly large quantity of gold in coins, and other property consisting of silver and gold objects, garments, bronze, slaves and cattle, that surpassed any private fortune imaginable: more than that, it was hardly inferior to a king's treasure. Her household slaves being a countless multitude, the emperor ordered three thousand of them to be freed and sent as colonists of sorts to the theme of Lagobardia. Her remaining property, assets, and slaves were distributed among those whom she had stipulated in her testamentary dispositions, while her heir, the emperor, too, was left with, among other things, eighty suburban estates as his private legacy. Some of these events preceded the deeds and occurrences recounted in the present part of our narrative by

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Porphyr. (*DAI*, 9, 52; 32, 55) οἷς eleganter correxit Kambylis (in rell locis δια-  
νέμω a nostro semper cum dat. iungitur; locum οπε εἰς (οἷς) sanare non ausim): εἰς  
V: ὡς All (qui Ba 264 sui coniecturam accepit): ex All pendent edd rell

20 των τε καὶ καιρῶν, τὰ δὲ οὐκ ὀλίγον ὕστερα, καὶ οὐδὲ σφόδρα ἀναγκαῖον ἐδόκει τῇ ἱστορίᾳ, ἀλλ' ὅμως εἰς χάριν τῆς εἰρημένης γραφῆς καὶ ἔνδειξιν τοῦ πλούτου καὶ τῆς εὐγενείας αὐτῆς καὶ τῆς προαιρέσεως ἐνταῦθα || κείσθω κατὰ παρέκβασιν.

113<sup>v</sup> V

78. Ὁ δὲ φιλόχριστος βασιλεὺς Βασίλειος μεταξὺ τῶν πολεμικῶν ἀγώνων, οὓς διὰ τῶν ὑπὸ χεῖρα πολλάκις ὥσπερ ἀγωνοθετῶν πρὸς τὸ δέον κατηύθυνεν, πολλοὺς τῶν ἱερῶν καὶ θείων ναῶν ἐκ τῶν προγεγονότων διαρραγέντας σεισμῶν καὶ ἢ καταβληθέντας 5 παντελῶς ἢ πτῶσιν ἀπὸ τῶν ῥηγμάτων σύντομον ὑπομείναι δηλοῦντας, ἐπιμελεία τε διηνεκεῖ καὶ τῶν πρὸς τὴν χρεῖαν | ἐπι- 322B τηδεῖων ἀφθόνῳ χορηγία καὶ παροχῇ τοὺς μὲν τοῦ πτώματος ἤγειρεν, τῇ ἀσφαλείᾳ καὶ κάλλος προσθείς, τῶν δὲ τὸ ἀσθενὲς ἐνισχύσας διὰ τῆς τῶν δεόντων ἐπιβολῆς καὶ ἐπανορθώσεως, τοῦ 10 μὴ καταρρηῆναι, ἀλλὰ πρὸς ἀκμὴν αὐθις ἐπανελθεῖν καὶ νεότητα ἐγένετο αἴτιος. δηλωτέον δὲ καὶ <τὰ> καθ' ἕκαστα.

79. Τοῦ τε γὰρ περιωνύμου καὶ θείου ναοῦ, ὃς τὸ τῆς μεγάλης τοῦ θεοῦ Σοφίας κεκλήρωται ὄνομα, τὴν πρὸς δύσιν ἀψίδα τὴν

78,3–11: variis temporibus; praecipue post terrae motus mm. Ian.–Feb. a. 869

FP 77, 22 εὐγενείας — 23 προαιρέσεως: cf. 75, 2 supra 78, 3 πρὸς — κατηύθυνεν: cf. 72, 5 supra πολλοὺς — 5 παντελῶς; 6 ἐπιμελεία — 11 αἴτιος: cf. Leon. VI, *Or. funebr. in Basilium*, 60,27—62,2; 76,26; Genes., 4,41 = 90,19–23 79–94: cf. narrationem valde similem de Theophili imp. aedificiis TC 3,41–44 = 139,15–148,3

I 78, 1 βασιλεὺς Βασίλειος; 3 πολλοὺς — 5 παντελῶς; 6 ἐπιμελεία — 11 αἴτιος: cf. Scyl., B, 41 = 161,4–8 79, 1 Τοῦ τε — 18 ἀδιάλειπτον: cf. Scyl., B, 41 = 161,8 — 162,19

77, 20 ὕστερα: ὕστερον V (ut videtur) All (e Ba 264 sui coniectura); ex All pendent edd rell: corr V<sup>1</sup> Ba 232 de Boor: ὕστερα etiam Be dubitanter in appar. suo 21 ἀναγκαῖα dubitanter de Boor ἱστορία V 78, 3 κατηύθυνεν V 4 προσεγονότων V 6 διανεκεῖ V 6/7 ἐπιτηδεῖων: -η- in rasura V 7 ἀφθόνως ut videtur V: corr V<sup>1</sup> 11 <τὰ> dubitanter addidit de Boor, cf. 1, 6/7 supra (τῶν καθ' ἕκαστα) et 102, 5/6 infra (τῶν καθ' ἕκαστα): de Boor additamentum v. docto Kamb superfluum videtur 79, 1 τοῦ: hic nullum indicium novi cap. in V 2 ἀψίδα V

many years; others happened considerably later; and neither seem indispensable to our story. Still, let them be placed here by way of a digression in tribute to the aforesaid old woman and as proof of her wealth, nobility, and devotion.

**78.** Between the contests of war that he, like an official presiding at the games, over and over guided to their proper conclusion through subordinates, the Christ-loving Emperor Basil <took care of> many of the holy and divine shrines that had earlier been torn asunder by earthquakes and had either completely fallen down or revealed by their cracks that they were about to collapse. By lavishing constant care upon them and by liberally providing all the things that were needed <for their restoration>, he raised some of them from ruin and made them not only sturdy, but beautiful; in other shrines, he had weak spots reinforced by appropriate additions and improvements, and <in this way> he caused them not to fall in ruins, but to revert to the prime of their youth. Let us now report on the matter in some detail.

**79.** Thus, as the large and lofty western arch of the famous divine shrine that has been assigned the name of the Great Wisdom of God

μεγάλην τε καὶ μετέωρον ἰκανῶς διαρραγεῖσαν καὶ πτώσιν οὐκ εἰς  
μακρὰν ἀπειλοῦσαν, αὐτὸς ἐμπειρίᾳ τεχνιτῶν περισφίγγας καὶ  
5 ἀνανεωσάμενος ἀσφαλῆ καὶ μόνιμον ἀπειργάσατο· καθ' ἣν καὶ  
τὴν τῆς Θεομήτορος εἰκόνα τὸν ἄσπορον υἱὸν ἐπωλένιον φέρουσαν  
ἀνιστόρησεν, καὶ τοὺς τῶν ἀποστόλων κορυφαίους Πέτρον καὶ  
Παῦλον ἐκατέρωθεν ἔστησεν, καὶ τὰ λοιπὰ δὲ ρήγματα ταύτης ἐν  
κτίσμασί τε καὶ δαπανήμασι φιλοτιμώτατα διωρθώσατο· οὐ μόνον  
10 γὰρ τοὺς σαθρωθέντας τῶν τοίχων ἐπνηρωθώσατο, ἀλλὰ καὶ τὴν  
τῶν προσόδων ἐλάττωσιν ταῖς παρ' ἑαυτοῦ ἐπιδόσεσι εἰς αὕξησιν  
ἤγαγεν. ἐνδεία γὰρ ἐλαίου κινδυνευόντων ἤδη σχεδὸν  
ἀπο(σ)βεσθῆναι τῶν λύχνων τῶν ἱερῶν, μεγίστου κτήματος  
ἐπιδόσει, ὃ προσαγορεύεται Μάντεια, τούτοις τε τὸ φῶς διαμένειν  
15 προενοήσατο ἄσβεστον καὶ τοῖς ἐξυπηρετομένοις εἰς τὸν θεῖον  
τοῦτον ναὸν ἐπεδαψιλεύσατο τὰ ὀψώνια ἐκ τῆς ἰκανῆς προσόδου  
τοῦ κτήματος, ὅπερ οἶδε τὴν ὑπηρεσίαν ποιεῖν ἀνυστέρητόν τε  
καὶ ἀδιάλειπτον. |

323B

**80.** Ἄλλὰ καὶ τὸ τῶν θεῶν Ἀποστόλων περιφανὲς καὶ μέγιστον  
τέμενος, τῆς προτέρας εὐπρεπείας καὶ ἀσφαλείας διαπεσὸν  
ἐρεισμάτων περιβολαῖς καὶ ταῖς τῶν διαρραγέντων ἀνοικοδομαῖς  
ὀχυρώσας καὶ ἀποξέσας τὸ ἀπὸ χρόνου γῆρας καὶ τὰς ρυτίδας  
5 περιελών, ὠραῖον αὐθις καὶ νεουργὸν ἀπετέλεσεν. καὶ τὸν ἐν τῇ

3–18: brevi tempore post m. Ian.–Febr. a. 869

**FP 79**, 6 ἐπωλένιον φέρουσαν: cf. Apoll. Rhod., *Argon.*, 1,557 10–18: an de  
Basillii chrysobullo deperdito hic tractat noster? Cf. O. Kresten in *Wiener Stud.*, 114  
(2001), 629–634; cf. etiam similem largitionem olim a Justiniano II imp. Ecclesiae  
S. Demetrii in Thessalonica factam, ed. Spieser in *TM*, 5 (1973), 156–159 **80**, 4  
ἀποξέσας — γῆρας: cf. TC, 3,8 = 94,22 (γῆρας ὡσπερ ἀποξύσας) 5 καὶ τὸν  
— 8 ἔδειξεν: cf. Append. ad *Vitam Euphrosynae*, AASS Novemb., III (1910),  
882 B

**I 80**, 1 Ἄλλὰ καί — 17 εἰργάσατο: cf. Scyl., *B*, 41 = 162,40—163,51

**79**, 3 μετέωρον V 10 ἐπνηρωθώσατο hoc loco V, sed cf. ἐπνηρωθώσατο V in  
**33**, 5 supra, Scylitzae codd fere omnes in *B*, 41 = 161,14, All Be: ἐπνηρωθώσατο  
Comb et cod. Coisl. 136 Scylitzae 11 ἐλάττωσιν (sine acc) V 12 ἐνδεία in  
rasura V 13 ἀποβεσθῆναι V: corr apographa 14 Μάντεια codd

had developed grave cracks and was threatening imminent collapse, he had it tightened up and restored with the help of skilled master craftsmen and thus rendered it sturdy and sound. He also caused the image of the Mother of God carrying in her arms her immaculately conceived Son to be depicted in that arch; and he had Peter and Paul, chiefs among the apostles, placed on either side of her. He also had most generously provided remedies for other wounds in that church, both by construction and by subsidy. For he not only righted Saint Sophia's weakened walls, but also turned its income deficit into surplus through his own benefactions. For as the holy lamps were on the verge of going out altogether due to the scarcity of oil, he deeded to the church a vast estate bearing the name of Mantea. In that way he saw to it that the light of these lamps would endure unextinguished; moreover, from the abundant income of that estate he richly endowed salaries for the clergy ministering in this divine shrine, which <deed> assured prompt and uninterrupted services.

**80.** The emperor also reinforced the famous and most spacious temple of the Divine Apostles, no longer displaying its former pleasing appearance and solid construction, by buttressing it up all around and by having its ruined parts rebuilt: thus did he wipe off the <traces of> old age and the wrinkles left by time and rendered the church beautiful and wrought anew again. He also restored the divine

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Scylitzae in *B*, 41 = 161,16 (praeter duo qui -τεα habent) 17 ποεῖν *V* 80, 1  
των (sine acc) *V* 4 ὄχυρώσας *V* ἀποχρόνου *V* 5 ἀπεστέλεσεν *V*

Πηγῇ δὲ τῆς Θεομήτορος θεῖον ναὸν διαπτωθέντα καὶ τὸ ἀρχαῖον ἀποβαλόντα κάλλος ἀνενεώσατό τε καὶ || ὑπερλάμποντα μάλλον 113<sup>v</sup> V ἤπερ τὸ πρότερον ἔδειξεν. ὡσαύτως καὶ τὸν ἕτερον τῆς Θεοτόκου ναόν, ὃς τὸ Σίγμα εἶχεν ἐπώνυμον, πτώμα πεσόντα δεινὸν ἐκ 10 βάθρων ἀνωκοδόμησεν καὶ ἐδραιότερον τοῦ προτέρου εἰργάσατο. καὶ τὸν ἐν Αὐρηλιαναῖς δὲ Στεφάνου τοῦ πρώτου τῶν μαρτύρων ναὸν ἐκ θεμελίων αὐτῶν ἀνεδείματο. τοὺς δὲ τοῦ βαπτιστοῦ καὶ Προδρόμου σηκοὺς ἱεροὺς ἐν τε τῇ Στροβιλαίᾳ καὶ Μακεδονιαναῖς, τὸν μὲν ἐκ βάθρων, τοῦ δὲ τὸ πλεῖστον ἀνωκοδόμησεν. οὐ μὴν 15 ἀλλὰ καὶ τὸ τοῦ ἀποστόλου Φιλίππου ἱερόν, καὶ τὸ αὐτοῦ δυτικώτερον κείμενον τοῦ εὐαγγελιστοῦ Λουκᾶ, τῶν παλαιῶν ἀνακαθάρως πτωμάτων νέα εἰργάσατο.

**81.** Ἔτι δὲ καὶ τὸ Μωκίου τοῦ μάρτυρος μέγα τέμενος, οὐκ ὀλίγοις ὑποπεσὸν ῥήγμασι, καὶ τὸ ἄδυτον τούτου μέρος ἄχρι τῆς γῆς καταβληθὲν ἐσχηκός, ὡς καὶ τὴν ἱερὰν κατεάξει τράπεζαν, τῆς προσηκούσης ἐπιμελείας ἤξιωσε καὶ τελείως τοῦ πτώματος 5 ἤγειρεν. καὶ τὸν πλησιάζοντα δὲ τούτῳ κατὰ τὸ μέρος τὸ πρὸς δυσμὰς Ἀν|δρέου τοῦ πρωτοκλήτου τῶν ἀποστόλων ναὸν ἐκ 324B πολλῆς ἀμελείας διαρρυέντα εἰς τὸ ἀρχαῖον κάλλος τῇ δεούσῃ ἐπιμελείᾳ ἀνήγαγεν. τὸν δὲ τοῦ ἀγίου Ῥωμανοῦ θεῖον οἶκον καὶ αὐτὸν καταπεσόντα ἐκ βάθρων ἀνεδείματο. καὶ τὸν τῆς ἀγίας 10 Ἄννης ἐν τῷ Δευτέρῳ καὶ τὸν τοῦ χριστομάρτυρος Δημητρίου

**80,** 6–8 fuit templum Deiparae in Pega, a terrae motu a. 869 in ruinam reductum, ca. a. 870 (ante a. 879) renovatum 8–10 fuit templum Deiparae Sigma dictum a terrae motu a. 869 destructum **81,** 10 fuit fortasse templum S. Annae iam terrae motu d. 16 m. Maii a. 865 affectum

**FP 80,** 6 Πηγῇ — 8 ἔδειξεν : cf. Anth. Graec., I,109,1 (πτωθέντα) 8 ὡσαύτως — 9 δεινόν : cf. Ps.-Sym., B, 5 = 688,15–17; Synaxarium Eccl. Const. in *Propyl. ad AASS Nov.* (1902) ad Jan. 9, col. 380,21–23 **81,** 1 μέγα τέμενος : cf. Procop., *De aed.*, I,4,27 (ὄσπερ τὰ ἱερὰ πάντα μεγέθει ἐλάσσω)

**I 81,** 1 Ἔτι δέ — 13 καινουργεῖ : cf. Scyl., B, 41 = 163,51–58

temple of the Mother of God at the Pege, which had fallen into ruin and lost its pristine beauty, making it more resplendent than it had been before. In a like manner he rebuilt from the very foundations the other church of the Mother of God which went by the name of Sigma and which had also become a pitiful ruin, and made it more stable than it had been before. He also had the church of Stephen the Protomartyr, lying in the Aurelianaï district, rebuilt from the very foundations. As for the holy precincts of John the Precursor and Baptist respectively, located in the districts of Strobilaia and Makedoniana, he had the former rebuilt from the very foundations and the latter, in its greater part. Moreover, he cleared away the old debris from the churches of the Apostles Philip and Luke the Evangelist, the latter standing to the west of the former, and thus had them both completely restored.

**81.** In addition, since the large temple of the martyr Mokios had suffered numerous cracks and its sanctuary section had fallen down, so that the rubble had broken the holy altar in pieces, the emperor deemed it worthy of appropriate care and had it fully raised up from ruins. Likewise he gave due care to the church of Andrew, the first-called among the apostles, which stood near and to the west of the church of Mokios and which had collapsed from prolonged neglect, and restored it to its pristine beauty. He raised from the very foundations the holy shrine of Saint Romanos which had also fallen into decay. He also renewed and beautified the old churches of Saint Anna, situated in the Deuteron district, and of the martyr of Christ

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80, 8 ὡς αὐτως V 9 ναὸς V Σίγμα All (Ba 264 suo neglecto); ex All pend  
 edd reliqui ἐπώνυμων V: corr V<sup>1</sup> 10 ἀνοκοδόμησεν V, sed cf. V in v.  
 14 infra (ἀνωκοδ-) 11 ἀυριλιαναῖς V 12 inter ναὸν et ἐκ verba ἄχρις  
 ἐδάφους καταπεσόντα e Scyl., B, 41 = 163,47 inseruit Comb quem Be secutus  
 est αὐτὸν V 15 καὶ<sup>2</sup> — 16 εὐαγγελιστοῦ iteravit V; eorum primum  
 expunxit V<sup>1</sup> **81**, 1 μωκιου (sine acc) V 3 ἐσχηκῶς V All (e Ba 264 suo)  
 Comb: corr Be 4 τελειως (sine acc) V 5 τοῦτω V 6 ἀπόστρων V:  
 corr V<sup>1</sup> 10 ἀννης (sine acc) V



καινοῦς ἀντὶ παλαιῶν καὶ εὐπρεπεῖς ἀπειργάσατο. τὸν δὲ τοῦ μάρτυρος Αἰμιλιανοῦ, ὃς ἐν τῇ Ῥάβδῳ τῷ οἴκῳ τῆς Θεομήτορος γειτονεῖ, τῇ παλαιότητι κατε(ρ)ρικνωμένον ἰδὼν καινουργεῖ, ἐκατέρωθεν πυργώσας ἐδράσμασι.

82. Πρὸς δὲ καὶ τὸν τοῦ ἀθλοφόρου Ναζαρίου ἱερὸν οἶκον ἐκ πολλῶν τῶν χρόνων οὐ μόνον πτωθέντα, ἀλλὰ καὶ τέλεον ἠφανισμένον, νέον ἐδείματο, σεμνότητι καὶ κάλλει πολλῶ τοῦ πρὶν διαφέροντα. ἐν δὲ τοῖς Δομνίνου λεγομένοις ἐμβόλοις τὸν εἰς ὄνομα τῆς θείας Χριστοῦ τοῦ θεοῦ ἡμῶν Ἀναστάσεως καὶ Ἀναστασίας τῆς μάρτυρος περικαλλῆ ναὸν ἐπισκευάσας ἐλάμπρυνεν, λιθίνην ἀντὶ ξυλίνης τὴν ὀροφὴν ἐργασάμενος καὶ κόσμον ἄλλον ἐπιθεῖς ἀξιάγαστον. ὡσαύτως δὲ καὶ Πλάτωνος τοῦ μεγάλου ἐν μάρτυσι πονήσασαν τὴν τοῦ ναοῦ κατιδὼν ὀροφὴν νέαν εἰργάσατο, καὶ τοίχων ἐν οἷς ἔδει κατοχυρώσας τὸν οἶκον ἐπιβο||λαῖς. 114<sup>v</sup> τῶν δὲ καλλινίκων μαρτύρων Ἐσπέρου τε καὶ Ζωῆς τὸν θεῖον οἶκον ἠδαφισμένον σχεδὸν κατάλληλον τοῦ πρώην ἐδείματο. πρὸς τούτοις καὶ τὸν τοῦ μάρτυρος Ἀκακίου ἐν τῷ Ἑπτασκάλῳ θεῖον ναὸν ἤδη σχεδὸν καταρρέοντα καὶ πρὸς πῶσιν συν-

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FP 82, 13 Ἀκακίου ἐν τῷ Ἑπτασκάλῳ: cf., e.g., *Vitam Andreae Sali* § 197, *MPG*, 111, col. 841 CD (= 3635 ed. Rydén); *Patria Constantinupoleos* III, 18 = 219,5–7 ed. Preger; *Synaxarium Eccl. Const.* ed. Delehaye in *Propylaeo ad AASS Novembris* (1902), 661,24–26; 664,45/46; 730,2–5; 834,24/25; 867,28/29 et 57/58; 934,54

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I 82, 1 Πρὸς δέ — οἶκον; 3 νέον ἐδείματο; 4 ἐν δέ — 7 ἐργασάμενος; 8 ὡσαύτως — 9/10 εἰργάσατο; 11 καλλινίκων — 18 (ἀν)εκτήσατο: cf. Scyl., B, 41 = 163,58–66

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81, 11 καὶ|νοῦς V ἀντιπαλαιῶν V 12 αἰμιλιανοῦ V: corr V<sup>1</sup> ἐν τῇ in rasura V οἴκῳ ut videtur V: corr V<sup>1</sup> 13 κατερικνωμένον V Comb (fortasse e Ba 232): κατερικνωμένον All typhotetae menda: corr Be 82, 1 hic nullum signum novi cap. in V 8 ὡς αὐτως V 10 τοιχῶν V All (e Ba 264 suo): τοίχων Comb Be de Boor ἔδειματοχυρώσας scriba V, fortasse voce ἐδείματο in cap. praesentis v. 12 usurpata inductus: corr V<sup>x</sup> 12 ἠδαφισμένον V 13 Πασκάλῳ All, Ba 264 sui errore inductus 14 καταρρέοντα coni Comb quem Be secutus est

Demetrios. Having noticed that the church of the martyr Aimilianos, in the vicinity of that of the Holy Virgin in Rhabdos, had withered on account of old age, he had it renovated, providing it with buttress towers on both sides.

**82.** Furthermore, the emperor had entirely rebuilt the holy shrine of the victorious martyr Nazarios which not only had been in a state of collapse for many years but had completely vanished <in the end>; the new church greatly surpassed its predecessor in beauty and dignity of appearance. As for the exceedingly beautiful church bearing the names of the Holy Resurrection of Christ our Lord and of the martyr Anastasia, situated at the so-called Portico of Domninos, he repaired and embellished it, replaced its wooden roof with one made of stone, and provided it with other admirable decorations. Likewise, noting that the roof of the church of Saint Platon, great among martyrs, had suffered damage, he had a new one built <to replace it>, and strengthened the main building by adding <support> walls at appropriate places. He had the Divine shrine of the triumphant martyrs Hesperos and Zoe, which had been well-nigh leveled to the ground, rebuilt, and the new construction was a match for the old. Moreover, since the holy church of the martyr Akakios, located at Heptaskalon, was on the verge of collapse and was falling into ruin, he had it

- 15 ελαυνόμενον ἀνακαι|νίσας καὶ παντοίοις κατασφαιλισάμενος 325B  
 ὀχυρώμασι, τοῦ πτώματος ἤρπασεν καὶ ἐδραίως ἐστηκέναι  
 πεποίηκεν. τὸν δὲ Ἴηλιού τοῦ προφήτου κατὰ τὸ Πετρίον ναὸν  
 ὥσπερ λειποψυχοῦντα ἀνέρρωσε καὶ περιφανῶς (ἀν)εκτήσατο,  
 ἐλευθερώσας καὶ τῆς περιστοιχιζούσης καὶ πιεζούσης τῶν κοινῶν  
 20 οἰκιῶν συνοχῆς.

83. Ἄλλὰ τί στρεφόμεθα περὶ τὰ μικρὰ τῶν ἐκείνου, εἰ καὶ  
 πάνυ μεγάλα καθέστηκεν, καὶ οὐ προστιθέαμεν τὸ μέγα ἔργον  
 καὶ ἀξιάγαστον, ὃ κατ' αὐτάς τὰς βασιλείους αὐλάς αὐτὸς ἐπι-  
 στατῶν τε καὶ αὐτουργῶν ὤκοδόμησεν; ὅπερ ἄρκει καὶ μόνον τῆν  
 5 τε περὶ τὸ θεῖον αὐτοῦ δηλοῦν ὀσιότητα καὶ τὸ πρὸς τὰ ἐπι-  
 βαλλόμενα μεγαλοργόν τε καὶ θαύματος ἄξιον. ἀμειβόμενος γὰρ  
 ὥσπερ τῆς περὶ αὐτὸν εὐμενείας τὸν δεσπότην Χριστὸν καὶ τὸν  
 πρῶτον τῶν ἀγγελικῶν δυνάμεων Μιχαήλ καὶ τὸν Θεοσβίτην  
 Ἰηλίαν τὸν ζηλωτὴν, ὃς καὶ τῆ αὐτοῦ μητρὶ τῆς πρὸς βασιλείαν  
 10 τοῦ υἱοῦ ἀνυψώσεως ἐχρημάτισεν ἄγγελος, εἰς ὄνομα τούτων καὶ

6–12: Nova Ecclesia d. 1 m. Maii a. 880 inauguratur

FP 83, 1 Ἄλλὰ — 2 καθέστηκεν: cf. *Mirac. S. Demetrii, Coll. Joh.*, Mirac. 9,80 = 108,28 ed. Lemerle (Ἄλλὰ τί, περὶ τὰ μείζονα σπεύδοντες, τοῖς ἐλαχίστοις τούτοις ἐνδιατρίβομεν;) 6 ἀμειβόμενος — 12 ἐδομήσατο: cf. GMC, B, 11 = 843,3–9; 13/14 = 843,15—844,7; 19 = 845,1–4; GMCB, B, 5 = 21,32–34; Ps.-Sym., B, 11 = 691,15–692,7; 16 = 692,18/19; cf. 68, 15–29 et 76, 1–5 supra 8 Θεοσβίτην — 10 ἄγγελος: cf. 8,15–24/25 supra 9 Ἰηλίαν — ζηλωτὴν: cf. *Const. App.*, 6: 19: 4; Ps.-Chrys., *Hom. suppl.* 6, MPG, 64, col. 464 C

I 83, 3 ὃ κατ' αὐτάς — 4 ὤκοδόμησεν; 7 δεσπότην — 9 Ἰηλίαν; 11 Θεοτόκου — 12 ἐδομήσατο: cf. Scyl., B, 41 = 163,67–70

82, 15 ἀνακαινίσας (sine acc) V 16 ἐδραίως V 17 προφητου (sine acc) V 18 ἀνέρρωσεν V: v in fine expunxit V<sup>1</sup> (ἀν)εκτήσατο cum Scyl., B, 41 = 163,66 et de Boor scripsi: ἐκτήσατο V: ἐκτίσατο coni All; ex All pendent edd rell 20 οἰκειῶν V 83, 4 τὲ V 6 τὲ V 8 ἀγγελικῶν V Μιχαήλ cum Scyl. et Bandurio scripsi, nam apud nostrum (cf. 76,4 supra), ut apud alios, epitheton primi ducis exercituum angelicorum uno Michaeli apponitur: Γαβριήλ (in nostro unica mentio) V apographa edd., e quibus tamen Comb, licet Γαβριήλ in textu



μνήμην αἰδίων, ἔτι δὲ τῆς Θεοτόκου καὶ Νικολάου τοῦ ἐν ἱεράρχαις  
 πρωτεύοντος, θεῖον καὶ περικαλλῆ ναὸν ἐδομήσατο. εἰς δὲ  
 συνῆλθε τέχνη καὶ πλοῦτος καὶ ζέουσα πίστις καὶ ἀφθονωτάτη  
 προαίρεσις, καὶ τὰ πανταχόθεν συνέδραμεν κάλλιστα, ἃ τοῖς  
 15 ὀρώσι μᾶλλον ἢ τοῖς ἀκούουσιν οἶδε τυγχάνειν πιστά. δὲ ὡς  
 νύμφην ὠραϊσμένην καὶ περικεκοσμημένην μαργάροις τε καὶ  
 χρυσῷ καὶ ἀργύρου λαμπρότησιν, ἔτι δὲ μαρμάρων πολυχρῶν  
 ποικιλίαις καὶ ψηφίδων συνθέσεσιν καὶ σηρικῶν ὑφασμάτων 326B  
 καταστολαῖς τῷ ἀθανάτῳ προσήγαγεν νυμφίῳ Χριστῷ.

84. Ὁ τε γὰρ ὄροφος ἐκ πέντε συμπληρούμενος ἡμισφαιρίων  
 στίλβει χρυσῷ καὶ εἰκόνων ὡς ἀστέρων ἐξαστράπτει κά(λ)-  
 λεσιν, ἔξωθεν μετάλλοις ἐμφεροῦς χρυσίῳ χαλκοῦ καλλυνόμενος,  
 οἷ τε παρ' ἐκάτερα τοῖχοι τῷ πολυτελεῖ καὶ πολυχρῶ τῶν  
 5 μαρμάρων καταποικίλλονται, || καὶ τὰ ἄδυτα τοῦ ναοῦ χρυσῷ καὶ 114<sup>v</sup> V  
 ἀργύρῳ καὶ (λίθοις) τιμίοις καὶ μαργάροις καταπεποικίλται  
 καὶ καταπεπλούτιστα. καὶ αἱ τῶν ἐκτὸς διείργουσαι τὰ θυσι-  
 αστήρια κιγκλίδες καὶ τὰ ἐν αὐταῖς περίστυλα καὶ τὰ ἄνωθεν οἶον  
 ὑπέρθυρα χρηματίζοντα οἷ τε ἐντὸς θάκοι καὶ αἱ πρὸ τούτων βαθ-  
 10 μίδες καὶ αὐταὶ αἱ ἱεραὶ τράπεζαι, ἐξ ἀργύρου πάντ(οθεν) περι-  
 κεχυμένον ἔχοντος τὸν χρυσὸν καὶ λίθοις τιμίοις ἐκ μαργαριτῶν  
 ἡμφιεσμένοις πολυτελῶν τὴν σύμπηξιν καὶ σύστασιν ἔχουσιν.

FP 84, 10 ἐξ ἀργύρου — 12 σύστασιν ἔχουσιν: cf. 87, 33–38 infra 12 σύσ-  
 τασιν ἔχουσιν: cf. Const. Porph., *De imag. Edessena*, 57\*\*, 14 ed. Dobschütz; cf.  
 etiam 85, 8 et 87, 38 infra

83, 11 αἰδίων cum V et secundum LSJ scripsi: αἰδίων (sine acc) V αἰδίων (sine  
 acc) V 12 πρωτεύοντως V 13 αφθονοτάτη (sine spir) V 15 τύγγανειν V  
 16 τὲ V 17 χρυσοῦ dubitanter de Boor μαρμαρων (sine acc) V 18  
 ψηφιδων (sine acc) V 84, 1 ὁ τε: nullum signum novi cap. in V ὄροφος  
 V 2/3 κάλεσιν V 4 παρεκάτερα τοῖχοι V 6 (λίθοις) add All (e Ba 264  
 sui coniectura) e quo pendent edd rell; cf. etiam 21, 30 (λίθοις τιμίοις) supra nec-  
 non 84, 11 (λίθοις τιμίοις) et 87, 34 (τιμίοις . . . λίθοις) infra; cf. quoque 87, 29  
 infra 9 θάκοι V προτούτων V 9/10 βαθμίδες V quod retinui αἱ  
 ἱεραὶ (sine spir) V 10 πάντ(οθεν) scripsi, cf. 87, 38–40 infra (δοκίς ἐκ . . .  
 χρυσίου . . . πλοῦτον . . . περικεχυμένον πάντοθεν ἔχουσα); etiam παντα-  
 (χόθεν) conicere poteris, cf. e.g. 83, 14 supra (τὰ πανταχόθεν συνέδραμεν

to their everlasting memory, as well as to the Virgin and to Nicholas who holds the first rank among the hierarchs. In this church art, opulence, ardent faith and the <emperor's> most bounteous disposition came together, and the most beautiful things were assembled from everywhere that are better seen than heard about to be believed. The emperor offered this church to Christ, the immortal Bridegroom, as a bride decked out and adorned with pearls and gold and gleaming silver and, moreover, with a variety of many-colored marbles, mosaic compositions and silken robes.

**84.** The ceilings of that five-domed church glitter with gold and flash forth <their> beautiful representations like <as many> stars; on the outside, the roof is embellished with brass work resembling gold; the shrine's <interior> walls on either side are varied with costly and many-colored marbles and its sanctuary is variously decked out with a wealth of gold, silver, precious stones and pearls. The chancel barrier that separates the outside area from the altar space; the colonnade set into this barrier and the <parts> above, functioning as lintels, as it were; the seats within <the sanctuary>; the steps leading to them; and the altars themselves are all given massivity and substance by silver that is gilded all over and <adorned> with precious stones in settings made [?] from costly pearls. As for the pavement, it first will appear

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κάλλιστα): πάντα V (quod servandum esse censeat Kamb): παντα(χοῦ) coni v.d. Mango 11 ad ἐκ μαργαριτῶν cf. **89**, 18 ἐκ ψηφίδων "tesseris" 12 ἡμφιεσμένοις: an ἡμφιεσμένου scribendum? post πολυτελῶν vox πεποι- κιλμένου sive κεκοσμημένου aut simile quid excidisse videtur

αὐτὸ δὲ τὸ ἔδαφος σηρικῶν ὑφασμάτων ἢ Σιδωνίων ἔργων  
 ἐφηπλωμένων δόξει τυγχάνειν ἀνάπλεων· οὕτω πᾶν ἐξωραίσται  
 15 καὶ καταπεποίκιλται τῷ πολυχρῶ τῶν ὑποκειμένων ἐκ μαρμάρων  
 πλακῶν καὶ ταῖς πολυειδέσι τῶν ταύτας περικλειουσῶν ψηφίδων  
 ζώναις καὶ τῷ τῆς ἀρμογῆς ἀκριβεῖ καὶ τῷ περιττῷ τῆς περιθεού-  
 σης ἐν ἅπασι χάριτος. ἔνθα καὶ πλῆθος ἁδόντων ἐξυπηρετου-  
 μένων ἀφώρισεν καὶ προσόδους ἰκανὰς ἀπέταξεν, ἃς φιλοτιμῶς  
 20 καὶ μεγαλοπρεπῶς διανέμεσθαι τοῖς προσανέχουσι τῷ τοιοῦτῳ  
 ἰλαστηρίῳ προσέταξεν, ὑπερβαλέσθαι σχεδὸν τοὺς πρὸ αὐτοῦ  
 πάντας τῆ περι τὰ τοιαῦτα μεγαλοδωρεᾷ φιλοτιμησάμενος. | 327B

85. Ἄλλ' ὁ μὲν ναὸς τοιοῦτος καὶ οὕτω τὰ ἐντὸς ἔχων, ὅσον  
 μικρῷ λόγῳ δηλῶσαι δυνατὸν τὰ μεγάλα, καὶ πᾶσαν ἐντιθέντα  
 ταῖς τῶν θεωμένων διανοίαις κατάπληξιν· τὰ δὲ ἐκτὸς οἶα; πρὸς  
 ἐσπέραν μὲν καὶ κατ' αὐτὰ τοῦ ναοῦ τὰ προαύλια φιάλαι δύο  
 5 ἐστήκασιν, ἡ μὲν πρὸς νότον ἡ δὲ πρὸς βορρᾶν, πᾶσαν ἔχουσαι  
 καὶ τέχνης ὑπερβολὴν καὶ ὕλης λαμπρότητα καὶ φιλοτιμίαν τοῦ  
 τῶν ἔργων δημιουργοῦ. ὧν ἡ μὲν πρὸς νότον ἐξ Αἰγυπτίου λίθου,  
 ὃν ἡμεῖς Ῥωμαῖον λέγειν εἰώθαμεν, ἔχει τὴν σύστασιν, περὶ ἣν  
 καὶ δράκοντας ἔστιν ἰδεῖν, οὗς ἡ λιθοζόος τέχνη ἄριστα διεμόρ-  
 10 φωσεν· ἥς μέσον μὲν κωνοειδῆς καὶ διάτρητος ἀνέστηκεν στρόβι-  
 λος, πέριξ δὲ κιονίσκοι λευκοὶ καὶ τὸ ἔνδον ὑπόκενοι χοροῦ

FP 85, 3/4 πρὸς ἐσπέραν — 24 δεξιούμενος: cf. TC, 3,43 = 141,12–16 (de simili receptaculo); 144,15 (de nostris receptaculis); 6, *ConPor*, 24 = 451,4–10; Nic. Chon., *Hist.*, 332,18–21 ed. van Dieten; Eustath. Macrembol., *De Hysm. et Hysminia*, 1,5 = 4,9–6,6 ed. Hilberg (= II, 163,3–164,9 ed. Hercher) 7 ἐξ Αἰγυπτίου λίθου — 8 εἰώθαμεν: cf. Const. Porph., *De Cerim.*, 642,6; 8; 9/10; 12 (πορφυροῦς Ῥωμαῖος); 646,5/6; 10/11; 11 8 ἔχει τὴν σύστασιν: cf. *Vitam Eliae iun.*, 24 = lin. 444 ed. Rossi-Taibbi (ἔχει τὴν σύστασιν) et appar. fontium ad 84, 10 et 12 supra

I 84, 18 ἔνθα — 21 προσέταξεν: cf. Scyl., *B*, 41 = 163,72 — 164,73

84, 13 ἔδαφος V ἡ (sine spir) V Σιδωνίων Be; sed cf. etiam 74, 31 supra,

to be fully spread with <rugs> woven of silk or with Sidonian fabrics, so beautifully has all of it been inlaid and varied by marble panels of many hues set into the ground; by the variegated mosaic bands that enclose these panels; by the precision with which everything has been joined together; and by the superabundant elegance spreading throughout. The emperor assigned a multitude of singers to perform services in that church and set aside considerable revenues for it; he decreed that these revenues should be generously and magnificently apportioned among the attendants of this shrine, aspiring to surpass almost all of his predecessors by his munificence in such things.

85. Such, then, is the church and such its interior—insofar as a short description can reveal magnificent things that implant such great amazement in the minds of the spectators. But what about the things on its exterior? Toward the west and in the very atrium of the church there stand two fountain-basins, one to the south and one to the north; absolute is the perfection of their art, splendid the quality of their material, and they bear <witness to> the munificence of their maker. The southern basin is carved out of Egyptian <porphyry> stone which we customarily call “Roman.” Around it one can see serpents most exquisitely shaped by the stonecutter’s art. In the middle of the basin stands a perforated pinecone-shaped device; small white columns,

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ubi Σιδώνια scripsi      14 ἐξωραΐσται V      15 πολυχρώ V: corr V<sup>1</sup>  
 17 ἀρμογῆς V      18 ἄσπασι V      18/19 ἀξυπηρετουμένων V      21 προσ-  
 ετάξεν (sic acc; -ξ- in rasura) V      85, 3 τὰ δὲ: initium novi cap. hic posuisse  
 videtur V      5 προς<sup>1</sup> sine acc V      ἔχουσαι: -υσ- in rasura V      9 εἰδέν V



σχῆμα σῶζοντες ὑφεστήκασι, στεφάνην ἄνωθεν ἔχοντες περι-  
 θέουσαν, ἀφ' ὧν ἀπάντων κρουνηδὸν τὸ ὕδωρ κατὰ τὸ ἔμβαδὸν  
 καὶ τὸν πυθμένα τῆς φιάλης ἄνωθεν ἔρρει καὶ κατώμβρει τὰ ὑπο-  
 15 κείμενα. ἡ δὲ πρὸς βορρᾶν ἐκ τοῦ Σαγαρίου λεγομένου λίθου, ὃς  
 τῷ παρά τινων Ὀστρίτῃ || καλουμένῳ λίθῳ καθέστηκεν ἐμφορῆς, 115<sup>v</sup>  
 ἐδέξατο τὴν κατασκευὴν, ἐκ λευκοῦ λίθου πολύτρητον στρόβιλον  
 καὶ αὐτὴ κατὰ τὸ μέσον τοῦ πυθμένος προβαλλομένη ἐξέχοντα.  
 ὑπερθεν δὲ κατὰ τὴν περιτρέχουσαν στεφάνην τῇ φιάλῃ ἐκ χαλ-  
 20 κοῦ τῷ τεχνίτῃ διετυπώθησαν ἀλεκτρούνες τράγοι τε καὶ κριοί,  
 διὰ τινων συρίγγων καὶ αὐτοὶ κρουνοὺς ὑδάτων ἐξερευ(γ)όμε-  
 νοι καὶ οἶον ἐξεμοῦντες κατὰ τὸ τῆς φιάλης ὑποκείμενον ἔδαφος.  
 ἔνθα καὶ κύλικες ὀρῶνται, περὶ | ἃς τότε οἶνος ἀνέβλυζεν κάτωθεν 328B  
 τοὺς παριόντας ποτιζῶν καὶ δεξιούμενος.

86. Ἐξιόντι δέ σοι τὴν βόρειον πύλην τοῦ ἱεροῦ μακρὸς τις  
 ἐκδέχεται περίπατος κυλινδροειδῆς, ἐξ ἐνύλων γραφῶν κατ-  
 ηγλαϊσμένος τὴν ὀροφήν, τοὺς μαρτυρικοὺς περιέχων ἄθλους καὶ  
 τὰ παλαισμάτα, ἐστιῶν ἅμα τοὺς ὀφθαλμοὺς καὶ τὴν ψυχὴν δι-  
 5 εγείρων πρὸς τὸν θεῖον καὶ μακάριον ἔρωτα, ταῖς τῶν μαρτύρων  
 ἀριστείας εἰς τοῦτον ἐναγομένην καὶ ὑπερβαίνειν κατὰ τὸ

FP 85, 13 τὸ ἔμβαδόν: cf. Const. Porph., *De imag. Edessena*, 63\*\*, 1 ed. Dobschütz 15 ἐκ τοῦ Σαγαρίου . . . λίθου: cf., e.g., Const. Porph., *De Cerim.*, 643,6; 18; 21; 644,18; 20; 645,19; 23; 648,5 (Σαγαρινὸς αὐτ Σαγαρινοῦ) 16 Ὀστρίτῃ: cf., e.g., Const. Porph., *De Cerim.*, 644,5 86, 2 κυλινδροειδῆς: cf. Const. Porph., *De imag. Edessena*, 61\*\*, 22 ed. Dobschütz (κυλινδροειδοῦς) ἐξ ἐνύλων γραφῶν: cf. clare in Const. Porph., *De imag. Edessena*, 57\*\*, 14 ed. Dobschütz (imago διὰ χρωμάτων ὑλικῶν in linteo); *DAI*, 29/280 (εἰκονισμένος ἐξ ὑλογραφίας ἀρχαίας); luce clarius in Theoph., *Chron.*, 443,23–25 (εἰκόνας . . . διὰ μουσείου οὔσας . . . καὶ . . . ἐξ ὑλογραφίας οὔσας) et in loc. parall. Niceph., *Brev.*, 76,21/22 ed. de Boor = 86,7/8; pp. 160–162 ed. Mango (διὰ ψηφίδων χρυσῶν καὶ κηροχύτου ὕλης); *haud ambigue* in *Vit. Andreae Apost.* ab Eriphanio, 47,24/25 ed. Dressel = *MPG*, 120, col. 220B (εἰκόνα . . . εἰς μάρμαρον ὑλογραφομένην); *confuse* in TC, 6, *ConPor*, 24 = 451,10/11 (μουσοστίκτων [i.e., opere musivo confectarum] . . . ἐκ χρωμάτων ὑλῶν [leg. ὑλ(ικ)ῶν]); e posterioribus sunt notandi e.g. Mich. Attal., *Diataxis*, 1190 = p. 89 ed. Gautier (ἑτέρα εἰκὼν ὑλογραφί(α) ἡ ἁγία Αἰκατερίνα) apud quem cf. locos similes quattuor; Scyl., *RomArg*, 8 = 384,25 e quo Cedren., *Synops*, II, 497,20 (εἰκὼν ὑλογραφική temporis Const. Copronymi); *Inventarium monast. Xylourgou* a. 1142, no. 7, lin. 23/24 et 59 ed. Lemerle, *Actes de Saint-Pantéléèmon* (1982), 76 (εἰκόνα

hollowed inside, stand around it, forming a dancing group. On top, they carry an entablature; gushing streams of water escape from above out of all these <elements> and rain down upon the surface and the bottom of the basin below. The northern basin has been fashioned from the stone called Sagarios, which resembles the stone that some call Ostrites; in the center of its base it, too, displays a jutting pinecone-shaped device pierced in many places and made of white stone. Above, along the entablature that runs around the basin, the artist has fashioned roosters, goats, and rams out of bronze; these, too, emit streams of water through pipes, vomiting them forth, as it were, toward the basin's base. There, one can also see cups near which in former days wine used to spout up from below, providing drink and welcome to the passers-by.

**86.** When you leave the temple through the northern door, you enter a long barrel-vaulted portico whose ceiling is splendidly adorned with encaustic [?] paintings; the portico contains the struggles and contests of the martyrs; it both offers nourishment to the eye and rouses the soul to blessed and Divine Love, for the prowess of the martyrs draws the soul toward that Love and urges it to try, as much as

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μεγάλε . . . . (καὶ) μικ(ραὶ) ὑλογραφίαι et ἡκὸν σκουτ(ά)ρ(ιον) (καὶ) αὐτ(ῆ) ηλογραφία); in recentionibus exemplis de sacris imaginibus in ligno ceris pictis res agitur

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85, 13 ἔμβαδὸν V

18 αὐτῆ V

20 τὲ V

16 ἐμπερής: -ρε- in -ρη- in scribendo mutavit V

21/22 ἐξερευόμενοι V

86, 1 ἐξίοντι V

ἐφικτὸν πειρωμένην τὴν αἴσθησιν. κατὰ δὲ τὰς πρὸς νότον τε καὶ τὴν θάλασσαν πύλας, εἰ ἐξεληθὼν πρὸς ἀνατολὰς ποιήσασθαι τὴν πορείαν θελήσειας, ἄλλον εὐρήσεις ἰσομήκη τοῦ πρὸς βο(ρ)ρᾶν  
 10 καὶ ἰσόδρομον δίαυλον ἄχρι τῆς βασιλικῆς αὐλῆς καὶ αὐτὸν παρατείνοντα, καθ' ἣν μεθ' ἵππων σφαιρίζειν βασιλευσί τε καὶ τοῖς τῶν εὐδαιμόνων παισὶ καθέστηκεν σύνηθες· ἦν καὶ αὐτὴν ὁ αὐτὸς αἰοιδίμος βασιλεύς, τὰς προτέρας ἐκείσε τυγχανούσας οἰκίας ἐξωνησάμενος καὶ ἄχρις ἐδάφους καταβαλὼν καὶ περικα-  
 15 θάρας τὸν τόπον, εἰργάσατο, κατὰ τὸ πρὸς θάλασσαν μέρος τῆς τοιαύτης αὐλῆς καὶ τὰς περικαλλεῖς οἰκίας δειμάμενος, ὡς οἶονεὶ ταμειὸν καὶ Οἰκονομειὸν τοῦ εἰρημένου τυγχάνειν ναοῦ διωρί-  
 σατο. ἡ δὲ τῶν οἰκημάτων ἐξώνησις καὶ κατασκευὴ τῆς αὐλῆς διὰ τὸ τὴν πρότερον εἰς τὸ τοιοῦτον γυμνάσιον ἀνειμένην τοῖς  
 20 βασιλευσὶν ἐν τῇ τοῦ θείου ναοῦ παραπλησθῆναι οἰκοδομῇ δεόντως ἐγένετο. τὸ δὲ περικλειόμενον μέσον τῶν δύο περιδρόμων χωρίον κατὰ τὸ ἐῶν τοῦ ναοῦ μέρος παράδεισον ἐξειργάσατο, κατὰ ἀνατολὰς καὶ αὐτὸν φυτευ|θέντα τῆς νέας Ἐδέμ καὶ παν- 329B  
 τοίοις κομώντα φυτοῖς καὶ ὕδασι ἀφθόνοις ὄντα κατάρρυτον· ὃν  
 25 ἀπὸ τῆς θέ||σεως Μεσοκῆπιον ὀνομάζειν εἰώθαμεν. ἀλλ' ἀπόχρη 115<sup>v</sup> V  
 περὶ τούτων τὰ εἰρημένα, μὴ καὶ ἀπειροκαλίᾳ τις γραφὴν ἀποί-  
 σεται καθ' ἡμῶν, καὶ μεταστρεπτέον ἤδη τὸν λόγον ἐπὶ τὰ λοιπὰ

**FP 86**, 10 βασιλικῆς αὐλῆς — 25 Μεσοκῆπιον ὀνομάζειν εἰώθαμεν: cf. TC 3,43 = 144,13–16 17 ad situm Οἰκονομείου cf. etiam *Patria Constantinupoleos* I,60 = 145,6 ed. Preger 22 παράδεισον — 23 Ἐδέμ: cf. Gen 2:8

**86**, 9 ἰσομήκει V βορᾶν V 13 προτέρας scripsi, Ba 232 et Kamb coniecturam secutus: πρότερας (sic acc) V: πρότερον All fortasse recte (e cod Ba 264 sui coniectura, cf. etiam huius cap. v. 19); ex All pendent edd rell 14 καταβολῶν V 14/15 περὶ καθάρας V 16 οἰκίας V 19 διὰ: δαί V προτερος (sine acc) V 20 παραπλησθῆναι astute coni v.d. Mango quod accipi, cf. 49, 21 supra (προκαταπεπλησμένον) et 101, 9 infra (ὑποπλησθέντες); (sed etiam περιπλησθῆναι scribere poteris): παροπλισθῆναι (-i- in rasura) V edd; verbum istud quid sibi hoc loco velit non liquet, tametsi vox ipsa auctori nostro non sit ignota, cf. 62, 17/18 supra (παρωπλισμένος) οἰκοδομῇ V 25 ἀπο (sine acc) V post εἰώθαμεν initium cap. 87 posuit de Boor: nulla distinctio in V 26 τίς V 27 post ἡμῶν novum cap. incipit apud All (Ba 264 duce); ex All pendent edd rell: nulla distinctio in V μετὰ στρεπτέον ut videtur V

it can, to transcend the world of the senses. If, however, you should leave through the southern door facing the sea and wish to proceed eastward, you will find another portico equal in length and direction to the northern one; it, too, runs as far as the imperial playing field where emperors and scions of the high-born are wont to play ball on horseback. This playing field, too, is the work of our emperor of glorious memory; he bought up the houses that once stood there, razed them to the ground and cleared the area; along the seaward side of this playing field the emperor had exceedingly beautiful houses built and decreed that they should serve as a treasure house\* and as storehouses\*\* for the aforementioned temple. The purchase of the houses and the construction of the playing field were justified, because the field formerly set aside by the emperors for such exercises had been filled, owing to the construction of the Divine temple. As for the space to the east of the church that is enclosed between the two porticoes, the emperor turned it into a garden; it, too, was planted eastward of that new Eden and was luxuriating with all manner of plants and irrigated with abundant supplies of water. Because of its location, we have come to call it the "Inner Garden." But we have said enough on this topic. Let us now, lest someone should accuse us of wanting in taste, direct the course of our narrative toward the remaining works of our emperor,

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\* Perhaps: "sacristy (skevophylakion)"

\*\* Just possibly: "as the *oikonomos*'s residence"

τῶν ἔργων τοῦ φιλοπόνου καὶ τῶν καλῶν προμηθοῦς αὐτοκράτορος.

87. Κατ' αὐτὰ γὰρ τὰ βασιλεία τίνα τῶν πάποτε μνημονευομένων ἐν ταῖς περὶ τὰ τοιαῦτα φιλοτιμίαις οὐχ ὑπερβέβηκεν ἐν τε πολυτελείᾳ καὶ κάλλει καὶ τῷ καινοπρεπεῖ τῶν σχημάτων καὶ ταῖς περὶ πάντα τὰ ἀξιάγαστα χάρισιν, οὐ μόνον ἐν ναῶν καλλοναῖς 5 καὶ πολυτελείαις καὶ τέρψεσιν, ἀλλὰ καὶ ἐν δια(ι)τητηρίων βασιλικῶν ὄντως καὶ μεγαλοπρεπῶν οἰκοδομαῖς, μετὰ τοῦ πολυτελοῦς τὸ τερπνὸν καὶ μετὰ τοῦ τέρποντος πολὺ τὸ χρήσιμον ἐχόντων καὶ θαύματος ἄξιον; ἀλλ' ἐπεὶ τὰ τοιαῦτα κάλλη οὐ πᾶσιν εἰς ὄρασιν πρόκειται, ἢ καὶ μᾶλλον ἀκριβῆς τῶν τοιούτων 10 πέφυκεν εἶναι διδάσκαλος, ἀνάγκη διὰ τῆς γραφῆς παρατεθῆναι ταῦτα τῶν σπουδαίων ταῖς ἀκοαῖς, ἵν' ἐντεῦθεν ὁ τε δημιουργὸς αὐτῶν ἀξίως θαυμάζεται καὶ οἱ τῶν βασιλείων εἰσόδων εἰργόμενοι μὴ παντελῆ τούτων ἔχοιεν ἄγνοιαν. ἔστι γὰρ εὐθύς κατὰ τὸ πρὸς ἀνατολὰς τῶν ἀνακτόρων μέρος κατασκευασθεῖς Ἡλιοῦ 15 τῷ Θεσβίτη ναός, οὐ τὰ ἐντὸς μόνον πάσης ἀνάπλευς πολυτελείας καὶ ὠραιότητος, ἀλλ' ἤδη καὶ τὰ ἐκτός· ἄνωθεν γὰρ τὸ τέγος ἅπαν χρυσῷ | κατελάμπετο, ἐκ ψηφίδων εὖ ἡρμοσμένων 330B ἅπαν συνεσθηκός, εἰ καὶ τῷ χρόνῳ νῦν ἡ πολλὴ τῶν ὄμβρων ἐπιφορὰ καὶ οἱ χειμέριοι νιφετοὶ τε καὶ πάγεται τὸ πολὺ τοῦ κάλλους 20 διαφθε(ί)ραντες ἐλυμήναντο. συνημμένον δὲ τῷ τοιούτῳ ναῷ καὶ τὸ ἐπ' ὄνοματι τοῦ πολυπαθοῦς καὶ καρτερικωτάτου τῶν

I 87, 13 ἔστι — 15 ναός: cf. Scyl., B, 41 = 164,76 21 ἐπ' ὄνοματι — 22 ἀνεδείματο: cf. Scyl., B, 41 = 164,76

87, 1 Κατ' αὐτὰ: initium cap. hic posui; cf. ad 86, 25 et 27 supra (ubi nulla distinctio in V): καταπὸ V quod in καταπὰ corr V<sup>1</sup> 5 διατητηρίων V 7 τέρποντος (sine acc) V 8 ἀξίον (sine acc) V 9 ἢ V 11 ἵν' ἐντεῦθεν V 13 ἔστι: ἔτι All (e Ba 264 sui menda) ex quo Comb: corr Be sponte sua, V nescius; initium novi cap. hic posuisse videtur V 17 τέγος: cf. etiam 93, 14 infra (τέγος): στέγος coni Comb quem Be est secutus εἶδ V 20 διαφθέ|ραντες V 21 ἐπονόματι V, sed cf. V librarium in 87, 25/26 et 88, 6/7 infra (ἐπ' ὄνοματι)

industrious that he was and deeply concerned with what is good and beautiful.

87. Within the imperial palace itself, did not our emperor surpass any man ever on record for munificence in things of this sort, <such as> sumptuousness, beauty, novelty of forms, and elegance of all <these> admirable things? <This applies> not only to churches, with their beauty, sumptuousness and delightful appearance, but also to the construction of magnificent and truly imperial dwellings that combine sumptuousness with delight and delight with wondrous practicality. True, sight is by nature the most accurate teacher in such matters, but since such beauties are not accessible to every eye, we have been obliged to offer them to the ears of deserving men in writing, so that in such a fashion their maker may be worthily admired, and those who have no access to the imperial quarters may not remain totally ignorant of them. There is, to begin with, a church constructed for Elijah the Tishbite in the eastern part of the palace. It is replete with sumptuous beauty, and that not only within, but without as well: for its roof above, consisting entirely of well-fitting mosaic tesserae, used to be resplendent with gold, though by now, with the passage of time, frequent rains, wintry snows and frosts have damaged it, and thus have spoiled much of its beauty. Next to this church, the emperor also had

μαρτύρων Κλήμεντος εὐκτήριον ἀνεδείματο, ἐν ᾧ καὶ τὴν θείαν  
 τούτου κάραν καὶ ἄλλων πολλῶν μαρτύρων ἱερὰ ἐναπέθετο  
 λείψανα, ἀφ' ὧν ἐκεῖνός τε καὶ οἱ μετ' αὐτὸν ψυχῆς τε καὶ σώ-  
 25 ματος τὴν ῥώσιν λαμβάνουσιν. γειτονεῖ δὲ τούτοις καὶ ὁ ἐπ' ὀνό-  
 ματι τοῦ Σωτῆρος ἡμῶν καὶ θεοῦ κατασκευασθεὶς ὑπ' αὐτοῦ  
 εὐκτήριος οἶκος, οὗ τὸ πολυτελὲς καὶ ὑπέρτιμον τοῖς οὐκ ἰδοῦσιν  
 ἄπιστον νομισθῆ||σεται· τοσοῦτος ἄργυρος καὶ χρυσὸς καὶ 116' V  
 (λίθων) τιμίων καὶ μαργάρων πληθὺς ἐν τῇ τούτου περιβολῇ  
 30 καταβέβληται. τὸ μὲν γὰρ ἔδαφος ἅπαν ἐξ ἀργύρου σφυρηλάτου  
 καὶ στιβαροῦ μετ' ἐγκαύσεως, τὸ τῶν χρυσοχόων ἀκριβὲς τῆς  
 τέχνης ἐπιδεικνυμένης, κατεσκευάσται, οἱ δ' ἐκ δεξιῶν καὶ ἐξ  
 εὐωνύμων τοῖ(χοι) ἀργυρον ἄφθονον καὶ αὐτοὶ ἐπικείμενον  
 ἔχουσι, διηθησιμένον χρυσῷ καὶ τιμίσις πεποικιλμένον λίθοις καὶ  
 35 μαργάρων λαμπρότησιν. ἡ δὲ διείργουσα τὰ ἄδυστα τοῦ θείου  
 οἴκου τούτου κιγκλῖς, Ἡράκλεις, ὅσον ὄλβον ἐν ἑαυτῇ περιείλη-  
 φεν· ἥς οἱ στῦλοι μὲν καὶ τὰ κάτωθεν ἐξ ἀργύρου διόλου τὴν  
 σύστασιν ἔχουσιν, ἡ δὲ ταῖς κεφαλῖσι τούτων ἐπικειμένη δοκὶς ἐκ  
 καθαροῦ χρυσοῦ πᾶσα συνέστηκεν, τὸν πλοῦτον πάντα τὸν ἐξ  
 40 Ἰνδῶν περικεχυμένον πάντοθεν ἔχουσα· ἐν ἧ κατὰ πολλὰ μέρη  
 καὶ | ἡ θεανδρική τοῦ κυρίου μορφὴ μετὰ χυμεύσεως ἐκτετύ- 331B

FP 87, 34 διηθησιμένον — λίθοις: cf. Greg. Naz., *Or.* XIV, *MPG*, 35, col. 877 A 38 σύστασιν ἔχουσιν: cf. appar. fontium ad 84, 10 et 12 supra

I 87, 25 γειτονεῖ — 27 οἶκος: cf. Scyl., *B*, 41 = 164,77

87, 26 κατασκευασθεὶς (sine acc) V 29 (λίθων) τιμίων scripsi, cf. 84, 6 supra et appar. ad locum: τιμίων λίθων Comb Be de Boor, cf. 87, 34 infra (τιμίσις . . . λίθοις): τιμίων V πλήθος All (e Ba 264 sui menda); ex All pendent edd rell τούτου cum Comb scripsi: τούτων V quod in τούτων corr V<sup>1</sup> 32 ἐπιδεικνυμένης de Boor: ἐπιδεικνύμενος V All (e Ba 264 suo); ex All pendent edd rell ἐκ V 33 τοῖ(χοι) cum All scripsi qui hanc vocem in mg Ba 264 sui manu propria notavit et in ed. suam recepit; ex All pendent edd rell: τοι V 37 στῦλοι V ἐξ|ξ V 38 συστασιν (sine acc) V κεφαλῖσι (sine acc) V 41 θεανδρική V χυμεύσεως cum All scripsi, ex quo pendent edd rell: χυμεύσεως V apographa: χημεύσεως vel χειμεύσεως dubitanter de Boor

built a chapel named for Clement, that long-suffering and most enduring of martyrs, and had his divine head and the holy relics of many other martyrs deposited there. From these both the emperor and his successors have derived strength in body and soul. Bordering upon these churches there also stands the shrine that he constructed in the name of God our Savior; those who have not seen its sumptuous and exceeding <riches> will find them unbelievable, so vast have been the quantities of silver and gold and the multitude of precious stones and pearls expended on its decoration. For its entire pavement consists of sturdy <plaques of> wrought silver with niello inlays, their artful <execution> exhibiting the perfection of the goldsmiths' craft; the <shrine's> left and right walls, too, are amply covered with silver revetments, decorated with gold, and studded with precious stones and splendid pearls. As for the chancel barrier that fences off the sanctuary from the divine shrine itself, how great, by Hercules, are the riches that it contains! Its columns and nether parts consist of silver throughout, while the entire beam that rests on the columns' capitals consists of pure gold and is covered everywhere with the whole array of the wealth of India; in many parts of the beam the figure of our Lord, the



πῶται. αὐτὸ δὲ τὸ ἄδυτον ὅσα κάλλη καὶ ἅγια περιείληφεν καὶ ἐν ἑαυτῷ θησαυροφυλακεῖ, ὁ λόγος παρα(ι)τεῖται δηλοῦν, ἐὰν δὲ μᾶλλον ὡς ἄδυτον καὶ τοῖς λόγοις ἄβατον βούλεται· ἐν γὰρ  
 45 τοῖς ἐπέκεινα λόγου εὐλογωτέρα ἢ σιωπή. καὶ τὰ μὲν, ὡς ἂν εἶποι  
 τις, ἐῷα κάλλη τῶν ἀνακτόρων, ἅπερ ἐκ τῆς τοῦ αἰοιδίμου βασιλέως  
 Βασιλείου πίστεως ἐξανέτειλεν, ταυτὰ ἐστι.

**88.** Κατ' ἄλλα δὲ μέρη καθέστηκεν τὰ λοιπά, ἐν οἷς τό τε τοῦ ἱεροκήρυκος Παύλου σεπτὸν τυγχάνει εὐκτήριον τὸν αὐτὸν κεκτη-  
 μένον δημιουργόν, μετὰ τῆς αὐτῆς πλουτοφόρου χειρὸς καὶ αὐτὸ  
 5 δομησάμενον· καὶ τὸ τούτου γὰρ ἔδαφος ἄργυρον ἔχει τοὺς  
 κύκλους τῶν μαρμάρων ἐμπερικλείοντα, καὶ πολυτελεία καὶ κάλλει  
 τῶν ἄλλων κατ' οὐδὲν ὀράται λειπόμενον. ὡσαύτως καὶ ὅ ἐπ' ὀνό-  
 ματι τοῦ κορυφαίου τῶν ἀποστόλων Πέτρου κατὰ τὸ ἄκρον τῶν  
 Μαρκιανοῦ περιδρόμων ὡς ἀκροπύργιον ὑπ' αὐτοῦ κατασκευ-  
 ασθεὶς θεῖος ναός, ᾧ καὶ τὸ τοῦ Ἀρχιστρατήγου εὐκτήριον ἦνῶται  
 10 καὶ ὁ(ς) τῆς Θεομήτορος αὐθις ὑπέρκειται, ποίαν εὐπρεπείας  
 καὶ ὠραιότητος ὑπερβολὴν οὐκ ἐπλούτησεν, ἢ τίνος οὐκ ἂν  
 ὀφθαλμὸν ἐστίασοι καὶ ψυχὴν εὐφράνοι καὶ ὄλον ἥ||δίῳ ποιήσοι 116<sup>v</sup>  
 τὸν θεατὴν;

**FP 88,** 2 ἱεροκήρυκος — 3 δημιουργόν: cf. TC 3,43 = 142,2/3 9 ᾧ —  
 ἦνῶται: cf. **90,** 5/6 infra 12 ψυχὴν εὐφράνοι: cf. Ps 85(86): 4; Ps Sal 5:12

**I 88,** 6 ὡσαύτως — 7 Πέτρου; 9 ᾧ — ἦνῶται: cf. Scyl., B, 41 = 164,77

**87,** 43 παρατεῖται V 45 εἶποι (sine acc) τίς V 47 ἐξανέτειλεν corr All (e Ba 264 sui coniectura) ἐξανέστηλεν V **88,** 1 καθέστηκεν (sine acc) V 3 πλουτοφόρου scripsi: πλουτοχόρου V All (e Ba 264 suo): πλουτοχορήγου conij Comb quem Be et de Boor secuti sunt, sed voces πλουτόχορος et πλουτοχόρηγος in lexicis et in TLG desiderantur 4 τούτου V: corr V<sup>1</sup> 6 κατουδὲν V ὡς αὐτως V 10 ὁ(ς) scripsi (malim ὁς <τουῦ>), cf. **90,** 7–9 (καταγωγή, ἃ τοῦ χρυσοῦ τῶν τρικλίνων . . . ὑπερκειμένην ἔχει τὴν ἴδρυσιν) et **90,** 28/29 (λουτρόν, ὃ τῆς Φιάλης . . . ὑπέρκειται) infra: ὃ (= Petri templum) V All Comb (probante Kamb): ὃ (= Archistrategi sacellum) Be. Si <οῦ> ὃ coniecneris, ecclesiam Deiparae supra S. Petri templum collocabis 11 ἐπλούτισεν V All: corr Comb 12 εὐφράνοι cum V edd scripsi (licet sit mendosum): εὐφρανοῖ proposuit de Boor, fortasse recte ποιήσει V: corr All e quo pendent edd reliqui

God-Man, is rendered in enamel. It is beyond the power of words to reveal how many beautiful sacred objects are contained and treasured up in the inaccessible <sanctuary> itself. We therefore intend to pass over the subject, finding it inaccessible and inexpressible in words—for in matters beyond words silence is the wiser course. Such are the palace's eastern beauties, so to speak, that arose from the faith of Emperor Basil of glorious memory.

**88.** The remaining <buildings> stand in other areas <of the palace>; among them is the venerable chapel of Paul, the herald of sacred things. It claims the same builder, who constructed it with the same wealth-dispensing hand: in its pavement, too, silver encloses roundels of marble. This chapel is in no way second to any other when it comes to sumptuousness and beauty. The same is true of the divine temple that the emperor had built as a lofty\* tower at the end of the portico of Markianos in the name of Peter, foremost among the apostles (to which is joined the chapel of the Chief of the Heavenly Host). This temple in turn stands above the church of the Mother of God and displays an unsurpassed wealth of comeliness and beauty. Where is the man whose eye would not feast on it or whose soul not be gladdened by it, or a beholder whom it would not fill with happiness?

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\*Or: "an outermost"

89. Τὰ δὲ τῶν οἴκων κάλλη, ἅπερ ὡς βασιλείων βασιλεία ἐν αὐτοῖς τοῖς βασιλείοις ὁ βασιλεὺς Βασίλειος ἀνεδείματο, λαμ|προτέρων ἐδεῖτο κηρύκων λόγων εἰς δήλωσιν καὶ χειρὸς ἐντε- 332B  
 λεστέρας εἰς τὸ δύνασθαι λόγῳ δηλοῦν, ἃ τοῖς ἔργοις ἐστὶν ἀμί-  
 5 μητα. ὁ γὰρ καινοπρεπῆς οὗτος οἶκος, ᾧ τὸ Καινούργιον ἐστὶν ἐπώνυμον, ὃν ἐκ βάθρων ἐκεῖνος ἀνήγειρεν, τίνα τῶν θεωμένων οὐκ ἐγείρει πρὸς ἔκπληξιν; ὃν ἐκ(καί)δεκα κίονες κατὰ στοῖ-  
 χον ἐστηκότες ἀνέχουσιν, οἱ μὲν ὀκτὼ τούτων ἐκ λίθου τυγγά-  
 νοντες Θετταλῆς, ἡ τὸ πράσιον χρῶμα κεκλήρωται· οἱ ἕξ δὲ τὴν  
 10 τοῦ Ὀνουχίτου προσηγορίαν ἀύχουσιν, οὗς ὁ λιθοξόος παντοίως ὠράισεν, ἀμπέλου σχῆμα κατ' αὐτοὺς μορφώσας καὶ παντοίων ζώων ἰδέας ἐν ταύτῃ ἀπεργασάμενος. οἱ ἕτεροι δὲ δύο καὶ αὐτοὶ μὲν τὴν αὐτοῦ (τοῦ) Ὀνουχίτου φύσιν εἰλήφασιν, οὐχ ὅμοιον δὲ  
 15 τὸ σχῆμα παρὰ τῶν λιθοξόων ἐδέξαντο, ἀλλὰ γραμμαῖς σκολιαῖς τὸ τῆς ἐπιφανείας ὁμαλὸν ἀφηρέθησαν, οὕτω ποικίλαι ταύτας τοῦ τεχνίτου θελήσαντος, ὡς ἐκ τοῦ πολυμόρφου θηρῶντος τὸ εὐπρεπὲς καὶ ἐράσμιον. ἀνωθεν δὲ τῶν κίωνων ἄχρι τῆς ὀροφῆς

FP 89, 1 βασιλείων — 2 Βασίλειος: ad paronomasiam cf. Phot., *Hom.* 18,4 = 177,12/13 ed. Laourdas (βασιλείον . . . δυναστείαν, Βασίλειον . . . υἰὸν αὐτοῦ); versus iambicos in *Basiliium imp. cum quadruplici acrostichide* ed. S.G. Mercati in *Studi biz. e neoellenici*, 3 (1931), 295 (ἐκ θεοῦ νῦν βασιλεὺς βασιλεύει Βασίλειος) 3 λαμπροτέρων — 4 δηλοῦν: cf. Method., *Vit. Theophan. Conf.*, 28,14/15 ed. Latyšev 5 τὸ Καινούργιον — 6 ἀνήγειρεν: cf. TC 3,43 = 146,23–147,1 8 ἐκ λίθου — 9 κεκλήρωται: cf. Const. Porph., *De Cerimon.*, 644,16/17 (ἀπὸ λίθου πρασίνου Θεσσαλικοῦ); *ibid.*, 645,3 (ἄ.λ.π. Θετταλικοῦ) et 646,14/15 (ἄ.λ.π. Θεσσαλοῦ); cf. etiam 89, 33 infra

I 89, 1 Τὰ δέ — 2 ἀνεδείματο: cf. Scyl., *B*, 41 = 164,79/80

89, 3 fortasse ἄν ante ἐδεῖτο addendum 4/5 ἀμήμητα V 5 ᾧ: οὖ V edd, quod retinendum censet Kamb: corr de Boor, cf. 43, 18 supra (ᾧ . . . ἦν τὸ ἐπώνυμον) necnon V librarium in TC, 1,11 = 22,12; 2,26 = 81,7; 4,40 = 203,17/18; 4,43 = 207,17 7 ἐκδέκα V: corr Ba 232 All 8 ὀκτὼ V τούτων V: corr V<sup>1</sup> 9 ἡ V 11 ὠράισεν V 12 εἰδέας V 13 αὐτοῦ (τοῦ) scripsi: τοῦ vel τοῦ αὐτοῦ dubitanter proposuit de Boor 15 ποικίλαι V All (e Ba 264 suo) Comb: corr Be ταύτας V 17 ἄνθεν V: ω add V<sup>1</sup> sv κίωνων: -ι- in rasura V

89. As for the beauty of the dwellings that the imperial ruler of imperial name constructed in the imperial palace itself as the most imperial among imperial buildings, it ought to be heralded by a more brilliant orator <than myself> and by a more skilled pen <than mine>, one better able to reveal in words that which no deed can <successfully> imitate. Who would not be struck with amazement upon beholding that house of novel appearance which goes by the name of Kainourgion and which the emperor raised from the very foundations? It is supported by sixteen columns standing in rows; eight of them happen to be of Thessalian marble, green color being one of its properties, while another six proudly display the name of Onychite. The stonecutter embellished them in various ways, fashioning vine motifs upon them and working all kinds of animals in among the vines. The remaining two columns also partake of the nature of the Onychite, but were given a different motif by the stonecutters, for their smooth surface was replaced by diagonal grooves: in such a way did the artist intend to decorate them, as he strove to obtain handsome and lovely effects from a variety of forms. In the space above the columns up to

καὶ (κατὰ) τὸ κατὰ ἀνατολὰς ἡμισφαίριον ἐκ ψηφίδων ὠραίων  
 ἅπας ὁ οἶκος κατα(κε)χρύσεται, προκαθήμενον ἔχων τὸν τοῦ  
 20 ἔργου δημιουργὸν ὑπὸ τῶν συναγωνιστῶν ὑποστρατήγων δορυ-  
 φορούμενον, ὡς δῶρα προσαγόντων αὐτῷ τὰς ὑπ' αὐτοῦ ἐαλω-  
 κυίας πόλεις. καὶ αὖθις ἄνωθεν ἐπὶ τῆς ὀροφῆς ἀνιστόρηται τὰ  
 τοῦ βασιλέως Ἡράκλεια ἄθλα καὶ οἱ ὑπὲρ τοῦ ὑπηκόου πόνοι καὶ  
 οἱ τῶν πολεμικῶν ἀγῶνων ἰδρῶτες καὶ τὰ ἐκ θεοῦ νικητήρια, ὑφ'  
 25 ὧν ὡς οὐρανὸς ὑπ' ἀστέρων \* \* \* ὑπέρλαμπρος ἐξανίσχει  
 κοιτῶν ὑπὸ τοῦ αὐτοῦ φιλοτεχνηθεὶς αὐτοκράτορος, ὠραῖός τε καὶ  
 παμποίκιλος καὶ κατὰ πάντων σχεδὸν τὰ τοῦ κάλλους φερόμενος  
 | νικητήρια. εὐθύς γὰρ κατὰ τὸ τοῦ ἐδάφους μεσαίτατον τὸ Μηδι- 333B  
 κὸν ὄρνεον ὁ ταῶς ἐκ ψηφίδων λαμπρῶν τῇ λιθοξόφῳ τέχνῃ δια-  
 30 μεμόρφωται, ἐν εὐθυτόρνῳ κύκλῳ ἐκ λίθου Καρικῆς συγκλειόμε-  
 νος, ἀφ' οὐπερ ἀκτίνες || ἀπὸ λίθου τῆς αὐτῆς πρὸς ἄλλον μείζονα 117' V  
 κύκλον ἐκπέμπονται. ἔξωθεν δὲ καὶ τούτου καθάπερ τινὲς ρύακες  
 ἢ ποταμοὶ ἐκ λίθου Θετταλῆς, ἢ τὸ πράσιον χρῶμα κεκλήρωται,  
 κατὰ τὸ τοῦ οἴκου τετράγωνον σχῆμα ἐφήπλωνται, κατὰ τὰς ἐντὸς  
 35 λαγόνας τέτταρας ἀετοὺς ἐκ ψηφίδων ποικίλων τε καὶ λεπτῶν  
 περισφίγγουσαι, εἰς τοσοῦτον ἀκριβοῦντα τὴν μίμησιν ἅπαντα ὡς  
 εἰκάζειν αὐτὰ ζῆν καὶ ἵτασθαι βούλεσθαι. οἱ δὲ παρ' ἐκάτερα  
 τοῖχοι ὑάλου πολυχρόοις πλαξὶ περισκέπονται, διαφόρων ἀνθέων  
 δοκοῦντες μορφαῖς ὠραίεσθαι. ὑπερθεν δὲ τούτων κόσμος τις

**FP 89**, 19 προσκαθήμενον — 22 πόλεις: cf. Procop., *De aed.*, I,10,15–17; ubi opus musivum in Palatii Porta Ahenae describitur; cf. ὀροφή — πᾶσα; ψηφίσι λεπταῖς; ἀλίσκονται πόλεις παμπληθεῖς; νικᾷ . . . Ἰουστινιανὸς, ὑποστρατηγῶντι Βελισαρίῳ qui ἐπάνεισι παρὰ τὸν βασιλέα . . . καὶ δίδωσιν αὐτῷ λάφυρα βασιλείς τε καὶ βασιλείας (locum correxit et suppediavit v.d. Mango) 33 ἐκ λίθου — κεκλήρωται: cf. **89**, 9 supra 35 ψηφίδων ποικίλων τε καὶ λεπτῶν: cf. Greg. Naz., *Or. XIV, MPG*, 35, col. 877 A

**89**, 18 καὶ (κατὰ) scripsi: κατὰ pro καὶ dubitanter proposuit de Boor ὀρεῶν V: corr. apographa 19 καταχρύσεται V: corr. All (e Ba 264 suo); ex All pendent edd. rell 21 αὐτοῦ: αὐτῶν dubitanter proposuit de Boor 21/22 ἐαλωκυίας V 22 ἄνωθεν V: ω add V<sup>1</sup> sv 25 post ἀστέρων lacunam dubitanter proposui (quod etiam v.d. Mango suspicabatur), nam vox ὑπέρλαμπρος cum κοιτῶν potius quam cum οὐρανὸς est iungenda (cf. ἐν τῷ ὑπερλάμπρῳ Χρυσοστρικλίνῳ **23**, 4 supra) 26 κοιτῶν V ὠραῖος τὲ V 28 νικητήρια V 29 τη (sine acc) V 30 εὐθυτόρνῳ (vox unica) V: εὐτόρνῳ coni. L. Dindorf in novo Stephani Thesaurο s.v. εὐθύτορνος 30/31 συγκλειόμενος V: corr. All 31 ἀκτίνες V

the very ceiling and in the eastern semi-dome the whole building has been covered with beautiful golden mosaic cubes. The work's creator presides over, attended by his comrades-in-arms—his subordinate commanders—who offer to him as gifts the cities that had been conquered by him. Again, in the ceiling above are depicted the Herculean labors of the emperor: his efforts on behalf of his subjects, his exertions in warlike struggles, and the victories granted to him by God; by which, as the sky <is> by stars \* \* \* there rises the most splendid bed-chamber, artfully devised by the same emperor; it is lovely, greatly variegated and for its beauty wins the palm of victory over almost every other <structure>. To begin with, in the very middle of the pavement a peacock, the bird of the Medes, is fashioned by the stonemason's art out of glittering cubes and is enclosed in a well-rounded circle made out of Carian stone. From there, rays of the same stone point toward another and larger circle; beyond that circle and throughout the quadrilateral shape of the hall, they spread out, as if they were streams or rivers made out of Thessalian marble, green color being its property; in the inner corners,\* they closely surround four eagles made out of fine cubes of various hues. All these <birds> so closely imitate <nature> that one might guess that they are alive and about to take flight. The walls on either side are covered with many-hued panels of glass, and thus seem adorned with flowers of various shapes.

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\*Litt. "hollow spaces"

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ἀπολίθου V 32 ἐκπεμπονται (sine acc) V καθάπερ τινες V τούτου V  
 33 το V 34 fortasse ἐφήπλωνται (καὶ) scribendum, aut post ἐφήπλωνται lacuna  
 statuenda 35 τὲ V 36 περισφίγγουσαι (sc. ἀκτίνες [supra 31]) V edd: num  
 περισφίγγουσι scribendum, propter vocum ποταμός et ῥύαξ genus masc.? 37  
 ἑκατέρα (sine acc) V 38 τοῖχοι V 39 ὀραΐζεσθαι V κόσμος τίς V:  
 malim κοσμίτης, sed V lectionem mutare non ausim

40 ἄλλος περιηθησμένος διαθεῖ χρυσῶ, ὕφ' οὗ διεύργεσθαι τὰ κατώ-  
 τερα τῶν ἄνω δοκεῖ· ὃν ἐκ χρυσοῦ ψηφίδων διαδέχεται τερπνότης  
 ἄλλη, ἔνθρονον δεικνύσα τὸν τοῦ ἔργου δημιουργὸν αὐτοκράτορα  
 καὶ τὴν σύζυγον Εὐδοκίαν, στολαῖς κεκοσμημένους βασιλικαῖς  
 καὶ ταινιουμένους τοῖς στέμμασιν. οἱ δὲ κο(ι)νοὶ παῖδες ὡς  
 45 ἀστέρες λαμπροὶ τοῦ δόμου πέριξ ἰστόρηνται, ταῖς βασιλείοις καὶ  
 αὐτοὶ στολαῖς καὶ τοῖς στέμμασι καταγλαϊζόμενοι. ὧν οἱ μὲν  
 ἄρρενες τόμους ἐπιφερόμενοι δείκνυνται τὰς θείας ἐντολάς, αἷς  
 στοιχεῖν ἐπαιδεύοντο, περιέχοντας, τὸ δὲ θήλυ γένος καὶ αὐτὸ  
 βίβλους τινὰς κατέχον ὁρᾶται νόμων θείων ἐχούσας περιοχὴν,  
 50 βουλομένου δεῖξαι τοῦ τεχνίτου τυχὸν ὡς οὐ μόνον ἢ ἄρρην γονή,  
 ἀλλὰ καὶ ἡ θήλεια τὰ ἱερὰ μεμύηται γράμματα καὶ τῆς θείας  
 σοφίας οὐκ ἔστιν ἀμέτοχος καί, κὰν ὁ φυτοσπόρος τούτων οὐκ 334B  
 ἔσχεν ἐξ ἀρχῆς οἰκείως πρὸς γράμματα διὰ τὴν βιωτικὴν περι-  
 πέτειαν, ἀλλ' οὖν τοὺς οἰκείους ἅπαντας βλαστοὺς ἐν μετοχῇ  
 55 σοφίας πεποίηκεν· τοῦτο δὲ καὶ τῆς ἱστορίας δίχα διὰ τῆς γρα-  
 φικῆς ἐβουλήθη τοῖς ὁρῶσι σημαίνεσθαι. καὶ ταῦτα μὲν τὰ κάλ-  
 λη τῷ τετραμερεῖ τῶν τοίχων ἄχρι τῆς ὀροφῆς περιέχεται· αὐτὴ  
 δὲ ἡ τοῦ τοιοῦτου κοιτῶνος ὀροφή οὐκ ἀνεστηκυῖα πρὸς ὕψος  
 ἐπαίρεται, ἀλλὰ τῷ τετραγώνῳ σχήματι τοῖς τοίχοις ἐγκάθηται,  
 60 χρυσίῳ διόλου κατηγλαϊσμένη καὶ στίλβουσα, κατὰ τὸ μεσαί-  
 τατον φέρουσα τὸν νικοποιοὺν σταυρὸν ὑάλῳ πρασίῳ διαμορφού-  
 μενον, περὶ ὃν ὡς ἄστρα κατ' οὐρανὸν θεάσῃ ἐκλάμποντα αὐτὸν  
 τε τὸν αἰίδιμον βασιλέα καὶ μετὰ τῶν τέκνων πάντων τὴν 117<sup>v</sup> V  
 σύννευον, πρὸς τε θεὸν καὶ τὸ τοῦ σταυροῦ ζωοποιοὺν σημεῖον τὰς  
 65 χεῖρας ἐπαίροντας καὶ τοῦτο μονονουχὶ βοῶντας, ὅτι· “διὰ τοῦδε  
 τοῦ νικοποιοῦ συμβόλου πᾶν ἀγαθὸν καὶ φίλον θεῷ ἐν ταῖς ἡμέ-  
 ραις τῆς ἡμετέρας βασιλείας διαπέπρακται καὶ κατῶρθωται.”

FP 89, 40 περιηθησμένος (cum dativo) etiam apud Photium occurrit (bis) 62  
 περὶ ὃν — 64 σύννευον: fortasse cf. Photium in Basiliū imp., MPG 102, col.  
 584A (= [melius] 314,85–88 ed. Ciccolella)

89, 40 διαθέσει V apographa edd: διαθεῖ, i.e., “percurrit” dubitanter scripsi (respice  
 tamen μεγαλοῦργου διαθέσεως in 90, 15 infra) χρυσῶ: χρυσοῦ conī v.d.  
 Mango (qui διαθέσει retinet) 44 τεινιουμένους V κοινοὶ V 45 δομου  
 (sine acc) V: τοῦ οἰκοδόμου in mg male conī Ba 264 librarius 46 καταγλαϊζο-

Above these panels runs [?] another <kind of> ornament, speckled with gold, which seems to separate that which is above from that which is below. Next, there comes another delight, made of golden cubes, showing the emperor, the creator of the building, and his spouse Eudokia enthroned and decked out in imperial robes and crowned with diadems. The children shared by the couple are depicted all around the chamber as if they were bright stars; they, too, are resplendent in imperial robes and diadems. Of these, the males are shown holding books containing the Holy Commandments that they had been brought up to obey; the female offspring as well are seen holding certain books containing Divine Laws. The artist seems to have sought to indicate that not only the male but also the female offspring had been instructed in Holy Writ and were not unfamiliar with Divine Wisdom; furthermore, that even if, because of the unsettled circumstances of his life, he who had begotten them did not at first have much commerce with letters, he nevertheless saw to it that all of his offspring would acquire their share of wisdom. It was this that the artist sought to show to the beholders through imagery and without telling a story. These are the beauties that the four sections of walls contain up to the very ceiling. The ceiling of this bedchamber does not stand up and rise upwards, as it were, but rests on the walls in the fashion of a square. Throughout it glistens and glitters with gold; in its very center, it displays the victorious cross, outlined in green glass. Around the cross, you can see the emperor of glorious memory himself, his spouse, and all their children; they shine like stars in the heavens, stretch out their hands toward God and the life-giving sign of the cross as much as to exclaim, "All that is good and pleasing to God has been accomplished and achieved in the days of our rule through this

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μενοι (sine acc) V  
58 οὐκανεστηκυῖα V

47 δείκνυνται V  
61 φαίρουσα V

52 ἀμέτολος V

56 ταῦτα V



περιέχεται δὲ καὶ εὐχαριστία ἐγγράμματος παρὰ τε τῶν φυσάντων ὑπὲρ τῶν τέκνων λεγομένη πρὸς τὸν θεὸν καὶ παρὰ τῶν  
 70 τέκνων αὐθις ὑπὲρ τῶν γεννητόρων. καὶ ἡ μὲν παρὰ τῶν γονέων οὕτωςί πως ἐπὶ λέξεως ἔχουσα δείκνυται, ὅτι· “εὐχαριστοῦμέν σοι, θεὲ ὑπεράγαθε καὶ βασιλεῦ τῶν βασιλευόντων, ὅτι περιέστησας ἡμῖν τέκνα εὐχαριστοῦντα τῇ μεγαλοπρεπείᾳ τῶν θαυμασίων σου. ἀλλὰ φύλαξον αὐτὰ ἐν τῷ θελήματί σου, μὴ τις αὐτῶν  
 75 παραδράμη τι τῶν σῶν ἐντολῶν, ἵνα καὶ ἐν τούτῳ εὐχαριστῶμεν τῇ σῇ ἀγαθότητι.” ἡ δὲ τῶν παιδῶν αὐθις ταῦτα 335B διαγορεύουσα δείκνυται· “εὐχαριστοῦμέν σοι, Λόγε τοῦ θεοῦ, ὅτι ἐκ πτωχείας Δαυιτικῆς ἀνύψωσας τὸν πατέρα ἡμῶν καὶ ἔχρισας αὐτὸν τῷ χρίσματι τοῦ ἁγίου σου πνεύματος· ἀλλὰ  
 80 φύλαξον αὐτὸν τῇ χειρί σου σὺν τῇ τεκούσῃ ἡμᾶς, ἀξιῶν αὐτοῦς καὶ ἡμᾶς τῆς ἐπουρανίου σου βασιλείας.” καὶ τὰ μὲν τοῦ εἰρημένου κοιτῶνος ἔργα καὶ κάλλη ἐν τούτοις περιγεγράφθω.

90. Τῆς αὐτῆς δὲ χειρὸς ἡ γνώμης ἔργον καὶ ὁ κατὰ τοὺς Μαρκανοῦ περιδρόμους μέγιστος τρίκλινος, καὶ Πεντακούβουκλον λεγόμενον, ὃ καὶ αὐτὸ παντοίου κάλλους καὶ ὠραιότητος τὰ πρωτεῖα ἠνέγκατο· καθ’ ὃ καὶ τὸ προμνημονευθὲν περικαλλές  
 5 εὐκτήριον τοῦ αἰθεροδρόμου Παύλου, ᾧ καὶ τὸ τῆς μάρτυρος Βαρβάρας συνήνωται, τὸ ὑπὸ τοῦ σοφωτάτου Λέοντος δομηθὲν, τὴν ἴδρυσιν κέκτηται. ἀλλὰ καὶ τὰ ἕτερα βασιλικά καταγώγια, ἃ τοῦ χρυσοῦ τῶν τρικλίνων ἀνατολικωτέραν καὶ μᾶλλον ὑπερ-

90, 6: aa. 886–912

FP 89, 71 οὕτωςί — ἔχουσα: cf. Const. Porph., *De imag. Edessena*, 49\*\*, 8 ed. Dobschütz (ἐπὶ λέξεως οὕτως ἔχουσαν) 72 βασιλεῦ τῶν βασιλευόντων: cf. 3 Macc 5:25; 1 Tim 6:15 73/74 θαυμασίων σου: θαυμάσια σου etc. in Psalmis novies usurpatur; cf., e.g., Ps 76(77):11 74 ἐν τῷ θελήματί σου: cf. Ps 29(30):5,7 78 ἐκ πτωχείας: cf. Ps. 106(107):41 ἐκ πτωχείας Δαυιτικῆς — 79 πνεύματος: cf. *Versus in Basilium I* apud Alexandr. Lycopol., 70–88, XVII ed. Brinkmann; 230 ed. Markopoulos; Photium in *Basilium imp. MPG* 102, col. 579B, 580A (=308,25–28; 309,49–52 ed. Ciccolella) 90, 1 κατὰ τοὺς — 2 Πεντακούβουκλον: cf. TC 3,43 = 147,1/2 (πόρτικα τοῦ πέμπτου κουβουκλείου) 5 αἰθεροδρόμου Παύλου: cf. Aristoph., *Aves* 1393; *exempla christiana selecta* (numquam de Paulo): Athan. Alex., *Hom. in Occurs. Dom.* 9 = *MPG*, 28, col. 984 D (αἰθεροδρόμον Ἄμβρακοῦμ ἄλλον); Anthol. Graecae *Append. Novam*, IV 77,3 et

victorious symbol." <On the ceiling> there is also contained an inscription addressed to God, and offering Him the thanks of the parents on behalf of their children and, again, those of the children on behalf of their parents. The inscription of thanks coming from the parents runs as follows, almost word for word: "We thank Thee, O supremely good God and King of Kings, for having surrounded us with children who are thankful for the magnificence of Thy wondrous deeds. Preserve them within the bounds of Thy will, and may none of them transgress any part of Thy Commandments, so that we may be grateful to Thy goodness for this as well." In turn, the inscription of the children offers this message: "We are thankful to Thee, O Word of God, for having raised our father from Davidic poverty\* and having anointed him with the unction of Thy Holy Ghost. Preserve him and our mother by Thy hand and deem them and ourselves worthy of Thy heavenly Kingdom." With this let us conclude the description of the aforementioned bedchamber and its works and beauties.

**90.** The most spacious dining hall near the portico of Markianos, also [?] called Pentakubuklon, <is> the work of the same hand or <rather> mind; this hall has also earned first prize in beauty and grace. Near it\*\* has been built the aforementioned (and exceedingly beautiful) chapel of Paul, that traveler through the ether, to which is also joined the chapel of the martyr Barbara, built by the most wise Emperor Leo. Other imperial residences, standing to the east and above the Chrysotriklinos, and to the west of the New Church, are also

\*Perhaps: "from poverty (to speak with David)"

\*\*Or: "In it," cf. TC 3,43 = 147,2

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142,3 ed. Cougny (Archangelus Michael πτηνός αἰθεροδρόμος dictus); Man. Philem, *Carm.*, I,1,106,62 (de proph. Elia); I,2,93, 27 (de imperatore) ed. Miller; ad rem cf. 2 Cor 12:2; ad situm, cf. TC 3,43 = 147,2/3 5 Ϙ — 6 συνήνωται : cf. 88, 9 supra

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89, 71 ἐπιλέξεως V 75 ἐντωλῶν V 76 τη (sine acc) V 80 τη<sup>1</sup>  
 (sine acc) V τεκουση (sine acc) V 81 καὶ ἡμᾶς καὶ τῆς V : secundum καὶ  
 expunxit V<sup>1</sup> 82 καὶ in compendio supra versum V<sup>1</sup> 90, 2 καὶ : an τὸ leg-  
 endum? 4 ὃ (sine spir) V? το (sine acc) V πρόμνημονευθὲν V  
 8 ἀνατωλικωτέραν V

κειμένην ἔχει τὴν ἴδρυσιν, δυτικώτερα τῆς Νέας τυγχάνοντα τῶν  
 10 ἐκκλησιῶν, ὧν ἡ ἐπὶ πολὺ τοῦ ἀέρος πρὸς ὕψος ἐπέκτασις καὶ τὴν  
 Ἄετοῦ προσηγορίαν (ἐ)δέξατο, ἐν οἷς καὶ τὸ τῆς Θεοτόκου  
 ὠραῖον καὶ πάντερον τῆς προσευχῆς ἐστὶν ἱερόν, τοῦ αὐτοῦ  
 βασιλέως ἔργα τυγχάνουσιν, ἐκ τοῦ πολυτελοῦς καὶ ἀφθόνου τῶν  
 τιμωμένων ὑλῶν καὶ τοῦ καινοπρεποῦς τῶν || σχημάτων καὶ τῆς 118<sup>r</sup> V  
 15 μεγαλοουργοῦ διαθέσεως τὸ μεγαλόψυχον καὶ φιλόκαλον τοῦ  
 ἀνδρὸς ὑπεμφαί|νοντα. καὶ τὰ δυτικώτερα δὲ τούτων πυραμοειδῆ 336B  
 κατοικητήρια, καθ' ἃ καὶ ἕτερον τῆς τοῦ θεοῦ καὶ Λόγου μητρὸς  
 τυγχάνει εὐκτήριον, ἐκεῖνον χορηγὸν καὶ δημιουργὸν ἐπιγρά-  
 φεται, τῷ περιττῷ τῆς κατασκευῆς καὶ καινοπρεπεῖ καθ' ἕτερον  
 20 πολλῶν τὸ πρωτεῖον φερόμενα. ὧν ἐστὶν κάτωθεν, κατ' αὐτὴν τὴν  
 τῆς Μονοθύρου λεγομένης εἴσοδον, τὸ τερπνότατον Ἰωάννου τοῦ  
 Θεολόγου εὐκτήριον, δὲ καὶ αὐτὸ μετὰ τοῦ ἐκεῖθεν ἀρχομένου  
 αἰθρίου καὶ ἡλιοβολομένου μαρμαροστρώτου περιπάτου, τοῦ καὶ  
 ἄχρι τοῦ Φάρου διήκοντος, ὁ αὐτὸς ἐτεκτῆνατο βασιλεύς, μετὰ καὶ  
 25 τῶν πρὸς ἀνατολὰς τούτου ἐδραιωτάτων οἰκημάτων, ὧν τὸ μὲν  
 θησαυροφυλάκιόν ἐστὶν, τὸ δὲ χρηματίζει εἰς βεστιάριον· ἃ μετὰ  
 τοῦ τέρποντος καὶ τὸ ἀσφαλὲς περιττῶς ἐκκληρώσαντο. καὶ τὸ  
 κάλλιστον δὲ καὶ μέγιστον καὶ φανότατον τῶν βασιλείων λουτρόν,  
 δὲ τῆς Φιάλης λεγομένης ὑπέρκειται, ἥτις ἀπὸ τῆς ἐκεῖσε πρότερον  
 30 ἰσταμένης τοῦ τῶν Βενέτων μέρους λιθίνης φιάλης τὸ ὄνομα σφῆζει  
 περιλειπόμενον, ἐκεῖνός ἐστὶν ὁ ἐμμελῶς δομησάμενος, ἔργον κάλ-  
 λους ὁμοῦ καὶ τρυφῆς καὶ σωματικῆς εὐετηρίας καὶ ἀναπαύσεως.  
 ἡ δὲ τοῦ ἕτερου μέρους φιάλη, τῶν Πρασίνων φημί, κατὰ τὴν πρὸς  
 ἀνατολὰς τῶν βασιλείων αὐλήν τὴν στάσιν ἐκέκτητο· ἥτις ἐν τῷ

FP 9 Νέας: cf. 83, 6–12 supra

90, 11 δέξατο V: corr apographa 12 ἐστὶν V 17 καθ' ἃ: καθὰ V:  
 καθώς coni All ex quo pendent edd rell: corr de Boor 19 καθ' ἑτέρων ut  
 videtur V 20 ἐστὶν V quod retinui 26 θησαυροφυλάκιον cum de Boor  
 scripsi, cf. V in 28, 23 supra (θησαυροφυλακίω): θησαυροφυλακεῖον hoc loco V;  
 V lectio est fortasse retinenda et in 28, 23 – φυλακεῖω scribendum, cf. e.g. scrip-  
 turam γαζοφυλακεῖον in cod. Vat. gr. 1818 (init. s. XI) *Etymologici genuini* s.v.  
 28 φανώτατον V All Comb: corr Be 29 φιάλλης V προτερον (sine acc) V

works of the same emperor <Basil>. They go by the name of "Eagle," for they rise to a great height into the air; and the beautiful and all-delighting chapel of the Mother of God is among them. By the extravagance and abundance of their precious materials, the novelty of their form, and the magnificence of their plans, these structures give an intimation of our emperor's magnanimity and love of beauty. To the west of these are the pyramid-like residences near which also stands another chapel of the Mother of God the Word. They, too, claim our emperor as their patron and builder and surpass many other buildings by the elaborate and novel character of their construction. Below them, at the very entrance called Monothyros, stands the most delightful chapel of John the Theologian; it, too, was conceived by the same emperor, together with the open-air and sunlit walk paved with slabs of marble (it begins at that chapel and extends as far as the Lighthouse), and with the most solidly built structures to the east of it; one of them functions as a treasure house, the other as a vestiary. These buildings combine grace with a great deal of sturdiness. Again, it is our emperor who is responsible for the elegance with which the most beautiful, spacious, and well-lit palace bath was built. This bath stands above the so-called Basin which has preserved the name of the stone basin of the Blue faction that had previously stood at that spot. This bath is both a work of sumptuous beauty and <a source> of bodily well-being and comfort. The fountain-basin of the other faction, I mean that of the Greens, had been standing in the court situated to the east of the imperial palace, but was moved when the holy church now

35 κτίζεσθαι τὸν ἐκεῖσε θεῖον ναὸν τῆς μεταθέσεως ἔτυχεν, καὶ ἠλ-  
λοιώθη τῶν μερῶν ἢ περὶ ταύτας διατριβή, καὶ ἀπεπαύθη τὰ  
τελούμενα κατ' αὐτάς. |

337B

91. Ἐκτὸς δὲ τῶν εἰρημένων, τοῦ αὐτοῦ γενναίου βασιλέως  
ἔργον καὶ ὁ τὰ Μάγγανα λεγόμενος οἶκος βασιλικός, καὶ ὁ Νέος  
οἶκος καλούμενος, οὗς ἀπὸ τοιαύτης προαιρέσεως κατεσκεύασεν·  
μὴ βουλόμενος γὰρ τὰ δημόσια χρήματα, ἅπερ οἱ ἐκ τοῦ ὑπηκόου  
5 φόροι γεννῶντες αὐξάνουσιν, εἰς οἰκείας καταναλίσκειν χρείας  
καὶ τοὺς ἐτέρων πόνους τὴν τοῦ \* \* \* τῶν τράπεζαν ἠδύνειν ἢ  
συγκροτεῖν, τοὺς τοιούτους οἴκους ἐπενοήσατο, καὶ προσόδους ἐκ  
γεωργίας ἀπέταξεν ἐν αὐτοῖς ἰκανάς, ἀφ' ὧν ἡ βασιλικὴ παν-  
δαισία αὐτοῦ τε καὶ τῶν μετ' αὐτὸν ἄφθονον καὶ δικαίαν τὴν  
10 χορηγίαν ἔμελλεν ἔ||χειν ἀεί. καὶ τὰ ἐν ταῖς καλουμέναις δὲ Πη- 118<sup>v</sup> V  
γαῖς βασιλικὰ μεταβολῆς ἔνεκα καταγῶγια καὶ ἐνδαιτήματα ὁ  
αὐτὸς βασιλεὺς ἐκ βάθρων ἀνέστησεν, ἃ καὶ ναῶν καλλοναῖς  
κατεκόσμησεν, ἐν οἷς ὁ τε τοῦ ἀγίου προφήτου Ἡλιοῦ τυγχάνει  
οἶκος σεπτὸς καὶ ὁ Ἐλισ(σ)αίου τοῦ ἐκείνου διαδόχου καὶ  
15 φοιτητοῦ, ἔτι δὲ καὶ ὁ τοῦ πρώτως ἡμῶν εὐσεβῶς βασιλεύσαντος  
Κωνσταντίνου τοῦ μεγάλου, καὶ ὁ τῶν νεοφανῶν Μαρτύρων τῶν  
δύο καὶ τεσσαράκοντα, καὶ πρὸς τούτοις ἕτεροι δύο οἴκοι εὐκτῆ-  
ριοι εἰς ὄνομα καὶ δόξαν εὐσεβῶς δομηθέντες τῆς Θεομήτορος.

16/17: martyres Amorienses quadraginta duo d. 6 m. Mart. a. 845 mortem passi sunt

I 91, 1 τοῦ αὐτοῦ — 12 ἀνέστησεν : cf. Scyl., B, 41 = 164,80–87

90, 35 θεῖοιναὸν V: secundum -i- in -v- mutavit V<sup>1</sup> 37 καταυτάς V  
91, 5 post χρείας perperam καὶ τῶν ἀνὰ πᾶν ἔτος ὑπ' αὐτοῦ κεκλημένων e Scyl.,  
B, 41 = 164,85/86 (qui locus in Scylitza non post χρείας, sed paulo inferius inveni-  
tur) sponte sua inseruit Comb quem Be secutus est 6 ἐτέρους V All (e Ba 264  
suo): corr Comb τοῦτῶν V: inter τοῦ et τῶν lacunam statui (fortasse τοῦ  
(δεσπότης αὐτῶν aut aliquid simile scribendum): τούτων male All (e Ba 264 suo);  
ex All pendent edd rell: τούτου dubitanter de Boor 8 ἐν secludendum putavit de  
Boor (ut e dittographia ortum), cf. tamen appar. crit. ad 63, 7 supra 9 τῶν : τὸν  
V: corr All (e Ba 264 sui coniectura); ex All pendent edd rell 14 ἐλίσαιου V  
17 τοῦτοις V: corr V<sup>1</sup> 18 δομηθέντος V: corr All (e Ba 264 sui coniectura)

standing at that site was being built; for this reason the factions no longer congregate around these basins and performances there have come to an end.

91. In addition to the aforementioned <structures,> the imperial house called Mangana and the so-called New House are the work of the same noble emperor as well. His motive in having them set up [?] was as follows: as he did not wish that public funds, which are created and made to grow by taxes levied upon subjects, be spent on his private requirements, and that the toil of others be used to season and support the table of \* \* \*, he devised these houses and assigned to them considerable income from agriculture. Their revenues were to provide in perpetuity an abundant and legitimate source to cover the cost of his own imperial banquets and of those <given> by his successors. The same emperor raised from the very foundations the residences and dwellings at the so-called Pegai, <used> when a change of scenery was in order. He adorned them with beautiful churches, among which are the venerable shrine of the Holy Prophet Elijah; that of Elisha, the latter's successor and disciple; moreover, the church of Constantine the Great who was the first emperor to have ruled us in the spirit of the true religion; the church of the recent Forty-two Martyrs; and in addition to these, another two chapels piously built in the

καὶ ἐν τοῖς τῆς Ἱερείας δὲ π(α)λατίοις τοῦ αὐτοῦ προφήτου  
 20 Ἡλιοῦ ἱερὸν εὐκτήριον ἔδομήσατο, οὐδενὸς τῶν ἄλλων ἐν κάλλει  
 καὶ ὠραιότητι κρινόμενον δεύτερον.

92. Ἐν δὲ ταῖς τοιαύταις κατὰ μεταφοίτησιν καὶ μεταβολῆν 338B  
 βασιλείοις διατριβαῖς καὶ δεξαμενὴν τυγχάνουσαν ὕδατος μεγά-  
 λην τε καὶ εὐρύχωρον, ἔργον καὶ πόνημα τοῦ καλλύναντος βασι-  
 λέως κατ' ἀρχὰς τὸ προάστειον, ὑπὸ δὲ τοῦ βασιλέως Ἡρακλείου  
 5 συγχωσθεῖσαν καὶ γεωθεῖσαν καὶ καταφύτευσιν δεξαμένην δέν-  
 δρων τε καὶ λαχάνων, καθάπερ καὶ αἱ τῶν βασιλικῶν παλατιῶν  
 οὔσαι ἐντός, ἢ τε πρὸ τῆς Μαναύρας καὶ ἢ μεταξὺ τοῦ τε  
 Ἰουστι(νι)ανοῦ τρικλίνου καὶ τοῦ τῆς Ἐκθέσεως, αἴτινες καὶ  
 αὐταὶ ὕδωρ ἄφθονον ἔχουσαι καὶ ἰχθύας πρὸς τέρψιν καὶ ἄγραν  
 10 τῶν βασιλέων ἐκτρέφουσαι, ὑπὸ τοῦ αὐτοῦ βασιλέως ἠπειρωθεῖ-  
 σαι εἰς παραδείσων κατασκευὴν ἐχρημάτισαν διὰ τὸ Στέφανον  
 τὸν μαθηματικὸν τὴν γένεσιν τοῦ εἰρημένου βασιλέως πολυ-  
 πραγμονήσαντα εἰπεῖν ἐξ ὕδατος αὐτὸν τελευτᾶν — διὰ τὴν  
 τοιαύτην οὖν αἰτίαν καὶ τῆς ἐν Ἱερείᾳ κινστένης εἰς παράδεισον  
 15 μεταμειφθείσης, ἰδὼν τὸ χωρίον ὁ ἀοίδιμος βασιλεὺς Βασίλειος  
 πρὸς μὲν παραδείσων καταφυτεύσεις τόπους κεκτημένον ἀπο-  
 χρῶντας καὶ ἱκανούς, ὑποσπανίζον δὲ ὕδατος ποτίμου καὶ  
 (κ)αθαροῦ, αὐθις ἐκφορήσας τὸν χοῦν πολυχειρίᾳ τε καὶ

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4-6; 13-15: aa. 637/638; ut videtur, ante d. 4 m. Iul. a 638

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**FP 92**, 8 Ἐκθέσεως: cf. Papae Martini passionem, *MPL*, 87, col. 115A (*solarium expositionis*); locum v.d. Mango suppeditavit 8 αἴτινες — 10 ἐκτρέφουσαι: cf. TC, 6, *ConPor*, 15 = 447,4 (ἰχθυοτροφεῖον ἐποίησεν, i.e., Constantinus VII imp. prope palatium Bucoleonis; utrum in terra an in portu incertum) 11/12 Στέφανον τὸν μαθηματικόν: cf. Const. Porph., *DAI*, 16/1-2 13 εἰπεῖν — τελευτᾶν: cf. Sudam, H 465 = II 582,28/29 ed. Adler (πυθόμενος ἀποθανεῖν); cf. etiam Niceph., *Brev.*, 25,9-12 ed. de Boor (cap. 24,1-5 = p. 72 ed. Mango) 18 πολυχειρίᾳ τε καὶ σπουδῇ: cf. Cyrill. Scyth., *Vit. Euth.*, 44 et *Vit. Sabae*, 73 = 65,10 et 177,22 ed. Schwartz (ambo πολυχειρίᾳ καὶ σπουδῇ); Const. Porph., *Exc. de legat.*, 474,4/5 ed. de Boor (σπουδῇ καὶ πολυχειρίᾳ, e Menandro); cf. etiam **FP** ad 61, 16 supra

name and for the glory of the Mother of God. The emperor also had the holy chapel of the same Prophet Elijah built in the palace at Hiereia, a chapel which is considered to be second to none in beauty and grace.

92. A large and capacious water cistern that was in <one of> such places of resort to which emperors would move for a change of scenery, and that had been dug through the efforts of the emperor who had originally embellished this suburban place <i.e. Hiereia>—that cistern had been filled with earth by Emperor Heraclius and planted with trees and vegetables. The same had happened to cisterns lying within the imperial palace: the one in front of the Magnaura and the one between the <two> dining halls—that of Justinian and that of the Terrace. They, too, <once> contained water in abundance and bred fish for the enjoyment and catch of the emperors, but were turned into <pieces of> land by the same emperor and used for the planting of gardens, because Stephen the Mathematician, who had carefully drawn up a horoscope of the aforementioned emperor, said that the latter would die by water. It was for this reason, then, that the cistern in Hiereia had been turned into a garden as well. Emperor Basil of glorious memory saw that the place had adequate and sufficient space for planting gardens, but suffered from scarcity of clear drinking water; he therefore had the soil speedily removed again by a

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I 91, 19 καὶ ἐν — 20 ἐδομήσατο: cf. Scyl., B, 41 = 164,87/88      92, 2 δεξα-  
μενήν; 4 ὑπὸ δέ — 8 Ἐκθέσεως; 10 ὑπό — 15 μεταμειφθείσης; 18 ἀῤῃς — 21  
διαρκούς: cf. Scyl., B, 41 = 164,88–97

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91, 19 πλατίους V: corr apographa      92, 1 μετάβολήν V      3 τὲ V  
4 καταρχὰς V      5 γεωθεῖσαν particip., rarum: in TLG 14ies solum adducitur,  
semper ex auctt. Christianis      7 Μαναύρας: Μαγναύρας Comb sponte sua  
quem Be secutus est; cf. etiam appar. crit. ad 74, 18 supra      8 ἰουστιανοῦ V  
11 ἐχρημάτισεν V: corr apographa      17 ὑποσπανίζων V: corr All      18 ἀθα-  
ροῦ V: corr apographa



σπουδῆ, τὸν ὀρώμενον πρὸ ὀλίγου λειμῶνα κομῶντα φυτοῖς εἰς τὸ  
 20 ἀρχαῖον σχῆμα μετήγαγεν, καὶ ἀντὶ παραδείσου δοχεῖον ἀπειρ-  
 γάσατο ὕδατος ἀφθόνου καὶ διαρκοῦς. καὶ ταῦτα μὲν ὅσα κατὰ  
 τὰς βασιλείους περιοχὰς φιλοπό||νωσ ἅμα καὶ εὐσεβῶς ὁ ἀοίδιμος 119<sup>v</sup>  
 βασιλεὺς ἐτεκτένητο.

93. Ἐξελθέτω δὲ τῶν βασιλείων ἤδη λοιπὸν ὁ λόγος καὶ χω-  
 ρεῖτω πρὸς τὰ ἐξῆς (τού)των κατὰ τὴν βασιλεύουσαν ταύτην πόλιν  
 καὶ κατὰ (τὰ) περὶ αὐτὴν ἐν οἰκοδομαῖς τε καὶ ἀνοικοδομαῖς  
 θείων οἰκῶν ἔργα τοῦ αὐτοκράτο|ρος. ὀρῶν γὰρ τὸν ἀστικὸν καὶ 339B  
 5 βάνανυσον ὄχλον τὸν κατὰ τὴν ἀγορὰν, ἣ Φόρος προσαγορεύεται,  
 διατρίβοντα καὶ προστετηκότα ταῖς χρεῖαις τοῦ βίου, ἐν τῷ μὴ  
 ἔχειν πλησίον οἶκον εὐκτήριον τῆς ψυχικῆς ἐπιμελείας λήθην  
 λαμβάνοντα, ναὸν περικαλλῆ καὶ σεβάσμιον τῇ Θεομήτορι  
 κ(ατ') αὐτὴν τὴν ἀγορὰν ἀνεδείματο, ὡς ἂν καὶ ὄμβρων καὶ  
 10 χειμῶνων εἴη τοῖς ὄχλοις ἀλέξιμα καὶ ψυχικῆς σωτηρίας ἐντρέ-  
 φημα καὶ βοήθημα. καὶ τὸν ἕτερον δὲ τῆς παννυμῆτου Θεοτόκου,  
 τὸν ἐν τοῖς Χαλκοπρατεῖσι θεῖον ναὸν τῆς πανσέπτου καὶ ἀγίας

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FP 93, 4 ὀρῶν — 11 βοήθημα: cf. Genes., 4,41 = 90,23–27; *Patria Constantinopolis* III, 29 a; 162; IV, 32 = 225,10–12; 267,1/2; 288,14/15 ed. Preger

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I 93, 5 κατὰ — προσαγορεύεται; 8 ναόν — 11 βοήθημα: cf. Scyl., B, 41 = 164,2 — 165,4

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92, 20 ἀντιπαραδείσου V 21 post διαρκοῦς initium cap. 93 posuit de Boor, librario qui cod. V articulavit invito qui initium novi cap. super vocem ἐξελθέτω indicavit 93, 1 ἐξελθετώ V 2 (τού)των scripsi: τῶν V: fortasse τὰ scribendum 3 (τὰ) addidi: καὶ κατὰ V: καὶ τὰ All (e Ba 264 sui coniectura); ex All pendent edd rell 6 μη (sine acc) V 9 κ(ατ') αὐτὴν τὴν scripsi: καυτ' αὐτὴν ut videtur V: καυταυτὴν sive καυτυντὴν (secundo α partim eraso et in u mutato) V<sup>1</sup>: κατ' αὐτὴν coni Ba 264: κατὰ τὴν coni Ba 232 All (Ba 264 suo rejecto), ex quo pendent edd rell: fortasse κα(τὰ) ταλύτην scribendum 10 χειμῶνων V 11 δε (sine acc) V παννυμητοῦ V 12 τὸν: τοῦ V All (e Ba 264 suo): corr Comb

large number of handworkers. He thus restored to its ancient shape what until recently had appeared as a meadow with luxuriant plants, and in place of that garden created a reservoir for abundant and continuous water supply. Such are the things that our emperor of glorious memory assiduously and piously devised within the precincts of the imperial palaces.

**93.** Let us now leave these palaces and turn in our narrative to further works of the emperor, works that involved either construction or restoration and were undertaken either in this Queen of Cities or in its vicinity. When he saw that the spiritual needs of the multitude of city craftsmen dwelling and eking out their livelihood around the marketplace called Phoros, were being neglected (for these people did not have a chapel nearby), he had a most beautiful and venerable shrine to the Mother of God built in that very marketplace, to provide the multitudes both with protection from rains and winter storms and with the help and joy <that lead to> spiritual salvation. And when he saw that the other divine shrine of the most praiseworthy Mother of God, namely that of <Her> most sacred and holy reliquary in Chalko-

σοροῦ, ταπεινὸν ἰδὼν καὶ ἀφώτιστον, καὶ φωτοδόχους ἐκατέρωθεν  
 ἀναστήσας ἀψίδας καὶ τὸ τέγος μετεωρίσας ὕψει εὐπρεπείας  
 15 κατηύγασεν καὶ μαρμαρυγαῖς φωτὸς κατηγλαίσεν. τὸν δὲ τοῦ  
 πρώτου τῶν ἀγγέλων ἐν τοῖς Τζήρου λεγομένοις θεῖον ναὸν καὶ  
 τὴν περὶ αὐτὸν φιλάνθρωπον εἰς τοὺς πένητας ὑπουργίαν καὶ  
 χορηγίαν ἐκεῖνός ἐστιν ὁ περιποιησάμενος, καὶ τὸν τε ναὸν  
 φαιδρύνας καὶ εἰς τὸ νῦν ὀρώμενον κάλλος περιστήσας καὶ ἀγα-  
 20 γῶν, καὶ τὴν διακονίαν εἰς τὸ ἀνευδεῆς τῇ τῶν προσόδων ἐπαυ-  
 ξήσει καταστήσας, καὶ ἐπιδραμιλευσάμενος τὸν εἰς τοὺς πένητας  
 ἔλεον. καὶ τὸν ἐν Πουλχεριαναῖς δὲ τοῦ ἱερομάρτυρος Λαυρεντίου  
 μέγιστον ναὸν συμπτωθέντα ἀνέστησεν, πολλῆς ἐμπλήσας  
 τερπνότητος. καὶ ἄλλους δὲ ἱεροὺς οἴκους ἀμφὶ τοὺς ἑκατὸν περὶ  
 25 τὴν Πόλιν ἀνέστησεν, πτωχοτροφεῖά τε καὶ ξενῶνας ἐκαινούρ-  
 γησεν, καὶ τῶν παλαιωθέντων πλεῖστα ἀνευέωσατο νοσοκομεῖα  
 καὶ γηρωκομεῖα καὶ μοναστήρια. |

340B

94. Οὐ κατὰ τὴν Πόλιν δὲ μόνον τὰ τοιαῦτα τῶν ἔργων θεο-  
 φιλῶς τε ἅμα καὶ φιλοτίμως εἰργάζετο, ἀλλὰ καὶ ταύτης ἐκτὸς τὴν  
 ὁμοίαν ἐπεδείκνυτο ἐπιμέλειαν. μεθ' ἧς καὶ τὸν τοῦ ἀποστόλου  
 καὶ εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου ἐν τῷ καλουμένῳ 119<sup>v</sup>  
 5 Ἐβδόμῳ ναὸν τῷ χρόνῳ πονήσαντα καὶ καταβληθέντα ἀνίστησι,  
 καλλοναῖς τε ὠραίσι καὶ ὄχυρώμασι κατασφαλίσάμενος. ἔτι δὲ  
 καὶ τὸν πλησιόχωρον αὐτοῦ τοῦ Προδρόμου οἶκον, πρὸ πάνυ πολ-

FP 93, 25 πτωχοτροφεῖά τε — 27 γηρωκομεῖα : cf. Genes., 4,41 = 90,18–21

93, 13 φώτοδόχους V : φωτοδόχας All (e Ba 264 suo male lecto); ex All pendent edd rell (φωτοδόχους iam dubitanter coni Be, V nescius) ἐκατερωθεν (sine acc) V 15 κατηγλαίσεν V 24 ἀμφιτοῦς V 25 ξενῶσας V : corr V<sup>1</sup> 26 ἀνευέωσατο cum de Boor scripsi, qui 80, 7 (ἀνευέωσατό τε) et 79, 5 (ἀνανεωσάμενος) supra adduxit : ἀνανεώσατε V : ἀνανεώσατο coni Ba 232 quod fortasse scribendum : ἀνανέωσε All (e Ba 264 sui coniectura) : ἀνευέωσε coni Comb quem Be est secutus post νοσοκομεῖα particulam τε add All (e Ba 264 suo qui -τε finali vocis ἀνανεώσατε in V usus locum sanare conatus est); ex All pendent edd rell 27 γῆρωκομεῖα V : ad scriptionem γηρω- cf. Sudam, Γ 251 = I,523,26 ed. Adler et *Etym. Magnum* s.v. γηρωκομῶ 230,37 ed. Gaisford : γηρο - All (e Ba 264 suo); ex All pendent edd rell 94, 1 nullum signum novi cap. in V 4 καλουμένων V 6 τὲ V 7 οἶκον V

prateia, was of low height and badly lit, he built arches to admit light on either side and raised its roof, illuminating the church by elegant loftiness and making it resplendent with shining light. As for the divine shrine of the foremost among the angels, the one in the quarter called Ta Tzerou, it is our emperor who preserved it along with the humane and generous assistance to the poor that <was being provided> at that shrine; he endowed the shrine with splendor and turned it into the thing of beauty that we see today; and, by increasing its revenues and by lavishing charity upon the poor, saw to it that the <shrine's> services would lack in nothing. He also restored the ruins of the vast church of the holy martyr Lawrence situated in the Pulcherianai quarter and filled it with all kinds of delightful features. He restored about one hundred other pious foundations throughout the City, built almshouses and inns anew, and renovated many hospitals, homes for the aged and monasteries, that had decayed through lapse of time.

