

[R566] and, taking leave of the patriarch, they go out. If it is Easter Sunday or Pentecost, or another feast day when the rulers go away to the Great Church, they go into the robing-room, and what follows is conducted as for the other processions. But if it is another feast day, on which the emperor does not go to the Great Church, or an ordinary Sunday, they go up via the spiral stairway, which is towards the side of the Chapel of the Holy Well, to the right-hand side of the gallery as one faces east, and wait for the reading of the holy Gospel.

Book II, Chapter 15 [R566-98]

What it is necessary to observe when a reception is held in the great Hall of the Magnaura, when the rulers sit on the throne of Solomon

Note that when a reception is going to be held in the Hall of the Magnaura, the Palace does not open for the daily procession to assemble in the morning, but the entire senate goes along to the Hall of the Magnaura in the morning and changes there into ceremonial dress.

At about the end of the second hour, when everything has been got ready, the *praispositoi* and all the members of the *kouboukleion* go in

τῷ θιῶ, καὶ τὸν πατριάρχην ἀποχειριτίσαντες, ἐξελθόντες, εἰ μὲν ἔστιν μεγάλη κροιακὴ ἢ περιηροστή, εἴτε ἄλλη ἑορτὴ, Ed.L.327 ἐν αὐτῷ ἀπέροχονται οἱ δεσπότες ἐν τῇ μεγάλῃ ἐκκλησίᾳ, εἰσέρχονται ἐν τῷ μηταωρίῳ, καὶ τὰ ἐξῆς ἐπιτελεῖται, καθὼς καὶ ἐν ταῖς λοιπαῖς προσιλεύσειν. εἰ δὲ ἄλλη ἑορτὴ, ἐν ἣ οὐκ ἀπέροχεται ὁ βασιλεὺς ἐν τῇ μεγάλῃ ἐκκλησίᾳ, ἢ παλαιὴ κροιακὴ, ἀνέρχονται διὰ τοῦ κοχλιοῦ τοῦ πρὸς τὸ μέρος τοῦ ἁγίου φρέατος ἐν τοῖς πρὸς ἀνατολὴν δεξιῶς μέρεσιν τῶν κατηχουμενίων, ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν. 10

ΚΕΦ. ιε΄.

Ἵσα δεῖ παραφυλάττειν, δοχῆς γενομένης ἐν τῷ μεγάλῳ τρικλίῳ Β τῆς μαγναύρας, τῶν δεσποτῶν καθεζομένων ἐπὶ τοῦ Σολομωντίου θρόνου.

Ἰστίον, ὅτι, δοχῆς μελλούσης γίνεσθαι ἐν τῇ μαγναύρα, 15 Ms. 192. οὐκ ἀνοίγει τὸ παλάτιον πρὸς τὸ πρῶν στήναι τὴν καθήμενὴν προέλευσιν, ἀλλὰ προέροχεται πᾶσι ἢ σὺγκλητος πρῶν ἐν τῇ μαγναύρα, καὶ ἀλλάσσει ἐκίσε τὰ ἀλλάξιμα. καὶ περὶ πλήρωμα τῆς δευτέρας ὥρας, ὅτε πάντα ἐτοιμασθῶσιν, εἰσέρχονται οἱ πραιπόσιτοι καὶ οἱ τοῦ κουβουκλείου πάντες 20

[R567] through the Church of the Lord,¹ and the rulers put on their *divetesia* and gold-bordered *sagia* and go out through the passageways of the Holy Forty Martyrs and the Sigma, escorted by the *kouboukleion* and the *manglabitai* and the *hetaireia*, and go out into the Church of the Lord and light candles. From there they go² through the Sakelle and the Oval Hall and the narrow passage which leads up to the terrace of the Magnaura, and go into the great hall where the throne of Solomon is set up. There, on the right-hand side as one faces east, beneath the conch, are the gold chairs, and both the chlamyses and the imperial crowns are laid out, and the rulers go into the bedchamber there on the left. When everything has been properly prepared by the master of ceremonies and the *praipositoï* and the logothete of the post, the *praipositoï* go in and advise the rulers. Immediately the rulers go out and go to where the chlamyses and imperial crowns are laid out, and when these are put on them by the *praipositoï*, they go up and sit on the thrones, and the people, standing outside the two loose-hanging curtains to the west, recite loudly the “[May God make your holy reign] long-lasting.”

Then the *praipositoï* go out and lead in the³ members of the *kouboukleion* through the two sides, to right and left, as custom requires. When they are standing there

¹ They enter the Palace of Daphne at the Church of the Lord, while the rulers proceed with an escort from the Sacred Palace to the Church of the Lord.

² Emending the singular verb of the ms. and Bonn (R567.6) to the plural, since two or more rulers are envisaged in the rest of this passage.

³ R567.22: emending τοῖς τοῦ κουβουκλείου, a scribal error in the ms., to τοὺς τοῦ κουβουκλείου.

διὰ τῆς τοῦ Κυρίου ἐκκλησίας, καὶ περιβαλλόμενοι οἱ δεσπότη-
ται τὰ διβητήσια καὶ τὰ χρυσοπερίζλιστα σαγία, ἐξέρχονται
διὰ τῶν διαβατικῶν τῶν ἀγίων· καὶ τοῦ σιγματος, δηρι- C
γενόμενοι ὑπὸ τε τοῦ κουβουκλείου καὶ τῶν μάγλαβιτῶν καὶ
5 τῆς ἑταιρείας, καὶ ἐξέρχονται εἰς τοῦ Κυρίου, καὶ ἄπτουσι
κηρὸς, καὶ ἀπὸ τῶν ἐκεῖσε διέρχεται διὰ τῆς σακέλλης καὶ
τοῦ ὠάτου καὶ διὰ τοῦ ἀριότου στενωποῦ πρὸς τὸ τῆς μαν-
ναύου ἡλιαζόν. καὶ εἰσέρχονται εἰς τὸν μέγαν τρίκλινον,
ἐν ᾧ καὶ ὁ Σολομώντειος ἴδρυται θρόνος. καθεῖσε γὰρ εἰς
10 τὸ πρὸς ἀνατολὴν δεξιὸν μέρος κάτωθεν τῆς κόγχης ἵστανται
τὰ χρυσαῖα σελλία, καὶ ἀπόκεινται αἱ τε χλαμύδες καὶ τὰ
στήμματα, καὶ οἱ μὲν δεσπότηται εἰσέρχονται ἐν τῷ ἐκεῖσε ἐξ
ἀριστερᾶς κοιτῶνι. καὶ ὅτε πάντα καλῶς εὐτρεπισθῶσιν ὑπὸ D
τε τοῦ τῆς καταστάσεως καὶ τῶν πραιποσίτων καὶ τοῦ λο-
15 γοθέτου τοῦ θρόνου, εἰσέρχονται οἱ πραιπόσιτοι καὶ ὑπομι-
νήσκουσι τοὺς δεσπότητας. καὶ εὐθέως ἐξέρχονται οἱ δεσπότηται
καὶ ἀπέρχονται ἔνθα αἱ χλαμύδες καὶ τὰ στήμματα ἀπόκειν-
ται, καὶ περιβαλλόμενοι τὰ αὐτὰ ὑπὸ τῶν πραιποσίτων, ἀ-
πέρχονται καὶ καθίζονται ἐπὶ τῶν θρόνων, καὶ ὁ λαὸς, ἔξω Ed. L. 328
20 οἰστώσ τῶν δύο πρὸς δύοσιν σφραγῶν βήλων, λέγει μεγάλως τὸ
πολυχρόνιον. καὶ εἰθ' οὕτως ἐξέρχόμενοι οἱ πραιπόσιτοι εἰσ-
έρχονται τοῖς τοῦ κουβουκλείου διὰ τῶν δύο μερῶν δεξιᾶ καὶ
ἀριστερᾶ, καθὼς ἢ συνήθεια ἔχει. καὶ ἐν τῷ τούτους στή-

[R568] the *praipositos* signals to the *ostiaris* who holds the gold staff, and he goes out and leads in group 1, the *magistroi*. Again at a sign from the *praipositos*, the other *ostiaris* goes out and leads in group 2, the patricians, in the same manner. Again at a sign from the *praipositos*, the other *ostiaris* goes out and leads in group 3, the senators, in the same manner, and, to put it simply, the customary order for the receptions prevails for however many groups there are. Then the *katepano* goes in along with the *domestikos* and the members of the Chrysotriklinos, and they stand to right and left, in front of the two loose-hanging curtains to the west. When they are in position, the *praipositos* signals to the *ostiaris* who holds the gold staff, and he leads in the foreigner, that is to say, conducted by the *katepano* of the emperor's men or else by the *komes* of the stable or else by the head groom, and with the interpreter present with them, that is to say, with the logothete of the post going ahead of them. When he has gone in, the foreigner falls down on the ground making obeisance before the rulers, and immediately the organs sound. Then he goes in and stands at a distance from the imperial throne, and immediately the organs stop.¹

Note that when an ambassador moves away towards the emperor, his more select companions go in and, making obeisance, stand inside the two loose-hanging curtains. When the logothete puts

¹ παύω is used in the sense of "to stop". It is used metaphorically of quenching one's thirst: LSI, I.6; of giving way for another to speak: Theodore the Studite, *Epp.*, ed. Fatouros (1992), *Ep.* 236.16; *LBG*. Here, and at R569.6 & 14, it is used of the organs ceasing to sound. The alternative, to emend the verb to παύω, is grammatically unsatisfactory; Kresten, "Staatsempfänge" im Kaiserpalast, Vienna, 2000, 51-52.

καὶ νεύει ὁ πραιπόσιτος τῷ ὀστιάριῳ τῷ τὴν χρυσοῦν βέργαν
κατέχοντι, καὶ ἐξέρχεται καὶ εἰσάγει βῆλον α', τοὺς μυγί-
σιφους. καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου ἐξέρχεται
ἕτερος ὀστιάριος, καὶ εἰσάγει τῷ αὐτῷ σχήματι βῆλον β',
Ms. 193.b τοὺς πατρικίους. καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου
ἐξέρχεται ὁ ἕτερος ὀστιάριος, καὶ εἰσάγει τῷ αὐτῷ σχήματι
B βῆλον γ', τοὺς συγκλητικίους, καὶ ἀπλῶς ὅσα ἂν βῆλα ἔχει
ἢ συνήθεια καὶ ἢ τάξις τῶν δοχῶν. καὶ εἰδ' οὕτως εἰσέρχεται
ὁ κατεπάνω μετὰ καὶ τοῦ δομestίκου καὶ τῶν χρυσοτρι-
κλινοῦν, καὶ ἵστανται δεξιῇ καὶ ἀριστερῇ πρὸ τῶν δύο πρὸς 10
δίαιτον συρτῶν βῆλων, καὶ μετὰ τὸ στήναι αὐτοὺς νεύει ὁ
πραιπόσιτος τῷ ὀστιάριῳ τῷ τὴν χρυσοῦν βέργαν κατέχοντι,
καὶ εἰσάγει τὸν ἐθνικόν, δηλοῦντι κρατούμενον ὑπὸ τοῦ κα-
τεπάνω τῶν βασιλικῶν ἢ καὶ ὑπὸ τοῦ κόμητος τοῦ σταύλου
ἢ καὶ ὑπὸ τοῦ πρωτοστράτηγου, συνόντος αὐτοῖς καὶ τοῦ ἐρ-15
μηνευτοῦ, προπορευομένου δηλονότι καὶ τοῦ λογοθέτου τοῦ
C δρόμου. καὶ δὴ τούτου εἰσελθόντος, πίπτει ἐπ' ἐδάφους
προσκυνῶν τοὺς δεσπότας, καὶ εὐθὺς ἀνλοῦσι τὰ ὄργανα.
εἴτα εἰσέρχεται καὶ ἵστανται ἀπὸ διαστήματος τοῦ βασιλικοῦ
θρόνου, καὶ εὐθὺς παιδύουσι τὰ ὄργανα. ἰστέον, ὅτι, τοῦ 20
γίλου ἀποζινοῦντος πρὸς τὸν βασιλέα, εἰσέρχονται οἱ προ-
κραιώτεροι τούτου ἄνθρωποι, καὶ προσκυνοῦντες ἵστανται ἐν-
δον τῶν δύο συρτῶν βῆλων. καὶ ποιοῦντος τοῦ λογοθέτου

[R569] the customary questions to him, the lions begin to roar, and the birds on the throne and likewise those in the trees begin to sing harmoniously, and the animals on the throne stand upright on their bases. While this is taking place in this way, the foreigner's gift is brought in by the protonotary of the post and again, after a little while, the organs stop¹ and the lions subside and the birds stop singing and the beasts sit down in their places. After the presentation of the gift the foreigner, directed by the logothete, makes obeisance and goes out, and while he is moving away to go out, the organs sound and the lions and the birds each make their own sound and all the beasts stand upright on their bases. When the foreigner goes out through the curtain, the organs stop and the birds and the beasts sit down in their places. If there is another ambassador and the rulers order him to go in, again on his entry and departure the same order and ritual is observed, of the kind we have described, and, to put it simply, however many ambassadors they may wish [to receive], for each one it is conducted as previously described.

Note that when the ambassadors have gone out, the *praipositos* says loudly, "If you please," and the *magistroi* and patricians and senators go out praying the "For many years." After their departure

¹ For the verb here and at R569.14 see note 1 at R568.20.

τὰς συνήθεις ζωοτήσεις εἰς αὐτὸν, ἄρχονται βρυχᾶσθαι οἱ
 λέοντες καὶ τὰ ὄρνεα τὰ ἐν τῇ σέντιζῳ, ὁμοίως καὶ τὰ ἐν τοῖς
 δένδροις, ἕδειν ἐναρμονίως· τὰ δὲ ζῶα τὰ ἐν τῇ θρόνῳ ἀ-
 πό τῶν ἰδίων βαθμῶν ἀνορθοῦνται. καὶ ἐν τῇ ταῦτα οὕτως
 5τελειῶσθαι εἰσάγεται τὸ τοῦ ἐθνικοῦ κανίσκιον ὑπὸ τοῦ πρω-
 τοτοταρίου τοῦ δρόμου, καὶ πάλιν μετ' ὀλίγον παίονσι τὰ
 ὄργανα, καὶ οἱ λέοντες ἡρεμοῦσι, καὶ τὰ ὄρνεα τοῦ ἕδειν
 παύονται, τὰ τε θηρία τοῖς ἰδίοις τόποις ἐγκαθέζονται. καὶ
 δὴ μετὰ τὴν συμπλήρωσιν τοῦ κανισκίου ὑπὸ τοῦ λογοθέτου
 10πρωτοραπεῖς ὁ ἐθνικὸς προσκυνήσας ἐξέρχεται, καὶ ἐν τῇ Ed. L.329
 τοῦτον ἀποκινήσει ἐξελεῖν τὰ τε ὄργανα ἀνλοῦσιν καὶ οἱ
 λέοντες καὶ τὰ ὄρνεα τὴν ἰδίαν ἕκαστον ἀποπληροῦσι φω-
 ρῆν, καὶ τὰ θηρία πάντα τῶν ἰδίων βαθμίδων διατίστανται.
 καὶ ἐν τῇ ἐξιέναι τὸν ἐθνικὸν τοῦ βήλου παίονσι τὰ τε ὄρ-
 15γανα, καὶ τὰ ὄρνεα καὶ τὰ θηρία τοῖς ἰδίοις τόποις ἐγκαθέ-
 ζονται. εἰ δὲ καὶ ἔστιν ἕτερος φίλος καὶ κελεύουσιν οἱ δε-
 Ms. 193. a
 σπύται τοῦτον εἰσελθεῖν, πάλιν ἐν τῇ εἰσερχεσθαι αὐτὸν καὶ
 ἐξέρχεσθαι ἢ αὐτὴ τὰξις καὶ ἀκολουθία φυλάττεται, ὃν τρό-
 πον εἰρήκαμεν, καὶ ἀπλῶς ὅσοι ἂν θέλωσιν φίλοι, ἐφ' ἐνὲ
 20οὐκίασιν τελεῖται, ὡς προείρηται. ἰστέον, ὅτι, τῶν φίλων ἐξ-
 ελθόντων, λέγει ὁ πραιπόσιτος μεγάλως „κελεύσατε.” καὶ ἐξ-
 ἐρχονται οἱ τε μάγιστροι καὶ πατριῆκοι καὶ συγγλητικοὶ ἐ-
 B
 πευχόμενοι τὸ „εἰς πολλοὺς χρόνους.” καὶ μετὰ τὸ τούτους

[R570] the *praipositos* again says, “If you please,” and the members of the Chrysotriklinos and of the *kouboukleion* go out praying, “For many years.” When they have all gone out, the rulers descend from their thrones and, taking off their imperial crowns and chlamyses, put on their gold-bordered *sagia*. They go privately into the divinely-guarded Palace by the same way that they came up, escorted by the *kouboukleion*. Then while the *kouboukleion* stands in the Chrysotriklinos, as the emperor goes through they pray, “For many years,” and what follows.

Concerning the reception held in the admirable great Hall of the Magnaura under Constantine (VII) and Romanos (II), the purple-born Roman emperors in Christ, in the presence of the ambassadors who came from Tarsos, from the *amerimne*,¹ concerning the exchange of prisoners and the peace treaty, on May 31st, a Sunday, in the fourth indiction²

Note that polished bronze chains from the Monastery of Sts Sergios and Bakchos in the district of Hormisdas were hung in the great Hall of the Magnaura, where the throne of Solomon is, seven on the right-hand side and seven on the left, and four from the said monastery at the four great columns, and outside the hall, one from the said monastery in the great arcade.

¹ *Amerimne* is an Arabic honorific equivalent to “commander of the faithful”, i.e. the caliph; Kresten, “*Staatsempfänge*” im Kaiserpalast (2000), 15 & n. 43; 22 & n. 73). Soon after taking control of Baghdad early in 946, the Buyids (also known as the Buwayhids) replaced the caliph al-Mustakfi (944-946) with al-Muti (946-974), by which time these Abbasid caliphs were largely ineffectual; Kennedy, *The Prophet and the Age of the Caliphates* (1986), 218 & 241.

² i.e. AD 946.

ἔξελθεῖν πάλιν λέγει ὁ πραιπόσιτος „κελεύσατε.” καὶ ἔξερχονται οἱ τε χρουστρικλινοῦ καὶ οἱ τοῦ κουβουκλείου, ἐπευχόμενοι „εἰς πολλοὺς χρόνους.” καὶ πάντων ἐξελθόντων, κατίσσωσι οἱ δεσπότες ἀπὸ τῶν θρόνων, καὶ τὰ τούτων ἐκβάλλοντες στέμματα τε καὶ γλυνίδια, περιβάλλονται τὰ χρουστο-5
περίκλειστα αὐτῶν σαγία. καὶ εἰσέρχονται μυστικῶς ἐν τῷ θεωρηλάκτῳ παλατίῳ δι’ ἧς καὶ ἀνήλθον ὁδοῦ, δημιουργούμενοι ὑπὸ τοῦ κουβουκλείου· τοῦ δὲ κουβουκλείου σιάντος ἐν τῷ
C χρουστρικλίῳ, ἐν τῷ διέρχεσθαι τὸν βασιλέα ἐπεύχονται
„εἰς πολλοὺς χρόνους” καὶ τὰ ἔξῃς. 10

Περὶ τῆς γενομένης δοχῆς ἐν τῷ περιβλέπτῳ καὶ μεγάλῳ τρικλίῳ τῆς μαναύρας ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ τῶν Πορφυρογεννήτων ἐν Χριστῷ βασιλέων Ῥωμαίων, ἐπὶ τῇ παρουσίᾳ τῶν παρὰ τοῦ Ἀμεριμνῆ ἀπὸ τῆς Ταρσοῦ ἐλθόντων πρεσβέων περὶ τοῦ ἀλλα-
D γίου καὶ τῆς εἰρήνης, μηνὶ Μαΐῳ λβ', ἡμέρᾳ α', Ἰνδικτ. δ'. 15

Ἰστέον, ὅτι ἐκρημάσθη ἐν τῷ μεγάλῳ τρικλίῳ τῆς μαναύρας, ἐν ᾧ ὁ Σολομώντειος ἴσταται θρόνος, ἄλυστρία ἀσπρόχαλκα τῆς μονῆς τῶν ἁγίων Σεργίου καὶ Βάκχου τῶν Ὁρμίσδου, ζ' εἰς τὸ δεξιὸν μέρος καὶ ἑπτὰ εἰς τὸ ἐξώφυλλον, καὶ εἰς τὰ δ' μεγάλα κίονια ἀπὸ τῆς αὐτῆς μονῆς δ', καὶ ἔ-20
ξω τοῦ τρικλίου εἰς τὴν μεγάλην τροπικὴν ἀπὸ τῆς αὐτῆς

[R571] On these chains were hung the great silver *polykandela* from the New Church. In the said Hall of the Magnaura, on the right-hand side between the great columns, stood the gold organ, outside the curtains hanging there, and beyond it as one faces east the silver organ of the Blue faction and likewise on the left-hand side the silver organ of the Green.

Note that the decorators made the whole pergola like an arcade with sendals, and to either side of the columns, from the sendals down to the floor, were hung great *skaramangia* which had been issued by the palace.

Note that when the Spaniards came a reception was held in all respects like this one, except that the pergola of the Magnaura was not decorated with sendals but entirely with great *skaramangia*, and the Phylax's enamelled objects were also hung in it. The reception for the Spaniards was held on October 24th.¹

Note that in this arcade which had been made with sendals there were hung 13 polished bronze chains from the district of Hormisdas² and the silver *polykandela* from the New Church, and in the vault leading out to the Hall of the Kandidatoi one other chain

¹ The embassy from the Umayyad caliph Abd al-Rahman III of Cordova has been reasonably dated to 946; by Kresten to 946 or possibly 947: "Staatsempfänge" im Kaiserpalast (2000), 31-34, and by Zuckerman to 946-947: "Le voyage d'Olga et la première ambassade espagnole à Constantinople en 946," *TM*, 13 (2000), 653-660; see, too, R580.9-15. Both references in *Cer.* occur in the form of a note.

² Probably from the Church or Monastery of Sts Sergios and Bachkos in the district of Hormisdas; see above R570.18-19.

μονῆς ἐν· καὶ ἐν τοῦτοις τοῖς ἀλυσίδιοις ἐκρεμίσθησαν τὰ
 τῆς νέας μεγάλα ἀργυρᾶ πολυκάνδηλα. ἔστησαν δὲ ἐν τῷ Ed. L. 339
 αὐτῷ τοιζλίτῳ τῆς μαρνανύρας ἐν μὲν τῷ δεξιῷ μέρει μέσον
 τῶν μεγάλων κισίων τὸ χρυσοῦν ὄργανον ἔξω τῶν ἐκείσε χρυ-
 σμαμένων βήλων, καὶ ἄνωθεν αὐτοῦ ὡς πρὸς ἀνατολήν τὸ τοῦ
 Βερέτου ἀργυροῦν ὄργανον, ὁμοίως καὶ ἐν τῷ ἐκκέντῳ μέ- Ms. 193.b
 ρει τὸ τοῦ Πρασίτου ἀργυροῦν ὄργανον. Ἰστέον, ὅτι τὸ ἀ-
 ναδενδράδιον ὅλον ἐποίησαν οἱ παστοποιοὶ δίκην τροπικῆς ἀ-
 πὸ σεנדῆς· ἔθεν δὲ κακεῖσε τῶν κισίων ἀπὸ τῶν σεנדῆς
 10 μέρει τοῦ ἐδάφους ἐκρεμίσθησαν σκαθαμαγγία μεγάλα τὰ
 καὶ δοθέντα ἀπὸ τοῦ παλατίου. Ἰστέον, ὅτι, τῶν Ἰσπανῶν B
 ἐλθόντων, γέγονεν δοχὴ κατὰ πάντα ὅμοια ταύτης, πλὴν τὸ
 ἀναδενδράδιον τῆς μαρνανύρας οὐ κατεκοσμήθη ἀπὸ σεנדῆς,
 ἀλλ' ὅλον διὰ σκαθαμαγγίων μεγάλων, καὶ ἐκρεμίσθησαν ἐν
 15 αὐτῷ καὶ τὰ χειμεντὰ ἔργα τοῦ φύλακος. γέγονε δὲ ἡ τῶν
 Ἰσπανῶν δοχὴ μηνὶ Ὀκτωβρίῳ 24'. Ἰστέον, ὅτι ἐν ταύτῃ τῇ
 τροπικῇ τῇ ἀπὸ τῶν σεנדῆς κατασκευασθείσῃ ἐκρεμίσθησαν
 ἀλυσίδια ἀσπρόχαλκα γ' ἀπὸ τῶν Ὁρμίδου καὶ πολυκάνδη- C
 λα ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας. καὶ εἰς τὸ φουρτζικὸν
 20 τὸ ἔξωρον εἰς τὸν τοιζλίτον τῶν κενδιδάτων ἕτερον ἀλυσίδιον

[R572] and one *polykandelon*.

Note that the Hall of the Kandidatoi was fitted out by the *sakellarios* with silks <and>¹ great *skaramangia* and with various imperial objects of silver, and five chains and five silver *polykandela* from the New Church were hung in it.

Note that the eparch fitted out the area outside the Stable of the Mules, and the First Schole, on either side, with silks and cloths and sendals and with the chased silver objects stored in the hospices and old-people's homes and the churches. Five chains were hung outside the Stable of the Mules and one in the First Schole in the middle of the dome. In the Hall of the Exkoubitoi six chains were hung, and on these were hung silver *polykandela* from the New Church.

Note that, as customary for a procession, the eparch fitted out the Tribunal with silks <and> cloths and sendals and with objects of gold and enamel and chased silver - that is to say, the silver-dealers supplied these. Twelve chains and twelve silver *polykandela* from the New Church were hung there.

Note that the eparch fitted out the Hall of the Scholai on either side with silks and cloths and sendals and with the silver objects stored in the hospices and old-people's homes and the churches. Ten chains and ten silver *polykandela*

¹ Here and similarly in line 15 "and" has been omitted; cf. the comparable phrase in lines 7& 20-21.

αὶ καὶ πολυκάνδηλον α'. Ἰστέον, ὅτι ὁ τρικλίνος τῶν κανδι-
 διάων ἐξωπλίσθη παρὰ τοῦ σακελλαρίου ἀπὸ βλαττίων σκαθα-
 μεγγίων μεγάλων καὶ ἀπὸ βασιλικῶν διαφόρων ἀργυρῶν ἔρ-
 ζων, καὶ ἐκρεμάσθησαν ἐν αὐτῇ ἀλυσίδια ε' καὶ πολυκάνδη-
 Δλα ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας ε'. Ἰστέον, ὅτι τὸ ἔξωδ
 τοῦ σταύλου τῶν ἡμιόνων καὶ τὴν πρώτην σχολὴν ἐξώπλισεν
 ὁ ἕπαρχος ἐνθεν κἀκεῖθεν ἀπὸ βλαττίων καὶ ἀπλωμάτων καὶ
 σενδῆς, καὶ ἀπὸ τῶν ἐναποκειμένων ἀναγλύφων ἀσημίων ἐν
 τοῖς ξενώσι καὶ γηροκωμείοις καὶ ταῖς ἐκκλησίαις. ἐκρεμά-
 σθησαν δὲ ἀλυσίδια ἔξωθε μὲν τοῦ σταύλου τῶν ἡμιόνων ε',¹⁰
 ἐν δὲ τῇ πρώτῃ σχολῇ μέσον τοῦ τρούλλου α'. ἐν δὲ τῷ
 τρικλίνο τῶν ἐξκουβίτων ἐκρεμάσθησαν ἀλυσίδια ε', καὶ ἐν
 τοῖτοις ἐκρεμάσθησαν πολυκάνδηλα ἀργυρᾶ ἀπὸ τῆς νέας ἐκ-
 Ed.L. 331 κλησίας. Ἰστέον, ὅτι τὸ τριβουνάλιον ἐξώπλισεν ὁ ἕπαρχος
 κατὰ τὸ εἶωθὸς τῆς προελεύσεως ἀπὸ τε βλαττίων ἀπλωμά-¹⁵
 των καὶ σενδῆς καὶ ἀπὸ ἔργων χρυσῶν καὶ χειμεντιῶν καὶ
 ἀναγλύφων ἀργυρῶν, δηλονότι τῶν ἀργυροπρατῶν ταῦτα πα-
 ρεχόντων. ἐκρεμάσθησαν δὲ ἀλυσίδια ιβ' καὶ πολυκάνδηλα
 Ms. 194. a ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας δώδεκα. Ἰστέον, ὅτι τὸν τρι-
 κλίνον τῶν σχολῶν ἐξώπλισεν ὁ ἕπαρχος ἐνθεν κἀκεῖθεν ἀπὸ²⁰
 βλαττίων καὶ ἀπλωμάτων καὶ σενδῆς καὶ ἀπὸ τῶν ἐναποκει-
 μένων ἀσημίων ἐν τε τοῖς ξενώσι καὶ γηροκωμείοις καὶ ταῖς
 ἐκκλησίαις. ἐκρεμάσθησαν δὲ ἀλυσίδια ι' καὶ πολυκάνδηλα

[R573] from the New Church were also hung there.