94. The emperor wrought such works not only in the City, moved that he was by his love of God and by generosity, but also displayed a similar zeal outside its boundaries as well. With this zeal, he restored the shrine of the apostle and evangelist John the Theologian located in the so-called Hebdomon—a shrine that had fallen into ruins through ravages of time; he redecorated it with embellishments and made it sturdy with reinforcements. He also cleared the brush [?] and rubble from the neighboring shrine of John the Baptist, which had collapsed

λῶν καταπτωθέντα χρόνων καὶ ἐρείπιον ἀντὶ ναοῦ χρηματίζοντα, περικαθαίρει μὲν τῆς ὕλης καὶ τῶν χωμάτων, ταχίστη δὲ συν-  
 10 δρομῇ καὶ ἐπιμελείᾳ τῶν περιφανῶν καὶ μεγάλων ἴσον καθίστησι.  
 τὸ δὲ τοῦ κορυφαίου τῶν ἀποστόλων τέμενος ἐν τῷ Ῥηγίῳ διὰ τὴν  
 ἀπειλουμένην πῶσιν ἄβατον τυγγάνον αὐτὸς καθελὼν καὶ ἐκ  
 βάθρων καινουργήσας ἐδείματο, εἰς μνήμην αὐτοῦ διηνεκῆ τε καὶ  
 15 ἀνεπίληστον. ἐν δὲ ταῖς τοῦ Βαρβύσου ποταμοῦ ὑπερκειμέναις  
 15 Ἰουστινιανοῦ γεφύραις Καλλινίκου τοῦ μάρτυρος ἠδαφισμένον  
 ναὸν τοῦ προτέρου κρεῖττονα ἤγειρεν. ἐν δὲ τῷ καλουμένῳ τούτῳ  
 Στενωῖ, τὸν ἀχένα τοῦ Εὐξείνου φημί, τὸν τοῦ ἁγίου Φωκᾶ πάν-  
 σεπτον οἶκον θεαρέστως τε καὶ θεοφιλῶς δομησάμενος καὶ σύ-  
 στημά τι μοναχῶν εὐλαβῶν συναθροίσας, κτίσμασί τε καὶ  
 20 κτήμασι τὸν τόπον καταπλουτίσας μονὴν θεοσύλλεκτον καὶ  
 ἰατρεῖον ψυχῶν ἀπειργάσατο. ἐπὶ τούτοις ἅπασιν τὸν τοῦ ἀρ-  
 χιστρατήγου Μιχαήλ ἱερὸν οἶκον ἐν τῷ Σωσθενίῳ, ἐκ μακρῶν  
 διαρρυνέντα χρόνων καὶ | πλείστοις ὀκλάσαντα ῥήγμασι καὶ ἤδη 341B

15: hic pons a. 528 exstructus fuit

**FP 94**, 20 θεοσύλλεκτον: cf. [Const. Porph.], *Serm. ad duces Orientis* ed. Vári in *BZ*, 17 (1908), 78 (bis) et 79 21 ἰατρεῖον ψυχῶν: cf. Diod. Sicul., *Bibl. Hist.*, I,49,3 (e Hecataeo haustum, cf. *FGrH*, 3a, p. 34; bibliotheca sacra Aegypti ψυχῆς ἰατρεῖον nuncupabatur); Liban., *Declam.*, 15:37 = 6,138,14/15 ed. Foerster (δικαστήρια = ἰατρεῖα τῶν κατὰ ψυχὴν νοσημάτων); Basil., *Hom. in Ps. 1* = *MPG*, 29, col. 209 A (= Sacra Scriptura); Ioh. Chrysost., *Quod not oport. pecc. divulg.*, 1 = *MPG*, 51, coll. 353/354 (διδασκαλία = ἰατρεῖον . . . ψυχῆς); *In cap. 9 Genes. Hom.* 27,8 = *MPG*, 53, col. 251 (Divina admonitio = ἰατρεῖον τῶν . . . ψυχῶν); *In cap. 12 Genes. Hom.* 32,1 = *MPG*, 53, col. 293 (ἐκκλησία . . . ἰατρεῖόν ἐστι ψυχῶν); Ps.-Ioh. Chrysost., *De oratione* = *MPG*, 62, col. 737 (εὐχή = ψυχῆς ἰατρεῖον); *Vit. Theodosii Coenob.* a Theodoro ep. Petrarum 75,3 ed. Usener; Ioh. Damasc., *Sacra parall.* Litt. Θ, tit. 3 = *MPG*, 96, col. 13 A (Sacra Scriptura); *Or. de sacris imagg.* 1,47 et 2,43 schol. = 151,5/6 ed. Kotter (τὸ κοινὸν τῶν ψυχῶν ἰατρεῖον, τὴν ἐκκλησίαν); Roman. Melod., *Cant.* 54,1,1 = p. 462 edd. Maas-Trypapis (τὸ ἰατρεῖον τῶν ψυχῶν)

**I 94**, 16 ἐν δέ — 27 ἔμπλεων: cf. Scyl., *B*, 41 = 165,4–9

**94**, 13 καινουργήσας V 14 Βαβύρσου V<sup>1</sup> All (e Ba 264 suo) de Boor: βαρύρσου V: Βαθύρσου Comb (e Ba 232 qui V<sup>1</sup> correctionem male legit) quem Be

many years earlier and had become a heap of ruins instead of a church; and by his speedy care and assistance he made it equal to great and renowned churches. As for the sacred precinct of the foremost among the apostles at Rhegion, people refused to enter it, for it was threatened with collapse; the emperor had it razed and rebuilt from the very foundations, so that he would be continuously remembered and never forgotten. The church of the martyr Kallinikos situated on the bridge of Justinian that spanned the river Barbysos had fallen to the ground; the emperor had it built anew, and the new structure surpassed its predecessor. And in our so-called Narrows (I have in mind the straits leading to the Euxine), he built the most sacred shrine of Saint Phokas in a manner both pleasing to God and revealing his love for Him. He gathered there a community of pious monks, made the place wealthy in buildings and landed property, and thus founded a monastery that was put together with God's help and was a healing place for souls. In addition to all this, the emperor raised from ruins the holy shrine of the Chief Commander of the Heavenly Host, Michael, situated in Sosthenion. This shrine had been in a state of utter neglect for many years; <it> sank down on account of many

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secutus est: Βαρβύσου dubitanter in apparatu de Boor, locis Niceph., *Brev.*, 14,2; 18,18; 26,8 ed. suae (Βαρβύσου) nisus; de Boor coniecturam accepi, cf. etiam Niceph., *Brev.*, 14,2 et 26,8, i.e., capp. 10,33 et 25,10 = pp. 52 et 74 ed. Mango (Βαρβύσου); cf. insuper Genes., 2,55 = 27,29 (Βαρβύσου) et Hesych. Miles. in *Patriis Constantinoupoleos*, 3 et 8 = pp. 2,8 et 4,3 ed. Preger (Βαρβύσης) 15 ante Καλλινίκου sive ante ἡδαφισμένον articulum τόν forsitan addendum putavit de Boor ἡδαφισμένον V 16 κρίττονα V τοῦτω V 17 εὐξήνου V 17/18 πάνσεπτων V 18/19 σύστηματι V 20 θεοσυλλεκτων (sine acc) V 21 ἄπασι V 23 ὀκλάσαντα V

πρὸς γόνυ κλιθέντα σχεδὸν καὶ τὸ πολὺ τῆς περὶ αὐτὸν εὐ-  
 25 πρεπείας ἀποβαλόντα, τῶν πτωμάτων τε διανίστησι καὶ πρὸς τὴν  
 προτέραν ἀκμὴν ἀνακαλεσάμενος ὠραιότητος ἀπάσης ἔδειξεν  
 ἔμπλεων. καὶ περὶ μὲν τοὺς ἱεροὺς οἴκους καὶ τὴν τούτων ἐπιμέ-  
 λειαν καὶ διόρθωσιν, ἀφ' ὧν μάλιστα ἢ περὶ τὸ θεῖον ὀσιότης  
 χαρακτηρίζεται, τοιοῦτος ὁ ἐν βασιλεῦσιν αἰδίδιμος Βασιλείος ἦν.

95. Εἰδὼς δὲ ὅτι ἐπ' οὐδενὶ τοσοῦτον ὅσον ἐπὶ σωτηρίᾳ ψυχῶν  
 ὁ θεὸς ἐπευφραίνεται, καὶ ὅτι ὁ ἐξάγων ἄξιον ἐξ ἀναξίου ὡς στόμα  
 χρηματίζει Χριστοῦ, οὐδὲ περὶ τὸ ἀποστολικὸν τοῦτο ἔργον  
 ἀμελῆς ἐφάνη καὶ ράθυμος, ἀλλὰ πρῶτα μὲν || τὸ τῶν Ἰουδαίων 120<sup>v</sup>  
 5 ἔθνος, τὸ ἀπερίτμητόν τε καὶ σκληροκάρδιον τὸ ὅσον ἐπ' αὐτῷ, εἰς  
 τὴν ὑποταγὴν σασηνεύει Χριστοῦ. κελεύσας γὰρ αὐτοὺς τῆς

4–16: ca. aa. 873–875? 876/877? Secundum Ps.-Sym., B, 10 = 691,8 (quo non semper confidendum) 874/875

FP 95, 1 ἐπὶ — 3 Χριστοῦ: cf. Jr 15:19; 1 Tim 2:4; cf. etiam Nicol. Myst., *Ep.*, 106,23–26 ed. Westerink (de Chazaris bapt.) 4 ἀλλά — 16 τοῦ Χριστοῦ: cf. Sym. Log. (ἀναδεξαμένων αὐτοὺς πάντων ἐν ἀξίαις); cf. etiam Sym. sequaces Ps.-Leon. Gramm., 256,10–13; GMC, B, 9 = 842,12–16; GMCB, B, 4 = 21,25–27; Ps.-Sym., B, 10 = 691,8–10 (mutilum); Christoph. Protasecr., *Exhort. post lud. bapt. habita* = pp. 667–669 ed. Matranga = *Medioevo greco*, 0 (2000), 72–75 ed. Ciccolella; Greg. Nicaen. metrop., *Serm. de Iudaeis*, esp. 3,11–16 et 7,1/2 = TM, 11 (1991), 319 et 325 ed. Dagron; cf. *Rev. de l'instr. publ. en Belgique*, 46 (1903), 12–14 ed. Cumont; cf. etiam forsitan *Chron. Cantabrigense*, 45,21 = I,333 ed. Schreiner (ἔτους τπβ' ἐβαπτίσθησαν οἱ Ἑβραῖοι, ἰνδικτιῶνος ζ') [= I. Starr, *The Jews in the Byz. Empire* (1939), no. 61]; *Versus liturg.* ab Amitai b. Shefatiah scriptos ed. Schirmann, *Mibhar*, 4 [= Starr, *ibid.*, no. 62]; *Chronici Ahimaaz* ed. et versionem Anglicam a M. Salzman paratam, 69–74 (= 5b–7c); 84/85 (= 13a–13b) [= Starr, *ibid.*, no. 63; 64–66; 76; 78]; Abraham b. Asriel ed. Kaufmann in *Monatschrift für die Gesch. u. Wiss. des Jud.*, 31 (1882), 421 [= Starr, *ibid.*, no. 67]; Leon. VI imp., *Nov.* 55 = I,125 edd. Zepi et 211,3–15 edd. Noailles–Dain [= Starr, *ibid.*, no. 70]; Anonymi *Apocalypsim* ed. Ginzberg, I,318, 319 [= Starr, *ibid.*, no. 71; 79]; Auxilium in *De ordinationibus a Formoso Papa factis* ed. Dümmler 109 [= Starr, *ibid.*, 72] 4 Ἰουδαίων — 5 σκληροκάρδιον: cf. Lv 26:41; Deut. 10:16; Jr 6:10; 9:26; Eze 44:7; 44:9; Act 7:51 (σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίας); Ro 2:29 (περιτομή καρδίας) 5 τὸ ἀπερίτμητόν τε καὶ σκληροκάρδιον: cf., e.g., Barnabae *Ep.*, 9,6; Greg. Naz., *Or.* XVI, MPG, 35, col. 956 A (Ἰσραὴλ . . . τοῦ σκληροῦ καὶ ἀπεριμήτου τὴν καρδίαν); Ps.-Ioh. Chrysost., *Synops.*, MPG, 56, col. 378 (κατηγορία τῶν Ἰουδαίων, ὡς ἀπεριμήτων τῇ καρδίᾳ) et Patrum alios locos ca. 70, ubi verba Sacri. Script. (cf. 4/5 supra) explicantur; cf. etiam Phot.,

cracks, fell to its knees, so to speak, and lost much of its beauty; the emperor restored it to its previous flourishing state and filled it with all kinds of embellishments. Such a man was Basil of blessed memory, the glorious one among emperors, when it came to holy shrines and to their care and repair, activities that are a hallmark of piety toward the Godhead.

95. Aware that God cherishes nothing more than the salvation of souls and that he who brings forth the worthy from the worthless is the spokesman of Christ, the emperor did not show himself careless or indifferent to this apostolic work, but first captured the nation of the Jews, uncircumcised and obstinate as it was when left to itself, and led it to submission to Christ; for he commanded that they bring forth

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*Comm. in Matth., Fragm.* 60, *TU*, 61 (1957), p. 301, 5 ed. Reuss et inter nostri coaevo Sym. Metaphr., *Martyrium Marci Evang.*, *MPG*, 115, col. 164 A (ἀπερίτμητοι τῇ καρδίᾳ)

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I 95, 4 ἀλλά — 5 ἔθνος; 12 προσθεῖς — 14 κατεπαγγελάμενος: cf. *Scyl.*, *B*, 42 = 165,10/11

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94, 24 προς (sine acc) V 25 ἀποβαλλόντα V τὲ V 27 ἔμπλεων: ad formam, cf. *Const. Porph., De imag. Edessena*, 51\*\*, 29 (ἔμπλεω, nom. plur.) 27/28 ἐπὶ μέλειαν V 95, 1 ἐπουδενὶ V 4 ἀμελῆς V 5 περιτμητον perperam *Cumont, Rev. de l'instr. publ. en Belgique*, 46 (1903), 11 et n. 3; sed cf. *FP* ad 95, 4



οικείας θρησκείας τὰς ἀποδείξεις κομίζοντας εἰς διαλέξεις χωρεῖν καὶ ἡ δεικνύναι τὰ κατ' αὐτοὺς ἰσχυρὰ τε καὶ ἀναντίρρητα ἢ, πειθομένους ὅτι κεφάλαιον τοῦ νόμου καὶ τῶν προφητῶν ὁ  
 10 Χριστὸς ἦν καὶ ὅτι σκιᾶς τύπον εἶχεν ὁ νόμος, ἡ τῆ ἐπιλάμψει τοῦ ἡλίου διασκεδάζεται, προσέρχεσθαι τῆ τοῦ κυρίου διδασχῆ καὶ βαπτίζεσθαι, προσθεῖς δὲ καὶ ἀξιωμάτων τοῖς προσερχομένοις διανομὰς καὶ τοῦ βάρους τῶν προτέρων ἀπαλλάξας φόρων καὶ ἐπιτίμους ἐξ ἀτίμων ποιεῖν κατεπαγγειλάμενος, πολλοὺς τοῦ ἐπι-  
 15 κειμένου καλύμματος τῆς πωρώσεως ἡλευθέρωσεν καὶ πρὸς πίστιν εἴλκυσεν τοῦ Χριστοῦ, εἰ καὶ πάλιν οἱ πλείους μετὰ τὴν ἐκ 342B τοῦ βίου τοῦ βασιλέως ὑπαναχώρησιν πρὸς τὸν οἰκεῖον ὡς κύνες ὑπέστρεψαν ἔμετον. ἀλλὰ κὰν ἐκεῖνοι, μᾶλλον δὲ τινὲς ἐκεῖνων, ὡς Αἰθίοπες ἔμειναν ἀμετάβλητοι, ἀλλ' ὅ γε φιλόθεος βασιλεὺς  
 20 ἐντελεῖς τοῦ ἔργου τοὺς μισθοὺς ἔνεκα τῆς σπουδῆς παρὰ θεοῦ ἀπολήψεσθαι ἔμελλεν.

96. Ὡσαύτως δὲ καὶ περὶ τὸ Βουλγάρων γένος εὐρίσκεται διαγεγονῶς. τὸ γὰρ τοιοῦτον ἔθνος, εἰ καὶ πρὸ τούτου τὴν πρὸς εὐσέβειαν μεταβολὴν εἰσδέξασθαι ἔδοξεν καὶ πρὸς τὸν χριστιανισμόν μετελθεῖν, ἀλλ' ὅμως ἀπαγῆς ἦν ἔτι πρὸς τὸ καλὸν καὶ ἀνίδρυτον,

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16–18: sub Leone VI? Cf. eius *Nov.* 55 in fine 2–4: a. 864

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FP 95, 9 κεφάλαιον — Χριστός: cf. Jn 1:45 10 σκιᾶς — νόμος: cf. He 10:1 12 προσθεῖς — 18 ἔμετον: cf. Greg. Nicaen. metrop., *Serm. de Iudaeis*, 4,2/3 = *TM*, 11 (1991), 321 ed. Dagron 15 καλύμματος — ἡλευθέρωσεν: cf. 2 Cor 3:13–17; Ro 11:25 17 πρὸς — 18 ἔμετον: cf. Pr 26:11 19 ὡς Αἰθίοπες — ἀμετάβλητοι: cf. ad Aesop. Fab. 274 = I,2,91 edd. Hausrath-Hunger 96, 4 ἀπαγῆς . . . ἔτι (sc. ἔθνος): cf. Phot., *Ep.* 2,59/60 ad sedes orientales = I,42, edd. Laourdas-Westerink (= *Ep.* 4 ed. Balettas) (νεοπαγῆς . . . ἔθνος, sc. Bulgari); Nicol. Myst., *Ep.* 79,24 (νεοπαγῆσι, de Alanis nuper baptizatis)

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I 96, 1 Ὡσαύτως — 1/2 διαγεγονῶς; 4 ἀπαγῆς — καλόν; 8 ἀρχιεπίσκοπον — 12/13 σαγηνεύεται: cf. Scyl., *B.* 42 = 165,11–13

proofs of their own beliefs and enter into disputations, and either demonstrate that their tenets were firm and irrefutable or, persuaded that Christ was the capstone of the Law and the Prophets and that the Law was but a shadow that is scattered by the sun's rays, be converted to the teachings of the Lord, and be baptised. By distributing dignities among those who were being converted, removing the burden of taxes they had previously to pay, and promising to make full-fledged citizens of those who had been deprived of rights, he lifted the veil of blindness from many of them and led them to the faith of Christ, even if in their majority they, like unto dogs, returned to their own vomit after the emperor's departure from this life. But even though they, or rather some from among them, remained like blackamoors unchanged, at least the God-loving emperor, on account of his zeal, was to be rewarded by God with full wages for his work.

96. We find that the emperor dealt with the tribe of the Bulgarians in the same fashion. Even if this nation had to all appearances already accepted the change to piety and gone over to Christianity, it was not yet firmly committed to the Good and was unstable, easily

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95, 8 τὲ V      10 νόμως V      11 ἡλίου: ἡλιακοῦ All (e Ba 264 sui menda): ἡλιακοῦ φωτὸς Comb (partim ex All partim sponte sua) quem Be secutus est      διδαχὴ V: διδασκαλίᾳ nulla auctoritate Comb quem Be secutus est  
 13 τῶν (sine acc) V      14 πολλοὺς V      15 ἐπικαλύμματος coni Comb  
 16 εἴλκυσεν V      17 ἐπαναχώρησιν All (Ba 264 suo male lecto); ex All pendent edd rell      19 ὡς ἀθίοπες (partim in rasura) ut videtur V: corr apographa      φιλόθεως V      96, 1 ὡσαύτως V      4 ἦν V      ἀνύδρυτον V

- 5 ὡς ὑπὸ ἀνέμων φύλλα ῥαδίως σαλευόμενον καὶ μετακινούμενον. ἀλλὰ ταῖς τοῦ βασιλέως συχναῖς παραινέσεις καὶ ταῖς λαμπραῖς δεξιώσεις, ἔτι δὲ καὶ ταῖς μεγαλοψύχοις φιλοτιμίαις καὶ δωρεαῖς, ἀρχιεπίσκοπόν τε πείθεται καταδέξασθαι καὶ ἐπισκόποις κατα-  
 10 ὀρέων τε καὶ τῶν σπηλαιῶν τῆς γῆς μετακληθέντων καὶ ἐκεῖσε παρὰ τοῦ βασιλέως ἀποσταλέντων εὐλαβῶν μοναστῶν τὰ τε πατρῶα ἔθνη καταλιμπάνει καὶ ὀλόκληρον τῷ Χριστῷ σαγηνεύεται.

97. Ἄλλὰ καὶ τὸ τῶν Ῥῶς ἔθνος, δυσμαχώτατόν τε καὶ ἀθεώ-  
 τaton ὄν, χρυσοῦ τε καὶ ἀργύρου καὶ σηρικῶν περιβλημάτων 120<sup>v</sup>  
 ἱκαναῖς ἐπιδόσεις εἰς συμβάσεις ἐφελκυσάμενος καὶ  
 σπονδὰς πρὸς αὐτοὺς σπεισάμενος εἰρηνικός, ἐν μετοχῇ γενέσθαι

8–13 : m. Mart. (ante m. Oct.) a. 870 97,3/4: potius aa. 861–863, sub Michaele imp.

**FP 96**, 5 ὑπὸ ἀνέμων — μετακινούμενον (de Bulgarorum inter veterem et novam Romam oscillatione?): cf. *Il.*, 6:147 6 συχναῖς παραινέσεις: cf. TC, 4,2 = 150,3 (πυκναῖς παραινέσεις) 9 διὰ — 10 μετακληθέντων: cf. He 11:38 12 πατρῶα ἔθνη καταλιμπάνει: cf. Phot., *Ep.* 2,49/50 ad sedes orientales = I,41 edd. Laourdas-Westerink (= *Ep.* 4, p. 168 ed. Balettas) (πατρῶων ἐκστάντες ὀργίων, sc. Bulgari) 97, 1 Ἄλλὰ — 45/46 ἤρξαντο: cf. Phot., *Ep.* 2,293–305 ad sedes orientales = I, 50 edd. Laourdas-Westerink (= *Ep.* 4, p. 178 ed. Balettas); TC, 4,33 = 196,12–15 4 σπονδὰς . . . εἰρηνικός: cf. Const. Porph., *De imag. Edessena*, 71\*\*, 3 (σπονδὰς εἰρηνικός ποιησάμενος) 4 ἐν μετοχῇ — 5 ἔπεισεν: cf. TC 4,33 = 196,13/14 (τοῦ θεοῦ βαπτίσματος ἐν μετοχῇ γενέσθαι), e quo Scyl., *M*, 18 = 107,47–49

**I 97**, 1 Ἄλλὰ — ἔθνος; 3 εἰς συμβάσεις ἐφελκυσάμενος; 4 ἐν μετοχῇ — 7 παρεσκεύασεν; 9 τοῦ γάρ — 10/11 προκαθεσθέντος; 12 σκοποῦμένων — 18 τερατοῦρηθέντων; 19 εἰ μὴ — 22 πιστεύσωμεν; 23 ὁ δὲ — 25 ποιήσει; 27 ἔφη — 42 λύμην; 44 ὅπερ — 45 ἤρξαντο: cf. Scyl., *B*, 42/43 = 165,13 — 166,43; Mich. Glycam, *Chron.*, 553 Bonn (e fonte incerto, potius Zonara); *Chronicon brev.* 3,3 = I,51 (cf. II,102–104) ed. Schreiner (e nostro); cf. etiam Narr. quando et quomodo Russi baptizati sint, ed. C. Papoulidis, *Balkan Studies*, 22 (1981), 80,7–81,36 (partim e nostro); *Narr. de Russorum conversione* ed. W. Regel, *Analecta byzantino-russica* (Petropoli 1891), XVII–XXX et 50,21–51,23 (e Scyl., *B* 43 = 165,17–166,43); origo *Chron. not.* 2 (manus saec. XV) = II,605 et *Byzantinobulgarica*, 5 (1978) 300 ed. Schreiner (conversio sub Basilio imp. a. 882 [sic]) incerta

swayed and swinging to and fro like leaves in the wind. By repeated exhortations, splendid receptions, and magnanimous munificence and donations, however, the emperor persuaded the Bulgarians to accept an archbishop and to allow their country to be covered with a network of bishoprics. Owing to these prelates and also to devout monks whom the emperor summoned from the mountains and dens of the earth and dispatched to that land, the Bulgarians abandoned their ancestral customs and became, one and for all, captives of Christ.

97. As for the indomitable and utterly godless nation of the Rhos, the emperor lured them, through generous gifts of gold, silver and garments of silk, into conducting negotiations, concluded a treaty of peace with them, persuaded them to partake of the salutary baptism,

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96, 5 ἀνέμου All (e Ba 264 sui menda); ex All pendent edd rell 11 εὐλαβῶν :  
 εὐσεβῶν sponte sua Comb quem Be secutus est (sed cf. 11.30, 74.8, 76.15  
 εὐλαβοῦς μοναχοῦ; 94.19 μοναχῶν εὐλαβῶν) 12 ἦθη All (e Ba 264 sui  
 menda, qui ἦθη praebebet); ex All pendent edd rell 97, 1 ῥῶς ubique scripsi cum  
 Const. Porph. *DAI* codice *Par. gr. 2009* qui acc. circumflexum ubique exhibet: ῥῶς  
 hic et ubique V: ῥῶς et ῥῶς codd Scylitzae et Zonarae 3 ἐφελκυ(σά)μενος:  
 -σά- in fine versus in membrana recentiore inductum V<sup>x</sup> 4 μετοχῇ γενεσθαι  
 (sine acc) V

5 καὶ τοῦ σωτη|ριώδους βαπτίσματος ἔπεισεν καὶ ἀρχιεπίσκοπον 343B  
 παρὰ τοῦ πατριάρχου Ἰγνατίου τὴν χειροτονίαν δεξάμενον δέ-  
 ξασθαι παρεσκεύασεν· ὃς κατὰ τὴν τοῦ εἰρημένου ἔθνους χώραν  
 παραγεγώνως ἀπὸ τοιαύτης πράξεως εὐπαράδεκτος τῷ ἔθνει γεγέ-  
 νηται. τοῦ γὰρ ἄρχοντος τοῦ τοιούτου γένους σύλλογον τοῦ  
 10 ὑπηκόου ποιησαμένου καὶ μετὰ τῶν περὶ αὐτὸν γερόντων προ-  
 καθεσθέντος, οἱ τῶν ἄλλων μᾶλλον τῇ δεισιδαιμονίᾳ διὰ τὴν  
 μακρὰν συνήθειαν προστετηκότες ἐτύγγανον, καὶ σκοπουμένων  
 περὶ τε τῆς οἰκείας καὶ τῆς τῶν Χριστιανῶν πίστεως, εἰσκαλεῖται  
 ὁ ἄρτι πρὸς αὐτοὺς φοιτήσας ἀρχιερεὺς, καὶ τίνα τὰ παρ' αὐτοῦ  
 15 καταγγελλόμενα καὶ αὐτοῖς διδάσκεσθαι μέλλοντα ἐπυνθάνοντο.  
 τοῦ δὲ τὴν ἱεράν τοῦ θεοῦ εὐαγγελίου βίβλον προτεινάντος, καὶ  
 τίνα τῶν τοῦ Σωτῆρος ἡμῶν καὶ θεοῦ θαυμάτων αὐτοῖς ἀπαγ-  
 γείλαντος, καὶ τῶν ὑπὸ θεοῦ τερατουργηθέντων κατὰ τὴν Παλαιὰν  
 τὴν ἱστορίαν αὐτοῖς ἀναπτύξαντος, “εἰ μὴ τι τῶν ὁμοίων,” ἔ-  
 20 φασαν εὐθέως οἱ Ῥῶς, “καὶ ἡμεῖς θεασόμεθα, καὶ μάλιστα οἶον  
 τὸ ἐν τῇ καμίνῳ τῶν τριῶν λέγεις παίδων, οὐκ ἂν σοι ὅλως  
 πιστεύσωμεν, οὐδὲ τὰς ἀκοὰς ἡμῶν ἔτι τοῖς ὑπὸ σοῦ λεγομένοις  
 ὑπόσχωμεν.” ὁ δὲ πεποιθῶς ἐπὶ τῷ ἄψευδεῖ τοῦ εἰπόντος, ὅτι· “ὁ  
 ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, λήψεσθε,” καὶ ὅτι· “ὁ πιστεύων  
 25 εἰς ἐμὲ τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ αὐτὸς ποιήσει, καὶ μείζονα

5–7: aa. 863–867? Pro certo ante aetatem a. 867 et aliquanto (brevi ut videtur) tem-  
 pore post “recentem” (Photius: πρὸ μικροῦ; TC, 4,33: μετ’ οὐ πολὺ) incursionem a  
 Rugis a. 860 molitam. Unde apparet ut sit haec prima conversio temporibus Photii et  
 Michaelis imp. (testibus TC, 4,33 et Photii *Ep.* 2) potius quam Ignatii et Basilii imp.  
 tribuenda

**FP 97**, 5/6 ἀρχιεπίσκοπον παρὰ . . . Ἰγνατίου τὴν χειροτονίαν δεξάμενον: cf.  
 tamen TC, 4,33 = 196,11–14 (Φωτίου τὸ θεῖον ἐξιλεωσαμένου . . . μετ’ οὐ πολὺ  
 . . . τὴν βασιλεύουσαν πρεσβεία αὐτῶν κατελάμβανεν . . . βαπτίσματος ἐν  
 μετοχῇ γενέσθαι λιτανεύουσα) 20 καὶ μάλιστα — 44 ἀλλοίωσιν: similia de  
 Capitone, temporibus Const. Magni aut Theodosii Senioris episcopo Chersonii  
 Taurici, leguntur. Hic, ut Chersonienses, signum ab eo petentes, ad rectam fidem  
 converteret, caminum ignis ardentis introivit, ex quo incolumis cum phelonio suo  
 integro exiit. Cf. Synaxarium Eccl. Const. (sub Constantino VII imp. compilatum)  
 ed. Delehaye in *Propryl. ad AASS Nov.* (1902) ad Mart. 6 = col. 516,20–37; ad Dec.  
 22 = col. 336,5–338,12 οἶον — 21 παίδων: cf. Dan 3:6,11, 15, 17, 20,  
 21 23/24 ὁ ἂν — λήψεσθε: cf. Mt 21:22; Jn 14:13–14; 16:26 24 ὁ  
 πιστεύων — 26 ποιήσει: cf. Jn 14:12

and made them accept an archbishop who had received his ordination from Patriarch Ignatios. Having arrived in the country of the said nation, the archbishop gained their trust by the following deed. The ruler of that nation convened an assembly of his subjects and presided over it, together with the elders of his entourage; the latter clung to their superstitions even more tenaciously than the rest, because they had long been accustomed to them. In discussing their own religion and that of the Christians, they summoned the prelate who had recently arrived among them and inquired what his message was and what instruction they were about to receive. The prelate held out the Holy Book of the divine Gospel and recited to them some of the miracles performed by our Savior and God; he also revealed to them some of the marvels wrought by God in the Old Testament. Forthwith the Rhos said, "Unless we are shown some similar thing, especially something like that which, as you say, <happened to> the three young men in the furnace, we shall not in the least believe you, nor shall we again lend our ears to your message." The prelate put his trust in the truth of Him Who said, "Whatsoever ye shall ask in my name ye shall receive," and, "He that believeth in me, the works that I do he shall do also, and greater works than these shall he do" (provided

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97, 5 βαπτισματος ἐπισεν (sine acc) V ἀρχι ἐπίσκοπον V 6 ἰγνατίου V  
 13 inter οικείας et καὶ vocem θρησκείας e Scyl., B, 43 = 165,19 (τῆς πρώην αὐτῶν  
 θρησκείας καὶ τῆς τῶν Χριστιανῶν πίστεως) inserendam dubitanter proposuit de  
 Boor 15 αὐτοῖς cum V<sup>1</sup> Scylitzae in B, 43 = 165,21 codd fere omnibus et de  
 Boor scripsi, cf. etiam 16, 9 supra (ἀναδιδάσκων τῷ βασιλεῖ): αὐτοῦς ut videtur  
 V: αὐτούς All (e Ba 264 suo); ex All pendent edd rell 16 θείου (sine  
 acc) V 17 τίνα τῶν V -ν τοῦ σῶς in rasura V 19 ἱστορίαν V  
 19/20 ἐφθασαν (sine acc) V: θ expunxit V<sup>1</sup> 22 ὑποσοῦ V 23 πεποιθός V  
 24 ἐάν All (e Ba 264 suo qui Jn 14:13 adamussim sequitur); ex All pendent edd  
 rell 25 ἐργὰ V καὶ αὐτός V et B 232: κάκεινος All (e Ba 264 suo qui Jn  
 14:12 adamussim sequitur); ex All pendent edd rell

τούτων ποιήσει,” ὅταν οὐ πρὸς ἐπίδειξιν, ἀλλὰ πρὸς σωτηρίαν  
 ψυχῶν μέλλῃ γίνεσθαι τὰ γινόμενα, ἔφη πρὸς αὐτούς· “εἰ | καὶ 344B  
 μὴ ἔξεστιν ἐκπειράζειν κύριον τὸν θεόν, ἀλλ’ ὅμως εἰ ἐκ ψυχῆς  
 διεγνώκατε προσελθεῖν τῷ θεῷ, αἰτήσασθε ὅπερ βούλεσθε, καὶ  
 30 ποιήσει τοῦτο πάντως διὰ τὴν πίστιν ὑμῶν ὁ θεός, κἂν ἡμεῖς  
 ἐσμὲν εὐτελεῖς καὶ ἐλάχιστοι.” οἱ δὲ ἠτήσαντο αὐτὸ τὸ τῆς  
 πίστεως τῶν Χριστιανῶν βιβλίον, ἥτοι τὸ θεῖον καὶ ἱερὸν εὐαγ-  
 γέλιον, ἐν τῇ ὑπ’ αὐτῶν ἀναφθεῖση ἐμβληθῆναι πυρκαϊᾶ· καὶ εἰ  
 ἀβλαβὲς τηρηθεῖ καὶ ἄκαυστον, προσελθεῖν τῷ παρ’ αὐτοῦ  
 35 κηρυσσομένῳ θεῷ. ῥηθέντων δὲ τούτων, καὶ || τοῦ ἱερέως πρὸς 121<sup>r</sup> V  
 θεὸν τοὺς ὀφθαλμοὺς καὶ τὰς χεῖρας ἐπάραντος, καὶ εἰπόντος, ὅτι·  
 “δόξασόν σου τὸ ἅγιον ὄνομα, Ἰησοῦ Χριστέ ὁ θεὸς ἡμῶν, καὶ  
 νῦν ἐν ὀφθαλμοῖς τοῦ ἔθνους τούτου παντός,” ἐρρίφη εἰς τὴν  
 κάμινον τοῦ πυρὸς ἢ τοῦ ἁγίου εὐαγγελίου βίβλος. ὠρῶν δὲ δι-  
 40 εληλυθυῖων ἱκανῶν, εἶτα τῆς καμίνου κατασβεσθείσης, εὐρέθη τὸ  
 ἱερὸν πυκτίον διαμεῖναν ἀπαθὲς καὶ ἀλώβητον καὶ μηδεμίαν ὑπὸ  
 τοῦ πυρὸς δεξάμενον λύμην ἢ μείωσιν, ὡς μηδὲ τῶν ἐν τοῖς  
 κλειδώμασι τῆς βίβλου κροσσῶν τὴν οἰανοὺν ὑπομεινάντων  
 φθορὰν ἢ ἀλλοίωσιν. ὅπερ ἰδόντες οἱ βάρβαροι καὶ τῷ μεγέθει  
 45 καταπλαγέντες τοῦ θαύματος, ἀνενδοιάστως βαπτίζεσθαι ἤρ-  
 ξαντο.

**98.** Οὕτως οὖν τῶν τοιούτων ἔργων ἐν τοῖς χρόνοις τῆς βασι-  
 λείας τοῦ συνετοῦ βασιλέως Βασιλείου καταπραπτομένων, καὶ  
 δεξιῶς κατὰ νοῦν τῶν πραγμάτων χωρούντων αὐτῷ, καὶ τοῦ καθ’

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**FP 97**, 28 μή — θεόν: cf. Dt 6:16; Mt 4:7; Lk 4:12; 1 Cor 10:9 29 αἰτήσασθε  
 — 30 θεός: cf. Mt 21:22; Jn 14:13 37 δόξασον — ὄνομα: cf. Jn  
 12:28 39 κάμινον τοῦ πυρὸς: cf. Eze 22:20 (v.l.); Dan 3:6, 11, 15, 17, 20, 21  
 (The), 93 (The); 4 Macc 16:21

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**97**, 28 ἔξ ἐστιν V 31 ἠτήσαντο V 32 βιβλόον ut videtur V:  
 corr V<sup>1</sup> ἥτει V 33 ὑπ’ αὐτῷ V: corr apographa 34 προσελθεῖν V  
 35 τοῦ: vox initio primi novae paginae versus iacens vix legi potest in V 41 μὴ  
 δὲ μείαν V 42 μὴ δὲ V **98**, 3 κατανοῦν V

that whatever is done, is done for the salvation of souls, not for the sake of display), and said to them: “Though one ought not to tempt the Lord God, yet if you have resolved from the bottom of your hearts to join God, then you may ask Him whatsoever you wish, and God surely will accede to it on account of your faith, even if I myself be lowly and the least of men.” They asked that the very book of the Christian faith, that is, the divine and Holy Gospel, be thrown into a fire built by them; should it be preserved without damage and remain unconsumed, they would join the God of whom he preached. These words having been uttered, and after the priest lifted his eyes and his hands to God and said, “Jesus Christ our God, now again glorify Thy holy name in the presence of all this nation,” the Book of the Holy Gospels was thrown into the fiery furnace. Several hours passed, the furnace’s fire went out, and it was found that the holy volume had remained unscathed, unharmed, and had suffered no injury or shrinkage from the fire—even the tassels at the book’s clasps suffered no corruption or outward change. When the barbarians beheld this, they were astounded by the greatness of the miracle, and abandoning all doubts, began to be baptized.

98. As such deeds were thus being wrought in the years of the wise Emperor Basil’s rule, with <public> affairs taking a propitious course in accordance with his wishes, with day-to-day life flourishing, good



ἡμέραν θάλλοντος βίου, καὶ εὐθυμίας χορευούσης περὶ τὴν Πόλιν | 345B  
 5 καὶ τὰ βασίλεια, καὶ γαλήνης ἠπλωμένης ἀνὰ πᾶσαν σχεδὸν  
 νῆσον καὶ ἤπειρον, ἐξαίφνης λαίλαψ καὶ ζάλη καὶ καταγιγίς συμ-  
 φορῶν τοῖς ἀνακτόροις ἐκώμασεν, κοπετὸς καὶ θρήνος καὶ Ἰλιάς  
 λυπηρῶν καὶ τραγυδία θλιβερῶν ἐχόρευσε περὶ τὰ βασίλεια. ὁ  
 γὰρ φίλτατος καὶ πρωτότοκος υἱὸς τῷ βασιλεῖ Κωνσταντῖνος ἐν  
 10 αὐτῷ τῷ ἄνθει τῆς ἡλικίας, ἐν τῇ ἀκμῇ τῆς νεότητος, ἐν τῷ πρὸς  
 ζῆλον ἄρχεσθαι τρέχειν τῆς πατρικῆς γενναιότητος, ὀξεῖα νόσφ  
 περιπεσὼν καὶ ἐπ' ὀλίγαις ἡμέραις τῷ πυρετῷ καυσωθεὶς, πᾶσαν  
 τὴν ζωτικὴν ἰκμάδα τοῦ παρὰ φύσιν λάβρου πυρὸς συντόμως ἐκ-  
 δαπανήσαντος, τὸν βίον ἐξέλι(πε), πένθος ἀμύθητον καταλιπὼν  
 15 τῷ πατρί. πλὴν ἐπεὶ λόγφ κρατεῖν ὀφείλει τῶν ἀλόγων παθῶν ὁ  
 πεπαιδευμένος ἀνὴρ, καὶ αὐτὸς, ἀνθρωπος ὢν καὶ θνητός, ἦϊδε καὶ  
 τὸν υἱὸν ἔχων ὁμοίως θνητόν, καὶ διὰ τοῦτο τὸ πέρα τοῦ μετρίου  
 τὸ συμβᾶν ἀποδύρεσθαι ὡς ἀγεννές τε καὶ ἀνανδρον τῇ γυναι-  
 κωνίτιδι δοὺς θᾶπτον ἐγένετο ἑαυτοῦ, καὶ τὴν εὐχάριστον τοῦ γεν-  
 20 ναίου Ἰῶβ φωνὴν ἀνεφθέγγετο, “ὁ κύριος ἔδωκεν,” εἰπῶν, “ὁ

8-14: d. 3 m. Sept. a. 879

**FP 98**, 6 ζάλη καὶ καταγιγίς: hae duo voces coniunctim apud auctores Christianos  
 25ies occurrunt; cf. etiam **100**, 2 infra 7/8 Ἰλιάς λυπηρῶν: cf., e.g., Demosth.,  
*Or.* 19: 148; Leutsch-Schneidew. I, 96 (=Zenob. IV: 43 cum nota); 182 (Diogen. I:  
 10); 256 (=Diogen. V: 26 cum nota); II, 34 (=Diogen. II: 93 cum nota); 72  
 (=Greg. Cypr. II: 29); 175 (=Macar. IV: 75); cf. etiam Phot., *Ep.* 13,4 ad Basilium  
 Patric. = I, 65 edd. Laourdas-Westerink (= *Ep.* 190, p. 514 ed. Balettas) 8/9 ὁ  
 γὰρ — 25 αὐθις: cf. Nic. Dav., *Vitam Ignatii*, MPG, 105, col. 573 B; *Vitam Basilii*  
*Iun.*, 284,34 ed. Vilinskij; Genes., 4,29 = 80,2 — 81,5; Ps.-Leon. Gramm.,  
 258,12-14; GMC, B, 18 = 844,19-21; GMCB, B, 5 = 22,20-22; Ps.-Sym., B, 15 =  
 692,14-17; Zon., XVI:11,1-6 = III,436,6-437,2 (e Logothetae versione  
 quadam?) 13 λάβρου πυρός: cf. Eur., *Or.* 697 15 λόγφ—16 ἀνὴρ: cf.  
 Agap. Diac., *Ecthes.*, cap. 68 = p. 72 ed. Riedinger (σύμμαχον ἔχων . . . λογισμόν,  
 τὸν . . . αὐτοκράτορα τῶν ἀλόγων παθῶν) 16 πεπαιδευμένος ἀνὴρ: cf. Sir  
 21:23; 40:29; sed potius Const. Porph., *Exc. de virt. et vit.*, II,130,1/2 ed. Roos  
 (πεπαιδευμένος ἀνὴρ; e Polybio XII,13,2) et Sudam, Δ 472, E 1069 et 1070 =  
 II,49,11; 265,16 et 19 ed. Adler (ubi haec tria lemmata ex eodem Polybii loco addu-  
 cuntur) 20 ὁ κύριος — 22 ὄνομα: cf. Job 1:21; cf. etiam Ps 112(113):2; Nic.  
 Dav., *Vitam Ignatii*, MPG, 105, col. 517 A; *Vitam Mariae Iun.*, AASS Nov. IV, 693 F

**I 98**, 8/9 ὁ γὰρ — 9 Κωνσταντῖνος; 12 πυρετῷ καυσωθεὶς; 13 πυρός — 15  
 πατρί; 19 θᾶπτον — ἑαυτοῦ; 24 εἰς — 25 αὐθις: cf. Scyl., B, 44 = 166,44-47

cheer prevailing throughout the City and the palace, and with calm spreading over well-nigh every island and <every part of> the mainland, all of a sudden a tempest, a squall, and a storm of misfortune rushed into the palace; and lament and dirge, an Iliad of sorrows and a tragedy of affliction swept through the imperial dwellings. For Constantine, the most beloved and the first-born son of the emperor, had succumbed to a severe illness in the very flower of age, at the peak of his youth, and just as he had begun to emulate his father's noble spirit; he melted with the fervid heat of fever in a few days—the unnatural and violent fire having quickly consumed all his vital humors—and departed this life, abandoning his father to inconsolable sorrow. But a man of culture must use reason to rule over irrational passions, and the emperor knew that he, too, was a human being, and a mortal one at that, and that he had a son who was mortal as well. So he left immoderate grieving for this <sad> event to the women's quarters, considering such behavior to be ignoble and unworthy in a man, and most speedily regained control over himself, uttering noble Job's words of thanks: "The Lord gave," he said, "again, the Lord hath taken away;

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98, 6 λαίλαψ V      8 ἐχόρευσε in rasura V      10 τω<sup>1</sup> sine acc V      ἀκη  
(sine acc) V      13 λάμπρου V: corr All; cf. Eur., *Or.* 697 (λάβρον . . . πῦρ)  
14 ἐξέλιπένθος e haplographia V: corr apographa (ἐξέλιπεν Ba 232)  
ἀμύθητων V: corr V<sup>1</sup>      καταλιπὸν ut videtur V: corr V<sup>1</sup>      15 ἐπὶ V:  
corr V<sup>1</sup>      16 ὦν V      θνητός, : sic distinxi, quia V post θνητός signum “·”  
(ὄνω τελείαν) posuit      17 δια τοῦτο V      19 ἑαυτοῦ V      20 εἰπὼν V

κύριος αὐθις ἀφείλετο. ὡς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ γέγονεν. εἴη αὐτοῦ εὐλογημένον τὸ ὄνομα.” καὶ “τί,” φησί, “θαυμα|στόν, 121<sup>v</sup> v  
 εἰ ὁ δοὺς πάλιν ἀπέιληφεν, ὡς ἐκέλευεν, ὅπερ δέδωκεν;” καὶ μάλ-  
 λον εἰς παραμυθίαν τῆς μητρὸς καὶ τῶν ἀδελφῶν γεγονώς, ἦν ἐπὶ  
 25 τῶν συνήθων αὐθις, προϊστάμενος ὄρφανῶν, χήραις ἐπικου|ρῶν, 346B  
 χορηγῶν στρατιώταις καὶ πένησιν, ἀδικουμένοις ἐπαμύνων, καὶ  
 τῶν φοβουμένων τὸν κύριον ἠδέως καὶ εὐμενῶς ἀκροώμενος, τὰ  
 λυσιτελῆ καὶ σωτήρια καὶ τὴν ἄνω βασιλείαν προξενούντα ἐξη-  
 γουμένων καὶ ὑποτιθεμένων αὐτῷ.

99. Ἐπεὶ δὲ εἰώθασι πολλάκις οἱ καθεστηκότες ἐπὶ τῶν ἀρχῶν  
 καὶ τῶν διοικήσεων, τὴν εὐνοίαν δῆθεν ὑπεμφαίνειν ἐθέλοντες,  
 τάχα δὲ καὶ μονιμωτέραν ἐντεῦθεν οἰόμενοι τὴν ἀρχὴν ἑαυτοῖς  
 καταστήσασθαι, ὑποτιθέναι [ὑποβάλλειν] τὰ πρὸς αὔξησιν τῶν  
 5 εἰσφορῶν καὶ τὸν τῶν προσόδων συντελοῦντα πλεονασμόν, ὑπ-  
 ἔμνησέν ποτε καὶ τῷ γενναίῳ τούτῳ βασιλεῖ ἀπὸ τοιαύτης  
 γνώμης ὁ τὴν τοῦ γενικοῦ τὸ τηνικαῦτα διέπων ἀρχὴν ἀποσταλῆ-  
 ναι εἰς τὰ ὑπὸ τὴν Ῥω(μα)ϊκὴν ἐξουσίαν ἅπαντα θέματα τοῦς  
 λεγομένους ἐπόπτας τούτους καὶ ἐξισωτάς, “ὡς ἄν,” φησί, “τοῦς  
 10 ἀγροῦς καὶ τὰ χωρία, ὧν ὁ χρόνος τοῦς δεσπότης διὰ τινα περι-  
 πέτειαν τοῖς οἰκειοῖς ἐπέκλυσε ρεύμασι, πρὸς ἑτέρους διάθωνται  
 καὶ πρόσοδον ἐντεῦθεν οὐχὶ μικρὰν τῷ ταμειῷ τῷ βασιλικῷ

I 99, 5/6 ὑπέμνησεν — 9 ἐξισωτάς; 13 προσποιησάμενος — 15 προετρέψατο;  
 16 ὁ γενικός — 47 λαός: cf. Scyl., B, 45 = 166,48 — 167,78

98, 21 ἔδοξεν (sine acc) V 22 εὐλογημένον: haec scriptio cum LXX et NT  
 concinit (ubi ubique εὐλογημέν-) 23 ὡς ἐκέλευεν i.e. “sicut ei placuit”:  
 ὡς ἐβούλευεν Comb sponte sua quem Be secutus est 25 χήραις V  
 99, 4 [ὑποβάλλειν]: vocem cum edd seclusi (verbum ὑποτιθέναι credo ipsum  
 auctorem, ut stilus sublimior efficiatur, addidisse et super ὑποβάλλειν, quod usui  
 suo omnium dierum conveniebat [cf. 99, 41 infra, ubi τὸ ὑποβαλλόμενον legitur]  
 posuisse; quam vocem scribae arographorum, ὑποβάλλειν non secluso, in textum  
 receperunt): aliter de Boor (“ὑποβάλλειν propter τὸ ὑποβαλλόμενον pg. 347,22  
 [sc. ed. Bonn = 99, 41] in mg. adscr. in textum receptum videtur”) 6 τοιαύταις  
 V 7/8 ἀποσταλῆναι (sine acc) V 8 ῥω|ϊκὴν V θέματα (sine acc) V  
 διάθωνται V pro διαθῶνται 12 πρόδοδον V: corr V<sup>1</sup> οὐχὶ (sine acc) V

as it seemed good to the Lord, so has it come to pass. Blessed be the name of the Lord.” And “What wonder, if He who gave should receive again what He has given, in accordance with His pleasure?” He rather turned to consoling the mother and the siblings <of the deceased> and went on with his usual pursuits: he protected orphans, extended a helping hand to widows, provided for soldiers and the poor, defended the victims of injustice, and with pleasure and benevolence listened to God-fearing men who expounded and suggested to him useful and salutary things leading to the Kingdom of Heaven.

99. Those appointed to administrative offices are often in the habit of suggesting measures that contribute to higher taxes and surplus revenues. This they presumably do to make a show of good will; but perhaps they also think that by such means they might prolong their own tenure in office. Moved by considerations of this sort, the man who was at that time in charge of the public treasury suggested one day to our noble emperor that the so-called supervisors or tax assessors be sent to all the themes subject to Roman authority. These men, said <that official>, would reassign to others any fields or hamlets whose owners, through some sudden reversal of fortune, had been swept away by the currents of time, and thus provide the imperial treasury with considerable revenue. The emperor pretended to agree with

προσπορίσωσιν.” ὁ δὲ βασιλεὺς ἀποδέχεσθαι προσποιησάμενος  
 τὴν ὑπόμνησιν, ἐκλέξασθαι καὶ εὐτρεπίσαι καὶ αὐτῷ προσαγα-  
 15 γεῖν τοὺς ὀφείλοντας τὸ ἔργον ἐπιτελέσαι καλῶς προετρέψατο.  
 σκεψάμενος δὲ καὶ φροντίσας ὁ γενικός, καὶ ὡς ἐδόκει κάλλιστα  
 τοὺς ἀρίστους ἐπιλεξάμενος, καὶ τὰς τῶν ἐκλεγέντων κλήσεις  
 εἰσαγαγὼν πρὸς αὐτόν, πολλῆς ἐνομίσθη μέμψεως ἄξιος καὶ  
 σφοδροτέροις ὑπεβλήθη ὀνειδισμοῖς, | εἰ τοιούτους εἰς τὸ τοιοῦτον 347B  
 20 ἔργον προβάλλεται. τοῦ δὲ μὴ ἔχειν ἐν τοῖς πολιτευομένοις κρείτ-  
 τονας λέγοντος, ὁ βασιλεὺς ἀπεκρίνατο, ὅτι· “παρ’ ἐμοὶ τοιοῦτον  
 τὸ τῆς προκειμένης διακονίας ἔργον κρίνεται ὥστε, εἴπερ οἶόν τε  
 ἦν, αὐτὸν ἐμὲ πρὸς τὴν τούτου διοίκησιν ἐξελεθῆναι· ἐπεὶ δὲ τοῦτο  
 οἶδα ὅτι δο||κεῖ τυχὸν ἀπρεπὲς καὶ ἀδύνατον, ἐξ ἀνάγκης ἐπὶ τοῖς 122’ V  
 25 δυσὶ τῆς πολιτείας μαγίστροις, οἳ καὶ χρόνῳ καὶ πείρᾳ καὶ ταῖς  
 πολλαῖς ἐν τῷ μακρῷ βίῳ τῶν πολιτικῶν ἀρχῶν διοικήσεσιν, ἐν  
 αἷς ἐξητάσθησαν, ἀκίβδηλον καὶ καθαρὸν τῆς ἀρετῆς ἐξενηνόχασιν  
 τὸ δοκίμιον, τὰς ἐλπίδας ἀποσαλεύω καὶ τὴν διακονίαν ὑπὸ  
 τούτων ἀνυσθῆναι δεόντως θαρρῶ. ἀπελθὼν οὖν,” φησὶν, “αὐτὸς  
 30 σύ, τούτοις ἀπάγγειλον τὸ τῆς διακονίας ἐπωφελὲς καὶ τὸ θέλημα  
 τὸ ἐμόν. καὶ βουλομένων αὐτῶν ἐξελεθῆναι, ἐπευδοκῶ καὶ αὐτὸς καὶ  
 ἐπισφραγίζω τὸ βούλημα.” ὡς δὲ ἀκούσαντες οἱ ἄνδρες ἦλθον  
 εἰς ἔκπληξιν, καὶ τὸ γῆρας ἀνθ’ ἱκετηρίας καὶ τοὺς πολλοὺς ὑπὲρ  
 τοῦ κοινοῦ καμάτους καὶ πόνους αὐτῶν προβαλλόμενοι παρ-  
 35 ενεχθῆναι τὸ τῆς τοιαύτης διακονίας ποτήριον ἐξ αὐτῶν καθικέ-  
 τευον, ἐξ ἀνάγκης ὑπέστρεψεν ἄπρακτος ὁ πεμφθεὶς καὶ τῷ βασι-  
 λεὶ τὰ παρὰ τῶν μαγίστρων ἀπήγγειλεν. ἄπερ ἀκούσας εἶπεν ὁ

FP 99, 34/35 παρενεχθῆναι — ποτήριον : cf. Mk 14:36; Lk 22:42

99, 13 ἀποδέχεσθαι V : acc corr V<sup>1</sup> πρὸς ποιησαμενος (sine acc) V 14 ἐκ-  
 κλέξασθαι V εὐτρεπίσαι V αὐτῷ (sine acc) V 15 κάλλως V  
 17 κλείσεις V 19 εἰς το V 27 ἀκίβδηλον : ἀκμή|βδηλον V : corr Ba 264  
 ex quo All edd rell : cf. etiam Scyl., B, 45 = 167,62 ἐξενηνόχασιν V  
 32 βούλημα sponte sua Comb quem Be est secutus, sed cf. 100, 56 infra  
 (βούλημα) 37 τὰ — ἀπήγγειλεν : τὰ παρ’ ἐκείνων λαληθέντα ἀπήγγειλεν  
 Scyl., B, 45 = 167,70; sed vocem λαληθέντα Scylitza de suo addidisse videtur

this suggestion and commanded that people likely to carry out that task with competence be chosen, made ready, and brought to his presence. The logothete of the public treasury pondered the matter and gave thought to it; <when he was> satisfied that he had made the best choice of the best people, he submitted to the emperor the names of those selected, but was deemed deserving of severe censure and was subjected to grave reproaches indeed for proposing such men for a task of such magnitude. When the logothete asserted that he had no better candidates among those on active duty, the emperor replied: “I consider the task at hand to be an undertaking of such importance that, were it possible, I myself would set out to perform it. But since, as I am well aware, this happens to be inappropriate and impossible, I am perforce anchoring all my hopes in the two *magistroi* of the state: they have provided unimpeachable and genuine proof of virtue, considering their lengthy experience and the many duties they have performed in state administration, <duties> by which they have been tested in the course of their long lives; I am therefore confident that they will properly carry out their task. Go away now,” said the emperor, “and announce to them in person both the usefulness of the task and my wish. And if they desire to set out, I, too, shall put my seal of approval on their resolution.” When <both> men heard this, they fell into a state of consternation; by way of supplication, they invoked their advanced age and the many toils and labors they had undergone for the public good; and they begged that the cup of such a duty be removed from them. The man who had been sent to them returned perforce empty-handed and reported the message of the *magistroi* to

βασιλεύς, ὅτι· “εἰ τὸ ἐμὲ ἐξελθεῖν δοκεῖ τε καὶ λέγεται εἶναι ἀδύ-  
 νατον, παραιτοῦνται δὲ τὴν ὑπουργίαν καὶ οἱ λαμπρότατοι  
 40 μάγιστροι, οὐδένα ἔχων τοῦ πράγματος διοικητὴν ἀξιόχρεων,  
 καταλειφθῆναι τὸ ὑποβαλλόμενον βούλομαι ἀνεπίσκεπτον καὶ  
 ἀδιερεύνητον. κρεῖττον γάρ,” φησί, “παρακερδαίνειν τινὰς ἀπὸ  
 τῶν ἐμῶν | οὐ καλῶς, ἢ κακῶς ὑποπεσεῖν τινὰ ζημιώδει κακῶ καὶ 348B  
 ἐπιτριβούση αὐτὸν συμφορᾶ.” καὶ ἐπὶ τούτῳ τὸν πάντα χρόνον  
 45 τῆς αὐτοκρατορίας αὐτοῦ ἔμεινεν ἀνέποπτος, ὡς ἂν τις εἴποι, καὶ  
 ἀνεξίσωτος, ἢ μᾶλλον εἰπεῖν ἐλεύθερός τε καὶ ἀδιάπρατος, ὁ ὑπὸ  
 τὴν Ῥωμαϊκὴν ἐξουσίαν ἅπας τῶν ὄλων θεμάτων λαὸς καὶ τὰ  
 χωρία καὶ οἱ ἄγροί \* \* \* τοῖς γειτονοῦσι τῶν πενήτων καὶ  
 προκείμενοι εἰς ἀπόλαυσιν. τοιοῦτος ἦν περὶ πάν τὸ ὑπήκοον,  
 50 μάλιστα δὲ τὸν ὄχλον τὸν ἀγροδίαιτον, πατρικὴν ἐπιδεικνύμενος  
 κηδεμονίαν καὶ πρόνοιαν ὁ ἀγαθὸς βασιλεύς.

**100.** Ἄλλὰ καὶ πάλιν ὁ φθόνος ἑτέραν ἤγειρε περὶ τὰ βασίλεια  
 ζάλην καὶ θύελλαν, καθ’ ἑαυτῆς τὴν φύσιν συνταράσσων τε καὶ  
 κυκῶν. ἄρτι γὰρ τοῦ φιλτάτου τῷ βασιλεῖ υἱὸς Κωνσταντίνου τὸν  
 βίον ἀπολι||πόντος, καὶ μεταπεσόντος τοῦ φίλτρου καὶ τῶν ἐλί- 122<sup>v</sup> V  
 5 δων ἐπὶ τὸν δεῦτερον υἱὸν Λέοντα, οὐκ ἤνεγκε πρῶως τὸ βάσκανον  
 τῶν δαιμόνων φύλον, τὸ πρᾶον καὶ ἥσυχον καὶ εὐσεβὲς ἅμα καὶ  
 ἐμμελές, ὡς ἔοικεν, ὁρῶν τοῦ διαδέχεσθαι μέλλοντος τὴν βασι-  
 λειον ταύτην ἀρχήν, καὶ τὴν ἐντεῦθεν τοῦ ὑπηκόου στοχαζόμενον

3/4: d. 3 Sept. a. 879

FP 99, 44 καὶ ἐπὶ — 48 ἄγροί: ad rem cf. 30, 28–32 supra 100, 1 Ἄλλὰ —  
 101, 24 ἀποδίδωσιν: cf. Genes., 4,29 = 81,5–11 2 ζάλην καὶ θύελλαν: cf.  
 etiam 98, 6 supra

I 100, 3 ἄρτι — 6 φύλον; 11 ἦν τις — 27 συννοήσας; 29 δέχεται — 51  
 συχνοῦ; 53 τῶν δέ — 56 βούλημα: cf. Scyl., B, 46 = 167,79 — 169,24

99, 38 λέγετε V 43 ὑποπεσῖν V: corr V<sup>1</sup> 45 ὡς: ὦν V: ὦν, (i.e. ἀνέποπτος  
 ὦν sc. λαὸς) conī All quem Comb in textu editionis suae secutus est: corr Comb in  
 mg 46 ἀδιάπρατος: ἀδιάπρακτος Scyl., B, 45 = 167,77 All (e Ba 264 sui  
 coniectura); ex All pendent edd rell: ἀδιατάρακτος dubitanter conī Be, sed  
 ἀδιάπρατος vox est genuina, cf. Trappius et al. in *Lex. zur byz. Grätz.*, s.v.

the emperor. When the emperor heard it, he said: "Given that my own setting out appears to be impossible and has been said to be so, that the most illustrious *magistroi* decline the service, and I have no one at my disposal who can worthily administer the matter, it is my wish that the undertaking remain unexamined and uninvestigated. For it is better," said <the emperor>, "that some people profit illegally from what belongs to me than that someone be subjected to ruinous loss and crushing misfortune." From that time on, and throughout the entire reign of our emperor, all the inhabitants of all the themes under Roman authority remained unsupervised, so to speak, and unassessed, or, to put it better, free and not subject to sale [?]\*, and those hamlets and fields \* \* \* to the poor living in their vicinity and were <freely> offered for fruition. Such a man was our good emperor in his dealings with all his subjects and especially with the country folk, displaying paternal solicitude and care toward them.

**100.** Then Envy once again aroused another storm and another tempest in the imperial palace, for it threw <bonds of> nature into confusion and stirred it up against itself. As Constantine, the most beloved son of the emperor, had recently departed this life, the emperor's affection and hopes were transferred to his second son Leo; but the envious tribe of demons could not bear this meekly, for in all likelihood they had noticed the mild, peaceful, pious, and harmonious character of the one who was to succeed to the imperial throne

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\*Or: "confiscation"

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48 post ἀγροὶ lacunam dubitanter proposui      post πενήτων copulam καὶ om  
 Comb quem Be et de Boor secuti sunt      100, 2 τὲ V      3 κωνσταντίνου V  
 4 ἀπολειπόντος V      φιλτροῦ (sine acc) V      5 ἐπι (sine acc) V  
 6 φύλον V      ευσεβῆς (sine spir) V



ἐπὶ τῆς αὐτοῦ βασιλείας εὐετηρίαν καὶ πρὸς πάντα τὰ ἐπαινού-  
 10 μενα αὐξήσιν· καὶ διὰ τοῦτο κονίεται κατ' αὐτοῦ καὶ οὕτως ὡς  
 ἀνταγωνίζεται. ἦν τις τῶν πάνυ φιλουμένων καὶ πιστευομένων  
 παρὰ τῷ ἀοιδίμῳ βασιλεῖ Βασιλείῳ μοναρχός, ὡς ἐδόκει καὶ 349B  
 ἱερεὺς, καὶ φίλος αὐτῷ καὶ ὑπουργὸς δεξιός, ὃν Σανδαβαρηνὸν  
 κατωνόμαζον· ὃς εἰ καὶ παρὰ τοῦ βασιλέως ἐστέργετο, ἀλλ' οὐκ  
 15 εἶχε παρὰ τοῖς ἄλλοις δόξαν χρηστὴν οὐδ' ὑπόληψιν ἀνεπί-  
 ληπτον. καὶ διὰ τοῦτο πολλάκις καὶ ὑπὸ τοῦ σοφωτάτου διε-  
 κωμωδεῖτο Λέοντος ὡς γόης καὶ ἀπατεῶν καὶ εἰς ἃ μὴ δεῖ τὸν  
 βασιλέα παρασύρων καὶ τῶν καθηκόντων ἐκδικαιτῶν. ἃ δὴ πυν-  
 θανόμενος ὁ φέναξ ἐκεῖνος καὶ πονηρός, εὐνοίαν πλάττεται καὶ  
 20 φιλίαν πρὸς τὸν χρηστὸν ὑποκρίνεται Λέοντα, καὶ φησὶ πρὸς  
 αὐτόν, ὡς· “ἵνα τί, νεανίας ἤδη ὢν καὶ παρὰ τῷ πατρὶ σου φιλού-  
 μενος, μὴ ἐπιφέρῃ κρυπτῶς ῥομφαίαν ἢ μάχαιραν, ὅταν κατ'  
 ἄγρους συνιππάζῃ σου τῷ πατρὶ, ἵνα καὶ αὐτῷ, εἰ κατὰ θηρίου  
 25 βούλευμα γένηται, μὴ ἄνοπλος εὐρεθῆς, ἀλλ' ἔχῃς τι μεθ' ὅτου  
 δυνήσῃ τοὺς πατρικοὺς ἐχθροὺς ἀνταμύνασθαι;” οὐχ ὑπειδό-

**FP 100**, 11 ἦν — 14 κατωνόμαζον : cf. *Litteras Styliani metrop. ad Steph. Papam*, XVI, 432 CD; 433 A ed. Mansi; Ps.-Leon. Gramm., 259,17–20; GMC, B, 22 = 846,4–6; TC, 6, LB, 5 = 355,9/10 11 ἦν — 47 ἀπογομνοῖ : cf. *Vit. Theophanous uxoris Leon. VI*, 12 = 7,14 — 8,7 ed. Kurtz 16 καὶ διὰ — 18 ἐκδικαιτῶν : cf. Zon., XVI:11,8 = 437,3–7 (e Scyl. aut Logothetae versione quadam?) καὶ διὰ — **101**, 24 ἀποδίδωσιν : cf. *Litteras Styliani metrop. ad Steph. Papam*, XVI, 433 AB ed. Mansi; Ps.-Leon. Gramm., 260,1–20; GMC, B, 24 = 846,10 — 847,5; GMCB, B, 6 = 23,11–26; Ps.-Sym., B, 21 = 697,3—699,4 (paulo aliter)

**I 100**, 11 ἦν — **101**, 24 ἀποδίδωσιν : cf. *historiolam ed. Markopoulos in Θυμίαμα . . . Μπούρα* (1994), 199, 10–47 (e cod. *Athen. gr.* 3003, fol. 99r)

**100**, 10 αὐξήσιν (sine acc) V διατοῦτο V 11 των (sine acc) V πιστεύο-  
 μένων V 13 σανδαβαρινὸν V apographa : corr All 15 post δόξαν rasura 3  
 litterarum in V 16 διατοῦτο V ὑπὸ τοῦ σο- in rasura V 16/17 διε-  
 κωμοδεῖτο V 18 ἐκδικαιτῶν V : corr V<sup>1</sup> i supra α addito 19 εὐνοίαν V  
 20 λεοντα (sine acc) V 21 ἰνατί V 21/22 φιλούμενους V 22 ὅτ' ἄν  
 V 24 ἐπιδιδῶς coni Be quod de Boor recepit; sed cf., praeter V nostrum, etiam  
 Scyl., B, 46 = 168,93 (ἐπιδίδως) 25 εὐρεθῆς V ἔχῃς : ἔχεις V All (e Be 264  
 suo) Comb : corr Be

and concluded that because of all these his subjects would prosper and would increase in all kinds of laudable qualities during his reign. The demons therefore girded themselves for the contest against him, and battled him in the following fashion. Among those who commanded great affection and full confidence of Emperor Basil of glorious memory was a monk (who was also, or so it seemed, a priest) by the name of Sandabarenos; he was also a friend and skillful helper of the emperor. Although he was loved by the latter, he did not enjoy high opinion or blameless reputation among other people. This is why the most-wise Leo, too, often derided him as a fraud and a rogue who misguided the emperor into improper deeds and directed him away from what was proper. Learning about this, the wily impostor feigned benevolence and friendship toward worthy Leo and said to him: "Now that you have reached a young man's age and are beloved of your father, why do you not secretly carry a sword or dagger whenever you ride with your father in the fields? You would thus be able to hand it to him should he have need of it against some game; or, should some secret plot perhaps be hatched against him, you would not be found unarmed, but would have something with which you would be

μενος δὲ τὸν δόλον ἐκεῖνος οὐδὲ τὸ δολερὸν τοῦ ἀνδρὸς συννοήσας  
 (τὸ γὰρ μὴ πρόχειρον εἰς κακίαν οὐδὲ ὑπονοεῖν ἐστὶ τὰ πονηρὰ  
 εὐχερές) δέχεται τὴν συμβουλὴν καὶ πείθεται μάχαιραν τοῦ  
 30 ὑποδήματος ἐντὸς ἐπιφέρεισθαι. ὡς οὖν ὁ ἐπίβουλος ἔγνω χωρή-  
 σασαν εἰς ἔργον τὴν αὐτοῦ συμβουλὴν, ἀπαγγέλλει τῷ βασιλεῖ,  
 ὅτι· “ὁ υἱὸς σου ἐπιβουλεύει σε ἀνελεῖν· καὶ εἰ ἀπιστεῖς, ὅταν  
 κατὰ θήραν ἢ που ἄλλοθι μέλλης τῆς βασιλίδος ὑπεξελθεῖν, κέ-  
 λευσον περιαιρεθῆναι τὰ πέδιλα τῶν ποδῶν αὐτοῦ, καὶ εἰ εὐρεθί-  
 35 σεται ξίφος ἐπιφερόμενος, γνῶθι ὅτι πρὸς τὴν || σὴν αὐτὸ σφαγὴν 123<sup>v</sup> V  
 ἠτοιμάσατο.” καταγ/γελθείσης οὖν ἐξόδου βασιλικῆς συνεξήλ- 350B  
 θεν ἅπαν τὸ εἰωθὸς, καὶ κατὰ τινὰ τρόπον γενομένων αὐτῶν προσ-  
 ποιεῖται χρεῖαν ἔχειν μαχαίρας ὁ βασιλεὺς, καὶ ἐπεζήτει ταύτην  
 μετὰ σπουδῆς. συμπαρὼν δὲ ὁ υἱὸς καὶ μηδὲ(ν) τῶν ὑπο-  
 40 νοουμένων τῷ πατρὶ προειδόμενος, ἀκάκως πάνυ καὶ ἀπονήρως  
 ἐφελκυσάμενος ἦν ἐπεφέρετο μάχαιραν ἐπιδίδωσι τῷ πατρὶ.  
 γενομένου δὲ τούτου ἔδοξεν εὐθέως ἢ κατ’ αὐτοῦ προσαγγελία  
 πιστὴ καὶ αἰ παρ’ αὐτοῦ ἀπολογίαι μάταιαι καὶ κεναί. ὑπο-  
 στρεψάντων οὖν αὐτῶν αὐτίκα πρὸς τὰ βασιλεια, πρὸς ὄργην ὁ  
 45 βασιλεὺς κατὰ τοῦ υἱοῦ διανίσταται, καὶ κατὰ τινὰ τῶν βασιλείων  
 οἴκων, ὃς Μαργαρίτης κατονομάζεται, ἔμφρουρον τοῦτον πεποίη-  
 ται καὶ τῶν ἐρυθρῶν πεδίλων ἀπογυμοῖ. διηρέθιστο δὲ παρὰ τοῦ

45–47: m. Aug. a. 883

**FP 100**, 47 ἐρυθρῶν πεδίλων ἀπογυμοῖ: cf. *Versus in Leon. VI* ed. Ševčenko in *La civiltà biz. del IX all' XI sec.* (1978), 127 (ἐμβάδων δίχα) 47 διηρέθιστο  
 — 50 διαπράξασθαι: cf. TC, 6, LB, 5 = 355,16/17; Ps.-Leon. Gramm., 260,13–16  
 et 263,22/23; GMC, B, 24 = 846,20–22; Ps.-Sym., B, 21 = 697,19/20

**100**, 27 συννόησας V 28 ἐστι (sine acc) V 29 βουλὴν All (e Ba 264  
 sui menda); ex All pendent edd tell πείθεται V 30 ἐπιφερεσθαι (sine  
 acc) V 31 συμβουλὴν: σκευωρίαν Scyl., B, 46 = 168,3 in loco parall.; vox  
 συμβουλὴν de Boor displicuit: “in V fortasse librarius, ut saepe accidit, verbum  
 συμβουλὴν e versu 17 [sc. 349,17 ed. Bonn = **100**, 29] repetens in alterius verbi  
 locum inculcavit” 32 ὅτ’ ἂν V 33 θήραν V ἄλλοθι (sine acc) V  
 33/34 κελευσον (sine acc) V 34 πέδηλα V 36 ἐτοιμάσατό V ἐξόδου V  
 39 μὴ δὲ V: corr apographa; cf. etiam Scyl., B, 46 = 168,10 (μηδέν) 40 τω (sine  
 acc) V 41 ἐξελκυσάμενος dubitanter proposuit Be, sed cf. Scyl., B, 46 = 168,11

able to resist your father's enemies." Leo did not suspect the snare, nor did he comprehend the treachery of that man (for people not disposed toward evil do not easily suspect base deeds); he accepted the advice and was persuaded to carry a dagger inside his boot. When the schemer realized that his advice had been carried out, he reported to the emperor: "Your son has murderous designs upon you; if you doubt it, have the boots pulled off his feet when you are about to leave the capital to go on a hunt, or to some other place; should he be discovered to carry a dagger, know that it had been readied for your murder." When the imperial outing was announced, the usual entourage went out as well; and when they arrived at a certain spot, the emperor pretended to have need of a knife and eagerly requested one. His son, who had accompanied him and who had no inkling of his father's suspicions, innocently and guilelessly drew out the knife which he was carrying with him and offered it to his father. When this happened, the denunciation made against Leo appeared forthwith credible, and the explanations offered by him, vain and hollow. The party immediately returned to the imperial palace; the emperor was aroused to anger against his son, imprisoned him in one of the imperial residences, called "the Pearl," and deprived him of his red shoes. The

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(ἐφελκυσάμενος) ἐπεφερετό aut -έτο V 42 ἔδοξεν (sine acc) V κατ':  
 κκατ' V 43 ματαιαί (sine acc) V 45 δανίσταται V: corr V<sup>1</sup> ι supra ver-  
 sum addito 47 πεδήλων V διηρέθηστο V

ἐχ(θ)ροῦ καὶ ἐκδικητοῦ πρὸς τὸ καὶ τοὺς λύχνους ἀποσβέσαι  
 τῶν ὀφθαλμῶν· ἀλλὰ τοῦτο μὲν ὑπὸ τοῦ τῆς βασιλίδος ἀρχιερέως  
 50 καὶ τῆς συγκλήτου βουλῆς κωλύεται διαπράξασθαι, τῆς εἰρκτῆς  
 δὲ ὅμως εἶχεν ἐντός. χρόνου δὲ παραδραμόντος συχνοῦ, καὶ τῆς  
 φύσεως οὐ γνωρίζουσῃς ἑαυτήν, ἀλλ' ὑπὸ τῶν πονηρῶν πνευ-  
 μάτων τραχυνομένης, τῶν δὲ τῆς γερουσίας ὑπερεχόντων πολλακίς  
 βουληθέντων ὑπὲρ τοῦ υἱοῦ πρὸς τὸν πατέρα διαπρεσβεύσασθαι,  
 55 ἄλλοτε δὲ κατ' ἄλλην αἰτίαν κωλυομένων, ἀπὸ τοιαύτης προφά-  
 σεως εὐλογον ἔσχον ἀφορμὴν εἰς τὸ κατανύσαι τὸ βούλημα.

**101.** Ἦν τι ζῶον πτηνὸν ἐν ταλάρῳ π(λ)εκτῶ κατὰ τὰ βασί-  
 λεια αἰωρούμενον, μιμηλὸν καὶ πολύφωνον, ὃ ψιττακὸς ὀνομά-  
 ζεται· ὅπερ, εἴτε πρὸς τινῶν διδαχθὲν εἴτ' ἄλλως πως, πολλακίς  
 “αἰ̄ αἰ̄ κύρι | Λέων” ἐφθέγγετο. πανδαισίας δὲ ποτε τελουμένης 351B  
 5 τῷ βασιλεῖ, καὶ τῶν πρώτων τῆς βουλῆς συνεστιωμένων αὐτῷ, καὶ  
 τοῦ ὄρνιθος πολλακίς φθειγγομένου τὸ προρρηθέν, ἐπιστυγνάσαν-  
 τες οἱ δαιτυμόνες καὶ τῆς εὐωχίας παυσάμενοι ἐπὶ συννοίας ἐκά-  
 θηντο. οἷς προ(σ)σχῶν ὁ βασιλεὺς τὴν αἰτίαν τῆς τῶν ἐδεστῶν  
 ἀπο||χῆς ἐπυνθάνετο. οἱ δὲ δακρῶν ὑποπλησθέντες τοὺς ὀφθαλ- 123<sup>v</sup> V

50/51 : a m. Aug. 883 usque ad d. 20 m. Iul. a. 886 4/5 : a. 886 (cf. 20/21 infra)?

**FP 100,** 52/53 ὑπὸ . . . πονηρῶν πνευμάτων τραχυνομένης : cf., e.g., 1 Reg 16:14–16; 23; Lk 7:21; 8:2 et alibi, praec. in patrum scriptis de ascensi (de malis spir- itibus dictum); attamen cf. Nic. Greg., *Hist.*, III,86,13 Bonn (θαλάττη . . . μάχε- σθαι καὶ πνεύματι τραχυνομένῳ), de mari a procella exasperato

**I 101,** 1<sup>o</sup> Ἦν — 24 ἀποδίδωσιν : cf. Ps.-Sym., B, 21 = 698,4 — 699,4; Scyl., B, 46 = 169,24 — 171,46

**100,** 48 ἐχροῦ V ἀποσβέσαι : ἐπισβέσαι perperam conī All; ex All pendent edd rell : ἀποσβέσαι recte suspicatus est Be 49 a Photio 53 τραχυνόμενος V : corr All (e Ba 264 suo) 55 κατ᾿ἀλλην V **101,** 1 πεκτῶ V : corr edd 3 εἰτ᾿ἄλλως V πῶς V 4 κύρι : cum Scylitzae codd fere omnibus in B, 46 = 169,27 scripsi : κύρι V : κύριε in loco parall. Ps.-Sym., B, 21 = 698,7 : κύρ conī All; ex All pendent edd rell Λέων Scyl., B, 46 = 169,27 5 συνεστιωμένων : inter secundum v et secundum ω rasura in V 6 του (sine acc) V 7 δαιτύμονες V ἐπισυννοίας V 8 προσσχῶν : προσ|σχῶν V All (e Ba 264 suo) Comb : corr Be, cf. etiam Scyl., B, 46 = 169,31 (προσσχῶν) et Ps.-Sym., B, 21 = 698,11 (προσέχων) ἀδεστῶν (-δεστ- in rasura) V

vengeful foe even urged the emperor to extinguish the light of his <son's> eyes. The emperor was kept from carrying out this deed by the chief prelate of the capital and by the senate, but he continued to keep Leo behind prison walls. Considerable time passed, and nature, instead of acknowledging its own, was being stirred up by evil spirits.\* While the foremost among the members of the senate often intended to petition the father on behalf of the son, but were prevented from doing so for one reason or another, the following pretext provided them with a suitable occasion for accomplishing their goal.

**101.** There was in the palace a certain winged creature, mimicking and talkative, suspended in a wicker cage; it is called a parrot. This bird, whether taught by someone or for some other reason, repeatedly uttered the words, "Ay, ay, Sir Leo." Once when the emperor was giving a banquet and prominent members of the senate were feasting with him, while the bird was uttering the aforementioned words over and over again, the guests in their distress ceased their feasting and sat wrapped in deep thought. The emperor noticed this and inquired about the reason of their abstaining from victuals. Their eyes

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\*Or, less likely, <like the sea> was kept rough by adverse winds

10 μούς, “τίνα βρώσιν,” εἶπον, “φαγούμεθα, οὕτως ὑπὸ τῆς φωνῆς  
 τοῦ ἀλόγου τούτου ὄνειδιζόμενοι, οἱ δοκοῦντες ἡμεῖς λογικοί τε  
 καὶ φιλοδέσποτοι; ὅτι αὐτὸ μὲν τὸν οἰκεῖον ἀνακαλεῖται δεσπό-  
 15 την, ἡμεῖς δὲ τρυφῶντες λήθην τοῦ μὴ ἀδικήσαντος δεσποσύνου  
 ἐλάβομεν. εἰ μὲν γὰρ ἐλέγχεται ἀδικῶν καὶ κατὰ τῆς πατρικῆς  
 20 κεφαλῆς εὐτρεπίσας τὴν δεξιάν, αὐτόχειρες αὐτοῦ ἡμεῖς πάντες  
 γενοίμεθα καὶ τοῦ αἵματος αὐτοῦ (μὴ) κορεσθείημεν· εἰ δ’ ἐφ’  
 οἷς ἐνεκλήθη διαφεύγει τὸν ἔλεγχον, μέχρι τίνος ἢ συκοφάντις  
 γλώσσα δυναμωθήσεται κατ’ αὐτοῦ;” μαλαχθεὶς οὖν τοῖς τοιού-  
 20 τοις τῶν λόγων ὁ βασιλεὺς τότε μὲν καθεσθῆναι τούτους προσ-  
 ἔταξεν καὶ σκοπήσαι περὶ τοῦ πράγματος ἐπηγγείλατο, μετ’ οὐ  
 πολὺ δὲ πρὸς τὴν φύσιν ἐπανελθὼν ἐξάγει τε τῆς φρουρᾶς καὶ εἰς  
 ὄψιν ἄγει αὐτὸν καὶ τὴν πένθιμον ἀμείβει στολήν, καὶ τὸ περιττὸν  
 τῆς ἐν τῇ λύπῃ τραφείσης κόμης περιαιρεθῆναι κελεύει, καὶ τὴν  
 προτέραν τῆς βασιλείας τάξιν καὶ τιμὴν ἀποδίδωσιν.

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21 d. 20 m. Iul. a. 886

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**FP 101**, 18 δυναμωθήσεται: cf., e.g., Ps 51(52):7 20/21 μετ’ οὐ πολὺ — 24  
 ἀποδίδωσιν: cf. Leon. VI, *Or.* 31(34) in festum Eliae, 259–262 ed. Akakios; *Vit.*  
*Theophanous uxoris Leon. VI*, 19 = 13,11/12; 15/16 ed. Kurtz

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**101**, 10 εἶπον V 11 τὲ V 12 ἀνακαλεῖται: i.e. lamentatur: cf. Const. Man-  
 assis *Compendium*, v. 5346 ed. Bekker = v. 5267 ed. Lampsides (καὶ προῦφερε τὸν  
 Λέοντα [sc. passer cantans] καὶ συνθηγεῖν ἐφέκει) et A. Giusti in *Acme*, 52  
 (1999), 232–36 13 τρυφῶντες V ἀδικήσαντος: ἀδικουν- scribere coepit,  
 sed in scribendo -oun- erasit eique -ης- substituit V 14 μὲν (sine acc) V  
 γὰρ (-α- ex -ο- ut videtur V): corr V<sup>1</sup> 16 γενοίμεθα (sine acc) V (μὴ) addidi  
 (quod iam in appar. suo dubitanter proposuerat de Boor), locis Ps.-Sym., B, 21 =  
 698,18 (τοῦ αἵματος αὐτοῦ μὴ λαβώμεθα κόρον) et Scyl., B, 46 = 169,38/39 (τοῦ  
 αἵματος αὐτοῦ μὴ λαμβάνοντες κόρον) nisus; cf. etiam Nic. Dav., *Vita Ignatii*,  
*MPG*, 105, col. 536 B (κόρον τῆς κατ’ ἐμοῦ ὕβρεως οὐκ ἔσχεν et Theod. Prodr.,  
*Carm. hist.*, 71, 11 = p. 516 ed. Hörandner (τούτων οὐκ εἶχε κόρον) 17 τίνος  
 (sine acc) V 20 μετοῦ V 21 πὺλὸν ut videtur V: corr V<sup>x</sup> τὲ V 22  
 αὐτοῦ V apographa edd: corr de Boor Ps.-Sym., B, 21 = 699,1 (αὐτόν) et Scyl., B,  
 46 = 169,44 (τὸν υἱόν) nisus πένθιμον V 23 τη (sine acc) V 24 προ-  
 τεραν (sine acc) V

were brimming with tears as they said, “On what food can we feast, we who appear to be beings both reasonable and devoted to our masters, while the voice of this creature devoid of reason is chiding us? For the beast bewails its master, while we luxuriate and have effaced the innocent lord from our memories. If there is proof of his having done wrong and readied his right hand against the head of his father, then let us all have a part in his death, and have no fill of his blood. If, on the other hand, he is innocent of the deeds for which he has been indicted, for how long will the tongue of the informer keep him in its power?” The emperor, mollified by these words, bade the senators do nothing for the time being, and promised to look into the matter; and shortly afterwards he again took cognizance of natural bonds, had Leo released from custody, admitted him to his presence, had him take off his mourning garments, ordered that the excess of hair that he had grown in his distress be removed, and restored him to his previous imperial rank and honors.



102. Οὐ πολὺ τὸ ἐν μέσῳ, καὶ φθινάδι νόσῳ περιπίπτει | ὁ 352B  
 βασιλεὺς ἐκ διαρροίας παρακολουθησάση γαστρός, ἢ τὴν ἀρχὴν  
 ἀπό τινος τῶν κατὰ θήραν περιπτώσεων ἔλαβεν· καὶ λοιπὸν κατ'  
 ὀλίγον τῇ τοιαύτῃ τηκεδόνι κατεμαραίνεται. διαθεῖς δὲ τὰ τῆς  
 5 βασιλείας ἄριστα καὶ τὸν κληρονόμον γνωρίσας, καὶ περὶ τῶν  
 καθ' ἕκαστα τὰ εἰκότα βουλευσάμενός τε καὶ ἐμφρόνως διορισά-  
 μενος, ὕστερον πυρετοῦ καυσώδους ἀναφλεγέντος αὐτῷ, πᾶσαν  
 τὴν ζωτικὴν ἰκμάδα ἀνιμωμένου καὶ ἀναλίσκοντος, τὸν βίον  
 ἀπέλιπεν· συμβασιλεύσας μὲν τῷ πρὸ αὐτοῦ Μιχαὴλ χρόνον ἕνα,  
 10 ἐν ἑτέροις δὲ χρόνοις ἔνεακαίδεκα περὶ τὴν αὐτοκράτορα τῆς  
 βασιλείας διαπρέψας ἀρχὴν, ἄριστα μὲν τὰ πολιτικὰ διαθεῖς, κάλ-  
 λιστα δὲ καὶ περὶ τὰ στρατιωτικὰ διαγεγονώς, καὶ πλατύνας μὲν

3: d. 20/21 m. Aug. a. 886      7–9: d. 29 m. Aug. a. 886

**FP 102**, 1 οὐ πολὺ τὸ ἐν μέσῳ: locutio est praecipue Christiana, illaboratae dictio-  
 nis; e 69 exemplis in *TLG* adductis 4 sunt patristica, 65 byzantina, quorum 5 saec.  
 IX, 16 saec. X tribuuntur φθινάδι νόσῳ περιπίπτει: *Diod. Sicul., Bibl. Hist.*,  
 XVI, Arg., 33 (νόσῳ περιπεσῶν φθινάδι); XVI,38,6 (περιπεσῶν νόσῳ φθινάδι);  
 cf. etiam *Plut., Galb.*, 17:4 (φθινάδος νόσου); *Mulier. virt.*, 25 = *Mor.*, 260 EF  
 2 ἐκ διαρροίας — 9 ἀπέλιπεν: cf. *Phot., Ep.* 287,4–13 ad Mich. Princ. Bulg. = III,  
 113 edd. *Laourdas-Westerink; Vit. Euthymii*, 1 = 3,1–5,18/19 ed. *Karlin-Hayter; Vit.*  
*Theophanous uxoris Leon. VI*, 16; 18; 20 = 11,10/11; 12,20/21; 14,3/4 ed. *Kurtz*  
 (aliter); *Genes.*, 4,42 = 91,29/30; *Ps.-Leon. Gramm.*, 262,9–11; *GMC, B*, 27 =  
 848,7–16; *GMCB, B*, 8 = 24,18/19; *Ps.-Sym., B*, 23 = 699,20–22; *Zon., Epit. Hist.*,  
 XVI,11,23–29 = III, 439,11–440,9 (e *Logothetae versione quadam?*) 7 ὕστερον  
 — 9 ἀπέλιπεν: cf. *Litteras Styliani metrop. ad Stephan. Papam*, 433 B ed. *Mansi*;  
*Vit. Basilii Iun.*, 284, 30–285,6 ed. *Vilinskij; Genes.*, 4,42 = 91,30–32 9 συμ-  
 βασιλεύσας — 11 ἀρχὴν: cf. *Vit. Euthymii*, 1 = 5,18/19 ed. *Karlin-Hayter; TC*,  
 4,45 = 210,14/15; *Genes.*, 4,42 = 91,32/33; *Ps.-Leon. Gramm.*, 253,2/3; *GMC, B*, 1  
 = 839,3–5; *GMCB, B*, 87 (sic) = 17,21/22; *Lupum Protosp., MGH, Script.*, V,52 s.a.  
 861; *Chronicon breve* 14,47/48 = I,138 ed. *Schreiner* 12 πλατύνας — 13  
 ἀρχῆς: cf. 36,4/5 supra (ὡς . . . πλατύνοι <sc. Basilius> . . . τὰ ὄρια τῆς ἀρχῆς);  
 cf. etiam *TC*, 6, *RomLac*, 40 = 426,5 (τὰ Ῥωμαϊκὰ ἐπέκτεινεν ὄρια, de *Joanne Cur-*  
*cua*); *GMC, ConstPor et RomLac*, 52 = 916,19 (τὰ Ῥωμαϊκὰ ἐπλάτυνεν ὄρια, de  
 eodem *Joanne*); *Officium de Niceph. Phoca imp.*, ed. *Petit in BZ*, 13 (1904), 407 (τῆς  
 βασιλείας τὰ ὄρια ἠύξησας)

**I 102**, 1 Οὐ πολὺ — 2 γαστρός; 4 διαθεῖς — 5 γνωρίσας; 8 τὸν βίον — 11  
 ἀρχὴν; 17 διαδέχεται — ἀρχὴν; 19 Λέων — 20 ὑἱῶν: cf. *Scyl., B*, 47 =  
 170,47–53 2 ἐκ διαρροίας — 11 ἀρχὴν: *Genes.*, 4,42 = 91,29–33 etiam hic  
 collocari poterit

102. A short time afterwards the emperor succumbed to a consumptive illness closely following upon gastric diarrhea, which in its turn owed its origin to some hunting accident. From then on, he was slowly wasting away on account of this consumption. He arranged the affairs of the empire in the best of ways, made known <the name> of his heir, took appropriate counsel about every detail and made wise dispositions; then, as his scorching fever had flared up and was absorbing and consuming all of his vital humors, he departed this life. He had reigned for one year together with his predecessor Michael, and excelled another nineteen years in his sole rule over the empire, having managed civil affairs to perfection and handled military ones outstandingly; he extended the boundaries of the realm and banished

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102, 3 θῆραν V    3/4 κατωλίγον ut videtur V: corr V<sup>1</sup>    5 βασιλειας (sine acc) V    10 έννεακαίδεκα: -αί- in rasura V    11 μεν (sine acc) V

τὰ ὄρια τῆς ἀρχῆς, ἀδικίαν δὲ καὶ βίαν ἐξελάσας ἀπὸ τοῦ ὑπη-  
κόου παντός, ὡς καὶ τὴν || Ὀμηρικὴν περὶ τοῦ ἀρίστου βασιλέως 124<sup>v</sup>  
15 μαρτυρίαν ἀρμόζειν αὐτῶ, τὴν

ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

διαδέχεται δὲ τὴν ὅλην τῆς ἐξουσίας ἀρχὴν ὁ καὶ παρὰ τῆς φύ-  
σεως καὶ παρὰ τῆς ἀρετῆς ἐπὶ τὸν πατρῶον κλῆρον καλούμενος  
καὶ παρὰ τοῦ ὑπηκόου δι' εὐχῶν ἐπιζητούμενος, Λέων ὁ πραότα-  
20 τος καὶ σοφώτατος καὶ πρῶτος τῶν ἔτι περιλειπομένων υἱῶν. καὶ  
τὰ μὲν περὶ τῆς εὐσεβοῦς βασιλείας (βασιλέως) Βασιλείου τοῦ  
ἀοιδίμου, ὅσα μὴ τοῖς τῆς λήθης παρεσῶρη ρεύμασι καὶ τῶ διὰ  
μέσου χρόνῳ ἐξίτηλα γέγονεν, καὶ αὐτὴ δὲ ἡ πρὸ τῆς βασιλείας  
ἀγωγῆ, | καὶ ὅσα ἡ τῆς ὅλης αὐτοῦ ζωῆς περιέχει ὑπόθεσις, κατὰ 353 B  
25 τὸ ἡμῖν ἐφικτόν, καθὼς ἡ τῆς ἀληθείας εἶχεν φύσις, ἀπήγγελλται  
καὶ ἱστόρηται.

17–19: d. 30 m. Aug. a. 886

**FP 102**, 16 ἀμφοτέρων — αἰχμητής: *Il.*, 3: 179 (de Agamemnone); fortasse e Liban. in *Anth. Graec.*, VII,747,2, sed potius e fine Liban., *Or.* 18 (=2, appar. ad 371,5 ed. Foerster) promptum, ubi Libanii codd nonnulli eundem titulum sepulcralem Iuliani imp. in versum nostrum Homericum desinentem exhibent; eodem versu etiam Zosimus (de Iuliano imp.) in *Hist. Nov.* 3:34,4 (157,3/4 ed. Mendelssohn = II,1:56,22 ed. Paschoud) et apud nostros Critobulus in *Epistula dedicatoria* ad Mehemetem II (4,31/32 ed. Reinsch) usi sunt 17 διαδέχεται — ἀρχὴν: cf. 27, 11 supra διαδέχεται — 20 υἱῶν: cf. Genes., 4,29 = 81,11–13; *Vit. Euthymii*, 1 = 5,19/20 ed. Karlin-Hayter; cf. etiam vaticinium Constantini olim Iudaei, AASS Nov. IV, 648E 22 λήθης — ρεύμασι: cf. Greg. Naz., *Or.* 44, *MPG*, 36, col. 608A (μηδὲ παραρῥύη, λήθης βυθοῖς ἀμαυρούμενα); apud nostri coetaneos cf. Const. Porph., *Georon.*, Prooem., 1,4 (παρερῥυκτίας . . . πρὸς ἀχανῆ βυθὸν τῆς λήθης); cf. Leon. Diac., *Hist.*, 1,1 (i.e., Prooem.) = 4,8 (λήθης βυθοῖς παρασύρεσθαι) et 5,9 = 92,6 Bonn (λήθης βυθοῖς παραρῥύη), qui locum e Greg. Naz. hausit. E posterioribus citandi Mich. Psell., *Chronogr.*, 6,22,11 = I,128 ed. Renaud (λήθης καλυφθῆναι βυθοῖς), Ann. Comn., *Alex.*, Prol. 1 (2 et 9) edd. Reinsch–Kambylis (χρόνος . . . παρασύρει et λήθης βυθούς) et praecipue Nic. Bryenn., *Hist.*, Prooem. 11 = 75,4/5 ed. Gautier (ὥστε λήθης ἀμαυρωθῆναι βυθῶ) qui, sicut noster in vv. 22/23, pro certo e Greg. Naz. pendet; adde Georg. Acropol., *Hist.*, 1 = 4,21/22 ed. Heisenberg (μὴ λήθης βυθῶ, ἦν ὁ χρόνος οἶδε γεννᾶν, παραδοθῆναι) et Georg. Pachym., *Hist.*, 1,1 = 1,23,13–15 ed. Failler (μὴ ὁ ξύμπας χρόνος . . . καὶ τὰδ' ἀφανίσῃ . . . ἐξίτηλα . . . γιννόμενα, e Herodoto) 22 τῶ — 23 γέγονεν: cf. Hdt., *Hist.*, I, Prooem. (μῆτε . . . τῶ χρόνῳ ἐξίτηλα γέννηται);

injustice and violence from among all of his subjects, so that the testimony of Homer concerning the best ruler fully befitted him, which runs

At the same time a good King and a strong spearfighter.

Thereupon the most mild and most wise Leo, the eldest among his surviving sons, summoned to enter upon the inheritance of his father both by birth and by virtue, and sought after in the prayers of his subjects, succeeded to the fullness of power. Such, then, is the historical record of the pious rule of <Emperor> Basil of glorious memory, so far as facts concerning it have not been swept along by the currents of oblivion and have not faded away in the course of the intervening time; and such were both his conduct before he had ascended the throne and the contents of the story of his whole life, reported <here> to the best of our ability and in accordance with the nature of Truth.

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est tamen locus potius e Greg. Naz., *Or.* 44, *MPG*, 36, col. 608 A (μὴ ἐξίτηλα τῶ χρόνῳ γένηται) haustus; cf. etiam Const. Porph., *De Cerimon.*, 516,7/8 in lib. Π προεμιο (ἐξίτηλά τε . . . καὶ τῶ γέροντι χρόνῳ συγγεγηρακότα)

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102, 16 αἰχμητίς V 18 τὸν: τῶν V 19 εὐχῶν V 20 ἐτι (sine acc) V 21 (βασιλέως) inserui, quia αἰοίδιμος et βασιλεύς semper (salvo unico loco nostro) iunctim usurpantur, quotienscumque res de Basilio imp. agitur. Cf. etiam fig. etymologicas in 18,37 et 89,1/2 supra 22 διαμέσου V χρόνῳ V 23 η (sine spir) V 24 ὅλης (sine acc) V 25 ἀπήγεται V



# INDICES



## INDEX NOMINUM PROPRIORUM

- ᾿Αβαρα (ή) : nunc Çakırsu (olim Amren) ad meridiem Arapkır, castrum in terra Paulicianorum, ad meridiem a Tephrike (Divriği) distans et castris Argauth (Arguvan) et Spathae (?) vicinum 37.27
- ᾿Αβδελομέλεκ : Arabum princeps (aliunde ignotus) qui se Basilio I in dicionem dedit 49.8
- ᾿Αβδηλα : nunc Abdolu, castrum ad ripam septentrionalem Arsini (Murat) fluvii situm 40.20
- ᾿Αβραάμ : (bibl.) 35.8
- ᾿Αγαρ (οἱ ἐκ τῆς) : Agar Abrahæ ancillæ proles, i.e. Arabes 49.4, 59.5, 71.25
- ᾿Αγαρηνοί : Hagareni, i.e. Arabes 46.5, 53.3, 55.23, 55.32, 59.2, 64.3, 65.8, 66.18, 69.21
- ᾿Αδατα, ή, (Ἡδατ) : nunc Aksaray ad Aksu flumen, castrum inter aquilonem et orientem a Germanicia (Maraş) iacens, a Basilio obsidetur [a. 878], sed solum tempore Constantini VII a Romanis capitur [a. 957] 48.12, 48.53
- ᾿Αδριανός : praefectus (drungarius) Romanorum classis 69.12, 70.2, 70.12, 70.28, 70.36
- [᾿Αδριανός]: v. πάπας ᾿Ρώμης
- ᾿Αδριανούπολις : Adrianopolis (Edirne), Basilii I incunabula 2.49, 3.10, 3.17, 4.3, 4.6
- ᾿Αετός : “Aquila,” aedificia in Magno Palatio iuxta Novam Ecclesiam 90.11
- Αἰγαῖος (sc. Πόντος) : Aegaeum mare 60.8
- Αἰγύπτιος (sc. λίθος) : marmor porphyreticum ex quo receptaculum aquarum in atrii Novae Ecclesiae parte meridionali confectum est 85.7; vide etiam ᾿Ρωμαῖος
- Αἴγυπτος : Aegyptus 68.5
- Αἰθίοψ : Aethiops (in proverbio) 24.25, 95.19
- Αἰμιλιανοῦ (sc. οἶκος) : aedes S. Aemiliani in tractu C/poleos Rhabdos dicto 81.12
- ᾿Ακακίου (sc. ναός) : aedes S. Acacii prope portum Heptascali 82.13
- ᾿Αλέξανδρος : Alexander Magnus 3.27
- ᾿Αλέξανδρος : Basilii imp. filius, [fine a. 879] in imperium consociatur [solus imperator 912–913] 35.6
- ᾿Αμαντία : nunc Amantea, oppidum in themate Calabriae ad mare situm 71.8, 71.21
- ᾿Αμερ (τό) : castrum incerti situs inter Arsinum (Murat) et Euphratem fluvios, forsitan hodiernum Emirler 40.20
- ᾿Αμβρος : Arabum princeps ᾿Αμρ, Apabdele principis pater 46.31 (᾿Αμβρου)
- ᾿Αναστάσεως et ᾿Αναστασίας (sc. ναός) : aedes sub duplici vocabulo S. Anastasiae et Dominicae Resurrectionis, in Domnini porticu sita 82.5
- ᾿Αναστασίας : v. ᾿Αναστάσεως
- ᾿Ανδρέας ὁ ἐκ Σκυθῶν : Romanorum dux, domesticus scholarum, 50.4; (eius ad Podandum de Tarsensibus praeclara victoria) 50.5; 51.2



- Ἄνδρέου (sc. ναός) : aedes S. Andreae Patrensis 11.7; C/politana 81.6  
 Ἄννα : (bibl.) 10.8  
 Ἄννης (sc. οἶκος) : aedes S. Annae in tractu C/poleos Deuteron dicto 81.10  
 Ἀντίγονος : domesticus scholarum et patricius, Caesaris Bardae filius 12.1, 17.25  
 Ἀπάβδελε [i.e., (Abū) 'Abdallāh b. 'Amr?] Anazarbi princeps, principis 'Amr filius 46.31  
 Ἀποστόλων (sc. τέμενος) : aedes SS. Apostolorum C/polī, ubi nunc Fatih Camii 80.1  
 Ἀποσύτης : vide Λέων Ἀποσύτης  
 Ἀπόχων : Abū Ḥafṣ, Arabum princeps, Cretae expugnator et Saet (i.e. Šu'ayb?) pater 60.3  
 Ἀπρίλλιος : Aprilis (21mo huius mensis die A.D. 866 Caesar Bardas trucidatur) 17.59  
 Ἄραβες : Arabes 68.3  
 Ἀργαούθ : nunc Arguvan, castrum in terra Paulicianorum in aquilonem a Melitene (Malatya) spectans 40.44  
 Ἀργέας (i.e. Ἀργαῖος) : nunc Erciyas Dağı, mons in meridiem a Caesarea (Kayseri) spectans 46.20 (τῷ Ἀργέῳ); 49.15 (τοῦ Ἀργέου)  
 Ἄρδαλος (ἦ) : nunc Ardil [?], castrum in orientem a Germanicia (Maraş) spectans 46.37  
 Ἄρειος (sc. πάγος) : Areopagus, summum tribunal Athenis 31.12  
 Ἀρμαμενταρέας (τά) : tractus C/poleos inter aquilonem et orientem a Blachernis spectans et trans Sinum Ceratinum situs 15.3  
 Ἀρμενιάκων (sc. θέμα) : thema in media Asia Minori 41.25, 42.8, 42.12  
 Ἀρμένιοι : Armenii 2.3, 2.6, 2.9, 12.26, 38.8  
 Ἀρσάκης : Arsaces, Armeniae rex 2.4, 2.7, 2.44, 3.2, 3.24, 4.1, 19.39  
 Ἀρσακίδαι : Armeniorum stirps regia 2.3, 2.37, 3.9, 19.37  
 Ἄρσινος : Arsanius sive Arsanas, nunc Murat, fluvius Euphratem influens 40.17  
 Ἄρταβάνης : Armenius nobilis, Basilii I imperatoris proavus fictus 2.11  
 Ἀρχιστράτηγος : vide Μιχαήλ ἄρχουσα, i.e. Constantinopolis: 9.1  
 Αὐρηλιαναί : tractus in C/poleos parte inter meridiem et occasum solis spectante situs 80.11  
 Ἀφρική : Africa 53.34, 56.4, 62.2, 65.6  
 Ἀχαΐα : Achaea, regio Peloponnesi 11.6  
 Ἀχιλλεύς : (mythol.) 6.4  
 Βάρβυσος : Kâğithane Su, flumen extremum Sinum Ceratinum a septentrione influens 94.14  
 Βαγιάνος : protostrator Leonis Apostypae 67.3, 67.10  
 Βαθυρρούαξ : locus aut potius torrens prope hodiernum Yıldızeli, in valle Kalınırmak fluminis ad occidentem a Sebastea (Sivas) situs, apud quem Chrysocheiris devicti caput truncatur 41.27, 42.2  
 Βαρβάρας (sc. εὐκτίριον) : sacellum S. Barbarae in Magno Palatio, a Leone VI imp. aedificatum 90.6  
 Βάρδας : Caesar, Theodoraе imperatricis frater 9.42, 11.3, 12.5, 13.15, 16.5, 17.1 (vide etiam Κοΐσαρ)

- Βάρδας : Leonis Apostypae filius 67.9
- Βάρις (ἡ) : Baris, nunc Bari, urbs Italiae meridionalis, ab infidelibus capta 53.41; 55.22; a Christianis recepta 55.29
- Βαρζαπέδων : vide *Μαρτζαπέδων*
- Βασίλειος : Basilius I imperator (867–886) Tit. 2; eius stirps 2.2, 3.24, 3.28, 4.10, 4.23; a Bulgarorum rege malum ingens accipit 4.31; eius matris somnia 8.17, 10.6; C/polim advenit 9.13, 9.28, 9.44, 9.51; Patris commorat 11.1, 11.4, 11.7, 11.15, 11.36, 11.38; variae res C/poli gestae 12.9, 12.26, 12.28, 12.31, 12.35, 12.38, 13.17, 13.22, 14.8, 14.21, 14.24, 15.19, 15.30, 19.30, 20.2, 100.12; paracoemomenus factus 16.22, 16.28; imperatore suadente Eudociam uxorem ducit 16.22; in Bardae caede Michaellem imp. adiuvat 17.45, 17.51; a Michaelle imp. pro filio adoptatur 18.2, 18.28; ab eo ad gradum magistri provehitur 18.4; in imperium consociatur 18.37, 20.7; caedem Michaelis imp. identidem machinatur 24.3, 24.39, 25.23; summi imperatoris diadema recipit 28.2, 28.5, 29.2, 30.2; variae res inter arma gestae 43.40, 51.34, 53.22, 71.27, 71.34; aedificia et templa ab eo excitata aut renovata 78.1, 87.47, 89.2, 92.15, 94.29; imago eius in Magno Palatio opere musivo confecta 89.42; post venationem gravi morbo afficitur 102.1; Basilii exitus 102.21
- Βασίλειος : protospatharius aut e protospathario 28.16
- βασιλεύουσα, βασιλευμένη, caput regni, Constantinopolis: vide *Indicem verborum ad res byzantinas spectantium s. vv.*
- Βασιλικῖνος : [patricius] Michaelis imp. contubernalis, homo pravorum morum imperatori valde acceptus 25.4; in imperium consociandus 25.10
- βασιλῖς (τῶν πόλεων) i.e. Constantinopolis: vide *Indicem verborum ad res byzantinas spectantium*
- Βενεβενδός : Beneventum 55.34, 56.5, 57.5, 58.5
- Βένετοι : factio circi Veneta seu Caerulea 90.30
- Βουλγαρία : Bulgarorum terra 4.9, 12.7, 12.23
- Βούλγαροι : Bulgari 4.4, 4.11, 4.13, 4.26, 12.13, 12.14, 12.21, 12.30, 12.36; archiepiscopum a sede C/politana accipiunt 96.1
- Βούτοβα (ἡ) : nunc Budva, urbs Dalmatiae maritima ad hibernum solis ortum a Ragusa (Dubrovnik) iacens 53.8
- Βριάρεως : (mythol.) 30.25
- Βυζάντιον : Byzantium urbs, i.e. Constantinopolis 1.4; vide etiam hic et in *Indice verborum ad res byzantinas spectantium s. vv.* ἄρχουσα, βασιλεύουσα, βασιλῖς τῶν πόλεων, Κωνσταντινούπολις, μεγαπόπολις, Πόλις et Ῥώμη (νέα)
- [Γαβριήλ : Archangelus Gabriel, cui secundum cod. V inter alios sanctos Nova Ecclesia sacra fuit 83.8]
- Γενικόν (sc. λογοθέσιον) : aedes in qua de rebus aerarii publici tractabatur 31.26; officium logothetae aerarii publici 99.7
- Γερμανίικεια : Germanicia, nunc Maraş, urbs in parte Asiae Minoris inter meridiem et ortum solis spectante 48.8
- Γέρων : pagus incerti situs prope Adatam (Aksaray) 48.16
- Γεώργιος : magistratus rebellis [idem atque Πηγάνης] 34.6

- Γροῦλλος : [protospatharius?], homo impius e Michaelis imp. comitatu 21.15, 22.6, 23.5; vide etiam Θεόφιλος
- Δαβίδ : (bibl.) 26.36; vide etiam Δαυιτικός
- Δαβίδ : Leonis Apostypae filius 67.10
- Δαλμᾶται : Dalmatae, Sclavorum gens 53.7, 55.11, 55.26
- Δαλματία : Dalmatarum terra 52.7, 53.6, 54.1
- Δαμιανός (τῷ γένει Σκλάβος) : paracoemomenus Michaelis imp. et patricius 16.2, 16.11, 16.13, 16.30
- Δανηλῖς (gen. Δανηλίνης) : vidua opulentissima Patrensis 11.19, 11.42, 73.9, 74.1 [74.4–23, 74.25–28, 75.1–14]
- Δανιήλ : Danelinae nepos 77.4
- Δαυιτικός : (bibl.) 89.78 (Δαυιτική πτωχεία)
- Δεκάτερα (τὰ Κάτω) : nunc Kotor, urbs Dalmatiae maritima ad hibernum solis ortum a Ragusa (Dubrovnik) iacens 53.8
- Δεύτερον : tractus in parte C/poleos inter aquilonem et occasum solis spectante 81.10
- Δημητρίου (sc. οἶκος) : aedes S. Demetrii in tractu C/poleos Deuteron dicto 81.10
- Διακονίτζις : Chrysochiris sodalis, qui postea in Romano exercitu militavit 43.18, 43.24, 71.16
- Διοκλητιανοί : Diocletiani, Sclavorum gens 52.9
- Διομήδης : S. Diomedes 9.12
- Διομήδους (sc. μονή) : monasterium S. Diomedis C/poli prope Portam Auream 9.7, 73.8, 73.10
- Διόνυσος : (mythol.) 26.3
- Δολίχος, Ludovicus, rex Franciae, i.e., Ludovicus II, imp. Occidentis (850–875): ad eum Basilius legatos de foedere adversus Saracenos Barenses componendo mittit 55.20 [55.32, 56.3, 56.6, 56.7, 56.9, 56.11, 56.19, 57.7, 57.9, 57.14 57.18, 57.22, 57.26, 58.7]
- Δομνίνου (sc. ἔμβολοι) : porticus C/poli Domini dictae 82.4
- Ἐβδομον : nunc Bakirköy, tractus extra C/polim 94.5
- Ἐδέμ (νέα) : hortus ad orientem Novae Ecclesiae situs 86.23
- Εἰρήνη : Irene imperatrix, Constantini VI mater (780–802) 3.1
- Ἐκθέσεως (sc. τρίκλινος) : triclinium cum “Expositione,” i.e., Solario, in Magno Palatio 92.8
- Ἐλισσαίου (sc. οἶκος) : aedes Elissaei prophetae in Palatio Pegarum 91.14
- Ἐλλάδος (sc. θέμα) : thema Helladis 59.9, 59.10
- Ἐλληνικός : ad Graecos antiquos pertinens 69.30
- Ἐλλήσποντος : Hellespontus 60.9
- Ἐλος : locus inter aquilonem et occasum solis a Monembasia distans, daemonibus infestatus 70.4
- Ἐνάκ : (bibl.) 15.27
- Ἐνδελεχόνη : vide Ῥοβάν
- Ἐπτάσκαλον : portus C/poli 82.13
- Ἐρημοσκαία : castrum incerti situs, Ardalo vicinum 46.38

- Ἔρωσ : vir aliunde ignotus; ut ait noster, deliciae Neronis imperatoris 25.16
- Ἐσμάν [fortasse idem ac Yāzmān]: Tarsi princeps, Chalcidem Euboeae oppugnat 59.6; in obsidio cadit [59.30]
- Ἐσπέρου (sc. οἶκος) : aedes S. Hesperī (et S. Zoes) C/poli 82.11
- Εὐδοκία : Eudocia imperatrix, Ingeris filia; Basilio futuro imperatori in matrimonium datur (865/6) [16.22]; initio regni populo e proprio aerario pecunias largitur 29.11; imago eius in Magno Palatio opere musivo confecta 89.43
- Εὐξεινος (sc. Πόντος) : Pontus Euxinus 94.17
- Εὐριπος : Chalcis Euboeae 59.8
- Εὐφημίας (sc. σεμνεῖον) : conventus monialium S. Euphemiae sacer, in tractu C/poleos Petriō dicto situs 35.10 [43.29]
- Εὐφράτης : Euphrates fluvius 39.9, 40.3, 40.15, 40.17
- Ζάκυνθος : insula prope Peloponnesi litus ad occidentem vergens, quatenus Arabum naves piraticae pervenerunt 62.5
- Ζάπετρα : i. q. Σωζόπετρα, castrum prope Doğanşehir ad Sultansuyu flumen situm, inter meridiem et occasum solis a Melitene (Malatya) distans 39.3
- Ζαρνούχ : nunc Bey Deresi, flumen ad occasum Melitenes (Malatya), Tothmasuyu influens 39.13
- Ζαχλουμοί : Zachlumi, Sclavorum gens 52.8
- Ζηνόβιος : Leonis VI protospatharius ad Danelinam missus 77.1
- Ζήνων : Zeno imperator (474–491) 2.15
- Ζωής (sc. οἶκος) : aedes S. Zoes (et S. Hesperī) C/poli 82.11
- Ἡλία : olim tribunal Athenis 31.13
- Ἡλίας ὁ Θεσβίτης : Elias propheta 8.24, 41.9 (sine epitheto); 68.19, 76.4, 83.9, 87.14
- Ἡλιοῦ (sc. ναός, οἶκος, εὐκτήριον) : aedes Eliae prophetae et aliorum in Magno Palatio 68.19; ad orientem Magni Palatii 87.14; unus e sanctis quibus Nova Ecclesia sacra fuit 76.4, 83.9; aedes in palatio Pegarum 91.13; sacellum in palatio Hieriae 91.20; aedes in tractu C/poleos Petriō dicto 82.17
- Ἡράκλειος : Heraclius imperator (610–641) 2.40, 92.4
- Ἡράκλειος : Hercules, adj. 27.25, 89.23
- Ἡρακλῆς : (mythol.) 87.36 (Ἡράκλεις, exclam. in voc.)
- Θεοδώρα : Theodora imperatrix, Michaelis imp. mater 15.5, 15.8 [23.2, 23.10, 23.22, 23.26], 27.8
- Θεομήτορος (sc. εἰκόν) : imago Deiparae filium infantem amplectentis 50.19, 79.6
- Θεομήτορος (sc. ναός, οἶκος) : aedes Deiparae in Pege (Balıklı) 80.6; in Rhabdo 81.12; aedes Marciani ambulationibus vicina 88.10; sacella duo in Pegis 91.18; aedes in foro Constantini 93.8
- Θεοτόκου (sc. ναός, προσευχῆς ἱερόν, εὐκτήριον) : aedes Deiparae Sigma nuncupata 80.8; Deiparae inter alios sanctos Nova Ecclesia sacra 83.11; sacellum eius in “Aquila” 90.11; aedes in Chalcoratiis 93.11; sacellum “aedificiis pyramidalibus” vicinum 90.17
- Θεοφιλίδιον : vide Θεόφιλος ὁ Παιδευόμενος

- Θεοφιλίτζις : vide Θεόφιλος ὁ Παιδευόμενος  
 Θεόφιλος : Theophilus imperator (829–842) 27.7  
 Θεόφιλος : Grulli nomen germanum (in appar. fontium) 21.11  
 Θεόφιλος ὁ Παιδευόμενος (qui etiam Θεοφιλίτζις aut Θεοφιλίδιον appellabatur):  
 [comes murorum et numerorum], domus imperatoriae propinquus 9.43, 9.45;  
 Basilium advenam protostratorem suum facit 9.53; cum eo ad negotia fisci  
 tractanda ab imperatore missus Achaïam proficiscitur 11.1, 11.2, 11.6, 12.9;  
 Bardae Caesari Basilium, ut hominem ad luctationem cum Bulgaro idoneum,  
 commendat 12.19; 13.24  
 Θεοβίτης : vide Ἡλίας et Ἡλιοῦ  
 Θεταλή (sc. λίθος) : marmor viride Thessalum ad Caenurgium adornandum  
 adhibitum 89.9, 89.33  
 Θρᾶκες : Thraces 65.4, 66.6, 71.5  
 Θράκη : Thracia 9.1  
 Θρακησίων (sc. θέμα) : thema Thracesium in Asiae Minoris litore in occidentem  
 vergente 17.7, 18.9  
 Θωμάς : logotheta cursus publici et patricius, filius Constantini [Maniacis] patricii,  
 ca. a. 860 natus 12.12
- Ἰγγερ : pater Eudociae uxoris Basilii imp. 16.25  
 Ἰγνάτιος : Ignatius patriarcha C/poleos (847–858; 867–877) 22.1, 23.2, 23.11,  
 23.14, [32.8], moritur 44.1; 97.6  
 Ἰέρακος (sc. λιμήν) : portus ad septentrionem Monembasiae, ad quem Adrianus  
 classem Romanorum appulit 69.16  
 Ἰερεία : Hierea, nunc Fenerbahçe, locus ad meridiem Chalcedonis (Καδικῶν) situs  
 67.21 (domus imperatoria); 91.19 (aulae cum sacello Eliae Prophetae); 92.14  
 (cisterna)  
 Ἰησοῦς Χριστός : Iesus Christus 4.14, 4.21, 11.32, 18.35, 18.39, 28.8, 35.13, 50.15;  
 “filius Mariae” a Tarsi principe infideli nuncupatus 50.16; 53.18, 61.29, 83.19,  
 95.3, 95.6, 95.10, 95.16, 96.12, 97.37; unus patronum quibus Nova Ecclesia sacra  
 fuit 68.18, 76.3, 83.7; aedes Resurrectionis eius (una cum aede S. Anastasiae) in  
 Domnini porticibus 82.5; aedes Salvatoris in Magno Palatio, prope aedem S.  
 Clementis sita 87.26; vide etiam Λόγος  
 Ἰλιάς : Homeri *Ilias* 98.7 (in proverbio Ἰλιάς λυπηρῶν)  
 Ἰμέριος : patricius, Michaeli imp. valde acceptus, Χοῖρος ab imperatore propter  
 vultus ferociam cognominatus 27.17  
 Ἰνδοί : Indi 87.40  
 Ἰουδαῖοι : Iudaei; veram fidem amplectuntur 95.4, sed post Basilii mortem plerique  
 ad veterem errorem revertuntur 95.16  
 Ἰουστινιανοῦ (sc. γέφυραι) : pons quo Justinianus I imp. Barbysum flumen  
 (Kâgithane Su) iunxit 94.15  
 Ἰουστινιανοῦ (sc. τρίκλινος) : triclinium in Magno Palatio a Justiniano II imp.  
 exstructum 92.8  
 Ἰσαάκ : (bibl.) 35.7  
 Ἰσαάκ (Sahak) : monachus stirpis Arsacidarum; Basilii ascensum ad imperium  
 vaticinatur 19.36