Note that within the Chalke Gate there was no fitting out with silk or cloth or sendal, but in fact only two chains and two silver *polykandela* from the New Church were hung there.

Note that outside the Chalke Gate to either side, up to the railing which extends out there, the eparch fitted out with silks and cloths and sendals, and one chain with the great silver *polykandelon* from the Church of the Theotokos at Blachernai was hung there.

Note that the hall where the baldachin stands and where the *magistroi* are appointed¹ and what is called the Onopodion were fitted out by the *sakellarios* with silks and curtains from the Chrysotriklinos.

Note that the portico of the Hall of the Augousteus, that is, the Gold Hand, was fitted out with the reddish-purple curtains from the Chrysotriklinos.

Note that the passageways from the Hall of the Augousteus in the direction of the Apse were fitted out with various embroidered curtains.

Note that the [Covered] Hippodrome was fitted out by the eparch with silks and various imperial curtains.

Note that, as usual for processions, [the passageways]² were trimmed with laurel in the form of little crosses and wreaths³ which are called "parasols", to the right and left on the walls beneath railings which are called "little rivers" and those standing vertically which are called "trees". They were also trimmed with the rest of the flowers which the season provided then. Their pavements were liberally strewn with ivy and laurel, and the more special ones

¹ Elsewhere specified as the Consistory, e.g. at R232.14-15 in a chapter about the appointment of a *magistros*.

² The subject, not specified, may have been τὰ διαβατικά (passageways or walkways) as at R573.14; see also R6.11-18 for the preparation of the imperial route for processions.

³ *stephania*: wreaths or crowns, and so a possible allusion to imperial insignia.

ἀργυρῶ ἀπὸ τῆς νέας ἐκκλησίας ἰ. ἰστέον, ὅτι ἐσωθεν τῆς Β
 χαλκῆς πύλης οὐδὲν ἀπὸ βλαττίων ἢ ἀπλωμάτων ἢ σενδῆς γέ-
 γονεν ἐξώπλισις, ἀλλ' ἢ μόνον ἐχορημίσθησαν ἀλυσίδια β' καὶ
 πολυκάνδηλα ἀργυρῶ ἀπὸ τῆς νέας ἐκκλησίας δύο. ἰστέον,
 5 ὅτι ἐξω τῆς χαλκῆς πύλης ἐξώπλισεν ὁ ὑπάρχος ἐνθεν κἀκεῖ-
 νεν ἕως τοῦ ἐξάγοντος ἐκεῖσε καγκέλλον ἀπὸ βλαττίων καὶ ἀ-
 πλωμάτων καὶ σενδῆς, ἐχορημίσθη δὲ ἀλυσίδιον ἐν καὶ τὸ μέγα
 πολυκάνδηλον τὸ ἀργυροῦν τῶν βλαχερνῶν. ἰστέον, ὅτι ὁ τριζλι-
 ρος, ἐν ᾧ καὶ τὸ καμελαύχιον ἰσταιται καὶ οἱ μάγιστροι γίνονται,
 10 καὶ τὸ λεγόμενον ὄνοπόδιον ἐξωπλίσθη παρὰ τοῦ σακελλαρίου
 ἀπὸ βλαττίων καὶ ἀπὸ βήλων τοῦ χρυσοτρικλίνου. ἰστέον, ὅτι
 ὁ πόρτηξ τοῦ ἀνγουστέως, ἤγουν ἡ χρυσῆ χεὶρ, ἐξωπλίσθη
 παρὰ τῶν ὀξέων βήλων τοῦ χρυσοτρικλίνου. ἰστέον, ὅτι τί
 15 ἀπὸ τοῦ ἀνγουστέως διαβατικά ὡς πρὸς τὴν ἀψίδα ἐξωπλί-
 σθησαν ἀπὸ διαφόρων βήλων κεντητῶν. ἰστέον, ὅτι ὁ ἵππο-
 δραμος ἐξωπλίσθη παρὰ τοῦ ὑπάρχου ἀπὸ βλαττίων καὶ ἀπὸ
 βυσιλιζῶν διαφόρων βήλων. ἰστέον, ὅτι ἐχορημίσθησαν ἀπὸ
 διαγνῶν κατὰ τὸ εἶδος τῶν προελεύσεων, οἷον σταυρία καὶ
 στεφάνια τὰ λεγόμενα οκτωστά, δεξιά καὶ ἀριστερὰ ἐν ταῖς
 20 τοῖχοις ὑπὸ καγκέλλον τῶν λεγομένων ποταμίον, καὶ τῶν ὀρ-
 θίως ἰσταιμένων τῶν λεγομένων δένδρων, ἀλλὰ καὶ λοιπῶν
 αἰθῶν, ὧν ὁ τότε καιρὸς παρεῖχεν· ἀλλὰ καὶ τὰ τούτων ἐ-
 δάρη κατεράνθησαν κισσοῦ τε καὶ δάφνης, τὴ δὲ οἰκειότε-

[R574] with myrtle and rosemary.

Note that after the entry of the groups into the great Hall of the Magnaura, the entire hall was liberally sprinkled with rose-water.

Note that very precious Persian cloths were spread over the entire floor of the pergola and the platform leading up to the great hall.

Note that the *magistroi* and the more splendid-looking of the proconsuls wore the *loroi*, but they carried neither sceptres nor *anexikakiai*.¹ The rest of the proconsuls and patricians wore their *kamisias* and chlamyses with gold *tablia*. The four eunuch *protospatharioi*, with their *sticharia* and linen mantles and gold torques, carried gold sword-tipped batons decorated with precious stones. The rest of the eunuch *protospatharioi* wore their *sticharia* and torques. The *primikerioi* wore their *sticharia* without chlamyses. The *magistroi*, since they were wearing the *loroi*, gave their *sticharia* to the *primikerioi* who did not have their own *sticharia*. The *ostiarioi* wore gold *paragaudia* over their *kamisias* and carried their gold staffs decorated with precious stones. The rest of the *ostiarioi* who did not have gold *paragaudia* wore their chlamyses over *kamisias*. The *spatharokoubikoularioi* wore gold *paragaudia* over their *kamisias* and carried the gold and white-metal² swords of their ranks. The rest of the *spatharokoubikoularioi* who did not have gold *paragaudia* wore their *kamisias*

¹ 15 *loroi* woven with gold were kept in the Church of the Lord (R641.8-9).

² Gold and white-metal: χρυσόκανος Latin *canus*: white or grey; perhaps electrum, or what is known as white metal, which is a pale-grey alloy; cf. Haldon: grey / base metal; *Three Treatises* (1990), note to C 214-216 (R468.9). For the phrase *ὀλόκανα διάχρυσα* used of undoubtedly precious swords: R640.11-12.

ρα ἀπὸ μυρτιάδος καὶ δειδρολιβάνου. Ἰστέον, ὅτι μετὰ τὸ εἰσελθεῖν τὰ βήλα ἐν τῇ μεγάλῃ τρικλίτῳ τῆς μινναύρας κατεράνθη ὅλος ὁ τρικλίτος ἀπὸ ῥόδου. Ἰστέον, ὅτι ἐν τῇ E l. L. 332 ὄλῳ ἐδάμει τοῦ ἀναδενδραδίου καὶ τοῦ ἀνάγοντος πουλίτου εἰς τὸν μεγατρικλίτον ἠλωθήσαν ἀπλώματα πέρσιχα πολύ-5 τιμα. Ἰστέον, ὅτι οἱ μάγιστροι καὶ οἱ εὐειδέστεροι τῶν ἀν- Ms. 194. b θυπάτων ἐφόρεσαν τοὺς λώρους· οὐκεπεῶνας δὲ ἢ ἀνεξικακίας οὐκ ἐβάσταζαν. οἱ λοιποὶ ἀνθρώπατοι καὶ πατριῆιοι ἐφόρεσαν τὰ ἑαυτῶν καμισία καὶ τὰ χρυσόταβλα γλανίδια. οἱ δ' εὐνοῦχοι πρωτοσπαθάριοι μετὰ τὰ ἑαυτῶν στιχάρια καὶ 10 σαβάνια καὶ χρυσᾶ μαριάζια ἐβάστασαν τὰ χρυσᾶ διάλιθα σπαθοβάκλια. οἱ λοιποὶ εὐνοῦχοι πρωτοσπαθάριοι ἐφόρεσαν B τὰ ἑαυτῶν στιχάρια καὶ μαριάζια. οἱ προμικηῆριοι ἐφόρεσαν τὰ ἑαυτῶν στιχάρια ἄνευ γλανιδίων. οἱ μάγιστροι, ὡς φορέσαντες τοὺς λώρους, δεδώκασιν τὰ ἑαυτῶν στιχάρια τοῖς 15 μὴ ἔχουσι προμικηῆριοις ἴδια στιχάρια. οἱ ὀστιῆριοι ἐπάνω τῶν καμισίων ἐφόρεσαν τὰ χρυσᾶ παραγαυῆδια καὶ ἐβάστασαν τὰ χρυσᾶ διάλιθα βεργία. οἱ λοιποὶ ὀστιῆριοι οἱ μὴ ἔχοντες χρυσᾶ παραγαυῆδια ἐφόρεσαν ἐπάνω τῶν καμισίων τὰ ἑαυτῶν γλανίδια. οἱ σπαθαροκουβικουλάριοι ἐφόρεσαν ἐπάνω 20 τῶν καμισίων αὐτῶν χρυσᾶ παραγαυῆδια καὶ τὰ χρυσόκανα σπαθία τῶν ἀξιωμαίων. οἱ λοιποὶ σπαθαροκουβικουλάριοι οἱ μὴ ἔχοντες χρυσᾶ παραγαυῆδια ἐφόρεσαν τὰ ἑαυτῶν καμισία

[R575] and swords. The *koubikoularioi* all wore their *kamisia*. Some of them wore the chlamyses for feast days with gold *tablia* and tassels, that is, the chlamyses of patricians, while others wore the silver-embroidered chlamyses, and others the silver-embroidered short-sleeved tunics, and others the reddish-purple short-sleeved tunics. The *protospatharioi* who were holders of high office wore their *kamisia* and tasselled chlamyses for feast days, that is, the chlamyses of *magistroi*. The *protospatharioi* of the Chrysotriklinos wore gold *spekia* and gold torques, and such as did not have *spekia* wore *skaramangia* and deep-red *sagia*. The chartularies of the bureaux and notaries wore their *kamisia* and true-purple *sagia*. The imperial secretaries and notaries of the imperial secretariats and the rest of the officials of the bureaux wore their *kamisia* and tasselled chlamyses for feast days, that is, the ones with reddish-purple *tablia*.

Near the imperial throne,¹ to either side, that is to right and left, stood the Roman sceptres and tablets² and the rest of the gold sceptres, held by the *kandidatoi* - that is to say, wearing *skaramangia* and the insignia of *kandidatoi*. The rest of the insignia, the insignia of the *kampidouktores* and labara and standards, stood below the insignia mentioned previously - that is to say, they were held by the oarsmen of the first dromon. The said oarsmen wore the tasselled ceremonial dress of the archons of the regiments.

Outside the curtains, at the top of the flight of stairs stood

¹ First the ceremonial dress of some of the participants is described. The actual positions occupied at the Magnaura are next specified, again with some reference to dress.

² In the context of other sceptres, here and at R585.2, R593.12 & R640.18, *πτύχια* were probably inscribed tablets borne on sceptres (staves); see note 1 at R15.4; alternatively "books" or "book-covers", presumably bejewelled, for which see note 1 at R592.1.

καὶ σπαθία. οἱ κουβικουλάριοι πάντες ἐφόρεσαν τὰ ἑαυτῶν C
 καμίσια. καὶ οἱ μὲν ἐξ αὐτῶν ἐφόρεσαν τῶν ἑορτῶν τὰ
 χρυσόταβλια γλανίδια τὰ φουνδάτια, ἤγουν τῶν πατρικίων·
 οἱ δὲ τὰ ἐξαργυροκένητα γλανίδια καὶ τὰ ἀργυροκένητα
 χρυσομάνικα καὶ τὰ ὄξεια κομπομάνικα. οἱ πρωτοσπαθάριοι
 οἱ ὀφφικιάλιοι ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ τὰ φουνδά-
 τια τῶν ἑορτῶν γλανίδια, ἤγουν τῶν μαγίστρων. οἱ τοῦ χρυ-
 σοτρικλίνου πρωτοσπαθάριοι ἐφόρεσαν τὰ χρυσοῦ σπέκια καὶ
 χρυσοῦ μαυίκια· ὅσοι δὲ σπέκια οὐκ εἶχον, ἐφόρεσαν σκα-
 10 ραμάγγια καὶ σαγία ῥοῆς. οἱ τῶν σεκρέτων χαρτουλάριοι
 καὶ νοτάριοι ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ σαγία ἀληθι-
 νά. οἱ ἀσηροῆται καὶ οἱ νοτάριοι τῶν ἀσηροῆται καὶ λοι- D
 ποὶ σεκρετικοὶ ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ τὰ φουνδά-
 τια γλανίδια τῶν ἑορτῶν, ἤγουν τὰ ἔχοιτα ὄξεια ταβλία.
 15 πλησίον τοῦ βασιλικῆς θρόνου ἐβθεν κἀκεῖθεν, ἦτοι δεξιά καὶ
 ἀριστερά, ἔστησαν τὰ Ῥωμαϊκὰ σκήπτρα καὶ πτυχία καὶ
 λοιπὰ χρυσοῦ σκήπτρα, κρατούμενα ἐπὶ τῶν καρδιδαίων, δη- Ms. 195. a
 λοῦσι φοροῦντων σκαρμαγγια καὶ τὰ καρδιδαίτια. τὰ λοι-
 πὰ σκεῦη, τὰ τε καμινιδικόρια καὶ λάβρονα καὶ σίγηρα ἔστη-
 20 σαι ὑποκατιῶν τῶν προῤῥήθεντων σκευῶν, δηλοῦσι καὶ αὐ-
 τὰ κρατούμενα ἐπὶ τῶν ἐλατῶν τοῦ πρώτου δρομονίου. οἱ Ed. L. 333
 δὲ αὐτοὶ ἐλάται ἐφόρεσαν τῶν ταγματικῶν τὰ φουνδάτια ἀλ-
 λάξιμα. ἔξωθεν τῶν βήλων ἄνωθεν τῶν ἀναβάθρων ἔστησαν

[R576] the *manglabitai* wearing *skaramangia* and their swords. Immediately after the *manglabitai* stood the Macedonians of the great *hetaireia* in inner garments, wearing silver swords at their waist, and with gilded and silver belts, and carrying shields of gold and gilded bronze and iron, and single- and double-headed axes. At the bottom of the said flight of stairs stood the great *hetaireia*, and likewise the middle *hetaireia* along with the Pharganoi and Khazars, all wearing swords and carrying shields.