- Ἴσμαήλ : (bibl.) 51.27  
 Ἴσμαηλίται : Ismaelitae, i.e. Arabes 38.2  
 Ἴταλία : Italia 52.3, 53.40 (ἢ νῦν Λαγοβαρδία ὠνόμασται); 55.4, 65.1; vide etiam Λαγοβαρδία  
 Ἰωάννης : Danelinae filius, Basilii frater spiritualis factus 11.49; ad protospathariatum provehitur 74.2 mors eius 76.23  
 Ἰωάννης ὁ Κρητικός : strategus thematis Peloponnesi 62.39  
 Ἰωάννου (sc. εὐκτήριον, ναός) : aedes S. Ioannis Theologi in porta Monothyros dicta 90.21; in Hebdomo 94.4  
 Ἰώβ : (bibl.) 98.20  
 Ἰώνων (ἦτοι Θρακησίων (sc. στρατηγία)) : thema Thracesiorum 18.9; vide etiam Θρακησίων  
 Καινούργιον (τό) : Caenurgium, aedificium (οἶκος) a Basilio imp. “novissime exstructum” in Magno Palatio 89.5  
 Καῖσαρ : Bardas Caesar 9.42, 11.3, 12.5, 12.10, 12.20, 12.24, 12.29, 13.15, 14.10, 14.22, 14.23, 16.5, 16.8, 16.9, 16.19, 16.28, 17.2, 17.3, 17.9, 17.11; 17.34, trucidatur 17.56; 18.16  
 Καισάρεια : Caesarea (Kayseri), urbs Cappadociae praecipua 46.21, 49.15 ♣  
 Καῖσου vel Καῖσός (ἦ) (ἦτοι Κασάμα) : nunc Keysun, castrum ad orientem a Germanicia (Maras) distans 46.35  
 Καλαβρία : thema Calabriae 65.8  
 Καλίπολις : locus incerti situs inter Cucusum et Germaniciam (Maras); nunc Tekir (?) 48.5  
 Καλλινίκου (sc. ναός) : aedes S. Callinici in ponte quem Iustinianus I imp. in flumine Barbyso (Kăğithane Su) faciendum curavit 94.15  
 Καλφούς [DAI: Καλφούς; cf. Kalfūn, castrum Baris primum expugnatorem Berbericum, 847–852]: Arabum Carthaginensium classis praefectus 53.4  
 Καναλίται : Canalitae, Sclavorum gens in Dalmatia 52.9  
 Καπνογένης : vide Κωνσταντῖνος  
 Καππαδόκες : Cappadoces 46.21, 71.4, 71.6  
 Καππαδοκία : thema Cappadociae 67.15  
 Καπύη : Capua urbs 55.33, 56.5, 56.6, 57.5, 58.5  
 Καρική (sc. λίθος) : marmor Caricum in Caenurgio adornando adhibitum 89.30  
 Καρχηδόνιοι : Arabes Carthaginenses 52.5  
 Καρχηδών : Carthago 53.3, 58.3, 64.3, 69.1  
 Κασάμα (ἦ) : vide Καῖσός  
 Καταβάταλα : castrum incerti situs, aliunde ignotum, in terra Paulicianorum 46.12  
 Κεγχρεῶν (sc. λιμήν) : Cenchreorum portus, prope Corinthum in Peloponneso 61.10  
 Κεραμίσι (τό) : nunc Altınlı (olim Kiremis), castrum ad Zarnuch (Bey Deresi) aut potius Sultansuyu flumen situm 39.13  
 Κεστά, nomen nullius: cf. 50.61 (in appar. crit.)  
 Κεφαληνία : insula inter septentrionem et solis occasum a Peloponneso distans, quatenus Arabum naves piraticae pervenerunt 62.5  
 Κήποι : locus maritimus in themate Thracesiorum, Maeandri (Büyütk Menderes) fluvii ostiis vicinus 17.6

- Κλήμεντος (sc. εὐκτήριον) : sacellum S. Clementis in Magno Palatio, aedibus Eliae ac Salvatoris vicinum 87.22
- Κλιένης : nobilis Armenius, Basilii imperatoris proavus fictus 2.11
- Κολώνεια : nunc Şebın Karahisar, metropolis et thema in Ponto (urbis nomen nostro loco sensu obscaeno usurpatur) 21.20
- Κολώνεια : nunc Aksaray, castrum in occidentem a Nazianzo distans 49.16
- Κολωνιάται : milites e themate Coloneae 40.17
- Κόρινθος : Corinthus 61.11, 61.16
- Κοτυάειον : Cotyaenum urbs in Asia minori (nunc Kütahya) 19.19, 66.26
- Κουκουσός (ή) : nunc Gökşun, oppidum inter aquilonem et occasum solis a Germanicia (Maras) distans 48.3
- Κουρκούας : [secundum *Scyl.*, 140,44–45 patricius, Romanus nomine], seditionem adversus Basilium imp. molitur 45.4; oculis orbat 45.10
- Κουρτίκιος : vir Armenius qui se in ius ditionemque Basilio imp. dedit 38.8
- Κουρτικίου (sc. φρούριον) : castrum incerti situs in regione inter Arsinum (Murat) fluvium et Euphratem 40.19
- Κοῦρτοι : Curdi, gens inutilis 49.19
- Κουτακίου (sc. φρούριον) : castrum incerti situs in terra Paulicianorum, ad meridiem a Tephrike distans et Argauth (Arguvan) vicinum (?) 40.45
- Κρήτες : Arabes Cretenses 60.12, 61.1
- Κρήτη : Creta insula 17.2, 60.2, 60.5
- Κρητικός : Cretensis 60.14
- Κρητικός : vide Ἰωάννης ὁ Κρητικός
- Κροῦμος : Crum, Bulgarorum rex (803–814) 4.4
- Κῦρος : Cyrus, Persarum et Medorum rex (559–529 a. Ch. n.) 8.8
- Κωνσταντῖνος : Constantinus Magnus imperator (324–337) 3.20, 3.26
- Κωνσταντῖνος : Constantinus VI imperator (780–797) 3.1
- Κωνσταντῖνος : Basilii imp. filius primogenitus (e Maria Decapolitissa), Eudociae imp. privignus 29.11, in imperium consociatur 34.26; a. 878 sub patre primum stipendium meruit 46.16, 48.34; mors eius subita et praematura 98.9, 100.3
- Κωνσταντῖνος : Constantinus VII Porphyrogenitus imperator (913–959) Tit. 4, [1.1, 1.4, 1.10, 1.20], 48.29, [48.35], 48.50
- Κωνσταντῖνος [Μανιάκης] : patricius Armeniae stirpis, Thomae logothetae pater, propter stirpem communem Basilii amicissimus (dux excubiarum tempore Bardae caedis, teste TC, 4,42 = 206,15–19) 12.10, 12.25
- Κωνσταντῖνος ὁ Καπνογέννης : praefectus urbi, Basilicini frater 25.7
- Κωνσταντίνου (sc. οἶκος) : aedes S. Constantini Magni in palatio Pegarum 91.16
- Κωνσταντινούπολις : Constantinopolis (Istanbul) 2.14, 3.4, 8.19; vide etiam s. vv. ἄρχουσα, βασιλεύουσα, βασιλῆς, Βυζάντιον, μεγαλόπολις, Πόλις et Ῥώμη (νέα)
- Λαγοβαρδία : thema Langobardiae 53.40, 53.44, 65.9, 71.5, 77.14; vide etiam Ἰταλία
- Λαυρεντίου (sc. ναός) : aedes S. Laurentii in tractu C/poleos Pulcherianae dicto 93.22
- Λέων : Leo I imperator (457–474) 2.14

- Λέων : Leo VI imperator (886–912) 29.12, in imperium consociatur 34.26; 48.51  
(σοφώτατος); 71.29, 76.17, 76.21, sacellum S. Barbarae in Magno Palatio  
exstruit 90.6; 100.5, 100.17, 100.20, 101.4, *πρώτατος* dictus 102.19
- Λέων : Leo Mathematicus exitium domus imperatoriae vaticinatur 14.17
- Λέων : Armenius nobilis, Maictae socer fictus 3.5
- Λέων ὁ Ἀποστύτης : Thracum et Macedonum dux 65.5, 66.4, 66.6, 66.14, 66.22,  
67.1, 67.9, 67.27
- Λόγος : Iesus Christus Verbum 50.20, 89.77, 90.17
- Λοδόιχος : vide Δολοίχος
- Λόκανα : locus incerti situs in terra Paulicianorum qui se post Chrysochiris necem  
Basilio imp. in ditionem dedit 38.8
- Λουκᾶ (sc. ἱερόν) : aedes S. Lucae C/poli ad occasum aedis S. Philippi 80.16
- Λοῦλλον : Gedelli Kale, castrum in montis apice inter hodiernos vicos Çanakçi et  
Gedelli situm et ad meridiem a Faustinupoli distans, a Basilio imp. receptum  
46.3; 49.16
- Λυκοῦργος : legum lator Spartanus 6.4
- Μάγγανα (sc. οἴκος βασιλικός) : aula (?) in tractu C/poleos Mangana dicto et in  
urbis extrema orientali parte sito 91.2
- Μαγναύρα : vide Μαναύρα
- Μαϊάνδρος : Maeander fluvius (Büyük Menderes) 17.7
- Μαΐκτης : nobilis Armenius, Basilii imp. avus fictus 3.2
- Μάιος : Maius mensis, cuius 26to die a. 866 Basilius in imperium consociatur 18.40
- Μακεδονία : thema Macedoniae 2.33, 2.46, 9.1 (τῆς Θράκης) 11.61
- Μακεδονιαναί : tractus C/poleos 80.13
- Μακεδόνες : Macedones 2.2, 65.4, 66.6, 71.6
- Μαλέας : Malea promontorium, Cytherae insulae obiectum 61.14
- Μάμας (ἀγ.) : aula in suburbio S. Mamantis (nunc Beşiktaş) 19.22, 21.5, 27.41
- Μαναύρα : aula (cum triclinio) Magno Palatio contigua, ubi Danelis ab imperatore  
recipitur 74.18, 92.7
- Μάνης : Manes (ob. A.D. 277), Manichaeorum sectae conditor 71.17
- Μανιχαϊκός : ad Manichaeorum (Paulicianorum) sectam pertinens 49.18
- Μανιχαῖοι : Manichaei (sic apud nostrum Pauliciani nuncupantur) 40.42, 46.12
- Μανουήλ : Adrianopoleos archiepiscopus 4.8, 4.19
- Μανουήλ : vir magistri dignitate praeditus 67.22
- Μάντεια : latifundium ad orientem Smyrnae situm, templo S. Sophiae a Basilio imp.  
traditum 79.14
- Μαξέντιος : vide Στέφανος
- Μαργαρίτης : triclinium Magni Palatii, ubi Basilius imp. Leonem filium in custodia  
habuit 100.46
- Μαρδαίται : Mardaitae, milites aut potius nautae in Peloponneso 63.2, 70.26
- Μαρία : Beata Virgo Maria; Mariae nomen nudum a duce Tarsensium usurpatur  
50.16; eius in Deiparam blasphemiae, 50.15, 50.21
- Μαρκιανοῦ (sc. περίδρομοι) : ambulationes sive porticus in Magni Palatii parte  
inter septentriones et solis occasum spectante 88.8, 90.1
- Μαρτζαπέδων : manglabita, i.e., 'claviger' 67.14



- Μαρτύρων (sc. οἶκος) : aedes martyrum Amoriensium duo et quadraginta in palatio Pagarum 91.16  
 μεγαλόπολις, i.e. Constantinopolis: 75.9  
 Μεθώνη : Methone, urbs in Peloponnesi parte inter meridiem et occasum solis spectante 61.11, 62.12, 62.41, 63.14  
 Μελιτινή : nunc Eski Malatya, ruinae prope hodiernum Malatya in media Asia Minori 40.2, 40.21  
 Μελιτινοί : Melitenes (Malatya) incolae 46.33  
 Μελοῦδος (κάστρον) : hodiernum Milvan Kalesi, castrum ad hibernum ortum Podandī (Pozanti) situm; ca. a. 877 se Basilio imp. sponte sua in dicionem dat 46.10  
 Μεσημβρία : Mesembria urbs, nunc Nesebŭr in Bulgaria 67.26  
 Μεσοκίπριον : hortus ad orientem Magni Palatii et ad mare situs, Novae Ecclesiae vicinus 86.25  
 Μηδαίον : oppidum in Phrygia ad orientem Dorylaei (Eskişehir), forsitan hodiernum Karahüyük in valle Tembris (Porsuk) fluminis, ubi Basilius imp. a. 878 post Hagarenos Paulicianosque debellatos domum revertens exercitum in hiberna dimisit 49.23  
 Μηδικός : Medicus 89.28 (de pavone dictum : τὸ Μηδικὸν ὄρνειον ὁ ταῶς)  
 Μῆδοι : Medi 2.7  
 Μιχαήλ : Michael Archangelus cui inter alios Nova Ecclesia sacra fuit 41.9; 76.4; [83.8]  
 Μιχαήλ (sc. ναός, οἶκος, εὐκτήριον) : sacellum Michaelis Archangeli in Marciani ambulationibus 88.9; aedes in tractu C/poleos Tzerou dicto 93.16; aedes in Sosthenio 94.22  
 Μιχαήλ : Michael III imperator (842–867) 9.42, 11.3, 13.1, 17.1, 17.5, 18.38, 19.8, 19.48, 20.4, 20.9, [facinora eius impia et imperatore indigna 20–27; trucidatur 27.42]; 29.19, 52.3, 102.9  
 Μονεμβασία : Monembasia, urbs et portus Peloponnesi 69.16, 70.3  
 Μονόθυρος (ῆ) : porta (?) in Magno Palatio 90.21  
 Μουρινίξ (τό) : castrum incerti situs inter Arsinum (Murat) et Euphratem fluvios, ut videtur prope hodiernum Harput 40.20  
 Μουτράγων : Omurtag, Bulgarorum rex (815–831), secundum nostrum Crumi successor 4.18; malum ingens Basilio puerulo offert 4.31  
 Μωκίου (sc. μέγα τέμενος) : aedes S. Mocii martyris C/poli 81.1  
 Ναζαρίου (sc. ἱερὸς οἶκος) : aedes S. Nazarii C/poli, incerti situs 82.1  
 Νάσαρ : patricius et Romanorum classis praefectus (drungarius) 62.8, 62.10, 63.15, 65.7  
 Ναύπακτος : Naupactus, castrum in ostiis Sinus Corinthiaci situm, Patris obiectum 77.3  
 Νέα (sc. ἐκκλησία) : aedes Nea sive Nova Ecclesia, a Basilio imp. in Magno Palatio iuxta aedificia Aetos dicta exstructa [68.15], 76.2, [83.6–12], 90.9  
 Νεβρώδ : (bibl.) 15.27  
 Νέμεσις : (mythol.) 50.47, 51.31, 65.12  
 Νέος (sc. οἶκος) : aula C/poli 91.2

- Νέρων : Nero imperator (54–68) 25.15  
 Νίκη : oppidum inter meridiem et ortum solis ab Adrianopoli (Edirne) iacens 2.33  
 Νικήτας ὁ Ὠροφίας : praefectus (drungarius) Romanorum classis et patricius  
 53.31, 55.13, 60.12, 61.7  
 Νικηφόρος ὁ Φωκᾶς : Romanorum dux, imperatoris eiusdem nominis avus 71.12,  
 71.18  
 Νικόλαος : S. Nicolaus, cui inter alios Nova Ecclesia sacra fuit 83.11  
 Νικομήδους (sc. πόλις) : Nicomedia urbs 25.6  
  
 Οἰκονομεῖον : unum ex aedificiis a Basilio imp. ad usum Novae Ecclesiae exstructis  
 86.17  
 Οἰνιάτης : thematis Helladis strategus 59.9  
 Ὀμηρικός : Homericus 102.14 (Ὀμηρικὴ μαρτυρία)  
 Ὀμηρος : Homerus 48.54  
 Ὀνοπνίκτης : Zamantisu sive Yeniceirmak, flumen Sarum (Seyhan sive Göksu)  
 fluvium influens 48.1  
 Ὀνουχίτης (sc. λίθος) : marmor ex quo octo columnae in Caenurgio confectae  
 fuerunt 89.10, 89.13  
 Ὀστρίτης (sc. λίθος) : marmor, Σαγαρίω lapidi persimile 85.16  
 Ὀψικιον : thema Opsicii sive Obsequii 19.4  
  
 Παγκαλώ : Basilii imp. matris nomen (in appar. fontium) 3.22, [3.25, 5.13, 5.14,  
 5.23, 5.24, 5.28, 7.6, 7.10, 7.23, 8.3, 8.8, 8.28, 10.1, 10.13, 83.9]  
 Παδασία : locus incerti situs inter Cucusum (Göksun) et Germanicium (Maraş) 48.5  
 Παιδευόμενος : vide Θεόφιλος  
 Παλαιά (sc. ἱστορία) : Vetus Testamentum 97.18  
 Πανονία : Pannonia 52.6  
 Πάνορμος (ἡ) : Panormus, nunc Palermo, Siciliae urbs 64.2  
 πάπας Ῥώμης [i.e. Hadrianus II] : ad eum Basilius imp. legatos de foedere adversus  
 Saracenos Baresenses componendo mittit 55.20  
 Παράκλητος : Paracletus, i.e. Spiritus Sanctus 18.35  
 Παραμοκάστελλον : castrum incerti situs (nunc Meşkiran Kalesi ?) inter meridiem  
 et ortum solis a Caesarea (Kayseri) iacens 46.27; vide etiam Ψιλοκάστελλον  
 Πάρθοι : Parthi 2.4, 2.6  
 Πάτραι : Patrae, urbs Peloponnesi 11.6, 61.11  
 Παῦλος : S. Paulus in S. Sophia opere musivo depictus 79.8  
 Παύλου (sc. εὐκτήριον) : sacellum S. Pauli prope Pentacubuclum in Magno Palatio  
 88.2, 90.5  
 Πελοπόννησος : thema Peloponnesi 11.4, 61.4, 61.9, 61.10, 61.13, 62.37, 62.40,  
 63.2, 69.15, 70.2, 70.26, 73.8, 74.16, 75.7  
 Πεντακούβουκλον : magnum triclinium in Magno Palatio ad Marciani  
 ambulationes sive porticus 90.2  
 Πέρσαι : Persae 2.27, 2.30  
 Περσικός : Persicus 2.20  
 Πετρίον : nunc Fener, tractus C/poleos prope ripam Sinus Ceratini Pulcherianis  
 vicinus 43.29, 82.17

- Πέτρος : S. Petrus in S. Sophia opere musivo depictus 79.7  
 Πέτρου (sc. ναός, τέμενος) : aedes S. Petri in Magno Palatio in extrema Marciani  
 ambulationum parte 88.7; in Rhegio 94.11  
 Πηγαί : nunc Kâsımpaşa, tractus C/poleos trans Sinum Ceratinum situs 91.10  
 Πηγάνης : strategus rebellis thematis Opsicii et patricius 19.4, 19.19, 19.27 [idem  
 atque Γεώργιος 34.6, nam eadem rebellio a nostro in capp. 19 et 34 bis enarratur]  
 Πηγή : nunc Balıklı, regio extra muros terrestres C/poleos cum aede Deiparae 80.6  
 Πλατεία Πέτρα : castrum in themate Thracesium [?] 19.18  
 Πλάτωνος (sc. ναός) : aedes S. Platonis in Domnini porticu 82.8  
 Ποδανδός : castrum prope hodiernum Pozanti ad Çakıt flumen, ad hibernum ortum  
 Luli 50.28  
 Ποδανδός : flumen eiusdem nominis ac Ποδανδός castrum 50.28  
 Πόλις, i.e. Constantinopolis: vide Indicem verborum ad res byzantinas spectantium  
 s.v.  
 Πουλάδης : homo Romanus olim Chrysochiris captivus, postea peremptor 43.3,  
 43.8, 43.16, 43.22  
 Πουλχεριαναί : tractus C/poleos prope Sinum Ceratinum Petrio vicinus 93.22  
 Πρατώριον : carcer maximus in arce praefecti Urbis: 62.26  
 Πράσινοι : factio circi Prasina seu Viridis 90.33  
 Προδρόμου (sc. σηκός, οἶκος) : aedes S. Ioannis Praecursoris in tractu C/poleos  
 Strobilaea dicto 80.13; in tractu Macedonianarum 80.13; in Hebdomo 94.7  
 Προκόννησος : nunc Marmara Adası, insula in Propontide 60.9  
 Προκόπιος : Basilii imp. protovestiarius, exercitus Italiae dux 65.3, 66.5, 66.8,  
 66.12, 66.17  
 Ράβδος : tractus ad Propontidem in parte C/poleos inter meridiem et occasum solis  
 spectante cum aede Deiparae 81.12  
 Ραουσαίοι : Ragusae incolae 53.35, 55.11  
 Ραούσιον : Ragusa (nunc Dubrovnik), Dalmatiae urbs, a Saracenis obsidetur 53.10;  
 incolae eius auxilium ab imperatore Romanorum petunt 53.14; Saraceni urbis  
 obsidium relinquunt 53.39; naves Ragusanae in Bari capienda Romanos adiuvant  
 55.25  
 Ραχάτ : castrum incerti situs prope Argauth (?) 40.45  
 Ραψάκιον : castrum incerti situs ad septentriones Melitenes (Malatya), prope  
 Euphratis ripam sinistram [?] 40.16  
 Ρεντανοί : Rentani, Sclavorum gens 52.9  
 Ρήγιον : nunc Kūçükçekmece, locus ad occasum C/poleos iacens; ibi aedes Petri,  
 apostolorum coryphaei 94.11  
 Ροβάν (ἦτοι Ἐνδελεχόνη) : castrum incerti situs ad orientem Germaniciae (Maras)  
 et ad meridiem Caisi iacens 46.36  
 Ρωμαϊκός : Romanus 1.4, 2.14, 4.26, 19.40, 21.8, 29.3, 38.9, 41.16, 41.28, 42.3,  
 42.23, 46.2, 50.4, 50.26, 51.1, 51.19, 51.28, 54.1, 54.8, 54.13, 54.26, 55.9, 55.28,  
 55.3, 59.2, 60.12, 61.7, 61.36, 61.38, 62.3, 62.43, 63.4, 65.10, 68.10, 69.3, 70.3,  
 71.2, 99.8, 99.47  
 Ρωμαίος : Romanus Tit. 4, 1.13, 2.29, 4.5, 8.17, 10.12, 11.32, 12.22, 18.40, 37.9,  
 41.13, 41.18, 42.39, 43.2, 46.9, 50.53, 51.23, 51.30, 51.32, 52.10, 52.14, 54.4,  
 54.12, 55.2, 58.30, 59.5, 59.35, 60.8, 63.9, 65.2, 65.5, 68.7, 74.19, 74.23

- Ῥωμαῖος (sc. λίθος) : marmor porphyreticum ex quo receptaculum aquarum in atrii  
 Novae Ecclesiae parte meridionali confectum est 85.8; vide etiam Αἰγύπτιος
- Ῥωμανοῦ (sc. οἶκος) : aedes S. Romani C/poli 81.8
- Ῥώμη : Roma vetus ad Tiberim 40.50, 53.45, 55.21
- Ῥώμη (νέα) : Nova Roma, i.e. C/polis 52.3
- Ῥῶς (οἶ) : Russi sive Rugi, gens ferox et impiissima; veram fidem amplectuntur  
 97.1, 97.20
- Ῥῶσα (ἡ) : nunc Risan, urbs Dalmatiae maritima ad hibernum solis ortum Ragusae  
 (Dubrovnik) iacens 53.8
- Σαγάριος (sc. λίθος) : marmor, etiam Ὀστρίτης nuncupatum, ex quo receptaculum  
 aquarum in atrii Novae Ecclesiae parte septentrionali confectum est 85.15
- Σαήτ : (i.e., Šhu‘ayb?): Cretae princeps, Apochapis filius 60.2
- Σάμβας [DAI: Σάβας] : Arabum Carthaginensium classis praefectus 53.4
- Σαμψών : (bibl.) 15.26
- Σαμώσσατα : Samsat, urbs olim ad Euphratem sita, nunc submersa 39.8
- Σανδαβαρηνός : hieromonachus, Basilii imp. consiliarius, qui in Leonem VI  
 conspiravit 100.13
- Σαρακηνοί : Saraceni 2.36, 2.45, 53.34, 63.4, 71.8
- Σάρος : nunc Seyhan et Göksu, fluvius Sinum Tarsensem influens 48.2
- Σεναχειρίμ : (bibl.) 50.23
- σενδαῖς [in *De cerim.* cod. Lipsiensi σενδέες] : nomen vulgare Sidoniorum operum  
 74.31
- Σέρβλοι : Serbi, Sclavorum gens 52.8, 54.3
- Σευερίνης, ἁγίας (sc. κάστρον) : castrum ad occasum Crotonis (Crotonae) 71.23
- Σῆμας [i.e., Sīmā-at-Tawīl?]: Arabs, Tarsi aut regionis alicuius (Antiochiae ?) ad  
 fines imperii sitae praefectus, secundum nostrum filius Tael (quod a vv. dd.  
 nonnullis non accipitur), ad imperatorem confugit 46.38
- Σῆγμα : tractus et aedes Deiparae in parte C/poleos inter occasum solis et meridiem  
 spectante 80.9
- Σιδώνια (sc. ἔργα) : Sidonia opera, i.e., textilia quae a Sidone urbe originem trahere  
 dicebantur et vulgari sermone σενδαῖς nuncupabantur 74.31; 84.13
- Σικελία : thema Siciliae 52.4, 64.2, 69.7, 69.10, 69.12
- Σκλαβῆνοι, Σκλαβηνοί : Sclavi 55.24; in exercitu Romanorum sub Procopio  
 militant 66.8
- Σκλάβος : Sclavus 16.2, 54.2
- Σκύθαι : Scythae, i.q. Bulgari et Sclavi 4.17; 50.5; i.q. Serbi, Croatiae et alii Sclavi  
 52.7
- Σολδάνος [DAI: Σολδανός] : Sawdān, Arabum Carthaginensium princeps (ὁ  
 Ἀφρικῆς ἀμνηρᾶς) et aa. 857–871 caput civitatis Baris 53.4; a Ludovico Franciae  
 rege captus, comprehensus et Capuam abductus 55.32; 56.4, 56.6, 56.10; eius  
 doli mali Capuae 57.14, 57.20; a Capuensibus liberatus urbem eorum (aut  
 Beneventum) oppugnat 58.1, 58.14, 58.22, 58.33; timore Basilii imp. ab obsidio  
 desistit et patriam revertitur 58.35
- Σόλων : legum lator Atheniensis 6.5

- Σοφίας (sc. ναός, τέμενος) : magna aedes S. Sophiae C/poli 18.37, 29.7, 40.52, 70.32, 79.2
- Σπάθη : castrum incerti situs in terra Paulicianorum, fortasse prope Abaram (Çakırsu, Amren) et Argauth (Arguvan) 37.27
- Στενόν, τό (αὐχλὴν τοῦ Εὐξείνου) : “Angustiae,” fretum inter Byzantium urbem et Pontum Euxinum, i.e., Bosphorus Thracius 94.17
- Στέφανος : Basilii imp. filius (secundum nostrum minimus) et patriarcha C/poleos (886–893) 35.7
- Στέφανος ὁ μαθηματικός : Stephanus Mathematicus, qui temporibus Heraclii imperatoris floruit 92.11
- Στέφανος ὁ Μαξέντιος (ὁ ἐκ Καππαδοκῶν) : dux exercitus in Langobardia 71.3, 71.19
- Στεφάνου (sc. ναός) : aedes S. Stephani Protomartyris in tractu C/poleos Aurelianae dicto 80.11
- Στεφάνου (sc. φρούριον) : castrum incerti situs in terra Paulicianorum prope Argauth et Rachat [?] 40.45
- Στήλαι , locus incerti situs: secundum m.d. von Falkenhausen, traiectus in Siciliam prope Regium (Reggio) Calabriae, olim Columna Regia dictus; secundum alios vv. dd. aut Milazzo, promontorium in Sicilia septentrionali aut Capo sive Punta Stilo, “insula” (i.e. promontorium) in Calabria; ibi classis Saracena a Romanis a. 880 vincitur 65.7
- Τροβιλαία (ή) : tractus C/poleos in ripa Sinus Ceratini, Petrio vicinus 80.13
- Στυπιάτης (τὸν κατὰ τὸν Στυπιάτην λεγόμενον) : Romanorum ducis ad Chrysoyllum devicti cognomen 50.61
- Συμβάτιος : logotheta cursus publici et patricius, Caesaris Bardae gener [homo stirpis Armeniae] 17.33, 18.5, 19.1; rebellionem molitur 19.5, 19.17, 19.25, 34.6 (eadem rebellio bis a nostro capp. 19 et 34 enarratur)
- Συράκουσα, ή (aut -οῦσαι, αί) : Syracusae 69.8, a Saracenis captae [69.24]; 70.10, 70.18
- Συρία : Syria 46.20, 67.12, 67.16, 68.6, 68.13, 68.20, 68.22, 69.11
- Σωσθέντιον (τό) : nunc Istinye, locus in Bospori litore Europaeo situs; ibi aedes Michaelis Archangeli 94.22
- Ταήλ [i.e., Tawīl?]: Arabum princeps et pater (?) Semae 46.38
- Τάραντα : oppidum ad Tohmasuyu flumen, prope hodiernum Darende ad occidentem Melitenes (Malatya) situm 38.2
- Τάρας : Tarentum, nunc Taranto, urbs in Calabria 66.18
- Ταρσίται : Tarsenses 50.2
- Ταρσός : Tarsus urbs 49.18, 50.12, 50.13, 50.27, 50.39, 50.53, 50.62, 51.2, 51.7, 59.6, 60.1
- Τερβουνιώται : Terbuniotae, Sclavorum gens 52.8
- Τεφρική : Tephrike (nunc Divriği), Paulicianorum arx 37.7, a Basilio imp. brevi tempore oppugnatur 37.21; 38.1, 43.4, 43.39, 50.2, 71.17
- Τζήρου (τά) : tractus C/poleos cum aede Michaelis Archangeli 93.16
- Τρόπαι : nunc Tropea, castrum ad mare ad meridiem Amantiae in themate Calabriae situm 71.22

- Φαλακροῦ, τοῦ (sc. κάστρον) : castrum in meridiem a Caesarea (Kayseri) distans, hodiernum Aḡilören iuxta Fıraktın ad Onopnicem (Zamantsu, Yeniceirmak) flumen situm 46.30
- Φάρος : Pharos C/poli 90.24
- Φιάλη, φιάλη : Phiala, receptaculum aquarum; unum in atrii Novae Ecclesiae parte ad meridiem spectante 85.4, 85,14, 85,19; alterum in eiusdem atrii parte septentrionali situm 85.5; locus receptaculi aquarum olim factioni Venetorum dicati, supra quem locum Basilius imp. balneum exstrui iussit 90.29; aliud receptaculum prope Magnum Palatium factioni Prasinorum dicatum, tempore nostri a loco suo amotum 90.33
- Φίλιπποι : oppidum in themate Macedoniae ad meridiem Dramaе urbis 2.45
- Φιλίππου (sc. ἱερόν) : aedes S. Philippi Apostoli C/poli 80.15
- Φιλοπάτιον : locus extra muros terrestres C/poleos ubi imperatores venationi indulgebant 14.2
- Φοινικικός : Phoenicius 57.1 (in proverbio δόλων Φοινικικῶν)
- Φόρος : forum Constantini Magni cum aede Deiparae 93.5, 93.8
- Φραγγία : Francia, i.e. regnum Francorum 55.20, 55.33, 56.3, 56.6, 57.10, 57.17
- Φωκᾶ (sc. οἶκος) : aedes S. Phocae ad ripam Steni (i.e. Bospori) Europaeam in hodierno Ortaköy 94.17
- Φωκᾶς : vide Νικηφόρος ὁ Φωκᾶς
- Φώτιος : Photius patriarcha C/poleos (858–867; 877–886) [32.7, 32.9, 32.15]; sedes ei canonicè restituitur 44.7; a sede demotus in aula imperatoria nihilominus moratur, Basilii liberorum praeceptor factus 44.10–14; [70.35/36, 100.49]
- Φώτιος : apostata Christianus, praefectus classis Saetis principis Cretae 60.3, 61.6; in proelio navali cadit [61.25]
- Χόλδοι : milites e themate Chaldaiae in parte Asiae Minoris inter aquilonem et ortum solis spectante sito 40.17
- Χαλκῆ (sc. πύλη) : Porta Aerea, Magni Palatii introitus praecipuus 31.7
- Χαλκοπρατεῖα (τά) : tractus C/poleos S. Sophiae vicinus cum aede Deiparae 93.12
- Χαμάρετος : cubicularius Leonis Apostypi 67.3, 67.7
- Χαρσιανῖται : milites e themate Charsianorum 71.6
- Χαρσιανοῦ : thema ab urbe Charsianon nuncupatum, ad occidentem thematis Sebasteae et ad meridiem thematis Armeniacorum situm 41.25, 42.7
- Χαχόν : castrum incerti situs inter Arsinum (Murat) et Euphratem fluvios, forsitan prope Murinix et hodiernum Harput 40.19
- Χειλᾶς : auriga, Michaeli imp. acceptissimus 27.16
- Χείρων (mythol.) centaurus, Achillis praeceptor 6.4
- Χοῖρος : vide Ἰμέριος
- Χριστιανός : Christianus 4.12, 4.29, 4.37, 29.5, 97.13, 97.32
- Χριστός : vide Ἰησοῦς Χριστός
- Χρυσᾶ Πύλαι : Porta Aurea C/poli in parte meridionali murorum terrestrium, per quam imperatorum in urbem introitus triumphalis fiebat 9.5, 40.49
- Χρυσόβουλλον : locus sex milia passuum inter meridiem et occasum solis a Tarso distans, ubi Romani Stytiota duce cladem gravissimam acceperunt 51.7
- Χρυσοτρῑκλινος : Aureum Triclinium, Magni Palatii praecipuum 23.4, [90.8]

- Χρυσόχειρ : Paulicianorum dux 37.18, 41.11, 41.27, 43.38, 71.17; terras  
Romanorum depopulatur 37.8, 41.14, 43.38; cladem gravissimam apud torrentem  
Bathyrthyacem accipit [42.33], 43.1, 43.5, 43.16; eius caput abscisum 43.22; ad  
Basilium imp. missum et tribus sagittis ab eo transfixum 43.28, 43.33–35
- Χρωβάτοι : Croatae, Sclavorum gens 52.8, 54.3
- Ψιλοκάστελλον : castrum incerti situs (nunc Meşkiran Kalesi ?) in parte a Caesarea  
(Kayseri) inter meridiem et ortum solis spectante situm 46.27; vide etiam  
Παραμοκάστελλον
- Ἔωρούφας : vide Νικήτας ὁ Ἔωρούφας

INDEX RERUM AD RES BYZANTINAS  
CHRISTIANASQUE SPECTANTIUM

- ἀδελφότης, fraternitas spiritualis :  
11.48, 74.4
- ἀδιάπρατος, cuius ager non est venum  
dandus [?]: 99.46
- ἀμάλια, textilia tenui lino texta : 74.34
- ἀμερμουμνής, dux fidelium, i.e.,  
Caliphus : 2.37, 62.2
- ἀμηρῶς : 50.36, 56.4, 59.6, 59.30
- ἀμηρεῦω : 50.13, 60.3
- ἀνασκολοπιζῶ, patibulo affigo: 62.43
- ἀνεξίσωτος, vox unica, ἐξισωτάς  
(metatoribus) inaccessibilis : 99.46
- ἀνέποπτος : ἐπόπταις (inspectoribus  
fisci) inaccessibilis: 99.45
- ἀνθύπατος, “proconsul,” tunc temporis  
dignitas altissima, saepe patriciatui  
coadunata: 17.24
- ἀξία, dignitas: 13.28, 16.15, 25.21
- ἀξίωμα : 16.16, 16.20, 28.10, 31.3,  
34.24, 50.10, 74.2, 95.12
- ἀοίδιμος, celebrer, illustris, inclutus, de  
defunctis dictum (i.q. “inclutae  
memoriae”): epitheton Basilii imp.  
Tit.3, 71.27, 86.13, 87.46, 89.63,  
92.15, 92.22, 94.29, 100.12, 102.21;  
Ignatii patriarchae 23.1, 44.1
- ἀρχή 1, regnum, potestas suprema, Ro-  
manum imperium : 1.5, 2.11, 2.12,  
2.15, 2.20, 2.27, 2.39, 17.19, 18.12,  
18.16, 18.27, 19.42, 28.1, 28.6, 29.2,  
30.1, 34.27, 36.5, 38.9, 51.28, 54.18,  
58.4, 65.5, 71.24, 74.1, 76.17, 100.8,  
102.11, 102.13, 102.17
- ἀρχή 2, officium, magistratus: 18.10,  
25.9, 30.8, 31.28, 50.58, 66.25,  
71.7, 71.12, 72.34, 99.1, 99.3,  
99.26
- ἀρχηγός : 19.16, 61.25
- ἀρχιεπίσκοπος : 21.20, 96.8, 97.5
- ἀρχιερατικός : 21.16, 23.5
- ἀρχιερεὺς, episcopus, patriarcha: 4.8,  
4.13, 22.14, 22.16, 23.7, 23.18,  
24.20, 32.10, 70.36, 97.14, 100.49
- ἀρχιστράτηγος, archangelus, praecipue  
Michael : 41.9, 68.18, 88.9, 94.21
- ἄρχουσα (sc. τῶν πόλεων) : 9.1 (de  
Constantinopoli dictum)
- ἄρχων, princeps generaliter: 37.4;  
magistratus Romanorum: 1.6, 13.11,  
17.21, 29.24, 30.35, 71.16; princeps  
aut magistratus gentis alienae: 4.4,  
4.26, 4.28, 4.32, 4.34 (de rege  
Bulgarorum); 52.11, 54.29, 54.33  
(de magistratibus Sclavorum); 53.3  
(de ducibus Arabum); 57.5, 57.15,  
57.20, 57.24, 58.1 (de magistratibus  
Capuae et Beneventi); 97.9 (de  
principe Rugorum)
- ἀυγουστιακός, ad imperatricem  
pertinens : 29.24
- αὐλαία, tentorium : 17.8
- αὐλή 1, atrium: 12.3, 90.34
- αὐλή 2 (βασιλῆις, etiam in plur.), aula  
imperatoria: 68.17, 83.3
- αὐλή (βασιλική), campus ubi  
imperatores et nobiles iuvenes in  
equis pila ludebant [i.e.,  
τζυκανιστήριον] : 86.10
- αὐλίτζομαι : 42.3
- αὐξάνω : 91.5
- αὐτοκρατορία : 99.45
- αὐτοκράτωρ : 1.5, 2.2, 17.12, 17.15,  
19.10, 28.5, 29.1, 36.22, 37.14,  
39.12, 40.50, 46.11, 53.22, 72.11,  
72.17, 76.17, 86.28, 89.26, 89.42,  
93.4, 102.10
- βάμμα, limbus : 3.31



- βαπτίζω : 95.12, 97.45  
 βάπτισμα : 52.13, 54.11, 54.25, 61.28, 61.34, 97.5  
 βαρδούκιον, clava imperatoria : 14.4, 14.9  
 βασιλεία, ή, regnum, imperium : 1.11, 1.12, 8.18, 19.40, 19.48, 24.2, 25.13, 28.8, 34.24, 34.28, 51.34, 52.2, 55.1 83.9, 89.67, 89.81, 98.1, 98.28, 100.9, 101.24, 102.5, 102.11, 102.21, 102.23  
 βασιλεία, τά 1, aula regia vel imperatoria generaliter : 2.10[?], 74.27  
 βασιλεία, τά 2, aula imperatoria C/polii, a vv. dd. saepe "Magnum Palatium" dicta : 12.3, 21.4, 25.23, 31.25, 40.56, 44.12, 74.27, 74.30, 87.1, 87.12, 89.1, 89.2, 90.28, 90.34, 93.1, 98.5, 98.8, 100.1, 100.44, 101.1  
 βασιλεία 3, diadema, corona regia [?]: 2.10  
 βασιλείος, imperatorius : 1.15, 3.24, 17.41, 18.32, 18.37, 23.4, 28.11, 68.17, 72.24, 83.3, 89.1, 89.45, 92.2, 92.22, 100.7, 100.45  
 βασιλευομένη, caput regni, Constantinopolis : 7.15  
 βασιλεύουσα, caput regni, Constantinopolis : 2.13, 2.19, 7.12, 7.22, 8.5, 8.28, 11.37, 11.58, 12.8, 17.61, 18.8, 19.13, 21.4, 29.4, 31.16, 40.49, 49.26, 53.19, 55.36, 67.8, 68.28, 70.31, 74.10, 74.17, 93.2  
 βασιλεύς 1, imperator Romanorum: Tit. 3, Tit. 4, 1.11, 2.25, 2.31, 2.40, 2.47, 9.17, 9.42, 10.12, 11.17, 11.29, 11.32, 13.1, 13.6, 13.8, 13.13, 13.15, 13.20, 13.21, 13.23, 14.3, 14.11, 14.16, 15.1, 15.4, 15.7, 15.14, 15.23, 16.2, 16.3, 16.9, 16.12, 16.13, 16.22, 16.27, 17.1, 17.5, 17.8, 17.16, 17.22, 17.27, 17.29, 17.32, 17.35, 17.41, 17.51, 17.53, 17.55, 17.57, 17.58, 17.60, 18.3, 18.10, 18.13, 18.19, 18.23, 19.8, 19.20, 19.29, 19.49, 20.2, 20.4, 22.5, 23.3, 23.22, 23.32, 24.10, 24.13, 24.38, 25.1, 25.18, 25.22, 25.25, 27.4, 27.18, 27.40, 28.8, 28.14, 28.25, 29.6, 29.14, 29.28, 30.34, 34.14, 37.12, 37.19, 38.4, 39.11, 40.1, 40.14, 40.36, 41.15, 42.37, 43.27, 45.7, 45.8, 46.7, 46.30, 46.32, 46.38, 47.16, 48.2, 49.1, 49.13, 49.23, 50.10, 50.56, 53.15, 53.21, 53.36, 53.38, 54.9, 54.16, 54.27, 55.7, 55.35, 58.9, 58.10, 58.19, 58.30, 58.35, 58.38, 59.3, 59.35, 62.6, 62.19, 63.17, 63.19, 65.3, 65.13, 65.14, 66.21, 66.22, 67.4, 67.8, 67.12, 67.13, 67.21, 68.2, 68.3, 68.8, 68.11, 68.26, 69.5, 69.6, 69.10, 70.33, 70.40, 71.27, 71.29, 71.34, 72.2, 73.6, 74.6, 74.9, 74.19, 74.21, 74.23, 75.3, 75.9, 76.11, 76.13, 76.21, 76.26, 77.17, 78.1, 86.11, 86.13, 86.20, 87.46, 89.2, 89.23, 89.63, 89.72, 90.13, 90.24, 91.1, 91.12, 92.3, 92.4, 92.10, 92.12, 92.15, 92.23, 94.29, 95.17, 95.19, 96.6, 96.11, 98.2, 98.9, 99.6, 99.13, 99.21, 99.36, 99.38, 99.51, 100.3, 100.12, 100.14, 100.18, 100.31, 100.38, 100.45, 101.5, 101.8, 101.19, 102.2, 102.14, 102.16  
 βασιλεύς 2, imperator gentis alienae: 74.22  
 βασιλεύω : 2.6, 2.8, 3.2, 7.15, 11.2, 18.38, 18.39, 30.10, 30.37, 43.41, 54.4, 89.72, 91.15  
 βασιλικός, adj., ad imperatorem pertinens : 12.2, 13.18, 13.19, 13.25, 14.4, 14.9, 17.26, 20.16, 21.5, 21.10, 25.9, 25.11, 26.18, 26.21, 27.8, 28.21, 28.23, 29.23, 36.8, 50.51, 54.21, 59.9, 62.40, 67.17, 67.21, 67.22, 75.4, 76.2, 76.24, 77.13, 86.10, 87.6, 89.43, 90.7, 91.2, 91.8, 91.11, 92.6, 99.12, 100.36  
 βασιλικός, (cum et sine v. άνθρωπος) homo ab imperatore alicui rei praefectus : 54.21, 76.24  
 βασιλικός : 34.25

- βασιλίς 1, imperatrix : 15.8, 23.26, 29.11  
 βασιλίς 2 (cum aut sine v. πόλις), caput regni, Constantinopolis : 2.17, 9.5, 19.12, 44.8, 61.3, 68.15, 69.14, 100.33, 100.49  
 βασίλισσα, imperatrix, domina (de Danelide dictum) : 75.12  
 βεστιάριον, vestiarium: 90.26  
 βιβλίον, Sacrum Evangelium: 97.39  
 βίβλος : 89.49 (Sacra Scriptura); 97.16, 97.39, 97.43 (Sacrum Evangelium)  
 βίγλα, excubiae, pars exercitus  
 "tagmatici" quae in Urbe stativa castra habebat; dicebatur etiam de excubitoribus aulam imperatoriam imperatoremque ipsum protegentibus: 62.25; vide etiam δρουγγάριος τῆς βίγλης  
 βλασφημία : 22.20  
 βλάσφημος : 50.13  
 βουλή 1 (i.q. ἐπιβουλή), coniuratio: 17.17, 17.34  
 βουλή 2 (cum aut sine v. σύγκλητος), senatus: 18.19, 24.19, 27.40, 28.2, 100.50, 101.5  
 γαλέα, navis species; apud nostrum, ut videtur, i.q. πεντηκόντορος; attamen apud nostri coaevos, i.q. μονήριον, navis celeris cum uno remige per unumcumque remum, vigiliis agere idonea: 60.7  
 γενικόν 1, γενικός : 99.7 (aerarium publicum); 99.16 (logotheta aerarii publici)  
 Γενικόν 2, aedes, vide *Ind. nominum et loc.* : 31.26  
 γερουσία, senatus : 28.10, 100.53  
 γεωργία : 7.10, 91.8  
 γηροκομείον : 93.27  
 γράμματα : 2.20, 2.24, 2.38, 2.41 (epistola); 31.47 (litterae alphabeti); 89.51 (Sacra Scriptura); 89.53 (instructio); vide etiam λιτός  
 γραφή 1, scriptura, scriptum, accusatio scripta : 31.51, 47.19, 67.4, 86.26, 87.10  
 γραφή 2, pictura : 86.2  
 γρύψ, gryphi aurei in aula imperatoria: 29.21  
 δεξίωσις, convivium: 74.9, 75.4, 96.7  
 δέσποινα : 75.11  
 δεσπόσυνος : 101.13  
 δεσποτεία : 54.7, 71.23  
 δεσπότης : 12.20, 15.17, 24.13, 24.16, 43.20, 46.11, 67.4, 83.7, 99.10, 101.12  
 δεσποτικός : 72.35  
 δεσποτικῶς : 45.13  
 δευτερεύων, secundas vices agens : 28.2  
 δήμευσις, confiscatio: 34.1  
 δημεύω, confisco: 27.3  
 δῆμος, populus (numquam 'factio'): 19.41, 40.51, 49.28  
 δημόσιον, δημόσιος, aerarium publicum : 11.2, 11.36, 28.19  
 δημόσιος, publicus : 20.5, 20.21, 28.19, 29.9, 31.27, 31.54, 91.4  
 δημοτικός : 5.36  
 διακονέω : 11.64  
 διακονία : 11.8, 18.8, 58.18, 58.29, 72.51, 93.20, 99.22, 99.28, 99.30, 99.35  
 διάταγμα, rescriptum imperiale: 30.39  
 διάταξις, dispositio, decretum : 59.3; testamentum 77.6, 77.7, 77.16  
 διήρης, navis biremis : 62.9, 68.14  
 δικαίωμα : 72.27  
 δικαστήριον : 31.12  
 δικαστής : 31.21  
 διοικέω, administro: 18.16, 28.25, 77.7  
 διοίκησις, gestio, administratio: 7.8, 16.8, 18.18, 18.20, 41.5, 99.2, 99.9, 99.23, 99.26  
 διοικητής : 99.40  
 διορατικός, homo facultate res futuras praevidendi praeditus: 19.37

- δομέστικος τῶν σχολῶν, dux  
scholarum, i.e., partis praecipuae  
tagmatum, sive exercitus qui in Urbe  
aut prope Urbem stativa castra  
habebat; dux ille, ut dux supremus,  
necessariis temporibus ad hostes  
debellandos etiam extra Urbem  
mittebatur: 12.2, 17.25 [41.16,  
41.24], 41.29, [42.40]
- δόσις: 27.27, 30.40, 56.8
- δουλεία: 9.3, 9.38, 11.2, 11.5, 11.37,  
74.30
- δούλικιον: 15.3
- δούλωσις: 52.14, 54.8, 54.11, 58.39
- δοχή, ad imperatorem accessus; etiam  
epulum ab eo in Magno Palatio  
proceribus, ut principibus et legatis  
gentium, oblatum: 74.18
- δρόμος, cursus publicus: 12.11
- δρουγγάριος τοῦ πλοΐμου, praefectus  
classis imperatoriae in Urbe: 53.31
- δρουγγάριος τῆς βίγλης, dux  
excubiarum, i.e., tunc temporis  
exercitus "tagmatici" βίγλα dicti  
(dux ille etiam excubitores aulam  
imperatoriam et imperatorem ipsum  
protegentes gubernabat): 62.25
- δυναστής, homo potens: 6.9
- ἔγκαισις, hic forsitan argentum  
nigellum ad incisiones implendas,  
hodie a multis "niello" dictum:  
87.31
- ἐγχειρίζω: 2.26, 2.41, 8.18, 25.8
- ἐγχειρίσις: 49.12
- ἐθνικός, adj., paganus, gentilis: 4.16,  
74.22
- ἔθνος: 2.3, 2.8, 2.23, 2.27, 2.43, 4.15,  
41.2, 50.24, 53.10, 55.11, 74.20,  
95.5, 96.2, 97.1, 97.7, 97.8, 97.38
- εἰδικόν, aedes ubi pecuniae ad stipendia  
distribuenda, magistratum  
vestimenta pretiosa, et imperatorum  
res privatae custodiebantur: 29.18
- εἰκονομάχος: 32.13
- εἰκόν: 50.18, 56.14, 79.6, 84.2
- εἰρκτή, custodia: 100.50
- ἐκκλησία: 32.1, 32.11, 32.14,  
32.17, 35.8, 44.5, 63.14, 76.2, 90.10
- ἐκκλησιαστικός: 22.2
- ἐκκοπή (ὀφθαλμῶν): oculorum  
effossio 19.28, 34.15
- ἐκκόπτω: 26.13, 30.36, 45.10, 67.23
- ἐντομίας, eunuchus: 74.25
- ἔνυλος γραφή, i.q. ὕλογραφία, pictura  
encaustica potius quam opere  
musivo confecta: 86.2
- ἐξετάζω: 31.31, 99.27
- ἐξηγέομαι, duco, praesideo: 16.4,  
37.7, 41.16, 58.9, 58.38, 69.13;  
enarro, explico: 48.34, 70.12,  
98.29
- ἐξισωτής, metator, officium fiscale:  
99.9
- ἐξορία, exilium: 19.26, 19.28
- ἐξόριστος: 66.25, 67.26
- ἐξουσία: 2.39, 19.30, 27.11, 30.31,  
46.9, 50.11, 53.22, 54.14, 55.30,  
65.10, 72.50, 99.8, 99.47, 102.17
- ἐξουσιαστικῶς: 17.3
- ἐπευφημέω: 11.33
- ἐπικράτεια, dominium, dominatio  
(praecipue de imperio Romanorum  
dici solet): 2.42, 30.33, 43.37, 46.3,  
46.8, 52.10, 55.2, 55.9, 59.2, 60.8,  
61.36, 62.3
- ἐπικρίνω, (somnia) interpretor:  
10.11
- ἐπινίκια, triumphus, victoria: 29.4,  
49.16; ἐπινίκιος, triumphalis: 49.28
- ἐπίσκοπος: 96.8
- ἐπιστασία: 54.29, 54.30
- ἐπιστατέω: 5.4, 83.3
- ἐπιφημίζω: 21.16
- ἐπόπτης, inspector fisci: 99.9
- εὐαγγέλιον, Sacrum Evangelium: 8.23,  
97.16, 97.32, 97.39
- εὐαγγελιστής: 80.16, 94.4
- εὐαγής (sc. οἶκος, ἐνδιαίτημα), pia  
fundatio: 27.36, 31.6
- εὐγένεια: 2.16, 2.52, 3.22, 4.33, 8.33,  
16.25, 75.2, 77.22

- εὐγενής : 3.7, 3.17, 11.18, 34.28  
 εὐκτήριον, εὐκτήριος οἶκος, sacellum,  
 oratorium: 87.22, 87.27, 88.2, 88.9,  
 90.5, [90.12], 90.18, 90.22, 91.17,  
 91.20, 93.7  
 εὐλάβεια : 23.33  
 εὐλαβέομαι : 18.26  
 εὐλαβής : 10.7, 11.30, 24.53, 48.25;  
 76.15, 94.19, 96.11 (praecipue de  
 monachis); 74.8 (de homine pio  
 Mahometis sectae sequace)  
 εὐλογέω : 72.42, 98.22  
 εὐλογία, benedictio aut donum cum  
 benedictione: 72.25  
 εὐνοῦχος, spado: 16.2, 23.10, 28.15  
 εὐσέβεια : 4.15, 6.7, 96.2  
 εὐσεβής : 30.33, 31.3, 35.4, 36.2, 51.33,  
 100.6, 102.21  
 εὐσεβῶς : 35.3, 43.41, 91.15, 91.18,  
 92.22  
 εὐφημέω, ut imperatorem acclamo:  
 19.8  
 εὐφημία, acclamatio: 11.17, 40.52  
  
 ἡγούμενος, abbas: 9.20, 9.40, 9.44; vide  
 etiam καθηγούμενος  
  
 θέμα, "thema," imperii regio a stratego  
 gubernata eiusque regionis  
 exercitus : 18.11, 42.6, 77.14, 99.8,  
 99.47  
 θεολόγος, Joannes ev. : 90.22, 94.4  
 Θεομήτωρ, Deipara : 50.19, 79.6, 80.6,  
 81.12, 88.10, 91.18, 93.8  
 θεοσύλλεκτος : 94.20  
 Θεοτόκος : 80.8, 83.11, 90.11, 93.11  
 θεοφιλής : 32.4, 54.24  
 θεοφιλῶς : 94.1, 94.18  
 θησαυροφυλάκιον, aerarium: 28.23,  
 90.26; vide etiam φύλαξ,  
 ταμείον  
 θρίαμβος : 40.51  
 θρόνος : 23.4  
 θυμελικός, theatralis: 22.9  
  
 ἱεράρχης : 83.11  
  
 ἱερατικός : 21.21, 22.6  
 ἱερεύς : 19.37, 20.23, 21.27, 22.14,  
 54.20, 72.36, 97.35, 100.13  
 ἱεροκήρυξ : 88.2  
 ἱερομάρτυς : 93.22  
 ἱερόν : 80.15, 86.1, 90.12  
 ἵππόδρομος : 62.34  
 ἵπποκόμος : 13.6  
 ἵπποστάσιον, stabulum: 13.11  
  
 καθέδρα : 23.19, 32.8, 44.8, 44.10  
 καθηγούμενος, abbas: 9.11; vide etiam  
 ἡγούμενος  
 Κάϊσαρ : 9.42, 11.3, 12.5, 12.10, 12.20,  
 12.24, 12.29, 13.15, 14.10, 14.22,  
 14.23, 16.5, 16.8, 16.9, 16.19, 16.229,  
 17.2, 17.3, 17.9, 17.11, 17.34, 17.56,  
 18.16  
 κανονικῶς, secundum legem  
 ecclesiasticam: 32.14, 44.7  
 κανών, norma: 1.17  
 κάστρον, locus munitus, oppidum :  
 46.3, 46.10, 46.30, 53.41, 55.6,  
 55.29, 57.5, 57.15, 58.9, 58.17,  
 58.38, 59.8, 59.10, 59.12, 65.8, 66.17,  
 71.22, 77.3  
 καταλέγω, in albo ascribo: 9.51, 25.10,  
 35.8  
 κατάλογος, album (sive registrum) et  
 milites in eo ascripti: 36.7, 37.3  
 κατάστασις, habitatio, conditio, status:  
 2.48, 3.6, 7.4, 22.4, 37.1, 72.32  
 κεντηνάριον, 7200 solidi : 27.6, 27.10,  
 27.13, 27.16, 28.14, 28.24  
 κεφαλικῶς, per capitis diminutionem :  
 26.13  
 κινστέρνη, cisterna: 92.14  
 κλειδώματα, codicis fibulae :  
 97.43  
 κλητόριον, convivium : 12.2  
 κοιτών, hic cubiculum imperatorium:  
 89.26, 89.58, 89.81  
 κοκκοβαφής : 3.29, 25.13  
 κομβάριον, navis species : 59.7,  
 60.5  
 κόρτη, tentorium : 17.8

- κοσμικός, universalis (ad imperium Romanorum pertinens): 18.17, 18:18, 18.30, 32.2, 34.2, 72.4
- κουβικουλάριος, unus spadonum qui in cubiculo imperatoris aut (ut in loco nostro) unius procerum ministrabant: 67.3
- κοῦρσον, incursio: 39.3
- κρατέω: 2.19, 25.14, 30.21, 31.9, 32.3, 53.16, 54.28
- κράτος, imperium Romanorum: 28.7, 48.56, 61.39
- κριτής: 31.13
- κροσσοί, codicis ornamenta pendula: 97.43
- κυβέρνησις: 18.30
- κώδιξ: 31.50
- κωμόπολις, vicus instar urbis, oppidulum: 37.19
- λαμπρός: 2.48, 7.17, 8.13, 31.8, 66.2, 66.14, 69.30, 73.11, 89.3, 89.29, 89.45, 99.6
- λαμπρότατος, clarissimus (magistri titulus): 99.39
- λαμπρότης: 3.27, 11.15, 73.7, 83.17, 85.6, 87.35
- λειτουργέω: 21.32
- λειτουργία: 21.24, 72.49
- λέων, duo leones aurei in aula imperatoria: 29.21
- λείψανον: 87.24
- λινομαλλωτάρια, textilia e lino et lana confecta: 74.33
- λιτός, simplex: 5.36; dictum de litteris uncialibus quae etiam a rusticis novae scripturae minusculae ignaris facile legi potuerint 31.47
- λίτρα, libra: 27.25, 64.7
- λογοθέτης τοῦ δρόμου, magistratus qui cursum publicum curabat, legatos gentium in Urbe suscipiebat, et officium speculatorum dirigebat: 12.11, 17.33, [18.5]
- λουτρόν: 90.28
- λοχαγός: 42.6, 50.34
- μάγιστρος, dignitas altissima (tunc temporis duo erant Romani imperii magistri): 18.4, 67.22, 99.25, 99.37, 99.40
- μαγλαβίτης, i.e., "claviger," unus excubitorum aulae imperatoriae quorum praefecto interdum varia munera explenda mandabantur: 13.11; Martzapedon maglabites ad capiendum rebelles fugitivos missus 67.14
- Μαρδαίτης, tunc temporis homo e populo Mardaitarum originem trahens qui in thematibus maritimis, ut in Peloponneso, militabat: 63.2, 70.26
- μαρτυρικός, martyr: 4.23 (gloria), 86.3 (certamen)
- μαρτύριον, martyrium: 4.22 (mors)
- μάρτυς, martyr: 9.7, 9.11, 9.23, 9.28, 9.35, 21.5, 27.41, 35.10, 73.10, 80.11, 81.1, 81.12, 82.6, 82.9, 82.11, 82.13, 86.5, 87.22, 87.23, 90.5, 91.16, 94.15
- μεγαλόδοξος: 40.50, 53.45
- μεγαλόπολις, i.e., Constantinopolis: 75.9
- μεγαλοπρέπεια: 89.73
- μεγαλοπρεπής: 87.6
- μεγαλοπρεπώς: 73.12, 75.1, 84.20
- μήτηρ βασιλέως, Danelinae dignitas: 75.3
- μητρόπολις: 53.10, 69.8
- μητροπολίτης: 21.13, 21.18, 22.7
- μονάζω: 72.36
- μόναρχος (sc. ἐξουσία): 19.30
- μοναστήριον: 9.8, 9.14, 93.27
- μοναστής: 96.11
- μοναχός: 11.11, 11.20, 11.22, 11.30, 19.37, 74.8, 76.15, 94.19, 100.12
- μονή: 9.11, 9.12, 9.18, 9.30, 9.41, 73.8, 73.13, 94.20
- μοῦλτος, rebellio, defectio: 19.5 19.5
- μυοπάρων, navis levis speculatoria (i.q. σακτοῦρα?): 60.6

- μυσταγωγία (θεία), missa, liturgia : 21.24, 21.32  
 μυστηριώδης (εύχη), preces secreto offertae : 21.25  
 μυστικά, mysteria fidei : 22.21  
 νακοτάπης, tapes laneus (in precibus ad Deum usitatus) : 76.6  
 ναός : 10.9, 11.7, 11.10, 11.12, 18.37, 21.4, 22.4, 27.36, 29.6, 41.4, 41.8, 68.18, 69.28, 70.35 76.1, 78.3, 79.1, 79.16, 80.6, 80.9, 80.12, 81.6, 82.6, 82.9, 82.14, 82.17, 83.12, 84.5, 85.1, 85.4, 86.17, 86.20, 86.22, 87.4, 87.15, 87.20, 88.9, 90.35, 91.12, 93.8, 93.12, 93.16 93.18, 93.23, 94.5, 94.8, 94.16  
 ναύαρχος : 55.28, 61.6, 69.12  
 νόμισμα, solidus, pecunia: 77.8  
 νομοθέτης : 6.5  
 νόμος : 2.5, 19.25, 20.14, 33.1, 34.12, 45.8, 45.9, 62.27, 89.49, 95.9, 95.10  
 νοσοκομείον : 93.26  
 ξενών : 93.25  
 όβολός : 27.34 (metaphorice dictum), 64.7  
 οικείος, domesticus, homo familiaris: 12.8, 17.44  
 οικονομείον, horreum ecclesiae aut monasterii; sedes oeconomii ecclesiae aut monasterii (?): 86.17  
 όμοστράτηγος : 66.25  
 όραμα, visio pia per somnum: 19.38  
 όργανον, instrumentum musicum ex auro confectum in aula imperatoria: 29.22  
 όρίζω : 34.15, 62.33, 77.1  
 όσίότης : 6.7, 23.33, 83.5, 94.28  
 όσίως : 44.1  
 Παλαιά (ιστορία), Vetus Testamentum : 97.18  
 παλάτιον : 19.22, 27.41, 91.19, 92.6  
 πάπας Ῥώμης : 55.20  
 παρακοιμώμενος, salvo Basilio, spado qui prope cubiculum imperatoris quiescebat eumque tempore nocturno protegebat: 16.1, 16.22, 17.45  
 παρρησία, ad regem aut imperatorem liber accessus: 56.21, 74.3  
 πατριαρχέω : 40.55  
 πατριάρχης : 21.13, 21.16, 22.1, 23.2, 23.6, 23.11, 44.1, 49.27, 97.6  
 πατρίκιος, dignitas altissima: 12.1, 12.11, 12.12, 12.25, 16.2, 16.23, 17.25, 17.33, 17.45, 19.4, 27.17, 50.9 53.31, 55.13, 60.12  
 πάτρων, patronus : 43.10  
 πέδιλον calceamentum: 100.34; calceamentum imperiale : 25.13, 100.47  
 πεντηκόντορος, navis quinquaginta remis propulsa (i.q. γαλέα?): 60.6  
 Πεντηκοστή (άγία), Quinquagesima: 18.34  
 περίβλεπτος : 3.3 (de C/poli), 18.36 (de S. Sophia), 76.2 (de Nova Ecclesia)  
 περίδρομος, porticus: 86.21, 88.8, 90.2  
 πετροβόλον (όργανον), catapulta: 59.6  
 πλάτανος, platanus aurea in aula imperatoria: 29.20  
 πλόϊμον, classis : 53.31  
 πλουτοκράτωρ, divitiarum ope regnans, vox unica de Danelide dicta : 74.25  
 πνευματικός, spiritualis: 11.24  
 πολιτεία : 1.12, 2.48, 20.14, 29.12, 72.15, 72.20, 99.25  
 Πόλις, i.e. Constantinopolis : 8.4; βασιλεύουσα 8.5; 12.38, 22.3, 24.19, 31.38, 37.2, 62.35; βασιλεύουσα 93.2; 93.25, 94.1, 98.4  
 πολιτεύμα : 18.19, 65.14, 72.20  
 πολιτεύω : 33.3, 99.20  
 πολίχνιον, oppidulum: 48.16  
 πορφύρα, purpura, vestimentum imperatorium, origo imperatoria: 25.11, 48.50  
 πορφύρεος, purpureus: 3.31

- Πραιτώριον, carcer maximus, ab arce praefecti Urbi nomen trahens: 62.26  
 πρῶτος mitis: epitheton David prophetae 26.36; Leonis VI imperatoris 71.28, 76.20, 100.6, 102.19/20  
 προάστειον, locus (ager, vicus) suburbanus: 69.10, 77.17, 92.4  
 προβάλλομαι, constituō, promoveo: 2.38, 7.25, 16.22, 18.10, 30.9, 31.30, 41.10, 50.60, 51.10, 54.32, 72.34, 85.18, 99.20, 99.34  
 προβιβάζω, promoveo: 30.2, 49.25  
 προβολή, promotio: 31.14  
 προλοχίζω, insidias contra hostem pono: 51.5  
 πρόκριτος: 28.10  
 προορατικός, i.q. διορατικός: 11.21, 76.14  
 προσαγγελία, denuntiatio: 100.42  
 πρόσταγμα, rescriptum imperiale: 9.28, 17.4, 54.28, 67.17  
 πρόσταξις: 57.22  
 προστασία, patronatus: 7.14  
 προστάτω: 12.24, 21.22, 74.9  
 πρωτοβεστιάριος, spado praepositus vestiarii et aerarii privati imperatoris: 65.3, 67.5  
 πρωτοσπαθάριος, dignitas alta (inter dishypatum et magistrum) ab imperatore ad vitam conlata: 28.16, 74.2, 77.1  
 πρωτοστράτωρ, stratorum primus: officium apud proceres, 9.53, 67.2; apud imperatorem 13.28, 14.2; in venationibus imperatoris praevious equitabat 15.6  
 πρωτότοκος, primogenitus: 98.9  
 πτωχοτροφεῖον: 93.25  
 πῦρ: vide ὕγρὸν πῦρ  
 ῥήξ Φραγγίας, Ludovicus II rex Francorum et imperator Occidentis: 55.20, 55.32, 56.3, 56.6, 56.7, 56.9, 56.11, 56.19, 57.7, 57.9, 57.14, 57.18, 57.22, 57.26, 58.7  
 ῥόγα, stipendium: 31.4, 36.8  
 σακτοῦρα, navis levis ac celeris speculatoria, i.q. μουσάρων?: 60.6  
 σεμνεῖον, conventus monialium: 35.10, 43.29  
 σενδαῖς, textilia Sidonia: 74.33  
 σηρικός, sericus: 9.49, 83.18, 84.13, 97.2  
 σιτηρέσιον: 31.5, 36.8  
 σκάφος (κοσμικόν, Ῥωμαϊκοῦ κράτους), navicula imperii universalis: 18.30/31, 32.2, 61.38/39  
 σκιάστρια, vox unica et obscura (an mulier sericaria vel in artificio velamina aut tunicas [σχιαστάς] conficiendi occupata? Ad formam cf. ἀκέστρια, sarcinatrix): 74.31  
 σπάδων, spado, eunuchus: 74.26  
 στέμμα, corona imperatoria: 89.44, 89.46  
 στρατηγίς, regio (θέμα) sub stratego: 19.2, 19.5  
 στρατηγός, dux regionem θέμα dictam eiusque exercitum "thematicum" gubernans: 18.11, 41.24, 42.4, 42.17, 42.22, 42.40, 59.9, 62.39, 63.3, 63.9, 65.4, 66.4, 69.10; generaliter, dux exercitus 1.6, 17.21, 19.42, 36.23, 46.13, 49.6, 50.56, 51.3, 51.11, 71.5, 72.10  
 στράτωρ, ab equis; officium, etiam dignitas aulica: 13.25  
 συμβασιλεύω: 102.9  
 σύμβολον, insigne: 3.28, 20.22, 49.17; signum crucis 89.66  
 σύγκλητος (cum aut sine v. βουλή), senatus, tunc temporis corpus virorum qui dignitates altissimas tenebant: 12.6, 15.6, 18.19, 24.19, 25.14, 27.40, 100.50  
 σύνοδος, Concilium episcoporum: 32.10, 32.12  
 σύστασις, factio: 17.21  
 σύστημα: 42.12 (copiae); 94.18 (collegium)  
 σχῆμα, indumentum monachorum: 35.11

- σχολαί, scholae, exercitus "tagmatici"  
pars praecipua : 12.2, 17.26, 41.16,  
41.24, 42.40; vide δομέστικος τῶν  
σκολῶν
- σχολάζω : 10.10, 11.12, 20.2, 31.24,  
32.15, 37.2, 44.7, 47.18, 68.3, 68.16,  
73.3
- Σωτήρ, Iesus Christus : 68.18, 76.3,  
87.26, 97.17
- τάγματα, legiones castra stativa prope  
Urbem habentes : 28.3, 42.40, 50.60;  
milites generaliter 36.28
- ταμειῖον, aerarium: 28.21 (imperiale);  
99.12 (ecclesiasticum); 86.17  
(sceuophylacium?)
- ταξῆδοι, milites praesidiarii exercituum  
"thematicorum" ad bellum semper  
parati: 70.26
- ταξιάρχης, dux (mille?) militum  
indigenarum et advenarum qui pilis  
pugnabant: 42.6, 50.34
- τάφος, fossa qua castra muniuntur:  
51.10
- ταχυδρόμος, cursor : 62.19
- τέμενος, templum Christianorum:  
70.31, 80.2, 81.1, 94.11
- τόμος, tomus cum verbis Sacrae  
Scripturae: 89.47
- τοξοβαλλίστρα, ballistae (ad plures  
sagittas mittendas?) genus: 59.16
- τόπος, locus cum incolis: 17.6(?),  
30.33, 49.9(?), 49.12, 50.27; 51.7  
(castrum) (?)
- τριήρης, triremis, navis magna,  
tempore nostri etiam δρόμων  
nuncupata: 25.9, 60.13, 61.7, 62.8,  
68.13
- τρίκλινος, triclinium, cenaculum tribus  
lectis instructum: 90.2, 90.8, 92.8
- τρόπαιον, tropaeum, victoria: 36.23,  
36.32, 42.6, 46.16
- τυραννικός, regalis : 77.11
- τυραννίς : 25.19 (imperium); 45.5  
(usurpatio imperii)
- ὕγρον πῦρ, ignis Graecus : 59.19, 60.14,  
[63.12/13]
- ὕπαρχος, praefectus Urbi : 25.8
- ὕπατεύω, populo pecuniam largior :  
29.8, 29.12
- ὕπεράγιος : 50.15
- ὕπερλαμπρος, splendidissimus: 18.4  
(dignitas), 21.17 (indumentum), 23.4  
(Chrysotriclinus), 89.25 (cubiculum  
imperatorium)
- ὕπερορία, exilium: 19.30
- ὕπερόριος : 6.5, 30.43, 36.3
- ὕπήκοος : 29.10, 31.52, 36.14, 41.6,  
54.31, 72.33, 89.23, 91.4, 97.10,  
99.49, 100.8, 102.13, 102.19
- ὕπομμνήσκω : 13.21, 24.15, 54.12,  
99.5
- ὕποστράτηγος apud nostrum sensu lato  
usurpatur et ducem sub imperatore  
aut domestico scholarum significat  
[secundum Leonem VI in *Tacticis*,  
ducem in exercitu "thematico"  
strategi vices gerentem]: 1.6, 50.33,  
68.1, 71.34, 89.20
- ὕπόφορος, tributarius, subditus: 52.5,  
64.3, 68.7
- φάλαρον, phalerae, equi ornamenta :  
13.19
- φαντασία, visio vana aut diabolica (hic  
per somnum): 9.18
- φατλίον, lucernae ellychnium : 27.24
- φατρίαρχης : 22.5
- φατρία : 2.50, 4.2, 17.20
- φελόνης, i. q. φαινόλης, indumenti  
sacerdotalis (etiam episcopalis)  
species: 22.10
- φιλανθρωπία, humanitas: 9.33;  
clementia imperatoris, 34.14, 34.17,  
45.8
- φιλάνθρωπος : 54.13, 54.19, 54.27,  
58.10, 93.17
- φιλάνθρώπως : 45.12
- φιλόθεος : 23.13, 95.19 (de imperatore  
dictum)



- φίλος, "amicus" sive legatus  
     Bulgarorum in Urbe degens : 12.7  
 φιλοτιμέομαι, largior : 17.14, 19.31,  
     84.22  
 φιλοτιμία, largitiones, munificentia:  
     28.22, 31.5, 36.8, 75.10, 85.6, 87.2,  
     96.7  
 φιλόχριστος : 78.1 (de imperatore  
     dictum)  
 φόρος, tributum : 31.27, 31.45, 91.5,  
     95.13  
 φοῦρκα, furca, patibulum : 62.42  
 φρούριον, locus munitus, castellum:  
     19.18, 37.27, 40.16, 40.19, 40.44,  
     46.27, 49.11, 49.18  
 φύλαξ, aerarium imperii : 27.8, 28.11  
  
 χάραξ, agger circa urbem obsidendam  
     exstructus : 4.5; agger quo castra  
     muniuntur : 50.38, 51.10, 59.22;  
     castra aggere munita : 51.21  
 χαρτίον : 31.51  
 χειροτονέω, magistratus designo aut  
     eligo : 54.33  
 χειροτονία, ordinatio sacerdotalis:  
     97.6  
  
 χορηγέω, largior : 28.25, 98.26  
 χορηγία, largitio : 36.30, 73.14, 78.7,  
     91.10, 93.18  
 χορηγός, largitor : 90.18  
 χρίω, ad imperium unguo : 9.16, 11.32  
 χύμενσις, opus smaltinum : 87.41  
 χώρα, spatium, agri, vici(?), terra, regio,  
     provincia : 11.25, 11.44, 19.43,  
     30.33, 30.40, 37.10, 37.19, 39.8,  
     40.17, 41.14, 41.20, 41.23, 55.19,  
     55.24, 55.29, 55.31, 57.10, 57.29,  
     58.37, 63.7, 69.9, 71.7, 74.26, 75.11,  
     96.9, 97.7  
 χωρίον : 61.11, 86.22, 92.15 (locus);  
     99.10, 99.48 (vicus)  
  
 ψηφίς, una e tesserulis operis musivi :  
     76.8, 83.18, 84.16, 87.17, 89.18,  
     89.29, 89.35, 89.41  
 ψυχάριον, servus, ancilla, mancipium :  
     77.15  
  
 ὠμοφόριον, vestimentum episcopale,  
     pallium : 21.17  
 ὠφέλεια (et pl.), spolia : 48.17, 71.26  
 ὠφελέομαι, spolia recipio : 63.16, 66.20

## INDEX GRAECITATIS

### PHONETICA ET ORTHOGRAPHICA (nonnulla sunt fortasse mendae *Vat. gr. 167*)

#### *Accentus*

ἀγυιάν	31.6
αἶγιον (=Αἰγαῖον)	60.8
βαθμίδος, βαθμίδες	31.4; 84.10
δαιτύμονες	101.7
διάθωνται	99.11
διήρων	62.9, 68.14
ἔστι (= ὑπάρχει)	90.20
συστρατηγοῦ	66.10 (sed ὁμοστράτηγον 66.25; ὑποστρατήγων 1.6 etc.)
ταξατῶν	70.26
τριήρων	60.13, 61.7, 62.8, 68.13
χάρτιεν	4.30

#### *Vocalium aut consonantium mutationes*

α : η	
σίνηπι	21.33
β : μπ?	
λάμπρου ( <i>Vat. gr. 167</i> )	98.13
γγ : γ	
Λαγοβαρδία	53.40 etc.
γν : ν	
γίνομαι etc.	passim, nunquam γίγν-
γινώσκουσα	12.20 etc.
Μανούρα	74.18 etc.
ε : αι?	
σενδαῖς ( <i>Vat. gr. 167</i> )	74.33
ει : ε	
τέλεον	30.36 etc.; sed cf. 42.30 etc.
η : ει	
ἀνατέθεικεν	28.7
η : ι	
Μελιτινῶν	46.33 etc.

ι : ει et ει : ι	
ἑταιριῶτιν	17.20
Κολωνιάτας	40.17
λειποταξία	62.15 (λειποτάκτας 62.20; λειποτακτησάντων 62.33)
λειποψυχούντας	30.18 etc.
Οϊνιάτης	59.9
περιλειπεῖς	32.12 etc.
Σεναχειρίμ	50.23
φιλονεικίας	42.10 etc.
λ : λλ et λλ : λ	
Ἄπρίλλιος	17.59
λινομαλοτάρια	74.33 ( <i>Vat. gr. 167</i> )
λ : ρ	
τρυφηλός	26.1
μ : μμ	
πλημμυροῦντα	40.3
ν : νν et νν : ν	
ἐγάννυτο	75.4
ἐννακόσια	27.5
Πανονία	52.6
ντ : νδ	
Βενεβενδοῦ	55.34 etc.
Σανδαβαρηνός	100.13
ο : ω et ω : ο	
καταβρώξεται	16.34
πλοῖμου	53.31 etc.
ρόγα	31.4 etc.
Σιδωνίων	84.1; 74.31
φελῶνας	22.10 ( <i>Vat. gr. 167</i> )
ου : ο	
κομβάρια	59.7 etc.
στ : νστ	
κινστέρνης	92.14
στ : τ	
πυρίκαυτος	26.14
ττ : σσ	
θαλάττης	solum in 55.16; alibi semper -σσ-
προστάσεις	9.29
τεσσαράκοντα	91.17
τεσσαρεσκαίδεκα	27.10
τεσσαρεσκαιδεκάτης	17.59; 18.40
ὑπαλλασσόντων	74.16

## ORATIONIS PARTES

### SUBSTANTIVA

#### *Declinatio*

- nom. -ά ((-ία) : κυρά (voc.) 23.22  
nom. -σία ((-σις) : ἀποστασία 19.9  
nom. -ίας : οἰηματῖαι καὶ καυχηματῖαι 12.13  
nom. -ᾶς gen. -ᾶ : τοῦ Θωμᾶ 12.12; Λουκᾶ 80.60; Φωκᾶ 94.17;  
Χειλᾶ 27.16  
nom. -ας gen. -α : ὁ Βάρδας 13.15; τοῦ Βάρδα 17.1  
nom. -ης gen. -η : τοῦ Ἀποστόπη 67.9; voc. -η : Πουλᾶδη 43.8  
nom. -ῖνος : Βασιλικῖνος 25.4  
nom. -ις ((-ιος) gen. -ι acc. -ιν : τοῦ Θεοφιλίτζι 13.24; τὸν  
Θεοφιλίτζιν 13.24; Διακονίτζις 43.18; τὸν Διακονίτζιν 71.16  
nom. -ιν ((-ιον) : Κεραμῖσιν 39.13  
nom. -ις ((-ιος) voc. -ι : κῦρι 101.4  
nom. -ίς gen. -ίνης : ἡ Δαηλίς 73.9; τῆς Δαηλίνης 74.1  
nom. -ῶς gen -ῶνος : ταῶς 89.29, ταῶνος 76.9

#### *In nominibus propriis variationes*

- ἡ Συράκουσα 70.10; 70.18; sed τὰς Συρακούσας 69.8; [forsitan 70.18]  
τῶν Σκλάβων 54.2; sed τῶν Σκλαβηῶν 55.24; τῶν Σκλαβήνων 66.8

#### *Indeclinabilia*

- Ἴηλιου : Ἴηλιου τοῦ προφήτου 91.13; Ἴηλιου τῷ Θεοσβίτῃ 87.14; Ἴηλιου τὸν  
προφήτην 41.9; (sed Ἴηλιαν τὸν προφήτην 83.9)

### ADJECTIVA

#### *Formae*

- ἐταιριῶτιν (acc. sing. f.) 17.20  
ἀνάπλεως (nom. sing. m.) 87.15  
ἀνάπλεων (nom. sing. n.) 84.14  
ἀξιόχρεων (acc. sing. m.) 99.40  
ἐκπλεως attice (acc. pl. f.) 75.5 (ἐκπλεω [sine acc] *Vat. gr. 167*)  
ἐμπλεων attice (acc. sing. m.) 94.27  
παμβέβηλος 23.23  
παμμεγέθης 23.23; 62.2 παμμεγεθέστατος 14.6  
πάνσεπτος 93.12; 94.17

#### *Comparativus absolutus pro superlativo*

- ῥαθυμότερος... ὢν 69.17

## ADVERBIA

*Formae*

ἀκόλουθα 22.8 sed ἀκολούθως 52.1

*Comparativus absolutus pro superlativo*

σφοδρότερον 5.6

σοβαρώτερον . . . καὶ ἐξουσιαστικώτερον 17.2/3

θᾶπτον 17.46; 98.19

*Superlativus absolutus (elativus)*

ἀδωρότατα 30.8

φιλοτιμότηατα 79.9

*Status motus cum statu quietis confunditur (vide etiam Casuum usus)*

ἄλλοθι (= ἄλλοσε) 100.33

ἐκεῖθεν (= ἐκεῖ) 7.4; 61.17; 77.5

ἐκεῖσε (= ἐκεῖ) 9.9; 11.11; 11.17; 11.35; 48.3; 49.9; 70.6; 86.13; 90.29; 90.35

ἐνδοθεν (= ἐνδον) 53.12

οἴκοθεν (= οἴκοι) 1.17

*Adverbium praepositionale*

ἀνέκαθεν 52.9

## NUMERALIA

(τοὺς) ἕνα πρὸς τοῖς δέκα 21.18

## PRONOMINA

*Personale pro reflexivo*

αὐτοῦ (= αὐτοῦ, ἐαυτοῦ) 7.13; 9.53; 11.51; 14.4; 14.12; 18.32; 21.14; 46.15;  
49.11; 100.31

αὐτόν (= ἐαυτόν) 9.37; 9.48; 17.56; 22.2; 30.6; 31.37; 37.28; 40.6; 40.24; 42.32;  
43.2; 49.24; 50.6; 50.31; 50.33; 50.37; 63.16; 70.4; 71.11; 71.26; 72.17; 94.24;  
97.10

αὐτὸν ἐμέ (= ἐμαυτόν) 99.23

αὐτούς (= αὐτούς, ἐαυτούς) 1.5; 19.7; 31.18; 40.30; 41.26; 95.8

*Demonstrativum pro reflexivo*

ταύτης (= ἐαυτῆς) 10.6; 11.19; 11.49

*Personale emphaticum*

αὐτὸς ἐκεῖνος 66.12; αὐτὸν ἐκεῖνον 26.4; αὐτῆς ἐκεῖνης 7.24; αὐτὴν  
ἐκεῖνην 8.4; αὐτῶν ἐκεῖνων 54.32; αὐτούς ἐκεῖνους 28.18

*Demonstrativum pro personali*

- ταύτης (= αὐτῆς) 3.18; 3.22; 5.16; 7.24; 10.6; 11.19; 11.49; 42.21; 54.14; 56.12;  
61.4; 69.7; 76.23; 77.12; 77.15; 77.17; 78.8; 94.2  
τοῦτον (= αὐτόν) 18.3; 19.21; 21.16; 27.26; 32.15; 42.30; 43.16; 50.16; 68.13;  
86.6; 100.46  
τούτων (= αὐτῶν) 21.13; 22.18; 27.47; 32.8; 35.7; 50.3; 55.22; 56.13; 57.15(bis);  
61.7; 61.25; 63.12; 72.13; 83.10; 84.9; 87.38; 89.8; 89.52; 90.16; 94.27

*Relativum indefinitum pro definito*

- ὄντινων (= ὄν) 70.8  
ἥτις (= ἦ) 90.34  
αἵτινες (= αἶ) 92.8

*Pronomen personale omittitur*

- ἀνεῖλκεν καὶ κατεῖχεν (sc. αὐτόν) 7.23  
ἐκ τοῦ παντελῶς ἀπερυθριᾶσαι (sc. αὐτόν) 27.21

## VERBA

*Formae*

- γίνομαι etc. ubique  
δεικνύειν 72.17  
εὐφράνοι opt. fut.? (εὐφρανοὶ coni de Boor) 88.12

*Coniugatio*

- γίνομαι  
γενοῦ imper. aor., rarum, sed cf. Eur., Alc., 1151 et hodiernum γένου 50.23  
— ἐσθίω  
φαγούμεθα 101.10  
— ἴστημι, ἰστάω  
ἀπεκατέστη 40.55; ἀφεστῶς (neutr.) 9.46; καθεστῶς (neutr.) 15.23; 21.11;  
συνιστᾶν 19.6  
— καταβιβρώσκω  
καταβρώξεται 16.34  
— κεράννυμι, κίρνημι  
συνανεκίρνατο 4.3  
— λείπω, λιμπάνω  
διελίμπανε 41.7; ἐκλιμπάνοντος 43.23/24; καταλιμπάνει 96.12  
— μείγνυμι, μίγνυω  
συγκατεμίγνυεν 24.17  
— οἶδα  
οἶδας 11.24  
— πίπτω  
καταπτωθέντα 94.8; πτωθέντα 82.2; συμπτωθέντα 93.23

- σκεδάννυμι, σκίδνημι  
 διασκιδνάμενα 27.15; διασκιδνασθαι 41.21  
 — τίθημι  
 ἀνατέθεικεν 28.7  
 — χέω  
 ἐπιχεθέναι 15.11

*Augmentum (post-atticum, duplex vel omissum)*

- ἀνακλίνατο (ἀνακλίσατο *Vat. gr. 167*) 74.13  
 ἀνάλωσεν 27.12 (cf. etiam κατανάλωσεν 43.38 infra)  
 ἀύλισμένου 42.3  
 διοργισθείς (*Vat. gr. 167*) 48.37  
 εἰργάζετο 94.2  
 ἐξοπλίσας 46.22  
 εὐόδωται (*Vat. gr. 167*) 10.2  
 ἐπηνωρθώσατο 33.5; 79.10  
 εὔρισκεν 66.23  
 κατανάλωσεν 43.38 (sed κατανήλισκεν 20.6 et κατηνάλωτο 37.25)  
 παροπλισμένος (*Vat. gr. 167*) 62.17

*Pro eimí substituuntur*

- ἔχω 16.8; 20.8; 26.18; 36.1; 40.54; 51.33; 53.1; 53.45; 61.15; 70.40; 85.1;  
 102.25  
 — καθίσταμαι 2.51; 5.34; 12.39; 17.40; 21.11; 21.29; 24.20; 34.10; 52.11; 67.10;  
 70.30; 83.2; 85.16; 86.12; 88.1; 99.1  
 — κείμαι 35.14; 77.23  
 — συνίσταμαι 87.18; 87.39  
 — τυγχάνω 2.46; 5.38; 11.17; 11.24; 11.38; 12.13; 13.4; 14.22; 15.1; 16.25; 17.26;  
 17.33; 18.3; 21.33; 23.16; 25.5; 25.10; 26.15; 26.17; 28.22; 29.25; 31.23;  
 31.35; 32.3; 32.6; 43.8 48.27; 49.18; 49.21; 58.25; 66.26; 67.22; 69.6; 69.13;  
 70.26; 71.30; 71.36; 74.5; 74.26; 75.8; 76.23; 77.18; 83.15; 84.14; 86.13;  
 86.17; 88.2; 89.8; 90.9; 90.13; 90.18; 91.13; 92.2; 94.12; 97.12  
 — ὑπάρχω (ubique = eimí) 12.15; 49.21; 72.28; 83.10; 90.26; 94.8  
 — χρηματίζω 2.5; 17.50; 43.5; 43.30; 69.29; 72.2; 83.10; 90.26; 94.8

*Formae periphrasticae*

- οpe eimí (exempla selecta)  
 εἶη ἀνεστηκώς 1.17  
 ἦν δυνατή 74.11/12  
 ἦν ... καλέσσασα 20.7/8  
 ἦν ὀρισθείς καὶ ἀποσταλείς 77.1/2  
 πεποιθώς eimí 43.11  
 ἦν ... συνεστηκός 4.1/2  
 υἰοποιησάμενος ἦν 18.28  
 — cum ἔρχομαι  
 ἔρχομαι διηγῆσασθαι 51.34/35

— ορε ἔχω

τὴν . . . σύστασιν ἔχουσιν (= συνεστήκασιν) 84.12; 87.37/38 (ἔχει τὴν σύστασιν); 85.8

ἔχει τὴν ἴδρυσιν (= ἴδρυται) 90.9

σύμπηξιν . . . ἔχουσιν (= συμπήγνυται) 84.12

ἔχοιεν ἄγνοιαν (= ἀγνοοῖεν) 87.13

μηδένα φόβον ἔχε (= μὴ φοβοῦ) 15.28

φόβον . . . ἔχειν (= φοβεῖσθαι) 8.29

σπουδὴν ἔχων (= σπουδάζων) 9.46

οἴκησιν ἔχουσα (= οἰκοῦσα) 3.17

ἐχούσας περιοχὴν (= περιεχούσας) 89.49

σύγχυσιν ἔχοντας (= συγχεομένους) 33.2

πόθον ἔσχεν (= ἐπόθησε) 74.5/6

— ορε κείμαι

κείσθω συνημμένα 35.14/15

— ορε μέλλω

a) et inf. praes.: 4.29; 11.37; 11.54; 12.27; 15.20; 19.39; 42.20; 48.35; 53.28; 74.20; 76.10; 76.16; 91.10; 97.15; 97.27; 100.7

b) et inf. fut.: 14.14; 14.23; 95.21

c) et inf. aor.: 9.17; 15.18; 27.14; 29.26; 100.33

— ορε τυγχάνω

δεδεγμένοι τυγχάνουσιν 48.27

ἐτύγγανε . . . ἀμοιρῶν 18.3/4

ἐτύγγανεν . . . ἀπολιπῶν 76.23/24

ἐτύγγανεν . . . διάγων 43.28

ἐτύγγανεν . . . φοιτῶν 9.41

ἔτυχε λυθείς 13.4

ἔτυχεν . . . ἐγκαλῶν 31.35/36

ἔτυχεν . . . ἐξηγούμενος 69.13

ἔτυχεν . . . ληφθείς 11.38

ἔτυχεν . . . σχολάζων 31.23/24

λελειτουργηκότα . . . ἐτύγγανεν 21.32/33

κατειλεγμένος ἐτύγγανεν 25.10

προσπετηκότες ἐτύγγανον 97.12

συνημμένα . . . ἐτύγγανον 71.30

— ορε ὑπάρχω

προκαταπεπλησμένον ὑπάρχον 49.21

*Infinitivus praeposito articulo saepissime usurpatur (exempla selecta)*

— nom.

τὸ πᾶσιν εἶναι προσφιλεῖ 6.13/14

τὸ θέλειν ἐπικουφίζειν τὰ δυσχερῆ 7.23

τὸ . . . συγχωρηθῆναι αὐτὸν ἀπελθεῖν 58.2/3



— gen.

- ἐκ τοῦ παντελῶς ἀπερυθριάσαι καὶ μηδέν . . . ὀκνήσαι 27.21/22  
 ἐκ τοῦ περικοπήναι 36.7  
 πρὸ τοῦ δοῦναι τὰς ἀποκρίσεις 58.13  
 πρὸ τοῦ . . . ἐμφανεῖς καταστήναι τὰς . . . ἀρετάς 5.34  
 πρὸ τοῦ ἐπιστήναι . . . βοήθειαν 69.23  
 τοῦ κακὸς εἶναι μὴ ἐκστάς 58.4/5  
 ἐξασφαλίσασθαι . . . τοῦ μηδένα . . . τολμῆσαι προσειπεῖν 62.31/32

— dat.

- ἅμα τῷ γενέσθαι 74.1  
 ἐν τῷ . . . ἐπιδείκνυσθαι 7.20  
 ἐν τῷ . . . ἐπιέναι 50.17  
 ἐν τῷ ἐπισυνάγεσθαι 4.27/28  
 ἐν τῷ . . . ἔχειν 93.6/7  
 ἅμα τῷ παρελθεῖν 28.5/6  
 ἐν τῷ . . . ἀλίσκεσθαι 48.33  
 ἐν τῷ ἐκείνους ἐνασχολεῖσθαι 5.10  
 ἐν τῷ κτίζεσθαι τὸν . . . ναόν 90.34/35  
 ἐν τῷ πολλάκις . . . πυνθάνεσθαι 14.18/19  
 ἐν τῷ ὑπνοῦν 5.32/33  
 ἐν τῷ ὑποστρέφειν 29.8

— acc.

- διὰ τὸ ὁμότιμον . . . εἶναι . . . καὶ διὰ τὸ δεδιέναι πάντας . . . καὶ τὸ πάντας . . .  
 αὐτῷ προσανακεῖσθαι . . . καὶ πρὸς αὐτόν . . . ὄραν . . . καὶ . . . διὰ τὸ τὸν  
 Ἀντίγονον . . . δομέστικον . . . τυγχάνειν 17.19–26  
 διὰ τὸ . . . ἕκαστον . . . ἐργάζεσθαι . . . καὶ . . . καρποῦσθαι . . . καὶ . . . μηδένα  
 εἶναι τὸν τολμῶντα ὑπὸ τὴν ἑαυτοῦ ποιεῖσθαι ἐξουσίαν . . . ἀλλ' ἕκαστον  
 . . . ἀναπαύεσθαι 30.28–32 (cf. 18.15–17; 19.8; 19.49; 39.10 etc.)  
 εἰς τὸ . . . δηλοῦν 89.4  
 εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι 50.60  
 εἰς τὸ κατανύσαι 100.56  
 μετὰ τὸ προσλαβέσθαι καὶ ἀνυψῶσαι τὸν Βασίλειον 24.3  
 πρὸς τὸ . . . ἀποπληρῶσαι 77.2/3  
 πρὸς τὸ κατασχεῖν 13.5/6

## ADVERBIA

### *Ope adiectivi*

ὑπέρογκα (acc. plur. neutr.) 37.11

## SYNTAXIS

*Subiecti cum praedicato congruentiae usus minus classicus* (ad usum class.  
 cf. 28.16; 30.27)

— subi. neutr. plur. cum verbo in plur.

ἐστάλησαν . . . σώματα 77.13/14

ἄ... ἐκκληρώσαντο 90.26/27 (sed cf., e.g., ἄ... λέγεται 59.7; 74.31–33)  
 — constructio ad sensum  
 τὸ Θεοφιλίδιον γαῦρον ὄν... ἄλλ' αἰεὶ σπουδὴν ἔχων 9.45/46  
 τὰ προμνημονευθέντα γένη τῶν Σκλάβων θεασάμενοι, οἳ τε Χροβάτοι καὶ  
 Σέρβοι καὶ οἱ λοιποὶ καὶ... πυνθανόμενοι 54.2–5  
 — Vide etiam Ἀνακόλουθον σχῆμα inter Orationis figuras

*Casuum usus* (exempla selecta)

— gen. partitivus (saepius usurpatus ut sermo sublimior fiat)  
 τοὺς ὀπισθίους... τῶν ποδῶν 13.14/15  
 ἐπὶ τοῖς ἀνοσίοις τῶν ἔργων 26.29/30  
 τῶν ἀνδρῶν τοὺς ἰώδεις καὶ φονικούς 27.45/46  
 τοῖς γλυκέσι τῶν ζύλων 34.1/2  
 τρεῖς τῶν στρατιωτῶν 40.14  
 οἱ πάλοι... τῶν αὐτοκρατόρων 40.49/50  
 τὰ τῆς φιλονεικίας 42.10  
 πρῶτον τῶν υἱῶν 46.17  
 κατὰ τοὺς στενοὺς τῶν τόπων 49.5/6  
 τοῖς παρακλητικοῖς τῶν λόγων 50.31; 59.27  
 τὸ λελογισμένον τῶν στρατηγῶν 51.11/12  
 ὀλίγας... τῶν νεῶν 59.33  
 τῶν γὰρ ἔρετῶν οὐκ ὀλίγοι 62.13/14  
 τοὺς διασωθέντας τῶν ταπτομένων 66.16  
 ἓνα τῶν ὀφθαλμῶν... καὶ τῶν χειρῶν τὴν μίαν 67.23/24  
 τοὺς... τῶν μακαρίων ἀνδρῶν 72.19  
 πολλὰ τῶν δεόντων 72.45  
 τριακοσίους τῶν οἰκετῶν 74.13/14  
 τοὺς σαθρωθέντας τῶν τοίχων 79.10  
 τοῦ πρωτοκλήτου τῶν ἀποστόλων 81.6  
 πολυτελεῖ καὶ πολυχρόφ τῶν μαρμάρων 84.4/5  
 τοῦ πολυπαθοῦς... τῶν μαρτύρων 87.21/22  
 τοῦ χρυσοῦ τῶν τρικλίνων 90.8  
 δυτικώτερα τῆς Νέας τῶν ἐκκλησιῶν 90.9/10  
 τὰ τοιαῦτα τῶν ἔργων 94.1  
 τοῖς γειτονοῦσι τῶν πενήτων 99.48  
 τοῖς τοιούτοις τῶν λόγων 101.18/19  
 — gen. absolutus cuius subiectum idem est ac periodi principalis  
 πάντα πονοῦντος αὐτοῦ ἑώρα 48.40  
 — dat. possessoris  
 ἐξ ὧν εὐνοια παρὰ πάντων (sc. ἦν) αὐτῷ 6.13  
 οἶος ἦν ὁ βίος τῷ βασιλεῖ Μιχαήλ 20.4  
 — dat. auctoris (non solum cum perf., sed etiam cum praes., imperf. et aor. pass.)  
 τὰ... μοι βεβουλευμένα 17.49  
 ἡ στρατεία τῷ βασιλεῖ καταλύεται 17.60  
 γίνεται τοῖς πολεμίοις ἐγκρατῆς 58.12  
 τῷ βασιλεῖ κατεπράττετο 68.2  
 τὰ... καταπραχθέντα... τῷ βασιλεῖ 71.33

- πανδαισίας . . . τελουμένης τῷ βασιλεῖ 101.4/5  
 — dat. respectus  
 μῆλον θαυμαστὸν τῷ μεγέθει 4.31  
 Θεοφιλίδιον . . . γαῦρον ὄν τῷ φρονήματι 9.45  
 — dat. cum ἐν loco gen. materiae  
 ἐν ἱματισμῷ καὶ διαφόροις εἶδεσι πλοῦτον πολὺν 11.46/47  
 — dat. cum ἐν loco acc. cum εἰς (status motus cum statu quietis confunditur)  
 ἐν ταύτῃ . . . τὸν παῖδα ἔθεντο 5.8/9  
 ἐν τοῖς ἐκεῖσε βάθροις . . . ἐπιρρίψας ἑαυτὸν 9.9/10  
 ἐν Βουλγαρίᾳ παραγένηται 12.23/24  
 ἐν τούτοις . . . ἐμβalόντες 21.33  
 ἐν μέσῳ τοῦ χάρακος . . . εἰσεπήδησαν 51.21/22  
 ἐν Καπύῃ ἀπήγαγεν 55.33  
 ἐν νῶ . . . λαβῶν 56.19/20  
 ἐξόριστον ἐν τῷ ἰδίῳ οἴκῳ ἀπέστειλε 66.25/26 (ambiguum)  
 πολίτευμα μεταθεμένων ἐν οὐρανοῖς 72.20/21  
 ἐν τούτῳ . . . ἀπόθεται χοῦν 76.27/28  
 ἐν τῇ . . . ἀναφθεῖση ἐμβληθῆναι πυρκαϊᾷ 97.33  
 — acc. cum εἰς loco dat. cum ἐν  
 τοῦτο . . . εἰς τὴν ἐχομένην ἡλικίαν . . . γέγονεν 5.32/33  
 τυγχάνει χώρα . . . εἰς τὰ βασίλεια 74.26/27  
 — utrum ἐν an εἰς usurpandum sit haesitatur  
 πεποιθώς εἰμι ἐν θεῷ 43.11  
 μετὰ τῆς εἰς θεὸν πεποιθήσεως 50.30  
 — acc. specificationis  
 τᾶλλα δὲ γενναῖος καὶ ἀγαθὸς καὶ καθ' ἡλικίαν καὶ κάλλος καὶ τάχος μέγας καὶ  
 θαυμαστός 13.2–4  
 πάντας τοὺς πλεόν . . . κεκτημένους εἰς χρήματα 27.37/38  
 δακρύων ὑποπλησθέντες τοὺς ὀφθαλμούς 101.9/10  
 — casuum usus minus solitus  
 ἐν τούτοις . . . ἀπασχολεῖν 5.39/40  
 ἀναδιδάσκων τῷ βασιλεῖ 16.9  
 γνωρίζει τῷ πατρικίῳ 17.32  
 λαθεῖν αὐτῷ 17.49  
 τὸν διατήκοντα φθόνον αὐτῷ . . . ὑπενεγκεῖν (dat. pro acc.) 19.2/3  
 Γροῦλλον . . . ἐπιφημίσας (acc. pro dat.) 21.15/16  
 τὴν . . . μητέρα . . . δηλοῖ 23.9/10  
 ἐξασφαλίσασθαι δὲ τοῦ . . . μηδένα τολμησαι (gen. pro acc.) 62.31  
 πιστεύειν . . . τὰ . . . λεγόμενα 70.20  
 τίνα . . . αὐτοῖς διδάσκεσθαι μέλλοντα 97.14/15

### *Temporum usus*

- praesens historicum (exempla selecta)  
 παρ' ἑνὸς ἀκούει τῶν ἐγχωρίων 48.24/25  
 βλέπει καὶ ἀκούει 9.21  
 γνωρίζει τῷ πατρικίῳ 17.32

- ἐκπέμπει . . . καὶ δηλοῖ 17.44/45  
 ἐνδύονται . . . πλησιάζουσι . . . ἐπιτίθενται 42.28–32  
 κατ' αὐτοῦ . . . ἐκστρατεύει ὁ βασιλεὺς 37.11/12  
 ὁ βασιλεὺς παραπεῖθεται . . . καὶ παραλύει τῆς ἀρχῆς τὸν Ἀνδρέαν 50.56–58  
 — *imperfectum pro aoristo (exempla selecta)*  
 τὴν πορείαν διήνυεν 22.22/23  
 εἶχετο τῆς ὁδοῦ 49.26  
 ἔλεγεν 15.16  
 ἐπεὶ . . . εὗρισκεν . . . τῆς . . . ἀρχῆς . . . παρέλυσε 6.23–25  
 ὡς δὲ ἑώρα . . . ἐπύθετο δέ . . . προσέβαλεν 40.38–42  
 — *aoristus pro futuro*  
 βασιλέα . . . γενέσθαι (*loco γενήσεσθαι*) σου τὸν υἱόν 10.12  
 πῶσιν . . . ὑπομῖναι (*loco ὑπομενεῖν*) δηλοῦντας 78.5/6  
 Cf. etiam *Formae periphrasticae*— ὄρε μέλλω (p. 367) *supra*  
 — *perfectum (vim praeteriti exhibens) pro aoristo*  
 ἰδόντες καὶ ἀκηκοότες 11.18  
 ἡ πονηρία γέγονε 24.25/26  
 δέδωκεν . . . αὐτῷ . . . χρυσόν 11.45  
 τὰ αἰτούμενα δέδωκεν καὶ σύμμαχον . . . εἶχεν 49.13/14  
 δέδωκεν ὁ Θεός, εἰ ἐπεξῆλθεν τῇ νίκῃ 50.54  
 πάλιν ἀπειλήφεν . . . ὄπερ δέδωκεν 98.23  
 ἐν οὐδενὶ λόγῳ ἔθετο, ἀλλὰ . . . ἑαυτὸν τῷ ὑπνω ἐκδέδωκεν 9.20/21  
 μετηγάγετο καὶ . . . νενίκηκεν 71.24/25  
 γυμνάσας . . . καὶ . . . ἐμπίρους . . . πεποικῶς 36.10–12  
 — *plusquamperfectum pro aoristo aut imperfecto (exempla selecta)*  
 ἐχώρει καὶ . . . διηρέθιστο 42.10 (cf. 100.47)  
 ἐγεγήθει τε . . . καὶ . . . ἐκέκτητο 75.4  
 ἠττήθη τε . . . καὶ . . . ἐκέκτητο 38.5–7 (cf. 90.34)  
 ἐκέχρητο . . . καὶ ἐπ' ἐλπίδος ἦν 48.19/20  
 ἐξεκεκῶφει 24.26  
 ἐπεὶ . . . πνεύματα . . . καθειστήκεσαν, κα(τα)λαμβάνει 70.28–30  
 — *temporum variatio*  
 μετηγάγετο καὶ . . . ἐκφέρεται 16.6/7  
 προσβάλλει . . . ἐκέχρητο . . . ἐπ' ἐλπίδος ἦν 48.18–20  
 καταλαμβάνει . . . προσέφυγεν 70.30–32  
 διανίστησι . . . ἔδειξεν 94.25/26  
 διανίσταται . . . πεποίηται . . . ἀπογυμνοῖ 100.45–47  
 διηρέθιστο . . . κωλύεται . . . εἶχεν 100.47–51

### Modi

- *optativus futuri cum ἄν in oratione recta pro opt. potentiali*  
 τίνος οὐκ ἄν ὀφθαλμὸν ἐστίασοι . . . ψυχὴν εὐφράνοι [sic] . . . ἡδίω ποιήσοι  
 τὸν θεατὴν 88.11–13

## PERIODUM CONSTRUCTIO

*Coniunctiones* ἵνα, μή, ὅπως, ὡς ἂν *construuntur*

— cum indicativo

ἔσπευσεν ἵνα . . . δείκνυται 17.14/15 (?)

μή . . . ἀποίσεται 86.26/27

ἵνα . . . ἐπιδίδως 100.23/24

— cum coniunctivo post tempus historicum

ἀντεισγάγον ἵνα . . . λαφύξῃ καὶ καταβρώξῃται 16.33

ἦλθε . . . ὅπως . . . βουλευσῶνται 17.29–31

τοῦ θεοῦ δεηθεὶς στήσαι τήν . . . βλασφημίαν . . . καὶ διασκεδάσαι . . . τοὺς  
δυσσεβεῖς ἵνα μὴ βεβηλῶνται τὰ ἅγια . . . καὶ σεπτὰ διασύρων-  
ται 22.19–22

σύνθεμα δόντες . . . ἴν' . . . βοὴν ἀναρρήξωσιν 42.25–28

προσλαβόμενος, ὡς ἂν αὐτόν . . . πολεμίων γεύση φόνου καὶ . . . αὐτῷ

διδάσκαλος . . . γένηται 46.17–20

αὐτός . . . εἶπετο, ἴν' . . . ἡγήται τὸ ἀκμαιότατον, τὸ δέ . . .

ἐπελαύνηται 46.24–26

ἐξαπέστειλεν ὡς ἂν . . . ἐξέλῃται καὶ . . . ἐπανασώσῃται καὶ . . .