The household *protospatharioi* stood to either side at the solea¹ wearing green and pink *skaramangia* and swords. Beyond them stood the *spatharokandidatoi* wearing multi-coloured *skaramangia* and swords and the insignia of the *spatharokandidatoi*. Beyond them stood the *spatharioi* also wearing multi-coloured *skaramangia* and their swords and carrying battle-axes. Beyond them stood the grooms wearing white-lion *skaramangia*² and [others] of different colours and patterns, and carrying the insignia of grooms.

To the right, as one faced west, where the two curtains were drawn together, outside at the top of the flight of stairs of the great Hall of the Magnaura, stood [the *hetaireiarches*] of the great *hetaireia* carrying the imperial pennon of sendal woven with gold. To either side of the said flight of stairs of the said great Hall of the Magnaura, outside the

¹ It seems that in a non-ecclesiastical context this solea was the walkway within the hall leading to the throne (R575.15).

² i.e. *skaramangia* of a textile with a pattern of white-lions.

οἱ μαγλαβῖται φοροῦντες σκαραμιάγια καὶ τὰ ἑαυτῶν σπα-
θία. καὶ μετὰ τοὺς μαγλαβῖτας εὐθὺς ἔστησαν οἱ τῆς με-
γάλης ἑταιρείας Μακεδόνες ἀπὸ ἐσωφορίων, φοροῦντες σπα-
θία ζωστήρια καὶ ἀργυρᾶ μετὰ καὶ λωρίων διαχρύσεων καὶ
ἀργυρῶν, βασιτάζοντες καὶ σκουτάρια χρυσοῦ καὶ χαλκόχρου-5
σα καὶ σιδηρᾶ καὶ μονοπέλκκα καὶ τζικούρια. κάτωθεν δὲ
τῶν αὐτῶν ἀναβάθρων ἔστη ἡ μεγάλη ἑταιρεία, ὁμοίως καὶ
B ἢ μεσαία, μετὰ καὶ τῶν Φαργάνων καὶ Χαζάρων, πάντων
φορούντων σπαθία καὶ βασιτάζοντων σκουτάρια. οἱ οἰκειοκοί
πρωτοσπαθάριοι ἔστησαν εἰς τὴν σωλαίαν ἐνθεν ἀκκεῖθεν φο-10
ροῦντες σκαραμιάγια πρισινορόδινα καὶ σπαθία. καὶ μετ'
αὐτοὺς ἔστησαν οἱ σπαθαροκαρδιδαῖοι φοροῦντες σκαραμιά-
για πολύχρουα καὶ σπαθία καὶ τὰ σπαθαροκαρδιδαίτινα. καὶ
μετ' αὐτοὺς ἔστησαν οἱ σπαθάριοι φοροῦντες καὶ αὐτοὶ πο-
λύχρουα σκαραμιάγια καὶ τὰ ἑαυτῶν σπαθία, βασιτάζοντες15
καὶ διστραλία. καὶ μετ' αὐτοὺς ἔστησαν οἱ στρατώρες φο-
ροῦντες σκαραμιάγια λευκολέοντας, καὶ ἑτέρων χροῶν καὶ
C ἔξεμπλίων, βασιτάζοντες καὶ τὰ στρατωρίγια. δεξιά δὲ πρὸς
δύσιν εἰς τὴν σύμπηξιν τῶν δύο βήλων ἔξωθεν ἄνωθεν τῶν
ἀναβάθρων τοῦ μεγάλου τρικλίνου τῆς μανναύρας ἔστη τῆς20
μεγάλης ἑταιρείας βασιτάζων τὸ χρυσοῦφαντον σενδὲς βασι-
λικὸν φλάμουλον. ἐνθεν δὲ ἀκκεῖθεν τῶν αὐτῶν ἀναβάθρων
τοῦ αὐτοῦ μεγάλου τρικλίνου τῆς μανναύρας ἔξωθεν τῶν αὐ-

[R577] said curtains, stood the two chief oarsmen carrying the imperial gold pennons. Then, in turn, to the right and left of the two chief oarsmen, stood all the gold [pennons] with gold stripes¹ and the sendals and the rest of the imperial pennons, carried by the oarsmen of the imperial dromon, that is to say, with the oarsmen themselves wearing the ceremonial dress in the four colours of the associations.² The demesmen of the two factions and the church-singers from the Church of the Holy Apostles and likewise those from Hagia Sophia stood on high benches to either side of the said flight of stairs, cheering and chanting imperial eulogies. The demesmen wore their ceremonial dress and gold crowns and carried their handkerchiefs, while the church-singers from the Church of the Holy Apostles and Hagia Sophia wore the tasselled ceremonial dress of the archons of the regiments and the *kamisias* of the bodyguard,³ entirely of silk and under a *phialion*,⁴ and [the other]⁵ *kamisias* of those serving in the vaults of the Hall of the Nineteen Couches.

Note that on the day of the reception the logothete, too, wore a *loros*.

Note that the archons of the *arithmos* stood inside and outside at the door leading out to the Hall of the Kandidatoi, they, too, in *skaramangia* and wearing their swords and carrying shields.

Note that on the actual day of the reception, all those mentioned previously, from the *protospatharioi* down to the lowest-ranking person wearing

1 Providing “pennons” following the explanation in Bonn’s translation: “vexilli species ex aureo panno cum aureis clavis”. For *clavi* as “stripes” see, too, R162.13.

2 i.e. the four colours of the demes, rather than the four colours (unattested) of the regiments; Reiske, *Comm.*, p. 677.

3 σκέπτων: a word attested otherwise only at R589.14 & R698.3 (of the *augousta*): LBG.

4 An abbreviated cape-like garment: see note 2 at R528.16-17.

5 τὰ ἕτερα supplied from the parallel passage at R589.15.

τῶν βῆλων ἔστησαν οἱ δύο πρωτοελάται βαστάζοντες τὰ χρυσᾶ βασιλικὰ φλάμουλλα. καὶ εἰθ’ οὕτως καθέστης τῶν δύο πρωτοελαίων δεξιά καὶ ἀριστερὰ ἔστησαν πάντα τὰ χρυσᾶ ἀνρόζλιφα καὶ πενδές καὶ λοιπὰ βασιλικὰ φλάμουλλα, ὑπὸ βιῶν ἐλατῶν τοῦ βασιλικοῦ δορομοῦ βαστάζομενα, ὁμιλονότι Ms. 195. b
φοροῦντων αὐτῶν τῶν ἐλατῶν τῶν ταγματικῶν τῶν δ’ χρυσοῦν τὰ ἀλλόξιμα. οἱ δὲ δημιῶται τῶν δύο μετῶν καὶ οἱ ἀποστολιῆται ψάλλται, ὁμοίως καὶ οἱ ἀγιοσοφῆται, ἔστησαν ἐπὶ σζάμων ὑψηλῶν ἐνθεν κἀκείθεν τῶν αὐτῶν ἀναβάντων εὐτορημοῦντες καὶ ἄδοντες βασιλικῶν. καὶ οἱ μὲν δημιῶται ἐφόρεσαν τὰ ἑαυτῶν ἀλλόξιμα καὶ χρυσᾶ στεφάνια, βαστάζοντες καὶ τὰ ἑαυτῶν ἐγγεῖνια. οἱ δὲ ἀποστολιῆται καὶ ἀγιοσο- Ed.L. 334
φῆται ἐφόρεσαν τῶν ταγματικῶν τὰ φουνδάτια ἀλλόξιμα καὶ τοῦ σζέπτου τὰ ὀλόβλαττα καὶ ὑπὸ φιαλίον καμίσια, καὶ τῶν 15 ὑπνοροῦντων εἰς τὰς καμίσιας τῶν εἰθ’ ἀκουβίτων. ἰστέον, ὅτι ὁ λογοθέτης τῆ ἡμέρας τῆς δοχῆς καὶ αὐτὸς ἐφόρεσεν λῶρον. ἰστέον, ὅτι εἰς τὴν ἐξίγουσαν πύλην ἐν τῇ τριζλίτῳ τῶν κενδιδάτων ἔστησαν ἕσωθεν καὶ ἔξωθεν οἱ τοῦ ἀριθμοῦ ἄρχοντες, καὶ αὐτοὶ μετὰ σκαραμυγγίων, φοροῦντες καὶ τὰ 20 ἑαυτῶν σπαθία, βαστάζοντες καὶ σκουτάρια. ἰστέον, ὅτι αὐτῇ τῇ ἡμέρῃ τῆς δοχῆς πάντες οἱ προῦφθέντες ἀπὸ τε πρωτουπαδουρίων καὶ ἕως ἐσχάτου ἀνθρώπου τοῦ φοροῦντος σκα-

[R578] a *skaramangion*, stood each according to the colour and pattern of his *skaramangion*, that is, those wearing the pink and green eagles to either side, those wearing the owls and the many-circled eagles, likewise those wearing the wave pattern,¹ and likewise those wearing the white-lions. And to put it simply, as has been said, each stood according to his *skaramangion*.

The *kandidatoi* stood to either side in their hall in their *skaramangia*, wearing the insignia of *kandidatoi*, and behind the said *kandidatoi*, to either side, stood the *mandatores* of the *arithmos* with swords and shields. The oarsmen of the imperial dromons stood to either side in the said Hall of the *Kandidatoi* in the direction of the Church of the Lord, and at the hall where the baldachin is and where the *magistroi* are appointed,² and at the *Onopodion*. Beyond them, at the portico of the Hall of the *Augousteus*, that is, at the Gold Hand, to either side stood the archons' sons and the valets of the [emperor's] *vestiarion* and the stewards of the table, the archons' sons wearing their *skaramangia* and swords, the valets dark-coloured chlamyses, and the stewards of the table short-sleeved tunics of sham reddish-purple. Outside the bronze door of the Hall of the *Kandidatoi*

¹ Literally, "the seas".

² The Consistory; see note 1 at R573.8.

Βραμιάγγιον ἕστησαν ἕκαστος πρὸς τὸ ἴδιον τῆς χορηγίας καὶ τοῦ ἐξεμπλίου σακαμιάγγιον, ἤγουν οἱ τοὺς πρασινοραδί-
τους ἀειτοὺς φοροῦντες ἐνθεν κάκειθεν, οἱ τοὺς βόφους καὶ τοὺς πολυγύρους ἀειτοὺς, ὁμοίως δὲ τὰς θαλάσσους, καὶ τοὺς λευκοκίοντας ὁμοίως. καὶ ἀπλῶς εἰπεῖν, καθὼς εἴρηται, ἕκα-5
στιος πρὸς τὸ ἴδιον σακαμιάγγιον ἕστη. οἱ δὲ κωνδιδάτοι ἕ-
στησαν ἐν τῷ ἰδίῳ τρικλίῳ ἐνθεν κάκειθεν μετὰ τῶν ἰδίων σακαμιγγίων, φοροῦντες τὰ κωνδιδάτια, καὶ ὕπισθεν τῶν αὐτῶν κωνδιδάτων ἕστησαν ἐνθεν κάκειθεν οἱ τοῦ ἀριθμοῦ μανδάτωρες μετὰ σπαθίων καὶ σκονταρίων. οἱ δὲ ἐλάττωι10
τῶν βασιλικῶν δρομονίων ἕστησαν ἐνθεν κάκειθεν ἐν τῷ αὐ-
C τῷ τρικλίῳ τῶν κωνδιδάτων ὡς πρὸς τὸ μέρος τῆς ἐκκλησί-
ας τοῦ Κυρίου καὶ εἰς τὸν τρίκλινον, ἐν ᾧ τὸ καμελαύκιον
Ms. 196. 3 ἴσταται καὶ οἱ μάλιστα γίνονται, καὶ εἰς τὸν ὄνοποδα. καὶ μετὰ τούτους εἰς τὸν πόρτικα τοῦ ἀγγοστίως, ἤγουν εἰς τὴν15
χορηγίαν χειρᾶ, ἕστησαν ἐνθεν κάκειθεν τὰ ἀρχοντογεννήματα καὶ οἱ σακωνιστὰ τοῦ βεστιαρίου καὶ οἱ τοῦ τραπεζίου, φο-
ροῦντες τὰ μὲν ἀρχοντογεννήματα τὰ ἑαυτῶν σακαμιάγγια καὶ σπαθία, οἱ δὲ σακωνιστὰ βεστιαρίαι τὰ ἀτραβατικά
χλαρίδια, οἱ δὲ τοῦ τραπεζίου τὰ ψευδοξία κορτομάνικα.20
ἔξωθεν δὲ τῆς χαλκῆς πύλης τοῦ τρικλίου τῶν κωνδιδάτων

[R579] to either side stood the crew of the *droungarios* of the fleets¹ and the great *pamphylos*, carrying leather shields and wearing their swords.

In the First Scholae and the Hall of the Exkoubitoi up to the said Tribunal to either side stood the crews of the *pamphyloi*, carrying leather shields and wearing their swords. The archons of the fleets also stood to either side, each by his crew. In the Tribunal, to either side, stood the City body (of the factions)² with the guilds and their own archons, the archons wearing the six chlamyses of the bureaux, the deer³ chlamyses, while all the rest wore the white chlamyses of the archons of the regiments. Behind them stood sailors carrying leather shields and wearing their swords. Sailors stood to either side at the Hall of the Scholai, carrying leather shields and wearing their swords.

Inside the Chalke Gate, to either side, stood the Toulmatzoi⁴ with pennons, carrying leather shields and wearing their swords and bows and quivers. Outside the barrier of the Chalke stood massed troops, some towards the side of the Noumera and others towards the arch of the Milion. The rest of the sailors and the remainder of the Toulmatzoi, and the baptized Rus' with pennons, [.....]⁵ carrying shields and wearing their swords.

¹ Constantine Gongyles (or Gongylios) was appointed by Constantine VII in ca 944/945 and commanded the unsuccessful expedition against Crete in 949; Theophanes cont., VI, §1 (Bonn ed., 436); John Skylitzes, ed. Thurn (1973), XI, §15, p. 245; Guiland, "Les patrices sous le règne de Constantin VII Porphyrogénète (913-959)," *SBN*, 9 (1957), 200-201, rp. in *Institutions*, II (1965), 185-86.

² ἡ πολιτική here and probably at R590.2 refers, as often, to the City body of the two factions, but usually where that context is clearer, e.g. at R83.7-8 & 11. Cf. τὸ πολιτικὸν (R619.12) and frequently τὸ πολίτευμα (e.g. R263-R264): the City administration.

³ πλατώνιος, a word otherwise unknown; *LBG*: deer-hide (?) cf. πλάτων: fallow deer; but here with reference to the pattern in the textile; also at R641.15. See, too, πλατάνιον at R580.21 & R581.2: plane-tree (?).

⁴ i.e. Dalmatians; Haldon, "Theory and practice," *TM*, 13 (2000), 259, n. 71.

⁵ A verb, at least, is missing, perhaps "stood".

ἔστη ἔνθεν κάκειθεν ἢ τοῦ δρουγγαρίου τῶν πλοίων οὐσία
καὶ ὁ μέγας πύμφυλος, βασιτάζοντες δόρκας καὶ τὰ ἑαυτῶν
φοροῦντες σπαθία. ἐν δὲ τῇ πρώτῃ σχολῇ καὶ τῷ τρικλίνο
τῶν ἐξουβίων ἕως τοῦ αὐτοῦ τριβουναλίου ἔστησαν ἔνθεν
ἐκάκειθεν αἱ οὐσίαι τῶν παμφύλων, βασιτάζοντες δόρκας καὶ
τὰ ἑαυτῶν φοροῦντες σπαθία. οἱ δὲ ἄρχοντες τῶν πλοίων
ἔστησαν καὶ αὐτοὶ ἔνθεν κάκειθεν, ἕκαστος εἰς τὴν ἰδίαν οὐ-
σίαν. ἐν δὲ τῷ τριβουναλίῳ ἔστη ἔνθεν κάκειθεν ἢ πολιτι-Ed.L. 335
κὴ μετὰ τῶν συστημάτων καὶ τῶν ἰδίων ἀρχόντων, φοροῦν-
10των τῶν μὲν ἀρχόντων τὰ ἐξ χλανίδια τῶν σεκρετικῶν τὰ
πλατώνια, οἱ δὲ λοιποὶ πάντες τὰ λευκὰ χλανίδια τῶν τα-
γματικῶν. καὶ ὀπισθεν αὐτῶν πλοῖμοι βασιτάζοντες δόρκας,
φοροῦντες καὶ τὰ ἑαυτῶν σπαθία. εἰς δὲ τὸν τρίκλινον τῶν
σχολῶν ἔνθεν κάκειθεν ἔστησαν πλοῖμοι βασιτάζοντες δόρκας,
15φοροῦντες καὶ τὰ ἑαυτῶν σπαθία. ἔσωθεν δὲ τῆς χαλκῆς
πύλης ἔστησαν ἔνθεν κάκειθεν οἱ Τουλμάτζοι μετὰ φλαμού-
λων, βασιτάζοντες δόρκας, φοροῦντες τὰ ἑαυτῶν σπαθία καὶ
τοξοφόρα. ἔσωθεν δὲ τοῦ καυκέλλου τῆς χαλκῆς ἔστησαν
20τὴν καμάραν τοῦ μιλίου. οἱ μὲν πρὸς τὸ μέρος τῶν νομῆρων, οἱ δὲ πρὸς
τῶν Ταλματζίων καὶ οἱ βαπτισμένοι Ρῶς μετὰ φλαμούλων,
βασιτάζοντες σκουτέρια, φοροῦντες καὶ τὰ ἑαυτῶν σπαθία.

[R580] Note that the Hall of Justinian and the Lausiakos Hall were not otherwise fitted out except as usual bright lamps were hung and their *polykandela* were unfailing. In the portico of the Chrysotriklinos, that is, at the Horologion, stood the two imperial gold organs and the two silver organs of the factions. The Chrysotriklinos was fitted out as it is customary for it to be fitted out at Easter, that is, with the *pentapyrgion* and the imperial thrones, the couches and the gold table, and the other items with which it is decorated at Easter.

Note that the Chrysotriklinos was not decorated for the visit of the Spaniards, since the ambassadors who came from Spain did not dine with the emperors on the day of the reception.¹ In this instance, the enamelled objects from the Phylax were hung in the pergola of the Magnaura, in the arcade created by the decorators with great *skaramangia*.

In the eight vaults of the Chrysotriklinos were hung the imperial crowns from the Church of the Most Holy Theotokos of the Pharos and the other churches of the Palace, and various enamelled objects from the Phylax, and the chlamyses of the emperor and the *augousta*, as follows:² from the Chapel of St Peter, that which is entirely of gold with a plane-tree³ in pearls; from the Chapel of St Theodore, the *chorosanchorion*⁴

¹ It is noted at R571.11-16 that the reception for the Spanish ambassadors was held in the Magnaura on October 24th; see the note to R571.16. The Bonn text, but not the ms., has this note bracketed.

² The text of the following list has been repunctuated, in each case giving first the source of the garments.

³ πλατάνιον probably like πλάτανος: plane-tree; here and immediately below at R581.2 with reference to the pattern on a textile. Cf. *LBG*: of plane-tree wood. However, cf. πλατώνια: "deer" (?) at R579.11 & note 3, and R641.15, also with reference to chlamyses. An emendation may be required for one or the other term.

⁴ χοροσαγχόριον: perhaps a choir-robe; the word is unknown and may be the result of dittography. Perhaps read χοροῦ σαγίον: church-singer's cloak.

ἰστέον, ὅτι ὁ τριζκλίνος Ἰουστινιανῶς καὶ ὁ λαυσιακὸς οὐδὲν
 Ms. 196 b εἶτερον ἐξωπλίσθησαν, εἰ μὴ κατὰ τὸ εἶωθὸς ἐχορημάσθησαν ὀ-
 λόγωτα, καὶ ἀγγλιαῖ τὰ τούτων πολυκάνδηλα. ἐν δὲ τῷ
 πόρτικι τοῦ χρυσοτριζκλίνου, ἦτοι ἐν τῷ ὠρολογίῳ, ἔστησαν
 τὰ δύο χρυσαῖ ὄργανα τὰ βασιλικὰ καὶ τὰ δύο ἀργυρᾶ ὄργανα-5
 Cna τῶν μεσῶν. ὁ δὲ χρυσοτριζκλίνος ἐξωπλίσθη, καθὼς εἶω-
 θεν τὸ πάσχα ἐξοπλίσσεται, ἤγονν διὰ τοῦ πενταπυργίου καὶ
 τῶν βασιλείων θρόνων, τῶν κραβάτιων τε καὶ τῆς χρυσοῦς
 τραπέζης καὶ τῶν λοιπῶν, μεθ' ὧν τὸ πάσχα κοσμιῖται. (ἰ-
 στέον, ὅτι ὁ χρυσοτριζκλίνος ἐν τῇ ἐλεύσει τῶν Ἰσπανῶν οὐδὲ
 κατεχορημάθη, ἐπειδὴ οὐ συνεστιάθησαν τοῖς βασιλεῦσι τῇ ἡ-
 μέρᾳ τῆς δοχῆς οἱ ἀπὸ Ἰσπανίαν ἐλθόντες παρόντες, καὶ τῇ
 τροπῇ τούτῃ τὰ τοῦ φύλακος χειμεντὰ ἔργα ἐχορημάσθησαν ἐν
 τῷ ἀναδενδραδίῳ τῆς μαγναύρας ἐν τῇ τροπικῇ τῇ παρὰ
 τῶν παστοποιῶν διὰ μεγάλων σκαθαμεγγίων γεγονυία.) εἰς τὸ
 δὲ τὰς ὀκτώ κομιὰς τοῦ χρυσοτριζκλίνου ἐχορημάσθησαν τὰ
 D του ραοῦ τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρον στέμματα καὶ
 τῶν ἐτέρων ἐκκλησιῶν τοῦ παλατίου, καὶ ἔργα διάφορα χει-
 μεντὰ ἀπὸ τοῦ φύλακος, καὶ τὰ βασιλικὰ καὶ ἀργουστιανὰ
 χλανίδια οὕτω· τοῦ ἁγίου Πέτρου τὸ ὀλόχρονσον καὶ διὰ τὸ
 μαργαριτῶν πλατάνιον τοῦ ἁγίου Θεοδώρου τὸ χοροσαγχό-

[R581] with the griffin and lion and the griffin;¹ from the dining-room, the plane-tree chlamys of silk of three hues;² from the Pantheon, the horseman chlamys, the *heplesion*³ of the *augousta*; from the vault of the dining-room, the peacock chlamys, the mantle of the *augousta*; from the Diatarikion, the horseman chlamys, the caesar's; from the silver doors to the west, the little peacock chlamys, and the eagle chlamys beyond it. Above the silver doors of the said Chrysotriklinos was hung the gold *sagion*, called the caesar's.

Note that the imperial crowns and enamelled objects were hung alternately, that is, in the middle an imperial crown and to either side enamelled objects. Enamelled objects were not hung in the eastern vault, but the whole vault was embellished with imperial crowns.

Note that silver *polykandela* with silver chains from the Church of the Most Holy Theotokos of the Pharos were hung in the seven vaults of the Chrysotriklinos. In the eastern conch, instead of the three lights, three imperial crowns were hung: in front was the green crown from the Church of the glorious Holy Apostles along with its cross and dove, while on the right was the blue crown from the Church of the Most Holy Theotokos of the Pharos along with its cross and dove, and on the left the blue crown from the Church of St Demetrios the Great Martyr along with its cross and dove.

¹ The second reference to a griffin may be a scribal error.

² See the Introduction, s.v. Terms for silks.

³ ἡπλησίον: word unknown; perhaps read τὸ αὐγουστιακὸν ἱππηλάστιον [μανδίον]: the riding-cloak of the *augousta*; Kresten only partially solves the problem by positing a lacuna: τὸ αὐγουστιακὸν ἢ <...> πλησίον τῆς καμάρης τοῦ Ἀριστηρίου: "Staatsempfänge" im Kaiserpalast (2000), 54-55.

ριον μετὰ τοῦ γρουπολέοντος καὶ τοῦ γρουπαρίου τοῦ ἀριστη-
τηρίου· τὸ πλατάνιον τὸ τριβλάτιον τοῦ πανθέου, ὃ καβαλ-
λάριος, τὸ αὐγουστιακὸν ἡπλησίον τῆς καμάρης τοῦ ἀριστη-
τηρίου· ὃ τάων, τὸ αὐγουστιακὸν μανδίον τοῦ διαιταρικίου·
50 καβαλλάριος, τὸ καισαρίζιον τῶν πρὸς δύοσιν ἀργυρῶν πυ-Ed.L. 336
λῶν· τὸ ταῶνιον καὶ ὕπισθεν αὐτοῦ τὸ ἀετάριον, ἄνω δὲ
τῶν ἀργυρῶν πυλῶν τοῦ αὐτοῦ χρυσοτρικλίνου ἐχορεμάσθη
τὸ χρυσοῦν σαγίον τὸ λεγόμενον καισαρίζιον. Ἰστέον, ὅτι τὰ
στέμματα καὶ τὰ χειμευτὰ ἔργα ἐν πυρ' ἐν ἐκρέμαντο, ἤγουν
10 μίεσον στέμμα καὶ ἐνθεν κακέϊθεν ἔργα χειμευτὰ· ἐν δὲ τῇ
ἀνατολικῇ καμάρᾳ οὐκ ἐχορεμάσθη ἔργα χειμευτὰ, ἀλλ' ὅλη
ἀπὸ στεμμάτων ἦν κεκαλλωπισμένη. Ἰστέον, ὅτι εἰς τὰς ζ'
καμάρης τοῦ χρυσοτρικλίνου πολυκάνδηλα ἀργυρᾶ μετὰ ἄλυ- Ms. 197. a
σιδίων ἀργυρῶν ἀπὸ τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τοῦ
15 Φάρον ἐχορεμάσθησαν. εἰς δὲ τὴν ἀνατολικὴν κόγχην ἀπὸ
τῶν τριῶν κανδήλων ἐχορεμάσθησαν τρία στέμματα· ἔμπρο- B
σθεν μὲν τὸ πράσινον στέμμα τῶν ἁγίων καὶ ἐνδόξων ἀπο-
στόλων μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερεῦς αὐτοῦ·
δεξιᾷ δὲ τὸ βένετον στέμμα τῆς ὑπεραγίας Θεοτόκου τοῦ
20 Φάρον μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερεῦς αὐτοῦ· ἀ-
ριστερᾷ δὲ τὸ βένετον στέμμα τοῦ ἁγίου μεγαλομάρτυρος
Δημητρίου μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερεῦς αὐτοῦ.

[R582] Note that these three crowns were made by the Christ-loving ruler Constantine.

Note that in the four compartments of the middle tower of the *pentapyrgion*, and in the front compartment of the front tower, and in the front compartments of the right and left towers were hung various *ergomoukia*¹ from the Church of St Demetrios the Great Martyr and from the stores in the Phylax. On the wooden struts fastened from the *pentapyrgion* to the walls were tied together the bridal belts decorated with precious stones and pearls, also stored in the Phylax.

Note that on the central *polykandelon* of the Chrysotriklinos were hung the two *stethokarakala*² of the *augousta* and the two *diakoptai*,³ the bridal one and the other one which was kept in the Phylax, and the two pendants⁴ of the *augousta*, and the two *pniktaria*⁵ of the *augousta*. On the great cornice of the said Chrysotriklinos, at the glazed windows there,⁶ were hung platters and large chased silver plates for the table from the stores in the Vestiaron of the Karianos. Above, at the sixteen window vaults of the dome of the said Chrysotriklinos, were hung the small plates matching the platters and plates for the table⁷ mentioned previously, seven for each vault, these too of chased silver.

¹ ἐργομούκια: “objects made with bellows” i.e. of metal, glass or enamel; also at R591.23. *LBG*: the work of goldsmiths?

² στηθοκαράκαλα: lit.: breast-hoods; perhaps the wide, bejewelled cape-like collar worn by an empress; a gorget; cf. *LBG*: capes with hood. Cf. the *phialion*: note 2 at R528.16-17.

³ διακοπταί: lit.: items (not specified here) cut through; *LBG*: slit garments. For tunics with gold appliqué see note 2 at R294.14-15, and at R589.6 the adjective describes segments decorating curtains (cf. spangles on curtains at R128.12-13). Here garments with gold appliqué or else items of gold, e.g. crowns (στέφαναι), are most likely in the present context.

⁴ κατασειστά: pendant earrings (*LBG*); possibly referring to the *prependoulia* suspended from a crown.

⁵ πνικτάρια: word unknown; neck rings or “chokers”(??); cf. πνικτός: choked; *LBG*.

⁶ Emending δαυγίτας to διαυγίτας, following the advice of Jeffrey Featherstone.

⁷ Correcting μεσοκετέλλων to μεσοσκουτέλλων as in the ms.