ἀπαλλάξῃ 54.21–24

ἐζήτουν ὅπως . . . ἀμύνωνται 57.25/26

ἀπήρην . . . ὡς ἂν . . . ἀπόθηται χοῦν 76.25–27

— cum optativo post tempus praesens

οἶομαι δεῖν . . . δηλῶσαι . . . ἴν' ἐντεῦθεν εἰδέναι . . . ἔχει πᾶς ὁ

βουλόμενος 20.1–7

— cum coniunctivo et optativo in clausula eadem

εἰς τὸν δεῦτερον . . . ὑποβέβηκα πλοῦν . . . ὡς ἂν . . . μὴ ἀγοῆται . . . καὶ . . . εἴη

ἀνεστηκώς 1.10–17

διεσκόπει . . . ὅπως γένοιτο καὶ ὅπως . . . δέξῃται 30.4–7

ἐκάλει δὲ αὐτόν . . . φροντίς . . . ὡς ἂν . . . πλατύνοι . . . συνώση καὶ

ἀπελάσῃ 36.2–5

ἵνα . . . μὴ ξενοπαθῇ μηδ' ἀήθης εὐρίσκοιτο 40.10/11

ἀνάγκη . . . παρατεθῆναι . . . ἴν' ἐντεῦθεν . . . θαυμάζῃται καὶ . . . μὴ . . . ἔχοιεν

ἄγνωιαν 87.10–13

*Coniunctionum* ἂν et εἰ *usus minus soliti*

— ἂν = εἰάν

ἂν ἄρα οἶός τε ᾧ 1.4

— εἰ = εἰάν

εἰ παραδράμω . . . καὶ γένωμαι 13.17

εἰ σχῆ . . . καὶ εἰ . . . γένηται 100.23–25

— ἂν in apodosis modi irrealis omittitur

εἰς χεῖρας ἡμῶν δέδωκεν (pro ἔδωκεν ἂν) ὁ θεός, εἰ ἐπεξῆλθεν τῇ νίκῃ 50.53–55

*Coniunctiones ὅταν, ὅτε construuntur*

- ὅταν cum indicativo (ut in LXX)  
 ὅταν ἐξῆγε τὰς ἀποφάσεις 26.15/16  
 ὅταν . . . ἐπὶ τὴν κοίτην ἦει καὶ . . . ἐσφάδαζε 72.46/47  
 ὅταν εἰς τὰ βασιλεία εἴσει(σ)ιν 74.30 (?)  
 — ὅτε cum coniunctivo  
 ὅτε δέ . . . εἰς οὐδὲν λογισώμεθα 24.21/22  
 ὅτε δέ . . . ὁ ἐκεῖθεν στόλος . . . φανῆ 68.20

*Καὶ pleonasticum*

- μέχρι καὶ τότε 74.23  
 τρία καὶ μόνον κεντηνάρια 27.13 (cf. τρία καὶ μόνα κεντηνάρια 28.13)  
 — Vide etiam VERBA supra

## ORATIONIS FIGURAE

*Ἀνακόλουθον σχῆμα*

- ὁ γὰρ Βουλγάρων ἄρχων, μὴ δυνάμενος . . . ἀνταγωνίζεσθαι . . . ἔνευεν . . . ἐν τῷ ἐπισυνάγεσθαι πρὸς τὸν ἄρχοντα τὸν . . . λαὸν . . . ἐπέδωκεν 4.25–32  
 — συνέβη . . . Γροῦλλον . . . ὄνῳ ἐποχούμενον μετὰ . . . πάσης αὐτοῦ . . . τάξεως . . . θυμελικῶς . . . ἄδοντας . . . χωρεῖν 22.5–10  
 — ἀλλὰ καὶ τῷ πατρικίῳ Ἰμερίῳ, ὃν Χοῖρον . . . ὠνόμαζεν . . . ἄξιός ἦν τῆς . . . προσήσεως . . . τούτῳ τοίνυν αἰσχρολογοῦντι . . . καὶ ψόφον ἀφέντος . . . ἐτίμησεν . . . ὡς . . . ἀνύσαντι 27.17–27  
 — Μιχαήλ . . . τὰ κάλλιστα τῶν ἔργων συγχαυνεύσας . . . ἃ δὴ πάντα συγχαυνεύσας 29.19–25  
 — μὴ βουλόμενος . . . τῶν ἐκκλησιῶν . . . ἀμελεῖν . . . ἐπεὶ οὖν καὶ ταύτας . . . ἐν σάλῳ . . . τυγχανούσας ἑώρα 32.1–6  
 — ἐπεὶ τοῖς ἀγαθοῖς αἰεὶ παραφύεται φθόνος . . . καὶ . . . τὰ . . . δαιμόνια πειρᾶται . . . ἐκ τούτων καὶ τούτῳ συσκευὴν ἐπιβουλῆς μελετᾷ καὶ φόνον ὀπλίζεται Συμβάτιος καὶ Γεώργιος 34.1–6  
 — ὃς ἐξεληθὼν . . . ἐπεὶ ἀντιστῆναι πρὸς αὐτὸν ἀπεδειλία . . . τὰ . . . στρατεύματα συμπαρείπετο τέως αὐτῷ . . . καὶ οὐ συνεχῶρει . . . διασκίδνασθαι 41.16–21  
 — τὸ ἀπροφύλακτον αὐτοῦ κατασκευάμενοι ἐκ τοῦ μήτε τόπους ἐχυροὺς καταλάβεσθαι . . . μήτ' ἄλλο τι καταπραξάμενον 51.9–12  
 — Ἰταλίας . . . καταπολεμηθείσης . . . ἔτι γε μὴν καὶ . . . τῶν Σκυθῶν — Χρωβάτοι φημί . . . τῆς . . . τῶν Ῥωμαίων ἐπικρατείας ἀφηνιάσαντες 52.3–10  
 — δεξαμένην τυγάνουσαν ὕδατος μεγάλης καὶ εὐρύχωρον . . . διὰ τὴν τοιαύτην αἰτίαν καὶ τῆς ἐν Ἰερὶ κινστέρνης εἰς παράδεισον μεταμειφθείσης . . . τὸν ὀρώμενον πρὸ ὀλίγου λειμῶνα . . . εἰς τὸ ἀρχαῖον σχῆμα μεταγγαγεν 92.2–20  
 — διὰ τὸ Στέφανον τὸν μαθηματικόν . . . εἰπεῖν ἐξ ὕδατος αὐτὸν τελευτᾶν — διὰ τὴν τοιαύτην οὖν αἰτίαν 92.11–14

*Climax*

— μετὰ τοῦ πολυτελοῦς τὸ τερπνὸν καὶ μετὰ τοῦ τέρποντος πολὺ τὸ χρήσιμον ἐχόντων 87.6–8

*Homoeoteleuta*

- μαθῶν . . . ἐκ τῆς πατρίδος φυγὴν καὶ πρὸς τὴν βασιλεύουσαν . . . καταφυγὴν 2.18/19
- τῶν τε πρακτέων ὑφηγητὴν καὶ τῶν ῥητέων ἐξηγητὴν 6.2
- πρὸς τε τὸ θεῖον . . . εὐσέβειαν, καὶ πρὸς τοὺς τεκόντας . . . εὐπίθειαν 6.6/7
- ἀναπείσαντες . . . τὰ . . . στρατεύματα . . . ἐξάγουσι τὰ βουλευόμενα 19.6/7
- τὴν διαβολικὴν χορείαν καὶ πορείαν διήνυον 22.15/16
- ἔκ τε γὰρ τῆς μέθης παροινῶν καὶ ἐκ τῆς εὐωχίας παρανομῶν (εὐτυχίας παρανόμως *Vat. gr. 167*) 26.6/7
- ἀκροασάμενος . . . ἀναλογισάμενος καὶ ὡς οἰκεῖα τραύματα τὰ τῶν ὁμοπίστων παθήματα ἠγησάμενος 53.24–27
- ἀγνοίας ἢ ἀνοίας 54.23
- ταῖς τοῦ βασιλέως εὐχαῖς καὶ ταῖς τῶν ἀντιπαραταξαμένων ἀλκαῖς 59.35/36
- μήτε συστήναι μήτε πρὸς ἀλκὴν τραπήναι 63.10/11
- ἀποδεχθεῖσα δὲ δεξιῶς καὶ φιλοφρονηθεῖσα μεγαλοπρεπῶς 75.1/2
- ὕψει εὐπρεπειᾶς κατήγασεν καὶ μαρμαρυγαῖς φωτὸς κατηγλαΐσεν 93.14/15

*Παρονομασία sive adnominatio et figurae etymologicae*

- βασιλείος αὐτῆ ρίζα Βασιλείος 3.24
- τὸν βασιλείον ὁ Βασιλείος περιτίθεται στέφανον, χειρὶ τοῦ τότε Μιχαὴλ βασιλεύοντος, ψήφῳ δὲ καὶ κρίσει Χριστοῦ τοῦ αἰεὶ βασιλεύοντος 18.37–39
- δωδέκατον ἑαυτὸν Κολωνείας ὀνομάσας ἀρχιεπίσκοπον 21.20/21 (cf. κόλον, “*colum.*” et appar. fontium ad 21, 20)
- τοῦ δὲ ἀγιωτάτου πατριάρχου Ἰγνατίου . . . καὶ τὸν δυσσεβῆ . . . φατριάρχην Γροῦλλον 22.1–6
- ἐν . . . σεμνείῳ τῆς πανευφήμου μάρτυρος Εὐφημίας 35.10
- ἀνάθημα θεῷ ἀνατίθησι 35.11
- διὰ νέων συλλογῆς . . . ἀνεπλήρωσεν καὶ διὰ . . . ἐπιδόσεως ἔρρωσεν 36.9/10
- ἄβατον . . . βατὴν πεποικῶς 48.4
- τῶν ἐξ ἀγνοίας ἢ ἀνοίας ἀπαλλάξῃ πλημμελημάτων 54.23/24
- περιφανῶς ἠττήθη καὶ δυσκλεῶς ἐξεχώρησεν 59.36/37
- βουλὴν βουλεύεται συνετὴν καὶ σοφὴν (*ibid.*) 61.12/13; 62.25
- αὐτὸ δὲ τὸ ἄδυτον . . . ὁ λόγος παραιτεῖται δηλοῦν, εἴαν δὲ μᾶλλον ὡς ἄδυτον καὶ τοῖς λόγοις ἄβατον βούλεται· ἐν γὰρ τοῖς ἐπέκεινα λόγου εὐλογοτέρα ἡ σιωπὴ 87.42–45
- τὰ μὲν εἶφα κάλλη . . . ἄπερ ἐκ τῆς τοῦ . . . βασιλέως πίστεως ἐξανέτειλεν . . . ταῦτά ἐστι 87.45–47
- τὰ . . . κάλλη ἄπερ ὡς βασιλείων βασιλεία ἐν αὐτοῖς τοῖς βασιλείοις ὁ βασιλεὺς Βασιλείος ἀνεδείματο 89.1/2
- ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ συνετοῦ βασιλέως Βασιλείου 98.1/2

- ὁ γὰρ καινοπρεπής . . . οἶκος ᾧ τὸ Καινούργιον ἐστὶν ἐπώνυμον 89.5–6
- δεξαμένην . . . ὕδατος . . . καταφύτευσιν δεξαμένην δένδρων 92.2–6
- ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ . . . βασιλέως Βασιλείου 98.1/2 (cf. 100.12; 102.21)
- ἐπεὶ λόγῳ κρατεῖν ὀφείλει τῶν ἀλόγων παθῶν ὁ πεπαιδευμένος 98.15
- ἀνεπίσκεπτον καὶ ἀδιερευνήτον 99.41/42
- ἀνέποπτος, ὡς ἂν τις εἴποι καὶ ἀνεξίσωτος (cf. ἐπόπτας . . . καὶ ἐξισωτάς 99.9) 99.45/46
- ὑπὸ τῆς φωνῆς τοῦ ἀλόγου τούτου ὄνειδιζόμενοι οἱ δοκοῦντες ἡμεῖς λογικοί 101.10/11

*Pleonasmus sive variatio* (saepe adhibetur; exempla selecta)

- προστασίαν . . . καὶ προμήθειαν 7.14/15
- εἴσοδος . . . λυσιτελής καὶ συμφέρουσα 7.22/23
- φαντασίας . . . καὶ κενὸν διανοίας ἀνάπλασμα 9.18/19
- ἐπιζητῶ ἢ ἀπαιτῶ 11.55
- πρὸς τὴν βουλήν καὶ σκέψιν 17.17
- ἀμέλειαν καὶ ῥαθυμίαν 18.24/25
- ἀνεπιτηδεύματα καὶ ἀφέλειαν 18.25
- πάντα κινῶν λογισμὸν καὶ πᾶν στρέφων βούλευμα 30.4/5
- πρῶτον ἔργον καὶ σπουδάσμα 30.10/11
- λειποψυχούντάς τε καὶ ἐκλείποντας 30.18
- παιδευτὴν καὶ διδάσκαλον 44.13/14
- ἀλλ' ἀνακρουέσθω καὶ καθ' ὁδὸν τῆς ἐξ ἀρχῆς διηγήσεως ὁ λόγος ἀνα-  
τρεχέτω 47.20/21
- ἐδυσφόρει . . . καὶ ἤσχαλλεν 54.16
- ἀπόσασθαι καὶ ἐξελάσαι 55.10
- ἐμβάλλων τε καὶ ὠθῶν 61.33
- προσειπεῖν αὐτοὺς ἢ προσφθέγγασθαι 62.32
- τὴν ἀκοὴν ὑπετίθει καὶ ἐπιμελῶς ἠκροᾶτο 72.6
- ἐγεγήθει τε καὶ ἐγάννυτο 75.4
- ἀφθόνῳ χορηγία καὶ παροχή 78.7
- ἐξερει(γ)όμενοι καὶ οἶον ἐξεμοῦντες 85.21/22
- κατηγλαϊσμένη καὶ στίλβουσα 89.60
- εἰς μνήμην . . . διηνεκῆ καὶ ἀνεπίληστον 94.13/14
- θεαρέστως τε καὶ θεοφιλῶς 94.18
- σκεψάμενος δὲ καὶ φροντίσας 99.16
- καμάτους καὶ πόνους 99.34
- οὐκ εἶχε δόξαν χρηστὴν οὐδ' ὑπόληψιν ἀνεπίληπτον 100.14–16

VERBORUM COPIA

a) *Vocibus stili humilioris quae apud Malalam et alii occurrunt voces stili sublimioris a nostro substituuntur* (exempla selecta)

διάταγμα, διάταξις potius quam μανδᾶτον  
 εὐαγγέλιον potius quam μεγαλεῖον  
 ὄραμα potius quam ὄπτασία  
 πύλη potius quam πόρτα



b) *Vocum usus minus classicus (exempla selecta)*

- φθάνω etc., pervenio, attingo 19.14; 48.5; 49.26; 70.12  
 — χρόνος etc., annus 3.1; 27.10; 31.34; 50.1; 76.11; 76.16; 82.2; 94.8; 94.23;  
 102.9; 102.10

c) *Voces peregrinae ad imperii loca aedificia res dignitates necnon ad duces aut res gentium pertinentes quae a nostro non vitantur*

- ἀμερμουμνής, ἀμηρᾶς, ἀμηρεύω, βαρδούκιον, βεστιάριον, βίγλα, γαλέα, δρουγγάριος, δούλκιον, κάστρον, κινστέρνη, κομβάριον, κόρτη, κουβικουλάριος, κούρσον, λίτρα, μάγιστρος, μαγλαβίτης, μούλτος, πατρίκιος, πάτρων, ρόγα, ρήξ, σακτούρα, σενδαῖς, φάλαρον, φούρκα

d) *Voces peregrinae stili humilioris aut sermonis vulgaris (cf. συνήθεια 14.5; πάμπολλοι 60.7; τῶν πολλῶν ἀμαθία 74.32/33; κοινολεκτεῖν 74.34) quae vocibus stili sublimioris non illustrantur*

- ἀμάλια λιναΐ ψιλὰ διακόσια 74.34  
 — αἰτησαμένη . . . βασιλικὸν ἀποσταλῆναι 76.24; cf. 54.21  
 — εἰς βεστιάριον 90.26  
 — δουλκίου . . . εὐτρεπισθέντος 15.3/4  
 — μετ' ἐγκαύσεως 87.31  
 — ἑπτὰ καὶ εἴκοσι κομβάρια 60.4/5 (sed cf. 59.7, ubi vox explicatur)  
 — κούρσον . . . ἀπέστειλεν 39.3  
 — λινομαλ(λ)ωτάριον ἑκατὸν 74.33/34  
 — μούλτον . . . ἔγνωσαν συνιστᾶν 19.5  
 — πάτρων (voc.) 43.10  
 — γυναῖκες σκιάστραι ἑκατόν 74.31  
 — ὥστε . . . φαλίον ἀπο(σ)βεσθῆναι 27.24  
 — φούρκας στήναι προσέταξεν 62.42  
 — μετὰ χυμεύσεως 87.41  
 — κτήματα καὶ ψυχάρια 77.15

e) *Voces peregrinae aut sermonis vulgaris quae voces stili sublimioris illustrant vel ab eis illustrantur*

- τὸ ρόγαλον τὸ βασιλικόν . . . ὁ βαρδούκιον οἶδεν καλεῖν ἢ συνήθεια 14.3–5  
 — τριάκοντα πλοίων μεγίστων ἃ κομβάρια λέγεται 59.7  
 — πλῆθος μυοπαρώνων καὶ πενηκοντόρων, ἅ(ς) σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάμπολλοι 60.6/7  
 — Σιδώνια ἔργα (ἃ δὴ νῦν παραφθαρέντος . . . τοῦ ὀνόματος τῆ τῶν πολλῶν ἀμαθία λέγεται σενδαῖς) 74.31–33  
 — νακοτάπητας μεγάλους, τοὺς παρ' ἡμῖν ἀπὸ τῆς εὐχῆς τὸ ἐπάνυμον φέροντας (i.e. ἐπέυχια) 76.6/7

f) *Voces rariae (quae praeter nostrum semel aut bis tantum recurrunt)*

- λινομαλ(λ)ωτάριον 74.32  
 πανικῶς 22.13  
 περιόδευμα 15.2  
 σατυρικῶς 22.13  
 συνοργιαστής 24.29

τοξοβαλλίστρα 59.16 (et semel in Leonis VI *Tacticis*; sed τοξοβολίστρα in solo Const. Porph. *De cerim.* septies occurrit)

g) *Voces quae unicae videntur*

Sunt voces quae in thesauro electronico *TLG* (Versiones E et a. 2003) et in v.d. Trap-pii et sociorum *Lexico* (sive in fasciculis litteras A–Πα amplectentibus, sive in materia ad fasciculos sequentes conficiendos parata) solum e nostro (aut ex eum exscribentibus) adducuntur aut omnino desiderantur:

ἀκροπύργιον 88.8

ἀνεξίσωτος 99.46

ἐπευωνέομαι (vox dubia) 64.6

εὐθύτορονος (vox dubia) 89.30

πλουτοκράτωρ 74.25

πλουτόχορος *Vat. gr. 167* (vox nullius?) 88.3

προκαταπίμπλημι 49.21

σκιάστρια 74.31

συναπομαίνομαι 19.3



## INDEX VERBORUM

- ἀβαρώς : 76.20  
 ἀβασανίστως : 47.14  
 ἄβατος : ἄβατον (sc. γῆν) 48.4; 87.44,  
 94.12  
 ἀβέβαιος : ἀβεβαίου 56.15; ἀβεβαίῳ  
 56.16  
 ἀβλαβής : ἀβλαβές 97.34  
 ἀβλαβῶς : 5.9  
 ἀγαθός : 13.3, 99.51, 102.16; ἀγαθοῦ  
 30.5; ἀγαθῆς 72.48; ἀγαθόν 48.55,  
 89.66 6; ἀγαθὴν 11.43; ἀγαθά  
 72.43; ἀγαθῶν 27.29, 33.2, 34.4;  
 ἀγαθοῖς 34.1; v. etiam βελτίων  
 ἀγαθότης : ἀγαθότητι 89.76  
 ἄγαν : 27.42, 28.19, 72.23  
 ἀγανάκτησις : 13.20; ἀγανάκτησιν  
 24.22  
 ἀγαπάω : ἀγαπᾶς 11.56; ἀγαπᾶν 24.36;  
 ἀγαπῶν 6.12; ἡγάπα 13.26;  
 ἡγάπησαν 61.2, 68.26; ἀγαπήσας  
 13.23; ἀγαπώμενος 8.17; ἡγαπᾶτο  
 9.54  
 ἀγάπη : ἀγάπης 16.27  
 ἀγγελία : ἀγγελίας 49.16, 58.13;  
 ἀγγελίαν 8.20, 29.4  
 ἀγγελικός : ἀγγελικῶν 83.8  
 ἀγγέλλω : ἀγγελοῦμαι 29.5  
 ἄγγελος : 83.10; ἄγγελον 58.8; ἀγγέλων  
 43.27, 76.4, 93.16  
 ἀγελάρχης : ἀγελάρχη 54.14  
 ἀγεννής : 7.11; ἀγεννές 40.5, 98.18  
 ἀγέρωχος : 13.2  
 ἄγιος : ἀγίου 9.7, 19.22, 23.18, 27.41,  
 73.8, 81.8, 89.79, 91.13, 94.17,  
 97.39; ἀγίας 18.34, 71.23, 81.9,  
 93.12; ἄγιον 97.37; ἀγίαν 32.12;  
 ἄγια 22.21, 87.42; ἀγιώτατος 23.11;  
 ἀγιωτάτου 22.1; ἀγιώτατον 23.14  
 ἀγκαλιζομαι : ἀγκαλιζέσθαι 72.41;  
 ἡγκαλισμένον 50.19  
 ἀγνοέω : ἀγνοῶν 70.21; ἀγνοοῦντες  
 53.16; ἀγνοῖται 1.15; ἡγνοεῖτο  
 71.32  
 ἄγνοια : ἀγνοίας 54.23; ἄγνοιαν  
 87.13  
 ἀγορά : ἀγορᾶς 62.35; ἀγοράν 5.6,  
 93.5, 93.9  
 ἄγρα : ἄγραν 92.9  
 ἀγριότης : ἀγριότητα 27.18  
 ἀγροδίαιτος : ἀγροδίαιτον 99.50  
 ἄγροικος : ἀγροίκων 37.10; ἀγροίκοις  
 31.47  
 ἀγρός : ἀγρόν 5.4; ἀγροί 99.48; ἀγρούς  
 19.12, 99.10, 100.23  
 ἀγρυπνέω : ἀγρυπνῶν 68.12  
 ἄγρυπνος : 71.14; ἄγρυπνον 41.6  
 ἄγνια : ἀγνιάν (sic) 31.6  
 ἀγύμναστος : ἀγυμνάστου 36.24  
 ἄγω : ἄγει 101.22; ἄγειν 44.11, 62.46;  
 ἀγούσης 18.1; ἡγαγεν 73.15, 79.12;  
 ἀγαγεῖν 67.15; ἀγαγών 93.19;  
 ἀγόμενοι 52.11; ἡγάγετο 3.12, 3.23;  
 ἀχθῆναι 67.20  
 ἀγωγή : 102.23; ἀγωγῆς 3.14, 6.5;  
 ἀγωγήν 1.14  
 ἀγών : ἀγῶνα 50.32, 66.3; ἀγῶνων  
 73.3, 78.2, 89.24; ἀγῶνας 72.12  
 ἀγωνία : ἀγωνίας 36.12; ἀγωνία 17.52  
 ἀγωνίζομαι : ἀγωνίζεσθαι 36.27,  
 53.12; ἀγωνιζόμενον 66.6;  
 ἀγωνισαμένων 50.35  
 ἀγωνοθετέω : ἀγωνοθετῶν 78.2  
 ἄδεια : ἀδειάς 2.33, 49.9, 63.6  
 ἀδελφός : ἀδελφόν 25.7, 72.41;  
 ἀδελφῶν 7.10, 35.16, 98.24  
 ἀδελφότης (πνευματική) :  
 ἀδελφότητος 11.48, 74.4  
 ἀδεῶς : 30.28, 37.5, 41.20, 48.21  
 ἄδης : ἄδην 22.20  
 ἀδιάκριτος : ἀδιάκριτον 33.4

- ἀδιάλειπτος : ἀδιάλειπτον 79.18  
 ἀδιάπρατος non venundandus[?] :  
     99.46  
 ἀδιερεύνητος : ἀδιερεύνητον 99.42  
 ἀδικέω : ἀδικεῖν 31.42, 31.46; ἀδικῶν  
     101.14; ἀδικούντας 31.32;  
     ἀδικήσαντος 101.13; ἀδικεῖσθαι  
     31.14, 31.51, 31.53; ἀδικουμένων  
     31.35; ἀδικουμένοις 31.32, 98.26;  
     ἀδικουμένους 31.28  
 ἀδικία : 30.24; ἀδικίας 31.22; ἀδικίαν  
     30.38, 102.13  
 ἄδικος : ἀδίκους 19.46  
 ἀδικῶς : 30.15, 34.22  
 ἀδόκιμος : 23.29  
 ἄδολος : ἄδολον 6.9  
 ἀδόλως : 72.43  
 ἄδοξος : ἀδοξοτέρας 7.18  
 ἄδρός : ἀδρᾶς 50.17, 62.8  
 ἀδύνατος : ἀδύνατον 17.49, 20.8,  
     55.17, 56.17, 99.24, 99.38  
 ἄδυτος : ἄδυτον 81.2, 87.42, 87.44;  
     ἄδυτα 84.5, 87.35  
 ἄδω : ἄδόντων 84.18; ἄδοντας 22.9  
 ἄδωρόληπτος : ἄδωρόληπτον 31.3  
 ἄδωρος : ἄδωροτάτου 12.12  
 ἄδώρως : ἄδωρότατα 30.8  
 ἀεὶ : 5.30, 8.29, 9.46, 12.13, 14.24,  
     14.26, 18.16, 18.39, 34.1, 53.43,  
     68.11, 72.3, 74.26, 91.10  
 ἀεὶμνηστος : ἀεὶμνήστου 1.3  
 ἀετός : 5.11, 5.13, 5.19, 5.21, 5.23, 5.27,  
     5.28; ἀετοῦ 5.32; ἀετόν 5.15, 5.28;  
     ἀετούς 89.35; vide etiam Ἄετός in  
     Indice nominum  
 ἀήθης : 40.11  
 ἀήρ : ἀέρος 90.10  
 ἀθάνατος : ἀθανάτου 1.3; ἀθανάτω  
     35.13, 83.19  
 ἄθεος : ἀθεώτατον 97.1  
 ἄθεσμος : ἄθεσμον 25.3; ἀθέσμων  
     25.26  
 ἄθλιος : 20.20, 26.20; ἄθλιε 43.7;  
     ἄθλίους 62.44  
 ἄθλον : ἄθλα 89.23  
 ἄθλος : ἄθλον 27.26; ἄθλους 86.3  
 ἄθλοφόρος : ἄθλοφόρου 82.1  
 ἀθροίζω : ἀθροίσας Tit. 5;  
     ἀθροισθείσης 55.27  
 ἀθρόως : 15.15, 17.55  
 ἄθῶος : ἄθῶον 26.19  
 ἄθῶος : ἄθῶοσαι 70.39  
 αἶ, interj. : 101.4, 101.4  
 αἰγιαλός : αἰγιαλῶ 24.24  
 αἰδέομαι : αἰδεσθεῖς 11.15  
 αἰδώς : αἰδῶν 83.11  
 αἰδώς : αἰδοῖ 3.23; αἰδῶ 6.7, 23.16,  
     72.36  
 αἰθεροδρόμος : αἰθεροδρόμου 90.5  
 αἰθήριος : αἰθρίου 90.23  
 αἰκία : αἰκίας 4.21  
 αἶμα : αἶματος 3.2, 101.16; αἶματι  
     40.32  
 αἰρετικός : αἰρετικῶν 32.13  
 αἰρετός : αἰρετούς 54.33  
 αἰρέω : εἶλεν 66.19; ἔλεῖν 37.21, 48.21,  
     48.43, 48.49, 49.8, 53.11; ἤρεθη  
     47.5  
 αἶρω : αἶρειν 19.9; αἶρων 40.12;  
     αἰρόντων 74.16; ἄρας 9.1, 37.28,  
     40.1, 40.42, 50.26; αἰρομένη 76.19;  
     ἄρθῆναι 56.19; ἄρθείσης 5.12  
 αἴσθησις : 70.1; αἴσθησιν 86.7  
 αἴσιος : αἰσίῳ 61.8; αἰσίους 62.11  
 αἰσχρολογέω : αἰσχρολογοῦντι 27.20  
 αἰσχρός : αἰσchrά 20.18; αἰσchrῶν  
     21.35; αἰσchrότατον 23.5  
 αἰσchrῶς : 27.48  
 αἰσchrύνη : αἰσchrύνης 59.34  
 αἰτέω : αἰτῶ 58.26; αἰτεῖ 12.28, 18.9;  
     αἰτοῦσι 38.6; αἰτήσητε 97.24;  
     αἰτούμενα 49.13; αἰτησομένους  
     53.36; ἤτησαντο 97.31; αἰτήσασθε  
     97.29; αἰτησάμενος 58.24;  
     αἰτησαμένη 76.24; αἰτησαμένων  
     73.6; αἰτηθέντα 77.2  
 αἴτησις : αἴτησιν 18.10  
 αἰτία : αἰτίας 62.13, 70.1; αἰτίαν  
     56.11, 92.14, 100.55, 101.8  
 αἴτιος : 30.5, 78.11; αἴτιον 22.19  
 αἴφνης : 24.47  
 αἰφνίδιος : αἰφνίδιον 61.19  
 αἰχμαλωσία : αἰχμαλωσίας 49.1;  
     αἰχμαλωσίαν 37.19, 39.6, 39.11

- αἰχμαλωτίζω : αἰχμαλωτίζεσθαι 27.37  
 αἰχμάλωτος : 4.37; αἰχμάλωτον 43.4, 55.30; αἰχμάλωτα 62.5; αἰχμαλώτων 29.5, 49.17, 50.43; αἰχμαλώτους 37.11, 49.2, 50.8  
 αἰχμητής : 102.16  
 αἰωρέω : αἰωρῶν 61.31; αἰωρούμενον 101.2  
 ἀκάκως : 4.32, 100.40  
 ἀκαταγώνιστος : 12.23  
 ἀκατάπληκτος : 40.28  
 ἄκαυστος : ἄκαυστον 97.34  
 ἀκίβδηλος : ἀκίβδηλον 99.27  
 ἀκλύστως : 61.38  
 ἀκμαιότατος : ἀκμαιότατον 46.25  
 ἀκμή : ἀκμῆ 98.10; ἀκμὴν 78.10, 94.26  
 ἀκοή : ἀκοήν 71.35, 72.6; ἀκοαῖς 87.11; ἀκοάς 50.51, 56.3, 97.22  
 ἀκόλαστος : ἀκόλαστον 27.23; ἀκόλαστων 26.32  
 ἀκολουθέω : ἠκολουθεῖ 49.17; ἀκολουθησάντων 34.11  
 ἀκόλουθα, adv. : 22.8  
 ἀκολούθως : 52.1  
 ἀκονάω : ἠκόνησεν 20.10  
 ἀκοντίζω : ἀκοντίσαι 24.44  
 ἀκόντιον : 24.46  
 ἀκούσιος : 40.10  
 ἀκούω : ἀκούει 9.21, 48.25; ἀκούουσιν 83.15; ἀκούων 24.4, 26.33, 55.7; ἤκουον 15.17; ἤκουσεν 8.14, 23.15, 58.20, 70.18, 76.15; ἤκουσαν 70.9; ἀκούσαι 14.18; ἀκούσας 56.19, 62.43, 67.13, 99.37; ἀκούσαντες 25.24, 58.33, 68.26, 99.32; ἀκηκόω 17.51, 62.6; ἀκηκόοτες 11.18; ἀκουσθεῖσι 70.14  
 ἄκρατος : ἀκράτου 26.8  
 ἀκριβής : 48.48, 71.31, 87.9; ἀκριβές 87.31; ἀκριβοῦς 30.10; ἀκριβεῖ 84.17; ἀκριβέστερον 15.9  
 ἀκριβόω : ἀκριβοῦντα 89.36  
 ἀκροάομαι : ἀκροάμενος 98.28; ἠκροᾶτο 72.6; ἀκροασάμενος 53.24  
 ἀκρόασις : ἀκρόασιν 58.24  
 ἀκροβολισμός : ἀκροβολισμῶν 37.21  
 ἀκροπύργιον, vox unica : 88.8  
 ἄκρος : ἄκρου 12.12; ἄκρον 12.15, 88.7; ἄκραν 34.17  
 ἄκτις : ἀκτῖνες 89.31; ἀκτίσιν 5.7  
 ἀκυρόω : ἀκυρῶσαι 14.24  
 ἀλαζονεία : ἀλαζονείαν 12.22  
 ἀλαζονεύομαι : ἠλαζονεύοντο 12.18  
 ἀλαζών : 50.23  
 ἀλαλαγμός : ἀλαλαγμῶ 42.26; ἀλαλαγμῶν 40.23; ἀλαλαγμοῖς 51.29  
 ἀλάστωρ : ἀλάστορες 24.32  
 ἄλγημα : ἀλγήματι 43.17  
 ἀλεκτρῶν : ἀλεκτρούνες 85.20  
 ἀλέξημα : 93.10  
 ἀλήθεια : ἀληθείας 48.48, 102.25; ἀλήθειαν 58.26  
 ἀληθεύω : ἀληθεύοντα 57.24  
 ἀληθής : ἀληθοῦς 23.6; ἀληθῆ 4.14  
 ἀληθῶς : 37.4  
 ἀλίσκομαι : ἀλίσκεται 55.29; ἀλίσκεσθαι 48.33; ἀλῶναι 40.33, 48.30, 69.25; ἐάλω 70.10, 70.18; ἐάλωσαν 53.7; ἐαλωκνίας 89.21  
 ἀλκή : ἀλκῆς 61.21; ἀλκῆν 9.52, 42.8, 63.11; ἀλκαῖς 59.36  
 ἀλλά : occurrit 129ies  
 ἀλλάττω : ἀλλαξαμένου 44.4  
 ἀλλήλων : ἀλλήλοις 51.24; ἀλλήλας 71.30; ἀλλήλους 30.23, 70.8, 74.16, 76.9  
 ἄλλοθεν : 2.5  
 ἄλλοθι : 100.33  
 ἀλλοιώω : ἠλλοιώθη 90.35  
 ἀλλοίωσις : ἀλλοίωσιν 97.44  
 ἀλλοίως : 30.37  
 ἀλλόκοτος : ἀλλοκότους 26.10  
 ἄλλος : 89.40; ἄλλο 89.42; ἄλλο 5.42, 42.35, 51.11; ἄλλου 26.12; ἄλλω 27.28; ἄλλη 9.50; ἄλλον 48.35, 59.1, 82.7, 86.9, 89.31; ἄλλην 74.8, 77.8, 100.55; ἄλλοι 38.7; τᾶλλα 13.2, 25.13, 57.25; ἄλλα 27.9, 50.62, 53.16, 64.5, 67.7, 88.1; ἄλλων 3.20, 4.9, 7.17, 16.4, 16.19, 27.37, 30.11, 31.5, 54.21, 62.9, 70.38, 73.11, 77.17, 87.23, 88.6,

- 91.20, 97.11; ἄλλοις 17.13, 18.14, 19.49, 62.23, 69.6, 100.15; ἄλλαις 71.24; ἄλλους 13.26, 27.26, 34.18, 40.33, 49.8, 61.31, 93.24; ἄλλας 55.17  
 ἄλλοτε : 23.1, 26.28, 26.29, 72.5, 72.6, 72.9, 100.55  
 ἀλλότριος : ἀλλότριον 34.22;  
 ἀλλοτριάν 3.10; ἀλλότρια 30.25  
 ἀλλοτριόω : ἠλλοτριώσαν 52.13  
 ἀλλοτριώσεις : 34.14; ἀλλοτριώσιν 24.30  
 ἄλλως : 9.19, 13.4, 47.6, 48.38, 57.11, 67.27, 101.3  
 ἄλογος : ἀλόγου 101.11; ἀλόγων 98.15; ἀλόγους 72.16  
 ἀλόγως : ἀλογώτατα 23.25  
 ἄλυσις : ἀλύσεις 57.18, 57.22  
 ἀλώβητος : ἀλώβητον 97.41  
 ἀλώπηξ : ἀλώπεκα 16.33  
 ἄλωσις : ἄλωσιν 50.53, 53.37  
 ἄμα : 18.31, 25.14, 28.5, 29.11, 40.9, 40.26, 46.37, 47.3, 56.16, 56.17, 74.1, 86.4, 92.22, 94.2, 100.6  
 ἀμαθής : ἀμαθοῦς 36.24  
 ἀμαθία : ἀμαθία 74.32  
 ἀμάλια : 74.34  
 ἄμαξα : ἄμαξαν 56.12  
 ἀμαρτάνω : ἠμαρτεν 24.46  
 ἀμάρτυρος : ἀμάρτυρον 47.13  
 ἀμαυρόομαι : ἀμαυροῦσθαι 7.19  
 ἀμαυρόω : ἠμαύρωσεν 47.8  
 ἀμάω : ἀμήσεται 11.44  
 ἀμείβω : ἀμείβει 101.22; ἀμειβόμενος 83.6  
 ἀμείνω : ἀμείνονα 44.4; ἄμεινον 24.28, 30.6  
 ἀμέλεια : ἀμελείας 81.7; ἀμέλειαν 18.24  
 ἀμελέω : ἀμελεῖν 32.2; ἠμέλει 44.16; ἠμέλησεν 32.9, 36.6; ἠμελεῖτο 5.35; ἀμεληθέντων 52.2  
 ἀμελής : 11.22, 95.4  
 ἀμέριμνος : ἀμερίμνω 51.13  
 ἀμερμουμνῆς : 2.37, 62.2  
 ἀμετάβλητος : ἀμετάβλητοι 95.19  
 ἀμεταστρεπτί : 41.29  
 ἀμέτοχος : 57.2, 89.52  
 ἀμετρία : ἀμετριάν 70.34  
 ἀμηρῶς : 59.6; ἀμηρῶ 50.36, 56.4, 59.30  
 ἀμηρεύω : ἀμηρεύοντος 50.13, 60.3  
 ἀμηχανία : ἀμηχανία 17.40, 70.19  
 ἀμιάντως : 35.12  
 ἄμιλλα : 42.5  
 ἀμιλλάομαι : ἀμιλλωμένων 30.23  
 ἀμίμητος : ἀμίμητα 89.4  
 ἀμοιβῆς : ἀμοιβαίαν 21.27  
 ἀμοιβή : ἀμοιβήν 43.10, 73.5; ἀμοιβάς 75.5  
 ἀμοιρέω : ἀμοιρεῖν 4.24; ἀμοιρῶν 18.4  
 ἄμπελος : ἀμπέλου 89.11; ἄμπελον 8.9  
 ἀμπελών : ἀμπελῶνα 30.29  
 ἀμπέχω : ἀμπεχόμενον 22.6  
 ἀμυδρός : ἀμυδρά 3.19  
 ἀμύθητος : ἀμύθητον 98.14  
 ἀμύνομαι : ἀμύνονται 57.26; ἀμυνομένων 40.40, 67.18  
 ἀμυντήριον : ἀμυντήρια 59.12  
 ἀμφί : 93.24  
 ἀμφίβολος : ἀμφίβολα 47.19  
 ἀμφιέννυμι : ἠμφιεσμένου 84.12  
 ἀμφισβήτητος : ἀμφισβήτητον 42.13  
 ἀμφοτέρως : ἀμφοτέρον 102.16; ἀμφοτέρων 19.26  
 ἄν : 1.4, 1.15, 9.13, 24.36, 27.30, 27.35, 34.16, 36.3, 40.13, 46.17, 47.19, 49.6, 52.13, 54.21, 55.8, 62.23, 62.37, 66.15, 68.16, 70.7, 74.29, 76.27, 87.45, 88.11, 93.9, 97.21, 97.24, 99.9, 99.45  
 ἀνά : (cum acc.) 98.5  
 ἀναβάλλω : ἀναβάλλεσθαι 17.42  
 ἀναβιβάζω : ἀνεβίβασεν 13.28; ἀναβιβάζεσθαι 19.40  
 ἀναβλαστάνω : ἀνεβλάστησεν 3.23; ἀναβλαστήσαι 8.8  
 ἀναβλύζω : ἀνεβλύζεν 85.23  
 ἀναγιγνώσκω : ἀναγινώσκειν 31.48  
 ἀναγκάζω : ἠνάγκασεν 61.26; ἀναγκαζομένω 31.17; ἀναγκασθῆναι 40.34

- ἀναγκαῖος : ἀναγκαῖον 77.21;  
 ἀναγκαῖα 37.25; ἀναγκαίων 4.7  
 ἀνάγκη : 27.2, 27.36, 87.10; ἀνάγκης  
 1.10, 51.17, 53.15, 99.24, 99.36;  
 ἀνάγκην 34.19  
 ἀναγορεύω : ἀνηγόρευσεν 46.11;  
 ἀναγορεύεται 28.5  
 ἀναγραφή : ἀναγραφὴν 33.4;  
 ἀναγραφαῖς 31.45  
 ἀναγράφω : ἀναγράψασθαι 1.7, 73.4  
 ἀνάγω : ἀνάγει 34.23; ἀνήγαγεν 81.8;  
 ἀναγομένους 34.25; ἀναχθεῖς 3.13  
 ἀναδέμω : ἀνεδείματο 80.12, 81.9,  
 87.22, 89.2, 93.9  
 ἀναδέχομαι : ἀναδέχεσθαι 37.6;  
 ἀνεδέξατο 54.20  
 ἀναδιδάσκω : ἀναδιδάσκων 16.9  
 ἀναζητέω : ἀναζητήσας 70.13  
 ἀναζυγώω : ἀναζυγωθεισῶν 59.28  
 ἀναθάλλω : ἀναθάλλειν 50.3;  
 ἀνέθαλλεν 10.15  
 ἀναθαρρέω : ἀνεθάρρησαν 68.4  
 ἀνάθεμα : ἀναθέματι 32.13  
 ἀνάθεσις : ἀναθέσει 73.10  
 ἀνάθημα : 35.11; ἀναθημάτων 73.10  
 ἀναιδής : ἀναιδῆ 43.1  
 ἀναίρεσις : ἀναιρέσεως 17.17, 24.40;  
 ἀναίρεσιν 17.32, 24.42  
 ἀναιρέω : ἀναιροῦσιν 27.42, 27.44;  
 ἀναιροῦντες 40.30; ἀνήρει 50.7;  
 ἀνελεῖν 25.1, 27.46, 43.8, 100.32;  
 ἀνελών 61.24, 61.25; ἀνελόντων  
 20.10; ἀνηρημένων 26.30, 33.3,  
 33.5; ἀναιρεῖσθαι 27.38;  
 ἀναιρουμένων 59.29; ἀνηρεῖτο  
 30.4; ἀνείλετο 36.32, 37.3;  
 ἀναιρεθῆναι 17.48  
 ἀναίσθητος : 26.34  
 ἀναίτιος : ἀναιτίου 24.51; ἀναιτίων  
 26.9  
 ἀναιτίως : 26.35  
 ἀνακαγχάζω : ἀνακαγχάσαντος 23.23  
 ἀνακαθαίρω : ἀνακαθάρας 33.6, 80.16  
 ἀνακαινίζω : ἀνακαινίσας 82.15  
 ἀνακαλέω : ἀνακαλεῖται, lamentatur  
 101.12; ἀνεκαλέσατο 19.31; ἀνα-  
 καλέσασθαι 15.12; ἀνακαλε-  
 σάμενος 94.26  
 ἀνάκειμαι : ἀνακείσθαι 18.17  
 ἀνακλίνω : ἀνακλίνωτο (sic)  
 74.13  
 ἀνακρούω : ἀνακρουέσθω 47.20  
 ἀνακτάομαι : ἀνεκτήσατο 82.18  
 ἀνάκτορον : 40.53; ἀνακτόρων 87.14,  
 87.46; ἀνακτόροις 98.7  
 ἀναλαμβάνω : ἀνέλαβε 13.25;  
 ἀναλαβεῖν 30.17; ἀναλαβόντα  
 20.3; ἀναλαμβάνεται 55.30;  
 ἀναλαβόμενος 55.33  
 ἀναλάμπω : ἀναλάμψασα 15.13  
 ἀναληγσία : 26.38  
 ἀναλίσκω : ἀναλίσκοντος 102.8;  
 ἀνήλισκε 21.6; ἀνήλισκον 59.18;  
 ἀνάλωσεν (sic) 27.12;  
 ἀναλωθέντων 27.2  
 ἀναλογίζομαι : ἀναλογισάμενος  
 53.25  
 ἀνάλογος : ἀναλόγους 61.35  
 ἀναλόγως : 49.24, 50.6, 60.5, 75.2  
 ἀνάλωμα : 31.50  
 ἀναμανθάνω : ἀνέμαθεν 3.9, 77.4;  
 ἀναμαθόντες 53.35  
 ἀναμιγνυμι : ἀναμίξας 36.29  
 ἀναμένω : ἀνέμενεν 69.17  
 ἀναμετρέω : ἀναμετρήσασθαι 61.14  
 ἀναμιμνήσκω : ἀναμνησθεῖς 43.31  
 ἀνανδρία : ἀνανδρίαν 71.10  
 ἄνανδρος : ἄνανδρον 98.18  
 ἀνανεόομαι : ἀνενεώσατο 80.7, 93.26;  
 ἀνανεωσάμενος 79.5  
 ἀνανήφω : ἀνανήψας 9.26, 18.23  
 ἀναντίρρητος : ἀναντίρρητα 95.8  
 ἀνάξιος : ἀναξίου 95.2; ἀνάξιον 8.31,  
 40.5; ἀνάξιοι 28.22  
 ἀναπαλαίω : ἀναπαλαίσει 34.8  
 ἀναπαύομαι : ἀνεπαύετο 9.10  
 ἀνάπαυσις : ἀναπαύσεως 90.32  
 ἀναπαύω : ἀναπαύεσθαι 30.32  
 ἀναπείθω : ἀναπείσαντες 19.6  
 ἀναπέτομαι : ἀνέπητη 5.19  
 ἀναπηδάω : ἀναπηδήσας 17.56  
 ἀνάπλασμα : 9.19



- ανάπλευς : ανάπλευς 87.15;  
 ανάπλευων 84.14  
 ανάπληρώω : ανάπληροῦν 18.30;  
 ἀνεπλήρωσεν 36.9; ἀναπληρώσας  
 63.2  
 ἀναπνέω : ἀναπνεύσαντες 68.2  
 ἀναπτερόω : ἀναπτερωθεῖσα 8.26  
 ἀναπτύσσω : ἀναπτύξαντος 97.19  
 ἀνάπτω : ἀναφθείη 97.33  
 ἀναρρήγνυμι : ἀναρρήξωσιν 42.28  
 ἀνάρρυσις : ἀνάρρυσιν 29.5  
 ἀναρρώννυμι : ἀναρρωννύντας 30.18;  
 ἀνέρρωσε 82.18  
 ἀνάρρωσις : ἀναρρώσεις 17.46  
 ἀναρχία : ἀναρχίας 53.2  
 ἀνασκοιοπίζω : ἀνεσκολόπισεν 62.43  
 ἀνασκοπέω : ἀνασκοπῶν 72.12  
 ἀνάστασις : ἀναστάσεως 82.5;  
 ἀναστάσεις 19.47  
 ἀνάστατος : ἀνάστατον 48.35  
 ἀναστέλλω : ἀναστέλλειν 59.13;  
 ἀναστεῖλαι 34.22  
 ἀναστρέφω : ἀναστρέφονται 74.28;  
 ἀνεστρέφετο 24.4  
 ἀναστροφή : ἀναστροφαῖς 7.19  
 ἀνατίθημι : 28.9; ἀνατίθησι 35.11;  
 ἀνατιθέναι 47.15; ἀνατέθεικεν  
 28.7  
 ἀνατολή : ἀνατολήν 71.15, 71.36;  
 ἀνατολάς 86.8, 86.23, 87.14, 89.18,  
 90.25, 90.34  
 ἀνατολικός : ἀνατολικωτέραν 90.8  
 ἀνατομή : ἀνατομήν 19.28  
 ἀνατρέπω : ἀνέτρεπεν 16.8  
 ἀνατρέχω : ἀνατρεχέτω 47.21;  
 ἀνατρέχειν 11.37; ἀναδραμεῖν 72.1  
 ἀναφαίνω : ἀναφαινόμενος 6.11;  
 ἀναφανείς 15.27  
 ἀναφέρω : ἀνέφερον 9.22, 70.19;  
 ἀναφέρονται 19.21  
 ἀναφθέγγομαι : ἀναφθέγγετο 98.20  
 ἀναφλέγω : ἀναφλεγέντος 102.7  
 ἀναχωρέω : ἀνεχώρησεν 23.31;  
 ἀναχωρήσωσι 31.19; ἀναχωρήσαι  
 48.44  
 ἀνδραποδιζω : ἠνδραποδίζοντο 60.10;  
 ἠνδραποδίσαντο 46.28  
 ἀνδραποδισμός : ἀνδραποδισμούς 19.48  
 ἀνδράποδον : 26.22; ἀνδράποδα  
 11.45, 77.12; ἀνδραπόδων 37.29,  
 40.18; ἀνδραπόδοις 77.9  
 ἀνδρεία : ἀνδρείας 13.23, 17.43, 42.9,  
 50.8, 50.33, 71.20, 72.29; ἀνδρεία  
 9.47, 12.14, 18.29, 36.4, 37.8, 55.28;  
 ἀνδρείαν 9.53, 15.25, 37.14, 40.25,  
 42.18  
 ἀνδρείος : 6.11; ἀνδρείου 38.12  
 ἀνδρείως : 59.28  
 ἀνδριάς : 1.18  
 ἀνδρίζω : ἠνδρίσατο 50.5  
 ἀνδρικός : ἀνδρικά 66.2;  
 ἀνδρικωτέροις 7.2  
 ἀνδρικῶς : 50.35  
 ἀνδρόγυνον : ἀνδρογύνων 21.12  
 ἀνεγείρω : ἀνήγειρεν 89.6  
 ἄνεμι : ἀνιέναι 74.15; ἀνήει 11.58  
 ἀνείργω : ἀνεῖργεν 41.20; ἀνείργεσθαι  
 31.37  
 ἀνέκαθεν : 52.9  
 ἀνεκτός : οὐκ ἀνεκτόν 12.17  
 ἀνέκφορος : ἀνέκφορον 57.8  
 ἀνέλπιστος : ἀνεπίστω 42.33  
 ἄνεμος : ἀνέμων 96.5  
 ἀνενδεής : ἀνενδεις 73.15, 93.20  
 ἀνενδοιάστω, vox unica : 97.45  
 ἀνεξίσωτος, vox unica : 99.46  
 ἀνεπαισθήτως : 27.42  
 ἀνεπαχθής : ἀνεπαχθές 24.17  
 ἀνεπίληπτος : ἀνεπίληπτον 100.15  
 ἀνεπίληστος : ἀνεπίληστον 94.14  
 ἀνεπίσκεπτος : ἀνεπίσκεπτον 99.41  
 ἀνεπιτηδειότης : ἀνεπιτηδειότητα  
 18.25  
 ἀνέποπτος : 99.45  
 ἀνέρχομαι : ἀνελθεῖν 8.2; ἀνελθοῦσα  
 76.17; ἀνελήλυθεν 74.11  
 ἄνευ : 29.29  
 ἀνέχω : ἀνέχεται 96.9; ἀνέχουσιν  
 89.8; ἀνεχομένου 34.7;  
 ἀνασχέσθαι 26.36  
 ἀνηλεῶς : 67.11  
 ἀνήρ : 71.13, 71.27, 98.16; ἀνδρός  
 3.11, 3.18, 11.19, 14.19, 90.16,  
 100.27; ἀνδρὶ 3.4; ἄνδρα 5.20, 8.15,

- 11.31, 19.44, 50.52, 53.30, 60.4;  
 ἄνδρες 99.32; ἀνδρῶν 2.18, 27.45,  
 35.4, 51.23, 72.11, 72.15, 72.19;  
 ἄνδρας 2.15, 3.14, 9.46, 23.33  
 ἀνθάπτομαι : ἀνθάπτεσθαι 68.4;  
 ἀνθήψατο 48.38  
 ἀνθέλω : ἀνθεῖλκεν 7.23  
 ἀνθέω : ἀνθούσης 50.37; ἀνθοῦσαν  
 43.39  
 ἀνθίστημι : ἀνθιστάμενον 48.9;  
 ἀντιστήναι 37.15, 41.17;  
 ἀντιστάντων 17.18  
 ἀνθομολόγησις : ἀνθομολογήσεως  
 65.15  
 ἄνθος : ἄνθει 98.10; ἀνθέων 89.38;  
 ἄνθεσι 8.10  
 ἀνθρώπινος : ἀνθρωπίνης 70.23  
 ἀνθρωπίνως : 19.3  
 ἄνθρωπος : 15.20, 15.25, 25.26, 98.16;  
 ἀνθρώπου 54.21; ἄνθρωπον 11.28,  
 11.54, 12.20, 14.14; ἄνθρωποι  
 27.44; ἀνθρώπων 2.9, 11.34, 20.16,  
 24.21, 26.9, 26.36, 34.4, 34.7, 53.20,  
 56.15; ἀνθρώποις 27.5, 30.44;  
 ἀνθρώπους 20.20, 30.17  
 ἀνθύπατος : ἀνθύπατον 17.24  
 ἀνθυπονοστέω : ἀνθυπενόστησεν  
 57.29, 75.11  
 ἀνία : ἀνία 7.7  
 ἀνιάω : ἡνία 46.15; ἡνιάτο 24.5, 55.7  
 ἀνίδρυτος : ἀνίδρυτον 96.4  
 ἀνίημι : ἀνειμένον 26.2; ἀνειμένην  
 86.19  
 ἀνιμάομαι : ἀνιμώμενον 102.8  
 ἀνίστημι : ἀνίστησι 94.5; ἀνέστησεν  
 91.12, 93.23, 93.25; ἀναστήσας  
 93.14; ἀνέστηκεν 85.10; ἀνεστηκώς  
 1.17; ἀνεστηκυῖα 89.58  
 ἀνιστορέω : ἀνιστόρησεν 79.7;  
 ἀνιστόρηται 89.22  
 ἀνίσχω : ἀνίσχοντα 51.33  
 ἄνοδος : ἄνοδον 11.40, 53.20, 70.30,  
 75.13  
 ἀνόητος : 23.3; ἀνόητου 51.8, 51.30  
 ἀνόθευτος : ἀνόθευτον 4.12  
 ἄνοια : ἀνοίας 19.34, 54.23  
 ἀνοίγω : ἀνέφξε 28.11  
 ἀνοικοδομέω : ἀνφοκοδόμησεν 80.10,  
 80.14  
 ἀνοικοδομή : ἀνοικοδομή 68.17;  
 ἀνοικοδομήν 9.17; ἀνοικοδομαῖς  
 80.3, 93.3  
 ἀνομία : ἀνομιῶν 24.54  
 ἀνόνητα, adv. : 24.49  
 ἀνόνητος : 26.29  
 ἄνοπλος : 100.25  
 ἀνόσιος : ἀνοσίοις 26.29  
 ἀνταγωνίζομαι : ἀνταγωνίζεται  
 100.11; ἀνταγωνίζεται 4.27;  
 ἀντηγωνίζοντο 59.15  
 ἀνταμείβω : ἀντημείψατο 66.22  
 ἀνταμύνομαι : ἀνταμύνασθαι 100.26  
 ἀνταπόδοσις : ἀνταποδόσεως 34.19  
 ἀντεγείρω : ἀντηγείροντο 60.2  
 ἀντεισάγω : ἀντεισήγαγον 16.33;  
 ἀντεισαχθῆναι 32.9;  
 ἀντεισαχθέντα 32.15  
 ἀντεπάρδω : ἀντεπάρδοντες 22.13  
 ἀντέχω : ἀντείχοντο 61.3  
 ἀντί : 38.7, 43.37, 50.41, 81.11, 82.7,  
 92.20, 94.8; ἀνθ' 99.33; ἀντ' 50.60,  
 71.12  
 ἀντίληψις : ἀντίληψιν 10.15  
 ἀντιπαράταξις : ἀντιπαράταξιν 68.21  
 ἀντιπαρατάττομαι :  
 ἀντιπαραταττόμενον 50.29;  
 ἀντιπαραταξαμένον 59.36  
 ἀντιποιέω : ἀντιποιεῖσθαι 44.6  
 ἀντιστρέφω : ἀντιστρέψαι 28.19,  
 28.20  
 ἀντιτάττω : ἀντιταττόμενον 66.9;  
 ἀντιταττομένων 69.25;  
 ἀντιταττομένους 38.4;  
 ἀντιταξαμένους 71.21;  
 ἀντιτεταγμένους 40.29  
 ἀντίτεχνος : ἀντιτέχνους 21.3;  
 ἀντιτέχνους 22.14  
 ἀντίτυπος : ἀντιτύπους 20.23  
 ἀντίφημι : ἀντέφησεν 43.9  
 ἀνυστέρητος : ἀνυστέρητον 79.17

- άνυψώω : άνυψῶν 31.4; άνυψοῦν 11.55; άνύψωσας 89.78; άνυψῶσαι 24.3  
 άνύψωσις : άνύψωσης 83.10  
 άνύω : άνύουσα 3.19; άνύοντας 72.50; άνύσαι 69.24; άνύσαντος 11.37, 44.2; άνύσαντι 27.26; άνυσθη̅ναι 99.29; άνυσθέντος 54.24  
 άνω : 89.41, 98.28  
 άνωθεν : 5.11, 10.15, 20.3, 84.8, 85.12, 85.14, 87.16, 89.17, 89.22  
 άνωτέρω : 61.5  
 άξία : άξιας 16.15; άξιαν 13.28, 25.21  
 άξιόγαστος : άξιόγαστον 31.8, 82.8, 83.3; άξιόγαστα 87.4  
 άξιόλογος : άξιολογωτέρας 1.7  
 άξιόμαχος : άξιομάχους 55.13  
 άξιος : 27.19, 30.3, 99.18; άξιον 25.19, 43.36, 71.10, 83.6, 87.8, 95.2; άξια 50.50; άξιους 76.10  
 άξιόχρεως : άξιόχρεων 99.40  
 άξιόω : άξιοῖ 18.4; άξιῶν 89.80; άξιούντος 9.38; άξιούντες 54.13; ήξιου 38.3, 43.19; ήξιωσε 11.14, 81.4; ήξιωσεν 9.32; ήξιώσαμεν 23.22; άξιῶσαι 9.15; άξιωθήση 58.15; άξιωθεῖσα 75.3  
 άξιωμα : 16.16, 16.20, 34.24, 50.10; άξιῶματι 74.2; άξιωματών 95.12; άξιώμασι 31.3; άξιώμασιν 28.10  
 άξιως : 2.16, 87.12  
 άοίδιμος : 71.27, 86.13, 92.15, 92.22, 94.29; άοιδίμου Tit. 3, 23.1, 44.1, 87.46, 102.21; άοιδίμω 100.12; άοιδιμον 89.63  
 άπαγγελία : άπαγγελίαν 71.32  
 άπαγγέλλω : άπαγγέλλει 68.24, 100.31; άπαγγέλλομεν 47.2; άπαγγέλλουσιν 11.20; άπαγγέλλειν 47.11; άπαγγελοῦντα 68.10; άπήγγειλεν 99.37; άπάγγειλον 99.30; άπαγγείλαντος 97.17; άπήγγελλται 47.6, 102.25  
 άπαγής : άπαγές 96.4  
 άπάγω : άπάγουσαν 40.2; άπήγαγεν 55.33; άπαχθῆναι 4.11; άπαχθείς 4.37  
 άπαθής : άπαθές 97.41  
 άπαίρω : άπαίρειν 76.16; άπήρεν 7.4, 76.25; άπάρας 11.58  
 άπαιτέω : άπαιτῶ 11.55; άπαιτῶν 58.2; άπαιτούσης 7.25  
 άπαίτησις : άπαιτήσεων 31.49  
 άπαλλάττω : άπαλλάξῃ 54.23; άπαλλάξας 95.13; άπαλλαττόμενος 5.29  
 άπαλός : άπαλόν 26.2  
 άπαναστεύω : άπαναστεύουσι 53.39  
 άπανθέω : άπανθησάσης 50.1  
 άπανταχόθεν : 31.24, 32.10  
 άπαντάω : άπήνταν 40.23  
 άπαξιόω : άπαξιῶσας 8.22  
 άπαράσκευος : άπαρασκεύω 51.13  
 άπαρτάω : άπαρτάσθαι 55.16  
 άπαρτίζω : άπαρτισάσης 27.9  
 άπασχολέω : άπασχολεῖν 5.40; άπασχόληται 53.16  
 άπας : 4.36, 89.19, 99.47; άπασα 30.23; άπαν 6.3, 26.7, 40.36, 48.9, 58.16, 76.7, 87.17, 87.18, 87.30, 100.37; άπάσης 11.56, 27.32, 50.31, 94.26; άπαντα 25.21, 29.28, 37.24, 71.33, 89.36, 99.8; άπάντων 12.38, 34.13, 62.31, 71.29, 85.13; άπασι 19.43, 30.6, 84.18, 94.21; άπασιν 17.13; άπάσαις 19.42; άπαντας 11.62, 30.19, 89.54  
 άπατάω : άπατῶνται 50.57  
 άπατεών : 100.17  
 άπάτη : άπάτην 23.26, 58.34  
 άπαιτομολεῶ : άπαιτομολήσαντες 54.11  
 άπελαύνω : άπελάσῃ 36.5; άπελάσαι 34.9  
 άπειλέω : άπειλοῦντα 9.24; άπειλοῦσαν 79.4; άπειλουμένην 94.12  
 άπειμι : άπήει 12.7  
 άπειρία : άπειρίαν 33.8  
 άπειροκαλία : άπειροκαλίας 86.26

- ἄπειρος : ἄπειρον 37.19, 51.25, 77.12;  
 ἀπείροις 42.43  
 ἀπεργάζομαι : ἀπεργάσασθαι 51.25;  
 ἀπεργασάμενος 89.12; ἀπειρ-  
 γάσατο 79.5, 81.11, 92.20, 94.21  
 ἀπερίσκεπτος : ἀπερισκέπτου 51.8  
 ἀπερίτμητος : ἀπερίτμητον 95.5  
 ἀπερυθριάζω : ἀπερυθριάσαι 27.22  
 ἀπέρχομαι : ἀπελθεῖν 58.3; ἀπελθών  
 99.29  
 ἀπεχθῶς : 26.18  
 ἀπέχω : ἀπέχοντα 61.4; ἀπέχοντων  
 42.15; ἀπέιχεν 46.32; ἀπέσχετο  
 50.48  
 ἀπιστέω : ἀπιστεῖς 100.32; ἠπίστησαν  
 57.25; ἀπιστήσητε 57.23  
 ἄπιστος : ἄπιστον 87.28  
 ἄπλαστος : ἀπλάστω 4.33  
 ἀπληστία : ἀπληστία 50.46;  
 ἀπληστίαν 5.42  
 ἀπλόω : ἠπλωμένης 98.5; ἠπλωμέναις  
 5.11  
 ἀπλοῦς : ἀπλή 47.4  
 ἀπό : 1.9, 1.19, 3.5, 3.26, 5.9, 7.10, 8.10,  
 8.16, 9.8, 10.9, 11.19, 11.59, 12.7,  
 13.18, 13.24, 14.5, 15.11, 16.13,  
 20.25, 21.7, 21.12, 23.20, 23.29,  
 24.8, 24.22, 24.42, 25.6, 26.24,  
 27.21, 27.23, 28.16, 29.12, 29.18,  
 30.2, 30.9, 30.11, 30.17, 30.24,  
 30.41, 30.43, 31.1, 31.2, 31.9, 31.21,  
 31.42, 34.9, 34.11, 36.23, 38.7,  
 40.39, 41.2, 41.19, 42.19, 42.33,  
 43.19, 46.6, 48.17, 48.26, 48.26,  
 49.14, 49.18, 49.18, 50.3, 50.11,  
 50.12, 50.41, 51.16, 51.18, 51.20,  
 53.3, 58.37, 59.10, 59.25, 60.1, 60.1,  
 60.17, 61.30, 61.32, 62.13, 62.26,  
 63.1, 63.6, 63.1, 63.6, 63.15, 68.22,  
 69.14, 70.1, 70.4, 70.26, 71.2, 71.15,  
 71.17, 72.27, 76.7, 78.5, 80.4, 86.25,  
 89.31, 90.29, 91.3, 97.8, 99.6, 99.42,  
 100.55, 102.3, 102.13; ἀπ'  
 12.37, 23.20, 24.48; ἀφ' 3.2,  
 26.25, 27.11, 28.24, 31.20, 34.10,  
 46.10, 70.27, 85.13, 87.24, 89.31,  
 91.8, 94.28  
 ἀποβαίνω : ἀποβάς 48.6; ἀποβάντων  
 70.22  
 ἀποβάλλω : ἀποβαλόντα 80.7, 94.25  
 ἀπόβλεπτος : 12.39  
 ἀπογινώσκω : ἀπογινώσκοντες 53.37;  
 ἀπεγνωσμένος 43.12  
 ἀπόγονος : ἀπογόνων 2.7, 4.1, 19.39,  
 48.36; ἀπογόνοις 2.37  
 ἀπογράφω : ἀπογράψασθαι 76.24  
 ἀπογυμνώω : ἀπογυμνοῖ 100.47  
 ἀποδείκνυμι : ἀπέδειξε 44.13;  
 ἀποδεχθεῖσα 75.1; ἀποδειχθεῖσαν  
 71.7  
 ἀποδειλιάω : ἀπεδειλία 41.18, 43.15;  
 ἀπεδειλίασαν 17.38;  
 ἀποδειλιάσαντες 62.14  
 ἀπόδειξις : ἀποδείξεις 95.7  
 ἀποδέχομαι : ἀποδέχεσθαι 99.13  
 ἀποδημία : ἀποδημίας 10.2  
 ἀποδίδωμι : ἀποδίδωσιν 101.24;  
 ἀποδιδούς 11.10, 58.6; ἀποδώσων  
 40.54; ἀποδοῦναι 31.41, 43.10,  
 58.27; ἀποδούς 29.8, 41.5; ἀπέδωκε  
 73.9; ἀπέδωκεν 44.5  
 ἀποδισκεύω : ἀπεδίσκευσεν 24.48  
 ἀποδύρομαι : ἀποδύρεσθαι 98.18;  
 ἀπωδύρετο 43.21  
 ἀπόθετος : ἀποθέτων 27.1  
 ἀποθνήσκω : ἀποθνήσκοντας 59.21  
 ἀποθρασύνομαι : ἀποθρασυνθῆναι  
 48.56  
 ἀποικία : ἀποικίαν 77.13  
 ἀποίχομαι : ἀποιχομένου 2.10, 3.18  
 ἀποκαθαίρω : ἀπεκάθηρεν 31.11  
 ἀποκαθιστάω : ἀποκαθιστᾶν 30.19  
 ἀποκαθίστημι : ἀπεκατέστη 40.55  
 ἀποκαλέω : ἀποκαλῶν 16.32  
 ἀποκάλυψις : ἀποκαλύψουσιν 8.26  
 ἀποκλαίω : ἀποκλαυσάμενος 22.18  
 ἀποκλείω : ἀποκλείουσι 57.27  
 ἀποκρίνω : ἀπεκρίνατο 9.29, 11.30,  
 99.21  
 ἀπόκρισις : ἀπόκρισιν 21.27;  
 ἀποκρίσεις 58.13  
 ἀποκρούω : ἀποκρουσθέντες 55.3  
 ἀποκρύπτω : ἀποκρύψομαι 58.26  
 ἀποκτείνω : ἀποκτεῖναι 27.47

- ἀπολαμβάνω : ἀπολαμβάνει 55.31;  
 ἀπολήψεσθαι 95.21; ἀπολαβών  
 58.4; ἀπέληφεν 98.23  
 ἀπόλαυσις : ἀπόλαυσιν 99.49;  
 ἀπολαύσεις 58.16; ἀπολαύσεων  
 75.10  
 ἀπολαύω : ἀπολαύσαι 74.6  
 ἀπολέγω : ἀπολέξασα 74.14;  
 ἀπελέγετο 24.5  
 ἀπολείπω : ἀπέλιπεν 102.9; ἀπολιπών  
 49.4, 76.23; ἀπολιπόντος 100.4  
 ἀόλλυμι : ἀώλεσεν 26.9;  
 ἀωλέσαμεν 50.55; ἀώλεσαν  
 66.3; ἀπολωλένα 66.24;  
 ἀπολλυμένων 26.35  
 ἀπολογία : ἀπολογίαι 100.43  
 ἀπολύω : ἀπολύεσθαι 4.28  
 ἀπομηκύνω : ἀπομηκύνοιμεν 47.19  
 ἀπονέμω : ἀπονέμων 23.8; ἀπένειμας  
 11.28; ἀπένειμεν 2.17;  
 ἀπονεμηθεῖσαν 19.1  
 ἀπονήρως : 100.40  
 ἀπονίναμαι : ἀπάναντο 19.20  
 ἀπονοία : ἀπονοίας 19.5, 19.23, 50.14;  
 ἀπονοίαις 19.11  
 ἀποξέω : ἀποξέσας 80.4  
 ἀποπαύω : ἀπεπαύθη 90.36  
 ἀποπέμπω : ἀποπέπονται 58.7  
 ἀποπέτομαι : ἀπέπητ 8.24  
 ἀποπληρώω : ἀποπληρῶσαι 77.3  
 ἄποπτος : ἀπόπτω 17.10  
 ἀπορέω : ἀπορῶν 59.20  
 ἀπορία : ἀπορίας 53.14; ἀπορία 5.39,  
 31.17, 51.16; ἀπορίαν 51.14  
 ἀπορρήγνυμι : ἀπορρηγνυμένους 50.7  
 ἀπόρρητος : ἀπόρρητον 57.6  
 ἀπορρίπτω : ἀπέρριψεν 12.34  
 ἀποσαλεύω : 99.28  
 ἀποσβέννυμι : ἀποσβέσαι 100.48;  
 ἀπεσβηκυίας 50.2; ἀποσβεσθῆναι  
 27.24, 79.13  
 ἀποσκιρτάω : ἀπεσκίρτησεν 13.10  
 ἀποσκοπέω : ἀποσκοπούντων 42.5  
 ἀποσπάω : ἀπέσπα 61.28  
 ἀποστασία : ἀποστασίας 19.9, 19.31  
 ἀπόστασις : ἀπόστασιν 18.26, 19.5,  
 52.12  
 ἀποστατέω : ἀποστατήσαντες 54.10  
 ἀποστάτης : ἀποστάτου 67.20  
 ἀποστέλλω : ἀποστέλλει 41.15;  
 ἀποστέλλειν 55.17; ἀπέστειλεν  
 76.12; ἀπέστειλε 66.26; ἀπέστειλεν  
 31.37, 39.3, 67.14, 76.6; ἀπέστειλαν  
 53.7; ἀπόστειλον 57.17;  
 ἀποστείλαι 53.35; ἀποστείλασι  
 58.14; ἀποστείλασιν 68.24;  
 ἀποστέλλεται 19.29, 58.21, 61.6,  
 71.3, 71.12; ἀποσταλήναι 11.3,  
 68.21, 76.24, 99.7; ἀποσταλείς 77.1;  
 ἀποσταλέντων 62.41, 96.11  
 ἀποστερέω : ἀποστερήσαντα 50.52  
 ἀποστολή : ἀποστολής 62.19  
 ἀποστολικός : ἀποστολικόν 95.3  
 ἀπόστολος : ἀποστόλου 11.7, 11.12,  
 80.15, 94.3; ἀποστόλω 11.10;  
 ἀποστόλων 79.7, 80.1, 81.6, 88.7,  
 94.11  
 ἀποστρέφω : ἀπεστρέφετο 24.29;  
 ἀποστραφεῖς 23.20  
 ἀποσφάττω : ἀπέσφαξαν 17.58;  
 ἀποσφάττεσθαι 27.3, 27.38;  
 ἀπεσφάττοντο 63.12; ἀποσφαγήναι  
 49.20  
 ἀποσφάζω : ἀποσφάζονται 50.39  
 ἀποτάττω : ἀπέταξεν 84.19, 91.8;  
 ἀποτάξι 9.4  
 ἀποτελέω : ἀπετέλεσεν 80.5  
 ἀποτέμνω : ἀποτέμνουσι 43.23;  
 ἀπέτεμεν 46.23  
 ἀποτίθημι : ἀπόθηται 76.27;  
 ἀποθήμενος 62.45  
 ἀποτινάττω : ἀποτιναξάμενος  
 9.27  
 ἀποτρέπω : ἀποτρέπειν 24.8  
 ἀποτρέφω : ἀπετρέφοντο 31.20  
 ἀποτρόποιος : ἀποτροπαίων 21.35  
 ἀποτρύχω : ἀποτρύχειν 40.9  
 ἀποφαίνω : ἀποφῆναι 11.57;  
 ἀπεφῆνατο 10.12, 26.28;  
 ἀποφῆνασθαι 17.18  
 ἀπόφασις : ἀπόφασιν 31.21;  
 ἀποφάσεις 26.16  
 ἀποφέρω : ἀποιίεται 86.26;  
 ἀπηνέγκατο 48.52

- ἀποφεύγω : ἀπέφυγον 59.34, 62.15;  
 ἀποφυγεῖν 62.37  
 ἀποφθέγγομαι : ἀπεφθέγγατο 23.21  
 ἀποφορτίζομαι : ἀποφορτίσασθαι  
 49.3  
 ἀποφράς : ἀποφράδων 34.6  
 ἀποχή : ἀποχῆς 101.9  
 ἀποχράομαι : ἀπεχρῶντο 26.18  
 ἀποχρῶω : ἀπόχρη 86.25; ἀποχρῶντας  
 92.16; ἀποχρήσασθαι 29.26  
 ἀποχρῶντας : 66.20  
 ἀποχωρέω : ἀπεχώρησεν 5.19  
 ἀπρακτέω : ἀπρακτεῖ 16.17; ἀπρακτῶν  
 41.21  
 ἄπρακτος : 99.36  
 ἀπρεπής : ἀπρεπές 99.24  
 ἀπρόοπτος : ἀπρόοπτον 61.21  
 ἀπρόοπτος : 63.10  
 ἀπροσδόκητος : ἀπροσδόκητον 14.25  
 ἀπροφύλακτος : ἀπροφύλακτον 51.9  
 ἀπωθέω : ἀπωθεῖν 59.14; ἀπωθούμενοι  
 5.43; ἀώσασθαι 55.10  
 ἀπώλεια : ἀπωλείας 48.53; ἀπωλεία  
 58.8  
 ἄρα : 13.19, 25.18  
 ἄρα : 1.4, 5.25, 15.14, 36.20, 48.54  
 ἄρα : ἄρας 23.27  
 ἀράχνης : ἀράχνου 74.35  
 ἀργέω : ἀργεῖν 39.13, 68.3  
 ἄργυρος : 87.28; ἀργύρου 21.31, 27.6,  
 74.37, 83.17, 84.10, 87.30, 87.37,  
 97.2; ἀργύρω 84.6; ἄργυρον 87.33,  
 88.4  
 ἀργύρωμα : ἀργυρώμασι 77.9  
 ἀρετή : ἀρετῆς 2.5, 7.12, 42.8, 49.24,  
 99.27, 102.18; ἀρετήν 1.17, 3.11,  
 13.16, 34.26, 40.24, 42.14, 44.10,  
 54.5; ἀρετῶν 30.12, 44.3, 72.28;  
 ἀρεταῖς 3.15, 6.10, 11.63; ἀρετάς  
 5.34, 7.19, 8.32  
 ἀριθμός : ἀριθμῶ 43.25; ἀριθμόν  
 21.14, 27.10, 59.24, 62.3, 62.28,  
 74.25; ἀριθμῶν 31.43  
 ἄριστα, adv. : 85.9, 102.5, 102.11  
 ἀριστεία : ἀριστείαις 86.6  
 ἀριστεῖον : 59.23; ἀριστείοις 40.47  
 ἀρίστευμα : ἀριστεύμασι 50.59  
 ἀριστεύς : ἀριστεά 66.22; ἀριστεῖς  
 27.28, 42.15  
 ἀριστεύω : ἀριστευσάντων 40.47  
 ἄριστος : ἄριστον 51.3; ἀρίστου  
 102.14; ἀρίστη 72.15; ἄριστα  
 24.15; ἀρίστοις 28.17, 30.9;  
 ἀρίστους 30.8, 99.17  
 ἄρκέω : ἀρκεῖ 83.4; ἀρκοῦσαν 31.19;  
 ἀρκούμενος 17.13  
 ἄρμα : ἄρματα 20.18  
 ἄρματηλάτης : 21.1  
 ἀρμογή : ἀρμογῆς 84.17  
 ἀρμόζω : ἀρμόζουσι 25.21; ἀρμόζειν  
 102.15; ἀρμόζοντα 59.11;  
 ἀρμοζούσας 36.29; ἀρμοζούσας  
 29.24; ἡρμοσμένων 76.8, 87.17  
 ἀρνέομαι : ἀρνησαμένων 61.28  
 ἀρνητής : ἀρνητῶν 53.18  
 ἀρπάζω : ἤρπασεν 82.16  
 ἄρρηγν : 89.50; ἄρρηνι 35.9; ἄρρηνες  
 89.47  
 ἄρτι : 4.24, 17.1, 44.1, 54.4, 97.14,  
 100.3  
 ἀρχαῖος : ἀρχαῖον 80.6, 81.7, 92.20;  
 ἀρχαίας 30.19, 72.31  
 ἀρχέτυπον : 1.18  
 ἀρχή, regnum : 54.27; ἀρχῆς 1.5, 2.11,  
 2.12, 2.20, 17.19, 18.12, 18.16,  
 18.27, 30.1, 31.28, 36.5, 38.9, 50.58,  
 51.28, 54.18, 66.25, 71.7, 71.12,  
 71.24, 74.1, 102.13; ἀρχῆ 34.27,  
 65.5; ἀρχήν 2.15, 2.27, 2.39, 18.10,  
 19.42, 25.9, 28.1, 28.6, 29.2, 58.4,  
 76.17, 99.3, 99.7, 100.8, 102.11,  
 102.17; ἀρχῶν 99.1, 99.26; ἀρχάς  
 30.8, 72.34  
 ἀρχή, principium : ἀρχῆς 1.13, 30.20,  
 47.20, 54.11, 89.53; ἀρχήν 102.2;  
 ἀρχάς 92.4  
 ἀρχηγός : ἀρχηγόν 61.25; ἀρχηγοί  
 19.16  
 ἀρχιεπίσκοπος : ἀρχιεπίσκοπον 21.20,  
 96.8, 97.5  
 ἀρχιερατικός : ἀρχιερατικῆ 21.16;  
 ἀρχιερατικῶν 23.5

- ἀρχιερεύς : 4.13, 22.16, 70.36, 97.14;  
 ἀρχιερέως 4.8, 23.18, 100.49;  
 ἀρχιερεῖ 23.7; ἀρχιερέα 22.14;  
 ἀρχιερέων 24.20, 32.10  
 ἀρχικός : ἀρχικὴν 34.26  
 ἀρχιστράτηγος : ἀρχιστρατήγου 88.9,  
 94.21; ἀρχιστράτηγον 41.9;  
 ἀρχιστρατήγων 68.18  
 ἄρχω : ἄρχειν 20.8, 54.6, 54.34, 60.13;  
 ἤρχεν 55.12, 55.34; ἄρχεσθαι 54.5,  
 98.11; ἤρχετο 50.3; ἤρξατο 12.37,  
 15.8, 28.25, 56.20; ἤρξαντο 17.4,  
 97.45; ἀρχομένου 90.22  
 ἄρχων : 4.4, 4.26; ἄρχοντος 4.32, 97.9;  
 ἄρχοντα 4.28, 4.34, 37.4; ἄρχοντες  
 57.5, 57.15, 57.24; ἀρχόντων 1.6,  
 13.11, 30.35, 52.11, 71.16; ἄρχουσι  
 29.24; ἄρχουσιν 58.1; ἄρχοντας  
 17.21, 53.3, 54.29, 54.33, 57.20;  
 ἄρχουσαν 9.1  
 ἀσάφεια : ἀσάφειαν 33.1  
 ἀσβεστος : ἀσβεστον 79.15  
 ἀσβόλη : ἀσβόλη 62.28  
 ἀσέβημα : ἀσεβημάτων 24.11  
 ἀσελγής : ἀσελγείς 20.17, 21.8;  
 ἀσελγῶν 20.15, 21.12, 25.27;  
 ἀσελγέσιν 27.4  
 ἀσελγῶς : 27.14  
 ἄσημος : ἀσήμου 27.6  
 ἀσθένεια : ἀσθενεία 11.38  
 ἀσθενής : ἀσθενές 48.7, 78.8; ἀσθενῆ  
 30.27  
 ἀσινής : ἀσινῆ 37.28, 70.7  
 ἀσκέω : ἀσκήσαντα 36.26  
 ἄσμα : ἄσματα 22.12  
 ἀσπάζομαι : ἀσπασάμενος 3.11  
 ἀσπίς 1, aspis : 24.27  
 ἀσπίς 2, scutum : ἀσπίδα 59.21  
 ἄσπορος : ἄσπορον 79.6  
 ἀστάθμητος : ἀσταθμῆτου 56.15  
 ἄσταχυς : ἀσταχύων 5.8  
 ἀστεϊσμός : ἀστεϊσμοῦ 43.4  
 ἀστήρ : ἀστέρες 89.45; ἀστέρων 84.2,  
 89.25  
 ἀστικός : ἀστικού 18.22, 28.4; ἀστικόν  
 93.4  
 ἄστρον : ἄστρα 89.62  
 ἄστυ : 40.34, 41.4, 69.26; ἄστεως  
 40.30, 59.25; ἄστει 37.20  
 ἀσύγγυτος : ἀσύγγυτον 2.52  
 ἀσύμφορος : ἀσύμφορον 55.17  
 ἀσφάλεια : ἀσφαλείας 2.47, 80.2;  
 ἀσφαλεῖα 78.8; ἀσφάλειαν 46.6,  
 46.34  
 ἀσφαλής : 57.14; ἀσφαλές 90.27;  
 ἀσφαλοῦς 48.41, 57.11; ἀσφαλῆ  
 79.5  
 ἀσφαλίζω : ἠσφαλίσατο 9.36;  
 ἀσφαλισθέντας 62.36  
 ἀσχάλλω : ἀσχάλλουσα 10.3;  
 ἠσχαλλεν 10.14, 54.16  
 ἀσכולέω : ἀσכולούμενος 11.8;  
 ἀσכולούμενη 68.29  
 ἄσכולος : ἄσכולον 69.6  
 ἀσωτία : ἀσωτίας 27.34  
 ἀσώτως : 21.9, 27.15  
 ἄτακτος : 13.2; ἀτακτότερος 68.16  
 ἀταξία : ἀταξίας 19.23; ἀταξίαις  
 53.2  
 ἄτε : 12.26, 30.9, 32.4  
 ἀτενίζω : ἀτενίζειν 15.8; ἀτενίζοντα  
 5.17; ἀτενίσαι 23.15  
 ἀτημελῶς : 9.9  
 ἀτιμάζω : ἀτιμάσας 20.17  
 ἄτιμος : ἀτίμων 95.14  
 ἀτίμως : 62.35  
 ἀτμός : ἀτμούς 26.23  
 ἀτόπημα : ἀτοπημάτων 24.53  
 ἄτοπος : ἀτόπων 24.18  
 ἀτύχημα : 19.34  
 αὐγουστιακός : αὐγουστιακάς 29.24  
 αὐθάδεια : αὐθάδειαν 24.33  
 αὐθις : 2.47, 5.20, 8.14, 13.5, 34.8, 41.5,  
 41.30, 44.5, 46.16, 48.57, 56.14,  
 57.19, 57.29, 60.2, 61.36, 62.1, 65.6,  
 72.1, 72.31, 75.10, 76.26, 78.10,  
 80.5, 88.10, 89.22, 89.70, 89.76,  
 92.18, 98.21, 98.25  
 αὐλαία : αὐλαίας 17.8  
 αὐλή : αὐλῆς 86.10, 86.16, 86.18;  
 αὐλήν 10.4, 12.3, 68.17, 90.34;  
 αὐλάς 83.3

- ἀυλίζομαι : ηυλίζετο 70.3;  
 ἀυλισμένου 42.3  
 ἄυλος : ἄυλον 72.19  
 ἀυξάνω : ἀυξάνουσιν 91.5;  
 ἀυξάνεσθαι 50.3  
 ἀυξησις : ἀυξησιν 9.18, 79.12, 99.4,  
 100.10  
 ἀυστηρία : ἀυστηρίαν 45.9  
 ἀυτάγγελος : ἀυτάγγελοι 70.27  
 ἀυτανδρος : ἀυτανδρον 46.5  
 ἀυτήκοος : 70.15  
 ἀυτίκα : 17.47, 28.9, 51.1, 100.44  
 ἀυτοδέσποτος : ἀυτοδέσποτοι 52.10  
 ἀυτόθι : 11.39, 53.41  
 ἀυτοκρατορία : ἀυτοκρατορίας 99.45  
 ἀυτοκράτωρ : 2.2, 28.5; ἀυτοκράτορος  
 17.15, 19.10, 37.14, 53.22, 86.28,  
 89.26, 93.4; ἀυτοκράτορα 17.12,  
 29.1, 39.12, 46.11, 72.17, 76.17,  
 89.42, 102.10; ἀυτοκρατόρων 1.5,  
 36.22, 40.50, 72.11  
 ἀυτοματισμός : ἀυτοματισμόν 5.26  
 ἀυτομολέω : ἀυτομολῆσαι 40.34  
 ἀυτόμολος : ἀυτομόλων 40.40, 53.35  
 ἀυτόνομος : ἀυτόνομοι 52.10  
 ἀυτός : 3.3, 8.22, 11.10, 11.41, 11.58,  
 11.63, 12.10, 12.26, 19.27, 19.29,  
 19.38, 20.9, 24.9, 24.37, 27.17,  
 31.10, 31.25, 40.21, 46.18, 46.24,  
 48.15, 54.19, 55.33, 62.44, 63.1,  
 65.1, 65.7, 66.12, 70.35, 72.23, 79.4,  
 83.3, 86.13, 90.24, 91.12, 94.12,  
 97.25, 98.16, 99.29, 99.31; ἀυτή  
 8.27, 74.7, 74.21, 85.18, 89.57,  
 102.23; ἀυτό 31.26, 37.23,  
 55.29, 84.13, 87.42, 88.3, 89.48,  
 90.3, 90.22, 97.31, 100.35,  
 101.12; ἀυτοῦ 1.21, 2.7, 3.12,  
 4.25, 5.19, 7.1, 7.13, 8.30, 9.4, 9.38,  
 9.53, 10.1, 10.1, 10.14, 11.48, 11.51,  
 11.59, 11.64, 13.14, 13.17, 13.19,  
 13.24, 13.26, 13.28, 14.4, 14.8,  
 14.12, 15.7, 15.27, 16.5, 16.11, 17.5,  
 17.12, 17.17, 17.17, 17.18, 17.20,  
 17.25, 17.34, 17.35, 17.49, 18.30,  
 18.32, 21.14, 21.19, 22.7, 23.12  
 23.23, 23.29, 23.32, 24.2, 24.23,  
 24.29, 24.32, 24.34, 24.41, 24.44,  
 24.46, 24.53, 27.7, 27.12, 27.20,  
 27.27, 29.16, 29.17, 30.16, 30.36,  
 31.53, 35.2, 36.4, 37.12, 38.10,  
 38.11, 40.25, 41.12, 41.15, 43.38,  
 45.3, 46.15, 48.23, 48.40, 49.4,  
 49.11, 50.36, 51.9, 54.17, 54.31,  
 57.27, 57.27, 58.21, 58.39, 61.6,  
 67.2, 67.3, 67.25, 69.21, 70.25,  
 70.31, 70.35, 71.12, 72.29, 72.32,  
 72.44, 74.5, 76.15, 80.15, 83.5, 83.9,  
 84.21, 87.26, 88.8, 89.13, 89.21,  
 89.26, 90.12, 91.1, 91.9, 91.19,  
 92.10, 94.7, 94.13, 97.14, 97.34,  
 98.22, 99.45, 100.9, 100.10, 100.24,  
 100.31, 100.34, 100.42, 100.43,  
 101.15, 101.16, 101.18, 102.9,  
 102.24; ἀυτῆς 1.14, 7.24, 8.8,  
 8.9, 8.14, 10.4, 11.52, 23.13, 23.18,  
 23.20, 34.13, 44.5, 53.44, 54.10,  
 75.2, 75.8, 76.12, 76.25, 77.4, 77.5,  
 77.6, 77.6, 77.16, 77.22, 88.3, 89.31,  
 90.1; ἀυτῷ 3.8, 3.21, 4.13, 4.35,  
 5.32, 5.34, 6.13, 7.11, 7.22, 8.3, 9.13,  
 9.35, 9.54, 10.2, 11.4, 11.5, 11.9,  
 11.36, 11.45, 11.59, 11.64, 12.17,  
 15.10, 17.22, 17.27, 17.30, 17.39,  
 17.46, 17.49, 18.7, 18.16, 19.2, 19.3,  
 21.12, 21.19, 24.18, 24.26, 25.15,  
 26.29, 27.2, 27.16, 27.27, 29.8,  
 29.15, 29.26, 36.1, 37.20, 40.23,  
 40.30, 41.19, 43.18, 43.36, 44.9,  
 44.13, 46.18, 46.20, 51.14, 56.21,  
 57.11, 57.28, 66.13, 66.19, 67.4,  
 71.9, 72.28, 72.43, 89.21, 95.5, 98.3,  
 98.10, 98.29, 99.14, 100.13, 100.23,  
 101.5, 102.7, 102.15; ἀυτῇ 4.8,  
 15.11, 15.15, 15.15, 39.5, 39.6, 39.9,  
 69.27, 69.28, 70.10, 73.15,  
 75.10; ἀυτόν 3.5, 3.11, 3.16,  
 4.19, 4.24, 5.1, 5.39, 6.1, 8.5, 9.17,  
 9.30, 9.37, 9.48, 11.14, 11.41, 11.49,  
 11.53, 12.31, 12.33, 13.17, 13.20,  
 13.25, 13.26, 14.16, 14.18, 15.9,  
 15.9, 16.15, 16.23, 16.30, 17.22,



- 17.56, 18.28, 18.32, 19.21, 20.10,  
20.23, 22.2, 23.28, 24.8, 24.12,  
24.28, 24.30, 24.45, 24.47, 24.49,  
25.2, 25.5, 25.14, 25.18, 26.4, 26.15,  
27.42, 30.6, 31.36, 31.37, 34.19,  
36.2, 37.6, 37.12, 37.28, 38.10, 39.1,  
40.3, 40.6, 40.24, 41.1, 41.18, 41.22,  
41.31, 43.2, 43.32, 44.9, 46.1, 46.10,  
46.14, 46.17, 46.22, 48.20, 49.14,  
49.24, 50.6, 50.13, 50.31, 50.33,  
50.37, 55.32, 56.7, 57.3, 58.3, 58.14,  
58.34, 63.16, 66.3, 67.10, 67.15,  
67.20, 70.4, 70.39, 71.11, 71.26,  
72.17, 74.3, 75.13, 76.22, 81.9, 83.7,  
86.10, 86.23, 87.24, 88.2, 89.62,  
89.79, 91.9, 92.13, 93.17, 94.24,  
97.10, 99.18, 99.23, 99.44, 100.21,  
101.22; αὐτήν 2.46, 3.20, 5.17,  
8.4, 8.16, 11.30, 11.57, 18.34, 23.21,  
37.27, 48.11, 55.4, 66.24, 69.9,  
69.31, 74.15, 76.13, 86.12, 90.20,  
93.3, 93.9; αὐτά 11.43, 20.22,  
74.36, 85.4, 87.1, 89.37, 89.74;  
αὐτοῖ 24.52, 39.2, 42.28, 51.20,  
54.9, 69.4, 85.21, 87.33, 89.12,  
89.46; αὐταῖ 84.10,  
92.9; αὐτῶν 4.18, 9.6, 12.23,  
16.21, 17.6, 19.46, 20.25, 21.29,  
26.27, 27.4, 28.11, 34.23, 35.3,  
36.14, 36.30, 36.31, 40.19, 40.44,  
42.22, 42.27, 48.23, 48.35, 50.5,  
51.15, 53.37, 54.11, 54.16, 54.29,  
54.30, 54.32, 54.35, 57.16, 58.8,  
60.13, 60.15, 61.19, 61.29, 61.29,  
62.30, 63.8, 67.6, 67.12, 69.2, 70.16,  
70.24, 71.9, 71.25, 72.25, 72.25,  
73.6, 80.12, 87.12, 89.74, 97.33,  
99.31, 99.34, 99.35, 100.37,  
100.44; αὐτοῖς 2.25, 2.27, 2.34,  
2.49, 4.25, 4.38, 21.23, 27.45, 34.12,  
42.10, 42.41, 46.28, 48.18, 48.25,  
48.32, 50.58, 54.21, 55.25, 59.28,  
60.5, 61.33, 61.35, 63.6, 63.13,  
70.21, 89.2, 91.8, 97.15, 97.17,  
97.19; αὐταῖς 84.8; αὐτούς  
1.5, 2.16, 2.21, 2.38, 13.12, 16.31,  
17.42, 17.53, 19.7, 19.32, 19.34,  
26.16, 28.18, 31.18, 40.30, 41.26,  
48.28, 54.15, 54.24, 54.34, 57.6,  
57.6, 62.32, 62.46, 67.15, 67.17,  
68.9, 68.19, 70.13, 72.23, 72.24,  
74.29, 89.11, 89.81, 95.6, 95.8, 97.4,  
97.14, 97.27; αὐτάς 7.20, 83.3,  
90.37  
αὐτοῦ, ibi : 9.9, 42.24  
αὐτουργέω : αὐτουργῶν 83.4  
αὐτουργός : 72.2  
αὐτόχειρ : αὐτόχειρες 17.50, 17.58,  
67.10, 101.15; αὐτόχειρας 17.35  
αὐτοχειρία : αὐτοχειρίᾳ 13.7  
αὐχέω : αὐχοῦμεν 42.13; αὐχοῦσιν  
89.10; ἡὔχει 3.27  
αὐχὴν : αὐχένα 94.17  
αὐχμέω : αὐχμῶντα 9.31  
ἀφαιρέσις : ἀφαιρέσεως 45.11;  
ἀφαιρέσεις 19.46  
ἀφαιρέω : ἀφαιρῶν 15.23;  
ἀφαιρεῖσθαι 61.29; ἀφείλετο  
23.29, 98.21; ἀφελέσθαι 71.8;  
ἀφηρέθησαν 89.15; ἀφαιρεθεῖς  
67.23; ἀφαιρεθεισῶν 62.16  
ἀφανίζω : ἠφανισμένον 82.2  
ἀφανισμός : ἀφανισμοῦ 48.12  
ἀφανῶς : 42.28, 63.8  
ἀφειδῶς : 20.20, 55.5  
ἀφέλεια : ἀφέλειαν 18.25  
ἀφελῆς : 15.25  
ἄφεςις : ἀφέσει 59.13; ἀφέσεσι  
59.17  
ἄφетος : 13.9  
ἀφηγέομαι : ἀφηγούμενος 41.24, 61.7;  
ἀφηγούμενον 42.40  
ἀφήγησις : ἀφήγησιν 1.22; ἀφήγησεων  
73.4  
ἀφηνιάζω : ἀφηνιάσαντα 54.18;  
ἀφηνιάσαντες 52.10  
ἀφηνιαστής : 13.1  
ἀφθονία : ἀφθονίας 1.9; ἀφθονία  
37.23; ἀφθονίαν 40.41  
ἄφθονος : ἀφθόνου 90.13, 92.21;  
ἀφθόνῳ 46.7, 73.14, 78.7; ἄφθονον  
74.12, 87.33, 91.9, 92.9; ἀφθόνους  
86.24; ἀφθονωτάτη 83.13  
ἀφιερῶ : ἀφιεροῖ 35.9

- ἀφίημι : ἀφείς 23.21, 24.46, 49.26;  
     ἀφέντος 27.23; ἀφῆκεν 43.35;  
     ἀφεθείς 13.4  
 ἀφικνέομαι : ἀφίκετο 62.5; ἀφικέσθαι  
     53.38; ἀφικόμενος 77.5  
 ἀφίστημι : ἀποστήσαι 24.11; ἀφεστώς  
     9.46; ἀφίστατο 10.9; ἀπέστη 37.26;  
     ἀποστήναι 4.21  
 ἀφομοίοδομαι : ἀφομοιωμένους 72.52  
 ἀφορώ : ἀφορᾶν 15.8  
 ἀφορίζω : ἀφώρισεν 21.13, 31.20,  
     41.24, 84.19; ἀφώριστο 8.2;  
     ἀφορισθεῖσαν 11.4  
 ἀφορμή : 31.42; ἀφορμῆς 17.10;  
     ἀφορμῆν 24.39, 31.46, 100.56;  
     ἀφορμᾶς 65.14  
 ἀφρόνας : 27.33, 50.63, 54.18  
 ἀφροσύνη : ἀφροσύνης 25.25  
 ἄφρων : ἄφρονας 16.31  
 ἄφυκτος : ἄφυκτον 14.26  
 ἀφώτιστος : ἀφώτιστον 93.13  
 ἀχανής : ἀχανεῖς 25.24  
 ἀχλύς : ἀχλύν 26.23  
 ἀχρηστία : ἀχρηστίαν 33.6  
 ἄχρι : 41.27, 53.44, 61.30, 62.5,  
     69.15, 81.2, 86.10, 89.17, 89.57,  
     90.24  
 ἄχρις : 1.21, 42.21, 86.14  
 ἀψευδής : ἀψευδεῖ 97.23  
 ἀψιμαχία : ἀψιμαχίαν 67.19  
 ἀψίς : ἀψῖδα 79.2; ἀψίδας  
     93.14  
 ἄψυχος : ἄψυχον 12.32  
  
 βαδίζω : βαδίζων 41.30; βαδίζοντα  
     8.2; ἐβάδιζε 72.24  
 βαθμῖς : βαθμίδος 31.4; βαθμίδες  
     84.10  
 βάθρον : βάθρων 80.10, 80.14, 81.9,  
     89.6, 91.12, 94.13; βάθροις 9.9  
 βαθύς : βαθεία 43.14  
 βακχεία : βακχείας 21.9  
 βάλλω : βάλλει 43.16; ἔβαλε 5.18;  
     βαλεῖν 24.44; βαλλόμενος 34.27;  
     ἐβάλετο 4.6; βαλέσθαι 5.37  
 βάμμα : βάμματα 3.31  
  
 βάνανσος : βάνανσον 93.5; βαναύσων  
     36.15  
 βαπτίζω : βαπτίζεσθαι 95.12, 97.45  
 βάπτισμα : 61.28; βαπτίσματος 52.13,  
     54.11, 54.25, 61.34, 97.5  
 βαπτιστής : βαπτιστοῦ 80.12  
 βαρβαρικός : 59.34; βαρβαρικοῦ 42.1;  
     βαρβαρικής 46.8, 65.9; βαρβαρικοῦ  
     37.23; βαρβαρικόν 50.29, 61.12;  
     βαρβαρικῶν 40.23; βαρβαρικοῖς  
     51.29; βαρβαρικός 69.30  
 βαρβαρικῶς : 46.32  
 βάρβαρος : 41.21, 43.6, 50.22, 59.20;  
     βάρβαρον 57.24; βάρβαροι 42.34,  
     51.8, 55.2, 69.1, 97.44; βαρβάρων  
     36.14, 40.22, 42.23, 50.35, 55.14,  
     59.17, 59.29, 59.32, 61.23;  
     βαρβάρους 48.47, 52.6; βαρβάρους  
     51.4, 51.24, 59.13, 60.15  
 βαρδούκιον : 14.4, 14.9  
 βάρος : 40.14, 48.20; βάρους 95.13;  
     βάρη 40.12  
 βαρύνω : βαρυνόμενοι 17.11  
 βαρύς : βαρείας 46.24; βαρύν 27.23;  
     βαρέα 67.7; βαρυτέρας 34.19  
 βασιλεία, ἡ, regnum : βασιλείας 1.11,  
     1.12, 8.18, 19.40, 19.48, 24.2, 25.13,  
     34.24, 34.28, 51.34, 52.2, 55.1,  
     89.67, 89.81, 98.1, 100.9, 101.24,  
     102.5, 102.11, 102.21, 102.23;  
     βασιλείαν 28.8, 83.9, 98.28  
 βασιλεία, τά, aula imperatoria :  
     βασιλεία 25.23, 40.56, 74.27, 74.30,  
     87.1, 98.5, 98.8, 100.1, 100.44,  
     101.1; βασιλείων 21.4, 31.25,  
     87.12, 90.28, 90.34, 93.1;  
     βασιλείους 12.3, 44.12, 89.2, 89.45  
 βασιλείων, diadema, corona regia [?] :  
     βασιλεία 2.10  
 βασιλείος, imperialis : 3.24; βασιλείου  
     1.15, 23.4; βασιλείων 18.37, 68.17,  
     72.24, 100.7; βασιλείαν 18.32;  
     βασιλεία 89.1; βασιλείων 17.41,  
     28.11, 89.1, 100.45; βασιλείους  
     89.45, 92.2; βασιλείους 83.3,  
     92.22

- βασιλεύουσα, caput regni,  
 Constantinopolis : 55.36;  
 βασιλευούσης 21.4, 74.17;  
 βασιλευούση 12.8; βασιλεύουσαν  
 2.13, 2.19, 7.12, 7.22, 8.5, 8.28,  
 11.37, 11.58, 17.61, 18.8, 19.13,  
 29.4, 31.16, 40.49, 49.26, 53.19,  
 67.8, 68.28, 70.31, 74.10, 93.2
- βασιλεύς 1, imperator Romanorum:  
 Tit. 4, 2.47, 13.8, 13.23, 15.23, 16.2,  
 16.22, 17.16, 17.27, 17.32, 17.41,  
 18.3, 18.10, 18.23, 19.29, 23.3,  
 24.38, 25.1, 27.4, 27.18, 28.14,  
 28.25, 29.6, 29.14, 30.34, 37.12,  
 37.19, 38.4, 40.1, 40.14, 40.36,  
 41.15, 46.7, 46.32, 48.2, 49.1, 49.13,  
 49.23, 50.56, 53.21, 54.16, 55.7,  
 58.10, 62.6, 63.19, 66.22, 67.13,  
 68.11, 70.40, 72.2, 76.11, 78.1,  
 86.13, 89.2, 90.24, 91.12, 92.15,  
 92.23, 95.19, 99.13, 99.21, 99.38,  
 99.51, 100.38, 100.45, 101.8,  
 101.19, 102.2, 102.16; βασιλέως  
 Tit. 3, 1.11, 2.31, 9.42, 13.15, 13.20,  
 13.21, 14.3, 14.11, 14.16, 15.1, 15.4,  
 15.7, 15.14, 16.13, 16.27, 17.1, 17.8,  
 17.29, 17.51, 17.53, 17.55, 17.57,  
 17.58, 18.19, 19.20, 22.5, 23.22,  
 23.32, 25.25, 34.14, 42.37, 45.8,  
 50.10, 53.38, 54.27, 58.19, 58.35,  
 59.3, 59.35, 65.3, 67.12, 68.8, 68.26,  
 69.5, 69.6, 70.33, 71.29, 74.9, 75.3,  
 76.13, 87.46, 89.23, 90.13, 91.1,  
 92.3, 92.4, 92.10, 92.12, 95.17, 96.6,  
 96.11, 98.2, 100.14, 102.14; βασιλεῖ  
 2.25, 2.40, 13.1, 16.3, 16.9, 17.5,  
 17.35, 17.60, 20.4, 29.28, 39.11,  
 43.27, 45.7, 46.30, 47.16, 55.35,  
 58.30, 58.38, 62.19, 63.17, 65.14,  
 66.21, 67.8, 68.2, 69.10, 71.34, 75.9,  
 76.26, 77.17, 98.9, 99.6, 99.36,  
 100.3, 100.12, 100.31, 101.5;  
 βασιλέα 9.17, 10.12, 11.29, 11.32,  
 13.6, 13.13, 16.12, 17.22, 18.13,  
 19.8, 19.49, 20.2, 24.10, 25.18,  
 25.22, 46.38, 53.15, 53.36, 54.9,  
 58.9, 65.13, 67.4, 67.21, 68.3, 73.6,  
 74.6, 74.21, 74.23, 76.21, 89.63,  
 100.18; βασιλεῦ 24.13, 28.8, 89.72;  
 βασιλέων 92.10; βασιλεῦσι 27.40,  
 74.19, 86.11; βασιλεῦσιν 11.17,  
 71.27, 86.20, 94.29
- βασιλεύς 2, imperator gentis alienae:  
 βασιλέων 74.22
- βασιλεύω : βασιλεύοντος 11.2, 18.38,  
 18.39, 30.10, 30.37, 43.41, 54.4;  
 βασιλεύοντων 89.72; ἐβασιλευσεν  
 3.2; βασιλεύσαντος 91.15; βασι-  
 λεύεσθαι 2.6; βασιλευομένων 2.8;  
 βασιλευομέναις 7.15 vide etiam  
 βασιλεύουσα
- βασιλικός, adi. : 91.2; βασιλική 91.8;  
 βασιλικοῦ 20.16, 54.21; βασιλικῆς  
 86.10, 100.36; βασιλικῶ 26.21,  
 27.8, 28.23, 99.12; βασιλική 26.18,  
 59.9, 62.40, 67.22, 77.13; βασιλι-  
 κόν 13.18, 14.4, 14.9, 28.21, 67.17;  
 βασιλικήν 25.9, 25.11, 76.2; βασι-  
 λικοί 21.10; βασιλικά 21.5, 36.8,  
 90.7, 91.11; βασιλικῶν 17.26, 75.4,  
 87.6, 92.6; βασιλικούς 13.19; βασι-  
 λικαῖς 12.2, 89.43; βασιλικούς  
 13.25; βασιλικάς 29.23, 50.51,  
 67.21
- βασιλικός, subst. (sc. ἄνθρωπος) :  
 βασιλικόν 76.24
- βασιλικῶς : 34.25
- βασιλίς 1, imperatrix : 15.8, 23.26,  
 29.11
- βασιλίς 2, caput regni,  
 Constantinopolis : βασιλίδος 9.5,  
 44.8, 61.3, 69.14, 100.33, 100.49;  
 βασιλίδι 2.17; βασιλίδα 19.12,  
 68.15
- βασιλίτσα, imperatrix, domina : 75.12
- βασκαίνω : βασκαίνοντα 34.3
- βασκανία : βασκανία 18.5
- βάσκανος : 51.31; βάσκανον 100.5
- βαστάζω : βαστάζοντας 74.14;  
 ἐβάσταζεν 40.14
- βατός : βατήν (sc. γῆν) 48.4
- βδελυρία : βδελυρίας 27.32
- βδελυρός : βδελυρῶν 21.35
- βεβαιῶω : βεβαιοῖ 18.32

- βεβαίως : 10.11, 57.16  
 βέβηλος : βεβήλων 21.25  
 βεβηλώω : βεβηλῶνται 22.21  
 βέλος : βέλη 41.12, 43.33, 43.35;  
     βελῶν 59.13  
 βελτίων : βελτίω 30.20  
 βεστιάριον : 90.26  
 βία : βίᾱ 31.16; βίαν 5.29, 46.8, 102.13  
 βιβλίον : 97.32; βιβλίων 1.8, 73.11  
 βίβλος : 97.39; βίβλου 97.43; βίβλον  
     97.16; βίβλους 89.49  
 βίγλα : βίγλης 62.25  
 βίος : 20.4, 72.31; βίου Tit. 1, 27.19,  
     41.10, 93.6, 95.17, 98.4; βίω 72.19,  
     99.26; βίον 7.4, 7.8, 30.43, 44.2,  
     48.47, 72.44, 76.23, 77.5, 98.14,  
     100.4, 102.8; βίους 72.11, 72.15  
 βιώω : βιούς 27.48  
 βιωτικός : βιωτικὴν 89.53  
 βλαστός : 48.51; βλαστούς 89.54  
 βλασφημία : βλασφημίαν 22.20  
 βλάσφημος : βλασφήμους 50.13  
 βλέπω : βλέπει 9.21, 9.22, 10.3;  
     βλέπουσι 19.5; βλέπουσα 15.22  
 βοάω : βοῶντες 5.28; βοῶντας 89.65  
 βοή : βοῆ 42.31; βοήν 42.27; βοαῖς  
     51.28  
 βοήθεια : βοηθείας 66.10; βοήθειαν  
     24.6, 42.19, 53.28, 53.38, 58.9,  
     58.12, 58.20, 58.31, 62.6, 69.23  
 βοήθημα : 93.11  
 βοηθός : 50.23  
 βολή : βολῆ 5.23  
 βόρειος : βόρειον 86.1  
 βορρᾶς : βορρᾶν 85.5, 85.15, 86.9  
 βούλευμα : 30.5, 57.7; βουλευματος  
     17.27; βουλευματα 19.7  
 βουλεύω : βουλεύονται 51.13;  
     βουλεύεται 61.12, 62.25;  
     ἐβουλεύετο 7.11; ἐβουλεύσατο  
     25.3, 35.3; βεβουλευμένα 17.49;  
     βουλεύσονται 17.31;  
     βουλευσάμενος 55.20, 102.6  
 βουλή : βουλής 17.34, 18.19, 18.33,  
     24.19, 27.40, 28.2, 100.50, 101.5;  
     βουλῆ 17.54; βουλήν 8.1, 17.17,  
     25.2, 28.17, 61.12, 62.25, 71.14  
 βούλημα : 99.32, 100.56; βουλήματος  
     14.25; βουλήματι 58.15  
 βούλησις : βούλησιν 77.7  
 βούλομαι : 35.2, 58.17, 99.41; βούλει  
     23.12, 57.16; βούλεται 16.17, 87.44;  
     βούλεσθε 97.29; βουλόμεθα 47.14;  
     βούλεσθαι 57.7, 57.9, 89.37;  
     βουλόμενος 2.28, 9.3, 20.7, 24.5,  
     32.1, 34.21, 91.4; βουλομένου  
     89.50; βουλομένου 36.20;  
     βουλομένων 31.46, 99.31;  
     ἐβουλόμην 1.3; ἐβούλετο 18.2,  
     31.54, 49.22; ἐβουλήθη 89.56;  
     βουληθείς 48.37, 70.15;  
     βουληθέντων 100.54  
 βραβεῖον : βραβεῖα 50.50  
 βραβεύω : ἐβράβευσεν 51.30;  
     βραβέυσαντι 59.25  
 βραχύς : βραχύ 18.23; βραχέων 20.3,  
     37.1  
 βρίθω : βρίθον 8.10  
 βρώσις : βρώσιν 101.10  
 βυθός : βυθῶ 61.24  
 βύρση : βύρσας 51.18  
 βύω : βύων 24.27  
 βῶλος : βῶλον 30.28  
 βωμολόχος : βωμολόχους 27.32  
 γαλέα, apud nostrum navis magna:  
     γαλέας 60.7  
 γαλήνη : γαλήνης 98.5; γαλήνην  
     32.18; γαλήναις 69.19  
 γαμβρός : 17.34  
 γάνυμαι : ἐγάννυτο 75.4  
 γάρ : 2.4, 2.34, 2.43, 3.19, 3.29, 4.14,  
     4.25, 5.3, 5.34, 7.9, 7.15, 8.7, 9.16,  
     9.45, 9.55, 11.33, 11.45, 12.22,  
     14.15, 14.25, 15.19, 15.25, 16.18,  
     17.18, 17.49, 18.3, 19.20, 19.43,  
     20.8, 20.15, 21.15, 24.17, 24.27,  
     24.36, 25.3, 26.6, 26.38, 27.5, 27.15,  
     27.43, 29.9, 29.28, 30.21, 30.38,  
     31.17, 32.2, 35.3, 36.15, 40.26,  
     41.13, 42.14, 45.3, 47.3, 47.5, 48.49,  
     49.6, 49.20, 50.53, 50.57, 51.4,  
     51.15, 52.1, 54.29, 55.33, 56.5, 57.3,  
     58.20, 58.28, 58.32, 59.6, 60.2,

- 61.13, 61.27, 62.1, 62.14, 62.25, 65.6, 66.4, 67.2, 69.13, 71.20, 72.38, 73.9, 74.11, 74.24, 74.25, 74.34, 76.23, 79.1, 79.10, 79.12, 83.6, 84.1, 87.1, 87.13, 87.16, 87.30, 87.44, 88.4, 89.5, 89.28, 91.4, 93.4, 95.6, 96.2, 97.9, 98.9, 99.42, 100.3, 100.28, 101.14
- γαστήρ : γαστρός 27.23, 102.2  
γαῦρος : γαῦρον 9.45  
γε : 36.18, 42.22, 52.6, 95.19; γ' 47.19  
γειτονέω : γειτονεῖ 81.13, 87.25;  
    γειτονούσης 52.4; γειτονούσι 99.48  
γείτων : γείτονη 26.21; γείτονα 9.26  
γελάω : γελῶν 56.7; γελῶντα 56.8, 56.9; ἐγέλασα 56.15  
γελοῖος : γελοῖων 20.24  
γέλως : γέλωτος 21.34, 56.11  
γενεά : γενεᾶς 1.21, 14.13, 14.20;  
    γενεάν 15.18  
γενειάς : γενειάδα 23.9  
γένειον : γενείου 62.29  
γένεσις : γένεσιν 92.12  
γενικόν (subst.), aerarium publicum;  
    γενικοῦ 99.7  
γενικός (subst.), logotheta aerarii  
    publici: 99.16  
γενναῖος : 9.56, 13.2, 19.29, 36.27,  
    40.27, 50.30, 71.14; γενναίου 8.7,  
    23.31, 34.14, 45.8, 91.1, 98.19;  
    γενναίω 99.6; γενναῖον 31.40,  
    46.17; γενναῖα 50.63; γενναίους  
    9.46  
γενναϊότης : γενναϊότητος 40.37,  
    42.16, 71.20, 98.11; γενναϊότητι  
    36.4; γενναϊότητα 37.13  
γενναίως : 58.31, 59.15  
γεννάω : γεννῶντες 91.5; γεννήσασα  
    50.16  
γεννήτωρ : γεννητόρων 3.28, 89.70;  
    γεννήτορας 4.10  
γένος : 2.3, 2.52, 3.9, 4.1, 12.27, 48.29,  
    89.48, 96.1; γένους 2.7, 97.9; γένει  
    16.2; γένη 54.2  
γεόομαι : γεωθεῖσαν 92.5  
γεραῖός : γεραιτέρους 6.8  
γέρας : 59.23  
γεροντικός : γεροντικῆς 57.3  
γερουσία : γερουσίας 28.10, 100.53  
γέρων : γέροντι 28.15; γερόντων 97.10  
γεύομαι : γεύσῃ 46.18  
γέφυρα : γεφύρα 40.6; γέφυραν 40.13;  
    γεφύραις 94.15  
γεωργία : γεωργίας 7.10, 91.8  
γῆ : γῆς 2.2, 8.10, 11.56, 34.10, 46.34,  
    68.7, 72.50, 81.3, 96.10; γῆ 24.47,  
    40.42; γῆν 4.11, 29.17, 42.30 vide  
    etiam ἄβατος (sc. γῆ)  
γηθέω : ἐγεγήθει 75.4  
γηραῖός : γηραῖόν 8.15, 8.21  
γῆρας : 80.4, 99.33; γῆρα 74.7  
γηροτρόφος : γηροτρόφους 7.25  
γηρωκομεῖον : γηρωκομεῖα 93.27  
γίνομαι : γίνεται 2.30, 19.40, 51.6,  
    53.20, 58.12, 70.1; γίνοιτο 68.16;  
    γινέσθω 26.14; γίνεσθαι 97.27;  
    γινόμενην 2.42; γινόμενα 97.27;  
    γινόμενων 21.6, 24.2; ἐγένετο 26.33,  
    53.27, 72.48; ἐγίνοντο 18.18;  
    γενήσασθαι 14.14; ἐγενομένη 20.1,  
    35.1; ἐγένετο 1.13, 5.1, 11.21, 11.40,  
    17.40, 26.8, 59.5, 59.32, 60.5, 78.11,  
    86.21, 98.19; ἐγένοντο 2.51, 22.10;  
    γένομαι 13.19; γένηται 1.19, 13.20,  
    46.20, 100.25; γένοιτο 30.6;  
    γενοίμεθα 101.16; γενοῦ 50.23;  
    γενέσθαι 2.10, 8.1, 9.18, 10.12,  
    12.24, 12.29, 13.22, 16.30, 17.36,  
    29.29, 40.5, 42.43, 49.10, 53.18,  
    69.25, 69.27, 70.15, 72.32, 74.1,  
    74.11, 76.13, 97.4; γενόμενος 9.6,  
    11.5, 40.3, 49.15, 50.28, 58.4, 58.23,  
    70.16; γενομένη 8.21; γενομένου  
    12.30, 16.27, 59.19, 100.42; γενομέ-  
    νοι 59.15; γενομένων 17.6, 100.37;  
    γέγονα 56.18; γέγονε 11.62, 24.25,  
    29.28; γέγονεν 5.32, 35.14, 41.12,  
    46.37, 98.21, 102.23; γεγόνασι  
    54.12; γεγόνασιν 70.27; γεγένηται  
    97.8; γεγονάς 17.52, 49.23, 63.8,  
    67.6, 98.25; γεγονός 14.11, 15.14,  
    19.1, 54.2; γεγονότος 12.34, 42.1;  
    γεγενημένης 52.6; γεγονυίας 74.18;  
    γεγονότες 17.39; γεγονότα 43.4;

- γεγεννημένων 55.27; γεγονότων 47.15
- γινώσκω : γίνωσκε 24.16; γινώσκουσα 11.20; γινώσκοντος 48.27;  
γινώσκοντες 26.16; ἐγίνωσκεν 34.18; ἔγνω 2.41, 18.26, 40.6, 57.2, 100.30; ἔγνωσαν 19.6; γνώθι 100.35; γνώτω 50.24; γνώτε 20.26; γνώς 3.5, 18.23, 28.16; γνόντες 57.24; ἐγνωκότα 19.45; γνωσθέντος 2.26
- γλυκός : γλυκέσι 34.2  
γλώσσα : 101.18; γλώσση 68.10  
γνήσιος : γνήσιον 32.13; γνησίων 16.10  
γνώμη : γνώμης 23.25, 24.10, 31.2, 90.1, 99.7; γνώμη 67.6; γνώμην 16.13, 18.32  
γνωρίζω : γνωρίζει 17.32; γνωρίζειν 72.21; γνωρίσας 102.5;  
γνωρίζεσθαι 7.17; γνωριζούσης 100.52  
γνώριμος : 11.23; γνώριμον 11.29, 21.10, 43.5  
γνώρισμα : 31.53, 62.30  
γνώσις : 48.48; γνώσεως 48.26; γνώσιν 1.2  
γνωστός : γνωστών 14.13  
γότης : 100.17  
γονεύς : γονεῖς 4.38; γονέων 5.3, 89.70  
γονή : 89.50; γονῆς 18.3; γονήν 35.9  
γόνυ : 94.24; γόνασι 43.20; γόνασιν 4.33  
γράμμα : γράμματα 2.24, 89.51, 89.53;  
γραμμάτων 2.38, 2.41; γράμμασι 31.47; γράμμασιν 2.20  
γραμματεῖον : 50.18  
γραμμή : γραμμῆς 30.2; γραμμαῖς 89.14  
γραῦς : 74.5, 74.26; γραός 77.2, 77.22  
γραφῆ : γραφῆς 31.51, 87.10; γραφή 47.19; γραφήν 67.4, 86.26; γραφῶν 86.2  
γραφικός : γραφικῆς 89.55; γραφικόν 72.9  
γράφω : γράφοντι Tit. 6; γράψαντος 50.12; γράφεσθαι 31.49  
γρηγορέω : ἐγρηγορότα 53.21; ἐγρηγορούαν 30.22
- γρύψ : γρύπας 29.21  
γυμνάζω : γυμνάσας 36.10, 36.27;  
γυμνασάμενον 36.26  
γυμνάσιον : 86.19  
γυμνός : γυμνοῖς 51.21  
γυναικωνίτις : γυναικωνίτιδι 98.18  
γυνή : 3.16, 11.42, 23.13, 73.9, 76.5;  
γυναικός 11.50; γυναικί 11.19, 16.23, 41.3; γυναῖκες 74.31;  
γυναικῶν 2.34, 10.8
- δαιμόνιον : δαιμόνια 34.3  
δαιμόνιος : δαιμονία 70.5  
δαίμων : δαιμόνων 70.8, 70.20, 100.6;  
δαίμοσι 70.17  
δαιτυμών : δαιτυμόνα 12.4;  
δαιτυμόνες 101.7  
δάκνω : δακνόμενος 16.28; δεδεγμένοι 48.27  
δάκρυον : δακρῶν 22.19, 43.32, 50.18, 50.26, 101.9  
δακρύω : δακρῶσαι 31.40  
δάκτυλος : δακτύλω 14.21  
δαπάνη : δαπάναις 31.11  
δαπάνημα : δαπανήμασι 79.9  
δαπανηρός : δαπανηρόν 55.19  
δασύς : δασείας 70.4  
δαπιλεία : δαπιλεία 73.14  
δαπιλῆς : δαπιλές 64.5  
δέ : occurrit 492is  
δέησις : δεήσεως 54.15, 58.20; δεήσει 17.48; δεήσιν 49.12; δεήσεσι 59.3  
δεῖ : 8.18, 29.28, 100.17; δεῖν 20.1, 62.17, 68.8; ἔδει 8.1, 21.26, 21.28, 82.10  
δεῖδω : δείσας 31.17, 50.45; δείσαντες 53.39, 69.2; δεδιέναι 17.20, 40.41; δεδοικέναι 24.22, 57.7; ἔδειδοῖκει 12.28  
δείκνυμι : δεικνύσα 89.42; δεικνυται 5.27, 17.15, 89.71, 89.76;  
δείκνυνται 89.47; δεικνύναι 95.8; ἔδειξε 51.2; ἔδειξεν 35.5, 80.8, 94.26; δείξαι 89.50; δείξας 48.12  
δεικνύω : δεικνύειν 72.17  
δείλαιος : 26.19  
δειλανδρέω : δειλανδρήσητε 58.32  
δειλία : δειλίαν 63.4

- δειλιάω : δειλιάν 17.42  
 δειλός : 43.13; δειλόν 51.3; δειλούς  
 17.53, 62.44  
 δείνα : 26.11, 26.11  
 δεινός : 62.1; δεινῶ 17.39; δεινόν 80.9;  
 δεινά 40.28, 62.45  
 δεισιδαιμονία : δεισιδαιμονία 97.11  
 δέκα : 21.18, 74.15  
 δεκάτη : δεκάτην 70.25  
 δεκτός : δεκτόν 35.11  
 δέμω : ἐδείματο 82.3, 82.12, 94.13;  
 δειμάμενος 86.16; vide etiam  
 δομάω  
 δένδρον : δένδρων 48.4, 92.5  
 δενδροτομέω : δενδροτομήσας 40.42  
 δεξαμενή : δεξαμενήν 92.2  
 δεξιόμαι : δεξιούται 11.42;  
 δεξιούμενος 31.6, 85.24  
 δεξιά, manus dextra : δεξιάν 101.15;  
 δεξιάς 20.10, 36.31  
 δεξιός : 100.13; δεξιῶν 69.15, 87.32;  
 δεξιαίς 8.25; δεξιάς 7.16  
 δεξιώσις : δεξιῶσιν 74.9; δεξιῶσεων  
 75.4; δεξιῶσεων 96.7  
 δεξιῶς : 75.1, 98.3  
 δέομαι : ἐδείτο 1.7, 13.15, 49.10, 89.3;  
 ἐδέετο 23.18; ἐδείθη 6.4; δεηθεῖς  
 22.19  
 δέον : 16.4, 16.32, 18.14, 24.9, 30.23,  
 72.5, 78.3; δέοντα 7.14, 24.15,  
 68.12; δέοντων 25.27, 29.29, 36.10,  
 51.5, 72.45, 78.9  
 δέοντως : 28.25, 53.29, 86.20, 99.29  
 δέος : 15.23, 49.4, 61.20, 61.37, 62.22,  
 67.12; δέους 17.46; δέει 40.33,  
 46.29, 61.19  
 δέσμιος : δέσμιον 67.20; δέσμιοι  
 19.21; δεσμίων 43.25, 62.26, 62.41;  
 δεσμίους 39.7, 57.17  
 δεσμός : δεσμοῦ 13.4; δεσμόν 12.32;  
 δεσμά 57.23  
 δεσπόζω : δεσπόζειν 57.16  
 δέσποινα : 75.11  
 δεσπόσυνος : δεσποσύνου 101.13  
 δεσποτεία : δεσποτεῖαν 54.7, 71.23  
 δεσπότης : δεσπότην 67.4; δεσπότην  
 43.20, 46.11, 83.7, 101.12; δέσποτα  
 12.20, 15.17, 24.13, 24.16; δεσπότης  
 99.10  
 δεσποτικός : δεσποτικήν 72.35  
 δεσποτικῶς : 45.13  
 δευσοποιός : 24.25  
 δευτερεύω : δευτερεύων 28.2  
 δεύτερος : δευτέρου 9.21; δεύτερον  
 1.10, 25.20, 76.16, 91.21, 100.5  
 δέχομαι : δέχεται 100.29; ἐδέχετο  
 30.37; ἐδέξατο 19.30, 27.11, 27.49,  
 43.39, 49.16, 49.27, 54.26, 55.35,  
 67.27, 71.32, 85.17, 90.11;  
 ἐδέχθησαν 2.20; ἐδέξαντο 89.14;  
 δέξεται 30.7; δέξασθαι 31.19, 97.6;  
 δεξάμενος 11.52, 27.15, 28.8, 40.52,  
 70.28; δεξαμένου 59.30; δεξάμενον  
 19.45, 97.6, 97.42; δεξαμένην 92.5;  
 δεξαμένων 2.23, 54.28  
 δέω : δεούσης 9.32; δεούση 59.4, 81.7  
 δῆ : 9.10, 11.63, 18.33, 20.21, 21.15,  
 24.31, 24.38, 24.49, 25.4, 27.38,  
 29.20, 29.25, 33.3, 35.15, 48.24,  
 50.10, 50.27, 50.48, 53.24, 54.8,  
 57.26, 68.5, 73.4, 74.32, 75.6, 76.28,  
 100.18  
 δῆθεν : 2.22, 2.33, 2.39, 17.10, 21.23,  
 21.26, 23.1, 62.33, 70.7, 99.2  
 δηλοποιέω : δηλοποιεῖ 63.17  
 δῆλος : δῆλον 41.28; δῆλα 50.48,  
 69.10  
 δηλόω : δηλοῖ 17.45, 23.10; δηλούτω  
 48.58; δηλοῦν 8.14, 10.11, 83.5,  
 87.43, 89.4; δηλοῦντας 78.6;  
 δηλώσοντα 58.11; δηλώσαι 5.25,  
 20.3, 85.2; δηλουμένης 31.49;  
 ἐδηλοῦτο 67.5  
 δήλωσις : 70.22; δήλωσιν 89.3  
 δηλωτέος : δηλωτέον 78.11  
 δήμευσις : δήμευσιν 34.12  
 δημεύω : δημεύεσθαι 27.3  
 δήμιος : δημίφ 26.11  
 δημιουργός : 87.11; δημιουργοῦ 85.7;  
 δημιουργόν 88.3, 89.20, 89.42,  
 90.18  
 δήμος : δήμου 40.51, 49.28; δήμφ  
 19.41  
 δημόσιος : δημοσίου 11.2, 11.36;

- δημόσιον 28.19; δημόσια 20.5, 20.21, 31.54, 91.4; δημοσιών 29.9; δημοσίους 31.27
- δημοτικός : δημοτική 5.36
- διά : (cum gen.) 1.2, 2.31, 2.38, 3.13, 3.16 (δι'), 4.21, 9.6, 9.38, 11.20, 15.11, 17.32, 18.22, 19.24, 19.28, 19.38 (δι'), 20.3, 23.10, 24.7 (δι'), 24.9 (δι'), 27.40, 28.4 (δι'), 30.36 (δι'), 30.40 (δι'), 31.13, 31.15, 31.33, 32.9, 34.3, 34.8 (δι'), 36.9, 36.9, 37.1, 37.21 (δι'), 37.24, 39.14, 40.18 (δι'), 40.49, 42.28, 45.11, 46.13, 46.14, 47.7, 47.8, 48.6, 48.7, 48.30, 48.37, 49.27, 53.35 (δι'), 55.25, 61.8 (δι'), 61.13, 61.14.61.16, 62.11 (δι'), 62.19, 62.19, 62.30, 62.34, 62.35, 67.5 (δι'), 68.1, 68.8, 69.1, 69.19 (δι'), 69.19, 70.16 (δι'), 71.33, 71.34, 71.35, 78.2, 78.9, 85.21, 87.10, 89.55, 89.65, 96.9, 96.9, 102.19 (δι'), 102.22;
- (cum acc.) 2.45, 3.11, 3.21, 4.7, 7.21, 9.34, 10.2, 11.2, 11.50, 13.15, 13.19, 14.15, 16.3, 16.9 (δι'), 17.19, 17.20, 17.24, 17.39, 18.13, 18.15, 19.8, 19.49, 23.15 (δι'), 24.17, 27.18, 27.18, 27.38 (δι'), 27.45, 29.15, 30.20, 30.21, 30.28, 30.41, 31.25, 31.28, 31.43, 32.6, 33.2, 33.7, 34.19, 36.27, 39.10, 43.4, 43.11, 44.9, 46.6, 46.16, 47.4, 47.14, 48.20, 49.2, 50.49, 53.11, 54.32, 55.14, 55.18, 61.20, 61.20, 63.5, 66.10, 67.11, 67.24, 67.25, 69.3, 71.9, 71.32, 74.3, 74.7, 74.8, 74.12, 74.28, 74.29, 86.19, 89.53, 92.11, 92.13, 94.11, 97.11, 97.30, 98.17, 99.10, 100.10, 100.16
- διαβαίνω : διαβάντος 44.4
- διαβάλλω : διαβάλλουσι 24.21; διαβάλλων 24.30; διαβάλλοντες 50.52; διαβάλλεσθαι 72.40
- διάβασις : διαβάσει 40.4
- διαβιβάζω : διαβιβάσας 61.17
- διαβολή : διαβολής 57.2; διαβολῆ 16.29; διαβολαί 17.5; διαβολαῖς 16.11; διαβολάς 24.33
- διαβολικός : διαβολικὴν 22.15
- διαγγέλλω : διαγγέλλεσθαι 17.5
- διαγίνομαι : διεγένετο 30.34; διαγεγονώς 96.1, 102.12
- διαγινώσκω : διεγνώσαν 68.5; διεγνώκατε 97.29; διεγνωκός 37.16; διεγνωκότην 48.14
- διαγογγυσμός : διαγογγυσμοί 18.18
- διαγορεύω : διαγορεύουσα 89.76
- διαγριαίνω : διαγριαίνεσθαι 4.34
- διαγρυνπέω : διηγρύνει 30.4
- διάγω : διάγειν 37.5; διάγαν 19.2, 43.28; διάγοντα 19.22
- διαγωνίζομαι : διαγωνίζεσθαι 12.27, 48.13
- διαδέχομαι 1, succedo : διαδέχεται 89.4, 102.7; διαδέχεσθαι 100.7; διεδέχοντο 41.1
- διαδέχομαι 2, amoveo : διαδέξασθαι 16.14
- διαδέχομαι 3, incertum an sensu 1 aut 2 : διαδέχεσθαι 15.20
- διαδιδράσκω : διαδιδρασκόντων 19.15; διαδράντων 70.25
- διαδοχή : διαδοχής 74.16
- διάδοχος : 4.19; διαδόχου 91.14; διάδοχον 14.22; διαδόχους 2.11
- διαζώω : διαζώντων 72.20
- διαθερμαίνω : διεθερμάνθη 26.35
- διάθεσις : διαθέσεως 90.15; διαθέσει (in Vat. gr. 167) 89.40; διάθεσιν 14.16
- διαθέω (verbum e conii reconstructum) : διαθεῖ 89.40
- διαθρυλέω : διεθρύλουν 50.51
- διαιρέω : διαιρούσι 42.21
- δίαιτα : δίαιταν 2.17
- διαιτητήριον : 31.29; διαιτητηρίων 87.5
- διάκειμαι : διακείμενος 12.26; διακειμένων 52.7
- διακελεύω : διακελεύεται 62.26
- διακενής : 42.13
- διακομίζω : διακομίζοντας 40.15; διεκομίζεν 40.13
- διακονέω : διηκόνει 11.64
- διακονία : διακονίας 99.22, 99.30, 99.35; διακονίαν 11.8, 18.8, 58.18, 58.29, 72.51, 93.20, 99.28



- διάκονος : 58.13  
 διακόπτω : διακοπήναι 13.14  
 διακόσια : 74.34  
 διακούω : διακηκούεσθαι 42.17  
 διακράτησις : διακρατήσεως 57.11  
 διακωλύω : διεκωλύθη 62.13  
 διακωμωδέω : διεκωμωδεῖτο 100.16  
 διαλαμβάνω : διαλαβεῖν 35.2, 40.6  
 διαλανθάνω : διέλαθεν 68.13  
 διαλέγομαι : διαλεγόμενων 70.9  
 διαλέγω : διελέχθη 24.12  
 διαλείπω : διέλειπεν 44.8  
 διάλεξις : διαλέξεις 95.7  
 διάλιθος : διάλιθα 25.13  
 διαλιμπάνω : διελίμπανεν 41.7  
 διαλύω : διαλύονται 19.15  
     διελύσαντο 68.27  
 διαμαρτάνω : διήμαρτεν 43.35  
 διαμένω : διαμένειν 79.14; διέμειναν 58.37; διαμείναν 97.41  
 διαμερίζω : διεμερίσαντο 60.16  
 διαμιλλάομαι : διαμιλλώμενος 21.3  
 διαμορφώω : διεμόρφωσεν 85.9;  
     διαμορφούμενον 89.61;  
     διαμεμόρφωται 89.29  
 διανέμω : διένειμεν 29.10; διανείμας 49.23; διανεμέσθαι 84.20;  
     διενεμήθη 77.14  
 διανθίζω : διηθηθισμένον 87.34  
 διανίστημι : διανίστησι 94.25;  
     διανέστη 11.13; διανίσταται 62.7, 100.45  
 διανοέομαι : διανοοῦντο 68.7  
 διάνοια : διανοίας 9.19, 17.43, 43.32;  
     διανοίᾳ 15.21; διάνοιαν 72.4;  
     διανοίαις 1.2, 85.3  
 διανομή : διανομάς 95.13  
 διανύω : διήνυον 22.16; διήνυεν 22.23; διήνυσεν 74.18, 76.19;  
     διανύσας 9.4  
 διαπεραίνω : διαπερᾶσαι 69.2;  
     διαπεράσας 48.2, 65.1;  
     διαπεράσαντες 53.41, 55.2  
 διαπεραιώω : διαπεραιοῦται 64.2  
 διαπίπτω : διαπίπτειν 48.33; διαπεσόν 80.2; διαπτωθέντα 80.6  
 διαπιστέω : διαπιστοῦντος 70.24  
 διαπονέω : διαπονούμενος 53.24  
 διαπραττώ : διεπραξάμην 43.7;  
     διαπράξασθαι 100.50;  
     διαπέπρακται 89.67  
 διαπρέπω : διαπρέποντας 9.50; διαπρέπας 102.11; διαπρεψάντων 72.15  
 διαπρεσβεύομαι : διαπρεσβεύεται 55.21; διαπρεσβεύονται 58.7;  
     διαπρεσβεύσασθαι 100.54  
 διαπτέω : διαπτοθηῖναι 14.7  
 διαπυθάνομαι : διαπυθάνεται 63.18  
 διαρκής : διαρκούς 92.21  
 διαρπάζω : διηρπασμένης 54.17;  
     διηρπαγήναι 48.17  
 διαρρέω : διαρρύνεν 31.10; διαρρύνετα 81.7, 94.23  
 διαρρήγνυμι : διαρρηγνύμενος 18.5;  
     διηρραγείσαν 79.3; διηρραγέντων 80.3; διηρραγέντας 78.4  
 διαρρήδην : 8.16  
 διάρροια : διάρροιας 102.2  
 διασκεδάζω : διασκεδάσαι 22.20;  
     διασκεδάσαντος 26.24;  
     διασκεδάζεται 95.11; διεσκεδάστο 61.38; διασκεδασθήναι 61.25;  
     διασκεδασθέντος 60.1  
 διασκίδνημι : διασκίδνασθαι 41.21;  
     διασκιδνάμενα 27.15  
 διασκοπέω : διεσκοπέει 30.4;  
     διασκοπούμενων 2.24  
 διασκορπίζω : διεσκορπίζετο 27.33  
 διασπαράττω : διασπαράξαντος 70.33  
 διάστημα : 9.5, 76.19; διαστήματος 41.19  
 διασύρω : διασύρωνται 22.22  
 διασφάζω : διασφάζειν 54.34; διασφάζοντες 2.52, 4.12; διασφάζηται 48.57; διασωθέντας 66.16  
 διάταγμα : διατάγματα 30.39  
 διάταξις : διατάξεως 77.6; διάταξις 77.7, 77.16; διατάξει 59.3  
 διαταράττω : διαταραχθεῖσα 15.22  
 διατήκω : διατήκοντα 19.2  
 διατίθημι : διάθωνται (sic) 99.11;  
     διατιθέμενος 45.2; διέθετο 32.17;  
     διατεθείς 50.43; διαθείς 102.4, 102.11

- διατρέχω : διέτρεχεν 3.19;  
     διαδραμόντες 46.26  
 διάτρητος : 85.10  
 διατριβή : 90.36; διατριβῆς 43.30;  
     διατριβήν 31.35, 44.13; διατριβαῖς  
     92.2; διατριβάς 11.11  
 διατρίβω : διατρίβοντα 39.13, 93.6;  
     διέτριβον 55.4; διατρίψασα 75.9;  
     διατρίψαντος 11.35  
 διατυπόω : διατυπωθέντα 77.2;  
     διετυπόθησαν 85.20  
 δίαυλος : δίαυλον 86.10; διαύλους  
     21.2  
 διαφερόντως : 6.12  
 διαφέρω : διαφέρειν 37.9, 53.5;  
     διαφέρων 3.15, 40.27; διαφέρον  
     13.27; διαφέροντα 18.29, 53.30,  
     82.4; διαφέρουσαν 3.22;  
     διαφέροντας 9.48, 27.29; διέφερεν  
     55.28; διενεχθέντος 66.4; διεφέρετο  
     12.39  
 διαφεύγω : διαφεύγει 101.17; διέφυγον  
     60.17, 63.13, 66.1; διαφυγόντες  
     50.38  
 διαφθείρω : διαφθείρων 40.43;  
     διέφθειρον 60.11; διαφθείραντες  
     87.20  
 διαφοιτάω : διαφοιτᾶν 12.38  
 διαφορέω : διεφόρησεν 27.11  
 διάφορος : διάφοροι 53.7; διάφορα  
     29.23, 74.37; διαφόρων Tit. 5, 41.2,  
     51.20, 76.8, 89.38; διαφόροις 11.46,  
     61.27  
 διαφυλάττω : διαφυλάττοντες 2.52;  
     διαφυλάξαι 30.12; διαφυλάττοιτο  
     70.8  
 διαχέω : διαχυθείσα 8.20  
 διαχράομαι : διαχρήσασθαι 24.45  
 διδασκαλία : διδασκαλίας 4.16  
 διδάσκαλος : 46.18, 87.10;  
     διδασκάλου 36.17; διδάσκαλον  
     6.2, 44.14  
 διδάσκω : διδάξαντος 48.32;  
     διδάσκεσθαι 97.15; ἐδιδάσκετο  
     72.46; διδαχθέν 101.3  
 διδαχή : διδαχῆ 95.11  
 δίδωμι : 59.23; διδόντας 54.31; ἔδωκεν  
     98.20; δοῦναι 58.13; δούς 21.22,  
     32.13, 40.43, 44.13, 98.19, 98.23;  
     δόντος 63.9; δόντες 42.25; δέδωκεν  
     11.45, 49.13, 50.54, 98.23;  
     διδομένους 36.7; ἐδόθη 23.29;  
     δοθῆναι 9.39, 69.28  
 διεγείρω : διεγείρων 86.4;  
     διεγειρόντων 5.5  
 δίειμι : διῆει 40.2  
 διείργω : διείργουσα 87.35; διείργου-  
     σαι 84.7; διείργεσθαι 89.40  
 διέξειμι : διεξῆει 48.6  
 διεξέρχομαι : διεξελεθῆναι 62.36  
 διέπω : διέπων 2.14, 2.20, 99.7  
 διερεθίζω : διερέθισεν 17.54, 20.11;  
     διερέθιστο 42.10, 100.47  
 διερευνάω : διερευνώμενος 66.23;  
     διερευνᾶτο 72.12  
 διέρχομαι : διῆλθεν 11.23; διέλθοι  
     5.9; διελθεῖν 61.13; διελθών 49.15;  
     διελθόντος 18.11; διελθόντες 39.4;  
     διεληλυθότος 69.4; διεληλυθυῖον  
     97.39  
 διετία : διετίαν 56.5  
 διηγέομαι : διηγῆσομαι 20.25, 21.15,  
     37.1; διηγῆσατο 10.10;  
     διηγῆσασθαι 1.14, 51.34;  
     διηγησαμένη 8.13  
 διήγημα : 47.12, 70.12; διηγῆματα  
     20.18; διηγημάτων Tit. 6, 70.27,  
     72.7  
 διήγησις : Tit. 1, 47.4, 71.31;  
     διηγῆσεως 35.1, 47.20, 72.2;  
     διηγῆσει 35.15; διήγησιν 47.15;  
     διηγῆσει 56.2  
 διήκω : διήκοντος 90.24  
 διημερεύω : διημέρευεν 20.20  
 διηνεκῆς : διηνεκεῖ 78.6; διηνεκῆ  
     72.32, 94.13  
 διηνεκῶς : 8.29, 10.1, 72.4, 72.27  
 διήρης : διήρων 62.9, 68.14  
 δίστημι : διεστηκώς 70.3  
 δικαιοσύνη : 30.42; δικαιοσύνην  
     29.16, 30.13, 34.9, 54.5, 72.37  
 δίκαιος : δικαίου 44.11; δίκαιον  
     24.13, 28.20, 30.24, 38.12, 72.30;  
     δικαίαν 91.9; δικαίων 31.14  
 δικαίωμα : δικαίωματα 72.27  
 δικαστήριον : 31.12

- δικαστής : δικαστοῦ 31.21  
 δίκην : 76.8  
 δίο : 13.27, 45.10, 50.45, 58.31, 72.18, 75.6  
 διοικέω : διοικεῖν 18.16, 28.25; διώκησεν 77.7  
 διοικήσις : διοικήσεως 7.8, 18.18; διοίκησιν 99.23; διοικήσεων 16.8, 18.20, 41.5, 99.2; διοικήσεσιν 99.26  
 διοικητής : διοικητήν 99.40  
 διοκλάζω : διώκλαζεν 43.15  
 διόλου : 87.37, 89.60  
 δίομνυμι : διομοσαμένων 57.8  
 διομολογέω : διωμολόγει 75.6  
 διορατικός : διορατικατάτου 19.37  
 διοργίζομαι : διοργισθείς 48.37  
 διορθώω : διορθώσατο 79.9  
 διορθώσις : διορθώσιν 94.28  
 διορίζομαι : διορισάμενος 102.6  
 διορίζω : διορίσατο 31.47, 54.35, 57.18, 68.19, 77.16, 86.17  
 δίς : 25.8  
 δίυγρος : δίυγρον 12.27  
 διυπνίζω : διυπνισθείσα 8.25, 10.7  
 δίφρος : δίφρου 21.1  
 δίχα : 36.19, 59.35, 89.55  
 διχῆ : 42.20  
 διχοτομέω : ἐδιχοτόμησεν 14.10  
 διωθέω : διωθέιτο 11.50  
 διώκω : διώκοντα 43.6; διωκόντων 42.38, 59.31; ἐδιώκον 40.31; διωκόμενος 43.14  
 διώξις : διώξιν 42.43, 66.12  
 δοκέω : δοκῶ 21.11; δοκεῖ 89.41, 99.24, 99.38; δοκεῖν 9.24, 19.9, 32.1, 48.24, 63.5; δοκῶν 37.9; δοκοῦσα 30.41; δοκοῦν 2.30, 11.50, 17.24; δοκοῦντα 39.14; δοκοῦντες 89.39, 101.11; δοκοῦντων 8.13, 24.7; ἐδόκουν 12.17; ἐδόκει 7.11, 7.22, 23.18, 30.43, 55.16, 72.31, 77.21, 99.16, 100.12; δόξει 5.38, 84.14; δόξετε 17.50; ἔδοξε 8.7; ἔδοξεν 5.19, 96.3, 98.21, 100.42; δόξαι 47.14; δόξας 9.19, 17.56; δόξαντος 9.37; δόξαντι 44.6; δόξαντα 9.52  
 δόκησις : δόκησιν 42.24  
 δοκιμάζω : ἐδοκίμασεν 48.44, 55.14  
 δοκίμιον : 99.28  
 δόκιμος : δοκιμάτατοι 27.39  
 δοκίς : 87.38  
 δολερός : δολερόν 100.27  
 δόλος : δόλου 65.11; δόλον 100.27; δόλων 57.1  
 δομάω (δομέω?) : ἐδομήσατο 83.12, 91.20; δομησάμενος 90.31, 94.18; δομησάμενον 88.4; δομηθέν 90.6; δομηθέντες 91.18; vide etiam δέμω  
 δομέστικος : 12.2; δομεστικῶ 41.29; δομέστικον 17.25  
 δόμος : δόμου 89.45  
 δόξα : δόξης 2.4, 3.28; δόξη 55.36; δόξαν 91.18, 100.15  
 δοξάζω : δόξασον 97.37  
 δορά : δοράν 61.28  
 δόρυ : 24.46  
 δορυφορέω : δορυφορούμενον 89.20  
 δορυφορία : δορυφορίας 22.2, 74.10; δορυφορίᾳ 44.3; δορυφορίαν 11.14  
 δορυφόρος : δορυφόρον 4.35; δορυφόρων 26.27; δορυφόρους 31.37, 74.29  
 δόσις : 30.40; δόσιν 56.8; δόσεις 27.27  
 δουλεία : δουλείας 11.2, 11.37; δουλείαν 9.3, 9.38, 11.5, 74.30  
 δούλη : δούλην 8.23  
 δούλκιον : δουλκίου 15.3  
 δοῦλος : δούλῳ 9.29; δούλον 49.10; δούλων 50.24  
 δούλωσις : δουλώσεως 52.14, 54.11; δούλωσιν 54.8, 58.39  
 δοχεῖον : 92.20  
 δοχή : δοχῆς 74.18  
 δράκων : δράκοντας 85.9  
 δράμα : δράματος 2.40, 19.16  
 δραματοουργέω : ἐδραματούργησεν 23.3  
 δρασμός : δρασμοῦ 2.32  
 δραστήριος : δραστήριον 60.4  
 δράττομαι : δραξάμενοι 17.10  
 δράω : δρῶν 41.21  
 δριμέως : 70.33  
 δριμύς : δριμείας 61.31  
 δρόμος : δρόμου 12.11, 17.33; δρόμων 21.3

- δρουγγάριος : δρουγγαρίω 62.25;  
δρουγγάριον 53.31
- δύναμαι : δύνασθαι 89.4; δυνάμενος  
4.26, 18.6, 18.8, 57.28; δυναμένη  
23.16; δυναμένου 5.36; δυνάμενοι  
47.18; ἡδύνατο 14.24, 17.18, 48.41;  
δυνήση 100.26; ἡδυνήθη 5.17,  
19.2; δυνηθείη 55.8; δυνηθείς  
71.11; δυνηθέντος 48.49
- δύναμις : 69.11, 70.6; δυνάμεως 12.36,  
38.12, 40.6, 41.26, 46.24, 46.29,  
48.20, 50.6, 50.11, 50.17, 50.31,  
50.37, 52.5, 55.27, 59.35, 62.8,  
69.13, 71.11; δύναμιν 42.21, 43.39,  
53.36, 58.36, 67.18, 68.23, 69.5,  
71.15; δυνάμεις 4.27, 50.27, 51.1,  
55.12, 55.18, 66.1, 68.14, 69.31;  
δυνάμεων 62.7, 71.5, 83.8;  
δυνάμεσι 55.21, 71.19; δυνάμεσιν  
65.2
- δυναμώω : δυναμωθήσεται 101.18
- δυναστεία : δυναστείας 2.36, 50.25
- δυναστής : δυνάστας 6.9
- δυνατός : δυνατή 74.12; δυνατῶ 31.48;  
δυνατόν 11.57, 13.13, 24.11, 44.16,  
72.52, 85.2; δυνατήν 24.6; δυνατῶν  
9.2, 19.12
- δύο : 29.21, 29.21, 41.24, 42.6, 67.19,  
85.4, 86.21, 89.12, 91.17, 91.17;  
δυσί 99.25
- δυσάλωτος : δυσάλωτον 37.23, 40.40
- δύσβατος : δύσβατον 49.2; δυσβάτων  
48.6
- δυσθυμέω : δυσθυμῶν 59.20;  
δυσθυμοῦσα 10.3
- δύσις : δύσιν 71.36, 79.2
- δυσκλεής : δυσκλεᾶ 59.5
- δυσκλεῶς : 51.25, 59.37
- δύσμαχος : δυσμαχώτατον 97.1
- δυσμενής : δυσμενές 36.6, 55.10;  
δυσμενῶν 42.29, 43.26, 62.18
- δυσμή : δυσμάς 81.6
- δύσνοια : δύσνοιαν 24.35
- δυσσεβής : δυσσεβές 26.7; δυσσεβοῦς  
43.36; δυσσεβῆ 20.16, 22.5;  
δυσσεβεῖς 22.20; δυσσεβῶν 34.7;  
δυσσεβεστέρων 22.7
- δυστυχής : δυστυχή 57.4;
- δυστυχῶς : 61.1, 63.11
- δυσφημέω : δυσφημοῦντες 19.10
- δυσφορέω : δυσφορῶν 53.23;  
ἔδυσφόρει 10.14, 24.5, 54.16
- δυσχερής : 13.5; δυσχερῆ 7.24, 67.7
- δύσχηρστος : δύσχηρστον 49.22
- δυσώνυμος : δυσώνυμον 25.10
- δυτικός : δυτικῶν 66.8; δυτικώτερον  
80.15; δυτικώτερα 61.10, 90.9,  
90.16
- δύω : δυόμενον 51.34
- δώδεκα : 21.14
- δωδέκατος : δωδεκάτου 31.44;  
δωδέκατον 21.20
- δωρεά : δωρεᾶς 28.23; δωρεῶν 24.14,  
46.8, 58.16; δωρεαῖς 19.31, 36.30,  
96.7
- δωρέομαι : ἐδωρήσατο 27.16, 29.13,  
63.15
- δῶρον : 35.11; δῶρα 74.22, 76.21,  
89.21; δῶροις 75.7
- ἐάν : 12.20, 57.22
- ἔαρ : ἦρος 69.4; ἔαρος 37.2, 74.27
- ἑαυτοῦ : 20.9, 23.7, 24.5, 24.9, 30.30,  
30.33, 46.11, 57.10, 71.34, 72.17,  
79.11, 98.19; ἑαυτῆς 29.12, 100.2;  
ἑαυτῶ 2.22, 2.27, 7.13, 9.33, 27.48,  
57.2, 87.43; ἑαυτῇ 87.36; ἑαυτόν  
4.31, 9.4, 9.10, 9.20, 9.39, 16.6,  
20.11, 20.15, 21.20, 24.17, 28.6,  
31.22, 32.16, 40.9, 43.19, 49.10,  
72.23; ἑαυτήν 15.13, 15.16, 74.13,  
100.52; ἑαυτῶν 2.44, 7.20, 12.14,  
51.26; ἑαυτοῖς 42.7, 42.36, 99.3;  
ἑαυτοῦς 52.13, 59.27
- ἐάω : ἐάν 87.43; εἶα 46.1; ἐάσαντας  
41.30
- ἐβδομήκοντα : 27.5
- ἔβδομος : ἐβδόμην 32.12
- ἐγγίζω : ἐγγίζουσι 53.42
- ἐγγράμματος : 89.68
- ἐγγράφω : ἐγγράφασθαι 38.3
- ἐγγύθεν : 7.25
- ἐγείρω : ἐγείρει 89.7; ἐγειρομένου  
68.17; ἤγειρε 100.1; ἤγειρεν 78.8,  
81.5, 94.16; ἤγειρετο 76.4
- ἐγκάθημαι : ἐγκάθηται 89.59

- ἐγκαθίστημι : ἐγκατέστησεν 31.7;  
 ἐγκαταστήσαι 2.21  
 ἐγκαλέω : ἐγκαλείτω 47.2; ἐγκαλῶν  
 31.36; ἐγκαλοῦντα 31.40;  
 ἐγκαλοῦντες 31.20; ἐνεκλήθη  
 101.17  
 ἔγκατα : ἐγκάτων 23.21  
 ἔγκαυσις : ἐγκαύσεως 87.31  
 ἐγκελεύω : ἐγκελεύεται 63.20;  
 ἐνεκελεύετο 26.10  
 ἐγκέφαλος : ἐγκεφάλου 26.24  
 ἐγκλημα : 67.7  
 ἐγκλησις : ἐγκλησιν 31.39; ἐγκλήσεις  
 31.30  
 ἐγκρατής : 58.13, 74.1  
 ἐγγεῖρημα : 17.43  
 ἐγγειρίζω : ἐγγειρίζεται 2.26;  
 ἐγγειρισθήσεται 8.18;  
 ἐγγειρισθέντος 25.8;  
 ἐγγειρισθέντων 2.41  
 ἐγγεῖρισις : ἐγγεῖρισιν 49.12  
 ἐγγρονίζω : ἐγγρονίζουσιν 47.11  
 ἐγγώριος : ἐγγωρίων 48.25, 55.25;  
 ἐγγωρίους 4.3  
 ἐγώ : 9.29, 11.31, 16.32, 58.18, 58.28,  
 59.23, 97.25; μου 8.22, 11.27, 17.51,  
 58.15, 58.18, 58.28, 58.29, 97.24;  
 ἐμοί 99.21; μοι 1.1, 8.23, 11.27,  
 17.49, 21.11, 28.13, 57.20, 58.19,  
 58.25, 58.27; ἐμέ 17.48, 56.17,  
 58.33, 97.25, 99.23, 99.38; με 11.24,  
 11.26, 24.14, 25.22, 43.8, 50.17;  
 ἡμεῖς 47.13, 85.8, 97.20, 97.30,  
 101.11, 101.13, 101.15; ἡμῶν 1.21,  
 14.13, 15.18, 15.27, 18.35, 20.22,  
 50.14, 50.54, 68.18, 76.3, 82.5,  
 86.27, 87.26, 89.78, 91.15, 97.17,  
 97.22, 97.37; ἡμῖν 1.9, 1.19, 48.45,  
 57.24, 76.7, 89.73, 102.24; ἡμῶς  
 11.56, 12.11, 15.19, 16.34, 24.20,  
 52.3, 72.51, 89.80, 89.80  
 ἐδαφίζω : ἡδαφισμένον 82.12, 94.15  
 ἔδαφος : 12.30, 76.7, 76.27, 84.13,  
 85.22, 87.30, 88.4; ἐδάφους 86.14,  
 89.28  
 ἐδεστός : ἐδεστών 101.8  
 ἐδράζω : ἐδρασθῆναι 48.41  
 ἐδραῖος : ἐδραῖότερον 80.10;
- ἐδραιοτάτων 90.25  
 ἐδραῖως : 82.16  
 ἔδρασμα : ἐδράσματος 81.14  
 ἐθάς : ἐθάδα 3.8  
 ἐθελοκακέω : ἐθελοκακῶσιν 62.24;  
 ἐθελοκακήσαντα 50.52  
 ἐθελόκακος : ἐθελόκακον 51.2  
 ἐθελοντής : ἐθελοντήν 49.14  
 ἐθέλω : ἐθέλιν 19.50; ἐθέλων 72.17;  
 ἐθέλοντες 99.2; ἠθέλησε 31.45;  
 vide etiam θέλω  
 ἐθίζω : ἐθίσας 36.13  
 ἐθνικός : ἐθνικῆς 4.16; ἐθνικῶν 74.22  
 ἔθνος : 2.27, 2.43, 4.15, 95.5, 96.2, 97.1;  
 ἔθνοος 2.3, 2.23, 53.10, 55.11,  
 74.20, 97.7, 97.38; ἔθνη 97.8; ἔθνη  
 50.24; ἔθνων 2.8, 41.2  
 ἔθος : 49.27, 74.18; ἔθους 11.16; ἔθη  
 96.12  
 ἔθω : εἰώθαμεν 76.3, 85.8, 86.25;  
 εἰώθασι 60.7, 99.1; εἰωθός 14.11,  
 100.37; εἰωθίας 22.4  
 εἰ : 1.18, 2.31, 2.44, 4.2, 11.57, 11.57,  
 12.23, 13.4, [13.14], 13.17, 14.24,  
 14.26, 17.13, 23.12, 24.11, 26.17,  
 26.33, 27.27, 28.22, 29.13, 30.34,  
 31.38, 35.13, 36.19, 40.10, 41.27,  
 41.29, 44.10, 47.1, 47.13, 50.54,  
 57.16, 58.14, 58.24, 58.28, 58.32,  
 71.29, 77.18, 83.1, 86.8, 87.18,  
 95.16, 96.2, 97.27, 97.28, 97.33,  
 98.23, 99.19, 99.38, 100.14, 100.23,  
 100.24, 100.32, 100.34, 101.14,  
 101.16  
 εἰ μή : 9.25 (cum fut.), 17.46 (cum fut.),  
 24.51 (sequitur lacuna), 34.17 (cum  
 imperf.), 97.19 (cum fut.)  
 εἰδικόν (subst., sc. ταμειῖον) : εἰδικῶ  
 29.18  
 εἶδον : 11.31, 59.12; εἶδεν 8.9, 12.27,  
 40.3, 40.13; ἶδω 50.15; ἶδε 50.20;  
 ἴδετε 25.17, 57.21; ἰδεῖν 74.6, 76.18,  
 85.9; ἰδών 4.29, 9.30, 11.13, 11.29,  
 11.33, 19.22, 43.6, 49.9, 57.19,  
 62.44, 68.22, 81.13, 92.15, 93.13;  
 ἰδοῦσα 5.15, 76.20; ἰδόντες 11.18,  
 25.23, 27.44, 97.44; ἰδόντων 5.12;  
 ἰδοῦσι 48.46; ἰδοῦσιν 87.27

- εἶδος 1, species : εἶδους 5.40; εἶδεσι 11.46  
εἶδος 2, vultus : 25.19  
εἶδω : vide εἶδον et οἶδα  
εἶεν : 21.36  
εἶθα : εἶθ' 30.12, 40.29  
εἰκάζω : εἰκάζειν 89.37  
εἰκάς : εἰκάδα 17.59  
εἰκονομάχος : εἰκονομάχων 32.13  
εἴκοσι : 60.5, 60.14; εἴκοσιν 18.39  
εἰκός : 7.5, 11.14; εἰκότα 102.6  
εἰκών : εἰκόνι 50.18; εἰκόνα 56.14, 79.6; εἰκόνων 84.2  
εἰμί : 8.24, 43.11; εἶ 8.22; ἐστί 29.29, 31.38, 31.42, 39.13, 47.11, 70.2, 87.13, 87.47, 100.28; ἐστίν 11.34, 14.26, 15.18, 15.25, 24.13, 26.20, 31.48, 36.16, 36.17, 36.25, 42.35, 47.4, 57.14, 74.18, 85.9, 89.4, 89.5, 89.52, 90.12, 90.20, 90.26, 90.31, 93.18; εἰσί 22.17; ἐσμέν 97.31; εἶη 1.17, 1.20, 50.41, 62.23, 93.10, 98.22; εἶναι 6.14, 8.10, 17.19, 17.31, 17.56, 18.14, 19.49, 25.18, 27.35, 30.30, 32.5, 48.30, 48.35, 49.6, 55.14, 55.18, 58.4, 87.10, 99.38; ὦν 3.3, 9.8, 9.22, 57.1, 58.10, 69.17, 98.16, 100.21; ὄν 9.45, 97.2; ὄντος 9.37; οὔσης 57.11, 62.28, 70.21; ὄντι 17.43, 72.51; ὄντα 67.27, 73.5, 86.24; οὔσαν 11.25, 11.50, 35.9; ὄντες 17.38, 51.16; οὔσαι 92.7; ὄντων 18.20, 34.13, 53.2; οὔσι 30.9; ἦν 1.1, 1.12, 2.14, 4.1, 4.15, 9.49, 12.34, 13.1, 13.5, 13.12, 14.2, 17.34, 17.37, 17.56, 18.28, 20.4, 20.7, 20.8, 21.1, 25.22, 25.26, 26.29, 26.34, 27.19, 27.36, 29.9, 30.9, 30.36, 31.54, 41.5, 43.18, 44.14, 48.20, 48.54, 58.2, 59.9, 62.8, 64.1, 64.5, 70.22, 71.17, 72.38, 74.11, 77.1, 77.12, 94.29, 95.10, 96.4, 98.25, 99.23, 99.49, 100.11, 101.1; ἦσαν 27.27, 73.7, 74.23, 74.30; ἔσται 11.57; ἔσεσθαι 8.13, 14.23  
εἶμι : ἦει 72.46  
εἶπερ : 99.22  
εἶπον : 101.10; εἶπεν 8.22, 11.53, 14.12, 15.24, 99.37; εἶπομεν 55.12; εἶποι 24.36, 87.45, 99.45; εἶπεῖν 17.18, 58.18, 58.22, 92.13, 99.46; εἶπών 50.26, 98.20; εἶπούσα 23.30; εἰπόντος 48.32, 58.8, 97.23, 97.36  
εἶργω : εἶργεσθαι 40.35; εἶργόμενοι 87.12  
εἰρεσία : εἰρεσίας 69.19  
εἰρήνη : εἰρήνης 38.3, 38.6, 49.10  
εἰρηνικός : εἰρηνικός 97.4  
εἰρκτή : εἰρκτής 100.50  
εἰς : 1.10, 2.21, 2.30, 2.33, 2.38, 2.42, 2.45, 2.49, 2.50, 3.7, 3.14, 4.5, 4.9, 4.11, 4.27, 4.28, 5.2, 5.18, 5.31, 5.31, 5.37, 9.3, 9.14, 9.17, 9.17, 9.39, 11.3, 11.4, 11.6, 11.43, 12.38, 13.5, 13.25, 13.28, 14.1, 14.7, 14.20, 15.13, 15.23, 16.6, 16.19, 17.12, 17.46, 17.55, 18.14, 18.31, 19.5, 19.7, 19.18, 19.19, 19.26, 20.11, 20.20, 21.6, 21.7, 21.8, 23.6, 24.6, 24.21, 24.40, 24.43, 25.2, 25.9, 26.5, 26.7, 27.28, 27.28, 27.31, 27.33, 27.38, 29.17, 29.26, 29.28, 30.22, 31.1, 31.23, 31.25, 31.26, 31.29, 31.29, 31.34, 31.42, 31.50, 34.17, 34.19, 34.25, 36.24, 40.34, 40.55, 41.7, 41.13, 42.24, 42.41, 43.35, 44.11, 45.11, 48.10, 48.56, 48.57, 49.20, 50.6, 50.9, 50.30, 50.40, 50.42, 50.53, 50.60, 53.14, 53.16, 53.27, 54.7, 54.12, 54.26, 54.29, 54.30, 54.31, 55.30, 58.27, 59.10, 67.18, 68.18, 68.28, 71.34, 72.13, 72.34, 74.27, 74.30, 74.35, 74.35, 77.3, 77.5, 77.12, 77.13, 77.14, 77.17, 77.21, 79.3, 79.11, 79.15, 81.7, 82.4, 83.10, 83.12, 86.6, 86.19, 87.9, 89.3, 89.4, 89.36, 90.26, 91.5, 91.18, 92.11, 92.14, 92.19, 93.17, 93.19, 93.20, 93.21, 94.13, 95.5, 95.7, 97.3, 97.25, 97.38, 98.24, 99.8, 99.19, 99.33, 99.49, 100.17, 100.28, 100.31, 100.56, 101.21

- εἶς : 24.45; ἓν 43.35, 51.19, 59.28; ἐνός  
1.11, 34.10, 45.7, 48.24; μιᾶς 19.26;  
ἓνα 3.6, 11.31, 21.13, 21.18, 25.5,  
50.40, 67.23, 102.9; μίαν 2.45, 3.12,  
13.16, 67.24, 71.32
- εἰσάγω : εἰσήγαγεν 74.23; εἰσαγαγεῖν  
9.14, 17.35; εἰσαγαγῶν 99.18;  
εἰσαγαγοῦσα 74.21, 76.21;  
εἰσαγαγόντος 59.11; εἰσήχθη  
74.21; εἰσαχθέντων 76.12
- εἰσδέχομαι : εἰσδέχεσθαι 74.20;  
εἰσδέξασθαι 96.3; εἰσδεξάμενος  
49.13
- εἰσδύνω : εἰσδύνειν 41.30
- εἴσειμι : εἴσεισιν 74.30; εἰσιῶν 41.8;  
εἴσῃει 3.3, 11.6
- εἰσέρχομαι : εἰσέρχεσθαι 31.17;  
εἰσερχομένου 11.15; εἰσελθεῖν  
7.12, 8.19; εἰσελθῶν 9.6, 40.49,  
67.8; εἰσελθόντα 11.13
- εἰσηγέομαι : εἰσηγεῖσθαι 24.15;  
εἰσηγησάμενος 9.34
- εἰσηγησις : εἰσηγήσεων 72.9
- εἰσκαλέω : εἰσκαλεῖται 97.13
- εἴσοδος : 7.22; εἰσόδου 31.36; εἴσοδον  
57.28, 90.21; εἰσόδων 87.12
- εἰσοικίζω : εἰσοικισθῆναι 9.38
- εἰσπηδάω : εἰσπηθήσαν 51.22;  
εἰσπηδησάντων 17.55
- εἴσπραξις : εἰσπράξεως 31.45;  
εἴσπραξιν 34.17
- εἰσπράττω : εἰσπραττόντων 31.27;  
εἰσπραξάμενος 61.36
- εἰσφορά : εἰσφορῶν 99.5
- εἴσω : 9.30
- εἶτα : 2.47, 9.33, 15.3, 21.29, 24.31,  
26.19, 39.8, 40.46, 48.6, 49.2, 51.20,  
54.18, 61.32, 62.36, 97.40
- εἶτε : 17.7, 17.7, 48.25, 48.26, 101.3;  
εἶτ' 101.3
- ἐκ : 1.1, 2.2, 2.18, 2.43, 3.19, 3.27, 5.7,  
5.27, 6.11, 9.1, 9.21, 9.22, 12.29,  
13.9, 14.6, 15.16, 16.7, 18.2, 19.8,  
19.34, 19.39, 20.23, 21.13, 21.19,  
26.2, 26.6, 26.7, 26.23, 27.14, 27.21,  
27.42, 27.47, 28.12, 29.9, 29.9,  
30.16, 34.4, 36.7, 38.7, 42.15, 42.36,  
46.22, 48.9, 49.16, 50.5, 50.21,  
50.21, 51.9, 53.38, 54.6, 54.28, 55.6,  
55.9, 56.18, 56.18, 57.2, 57.3, 57.8,  
57.28, 58.19, 58.35, 59.5, 59.12,  
59.14, 59.16, 61.20, 61.30, 62.1,  
62.27, 64.3, 64.7, 66.15, 66.16,  
66.23, 67.11, 68.2, 69.4, 70.7, 70.22,  
71.4, 71.25, 73.8, 74.7, 74.16, 74.16,  
76.8, 77.13, 78.3, 79.16, 80.9, 80.12,  
80.14, 81.6, 81.9, 82.1, 84.1, 84.11,  
84.15, 85.15, 85.17, 85.19, 87.17,  
87.32, 87.38, 87.46, 89.6, 89.8,  
89.16, 89.18, 89.24, 89.29, 89.30,  
89.33, 89.35, 89.41, 89.77, 90.13,  
91.4, 91.7, 91.12, 94.12, 94.22,  
95.16, 97.28, 102.2
- ἐκάστος : ἐκάστου 35.3; ἐκάστης  
71.31; ἑκάστον 21.21, 28.20, 30.28,  
30.31, 40.47, 41.26, 49.24, 74.35,  
76.11; ἐκάστην 16.27, 17.5, 18.7,  
24.1, 37.10, 41.7, 50.9, 53.42, 59.18;  
ἑκαστοὶ 40.30, 42.12; ἑκαστα 1.6,  
17.24, 47.7, 68.9, 78.11, 102.6
- ἐκάστοτε : 31.16, 72.35
- ἐκάτερος : ἐκότερα 84.4, 89.37
- ἐκατέρωθεν : 79.8, 81.14, 93.13
- ἐκατόν : 53.29, 55.5, 59.24, 74.25,  
74.31, 74.33, 74.33, 74.36,  
93.24
- ἐκατοντάς : ἐκατοντάδος 42.22
- ἐκβαίνω : ἐκβησόμενον 72.48
- ἐκβακχεύω : ἐξεβακχεύθη 20.12
- ἐκβασίς : ἐκβασιν 9.36, 48.46
- ἐκβόησις : ἐκβοήσεις 40.51
- ἐγγελάω : ἐγγελάσαντος 23.23
- ἐκγονος : ἐκγόνου 77.4; ἐκγόνῳ 11.27;  
ἐκγονα 58.27; ἐκγόνοις 1.17, 49.4
- ἐκδαπανάω : ἐκδαπανήσαντος 98.13
- ἐκδειματώω : ἐκδειματοσής 42.37
- ἐκδέχομαι : ἐκδέχεται 86.2
- ἐκδημία : ἐκδημίαν 77.5
- ἐκδιατάω : ἐκδιατῶν 100.18;  
ἐξεδιήτησεν 20.12
- ἐκδίδωμι : ἐξεδίδουν 26.19; ἐξεδίδοτο  
26.22; ἐξέδωκεν 26.26; ἐκδέδωκεν  
9.21; ἐκδοθέντων 26.30
- ἐκδίκησις : ἐκδίκησιν 26.36, 31.35

- ἐκδικητής : ἐκδικητοῦ 100.48  
 ἔκδοτος : ἐκδότους 19.25  
 ἐκεῖ : 75.11  
 ἐκεῖθεν : 2.47, 7.4, 11.58, 17.57, 49.14,  
 58.31, 61.17, 68.20, 77.5, 90.22;  
 κάκεῖθεν 41.27  
 ἐκεῖνος : 3.2, 4.4, 4.13, 11.30, 12.19,  
 23.19, 24.4, 25.15, 26.20, 46.38,  
 47.16, 48.37, 49.8, 50.5, 50.17,  
 54.29, 66.12, 87.24, 89.6, 90.31,  
 93.18, 100.19, 100.27; κάκεῖνος  
 26.14; ἐκεῖνη 8.25, 11.20, 23.13,  
 74.26, 77.15; ἐκεῖνου 1.17, 16.15,  
 17.15, 17.23, 23.18, 24.48, 29.7,  
 29.27, 30.36, 32.3, 37.13, 43.20,  
 48.49, 48.51, 50.60, 60.2, 71.29,  
 72.38, 76.15, 76.17, 83.1, 91.14;  
 ἐκεῖνης 5.20, 7.24, 11.56, 12.37,  
 48.46, 66.13, 76.14, 77.7; ἐκεῖνω  
 50.44; ἐκεῖνον 8.21, 11.1, 16.19,  
 19.4, 21.15, 25.4, 26.4, 31.41, 43.1,  
 43.24, 46.13, 48.34, 50.61, 55.32,  
 56.20, 71.16, 72.41, 76.1, 90.18;  
 ἐκεῖνην 8.4, 10.8, 26.23, 29.20;  
 ἐκεῖνοι 17.38, 24.32, 95.18;  
 κάκεῖνοι 42.26; ἐκεῖνα 47.5;  
 ἐκεῖνων 47.3, 53.39, 54.32, 62.34,  
 67.18, 68.21, 95.18; ἐκεῖνοις 48.47;  
 κάκεῖνοις 28.21; ἐκεῖνους 5.10,  
 11.18, 16.1, 28.18, 35.4, 37.7, 42.9,  
 59.1, 62.44; ἐκεῖνας 72.1  
 ἐκεῖσε : 9.9, 9.41, 11.11, 11.17, 11.35,  
 48.3, 49.9, 70.6, 86.13, 90.29, 90.35,  
 96.10  
 ἐχειρία : 1.19  
 ἔκθεσις : ἐκθέσσει 31.5; vide etiam  
 Ἐκθέσεως (τρίκλιнос) in Indice  
 nominum  
 ἐκθρόσσω : ἐξέθρορον 14.6  
 ἐκθύμως : 53.12  
 ἐκκαίδεκα : 89.7  
 ἐκκενώω : ἐξεκένου 20.20  
 ἐκκλησία : ἐκκλησίᾳ 32.14, 35.8,  
 63.14; ἐκκλησίαν 32.17, 44.5, 76.2;  
 ἐκκλησιῶν 32.1, 90.10; ἐκκλησίαις  
 32.11  
 ἐκκλησιαστικός : ἐκκλησιαστικῆς  
 22.2  
 ἐκκοπή : ἐκκοπῆ 19.28, 34.15  
 ἐκκόπτω : ἐκκόψατε 26.13; ἐξεκόπτετο  
 30.42; ἐκκοπῆναι 30.36; ἐκκοπεῖς  
 67.23; ἐκκοπέντος 45.10  
 ἔκκριτος : ἔκκριτον 42.21; ἐκκρίτων  
 76.19  
 ἐκκωφέω : ἐξεκεκώφει 24.26  
 ἐκλαλέω : ἐκλαλήσαι 9.34  
 ἐκλάμπω : ἐκλάμποντα 89.62; ἐκλάμ-  
 ποντας 34.25; ἐξέλαμπεν 6.10  
 ἐκλέγω : ἐκλεγόμενος 30.8, 72.13;  
 ἐκλεγόμενοι 30.21; ἐκλεγομένους  
 54.33; ἐκλέξασθαι 99.14; ἐκλε-  
 ξάμενος 53.30; ἐκλεγέντων 99.17  
 ἐκλείπω : ἐκλείποντας 30.18; ἐξέλιπον  
 15.22; ἐξέλιπε 98.14; ἐξέλιπεν 7.3  
 ἐκλιμπάνα : ἐκλιμπάνοντες 43.23  
 ἐκλογή : ἐκλογῆς 31.13, 36.9  
 ἐκμαίνω : ἐκμανέντες 58.34  
 ἐκμηλής : ἐκμελοῦς 55.1  
 ἐκναρκάω : ἐκνεναρκωμέναις 30.26  
 ἐκνίκημα : 50.45  
 ἐκούσιος : ἐκουσίους 40.9; ἐκουσίους  
 37.6  
 ἐκουσίως : 46.11, 46.30  
 ἐκπαιδεύω : ἐξεπαιδέυεν 72.9  
 ἐκπειράζω : ἐκπειράζειν 97.28  
 ἐκπέμπω : ἐκπέμπει 17.44, 53.33, 58.11,  
 62.8; ἐξέπεμπε 8.27; ἐξέπεμψεν  
 30.40; ἐκπέμψαι 57.10; ἐκπέμπεται  
 19.27, 69.12; ἐκπέμπονται 89.32;  
 ἐκπεμφθῆναι 62.37  
 ἐκπεμψις : ἐκπεμψιν 68.23  
 ἐκπίπτω : ἐκπεπτακότες 2.12  
 ἔκπλεω : ἔκπλεως 75.5  
 ἐκπληκτικός : ἐκπληκτικῆν 42.27  
 ἔκπληξις : ἐκπληξιν 89.7, 99.33  
 ἐκπληρῶω : ἐκπληρῶν 18.10;  
 ἐξεπλήρωσα 58.18, 58.29  
 ἐκπλήττω : ἐκπλήττεσθαι 48.31;  
 ἐκπληττόμενοι 25.24; ἐκπλαγῆναι  
 4.34, 40.25; ἐκπλαγέντα 5.16;  
 ἐκπλαγέντες 12.35  
 ἐκπλους : ἐκπλούν 62.10, 68.27  
 ἐκπορθέω : ἐξεπόρθησεν 40.16, 40.20,  
 46.13; ἐξεπόρθησαν 46.28, 53.41;  
 ἐκπορθήσας 37.28, 48.16;  
 ἐκπορθήσαντες 39.9



- ἐκπορίζω : ἐκπορίζειν 24.37  
 ἔκπτωσις : ἔκπτωσιν 34.13  
 ἐκσοβέω : ἐκσοβόμενος 5.23  
 ἔκστασις : 15.15  
 ἐκστρατεία : ἐκστρατείας 55.18  
 ἐκστρατεύω : ἐκστρατεύει 37.12, 58.5;  
     ἐκστρατεύειν 61.36;  
     ἐκστρατεύοντος 17.2;  
     ἐκστρατεύσαι 68.7, 71.3;  
     ἐκστρατεύεσθαι 69.7  
 ἔκτασις : ἐκτάσεις 47.9  
 ἐκτείνω : ἐκτείνας 43.33; ἐκτεινόμεναι  
     30.26  
 ἐκτελέω : ἐκτελοῦντας 72.51  
 ἐκτίθημι : ἐξέθετο 30.39  
 ἐκτίλλω : ἐκτίλλουσα 23.31  
 ἐκτινάσσω : ἐκτιναχθεῖς 13.18  
 ἐκτομή : ἐκτομή 48.4  
 ἐκτός : 37.24, 58.17, 72.17, 84.7, 85.3,  
     87.16, 91.1, 94.2  
 ἔκτος : ἔκτου 31.44; ἔκτης 42.21; ἔκτην  
     18.39  
 ἐκτρέφω : ἐκτρέφουσαι 92.10  
 ἐκτρέχω : ἐκτρεχόντων 50.7;  
     ἐξέδραμεν 5.14; ἐκδραμοῦσα 23.15  
 ἐκτυπώω : ἐκτετύπεται 87.41  
 ἐκφέρω : ἐκφέροντος 17.3; ἐξέφερον  
     50.9; ἐξενεγκεῖν 57.6; ἐξενηνόχασαι  
     99.27; ἐκφέρεται 16.7  
 ἐκφορέω : ἐκφορήσας 92.18;  
     ἐξεφοροῦντο 21.9  
 ἔκφουσις : ἔκφουσιν 3.30  
 ἐκφώνησις : ἐκφώνησιν 21.27  
 ἐκχέω : ἐξεχειτο 21.8  
 ἐκχωρέω : ἐξεχώρησεν 59.37  
 ἐκών : ἐκόντας 40.33, 59.21  
 ἐλαία : ἐλαίαν 30.29  
 ἔλαιον : 64.5, 64.7; ἐλαίου 79.12  
 ἐλαττώω : ἐλαττωθέντες 61.1;  
     ἐλαττωθέντας 36.7  
 ἐλάττων : ἐλάττωνος 19.44; ἐλάττονι  
     73.5; ἐλάττονα 72.39, 76.12  
 ἐλάττωσις : ἐλάττωσιν 79.11  
 ἐλαύνω : ἐλαύνουσιν 25.9;  
     ἐλαύνοντας 67.16; ἐλάσαντος 7.2;  
     ἠλαύνετο 30.24  
 ἐλαφρός : ἐλαφρόν 12.33  
 ἐλάχιστος : ἐλάχιστου 34.8, 37.24;  
     ἐλάχιστοι 97.31  
 ἔλεγχος : ἔλεγχον 101.17; ἐλέγχων  
     34.11  
 ἐλέγχω : ἐλέγχεται 101.14  
 ἐλεέω : ἐλεῆς 11.56; ἐλεῆσαι 53.16  
 ἔλεος : ἔλεον 6.10, 29.16, 72.37, 93.22  
 ἐλευθερία : ἐλευθερίᾳ 77.13  
 ἐλευθέριος : ἐλευθέριον 4.30  
 ἐλευθεριότης : ἐλευθεριότητος 27.30  
 ἐλεύθερος : 99.46  
 ἐλευθερώω : ἠλευθέρωσεν 65.10,  
     95.15; ἐλευθερώσας 82.19  
 ἐλκύω : εἴλκυσεν 95.16; ἐλκύσαντες  
     17.57  
 ἔλκω : ἔλκειν 3.20; ἔλκων 3.24, 12.26;  
     ἐλκόντων 71.18; εἴλκεν 2.3  
 ἐλλείπω : ἐνέλειπεν 44.12  
 ἐλπίζω : ἠλπίζον 2.43; ἐλπισθέντων  
     73.9  
 ἐλπίς : ἐλπίδος 48.20, 48.41, 72.48;  
     ἐλπίδα 16.21, 34.23, 51.27, 68.25;  
     ἐλπίδων 100.4; ἐλπίσι 10.15;  
     ἐλπίδας 7.25, 99.28  
 ἐμαυτοῦ : ἐμαυτόν 28.9  
 ἐμβάδων : 85.13  
 ἐμβάλλω : ἐμβάλλων 61.33; ἐνέβαλεν  
     61.37; ἐμβαλεῖν 36.25; ἐμβαλόντος  
     41.13; ἐμβαλόντες 21.33;  
     ἐνεβέβλητο 74.36; ἐμβληθῆναι  
     97.33  
 ἔμβολος : ἐμβόλοις 82.4  
 ἐμβροντησία : ἐμβροντησίαν 25.25  
 ἔμετος : ἔμετον 95.18  
 ἐμμελής : ἐμμελές 100.7  
 ἐμμελῶς : 90.31  
 ἐμός : ἐμοῦ 13.18, 13.21, 23.11, 23.12;  
     ἐμόν 15.18, 99.31; ἐμήν 71.35; ἐμά  
     58.27; ἐμῶν 99.43  
 ἐμπαιγμός : ἐμπαιγμῶ 23.2  
 ἔμπαλιν : 42.8  
 ἐμπάρασκευος : ἐμπάρασκευον 68.25  
 ἐμπειρία : ἐμπειρίας 36.20, 51.6, 57.4;  
     ἐμπειρίᾳ 53.5, 53.30, 61.17, 79.4;  
     ἐμπειρίαν 1.1  
 ἔμπερος : ἐμπίρους 36.11  
 ἐμπερικλείω : ἐμπερικλείοντα 88.5

- ἐμπίμπλημι : ἐνέπλησεν 71.26;  
     ἐμπλήσας 49.2, 65.13, 93.23  
 ἐμπίμπρημι : ἐμπρήσας 40.45, 48.3  
 ἐμπίπτω : ἐμπίπτει 42.5; ἐμπεσεῖν 14.8;  
     ἐμπεσοῦσης 51.22  
 ἐμπλεω : ἐμπλεων 94.27  
 ἐμπληξία : ἐμπληξίας 27.34  
 ἐμποδῶν : 1.20  
 ἐμποιέω : ἐμποιήση 62.22  
 ἐμπολιτεύω : ἐμπολιτεύεσθαι 30.13,  
     30.44  
 ἐμπρησμός : ἐμπρησμών 31.9  
 ἔμπροσθεν : 5.41, 46.23  
 ἐμφάνεια : ἐμφάνειαν 14.20  
 ἐμφανής : ἐμφανῆ 30.6; ἐμφανείς 5.34;  
     ἐμφανέσι 50.11; ἐμφανεστέρων  
     9.39  
 ἐμφανῶς : 37.15, 41.17  
 ἐμπερής : 85.16; ἐμπεροῦς 84.3  
 ἐμφιλοχωρέω : ἐμφιλοχωρεῖν 47.12  
 ἔμφροντις : 72.46  
 ἐμφρόνως : 11.42, 40.26, 53.25, 102.6  
 ἔμφρουρος : ἔμφρουρον 100.46;  
     ἐμφρούρους 26.16, 62.21  
 ἔμφρων : ἔμφρον 27.39, 51.12; ἔμφρωνι  
     72.5; ἔμφροσι 59.3  
 ἐμφυτεύω : ἐμφυτεῦσαι 1.2  
 ἐν : 1.4, 2.17, 4.3, 4.8, 4.10, 4.27, 4.33,  
     4.36, 5.8, 5.10, 5.32, 5.33, 5.34, 5.36,  
     5.39, 6.10, 6.12, 7.15, 7.18, 7.18,  
     7.20, 7.26, 8.29, 8.33, 9.9, 9.20,  
     11.12, 11.25, 11.35, 11.44, 11.46,  
     12.2, 12.11, 12.15, 12.23, 12.27,  
     13.27, 14.18, 15.10, 15.27, 17.6,  
     17.9, 17.40, 17.52, 18.30, 18.34,  
     18.36, 19.13, 19.21, 19.41, 19.42,  
     21.4, 21.18, 21.33, 23.4, 25.9, 26.20,  
     26.25, 26.25, 26.27, 26.32, 27.1,  
     27.2, 27.7, 27.10, 27.39, 27.41,  
     28.10, 28.24, 29.8, 29.17, 29.18,  
     30.31, 30.34, 31.43, 31.45, 31.48,  
     32.2, 32.5, 33.7, 35.9, 36.21, 38.1,  
     39.6, 40.9, 40.44, 42.1, 42.8, 42.12,  
     42.20, 43.11, 43.21, 43.37, 44.9,  
     46.28, 46.35, 48.4, 48.13, 48.33,  
     48.42, 48.42, 48.47, 49.7, 49.23,  
     50.17, 50.38, 51.14, 51.21,  
     52.6, 53.1, 53.4, 53.13, 54.1, 55.22,  
     55.33, 56.6, 56.19, 57.24, 58.22,  
     58.25, 60.9, 61.16, 62.26, 62.34,  
     62.37, 62.41, 63.1, 63.10, 63.14,  
     65.6, 65.8, 66.19, 66.25, 67.21,  
     67.26, 68.1, 68.6, 68.12, 68.16, 69.1,  
     69.15, 69.16, 69.19, 69.26, 69.28,  
     70.5, 70.10, 70.31, 70.39, 70.40,  
     71.5, 71.27, 71.33, 72.14, 72.20,  
     72.21, 72.22, 72.51, 73.5, 73.7,  
     73.10, 74.7, 74.18, 74.27, 74.27,  
     76.27, 77.8, 77.8, 79.8, 80.5, 80.11,  
     80.13, 81.10, 81.12, 82.4, 82.8,  
     82.10, 82.13, 83.11, 84.8, 84.18,  
     86.20, 87.2, 87.2, 87.4, 87.5, 87.22,  
     87.29, 87.36, 87.40, 87.43, 87.44,  
     88.1, 89.1, 89.12, 89.30, 89.54,  
     89.66, 89.74, 89.75, 89.82, 90.11,  
     90.34, 91.8, 91.10, 91.13, 91.19,  
     91.20, 92.1, 92.14, 93.3, 93.6, 93.12,  
     93.16, 93.22, 94.4, 94.11, 94.14,  
     94.16, 94.22, 94.29, 97.4, 97.21,  
     97.24, 97.33, 97.38, 97.42, 98.1,  
     98.9, 98.10, 98.10, 99.20, 99.26,  
     99.26, 101.1, 101.23, 102.1, 102.10  
 ἐναγής : 21.25; ἐναγή 21.15  
 ἐναγισμός : ἐναγισμόν 43.35  
 ἐνάγω : ἐναγούσης 18.31; ἐναγομένην  
     86.6  
 ἐναντίον : τοῦναντίον 23.20  
 ἐναντιόομαι : ἐναντιούμενα 70.29  
 ἐναντίος : ἐναντία 69.18; ἐναντίων  
     62.17, 66.9  
 ἐναποτίθημι : ἐναπέθετο 87.23  
 ἐναργῶς : 72.45; ἐναργέστερον 5.24  
 ἐνασχολέομαι : ἐνασχολεῖσθαι 5.10;  
     ἐνασχολούμενος 72.3  
 ἐνδάκνω : ἐνδακῶν 24.47  
 ἐνδεής : ἐνδεοῦς 72.40  
 ἔνδεια : ἐνδεία 79.12; ἔνδειαν 4.7  
 ἐνδείκνυμι : ἐνδεικνύμενος 38.5, 41.7;  
     ἐνδεικνυμένου 29.2; ἐνδεικνύμενοι  
     52.12; ἐνδεικνυμένους 4.20;  
     ἐνδείξασθαι 40.38; ἐνδειξάμενος  
     19.32  
 ἔνδειξις : ἐνδειξιν 67.24, 77.22  
 ἔνδεκα : 21.14

- ἐνδεδελεχῆς : ἐνδεδελεχέσι 36.11  
 ἐνδέχομαι : ἐνδέχεσθαι 56.18;  
     ἐνδεχομένης 9.16; ἐνδεχόμενον  
     32.11, 33.5; ἐνδεχομένην 32.17  
 ἐνδιδαιτάομαι : ἐνδιδαιτωμένην 72.28  
 ἐνδιαίτημα : 31.6; ἐνδιαιτήματα 21.5,  
     91.11  
 ἐνδιατρίβω : ἐνδιατρίβειν 5.38;  
     ἐνδιατρίβοντας 12.8  
 ἔνδοθεν : 53.12  
 ἔνδον : 17.44, 21.3, 48.21, 58.18, 59.14,  
     76.5, 85.11  
 ἔνδυμα : ἐνδυμάτων 9.15, 23.6  
 ἐνδύω : ἐνδύει 25.11; ἐνδύονται 42.28  
 ἐνεδρεύω : ἐνήδρευεν 14.23  
 ἔνεκα : 7.8, 91.11, 95.20  
 ἐνεός : ἐνεοί 12.37  
 ἐνεργός : ἐνεργοῦ 46.25  
 ἐνεργῶς : ἐνεργέστερον 48.39  
 ἐνευκαιρέω : ἐνευκαιρήσας 37.2  
 ἐνέχυρον : 52.13  
 ἔνθα : 4.11, 39.13, 40.35, 43.29, 49.19,  
     50.28, 84.18, 85.23  
 ἐνθουσιασμός : ἐνθουσιασμοῦ 43.6  
 ἐνθρονος : ἐνθρονον 89.42  
 ἐνθυμέομαι : ἐνθυμηθεῖς 56.16  
 ἐνιαύσιος : ἐνιαυσίων 31.4  
 ἔντιοι : ἐνίας 16.7  
 ἐνισχύω : ἐνισχύσας 78.9  
 ἐννακόσιοι : ἐννακόσια 27.5  
 ἐννεακαίδεκα : 102.10  
 ἐννοέω : ἐνενόει 48.41  
 ἐννόμως : 32.8, 44.6  
 ἐνόω : ἤνωται 88.9; ἐνωθεῖς 65.3, 71.18  
 ἐνταῦθα : 20.1, 23.11, 26.38, 35.14,  
     55.19, 57.16, 64.2, 73.2, 77.23  
 ἐντείνω : ἐντείνας 43.34  
 ἐντελής : ἐντελεῖς 95.20; ἐντελεστέρας  
     89.3  
 ἐντεῦθεν : 2.23, 4.24, 7.7, 7.13, 11.59,  
     20.6, 20.19, 37.28, 40.1, 40.42,  
     54.30, 55.17, 55.21, 55.36, 58.12,  
     61.38, 63.18, 72.18, 87.11, 99.3,  
     99.12, 100.8; κἀντεῦθεν 7.13  
 ἔντευξις : ἔντευξιν 11.50  
 ἐντίθημι : ἐντιθέντα 85.2  
 ἔντιμος : ἐντίμου 28.2; ἐντίμων 76.8  
 ἐντίμως : 74.9, 74.21  
 ἐντολή : 72.38; ἐντολῶν 89.75;  
     ἐντολάς 89.47  
 ἐντομία : ἐντομῖαι 74.25  
 ἐντός : 48.14, 84.9, 85.1, 87.15, 89.34,  
     92.7, 100.30, 100.51  
 ἐντροφάω : ἐντροφῶντος 17.12  
 ἐντρόφημα : 93.10  
 ἐντυγχάνω : ἐντυγχάνει 43.14;  
     ἐντυγχάνειν 72.21; ἐντυγχανόντων  
     56.2  
 ἔνυλος : ἐνύλων 86.2  
 ἐνυπάρχω : ἐνυπάρχουσιν 27.45  
 ἔξ : 53.5, 89.9  
 ἔξ : 1.10, 1.13, 2.3, 2.9, 3.12, 3.23, 3.25,  
     6.13, 8.8, 9.13, 9.28, 9.54, 11.16,  
     11.23, 11.34, 12.26, 12.32, 14.23,  
     15.27, 19.5, 19.37, 19.46, 20.25,  
     21.31, 24.21, 25.24, 30.20, 39.5,  
     40.54, 42.19, 45.7, 47.12, 47.20,  
     51.17, 51.27, 53.11, 53.20, 53.33,  
     54.11, 54.23, 57.4, 65.6, 66.2, 66.19,  
     70.23, 71.9, 71.25, 72.25, 74.24,  
     74.37, 84.10, 85.7, 86.2, 87.30,  
     87.32, 87.37, 87.39, 89.53, 92.13,  
     95.2, 95.14, 96.9, 99.24, 99.35, 99.36  
 ἐξάγιστος : ἐξάγιστον 23.9  
 ἐξαγορεύω : ἐξηγόρευσεν 24.54  
 ἐξάγω : ἐξάγει 25.14, 101.21; ἐξάγουσι  
     19.7, 39.7; ἐξάγων 95.2; ἐξήγε  
     26.15; ἐξαγαγεῖν 62.28  
 ἐξαιρέτως : 16.5, 31.7  
 ἐξαιρέω : ἐξελεῖν 50.62; ἐξέληται  
     54.22  
 ἐξαίρω : ἐξᾶραι 30.38  
 ἐξαιτέω : ἐξαιτούμενοι 58.9  
 ἐξαίφνης : 63.8, 98.6  
 ἐξάκουστος : ἐξάκουστον 21.29  
 ἐξανατέλλω : ἐξανέτειλεν 87.47  
 ἐξανδραποδίζω : ἐξηνδραποδίσατο  
     66.19; ἐξανδραποδισθῆναι 69.25  
 ἐξανίστημι : ἐξανέστην 11.33  
 ἐξανίσχω : ἐξανίσχει 89.25  
 ἐξαποστέλλω : ἐξαπέστειλεν 46.24,  
     54.21; ἐξαπέστειλαν 68.10;  
     ἐξαποστέλλεσθαι 53.28  
 ἐξάπτω : ἐξάπαντες 51.18

- ἐξαρτάω : ἐξαρτῶν 72.45  
 ἐξαρτύω : ἐξαρτυσάμενος 53.29, 59.7, 62.9  
 ἐξάρχος : ἐξάρχους 62.33, 62.42  
 ἐξασκῶ : ἐξασκούμενος 6.6  
 ἐξαστράπτω : ἐξαστράπτει 84.2  
 ἐξασφαλίζω : ἐξασφαλίσασθαι 62.31  
 ἐξεγείρω : ἐξεγειρόμενος 26.24  
 ἔξιμι : ἐξιόντι 86.1; ἐξιόντες 60.8; ἐξῆι 8.16  
 ἐξεῖπον : ἐξεῖπεν 23.28  
 ἐξελαύνω : ἐξελάσαι 55.10; ἐξελάσας 102.13  
 ἐξελέγχω : ἐξελέγξει 48.37  
 ἐξεγκύω : ἐξεῖλκυεν 61.31; ἐξεῖλκυσεν 70.36  
 ἐξεμέω : ἐξεμοῦντες 85.22  
 ἐξεναντίας : 22.10  
 ἐξεργάζομαι : ἐξεργάσατο 86.22  
 ἐξερευνοῦμαι : ἐξερευγόμενοι 85.21  
 ἐξέρχομαι : ἐξερχομένων 63.7; ἐξῆλθεν 4.36; ἐξέλθωσι 24.43; ἐξελεθῶ 93.1; ἐξελεθῆναι 9.12, 99.23, 99.31, 99.38; ἐξελεθῶν 17.36, 41.16, 86.8; ἐξελεθόντος 57.26; ἐξελεθόντι 17.35; ἐξελεθόντα 13.7, 65.6; ἐξελεθόντων 5.4  
 ἔξεστιν : 42.15, 97.28; ἐξόν 42.13; ἐξῆν 36.20  
 ἐξετάζω : ἐξήταζεν 31.31; ἐξητάσθησαν 99.27  
 ἐξέχω : ἐξέχοντα 85.18  
 ἐξηγέομαι : ἐξηγεῖσθαι 50.60; ἐξηγούμενος 37.7, 48.34, 69.13; ἐξηγούμενον 41.16; ἐξηγούμενοι 58.9, 58.38; ἐξηγούμενων 16.4, 70.12, 98.29  
 ἐξηγητής : ἐξηγητήν 6.2  
 ἐξήκοντα : 62.2  
 ἐξῆς : 69.2, 93.2  
 ἐξίστημι : ἐξεστηκώς 25.27; ἐκστὰς 58.5  
 ἐξισωτής : ἐξισωτάς 99.9  
 ἐξίτηλον : 7.21; ἐξίτηλα 102.23  
 ἔξοδος : ἐξόδου 28.14, 40.35, 100.36; ἔξοδον 4.25  
 ἐξοιστράω : ἐξοιστρησάντων 23.25  
 ἐξοκέλλω : ἐξώκειλε 26.7  
 ἐξολόθρευσις : ἐξολόθρευσιν 31.22  
 ἐξολοθρεύω : ἐξολοθρεῦσαι 15.18  
 ἐξομολογῶ : ἐξομολογούμενος 24.54  
 ἐξόπιθεν : 14.8  
 ἐξοπλίζω : ἐξοπλίσας 46.22  
 ἐξορία : ἐξορίαν 19.26, 19.28  
 ἐξόριστος : 67.26; ἐξόριστον 66.25  
 ἐξορμάω : ἐξώρμησεν 46.20, 62.4; ἐξώρμησαν 59.29; ἐξορμήσας 51.1; ἐξορμησάμενος 69.14  
 ἐξορύττω : ἐξορύξατε 26.12  
 ἐξορχέομαι : ἐξορχήσατο 20.13  
 ἐξουσία : ἐξουσίας 50.11, 53.22, 54.14, 102.17; ἐξουσίαν 2.39, 19.30, 27.11, 30.31, 46.9, 55.30, 65.10, 72.50, 99.8, 99.47  
 ἐξουσιαστικῶς : ἐξουσιαστικώτερον 17.3  
 ἐξυβρίζω : ἐξυβρίζοντος 17.13; ἐξυβρίσεν 20.14; ἐξυβρίσας 4.5, 45.4  
 ἐξυπηρετῶ : ἐξυπηρετουμένων 2.25, 84.18; ἐξυπηρετούμενοις 79.15  
 ἔξω : 14.27, 21.4, 23.16, 26.15  
 ἔξωθεν : 1.20, 3.5, 84.3, 89.32  
 ἐξωθέω : ἐξεώσας 16.33; ἐξωσθῆναι 32.7; ἐξωσθέντος 16.15  
 ἐξωνέομαι : ἐξωνήσατο 11.60; ἐξωνησάμενος 86.14  
 ἐξώνησις : 86.18  
 ἐξωραΐζω : ἐξωραΐσται 84.14  
 ἔοικα : ἔοικεν 9.22, 11.8, 31.26, 45.4, 47.4, 69.17, 71.10, 74.25, 100.7; ἐώκει 24.25; ἐώκεσαν 30.26  
 ἐπαγγελία : ἐπαγγελίαν 70.24  
 ἐπαγγέλλω : ἐπηγγείλατο 101.20  
 ἐπαγρυπνέω : ἐπαγρυπνῶν 55.8  
 ἐπάγω : ἐπάξει 5.13; ἐπάγεσθαι 19.9; ἐπαγομένης 70.38  
 ἐπαινετός : ἐπαινετῶν 5.43  
 ἐπαινέω : ἐπαινέσας 63.19; ἐπαινούμενης 3.13; ἐπαινούμενον 6.3; ἐπαινούμενα 72.13, 100.9  
 ἔπαινος : ἐπαινῶν 5.42  
 ἐπαίρω : ἐπαίροντας 89.65; ἐπάραντος 97.36; ἐπαίρεται 89.59; ἐπαίρομεθα 56.17

- ἐπαμύνω : ἐπαμύνων 98.27; ἐπήμυνεν 31.32; ἐπαμύναι 53.17  
 ἐπαναβιβάζω : ἐπαναβιβάσθηναι 16.20  
 ἐπανάγω : ἐπανάγων 15.23;  
 ἐπαναγαγεῖν 24.9; ἐπανήγοντο 45.13; ἐπαναχθῆναι 54.8  
 ἐπανάστασις : ἐπανάστασιν 18.25  
 ἐπανασφάζω : ἐπανασφάσθαι 54.23  
 ἐπανερχομαι : ἐπανερχεται 17.61;  
 ἐπανῆλθον 31.39; ἐπανῆλθε 65.13;  
 ἐπανελθεῖν 41.30, 54.7, 78.10;  
 ἐπανελθῶν 101.21; ἐπανελθόντων 54.26  
 ἐπάνοδος : ἐπανάδοδος 41.22, 49.3;  
 ἐπάνοδον 11.60  
 ἐπανορθόω : ἐπηνωρθώσατο 33.5, 79.10  
 ἐπανόρθωσις : ἐπανορθώσεως 78.9;  
 ἐπανόρθωσιν 24.7  
 ἐπάνω : 12.33  
 ἐπάξιος : ἐπάξιον 27.50, 51.6  
 ἐπάρατος : ἐπάρατοι 24.20  
 ἐπαρτάω : ἐπήρτητο 27.2, 34.11  
 ἔπασμα : ἐπάσματα 24.27  
 ἐπαύξησης : ἐπαυξήσει 93.20  
 ἐπαφήμι : ἐπαφιάσι 51.19; ἐπαφήσει 41.28  
 ἐπεγείρω : ἐπηγείρετο 62.1; ἐπηγέρθης 11.26  
 ἐπεῖ : 1.7, 2.41, 3.9, 4.4, 5.37, 7.10, 8.1, 9.40, 11.38, 12.14, 12.27, 17.38, 18.27, 20.1, 24.3, 32.5, 34.1, 35.1, 36.1, 37.7, 37.24, 41.17, 47.6, 48.9, 54.16, 55.1, 55.27, 56.1, 64.1, 66.23, 68.12, 69.4, 70.28, 71.31, 74.4, 76.12, 77.11, 87.8, 98.15, 99.1, 99.23  
 ἐπεῖγω : ἐπεῖγουσιν 28.24  
 ἐπεῖδον : ἐπεῖδεν 66.21; ἐπιδεῖν 41.11  
 ἔπειμι : ἐπιέναι 50.17; ἐπιών 64.4;  
 ἐπιόν 42.34; ἐπιόντος 37.13;  
 ἐπιούσης 46.29; ἐπιόντι 41.13;  
 ἐπήει 37.17, 50.27  
 ἐπεῖπερ : 30.1  
 ἐπεῖπον : ἐπειπῶν 50.20  
 ἔπειτα : 14.20, 24.9, 36.10  
 ἐπέκεινα : 52.7, 87.45  
 ἐπέκτασις : 90.10  
 ἐπεκτείνω : ἐπεκταθῆναι 76.14  
 ἐπέλασις : ἐπέλασιν 62.17  
 ἐπελαύνω : ἐπελαύνηται 46.26  
 ἐπέλευσις : ἐπέλευσιν 5.16, 60.10  
 ἐπεμβάλλω : ἐπεμβάλειν 25.3  
 ἐπεξέρχομαι : ἐπεξῆλθεν 50.54;  
 ἐπεξελθεῖν 62.35; ἐπεξελθῶν 19.24;  
 ἐπεξελθόντα 50.59  
 ἐπεξηγητέος : ἐπεξηγητέον 56.3  
 ἐπερείδω : ἐπερείδόμενος 4.33  
 ἐπέρχομαι : ἐπέρχεται 48.45; ἐπελθεῖν 62.18  
 ἐπερωτάω : ἐπηρωτᾶτο 15.14  
 ἐπευδοκέω : ἐπευδοκῶ 99.31  
 ἐπευφημέω : ἐπευφήμησα 11.33  
 ἐπευφραίνομαι : ἐπευφραίνεται 95.2  
 ἐπεύχομαι : ἐπεύχεσθαι 72.43; ἐπηύξω 11.27; ἐπηύξατο 11.13  
 ἐπευωνέομαι, vox unica et dubia :  
 ἐπευωνηθῆναι 64.6  
 ἐπηρεάζω : ἐπηρεάζεσθαι 72.34  
 ἐπί : (cum gen.) 2.32 (ἐπ') 2.36, 2.46, 2.48, 2.51, 7.17, 8.9, 8.13, 9.31, 11.54, 11.61, 14.4, 15.4, 17.8, 18.20, 19.48, 21.1, 23.4, 25.16, 28.7, 29.22, 30.1, 30.19, 34.28, 41.5, 42.15, 48.19 (ἐπ'), 48.41, 48.50, 50.37, 52.2, 55.1, 60.15 (ἐπ'), 62.29, 63.6 (ἐπ'), 71.28, 72.31, 72.48 (ἐπ'), 72.50, 74.13, 74.19 (ἐφ'), 89.22, 89.71, 98.24, 99.1, 100.9, 101.7;  
 (cum dat.) 4.18 (ἐφ'), 4.20, 5.32 (ἐπ'), 9.47 (ἐπ'), 9.48, 9.54, 10.11, 12.14 (ἐπ'), 12.17 (ἐπ'), 14.17, 15.14 (ἐπ'), 16.25 (ἐπ'), 16.29, 17.34, 18.4 (ἐφ'), 20.5, 22.17, 23.1, 26.29, 27.28 (ἐπ'), 31.16, 37.8 (ἐπ'), 48.22, 48.23 (ἐφ'), 56.16 (ἐφ'), 57.19, 63.19, 73.13 (ἐπ'), 74.34, 75.6, 76.3 (ἐπ'), 77.13 (ἐπ'), 87.21 (ἐπ'), 87.25 (ἐπ'), 88.6 (ἐπ'), 94.21, 95.1 (ἐπ'), 95.1, 95.5 (ἐπ'), 97.23, 98.12 (ἐπ'), 99.24, 99.44, 101.16 (ἐφ');  
 (cum acc.) 1.11, 1.15, 2.4, 4.26, 5.27, 5.28, 5.38, 5.41, 9.54, 11.35, 11.53, 12.37, 16.15, 17.56 (ἐπ'), 18.23, 19.39, 20.2, 20.7, 21.28, 24.49 (ἐπ'), 28.1, 28.6, 29.1, 29.2, 29.6, 30.6,

- 30.7, 34.21, 40.2, 42.10, 44.7, 52.2,  
52.12, 53.10, 53.13, 53.21, 56.5,  
69.20, 69.31 (ἐπ'), 72.1, 72.46,  
75.10 (ἐφ'), 76.26, 77.6, 86.27,  
90.10, 100.5, 102.18  
ἐπιβαίνω : ἐπιβάντι 59.24;  
ἐπιβεβηκότα 13.7  
ἐπιβάλλω : ἐπιβαλλόμενα 83.5  
ἐπιβάτης : ἐπιβατῶν 63.12  
ἐπιβοάω : ἐπιβοωμένων 42.39  
ἐπιβολή : ἐπιβολῆς 78.9; ἐπιβολαῖς  
82.10  
ἐπιβούλευμα : 100.24  
ἐπιβουλεύω : ἐπιβουλεύει 100.32;  
ἐπιβουλεύοντας 45.3  
ἐπιβουλή : ἐπιβουλῆς 34.5  
ἐπίβουλος : 100.30  
ἐπιγαμία : ἐπιγαμίας 3.16; ἐπιγαμίας  
4.2  
ἐπιγινώσκω : ἐπιγινούς 18.24;  
ἐπιγνοῦσα 15.9, 23.25  
ἐπιγράφω : ἐπιγράφων 50.44;  
ἐπιγραφόντων 42.7; ἐπιγράφεται  
90.18; ἐπεγραφή 48.52  
ἐπιδαφιλεύω : ἐπεδαφιλεύσατο 79.16;  
ἐπιδαφιλευσάμενος 93.21  
ἐπιδείκνυμι : ἐπεδείκνυτο 4.34, 94.3;  
ἐπιδείξαντος 48.31; ἐπιδείκνυσθαι  
7.20; ἐπιδεικνύμενος 99.50; ἐπιδει-  
κνυμένης 87.32; ἐπεδείξατο 40.24,  
71.20; ἐπιδειξασθαι 7.12, 7.14, 8.6,  
8.32, 42.14; ἐπιδειξάμενος 50.33;  
ἐπιδειξάμενον 13.27  
ἐπίδειξις : ἐπίδειξιν 97.26  
ἐπιδήλωσ : 6.10  
ἐπιδημία : ἐπιδημίας 70.23  
ἐπιδίδωμι : ἐπιδίδωμι 100.24; ἐπιδίδωσι  
100.41; ἐπιδιδούσης 16.27;  
ἐπέδωκεν 4.31, 9.40, 31.23;  
ἐπιδέδωκεν 67.8  
ἐπίδοσις : ἐπιδόσεως 36.10; ἐπιδόσει  
27.25, 73.13, 79.14; ἐπίδοσιν 18.6,  
72.31; ἐπιδόσεσι 79.11; ἐπιδόσεσιν  
97.3  
ἐπιδουπέω : ἐπιδουπήσαντες 51.21  
ἐπιδρομή : ἐπιδρομῆν 47.2  
ἐπιείκεια : ἐπιείκειαν 38.5, 54.4  
ἐπιεικής : ἐπιεικές 38.12  
ἐπιζητέω : ἐπιζητῶ 11.55; ἐπεζηῆται  
100.38; ἐπιζητήσασα 11.47;  
ἐπιζητούμενος 28.5, 102.19  
ἐπίθεσις : ἐπιθέσεως 45.6; ἐπίθεσιν  
49.5, 62.13, 63.3  
ἐπιθυμέω : ἐπιθυμῶν 43.8; ἐπεθύμησεν  
76.16  
ἐπικαθίζω : ἐπικαθίσας 5.11  
ἐπικαιρος : ἐπικαίροις 49.7;  
ἐπικαίρους 47.10  
ἐπικαλέω : ἐπικαλουμένων 43.32  
ἐπικαταδιώκω : ἐπικαταδιώκειν 43.2  
ἐπικαταπέτομαι : ἐπικαταπάς 5.11  
ἐπικείμαι : ἐπικειμένη 87.38;  
ἐπικειμένου 95.14; ἐπικειμένου  
87.33; ἐπικειμένων 59.31, 69.22  
ἐπικηρύττω : ἐπικηρύκται 70.32  
ἐπικλύζω : ἐπέκλυσε (sic) 99.11  
ἐπικουρέω : ἐπικουρῶν 98.26  
ἐπικουρία : 7.11; ἐπικουρίας 54.1;  
ἐπικουρίαν 7.26  
ἐπικουφίζω : ἐπικουφίζειν 7.24  
ἐπικράτεια : ἐπικρατείας 2.42, 30.33,  
43.37, 46.8, 52.10, 55.9, 59.2, 60.8,  
61.36, 62.3; ἐπικράτειαν 46.3, 55.2  
ἐπικρίνω : ἐπικρίνασα 10.11  
ἐπικρύπτω : ἐπικρύψασθαι 23.9  
ἐπικυρώω : ἐπικυρώσας 32.12  
ἐπικωμάζω : ἐπεκώμαζεν 7.5  
ἐπίλαμψις : ἐπιλάμψει 95.10  
ἐπιλανθάνομαι : ἐπιλαθέσθαι 73.6  
ἐπιλέγω : ἐπιλεξάμενος 99.17  
ἐπιλείπω : ἐπιλείποντων 27.35;  
ἐπιλιπεῖν 27.14  
ἐπίλεκτος : ἐπιλέκτων 39.4, 59.24, 71.6  
ἐπιμέλεια : 7.9; ἐπιμελείας 9.14, 9.32,  
11.39, 31.31, 43.19, 81.4, 93.7;  
ἐπιμελεία 46.7, 78.6, 81.8, 94.10;  
ἐπιμέλειαν 72.4, 94.3, 94.27  
ἐπιμελής : 71.13  
ἐπιμελῶς : 53.24, 72.6, 72.15  
ἐπιμετρέω : ἐπιμετρηθείη 1.18  
ἐπιμονή : ἐπιμονῆς 37.26  
ἐπίμονος : ἐπίμονου 42.37; ἐπίμονοις  
59.3  
ἐπινέμησις : ἐπινεμήσεως 17.60, 18.40  
ἐπινίκιος : ἐπινικίων 29.4, 49.16;  
ἐπινικίους 49.28

- ἐπινοῶ : ἐπενοήσατο 31.22, 91.7  
 ἐπίνοια : ἐπινοίας 19.20  
 ἐπίπεδος : ἐπιπέδου 17.9; ἐπιπέδω 42.20  
 ἐπίπροσθεν : 44.11  
 ἐπιρραίνω : ἐπιρρανθῆναι 12.29  
 ἐπιρρέω : ἐπέρρει 7.7, 27.14  
 ἐπιρρίπτω : ἐπιρρίψας 9.10;  
     ἐπιρρίψασα 23.27  
 ἐπιρρώννυμι : ἐπέρρωσεν 50.32;  
     ἐπερρώσθη 62.45  
 ἐπίσημον : ἐπίσημα 25.13  
 ἐπίσημος : ἐπισήμου 27.7  
 ἐπισκέπτομαι : ἐπισκεπτομένου 4.24  
 ἐπισκευάζω : ἐπισκευάσας 82.6  
 ἐπίσκεψις : ἐπισκέψεως 30.10  
 ἐπισκήπτω : ἐπέσκηπτεν 24.50  
 ἐπισκιάζω : ἐπισκιάζων 5.21  
 ἐπίσκοπος : ἐπισκόποις 96.8  
 ἐπισπεύδω : ἐπισπευδόντων 16.20  
 ἐπιστασία : ἐπιστασίαν 54.29, 54.30  
 ἐπιστατέω : ἐπιστατῶν 83.3;  
     ἐπιστατούντων 5.4  
 ἐπιστήμη : ἐπιστήμην 36.19  
 ἐπιστημονικός : ἐπιστημονικῆς 48.26  
 ἐπιστολή : 2.26  
 ἐπιστρέφω : ἐπιστραφεῖς 43.7  
 ἐπιστυγνάζω : ἐπιστυγνάσαντες 101.6  
 ἐπισυμβαίνω : ἐπισυνέβη 15.15  
 ἐπισυνάγω : ἐπισυνάγεσθαι 4.28;  
     ἐπισυναχθῆναι 28.24  
 ἐπισφαλῶς : 18.12, 54.6  
 ἐπισφραγίζω : 99.32;  
     ἐπισφραγίσασθαι 17.37  
 ἐπιτελέω : ἐπετέλει 21.23; ἐπιτελέσαι  
     99.15  
 ἐπιτήδειος : 9.57; ἐπιτήδεια 70.29;  
     ἐπιτηδεῖον 31.18, 40.41, 62.20,  
     69.15, 78.6; ἐπιτηδείους 31.1  
 ἐπιτήδευμα : ἐπιτηδεύμασιν 7.3  
 ἐπιτίθημι : ἐπιτίθεται 63.10;  
     ἐπιτίθενται 42.32, 51.13;  
     ἐπιτίθεσθαι 42.20; ἐπιτιθέμενοι  
     53.42; ἐπιθείς 43.21, 82.8  
 ἐπιτίμιον : 62.32  
 ἐπίτιμος : ἐπιτίμους 95.14  
 ἐπιτραγφιδέω : ἐπιτραγφιδούντας  
     22.9  
 ἐπιτρέπω : ἐπέτρευνεν 73.2; ἐπετράπη  
     62.39; ἐπιτραπείσας 11.36  
 ἐπιτρέχω : ἐπιτρέχουσα 47.4  
 ἐπιτρίβω : ἐπιτριβούση 99.44  
 ἐπιτυχής : ἐπιτυχές 14.15  
 ἐπιφαίνω : ἐπιφαίνεται 61.19  
 ἐπιφάνεια : ἐπιφανείας 89.15  
 ἐπιφέρω : ἐπιφέρη 100.22; ἐπιφέρειν  
     9.24, 24.6; ἐπιφέρεσθαι 21.22,  
     100.30; ἐπιφερόμενος 100.35;  
     ἐπιφερόμενοι 89.47; ἐπεφέρετο  
     14.3, 100.41  
 ἐπιφημίζω : ἐπιφημίσας 21.16  
 ἐπίφθονος : ἐπίφθονον 25.12  
 ἐπιφλέγω : ἐπέφλεγεν 5.7  
 ἐπιφορά : 87.18  
 ἐπίφορος : ἐπιφόρου 59.19; ἐπίφορον  
     69.17  
 ἐπιχαίρω : ἐπιχαίρειν 58.7;  
     ἐπιχαίρόντων 70.9  
 ἐπιχειρέω : ἐπιχειρεῖν 24.51  
 ἐπιχέω : ἐπιχεθῆναι 15.11  
 ἐπιχωριάζω : ἐπιχωριάζωσιν 57.16  
 ἔπομαι : εἶπετο 46.25  
 ἐπονείδιστος : ἐπονείδιστων 27.22  
 ἐπόπτης : ἐπόπτας 99.9  
 ἐπουράνιος : ἐπουρανίου 89.80  
 ἐποχέομαι : ἐποχοῦμενον 22.6  
 ἔποχος : 13.19, 74.11  
 ἐπτά : 60.4  
 ἐπώδυνος : ἐπωδύνου 61.34  
 ἐπωλένιος : ἐπωλένιον 79.6  
 ἐπωνυμία : ἐπωνυμίαν 25.4, 53.32  
 ἐπώνυμος : 1.12; ἐπωνύμῳ 18.36;  
     ἐπώνυμον 9.43, 29.7, 43.18, 76.7,  
     80.9, 89.6  
 ἐπωφελής : ἐπωφελές 99.30; ἐπωφελῆ  
     65.5  
 ἐράσμιος : ἐράσμιον 6.14, 89.17  
 ἐράω : ἐρᾷ 45.5  
 ἐργάζομαι : ἐργάζονται 57.21;  
     ἐργάζεσθαι 5.5, 30.28, 66.7;  
     ἐργαζομένους 5.24; εἰργάζετο 94.2;  
     εἰργάσατο 76.6, 80.10, 80.17, 82.9,  
     86.15; ἐργάσασθαι 66.14;  
     ἐργασάμενος 82.7; ἐργασθέντων  
     61.35

- ἐργάτης : ἐργάτας 5.20  
 ἔργον : 17.47, 19.7, 30.10, 40.7, 50.44,  
 68.29, 83.2, 90.1, 90.31, 91.2, 92.3,  
 95.3, 99.15, 99.20, 99.22, 100.31;  
 ἔργου 40.11, 48.37, 54.25, 55.24,  
 61.18, 89.20, 89.42, 95.20; ἔργα  
 29.23, 40.37, 50.33, 66.2, 71.19,  
 74.31, 89.82, 90.13, 93.4, 97.25;  
 ἔργων 26.30, 26.32, 29.19, 42.15,  
 47.7, 50.50, 84.13, 85.7, 86.28, 94.1,  
 98.1; ἔργοις 19.33, 42.13, 89.4  
 ἐρείπιον : 69.29, 94.8  
 ἔρεισμα : ἔρεισμάτων 80.3  
 ἐρέτης : ἐρετών 62.14, 62.23  
 ἐρευνάω : ἐρευνήσαντες 57.21  
 ἐρέω : ἐρεῖν 58.21; εἰρημένον 68.28,  
 69.21; εἴρηται 3.25, 14.27, 21.19,  
 27.36, 28.13, 29.14, 37.29, 55.3;  
 εἰρημένος 11.6; εἰρημένου 18.11,  
 86.17, 89.81, 92.12, 97.7; εἰρημένης  
 77.21; εἰρημένα 86.26; εἰρημένων  
 2.8, 91.1; εἰρημένους 75.7; ῥηθῆναι  
 73.2; ῥηθέντων 97.35  
 ἐρημία : ἐρημίαν 37.17, 39.10  
 ἔρημος : ἐρήμου 46.26  
 ἐρινυώδης : ἐρινυώδες 26.4  
 ἔριον : ἐρίου 12.32  
 ἔρις : 42.5; ἔριδος 66.2, 66.15  
 ἐρυθρός : ἐρυθρῶν 100.47  
 ἔρχομαι : 51.34; ἔρχεται 58.32; ἦλθον  
 53.9, 99.32; ἦλθε 17.29, 25.2, 48.3;  
 ἦλθεν 29.2; ἔλθοι 5.37; ἔλθέ 23.12;  
 ἔλθειν 2.30, 13.5, 24.49, 48.10, 59.2,  
 71.35; ἔλθῶν 68.22; ἔλθοῦσα 15.13;  
 ἔλθόντες 69.8; ἔλθοῦσας 69.31  
 ἔρω : ἔρωτα 86.5; ἔρωτας 20.17, 21.9  
 ἐρώτησις : ἐρώτησιν 70.17  
 ἔσθημα : ἐσθημάτων 73.12  
 ἐσθής : ἐσθῆτι 77.9; ἐσθῆσι 9.50;  
 ἐσθήτας 29.25  
 ἐσθίω : vide φαγεῖν  
 ἐσμός : 7.8  
 ἐσπέρα : ἐσπέρας 26.31, 42.2, 62.1;  
 ἐσπέρα 26.25, 26.27; ἐσπέραν 52.1,  
 53.1, 55.35, 68.1, 71.1, 85.4  
 ἐστία : ἐστιῶν 86.4  
 ἐστιάζω : ἐστιάσει 88.12  
 ἐστίασις : ἐστιάσει 12.9  
 ἐστιάτωρ : ἐστιάτορα 12.4  
 ἐσχατιά : ἐσχατιαί 50.4; ἐσχατίας 38.9  
 ἔσχατος : ἐσχάτη 34.12; ἐσχάτης 70.37;  
 ἐσχάτοις 50.38; ἐσχάτας 53.14  
 ἔσωθεν : 21.21  
 ἐταιριῶτις : ἐταιριῶτιν 17.20  
 ἔτερος : ἐτέρα 38.1; ἐτέρου 26.12,  
 48.28, 90.33; θατέρου 3.27; ἔτερον  
 11.47, 11.55, 15.26, 25.4, 27.12,  
 28.12, 29.14, 32.9, 66.8, 66.14, 80.8,  
 90.17, 93.11; ἐτέραν 25.2, 100.1;  
 ἔτεροι 43.22, 89.12, 91.17; ἔτερα  
 29.22, 37.27, 74.35, 90.7; ἐτέρων  
 24.7, 46.14, 57.2, 90.19, 91.6;  
 ἐτέροις 102.10; ἐτέρους 21.18,  
 99.11  
 ἐτέρως : 16.8  
 ἔτι : 1.19, 2.24, 4.10, 9.21, 18.21, 20.18,  
 27.8, 28.23, 29.13, 39.12, 46.2,  
 46.25, 47.16, 52.6, 53.19, 55.4,  
 55.34, 57.13, 57.20, 57.25, 62.28,  
 66.18, 72.19, 73.5, 75.6, 76.14, 81.1,  
 83.11, 83.17, 91.15, 94.6, 96.4, 96.7,  
 97.22, 102.20  
 ἐτοιμάζω : ἡτοιμάζετο 11.41;  
 ἡτοιμάσατο 100.36; ἐτοιμασάμενος  
 53.29  
 ἔτοιμος : ἐτοίμη 68.23; ἐτοίμου 53.11;  
 ἐτοίμην 51.4  
 ἐτοίμως : 13.22, 27.29  
 ἔτος : ἐτῶν 19.36; ἔτεσι 43.38  
 εὖ : 30.34, 32.16, 76.8, 87.17  
 εὐαγγέλιον : 97.32; εὐαγγελίου 97.16,  
 97.39; εὐαγγέλια 8.23  
 εὐαγγελιστής : εὐαγγελιστοῦ 80.16,  
 94.4  
 εὐαγής : εὐαγής 31.6; εὐαγεῖς 27.36  
 εὐανδρέω : εὐανδρούση 40.21  
 εὐαρίθμητος : εὐαριθμήτου 42.23;  
 εὐαρίθμητοι 51.16  
 εὐβουλία : εὐβουλίας 51.6  
 εὐγένεια : εὐγενείας 2.16, 75.2, 77.22;  
 εὐγενεῖα 3.22, 16.25; εὐγένειαν  
 2.52, 4.33, 8.33  
 εὐγενής : 3.17; εὐγενεῖ 11.18; εὐγενῆ  
 3.7; εὐγενεῖς 34.28



- εὐγενής : εὐγενίδων 16.25  
 εὐγνώμων : εὐγνώμονα 49.10  
 εὐδαιμονία : εὐδαιμονίας 56.15  
 εὐδαίμων : εὐδαιμόνων 86.12  
 εὐδοκέω : εὐδοκήσαντος 29.17  
 εὐδοκιμέω : εὐδοκιμῆν 7.16  
 εὐειδής : εὐειδεῖς 9.47, 74.24  
 εὐεξία : εὐεξίας 72.32; εὐεξίᾳ 3.14  
 εὐεργεσία : εὐεργεσίαν 74.8;  
     εὐεργεσιῶν 24.14, 43.9  
 εὐεργέτης : εὐεργετῶν 19.34  
 εὐετηρία : εὐετηρίας 30.19, 90.32;  
     εὐετηρίᾳ 34.2; εὐετηρίαν 100.9  
 εὐήλιξ : εὐήλικας 9.47  
 εὐθαρσής : 40.28; εὐθαρσοῦς 17.44,  
     46.19; εὐθαρσεῖς 17.53  
 εὐθετος : εὐθέτου 2.49; εὐθέτω 11.44;  
     εὐθετον 17.31  
 εὐθέως : 13.24, 17.48, 18.2, 43.17,  
     54.20, 58.34, 69.11, 97.20, 100.42  
 εὐθηνία : εὐθηνίᾳ 34.3  
 εὐθυμέω : εὐθυμῆν 10.10  
 εὐθυμία : εὐθυμίας 98.4  
 εὐθύνομαι : ἠθύνητο 61.39  
 εὐθύς : 3.28, 5.1, 5.13, 7.9, 9.29, 9.49,  
     13.8, 17.60, 28.1, 30.2, 30.24, 40.16,  
     40.54, 42.33, 60.14, 61.16, 71.21,  
     87.13, 89.28  
 εὐθύτορονος vox dubia: εὐθυτόρνω  
     89.30  
 εὐκαίρως : 54.12  
 εὐκλεια : εὐκλείας 4.23  
 εὐκτήριον (subst.): 87.2, 87.22, 88.9,  
     90.5, 90.18, 90.22, 91.20  
 εὐκτήριος (adi., sc. οἶκος): 87.27;  
     εὐκτήριον 93.7; εὐκτήριοι 91.17  
 εὐλάβεια : 23.33; εὐλάβειαν 32.5,  
     72.36  
 εὐλαβέομαι : εὐλαβηθεῖς 18.26  
 εὐλαβής : 11.30; εὐλαβοῦς 74.8, 76.15;  
     εὐλαβῶν 10.7, 24.53, 48.25, 94.19,  
     96.11  
 εὐλογέω : εὐλογεῖν 72.42;  
     εὐλογημένον 98.22  
 εὐλογία : εὐλογίαις 72.25  
 εὐλογος : εὐλόγου 17.10, 54.15;  
     εὐλογον 24.40, 30.40, 100.56;  
     εὐλογωτέρα 87.45  
 εὐμαρῶς : 76.20  
 εὐμένεια : εὐμενείας 83.7; εὐμενείᾳ  
     4.36  
 εὐμενῶς : 2.19, 44.15, 54.18, 98.27  
 εὐμηχάνως : 18.1  
 εὐμνημόνευτος : εὐμνημόνευτον  
     33.7  
 εὐμοιρέω : εὐμοιρήσας 69.14  
 εὐμορφία : εὐμορφίᾳ 16.23  
 εὐνόεω : εὐνοῶν 2.22; εὐνοοῦσος  
     24.10  
 εὐνοία : 6.13; εὐνοίας 2.44, 16.14;  
     εὐνοίᾳ 2.41; εὐνοίαν 6.9, 54.34,  
     99.2, 100.19  
 εὐνομία : εὐνομίαν 34.9  
 εὐνούχος : εὐνούχον 16.2; εὐνούχων  
     23.10, 28.15  
 εὐοδόω : εὐώδωται 10.2  
 εὐπαράδεκτος : 97.8  
 εὐπείθεια : εὐπέθειαν 6.8  
 εὐπειθής : εὐπειθοῦς 36.13  
 εὐπετῶς : 55.8  
 εὐπορία : εὐπορίας 2.51, 11.61  
 εὐπορος : εὐπορον 73.15  
 εὐπρέπεια : εὐπρεπείας 80.2, 88.10,  
     93.14, 94.24  
 εὐπρεπής : εὐπρεπές 89.17; εὐπρεποῦς  
     2.32; εὐπρεπεῖς 81.11  
 εὐρίσκω : 14.19; εὐρίσκοι 74.29;  
     εὐρισκεν 24.40, 66.23;  
     εὐρήσεις 86.9; εὐρε 70.14;  
     εὐρεν 50.29, 77.7; εὐρητε 57.22;  
     εὐρεῖν 25.1; εὐρών 28.15, 33.1;  
     εὐρηκέναι 31.39; εὐρηκῶς 3.8;  
     εὐρίσκεται 96.1; εὐρίσκοιτο  
     40.11; εὐρίσκοντο 26.28;  
     εὐρεθήσεται 100.34; εὐρέθη  
     5.32, 28.12, 29.27, 97.40; εὐρεθῆς  
     100.25; εὐρεθῆναι 27.13;  
     εὐρεθέντος 29.18  
 εὐρυχωρία : εὐρυχωρίας 2.32  
 εὐρύχωρος : εὐρύχωρον 92.3  
 εὐσέβεια : εὐσέβειαν 4.15, 6.7, 96.2  
 εὐσεβής : 30.33; εὐσεβές 31.3, 100.6;  
     εὐσεβοῦς 51.33, 102.21; εὐσεβῆ  
     36.2; εὐσεβῶν 35.4  
 εὐσεβῶς : 35.3, 43.41, 91.15, 91.18,  
     92.22

- εὐσταθέω : εὐσταθεῖν 72.33  
 εὐταξία : εὐταξίας 36.12  
 εὐτελής : εὐτελής 11.51; εὐτελής 11.28;  
 εὐτελείς 97.31  
 εὐτολμία : εὐτολμίας 43.13  
 εὐτόνωσ : εὐτονώτερον 22.11  
 εὐτρεπίζω : εὐτρεπίσαι 99.14;  
 εὐτρεπίσας 101.15; εὐτρεπίζεται  
 63.4; ηὐτρεπίζετο 40.7;  
 ηὐτρεπισμένους 17.47;  
 εὐτρεπισθέντος 15.4  
 εὐτυχέω : εὐτυχησάντων 51.31  
 εὐτυχής : εὐτυχές 14.15; εὐτυχοῦς 57.4  
 εὐτυχία : εὐτυχίας 71.2  
 εὐφημέω : εὐφημοῦντες 19.8  
 εὐφημία : εὐφημίας 40.52; εὐφημίαν  
 11.17  
 εὐφραίνω : εὐφραίνεν 46.15; εὐφράνοι  
 88.12  
 εὐφροσύνη : εὐφροσύνης 65.13  
 εὐφρόσυνος : εὐφρόσυνα 8.23  
 εὐφυία : εὐφυίαν 13.24  
 εὐφυῶς : 13.22  
 εὐχαριστέω : εὐχαριστοῦμεν 89.71,  
 89.77; εὐχαριστῶμεν 89.75;  
 εὐχαριστοῦντα 89.73  
 εὐχαριστία : 89.68; εὐχαριστίας 29.8,  
 65.15; εὐχαριστίαν 31.41, 40.53  
 εὐχάριστος : εὐχάριστον 98.19  
 εὐχέρεια : εὐχερείας 12.36; εὐχέρειαν  
 2.31, 40.26  
 εὐχερής : εὐχερές 100.29  
 εὐχή : 21.26; εὐχῆς 42.38, 76.7; εὐχήν  
 19.41, 23.12; εὐχῶν 28.4, 72.25,  
 102.19; εὐχαῖς 10.9, 59.35; εὐχάς  
 40.53, 41.5  
 εὐχομαι : εὐχεσθαι 23.18; ἤχοντο  
 19.44; εὐξάμενος 28.7  
 εὐάνυμος : εὐανύμων 87.33  
 εὐωχία : εὐωχίας 26.7, 101.7; εὐωχίαν  
 12.6  
 ἐφαπλόω : ἐφήπλωνται 89.34;  
 ἐφηπλωμένων 84.14  
 ἐφεδρεύω : ἐφήδρευε 70.6  
 ἐφέλκω : ἐφειλκύσατο 4.31;  
 ἐφελκυσάμενος 97.3, 100.41  
 ἐφεξῆς : 39.8, 48.58  
 ἐφέπομαι : ἐφέπεσθαι 41.26; ἐφείπετο  
 43.13  
 ἔφρασις : 1.1; ἐφέσει 50.46, 59.20;  
 ἔφρασιν 74.6  
 ἐφήμη : ἐφείς 48.17  
 ἐφικτός : ἐφικτόν 86.7, 102.25  
 ἔφιππος : 14.3  
 ἐπίστημι : ἐπιστήσαντες 53.3;  
 ἐπίσταται 9.12, 9.27; ἐπιστήναι  
 19.43, 69.23  
 ἔφοδος : ἐφόδου 39.5, 46.35, 61.21;  
 ἐφόδους 47.9  
 ἐφοράω : ἐφορᾶν 8.30; ἐποψόμενον  
 68.9; ἐποφθῆναι 8.22  
 ἐφορεία : ἐφορείας 8.31  
 ἐχθρός : ἐχθροῦ 100.48; ἐχθρῶν 50.59,  
 66.7, 71.2; ἐχθροῖς 36.31, 42.26,  
 42.32; ἐχθρούς 55.9, 71.21, 100.26  
 ἔχρις : ἔχρεις 27.44  
 ἐχομένως : 1.21  
 ἐχυρός : ἐχυρούς 51.9  
 ἔχω : 12.20; ἔχει 11.54, 85.8, 88.4, 90.9;  
 ἔχομεν 47.11; ἔχουσι 87.34;  
 ἔχουσιν 84.12, 87.38; ἔχης 100.25;  
 ἔχοι 20.6, 27.4; ἔχοιεν 2.44, 52.14,  
 87.13; ἔχε 15.28; ἔχεν 8.29, 15.19,  
 16.8, 30.41, 31.2, 36.13, 40.41,  
 49.22, 91.10, 93.7, 99.20, 100.38;  
 ἔχων 6.1, 9.46, 15.26, 69.18, 70.40,  
 72.4, 85.1, 89.19, 98.17, 99.40;  
 ἔχουσα 3.17, 69.12, 87.40, 89.71;  
 ἐχούση 40.22; ἔχον 10.6; ἔχοντος  
 7.3, 60.3, 84.11; ἔχοντες 12.14, 61.6,  
 85.12; ἔχουσαι 85.5, 92.9; ἔχοντα  
 20.8, 47.13; ἐχόντων 53.1, 87.8;  
 ἐχουσῶν 62.16; ἔχοντας 4.11, 33.2;  
 ἐχούσας 89.49; εἶχον 26.18, 36.20,  
 39.1; εἶχε 38.8, 53.45, 70.28, 100.15;  
 εἶχεν 3.29, 9.40, 16.1, 17.59, 18.39,  
 20.8, 25.1, 26.4, 36.1, 40.54, 43.16,  
 45.2, 49.14, 51.33, 61.15, 72.30,  
 80.9, 95.10, 100.51, 102.25; ἔσχον  
 100.56; ἔσχε 19.49; ἔσχεν 17.26,  
 74.6, 89.53; σχῆ 100.24; σχῶν 19.3;  
 σχόντες 63.11; ἐσχηκός 31.10, 81.3;  
 ἐχόμενος 22.22; ἐχομένην 5.31;  
 εἶχετο 49.26, 61.18

- ἔωθεν : 26.22  
 ἔφος : ἔφον 86.22; ἔφα 87.46  
 ἔως , usque ad : 31.20, 32.15, 39.1,  
 43.15, 46.31, 57.15, 71.26, 76.11  
 ἔως , aurora : 17.28, 42.30  
 ζάλη : 98.6; ζάλην 100.2  
 ζάω : vide ζῶ  
 ζεύγλη : ζεύγλη 54.13  
 ζέω : ζέουσα 36.2, 83.13; ζέουσα  
 23.14, 69.18  
 ζήλος : ζήλον 98.11  
 ζηλωτής : ζηλωτήν 83.9  
 ζημία : ζημία 30.15  
 ζημιώδης : ζημιώδει 99.43  
 ζητέω : ζητούσης 18.13; ζητούντων  
 34.22, 57.13; ζητούντας 31.37;  
 ζητούμενοι 26.29; ἐζήτουν 57.25;  
 ἐζήτει 24.39, 26.25, 45.6, 55.8;  
 ζητήσας 28.14  
 ζοφερός : ζοφεροῦ 61.34  
 ζῶ : ζῆν 18.9, 76.16, 89.37; ζῶν 47.16;  
 ζῶντος 76.14; ζῶντας 40.33; ἔζη  
 71.27, 76.11  
 ζωγράφω : ζωγράων 61.26; ἐζώγραψεν  
 49.8, 62.20  
 ζωή : ζωῆς 1.19, 34.13, 76.14, 102.24;  
 ζωῆ 45.3, 72.20; ζωήν 2.12, 24.5,  
 44.4, 76.14  
 ζώνη : ζώνης 14.4; ζώναις 84.17  
 ζῶν : 101.1; ζῶων 89.12  
 ζωοποιός : ζωοποιόν 89.64  
 ζωπυρέω : ζωπυρήσασα 8.26  
 ζωτικός : ζωτικὴν 98.13, 102.8  
 ἦ : 2.7, 3.3, 11.27, 11.48, 11.55, 12.32,  
 13.4, 15.27, 17.18, 17.22, 18.14,  
 18.26, 19.49, 21.27, 23.24, 25.2,  
 25.22, 26.34, 27.28, 27.44, 30.36,  
 30.37, 30.37, 36.19, 41.11, 45.13,  
 47.6, 47.18, 48.47, 54.23, 55.8, 55.9,  
 62.32, 72.40, 78.4, 78.5, 83.15,  
 84.13, 88.11, 89.33, 90.1, 91.6, 95.8,  
 95.8, 97.42, 97.44, 99.43, 99.46,  
 100.22, 100.33  
 ἡγεμονία : ἡγεμονίας 74.19; ἡγεμονίαν  
 2.21  
 ἡγεμών : ἡγεμόνα 62.7, 62.47  
 ἡγέομαι : ἡγῆται 46.25; ἡγούμενος  
 37.4, 46.34; ἡγεῖτο 19.5, 65.3;  
 ἡγήσατο 2.4; ἡγησάμενος 51.4,  
 53.27; ἡγησαμένων 57.12  
 ἡγούμενος , abbas : 9.20, 9.40, 9.44  
 ἡδέως : 26.18, 66.22, 98.27  
 ἦδη : 5.6, 7.1, 9.6, 12.39, 17.12, 24.28,  
 27.1, 27.35, 28.13, 30.18, 34.24,  
 35.2, 41.22, 42.1, 43.23, 47.7, 50.1,  
 55.3, 55.10, 63.4, 67.15, 69.2, 70.18,  
 73.2, 74.5, 76.17, 76.23, 77.3, 79.12,  
 82.14, 86.27, 87.16, 93.1, 94.23,  
 100.21  
 ἡδονή : ἡδονῆς 13.8, 31.41; ἡδονήν  
 24.38, 29.26, 50.58; ἡδονῶν 24.35  
 ἡδύων : ἡδύνειν 91.6  
 ἡδύς : ἡδίω 88.12  
 ἡθικός : ἡθικῶν 72.7  
 ἦθος : ἦθει 4.33; ἦθη 72.11  
 ἡλιθιότης : 26.37  
 ἡλικία : ἡλικίας 5.40, 98.10; ἡλικίαν  
 5.1, 5.31, 7.1, 13.3, 34.24  
 ἦλιξ : ἦλικας 6.8  
 ἡλιοβολέομαι : ἡλιοβολουμένον  
 90.23  
 ἦλιος : 5.6; ἡλίου 5.9, 42.30, 95.11;  
 ἦλιον 9.31, 51.33  
 ἡμέρα : 5.6; ἡμέρας 9.6, 9.54, 10.8,  
 12.37; ἡμέρα 70.10; ἡμέραν 9.54,  
 10.7, 18.34, 29.1, 30.4, 31.15, 43.10,  
 70.25, 98.4; ἡμερῶν 12.1, 61.9;  
 ἡμέραις 15.27, 29.17, 89.66, 98.12  
 ἡμέτερος : ἡμετέρας 89.67; ἡμετέρων  
 48.50  
 ἡμισυς : ἡμίσεως 31.44; ἡμισείας  
 28.20  
 ἡμισφαίριον : 42.31, 89.18;  
 ἡμισφαιρίαν 84.1  
 ἡνία : ἡνίας 28.7  
 ἡνίκα : 3.1  
 ἡνίοχος : 21.1; ἡνιόχου 21.2, 27.15;  
 ἡνιόχοις 27.4; ἡνιόχους 20.18,  
 27.31  
 ἦπειρος : ἦπειρον 98.6  
 ἡπειρώω : ἡπειρωθεῖσαι 92.10  
 ἦπερ : 80.8

- ἦπερ, sicut : 3.25, 27.36  
 ἡρέμα : 21.26  
 ἡρεμέω : ἡρεμεῖν 61.2  
 ἡσυχία : ἡσυχίαν 68.26  
 ἡσυχος : ἡσυχον 100.6  
 ἦτοι : 17.8, 18.9, 46.35, 46.36, 97.32  
 ἦττα : ἦττης 51.16; ἦτταν 34.9, 59.5;  
 ἦττας 69.2  
 ἡττάομαι : ἡττήθη 38.5, 59.36  
 ἡχέω : ἡχεῖν 21.28
- θᾶκος : θᾶκοι 84.9  
 θαλαμηπόλος : θαλαμηπόλων 23.10  
 θάλασσα : θαλάσσης 60.17, 61.13,  
 68.7; θαλάττης 55.16; θάλασσαν  
 61.3, 68.4, 86.8, 86.15  
 θάλλω : θάλλοντος 98.4  
 θάνατος : 58.25, 62.27, 67.6; θανάτου  
 9.26, 26.22; θανάτῳ 4.22, 26.26,  
 27.43; θάνατον 24.39, 27.12, 34.23,  
 62.33  
 θάπτω : θάψας 50.39  
 θαρραλέος : θαρραλέους 17.52  
 θαρραλέως : 4.32  
 θαρρέω : θαρρῶ 99.29; ἐθάρρει 24.43;  
 ἐθάρρησεν 24.9, 36.24; ἐθάρρησαν  
 69.7; θαρρήσασα 11.53;  
 τεθαρρηκότος 50.54  
 θάρσος : θάρσους 43.13  
 θαῦμα : θαύματος 76.10, 83.6, 87.8,  
 97.45; θαυμάτων 97.17  
 θαυμάζω : θαυμαζέτω 47.2;  
 θαυμάζειν 48.45; ἐθαύμαζεν  
 12.35; θαυμάσατε 25.17;  
 θαυμάσας 38.11; θαυμάζηται  
 87.12; θαυμάζεσθαι 7.20;  
 ἐθαυμάζετο 9.55, 72.29  
 θαυμάσιος : 4.12; θαυμάσιον 5.2;  
 θαυμασίων 89.73  
 θαυμαστός : 13.3; θαυμαστόν 4.31,  
 72.49, 98.23; θαυμαστά 76.21  
 θεανδρικός : θεανδρική 87.41  
 θεάομαι : θεωμένον 85.3, 89.6; θεάση  
 89.62; θεασόμεθα 97.20;  
 θεάσασθαι 56.10; θεασάμενος  
 11.26, 13.23, 14.12; θεασαμένη  
 38.2; θεασάμενοι 54.3, 59.26
- θεάρεστος : θεάρεστον 36.2  
 θεαρέστως : 44.1, 94.18  
 θεατής : θεατήν 88.13; θεατῶν 5.22  
 θεῖον, τό, Divinitas : 6.7, 72.36, 83.5,  
 94.28  
 θεῖος 1, adi., divinus : 70.35, 88.9; θεία  
 20.7; θείου 10.9, 14.25, 52.13,  
 54.10, 54.25, 79.1, 86.20, 87.35,  
 97.16; θείας 18.31, 72.44, 82.5,  
 89.47, 89.51; θεία 5.26, 21.32; θείον  
 8.29, 22.4, 41.8, 72.26, 79.15, 80.6,  
 81.8, 82.11, 82.14, 83.12, 86.5,  
 90.35, 93.12, 93.16, 97.32; θείαν  
 8.1, 72.50, 87.22; θεία 20.13, 21.11,  
 23.32, 32.4; θείων 78.3, 80.1, 89.49,  
 93.4; θείας 8.26; θείους 41.4,  
 69.28; θειοτέρας 48.26  
 θεῖος 2, ó, avunculus : θείου 16.5, 17.1  
 θέλημα : 43.32, 99.30; θελήματι 89.74  
 θέλω : θέλειν 7.23; θέλων 40.7, 44.11,  
 66.14; θέλοντας 3.16; θελήσειας  
 86.9; θελήσαντος 89.16;  
 θελησάσης 5.25; vide etiam ἐθέλω  
 θέμα : 77.14; θέματος 18.11; θέματα  
 99.8; θεμάτων 42.6, 99.47  
 θεμέλιον : θεμελίων 80.12  
 θέμις : 5.2  
 θεογνωσία : θεογνωσίας 4.17  
 θεολόγος : θεολόγου 90.22, 94.4  
 Θεομήτωρ : Θεομήτορος 50.19, 79.6,  
 80.6, 81.12, 88.10, 91.18;  
 Θεομήτορι 93.8  
 θεοσύλλεκτος : θεοσύλλεκτον 94.20  
 θεός : 5.30, 11.54, 23.28, 35.5, 50.54,  
 95.2, 97.30, 97.37; θεοῦ 4.25, 4.36,  
 8.18, 9.17, 11.33, 15.29, 18.33,  
 18.35, 18.36, 22.15, 22.16, 22.19,  
 23.7, 24.20, 24.22, 29.2, 29.6, 29.15,  
 32.1, 32.10, 34.8, 35.8, 40.52, 43.12,  
 43.40, 50.14, 50.20, 50.44, 63.14,  
 70.31, 72.27, 79.2, 82.5, 87.26,  
 89.24, 89.77, 90.17, 95.20, 97.17,  
 97.18; θεῷ Tit. 4, 28.7, 31.41, 35.8,  
 35.11, 43.11, 89.66, 97.29, 97.35;  
 θεόν 41.10, 50.25, 50.30, 59.3,  
 65.14, 72.15, 89.64, 89.69, 97.28,  
 97.36; θεέ 89.72

- Θεοτόκος : Θεοτόκου 80.8, 83.11,  
 90.11, 93.11  
 θεοφιλής : θεοφιλοῦς 32.4, 54.24  
 θεοφιλῶς : 94.1, 94.18  
 θεραπεία : θεραπείας 9.16, 9.32;  
 θεραπείαν 9.3  
 θεραπεύω : θεραπευσάντων 73.5;  
 ἐθεραπεύετο 70.7  
 θεριστής : θερισταῖς 5.4, 5.10  
 θέρμη : θέρμης 5.9  
 θέρος : θέρους 5.3, 19.11, 40.3  
 θέσις : θέσεως 86.25  
 θέω : θεόντας 53.13  
 θεωρέω : θεωροῦντες 5.28  
 θεωρικός : θεωρικῶν 21.6  
 θηλυδρία : θηλυδρίαν 25.6  
 θῆλυς : θήλεια 89.51; θῆλυ 89.48;  
 θήλειαν 35.9  
 θήρα : θήραν 13.7, 24.43, 100.33,  
 102.3  
 θηράω : θηρῶντος 89.16  
 θηρίον : 24.44; θηρίου 14.9, 100.23  
 θησαυρός : θησαυροῖ 21.10;  
 θησαυρῶν 28.11, 29.17  
 θησαυροφυλακῆ : θησαυροφυλακεῖ  
 87.43  
 θησαυροφυλάκιον : 90.26;  
 θησαυροφυλακίῳ 28.23  
 θιασώτης : θιασώταις 24.29  
 θλιβερός : θλιβερῶν 98.8  
 θλίψις : θλίψεις 7.7  
 θνητός : 98.16; θνητόν 98.17  
 θόρυβος : θορύβου 14.5, 15.16;  
 θόρυβον 72.49  
 θράσος : θράσους 51.8  
 θρασύνω : θρασυνόμεθα 42.13;  
 ἐθρασύνετο 46.32  
 θρασύς : θρασέος 37.13; θρασύν 43.1  
 θρασύτης : θρασύτητος 54.6  
 θρέμμα : θρέμματα 70.8  
 θρήνος : 7.5, 98.7; θρήνων 23.30  
 θρησκεία : θρησκείας 54.10, 95.7;  
 θρησκείαν 71.18  
 θρίαμβος : θριάμβους 40.51  
 θρίξ : τριχῶν 3.30, 45.12; τρίχας 23.31,  
 62.29  
 θρόνος : θρόνου 23.4  
 θυγάτηρ : 16.25; θυγατρί 17.34;  
 θυγατέρα 3.22; θυγατέρων 3.12,  
 43.29  
 θύελλα : θύελλαν 100.2; θύελλαι 60.2  
 θυμελικός : θυμελικάς 21.7  
 θυμελικῶς : 22.9  
 θυμηδία : θυμηδίας 12.18  
 θυμός : θυμοῦ 59.14, 70.34; θυμόν  
 70.40  
 θυμόω : θυμωθέντα 13.13  
 θυσιαστήριον : θυσιαστήρια  
 84.8  
 θωπευτικῶς : 47.16  
 θωπεύω : θωπεύοντος 5.38  
 ιατρεία : ιατρείαν 30.37  
 ιατρείον : 94.21  
 ἰδέα : ἰδέας 89.12  
 ἴδιος : ἰδίου 61.33, 67.4; ἰδίας 30.11;  
 ἰδίῳ 66.25; ἰδίᾳ 40.16; ἴδιον 5.4,  
 30.28, 61.30, 75.8, 77.17; ἰδίαν  
 2.50, 4.2, 15.4, 23.9, 41.23, 57.29;  
 ἴδια 59.34; ἰδίων 15.5, 52.11; ἰδίους  
 70.39  
 ἰδιότης : ἰδιότητος 3.6  
 ἰδιότης : 15.25  
 ἰδιωτικός : ἰδιωτικόν 77.10  
 ἰδού : 9.29, 23.28  
 ἴδρυσις : ἴδρυσιν 90.7, 90.9  
 ἰδρώς : ἰδρῶτες 89.24  
 ἱεράρχης : ἱεράρχαις 83.11  
 ἱερατικός : ἱερατικῆς 21.21; ἱερατικὴν  
 22.6  
 ἱερεύς : 100.13; ἱερέως 21.27, 97.35;  
 ἱερεῖς 22.14, 54.20, 72.36; ἱερέων  
 19.37, 20.23  
 ἱεροκῆρυξ : ἱεροκῆρυκος 88.2  
 ἱερομάρτυς : ἱερομάρτυρος 93.22  
 ἱερόν, aedes : 80.15, 90.12; ἱεροῦ 86.1  
 ἱερός, sanctus : ἱεράς 22.4; ἱεροῦ 22.13;  
 ἱερωῖ 35.10; ἱερόν 41.8, 82.1, 91.20,  
 94.22, 97.32, 97.41; ἱεράν 21.23,  
 81.3, 97.16; ἱεραῖ 84.10; ἱερά 87.23,  
 89.51; ἱερῶν 78.3, 79.13; ἱεροῖς  
 21.30; ἱερούς 23.33, 41.4, 80.13,  
 93.24, 94.27; ἱερώτατον 4.19  
 ἰθύνω : ἰθύνεσθαι 72.54