ιστέον, ὅτι ταῦτα τὰ τρία στέμματα παρὰ Κωνσταντίνου τοῦ φιλοχρίστου δεσπότη κατεσκευάσθησαν. Ἰστέον, ὅτι ἐν τοῖς τέσσαρσι μεσοκαρδίαις τοῦ μεσοπυργίου τοῦ πενταπυργίου καὶ εἰς τὸ ἔμπροσθεν μεσοκάδιον τοῦ ἔμπροσθεν πυργίου καὶ εἰς τοῦ δεξιοῦ καὶ ἀριστεροῦ πυργίου τὰ ἔμπροσθεν μεσοκάδια ἐκρεμάσθησαν διάφορα ἐργομούκια ἀπὸ τοῦ ναοῦ τοῦ ἁγίου μεγαλομάρτυρος Δημητρίου καὶ ἐκ τῶν ἐναυοκειμένων εἰς τὸν φύλακα. ἐν δὲ τοῖς ξυλίνοις ἐκδέταις τοῖς ἀπὸ τὸ πενταπύργιον ἐν τοῖς τοίχοις ἐκδεδεμένοις συνεδέθησαν τὰ νυμφικὰ ζωνάρια τὰ ἐκ λίθων καὶ μαργάρων ἡμφιεσμένα καὶ τὰ ἐναυοκείμενα ἐν τῇ φύλακι. Ἰστέον, ὅτι εἰς τὸ μέσον πολυκάνδηλον τοῦ χρυσοτρικλίνου ἐκρεμάσθησαν τὰ δύο αὐγουστικὰ στηθοκαράκαλα καὶ αἱ δύο διακοπταί, μία ἢ νυμφικὴ καὶ ἑτέρα ἢ ἐν τῇ φύλακι ἀποκειμένη, καὶ τὰ δύο αὐγουστικὰ κατασειστά καὶ τὰ δύο αὐγουστικὰ πνικτάρια. ἐν δὲ τῇ μεγάλῃ κοσμητῇ τοῦ αὐτοῦ χρυσοτρικλίνου εἰς τοὺς ἐκείσε δαυγίτας ἐκρεμάσθησαν μινσοῦρια καὶ μεσοσκοτέλλα ἀγυρᾷ μεγάλα ἀνάγλυφα ἐκ τῶν ἐναυοκειμένων ἐν τῇ βεστιαρίῳ τοῦ Καραίου. ἄνωθεν δὲ εἰς τὰς 15' φωταγωγὰς καμάρας τοῦ τροῦλλου τοῦ αὐτοῦ χρυσοτρικλίνου ἐκρεμάσθησαν τὰ μικρὰ σκουτέλλια τῶν προειρημένων μινσοῦριων καὶ μεσοσκουτέλλων κατὰ καμάραν ζ', καὶ αὐτὰ ὄντα ἀνάγλυφα.

[R583] Concerning the reception

When the emperor had gone out from the Palace and gone into the robing-room of the great Hall of the Magnaura, the Saracens¹ were advised to go and see the emperor. The said Saracen guests, having gone out from the Chrysiion, went down the spiral stairway in the direction of the Stable of the Augousta and the vault which is called the Anethas, and from there they went via the Chapel of the Holy Well. Dismounting from their horses outside the barrier of the Chalke, they went through the Chalke and the Hall of the Scholai and the Tribunal and turned to the right (for the vault there had been fitted out and enclosed with silks).² They sat there until the emperor arrived and everything for the reception was in place.

Note that when the emperor had gone from the [Sacred] Palace to the robing-room of the Magnaura and gone in there, the church-singers, with the demesmen, began to chant the imperial eulogies.

Note that the emperor, putting on the octagon chlamys³ and the great white imperial crown, went up to the throne of Solomon and was seated. After he was seated, everyone prayed, "[May God make your holy reign] long-lasting." The church-singers, both those from the Church of the Holy Apostles and those from Hagia Sophia, began to chant the imperial eulogies and the groups were led in accordance with the usual format, and finally

1 i.e. the Saracen ambassadors from Tarsos; see the heading at R570.16.

2 The brackets, not present in the ms., have been added in the Bonn text.

3 τὸ ὀκτάγωνον χλαμίδιον: a chlamys with an octagon design in the textile; also at R593.19.

Περὶ τῆς δοχῆς.

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Τοῦ βασιλέως ἀπὸ τοῦ παλατίου ἐξεληθόντος καὶ ἐν τῷ
μητατώριῳ τοῦ μεγάλου τρικλίνου τῆς μανναύρας εἰσελθόντος, Ms. 197. b
ἐδηλώθησαν οἱ Σαρακηνοὶ τοῦ ἐλθεῖν καὶ τὸν βασιλέα θεά-
σασθαι. οἱ δὲ αὐτοὶ φίλοι Σαρακηνοὶ τὸν χρυσιῶνα ἐξε-
λθόντες, κατήλθον τὸν κοχλιὰν ὡς πρὸς τὸν αὐγουστιῶνα
στάβλον καὶ τὴν καμάραν τὴν λεγομένην τὸν Ἀνηθᾶν, καὶ ἀ-
πὸ τῶν ἐκεῖσε διήλθον διὰ τοῦ ἁγίου φρεῆτος, καὶ ἔξωθεν
τοῦ καγκέλλου τῆς χαλκῆς τῶν ἵππων ἀποβάντες διήλθον διὰ
10 τε τῆς χαλκῆς καὶ τοῦ τρικλίνου τῶν σχολῶν καὶ τοῦ τρι-
βουναλίου, καὶ ἐκνεύσαντες δεξιὸν, (τὸ ἐκεῖσε γὰρ φουρνικὸν
διὰ βλαττίων ἦν ἐξωπλισμένον καὶ περιπεφραγμένον,) ἐκαθέ-
15 σθησαν ἐκεῖσε, ἕως ἂν συνέφθασεν ὁ βασιλεὺς καὶ πάντα τὰ
τῆς δοχῆς. Ἰστέον, ὅτι, τοῦ βασιλέως ἀπὸ τοῦ παλατίου ἐλ-
15 θόντος εἰς τὸ μητατώριον τῆς μανναύρας καὶ εἰσελθόντος
ἐκεῖσε, ἤρξαντο οἱ ψάλται μετὰ τῶν δημοσιῶν ἕδειν τὰ βα-
σιλίκια. Ἰστέον, ὅτι ὁ βασιλεὺς περιβαλλόμενος τὸ ὀκτάγω-
νον χλαμίδιον καὶ τὸ μέγα λευκὸν στέμμα, ἀνῆλθεν ἐν τῇ
Σολομωντείῳ θρόνῳ, καὶ ἐκαθέσθη. καὶ μετὰ τὸ καθεσθῆναι
20 πάντες ἐπῆρξαντο πολυχρόνιον. οἱ δὲ ψάλται, οἳ τε ἀποστο-
λῆται καὶ οἱ ἁγιοσοφῆται, ἤρξαντο ἕδειν τὰ βασιλίκια, καὶ
εἰσήχθησαν κατὰ τὸν εἰωθότα τύπον τὰ βῆλα, καὶ τελευταῖ-

[R584] the Saracen guests, conducted by the *katepano* of the emperor's men and the *komes* of the stable. The latter wore *spekia*, not their own, but other very beautiful and valuable *spekia*, and torques decorated with precious stones and large pearls. It is not normal form for a non-eunuch to put on such a torque with either pearls or even precious stones, but they were ordered by the Christ-loving ruler Constantine to put these on for the purpose of display and only then. When the customary ceremonial had been completed, the Saracens went out and went through the pergola and the Hall of the Kandidatoi and the hall where the baldachin is and where the *magistroi* are appointed,¹ and from there through the Onopodion and the portico of the Hall of the Augousteus, that is, the Gold Hand. They went into the Hall of the Augousteus and sat there until the emperor went into the [Sacred] Palace. After the entry of the emperor into the Palace, the Saracen guests were summoned, after a time, from the Hall of the Augousteus, and they went through the internal passageways of the Augousteus and the Apse to the [Covered] Hippodrome and from there they went through as far as the Skyla. They went in and sat on the western side of the Hall of Justinian on the benches there. Then tailored² tunics and the rest of their ceremonial dress was sent to them by the emperor through one of the staff of the bedchamber.

Note that

¹ The Consistory; see the note to R573.9.

² ἑρραμμένα: stitched, sewn; hence tailored, or possibly embroidered, e.g. with appliqué.

Con οι φίλοι Σαρακηνοὶ κρατούμενοι παρὰ τε τοῦ κατεπάνω
 τῶν βασιλικῶν καὶ τοῦ κόμητος τοῦ στάβλου. ἐφόρεσαν δὲ
 καὶ αὐτοὶ σπέκια, οὐ τὰ ἑαυτῶν, ἀλλ' ἕτερα κάλλιστα καὶ ἀ-
 ναγκαζαῖα, καὶ μαριάκια ἠμφιεσμένα ἀπὸ λίθων τιμίων καὶ
 μαργαριτῶν μεγάλων. οὐκ ἔστιν δὲ τύπος, βερβάτον περι-5
 βάλλεσθαι τοιοῦτον μαριάκιον ἢ μετὰ μαργαριτῶν ἢ καὶ λί-
 θων τιμίων, ἀλλὰ δι' ἔνδειξιν καὶ μόνον τότε ὠρίσθησαν πα-
 ρὰ Κωνσταντίνου τοῦ φιλοχρίστου δεσπότη τοῦ ταῦτα πε-
 ριβάλλεσθαι. καὶ τῆς εἰσθνίας τάξεως τελεοθείσης, οἱ μὲν
 Σαρακηνοὶ ἐξεληθόντες διῆλθον διὰ τοῦ ἀναδενδροαδίου καὶ τοῦ
 τριζκλίνου τῶν κανδιδιῶν καὶ τοῦ τριζκλίνου, ἐν ᾧ τὸ καμε-
 θλυάκιον ἴσταται καὶ οἱ μάγιστροι γίνονται, καὶ ἀπὸ τῶν ἐ-
 Ms. 198. ἀκεῖσε διὰ τοῦ ὀνόποδος καὶ τοῦ πόρτηκος τοῦ ἀγρουστέως,
 ἦτοι τῆς χρυσῆς χειρὸς, εἰσῆλθον ἐν τῷ τριζκλίῳ τοῦ ἀγ-
 ρουστέως, καὶ ἐκαθέσθησαν ἐκεῖσε, ἕως οὗ εἰσῆλθεν ὁ βασι-15
 λεὺς ἐν τῷ παλατίῳ· μετὰ δὲ τὸ εἰσελθεῖν τὸν βασιλέα ἐν
 τῷ παλατίῳ προσεζλήθησαν μετὰ τινα ὄραν καὶ οἱ φίλοι
 Ed.L. 338 Σαρακηνοὶ ἀπὸ τοῦ ἀγρουστέως καὶ διῆλθον διὰ τῶν ἔνδοθεν
 διαβατικῶν τοῦ ἀγρουστέως καὶ τῆς ἀψίδος εἰς τὸν ἱππό-
 δρομον, καὶ ἀπὸ τῶν ἐκεῖσε διῆλθον μέχρι τῶν σκυλῶν, καὶ 20
 εἰσελθόντες ἐκαθέσθησαν ἐν τῷ δυτικῷ μέρει τοῦ Ἰουστινια-
 νοῦ τριζκλίνου ἐν τοῖς ἐκεῖσε σκαμνίοις. καὶ εἰθ' οὕτως ἀ-
 πεστάλη αὐτοῖς παρὰ τοῦ βασιλέως διὰ κοιτωνίτου ἱμάτια
 ἐρῆμαιμμένα καὶ λοιπὰ ἀλλιάξιμα αὐτῶν. ἴστέον, ὅτι ἔστησαν

[R585] to either side, that is to right and left, stood the Roman gold sceptres and the tablets¹ and the other gold sceptres - that is to say, held by the *kandidatoi*, who were wearing *skaramangia* and their insignia as *kandidatoi*. The sceptres remained in position throughout the banquet.

Note that at the banquet the *magistroi* wore, as *magistroi*, their *sticharia* and belts² and chlamyses as prescribed for Easter. The *parakoimomenos*³ wore a *spekion*, and likewise the logothete, and the rest of the patricians wore *spekia*. While the Saracen guests dined with the rulers, the church-singers from the Church of the Holy Apostles stood inside the curtain in the vault which is towards the imperial bedchamber, while those from Hagia Sophia stood inside the curtain in the vault which is towards the Pantheon. They sang imperial eulogies throughout the banquet, except that at each entry of the dishes they were quiet for the organs to sound.

Note that after the emperor stood up from the table, before the departure of the guests, 500 *miliaresia* on gold plates decorated with precious stones were given to each of the two guests through the steward of the table, and 3,000 *miliaresia* to the rest of their men. The said guests went out and sat in the Hall of Justinian on the eastern side, which is towards the courtyard garden, on

¹ See note 2 at R575.16.

² The belt of the *magistros* is described at R710.1-22, in the *Kletorologion*, as "a belt of scarlet leather decorated with precious stones"; also at R144.5, 8 & 12; R233.2 & 5; R235.13 & 15.

³ Theophanes was the *parakoimomenos* here, only to be replaced later in 946 or in 947 by Basil the Nothos, the illegitimate son of Romanos I Lekapenos; Kresten, "Staatsempfänge" im Kaiserpalast (2000), 18-20 & notes 57-61.