- ἰκανός : ἰκανῆς 2.51, 11.62, 36.19,  
 71.26, 79.16; ἰκανόν 11.45, 18.30,  
 29.15, 31.2, 53.11, 59.10; ἰκανήν  
 46.34; ἰκανά 50.8, 74.37; ἰκανῶν  
 19.24, 73.11, 73.14, 97.40; ἰκαναῖς  
 97.3; ἰκανούς 92.17; ἰκανάς 69.3,  
 84.19, 91.8  
 ἰκανῶς : 79.3  
 ἰκεσία : ἰκεσαῖς 43.40  
 ἰκετεύω : ἰκετεύων 41.8; ἰκετευσάντων  
 53.27  
 ἰκετηρία : ἰκετηρίας 99.33; ἰκετηριῶν  
 28.4  
 ἰκέτης : 70.32  
 ἰκμάς : ἰκμάδα 98.13, 102.8  
 ἰκνέομαι : ἰκνουμένοις 50.1  
 ἰλαρῶς : 9.23  
 ἰλαστήριον : ἰλαστηρίῳ 84.21  
 ἰλιγγία : ἰλιγγίασαν 17.40  
 ἰμάς : ἰμάντας 61.30  
 ἰματισμός : ἰματισμῶ 11.46  
 ἴνα : 4.35, 11.44, 11.56, 12.21, 16.33,  
 17.14, 20.25, 22.21, 23.21, 39.2,  
 40.10, 42.12, 48.56, 89.75, 100.21,  
 100.23; ἴν' 20.6, 27.4, 42.25,  
 46.25, 54.30, 87.11  
 ἰνίον : ἰνίου 61.30  
 ἵππειος : ἵππειῶν 51.18  
 ἵππικός : ἵππικαῖς 65.2  
 ἵππόδρομος : ἵπποδρόμῳ 62.34  
 ἵπποκόμος : ἵπποκόμοις 13.6  
 ἵπποστάσιον : ἵπποστασίου 13.11  
 ἵππος : 13.1, 13.10, 24.47, 43.15; ἵππου  
 13.9, 13.16, 13.18, 43.18, 43.19,  
 48.6, 66.13; ἵππῳ 74.11; ἵππον 13.7,  
 13.13, 13.18; ἵππων 21.2, 43.22,  
 51.23, 86.11; ἵππους 20.18, 51.17  
 ἵπταμαι : ἵπτασθαι 89.37  
 ἰσάριθμος : ἰσαρίθμον 35.9;  
 ἰσαρίθμους 62.41  
 ἰσθμός : ἰσθμοῦ 61.16  
 ἰσόδρομος : ἰσόδρομον 86.10  
 ἰσομεγέθης : ἰσομέγεθες 40.13  
 ἰσομήκης : ἰσομήκη 86.9  
 ἴσον, τό, aliud exemplar : 77.6  
 ἰσονομία : 30.42  
 ἴσος : ἴσον 94.10  
 ἰσότης : ἰσότητα 6.11, 30.13, 72.38  
 ἴστημι : ἔστησεν 32.11, 36.32, 51.32,  
 79.8; στήτε 58.31; στήσαι 22.19;  
 ἔστηκασιν 85.5; ἑστάναι 8.9;  
 ἔστηκέναι 82.16; ἔστηκός 10.4;  
 ἔστηκότες 89.8; ἴστασθαι 46.16;  
 ἴσταμένης 90.30; στήναι 58.17,  
 62.42  
 ἱστορέω : ἱστορουμένου 3.12;  
 ἱστορουμένων 77.19; ἱστόρηται  
 102.26; ἱστόρηνται 89.45  
 ἱστορία : 56.1; ἱστορίας 1.3, 1.22,  
 89.55; ἱστορίᾳ 77.21; ἱστορίαν  
 5.40, 20.2, 97.19  
 ἱστορικός : ἱστορική Tit. 1; ἱστορικῶν  
 72.6  
 ἰσχυρός : ἰσχυρά 95.8; ἰσχυρούς  
 74.14; ἰσχυροτέρων 31.16  
 ἰσχύς : 50.2  
 ἰσχύω : ἴσχυσεν 4.20, 70.39;  
 ἰσχύσαντες 42.36  
 ἴσως : 1.20, 5.13, 5.39, 14.27, 31.9  
 ἰχθύς : ἰχθύας 92.9  
 ἴχνος : 19.32, 48.57  
 ἰώδης : ἰώδεις 27.46  
 καθαιρέω : καθελῶν 94.12  
 καθάλλομαι : καθαλλόμενοι 43.22;  
 καθήλατο 13.9  
 καθάπαξ : 18.3, 70.39  
 καθάπερ : 42.41, 55.3, 89.32, 92.6  
 κάθαμα : καθάρματος 26.37  
 καθαρός : καθαροῦ 87.39, 92.18;  
 καθαρὸν 99.27; καθαρὰς 30.11,  
 62.22  
 καθαρῶς : 35.12, 66.11  
 καθέδρα : καθέδρας 23.19, 32.8, 44.10;  
 καθέδραν 44.8  
 καθέζομαι : καθεζόμενος 21.2, 31.27;  
 ἐκαθέζετο 10.7; καθεσθῆναι  
 101.19; καθεσθέντος 15.5, 15.7  
 καθεύδω : καθεύδειν 46.1  
 καθηγούμενος : καθηγουμένῳ 9.11  
 καθήκω : καθήκοντος 16.7;  
 καθήκοντα 23.30; καθήκόντων  
 20.11, 100.18; καθήκουσιν 7.26  
 κάθημαι : ἐκάθηντο 101.7

- καθιερῶ : καθιεροῖ 35.10  
καθίζω : ἐκάθισεν 30.2  
καθικετεύω : καθικέτευον 99.35  
καθίστημι : καθίστησι 94.10; κατέστησεν 11.61, 31.12, 44.6;  
καταστήσαι 9.4; καταστήσας 93.21; καταστήσαντος 69.11;  
καθέστηκε 31.53; καθέστηκεν 83.2, 85.16, 86.12, 88.1; καθεστήκαμεν 24.20; καθεστηκώς 12.39; καθεστηκός 45.13; καθεστηκότες 99.1;  
καθειστήκεσαν 52.11, 70.30;  
καθίσταται 34.10; καθίστανται 67.10; καθίστασθαι 21.29; κατέστη 17.40; κατέστησαν 2.51; καταστήναι 5.34; καταστήσασθαι 99.4;  
καθεστώς 15.23, 21.11; καταστάς 3.8; καταστησάμενος 20.24  
κάθοδος : κάθοδον 70.29, 75.14  
καθοράω : καθορᾶν 18.6  
καθοσίωσις : καθοσιώσεως 67.6  
καθυπισχνέομαι : καθυπισχνούμενος 49.10  
καθυποβάλλω : καθυπέβαλλον 26.17  
καθυποτάττω : καθυπέταξεν 38.11  
καθυπουργέω : καθυπουργῶν 11.5, 62.41  
καθώς : 28.13, 74.18, 102.25  
καί : occurrit 2495ies  
καινοπρεπής : 89.5; καινοπρεπούς 90.14; καινοπρεπεῖ 87.3, 90.19  
καινός : καινούς 81.11  
καινουργέω : καινουργεῖ 81.13; ἐκαινούργησεν 93.25;  
καινουργήσας 94.13  
καίπερ : 45.1, 61.1, 74.5  
καίριος : καιρίαν 59.30  
καιρός : καιροῦ 18.11, 41.22, 42.25, 53.2, 61.15; καιρῶ 5.3, 11.45, 42.2;  
καιρόν 7.3, 12.8, 16.21, 17.31, 19.11, 19.49, 34.20, 42.35, 45.6, 46.13, 63.11, 73.2, 76.1; καιρῶν 77.20; καιρούς 37.7, 59.1  
καίτοι : 17.30, 24.18, 53.15  
κακία : 62.24; κακίας 23.16, 30.34;  
κακίᾳ 53.4; κακίαν 13.16, 27.45, 34.8, 100.28  
κακίζω : κακίζουσιν 24.21  
κακόβουλος : κακοβούλους 16.32  
κακός : 58.4; κακῶ 99.43; κακόν 23.28, 43.7; κακὴν 49.6  
κακοῦργος : κακοῦργων 62.26  
κάκωσις : κάκωσιν 48.42  
κακῶς : 15.24, 28.18, 99.43  
καλαμάομαι : καλαμωμένους 54.31  
κάλαμος : καλάμου 74.36; κάλαμον 72.10  
καλέω : καλεῖν 14.5; καλοῦντος 41.22;  
καλοῦντι 9.14; καλοῦντες 24.34;  
ἐκάλουν 9.43, 48.16, 65.5; ἐκάλει 9.28, 36.2; καλέσαι 9.13; καλέσας 56.11; καλέσασα 20.8; καλεῖται 48.32; καλεῖσθαι 75.3; καλούμενος 91.3, 102.18; καλουμένου 27.16, 48.29; καλουμένῳ 3.5, 69.16, 85.16, 94.4, 94.16; καλουμένη 65.7;  
καλούμενον 40.20, 42.2;  
καλουμένην 46.12; καλουμένοις 2.29; καλουμέναις 91.10  
καλλίνικος : καλλινίκων 82.11  
καλλίπαις : καλλίπαιδα 35.5  
καλλονή : καλλοναῖς 87.4, 91.12, 94.6  
κάλλος : 13.3, 76.9, 78.8, 80.7, 81.7, 93.19; κάλλους 87.19, 89.27, 90.3, 90.31; κάλλει 3.22, 16.24, 82.3, 87.3, 88.5, 91.20; κάλλη 48.11, 87.8, 87.42, 87.46, 89.1, 89.56, 89.82; κάλλεσιν 84.2  
καλλύνω : καλλύναντος 92.3;  
καλλυνόμενος 84.3  
καλλωπίζω : ἐκαλλωπίζετο 3.26  
καλός : κάλλιστον 90.28; καλόν 73.4, 74.33, 96.4; καλῶν 5.39, 6.6, 86.28;  
κάλλιον 25.22; κάλλιστα 29.19  
κάλυμμα : κάλυμματος 23.8, 95.15  
καλύπτω : καλύπτεσθαι 76.10  
καλῶς : 3.13, 32.16, 36.1, 44.5, 44.5, 54.5, 61.7, 99.15, 99.43; κάλλιστα 6.6, 83.14, 99.16, 102.11  
κάματος : καμάτους 99.34  
κάμινος : καμίνου 97.40; καμίνῳ 97.21; κάμινον 97.39  
κάμπω : κάμψας 61.14; καμφθέντος 43.40

- κάν : 17.13, 44.12  
κάν : 5.35, 23.22, 27.14, 44.10, 55.9,  
89.52, 95.18, 97.30  
κανονικῶς : 32.14, 44.7  
κανών : 1.17  
κάρα : κάραν 87.23  
καραδοκέω : ἐκαραδόκει 68.15  
καρδία : καρδίας 50.25; καρδίαν 26.33  
καρπός : καρπῶ 8.10  
καρπῶ : καρποῦσθαι 30.29;  
καρπουμένη 75.12; ἐκαρπούτο  
72.18  
καρτερικὸς : καρτερικωτάτου 87.21  
καρτερός : καρτεράν 40.39, 60.13  
καρτερότης : καρτερότητι 37.22  
κάστρον : 46.3, 46.10, 46.30, 53.41,  
55.29, 66.17, 71.22, 77.3; κάστρον  
58.17, 59.8, 59.10, 59.12; κάστρα  
65.8; κάστρον 55.6, 57.5, 57.15,  
58.9, 58.38  
κατά : (cum gen.) 4.18 (κατ'), 5.19  
(κατ'), 13.21 (κατ'), 14.8 (κατ'),  
16.10, 16.11 (κατ'), 17.2, 17.4  
(κατ'), 17.11 (κατ'), 17.16 (κατ'),  
17.18 (κατ'), 17.34, 17.49 (κατ'),  
18.18, 19.9, 19.45, 20.9 (καθ'),  
24.32(κατ'), 24.44 (κατ'), 24.48,  
24.51, 26.27 (κατ'), 31.20, 31.38,  
31.40, 36.14.37.11 (κατ'), 39.3,  
41.15 (κατ'), 41.20, 41.28, 43.17,  
43.34, 46.20, 49.14, 50.5 (κατ'),  
50.14, 50.17, 50.22, 50.27, 50.59,  
51.2, 51.30, 51.31, 53.6, 53.33,  
53.37 (κατ'), 55.22, 57.27 (κατ'),  
58.5, 59.22, 59.8, 59.29, 60.7, 61.6  
(κατ'), 61.37, 62.3, 62.12, 62.17,  
62.18, 67.2 (κατ'), 67.4, 67.19,  
67.24 (κατ'), 68.6, 69.7, 69.11, 71.2,  
74.28, 86.27 (καθ'), 89.27, 90.19  
(καθ'), 100.10 (κατ'), 100.23,  
100.24 (κατ'), 100.42 (κατ'),  
100.45, 101.14, 101.18;  
(cum acc.) 1.6 (καθ'), 2.9, 2.33, 2.46,  
2.50 (κατ'), 3.3, 3.4, 3.9, 3.17, 3.21  
(καθ'), 4.1 (κατ'), 5.1, 5.17, 5.21,  
5.25, 7.5, 7.8, 7.17, 8.2, 8.15, 9.5,  
9.27, 9.51, 9.52, 9.55, 9.56, 10.3,  
10.4, 10.8, 11.1 (κατ'), 11.5, 11.18,  
11.51, 11.61, 12.1, 12.3, 12.8, 12.11  
(καθ'), 12.19, 12.30, 13.3 (καθ'),  
13.27, 14.2, 14.9, 14.11, 14.26, 15.2,  
15.4 (κατ'), 15.10 (κατ'), 15.21  
(κατ'), 16.1, 16.4, 16.27 (καθ'),  
17.5 (καθ'), 17.6, 17.7, 17.8, 17.28,  
18.6 (καθ'), 18.8, 18.34 (κατ'),  
18.40, 19.1, 19.4, 19.11, 19.12,  
19.15 (κατ'), 19.41 (κατ'), 20.2,  
21.4, 22.12, 24.1 (καθ'), 24.38  
(καθ'), 25.4 (κατ'), 25.7, 25.23,  
26.4 (κατ'), 29.1, 29.1 (καθ'), 29.26  
(καθ'), 30.17, 30.35, 30.39, 31.6,  
31.9, 31.15 (καθ'), 31.18 (κατ'),  
31.38, 32.11, 32.17, 33.4, 34.24  
(καθ'), 35.1, 35.3, 36.1, 37.7, 37.10  
(καθ'), 37.17, 39.10, 40.27, 40.30  
(κατ'), 40.50, 41.4, 41.7 (καθ'),  
41.17, 42.2, 42.7 (κατ'), 42.16, 43.4,  
43.10, 43.28, 43.38, 44.14 (καθ'),  
46.13, 47.1 (κατ'), 47.7 (καθ'),  
47.11, 47.20 (καθ'), 48.20, 48.29,  
48.54 (καθ'), 49.5, 49.26, 50.9  
(καθ'), 50.27, 50.58 (καθ'), 50.61,  
51.7, 51.19, 51.33, 52.1, 52.3  
(καθ'), 53.1, 53.5, 53.9, 53.32  
(κατ'), 53.40, 53.42 (καθ'), 54.26,  
55.4, 55.12, 55.34, 56.1, 58.3, 59.1,  
59.17 (καθ'), 60.5, 61.2, 61.16,  
61.17, 61.25, 62.14 (κατ'), 62.35,  
63.2, 66.3 (κατ'), 66.8, 66.11, 66.12,  
66.18, 66.24 (κατ'), 67.17, 67.21,  
67.26, 68.1, 68.4, 68.5, 68.15, 68.17,  
68.28, 69.21, 69.24, 69.26, 70.2,  
70.3 (καθ'), 70.26, 71.1, 71.13,  
71.14, 71.15, 71.16, 71.32, 71.35,  
72.15, 72.45, 73.2, 75.5, 75.9, 76.1,  
76.11 (καθ'), 76.18, 77.6, 77.15,  
77.19, 77.23, 78.11 (καθ'), 79.5  
(καθ'), 81.5, 82.17, 83.3 (κατ'),  
85.4 (κατ'), 85.13, 85.18, 85.19,  
85.22, 86.6, 86.7, 86.11 (καθ'),  
86.15, 86.22, 86.23, 87.1 (κατ'),  
87.13, 87.40, 88.1 (κατ'), 88.6  
(κατ'), 88.7, 89.7, 89.11 (κατ'),  
89.18, 89.18, 89.28, 89.34,



- 89.60, 89.62 (κατ'), 90.1, 90.4 (καθ'), 90.17 (καθ'), 90.20 (κατ'), 90.33, 90.37 (κατ'), 92.1, 92.4 (κατ'), 92.21, 93.2, 93.3, 93.5, 93.9 (κατ'), 94.1, 95.8 (κατ'), 97.7, 97.18, 98.3, 98.3 (καθ'), 100.22 (κατ'), 100.33, 100.37, 100.45, 100.55 (κατ'), 101.1, 102.3, 102.3 (κατ'), 102.6 (καθ'), 102.24
- καταβάλλω : κατέβαλεν 12.16; καταβαλών 86.14; καταβαλοῦσαν 69.31; καταβαλλομένη 11.44; κατεβάλλοντο 4.16; καταβέβληται 87.30; καταβληθέν 81.3; καταβληθέντα 94.5; καταβληθέντας 78.4
- καταβιβρώσκω : καταβρώζεται 16.34
- καταβόησις : καταβόησεις 18.18
- καταγγέλλω : καταγγελλόμενα 97.15; καταγγελθέντος 14.1; καταγγελθείσης 100.36
- κατάγελος : καταγέλωτα 20.25
- καταγηράσκω : κατηγήρασεν 67.26
- καταγινώσκω : καταγινόντων 63.5
- καταγλαίζω : καταγλαϊζόμενοι 89.46; κατηγλαίσεν 93.15; κατηγλαϊσμένος 86.2; κατηγλαϊσμένη 89.60
- κατάγνυμι : κατέαξα 81.3
- καταγραφή : καταγραφήν 28.14
- κατάγω : κατάγοντες 40.51; καταγόμενος 19.38
- καταγωγήν : καταγωγή 90.7, 91.11
- καταδέχομαι : καταδέξασθαι 96.8
- καταδεώς : καταδεέστερον 77.11
- καταδηϊόω : κατεδηϊον 69.9
- κατάδηλος : 34.10
- κατάδικος : κατάδικον 26.19
- καταδιώκω : 43.11; καταδιώκεις 43.8
- καταδρομή : καταδρομάς 41.20
- καταδυναστεύω : καταδυναστεύεσθαι 30.14, 72.39
- καταδύω : καταδέδυκεν 46.34
- καταιγίζω : καταιγίζοντα 27.24
- καταιγίς : 98.6
- καταισχύνω : καταισχύναι 8.33
- κατακαΐω : κατακαΐσαντες 19.14
- κατακερτομέω : κατακερτομήσας 61.34
- κατάκοπος : 9.8
- κατακόπτω : κατακόπτουσι 58.35; κατακόψαντες 51.28, 67.11
- κατακορής : κατακοροῦς 25.26
- κατακοσμέω : κατεκόσμησεν 91.13; κατεκοσμεῖτο 21.30; κατεκοσμήθη 55.36
- καταλαμβάνω 1, advenio : καταλαμβάνει 61.9, 70.30; καταλαμβάνουσι 2.13; κατέλαβεν 62.12; καταλαβείν 8.6, 29.4; καταλαβών 46.21, 71.7, 77.4; καταλαβούσης 26.31; καταλαβόντων 53.19; καταλήφεται 70.17 [?]
- καταλαμβάνω 2, invenio, occuro, cario : καταλαμβάνουσι 19.21; κατέλαβεν 67.16; καταλαβόντων 42.4; καταλαβέσθαι 51.10; καταληφθέντας 46.28; καταλήφεται 70.17 [?]
- καταλαμπρύνω : κατελάμπρυνεν 73.16
- καταλάμπω : κατελάμπετο 87.17
- καταλέγω : καταλέγει 35.8; κατειλεγμένος 25.10; καταλεγνота 9.51
- καταλείπω : καταλιπών 98.14; καταλιπόντος 27.7; κατελείφθη 77.16; καταλειφθήναι 99.41; καταλειφθείς 13.10
- καταληΐζομαι : καταληϊζόμενοι 60.8; καταληϊσάμενος 48.15
- κατάληψις : 48.49; κατάληψιν 57.13
- καταλιμπάνω : καταλιμπάνει 96.12; καταλιμπάνεται 11.39
- κατάλληλος : κατάλληλον 82.12
- κατάλογος : κατάλογων 37.3; κατάλογους 36.7
- κατάλυσις : κατάλυσιν 14.13, 14.20
- καταλύω : καταλύεται 17.60
- καταμαρθάνω : κατεμάρθανεν 72.16; καταμαρθάν 68.24
- καταμαραίνω : κατεμαραίνετο 102.4
- καταμέμφομαι : κατεμέμφετο 16.31
- καταμόνας : 11.9

- καταναλίσκω : καταναλίσκειν 91.5;  
κατανήλισκεν 20.6; κατανάλωσεν  
43.38; κατηνάλωτο 37.25
- κατανόω : κατανοεῖν 15.9;  
κατανοήσας 56.13; κατανοήσαντες  
42.18, 59.26
- κατανύω : κατανύσαι 100.56
- καταξιώω : κατηξιώται 11.21
- καταπαίζω : κατέπαιζεν 21.11
- καταπήγνυμι : καταπήξι 41.12
- καταπίπτω : καταπεσόντα 81.9;  
καταπτωθέντα 94.8
- κατάπληξις : κατάπληξιν 85.3
- καταπλήττω : καταπλαγέντες 42.34,  
46.29, 97.45
- καταπλουτίζω : κατεπλούτισεν 73.17;  
καταπλουτίσας 94.20;  
καταπεπλούτισται 84.7
- καταποικίλλω : καταποικίλλονται  
84.5; καταπεοικίλται 84.6, 84.15
- καταπολεύω : καταπολεύσαντα 24.14
- καταπολεμέω : κατεπολέμησεν 65.7,  
66.17; καταπολεμηθείσης 52.5;  
καταπολεμηθέντων 43.25
- καταποντόω : καταποντώσας 61.23
- καταπράττω : καταπραττόμενον 39.15;  
καταπραττομένων 98.2;  
κατεπράττετο 68.2; κατεπράξατο  
65.6, 71.27; καταπράξασθαι 17.28,  
50.63, 71.11; καταπραξάμενον  
51.12; καταπραχθήναι 56.5;  
καταπραχθέντα 50.48, 71.33
- καταπτήσσω : κατεπτηχέναι 17.42
- καταπυκνώω : καταπυκνωθήναι 96.8
- καταρρέω : καταρρέοντα 82.14;  
κατερρύη 43.17; καταρρυήναι  
78.10
- καταρρικνόομαι : κατερρικνωμένον  
81.13
- κατάρρυτος : κατάρρυτον 86.24
- καταρτίζω : καταρτίσας 36.28
- κατάρχω : κατάρχοντος 2.9;  
κατάρχοντα 32.8
- κατασβέννυμι : κατασβεσθείσης  
97.40
- κατασκάπτω : κατέσκαψεν 40.45;  
κατέσκαπται 70.10; κατασκαφήναι  
69.27
- κατασκέπτομαι : κατασκεψάμενοι  
51.9
- κατασκευάζω : κατεσκεύασεν 91.3;  
κατασκευασάμενος 62.3; κατε-  
σκευάσται 87.32; κατεσκευ-  
ασμένοις 21.31; κατασκευασθείς  
87.14, 87.26, 88.8
- κατασκευή : 86.18; κατασκευής  
90.19; κατασκευήν 68.14, 85.17,  
92.11
- κατασκηνώω : κατασκηνώσαντες  
53.42
- κατάσκοπος, speculator : 68.22;  
κατασκόπων 68.8
- κατάστασις : καταστάσεως 2.48, 3.6,  
22.4, 72.32; κατάστασιν 7.4, 37.1
- καταστέλλω : κατέστειλε 72.49
- καταστενάζω : καταστενάξας 22.18;  
καταστενάξασα 23.27
- κατάστημα : καταστήματι 8.32
- καταστολή : καταστολή 9.50, 35.12;  
καταστολήν 3.6; καταστολαίς  
83.19
- καταστοχάζομαι : κατεστοχάζετο  
14.14
- καταστρώννυμι : καταστρωθήναι  
40.32, 42.44
- κατασφαλίζομαι : κατασφαλισάμενος  
82.15, 94.6
- κατασφάττω : κατασφάττουσιν 39.6;  
κατεσφάττοντο 59.32
- κατάσχεσις : 57.15
- κατατάττω : κατέταξε 13.25
- κατατέμνω : κατατέμνων 37.18
- κατατίθημι : κατατίθεσθαι 72.14
- κατατολμάω : κατατολμώντες 53.43
- κατατρέχω : κατατρέχοντες 55.4;  
καταδραμείν 40.18
- κατατρίβω : κατατριβεσθαι 63.6
- καταυγάζω : κατηύγασεν 93.15
- καταυλίζομαι : κατηυλισμένοις  
42.20
- καταφανής : καταφανές 21.10
- καταφέρω : καταφερομένης 9.6
- καταφεύγω : καταφεύγοντας 31.30;  
κατέφυγεν 46.39
- καταφθίω : καταφθιμένοιο 48.55
- καταφλέγω : κατεφλέγοντο 63.13

- καταφλυαρέω : καταφλυαρησάντων 23.24  
καταφρονέω : καταφρονεῖν 24.36  
καταφυγή : καταφυγήν 2.19  
καταφύτευσις : καταφύτευσιν 92.5; καταφυτεύσεις 92.16  
κατάφωρος : κατάφωρον 56.7  
καταχράομαι : καταχρωμένω 27.21  
καταχρυσόω : κατακεχρύσεται 89.19  
καταψηφίζομαι : κατεψηφίσαστο 26.26; κατεψηφίστο 62.27  
κατεῖδον : κατιδεῖν 42.35, 68.9; κατιδῶν 56.12, 82.9  
κάτεμι : κατιένα 30.43; κατιούσης 1.21  
κατεπλίμπρημι : κατενέπρησαν 59.19  
κατενώπιον : 13.28, 27.20  
κατεξουσιάζω : κατεξουσιάζειν 54.31  
κατεπαγγέλλομαι : κατεπαγγέλλεται 2.1; κατεπαγγελμένους 17.28; κατεπαγγειλόμενος 95.14; κατεπηγγείλατο 11.57, 56.8  
κατεπαίρομαι : κατεπαιρόμενος 6.13  
κατεπείγω : κατεπειγούση 57.19; κατεπείγοντα 18.16; κατεπείγεσθαι 69.20  
κατεργάζομαι : κατειργάσαντο 50.55, 66.2  
κατερείπω : κατηρείπωτο 37.25  
κατέρχομαι : κατήλθεν 69.15; κατελθεῖν 31.34; κατελθοῦσα 76.28; κατελθοῦσαν 69.5  
κατευθύνω : κατηθύθουνεν 72.5, 72.10, 78.3; κατηθύθουνο 72.27  
κατευναστής : κατευναστῶν 17.41, 26.21  
κατευστοχέω : κατευστοχεῖν 8.12  
κατέχω : κατέχει 19.19; κατέχον 89.49; κατεῖχεν 7.23; κατασχεῖν 13.6, 67.14, 67.17; κατασχόντες 19.14; κατεχόμενον 66.18; κατεχομένην 71.8; κατεχόμενα 65.8  
κατηγορέω : κατηγορούμενα 16.12  
κατοικέω : κατοικησάντων 55.22  
κατοικητήριον : κατοικητήρια 90.17  
κατομβρέω : κατώμβρει 85.14  
κατονομάζω : κατωνόμαζον 37.8, 100.14; κατονομάζεται 100.46; κατωνομάζετο 71.22  
κατόπιν : 46.24  
κατορθόω : κατορθωκώς 36.18; κατόρθωται 89.67  
κατόρθωμα : κατορθώματι 48.52  
κατορχέομαι : κατορχούμενος 21.23  
κατοχυρόω : κατοχυρώσας 82.10; κατοχυρωμένον 37.23  
κάτω : 42.3, 72.51  
κάτωθεν : 21.22, 61.4, 85.23, 87.37, 90.20  
κατώτερος : κατώτερα 89.40  
καυσόω : καυσωθείς 98.12  
καυσώδης : καυσώδους 102.7  
καύσω : καύσωνα 5.10  
καύχημα : καυχήματος 43.26  
καυχηματίας : καυχηματία 12.13  
καχλάζω : καχλαζούσης 61.32  
κείμαι : κείσθω 35.14, 77.23; κείμενον 80.16  
κειμήλιον : κειμηλίων 73.11  
κελεύω : κελεύει 101.23; κελεύης 12.20; κελεύων 9.12; κελεύομενον 9.56, 58.16; ἐκέλευεν 98.23; κελεύσει 26.18, 59.9, 62.40, 67.23, 77.12; ἐκέλευσεν 28.21; κέλευσον 100.33; κελεύσαι 13.13; κελεύσας 32.15, 40.18, 49.3, 55.23, 95.6; κελεύσαντος 13.21, 15.7; ἐκελεύσατο 74.15  
κενός : κενόν 9.19, 48.38; κενά 100.43  
κενηνάριον : 27.16; κεντηνάρια 27.6, 27.13, 28.14, 28.24; κεντηναρίων 27.10  
κεράννυμι : κεραστήναι 40.32  
κεραυνός : κεραυνόν 53.33  
κερτομέω : κερτομῶν 20.22  
κεφάλαιον : 95.9; κεφαλαίος 33.7  
κεφαλή : 43.28; κεφαλῆς 14.10, 23.8, 43.30, 43.34, 62.29, 101.15; κεφαλῆ 41.12; κεφαλῆν 3.30, 43.20, 43.23  
κεφαλικῶς : 26.13  
κεφαλῆς : κεφαλῆσι 87.38  
κηδεμονία : κηδεμονίας 31.52; κηδεμονίαν 41.6, 99.51  
κηδεμονικῶς : 45.1

- κῆδος : 3.12  
 κηλώνειον : κηλωνεῖοις 61.31  
 κῆρυξ : κηρύκων 89.3  
 κηρύσσομαι : κηρυσσομένῳ 97.35  
 κιγκλῖς : 87.36; κιγκλίδες 84.8  
 κιθάρα : κιθάρας 21.26, 21.28, 22.11;  
 κιθάραν 21.21  
 κινδυνεύω : κινδυνεύουσιν 53.17;  
 κινδυνεύοντες 2.13;  
 κινδυνεόντων 79.12  
 κίνδυνος : κινδύνου 54.22; κίνδυνον  
 27.47, 50.39, 57.8, 60.17, 62.14,  
 63.14; κινδύοις 46.15; κινδύνους  
 46.19  
 κινδυνώδης : κινδυνῶδες 9.34  
 κινέω : κινῶν 30.4; κινούντων 69.22;  
 ἐκίνει 3.16; κινεῖται 17.16;  
 κινουμένου 14.5; ἐκινήθη 26.34;  
 κινηθεῖς 4.18  
 κινστέρνη : κινστέρνης 92.14  
 κιονίσκος : κιονίσκοι 85.11  
 κίων : κίονες 89.7; κίοναν 89.17  
 κλάδος : 8.11; κλάδους 10.5  
 κλειδώμα : κλειδώμασι 97.43  
 κλέπτω : κλέψαι 51.12  
 κληρονόμος : κληρονόμῳ 77.16;  
 κληρονόμον 76.22, 102.5  
 κλῆρος : κλῆρον 77.17, 102.18  
 κληρώω : ἐκληρώσαντο 90.27;  
 κληρωσάμενος 70.5; κεκλήρωται  
 79.2, 89.9, 89.33  
 κλήσις : κλήσεις 99.17  
 κλητόριον : 12.2  
 κλίνω : κλιθέντα 94.24  
 κλύδων : 62.1  
 κοιμάω : κοιμηθησόμενον 5.8  
 κοινολεκτέω : κοινολεκτεῖν 74.34  
 κοινός : κοινοῦ 68.11, 99.34; κοινής  
 32.6, 32.9; κοινόν 31.12, 31.29,  
 72.42; κοινήν 33.4; κοινοί 89.44;  
 κοινά 18.24; κοινῶν 53.21, 72.47,  
 82.19; κοινοῖς 70.41, 72.3  
 κοινωνέω : κοινωνῶν 24.18; κοινω-  
 νοῦντας 17.27; ἐκοινωνεῖ 17.35  
 κοινωνία : κοινωνίαν 74.4  
 κοινωνός : κοινωνόν 17.19, 18.15,  
 18.26; κοινωνῶν 19.16  
 κοίτη : κοίτην 72.46  
 κοιτῶν : 89.26; κοιτῶνος 89.58, 89.81  
 κοκκοβαφής : 3.29; κοκκοβαφή  
 25.13  
 κολάζω : κεκολασμένον 70.40  
 κόλαξ : κόλακας 27.32  
 κολωνός : κολωνόν 50.41  
 κομάω : κομῶν 8.10; κομῶντα 86.24,  
 92.19  
 κομβάριον , navis magna: κομβάρια  
 59.7, 60.5  
 κόμη : κόμης 101.23  
 κομίζω : κομίζοντας 95.7  
 κονδυλισμός : κονδυλισμούς 19.46  
 κόνδυλος : κόνδυλον 74.36  
 κονίω : κονίζεται 100.10  
 κοντός : κοντῶ 43.16  
 κοπετός : 98.7  
 κόπος : κόπου 48.7; κόπον 40.7  
 κορέννυμι : κορεσθεῖημεν 101.16  
 κόρτη : κόρτης 17.8  
 κορυφαῖος : κορυφαίου 88.7, 94.11;  
 κορυφαῖον 22.18; κορυφαίους 79.7  
 κορυφή : κορυφῆς 10.6  
 κοσμέω : κοσμῶν 73.12; κοσμήσας  
 21.17, 35.12; κοσμούμενος 3.15;  
 κοσμουμένου 9.49; κεκοσμησθαι  
 13.20; κεκοσμημένην 3.23;  
 κεκοσμημένους 89.43  
 κοσμικός, universalis : κοσμικοῦ  
 18.30; κοσμικῆς 18.17; κοσμικῶ  
 32.2; κοσμικῆ 34.2; κοσμικήν 72.4  
 κόσμιος : κοσμία 3.17  
 κοσμιότης : κοσμιότητος 16.24  
 κόσμος : 89.39; κόσμον 82.7  
 κουβικουλάριος : 67.3  
 κοῦρσον : 39.3  
 κοῦφος : κοῦφον 12.32  
 κραδαίνω : κραδαινομένης 18.12  
 κραταιός : κραταιοτέρας 34.27  
 κρατερός : 102.16  
 κρατέω 1, vincō, impereo : κρατεῖν 66.7,  
 98.15; κρατῶν 53.16; κρατοῦντος  
 30.21, 32.3, 54.28; κρατούντων  
 2.19, 31.9; ἐκράτησεν 48.5, 64.5;  
 ἐκράτησαν 53.45; κρατῆσαι 51.25;  
 κρατήσαντες 51.27

- κρατέω 2, manu amplector, teneo,  
capio : κρατῶν 25.14; κρατούμενον  
46.6; κρατουμένων 49.11;  
κρατηθεῖη 13.14  
κράτιστος : 30.38, 38.4; κράτιστον 7.6;  
κράτιστα 72.13  
κράτος 1, vigor, potentia: 1.11, 48.21,  
50.24; 66.19, 69.24 (κατὰ κράτος);  
κράτους 16.6  
κράτος 2, imperium Romanorum:  
48.56; κράτους 28.7, 61.39  
κρατύνω : κρατυνομένων 71.1;  
κρατύνασθαι 37.16  
κρείττον, adv. : 48.43, 99.42  
κρείττων : 11.40, 65.11; κρείττον  
72.31, 72.52; κρείττονα 5.18, 94.16;  
κρείττω 29.3; κρειττόνων 11.16;  
κρείττονας 99.20  
κρημνός : κρημνοῦ 24.48  
κρίνω : κρίνειν 31.1; ἔκρινεν 55.18,  
61.13; ἔκρινε 62.17; κρίναντες 68.8;  
κρίνεται 99.22; κρινόμενον 91.21;  
ἐκρίθη 42.22; κριθῆναι 42.16  
κρίος : κριοί 85.20  
κρίσις : κρίσει 18.38, 28.8, 67.22;  
κρίσεων 41.6  
κριτής : κριτῶν 31.13  
κροσσοί : κροσσῶν 97.43  
κρουνηδόν : 85.13  
κρουνός : κρουνοῦς 85.21  
κρούω : κρούσαντες 22.11;  
κρουόμενας 21.28  
κρυμώδης : κρυμώδεσι 48.42  
κρυπτῶς : 100.22  
κτάομαι : κέκτησο 15.28; κέκτηται  
15.20, 90.7; κεκτήσθαι 9.48;  
κεκτημένη 23.14; κεκτημένου 32.4,  
72.32; κεκτημένον 4.3, 88.2, 92.16;  
κεκτημένους 27.37; ἐκέκτητο 26.2,  
26.34, 29.10, 38.7, 90.34  
κτῆμα : 75.8; κτήματος 79.13, 79.17;  
κτῆματα 11.60, 77.15; κτημάτων  
73.13; κτήμασι 11.63, 94.20  
κτῆνος : κτήνεσι 77.10  
κτίζω : κτίξεσθαι 90.35  
κτίσμα : κτισμάτων 73.16; κτίσμασι  
79.9, 94.19  
κυβέρνησις : κυβερνήσει 18.30  
κυκάω : κυκῶν 100.3  
κύκλος : κύκλω 44.3, 89.30; κύκλον  
89.32; κύκλους 88.5  
κυλινδροειδής : 86.2  
κύλιξ : κύλικες 85.23  
κύμα : 15.29  
κυμβαλίζω : κυμβαλίζοντες 22.14  
κυνηγέσιον : 14.6, 57.26; κυνηγεσίου  
14.1, 15.2  
κυπάρισσος : κυπαρίσσω 10.4  
κυρά : 23.22  
κυρία : κυρίαν 11.57  
κυριεύω : ἐκυρίευν 49.9; ἐκυρίευσεν  
40.19  
κύριος 1, dominus : 12.9, 32.16, 98.20,  
98.21; κυρίου 11.36, 50.14, 67.6,  
72.43, 87.41, 95.11; κυρίω 11.64,  
13.17, 98.21; κύριον 11.1, 11.59,  
41.8, 97.28, 98.27; κύριε 8.22, 9.29;  
κῦρι 101.4; κύριοι 58.28  
κύριος 2, valens : κυρίων 33.6;  
κυριωτέραν 8.1  
κῦων : κύνες 95.17  
κῶδιξ : κώδικας 31.50  
κωλύω : κωλύοντος 37.17;  
κωλυσόντων 39.10; κωλύεται  
100.50; κωλυομένων 100.55;  
ἐκωλύθη 50.49  
κωμάζω : ἐκώμασεν 98.7  
κωμητικός : κωμητικαῖς 7.19  
κωμικός : κωμική 26.5  
κωμόπολις : κωμοπόλεις 37.19  
κῶμος : κώμους 20.17  
κωνοειδής : 85.10  
λάβρος : λάβρου 98.13  
λαγχάνω : λαχῶν 60.13  
λαγών : λαγόνας 89.35  
λαγῶς : λαγωῦ 13.8; λαγῶν  
13.9  
λάθρα : 19.15  
λαθραῖος : λαθραῖον 100.24;  
λαθραῖαν 24.41  
λαθραῖως : 62.15  
λαῖλαψ : 98.6  
λαλέω : λαλουμένου 16.26;  
λαλούμενον 48.38, 57.9;  
λαλουμένην 29.20

- λαμβάνω : λαμβάνουσι 39.5, 39.7; λαμβάνουσιν 87.25; λαμβάνων 62.4; λαμβάνοντα 18.7, 93.8; ἐλάμβανεν 19.36, 50.8; ἔλαβον 28.20, 31.21; ἔλαβε 47.6; ἔλαβεν 102.3; ἐλάβομεν 101.14; λαβεῖν 13.13, 19.17, 23.12, 42.9, 50.50, 75.6; λαβών 45.5, 50.17, 51.1, 56.14, 56.20, 66.16, 67.8, 77.6; λαβοῦσα 76.5; λαβούσης 66.14; λαβόντα 76.17; λαβόντες 26.11, 26.14, 39.11, 42.35; λαβόντας 28.18; εἰλήφασιν 89.13; λήψεσθε 97.24; ληφθῆναι 67.20; ληφθεῖς 11.38; ληφθέν 46.5; ληφθέντες 19.20
- λαμπρός : λαμπρᾶς 8.13; λαμπρόν 66.14; λαμπράν 69.30; λαμπροί 89.45; λαμπρά 66.2; λαμπρῶν 73.11, 89.29; λαμπραῖς 96.6; λαμπροτέρως 2.48, 7.17; λαμπροτέρων 89.3; λαμπρότατον 31.8; λαμπρότατοι 99.39
- λαμπρότης : λαμπρότητι 73.7; λαμπρότητα 3.27, 11.15, 85.6; λαμπρότησιν 83.17, 87.35
- λαμπρύνω : ἐλάμπρυνεν 82.6
- λαμπρῶς : 74.21
- λανθάνω : λανθάνειν 18.15; λαθεῖν 17.49, 46.34
- λαός : 4.13, 4.37, 99.47; λαοῦ 21.27, 36.24, 37.5, 42.18, 50.22; λαόν 4.25, 4.29, 30.32, 38.11, 40.46, 46.22, 55.32, 59.10, 63.16, 66.19; λαούς 37.10
- λάφυρον : λάφυρα 39.12, 66.21, 69.27; λαφύρων 37.29, 40.48, 49.1, 49.17, 50.42, 63.15, 65.12; λαφύροις 55.36, 71.25
- λαφύττω : λαφύξη 16.34
- λάχανον : λαχάνων 92.6
- λέβης : λέβητας 61.32
- λέγω : 29.20, 33.3, 73.4; λέγεις 11.31, 15.18, 97.21; λέγει 12.19, 13.17, 58.14; λέγης 23.22; λέγειν 76.2, 85.8; λέγων 24.24, 61.29; λέγοντος 99.21; λέγοντα 8.16, 14.22; λέγοντες 31.40; λέγουσιν 38.2;
- λέγοντας 31.14; ἔλεγον 14.22, 24.36, 57.21; ἔλεγεν 15.16, 15.19, 16.3, 48.34, 57.7, 61.34; λέγεται 31.34, 40.16, 43.1, 47.13, 50.28, 51.7, 53.10, 59.7, 74.33, 99.38; λεγόμενος 45.3, 62.40, 91.2; λεγομένη 89.69; λεγομένου 85.15; λεγομένης 19.18, 39.3, 46.37, 90.21, 90.29; λεγόμενον 14.1, 15.3, 31.7, 31.26, 40.44, 43.29, 46.4, 46.30, 48.1, 50.61, 53.12, 90.3; λεγόμενα 9.25, 70.15, 70.20; λεγομένων 50.56, 50.57, 57.23; λεγομένοις 82.4, 93.16, 97.22; λεγομένους 99.9; ἐλέγετο 21.26, 53.32; ἐλέκεται 29.26; λεχθῆναι 42.11; λεχθέν 11.22; λεχθείση 34.20
- λεία : λείας 40.18, 41.23, 50.42; λείαν 37.19, 39.7, 51.4
- λειμών : λειμῶνα 8.6, 92.19
- λειποτακτέω : λειποτακτησάντων 62.33
- λειποτάκτης : λειποτάκτας 62.20
- λειποταξία : λειποταξία 62.15
- λειποψυχέω : λειποψυχοῦντος 43.23; λειποψυχοῦντα 80.18; λειποψυχοῦντας 32.18; ἐλειποψύχησεν 15.10
- λείπω : λείπον 63.1; λείποντα 71.28; λειπόμενον 88.6; λιπέσθαι 48.55
- λειτουργέω : λειτουρηγκότα 21.32
- λειτουργία : λειτουργίαν 21.24, 72.49
- λείψανον : λείψανα 87.24
- λεληθότως : 4.35, 16.20
- λέξις : λέξεως 25.16, 28.7, 89.71
- λεπτομερής : λεπτομεροῦς 70.23
- λεπτός : λεπτῶν 89.35
- λεπτότης : λεπτότητα 74.35
- λέσχη : λέσχος 21.8
- λευκός : λευκοῦ 85.17; λευκοί 85.11
- λέχος : 74.15
- λέων : λέοντα 16.33; λέοντας 29.22
- λήθη : λήθης 102.22; λήθην 93.7, 101.13
- ληίζομαι : ληιζόμενος 37.17, 62.4; ληιζομένου 41.15; ληιζόμενοι 55.5; ληιζομένων 63.7; ἐληίζετο 64.4; ἐληίζοντο 61.5, 69.9

- λήμμα : λήμματος 30.12  
ληρέω : ἐλήρουν 36.20  
λίαν : 13.4, 24.4, 53.23  
λίθινος : λιθίνης 90.30; λιθίνην 26.33, 82.7  
λιθοξόος : 85.9, 89.10; λιθοξόφ 89.29; λιθοξόων 89.14  
λίθος : λίθου 5.23, 85.7, 85.15, 85.17, 89.8, 89.30, 89.31, 89.33; λίθω 85.16; λίθον 5.18; λίθων 59.17, 76.8, 87.29; λίθοις 21.30, 84.6, 84.11, 87.34  
λιμήν : λιμένι 61.9, 69.16; λιμένα 69.21  
λίνεος : λινᾶ 74.34  
λινομαλλωτάρια , vox rara : 74.33  
λιπο- : vide λειπο-  
λιπαίνω : λιπάνας 36.30  
λιτανεία : λιτανείας 22.2  
λιτός : λιτῆ 5.36; λιτοῖς 31.47  
λίτρα : λίτραν 64.7; λιτρῶν 27.25  
λογάς : λογάδων 46.22  
λογίζομαι : λογίζεται 26.38; λογιζόμενος 20.6; λελογισμένον 51.11  
λογίζω : λογισώμεθα 24.22; λογίσαιτ' 27.34; λογισάμενος 48.44, 56.20  
λογικός : λογικοί 101.11  
λογισμός : λογισμόν 5.18, 30.4; λογισμούς 61.20  
λογοθέτης : 18.5; λογοθέτου 12.11; λογοθέτη 17.33  
λογοποιέω : λογοποιούντων 16.20  
λόγος : 2.1, 47.21, 48.58, 87.43, 93.1; λόγου 20.1, 71.10, 73.1, 87.45; λόγω 5.33, 9.20, 85.2, 89.4, 98.15; λόγον 5.41, 24.26, 36.13, 47.19, 48.23, 48.37, 56.2, 72.1, 73.3, 86.27; λόγων 26.32, 50.31, 59.27, 89.3, 101.19; λόγοις 19.33, 42.12, 57.18, 87.44; λόγους 42.17, 50.13  
λόγχη : λόγχην 24.44  
λοιδορέω : λοιδορεῖσθαι 72.40; ἐλοιδορεῖτο 16.31; λοιδορησάμενος 19.23  
λοιδορός : λοιδορον 50.18  
λοιπόν , adv. : 10.13, 16.15, 25.1, 93.1, 102.3  
λοιπός : λοιποῦ 24.51, 40.35; λοιπόν 42.23, 67.25; λοιποί 45.11, 54.3, 59.31; λοιπά 20.26, 60.16, 77.15, 79.8, 86.27, 88.1; λοιπῶν 9.52, 13.12, 24.53, 35.2, 42.33, 43.25; λοιποῖς 52.1; λοιπούς 34.21, 61.25  
λουτρόν : 90.28  
λοχαγός : λοχαγῶν 50.34; λοχαγοῖς 42.6  
λόχη : λόχμας 48.3  
λόχος : λόχων 48.5; λόχους 49.7  
λυαῖος : λυαῖον 26.1  
λύκος : 14.6  
λυμαίνομαι : λυμαίνεται 61.12; ἐλυμαίνετο 38.9; λυμήνεται 50.47; ἐλυμήναντο 87.20  
λύμη : λύμης 32.6; λύμην 97.42  
λυπέω : λυπούμενον 44.15  
λύπη : λύπης 70.34; λύπη 70.18, 101.23  
λυπηρός : λυπηρῶν 98.8  
λυσιτελέω : ἐλυσιτέλει 2.29  
λυσιτελής : 7.22; λυσιτελής 48.44, 55.18; λυσιτελή 24.16, 98.28; λυσιτελῶν 46.4  
λυτρόω : ἐλυτρώσατο 70.37  
λύχνος : λύχων 79.13; λύχνους 100.48  
λύω : λύουσι 53.39; ἔλυσε 58.36; λυθεῖς 13.4  
μάγιστρος : μαγίστρου 67.22; μάγιστροι 99.40; μαγίστρων 18.4, 99.37; μαγίστροις 99.25  
μαγλαβίτης : μαγλαβίτην 67.14; μαγλαβιτῶν 13.11  
μάθημα : μαθημάτων 31.1  
μαθηματικός : μαθηματικόν 92.12  
μάθησις : μαθήσεως 36.19  
μαθητής : μαθητάς 18.36  
μακάριος : μακάριον 86.5; μακαρίων 35.4, 72.19  
μακαρισμός : μακαρισμῶ 44.3  
μακράν : 42.14, 46.32, 70.2  
μακρόβιος : μακρόβιον 76.13  
μακροθυμία : 26.38

- μακρός : 86.1; μακρῶς 37.21; μακρῶ  
99.26; μακράν 79.4, 97.12; μακρῶν  
94.22
- μάλα : 30.35, 40.12; μᾶλλον 8.4, 8.26,  
9.38, 11.49, 17.22, 17.23, 17.50,  
18.14, 19.49, 20.1, 23.24, 24.38,  
27.19, 32.4, 34.22, 35.4, 45.2, 45.13,  
50.10, 53.16, 53.42, 61.3, 71.10,  
75.5, 77.11, 80.7, 83.15, 87.9, 87.44,  
90.8, 95.18, 97.11, 98.24, 99.46;  
μάλιστα 7.15, 7.24, 9.47, 17.24,  
34.2, 36.12, 47.16, 55.14, 61.28,  
94.28, 97.20, 99.50
- μαλακία : μαλακίαν 62.45
- μαλακόψυχος : μαλακόψυχοι 17.38
- μαλάττω : μαλαχθεῖς 101.18
- μανθάνω : μανθάνων 26.26; ἔμαθεν  
19.38; μαθεῖν 10.2, 36.16; μαθῶν  
2.18, 17.42, 19.1, 22.16, 61.10;  
μαθόντα 36.25; μαθόντες 67.9
- μανία : μανίας 24.41; μανίαν 20.19
- μανιωδῶς : 43.8
- μαραίνω : μαραίνεισθαι 7.21
- μαργαρίτης : μαργαριτῶν 84.11; vide  
etiam Μαργαρίτης in Indice  
nominum
- μάργαρον : μαργάρων 21.30, 87.29,  
87.35; μαργάροις 83.16, 84.6
- μαρμαρόστρωτος : μαρμαροστρώτου  
90.23
- μάρμαρος : μαρμάρων 83.17, 84.5,  
84.15, 88.5
- μαρμαρυγή : μαρμαρυγαῖς 93.15
- μαρτυρία : μαρτυρίαν 102.15
- μαρτυρικός : μαρτυρικής 4.23;  
μαρτυρικούς 86.3
- μαρτύριον : μαρτυρίου 4.22
- μαρτύρομαι : μαρτυρουμένους 31.2
- μάρτυς 1, martyr : 9.11; μάρτυρος 9.7,  
9.28, 9.35, 21.5, 27.41, 35.10, 81.1,  
81.12, 82.6, 82.13, 90.5, 94.15;  
μάρτυρα 9.23; μαρτύρων 80.11,  
82.11, 86.5, 87.22, 87.23, 91.16;  
μάρτυσι 73.10, 82.9
- μάρτυς 2, testis : μάρτυρας 56.10
- μάστιξ : μαστίγων 19.24, 62.34;  
μάστιγας 9.24
- μάταιος : μάταιαι 100.43
- μάτην : 13.16, 42.12, 63.6
- μάχαιρα : 60.15; μαχαίρας 46.25,  
100.38; μάχαιραν 100.22, 100.29,  
100.41
- μάχη : μάχης 61.20, 66.13; μάχην  
60.13; μάχαις 50.12, 71.24
- μεγαλόδοξος : μεγαλοδόξου 53.45;  
μεγαλόδοξον 40.50
- μεγαλοδωρεά : μεγαλοδωρεᾶ 84.22
- μεγαλόπολις, C/ropolis: μεγαλόπολιν  
75.9
- μεγαλοπρέπεια : μεγαλοπρεπεῖα 89.73
- μεγαλοπρεπής : μεγαλοπρεπῶν 87.6
- μεγαλοπρεπῶς : 73.12, 75.1, 84.20
- μεγαλουργός : μεγαλουργοῦ 90.15;  
μεγαλουργόν 83.6
- μεγαλοφροσύνη : μεγαλοφροσύνης  
9.45
- μεγαλοψυχία : μεγαλοψυχίας 27.29
- μεγαλόψυχος : μεγαλόψυχον 90.15;  
μεγαλοψύχους 96.7
- μεγαλοψύχως : 75.6
- μεγαλωφελής : μεγαλωφελῆ 7.14
- μέγας : 2.14, 13.3; μέγα 1.11, 1.12, 2.4,  
8.11, 9.48, 10.4, 12.22, 21.28, 40.52,  
50.45, 81.1, 83.2; μέγαλου 3.19,  
3.26, 82.8, 91.16; μεγάλης 8.13,  
11.54, 55.27, 74.10, 79.1; μέγαλω  
70.31; μεγάλη 72.22; μέγαν 11.32,  
11.54, 29.6, 50.40, 73.10; μεγάλην  
30.7, 59.22, 74.6, 79.3, 92.2; μέγαλα  
5.35, 11.61, 47.1, 83.2, 85.2;  
μεγάλων 5.29, 73.13, 74.20, 94.10;  
μεγάλοις 11.42, 29.24; μεγάλας  
7.15; μέγαλος 76.6; μείζονος 2.36,  
2.46, 50.11, 72.39; μείζονα 40.12,  
66.4, 73.9, 89.31, 97.25; μείζονας  
12.5, 75.12; μέγιστος 90.2; μεγίστου  
79.13; μεγίστω 42.26; μέγιστον 8.8,  
80.1, 90.28, 93.23; μέγιστοι 36.22;  
μεγίστων 59.7
- μέγεθος : 17.39, 31.28, 56.19; μεγέθους  
20.16, 30.3, 70.33; μεγέθει 4.31,  
76.10, 97.44
- μεθέλω : μεθέλωκοντες 4.17
- μέθη : μέθης 25.26, 26.2, 26.6, 26.8;  
μέθη 26.26; μέθας 20.17
- μεθίτημι : μεθιτεμένων 42.8



- μεθίστημι : μεταστήσει 32.16;  
     μετέστησεν 16.14, 44.10, 46.9  
 μέθοδος : μεθόδου 48.26  
 μειλίχιος : μειλίχιον 26.1  
 μειράκιον : μειρακίων 7.2  
 μείωσις : μείωσιν 97.42  
 μελετάω : μελετᾶ 34.5  
 μελέτη : μελέταις 36.11  
 μέλλησις : μέλλησιν 71.9  
 μέλλω : μέλλει 11.54, 19.39, 48.35,  
     76.16; μέλλουσιν 42.20; μέλλης  
     100.33; μέλλη 97.27; μέλλωσιν  
     74.20; μέλλειν 9.17, 14.14, 14.23,  
     15.18; μέλλον 42.4, 68.15; μέλλοντα  
     11.37, 16.29, 100.7; μέλλοντα  
     4.29, 15.20, 72.54, 97.15; μελλόν-  
     των 53.28; ἔμελλον 12.27, 27.14;  
     ἔμελλεν 29.26, 76.10, 91.10, 95.21  
 μέλος : μέλους 22.12; μέλη 30.27  
 μελωδία : μελωδίας 22.4; μελωδίαν  
     21.29  
 μέμψις : μέμψεως 99.18  
 μέν : occurrit 116ies  
 μένος : μένους 17.54  
 μένω : ἔμενον 68.27; ἔμεινεν 99.45;  
     ἔμειναν 12.36, 25.24, 95.19  
 μερικός : μερικός 41.19  
 μέριμνα : μέριμναν 18.17; μεριμνῶν  
     72.47  
 μέρος : 30.35, 31.23, 35.1, 36.21, 39.2,  
     47.11, 54.27, 61.17, 66.9, 66.12,  
     75.7, 77.19, 81.2, 81.5, 86.15, 86.22,  
     87.14; μέρους 3.27, 90.30, 90.33;  
     μέρει 54.17; μέρη 31.10, 31.38,  
     51.20, 61.11, 65.1, 87.40, 88.1;  
     μερῶν 90.36; μέρεσι 31.43; μέρεσιν  
     11.35  
 μεσαίτατος : vide μέσος  
 μεσημβρία : μεσημβρίας 68.2  
 μεσημβρινός : μεσημβρινά 61.37;  
     μεσημβριναῖς 5.7  
 μεσίτης : μεσίτας 41.9  
 μεσόγαια : μεσόγαιαν 55.15  
 μέσος : μέσου 47.7, 69.19, 102.22;  
     μέσῳ 4.36, 51.21, 102.1; μέσον  
     14.10, 85.10, 85.18, 86.21;  
     μεσαίτατον 89.28, 89.60  
 μεστός : μεστούς 27.32, 50.14, 61.33  
 μετά : (cum gen.) 2.32 (μετ'), 2.34, 2.44  
     (μεθ'), 3.1, 4.8, 4.9, 6.11, 12.14  
     (μεθ'), 12.21, 13.23 (μετ'), 15.4,  
     17.1, 17.46, 21.2 (μεθ'), 21.24,  
     21.25, 21.34, 22.1, 22.4, 22.7, 22.19,  
     23.5, 23.8, 23.11 (μετ'), 23.12  
     (μετ'), 23.30 (μετ'), 24.10 (μετ'),  
     24.12 (μεθ'), 24.53, 26.32, 28.11  
     (μετ'), 31.31, 34.6, 36.13 (μετ'),  
     36.24 (μετ'), 36.31 (μετ'), 37.3,  
     37.29, 38.11, 38.12, 40.1, 40.22,  
     40.48, 41.23, 41.25, 42.22 (μετ'),  
     43.6 (μετ'), 43.13 (μετ'), 43.27,  
     43.32, 46.24, 46.32, 48.2, 50.17,  
     50.18, 50.25, 50.30, 50.30, 50.42,  
     51.7, 53.2, 54.9, 54.20, 55.22, 58.7  
     (μεθ'), 58.21, 59.4, 59.23, 59.33  
     (μετ'), 60.7 (μεθ'), 60.13 (μετ'),  
     61.7, 61.30 (μετ'), 62.8, 62.16,  
     63.12, 65.12, 66.6, 66.8, 67.12,  
     70.16, 70.30, 71.5, 71.19, 72.29,  
     72.30, 74.9, 86.11 (μεθ'), 87.6, 87.7,  
     87.31 (μετ'), 87.41, 88.3, 89.63,  
     90.22, 90.24, 90.26, 94.3 (μεθ'),  
     97.10, 100.25 (μεθ'), 100.39;  
 (cum acc.) 2.34, 4.21, 8.14, 9.36, 10.7  
     (μεθ'), 11.40, 11.60, 14.1, 15.1  
     (μετ'), 16.21, 17.59 (μετ'), 18.2,  
     19.38, 20.9, 24.3, 25.8, 27.12, 29.14,  
     30.4 (μεθ'), 34.12, 35.5, 48.1, 48.36,  
     48.45, 57.26 (μετ'), 67.1, 70.25,  
     73.3, 76.15, 76.28, 87.24 (μετ'), 91.9  
     (μετ'), 95.16, 101.20 (μετ')  
 μεταβάλλω : μετεβάλλετο 24.28,  
     30.37; μεταβληθῆναι 30.35  
 μεταβιβάζω : μετεβίβασεν 2.48  
 μεταβολή : μεταβολῆς 56.11, 91.11;  
     μεταβολῆν 29.3, 30.7, 92.1, 96.3  
 μεταγινώσκω : μεταγινώτα 54.18  
 μετάγω : μετάγοντες 4.18; μετήγαγον  
     4.14; μετήγαγεν 4.9, 46.10, 65.10,  
     92.20; μετηγάγετο 16.6, 71.24;  
     μετηγμένον 4.15  
 μεταδίδωμι : μεταδίδωσι 35.6;  
     μεταδιδόναι 56.21, 61.33;  
     μετεδίδοσαν 21.34; μετέδωκεν  
     9.33, 38.6, 74.3; μεταδόντα 9.15  
 μετάθεσις : μεταθέσεως 90.35

- μετακαλέω : μετεκαλείτο 2.21, 2.38;  
     μετακαλεσάμενος 70.13;  
     μετακαλεσαμένη 11.22, 11.41;  
     μετακληθέντων 96.10  
 μετακινέω : μετεκίνησε 16.13;  
     μετακινούμενον 96.5  
 μεταλαγχάνω : μετελάγχανεν 72.25;  
     μεταλαχεῖν 32.7  
 μέταλλον : μετάλλοις 84.3  
 μεταμείβω : μεταμειφθείσης 92.15  
 μεταμέλομαι : μεταμελόμενος 24.50;  
     μετεμελείτο 26.28  
 μετάνοια : 26.30; μετανοίας 34.20  
 μεταξύ : 9.4, 19.39, 21.34, 40.17, 42.43,  
     47.8, 56.3, 62.4, 63.5, 78.1, 92.7  
 μεταέμπω : μεταπέμψομαι 40.37;  
     μεταπεμψάμενος 74.2  
 μετάπεμψις : μετάπεμψιν 2.28, 2.41  
 μεταπίπτω : μεταπεσόντος 100.4  
 μεταστέλλω : μετεστέλλετο 72.23  
 μεταστρεπτός : μεταστρεπτόεν  
     86.27  
 μετατίθημι : μετέθετο 46.11;  
     μεταθεμένων 72.20  
 μεταφέρω : μεταφέροντος 17.24  
 μεταφοίτησις : μεταφοίτησιν 92.1  
 μεταχειρίζω : μεταχειριζομένων 18.21  
 μεταχειρίσις : μεταχειρίσει 59.4, 72.5;  
     μεταχειρίσεις 72.11  
 μετέπειτα : 1.15, 50.42  
 μετέρχομαι : μετελθεῖν 96.4  
 μετέχω : μετέχειν 24.34, 43.4;  
     μετασχούσα 75.3; μετασχόντων  
     54.25  
 μετωρίζω : μετεωρίσας 12.33, 93.14;  
     μετεωρίσαντες 22.11; μετεωρίζεται  
     56.14  
 μετέωρος : 17.16; μετεώρου 56.18,  
     61.32; μετέωρον 56.13, 79.3;  
     μετέωρα 42.24; μετεωρότερα 42.4  
 μετοικίζω : μετώκισεν 2.47;  
     μετοικίζονται 2.35  
 μετοχή : μετοχή 89.54, 97.4  
 μετριάζω : έμετρίαζεν 45.10, 70.41;  
     έμετρίασεν 34.17  
 μέτριος : μετρίου 15.2, 98.17; μετριάς  
     70.38; μέτριον 70.40  
 μέτρον : 12.18; μέτρα 76.5  
 μέχρι : 4.1, 12.16, 18.8, 28.1, 30.40,  
     40.30, 42.42, 55.5, 56.9, 59.31, 60.9,  
     69.29, 74.17, 74.23, 101.17; μέχρις  
     1.13  
 μή : 1.15, 2.5, 2.30, 2.41, 4.26, 7.20,  
     8.22, 9.25, 12.28, 13.15, 13.19, 16.4,  
     17.46, 17.52, 18.5, 18.8, 19.9, 22.21,  
     23.21, 23.30, 24.23, 24.34, 24.35,  
     24.36, 24.50, 24.51, 26.34, 30.14,  
     31.17, 31.51, 32.1, 34.17, 36.25,  
     36.26, 37.15, 40.10, 40.24, 40.41,  
     41.10, 42.8, 42.39, 44.5, 46.15,  
     47.14, 47.15, 48.13, 48.31, 48.40,  
     48.49, 50.45, 50.59, 57.12, 57.23,  
     58.5, 58.20, 58.32, 58.33, 62.16,  
     62.23, 66.9, 68.16, 69.2, 69.14,  
     69.18, 70.19, 71.29, 73.6, 78.10,  
     86.26, 87.13, 89.74, 91.4, 93.6,  
     97.19, 97.28, 99.20, 100.17, 100.22,  
     100.25, 100.28, 101.13, 101.16,  
     102.22  
 μηδαμού : 31.39  
 μηδέ : 1.20, 2.6, 4.23, 5.16, 7.20, 9.37,  
     11.14, 11.28, 19.32, 23.15, 24.37,  
     26.36, 30.15, 32.1, 47.2, 47.17,  
     48.32, 48.41, 68.12, 97.42; μηδ'  
     15.28, 40.11  
 μηδείς : 47.2; μηδέν 8.31, 11.47, 14.24,  
     23.17, 24.6, 27.12, 27.22, 52.13,  
     57.28, 71.10, 100.39; μηδενός 24.18,  
     72.33; μηδενί 6.12, 8.33; μηδένα  
     9.34, 15.28, 30.30, 31.39, 62.31,  
     72.33; μηδεμίαν 97.41  
 μηκέτι : 31.33  
 μήκος : 61.14  
 μήλον : 4.31  
 μήν, mensis : 17.59, 18.40  
 μήν, particula : 44.8, 52.6, 80.14  
 μήνυσις : μηνύσεως 57.8, 58.2  
 μηνύω : μηνύει 62.18; μηνύεται 2.24;  
     μηνύομενον 57.13; έμηνύθη 45.7  
 μήπω : 10.2  
 μήτε : 2.6, 42.34, 42.34, 51.9, 51.10,  
     63.10, 63.11, 72.38, 72.39; μήτ' 2.6,  
     42.35, 51.11  
 μήτηρ : 3.25, 5.13, 5.14, 5.23, 5.28, 8.8,

- 8.9, 8.28, 10.1, 10.13, 74.4, 75.3;  
μητρός 3.2, 5.24, 7.10, 7.23, 15.5,  
15.23, 23.2, 27.9, 50.15, 50.21,  
90.17, 98.24; μητρί 83.9; μητέρα  
7.6, 8.3, 23.10; μήτερ 15.24, 50.20  
μήτι : 36.17  
μητρόπολις : μητρόπολιν 53.10, 69.8  
μητροπολίτης : μητροπολιτῶν 21.18,  
22.7; μητροπολίτας 21.13  
μηχανάομαι : μηχανωμένων 2.43  
μηχανή : μηχανήν 69.22; μηχαναῖς  
48.19; μηχανάς 40.36  
μιαρός : μιαρῶς 27.23; μιαρῶ 41.12;  
μιαρόν 25.6; μιαροί 24.32; μιαρῶν  
20.15, 21.12; μιαρώτατος 21.24;  
μιαρώτατον 21.15  
μικρός : 12.19; μικρά 1.20, 7.11, 83.1;  
μικρῶς 48.20; μικρῶ 54.17, 85.2;  
μικρόν 8.2, 20.3, 30.17, 75.7, 76.28;  
μικράν 99.12  
μίλιον : μιλίων 42.42, 61.14  
μιμέομαι : μιμείσθαι 26.3, 47.3, 72.35;  
μιμούμενον 76.10  
μιμηλός : μιμηλόν 101.2  
μίμησις : μιμήσεως 1.18; μίμησιν  
34.18, 62.23, 72.14, 89.36  
μιμνήσκομαι : μεμνήσθαι 9.36, 61.21;  
έμέμνητο 26.25; έμνήσθη 41.23,  
49.4  
μίμος : μίμων 20.23; μίμους 27.31  
μιξάνθρωπος : μιξανθρώπου 6.4  
μισέω : μισούντες 17.11; μισούντας  
45.2; έμίσει 24.28; μισούμεθα  
24.16, 24.17  
μισθός : μισθούς 95.20  
μνήμη : μνήμην 73.5, 83.11, 94.13  
μνημονεύω : μνημονευομένων 87.1;  
μνημονευθέντα 61.5;  
μνημονευθείσας 55.23  
μνησικακία : μνησικακίας 19.32  
μνηστεύω : μνηστευόμενος 2.23;  
έμνηστεύσατο 73.15  
μοῖρα : μοῖραν 46.23  
μόλις : 5.29, 9.26, 15.12, 15.16, 18.23,  
26.24, 40.15, 50.38, 69.15  
μονάζω : μονάζοντας 72.36  
μόναρχος : μόναρχον 19.30  
μοναστήριον : 9.14; μοναστηρίω 9.8;  
μοναστήρια 93.27  
μοναστής : μοναστῶν 96.11  
μοναχός : 11.11, 11.30, 100.12;  
μοναχοῦ 74.8, 76.15; μοναχόν  
11.20, 11.22; μοναχῶν 19.37, 94.19  
μονή : μονῆς 9.11, 9.12, 9.18, 9.30,  
73.8; μονήν 9.41, 73.13, 94.20  
μόνιμος : μόνιμον 79.5; μονιμωτέραν  
99.3  
μόνον : 2.12, 14.16, 18.24, 18.29, 24.27,  
26.1, 27.13, 27.44, 31.13, 40.24,  
52.11, 59.18, 79.10, 82.2, 87.4,  
87.15, 89.50, 94.1  
μονονουχί : 89.65  
μόνος : μόνου 50.44; μόνω 6.6; μόνη  
34.14; μόνον 83.4; μόνην 15.26,  
37.15, 46.33; μόνα 28.13, 31.21  
μόριον : μορίους 31.43  
μορφή : 87.41; μορφῆς 62.31; μορφή  
4.30; μορφαῖς 89.39  
μορφώω : μορφώσας 89.11  
μοῦλτος : μοῦλτον 19.5  
μυέω : μεμύηται 89.51  
μυκτηρίζω : μυκτηρίζων 24.30;  
μυκτηρίσαντες 22.15  
μυκτηρισμός : μυκτηρισμόν 20.24  
μυοπάρων : μυοπαρώνων 60.6  
μυριάς : μυριάδων 43.37  
μύριος : μυρίας 36.32  
μυσαρός : μυσαρῶν 23.21  
μυσταγωγία : μυσταγωγία 21.32;  
μυσταγωγίαν 21.24  
μυστήριον : 9.33  
μυστηριώδης : 21.25  
μυστικός : μυστικά 22.21  
μῦς : μύσας 74.27  
νακοτάπης : νακοτάπης 76.6  
ναός : 70.35, 76.1, 85.1, 87.15, 88.9;  
ναοῦ 10.9, 68.18, 79.1, 82.9, 84.5,  
85.4, 86.17, 86.20, 86.22, 94.8; ναῶ  
11.12, 18.37, 21.4, 87.20; ναόν 11.7,  
11.10, 22.4, 29.6, 41.8, 79.16, 80.6,  
80.9, 80.12, 81.6, 82.6, 82.14, 82.17,  
83.12, 90.35, 93.8, 93.12, 93.16,  
93.18, 93.23, 94.5, 94.16; ναῶν 78.3,

- 87.4, 91.12; ναούς 27.36, 41.4, 69.28  
ναύαρχος : 55.28; ναύαρχον 61.6, 69.12  
ναυπηγέω : ναυπηγούμενα 68.13  
ναῦς : 19.12, 61.18, 62.2, 63.12, 68.6, 69.3, 69.17; νεῶν 53.29, 59.18, 59.32, 59.33, 61.23, 62.9, 62.16, 63.7, 64.4, 68.23  
ναυτικός : 63.9, 65.11, 68.16; ναυτική 68.28; ναυτικής 59.35, 69.13; ναυτικῶ 60.11; ναυτικῶν 62.7; ναυτικός 68.14  
νεανίας : 100.21; νεανίαν 9.51  
νεανιεύμα : νεανιεύματα 23.32  
νεανικός : νεανικοῦ 43.14  
νεανικῶς : 26.31, 40.26  
νεανίσκος : νεανίσκου 14.19; νεανίσκων 76.18  
νήλυς : νήλυν 9.51  
νεκρός : νεκροῖς 40.31, 42.44  
νέμω : νεμόντων 70.6; νεμόμενα 70.7  
νεοσύλλεκτος : νεοσύλλεκτον 36.28  
νέος : 50.23; νέα 80.17; νέου 6.11; νέας 86.23; νέα 52.3; νέον 82.3; νέαν 82.9; νέων 36.9; νέους 74.14; νεώτατον 35.7  
νεότης : νεότητος 98.10; νεότητα 78.10  
νεουργός : νεουργόν 80.5  
νεοφανής : νεοφανῶν 91.16  
νεῦμα : νεύματος 17.32  
νευρά : νευράν 43.34  
νεῦρον : νεῦρα 36.30, 51.28  
νεύω : ἔνευεν 4.27  
νέφος : νέφους 60.1  
νηίτης : νηίτην 55.16  
νήμα : νήματα 74.35  
νήσος 1, insula : νήσου 60.3; νήσον 98.6; νήσων 62.5; νήσους 61.4, 63.8  
νήσος 2, paeninsula : νήσον 61.26  
νήσος 3, promontorium [?]: νήσῳ 65.7  
νηστεία : νηστείαις 10.9  
νήφω : νήφοντος 17.23; νήφοντα 53.21  
νικάω : νικᾶν 59.25; νενίκηκε 42.31; νενίκηκεν 71.25  
νίκη : 59.5; νίκης 40.55, 49.27, 50.46; νίκη 50.54; νίκην 50.43, 51.13; νίκας 36.32  
νικητήριος : νικητήρια 89.24, 89.28  
νικητικός : νικητικῶν 40.48, 65.12; νικητικός 40.51  
νικοποιός : νικοποιοῦ 89.66; νικοποιδόν 89.61  
νιφετός : νιφετοῖ 87.19  
νόημα : 8.30  
νομεύς : νομεῖς 70.9; νομέων 70.11  
νομίζω : νομίζειν 8.29; ἐνόμισε 27.30; ἐνόμισεν 40.5; νομίσας 17.31; νομίσαντες 68.3; νομιζομένη 74.5; ἐνομίζοντο 62.38; νομισθήσεται 87.28; ἐνομίσθη 3.21, 99.18; νομισθῶμεν 5.39  
νόμιμος : νομίμου 31.33  
νόμισμα : νομίμασι 77.8  
νομοθέτης : νομοθέτου 6.5  
νόμος : 2.5, 95.10; νόμου 19.25, 95.9; νόμων 34.12, 45.9, 62.27, 89.49; νόμοις 45.8; νόμους 20.14, 33.1  
νοσοκομεῖον : νοσοκομεῖα 93.26  
νόσος : νόσου 11.40; νόσῳ 98.11, 102.1; νόσων 1.19  
νότος : νότον 85.5, 85.7, 86.7  
νουθετέω : ἐνουθετεῖ 8.28; νουθετήσαι 24.10  
νουθέτημα : νουθετημάτων 72.8  
νουνεχῶς : 54.35  
νοῦς : 23.29; νῶ 56.20; νοῦν 5.37, 36.20, 39.1, 43.16, 53.9, 59.26, 98.3  
νύκτωρ : 30.4  
νυμφεύω : νυμφευομέναις 35.13  
νύμφη : νύμφην 83.16  
νυμφίος : νυμφίῳ 35.13, 83.19; νυμφίον 32.14  
νῦν : 2.1, 11.28, 47.6, 48.28, 48.33, 48.50, 53.40, 58.28, 72.10, 72.14, 74.32, 87.18, 93.19, 97.38  
νύξ : νυκτός 9.11, 10.8, 42.29, 62.28; νυκτί 51.14, 61.16, 63.10; νυκτῶν 26.32  
νωθής : 9.22  
ξενικός : ξενικῆς 6.5  
ξеноπαθής : ξеноπαθῆ 40.10  
ξένος : ξένον 11.28  
ξενών : ξενῶνας 93.25  
ξηρά, terra firma : ξηρᾶς 71.35

- ξηρός: ξηρόν 12.32, 61.17; ξηράς 51.18  
 ξίφος: 100.35; ξίφους 19.28; ξίφει 49.3, 61.24; ξίφη 20.10; ξίφεισι 58.34, 67.10; ξίφεισιν 51.21  
 ξύλινος: ξυλίνης 82.7  
 ξύλον: ξύλων 12.29, 34.2
- ὁ occurrit 329ies; ἡ occurrit 107ies; τό (nom. et acc.) occurrit 466ies; τοῦ occurrit 580ies; τῆς occurrit 485ies; τῷ (masc. et neutr.) occurrit 183er; τῇ occurrit 120ies et semel; τόν occurrit 359ies; τήν occurrit 500ies; οἱ occurrit 86ies; αἱ occurrit 13ies; τά (nom. et acc.) occurrit 260ies et semel; τῶν (masc. et neutr.) occurrit 657es; τοῖς (masc. et neutr.) occurrit 179ies; ταῖς occurrit 65ies; τοὺς occurrit 172is; τὰς occurrit 94er
- ὀβολός: 27.34; ὀβολοῦ 64.7  
 ὀγδοήκοντα: 77.18  
 ὄγκος: ὄγκον 5.36, 72.24  
 ὄδε: τοῦδε 38.7, 49.14, 89.65; τάδε 28.7  
 ὀδεύω: ὀδεύων 48.6  
 ὀδοιπορία: ὀδοιπορίας 9.8  
 ὀδός: ὀδοῦ 39.4, 40.54, 48.7, 49.3, 49.26, 76.19; ὀδῶ 8.2; ὀδόν 40.2, 47.20, 67.16; ὀδῶν 48.6  
 ὀδύνη: ὀδύνης 61.31  
 ὀδυρμός: ὀδυρμοῦ 23.30  
 ὄζος: 30.34  
 ὄθεν: 15.20, 44.12, 62.37  
 οἶαξ: οἶακων 30.1  
 οἶδα: 17.48, 99.24; οἶδας 11.24; οἶδε 79.17, 83.15; οἶδεν 14.4; εἰδέναι 18.14, 20.6, 36.16, 36.20, 36.26, 47.10; εἰδώς 26.20, 59.20, 95.1; ἦδει 7.15, 18.28, 36.15, 49.6, 74.25, 98.16  
 οἰηματίας: οἰηματῖαι 12.13  
 οἰκεῖα (τά, subst.), domus, patria: 4.28, 4.36, 36.1 (e conii.), 41.22, 50.42  
 οἰκεῖος (adj.), proprius: οἰκεῖου 37.4, 43.19, 48.7; οἰκεῖας 2.42, 3.10, 7.12, 8.32, 15.5, 16.14, 18.3, 23.2, 23.31, 26.8, 31.30, 32.7, 49.24, 72.13, 76.22, 91.5, 95.7, 97.13; οἰκεῖα 17.37, 32.18, 46.7; οἰκεῖον 12.4, 41.29, 66.15, 73.2, 95.17, 101.12; οἰκεῖαν 4.12, 4.33, 11.8, 18.24, 20.11, 30.28, 34.9, 37.16, 40.23, 58.2, 58.4, 58.36, 72.45, 75.11; οἰκεῖα 53.26, 56.20; οἰκεῖων 16.10, 22.9, 29.10, 40.8, 43.29, 43.31, 44.13, 46.13, 54.28, 63.6; οἰκεῖος 9.54, 16.18, 36.4, 40.12, 43.20, 99.11; οἰκεῖους 48.43, 50.39, 55.31, 89.54; οἰκειοτέρων 15.6; οἰκειοτάτων 18.22, 67.4  
 οἰκεῖος (subst., sc. ἀνθρώπος) domesticus, familiaris: οἰκεῖον 17.44; οἰκεῖους 12.6  
 οἰκειόω: οἰκειώσασθαι 3.16  
 οἰκεῖως: 89.53  
 οἰκέτης: οἰκετῶν 74.14  
 οἰκετικός: οἰκετικά 74.24, 77.12  
 οἰκέω: οἰκοῦντες 46.30; οἰκοῦντων 48.53  
 οἴκημα: 31.8; οἴκημάτων 86.18, 90.25  
 οἴκησις: οἴκησιν 2.16, 3.10, 3.17, 4.4  
 οἰκήτωρ: οἰκητόρων 55.25, 56.4; οἰκήτορας 55.31  
 οἰκία: οἰκίας 8.9, 40.43, 67.21, 86.14, 86.16; οἰκία 5.36; οἰκίαν 7.5; οἰκῶν 82.20; οἰκίαις 12.2  
 οἰκοδομέω: ἠκοδόμησεν 83.4; ἠκοδομεῖτο 76.2; ἠκοδόμηντο 12.3  
 οἰκοδομή: οἰκοδομη 86.20; οἰκοδομαῖς 73.16, 87.6, 93.3  
 οἴκοθεν: 1.17, 30.9, 31.50  
 οἰκονομεῖον: 86.17  
 οἴκος 1, domus: 89.5, 89.19, 91.2, 91.3; οἴκου 89.34; οἴκῳ 66.26; οἴκον 7.9, 77.5; οἴκων 89.1, 100.46; οἴκους 91.7  
 οἴκος 2, aedes: 87.27, 91.14; οἴκου 87.36; οἴκῳ 82.12; οἴκον 81.8, 82.1, 82.10, 82.12, 93.7, 94.7, 94.18, 94.22; οἴκοι 91.17; οἴκων 93.4; οἴκους 27.36, 93.24, 94.27

- οἰκτειρέω : ᾠκτειρήσεν 62.44  
οἶνος : 85.23; οἴνου 26.23  
οἶνοφλυγία : οἶνοφλυγίας 27.42  
οἶμαι : 20.1; οἶμαι 5.2, 14.13, 26.37;  
οἶμενος 70.20; οἶμενον 50.63;  
οἶμενοι 99.3; οἶμένων 49.8; ᾠμετο  
26.3; οἶθεις 43.37, 56.17  
οἶνοι : 5.7, 9.26, 11.53, 34.26, 47.1,  
54.33, 70.8, 86.16  
οἶσοῦν : οἶανοῦν 97.43  
οἶος : 1.4, 20.4, 30.36, 44.14; οἶα 5.14,  
8.28, 12.9, 23.13, 31.28, 43.12,  
46.17, 50.21, 50.47, 74.22, 85.3;  
οἶον 8.26, 18.23, 20.3, 30.34, 32.5,  
47.8, 47.12, 48.37, 53.7, 84.9, 85.22,  
97.20, 99.22; οἶαν 15.26; οἶοις 20.4  
οἶωνός : οἶωνῶν 17.30  
ὀκλάζω : ὀκλάσαντα 94.23  
ὀκνέω : ὀκνήσαι 27.22  
ὀκτώ : 89.8  
ὄλβος : ὄλβον 87.36  
ὄλεθριος : ὄλεθρίων 70.27  
ὄλεθρίως : 27.48  
ὄλεθρος : ὄλεθρῶν 48.22; ὄλεθρον 5.13,  
15.22, 24.52, 41.11, 42.38, 70.25  
ὄλιγάκις : 5.32  
ὄλιγος : ὄλιγου 18.11, 18.28, 28.13,  
62.11, 92.19; ὄλιγῶν 55.23; ὄλίγον  
8.15, 15.1, 15.10, 23.19, 28.22, 41.3,  
48.23, 57.26, 61.37, 77.11, 77.20,  
102.4; ὄλίγην 18.6; ὄλιγοί 38.8,  
50.37, 51.15, 62.14; ὄλίγων 20.26,  
61.8, 65.9; ὄλίγοις 43.2, 81.2;  
ὄλίγαις 98.12; ὄλίγους 19.15, 62.15;  
ὄλίγας 19.13, 59.33  
ὄλιγωρία : ὄλιγωρία 46.5  
ὄλισθάνω : ὄλισθήση 12.28  
ὄλογραφος : ὄλογράφοις 31.48  
ὄλοκληρία : ὄλοκληρίαν 54.27  
ὄλόκληρος : ὄλόκληρον 27.16, 96.12  
ὄλος : 25.27, 26.8; ὄλου 50.7, 53.10,  
55.11; ὄλης 102.24; ὄλον 15.21,  
88.12; ὄλην 1.14, 1.22, 102.17;  
ὄλων 27.11, 28.6, 36.3, 46.1, 99.47;  
ὄλοις 27.10  
ὄλόχρυσος : ὄλόχρυσον 29.22;  
ὄλοχρύσους 29.21  
ὄλωσ : 43.35, 97.21  
ὄμαλός : ὄμαλόν 89.15  
ὄμβρος : ὄμβρων 87.18, 93.9  
ὄμιλέω : ὄμιλεῖν 72.21  
ὄμιλία : ὄμιλίαν 3.7  
ὄμογενής : ὄμογενεῖ 3.5  
ὄμόγνιος : ὄμόγνιον 25.7  
ὄμογνώμων : ὄμογνωμόνων 21.19  
ὄμοδιαίτος : ὄμοδιαίτους 19.33  
ὄμοιος : ὄμοίου 5.40; ὄμοιον 24.52,  
89.13; ὄμοίαν 2.36, 94.3; ὄμοια  
5.27, 9.21, 24.4; ὄμοίαν 27.26,  
97.19; ὄμοίοις 21.34, 26.33  
ὄμοίως : 5.22, 35.12, 98.17  
ὄμολογέω : ὄμολογούμενα 47.18  
ὄμολογία : ὄμολογία 4.7  
ὄμοπίστος : ὄμοπίστων 53.26  
ὄμοστράτηγος : ὄμοστράτηγον 66.25  
ὄμότιμος : ὄμότιμον 17.19; ὄμοτίμων  
50.50  
ὄμοῦ : 3.9, 20.14, 29.7, 40.15, 51.23,  
55.26, 90.32  
ὄμόφρων : ὄμοφρόνων 45.5  
ὄμόφυλος : ὄμοφύλων 19.47, 49.14,  
53.5, 54.28, 62.21; ὄμοφύλοις 59.25  
ὄμοφώνως : 28.18  
ὄμῶνυμος : 50.28  
ὄμως : 11.51, 11.64, 41.7, 44.11, 45.2,  
49.5, 58.26, 58.29, 66.5, 68.28,  
70.19, 70.24, 71.31, 77.21, 96.4,  
97.28, 100.51  
ὄναρ : 8.7, 9.11, 72.47  
ὄνειδίζω : ὄνειδίσει 50.21; ὄνειδίσας  
19.23; ὄνειδιζόμενοι 101.11  
ὄνειδισμός : ὄνειδισμοῖς 99.19  
ὄνειδος : 12.22  
ὄνειρον : ὄνειράτων 8.3  
ὄνομα : 21.16, 23.6, 68.18, 70.5, 70.32,  
79.2, 82.4, 83.10, 90.30, 91.18,  
97.37, 98.22; ὄνόματος 9.13, 9.28,  
74.32; ὄνόματι 73.13, 76.3, 87.21,  
87.25, 88.6, 97.24  
ὄνομάζω : ὄνομάζειν 60.7, 86.25;  
ὄνομάζοντες 24.35; ὄνόμαζεν  
21.13, 27.18; ὄνομάσας 21.20;  
ὄνομάζεται 101.2; ὄνόμαζετο  
11.20, 59.6; ὄνόμασται 53.40

- ὄνος : ὄνω 22.6  
 ὄντως : 87.6  
 ὀνώδης : ὀνώδη 23.20  
 ὀξέως : 46.26  
 ὄξος : 21.33  
 ὀξύς : 9.57; ὀξεῖα 98.11  
 ὀξύτης : ὀξύτητι 62.17  
 ὀπισθεν : 14.11  
 ὀπίσθιος : ὀπισθίους 13.14  
 ὀπισθοφανῶς : 43.35  
 ὀπίσω : 43.11  
 ὀπλίζω : ὀπλίζεται 34.6, 59.8  
 ὀπλιτικός : ὀπλιτικαῖς 65.2  
 ὄπλον : ὄπλα 37.3, 38.10  
 ὄποι : 46.34  
 ὄπου : 28.16  
 ὄπως : 5.9, 5.37, 10.2, 17.30, 30.5, 30.6, 35.2, 57.25, 62.21, 72.3  
 ὄραμα : ὀράματος 19.38  
 ὄρασις : ὄρασιν 87.9  
 ὀράω : ὀρᾶ 8.15; ὀρῶσι 83.15, 89.56;  
 ὀρᾶν 8.8, 9.49, 17.23, 72.28; ὀρῶν  
 13.26, 16.28, 24.4, 26.33, 31.42,  
 48.21, 93.4, 100.7; ἑώρα 32.6, 37.22,  
 40.38, 48.40, 72.47; ὀράται 88.6,  
 89.49; ὀρῶνται 85.23; ὀρώμενος  
 40.28; ὀρώμενον 11.51, 92.19,  
 93.19; ἑωράτο 3.30; ἄφθη 56.7;  
 ὀραθέν 9.19, 10.11; vide etiam  
 εἶδον et οἶδα  
 ὄργανον : 29.22, 40.36; ὀργάνοις 59.16  
 ὀργή : ὀργήν 4.18, 26.34, 100.44  
 ὀργίζω : ὀργιζομένου 24.23  
 ὀρίζω : ὀρίσατο 34.15; ὀρίσασθαι  
 62.33; ὀρισθεῖς 77.1  
 ὄριον : ὄρια 36.5, 102.13; ὀρίων 41.28,  
 50.4, 68.20  
 ὀρκίζω : 58.26  
 ὀρμάω : ὄρμησαν 42.36, 67.12;  
 ὀρμήσας 14.8; ὀρμώμενον 25.7;  
 ὄρμητο 2.2  
 ὀρμή : ὀρμῆς 8.4; ὀρμήν 42.18; ὀρμάς  
 34.22, 72.16  
 ὄρμος : ὄρμοις 19.14  
 ὄρνεον : 89.29  
 ὄρνις : ὄρνιθος 101.6  
 ὄρος : 49.15; ὄρους 42.3, 42.33; ὀρέων  
 42.27, 96.10  
 ὀροφή : 89.58; ὀροφῆς 89.17, 89.22,  
 89.57; ὀροφήν 31.10, 82.7, 82.9, 86.3  
 ὀροφος : 84.1  
 ὀρπηξ : ὀρπηκας 34.28  
 ὀρρωδέω : ὀρρωδῶν 16.29  
 ὀρφανία : 7.6  
 ὀρφανός : ὀρφανῶν 98.25  
 ὀρχησις : ὀρχήσεις 21.8  
 ὀρχηστής : ὀρχηστάς 27.31  
 ὄς : 1.12, 2.4, 3.4, 3.13, 9.13, 12.20,  
 12.34, 13.4, 16.3, 17.33, 17.36, 19.4,  
 19.37, 28.5, 38.8, 41.16, 48.35, 49.9,  
 50.28, 51.1, 51.7, 53.23, 53.32, 59.6,  
 61.8, 62.40, 67.22, 69.13, 71.6,  
 71.16, 76.3, 77.1, 79.1, 80.9, 81.12,  
 83.9, 85.15, 88.10, 97.7, 100.14,  
 100.46; ἥ 10.8, 11.19, 16.25,  
 53.7, 53.10, 53.40, 70.6, 87.9, 89.9,  
 89.33, 92.7, 93.5, 95.10, 102.2;  
 ὄ 4.12, 13.23, 14.4, 16.16, 19.16,  
 39.2, 40.16, 41.12, 67.2, 67.9, 71.22,  
 73.7, 79.14, 83.3, 84.1, 87.11, 90.3,  
 90.4, 90.22, 90.29, 91.13, 95.19,  
 97.23, 101.2; οὐδ 8.15, 11.23,  
 12.30, 14.23, 18.10, 27.11, 46.10,  
 49.12, 53.7, 87.27, 89.40;  
 ἦς 31.20, 67.5, 85.10, 87.37, 94.3;  
 ὄ 12.27, 18.5, 43.18, 70.31, 87.22,  
 88.9, 89.5, 90.5; ἦ 18.34,  
 87.40; ὄν 2.1, 9.42, 12.16,  
 14.22, 15.17, 15.18, 17.57, 26.3,  
 26.17, 27.17, 29.18, 37.8, 43.3, 43.5,  
 56.11, 63.19, 65.4, 75.13, 76.2,  
 83.12, 83.15, 85.8, 86.24, 89.6, 89.7,  
 89.41, 89.62, 100.13; ἦν 29.1, 38.2,  
 43.14, 50.31, 67.7, 70.3, 79.5, 85.8,  
 86.11, 86.12, 100.41; οἶ 39.4,  
 40.22, 46.26, 50.50, 54.3, 54.9, 84.4,  
 84.9, 97.11, 99.25; αἶ 12.2;  
 ἄ 16.9, 18.22, 19.48, 21.32, 26.27,  
 26.33, 27.38, 29.10, 29.25, 31.47,  
 51.11, 59.7, 74.31, 83.14, 89.4, 90.7,  
 90.17, 90.26, 91.12, 97.25, 100.17,  
 100.18; ὄν 3.12, 3.23, 6.13,  
 17.54, 26.25, 28.17, 28.24, 30.20,  
 30.40, 36.23, 47.12, 50.56, 54.15,  
 55.12, 55.26, 57.21, 60.7, 62.15,  
 62.27, 64.5, 65.3, 66.20, 70.27, 72.2,

- 74.24, 74.35, 76.7, 85.7, 85.13,  
87.24, 89.25, 89.46, 90.10, 90.20,  
90.25, 91.8, 94.28, 99.10; οἷς  
4.18, 16.32, 24.37, 24.38, 24.42,  
26.20, 30.9, 48.36, 50.55, 73.9,  
77.15, 82.10, 88.1, 90.11, 91.13,  
101.8, 101.17; αἷς 89.47, 99.27;  
οὓς 3.21, 9.49, 19.22, 19.29, 26.14,  
53.4, 61.26, 67.15, 78.2, 85.9, 89.10,  
91.3; ἄς 43.37, 60.6, 84.19,  
85.23, 86.16  
ὀσιότης : 23.33, 94.28; ὀσιότητα 6.7,  
83.5  
ὀσιώς : 44.1  
ὄσος : ὄση 52.3; ὄσον 2.27, 42.35,  
44.14, 46.15, 53.17, 75.10, 85.1,  
87.36, 95.1, 95.5; ὄσῳ 68.1; ὄσῳν  
38.4; ὄσαι 63.13, 64.3; ὄσα 54.12,  
56.3, 60.16, 71.34, 87.42, 92.21,  
102.21, 102.24  
ὄσπερ : ὄπερ 2.28, 5.2, 8.2, 11.17,  
15.12, 17.37, 17.56, 18.2, 24.31,  
24.45, 48.16, 55.16, 59.25, 73.1,  
75.8, 79.17, 83.4, 97.29, 97.44,  
98.23, 101.3; οὄπερ 10.6, 40.14,  
89.31; οἴπερ 68.25(?); ἦπερ vide  
s.v.; ἔπερ 15.19, 17.51, 49.8, 49.18,  
56.19, 62.6, 62.43, 70.11, 87.46,  
89.1, 91.4, 99.37; ὦνπερ 28.20  
ὄστις : 36.17; ἦτις 90.29, 90.34; ὄτι  
36.12; ὄτου 100.25; ὄτω 48.23;  
οἴτινες 22.16; αἴτινες 92.8; ἄτινα  
21.30; ὦντινων 70.8  
ὄταν : 16.16, 24.43, 26.15, 31.23, 42.25,  
72.46, 74.19, 74.30, 97.26, 100.22,  
100.32  
ὄτε : 19.30, 21.25, 21.26, 24.21, 24.49,  
26.7, 27.31, 43.1, 46.38, 50.53, 68.20  
ὄτι : 5.13, 5.25, 8.16, 11.21, 11.31,  
11.54, 12.20, 13.17, 14.13, 14.19,  
14.22, 15.17, 17.48, 19.38, 20.7,  
20.9, 20.21, 21.1, 21.5, 21.11, 23.21,  
23.28, 25.22, 31.42, 31.53, 42.19,  
43.8, 43.9, 47.16, 50.15, 61.10,  
70.18, 70.21, 74.26, 76.15, 89.65,  
89.71, 89.72, 89.77, 95.1, 95.2, 95.9,  
95.10, 97.23, 97.24, 97.36, 99.21,  
99.24, 99.38, 100.32, 100.35, 101.12  
ὄτι : 36.12  
οὐ, οὐκ : occurrit 130ies  
οὐδέ : 10.14, 11.27, 23.22, 27.10, 29.9,  
32.9, 36.6, 36.15, 43.35, 44.8, 48.47,  
51.5, 51.5, 57.20, 57.25, 61.21, 67.27,  
77.20, 95.3, 97.22, 100.27, 100.28;  
οὐδ' 26.20, 27.34, 34.7, 36.16,  
47.16, 66.22, 70.35, 70.35, 100.15  
οὐδεῖς : 12.16, 12.22, 12.34, 31.36,  
36.23, 48.10, 74.22; οὐδέν 11.55,  
15.26, 19.19, 24.21, 26.24, 28.12,  
29.29, 44.11, 44.12, 49.20, 51.4,  
61.29, 72.24, 72.49, 88.6; οὐδενός  
5.35, 31.53, 91.20; οὐδενί 5.33,  
9.20, 95.1; οὐδένα 31.53, 44.14,  
99.40; οὐδεμίαν 36.16, 69.4  
οὐδέποτε : 11.26, 56.6  
οὐκέτι : 9.23, 10.13, 57.27  
οὐν : 2.1, 2.8, 2.11, 2.15, 8.25, 9.1, 9.25,  
10.13, 13.8, 13.16, 16.15, 17.16,  
17.28, 17.60, 21.1, 25.10, 26.7,  
28.14, 29.6, 32.5, 35.14, 36.1, 41.21,  
42.1, 42.9, 42.33, 42.38, 43.12,  
50.39, 51.22, 53.1, 53.13, 56.9,  
57.18, 57.19, 57.24, 58.1, 58.3,  
58.10, 58.14, 58.33, 58.35, 59.20,  
61.34, 64.1, 67.17, 68.22, 70.24,  
71.18, 71.31, 89.54, 92.14, 98.1,  
99.29, 100.30, 100.36, 100.44,  
101.18  
οὐπω : 4.14, 42.30, 53.17, 53.18  
οὐρά : οὐρῶν 51.18  
οὐρανός : 89.25; οὐρανόν 89.62;  
οὐρανοῖς 72.21  
οὐσία : οὐσίας 27.3  
οὓς : ὦτα 24.27  
οὕτε : 2.28, 2.29, 6.4, 6.4, 11.13, 11.13,  
11.13, 11.26, 11.27, 36.17, 36.25,  
36.26, 47.8, 47.9, 47.9, 47.10, 74.11,  
74.11; οὕτ' 6.5  
οὗτος : 2.1, 2.15, 12.23, 14.22, 15.18,  
15.20, 15.25, 17.6, 26.13, 27.11,  
27.48, 30.38, 36.27, 50.23, 50.30,  
59.9, 62.8, 69.13, 76.1, 89.5;  
αὕτη 3.24, 50.16; τοῦτο 2.31,  
2.45, 3.22, 5.31, 8.9, 8.12, 9.39, 9.45,  
10.13, 11.52, 11.57, 12.22, 13.22,  
13.22, 18.31, 18.32, 21.14, 24.54,



- 29.15, 29.18, 29.30, 31.50, 31.52, 34.20, 35.1, 36.21, 36.27, 41.9, 41.28, 43.11, 46.16, 47.4, 48.30, 50.45, 53.37, 53.38, 54.8, 54.26, 54.32, 59.23, 61.29, 62.20, 62.39, 66.18, 67.9, 69.3, 70.21, 71.32, 74.28, 89.55, 89.65, 95.3, 97.30, 98.17, 99.23, 100.10, 100.16, 100.49; τούτου Tit. 5, 5.3, 8.11, 12.21, 12.34, 14.15, 16.7, 16.6, 17.32, 17.49, 19.8, 23.1, 23.22, 27.8, 28.4, 28.17, 29.10, 30.27, 32.12, 38.7, 42.4, 44.8, 45.6, 50.15, 53.23, 54.16, 56.10, 58.37, 61.19, 72.27, 73.13, 76.5, 81.2, 87.23, 87.29, 87.36, 88.4, 89.32, 90.25, 96.2, 97.38, 99.23, 100.42, 101.11; τούτης 3.18, 3.22, 5.16, 7.24, 10.6, 11.19, 11.49, 17.10, 28.2, 34.28, 42.21, 54.14, 55.33, 56.12, 61.4, 69.7, 74.17, 76.23, 77.12, 77.15, 77.17, 79.8, 94.2; τούτω 4.20, 9.44, 17.14, 27.20, 34.5, 63.1, 70.5, 76.27, 81.5, 89.76, 94.16, 99.6, 99.44; τούτη 5.8, 11.25, 32.17, 54.35, 72.20, 89.12; τούτων 4.10, 7.6, 7.9, 8.2, 8.19, 9.14, 14.14, 14.21, 16.19, 17.31, 18.3, 19.21, 21.16, 25.10, 25.22, 27.26, 32.15, 35.5, 40.6, 41.30, 43.16, 43.36, 48.43, 50.16, 68.13, 72.42, 76.21, 79.16, 86.6, 100.46; τούτην 2.13, 2.19, 3.4, 3.8, 4.7, 8.20, 9.2, 14.10, 28.9, 28.15, 29.4, 39.5, 40.43, 43.15, 50.54, 50.55, 53.10, 59.22, 69.8, 75.9, 93.2, 100.8, 100.38; οἱ 31.39, 42.25, 45.12, 73.7; αὐταί 2.34, 32.3; ταῦτα 1.9, 2.25, 2.34, 2.43, 5.33, 7.21, 14.1, 14.16, 14.26, 19.35, 20.9, 20.24, 21.6, 23.30, 24.4, 24.24, 24.30, 25.8, 25.23, 27.27, 28.16, 28.18, 29.14, 30.22, 31.21, 35.13, 48.1, 48.45, 50.25, 53.45, 54.35, 55.7, 56.14, 58.21, 58.22, 58.33, 58.38, 63.17, 67.1, 67.13, 69.10, 71.26, 77.18, 87.11, 87.47, 89.56, 89.76, 92.21; τούτων 2.23, 2.28, 2.41, 14.18, 21.13, 22.18, 27.35, 27.47, 29.29, 30.31, 32.8, 32.9, 34.5, 34.10, 35.7, 36.6, 36.16, 46.22, 50.3, 50.41, 52.7, 54.31, 55.7, 55.22, 56.13, 57.15, 57.15, 61.7, 61.25, 62.24, 62.28, 63.12, 70.7, 72.13, 77.13, 83.10, 84.9, 86.26, 87.13, 87.38, 89.8, 89.39, 89.52, 90.16, 94.27, 96.9, 97.26, 97.35, 99.29; τούτοις 5.37, 5.39, 9.48, 9.50, 17.16, 21.33, 34.20, 36.8, 57.24, 58.6, 58.11, 66.21, 74.26, 74.27, 74.34, 79.14, 82.13, 87.25, 89.82, 91.17, 94.21, 99.30; ταῦταις 8.25, 48.4; τούτους 2.44, 2.47, 33.4, 34.17, 36.11, 42.37, 49.22, 54.20, 54.22, 57.17, 62.33, 68.21, 74.29, 99.9, 101.19; ταῦτας 21.22, 32.5, 32.7, 41.14, 63.14, 84.16, 89.15, 90.36
- οὔτω : 4.22, 5.29, 11.63, 12.33, 21.22, 21.33, 24.25, 27.16, 27.45, 27.48, 30.32, 31.41, 32.16, 35.15, 36.13, 36.31, 40.15, 43.8, 43.25, 45.1, 45.3, 46.37, 47.1, 48.32, 48.45, 48.48, 51.26, 53.45, 60.1, 61.18, 65.11, 71.1, 72.44, 84.14, 85.1, 89.15, 98.21
- οὔτως : 2.8, 5.19, 8.23, 9.10, 11.58, 14.25, 15.15, 15.29, 20.13, 24.26, 24.45, 25.25, 27.14, 27.23, 27.27, 27.29, 28.21, 30.12, 31.32, 40.29, 44.14, 45.12, 47.4, 51.33, 53.1, 56.16, 56.18, 58.21, 59.34, 61.1, 61.34, 61.37, 62.18, 70.39, 72.25, 74.15, 98.1, 101.10; οὕτωςί 89.71, 100.10
- ὀφείλω : ὀφείλει 98.15; ὀφείλοντα 76.25; ὀφείλοντας 17.36, 54.34, 99.15; ὀφειλομένη 11.34; ὀφειλόμενον 11.9
- ὄφελος : 1.12
- ὀφθαλμός : ὀφθαλμόν 8.30, 43.33, 88.12; ὀφθαλμῶν 8.24, 9.27, 19.26, 19.27, 34.15, 67.23, 100.49; ὀφθαλμοῖς 97.38; ὀφθαλμούς 15.21, 26.12, 45.10, 86.4, 97.36, 101.9

- ὄχημα : ὀχήματι 74.11  
 ὄχθη : ὄχθαις 40.2  
 ὄχλος : 68.16; ὄχλου 28.4; ὄχλον  
 49.19, 93.5, 99.50; ὄχλοις 93.10  
 ὄχυρός : ὄχυρώτατον 46.3  
 ὄχυρώω : ὄχυρώσας 80.4; ὄχυρωθέν  
 46.6  
 ὄχυρώμα : ὄχυρώμασι 82.16, 94.6  
 ὄψις 1, visio : ὄψεως 10.10; ὄψεις 8.3;  
 ὄψει 8.25  
 ὄψις 2, vultus : ὄψεως 27.18; ὄψει  
 17.37; ὄψιν 101.22  
 ὀψώνιον : ὀψώνια 79.16
- πάγετος : πάγετοι 87.19  
 πάγος : πάγου 31.12  
 πάγχρυσος : πάγχρυσον 25.12  
 πάθημα : παθήματα 53.26  
 πάθος : 16.3; πάθη 53.25; παθῶν 98.15  
 παιανίζω : ἐπαιάνιζον 51.29;  
 παιανίσαντες 42.31  
 παιδευμα : παιδευμάτων 72.7  
 παιδεύομαι : πεπαιδευμένος 98.16  
 παιδευτής : παιδευτήν 44.13  
 παιδεύω : ἐπαιδεύοντο 89.48;  
 παιδευομένους 34.25  
 παιδικός : παιδικῆς 5.40; παιδικήν 7.1  
 παιδίον : 5.12, 5.21, 5.23, 5.27, 27.15;  
 παιδίω 5.15  
 παιδοτριβής : παιδοτριβήν 6.3  
 παίζω : παίζων 21.23  
 παῖς : 4.32, 6.1, 48.56; παιδί 5.13;  
 παῖδα 4.29, 4.38, 5.8, 5.14, 48.55;  
 παῖδες 89.44; παίδων 34.24, 35.2,  
 44.13, 89.76, 97.21; παισί 86.12  
 πάλαι : 15.26, 17.11, 25.15, 31.8, 35.3,  
 40.50, 74.30  
 Παλαιά (i.e. Vetus Testamentum):  
 Παλαιάν 97.18  
 παλαιός : παλαιού 2.4; παλαιῶ 36.29;  
 παλαιόν 2.44; παλαιῶν 80.16,  
 81.11; παλαιοῖς 31.44  
 παλαιότης : παλαιότητι 81.13  
 παλαιόω : παλαιωθέντων 93.26  
 πάλισμα : παλίσματα 86.4  
 παλαισμοσύνη : παλαισμοσύνη 12.15  
 παλαιῶ : παλαιῶσι 12.21
- παλαμναῖος : παλαμναίου 24.42, 25.5;  
 παλαμναίας 43.34  
 παλάτιον : παλατιῶν 92.6; παλατιοῖς  
 19.22, 27.41, 91.19  
 πάλιν : 2.48, 4.27, 5.22, 9.20, 10.3,  
 15.1, 26.4, 26.30, 41.1, 45.8, 49.15,  
 50.3, 54.7, 55.17, 56.19, 57.13, 61.2,  
 68.5, 70.19, 71.1, 76.18, 95.16,  
 98.23, 100.1  
 παλινδρομέω : παλινδρομεῖτω 48.58  
 παμβέβηλος : παμβεβήλου 23.23  
 παμμέγεθες, adv. : 23.23  
 παμμεγέθης : παμμεγέθεις 62.2;  
 παμμεγεθέστατος 14.6  
 παμμίαιρος : 23.19; παμμιάρων 21.24  
 παμποίκιλος : 89.27; παμποίκιλα  
 74.31  
 πάμπολυ : πάμπολυν 77.8; πάμπολλοι  
 60.7; πάμπολλα 21.5; παμπόλλων  
 64.4  
 παμπόνηρος : παμπονήρων 20.15  
 πανδαισία : 91.8; πανδαισίας 101.4  
 πανεύφημος : πανευφήμου 35.10  
 πανικῶς, vox tara: 22.13  
 παννυχίς : 26.5  
 πανοπλία : πανοπλίας 42.28  
 πανουργία : 16.18; πανουργίαν 51.17  
 πανοῦργος : 57.1  
 πάνσεπτος : πανσέπτου 93.12;  
 πάνσεπτον 94.17  
 πανσόφως : 39.14  
 παντάπασιν : 26.34, 40.35, 50.2  
 πανταχόθεν : 31.26, 73.15, 83.14  
 πανταχόσε : 30.22  
 πανταχοῦ : 30.14, 30.39  
 παντελής : παντελοῦς 48.53, 70.36;  
 παντελή 31.22, 87.13  
 παντελῶς : 3.19, 27.21, 61.22, 78.5  
 πάντερπνος : πάντερπνον 90.12  
 πάντη : 26.8, 48.47, 66.1  
 παντοδαπός : παντοδαπῆ 14.17;  
 παντοδαπῆ 44.9; παντοδαπαῖς 3.15  
 πάντοθεν : 30.38, 84.10, 87.40  
 παντοῖος : παντοῖου 30.11, 90.3;  
 παντοῖων 89.11; παντοῖοις 82.15,  
 86.23  
 παντοῖως : 73.17, 89.10

- πάντως : 11.24, 11.34, 17.48, 27.34,  
30.21, 32.2, 34.7, 42.37, 48.33, 97.30  
πάνυ : 4.32, 11.43, 15.25, 57.12, 65.9,  
70.41, 74.9, 83.2, 94.7, 100.11,  
100.40  
πανύμνητος : πανυμνήτου 93.11  
πάπας (Ρώμης) : πάπαν 55.20  
παπῶος : παπῶων 48.56  
παρά : (cum gen.) 2.7, 2.25, 5.12, 5.22,  
6.13, 8.18, 9.17, 11.2, 11.47 (παρ'),  
11.55, 12.29, 13.20, 14.17, 15.14,  
15.17, 16.25, 17.41, 18.19, 18.20,  
18.21, 18.26, 19.47, 22.17, 24.2  
(παρ'), 24.14, 24.18, 24.19, 26.20,  
26.27, 28.2, 28.15, 31.16, 40.40,  
40.51, 42.11, 44.3, 46.5, 47.18,  
48.24 (παρ'), 49.28, 54.1, 48.30  
(παρ'), 61.29 (παρ'), 66.10, 70.14,  
70.20, 72.43, 76.12 (παρ'), 76.15  
(παρ'), 77.2, 77.4, 79.11 (παρ'),  
85.16, 89.14, 89.68, 89.69, 89.70,  
95.20, 96.11, 97.6, 97.14 (παρ'),  
97.34 (παρ'), 99.37, 100.14, 100.43  
(παρ'), 100.47, 102.17, 102.18,  
102.19;  
(cum dat.) 6.1, 9.33 (παρ'), 9.54 (παρ'),  
13.1, 24.26 (παρ'), 48.25 (παρ'),  
48.32 (παρ'), 55.25 (παρ'), 72.28  
(παρ'), 76.6 (παρ'), 79.11 (παρ'),  
99.21 (παρ'), 100.12, 100.15,  
100.21;  
(cum acc.) 3.29, 16.21, 16.32, 22.20,  
24.1, 40.28, 51.27 (παρ'), 68.25  
(παρ'), 72.23 (παρ'), 84.4 (παρ'),  
89.37 (παρ'), 98.13  
παραβάλλω : παραβάλλεσθαι 69.18  
παράγγεμα : 51.19, 72.38;  
παραγγεμάτων 72.7  
παραγίνομαι : παρεγίνοντο 57.5;  
παρεγένετο 48.12; παραγένηται  
12.23; παραγενέσθαι 58.23;  
παραγέγονεν 11.11; παραγεγονώς  
40.54, 97.8  
παράδειγμα : 72.52  
παράδεισος : παραδείσου 92.20;  
παράδεισον 86.22, 92.14;  
παραδείσων 92.11, 92.16  
παραδέχομαι : παραδέχεσθαι 9.37  
παραδηλώω : παραδηλούν 5.2;  
παραδήλου 24.31  
παραδίδωμι : παράδοτε 26.12;  
παραδούναι 47.18; παραδούς  
48.11; παραδίδονται 45.7;  
παραδέδοται 70.11  
παραδόξως : 43.25, 51.27  
παραθαλάσσιος : παραθαλασσίους  
68.6  
παραθαρρύνω : παρεθάρρυναν 59.27;  
παραθαρρύνεσθαι 72.53  
παραθραύω : παρέθραυεν 45.9  
παραίνεσις : παραινήσεις 96.6  
παραινέτης : παραινετών 16.10  
παραινέω : παρήνεσεν 10.10  
παραιτέομαι : παραιτείται 18.7, 87.43;  
παραιτούνται 99.39  
παρακαθίζομαι : παρακαθισάμενος  
23.7  
παρακαλέω : παρακαλούντες 53.17;  
παρεκάλουν 62.46; παρεκάλει 8.28  
παράκειμαι : παρακείμενον 48.16  
παρακελεύομαι : παρακελευόμενον  
9.23  
παρακερδαίνω : παρακερδαίνειν  
99.42  
παρακινέω : παρακεκινήκός 26.2  
παράκλησις : παράκλησιν 11.52  
παρακλητικός : παρακλητικούς 50.31,  
59.27  
παρακοιμώμενος : παρακοιμώμενον  
16.1, 16.22, 17.45  
παρακολουθέω : παρακολουθησάση  
102.2  
παρακοπή : παρακοπήν 20.19, 25.25  
παραλαμβάνω : παραλαβείν 76.25;  
παραλαβών 12.6  
παραλανθάνω : παρελάνθανεν 5.35  
παραλείπω : παραλιπέιν 24.7  
παράλιος : παράλιον 17.7  
παραλλάττω : παραλλάξαντος 7.1,  
42.30  
παράλογος : παράλογον 25.24  
παραλυπέω : παρελύπου 61.5;  
παρελύπει 37.9  
παραλύω : παραλύει 50.58;  
παρέλυσεν 66.25; παραλύεται  
71.11

- παραμυθέομαι : παραμυθεῖσθαι 40.8;  
 παραμυθούμενος 15.24, 44.16,  
 48.8; παρεμυθεῖτο 19.33  
 παραμυθία : παραμυθίαν 44.12, 98.24  
 παράνοια : παρανοίας 27.34  
 παρανομέω : παρανομῶν (e con.) 26.7  
 παράνομος : παράνομον 20.12;  
 παρανόμους 21.9  
 παράπαν : 56.7  
 παραπίθω : παραπίθεται 50.57  
 παραπέμνω : παρέπεμψεν 4.22  
 παραπίμπλημι : παραπλησθῆναι 86.20  
 παραπλήξ : 23.3  
 παραπόλλυμι : παραπολέσθαι 13.16  
 παρασκευάζω : παρεσκευάσεν 97.7;  
 παρασκευάσαι 30.13; παρα-  
 σκευασαμένου 59.11  
 παρασκευή : παρασκευήν 53.27;  
 παρασκευαῖς 48.39  
 παράστημα : παραστήματος 46.19  
 παραστρατοπεδεύω :  
 παραστρατοπεδεύειν 39.10  
 παρασύρω : παρασύρων 100.18;  
 παρεσύρη 102.22  
 παράταξις : παράταξιν 36.25;  
 παρατάξεων 47.8; παρατάξεσι  
 71.24  
 παρατάττω : παρετάξατο 50.12  
 παρατείνω : παρατείνοντα 86.11  
 παρατίθημι : παρατεθῆναι 87.10  
 παρατρέχω : παρέδραμεν 15.30;  
 παραδράμω 13.18; παραδράμη  
 89.74; παραδραμόν 24.46;  
 παραδραμόντος 100.51  
 παραφέρω : παρήνεγκεν 73.1;  
 παρενεχθῆναι 99.34  
 παραφθείρω : παραφθαρέντος 74.32  
 παράφορος : 25.28; παραφώρω 23.24  
 παραφύω : παραφύεται 34.1  
 παραχειμασία : παραχειμασίαν 49.25  
 παραχρήμα : 42.36, 57.28  
 πάρειμι 1, adsum : πάρεστι 68.23; παρών  
 13.15; παρούσης 9.18, 71.2; παροῦ-  
 σαν 43.10; παρόντες 15.12; παρόν-  
 των 12.34, 23.26; παρῆν 5.21, 12.9  
 πάρειμι 2, praetereo : παρίοντας  
 85.24  
 παρέκβασις : παρέκβασιν 14.27, 56.1,  
 77.23  
 παρεκτείνω : παρεκταθέντος 1.16  
 παρενόχλημα : 49.22  
 παρεπισκοπέω : παρεπισκοπεῖν 15.9  
 παρέρχομαι : παρελθεῖν 5.3, 28.6  
 παρέχω : παρείχε 13.6; παρέσχε 34.20;  
 παρασχών 32.15, 65.14;  
 παρεχόμενος 44.12; παρείχεται  
 56.10; παρέσχετο 32.18  
 παρθένος : παρθένων 59.23; παρθένους  
 35.13  
 παρήμι : παρήσωμεν 5.41; παρήσειν  
 21.11; παρειμένας 30.26  
 παρίστημι : παρεστήσατο 4.7  
 παροικέω : παρώκησαν 3.21  
 παροινέω : παροινῶν 26.6  
 παροινία : παροινίαν 26.37  
 παροπλίζω : παρωπλισμένος 62.17  
 παρορμάω : παρώρμα 8.27;  
 παρορμήσαι 8.4; παρορμήσαντας  
 16.31  
 παρόρμησις : παρορμήσεις 17.47  
 παροχή : παροχῆς 31.15, 36.10;  
 παροχῆ 73.11, 78.7; παροχαῖς 31.5  
 παρρησία : παρρησίας 56.21, 74.3  
 παρρησιάζομαι : ἐπαρρησιάζετο  
 30.24  
 παρωνύμιον : 43.3  
 πάσχω : πάθη 17.52  
 πᾶς : 20.6; πᾶσα 7.9, 30.40, 30.42,  
 87.39; πᾶν 8.30, 9.56, 30.5,  
 30.22, 31.6, 37.5, 40.43, 55.30,  
 65.13, 84.14, 89.66, 99.49;  
 παντός 18.22, 28.3, 40.1, 50.61,  
 97.38, 102.14; πάσης 9.15, 9.33,  
 14.13, 22.1, 22.7, 23.16, 24.19,  
 28.22, 50.37, 52.3, 59.10, 87.15;  
 παντί 19.41; πάντα 5.41, 14.15,  
 19.48, 24.2, 24.26, 24.43, 27.11,  
 27.39, 29.25, 30.4, 30.32, 37.28,  
 40.7, 40.46, 41.16, 48.11, 48.40,  
 50.24, 53.29, 54.4, 58.19, 60.8, 65.9,  
 66.19, 68.24, 70.10, 72.30, 77.2,  
 77.7, 77.10, 87.4, 87.39, 99.44,  
 100.9; πᾶσαν 8.30, 12.38,  
 16.21, 18.17, 20.5, 20.12, 24.6,