ἔνθεν κἀκεῖθεν, ἤγουν δεξιῇ καὶ ἀριστερῇ, τὰ χρυσαῖα Ῥωμαῖα
 σκήπτρα καὶ τὰ πτυχία καὶ τὰ ἕτερα χρυσαῖα σκήπτρα, δηλον-
 ὄτι ὑπὸ τῶν κἀνδιότων κρατούμενα, φροσύντων σαραμιγ-
 για καὶ τὰ ἴδια κἀνδιαιτία. διήρξεσαν δὲ δι' ὄλον τοῦ
 Βυζητωρίου ἰστάμενα. ἰστέον, ὅτι ἐν τῷ κλητωρίῳ οἱ μάγι-
 στροὶ ἐφόρῃσαν τὰ ἑαυτῶν μαγιστράτα στιχάρια καὶ βαλτί-
 δια καὶ γλανθία κατὰ τὸν τύπον τοῦ πάσχα. ὁ δὲ παρα-
 κοιμώμενος ἐφόρῃσεν σπέκιον, ὁμοίως καὶ ὁ λογοθέτης καὶ οἱ
 λοιποὶ πατριῖκοι ἐφόρῃσαν σπέκια. τῶν δὲ φίλων Σαρακηνῶν
 15 ἰσυννεστιωμένων τοῖς δεσπόταις, ἔστησαν οἱ ψάλται ἀποστολι-
 ται ἔσωθεν τοῦ βήλου εἰς τὴν καμάραν τὴν πρὸς τὸν βασι-
 λικὸν κοιτῶνα· οἱ δὲ ἀγιοσοφῖται ἔστησαν ἔσωθεν τοῦ βή-
 λου ἐν τῇ καμάρῃ τῇ πρὸς τὸ πάνθειον, δι' ὄλον τοῦ κλητω-
 ρίου ἄδοντες βασιλίαια, μόνον εἰς τὰς εἰσόδους τῶν μινσῶν
 15 ἤρῃμοῦντες διὰ τὸ τὰ ὄργανα ἀδελῖν. ἰστέον, ὅτι μετὰ τὸ
 ἀναστῆναι τῆς τραπέζης τὸν βασιλέα πρὸ τοῦ ἐξελθεῖν τοὺς
 φίλους διὰ τοῦ τῆς τραπέζης ἐδόθησαν ἐν χρυσοῖς διαλίθοις
 ἀκουτελλίσις, τοῖς μὲν δυσὲ φίλοις ἀνὰ μιλιαρησίῳν πεντακο-
 σίῳν, τοῖς δὲ λοιποῖς ἀνθρώποις αὐτῶν μιλιαρησία γ'. ἐξελ-
 Ms. 198. h
 20 θόροντες δὲ οἱ αὐτοὶ φίλοι ἐκαθέσθησαν ἐν τῷ Ἰουστινιανοῦ
 τρικλίῳ ἐν τῷ ἀνατολικῷ μέρει τῷ πρὸς τὸ μεσοζήμιον, ἐν

[R586] the benches there, and the emperor sent them, through one of the staff of the bedchamber, vine-flower scent and rose-water, fragrant essences¹ and other perfumes. They washed with the chased silver basins and ewers which were ready there, and they dried themselves with very precious hand-towels, and were generously anointed with perfumed oils and sweet-smelling essences and unguents. They went again via the Lausiakos Hall and the Horologion and the Chrysotriklinos, out the eastern doors of the Chrysotriklinos, and having gone out along the terrace of the Church of the Theotokos of the Pharos, they went down via the terrace of the New Church and the great hall² to the polo-ground. Mounting horses there, they went away to their lodgings, that is, to the Chrysiion.

Note that chased silver platters and plates were still hanging on the great cornice of the Chrysotriklinos, and the small chased plates were hanging in the window vaults of the dome.

Note that after quite a number of days had passed the Saracen guests asked to see and converse with the emperor, and since the Chrysotriklinos was no longer lined with the trimming previously described, the three imperial crowns were hung in the tower³ which stands permanently every day in the Chrysotriklinos, in the compartments of the said tower: towards the east, the green crown from the Church of the Holy Apostles, on the right the blue crown from the Church of the All-holy Theotokos of the Pharos, and on the left the

¹ γάλαιον: this unidentified perfume is mentioned along with musk in Achmet *Oneirocriticon*, ed. Drexel, (1925), § 26; trans. Oberhelman, n. 56.

² It is not apparent which great hall is referred to here: Guiland, "Études sur le Grand Palais: Les XIX lits," *JÖBG*, 11/12 (1962/3), 88.

³ i.e. a tower-like piece of furniture replicating one section of the *pentapyrgion* of the Magnaura; Dagron, "Architecture d'intérieur: Le pentapyrgion," *TM*, 15 (2005), 113. It was apparently placed centrally towards the back of the eastern vault.

τοῖς ἐκεῖσε σιδήροις, καὶ ἀπέστειλεν αὐτοῖς ὁ βασιλεὺς διὰ
 κρηνοῦν οὐράνια καὶ ῥοδοστάγματα, γάλαιά τε καὶ λοιπὰ
 μυρωστικά. καὶ διὰ τῶν προεπηρεπισθέντων ἐκεῖσε ἀναγλύ-
 ρων χειρὶ βροχέστον νηράμενοι καὶ διὰ πολιτίων χειρομά-
 κτων ἀπομαζύμενοι καὶ τῶν μουσικῶν καὶ ἐδώδων σταγμα-
 τῶν καὶ ἀλημάτων ἀφθόρως ἐμπλησθέντες, πάλιν διὰ τοῦ
 λαυσιακοῦ καὶ τοῦ ὄρολογίου καὶ τοῦ χρυσοτρικλίνου ἐξέεισαν
 τὰς ἀνατολικὰς πύλας τοῦ χρυσοτρικλίνου, καὶ διὰ τοῦ ἡλι-
 ακοῦ τοῦ Φάρον ἐξελθόντες, κατήλθον διὰ τοῦ ἡλιακοῦ τῆς
 κῆρας καὶ τοῦ μεγάλου τρικλίνου εἰς τὸ τῆζκανιστήριον· ἐ-
 10 καί οὖν ἰππεύσαντες ἀπῆλθον ἐν τῇ ἰδίῃ ἀπλήξει, ἣτοι εἰς
 1 d. 1. 336 τὸν χρυσιῶνα. ἰστέον, ὅτι ἀνάγλυφα μινυούρια καὶ σκουτέλλ-
 λια ἐν τῇ μεγάλῃ κρηνοῦν τοῦ χρυσοτρικλίνου ἀκριβῆ ἐκρέ-
 μαντο, καὶ τὰ μικρὰ ἀνάγλυφα σκουτέλλια ἐν ταῖς φωταγω-
 γοῖς καμάραις τοῦ τρούλλον ἐκρέμναντο. ἰστέον, ὅτι, ἡμερῶν 15
 διελευσῶν οὐκ ὀλίγων, ἤτησαντο οἱ φίλοι Σαρακηνοὶ θεά-
 σασθαι καὶ συντυχεῖν τὸν βασιλέα, καὶ ἐπεὶ ὁ χρυσοτρικλίνος
 ἀπεγραμμάθη τῆς προσθήμειστος γραμμῆς, ἐν τῇ ἀδιαλείπτῃ
 καὶ καθ' ἐξέστην ἰσταμένην ἐν τῷ χρυσοτρικλίῳ πυργίῳ ἐ-
 κρημάσθησαν, ἐν τοῖς τοῦ αὐτοῦ πυργίου μεσοκαρδίαις, τὰ 20
 τρία στέμματα· πρὸς ἀνατολὴν μὲν τὸ τῶν ἀγίων ἀποστό-
 λων πράσινον στέμμα, δεξιᾷ δὲ τὸ τῆς ὑπεραγίας Θεοτόκου
 τοῦ Φάρον βένετον στέμμα, ἀριστερᾷ δὲ τὸ τοῦ ἁγίου μεγα-

[R587] blue crown from the Church of St Demetrios the Great Martyr, along with their crosses. The three doves of the three crowns were hung in the western compartment of the said tower. To either side of the said tower stood two thrones: on the right as one faces east, the throne of Arkadios where Romanos the purple-born and God-crowned emperor sat, while on the left stood the throne of St Constantine. To either side of the Chrysotriklinos, that is to right and left, stood the rest of the imperial thrones and the two gold couches and the two silver stands on which, too, the western curtain is raised up, while below the said curtain stood the three great platters. The gold curtains for Easter were also hung in the said Chrysotriklinos. Its floor was strewn with myrtle and rosemary and roses. However, there is¹ no gold table.

The *magistroi* and proconsuls and patricians wore their prescribed ceremonial dress, and likewise the members of the *kouboukleion*. All the members of the Chrysotriklinos wore deep-red *sagia*, and all the members of the bureaux wore true-purple *sagia*. The *praipositoi* stood in their position. The emperor put on the eagle chlamys² and the great white imperial crown and was seated. The staff of the bedchamber and the *katepano* [of the emperor's men] and the *mystikos*³ in their ceremonial dress stood at their curtain of the Chrysotriklinos.

¹ Jeffrey Featherstone has suggested emending ἔστι to ἔστη, "stood".

² i.e. a chlamys with an eagle design in the textile.

³ Lit.: secret, private; a high-ranking official close to the emperor who performed secretarial and judicial functions; also at R544.19.

λομάντυρος Δημητρίου βένειον στέμμα μετὰ καὶ τῶν σταυ-
ρῶν αὐτῶν. αἱ δὲ τῶν τριῶν σιειμμάτων τριῖς περιστεραὶ
ἐκρεμάσθησαν ἐν τῷ πρὸς δύσιν μεσουκαρδίῳ τοῦ αὐτοῦ πυρ-
γίου. ἐνθεν δὲ κατέβη τοῦ αὐτοῦ πυργίου ἕστησαν θρόνοι
5 δύο· δεξιὰ μὲν πρὸς ἀνατολήν ὁ τοῦ Ἀρκαδίου, ἐν ᾧ ἐκα-
θέσθη Ῥωμανὸς ὁ Πορφυρογέννητος καὶ Θεόστετος βασι-
λεὺς· ἐνώπιον δὲ ὁ τοῦ ἁγίου Κωνσταντίνου θρόνος. ἐν-*Ms. 199. a*
θεν δὲ κατέβη, ἦτοι δεξιὰ καὶ ἀριστερὰ τοῦ χρυσοτρικλί-
νου, ἕστησαν οἱ λοιποὶ βασίλειοι θρόνοι καὶ τὰ δύο χρυσᾶ
10 χρυσαβίτια καὶ τὰ δύο ἀργυρᾶ ἱστοπόδια, ἐν οἷς καὶ τὸ δυ-*C*
τικὸν αἰθεται βῆλον· ἕστησαν δὲ κάτωθεν τοῦ αὐτοῦ βῆλου
τὰ τρία μεγάλα μινσόρια. ἐκρεμάσθη δὲ καὶ τὰ χρυσᾶ
τοῦ πύσχα βῆλα ἐν τῷ αὐτῷ χρυσοτρικλίνῳ. κατεράνθη δὲ
καὶ τὸ τοῦτου ἕδαφος ἀπὸ μυρρίνης καὶ δειρολιβάνου καὶ
15 ῥόδου. ἡ δὲ χρυσῆ τράπεζα οὐκ ἔστι. οἱ δὲ μάγιστροι καὶ
ἀνθέπατοι καὶ πατριῖοι ἐφόρεσαν τὰ ἐαυτῶν ἐκ τύπου ἄλ-
λάξιμα, ὁμοίως καὶ οἱ τοῦ κουβουκλείου. οἱ δὲ τοῦ χρυσο-
τρικλίνου πάντες ἐφόρεσαν σαγία ἱοῆς. οἱ δὲ τῶν σεκρέτων
πάντες ἐφόρεσαν τὰ ἀληθινὰ σαγία. οἱ δὲ πραιποσίτοι ἐ-
20 στήσαν ἐν τῇ ἰδίῃ στάσει. ὁ δὲ βασιλεὺς περιβαλλόμενος τὸν
αὐτῶν, τὸ χλαμίδιον καὶ τὸ ἄσπρον μέγα στέμμα, ἐκαθέσθη.
οἱ δὲ κοιτωνῆται καὶ ὁ κατεπάνω καὶ ὁ μυστικὸς μετὰ τῶν
ἰδίων ἀλλαξιμῶν ἕστησαν ἐν τῷ ἰδίῳ τοῦ χρυσοτρικλί-
νου

[R588] The Saracens went in through the [Covered] Hippodrome and the Skyla, and went through the Hall of Justinian and the Lausiakos Hall, and were led in by the logothete in the customary fashion towards the emperor. When they were near the imperial throne, they conversed with the emperor as long as they wished. Their men were also led in and stood at the curtain,¹ the one to the west raised up on the two stands, that is to say, behind the three great gold platters. They stayed there indeed until the guests took leave of the emperor and departed. When the guests reached the middle of the Chrysotriklinos, their men cheered and departed with them, and again they went away through the Lausiakos Hall and the Hall of Justinian and the Skyla and the [Covered] Hippodrome and the Apse to their lodgings of the Chrysiou.

Concerning the hippodrome festival which took place for the Saracen guests' visit for the peace treaty and the exchange of prisoners, in indiction 4, under the purple-born emperors Constantine (VII) and Romanos (II)

The *noumeros*, instead of the *domestikos* of the *scholai*, stood at the deme of the Blue faction wearing the gold and blue chlamys of the *domestikos* of the *scholai*.²

¹ Emending τόπω "place" to βήλω "curtain" at R588.6 on the basis of R587.10-11 and supported by the Bonn translation.

² In their absence, the *noumeros* acted for the *domestikos* of the *scholai*, and the *domestikos* of the Walls (the *teicheiotes*) for the *domestikos* of the *exkoubitoi*; see note 2 at R287.20.

βήλω· οἱ δὲ Σαρακινοὶ εἰσῆλθον διὰ τοῦ ἵπποδρόμου καὶ τῶν σκέλων, καὶ διαλθόντες διὰ τοῦ Ἰουστινιανοῦ καὶ τοῦ λαυσιακοῦ καὶ παρὰ τοῦ λογοθέτου εἰσαχθέντες κατὰ τὸ εἰ-
ωθὸς πρὸς τὸν βασιλέα καὶ πλησίον τοῦ βασιλείου θρόνου
γεόμενοι, συνέτυχον μετὰ τοῦ βασιλέως ὅσα ἐβούλετο. οἱ δὲ
Ed.L. 340 τῶν ἐν τοῖς δυαὶν ἰστοποδίαις αἰρουμένων, δηλονότι ὑπὸ
σθῆν τῶν τριῶν μεγάλων χρυσῶν μινσουρίων, κατεστήσαντες
ἐκτίσε, μέχρις ἂν καὶ οἱ φίλοι ἀποχαιρέτισαντες τὸν βασιλέα
ἐξέτεσαν. τῶν δὲ φίλων πρὸς τὴν μέσην τοῦ χρυσοτρικλίνου
γεομένων, εὐφημήσαντες οἱ τούτων ἄνθρωποι συνέξιυσιν
αὐτοῖς, καὶ πάλιν διὰ τοῦ λαυσιακοῦ καὶ τοῦ Ἰουστινιανοῦ,
τῶν τε σκέλων καὶ τοῦ ἵπποδρόμου καὶ τῆς ἀψίδος εἰσῆλθον
ἐν τῇ ἰδίῳ τοῦ χρυσιῶνος ἀπλήκτω.

Περὶ τοῦ γεγονότος ἵπποδρομίου ἐπὶ τῇ ἐλεύσει τῶν φίλων Σαρα-15
Ms. 199. b κινῶν, διὰ τὴν εἰρήνην καὶ τὸ ἀλλόγιον, εἰς τὸν δ' ἐπὶ Κων-
B σταντίνου καὶ Ῥωμανοῦ τῶν Ἱεροφρογενήτων βασιλέων.

Εἰς τὸν δῆμον τοῦ Βενέτου ἔστη ὁ γούμερος ἀπὲρ τοῦ
δομεστίκου τῶν σχολῶν, φορῶν τὸ χρυσοῦν βένετον χλαμύ-
διον τοῦ δομεστίκου τῶν σχολῶν· εἰς τὸν δῆμον τοῦ Πρα-20

[R589] The *domestikos* of the Wall stood at the deme of the Green faction wearing the gold and green chlamys of the *domestikos* of the *exkoubitoi*.¹ The demarch of the Blues stood at the deme of the White. The demarch of the Greens stood at the deme of the Red. At the deme of the Blue faction and at the deme of the Green were hung the pink damask curtains decorated with appliqué,² three curtains for each deme. At the deme of the White faction and at the deme of the Red were hung the reddish-purple curtains of the Chrysotriklinos, the griffins and asses.