- 30.39, 31.6, 34.23, 34.25, 53.44, 62.45, 69.22, 69.26, 85.2, 85.5, 98.5, 98.12, 102.7; πάντες 19.43, 24.20, 25.17, 25.23, 57.21, 101.15; πάντων 6.13, 16.25, 18.20, 26.36, 27.1, 28.1, 29.7, 30.8, 30.24, 44.3, 47.18, 54.25, 54.27, 55.26, 55.28, 89.27, 89.63; πασῶν 9.2, 16.24, 30.12; πᾶσι 13.27, 21.10; πᾶσιν 6.14, 44.15, 87.9; πάσαις 6.10; πάντας 4.8, 14.7, 16.34, 17.20, 17.21, 27.3, 27.37, 57.9, 62.20, 72.37, 84.22; πάσας 29.25, 37.18, 51.1
- πατήρ : 3.13, 7.4, 12.12, 54.19; πατρός 15.17, 18.35, 27.7, 50.21, 67.12; πατρί 6.1, 98.15, 100.21, 100.23, 100.40, 100.41; πατέρα 12.5, 32.14, 72.42, 89.78, 100.54; πάτερ 11.24
- πατριαρχέω : πατριαρχούντος 40.55
- πατριάρχης : 23.11; πατριάρχου 21.16, 22.1, 23.2, 23.6, 44.1, 49.27, 97.6; πατριάρχην 21.13
- πατρικός : 12.1, 12.11, 12.25, 55.13, 60.12; πατρικίου 12.12; πατρικίω 17.33, 27.17; πατρικίον 16.2, 16.23, 17.25, 17.45, 19.4, 53.31; πατρικίω 50.9
- πατρικός : πατρικῆς 98.11, 101.14; πατρικὴν 54.34, 99.50; πατρικῶν 72.8; πατρικούς 100.26
- πατρικῶς : 45.1, 45.12
- πάτριος : πάτριον 2.51
- πατρίς : πατρίδος 2.18, 48.23, 76.26; πατρίδα 58.2
- πατρόθεν : 3.24
- πάτρων : 43.10
- πατρῶος : πατρῶα 30.31; πατρῶον 102.18; πατρῶαν 2.21, 30.30; πατρῶα 96.12
- παύω : ἔπαυεν 31.32; παυσάμενοι 101.7
- παχύς : παχίαν 26.23
- πέδιλον : πέδιλα 25.13, 100.34; πεδίλων 100.47
- πεδίον : 40.31, 48.12
- πεζικός : πεζικαί 66.1
- πεζός : 48.6
- πειθῶ : πείθουσι 8.3; ἔπεισεν 97.5; πείσαι 4.21, 16.14, 40.9; πεποιθώς 43.11, 97.23; πεποιθότες 48.23; πείθεται 96.8, 100.29; πειθόμενος 24.38; πειθομένους 95.9; πεισθείς 16.33, 17.16, 57.17
- πειθώς : πειθῶ 46.8
- πεῖρα : πείρας 11.20; πείρα 99.25; πείραν 2.37, 19.44, 67.25
- πειράω : πειράσας 4.21; πειρᾶται 34.4; πειρώμενον 9.24; πειρωμένην 86.7; πειρωμένους 59.14; ἐπειράθησαν 19.17; πειραθῆ 69.3; πειραθῶμεν 24.23; πειραθείς 37.22, 67.16, 71.8
- πελαγίζω : πελαγίζοντα 40.4
- πέλαγος : 55.26
- πέλω : πέλει 25.20
- πέμπω : πέμπουσι 53.14; πέμψας 49.9; πέμψασα 38.3; πεμφθείς 99.36; πεμφθείσης 66.9; πεμφθέντας 62.42
- πένης : πένητα 30.16, 72.41; πηνήτων 19.45, 30.27, 99.48; πένησιν 98.26; πένητας 6.9, 29.16, 30.15, 31.51, 72.37, 93.17, 93.21
- πενθερός : 2.15
- πένθιμος : πένθιμον 101.22
- πένθος : 7.5, 98.14
- πεντακόσιος : πεντακόσια 74.24
- πέντε : 84.1
- πεντήκοντα : 19.35, 27.25, 55.5
- πεντηκόντορος, i.q. γαλέα : πεντηκοντόρων 60.6
- πεντηκοστή : πεντηκοστής 18.34
- πεποιθήσις : πεποιθήσεως 50.30
- πέπρωται : πεπρωμένον 14.26, 48.30
- πέρα : 98.17
- περαιώω : περαιωθείς 40.15; περαιωθέντων 55.26
- πέρας : 2.30, 31.18, 55.35
- περάω : περάσαντος 15.3; περάσαντες 39.9
- περί : (cum gen.) 2.24, 10.1, 10.14, 14.18, 16.4, 16.5, 17.30, 17.51, 19.49, 28.17, 29.7, 35.2, 35.3, 36.2,

- 42.5, 53.23, 54.16, 55.7, 57.21,  
61.18, 63.17, 68.11, 70.17, 72.22,  
72.46, 86.26, 97.13, 101.20, 102.5,  
102.14, 102.21;  
(cum acc.) 2.10, 2.16, 3.6, 3.30, 3.30,  
5.1, 5.4, 5.5, 5.39, 7.6, 7.6, 7.9, 8.12,  
9.10, 9.12, 9.48, 11.8, 11.14, 11.22,  
13.12, 16.13, 18.24, 20.15, 20.17,  
20.18, 20.23, 22.2, 23.32, 24.3,  
30.21, 30.32, 31.37, 31.52, 31.54,  
32.4, 36.21, 37.27, 37.28, 40.6,  
40.38, 41.6, 41.26, 43.2, 43.15, 46.4,  
47.11, 47.19, 48.11, 48.20, 48.47,  
50.6, 50.31, 50.36, 50.43, 53.20,  
53.27, 54.1, 54.4, 69.9, 70.4, 71.11,  
72.35, 72.51, 73.4, 83.1, 83.5, 83.7,  
84.22, 85.8, 85.23, 87.2, 87.4, 89.62,  
90.36, 93.3, 93.17, 93.24, 94.24,  
94.27, 94.28, 95.3, 96.1, 97.10, 98.4,  
98.8, 99.49, 100.1, 102.10, 102.12  
περιαγκωνίζω : περιηγκωνισμένους  
62.35  
περιαιρέω : περιελείν 31.46, 34.23,  
62.30; περιελών 33.6, 80.5;  
περιαιρεθῆναι 100.34, 101.23  
περιανθίζω : περιηνθισμένος 89.40  
περιβάλλω : περιβαλλόμενος 37.20  
περίβλεπτος : 76.2; περιβλέπτω 18.36;  
περίβλεπτον 3.3  
περίβλεψις : περιβλεψιν 30.22  
περίβλημα : περιβλημάτων 97.2  
περιβόητος : περιβοήτου 12.21  
περιβολή : περιβολῆ 40.39, 87.29;  
περιβολαῖς 80.3  
περιγράφω : περιγεγράφω 89.82  
περιδινέω : περιδινηθεῖς 43.17  
περιδράσσομαι : περιδράσσεται 16.18  
περιδρομος : περιδρόμων 86.21, 88.8;  
περιδρόμους 90.2  
περίεμι : περιόντας 72.19  
περιέπω : περιέπειν 72.41; περιεῖπεν  
12.35  
περιέρχομαι : περιελθών 41.4  
περιέχω : περιέχει 102.24; περιέχων  
86.3; περιέχοντας 89.48; περιέχεται  
89.57, 89.68; περιεχόμεναι 32.2;  
περιεσχέθην 58.28; περιεσχεθείς  
70.19  
περιθέω : περιθεούσης 84.17;  
περιθέουσαν 85.12  
περίστημι : περιέστησας 89.72;  
περιστήσας 93.19; περιίσταται  
53.22  
περικαθαίρω : περικαθαίρει 94.9;  
περικαθάρας 86.14  
περικαλλής : 76.1; περικαλλές 90.4;  
περικαλλῆ 82.6, 83.12, 93.8;  
περικαλλεῖς 86.16  
περικλείω : περικλειουσῶν 84.16;  
περικλειόμενον 86.21  
περικόπτω : περιέκοπτεν 72.16;  
περικεκομμένης 54.17;  
περικοπῆναι 36.7  
περικοσμέω : περικεκοσμημένην  
83.16  
περιλαμβάνω : περιλαβών 33.8;  
περιλαβοῦσα 15.21; περιεῖληφεν  
87.36, 87.42  
περιλείπω : περιλειπόμενον 90.31;  
περιλειπομένων 102.20;  
περιλειφθῆναι 28.23;  
περιλειφθέντων 63.16  
περιλιπής : περιλιπῆ 46.2; περιλιπεῖς  
32.12, 40.34, 59.33  
πέριξ : 85.11, 89.45  
περιόδευμα , vox gaga: περιοδεύματος  
15.2  
περίοπτος : περίοπτον 25.12  
περιοράω : περιεώρα 44.14  
περιουσία : περιουσίαν 12.36, 74.13,  
76.25, 77.8  
περιούσιος : περιουσίου 50.22  
περιοχή : περιοχὴν 89.49; περιοχάς  
92.22  
περίπατος : 86.2; περιπάτου 90.23  
περιπέτεια : περιπέτειαν 89.53, 99.10  
περιπίπτω : περιπίπτει 102.1; περι-  
πιπτόντων 51.24; περιπεσῶν  
98.12  
περιπλέκω : περιεπλάκη 17.57  
περιποιέω : περιποιούμενον 5.15;  
περιποιησάτο 31.11;  
περιποιησάμενος 93.18  
περίπτωσης : περιπτώσεων 102.3  
περισκαίρω : περισκαίροντα 4.30  
περισκέπω : περισκέπονται 89.38

- περισκοπέω : περιεσκόπουν 39.1;  
 περιεσκεμμένον 51.3  
 περίστασις : περίστασιν 51.15  
 περιστοιχίζω : περιστοιχίζουσης  
 82.19  
 περίστυλον : περίστυλα 84.8  
 περισυλάω : περισυλάσθαι 27.36  
 περισφίγω : περισφίγουσι 89.36;  
 περισφίξας 12.31, 79.4  
 περισφύζω : περισφύσασθαι 48.43  
 περιτίθημι : περιθείς 21.18;  
 περιτίθεται 18.37  
 περιτρέχω : περιτρέχουσαν 85.19  
 περιττός : περιττώ 84.17, 90.19;  
 περιττόν 101.22; περισσοτέρας 74.7  
 περιττώ : 90.27  
 περιτυγχάνω : περιτυγχάνει 3.4  
 περιφανής : 17.15; περιφανές 11.50,  
 80.1; περιφανή 3.7, 69.29;  
 περιφανών 9.2, 74.20, 94.10  
 περιφανώς : 12.12, 40.25, 48.57, 59.36,  
 82.18  
 περιχέω : περικεχυμένον 84.10, 87.40  
 περιώνυμος : περιωνύμου 79.1  
 πέτρα : πέτρας 24.24  
 πετροβόλος : πετροβόλοις 59.16  
 πηγή : 1.16  
 πήγνυμι : πήγνυσθαι 40.36  
 πιέζω : πιέζεσθαι 66.9; πιεζούσης  
 82.19  
 πιθανώς : 16.12, 24.33  
 πίμπλημι : πλησθέντων 17.54  
 πιπράσκομαι : πιπράσκεσθαι 64.8  
 πίπτω : πεσεῖν 5.18, 24.52; πεσόντος  
 50.36, 59.30; πεσόντα 43.19, 80.9;  
 πτωθέντα 82.2  
 πίσσα : πίσις 61.32  
 πιστεύω : πιστεύετε 57.20; πιστεύειν  
 70.20; πιστεύον 97.24; ἐπίστευον  
 53.5; πιστεύοσμεν 97.22;  
 πιστευομένων 100.11  
 πίστις : 83.13; πίστεως 20.22, 87.47,  
 97.13, 97.32; πίστιν 4.12, 4.14,  
 23.14, 47.13, 54.23, 95.16, 97.30  
 πιστός : πιστή 100.43; πιστόν 17.44,  
 57.12; πιστοί 58.37; πιστά 83.15  
 πλάνη : πλάνης 4.17  
 πλάξ : πλακῶν 84.16; πλαξί 89.38  
 πλάσμα : 23.26  
 πλάτανος : πλάτανον 29.20  
 πλάττω : πλάττεται 100.19;  
 πλαττόμενος 57.6; πεπλασμένην  
 47.15  
 πλατύνω : πλατύνοι 36.4; πλατύνας  
 102.12; πλατύνεται 47.12  
 πλείον : 54.30; πλείονος 2.33, 50.46;  
 πλείονα 11.12, 11.51, 42.41, 71.15;  
 πλείονων 68.13; πλείονας 34.27,  
 75.12; πλείους 95.16  
 πλείστα, adv. : 46.2  
 πλείστος : πλείστον 16.6, 49.19, 80.14;  
 πλείστα 93.26; πλείστοι 52.12,  
 62.24; πλείστων 51.25, 52.4;  
 πλείστοις 94.23; πλείστας 23.27,  
 59.19  
 πλείων : πλέον 5.38, 9.54, 11.53, 12.37,  
 27.37, 30.12, 34.16, 42.10, 52.2,  
 52.12, 76.13  
 πλεκτός : πλεκτῶ 101.1  
 πλεονασμός : πλεονασμόν 99.5  
 πλευρά : πλευρᾶς 43.17  
 πληγή : πληγήν 59.30; πληγῶν 45.11  
 πλήθος : 2.51, 29.15, 33.6, 40.22, 42.35,  
 49.17, 50.36, 60.6, 62.9, 68.22,  
 77.12, 84.18; πλήθους 18.22, 18.26,  
 28.12, 29.5, 42.24, 48.42, 50.34,  
 50.55; πλήθει 37.22, 37.25, 40.39;  
 πλήθη 19.9; πλήθεσι 19.43  
 πληθύς : 68.28, 87.29; πληθύν 45.5,  
 55.14, 69.26  
 πλήθω : πλήθουσαν 5.5  
 πλήκτρον : πλήκτρον 21.28  
 πλημμέλημα : πλημμελημάτων 54.24  
 πλημυρέω : πλημυροῦντα 40.3  
 πλήν : 2.1, 5.37, 11.56, 17.26, 26.1,  
 27.13, 28.13, 29.13, 58.26, 65.9,  
 98.15  
 πλήρης : 8.20; πλήρεις 59.15  
 πληροφορία : πληροφορίαν 48.27,  
 70.28  
 πληρώω : πληρώσαντες 59.33;  
 πεπληρωκώς 59.22

- πλησιάζω : πλησιάζουσι 42.29;  
 πλησιάζοντα 59.13, 81.5;  
 πλησιάζουσιν 12.3  
 πλησίον : 9.7, 22.10, 51.6, 58.23, 63.8,  
 66.26, 93.7; πλησιαίτατα 23.6  
 πλησιόχωρος : πλησιόχωρον 94.7  
 πλόιμον 1, classis : πλοΐμου 53.31  
 πλόιμον 2, navis : πλοΐμων 62.34  
 πλοΐον : πλοΐα 59.12, 68.13; πλοΐων  
 53.6, 55.26, 59.7  
 πλούσιος : 11.62; πλουσία 44.2;  
 πλουσιωτάτη 11.19  
 πλουσίως : 40.46  
 πλοῦς : πλῆ 61.8; πλοῦν 1.10, 19.13  
 πλουτέω : πλουτούντων 30.14;  
 ἐπλούτησεν 88.11  
 πλουτοκράτωρ, vox unica : 74.25  
 πλούτος : 21.8, 83.13; πλούτου 45.4,  
 74.12, 77.22; πλούτον 11.47, 69.27,  
 77.10, 87.39  
 πλουτοφόρος : πλουτοφόρου 88.3 (vox  
 e conii in textum recepta)  
 πλουτόχορος *Vat. gr. I67* (vox unica  
 aut nullius): πλουτοχορού 88.3  
 πνεῦμα : 15.12, 69.17; πνεύματος  
 59.19, 89.79; πνεύματα 61.38,  
 69.19, 70.29; πνευμάτων 69.14,  
 100.52; πνεύμασι 62.11  
 πνευματικός : πνευματικῆς 11.48,  
 74.4; πνευματικέ 11.24;  
 πνευματικῶν 72.8  
 ποδοκάκη : ποδοκάκαις 62.36  
 πόθεν : 15.15  
 πόθος : 7.23; πόθον 23.13, 74.5  
 ποῖ : 63.18  
 ποιέω : ποιῶ 97.25; ποιεῖν 23.29, 31.33,  
 58.17, 74.19, 79.17, 95.14; ποιούντα  
 43.31; ἐποίουν 26.16; ἐποιεῖ 19.34;  
 ποιήσει 97.25, 97.26, 97.30;  
 ἐποίησε 17.52; ἐποίησεν 62.21;  
 ποιήσῃ 88.12; ποιήσαι 25.22;  
 πεποίηκα 58.19; πεποίηκεν 9.53,  
 11.52, 13.23, 82.17, 89.55;  
 πεποιηκώς 17.37, 23.9, 24.45, 36.12,  
 48.4, 48.18, 62.10; πεποιηκότι 56.8;  
 ποιούντα 54.7; ποιεῖσθαι 30.30,  
 48.35, 55.15; ποιούμενος 11.11,  
 12.5, 31.38, 37.11, 49.12, 50.44;  
 ποιούμενου 22.3; ποιούμενοι 48.24,  
 60.10; ποιουμένων 19.13; ἐποιεῖτο  
 2.28, 19.33, 72.22; ἐποίησατο 19.25,  
 68.14, 75.13; ποιήσασθαι 11.48,  
 41.29, 57.8, 62.13, 86.8;  
 ποιησάμενος 9.30, 29.7, 50.41,  
 50.49, 61.24; ποιησαμένη 76.22;  
 ποιησαμένου 97.10; πεποίηται  
 100.46  
 ποικιλία : ποικιλίαν 76.9; ποικιλίαις  
 83.18  
 ποικίλλω : ποικίλλειν 56.2; ποικίλαι  
 89.15; πεποικιλμένον 87.34  
 ποικίλος : ποικίλων 89.35  
 ποιμήν : ποιμένον 70.6, 70.15, 70.16;  
 ποιμένως 70.13  
 ποίμνη : ποίμνης 32.8  
 ποινή : ποινή 34.20; ποιναῖς 19.25,  
 26.17; ποινάς 26.10, 45.9, 61.35  
 ποῖος : ποῖα 22.17; ποῖαν 88.10  
 πόκος : πόκον 12.32  
 πολεμικός : πολεμικῆς 36.12, 71.20;  
 πολεμική 53.4; πολεμικήν 36.19;  
 πολεμικῶν 21.7, 53.6, 73.3, 73.4,  
 78.1, 89.24; πολεμικούς 72.12  
 πολέμιος : πολέμιον 4.5; πολέμιοι  
 39.1; πολεμίων 36.25, 38.7, 42.14,  
 46.18, 48.10, 53.33, 58.28, 61.23,  
 62.12; πολεμίους 40.26, 53.9, 58.12,  
 61.19, 63.10, 66.5, 69.27; πολεμίους  
 39.11, 40.25, 48.43, 50.40, 67.25  
 πολεμιστής : πολεμιστήν 60.4;  
 πολεμιστῶν 39.4  
 πόλεμος : πολέμου 66.24; πολέμοις  
 42.9, 69.6, 71.33  
 πολιά : πολιᾶ 44.2  
 πολιορκέω : πολιορκούντος 48.28;  
 ἐπολιόρκουν 53.11, 69.8;  
 πολιορκουμένων 53.25;  
 πολιορκουμένοις 69.23  
 πολιορκητικός : πολιορκητικόν  
 40.37  
 πολιορκία : πολιορκίας 48.38;  
 πολιορκία 53.34, 55.6, 69.22;  
 πολιορκίαν 37.26, 40.42, 48.14,  
 48.19, 53.39, 58.36



- πόλις 1, urbs praeter C/polim: 38.2;  
 πόλεως 4.9, 37.12, 40.22, 40.31,  
 48.11, 48.13, 48.15, 53.34, 58.24,  
 59.26; πόλει 39.5, 58.22; πόλιν  
 2.34, 37.16, 38.10, 40.38, 46.12,  
 46.21, 48.30, 48.33, 48.35, 48.49,  
 69.24, 69.28, 69.29, 71.7, 71.21;  
 πόλεις 53.7, 64.2, 68.6, 89.22;  
 πόλεων 2.46, 7.18, 30.33, 49.19,  
 57.12; πόλεσιν 19.43
- πόλις 2, cum variis epithetis C/polim  
 denotat: πόλιν 8.5, 93.2; πόλεων  
 7.15/16, 9.1/2, 44.8, 74.17
- Πόλις absolute, i.q. C/polis: Πόλεως  
 22.3, 24.19, 31.38, 37.2; Πόλιν 8.4,  
 12.38, 62.35, 93.25, 94.1, 98.4
- πολιτεία: πολιτείας 2.48, 20.14, 99.25;  
 πολιτεία 1.12, 29.12, 72.15;  
 πολιτείαν 72.20
- πολίτευμα: 65.14, 72.20;  
 πολιτεύματος 18.19
- πολιτεύω: πολιτευομένων 33.3;  
 πολιτευομένοις 99.20
- πολιτικός: πολιτικά 41.1; πολιτικά  
 31.54, 102.11; πολιτικῶν 41.5, 72.7,  
 99.26; πολιτικούς 33.1
- πολίχνιον: 48.16
- πολλάκις: 4.2, 5.32, 9.41, 13.27, 14.18,  
 16.3, 16.7, 16.29, 19.33, 21.32, 26.5,  
 26.17, 26.25, 31.18, 31.28, 40.10,  
 47.13, 50.5, 50.11, 50.47, 50.56,  
 50.57, 55.15, 56.1, 57.3, 60.9, 69.30,  
 70.7, 72.47, 78.2, 99.1, 100.16,  
 100.24, 100.53, 101.3, 101.6
- πολλαπλασίων: πολλαπλασίονα  
 11.44
- πολλαχού: 4.15
- πολυειδής: πολυειδέσι 84.16
- πολυθρύλητος: πολυθρύλητον 25.15
- πολύμορφος: πολυμόρφου 89.16
- πολυπαθής: πολυπαθοῦς 87.21
- πολύπαις: πολύπαιδα 35.5
- πολυπραγμονέω:  
 πολυπραγμονήσαντα 92.12
- πολυπραγμόνας: 70.13
- πολύς: 47.7, 59.33; πολλή 87.18; πολύ  
 1.16, 4.26, 9.51, 13.27, 49.3, 49.4,  
 53.5, 55.16, 55.28, 69.20, 75.5,  
 77.18, 87.7, 87.19, 90.10, 94.24,  
 101.21, 102.1; πολλοῦ 1.1, 1.8,  
 21.34, 31.31, 72.22; πολλῆς 40.18,  
 49.1, 63.6, 81.7, 93.23, 99.18;  
 πολλῶ 40.29, 50.35, 67.13, 71.22,  
 75.12, 82.3; πολύν 9.31, 11.47,  
 16.21, 23.14, 38.1, 66.7, 69.25;  
 πολλήν 32.4, 33.1, 37.17, 39.6,  
 39.10, 39.11, 40.41, 63.4, 72.18;  
 πολλά 3.28, 13.5, 18.15, 19.23,  
 20.25, 22.17, 23.24, 23.26, 29.9,  
 29.12, 31.10, 31.38, 36.21, 36.23,  
 36.31, 50.32, 50.62, 51.19, 62.4,  
 64.6, 65.5, 71.19, 72.45, 87.40;  
 πολλῶν 13.10, 16.19, 18.29, 24.1,  
 29.3, 36.23, 40.48, 43.37, 50.18,  
 50.26, 50.43, 53.30, 59.29, 65.12,  
 74.32, 75.3, 82.2, 87.23, 90.20, 94.7;  
 πολλοῖς 11.29, 11.42, 40.31, 43.37;  
 πολλαῖς 16.11, 43.40, 99.26;  
 πολλοῦς 3.15, 4.13, 4.20, 4.22,  
 11.25, 17.27, 19.11, 29.16, 37.10,  
 39.6, 40.33, 49.7, 50.6, 59.21, 60.10,  
 78.3, 95.14, 99.33; πολλὰς 4.21,  
 17.11, 65.14, 69.30
- πολυτέλεια: πολυτελείας 87.15;  
 πολυτελεία 87.3, 88.5;  
 πολυτελείαις 87.5
- πολυτελής: πολυτελές 12.4, 87.27;  
 πολυτελοῦς 87.6, 90.13; πολυτελεῖ  
 84.4; πολυτελεῖ 74.22, 74.36;  
 πολυτελῶν 73.10, 84.12;  
 πολυτελέσιν 73.16
- πολύτρητος: πολύτρητον 85.17
- πολύμνητος: πολυμνητον 25.11
- πολύφωνος: πολυφωνον 101.2
- πολυχειρία: πολυχειρία 61.16, 92.18
- πολύχρως: πολυχρόω 84.4, 84.15;  
 πολυχρόων 83.17; πολυχρόοις  
 89.38
- πονέω: πονεῖν 48.18; πονοῦν 39.2,  
 66.10; πονοῦντος 48.40;  
 πονήσαντα 94.5; πονήσασαν 31.10,  
 82.9; πονήσαντες 36.21
- πόνημα: 92.3
- πονηρία: 24.25, 34.10

- πονηρός : 100.19; πονηρά 100.28;  
 πονηρᾶς 34.16; πονηράν 15.28,  
 25.2, 30.41; πονηροί 45.8; πονηρῶν  
 17.30, 33.2, 34.3, 34.21, 70.20,  
 100.52; πονηροῖς 31.42  
 πόνος : πόνου 1.8, 31.31; πόνω 31.11;  
 πόνου 89.23; πόνους 36.4, 36.11,  
 40.10, 46.15; πόνους 37.6, 40.8,  
 91.6, 99.34  
 πορεία : πορείαν 22.15, 22.22, 74.17,  
 86.9  
 πορεύω : πορευόμενος 14.11;  
 πορευομένου 22.3; ἐπορεύετο 9.2  
 πορθέω : πορθῶν 37.17  
 πόρθησις : 46.36  
 πορίζω : ἐπορίζετο 46.33; ἐπορίσατο  
 60.17  
 πόρνη : πόρναις 27.4  
 πορνικός : πορνικά 22.12  
 πόρος : πόρον 25.2, 27.4  
 πόρρω : 5.38, 26.31; πορρωτέρω 36.5,  
 53.43  
 πόρρωθεν : 5.30  
 πορφύρα : πορφύρας 48.50; πορφύραν  
 25.11  
 πορφύρεος : πορφύρεα 3.31  
 πόρω : vide πέπραται  
 πόσος : πόσον 25.22  
 ποσότης : ποσότητος 31.49  
 ποταμός : 50.28; ποταμοῦ 94.14;  
 ποταμῶ 39.13; ποταμόν 40.5, 48.1;  
 ποταμοί 89.33; ποταμῶν 27.14  
 πότε : 70.17  
 ποτε : 5.37, 8.7, 13.6, 22.1, 23.1, 24.9,  
 25.11, 26.35, 27.15, 27.20, 31.34,  
 43.3, 50.13, 53.45, 54.12, 56.9,  
 71.16, 99.6, 101.4  
 ποτήριον : 99.35  
 ποτίζω : ποτίζω 85.24  
 πότιμος : ποτίμου 92.17  
 ποτνιαόμαι : ποτνιαωμένη 10.1  
 πότος : πότου 12.18, 26.31  
 που : 9.9, 42.24, 50.38, 100.33  
 πούς : ποδός 48.9; ποδῶν 13.15, 17.58,  
 100.34; ποσί 40.44; ποσίν 17.57,  
 23.17; πόδας 26.13  
 πράγμα : 1.8, 15.21, 17.47, 19.41;  
 πράγματος 2.26, 5.36, 9.37, 18.34,  
 30.3, 99.40, 101.20; πράγματι  
 56.16; πράγματα 13.5, 16.8, 16.17,  
 18.17, 18.21, 20.9, 30.7, 53.23, 68.9;  
 πραγμάτων 1.1, 5.29, 16.4, 18.12,  
 18.27, 29.3, 47.15, 52.2, 53.9, 59.4,  
 61.3, 68.5, 72.12, 77.19, 98.3;  
 πράγμασι 2.29, 17.3, 17.23, 20.4,  
 27.49, 72.3; πράγμασιν 1.13, 18.14,  
 19.44  
 πραγματεύομαι : πραγματεύεσθαι 57.3  
 Πραιτώριον : Πραιτωρίω 62.26  
 πρακτέος : πρακτέου 2.24; πρακτέων 6.2  
 πράξις : πράξεως 17.39, 71.31, 97.8;  
 πράξιν 8.30, 20.13; πράξεις 1.14,  
 71.30, 72.1, 72.14; πράξεων Tit. 1,  
 1.7, 1.9, 22.9, 25.27, 47.3, 47.5;  
 πράξεσιν 37.2  
 πράος : πρᾶον 76.20, 100.6; πραότατος  
 102.19; πραοτάτου 71.28;  
 πραότατον 26.36  
 πράσιος : πρασίω 89.61; πράσιον 89.9,  
 89.33  
 πράττω : πράττειν 63.18; πραττομένου  
 59.26; πράξασθαι 57.29;  
 πεπραγμένοις 63.19  
 πράως : 9.23, 100.5  
 πρέπω : πρέπει 25.18; πρέπουσιν 40.47;  
 πρέπουσαν 23.7  
 πρεσβεία : πρεσβείας 38.6, 41.2;  
 πρεσβείαν 3.3, 58.30; πρεσβείαις  
 31.24  
 πρεσβεῖον : 42.7  
 πρεσβευτής : πρεσβευτήν 58.11  
 πρεσβεύω : πρεσβεύων 70.35  
 πρέσβυς : πρέσβεις 38.3, 49.9, 53.14,  
 53.35, 54.9; πρέσβων 53.19, 53.24  
 πρηστήριος : πρηστήριον 53.33  
 πρίν : 27.44, 30.25, 41.11, 82.3  
 πρίσμα : 12.30  
 πρό : 5.34, 9.9, 17.58, 18.28, 19.31,  
 19.35, 22.3, 27.46, 28.4, 28.13,  
 30.11, 30.27, 31.18, 32.11, 36.16,  
 40.22, 40.31, 40.32, 42.29, 44.8,  
 45.6, 48.11, 48.15, 48.44, 53.23,  
 54.16, 54.21, 58.13, 59.22, 69.23,  
 72.17, 84.9, 84.21, 92.7, 92.19, 94.7,  
 96.2, 102.9, 102.23  
 προαγόρευσις : προαγόρευσιν 74.8

- προάγω : προαγάγωμεν 5.42;  
 προαγαγόντος 70.34; προάγεται  
 28.1; προαγομένων 2.36  
 προαίρεσις : 83.14; προαιρέσεως  
 24.10, 31.3, 75.2, 77.23, 91.3  
 προαιώνιος : 50.20  
 προαναρπάζω : προαναρπασθέντος  
 29.27  
 προαποστέλλω : προαποστέλλεται  
 43.27; προαποσταλείσας 55.11  
 προάρχω : προάρχουσαν 11.26;  
 προάρξαντος 32.7  
 προάστειον : 92.4; προάστεια 69.10,  
 77.17  
 προαύλιον : προαύλια 85.4  
 προαφορίζω : προαφώριστο 52.4  
 προβαίνω : προβαίνουσαν 48.40;  
 προέβαινεν 14.21  
 προβάλλω : προβάλλεται 16.22, 18.10,  
 50.60, 99.20; προβάλληται 54.32;  
 προβαλλόμενος 41.10;  
 προβαλλομένη 85.18;  
 προβαλλομένης 7.25;  
 προβαλλόμενοι 99.34;  
 προβαλλομένων 72.34;  
 προβαλλομένου 31.30;  
 προεβάλλετο 30.9; προεβάλετο  
 2.38; προβαλέσθαι 51.10  
 προβασιλεύω : προβεβασιλευκός  
 29.19  
 πρόβατον : προβάτων 74.28  
 προβιβάζω : προβιβάσας 49.25;  
 προβιβασθείς 30.2  
 προβιόω : προβεβιωμένων 27.49  
 προβολή : προβολής 31.14  
 προγίνομαι : προγεγονότων 78.4;  
 προγεγεννημένας 69.1  
 πρόγνωσις : 70.22; προγνώσεως 70.21;  
 προγνώσει 5.26  
 προγονικός : προγονικής 2.12;  
 προγονικήν 2.39, 8.33  
 πρόδηλος : 58.25; προδήλω 48.22  
 προδιασκέπτομαι : προδιασκεψάμενος  
 51.5  
 προδιδάσκω : προδιδάσκεσθαι 72.54  
 προδιερευνητής : προδιερευνητάς  
 46.23  
 προδιοικονομέω : προδιοικονομείται  
 51.12  
 προδοσία : προδοσίας 55.6  
 προείδον : προειδόμενος 100.40  
 πρόειμι : προϊόντος 12.18; προήει  
 27.33, 43.12  
 προεξάρχω : προεξάρχοντος 45.10  
 προερέω : προρρηθείσα 11.41;  
 προρρηθέν 101.6  
 προέρχομαι : προήλθε 3.13; προήλθεν  
 24.40, 50.9; προελθῆν 29.17;  
 προελθών 3.28; προελθόντος 2.5  
 προεντρεπίζω : προηυτρεπίσατο 74.29;  
 προεντρεπισθείσα 69.11  
 προέχω : προέχειν 9.51; προύχοντας  
 28.10; προέχοντας 7.17, 34.24  
 προηγέομαι : προηγησαμένην 66.11  
 προθυμία : 1.1; προθυμίας 43.6, 59.15;  
 προθυμῖαν 42.18  
 πρόθυμος : 64.1; προθυμοτέρους 48.17  
 προθύμως : 8.27, 9.39, 30.23, 40.12  
 προϊήμι : προϊέτο 27.29  
 προϊίστημι : προϊστάμενος 98.25;  
 προστησόμενον 18.13; προεστώς  
 73.8  
 προκαθέζομαι : προκαθεσθείς 23.5;  
 προκαθεσθέντος 97.10  
 προκάθημαι : προκαθήμενον 89.19  
 προκαταβάλλω : προκαταβάλλεται  
 5.30  
 προκαταλαμβάνω :  
 προκαταλαμβάνοντες 50.51  
 προκατατίμπλημι, vox unica:  
 προκαταπεπλησμένον 49.21  
 προκατάρχω : προκαταρξάντων 34.16  
 προκατεργάζομαι :  
 προκατειργασμένοις 64.1  
 πρόκειμαι : πρόκειται 87.9;  
 προκειμένης 22.22, 99.22;  
 προκειμένου 69.20, 77.19;  
 προκειμένοι 99.49; προκειμένων  
 17.30  
 προκινδυνεύω : προκινδυνεύειν  
 37.5  
 προκοιτέω : προκοιτούντων 27.40  
 προκόπτω : προκόπτοντος 26.32;  
 προέκοπτεν 5.6

- προκρίνω : προκρίνει 3.10;  
     προκρίναντες 54.6  
 πρόκριτος : προκρίτους 28.10  
 προκυρόμαι : προκυρωθέντων 14.25  
 προλοχίζω : προλοχίσας 51.5  
 πρόμαχος : προμάχους 27.28  
 προμήθεια : προμηθεία 32.18;  
     προμηθειαν 7.14  
 προμηθής : προμηθοῦς 86.28  
 προμνημονεύω : προμνημονευθεῖς  
     12.24, 60.12; προμνημονευθέν 90.4;  
     προμνημονευθέντος 41.14;  
     προμνημονευθέντα 54.2  
 προνοέω : προενοήσατο 31.15, 79.15  
 πρόνοια : 2.30, 7.10, 16.16; προνοίας  
     5.25, 8.30, 18.1, 18.31, 30.1, 72.44,  
     72.53; πρόνοιαν 32.3, 41.7, 72.33,  
     99.51  
 προνομή : προνομήν 50.6  
 προξενέω : προξενούντα 98.29  
 πρόδος : πρόδοδον 22.3, 29.6  
 προόπτης : προόπτας 46.23  
 προόρασις : 19.36  
 προορατικός : προορατικοῦ 11.21, 76.14  
 προπαρασκευάζω :  
     προπαρασκευαζόμενος 68.12  
 προπορεύω : προπορεύομενος 14.3  
 πρόρρησις : προρρήσεως 48.46;  
     πρόρρησιν 9.35  
 πρὸς : (cum gen.) 26.9, 101.3;  
 (cum dat.) 17.6, 17.39, 18.14, 18.39,  
     19.49, 21.18, 39.12, 40.2, 46.20,  
     49.15, 69.5, 70.16, 82.13, 91.17;  
 (cum acc.) 1.17, 2.18, 2.43, 3.3, 3.11,  
     4.5, 4.14, 4.15, 4.17, 4.18, 4.26,  
     4.28, 4.31, 4.36, 5.14, 5.16, 5.17,  
     5.20, 5.23, 5.24, 5.28, 6.3, 6.6, 6.7,  
     6.8, 6.8, 6.9, 7.2, 7.4, 7.9, 7.11, 7.21,  
     7.21, 8.2, 8.4, 8.12, 8.16, 8.19, 8.20,  
     8.27, 9.1, 9.25, 9.34, 9.36, 9.38,  
     9.40, 9.56, 11.10, 11.30, 11.37,  
     11.40, 11.46, 11.49, 11.53, 11.58,  
     12.6, 12.20, 12.25, 13.5, 13.7, 13.9,  
     13.17, 13.26, 14.12, 14.15, 14.16,  
     15.8, 16.11, 16.16, 16.28, 17.16,  
     17.17, 17.22, 17.23, 17.29, 17.32,  
     17.45, 17.47, 17.61, 18.1, 18.32,  
     18.35, 19.13, 19.21, 19.28, 19.32,  
     20.12, 20.13, 21.2, 22.3, 23.14,  
     23.21, 23.28, 24.8, 24.12, 24.26,  
     24.27, 24.28, 24.30, 24.41, 25.1,  
     25.14, 25.21, 26.9, 26.17, 26.34,  
     26.35, 27.26, 28.19, 28.21, 29.15,  
     30.20, 30.25, 30.43, 31.16, 31.21,  
     31.35, 31.36, 31.51, 32.16, 34.5,  
     34.18, 34.23, 36.3, 37.13, 37.26,  
     38.4, 38.10, 39.1, 39.2, 39.2, 39.12,  
     40.7, 40.13, 40.48, 40.52, 41.3,  
     41.9, 41.10, 41.18, 41.22, 41.23,  
     41.29, 41.31, 42.3, 42.17, 42.24,  
     42.37, 42.38, 43.31, 44.4, 45.1,  
     45.13, 46.9, 46.10, 46.19, 46.38,  
     47.16, 48.3, 48.5, 48.12, 48.18,  
     48.19, 49.25, 50.12, 50.13, 50.25,  
     50.32, 50.39, 51.14, 51.16, 51.32,  
     51.34, 52.14, 53.36, 54.8, 54.8,  
     54.9, 54.22, 54.34, 55.2, 55.13,  
     55.15, 55.16, 55.20, 56.19, 57.3,  
     57.6, 57.10, 57.13, 57.17, 57.23,  
     57.25, 57.26, 57.29, 58.2, 58.6, 58.8,  
     58.14, 58.22, 58.24, 58.34, 58.36,  
     58.38, 59.3, 59.34, 61.17, 61.32,  
     62.6, 62.14, 62.20, 62.23, 62.37,  
     62.39, 62.45, 62.46, 62.63, 63.11,  
     64.2, 65.1, 65.10, 65.13, 65.14, 66.4,  
     66.10, 67.4, 67.8, 67.12, 67.14,  
     67.15, 67.15, 67.16, 67.20, 67.25,  
     68.9, 68.21, 68.23, 68.27, 69.2, 69.2,  
     69.7, 69.12, 69.18, 69.20, 70.8,  
     70.11, 70.12, 70.29, 70.34, 70.38,  
     71.23, 72.3, 72.5, 72.9, 72.23, 72.24,  
     72.26, 72.26, 72.30, 72.36, 72.37,  
     72.37, 72.52, 72.53, 73.14, 74.3,  
     74.10, 74.21, 74.23, 75.10, 76.9,  
     76.21, 77.2, 77.4, 78.3, 78.6, 78.10,  
     79.2, 81.5, 82.1, 82.14, 83.5, 83.9,  
     85.3, 85.5, 85.7, 85.15, 86.5, 86.7,  
     86.8, 86.9, 86.15, 87.14, 89.7, 89.31,  
     89.53, 89.58, 89.64, 89.69, 90.10,  
     90.25, 90.33, 92.9, 92.16, 93.2,  
     94.24, 94.25, 95.15, 95.17, 96.2,  
     96.3, 96.4, 97.4, 97.14, 97.26, 97.27,  
     97.35, 98.10, 99.4, 99.11, 99.18,  
     99.23, 100.9, 100.20, 100.20,  
     100.35, 100.44, 100.44, 100.48,  
     100.54, 101.21

- προσαγγελία : 100.42  
 προσαγγέλλω : προσήγγειλεν 56.9  
 προσαγορεύω : προσαγορεύεται 79.14,  
 93.5; προσαγορευόμενος 70.4, 71.4,  
 71.13  
 προσάγω : προσάγει 35.8;  
 προσαγόντων 89.21; προσήγαγον  
 58.30; προσήγαγε 66.21;  
 προσήγαγεν 83.19; προσαγαγεῖν  
 43.36, 99.14; προσαγαγών 46.8,  
 70.17; προσάξεσθαι 2.45  
 προσαγωγή : προσαγωγῆς 64.7;  
 προσαγωγῆ 73.12  
 προσανάκειμαι : προσανακειῖσθαι  
 17.22  
 προσανακλίνω : προσανακλίνετο 26.21  
 προσανατίθημι : προσανέθετο, Tit. 6,  
 50.19  
 προσανέχω : προσανέχουσι 84.20  
 προσβαίνω : προσβαίνειν 7.3  
 προσβάλλω : προσβάλλει 48.18;  
 προσέβαλε 36.31; προσέβαλεν  
 40.42; προσβάλασι 42.25;  
 προσβαλεῖν 42.22; προσβαλῶν  
 37.20, 40.21, 48.8, 50.29, 60.11  
 προσβολή : προσβολῶν 47.9  
 προσγίνομαι : προσγίνονται 43.21;  
 προσεγένετο 29.14; προσγεγονότων  
 11.59  
 προσδέχομαι : προσδέχεσθε 58.20,  
 58.31; προσδέχεσθαι 47.14, 58.11;  
 προσδεχομένη 10.15;  
 προσδέζονται 62.38  
 προσδοκάω : προσδοκῶντες 27.47;  
 προσεδόκησα 49.6; προσδοκήσας  
 49.5; προσδοκωμένων 53.38, 58.36;  
 προσδοκωμένων 71.3  
 προσεδρεία : προσεδρείας 37.21  
 πρόσειμι : πρόσεισιν 58.1; προσοῦσαν  
 18.7, 44.4, 71.9; προσῆν 1.10, 60.5  
 προσεῖπον : προσεῖπεν 62.32  
 προσέοικα : προσεοικός 10.4  
 προσεπάγω : προσεπαγαγών 71.15;  
 προσεπαγόμενον 71.18;  
 προσεπαγόμενοι 4.38  
 προσέρχομαι : προσέρχεσθαι 95.11;  
 προσερχομένοις 95.12; προσελθεῖν  
 97.29, 97.34  
 προσέτι : 55.34  
 προσευχή : προσευχῆς 90.12;  
 προσευχῶν 43.31  
 προσεύχομαι : προσευξόμενος 11.7;  
 προσευξάμενος 50.26  
 προσεχῆς : προσεχῆ 61.11;  
 προσεχεστέρων 71.2  
 προσέχω : προσείχεν 13.26; προσσχῶν  
 101.8  
 προσηγορία : προσηγορίαν 89.10,  
 90.11  
 προσήκω : προσήκον 33.4, 62.15,  
 62.22; προσήκοντος 61.15;  
 προσηκούσης 11.39, 70.37, 81.4;  
 προσήκοντι 8.32; προσήκουσαν  
 2.17, 40.53, 62.38; προσηκόντων  
 48.29; προσήκοντας 11.62  
 προσηνώς : 44.15  
 πρόσθεν : 55.23  
 πρόσθεσις : 46.14; πρόσθεσιν 2.42  
 προσίημι : προσιέμενος 47.17;  
 προσήκατο 54.20  
 προσκάθημαι : προσκαθήσθαι 40.4;  
 προσκαθήμενοι 53.34  
 προσκαθίζω : προσκαθίσας 4.6  
 προσκαλέω : προσκαλεσάμενος 24.53,  
 28.9; προσεκλήθη 15.6  
 προσκομίζω : προσκομίσας 8.23  
 προσκυνέω : προσεκύνησεν 8.21  
 προσλαλέω : προσελάλει 24.24  
 προσλαμβάνω : προσλαβοῦσα 10.13;  
 προσλαμβανόμενοι 53.43;  
 προσλαβέσθαι 18.27, 24.3;  
 προσλαβόμενος 46.17, 63.3  
 προσμείνυμι : προσμίξει 9.3;  
 προσμίξας 40.26  
 προσμένω : προσμένειν 40.5  
 πρόσοδος : προσόδου 79.16; πρόσοδον  
 31.19, 99.12; προσόδων 73.14,  
 79.11, 93.20, 99.5; προσόδους  
 84.19, 91.7  
 προσονειδίζω : προσονειδίζουσα  
 11.23  
 προσορμίζω : προσορμίσας 69.16;  
 προσορμισάμενος 61.9  
 προσπαλαίω : προσπαλαιόντων  
 12.16  
 προσπελάζω : προσπελάζει 9.8

- προσπήγνυμι : προσεπάγη 24.47  
 προσπίπτω : προσπίπτουσι 39.5, 48.31;  
 προσπίπτοντα 48.21; προσέπεσε  
 23.17  
 προσποιέω : προσποιείται 100.37;  
 προσποιησάμενος 99.13  
 προσπορίζω : προσπορίσωσιν 99.13;  
 προσπορίσαι 7.13  
 πρόσρησις : προσρήσεως 27.19  
 πρόσταγμα : 9.28, 67.17; προστάγματι  
 54.28; προστάγματα 17.4  
 πρόσταξις : προστάξει 57.22  
 προστασία : προστασίαν 7.14  
 προστατάτω : προστασσεις 9.29;  
 προσέταξεν 43.33, 49.20, 62.42,  
 84.21, 101.19; προστάξας 21.22;  
 προστάξαντος 12.24, 74.9;  
 προσταγέντα 58.19  
 προστήκομαι : προστετηκότα 93.6;  
 προστετηκότες 97.12  
 προστιθίμι : προστιθέαμεν 83.2;  
 προσέθηκεν 71.28, 75.6;  
 προσθῶμεν 1.20; προσθείς 78.8,  
 95.12; προσθείσης 27.9  
 προσφέρω : προσήνεγκεν 11.17;  
 προσεφέρετο 44.15;  
 προσενεχθείσης 43.30;  
 προσενεχθέντα 49.19  
 προσφεύγω : προσέφυγεν 38.10, 70.32  
 προσφθέγγομαι : προσφθέγγασθαι  
 62.32  
 προσφιλής : προσφιλή 6.14  
 πρόσφορος : πρόσφορα 41.2  
 προσφόρων : 33.5  
 προσχωρέω : προσεχώρησαν 46.31  
 πρόσω : 50.48; προσωτέρω 63.19  
 πρόσωπον : 41.17; προσώπου 9.31;  
 πρόσωπα 62.29, 74.24  
 προτείνω : προτείναντος 97.16  
 προτέρημα : 48.52; προτερήματα 8.7;  
 προτερήμασιν 9.55  
 πρότερον, adv. : 18.15, 19.24, 24.7,  
 29.10, 36.27, 41.10, 50.32, 50.36,  
 51.31, 55.3, 68.8, 86.13, 86.19, 90.29  
 πρότερος : προτέρου 80.10, 94.16;  
 προτέρως 51.16, 61.20, 80.2;  
 πρότερον 5.21, 11.47, 44.6, 49.27,  
 76.18, 80.8; προτέραν 33.7, 46.9,  
 54.7, 54.22, 71.23, 94.26, 101.24;  
 πρότερα 77.19; προτέρων 2.37,  
 75.12, 95.13; προτέρους 10.13  
 προτίθιμι : προϋθηκεν 28.17  
 πρότιμος : προτιμότερα 3.21  
 προτρέπω : προετρέψατο 99.15;  
 προτρέψασθαι 8.5, 8.19, 24.43,  
 34.18  
 προτροπή : προτροπήν 12.28  
 προϋπάρχω : προϋπηργμένα 50.46  
 προφαίνω : προφαινόμενα 5.35;  
 προφανέντων 17.30  
 πρόφασις : προφάσεως 100.55;  
 προφάσει 22.17, 24.43; πρόφασιν  
 25.2  
 προφητεία : 19.36  
 προφήτης : προφήτου 82.17, 91.13,  
 91.19; προφήτην 41.10; προφητῶν  
 95.9  
 προφθάνω : προφθανόντων 70.24  
 πρόχειρος : πρόχειρον 5.18, 100.28  
 προχωρέω : προχωρούντων 53.8  
 πρυτανεῖον : 31.29  
 πρυτανεύω : πρυτανεύοντος 4.25  
 πρῶην : 82.12  
 πρωτεῖον : 42.9, 90.20; πρωτεῖα 90.4;  
 πρωτεῖων 42.5  
 πρωτεύω : πρωτεύοντος 14.17, 83.12;  
 πρωτευούση 16.24; πρωτεούντων  
 42.11  
 πρωτοβεστιάριος : 65.3;  
 πρωτοβεστιαρίου 67.5  
 πρωτόκλητος : πρωτοκλήτου 11.6, 81.6  
 πρωτοσπαθάριος : 77.1;  
 πρωτοσπαθαρίου 74.2;  
 πρωτοσπαθαρίων 28.16  
 πρωτοστράτωρ : 14.2, 15.6, 67.2;  
 πρωτοστράτωρος 13.28;  
 πρωτοστράτωρα 9.53  
 πρῶτα, adv. : 14.9, 30.7, 36.6, 95.4  
 πρῶτος : 40.29, 67.3, 102.20; πρώτη  
 1.16, 55.34; πρώτου 76.4, 80.11,  
 93.16; πρώτον 25.19, 30.10, 46.2,  
 46.17, 83.8; πρώτην 3.30, 5.1, 9.10,  
 17.58, 46.21; πρώτων 101.5;  
 πρώτους 58.23

- πρωτότοκος, primogenitus : 98.9  
 πρώτως : 59.24, 91.15  
 πτέρνα : πτέρναν 19.9  
 πτέρυξ : πτέρυξι 5.12, 5.15  
 πτηνός : πτηνόν 101.1  
 πτήσσω : πτήξαντες 68.26  
 πτοία : πτοίας 51.22  
 πτώμα : 80.9; πτώματος 24.49, 78.7,  
 81.4, 82.16; πτωμάτων 80.17, 94.25  
 πτώσις : πτώσιν 78.5, 79.3, 82.14, 94.12  
 πτωχεία : πτωχείας 89.77  
 πτωχός : πτωχόν 30.16  
 πτωχοτροφεῖον : πτωχοτροφεία 93.25  
 πυθμῆν : πυθμένος 85.18; πυθμένα  
 85.14  
 πυθόχρηστος : πυθόχρηστον 48.33  
 πυκάζω : πυκαζόμενον 10.5  
 πυκνός : πυκναί 17.4  
 πυκνῶς : πυκνότερον 15.8  
 πυκτίον : 97.41  
 πύλη : πύλην 86.1; πυλῶν 59.28;  
 πύλας 57.27, 86.8  
 πυλῶν : πυλῶνος 9.9; πυλῶνι 9.27;  
 πυλῶνα 9.12  
 πυνθάνομαι : πυνθάνεσθαι 14.18;  
 πυνθανόμενοι 100.18;  
 πυνθανόμενοι 54.5; ἐπυνθάνετο  
 48.24, 56.12, 101.9; ἐπυνθάνοντο  
 97.15; ἐπίθετο 3.10, 40.40;  
 ἐπύθοντο 69.5; πυθόμενος 22.16;  
 πεπυσμένοις 61.18  
 πῦρ : 8.15, 60.15; πυρός 63.13, 97.39,  
 97.42, 98.13; πυρί 40.43, 48.11,  
 59.19, 60.14, 63.12, 69.28, 70.11  
 πυραμοειδής : πυραμοειδῆ 90.16  
 πυργόω : πυργώσας 81.14  
 πυρετός : πυρετοῦ 102.7; πυρετῶ  
 98.12  
 πυρίκαυτος : 26.14  
 πυρκαϊά : πυρκαϊᾶ 97.33  
 πυρπολέω : πυρπολῶν 37.18;  
 πυρπολήσας 61.22; πυρπολήσαντες  
 19.12, 39.8  
 πῶποτε : 36.24, 87.1  
 πῶρωσις : παρώσεως 95.15  
 πῶς : 11.28, 24.36, 27.13, 55.8, 56.13,  
 56.16  
 πως : 9.45, 12.13, 12.28, 13.4, 30.37,  
 89.71, 100.10, 101.3  
 ράβδος : ράβδω 13.8  
 ραδίως : 2.44, 12.33, 40.8, 40.14, 96.5;  
 ῥῶρον 19.34  
 ραθυμέω : ραθυμοῦντα 68.3  
 ραθυμία : ραθυμίᾳ 31.9, 46.4, 50.56;  
 ραθυμίαν 18.25, 71.9  
 ράθυμος : 95.4; ραθύμου 55.1;  
 ραθυμότερος 69.17  
 ραστανεύω : ραστανεύονται 62.24  
 ρέπω : ρέψει 39.2; ἔρρηπε 7.8  
 ρεύμα : ρεύμασι 99.11, 102.22  
 ρέω : ρεῖ 50.28; ρέοντος 2.35; ἔρρει  
 85.14; ρεύσας 47.7  
 ῥήγμα : ῥήγματα 79.8; ῥηγμάτων 78.5;  
 ῥήγμασι 81.2, 94.23  
 ῥῆμα : ῥήματος 11.14; ῥήματα 22.12,  
 47.17; ῥημάτων 21.35  
 ῥήξ : 55.32, 56.7, 56.11, 56.19, 57.18;  
 ῥηγός 56.3, 57.7, 57.22; ῥηγί 56.6,  
 56.9; ῥήγα 55.20, 57.9, 57.14, 57.26,  
 58.7  
 ῥητέος : ῥητέων 6.2  
 ῥίζα : 1.16, 3.24; ῥίζας 34.27  
 ῥίπτω : ῥίψας 14.8, 43.9; ἔρριφη 97.38  
 ῥίς : ῥινῶν 19.28  
 ῥόγα : ῥόγας 36.8; ῥογῶν 31.4  
 ῥόδον : ῥόδων 15.11  
 ῥόθιον : ῥοθίου 62.16  
 ῥομφαία : ῥομφαίαν 100.22  
 ῥόπαλον : 14.4  
 ῥοπή : ῥοπήν 30.20  
 ῥύαξ : ῥύακες 89.32  
 ῥύδην : 21.9  
 ῥυθμίζω : ῥυθμίζων 72.44  
 ῥύμη : 73.1; ῥύμη 39.9  
 ῥύομαι : ῥύεσθαι 30.16; ῥύόμενος  
 58.32  
 ῥυπαρός : ῥυπαρόν 27.19  
 ῥυπόω : ῥυπῶντα 9.30  
 ῥυτίς : ῥυτίδας 80.4  
 ῥώμη : ῥώμη 3.15, 9.47  
 ῥώννυμι : ἔρρωσεν 36.10; ἐρρώννυτο  
 30.27  
 ῥῶσις : ῥῶσιν 87.25

- σαγηνεύω : σαγηνεύει 95.6;  
σαγηνεύων 61.26; σαγηνεύεται  
96.12
- σαθρόω : σαθρωθέντας 79.10
- σακτούρα : σακτούρας 60.6
- σαλεύω : σαλευόντων 18.12;  
σαλευόμενον 96.5
- σάλος : σάλω 32.5; σάλον 32.11
- σάλπιγξ : σάλπιγξιν 42.26
- σάρξ : σαρκός 61.27, 76.27
- σατυρικός : σατυρικής 22.8
- σατυρικῶς, vox gara: 22.13
- σαφής : σαφεστέραν 57.13
- σαφῶς : 20.7
- σεβάσμιος : σεβάσμιον 93.8
- σέβας : 11.10, 48.48
- σειρά : σειρᾶς 2.3, 2.9
- σεισμός : σεισῶν 78.4
- σεμνεῖον : 43.29; σεμνεῖω 35.10
- σεμνός : σεμνῶν 20.23; σεμνότερον  
31.13
- σεμνότης : σεμνότητος 4.24; σεμνότητι  
82.3; σεμνότητα 20.17, 24.34
- σεμνύνω : σεμνύνεσθαι 9.49;  
σεμνυνόμενον 12.15
- σενδαῖς, i.q. σενδές : 74.33
- σεπτός : 91.14; σεπτόν 88.2; σεπτά  
22.21
- σηκός : σηκόν 74.28; σηκούς 80.13
- σημαίνω : σημαίνεσθαι 89.56
- σημεῖον : 17.36, 17.37, 89.64; σημείους  
31.45
- σηρικός : σηρικῶν 83.18, 84.13, 97.2;  
σηρικαῖς 9.49
- σθένω : ἔσθενον 53.11
- σιγή : σιγῆς 47.8; σιγῆ 5.3
- σιδηροδέσμιος : σιδηροδεσμίους 57.10
- σίνηπι : 21.33
- σιτηρέσιον : σιτηρέσια 36.8;  
σιτηρεσιῶν 31.5
- σιωπή : 87.45
- σκάφος : 61.39; σκάφους 18.31;  
σκάφει 32.2; σκαφῶν 60.14, 64.4
- σκέπη : σκέπης 9.15
- σκέπτομαι : σκεψάμενος 99.16
- σκευάζω : σκευάσας 21.20;  
σκευάσαντες 5.8; ἔσκευάσατο  
12.4
- σκευός : σκευή 74.36; σκευέσι 21.30
- σκέψις : σκέψιν 17.17
- σκηνή : 17.15; σκηνηῆς 27.21; σκηνήν  
5.7, 17.29, 17.55
- σκηνικός : σκηνικής 22.8
- σκήπτρον : σκήπτρα 8.18, 19.40;  
σκήπτροις 25.3
- σκιά : σκιάς 95.10; σκιᾶ 30.31; σκιάν  
5.15
- σκιάζω : ἐσκίαζεν 5.12; σκιαζόμενος  
5.33
- σκιάστρια, vox unica : σκιάστριαι  
74.31
- σκίμπος : σκίμποδος 74.13; σκίμποδι  
26.21
- σκιρτάω : σκιρτῶντες 22.13
- σκληραύχην : 13.2
- σκληροκάρδιος : σκληροκάρδιον 95.5
- σκολιός : σκολιαῖς 89.14
- σκοπέω : σκοπεῖν 19.50; σκοπῶν 62.21;  
σκοπήσαι 101.20; σκοπουμένων  
97.12
- σκοπός : σκοπόν 36.2
- σκορπίος : σκορπίους 27.43
- σκυθραπός : σκυθραπῶν 56.10
- σκύλαξ : σκύλακα 46.17
- σκόληξ : σκόληκες 34.2
- σμήχω : σμήχειν 24.25
- σοβαρά, adv. : 37.11
- σοβαρός : σοβαροῦ 37.13
- σοβαρῶς : σοβαρώτερον 17.2
- σορός : σοροῦ 93.13
- σός : σῆ 28.8, 89.75; σῆν 100.35; σῶν  
48.36, 89.75
- Σοφία, de templo Sapientiae Divinae  
C/ropoli : Σοφίας 18.37, 29.7, 40.52,  
70.32, 79.2
- σοφία, sapientia : σοφίας 89.52, 89.55;  
σοφία 14.17; σοφίαν 44.10
- σόφισμα : σοφίσμασι 16.18
- σοφός : σοφῶ 51.15; σοφόν 57.4;  
σοφὴν 61.13; σοφώτατος 102.20;  
σοφωτάτου 48.51, 71.28, 90.6,  
100.16; σοφώτατον 44.7, 76.20
- σπάδων : σπάδουσι 74.26
- σπανίζω : ἐσπάνιζε 29.13
- σπάργανον : σπάργανα 3.31;  
σπαργάνοις 4.10



- σπείρω : ἔσπειρεν 24.24  
 σπένδω : σπεισάμενος 97.4  
 σπέρμα : σπέρματα 4.16  
 σπεύδω : σπευδόντων 69.23; ἔσπευσεν 17.14  
 σπήλαιον : σπηλαίων 96.10  
 σπλάγγχον : σπλάγγχνα 70.33  
 σπονδή : σπονδάς 4.5, 97.4  
 σπόρος : σπόρον 11.43  
 σπουδάζω : σπουδάζουσιν 27.46;  
     σπουδάζειν 8.31, 30.19;  
     σπουδαζόντων 72.35;  
     ἔσπούδαξε 30.3;  
     ἔσπούδαζεν 26.3, 72.14;  
     σπουδαζόμενον 69.24  
 σπουδαῖος : σπουδαῖον 6.3;  
     σπουδαίων 27.33, 87.11;  
     σπουδαιότερων 1.2, 36.18  
 σπουδαίως : 23.15  
 σπούδασμα : 30.10  
 σπουδή : σπουδῆς 95.20, 100.39;  
     σπουδῆ 5.41, 32.18, 39.4, 40.7,  
     92.19; σπουδῆν 9.46, 17.8, 20.5,  
     30.22, 48.40, 54.6, 68.27  
 στάγμα : στάγματα 15.11  
 στάσις : στάσιν 2.10, 67.19, 90.34  
 σταυρός : 42.31; σταυροῦ 17.37, 89.64;  
     σταυρόν 89.61  
 στέλεχος : 8.11, 10.6; στελέχους 1.15  
 στέλλω : στέλλουσιν 54.9, 58.8;  
     ἔστάλησαν 77.13  
 στέμμα : στέμμασι 89.46; στέμμασιν 89.44  
 στενός : στενά 39.4, 48.7; στενοῦς 49.5  
 στενοχωρέω : στενοχωρούμενοι 53.15  
 στένω : ἔστενεν 26.28  
 στέργω : ἐστέργετο 100.14  
 στερεός : στερεωτέρων 30.16  
 στερέω : στερηθεῖς 19.26  
 στερεῶς : 30.34  
 στεφάνη : στεφάνην 85.12, 85.19  
 στέφανος : στεφάνῳ 40.55; στέφανον 18.37, 25.12, 49.27; στεφάνων 40.48, 65.13  
 στεφανώω : ἐστεφανοῦτο 72.26  
 στέφος : 25.20; στέφους 35.6  
 στήλη : στήλης 50.41  
 στηρίζω : ἐστηρίζετο 72.26  
 στιβαρός : στιβαροῦ 87.31;  
     στιβαρῶ 42.31; στιβαρώτερον 46.26  
 στίλβω : στίλβει 84.2; στίλβουσα 89.60  
 στίφος : 71.17; στίφους 34.6, 46.33  
 στοιχέω : στοιχεῖν 89.48  
 στοιχος : στοιχόν 89.7  
 στολή : στολῆς 21.2, 21.21; στολῆ 21.17, 68.10; στολήν 22.6, 101.22;  
     στολαῖς 89.43, 89.46; στολάς 29.24  
 στόλος : 59.34, 62.43, 65.2, 68.20, 69.3,  
     70.3; στόλου 63.5, 70.30; στόλον 53.6, 53.28, 59.1, 59.7, 65.6  
 στόμα : 95.2; στόματος 1.3, 8.16;  
     στόμασιν 12.39  
 στοχαζομαι : στοχαζόμενον 100.8;  
     στοχασάμενος 68.24  
 στρατεία : 17.60, 55.35; στρατείας 18.2, 36.3; στρατειῶν 31.23  
 στράτευμα : 49.2, 49.21, 50.29, 66.15;  
     στρατεύματος 28.3, 37.14, 42.1,  
     48.2, 50.7; στρατεύματι 51.23;  
     στρατεύματα 19.7, 41.18;  
     στρατευμάτων 18.21  
 στρατεύω : ἐστράτευσεν 36.15  
 στρατήγημα : στρατηγήματι 51.14;  
     στρατηγημάτων 47.10  
 στρατηγία : στρατηγίας 18.9, 51.30;  
     στρατηγίαν 50.45  
 στρατηγικός : στρατηγικῆς 51.5  
 στρατηγίς : στρατηγίδος 19.5;  
     στρατηγίδα 19.2  
 στρατηγός : 62.39, 65.4, 71.5;  
     στρατηγοῦ 49.6, 50.56, 59.9, 63.9,  
     69.10; στρατηγόν 18.11, 51.3, 63.3,  
     66.4; στρατηγοί 42.17; στρατηγῶν 1.6, 36.23, 41.24, 42.4, 42.22, 46.13,  
     51.11, 72.10; στρατηγοῖς 19.42;  
     στρατηγούς 17.21, 42.40  
 στρατιά : στρατιᾶς 37.25, 42.24, 63.1;  
     στρατιάν 36.29  
 στρατιώτης : στρατιωτῶν 27.41, 40.8,  
     40.14, 63.2; στρατιώταις 40.11,  
     42.6, 98.26; στρατιώτας 27.28,  
     48.18

- στρατιωτικός : στρατιωτικόν 66.20;  
στρατιωτικά 36.28, 102.12;  
στρατιωτικῶν 21.7, 37.3;  
στρατιωτικούς 36.6
- στρατοπεδεία : στρατοπεδείας 51.11;  
στρατοπεδεία 42.29
- στρατόπεδον : στρατοπέδου 51.19;  
στρατοπέδῳ 19.42
- στρατός : 63.9, 64.1, 65.11; στρατοῦ  
40.1, 50.61; στρατῷ 42.23; στρατόν  
37.29, 41.17, 41.28, 53.36, 55.16,  
69.6, 71.26
- στράτωρ : στράτωρας 13.25
- στρέφω : στρέφων 30.5; στρεφόμεθα  
83.1
- στροβίλος : 85.11; στροβίλον 85.17
- στῦλος : στῦλοι 87.37
- σύ : 11.31, 50.20, 99.30; σου 8.17, 8.23,  
9.30, 10.12, 15.17, 43.9, 43.11,  
50.24, 50.25, 89.74, 89.74, 89.79,  
89.80, 89.81, 97.37, 100.21, 100.23,  
100.32; σοῦ 8.17, 11.55, 23.29,  
24.14, 48.28, 50.17, 50.22, 50.22,  
97.22; σοί 11.23, 23.29, 24.37, 43.7,  
43.10, 48.29, 50.16, 57.14, 86.1,  
89.72, 89.77, 97.21; σοί 28.8; σε  
8.18, 23.22, 24.36, 58.17, 100.32; σέ  
11.54; ὑμεῖς 17.50, 25.17; ὑμῶν  
14.20, 14.22, 57.23, 58.20, 58.30,  
97.30; ὑμᾶς 57.9, 58.27, 58.32
- συγγένεια : συγγενεία 3.26;  
συγγένειαν 3.20, 3.25
- συγγενής : 9.42, 12.10; συγγενῶν 4.23,  
15.5, 36.14
- σύγγραμμα : συγγράμμασι 36.22
- συγκαθέζομαι : συγκαθέζεται 23.11
- συγκαταλέγω : συγκαταλέγουσι 43.24
- συγκαταμινύω : συγκατεμίνυνεν  
24.17
- συγκαταφλέγω : συγκατέφλεξεν 60.15
- σύγκειμαι : συγκείμενον 17.36
- συγκινέω : συνεκινούδντ 24.32;  
συγκινηθέντων 13.12
- συγκλείω : συγκλειόμενος 89.30;  
συνεκλείετο 48.10; συγκλεισθῆναι  
40.34
- σύγκληρος : σύγκληρον 25.4
- σύγκλητος : συγκλήτου 12.6, 15.6,  
18.19, 24.19, 27.40, 100.50;  
σύγκλητον 25.14
- συγκροτέω : συγκροτεῖν 91.7
- συγχέω : συγχέας 61.19
- σύγχυσις : σύγχυσιν 33.2
- συγχωνεύω : συγχωνεύσας 29.19,  
29.25
- συγχώννυμι : συγχωσθεῖσαν 92.5
- συγχωρέω : συγχωροῦσιν 57.28;  
συγχωροῦντος 34.7; συνεχώρει  
41.20; συνεχώρησεν 61.22, 63.17,  
66.20; συγχωρηθῆναι 58.2;  
συγχωρηθεῖς 58.3
- συζεύγνυμι : συζεύξας 16.23
- σύζυγος : 29.11; σύζυγον 89.43
- συκῆ : συκῆν 30.29
- συκοφάντις : 101.17
- συλλογή : συλλογῆς 36.9
- σύλλογος : σύλλογον 97.9
- συμβαίνω : συμβαίνει 31.28, 50.47;  
συμβαίνοντα 70.14; συνέβη 2.10,  
4.9, 4.22, 5.27, 11.1, 13.6, 22.5,  
28.21, 29.3, 42.42, 43.3, 51.24, 56.5,  
59.1, 66.5, 67.18, 69.24; συμβῆ  
40.10; συμβάν 43.21, 62.18, 66.15,  
98.18; συμβάντος 70.1
- συμβάλλω : συμβαλόντων 66.5
- συμβασιλεύω : συμβασιλεύσας 102.9
- σύμβασις : συμβάσεις 97.3
- συμβοάω : συμβοήσαντες 42.32
- συμβολή : συμβολῆν 66.24
- σύμβολον : συμβόλου 89.66; σύμβολα  
3.28, 5.30, 15.19, 20.22, 27.31, 49.17
- συμβουλεύω : συμβουλευσαμένους  
16.30
- συμβουλή : συμβουλῆς 34.16;  
συμβουλῆν 100.29, 100.31
- σύμβουλος : συμβούλων 16.10
- συμμαχίς : συμμαχισιν 38.3
- σύμμαχος : σύμμαχον 49.13;  
συμμάχους 38.6
- συμμύστης : συμμύσταις 24.50
- συμπαθής : 58.10
- σύμπαν : σύμπαντος 1.4, 50.34
- συμπαρалаμβάνω : συμπαρалаβῶν  
12.7, 41.17, 66.17

- συμπαράταττοιμαι :  
   συμπαράτάξασθαι 55.22  
 συμπάρεμι : συμπάρων 13.17, 100.39  
 συμπαρέπομαι : συμπαρείπετο 41.19  
 συμπαρομαρτέω : συμπαρομαρτεῖν 41.26  
 συμπατέω : συμπατουμένων 51.26  
 συμπείθω : συμπεισθεῖς 16.9  
 σύμπηξις : σύμπηξιν 84.12  
 συμπιέζω : συμπιέσας 12.31  
 συμπίπτω : συμπεσόντος 66.13;  
   συμπεσοῦσης 66.3, 66.23;  
   συμπτωθέντα 93.23  
 συμπλέκω : συμπλακεῖς 12.30  
 συμπληρῶω : συμπληροῦντος 21.14;  
   συμπληροῦντων 14.5;  
   συμπληρούμενος 84.1  
 συμπλοκή : συμπλοκάς 55.15  
 συμπνίγω : συμπνιγομένων 51.26  
 συμφέρω : συμφέρουσα 7.22;  
   συμφέρον 72.53  
 συμφορά : συμφορᾶς 70.33; συμφορᾶ  
   99.44; συμφορῶν 26.6, 98.6  
 συμφρονέω : συμφρονησάντες 27.39,  
   67.2  
 συμφυής : συμφυές 25.20  
 σύν : 4.13, 21.23, 24.29, 40.30, 42.26,  
   43.2, 43.18, 46.20, 54.21, 62.17,  
   63.13, 67.13, 89.80  
 συνάγω : συναγαγῶν 50.40, 68.15;  
   συναγαγόντες 51.17  
 συναγωνιστής : συναγωνιστῶν 89.20  
 συνάδω : συνάδουσα 28.18  
 συναθροίζω : συναθροίσας 94.19;  
   συναθροίσασα 15.16;  
   συναθροισθεῖς 30.35  
 συνανακεράννυμι : συνανεκίρνατο  
   4.3  
 συναναστροφή : συναναστροφῆν 33.2  
 συναπομαίνομαι, vox unica:  
   συναπομανέντα 19.3  
 συνάπτω : συνάψαντα 27.43;  
   συνημμένον 87.20; συνημμέναι  
   71.30; συνημμένα 35.15  
 συναρπάζω : συναρπάσας 24.48  
 συνασπίζω : συνασπίσωσι 39.3  
 σύνδεσμος : συνδέσμου 5.7;  
   σύνδεσμον 11.48  
 συνδιαίτησις : συνδιαιτήσεως 56.21  
 συνδρομή : συνδρομῆ 94.9;  
   συνδρομῆν 17.56  
 συνέδριον : συνεδρίου 21.19, 24.42,  
   25.5  
 συνείδω : συνιδεῖν 42.36; συνιδόντες  
   19.16  
 σύνειμι : συνών 56.6; συνόντων 21.12;  
   συνόντας 42.39; συνῆν 11.4, 11.64  
 συνεισέρχομαι : συνεισήλθεν 11.9  
 συναλεύω : συναλεύη 16.17;  
   συναλευνούσης 42.38;  
   συναλευνομένου 82.14;  
   συναλευνομένων 42.42;  
   συνηλαύνοντο 53.14;  
   συνελαθέντων 48.14  
 συνέλευσις : συνελεύσεως 32.10  
 συνενόω : συνήνωται 90.6  
 συνεξαμαρτάνω : συνεξαμαρτάνειν  
   24.35  
 συνεξέρχομαι : συνεξήλθον 4.37;  
   συνεξήλθεν 100.36  
 συνεξετάζω : συνεξετάζετο 37.4  
 συνεπαλαλάζω : συνεπαλαλαξάντων  
   42.32  
 συνεπηχέω : συνεπηχούντων 42.27  
 συνεπικουρέω : συνεπικουρήσαι 55.21  
 συνεπιλαμβάνω : συνεπιλαβέσθαι  
   55.24  
 συνεπιτίθημι : συνεπέθεντο 53.2  
 συνέπομαι : συνεπομένων 14.12  
 συνεργία : συνεργίᾳ 43.40  
 συνεργός : συνεργόν 60.4, 63.3  
 συνέρχομαι : συνήλθε 83.13  
 σύνεσις : συνέσεως 50.9, 50.32, 71.19;  
   συνέσει 18.29, 37.8, 46.7, 53.30,  
   55.28; σύνεσιν 13.24, 37.14  
 συνεσιτία : συνεσιτωμένων 101.5  
 συνετός : 9.56, 71.14; συνετοῦ 98.2;  
   συνετόν 56.20, 57.4; συνετήν 61.12,  
   62.25  
 συνετῶς : 11.43, 55.19  
 σύνευνος : σύνευνον 58.27, 89.64  
 συνευφραίνομαι : συνευφρανθεῖς 41.3  
 συνεφάπτομαι : συνεφαπτομένου  
   18.33; συνεφήπτετο 40.11  
 συνεχής : συνεχεῖς 17.4  
 συνεχῶς : 38.9, 42.39, 50.4, 50.50, 55.4

- συνήθεια : 14.5; συνήθειαν 30.41, 97.12  
 συνήθης : σύνηθες 86.12; συνήθει  
 30.31; συνήθη 43.5; συνήθων 8.12,  
 14.12, 98.25  
 συνήθως : 9.40, 12.8, 17.29, 41.5, 41.15  
 συνηρεφής : συνηρεφούς 70.4  
 σύνθεσις : συνθέσεσιν 83.18  
 σύνθημα : 42.25, 59.28, 63.9  
 συνιπάζομαι : συνιπάζη 100.23  
 συνιστάω : συνιστᾶν 19.6  
 συνίστημι : συνέστησεν 9.44; συν-  
 ἔστησαν 22.17; συστήσαντες 36.23;  
 συνέστηκεν 87.39; συνεστηκός 4.2,  
 87.18; συνεστηκότες 2.50;  
 συστήναι 20.8, 42.34, 61.21, 63.10;  
 συστησάμενος 20.14, 60.13  
 συννοέω : συννοήσας 100.27;  
 συννοήσαντες 24.31, 42.18  
 σύννοια : συννοίας 101.7  
 σύνοδος : συνόδου 32.10; σύνοδον  
 32.12  
 συνοργιαστής, vox rara:  
 συνοργιασταίς 24.29  
 συνοχή : συνοχής 82.20  
 σύνοψις : συνόψει 33.7  
 συνταράττω : συνταράσσω 100.2;  
 συνταράξαι 34.4; συνταραχθέντων  
 51.23  
 συντάττω : συνετάττοντο 24.33;  
 συνταξαμένη 76.26; συνετέτακτο  
 42.41  
 συντέλεια : συντέλειαν 47.6  
 συντελέω : συντελοῦντα 99.5  
 συντέμνω : συντέμω 4.36  
 συντηρέω : συνετήρησαν 58.39  
 συντίθημι : συνέθεσαν 67.5; συνθείς  
 16.12; συνθεμένου 58.16;  
 συνθεμιμένου 76.9  
 σύντομος : σύντομον 31.43, 53.37,  
 62.10, 78.5  
 συντόμως : 43.9, 43.27, 47.1, 57.18,  
 58.12, 58.31, 62.6, 98.13  
 συντόνωσ : 5.5, 67.16; συντονώτερον  
 48.38  
 συντρέχω : συντρέχοντας 31.26;  
 συνέδραμεν 83.14; συνδραμόντων  
 13.10  
 συντριμμός : συντριμμοῦ 50.25  
 σύντροφος : σύντροφον 3.8  
 συνωθέω : συνώση 36.5  
 συνωμότης : συνωμοτῶν 34.11, 45.7;  
 συνωμότης 45.5  
 σύριγξ : συρίγγων 85.21  
 συσκευάζω : συσκευάζεται 16.11;  
 συσκευάσαντες 42.24  
 συσκευή : συσκευῆς 45.6; συσκευήν  
 17.17, 34.5  
 συσκιάζω : συσκίαση 66.15  
 συσπυδάζω : συσπυδάζων 24.37  
 σύσσημον : σύσσημα 15.10  
 σύστασις 1, factio: σύστασιν 17.21  
 σύστασις 2, constitutio: σύστασιν  
 84.12, 85.8, 87.38  
 σύστημα : 94.18; συστήματος 42.12  
 συστολή : συστολάς 47.10  
 συστράτηγος : συστρατήγου 66.10  
 συχνός : συχνοῦ 1.8, 100.51; συχνῆς  
 31.31, 41.23; συχνόν 4.6, 40.22,  
 48.36; συχνά 66.21; συχνῶν 37.29,  
 59.13; συχναίς 31.11, 96.6;  
 συχνούς 51.18, 59.17  
 σφαγεύς : σφαγεῖς 17.50  
 σφαγή : 58.25; σφαγήν 17.28, 20.11,  
 100.35; σφαγὰς 26.10  
 σφαδάζω : ἐσφάδαζε 72.47  
 σφαιρίζω : σφαιρίζειν 86.11  
 σφάττω : σφάξαι 13.9; ἐσφάγη 66.12;  
 σφαγήναι 67.19  
 σφόδρα : 12.25, 37.9, 77.20;  
 σφοδρότερον 5.6, 69.21  
 σφοδρός : σφοδροτέροις 99.19  
 σφοδρώς : 9.24, 27.24, 55.7, 58.34  
 σφυρήλατος : σφυρηλάτου 87.30;  
 σφυρηλάτους 29.21  
 σφυρόν : σφυρῶν 61.30  
 σχεδόν : 5.33, 12.16, 14.7, 16.25, 17.19,  
 18.16, 18.20, 27.1, 31.6, 37.25,  
 48.22, 49.20, 52.3, 53.15, 53.44,  
 70.34, 74.5, 74.23, 79.12, 82.12,  
 82.14, 84.21, 89.27, 94.24, 98.5  
 σχέτλιος : σχετλιώτατον 20.21  
 σχῆμα 1, indoles, forma : 5.21, 85.12,  
 89.11, 89.14, 89.34, 92.20; σχήματι  
 89.59; σχημάτων 21.35, 87.3, 90.14  
 σχῆμα 2, praetextus, simulatio:  
 σχήματος 2.32  
 σχῆμα 3, habitus, vultus: σχήματος  
 24.13

- σχῆμα 4, indumentum monachorum : 35.11  
 σχολάζω : σχολάζειν 32.15, 68.3; σχολάζων 11.12, 31.24, 68.16; σχολάζουσιν 44.7; σχολάζοντες 47.18; ἐσχόλαζεν 10.10; σχολάσαι 20.2, 73.3; σχολάσας 37.2  
 σχολαί, scholae, vigiliae : σχολῶν 12.2, 17.26, 41.16, 41.24, 42.40  
 σχολή, otium : σχολῆς 1.9  
 σχολῆ, adv. : 47.19  
 σφάζω : σφάζει 90.30; σφάζοντες 85.12  
 σῶμα : 45.11, 74.14; σώματος 3.14, 3.23, 9.48, 11.38, 12.15, 16.23, 87.24; σώματα 62.4, 77.14; σωμάτων 63.16  
 σωματικός : σωματικῆς 90.32; σωματικῆν 9.52  
 Σωτήρ, Iesus Christus : Σωτήρος 68.18, 76.3, 87.26, 97.17  
 σωτήρ, salvator : σωτήρα 72.42  
 σωτηρία : σωτηρίας 58.6, 58.15, 93.10; σωτηρίᾳ 95.1; σωτηρίαν 19.17, 46.33, 57.2, 57.23, 60.16, 97.26  
 σωτήριος : σωτήριον 24.26, 42.35; σωτήρια 24.16, 98.28  
 σωτηριώδης : σωτηριώδους 97.5  
 σωφρονίζω : ἐσωφρόνιζεν 34.21; ἐσωφρονίζοντο 45.12  
 σωφρονισμός : σωφρονισμόν 70.38  
 σωφρόνως : 3.18, 50.43  
 σωφροσύνη : σωφροσύνης 72.30  
 σῶφρων : 6.10  
 τάγμα : τάγματα 36.28, 42.40; ταγμάτων 28.3, 50.60  
 ταινία : 3.29  
 ταινιόω : ταινιουμένους 89.44; ταινιωθεῖς 40.55  
 τακτικός : τακτικῶν 46.19; τακτικοῖς 36.21; τακτικῆς 36.11  
 τακτικῶς : 46.22  
 τάλαιπωρέω : ἐταλαιπώρουσιν 53.13  
 τάλαιπωρία : τάλαιπωρίας 37.6  
 τάλαιρος : τάλαιρος 101.1  
 ταμείον : 28.21, 86.17; ταμείω 99.12  
 ταξῆτος : ταξῆτων 70.26  
 ταξίαρχος : ταξιαρχῶν 50.34; ταξιαρχαῖς 42.6  
 τάξις : τάξεως 22.2, 22.8; τάξει 21.18; τάξιν 4.35, 71.32, 101.24; τάξεων 21.7  
 ταπεινός : 56.18; ταπεινή 17.14; ταπεινοῦ 24.12; ταπεινόν 40.4, 56.14, 93.13; ταπεινῶν 3.7; ταπειναῖς 7.18; ταπεινοτέρας 31.4; ταπεινοτέρων 6.12, 19.47  
 ταπεινόω : ταπεινοῦται 56.13  
 ταραττώ : ταραττομένους 48.22  
 ταραχή : ταραχῆς 51.22; ταραχῆν 14.7, 42.42  
 τάραχος : τάραχος 32.6  
 τάρτω : τάρταξ 31.50; τάρτασθαι 54.14; τάρτασμένων 66.16; τάρτασμένων 50.38  
 τάφος : τάφω 43.14; τάφον 51.10  
 τάχος : 99.3  
 ταχέως : 62.46; θάττον 9.25, 12.31, 13.9, 17.46, 17.52, 43.34, 47.5, 55.29, 57.17, 58.10, 62.12, 63.17, 98.19  
 τάχος : 13.3, 62.16; τάχους 70.28; τάχει 67.13  
 ταχυδρόμος : ταχυδρόμου 62.19  
 ταχυκίνητος : ταχυκινήτου 70.23  
 ταχυναυτέω : ταχυναυτουσῶν 62.9  
 ταχύς : ταχείας 62.19; ταχίστη 94.9  
 ταχύτης : ταχύτητα 47.3  
 ταών : ταώνος 76.9  
 ταῶς : 89.29  
 τε : 1.4, 1.5, 1.17, 2.17, 2.39, 2.50, 3.21, 3.25, 3.29, 4.12, 4.19, 4.29, 6.2, 6.7, 6.11, 7.13, 8.10, 8.10, 8.21, 8.28, 9.15, 9.31, 9.49, 9.52, 9.57, 10.3, 10.5, 10.10, 11.16, 12.32, 12.36, 13.2, 13.11, 13.25, 14.15, 15.2, 16.19, 17.21, 17.44, 18.18, 18.19, 19.23, 19.41, 20.3, 20.13, 21.3, 22.8, 22.13, 23.33, 24.14, 24.18, 25.2, 25.6, 25.12, 25.14, 25.23, 25.25, 26.1, 26.5, 26.6, 26.27, 26.33, 27.6, 27.21, 27.48, 28.2, 29.23, 30.18, 30.33, 30.36, 30.39, 31.3, 31.3, 31.11, 31.12, 31.13, 32.11, 34.20,

- 36.9, 36.10, 37.27, 38.5, 38.7, 39.6,  
40.19, 40.28, 40.36, 40.39, 41.9,  
41.25, 43.13, 43.15, 44.14, 44.15,  
45.1, 46.27, 47.1, 47.4, 47.6, 49.16,  
49.18, 50.8, 50.11, 50.12, 50.20,  
50.34, 50.62, 52.8, 52.10, 53.4, 53.8,  
54.3, 54.9, 55.1, 55.18, 57.22, 58.5,  
61.20, 61.33, 62.9, 62.26, 62.43,  
62.44, 62.45, 64.5, 65.2, 65.6, 65.8,  
66.6, 66.8, 66.15, 66.20, 66.25, 67.2,  
67.9, 67.24, 68.3, 68.5, 68.22, 68.24,  
69.30, 71.10, 71.13, 71.14, 71.20,  
71.33, 71.35, 72.6, 72.8, 72.10,  
72.32, 72.37, 72.41, 73.7, 73.9,  
73.13, 74.8, 74.21, 74.37, 75.4,  
75.10, 77.8, 77.9, 77.20, 78.6, 79.1,  
79.3, 79.9, 79.14, 79.17, 80.7, 80.13,  
82.11, 83.4, 83.5, 83.6, 83.16, 84.1,  
84.4, 84.9, 85.20, 86.7, 86.11, 87.2,  
87.11, 87.19, 87.24, 87.24, 88.1,  
89.26, 89.35, 89.63, 89.64, 89.68,  
91.9, 91.13, 92.3, 92.6, 92.7, 92.7,  
92.18, 93.3, 93.18, 93.25, 94.2, 94.6,  
94.13, 94.18, 94.19, 94.25, 95.5,  
95.8, 96.8, 96.9, 96.9, 96.10, 96.11,  
97.1, 97.2, 97.13, 98.18, 99.22,  
99.38, 99.46, 100.2, 101.11, 101.21,  
102.6; τ' 102.16, 102.16;  
τέγος : 87.17, 93.14  
τείνω : τείνειν 24.7; τεταμένην 72.4;  
ταθείσης 17.9  
τειχομαχία : τειχομαχίαν 40.38  
τείχος : τείχους 40.32, 40.39, 58.23;  
τείχεσι 48.9, 48.19, 59.11, 59.12;  
τειχῶν 37.22, 40.39, 48.14, 59.14,  
82.10  
τεκμήριον : τεκμήρια 5.30, 27.35, 50.8  
τέκνον : 15.17, 23.28; τέκνα 89.73;  
τέκνων 2.34, 89.63, 89.69, 89.70;  
τέκνοις 32.14, 41.3  
τεκταίνομαι : ἐτεκτήνατο 90.24, 92.23;  
τεκτηνάμενοι 68.6, 69.4  
τελείως : 42.30, 50.59, 81.4  
τέλεον : 30.36, 30.38, 54.10, 55.8, 82.2  
τελευτάω : τελευτᾶν 92.13;  
ἐτελεύτησεν 26.6, 76.28  
τελευτή : τελευτήσ 1.14  
τελέω : τελουμένης 101.4; τελούμενον  
5.26; τελούμενα 90.37; ἐτέλουν 64.3;  
τελέσας 3.14; τελεσθέντων 70.22  
τέλος : 19.36, 23.27, 24.49, 27.49,  
43.39, 51.29, 66.13, 67.27; τέλει  
19.41, 27.2, 27.39  
τέμενος : 80.2, 81.1, 94.11; τεμένει  
70.31  
τερατουργέω : τερατουρηθέντων  
97.18  
τερπνός : τερπνόν 87.7; τερπνότατον  
90.21  
τερπνότης : 89.41; τερπνότητος 93.24  
τέρπω : τέρποντος 87.7, 90.27  
τέρψις : τέρψιν 92.9; τέρψεσιν 87.5  
τεσσαράκοντα : 91.17  
τεσσαρεσκαίδεκα : 27.10  
τεσσαρεσκαιδέκατος :  
τεσσαρεσκαιδεκάτης 17.59, 18.40  
τετράγωνοι : 89.34; τετραγώνω 89.59  
τετρακτύς : τετρακτύος 35.16;  
τετρακτύν 72.29  
τετραμερής : τετραμερεῖ 89.57  
τέτταρες : τέτταρας 89.35  
τέχνη : 83.13, 85.9; τέχνης 85.6, 87.32;  
τέχνη 89.29; τέχνην 36.19; τεχνῶν  
36.16, 36.18  
τεχνίτης : τεχνίτου 89.16, 89.50;  
τεχνίτη 85.20; τεχνιτῶν 79.4  
τέως : 1.11, 34.15, 41.19, 57.12, 68.15  
τῆδε : 31.19  
τηκεδών : τηκεδόνι 102.4  
τηνικαῦτα : 2.14, 2.40, 14.17, 17.26,  
43.28, 48.8, 50.4, 60.11, 67.21, 99.7  
τηρέω : τηρήση 62.22; τηρούμενα  
27.8; τηρηθείη 97.34  
τίθημι : ἐτίθει 20.24; θεῖς 59.22;  
τιθέμενος 72.24; ἐτίθετο 5.34,  
72.22; ἔθετο 9.20; ἔθεντο 5.9  
τίκτω : τεκούση 89.80; τεκόντας 6.7  
τιμάω : ἐτίμησας 11.29; ἐτίμησεν  
27.25, 74.2; τιμήσαι 30.13; τιμήσας  
16.23, 40.47; τιμωμένων 90.14;  
τετιμημένοις 11.34  
τιμή : 11.34; τιμῆς 11.55, 18.4, 74.7;  
τιμήν 11.28, 23.8, 101.24; τιμῶν  
6.12, 44.9, 75.4; τιμάς 49.23, 75.13

- τίμιος : τιμίων 87.29; τιμίσις 21.30, 84.6, 84.11, 87.34; τιμωτέρων 64.6  
 τιμωρέω : τιμωρείσθω 26.13  
 τιμωρία : 34.12; τιμωρίας 31.33, 70.36; τιμωρία 26.19; τιμωρίαν 34.15, 62.38; τιμωρίας 61.27  
 τιμωρός : 48.56  
 τίς : 8.21, 26.33, 31.38, 48.46, 56.9, 70.2; τί 9.29, 15.14, 42.12, 43.7, 50.15, 57.21, 63.18, 83.1, 98.22, 100.21; τίνος 22.17, 88.11, 101.17; τίνα 87.1, 89.6, 97.14, 101.10; τίσι 20.5  
 τις : 1.19, 3.17, 3.19, 7.11, 11.11, 15.26, 19.39, 26.17, 27.30, 27.35, 30.34, 31.42, 38.8, 40.13, 42.5, 43.18, 70.6, 75.11, 86.1, 86.26, 87.46, 89.39, 89.74, 99.45, 100.11; τι 1.20, 5.1, 5.42, 7.17, 17.18, 17.52, 23.3, 23.17, 42.35, 51.6, 51.11, 53.43, 57.6, 61.18, 66.14, 70.41, 89.75, 94.19, 97.19, 100.24, 100.25, 101.1; τινος 2.25, 17.41, 23.10, 30.5, 30.43, 31.38, 31.40, 41.19, 48.25, 48.26, 48.41, 56.7, 72.47, 74.7, 102.3; τίνος 11.14, 14.19, 48.28, 74.20; του 42.11; τινι 11.16, 13.12, 30.34; τινί 9.2, 9.39, 10.7, 27.29, 28.15, 32.5, 57.19; τίνα 3.3, 5.7, 5.26, 5.30, 8.12, 8.14, 12.1, 12.32, 15.10, 15.28, 20.25, 22.3, 24.52, 27.25, 27.33, 43.3, 43.36, 48.36, 49.5, 60.4, 69.12, 97.17, 99.10, 100.37, 100.45; τινά 8.15, 11.35, 11.40, 11.43, 16.16, 17.44, 30.15, 35.6, 36.18, 37.28, 53.32, 67.7, 72.50, 74.19, 99.43; τινες 50.37, 51.15, 95.18; τινές 11.18, 31.18, 70.25, 89.32; τινων 16.4, 31.9, 31.20, 31.36, 85.16, 85.21, 101.3; τισι 24.42; τισίν 61.31; τινας 2.9, 11.2, 14.12, 70.11; τινάς 26.25, 89.49, 99.42  
 τιτανικός : τιτανικόν 26.5  
 ττρῶσκω : τρῶσαι 27.44, 27.46  
 τοίνυν : 6.1, 11.35, 15.27, 21.33, 27.20, 35.6, 42.17, 48.1, 49.1, 61.6, 70.5, 71.1  
 τοιόσδε : τοιάδε 24.12  
 τοιούτος : 31.54, 85.1, 94.29, 99.49; τοιαύτη 23.32; τοιοῦτο 48.52, 67.11; τοιούτου 2.40, 54.24, 89.58, 97.9; τοιαύτης 2.8, 2.11, 4.9, 8.31, 19.19, 27.19, 46.35, 48.13, 60.3, 62.13, 64.7, 70.1, 86.16, 91.3, 97.8, 99.6, 99.35, 100.55; τοιοῦτω 60.11, 84.20, 87.20; τοιαύτη 102.4; τοιοῦτον 11.10, 13.7, 15.29, 16.16, 16.19, 23.3, 27.49, 31.23, 31.29, 31.52, 43.39, 51.29, 51.31, 55.35, 66.13, 67.27, 86.19, 96.2, 99.19, 99.21; τοιαύτην 9.40, 11.27, 22.19, 31.34, 31.46, 48.30, 67.19, 92.14; τοιοῦτοι 30.20; τοιαῦτα 8.12, 23.31, 31.33, 39.14, 57.14, 71.36, 84.22, 87.2, 87.8, 94.1; τοιούτων 3.27, 19.50, 24.1, 24.8, 24.11, 53.23, 58.9, 58.38, 87.9, 98.1; τοιούτοις 27.2, 57.18, 101.18; τοιαύταις 19.11, 53.1, 67.1, 92.1; τοιούτους 20.20, 42.17, 91.7, 99.19  
 τοῖχος : τοῖχοι 84.4, 87.33, 89.38; τοίχων 79.10, 89.57; τοίχοις 89.59  
 τολμάω : τολμᾶν 31.33; τολμώντα 30.30; τολμώντων 48.13; ἐτόλμα 48.10; τολμήσαι 24.50, 24.51, 62.31; τολμήσαντος 37.15; τολμησάντων 48.57  
 τόλμη : τόλμης 40.37, 62.32; τόλμη 40.27  
 τόλμημα : 17.43, 67.11; τολμήματος 19.16  
 τόμος : τόμους 89.47  
 τονῶω : ἐτόνωσεν 20.10; τονώσας 36.30  
 τοξοβαλλίστρα : τοξοβαλλίστρας 59.16  
 τόξον : 43.33  
 τόπος : 17.6, 70.2; τόπου 2.49, 17.9, 42.19, 46.6; τόπω 62.37, 70.16; τόπον 12.27, 15.3, 50.27, 51.7, 86.15, 94.20, 100.37; τόπων 30.33,

- 49.6, 49.9, 49.12, 51.20, 53.39;  
τόποις 48.42; τόπους 11.18, 51.9,  
92.16
- τοσοῦτος : 11.23, 87.28; τοσοῦτου  
28.12; τοσοῦτω 43.21; τοσοῦτον  
2.27, 19.38, 20.11, 20.12, 24.40,  
31.52, 46.14, 48.34, 48.46, 64.6,  
76.19, 89.36, 95.1; τοσαύτην 13.16,  
26.37, 55.13; τοσαῦτα 71.36;  
τοσοῦτων 24.13
- τότε : 2.20, 2.37, 4.1, 5.33, 9.25, 11.53,  
12.8, 12.14, 12.16, 15.29, 16.26,  
18.8, 18.38, 19.35, 25.9, 26.20, 28.1,  
29.13, 30.1, 30.40, 34.18, 38.8,  
40.13, 40.21, 40.54, 43.6, 43.39,  
44.6, 46.32, 47.5, 48.49, 49.1, 50.10,  
53.24, 56.9, 64.6, 65.4, 68.18, 68.26,  
69.13, 69.29, 74.23, 75.8, 85.23,  
101.19
- τουτέστιν : 34.12
- τράγος : τράγοι 85.20
- τραγωδία : 98.8; τραγωδίαν 26.5
- τρανός : τρανότερον (adv.) 24.31
- τράπεζα : τραπέζης 12.33, 15.4, 29.23;  
τράπεζαν 12.19, 81.3, 91.6;  
τράπεζαι 84.10
- τραῦμα : τραύματα 53.26
- τραχύων : τραχυνομένης 100.53
- τρεῖς : 40.14; τρία 27.13, 28.13, 41.11,  
43.34; τριῶν 97.21
- τρέμω : τρέμοντας 17.53
- τρέπω : τρέπεται 50.35; ἐτρέπατο  
40.29; τρεψάμενος 71.22;  
τραπέσθαι 63.18; ἐτράπη 66.11;  
ἐτράπησαν 59.31; τραπήναι 63.11
- τρέφω : τρεφόμενος 6.1; τρεφομένη  
10.14; θρεψάμενον 76.27;  
τραφείσης 101.23
- τρέχω : τρέχειν 98.11
- τριάκοντα : 11.46, 27.9, 42.43, 53.6,  
59.7, 62.27
- τριακόσιοι : τριακόσια 28.24;  
τριακοσίων 19.35; τριακοσίους  
74.17
- τριβή : 17.40
- τριήρης : τριήρη 25.9; τριήρων 60.13,  
61.7, 62.8, 68.13
- τρίκλιος : 90.2; τρικλίνου 92.8;  
τρικλίνων 90.8
- τρισχίλιος : τρισχίλια 77.14
- τρίτος : τρίτου 5.27, 9.22; τρίτω 35.6
- τρόπαιον : 51.32; τρόπαια 36.23,  
36.32, 46.2, 46.16
- τρόπος : τρόπου 5.38, 27.30; τρόπον  
44.16, 57.25, 72.53, 75.13, 76.18;  
τρόπους 47.8
- τροπώω : τροπώσασθαι 55.9
- τροφή : τροφής 3.14, 9.15, 31.15
- τροχός : τροχούς 56.13
- τρυφάω : τρυφῶσα 74.12; τρυφῶντες  
101.13
- τρυφή : τρυφῆς 45.4, 90.32; τρυφήν  
62.46, 71.10
- τρυφηλός : τρυφηλόν 26.1
- τυγχάνω : 11.24; τυγχάνεις 23.12;  
τυγχάνει 14.22, 58.25, 74.26, 88.2,  
90.18, 91.13; τυγχάνουσιν 32.3,  
48.27, 90.13; τυγχάνειν 9.17, 17.26,  
26.15, 31.14, 69.6, 74.5, 83.15,  
84.14, 86.17; τυγχάνουσα 23.16;  
τυγχάνον 75.8, 94.12; τυγχάνοντος  
15.1; τυγχάνοντι 9.7, 17.33, 66.26;  
τυγχάνοντα 25.5, 67.22, 90.9;  
τυγχάνουσαν 2.46, 92.2;  
τυγχάνοντες 12.13, 70.26, 89.8;  
τυγχανούσας 29.25, 32.6, 86.13;  
ἐτύγγανον 28.22, 49.21, 71.30,  
97.12; ἐτύγγανε 18.3, 77.18;  
ἐτύγγανεν 9.41, 9.44, 16.25, 21.33,  
25.10, 43.28, 49.18, 71.36, 76.23;  
ἔτυχον 12.14; ἔτυχε 13.4; ἔτυχεν  
11.38, 14.9, 26.17, 31.23, 31.35,  
69.13, 76.13, 90.35; τύχοι 2.31;  
τυχεῖν 4.23, 13.8, 38.3, 49.10;  
τυχών 11.39; τυχόν 5.38, 9.10,  
12.28, 17.38, 31.44, 35.14, 70.37,  
74.12, 74.29, 74.32, 89.50, 99.24;  
τυχόντων 3.7, 11.17, 11.31
- τύμπανον : τυμπάνων 51.28;  
τυμπάνοις 51.20
- τύπος : τύπον 14.2, 95.10
- τυραννικός : τυραννικῶν 77.11
- τυραννίς : τυραννίδος 25.19, 45.5
- τυρεῶω : ἐτύρευεν 24.39



- τύχη : τύχης 5.26, 7.17, 8.13, 19.44, 73.7; τύχη 73.5; τύχην 3.5, 5.2, 17.7; τύχαις 67.1
- ὔαλος : ὔαλου 89.38; ὔαλω 89.61
- ὔβρις : ὔβρεως 58.7; ὔβριν 22.20; ὔβρεσι 19.10
- ὔγρα (subst., sc. θάλασσα), mare : ὔγρας 71.35
- ὔγρὸν πῦρ, Graecorum ignis : ὔγρῳ πυρί 59.19, 60.14
- ὔδωρ : 15.11, 40.32, 60.16, 85.13, 92.9; ὔδατος 92.2, 92.13, 92.17, 92.21; ὔδατων 85.21; ὔδασιν 86.24
- ὑίοποιεομαι : ὑίοποιεῖται 18.2; ὑίοποιησάμενος 18.28
- ὑιός : 8.17, 10.6, 46.31, 48.51, 50.16, 76.23, 98.9, 100.32, 100.39; υἱοῦ 15.14, 71.29, 83.10, 100.3, 100.45, 100.54; υἱῷ 10.11, 11.27, 23.27, 35.7, 75.8; υἱόν 8.14, 8.27, 10.12, 11.49, 17.25, 48.31, 50.19, 54.18, 74.1, 76.17, 79.6, 98.17, 100.5; υἱοί 67.9; υἱῶν 46.17, 102.20; υἱοῖς 29.11; υἱοῦς 67.20
- ὑιώνος : Tit. 5, 48.51
- ὔλη : ὔλης 14.6, 70.5, 85.6, 94.9; ὔλων 90.14
- ὔλώδης : ὔλώδει 72.20
- ὔμετερος : ὔμετέρων 57.11
- ὔμνωδία : ὔμνωδίας 22.22
- ὔπάγω : ὔπαχθῆναι 34.19
- ὔπαιθρος : ὔπαιθρω 48.42; ὔπαιθροις 48.13
- ὔπαινίττομαι : ὔπηνίττετο 24.31
- ὔπακούω : ὔπακούση 9.13; ὔπακούσας 54.15
- ὔπαλλάσσω : ὔπαλλασσόντων 74.16
- ὔπαναχωρέω : ὔπανεχώρησεν 37.30; ὔπανεχώρησαν 15.13
- ὔπαναχώρησις : ὔπαναχώρησιν 95.17
- ὔπαρξις : ὔπαρξεως 76.22
- ὔπαρχος : ὔπαρχου 25.8
- ὔπαρχω : ὔπαρχον 49.21; ὔπαρχοντα 12.15; ὔπηρχον 74.24; ὔπηρχεν 72.28
- ὔπατεύω : ὔπάτευσεν 29.8; ὔπατεύσασα 29.12
- ὔπεγείρομαι : ὔπεγερθεῖς 23.19
- ὔπειδόμεν : ὔπειδόμενος 100.26
- ὔπεικω : ὔπειξαι 8.3
- ὔπειξις : ὔπειξιν 6.8
- ὔπεισέρχομαι : ὔπεισέρχεται 19.18; ὔπεισελθεῖν 54.14
- ὔπεμφαίνω : ὔπεμφαίνειν 99.2; ὔπεμφαίνοντα 90.16
- ὔπεναντίος : ὔπεναντίους 62.46
- ὔπενδίδωμι : ὔπενδιδούς 24.38; ὔπενδοῦναι 8.3
- ὔπεξανίσταμαι : ὔπεξανέστης 11.29; ὔπεξανέστη 11.16
- ὔπεξέρχομαι : ὔπεξελθεῖν 41.11, 100.33
- ὔπέρ : (cum gen.) 10.6, 16.29, 23.18, 36.14, 37.5, 46.1, 53.12, 70.35, 72.33, 89.23, 89.69, 89.70, 99.33, 100.54; (cum acc.) 9.37, 11.25, 11.49, 12.17, 30.25, 35.4, 74.27, 74.35
- ὔπεράγαθος : ὔπεράγαθε 89.72
- ὔπεράγιος : ὔπεραγίας 50.15
- ὔπεραίρω : ὔπεραίρων 31.4; ὔπεραιρούσας 75.5; ὔπερηρε 73.17
- ὔπερασπιστής : 50.23
- ὔπερβαίνω : ὔπερβαίνειν 86.6; ὔπερβαίνουσαν 77.10; ὔπερβέβηκεν 87.2
- ὔπερβάλλω : ὔπερβαλέσθαι 30.23, 84.21
- ὔπερβολή : ὔπερβολήν 85.6, 88.11
- ὔπερδέξις : ὔπερδεξίων 42.19
- ὔπερέχω : ὔπερέχοντα 72.40, 72.42; ὔπερέχουσαν 11.25; ὔπερεχόντων 19.45, 100.53; ὔπερέχοντας 42.16
- ὔπερθεν : 85.19, 89.39
- ὔπερθυρον : ὔπερθυρα 84.9
- ὔπερκειμαι : ὔπερκεται 88.10, 90.29; ὔπερκειμένην 90.8; ὔπερκειμέναις 94.14
- ὔπερκύπτω : ὔπερκύπτων 68.20
- ὔπερλαμπρος : 89.25; ὔπερλάμπρου 18.4; ὔπερλάμπρω 21.17, 23.4
- ὔπερλάμπω : ὔπερλάμποντα 80.7
- ὔπέρμετρος : ὔπέρμετροι 27.27
- ὔπέρογκα, adv. : 37.11
- ὔπερορία : ὔπερορίας 19.30

- ὑπερόριος : ὑπερορίου 6.5, 30.43;  
 ὑπερορίους 36.3  
 ὑπερπηδάω : ὑπερπηδήσαι 43.14  
 ὑπέρτιμος : ὑπέρτιμον 87.27  
 ὑπήκοος : ὑπήκού 89.23, 91.4, 97.10,  
 100.8, 102.13, 102.19; ὑπήκοον  
 31.52, 41.6, 54.31, 72.33, 99.49;  
 ὑπήκων 36.14; ὑπήκοις 29.10  
 ὑπηρεσία : ὑπηρεσίας 74.10;  
 ὑπηρεσίαν 11.46, 79.17  
 ὑπηρετέω : ὑπηρετήσεις 58.15;  
 ὑπηρετήσῃ 9.25; ὑπηρετήσασθαι  
 17.54, 62.39  
 ὑπηρετής : 71.16; ὑπηρεταί 26.14,  
 58.33; ὑπηρετῶν 26.27, 58.22;  
 ὑπηρεταίς 26.10  
 ὑπηχέω : ὑπηχεῖν 21.22  
 ὑπισχνέομαι : ὑπισχνούμενος 2.22;  
 ὑπισχνούμενον 50.62; ὑπόσχωμεν  
 97.23; ὑποσχομένου 58.21  
 ὕπνος : ὕπνου 26.23; ὕπνω 9.20, 26.22;  
 ὕπνον 9.26, 27.43; ὕπνους 8.15,  
 10.3, 72.45  
 ὑπνώω : ὑπνοῦν 5.33  
 ὑπνώδης : 9.22  
 ὑπό : (cum gen.) 2.8, 2.19, 5.32, 7.20  
 (ὕφ'), 8.17, 11.32, 11.33, 11.52  
 (ὕπ'), 13.8 (ὕφ'), 14.19, 14.24,  
 15.29, 16.9, 17.48, 19.20, 19.45,  
 25.26, 30.1, 30.14, 30.35, 31.27,  
 31.36, 31.41 (ὕφ'), 31.53 (ὕπ'),  
 32.6, 40.54, 43.12, 45.4, 48.25,  
 48.27, 48.28 (ὕφ'), 49.11 (ὕπ'),  
 50.10, 50.56 (ὕφ'), 51.26 (ὕφ'),  
 52.4, 52.11, 53.7 (ὕφ'), 53.15, 54.32  
 (ὕπ'), 56.7, 65.8, 66.9, 66.18, 70.6,  
 71.8, 72.22, 72.33, 72.39, 72.40,  
 72.53, 74.15, 76.7 (ὕφ'), 76.18,  
 87.26 (ὕπ'), 88.8 (ὕπ'), 89.20, 89.21  
 (ὕπ'), 89.24 (ὕφ'), 89.25 (ὕπ'),  
 89.26, 89.40 (ὕφ'), 90.6, 92.4, 92.10,  
 96.5, 97.18, 97.22, 97.33 (ὕπ'),  
 97.41, 99.28, 100.16, 100.49,  
 100.52, 101.10;  
 (cum dat.) 6.6, 44.2, 54.14;  
 (cum acc.) 1.5 (ὕπ'), 19.6 (ὕπ'), 19.42,  
 29.16, 30.6 (ὕπ'), 30.30, 30.32, 32.3,  
 37.9, 37.12 (ὕπ'), 37.18, 39.14,  
 40.24 (ὕπ'), 40.46, 42.30, 45.2,  
 46.22 (ὕπ'), 48.7, 49.24 (ὕπ'), 50.21,  
 50.33 (ὕπ'), 51.18 (ὕφ'), 53.9, 55.32  
 (ὕπ'), 59.28 (ὕφ'), 63.16 (ὕπ'),  
 66.16, 71.25 (ὕπ'), 78.2, 99.8, 99.46  
 ὑποβαίνω : ὑποβέβηκα 1.10;  
 ὑποβεβηκότων 28.3  
 ὑποβάλλω : ὑποβάλλειν 99.4;  
 ὑπέβαλλεν 21.28, 61.27;  
 ὑποβάλλεσθαι 30.15;  
 ὑποβαλλόμενον 99.41; ὑπεβλήθη  
 99.19  
 ὑποβρύχιος : ὑποβρυχίους 61.24  
 ὑπογελάω : ὑπογελάωντα 4.30  
 ὑποδείκνυμι : ὑποδείξαι 2.1, 14.21  
 ὑποδέχομαι : ὑποδεξάμενος 2.15  
 ὑπόδημα : ὑποδήματος 100.30  
 ὑποδηματορράφος : 36.17  
 ὑπόθεσις : 102.24; ὑποθέσεως 14.27;  
 ὑπόθεσιν 31.19  
 ὑποθραύω : ὑποθραύουσα 28.19  
 ὑποκάτειμι : ὑποκατιῶν 31.25  
 ὑπόκειμαι : ὑποκείμενον 85.22;  
 ὑποκείμενα 85.14; ὑποκειμένον  
 84.15; ὑποκειμένας 63.7  
 ὑπόκενος : ὑπόκενοι 85.11  
 ὑποκίρναμαι : ὑπεκίρναντο 24.33  
 ὑποκλέπτω : ὑπεκλάπησαν 2.35  
 ὑποκορίζομαι : ὑποκοριζόμενοι 9.42  
 ὑποκρίνομαι : ὑποκρίνεται 100.20  
 ὑπολαμβάνω : ὑπέλαβες 15.24  
 ὑπολάμπω : ὑπολάμπωντος 37.2  
 ὑπόληψις : ὑπόληψιν 100.15  
 ὑπόλοιπος : ὑπολοίπων 59.32;  
 ὑπολοίποις 62.23  
 ὑπομένω : ὑπομείναι 78.5;  
 ὑπομεινάντων 97.43  
 ὑπομνήσκω : ὑπομνήσκειν 24.15;  
 ὑπομνήσκοντες 54.12;  
 ὑπέμνησεν 99.5; ὑπομνησθέντος  
 13.21  
 ὑπόμνησις : ὑπόμνησιν 99.14  
 ὑπονοέω : ὑπονοεῖν 100.28;  
 ὑπονοουμένων 100.39  
 ὑπόνοια : ὑπονοίας 23.16; ὑπόνοιαν  
 15.28  
 ὑποπίμπλημι : ὑποπλησθέντες  
 101.9

- ὑποπίπτω : ὑποπεσεῖν 99.43; ὑποπεσῶν  
 19.27, 67.23; ὑποπεσόν 81.2;  
 ὑποπεπτακός 24.12  
 ὑπόπτωσις : ὑπόπτωσιν 4.27, 54.26  
 ὑποσπανίζω : ὑποσπανίζον 92.17  
 ὑπόστασις : ὑπόστασιν 49.12  
 ὑποστράτηγος : ὑποστρατήγων 1.6,  
 50.33, 68.1, 71.34, 89.20  
 ὑποστρέφω : ὑποστρέφειν 29.8;  
 ὑποστρέφων 49.23; ὑπέστρεφεν  
 41.23; ὑπέστρεψε 58.37;  
 ὑπέστρεπεν 40.48, 50.42, 99.36;  
 ὑπέστρεψαν 39.12, 95.18;  
 ὑποστρεψάσης 5.20;  
 ὑποστρέψαντα 54.19;  
 ὑποστρέψαντες 61.2;  
 ὑποστρεψάντων 100.43  
 ὑποστροφή : 5.24; ὑποστροφῆν 18.2  
 ὑποταγή : ὑποταγῆν 2.23, 6.9, 95.6  
 ὑποτάττω : ὑποτάξαι 2.28  
 ὑποτεμνω : ὑποτεμινομένου 2.31  
 ὑποτίθημι : ὑποτιθέναι 24.15, 99.4;  
 ὑπετίθει 72.6; ὑποτιθεμένων 98.29  
 ὑποτοπέω : ὑποτοπήσας 31.36;  
 ὑποτοπήσασα 23.17;  
 ὑποτοπήσαντες 69.5  
 ὑποτρέχω : ὑποτρέχοντα 47.17  
 ὑπουργέω : ὑπουργεῖν 68.19  
 ὑπουργία : ὑπουργίαν 7.26, 93.17,  
 99.39  
 ὑπουργός : 100.13; ὑπουργῶν 25.15  
 ὑποφαίνω : ὑποφαινόμενα 3.29  
 ὑποφέρω : ὑποφέρειν 40.9; ὑποίσει  
 12.22; ὑπενεγκεῖν 19.3  
 ὑπόφορος : ὑποφόρου 52.5, 68.7;  
 ὑπόφοροι 64.3  
 ὑποφωνέω : ὑποφωνεῖν 21.26  
 ὑποχείριος : ὑποχείριον 37.6;  
 ὑποχειρίοις 53.18  
 ὑποχωρέω : ὑποχωροῦντος 37.15  
 ὑπάρεια : ὑπάρειαν 42.3  
 ὑστερέω : ὑστερήσαι 61.15  
 ὑστέρημα : 18.31  
 ὕστερον, adv. : 2.5, 3.1, 3.28, 5.2, 5.31,  
 11.9, 11.15, 19.24, 19.35, 29.30,  
 31.34, 35.14, 41.13, 61.26, 71.28,  
 102.7  
 ὕστερος : ὕστερα 77.20  
 ὕφασμα : ὕφασμάτων 83.18,  
 84.13  
 ὕφηγητής : ὕφηγητήν 6.2  
 ὕφημι : ὕφεις 49.7  
 ὕφιστημι : ὕφεστήκασι 85.12;  
 ὕφιστασθαι 48.15  
 ὕφορῶ : ὕφωρῶτο 14.23  
 ὕψηλός : ὕψηλῶ 17.10  
 ὕψος : 89.58, 90.10; ὕψει 93.14  
 ὕψω : ὕψων 34.28; ὕψώσαντος 1.11;  
 ὕψωθέντος 43.26  
 φαγεῖν : φαγούμεθα 101.10  
 φαιδρότης : φαιδρότησιν 21.31  
 φαιδρύνω : φαιδρύνας 93.19  
 φαίνω : φαίνονται 48.24; φαῖνον  
 27.24; φαίνεται 36.18; ἐφαίνετο  
 9.55, 47.17; ἐφάνη 51.15, 73.12,  
 95.4; φανῆ 68.21; φανῆναι 30.3,  
 42.15; φανείς 40.27, 65.12;  
 φανέντος 2.49  
 φάλαγξ : φαλάγγων 47.9  
 φάλαρον : φαλάροις 13.19  
 φανερός : φανεραῖς 31.48  
 φανερώω : ἐφανέρωσε 9.35  
 φανερώς : 11.53, 17.12, 17.18, 27.3  
 φανός : φανότατον 90.28  
 φαντασία : φαντασίαν 9.18  
 φατλίον : 27.24  
 φατρία : φατρίαν 2.50, 4.2, 17.20  
 φατριάρχης : φατριάρχην 22.5  
 φαυλισμός : φαυλισμῶ 23.1  
 φαῦλος : 53.20; φαῦλον 23.17, 25.5;  
 φαῦλα 34.3  
 φειδώ : 26.39  
 φελόνης : φελόνας 22.10  
 φέναξ : 100.19  
 φέρω : φέρειν 19.34; φέρων 63.14;  
 φέρουσα 73.1, 89.61; φερούση  
 50.19; φέροντα 9.32, 9.43, 43.3;  
 φέρουσαν 79.6; φέροντας 48.22,  
 76.7; ἤνεγκε 100.5; φερόμενος  
 89.27; φερόμενα 90.20; ἠνέγκατο  
 90.4; ἠνέγκαντο 59.6; ἐνεχθῆναι  
 43.33  
 φεύγω : φεύγοντα 43.2; φευγόντων  
 42.41; φυγεῖν 67.13  
 φήμη : 3.19, 12.38

- φημί : 52.8, 53.31, 61.5, 61.8, 69.8,  
 90.33, 94.17; φησί 26.11, 29.28,  
 43.7, 56.12, 98.22, 99.9, 99.42;  
 φησίν 8.24, 16.32, 50.53, 57.14,  
 57.20, 99.29; φησι 100.20; φησιν  
 25.16; φασίν 30.3; φασι 14.17,  
 24.45, 24.50, 31.40, 42.11; φασιν  
 64.6; ἔφη 11.24, 57.9, 58.17, 58.24,  
 59.23, 97.27; ἔφασαν 97.19
- φθάνω 1, anticipo, prior sum : ἔφθασεν  
 71.35; φθασάση 46.4; φθάσασαν  
 74.3; φθάσαντες 55.12; φθασάντων  
 30.18
- φθάνω 2, pervenio, attingo : ἔφθασε  
 70.12; ἔφθασεν 19.14; φθάσας 48.5,  
 49.26
- φθέγγομαι : ἐφθέγγετο 101.4;  
 φθεγγομένου 101.6
- φθινάς : φθινάδι 102.1
- φθίνω : φθίνειν 7.19
- φθόγγος : φθόγγον 22.12
- φθονερός : φθονερόν 50.48
- φθονέω : φθονοῦντας 45.3;  
 φθονούμενον 18.6
- φθόνος : 34.1, 51.30, 100.1; φθόνου  
 65.11; φθόνω 16.28; φθόνον 19.3,  
 50.50, 66.1
- φθορά : φ[θ]ορᾶ 46.35; φθοράν 97.44
- φιάλη : 90.33; φιάλης 85.14, 85.22,  
 90.30; φιάλη 85.19; φιάλαι 85.4;  
 vide etiam Φιάλη in Indice  
 nominum
- φιλανθρωπία : 34.14, 45.8; φιλανθρω-  
 πίας 9.33; φιλανθρωπιάν 34.17
- φιάνθρωπος : 54.19, 58.10;  
 φιανθρώπων 54.13, 54.27;  
 φιάνθρωπον 93.17
- φιανθρώπως : 45.12
- φιλευσεβής : 23.13
- φιλέω : φιλεῖ 56.1; φιλούμενος 100.21;  
 φιλουμένων 100.11
- φιλία : φιλίας 52.14; φιλίαν 57.6,  
 100.20
- φιλίως : 9.41, 12.25
- φιλοδέσποτος : φιλοδέσποτον 16.3;  
 φιλοδέσποτοι 101.12
- φιλοδώρος : 75.8
- φιλόθεος : 23.13, 95.19
- φιλόκαλος : φιλόκαλον 90.15
- φιλόκομος : φιλόκομον 25.6
- φιλονικέω : φιλονεικῶν 30.38
- φιλονικία : φιλονεικίας 42.10, 66.3,  
 66.23; φιλονεικίαν 66.11
- φιλόπονος : φιλοπόνου 86.28
- φιλοπόνως : Tit. 5, 92.22
- φιλοσοφία : φιλοσοφίᾳ 12.11
- φιλόστοργος : 5.14
- φίλος : 100.13; φίλον 89.66; φίλων  
 16.10; φίλους 12.7
- φιλότεχνος : 5.14
- φιλοτεχνέω : φιλοτεχνηθεῖς 89.26
- φιλοτιμέομαι : ἐφιλοτιμήσατο 19.31;  
 φιλοτιμήσασθαι 17.14;  
 φιλοτιμησάμενος 84.22
- φιλοτιμία : φιλοτιμίας 28.22, 36.8;  
 φιλοτιμίαν 85.6; φιλοτιμιῶν 31.5,  
 75.10; φιλοτιμίαις 87.2, 96.7
- φιλότιμος : φιλοτίμου 27.30
- φιλοτίμως : 84.19, 94.2; φιλοτιμότητα  
 79.9
- φιλοφρονέομαι : φιλοφρονούμενος  
 44.9; φιλοφρονησάμενος 2.16,  
 40.46, 49.25; φιλοφρονηθεῖσα 75.1
- φιλόχριστος : 78.1
- φίλτατος : 98.9; φιλτάτου 100.3;  
 φίλτατον 4.38
- φίλτρον : φίλτρον 100.4
- φλόξ : φλογός 62.30
- φλυαρία : φλυαρίας 27.21
- φοβέω : φοβεῖσθαι 24.23; φοβουμένων  
 98.27; φοβηθεῖς 58.35
- φόβος : φόβον 8.29, 15.28, 42.42, 72.26
- φοιτάω : φοιτῶν 9.41; ἐφοίτησεν  
 18.36; φοιτήσας 97.14
- φοιτητής : φοιτητοῦ 91.15
- φονικός : φονικούς 27.46
- φόνος : 59.32; φόνου 46.18, 62.21;  
 φόνω 40.29, 50.35, 71.22; φόνον  
 34.5, 38.1, 51.25, 66.7, 69.25;  
 φόνους 26.9
- φορά : φ[θ]ορᾶ 46.35; φοράν  
 34.4

- φόρος : φόροι 91.5; φόρων 31.45,  
 95.13; φόρους 31.27  
 φορτηγός : φορτηγῶν 64.4  
 φόρτος : 64.5  
 φοῦρκα : φοῦρκας 62.42  
 φρενοπλήξ : 25.27  
 φρήν : φρενός 17.43; φρενῶν 15.16,  
 20.19, 26.15; φρένας 26.9, 43.12  
 φρονέω : φρονεῖν 9.49, 12.17; ἐφρόνει  
 37.11; φρονήσας 51.6  
 φρόνημα : φρονήματος 8.7, 51.8;  
 φρονήματι 9.45; φρονήματα 42.10  
 φρόνησις : 16.17; φρονήσεως 6.11;  
 φρονήσει 16.26  
 φρόνιμος : φρόνιμον 51.3, 72.29;  
 φρόνιμοι 50.57  
 φροντίζω : φροντίσας 99.16;  
 πεφροντικέναι 36.13  
 φροντιστής : φροντιστήν 53.21  
 φροντίς : 36.3, 46.1; φροντίδι 72.22;  
 φροντίδες 41.1; φροντίδων 7.8;  
 φροντίσιν 55.8, 68.11  
 φρουρά : φρουράς 39.7, 101.21  
 φρουρέω : φρουρούμενος 15.29  
 φρούριον : 19.18, 40.16, 40.44;  
 φρούρια 37.27, 40.19, 46.27;  
 φρουρίων 49.11, 49.18  
 φρύαγμα : φρυαγμάτων 40.23  
 φρυάττομαι : ἐφρυάξατο 50.22;  
 φρυαξάμενοι 19.10  
 φυγή : φυγῆς 30.43, 62.42, 66.16, 67.25;  
 φυγή 19.17, 46.33, 60.16; φυγήν  
 2.18, 42.37  
 φυλακή : φυλακήν 9.11, 59.10  
 φύλαξ : φύλακι 27.8; φύλακα 28.11  
 φυλάττω : φυλάττειν 9.34; φύλαξον  
 89.74, 89.79; φυλάξαι 37.16  
 φυλέτης : φυλετῶν 36.14; φυλέτας 6.8  
 φυλή : φυλήν 2.50  
 φύλλον : φύλλα 8.11, 96.5; φύλλοις  
 10.5  
 φῦλον : 100.6  
 φύσις : 102.25; φύσεως 20.14, 100.52,  
 102.17; φύσει 35.15; φύσιν 89.13,  
 98.13, 100.2, 101.21; φύσεις 7.16  
 φυτεύω : φυτευθέντα 86.23  
 φυτόν : 8.8, 10.4; φυτοῖς 86.24, 92.19  
 φυτοσπόρος : 89.52  
 φύω : ἐφύοντο 7.7; φύσας 7.4; φύσαντι  
 6.6; φύσάντων 89.68; πέφυκεν  
 87.10  
 φαλεός : φαλεόν 41.29  
 φωνή : 5.22; φωνῆς 5.13, 101.10;  
 φωνῆν 49.6, 98.20; φωνάς 49.28  
 φωράω : φωραθέντος 2.39  
 φῶς : 4.18, 29.17, 79.14; φωτός 93.15  
 φωτοδόχος : φωτοδόχους 93.13  
 χαίρω : χαίρεις 24.37; χαίρων 24.37;  
 ἔχαιρεν 20.4  
 χαλεπαίνω : χαλεπαίνοντος 24.23  
 χαλινός : χαλινόν 24.47  
 χαλκεύς : χαλκεῖς 57.21  
 χαλκεύω : χαλκευθῆναι 57.18  
 χαλκός : χαλκοῦ 84.3, 85.19; χαλκῶ  
 77.9  
 χαμερπής : χαμερποῦς 56.18  
 χαρά : χαράς 8.21, 43.27  
 χαρακτηρίζω : χαρακτηρίζεται 94.29  
 χάραξ : χάρακος 50.38, 51.21, 59.22;  
 χάρακα 4.5, 51.10  
 χαράττω : κεχαραγμένου 27.6;  
 χαραχθεῖς 29.27  
 χαριδότης : χαριδότου 26.3  
 χάριεν : 4.30  
 χαριέντως : 5.17  
 χαρίζομαι : χαρίζεσθαι 27.5;  
 ἐχαρίζετο 75.9  
 χάριν, adv. : 15.2, 55.10  
 χάρις : χάριτος 43.5, 84.18; χάριν  
 47.16, 58.1, 58.27, 77.21; χάρισιν  
 87.4  
 χάρισμα : χαρίσματος 11.21;  
 χαρίσμασιν 11.42  
 χαριστήριον : χαριστήρια 58.6, 63.15  
 χαρμόσυνος : χαρμόσυνον 8.20  
 χαρτίον : χαρτίων 31.51  
 χειμέριος : χειμέριοι 87.19  
 χειμών : 19.15; χειμῶνος 48.44;  
 χειμώνων 93.10  
 χεῖρ : χειρός 19.20, 19.26, 25.14, 30.16,  
 65.10, 88.3, 89.3, 90.1; χειρί 18.38,  
 89.80; χεῖρα 9.55, 23.28, 30.32,  
 39.14, 40.27, 40.46, 42.16, 45.2,

- 48.8, 71.14, 72.9, 78.2; χείρες 30.25; χειρῶν 59.16, 67.24; χερσίν 58.25, 58.29; χείρας 13.5, 26.13, 30.11, 48.10, 50.53, 62.22, 77.6, 89.65, 97.36
- χειροτονέω : χειροτονουμένους 54.33  
χειροτονία : χειροτονίαν 97.6  
χειρώω : ἐχειρώσατο 71.21; χειρώσασθαι 55.6  
χείρων : χειρόνων 24.1  
χήρα : χήραις 98.26  
χηρεία : 7.6; χηρείαν 3.18  
χηρευώ : ἐχήμευε 16.15  
χθαμαλός : χθαμαλή 17.14; χθαμαλοῦ 17.8  
χθές : 70.10  
χίλιοι : χίλια 27.9; χιλίων 61.14  
χλαμύς : χλαμύδα 25.12  
χλευάζω : χλευάζων 20.22  
χλευή : χλευήν 20.24  
χοιρώδης : χοιρώδες 27.18  
χορεία : χορείας 22.8; χορείαν 22.15  
χορευώ : χορευούσης 12.18, 98.4; ἐχόμευε 98.8  
χορηγέω : χορηγεῖν 28.25; χορηγῶν 98.26  
χορηγία : χορηγία 73.14, 78.7; χορηγίαν 91.10, 93.18; χορηγίαις 36.30  
χορηγός : χορηγόν 90.18  
χορός : χοροῦ 85.11; χορόν 20.16  
χόρτος : χόρτου 12.32  
χοῦς : χοῦν 76.28, 92.18  
χράομαι : χρήσθαι 18.15; χρωμένους 17.3; χρώμενον 68.10; χρώμενοι 59.17; ἐχρήσατο 48.39, 67.1; χρησάμενος 16.12, 61.8, 62.11; χρησάμενοι 51.14; κεχρησθαι 31.44; ἐκέχρητο 48.19  
χρεία : χρείας 9.16, 91.5; χρεία 57.19; χρείαν 3.3, 55.14, 55.19, 78.6, 100.24, 100.38; χρεῶν 37.23; χρείαις 93.6  
χρή : 24.22, 63.18, 72.1; χρῆναι 37.4, 70.19  
χρήμα : χρήματα 20.6, 20.21, 21.6, 27.38, 29.9, 29.12, 77.15, 91.4; χρημάτων 11.60, 27.1, 28.12, 29.13, 29.15, 29.29, 59.21; χρήμασι 11.64  
χρηματίζω : χρηματίζει 90.26, 95.3; χρηματίζειν 31.24; χρηματίζοντα 84.9, 94.8; ἐχρημάτιζεν 41.2, 43.30, 72.2; ἐχρημάτισεν 2.5, 83.10; ἐχρημάτισαν 92.11; χρηματίσαι 17.50, 43.5, 69.29  
χρήσιμος : 29.28; χρήσιμον 87.7; χρήσιμοι 49.21, 54.12  
χρήσις : χρήσεις 47.10  
χρηστός : χρηστώ 76.26; χρηστόν 67.27, 100.20; χρηστήν 100.15; χρηστοῖς 48.48  
χρῖσμα : χρίσματι 89.79  
χριστιανικός : χριστιανικοῦ 43.26; χριστιανικῆς 4.16  
χριστιανισμός : χριστιανισμόν 96.3  
χριστομάρτυς : χριστομάρτυρος 81.10  
χρῖω : ἔχρισας 89.78; χρίσαντα 62.29; κεχρισμένον 9.16, 11.32  
χρόνιος : χρονίου 37.26; χρονίαν 40.41; χρονίους 39.7  
χρόνος 1, tempus : 1.19, 11.23, 21.27, 47.7, 71.32, 99.10; χρόνου 1.5, 1.8, 1.16, 2.35, 17.40, 30.41, 37.24, 62.11, 80.4, 100.51; χρόνῳ 31.8, 87.18, 94.5, 99.25, 102.22; χρόνον 4.6, 8.15, 11.1, 11.12, 11.35, 11.40, 16.16, 19.39, 20.5, 24.2, 35.5, 48.36, 48.46, 50.21, 53.11, 53.13, 63.5, 99.44; χρόνων 48.50; χρόνοις 35.14, 71.30, 77.18, 98.1; χρόνους 2.9, 16.1, 51.33  
χρόνος 2, annus : χρόνῳ 41.13; χρόνον 76.11, 76.16, 102.9; χρόνων 82.2, 94.8, 94.23; χρόνοις 3.1, 27.10, 31.34, 50.1, 102.10  
χρονοτριβέω : χρονοτριβοῦντος 69.20; χρονοτριβούτων 53.19  
χρῦσεος : vide χρυσοῦς  
χρυσίον : χρυσοῦ 56.8, 59.22, 87.39; χρυσίῳ 84.3, 89.60  
χρυσοειδής : χρυσοειδῆ 8.11  
χρυσόστικτος : χρυσοστίκτῳ 21.17  
χρυσός : 29.27, 87.28; χρυσοῦ 21.31, 27.6, 29.18, 74.37, 89.41, 90.8, 97.2; χρυσῷ 83.17, 84.2, 84.5, 87.17, 87.34, 89.40; χρυσόν 11.45, 77.8, 84.11

- χρυσοῦς : 10.5, 29.21; χρυσοῦν 29.20;  
     χρυσοῦν 8.10; χρυσοῖς 10.5  
 χρυσοῦφής : χρυσοῦφείς 29.25  
 χρυσοχόος : χρυσοχόων 87.31  
 χρύσωμα : χρυσωμάτων 29.23;  
     χρυσώμασιν 77.9  
 χρῶμα : 89.9, 89.33  
 χυδαῖος : χυδαίων 36.15  
 χύμευσις : χυμεύσεως 87.41  
 χῶμα : χωμάτων 94.9  
 χώρα : 55.29, 55.31, 74.26; χώρας  
     41.20; χώρα 11.25; χώραν 11.44,  
     30.40, 37.10, 40.17, 41.23, 57.10,  
     57.29, 58.37, 69.9, 71.7, 75.11, 96.9,  
     97.7; χωρῶν 30.33, 55.19; χώρας  
     19.43; χώρας 37.19, 39.8, 41.14,  
     55.24, 63.7  
 χωρέω : χωρεῖται 93.1; χωρεῖν 7.21,  
     22.10, 50.48, 63.20, 95.7;  
     χωρούντων 98.3; ἐχώρει 26.9,  
     42.10, 48.9; ἐχώρησεν 28.16;  
     ἐχώρησαν 51.17; χωρήσαι 17.48,  
     24.41; χωρήσασαν 100.30  
 χώραμα : χωρήματος 76.5  
 χωρίον : 86.22, 92.15; χωρία 61.11,  
     99.10, 99.48  
 χωρίς : 27.6, 36.17, 77.17  
 χῶρος : χῶρον 42.43, 50.40  
  
 ψηφίς : ψηφίδων 76.8, 83.18, 84.16,  
     87.17, 89.18, 89.29, 89.35, 89.41  
 ψήφος : 20.7, 28.17; ψήφω 18.38;  
     ψήφοις 31.49  
 ψιλός : ψιλά 74.34  
 ψιλώω : ψιλώσαντα 62.30  
 ψιλῶς : 47.1  
 ψιττακός : 101.2  
 ψόφος : ψόφον 23.20, 27.22  
 ψυχαγωγέω : ψυχαγωγεῖν 56.3  
 ψυχάριον : ψυχάρια 77.15  
 ψυχή : ψυχῆς 8.6, 53.12, 72.16, 72.48,  
     87.24, 97.28; ψυχῆ 8.29; ψυχῆν  
     9.56, 69.18, 86.4, 88.12; ψυχῶν  
     94.21, 95.1, 97.27  
 ψυχικός : ψυχικοῦ 54.22; ψυχικῆς  
     93.7, 93.10; ψυχικῆν 9.52, 72.18  
  
 ὤ : 1.4, 8.22, 15.24, 24.13, 43.7, 50.20,  
     58.28  
 ὠθέω : ὠθῶν 61.33  
 ὠμηστής : 26.4  
 ὠμος : ὠμοῖς 22.10, 40.13  
 ὠμοφόριον : 21.17  
 ὠντιος : ὠντίους 54.29  
 ὠρα : ὠρα 40.3, 74.27; ὠρῶν 97.39  
 ὠραῖζω : ὠραῖσεν 89.11; ὠραῖσας  
     94.6; ὠραῖζεσθαι 89.39;  
     ὠραῖσμένην 83.16  
 ὠραῖος : 89.26; ὠραῖον 80.5, 90.12;  
     ὠραῖων 89.18  
 ὠραιότης : ὠραιότητος 87.16, 88.11,  
     90.3, 94.26; ὠραιότητι 76.11, 91.21  
 ὠς : 1.15, 2.19, 2.22, 2.26, 2.32, 2.46,  
     2.48, (4.20), 4.23, 4.34, 4.37, 5.5,  
     5.19, 6.4, 7.5, 8.8, 9.18, 9.21, 9.22,  
     9.36, 11.8, 11.14, 11.16, 11.29,  
     11.31, 11.32, 11.49, 14.20, 14.26,  
     15.26, 16.4, 16.6, 17.12, 17.23,  
     17.28, 17.46, 18.8, 19.8, 19.14, 20.3,  
     20.8, 21.10, 21.14, 21.19, 22.10,  
     22.14, 23.6, 23.10, 23.15, 23.17,  
     23.22, 24.45, 24.48, 24.50, 25.1,  
     25.15, 26.4, 26.22, 27.12, 27.25,  
     29.26, 31.26, 31.35, 31.39, 32.2,  
     34.1, 35.7, 35.11, 36.3, 36.15, 37.4,  
     37.22, 37.29, 40.2, 40.3, 40.24,  
     40.31, 40.38, 40.49, 40.53, 40.54,  
     41.21, 42.9, 42.12, 43.11, 45.4,  
     45.6, 46.17, 46.23, 46.25, 48.12,  
     48.25, 48.32, 48.39, 48.53, 50.8,  
     50.41, 50.52, 50.59, 51.15, 52.13,  
     53.12, 53.13, 53.14, 53.16, 53.26,  
     54.15, 54.17, 54.18, 54.21, 54.33,  
     55.5, 55.12, 56.14, 57.3, 57.4, 57.11,  
     57.14, 57.19, 58.14, 58.18, 59.12,  
     61.15, 62.23, 62.33, 62.37, 62.42,  
     62.44, 63.15, 66.14, 66.22, 68.16,  
     68.23, 69.17, 70.7, 70.9, 70.20,  
     70.28, 70.32, 71.10, 72.41, 72.42,  
     [72.50], 74.11, 74.25, 74.29, 75.8,  
     76.27, 81.3, 83.15, 84.2, 87.44,  
     87.45, 88.8, 89.1, 89.16, 89.21,  
     89.25, 89.36, 89.44, 89.50,

- 89.62, 93.9, 95.2, 95.17, 95.19, 96.5,  
 97.42, 98.18, 98.21, 98.23, 99.9,  
 99.16, 99.32, 99.45, 100.7, 100.12,  
 100.17, 100.21, 100.30, 102.14  
 ὡς ἄν (cum coniunct.): 1.15, 46.17,  
 54.21, 62.37, 66.14, 76.27, 99.9;  
 (cum optat.) 1.15, 36.3, 50.41, 52.13,  
 62.23, 68.16, 70.7, 74.29, 87.45,  
 93.9, 99.32  
 ὡσαύτως: 80.8, 82.8, 88.6, 96.1  
 ὡσεὶ: 12.31, 24.27  
 ὥσπερ: 2.50, 4.2, 5.17, 5.42, 7.18,  
 11.43, 11.63, 15.21, 17.54, 19.47,  
 27.43, 29.2, 29.14, 30.17, 30.26,  
 30.43, 31.29, 33.2, 33.7, 35.15,  
 53.32, 56.17, 71.30, 72.50, 75.11,  
 77.13, 78.2, 82.18, 83.7  
 ὥστε: 13.13, 14.7, 15.11, 16.14, 18.32,  
 24.41, 27.24, 41.26, 64.7, 69.18,  
 74.6, 99.22  
 ὠφέλεια: ὠφελείας 71.26; ὠφέλειαν  
 72.18; ὠφελειῶν 48.17  
 ὠφελέω: ὠφελοῦν 46.3; ὠφελήσει  
 50.16; ὠφεληθῆναι 63.16, 66.20





## INDEX LOCORUM

### I. SACRA SCRIPTURA ET TEXTUS PALAEOCHRISTIANI

- Genesis  
2,8 : 86.22  
48.16–19 : 2.50
- Exodus  
4,31 : 4.24  
19,5; 23,22 : 50.22  
33,23 : 23.28
- Leviticus  
19,8 : 22.21  
26,41 : 95.4
- Numeri  
18,32 : 22.21
- Deuteronomium  
6,16 : 97.28  
7,6; 14,2; 26,18 : 50.22  
10,16 : 95.4
- Iosue  
5,14 : 9.29
- Ruth  
1,6 : 4.24
- Regnorum (LXX)  
I 1,8 : 9.29  
II 1,10 : 2.10  
IV 19, 9–19 : 50.15
- Paralipomenon (LXX)  
II 32, 17–20 : 50.15
- Esdras  
I 5,53 : 12.3 (in appar. crit.)  
I 8,27; 10.15
- Iob  
1,21 : 98.20
- Psalmi  
26 (27), 4 : 4.24  
27 (28),7; 30 (31),2; 32 (33),20; 39  
(40),17; 70 (71),3 : 50.23  
29 (30),5,7 : 89.74  
31 (32),6 : 11,44; 17,31
- Psalmi (cont.)  
33 (34),18; 50 (51),17; 146 (147),3 :  
50.25  
34 (35),10 : 30.16  
40 (41),9 : 19.9  
51 (52),7 : 101.18  
57 (58),5 : 24.26  
76 (77),11 : 89.73  
85 (86),4 : 88.12  
88 (89),19 : 10.15  
112 (113),2 : 98.22  
131 (132),1 : 26.36  
143 (144), 12 : 54.17 (in appar. crit.)  
140 (141),7 : 22,20  
144 (145),18/19 : 43.31
- Proverbia  
5,18 : 41.3  
17,10 : 50.25  
26,11 : 95.17
- Sapientia  
4,4 : 18.12
- Siracides  
21,23; 40,29 : 98.16  
32 (35),7 : 35.11
- Psalmi Salomonis  
3,7 : 30.38  
5,12 : 88.12
- Isaias  
3,9 : 61.12  
3,12 : 54.31  
7,5 : 61.12  
9,11 (10) : 22.20  
37,10–20 : 50.15  
56,7 : 35.11
- Ieremias  
6,10; 9,26 : 95.4  
15,19 : 95.1

- Ezechiel  
 11,3 : 12.3 (in appar. crit.)  
 11,19; 36,26 : 26.33  
 22,20 : 97.39  
 22,26; 24,21; 25,3 : 22.21  
 39,20 : 60.4  
 44,7; 49,9 : 95.4
- Daniel  
 3,6 (11,15,17,20,21 [The ],93  
 [The ]): 97.20; 97.39  
 4,7-9; 17-19 : 10.3
- Ioel  
 2,3; 3 (4),19 : 48.12
- Michaeas  
 4,4 : 30.28
- Sophonias  
 3,4 : 22,21
- Zacharias  
 1,13 : 50.31; 59.27  
 13,17 : 60.4
- Malachias  
 2,11 : 22.21
- Machabaeorum Libri  
 I 3,19; 15,22 : 50.23 (in appar. crit.)  
 3,51 : 22.21  
 III 5,25 : 89.72  
 5,50 : 10.15  
 6,5 : 50.23 (in appar. crit.)  
 IV 16,10 : 35.5  
 16,21 : 97.39
- Matthaeus  
 4,7 : 97.28  
 8,15 : 11.64  
 21,22 : 97.23 (29)  
 25,1 : 35.13
- Marcus  
 4,26 : 11.43  
 14,36 : 99.34
- Lucas  
 2,37 : 10.8  
 4,12 : 97.28  
 4,29 : 12.3 (in appar. crit.)
- Lucas (cont.)  
 7,21; 8,2 : 100.52  
 15,12-23 : 54.18  
 18,30 : 11.44  
 22,42 : 99.34
- Ioannes  
 1,45 : 95.9  
 12,28 : 97.37  
 13,18 : 19.9  
 14,12 : 97.24  
 14,13 : 97.29  
 14,13/14; 16,26 : 97.23
- Actus Apostolorum  
 7,51 : 95.4
- Ad Romanos  
 1,28 : 23.29  
 2,29 : 95.4  
 11,25 : 95.15
- Ad Corinthios  
 1 7,5 : 10.8  
 10,9 : 97.28  
 2 3,13-17 : 95.15  
 12,2 : 90.5
- Ad Philippenses  
 3,20 : 72.20  
 4,18 : 35.11
- Ad Thessalonicenses  
 I 5,6 : 53.21
- Ad Timotheum  
 1 2,4 : 95.1  
 6,15 : 89.72
- Ad Titum  
 2,14 : 50.22
- Ad Hebraeos  
 10,1 : 95.10  
 11,38 : 96.9
- Petri  
 1 1,5 : 15.29  
 5,8 : 53.21  
 2 1,3 : 2.4
- Barnabas  
 Ep. 9,6 : 95.5
- Constitutiones Apostolicae:  
 vide sub II

## II. AUCTORES ANTIQUI

- Aelianus (ed. Hercher, cf. ed. Domingo-Forasté)  
Fragm. 285 (= 283 Domingo-Forasté): 5.3 (in appar. font.)
- Aesopus (edd. Hausrath-Hunger)  
Fab. 274 = 1,2,91: 95.19
- Alciphro (ed. Tsimbas, Sprichwörter bei Alciphron-CI. Aelianus)  
36/37: 30.11
- Anthologia Graeca: vide sub III
- Apollonius Rhodius  
Argon. I,557: 79.6
- Aristides Rhetor (edd. Lenz-Behr; cf. ed. Dindorf)  
Or. 3,370 = 1,3,420,22 (= Or. 46,230 = II,302, 14 ed. Dindorf): 24.24
- Aristophanes  
Aves 1393: 90.5  
Fragm. 685: 59.28
- Aristoteles  
De gener. anim. 3,1 = 750 b 13: 50.1 (in appar. crit.)  
Insomn. 2 = 460 a 30: 24.33 (in appar. crit.)
- Athenaeus  
Deipnosophistae 13,20,16: 25.19  
Deipnosoph. Epitome (ed. Schweighäuser) 32,106,3: 25.19
- Cassius Dio (ed. Boissevain)  
Historia 40,7,2,3: 61.16  
Vide etiam Constantinus VII Porphyrogenitus, Excerpta
- Demosthenes  
I Olynth. 20: 29.28  
III Olynth. 11: 21.6  
Or. 19, 148: 98.7
- Dinarchus (ed. Blass)  
In Aristog. 4: 24.25
- Diodorus Siculus  
Bibl. Hist. I,2,3/4: 1.2  
I,4,1: 1.8  
I, 49,3: 94.21  
XVI, Arg., 33 et 38,6: 102.1  
XVII,26,2: 9.47  
XX,2,1: 56.1
- Dionysius Halicarnassensis  
Antiquitates Romanae 1,66,2: 50.1 (in appar. crit.)  
8,14,3: 60.4  
9,28,4: 48.22  
10,53,8: 1.22  
11,9,1: 18.2
- Euripides  
Aeolus = Fraggm. 15,1, TGF p. 357 ed. Nauck: 25.17  
Fragm. 15,2 = TGF p. 357 ed. Nauck: 25.19  
Alceste 1151: 50.23 (in appar. crit.)  
Helena 87: 7.4  
Hercules 1367: 7.4  
Iphigenia in Aulide 873: 7.4  
Orestes 697: 98.13  
981: 56.15
- Flavius: vide Josephus Flavius
- Galenus (ed. Kühn)  
De temperamentis I,9 = I,566,13/14: 2.17  
In Hippocr. Προρρη. 1, Comm. 1 = XVI 494,3 et 579,9: 43.12
- Herodianus Grammaticus (ed. Boissonade)  
Partitiones 30,4 et 166,17: 70.4
- Herodianus Historicus (ed. Stavenhagen; cf. ed. Whittaker)  
Historia Ab exc. d.M.  
II,12,2 (= I,922 ed. Whittaker): 71.9
- Herodotus  
Hist. I Prooem.: 102.19  
108: 8.8
- Homerus  
Ilias 2,469–471: 74.27  
3,179: 102.16  
6,112 (8,174; 11,287, 565; 15,487, 734; 16,270; 17,185): 61.21  
6,147: 96.5  
6,289/290: 74.31  
9,443: 6.2  
9,675 (13,60; 22,312): 17.54  
10,509: 41.22; 49.3

- Homerus (cont.)  
 Ilias 14,231 : 9.26; 26.21  
 22,161 : 53.12  
 Odyssea  
 2,388 (3,487,497; 11,12; 15, 185,  
 296, 471) : 31.6  
 3,142 : 41.22; 49.3  
 3,196 : 48.55  
 4,527 : 61.21  
 4,661/62 : 17.54  
 13,80 : 9.26; 26.21  
 15,3 : 49.3
- Josephus Flavius (ed. Niese)  
 Bellum Iud. I 520 = 6,119,4/5 : 20.9  
 V 122 = 6,450,22 : 36.12
- Lucianus (ed. Macleod)  
 Adversus indoctum 28 = II  
 133,24/25 : 24.25
- Menander Comicus (ed. Körte)  
 Fragm. 740,10–12 = 2,232 : 56.12
- Menander Rhetor (edd. Russell-Wilson)  
 Basilikos Logos 371,6–9 : 8.8  
 371,19 : 3.30  
 371,23/24 : 6.4
- Pindarus (edd. Snell-Maehler)  
 Fragm. 214 (233) [= 256 (214) ed.  
 Turyn] : 7.25
- Plato  
 Leg. IV 711c : 46.8  
 VIII 838 e 8 : 24.24  
 XI 923 e 7/8 : 3.14  
 Resp. III 414 c 4 : 57.1  
 VII 526 d 3 : 47.9 (in appar. crit.)
- Plutarchus  
 Vitae  
 Agis et Cleom. 36,4 : 60.4  
 Alex. 6 : 13.1  
 Ant. 6,2 : 2.32  
 20,2 : 23.23  
 21,2 : 27.31  
 23,2 : 12.17  
 24,2 : 27.31  
 24,3 : 22.8; 26.1  
 35,4 : 60.6  
 Brut. 23,1 : 54.29  
 33,1 : 21.14; 51.34  
 Cat. Mai. 10,6 : 30.11  
 24,1 : 3.14
- Plutarchus (cont.)  
 Cat. Min. 21 : 54.30 (in appar. crit.)  
 Comp. Demetr. et Ant. 1 : 2.2/3  
 Comp. Dion. et Br. 4,3 : 46.1  
 Coriol. 31,3 : 30.26  
 Dion 2,6 : 34.3  
 Galb. 9.3 : 26.16  
 16,1 : 29.2; 9  
 17,4 : 102.1  
 Iul. Caes. 4,9 : 19.35, 29.30  
 19,11 : 42.42  
 54,4 : 62.13  
 63,1 : 14.25
- Lucullus 2,5 : 2.16  
 36,5 : 37.8, 37.14, 50.8,  
 50.32, 55.28
- Lys. 29,7 : 14.25  
 Pelopid. 35,4 : 21.14  
 Them. 21,1 : 46.8  
 Thes. 1 : 40.50, 53.45  
 24,3 : 31.29
- Moralia  
 62 C (Quomodo adul. 21) : 33.1  
 84 C (Quomodo quis 14) : 46.1  
 103 F (Cons. ad Apoll. 5) : 56.12  
 165A (De Superst. 1) : 46.1  
 187 A (Reg. et imp. ap., Iph. 2) :  
 49.6  
 200 A (Scipio Iun. 3) : 37.8, 37.14,  
 50.8, 50.32, 55.28  
 260 EF (Mulier. virt. 25) : 102.1  
 277A (Quaest. Rom. 51) : 34.3  
 332C (De Alex. M. fort. 11) : 37.8,  
 37.14, 50.8, 50.32, 55.28  
 458BC (De cohib. ira 9) : 26.1, 26.4  
 462B (De cohib. ira 13) : 26.1  
 477B (De tranquill. animi 19) : 7.25  
 493A (De amore prol. 1) : 6.5  
 722E (Quaest. conv. 6) : 32.6  
 800B (Praec. ger. reip. 4) : 46.1  
 802F (Praec. ger. reip. 6) : 4.33  
 985D – 992 A (Bruta anim. rat. uti  
 sive Gryllus) : 21.15  
 1009E (Plat. quest. 10,1) : 47.9  
 1051C (De stoic. repug. 37) : 34.3  
 1090B (Non posse 5) : 56.15
- Polyaenus (edd. Woelfflin-Melber)  
 Strategemata III,9,17 = 122,20 : 49.6

- Polybius : vide Constantinus VII  
 Porphygenitus, Excerpta  
 Scholia in Platonem (ed. Greene)  
 (ad Resp. III 414 c 4), 219 : 57.1  
 Thucydides  
 2,24; 4,85 : 55.16
- Xenophon  
 Cyropaed. 3,3,26 : 61.16  
 8,3,35 in Const. Porph.,  
 Exc. de sentiētiis : 75.5

### III. AUCTORES TARDAE ANTIQUITATIS ET RECENTIORES GRAECI SERMONIS

- Achmes (ed. Drexl)  
 Oneirocriticon 2; 4; 301 (= p.  
 2,8–10; 3,18/19; 241,20–22):  
 72.44  
 1 (= p. 1,14) : 72.54
- Acoluthia in Nicephorum Phocam : vide  
 Officium
- Acropolites : vide Georgius Acropolites
- Agapetus Diaconus (ed. Riedinger, cf.  
*MPG* 86)  
 Ecthesis, 68 : 72.16–18, 98.15/16
- Alexander Lycopolitanus (p. XVII ed.  
 Brinkmann, cf. p. 230 ed.  
 Markopoulos in *DOP* 46 [1992])  
 Versus in Basilium imp.  
 70–88 : 89.78  
 78 : 1.12  
 82 : 5.36
- Anna Comnena (edd. Reinsch-  
 Kambylis)  
 Alexias, Prolog. 1 (2 et 9) : 102.22
- Anthologia Graeca (ed. Beckby)  
 I, 109 (= I, 154) : 80.6–8  
 VII, 747,2 (= II,438) : 102.16
- Anthologiae Graecae Appendix Nova  
 (ed. Cougny)  
 IV 77,3; 142,3 : 90.5  
 VI, epigr. 270, p. 322 : 25.19
- Aphthonius (ed. Rabe)  
 Progymn. IV = 7,11/12 : 29.28
- Athanasius Alexandrinus  
*MPG* 27  
 Exp. in Ps. 75, col. 344 A : 32.5  
*MPG* 28  
 Hom. in Occurs. Dom. 9, col. 984  
 D : 90.5
- Attaleiates : vide Michael Attaleiates
- Barnabas : vide sub I
- Basilius Caesariensis (*MPG* 29)  
 Hom. in Ps. 1, col. 209 A : 94.21
- Basilius Minimus (ed. Cantarella, *BZ*  
 26, 1926)  
 Comm. ad Greg. Naz. Or.  
 XLIII,24,5 : 35.5  
 25,3–5 : 6.4
- Ps.-Basilius I imperator (ed. Emminger,  
 cf. *MPG* 107)  
 Capita paraenetica, 38 = 63,15–18 :  
 56.12
- Blemmydes : vide Nicephorus  
 Blemmydes
- Cedrenus : vide Georgius Cedrenus
- Chortasmenus : vide Joannes  
 Chortasmenus
- Christophorus Protasecreta (ed.  
 Matranga, cf. ed. Ciccolella)  
 Exhortatio post Iudaeos baptizatos  
 habita  
 pp. 667–669 = pp. 72–75 ed.  
 Ciccolella : 95.4–16  
 p. 669 = p. 75,97–100 ed.  
 Ciccolella : 28.8
- Chronica breviora (ed. Schreiner, Die  
 byz. Kleinchroniken)  
 Chronicon no. 3  
 3 = I,51 : 97.4; 97.44  
 Chronicon no. 14  
 47/48 = I,138 : 102.9–11  
 Chronicon no. 45, Cantabrigense  
 dictum  
 21 = I,333 : 95.4  
 22 = I,333 : 69.24, 70.18 (in  
 appar. crit.)

- Chronica breviora, Chronicon no. 45  
(cont.)  
24a = I,334: 63.8  
24b = I,334: 65.6  
Chron. not.  
2 = II,605: 97.5; 97.44
- Constantinus Manasses  
Compendium Chronicum  
v. 1008 ed. Bekker = v. 1007 ed.  
Lampsides: 61.12  
v. 1714 ed. Bekker = v. 1713 ed.  
Lampsides: 61.12  
v. 1718 ed. Bekker = v. 1717 ed.  
Lampsides: 43.12  
v. 5346 ed. Bekker = v. 5267 ed.  
Lampsides: 101.12 (in appar.  
crit.)
- Constantinus VII Porphyrogenitus  
imperator  
De administrando imperio (edd.  
Moravcsik-Jenkins)  
Prooemium 37: 1.18  
46: 1.15  
1/7–8: 18.30, 32.2  
16/1–2: 92.11  
29/57 et 64: 52.9 (in appar. crit.)  
29/58–69; 84–88: 52.6  
29/70–79: 54.1  
29/73: 54.15 (in appar. crit.)  
29/88–103: 53.2  
29/92: 53.8 (in appar. crit.)  
29/100–103: 55.4  
29/103–119: 55.19  
29/104–105: 55.20/21  
29/111 et 114–115: 55.26 (in appar.  
crit.)  
29/112: 55.26  
29/116–119: 55.32  
29/117, 122, 126, 136: 55.20 (in  
appar. crit.)  
29/119–21: 56.8 (in appar. crit.)  
29/119–216: 56.5  
29/213–216: 58.37  
29/280: 86.2  
45/69: 70: 26 (in appar. crit.)  
49/15,30,41: 66.8 (in appar. crit.)  
50/15–16: 70.4  
50/167–168: 37.27
- 50/204 et 223–225: 16.1  
De Cerimoniis (ed. Bonn.; partim ed.  
Vogt; cf. etiam ed. Haldon)  
4,16 (= I,2,5 ed. Vogt): Tit. 5  
29,19 (= I,23,23 ed. Vogt): 31.4 (in  
appar. crit.)  
198,17/18 (= II,7,28 ed. Vogt): 20.7  
207,16; 225,16; 236,16 (= II,16,3;  
32,3; 44,3 ed. Vogt): 58.13  
300,6 (= II,108,17 ed. Vogt): 31.4  
(in appar. crit.)  
445,11: 41.27, 42.2 (in appar. crit.)  
456,4 (= 93,15 ed. Haldon): 1.1  
467,13/14 (= 103,203 ed. Haldon):  
*Titulus 5*  
468,14: 74.35  
469,1: 74.33 (in appar. crit.)  
498,14–503,16: 49.26  
510,19; 566,12,18; 571,13: 74,18 (in  
appar. crit.)  
516,7/8: 101.23  
516,9: *Tit.*, 5  
648,9–12: 3.22  
684,19: 49.10  
740,2/3; 742,2/3; 743,2/3: 12.7  
De imagine Edessena (ed.  
Dobschütz)  
39\*\*, *Tit.*, 2/3: *Titulus 1*; 5/6  
41\*\*, 6: 1.6  
49\*\*, 8: 89.71  
51\*\*, 29: 94.27  
55\*\*, 14: 48.34  
57\*\*, 14: 84.12 85.8 86.2 87.38  
61\*\*, 21: 70.3 (in appar. crit.)  
61\*\*, 22: 86.2  
63\*\*, 1: 85.13  
63\*\*, 9: 47.6  
63\*\*, 18: 58.7  
67\*\*, 3: 70.3 (in appar. crit.)  
67\*\*, 12/13: 59.13; 59.17  
69\*\*, 16/17: 61.16, 92.18  
69\*\*, 20–22: 42.19  
69\*\*, 24/25: 17.40  
71\*\*, 3: 97.4  
71\*\*, 4: 75.10/11 (57.29, 58.36)  
71\*\*, 14: 45.10  
71\*\*, 23: 61.12 62.25  
73\*\*, 22/23: 42.21

- Constantinus VII Porphyrogenitus  
 imperator (cont.)  
 79\*\*,21 : 28.3  
 79\*\*,22–31 : 70.21  
 79\*\*,33 : 47.20  
 81\*\*,14 : 50.1  
 110\*\*,12/13 : *Titulus 5/6*  
 111\*\*,3 : *Titulus 5*  
 De thematibus (ed. Pertusi)  
 II, 11,18–33; 36 : 53.2  
 11,21 : 53.8 (in appar. crit.)  
 11,28–34 : 55.4  
 11,33–41 : 55.19  
 III,25–27 : 18.9 (in appar. crit.)
- Excerpta  
 de insidiis (ed. de Boor) 92,12 : 71.9  
 (e Joh. Antiocheno aut  
 Herodiano) 123,25 : 48.4 (e Joh.  
 Antioch.)  
 de legationibus (ed. de Boor) 85,26 :  
 21.1 (e Cassio Dione)  
 88,20; 9; 89,1; 5 : 2.11 (e Cassio  
 Dione)  
 91,18 : 12.17 (e Procopio)  
 177,12–34 : 56.12 (e Menandro  
 Protectore)  
 224,19 : 40.23 (e Theophylacto Sim.)  
 224,23 : 1.22 (e Theophylacto Sim.)  
 418,6 : 2.4 (e Cassio Dione)  
 474,4 : 92.18 (e Menandro)  
 de natura anim. (ed. Lampros) Tit.:  
*Titulus 5*  
 de sentiis (ed. Boissevain) 3,36 :  
 75.5 (e Xenophonte)  
 340,5 : 56.1 (e Diodoro)  
 de virtutibus et vitiis (ed. Roos)  
 II,130,1 : 98.16 (e Polybio)  
 207,17–19 : 48.21 (e Polybio)  
 323,3–9 : 27.26 (e Cassio  
 Dione)  
 323,9–13 : 27.5 (e Cassio  
 Dione)  
 325,2–326,4 : 21.1 (e Cassio  
 Dione)  
 350,23–351,6 : 25.16 (e Cassio  
 Dione)
- 407,5,11 : 2.11 (e Cassio  
 Dione)  
 Excerptorum deperditorum vestigia?  
 5.3 (in appar. crit.); 20.9 (in appar.  
 crit.); 51.4 (in appar. crit.)  
 Geoponica (ed. Beckh)  
 Prooem., 1,3 : 1.7/8  
 1,4 : 102.22  
 Oratio de transl. Chrysost. (ed.  
 Dyobouniotes)  
 311,31/32 : 60.1  
 Sermo ad duces Orientis (ed. Vári, *BZ*,  
 17,1908)  
 78 (bis) et 79 : 94.20  
 Constitutiones Apostolicae  
 6,19,4 : 83.9  
 Critobulus (ed. Reinsch)  
 Epist. dedicatoria ad Mehemetem II,  
 4,31/32 : 102.16  
 Cyrillus Scythopolitanus:  
 vide Vitas Euthymii et Sabae  
 David Armenius (*CAG*, 18,2)  
 In Porph. Isag. c. 16 = 143,22 : 25,19  
 De velitatione bellica (edd. Dagron-  
 Mihăescu; cf. etiam ed. Dennis)  
 Prooem. 30 = 35 (37 = 148) : 36.25;  
 46.16; 51.32  
 3,43 = 45 (55 = 156) : 53.18  
 15,9 = 89 (12 = 198) : 53.18  
 Digenis Acrites (ed. Trapp)  
 E 1116 = 262 : 70.4  
 G 6,2424 = 262 : 70.4  
 Z 7,2856 = 263 : 70.4  
 Diodorus Tarsensis (ed. Olivier)  
 Comm. in Ps. 9,218 : 61.6  
 Epistula de Synaxarii compositione :  
 vide Synaxarium Ecclesiae  
 Constantinopolitanae  
 Epanagoge (ed. Schminck)  
 Prooem. 6,32 : 33.6  
 Epiphanius Cyprius (ed. Holl)  
 Panarion 66,24,7 = III 52,17 : 43.12



- Epiphanius : vide Vitam Andreae  
Apostoli 4,23 = 75,28 : 17.20 (in appar. crit.)  
4,23 = 75,34–41 : 17.32; 17.33 (in  
appar. crit.)
- Etymologicum genuinum  
*Vat.gr. 1818* s.v. γαζοφυλακεῖον :  
90.26 (in appar. crit.) 4,23 = 76,59/60 : 17.60  
4,24 = 76,61/62 : 2.3  
4,24 = 76,64 : 2.8/9
- Etymologicum Gudianum (ed. Sturz)  
163,28 s.v. εἶδος : 25.19 4,24 = 76,65 : 2.2  
4,24 = 76,66 : 5.36
- Etymologicum magnum (ed. Gaisford)  
230,37 s.v. γηρωκομῶ : 93.27 (in  
appar. crit.) 4,24 = 76,67 : 6.4  
4,24 = 76,68/69 : 6.12  
295,43 s.v. εἶδος : 25.19 4,24 = 76,69–72; 25 = 77,86–3; 26 =  
77,7–78,14 : 9.1  
4,24 = 76,72–80 : 7.24; 8.7
- Eustathius Thessalonicensis episcopus  
Comm. in Il. (ed. van der Valk)  
ad 3,170 = I,628,15 : 25.19 4,24 = 77,81–83 : 5.3  
ad 20,183 = IV 388,25 : 43.12 4,24 = 77,83–85 : 7.24  
ad 22,161 = IV 598,17 : 53.12 4,25 = 77,3–6 : 73.7  
Comm. in Od. (ed. Stallbaum)  
ad 14,288 = II 69,44/45 : 57.1 4,26 = 78,14/15 : 12.1  
Opera minora (ed. Wirth)  
101,61 : 15.2 4,26 = 78,16–30; 40 = 90,3–14 :  
12.13  
4,26 = 78,32–36 : 13.24  
4,26 = 78,37–42 : 15.3  
4,26 = 78,42/43 : 13.28
- Eustathius Macrembolites (ed. Hilberg;  
cf. ed. Hercher)  
De Hysm. et Hysminia 1,5 = 4,9–6,6  
(= II 163, 3–164,9 ed. Hercher) :  
85.3 4,26 = 78,43–46 : 13.1  
4,26 = 79,47–49 : 16.23  
4,26 = 79,49/50 : 18.2  
4,26 = 79,50/51 : 16.1  
4,26 = 79,51/52; 27 = 79,57–66 :  
18.32
- Excerpta : vide Constantinus VII  
Porphyrogenitus, Excerpta 4,28 = 80,77–79 : 24.40
- Genesisius (edd. Lesmueller-Werner—  
Thurn)  
Regum libri 2,55 = 27,29 : 94.14 (in  
appar. crit.) 4,28 = 80,79–84 : 27.38  
4,28 = 80,83/84 : 27.47  
3,17 = 51,36/37 : 48.16 4,29 = 80,87 : 28.5  
4,29 = 80,87–89 : 68.15  
4,29 = 80,94–97 : 34.26; 35.6  
4,3 = 58,3; 10 = 63,57; 18 = 71,2  
72,37; 19 = 73,54/55; 23 =  
76,2/3; 26 = 78,15/16; 22/23 :  
12.10 4,29 = 80,2–81,5 : 98.8  
4,29 = 81,5–11 : 100.1  
4,29 = 81,11–13 : 102.19  
4,11 = 64,88–93 : 27.5 4,30 = 81,22/23 : 50.4  
4,14 = 66,54; 4,36 = 87,35 : 42.31 4,30 = 81,30/31 : 50.10  
4,19 = 73,57–61 : 21.11 4,31 = 82,37/38 : 37.7  
4,20 = 73,67–70; 23 = 75,23–51 : 17.1 4,31 = 82,39 : 39.8; 48.8  
4,21 = 73,83–74,3; 22 = 74,4–22 :  
17.29 4,31 = 82,40/41 : 40.21  
4,22 = 74,21 : 14.16 4,31 = 82,41/42; 34 = 85,54 : 40.48  
4,23 = 75,27–30 : 17.16 4,32 = 82,44–46 : 55.4  
4,32 = 82,47/48 : 65.3  
4,33 = 82,58–83,92 : 69.11

- Genesius (cont.)  
 4,33 = 83,84 : 70.25 (in appar. crit.)  
 4,34 = 83,93–85,38 : 62.1  
 4,34 = 84,11,14 et 31/32 : 62.26 (in appar. crit.)  
 4,34 = 85,38–40 : 63.17  
 4,34 = 85,40–46 : 64.1  
 4,34 = 85,51–54 : 37.17 40.42  
 4,34 = 85,54–57 : 41.7 42.38  
 4,35 = 86,69/70 : 18.9 (in appar. crit.)  
 4,36/37 = 86,85–88,65 : 41.13  
 4,37 = 88,41–65 : 43.1  
 4,38 = 88,66–89,71 : 31.21  
 4,39 = 89,77–83 : 40.11  
 4,40 = 89,91/92 : 14.6  
 4,40 = 90,14–16 : 12.34  
 4,41 = 90,18–21 : 93.25  
 4,41 = 90,19–23 : 78.3  
 4,41 = 90,23–27 : 93.4  
 4,42 = 91,29/30 : 102.2  
 4,42 = 91,30–32 : 102.7  
 4,42 = 91,32/33 : 102.9
- Georgius Acropolites (ed. Heisenberg)  
 Historia 1 (= 4,21/22) : 102.22  
 65 (= 136,29) : 25.19
- Georgius Cedrenus (ed. Bonn)  
 Synopsis Historiarum  
 II,183,8 : 2.11  
 188,16 : 9.6  
 188,19 : 9.9  
 190,7 : 9.54  
 190,16 : 10.6  
 193,13 : 12.6  
 194,6 : 12.27  
 195.22 : 14.3  
 200,19 : 18.10  
 214,9 : 48.3  
 221,12 : 56.8  
 497,20 : 86.3
- Georgius Monachus (ed. de Boor)  
 MT = 801,6/7 : 27.10
- Georgius Monachus Continuatus  
 (ed. Bonn.). Ed. Murlaltianam (cf. etiam MPG 109, coll. 824–984) ut ad locos nostros nihil novi  
 suppeditantem perpaucis exceptis [vide infra] non adhibui  
 LA 3 = 764,15/16 : 4.4  
 LA 4 = 765,12–14 : 4.4  
 Th 5 = 793,9–14 : 29.18  
 MT 7 = 816,15–817,9 : 13.1  
 MT 8 = 817,12/13 : 2.2; 4.3  
 MT 8 = 817,15–23 : 4.4  
 MT 9 = 818,9–819,13 : 4.24; 9.1  
 MT 9–10 = 819,15–820,23 : 9.1  
 MT 11 = 821,1–6 : 15.3  
 MT 14 = 823,23–824,1; 825,11/12 : 13.28  
 MT 15 = 824,5/6 : 12.1  
 MT 22 = 827,11–828,2 : 16.1  
 MT 23 = 828,3–6 : 16.23  
 MT 24 = 828,19 : 34.5 (in appar. crit.)  
 MT 24 = 828,20–22 : 17.32  
 MT 27 = 830,3 : 17.32  
 MT 27–29 = 829,21–831,10 : 17.1  
 MT 29 = 831,9/10 : 17.60  
 MT 30 = 831,23–833,6 : 18.32  
 MT 31 = 833,10–834,16 : 19.1  
 MT 31 = 833,13 : 34.6  
 MT 33 = 835,7/8 : 12.10  
 MT 33 = 835,10–836,3 : 25.4  
 MT 34 = 836,4–8 : 24.40  
 MT 34 = 836,11–837,22 : 27.38  
 B 1 = 839,3–5 : 102.9  
 B 1 = 839,5–7 : 28.1  
 B 5 = 841,3–6 : 32.7  
 B 6 = 841,9–17 : 37.7  
 B 6 = 841,18–20 : 50.1  
 B 9 = 842,12–16 : 95.4  
 B 10 = 842,17–20 : 9.1  
 B 10 = 842,17–843,2 : 73.7  
 B 11 = 843,3–9 : 68.15  
 B 11 = 843,5–9 : 69.24  
 B 11 = 843,3–9; 13/14 = 843,15–844,7; 19 = 845,1–4 : 83.6  
 B 13/14 = 843,15–844,7 : 68.15  
 B 15 = 844,8–10 : 40.21  
 B 15 = 844,10 : 40.48  
 B 16 = 844,11–13 : 44.1

- Georgius Monachus Continuatus, edd.  
 Bonn. (cont.)  
*B* 17 = 844,17/18 : 48.8  
*B* 18 = 844,19–21 : 98.8  
*B* 20 = 845,5–11 : 65.3; 66.2  
*B* 22 = 846,4–6 : 100.11  
*B* 24 = 846,10–847,5 : 100.16  
*B* 24 = 846,20–22 : 100.47  
*B* 25 = 847,10–14 : 50.58  
*B* 26 = 847,15–848,6 : 45.3  
*B* 27 = 848,7–16 : 102.2  
 Ed. Muralt  
 713,27/28; 763,2; 791,10;  
 794,19/20; 795,31 : 74.18 (in  
 appar. crit.)
- Georgius Monachus Continuatus, versio  
*B* (ed. Istrin e cod. *Vatic. gr. 153*; cf.  
 etiam singulos locos ad regnum  
 Michaelis pertinentes in versione  
 valde simili quam e cod. *Vat. gr. 163*  
 partim ed. Featherstone in *OCP*, 64  
 [1998], 419–434)  
*MT* 3 = 5,1–15 : 13.1  
*MT* 4 = 5,16–18 : 2.2; 4.3; 9.1  
*MT* 4 = 5,20–34 : 9.1  
*MT* 4 = 6,4–10 : 9.43  
*MT* 4 = 6,11–16 : 15.3  
*MT* 5 = 7,30–34 : 27.5  
*MT* 6 = 8,6/7 : 13.28  
*MT* 7 = 8,11/12 : 12.1  
*MT* 9 = 9,9 : 42.31  
*MT* 12 = 11,22–32 : 16.1; 16.21  
*MT* 12 = 11,26–28 : 16.23  
*MT* 12 = 12,1/2 : 17.32  
*MT* 12 = 12,10–18 : 17.29  
*MT* 13 = 12,30–13,22 : 17.1  
*MT* 14 = 13,31–14,20 : 18.32  
*MT* 15 = 14,21–15,8 : 19.1  
*MT* 16 = 15,20–22 : 12.10  
*MT* 16 = 15,24–16,1 : 25.4  
*MT* 16 = 16,17/18 : 27.42  
*B* 2 = 18,31–34 : 32.7  
*B* 3 = 19,1–3 : 37.7  
*B* 4 = 19,11–16 : 50.4  
*B* 4 = 19,22–20,18 : 41.13  
*B* 4 = 20,34–21,14 : 71.12
- B* 4 = 20,38–21,4 : 53.40  
*B* 4 = 21,9–12 : 77.11  
*B* 4 = 21,11 : 74.1 (in appar. crit.)  
*B* 4 = 21,25–27 : 95.4  
*B* 4 = 21,27–29 : 9.1  
*B* 4 = 21,27–31 : 73.7  
*B* 5 = 21,32–34; 22,2–12 : 68.15  
*B* 5 = 21,34 : 69.24  
*B* 5 = 21,32–34 : 83.6  
*B* 5 = 22,13–15 : 40.21  
*B* 5 = 22,15 : 40.48  
*B* 5 = 22,15/16 : 44.1  
*B* 5 = 22,18/19 : 48.8  
*B* 5 = 22,20–22 : 98.8  
*B* 5 = 22,25–27 : 71.12  
*B* 5 = 22,27–31 : 65.3  
*B* 6 = 23,11–26 : 100.16  
*B* 6 = 23,30–33 : 50.58  
*B* 7 = 24,1–10 : 45.3  
*B* 8 = 24,18/19 : 102.2  
*B* 8 = 24,23–25 : 71.20  
*B* 87 = 17,20–24 : 28.1  
*B* 87 = 17,21/22 : 102.9
- Georgius Pachymeres (ed. Failler)  
 Historia 1,1 (= 1,23,13–15) : 102.22
- Glycas : vide Michael Glycas
- Gregoras : vide Nicephorus Gregoras
- Gregorius Nazianzenus  
*MPG* 35  
 Or. XVI, col. 956A : 95.5  
 Or. XVIII, col. 992 C : 30.25  
*MPG* 36  
 Or. XLIII, col. 505 A : 35.5  
 Or. XLIV, col. 608 A (bis) : 102.22 et  
 22/23
- Gregorius (Asbestos) Nicaenus  
 metropolita (ed. Dagron)  
 Sermo de Iudaeis, 3,11–16 = 319 : 95.4  
 4,2/3 = 321 : 95.12  
 7,1/2 = 325 : 95.4
- Gregorius Nyssenus  
 In inscr. psalmodum (Edd.  
 McConough-Alexander) 1,8 (= 5,59,27) : 32.5

- Hesychius Alexandrinus (ed. Schmidt)  
Lexicon II 631 et 2418 = III, pp. 275  
et 339 : 43.12
- Hesychius Milesius (ed. Preger)  
Patria Constantinupoleos  
2,8 et 4,3 : 94.14 (in appar. crit.)
- Himerius (Ed. Colonna)  
Or. 3,17 = l. 118 : 30.4  
28,4 = l. 15 : 34.26  
31,10 = l. 52 : 46.1
- Historiola de Leone VI ed.  
Markopoulos : 100.11
- Inscriptiones Bulgaricae (ed. Beševliev,  
Die protobulg. Inschr.)  
125 (= no. 2,11–18) : 4.4
- Inventarium monast. Xylourgou (ed.  
Lemerle)  
no. 7, 1.23/24 et 59 = p. 74 et 76 :  
86.2
- Ioh(annes), Ioan(nes) : vide etiam s.v.  
Ioannes
- Isaacius Sebastocrator sive Comnenus  
(ed. Isaac)  
De decem dubitationibus VIII =  
p. 213,15 : 8.29  
Vide etiam Proclus Diadochus
- Isidorus Pelusiota (*MPG* 78)  
Epist. III 67, col. 777 C : 24.24
- Ioannes Apocaucus (ed. Papadopoulos-  
Kerameus)  
Resp. 1 et 3 ad Georg. Bardanem :  
41.22
- Ioannes Chortasmenus (ed. Hunger)  
Oratio ad imp. Manuelem II, 132 =  
p. 220 : 1.18
- Ioannes Chrysostomus  
*MPG* 47  
Ad Stagirium, 2,12, col. 471,18 : 7.8  
*MPG* 51  
Quod not oport. pecc. divulgare, 1,  
coll. 353/354 : 94.21  
*MPG* 53  
Hom. 27,8, In cap. 9 Genes., col.  
251 : 94.21
- Hom. 32,2, In cap. 12 Genes., col.  
293 : 94.21  
Hom. 32,8, In cap. 12 Genes., col.  
304,15 : 15.29  
Hom. 35, In cap. 14 Genes., col.  
323,14 : 24.12  
*MPG* 54  
Hom. 52,1, In cap. 26 Genes., col.  
458,32 : 15.29  
*MPG* 57  
Hom. 27(28), 1 In Matth., col.  
345,5 : 32.11  
*MPG* 59  
Hom. 12, In Joan., col. 82,39 : 24.12  
*MPG* 63  
Hom. 8, habita postquam presb.  
Goth., col. 504,6 : 24.12
- (Pseudo-) Joannes Chrysostomus  
*MPG* 55  
Hom. 1,3 In Ps. 50, col. 569,27 :  
19.2  
*MPG* 56  
Synopsis, col. 378 : 95.5  
*MPG* 61  
In illud : Exeuntes, col. 708,25 : 34.1  
*MPG* 62  
De oratione, col. 737 : 94.21  
Hom. suppl. 6, col. 464 C : 83.9
- Joannes Damascenus  
Dialectica (ed. Kotter)  
10 = I,74,6 : 25.19  
Or.de sacris imagg. (ed. Kotter)  
1,47 et 2,43 (schol.) = 151,5/6 :  
94.21  
Sacra parallela (*MPG* 96)  
Litt. Ø, tit. 3, col. 13 A : 94.21  
Litt. Φ, tit. 12, col. 420 A : 19.2, 34.1
- Joannes Lazaropulus (ed.  
Papadopoulos-Kerameus)  
Mirac. S. Eugenii, 2 (= Synopsis, l.  
26, p. 246 ed. Rosenqvist) : 4.3
- Joannes Malalas (ed. Thurn)  
Historia XI,4 = 205,53/54 : 67.14 (in  
appar. crit.)



- Leo Synadensis metropolita (ed. Vinson)  
Ep. 11,50: 53.45
- Libanius (ed. Foerster)  
Orationes  
18,13 = 2,242,7: 46.1  
25,66,5 = 2,569,14: 7.8  
34 = 2,251,1: 37.17; 39.10  
40 = 2,253,12/13: 30.2  
61 = 2,263,1: 61.26  
64 = 2,264,3: 51.32  
130 = 2,291,19/20: 74.26  
182 = 2,316,6: 30.8  
182 = 2,316,16: 12.12  
261 = 2,350,8/9: 41.22  
263 = 2,351,6: 61.16, 92.18  
finis Or. 18 in codd. nonnullis = 2,  
appar. ad 371,5: 102.16  
Declamationes  
15,37 = 6,138,14/15: 94.21  
26,39 = 6,535,11: 24.24  
48,1 = 7,628,14: 2.32  
51,8 = 7,732,2/3: 24.24  
Epistulae  
251 (254) = 10,239,4: 30.2  
1235 = 11,316,21: 46.1  
1430 = 11,469,4: 46.1  
Epigramma  
Anth. graeca VII,747: 102.16  
Proverbia e Libanio (ed. Salzmänn,  
Sprichwörter)  
55/56: 1.10  
65: 30.2  
92/93: 24.24
- (Pseudo-) Libanius (ed. Foerster)  
Progymn. IV 3 = 8,117,4/5: 29.28
- Malalas v. Joannes Malalas
- Manasses v. Constantinus Manasses
- Manuel Philes (ed. Miller)  
Carmina I,1,106,62; I,2,93,2: 90.5
- Menander Protector: vide Constantinus VII Porphyrogenitus, Excerpta
- Menologium Basilii II (*MPG* 117)  
ad Jan. 22: 4.11
- Methodius patriarcha: vide Vitam Theophanis Conf. ab eodem
- Michael Attaleiates (ed. Bonn.; cf. ed. Pérez-Martín)  
Historia p. 99,15 = p. 75,7 ed. Pérez-Martín: 25.19
- Diataxis (ed. Gautier, *REB* 39 [1981])  
1190 = p. 89: 86.2  
1232, 1238 = p. 93: 31.47
- Michael Glycas (ed. Bonn.)  
Chron., 553,4–8: 97.4–44
- Michael Psellus  
Chronographia (ed. Renaud)  
5.37,4 (= I,108): 46.8  
6,22,11 (= I,128): 102.22  
6,100,25 (= II,15): 2.32  
Oratoria minora (ed. Littlewood)  
30, l. 153: 22.13
- Miracula S. Demetrii (ed. Lemerle)  
64,5: 74.11  
108,28: 83.1  
126,28 (175,4; 176,9/10; 179,5; 214,22; 215,21): 66.8 (in appar. crit.)
- Narratio de Russorum conversione (ed. Regel)  
50,21–51,23: 97.1
- Narratio quando et quomodo Russi baptizati sint (ed. Papoulidis, *Balkan Stud.* 22, 1981)  
80,7–81,36: 97.1
- Nicephorus patriarcha (ed. de Boor; cf. ed. Mango)  
Breviarium 14,2; 18,8; 26,8 (= 10,33 et 25,10; pp. 52 [et 74 in appar. crit.] ed. Mango): 94.14 (in appar. crit.)  
25,9–12 (= 24,1–5; p. 72 ed. Mango): 92.13  
76,21/22 (= 86,7/8; pp. 160–162 ed. Mango): 86.2
- Refutatio et eversio (ed. Featherstone)  
108,18 = 190: 43.12

- Nicephorus Blemmydes (edd.  
Hunger-Ševčenko)  
Statua Regia, Titulus : 1.17 = 44  
IV 53/55 = 58–60 : 56.12  
VII,104 = 77 : 1.17
- Nicephorus Bryennius (ed. Gautier)  
Historia, Prooem. 11 = 75,4/5 :  
102.22
- Nicephorus Gregoras (ed. Bonn.)  
Historia, I,13,17; 93,23; 111,14 :  
24.12  
III,86,13 : 100.52
- Epistulae (ed. Leone)  
21,36 = 68 : 24,12
- Nicetas Choniates (ed. van Dieten)  
Historia 143,52 : 46.1  
271,5 : 22.13  
332,18–21 : 85.3  
Orationes 54,3 : 24.29  
181,32 : 24.29
- Nicetas David Paphlago  
Paraphrasis Carminum arcan.  
Gregorii Naz. (*MPG* 38)  
col. 740 : 53.33  
Vita Ignatii (*MPG* 105)  
col. 504 C : 16.5  
col. 504 C : 17.19  
col. 516 C; 524 D : 53.31  
col. 517 A : 98.20  
col. 528 AC; 529 D : 21.11  
col. 533 C-536 C : 17.29  
col. 536 B : 101.16 (in appar. crit.)  
col. 536 D; 537 A : 17.1  
col. 537 A : 17.60  
col. 537 AB : 18.32  
col. 537 B : 55.20 (in appar. crit.)  
col. 540 A : 27.38  
col. 540 A : 27.49; 28.1  
col. 540 A : 28.1  
col. 541 D-545 D : 32.7  
col. 557 A : 44.4 (in appar. crit.)  
col. 557 A; 569 B : 44.1  
col. 565 D : 2.2  
col. 566 D–568 A : 3.13  
col. 568 A : 19.35  
col. 568 C; 569 A : 44.8  
col. 573 B : 69.24  
col. 573 B : 98.8
- Nicolaus Mysticus patriarcha  
Epistulae (ed. Westerink)  
75, 54/55 : 43.38–40; 55.26–29  
75, 55–57 : 65.8–10  
75, 56/57 : 66.17–21  
75, 58–60 : 69.11–70.39  
106, 23–26 : 95.1  
189, 1–5 : 56.12–19
- Nicolaus Rhetor (ed. Walz)  
Progymn. IV 2 (= Rhetor. Gr. I  
279,20/21) : 29.28
- Officium de Niceph. Phoca imp. (ed.  
Petit in *BZ*, 13 [1904])  
7 = 407: 36.4, 102.12/13
- Pachymeres : vide Georgius Pachymeres
- Paremiographi : vide Proverbia
- Patria Constantinupoleos (ed. Preger)  
I 60 = 145,6 : 82.17  
III 18 = 219, 5–7 : 82.13  
29 a; 162; IV 32 = 225,10–12;  
267, 1/2; 288,14/15 : 93.4  
155 = 265,7 : 15.3  
161 = 266,11–13 : 16.2
- Philes : vide Manuel Philes
- Philotheus (ed. Bury; cf. ed.  
Oikonomides)  
Cletorologium 156,10; 157,10,28 (= 163,18; 167,11; 169,13 ed. Oikonomides) : 12.7  
168,32/33 (= 203,13/14 ed. Oikonomides) : 62.26 (in appar. crit.)
- Photius patriarcha  
Bibliotheca (ed. Henry)  
cod. 80,59 b 9 = I,175 : 25.19  
cod. 243,357 a 33 = VI,68 : 30.4  
374 b 16 = VI,118 : 34.26  
375 a 37 = VI,120 : 46.1  
Comment. in Matth. (ed. Reuss in *TU* 61) Fragm. 60 : 95.4

- Photius patriarcha (cont.)
- Epistulae (edd. Laourdas-Westerink;  
cf. ed. Balettas)
- 2, 49/50 ad sedes orientales = I 41  
(= Ep. 4, p. 168 ed. Balettas):  
96.12
- 2, 154/5 = I 45 (= Ep. 4, p. 173 ed.  
Balettas): 1.12
- 2, 293–305 = I 50 (= Ep. 4, p. 178  
ed. Balettas): 97.1
- 13,4 ad Basilium Patric. = I 65 (= Ep.  
190, p. 514 ed. Balettas):  
98.7/8
- 18 et 19 ad Michaelem imp. = I  
68–71 (= Epp. 221 et 222 ed.  
Balettas): 17.1
- 27,7 ad Athanasium mon. = I 77 (= Ep.  
251, p. 554 ed. Balettas):  
24.24
- 28,8–12 ad Johannem metr. = I 78 (= Ep.  
229 ed. Balettas): 19.10
- 99 = I 37 (= Ep. 219, p. 533 ed.  
Balettas): 44.10
- 287,4–13 ad Michaelem Princ. Bulg.  
= III 113 : 102.2
- Lexicon (ed. Naber; cf. ed.  
Theodoridis)
- 1,58,16 s.v. Παραπλήξ : 43.12
- 2,267,1 s.v. Φοινικικὸν τὸ ψεῦδος :  
57.1
- II 498 s.v. Λέσχη (ed. Theodoridis):  
21.8
- Versus in Basilium imp. (MPG 102;  
cf. ed. Ciccolella in *OCP*, 64  
[1998])
- col. 579B, 580A (= 308,25–28;  
309,49–52 ed. Ciccolella): 5.36  
et 89.78
- col. 584A (= 314,85–88 ed.  
Ciccolella): 89.62
- Porphyrius (ed. Busse)
- Isagoge Ib,36 (= *CAG*, 4,1, p. 4,1):  
25.19
- Procheiros Nomos (ed. Schminck; cf.  
edd. Zepi)
- Prooem. = 58,40/41; 49/50; 52;  
59/60 (= 115–116 edd. Zepi):  
33.6
- Proclus Diadochus (ed. Isaac; cf. ed.  
Boese)
- De decem dubitationibus  
57,1,4 p. 124 ed. Isaac (= 57,11, p.  
93 ed. Boese): 8.29
- Vide etiam Isaacius Sebastocrator
- Procopius (ed. Haury)
- Bell. Vand. I,4,5–9 = 324,18–326,7 :  
5.3
- Bell. Goth. IV,21,15 = I,519,16 :  
51.8
- VIII,13,29 = II,557,10 : 10.15 et  
54.16
- De aedificiis I,4,27 : 81.1  
I,10,16 : 89.19
- Vide etiam Constantinus VII  
Porphyrogenitus, Excerpta
- Proverbia
- Karathanasis, Sprichwörter, nr. 108 :  
53.12
- Paroemiographi graeci (edd.  
Leutsch-Schneidewin)
- I 14; 186; 345; II 4; 263 : 24.24
- I 96; 182; 256; II 34; 72; 175 : 98.7
- I 118; 187; 344; II 4; 140; 258 :  
24.25
- I 210; II 145 : 30.2
- I 307; II 225 : 57.1
- I 343; II 48; 202; 611 : 24.24
- I 361; II 24; 155; 362 : 1.10
- II 686 : 53.12
- Vide etiam s.vv. Alciphro; Libanius
- Psellus: vide Michael Psellus
- Romanus Melodus (edd. Maas-  
Trypanis)
- Cant. 54,1,1 = p. 462 : 94.21
- Scriptor incertus de Leone Armenio (ed.  
Bonn.; cf. ed. Iadovaia)
- 343,21 : 42.31 (= III,88 ed. Iadovaia)
- 345,16–346,1 : 4.4 (= III,143 ed.  
Iadovaia)



- Scylitzes, Joannes (ed. Thurn)
- M* 8 = 93,26 : 37,27; 40,44  
*M* 18 = 107,47–49 : 97,4  
*B* 1 = 115,59/60 : 5.36  
*B* 1 = 115,60–75 : 2.2  
*B* 1 = 115,62 : 2.3 (in appar. crit.)  
*B* 1 = 115,67; 2.11 (in appar. crit.)  
*B* 1 = 115,76–116,84 : 2.33  
*B* 1 = 116,79 : 2.37 (in appar. crit.)  
*B* 2 = 116,9 : 4.6 (in appar. crit.)  
*B* 2 = 116,87–5 : 3.1  
*B* 2 = 116,5–118,45 : 4.4  
*B* 2 = 117,19 : 4.18 (in appar. crit.)  
*B* 3 = 118,46–48 : 4.38  
*B* 3 = 118,52–119,75 : 5.3  
*B* 3 = 119,72 : 5.23 (in appar. crit.)  
*B* 3 = 119,76 : 6.1  
*B* 4 = 119,77 : 7.1 (in appar. crit.)  
*B* 4 = 119,77–84 : 7.1  
*B* 4 = 119,79 : 7.7 (in appar. crit.)  
*B* 4 = 119,84 : 7.13 (in appar. crit.)  
*B* 4 = 119,84–88 : 7.21  
*B* 4 = 120,89/90 : 9.1  
*B* 4 = 120,90 : 9.4 (in appar. crit.)  
*B* 4 = 120,90–3 : 9.4  
*B* 4 = 120,91/92 : 9.6 (in appar. crit.)  
*B* 4 = 120,94 : 9.9 (in appar. crit.)  
*B* 4 = 120,3–121,25 : 9.16  
*B* 4 = 120,11 : 9.25 (in appar. crit.)  
*B* 4 = 120, 19 : 9.37 (in appar. crit.)  
*B* 4 = 120,23/24 : 9.42 (in appar. crit.)  
*B* 4 = 121,25–34 : 9.46  
*B* 4 = 121,28 : 9.51 (in appar. crit.)  
*B* 4 = 121,30 : 9.53 (in appar. crit.)  
*B* 4 = 121,32 : 9.54 (in appar. crit.)  
*B* 5 = 121,35–41 : 10.1  
*B* 5–6 = 121,41–122,79 : 10.10  
*B* 6 = 122,61 : 11.19 (in appar. crit.)  
*B* 6 = 122,69 : 11.28 (in appar. crit.)  
*B* 6 = 122,76 : 11.38 (in appar. crit.)  
*B* 6 = 122,79–123,97 : 11.47  
*B* 6 = 123,83 : 11.51 (in appar. crit.)  
*B* 6 = 123,95 : 11.62 (in appar. crit.)  
*B* 7 = 123,3–124,31 : 12.1  
*B* 7 = 123,6 et 7 : 12.6 (in appar. crit.)
- B* 7 = 124,15/16 : 12.21 (in appar. crit.)  
*B* 7 = 124,17 : 12.22 (in appar. crit.)  
*B* 7 = 124,22 : 12.27 (in appar. crit.)  
*B* 8 = 124,32–125,58 : 13.1  
*B* 8 = 125,42/43 : 13.13 (in appar. crit.)  
*B* 8 = 125,47/48 : 13.19 (in appar. crit.)  
*B* 8 = 125,48 : 13.19 (in appar. crit.)  
*B* 8 = 125,57/58 : 13.29 (in appar. crit.)  
*B* 9–10 = 125,59–126,73 : 14.1  
*B* 9 = 125,60 : 14.1 (in appar. crit.)  
*B* 9 = 126,66 : 14.12 (in appar. crit.)  
*B* 9 = 126,67/68, 70/71 : 14.20 (in appar. crit.)  
*B* 10 = 126,73–127,95 : 15.1  
*B* 10 = 127,90 : 15.23 (in appar. crit.)  
*B* 11 = 127,1–128,26 : 16.1  
*B* 11 = 128,3 : 16.29 (in appar. crit.)  
*B* 12 = 128,27–32 : 17.1  
*B* 12–13 = 128,35–129,68 : 17.55  
*B* 13 = 129,68–130,81 : 19.1  
*B* 13 = 129,63/64 : 18.32 (in appar. crit.)  
*B* 13 = 130,72/73 : 19.10 (in appar. crit.)  
*B* 13 = 130,76 : 19.18 (in appar. crit.)  
*B* 14 = 130,82–86 : 19.40  
*B* 14 = 130,86–131,7 : 20.11  
*B* 15 = 131,8–12 : 27.38  
*B* 15 = 131,12–14 : 27.47  
*B* 15 = 131,14–17 : 28.1  
*B* 15 = 131,17–132,28 : 28.9  
*B* 15 = 131,22 : 28.15 (in appar. crit.)  
*B* 15 = 132,28–31 : 29.6  
*B* 15 = 132,31/32 : 29.14 (in appar. crit.)  
*B* 15 = 132,31–39 : 29.14  
*B* 16 = 132,40–45 : 30.7  
*B* 16 = 132,41 : 30.8 (in appar. crit.)  
*B* 16 = 133,46–57 : 31.1  
*B* 16 = 133,57–69 : 31.34  
*B* 16 = 133,64 : 31.43 (in appar. crit.)  
*B* 16 = 133,65 : 31.45 (in appar. crit.)  
*B* 16 = 133,69 : 31.51 (in appar. crit.)  
*B* 16 = 133,70–134,75 : 32.1

## Scylitzes, Joannes (cont.)

- B* 16 = 134,75–78 : 33.1  
*B* 17 = 134,81–86 : 34.15/16  
*B* 17 = 134,82/83 : 34.5 (in appar. crit.)  
*B* 17 = 134,86/87 : 34.21  
*B* 17 = 134,88–91 : 35.5  
*B* 18 = 135,92 : 36.1 (in appar. crit.)  
*B* 18 = 135,92–96 : 36.1  
*B* 18 = 135,96 : 36.14 (in appar. crit.)  
*B* 18 = 135,96–13 : 37.7  
*B* 18 = 135,11 : 37.27 (in appar. crit.)  
*B* 18 = 135,13 : 38.1 (in appar. crit.)  
*B* 18 = 135,13–136,21 : 38.1  
*B* 18 = 136,9 : 38.8 (in appar. crit.)  
*B* 18 = 136,21–32 : 39.1  
*B* 18 = 136,29; 32–137,62 : 40.1  
*B* 18 = 137,50 : 40.40 (in appar. crit.)  
*B* 18 = 138,63/64 : 41.1  
*B* 19 = 138,65–139,12 : 41.13  
*B* 19 = 138,72 : 41.21 (in appar. crit.)  
*B* 19 = 138,87/88 : 42.11 (in appar. crit.)  
*B* 19 = 139,12–140,37 : 42.38  
*B* 19 = 139,89 : 42.13 (in appar. crit.)  
*B* 19 = 139,95 : 42.22 (in appar. crit.)  
*B* 19 = 140,37–39 : 43.38  
*B* 20 = 140,41 : 44.4 (in appar. crit.)  
*B* 20 = 140,41/42 : 44.1  
*B* 21 = 140,43–47 : 45.10  
*B* 22 = 141,48–51 : 46.2  
*B* 22 = 141,51 : 46.12 (in appar. crit.)  
*B* 23 = 141,52–68 : 46.16  
*B* 23 = 141,62 : 46.31 (in appar. crit.)  
*B* 23 = 141,68–142,3 : 48.1  
*B* 23 = 141,70 : 48.3 (in appar. crit.)  
*B* 23 = 142,3–143,20 : 49.2  
*B* 23 = 142,71; 48.5 (in appar. crit.)  
*B* 23 = 142,76 : 48.11 (in appar. crit.)  
*B* 23 = 142,84 : 48.21 (in appar. crit.)  
*B* 23 = 142,92 : 48.34 (in appar. crit.)  
*B* 23 = 143,7 : 49.7 (in appar. crit.)  
*B* 23 = 143,11 : 49.15 (in appar. crit.)  
*B* 24 = 143,21–144,43 : 50.1  
*B* 24 = 143,23 : 50.4 (in appar. crit.)  
*B* 24 = 143,25/26 : 50.10 (in appar. crit.)  
*B* 24 = 143,27/28; 29 : 50.12 (in appar. crit.)  
*B* 24 = 143,30 : 50.15 (in appar. crit.)  
*B* 25 = 144,57 : 51.19 (in appar. crit.)  
*B* 25–26 = 144,44–145,68 : 50.49  
*B* 26 = 145,67–76 : 51.34  
*B* 26 = 145,76–146,7 : 53.2  
*B* 26 = 146,7–147,13 : 54.1  
*B* 26 = 147,8 : 54.3 (in appar. crit.)  
*B* 26 = 147,11 : 54.15 (in appar. crit.)  
*B* 26 = 147.17 : 55.20 (in appar. crit.)  
*B* 26 = 147,13–28 : 55.2  
*B* 27 = 147,28–148,42 : 56.5  
*B* 27 = 148,29 : 56.8 (in appar. crit.)  
*B* 27 = 148,36 : 56.16 (in appar. crit.)  
*B* 28 = 148,43–45 : 57.1  
*B* 28 = 148,49/50; 52–149,54; 56–58 : 57.13  
*B* 28 = 149,59; 68–77 : 57.19  
*B* 28 = 149,61–68 : 57.6  
*B* 28 = 149,64 : 57.8 (in appar. crit.)  
*B* 28 = 149,78–151,17 : 58.1  
*B* 28 = 151,17/18 : 58.37  
*B* 29 = 151,27–152,58 : 59.6  
*B* 29 = 151,45 : 59.22 (in appar. crit.)  
*B* 29 = 152,51 : 59.27 (in appar. crit.)  
*B* 30 = 152,59–73 : 60.1  
*B* 30 = 152,63 : 60.6 (in appar. crit.)  
*B* 31 = 153,74–154,9 : 61.1  
*B* 31 = 153,97 : 61.27 (in appar. crit.)  
*B* 31 = 153,83 : 61.11 (in appar. crit.)  
*B* 31 = 153,84 : 61.13 (in appar. crit.)  
*B* 31 = 153,85 : 61.14 (in appar. crit.)  
*B* 31 = 153,87 : 61.16  
*B* 31 = 153,88/89 : 61.16 (in appar. crit.)  
*B* 31 = 153,89/90 : 61.18 (in appar. crit.)  
*B* 31 = 153,97 : 61.27 (in appar. crit.)  
*B* 32 = 154,10–155,34 : 62.1  
*B* 32 = 155,27 et 31/32 : 62.26 (in appar. crit.)  
*B* 33 = 155,35–47 : 63.1  
*B* 33 = 155,47–156,53 : 64.1  
*B* 33 = 156,53–64 : 65.1  
*B* 34 = 156,65–157,87 : 66.1  
*B* 34 = 156,71 : 66.6 (in appar. crit.)

## Scylitzes, Ioannes (cont.)

- B* 34 = 157,81 : 66.17 (in appar. crit.)  
*B* 35 = 157,88–6 : 67.2  
*B* 35 = 157,89 et 91 : 67.3 (in appar. crit.)  
*B* 35 = 157,3 : 67.20 (in appar. crit.)  
*B* 36 = 157,7–158,25 : 68.1  
*B* 36 = 158,17 et 18 : 68.17 (in appar. crit.)  
*B* 36 = 158,19 : 68.18 (in appar. crit.)  
*B* 37 = 158,26–160,65 : 69.1  
*B* 37 = 159,60 : 70.25 (in appar. crit.)  
*B* 37–38 = 160,65–78 : 71.3  
*B* 38 = 160,72 : 71.16 (in appar. crit.)  
*B* 38 = 160,75 : 71.21 (in appar. crit.)  
*B* 39 = 160,79–82 : 73.9  
*B* 40 = 160,83–91 : 74.1  
*B* 40 = 161,87 : 74.13 (in appar. crit.)  
*B* 40 = 161,90 : 74.18 (in appar. crit.)  
*B* 40 = 161,92–94 : 75.1  
*B* 40 = 161,93/94 : 75.10 (in appar. crit.)  
*B* 40 = 161,94–97 : 76.12  
*B* 41 = 161,4–8 : 78.1  
*B* 41 = 161,8–162,19 : 79.1  
*B* 41 = 161,14 : 79.10 (in appar. crit.)  
*B* 41 = 161,16 : 79.14 (in appar. crit.)  
*B* 41 = 162,40–163,51 : 80.1  
*B* 41 = 163,47 : 80.12 (in appar. crit.)  
*B* 41 = 163,51–58 : 81.1  
*B* 41 = 163,58–66 : 82.1  
*B* 41 = 163,66 : 82.18 (in appar. crit.)  
*B* 41 = 163,67–70 : 83.3  
*B* 41 = 163,68 : 83.8 (in appar. crit.)  
*B* 41 = 163,72–164,73 : 84.18  
*B* 41 = 164,76 : 87.13, 87.21  
*B* 41 = 164,77 : 87.25, 88.6  
*B* 41 = 164,79/80 : 89.1  
*B* 41 = 164,80–87 : 91.1  
*B* 41 - 164,85/86 : 91.5 (in appar. crit.)  
*B* 41 = 164,87/88 : 91.19  
*B* 41 = 164,88–97 : 92.2  
*B* 41 = 164,2–165,4 : 93.5  
*B* 41 = 165,4–9 : 94.16  
*B* 42 = 165,10/11 : 95.4

- B* 42 = 165,11–13 : 96.1  
*B* 42–43 = 165,13–166, 43 : 97.1  
*B* 43 = 165,17–166,43 : 97.44  
*B* 43 = 165,19 : 97.13 (in appar. crit.)  
*B* 43 = 165,21 : 97.15 (in appar. crit.)  
*B* 44 = 166,44–47 : 98.8  
*B* 45 = 166,48–167,78 : 99.5  
*B* 45 = 167,70 : 99.37 (in appar. crit.)  
*B* 45 = 167,77 : 99.46 (in appar. crit.)  
*B* 46 = 167,79–169,24 : 100.3  
*B* 46 = 168,93 : 100.24 (in appar. crit.)  
*B* 46 = 168,3 : 100.31 (in appar. crit.)  
*B* 46 = 168,11 : 100.41 (in appar. crit.)  
*B* 46 = 169,24–171,46 : 101.1  
*B* 46 = 169,27 : 101.4 (in appar. crit.)  
*B* 46 = 169,31 : 101.8 (in appar. crit.)  
*B* 46 = 169,38/39 : 101.16 (in appar. crit.)  
*B* 46 = 169,44 : 101.22 (in appar. crit.)  
*B* 47 = 170,47–53 : 102.1  
*NPh* 14 = 270,40–43 : 50.58  
*RomArg.* 8 = 384,25 : 86.2

Scylitzes Continuatus (ed. Tsolakes)  
p. 127,10: 40.44

(Pseudo-) Sphrantzes (ed. Grecu)  
Chronicon Maius 1,25 = 272,26 :  
61.16

Stylianus metropolita (ed. Mansi, Conc., XVI)  
Epist. ad Steph. Papam 432 CD; 433  
A : 100.11  
432 E : 44.8  
433 AB : 100.16

Suda (ed. Adler)  
A 963 = I 89,7–10 : 5.3  
965 = I 89,13–16 : 5.3  
3271 = I 293, 3/4 : 30.2  
Γ 251 = I 523, 26 : 93.27 (in appar. crit.)  
A<sub>1</sub> 125 = II 165, 19 : 24.25  
Δ 291 = II,27,19 : 24.25

- Suda (cont.)
- E 1069 et 1070 = II,265,16 et 19 :  
98.16
- H 465 = II 582,28/29 : 92.13
- Λ 25 = III 226,27–227,5 : 5.3
- 309 = III 252,26 : 21.8
- Σ 1670 = IV 480,3–5 : 57.1
- Φ 703 = IV 761,2 : 43.12
- 790 = IV 770,3/4 : 57.1
- Symeon Magister et Logotheta  
Chronicon (ed. Wahlgren)
- 108 § 23 : 74.18
- 130 § 35 : 74.18
- 131 § 6 : 74.18
- 131 § 23 : 13.28
- 131 § 31 : 16.21
- 132 § 7 : 41.3–43.28; 50.1
- 132 § 11 : 73.7
- 132 § 20 : 65.5
- 132 § 22 : 74.18
- 133 § 58 : 74.18
- 134 § 2 : 74.18
- Epistulae (ed. Darrouzès, Epistoliers  
byzantins)
- 79,3 = 144 : 30.25
- (Pseudo-) Symeon Magister (ed. Bonn.)
- LA 9 = 615,14–21 : 4.4
- MT 10 = 655,7–18 : 13.1
- MT 11 = 655,19; B 1 = 686,16/17 :  
2.2, 4.3
- MT 11 = 655,21–656,22 : 9.1
- MT 11 = 657,1–6 : 15.3
- MT 13 = 658,21/22 : 13.28
- MT 14 = 659,4–6 : 27.5
- MT 14 = 659,8–15 : 27.17
- MT 15 = 659,15–22; Th 4 =  
627,12–14 : 29.18
- MT 15 = 659,22–660,1 : 27.12
- MT 18 = 661,13–662,13 : 21.11
- MT 18 = 661,14 : 22.8
- MT 20 = 663,18–664,4 : 23.1
- MT 23 = 665,3/4 : 12.1
- MT 39 = 675,4–12 : 16.1
- MT 40 = 657,13–16 : 16.23
- MT 40 = 676,7/8; 42 = 678,10 :  
17.32
- MT 41 = 677,5–678,6 : 17.29
- MT 42 = 678,7–679,7 : 17.1
- MT 42 = 679,6/7 : 17.60
- MT 43 = 679,15–680,3 : 18.32
- MT 44 = 680,7–681,3 : 19.1, 34.6
- MT 47 = 682,20–683,15 : 25.4
- MT 48 = 683,17–20 : 24.40
- MT 48 = 683,20–684,4 : 26.6
- MT 48 = 684,9–685,11 : 27.38
- B 2 = 687,6/7 : 28.1
- B 5 = 688,15–17 : 80.8
- B 7 = 689,7/8 : 2.2
- B 8 = 690,6–11 : 37.7
- B 8 = 690,11–13 : 41.13; 50.1
- B 10 = 691,8–10 : 95.4
- B 10 = 691,10–14 : 73.7
- B 11 = 691,16 : 69.24
- B 11/12 = 691,15–692,7 : 68.15
- B 11 = 691,15–692,7; 16 =  
692,18/19 : 83.6
- B 13 = 692,8–10 : 40.21
- B 13 = 692,10 : 40.48
- B 14 = 692,11/12 : 44.1
- B 15 = 692,13/14 : 48.8
- B 15 = 692,14–17 : 98.8
- B 18 = 694,8–11 : 44.8
- B 20 = 694,19–21 : 53.40
- B 20 = 694,22–695,4 : 55.19
- B 20 = 695,3/4 : 55.32
- B 20 = 695,4/5 : 56.5
- B 20 = 695,5/6 : 57.1
- B 20 = 695,7–19 : 57.5
- B 20 = 695,9 : 57.8 (in appar. crit.)
- B 20 = 695, 15 : 57.16 (in appar.  
crit.)
- B 20 = 695,19–21 : 57.24
- B 20 = 695,21/22 : 57.28
- B 20 = 695,22–697,2 : 58.1
- B 20 = 696,21 : 58.32 (in appar. crit.)
- B 21 = 697,3–699,4 : 100.16
- B 21 = 697,19/20 : 100.47
- B 21 = 698,4–699,4 : 101.1
- B 21 = 698,7 : 101.4 (in appar. crit.)
- B 21 = 698,11 : 101.8 (in appar. crit.)
- B 21 = 698,18 : 101.16 (in appar.  
crit.)

- (Pseudo-) Symeon Magister (cont.)  
*B* 21 = 699,1 : 101.22 (in appar. crit.)  
*B* 22 = 699,9–15 : 45.3  
*B* 23 = 699,20–22 : 102.2
- Synaxarium Ecclesiae  
 Constantinopolitanae (ed. Delehaye  
 in Prop. ad AASS Nov.)  
 Epist. de Synaxarii compositione,  
 col. XIII : 1.7  
 ad Dec. 22 = 336,5–338,12 : 97.20  
 ad Jan. 9 = 380,21–23 : 80.8  
 ad Jan. 22 = 414,25–416,15 : 4.11  
 ad Mart. 6 = 516,20–37 : 97.20  
 661,24–26; 664,45/46; 730,2–5;  
 834,24/25; 867,28/29 et 57/58;  
 934,54 : 82.13
- Synesius (ed. Garzya)  
 Epist. 4 (5), = 14,16 : 24.26 (in  
 appar. crit.)  
 154 = 274,7/8 : 2.32  
 Opuscula (ed. Terzaghi)  
 De regno 29 = 60,20–61,1 : 1.18
- Theodorus Daphnopata (edd.  
 Darrouzès-Westerink)  
 Epist. 11,15/16 ad Const. Porph. =  
 143 : 24.12  
 Translatio manus Ioh. Baptistae (ed.  
 Latyšev) 35,12 : 3.29
- Theodorus Petrarum episcopus : vide  
 Vitam Theodosii Coenob.
- Theodorus Prodromus (ed. Hörandner)  
 Carmina historica 43a,14 = p. 400:  
 25.19  
 71,11 = p. 516 : 101.16
- Theodorus Studita  
 Epistulae (ed. Fatouros)  
 525,16 = II,783 : 25.19
- Theodosius “Melitenus” (ed. Tafel).  
 Editionem Tafelianam non adhibui,  
 ut minus quam ed. Bonnensis Ps-  
 Leonis Grammatici accessibilem.
- Theodosius Monachus  
 Epistula ad Leonem mon. (ed.  
 Zuretti) : 69.24  
 Versus (ed. Lavagnini) : 69.24
- Theophanes Confessor (ed. de Boor)  
 Chronicon 503,5–7 et 25 : 4.4  
 103,33–104,19; 105,9–13; 372,9/10 :  
 5.3  
 503,5 : 50.23  
 353,14/15 : 53.18  
 273,14–27 : 56.12  
 191,9 : 58.13  
 190,1 : 70.18 (in appar. crit.)  
 443,23–25 : 86.2
- Theophanes Continuatus (ed. Bonn.)  
 Titulus 12, p. 3,12 (= p. 79,8/9 ed.  
 Ševčenko *Bollet. Badia Greca  
 Grottaferr.*, 52 [1998]) : *Tit.* 5;  
 1.15  
 1,11 = 22,12 : 89.5 (in appar. crit.)  
 1,24 = 38,2 : 17.49 (in appar. crit.)  
 2,26 = 81,7 : 89.5 (in appar. crit.)  
 2,28 = 84,2–5 : 52.6, 54.24  
 3,8 = 94,22 : 80.4  
 3,27 = 122,5–7 : 15.17  
 3,28 = 123,12 : 61.16  
 3,41–44 : 79–94  
 3,43 = 141,12–16 : 85.3  
 3,43 = 144,13–16 : 86.10  
 3,43 = 144,15 : 85.4  
 3,43 = 146,23–147,1 : 89.5  
 3,43 = 147,1/2 : 90.1  
 3,43 = 147,2/3 : 88.2, 90.5  
 4,2 = 150,3 : 96.6  
 4,2 = 150,10–12; 30 = 194,9–12; 36  
 = 198,15–17; 41 = 206,17 : 12.10  
 4,16 = 166,12/13 : 40.44  
 4,16 = 166,13 : 37.27  
 4,17 = 167,12/13 : 7.1  
 4,19 = 170,11 : 13.7  
 4,20 = 172,2–6 : 27.5  
 4,21 = 172,10–13 : 20.18  
 4,21 = 172,15–21 : 27.17  
 4,21 = 172,20 : 27.24 (in appar. crit.)  
 4,21 = 172,21–23 : 27.15  
 4,21 = 173,2/3 : 22.8 (in appar. crit.)  
 4,21 = 173,3–18 : 29.18  
 4,21 = 173,18/19 : 27.12  
 4,22 = 174,1/2 : 29.30  
 4,25 = 179,16 : 37.17  
 4,25 = 180,2–4 : 12.1  
 4,25 = 180,4/5 : 48.45

- Theophanes Continuatus (cont.)  
 4,28 = 189,19/20 : 3.10  
 4,33 = 196, 12–15 : 97.1  
 4,34 = 197,2–5; 40 =  
 203,12–204,11; 42 =  
 206,23–207,7 : 17.29  
 4,38 = 200,15–201,17 : 21.11, 21.15  
 (in appar. crit.)  
 4,39 = 201,17–202,4 : 23.1  
 4,39 = 202,21–203,2 : 36.18  
 4,40 = 203,17/18 : 89.5 (in appar.  
 crit.)  
 4,40 = 204,9 : 25.9 (in appar. crit.)  
 4,41 = 204,22–206,22 : 17.1  
 4,41 = 205,2–5 : 17.8 (in appar. crit.)  
 4,41 = 205,13–206,13 : 17.32  
 4,41 = 206,5 : 24.5  
 4,41 = 206,6 : 16.29 (in appar. crit.)  
 4,41 = 206,20–22 : 17.60  
 4,43 = 207,8–10 : 18.2  
 4,43 = 207,10–13 : 18.11  
 4,43 = 207,13–17 : 18.32  
 4,43 = 207,17 : 89.5 (in appar. crit.)  
 4,44 = 208,5–10 : 24.5  
 4,44 = 208,10–209,1 : 25.4  
 4,44 = 208,18–20 : 25.19  
 4,44 = 209,4–6 : 24.34  
 4,44 = 209,7–14 : 26.6  
 4,44 = 209,18–210,2 : 24.40  
 4,44 = 210,7–10 : 27.38  
 4,44 = 210,13–15 : 27.10 102.9  
 4,45 = 210,16 : 22.8 (in appar. crit.)  
 6, *LB*, 5 = 355,9/10 : 100.11  
 6, *LB*, 5 = 355,16/17 : 100.47  
 6, *ConPor*, 15 = 447,4 : 92.8  
 6, *ConPor*, 24 = 451,4–10 : 85.3  
 6, *ConPor*, 24 = 451,10/11 : 86.2  
 6, *RomLac*, 40 = 426,5 : 102.12
- Theophylactus Achridensis (*MPG* 123)  
 Hist. mart. XV  
 col. 192AB : 4.4
- Theophylactus patr. C/politanus (ed.  
 Dujčev in *FGrHB* 5 [1964]) *Litterae*  
 285 : 31.47
- Theophylactus Simocatta  
 Epistulae (ed. Zanetto)  
 5,8 = 3 : 24.24  
 Historia (ed. de Boor)  
 VI, 11,9 = 243,8 : 40.23  
 VI, 11,10–15 = 243,13–244,17 :  
 56.12  
 Vide etiam Constantinus VII  
 Porphyrogenitus Excerpta  
*Vat. gr. 163*: vide Georgium Monachum  
 Continuatum, versionem B
- Versus in Leonem VI (ed. Ševčenko in  
 Guillou, ed., *La civiltà biz. del IX*  
*all' XI sec.*, 1978)  
 127 : 100.47
- Vita Andreae Apostoli ab Epiphanio  
 (ed. Dressel = *MPG* 120)  
 47,24/25, cf. col. 220 B : 86.2
- Vita Andreae Sali (*MPG* 111; cf. ed.  
 Rydén)  
 2 = col. 629 D (= lin. 9 Rydén) : 2.14  
 197 = col. 841 CD (= lin. 3635  
 Rydén) : 82.13
- Vita B Athanasii Athonitae (ed. Noret)  
 14,7/8 = 140 : 24.12
- Vita Basilii Iunioris (ed. Vilinskij)  
 327,37 : 1.17
- Vita Constantini olim Iudaei (AASS  
 Nov. IV) 648E : 102.17
- Vita Eliae Iunioris (ed. Rossi-Taibbi)  
 24 = lin. 444 : 84.12, 85.8, 87.37  
 25 = linn. 478–500 : 63.8 aut  
 65.8–10  
 25 = lin. 496 : 39.4
- Vita Euphrosynae (AASS Nov. III)  
 883 B : 5.13
- Vita Euthymii abb. a Cyrillo Scythop.  
 (ed. Schwartz) 44 = 65,10 : 92.18
- Vita Euthymii patriarchae (ed. Karlin-  
 Hayter)  
 1 = 3,1–5; 18/19 : 102.2

- Vita Euthymii patriarchae (cont.)  
 5,18/19 : 102.7  
 5,19/20 : 102.19  
 5,21 : 35.7  
 16 = 11,10/11 : 102.2  
 18 = 12,20/21 : 102.2  
 19 = 13,11/12; 15/16 : 101.20  
 20 = 14,3/4 : 102.2
- Vita Ignatii : vide Nicetas David  
 Paphlago  
 Xylourgou monast. : vide Inventarium
- Vita Irenae abbatissae in Chrysoballanto  
 (ed. Rosenqvist)  
 8 = 28,20 : 5.11  
 39 = 50.9 : 21.11  
 40 = 50,29–52,1 : 21.1  
 52.2 : 2.2  
 Zonaras, Ioannes (ed. Bonn. [II= ed. Pinder; III = ed. Büttner-Wobst])  
 Epitome Hist. VIII,1 = II 100,11 : 51.4  
 XVI,6,1 = III 407,16 : 5.36  
 XVI,6,1 = 408,1/2 : 2.3  
 XVI,9–11 = 409,5–9 : 7.1  
 XVI,6,11–28 = 409,9–411,2 : 9.1  
 XVI,6,24–30 = 411,4–412,5 : 13.1  
 XVI,7,5–15 = 413,1–414,17 : 17.1  
 XVI,7,15 = 414,17–415,1 : 16.23  
 XVI,7,16 = 415,1–3 : 18.32  
 XVI,7,19–24 = 415,9–416,8 : 25.4  
 XVI,7,25–29 = 416,8–417,9 : 27.38  
 XVI,8,8/9 = 418,12–16 : 32.7  
 XVI,8,30 = 421,18–422,3 : 44.1  
 XVI,9,13/14 = 424,8–13 : 51.2  
 XVI,10,8–12 = 432,1–15 : 68.15  
 XVI,10,13 = 432,15–18 : 69.11  
 XVI,10,15–21 = 433,3–434 : 11.1  
 XVI,10,22/23 = 433,12–16 : 74.1  
 XVI,11,1–6 = 436,6–437,2 : 98.8  
 XVI,11,8 = 437,3–7 : 100.16  
 XVI,11,23–29 = 439,11–440,9 : 102.2  
 Lexicon (ed. Tittmann)  
 689 : 70.4
- Vita Lucae Stiriotaе (ed. Kremos, cf. ed. Connorianam)  
 50 (= 60,3–9 edd. C. and R. Connor) : 48.24  
 55 (= 69,40 edd. C. and R. Connor) : 5.14
- Vita Mariae Iunioris (AASS *Nov. IV*)  
 693 F : 98.20
- Vita Nicolai Studitae (MPG 105)  
 col. 913 A : 17.1  
 col. 913 B : 32.7
- Vita Sabae abb. a Cyrillo Scythop. (ed. Schwartz) 713 = 177,22 : 92.18
- Vita Theodosii Coenobiarchae a Theodoro Petrarum episcopo (ed. Usener)  
 75,3 : 94.21
- Vita Theophanis Confessoris a Methodio patriarcha (ed. Latyšev)  
 28,14–15 : 89.3
- Vita Theophanous uxoris Leonis VI imp. (ed. Kurtz)  
 12 = 7,14–8,7 : 100.11  
 Zosimus (ed. Mendelssohn, cf. ed. Paschoud)  
 Hist. Nov. 3,34,4 = 157,3/4 (= II,1,56,22 Paschoud) : 102.16

## IV. AUCTORES PRAETER GRAECOS

- Abraham b. Asriel (ed. Kaufmann,  
 Monatsschrift für die Gesch. . . .  
 des Jud. 31, 1882)  
 421 : 95.4  
 Ahimaaz (ed. Salzman)  
 Chron. 67–74 (= 5b–7c) : 95.4  
 77 (= 9c) : 55.32  
 84–85 (= 13a–13b) : 95.4

- Amitai b. Shefatiah (ed. Schirmann,  
Mibhar 4)  
Versus liturg. : 95.4
- Annales Baresnes: vide Lupus  
Protospatharius
- Annales Bertiniani (ed. Waitz; cf. ed.  
Grat et all) s.a. 869 = 105 (= 164/165 ed. Grat): 55.20
- Apocalypsis Iudaeorum (ed. Ginzberg)  
I,318 : 95.4  
319 : 95.4
- Auxilius (ed. Dümmler)  
De ordinationibus, 109 : 95.4
- Boethius  
Cons. Phil. 2,2,9 : 56.12
- Erchempertus (*MGH*, SRL et It. ss.  
VI-IX ed. Waitz)  
Hist. Lang. 256,24/25 : 71.21
- Eutychius (ed. Pococke)  
Annal. II,462 : 2.2/3
- Hamza Ispahanensis (ed. Gottwald)  
Annal. I,78 et II,59 : 2.2/3
- Joannes VIII Papa (*MGH*, Epp. Karolini  
Aevi, V)  
Epist. 263,21-23 : 65.6/7
- Lazarus P' arpetsi (edd. Ter-Mkrtch' ean-  
Malkhasean)  
Patmut' iwn Hayots' 29-37 : 19.35
- Liutprandus Cremonensis episcopus  
(ed. Becker; cf. ed. Chiesa)  
Antapodosis I  
8 = 8,6/7 (= I,197/8 ed. Chiesa) : 2.2  
8 = 8,7 (= I,197/8 ed. Chiesa) : 5.36  
8 = 8,7-9 (= I,198-200 ed. Chiesa) :  
9.1  
8 = 8,12 (= I,202 ed. Chiesa) : 13.24  
8 = 8,15/16 (= I,204-206 ed.  
Chiesa) : 18.39  
9 = 8,21-26 (= I,211-215 ed.  
Chiesa) : 26.6  
10 = 9,16-20 (= I,236-239 ed.  
Chiesa) : 76.1
- Antapodosis III  
32 = 88,26/27 (= III,517/18 ed.  
Chiesa) : 2.2  
32 = 88,27-29 (= III,518/19 ed.  
Chiesa) : 9.1  
32 = 88,31/32 (= III,522 ed.  
Chiesa) : 13.24  
32 = 89,2-4 (= III,524/25 ed.  
Chiesa) : 18.32  
32 = 89,8-13 (= III,529-534 ed.  
Chiesa) : 26.6  
34 = 89,35-90,5 (= III,555-561 ed.  
Chiesa) : 76.1
- Lupus Protospatharius (*MGH*, SS, V ed.  
Pertz)  
Annales Baresnes  
s.a. 861 = 52 : 102.9  
s.a. 880 = 53 : 66.17
- Martini Papae passio (*MPL* 87)  
col. 115A : 92.8
- Mas'ūdī  
Prata aurea (ed. Barbier de Meynard;  
cf. ed. Pellat) II,352 : 2.2/3  
Kitāb-at-tanbīh (ed. de Goeje)  
VIII,171 : 2.2/3  
192,4/5 : 29.5
- Paulus Diaconus (*MGH*, SRL, ed.  
Waitz)  
Hist. Long. 5, 7-9 = 148,10-149,3 :  
58.10
- Scriptores Historiae Augustae  
Clod. Alb. 5,9 : 3.30  
Div. Aurel. 4,5 : 3.30  
4,6 : 5.3
- Suetonius  
Nero 30,2 : 25.15; 27.13
- Ṭabarī (ed. de Goeje)  
Annal. III 1858-1859 : 2.2/3
- Thomas Artsruni (ed. Patkanean)  
Patmut' iwn Tann Artsrunes' I 11 =  
74 : 19.35
- Vardanes Vardapet (ed. Veneta)  
Hawak' umn Patmute' an, p. 85 :  
2.2/3, 19.35





## PHOTOGRAPHIC REPRODUCTIONS





τριτη υβιασθλι κωσζη μζν μβη ηησ θβοδωρασ τω  
 του τον μεσ τω σαρα και δεκα και μοναρχοσ δεκα και  
 βη και ποροσ τοισ τρισι μησ οχτομοσ ανηρον μησ και  
 σιληφου και του μεν ζρη μβρω σκληρ και τω ασωματω  
 και θβατρικου αζη σνδδ μεμνησθαι και τω βασιμ ε  
 τω ηγαρ των ανηρ βεβη αναθλι μωσων βη τω πατρισ μν  
 μμαω του θυκαται σκελι φιλη βρωσ τε βλ βοθ σα και  
 φιλοτημασ βωσιν ζη ουτε γαρ τα δισκω των πασαι  
 ανητικη μηλισ μν και βρωμ και τα μαφ ον γδ μασ η  
 αφοι τεχνουρμηθ βη τωσ βημασσ και τα το μα βοσσ βη  
 σαβ θα ουτε πω αλωσ βωσιν και αρωσ ησ τμη τωμ  
 γδρο μεν ωρ βωσιν θησβη ποσ μ τωμ βκει τωσ αρωσ  
 λεαντημασ σιν δωδραμικε μν και το ποσ τηριεμ  
 δε του το λια κωσ τα λη λωμ ου μιν δε και ο φοσ φα  
 τησ μ αρ κωσ σκωσασθωσ ανησ κω κλωσ οσ βρωσ  
 ποσ λυμαρδη λωμ τμη τωμ αμωρ η λωσ τωσ αλλωσ και  
 ουτοσ δε κωρ σον λοσ γδρο μβρωσ λι τρωσ βρωσ βη  
 κορπα τωμ αμωρ δι αφερει και τα ποσ λω και του το  
 διδωσ τα τωσ τωσ και το σβιασμοσ

ΔΗΜ  
ΠΟΤΗ  
ΟΝ:

ΠΙΟΛ  
ΚΑΝΔ  
ΛΟΝ:

Η Ιστορικη Διηγησις του Βιοσ και των ηρωων  
 βασιλειου του δευτερου βασιλειου των κωνσταντι  
 νουσ βασιλειου εν φωρτωμασ κωσ του του ημωσ  
 φιλοπονωσ απο διαφορων κωσ βροσ δε διητημα  
 τικωσ τωσ αφων η προσ ανεθετο

Ημωσ ποσ θυμια και εφωσ δε κωσ πολλουσ εμωσ ρια  
 παραμωσ και γωσ ημωσ τωσ ανων και οσ βρωσ  
 φυτασ και διαφοριασ δε ατουσ αμωρ ησ και αμωσ  
 του ησ ιστοριασ πομωσ και βιωσ λομνη ανηρα  
 διοσ τωσ του σωμασ τωσ ησ θμωσ ανηρα  
 κησ αρχησ χρωσ τωμ τωσ αυτο κρατωσ μν τωσ  
 ησ ανηρασ αρχωσ τωμ και αρχησ γωμ και υποσ αρχη  
 γωρ και τωσ κωσ βωσασα τωσ ανηρασ ολωσ τωσ τωμ  
 παραμωσ ανηρασ τωσ βρωσ δε βδ η το τωσ  
 μα και χρωσ πολλουσ και πομωσ σωσ ησ και μ  
 μωσ ανηρασ και ολωσ ησ ανηρασ τωσ τωσ  
 ανηρασ τωσ ανηρασ τωσ ανηρασ τωσ ανηρασ  
 λεσ οσωσ βωσιν και τωσ ανηρασ τωσ ανηρασ

Α Γ Π Ρ Ο Τ Η Σ Ν Φ Β Λ Α : : : Α :

2. Vaticanus graecus 167, fol. 124<sup>r</sup> (ca. 235 – ca. 175 mm), Vitae Basilii finis





# MAPS

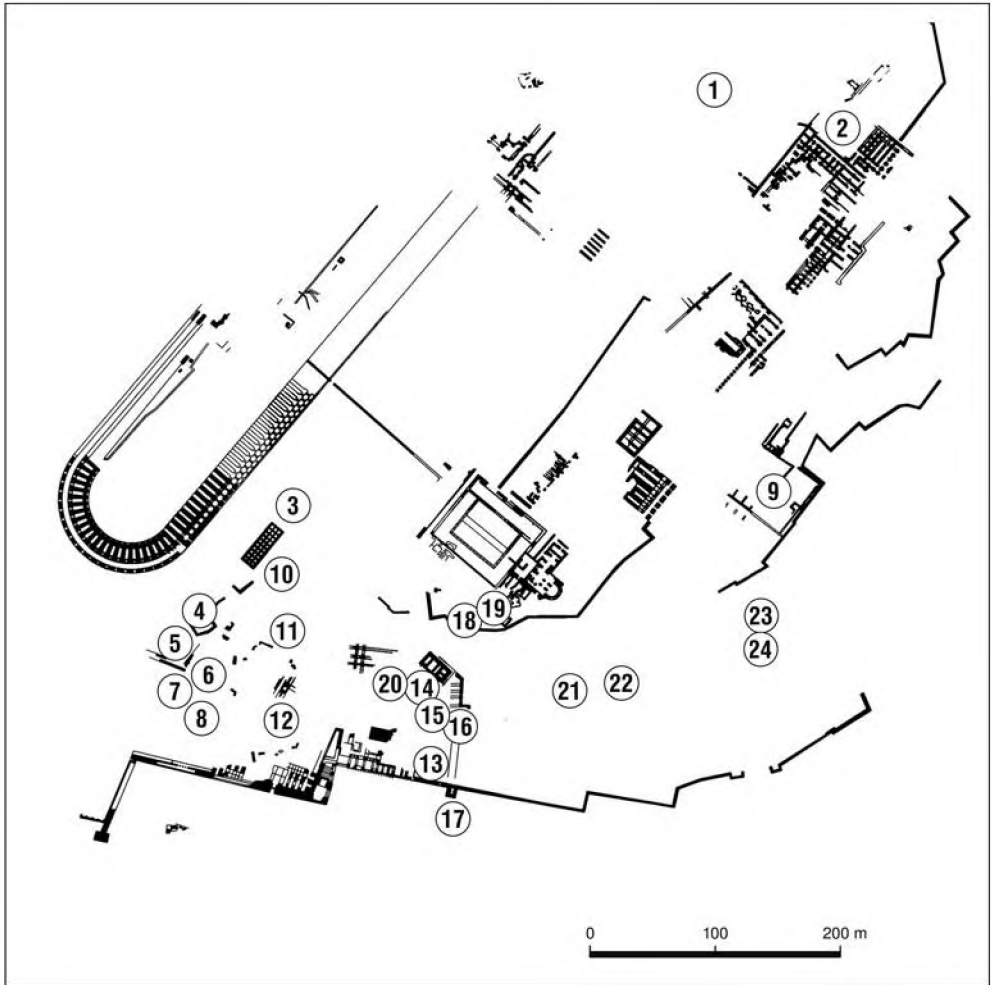
At Google Images:

[Maps of the Byzantium in the 9th century.](#)



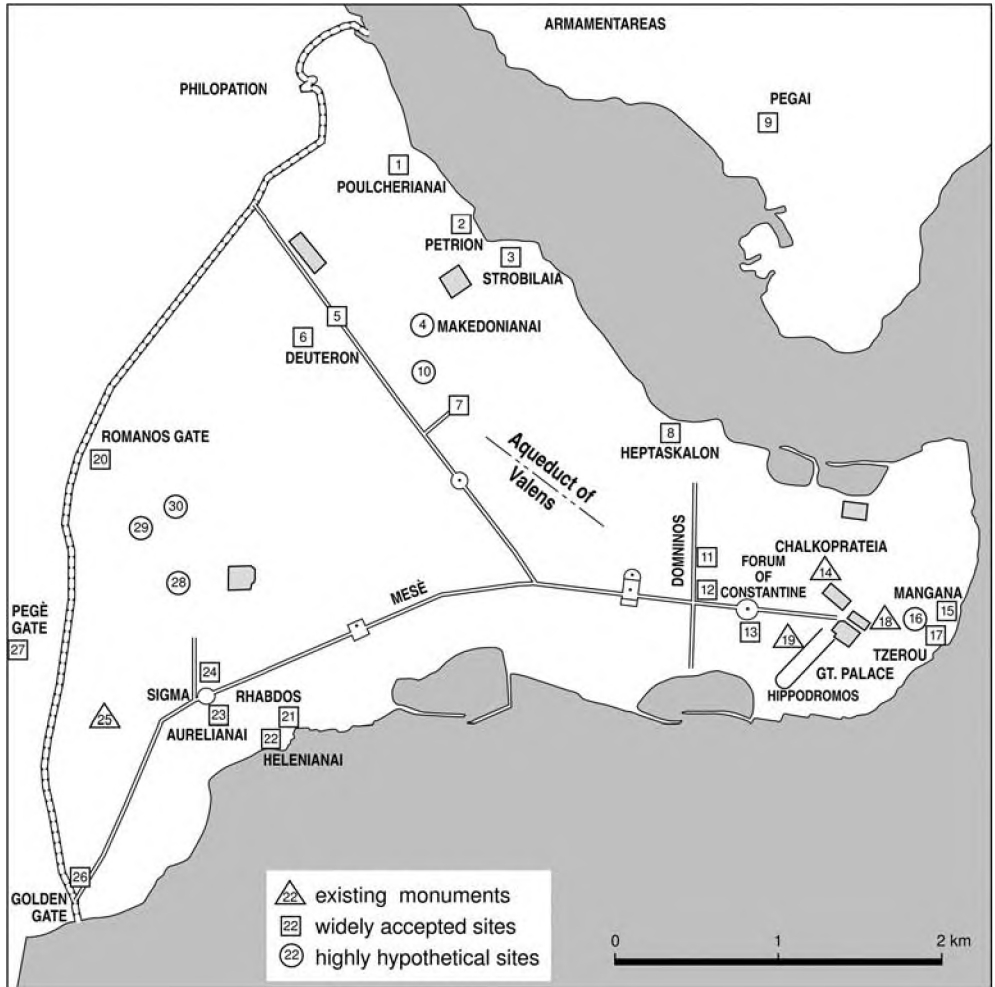


# 1 The Great Palace



- |                     |                             |                         |
|---------------------|-----------------------------|-------------------------|
| 1 Chalke gate       | 9 Margarites                | 17 Pharos               |
| 2 Magnaura palace   | 10 Ioustinianeios triklinos | 18 Pyramidal residences |
| 3 Markianos gallery | 11 Ektheseos triklinos      | 19 Aetos                |
| 4 St. Peter         | 12 Chrysotriklinos          | 20 Monothytos           |
| 5 St. Paul          | 13 Bath                     | 21 Nea church           |
| 6 St. Barbara       | 14 St. Clement              | 22 Mesokepion           |
| 7 Pentakouboukleion | 15 St. Saviour              | 23 Tzykanisterion       |
| 8 Kainourgion       | 16 St. Elijah               | 24 Oikonomeion          |

## 2 Constantinople



- |    |                                  |    |                             |    |                                  |
|----|----------------------------------|----|-----------------------------|----|----------------------------------|
| 1  | Church of ....<br>St. Laurentios | 11 | Church of ....<br>St. Plato | 22 | Church of ....<br>St. Aimilianos |
| 2  | St. Elijah                       | 12 | St. Anastasia               | 23 | St. Stephen                      |
| 3  | St. John Prodromos               | 13 | Theotokos                   | 24 | Theotokos                        |
| 4  | St. John Prodromos               | 14 | Theotokos                   | 25 | St. Andrew                       |
| 5  | St. Anna                         | 15 | Palace of Mangana           |    | Monastery of ...                 |
| 6  | St. Demetrios                    | 16 | Neos oikos                  | 26 | St. Diomedes                     |
| 7  | Holy Apostles                    |    |                             |    |                                  |
| 8  | St. Akakios                      |    | Church of ....              |    | Church of ....                   |
| 9  | Palace of Pegai                  | 17 | St. Michael                 | 27 | Theotokos                        |
|    | Church of ....                   | 18 | St. Sophia                  | 28 | St. Mokios                       |
| 10 | SS. Hesperos and Zoe             | 19 | St. Euphemia                | 29 | St. Luke                         |
|    |                                  | 20 | St. Romanos                 | 30 | St. Philip                       |
|    |                                  | 21 | Theotokos                   |    |                                  |

### 3 Surroundings of Constantinople