All the demesmen and the church-singers, both those of the Church of the Holy Apostles and those of Hagia Sophia, stood at the four demes, the demesmen wearing their *kamisia* and crowns in the form of headbands³ and carrying their handkerchiefs. The church-singers of Holy Apostles and of Hagia Sophia wore the *kamisia* of the bodyguard,⁴ entirely of silk and under a *phialion*,⁵ and the other *kamisia* of those serving in the vaults of the Hall of the Nineteen Couches. The demesmen standing at the two great demes of the Blue and the Green factions carried the *phengia*⁶ for the dance. The four charioteers wore the gold state tunics of the Gold Hippodrome Festival, while the four biga-drivers wore the other state tunics. The rest of the biga-drivers wore *gymnastikia*.⁷

¹ SCHOLION: Note that on that occasion the *exkoubitos* was present in the City and he, and not the *teicheiotes*, stood at the deme of the Green faction.

² See the Introduction, s.v. Terms for silks. For appliqué: διακοπτός: cut through; slit, slashed (*LBG*); here: "curtains decorated with cut segments (ἀπὸ σημέντων διακοπτῶν ἠμφιεσμένα), i.e. with appliqué, probably in the form of borders, bands or roundels; the phrase occurs also at R294.15 & R296.2 in describing tunics; cf. note 3 at R582.13 of garments (?) with gold appliqué or possibly describing gold objects, like crowns. See R128.12-13 for curtains decorated with gold spangles.

³ Cf. note 2 above. Here crowns "of segments" (ἀπὸ σημέντων) probably means consisting of headbands.

⁴ σκέπτον: a word attested otherwise only at R577.14 & R698.3 (of the *augusta*): *LBG*.

⁵ See note 2 at R528.16-17.

⁶ *Phengia*: crescent-tipped staffs; see note 3 at R294.17.

⁷ *Gymnastikia*: the short tunics normally worn by charioteers and as represented in mosaics.

αἶνον ἔστη ὁ δομέστικος τοῦ τείχους, φορῶν τὸ χρυσοῦν
 ηρώσιον χλαμίδιον τοῦ δομεστίκου τῶν ἐξκουβίτων. εἰς τὸν
 δῆμον τοῦ Λευκοῦ ἔστη ὁ δήμαρχος τῶν Βενέτων. εἰς τὸν
 δῆμον τοῦ Ρουσίου ἔστη ὁ δήμαρχος τῶν Πρασίνων. εἰς δὲ
 5 τοῦ Βενέτου τὸν δῆμον καὶ εἰς τὸν τοῦ Πρασίνου ἐκρεμά- C
 σθησαν τὰ ἀπὸ σημέντων διακοπτῶν ἠμφιεσμένα διχρόδινα βή-
 λια, κατὰ δῆμον ἀνά τριῶν. εἰς δὲ τὸν τοῦ Λευκοῦ δῆμον
 καὶ εἰς τὸν τοῦ Ρουσίου δῆμον ἐκρεμάσθησαν τὰ ὀξεία βήλα
 τοῦ χρυσοτρικλίνου, οἱ χρυσοκόμοι. οἱ δὲ δημῶται πάντες
 10 καὶ οἱ ψάλται, οἳ τε ἀποστολῆται καὶ ἀγιοσοφῆται, ἔστησαν
 εἰς τοὺς δ' δῆμους. καὶ οἱ μὲν δημῶται φοροῦντες τὰ ἐν-
 τῶν καμίσια καὶ τὰ ἀπὸ σημέντων στεφάνια, βυστάζοντες
 καὶ τὰ ἴδια ἐγχείρια. οἱ δὲ ἀποστολῆται καὶ ἀγιοσοφῆται ἐ-
 φόρησαν τὰ ὀλόβλαττα καμίσια τοῦ σκεπτοῦ καὶ τὰ ἐπὶ τρι-
 15 ὀλίγων καὶ τὰ ἕτερα τῶν ὑπορχομένων εἰς τὰς καμίσιαι τῶν ἐφ'
 ἀκουβίτων. οἱ δὲ δημῶται οἱ σιάντες εἰς τοὺς δύο μεγάλους
 δῆμους τοῦ τε Βενέτου καὶ τοῦ Πρασίνου ἐβάστασαν τοῦ σάξι-
 μου τὰ φεγγία. οἱ δὲ δ' ἠρίοχοι ἐφόρησαν τὰ χρυσοῦν δημό-
 σια τοῦ χρυσοῦ ἱπποδρομίου. τὰ δὲ ἕτερα δημόσια ἐφόρε-
 20 σαν δ' βιγάζιοι. οἱ δὲ λοιποὶ βιγάζιοι ἐφόρησαν γυμναστί- Ed.L. 341

[R590] The four scene-painters and all the craftsmen wore the fully-trimmed¹ gold short-sleeved tunics. The City body (of the factions)² wore the white chlamyses of the four regiments.

When the Blue faction was victorious, a dance was held as prescribed for the Vegetable Hippodrome Festival, that is to say, with the victors escorted by the four scene-painters and all the craftsmen of the two factions wearing the fully-trimmed short-sleeved tunics, and by the demesmen of the two factions also carrying the *phengia* for the dance. The demarch of the Blues, having been victorious, wore the true-purple *sagion* as prescribed for the Vegetable Hippodrome Festival,³ and he, too, took part in the escort.

For the display for the Saracen guests, it was ordered that the demesmen and the scene-painters and the craftsmen of the other faction should also escort them. The old format does not have this, but has only the demesmen and the scene-painters and the craftsmen of the victorious faction escorting them. The charioteers and the demarch and the demesmen and the scene-painters and craftsmen, after dancing as prescribed, stood and cheered at the Pi, and went along the Mese and went away to their own church, to the All-holy Theotokos in the district of Diakonissa, as prescribed for the Vegetable Hippodrome Festival.

On the 6th of August, that is, the feast of the splendid Transfiguration of the

¹ *LBG*: ganz umgesäumt, ganz mit Besatz. Alternatively, for “all-segmented” (όλοσήμεντα): with overall bands, i.e. striped, rather than just fully trimmed.

² See note 2 at R579.8.

³ i.e. the festival for the birthday anniversary of the City; see Book I, Chapter 70 [V79], R340-R349.

κία. οἱ δὲ δ' εἰκασταὶ καὶ οἱ ἐργάται πάντες ἐφόρεσαν τὰ
 χρυσαῖα ὀλοσήμεντα κορτομάνικα. ἡ δὲ πολιτικὴ ἐφόρεσεν τὰ
 λευκὰ χλιανίδια τῶν δ' ταγμαίων. τοῦ δὲ Βενέτου μέρους
 νικησαντος, ἐγένετο σάξιμον κατὰ τὸν τύπον τοῦ λαχανικοῦ
 ἵπποδρομίου, δηλονότι ὀψικενθέτων τῶν νικησάντων ἐπὶ
 τῶν δ' εἰκαστῶν καὶ ἕλων τῶν ἐργασιῶν τῶν δύο μερῶν τῶν
 σφραγισάντων τὰ ὀλοσήμεντα κορτομάνικα, καὶ τῶν δημοτῶν
 Μσ. 200. α τῶν δύο μερῶν βιασταζήτων καὶ τὰ τοῦ σάξιμον γεργία. ὁ
 δὲ δήμαρχος τῶν Βενέτων, ὡς νικήσας, κατὰ τὸν τύπον τοῦ
 Βλαχανικοῦ ἵπποδρομίου ἐφόρεσεν τὸ ἀληθινὸν σαγίον, καί το
 ὀψικενθῆσεν καὶ αὐτός. διὰ γὰρ ἐνδειξὴν τῶν φίλων Σαρακη-
 τῶν ὠσιόθη, ὀψικεῦσαι καὶ τοῦ ἐτέρου μέρους τοὺς δημοῦτας
 καὶ τοὺς εἰκαστὰς καὶ τοὺς ἐργάτας. ὁ γὰρ παλαιὸς τύπος
 τοῦτο οὐκ ἔχει, εἰ μὴ μόνον τοὺς δημοῦτας καὶ εἰκαστὰς καὶ
 ἐργάτας τοῦ νικησαντος μέρους ὀψικεῦειν. οἱ δὲ ἡρώχοι καὶ
 ὁ δήμαρχος καὶ οἱ δημοῦται καὶ εἰκασταὶ καὶ ἐργάται σά-
 ξαντες κατὰ τύπον, εἰς τὸ Π στάντες καὶ ἐνφρημήσαντες, δι-
 ἤλθον τὴν μέσην, καὶ ἀπῆλθον εἰς τὴν ἰδίαν αὐτῶν ἐκκλη-
 σίαν εἰς τὴν ὑπεραγίαν Θεοτόκον εἰς τὰ διακονίως κατὰ τὸν
 Στύλον τοῦ λαχανικοῦ ἵπποδρομίου. τῇ δὲ ε' τοῦ Αὐγούστου 20
 μηνός, ἤγουν τῇ ἐορτῇ τῆς λαμπρᾶς μεταμορφώσεως τοῦ

[R591] Lord Jesus Christ, the feast was conducted according to the format prescribed for it, closely followed from ancient times except that, for the Saracen guests, the emperors wore *loroi* and carried crosses and *akakiai*. The *magistroi* and proconsuls and patricians also wore *loroi*,¹ but did not, however, carry sceptres or *akakiai*. All the insignia also went out and formed the escort as usual, that is, the great cross, the rod of Moses, the Roman sceptres, the tablets² and whatever else is stored in the Church of the Lord.³ The church-singers, both of the Church of the Holy Apostles and of Hagia Sophia, were present with the demes, cheering in the receptions, that is to say, wearing for the reception the ceremonial dress previously mentioned.

The Tribunal, where, as prescribed, the guests stand and see the emperor when he goes away in the church's procession and returns again, was fitted out with the fittings previously described for the reception.⁴ The Great Church of Hagia Sophia was fitted out as is customary for Easter. In the gallery, that is, above the imperial doors, were hung the gold curtains of the columns of the ciborium and other curtains and altar-cloths from both Hagia Sophia and the New Church. There were also a great many chains from various churches and all the great *polykandela* from the New Church set up there, and also imperial crowns and various *ergomoukia*,⁵ and gold crosses decorated with precious stones and

¹ For their wearing of the *loroi* see, too, R574.6-9 & note 1, R637.16 & R766.19-21.

² In the context of other sceptres, probably inscribed tablets borne on sceptres (staves); see note 1 at R15.4. Alternatively "books" or "book-covers", presumably bejewelled; see R592.1.

³ For a list of some of the precious objects stored in the churches of the Palace: R640.1- R641.17.

⁴ See R572.14-19.

⁵ ἐργομούκια: "objects made with bellows" i.e. of metal, glass or enamel; also at R582.6. *LBG*: the work of goldsmiths (?).

Κυρίου Ἰησοῦ Χριστοῦ, ἐτελέσθη ἡ ἐορτὴ κατὰ τὸν ἐξ ἀρχαίων χρόνων παρακολουθήσαντα τύπον αὐτῆς, πληρὴν διὰ τοὺς φίλους Σαρακενοὺς ἐφόρεσαν οἱ βασιλεῖς τοὺς λώρους, βασιύσαντες καὶ τοὺς σταυροὺς καὶ τὰς ἀκακίας. οἱ δὲ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίσιοι ἐφόρεσαν καὶ αὐτοὶ τοὺς λώρους, οὐ μέτροι δὲ σκεπεῶνας ἢ ἀκακίας ἐβύβισαν. ἐξηλθόν δὲ καὶ πάντα τὰ σκεῆθαι καὶ ὑψίστησαν κατὰ τὸ εἶδος, ἦτοι ὁ μέγας σταυρὸς, ἡ τοῦ Μωσέως ῥάβδος, τὰ Ῥωμαῖα σκῆπτρα, τὰ πτυχία καὶ ἕσα ἕτερα ἐν τῷ τοῦ Κυρίου Ἰωάννου βασιλείᾳ. ἀλλὰ καὶ οἱ ψάλται, ἀποστολῆται καὶ ἀγνοσοῦνται, συνῆσαν τοῖς δῆμοις ἐν ταῖς δοχαῖς ἐνφρημοῦντες, δηλοῦντι τὰ προσημειώματα ἐν τῇ δοχῇ φοροῦντες ἀλλάξιμα. τὸ δὲ τριβουβάλιον, ἐν ᾧ κατὰ τύπον ἴστανται οἱ φίλοι καὶ θεωροῦσιν τὸν βασιλέα, ἀπώστος ἐν τῷ προζέσει τῆς ἐκκλησί-Ed.1.312
 15ας καὶ πάλιν ὑποστρέφοτος, ἐξωλιόθη κατὰ τὴν προσημειώθειαν τῆς δοχῆς ἐξόλιον. ὁ δὲ τῆς ἁγίας Σοφίας ῥάβδος ἐξωλιόθη κατὰ τὸ εἶδος τοῦ πάσχα. εἰς δὲ τὰ κυτταροῦμενα, ἤγον ἄνωθεν τῶν βασιλικῶν πυλῶν, ἐκρημίσθησαν τὰ χρυσοῦ βῆλα τῶν κίβων τοῦ κιβωρίου καὶ ἕτερα βήζολα καὶ ἐνδοταὶ ἀπὸ τε τῆς ἁγίας Σοφίας καὶ τῆς νέας ἐκκλησί-
 οῦς· ἀλλὰ καὶ ἀνεσίδου πλεῖστα ἀπὸ διαφόρων ἐκκλησιῶν, Ms. 200. b
 καὶ τὰ τῆς νέας πάντα μεγάλα πολυκάνδηλα ἀλλὰ καὶ στέμματα καὶ διάφορα ἐργομούκια, σταυροὶ τε χρυσοῦ διάλιθοι καὶ

[R592] Gospel books.¹ The rest of the procession was conducted following the usual format.

On the 9th of August, a Sunday, a banquet was held in the Hall of Justinian, and the chased silverware stored in the Vestiarian of the Karianos went out, and for it the entire table-service was produced.² All the theatrical entertainments took place. At the said banquet the two guests from Tarsos and their men dined and forty prisoners from Tarsos from the Praetorium. The two guests each received 500 *miliaresia* on gold plates and the rest of their men 3,000 *miliaresia*, and the forty prisoners 1,000 *miliaresia*. *Miliaresia*³ were also sent to those prisoners remaining in the Praetorium. When the emperor stood up the said guests again sat on the right side of the said hall in the manner previously described. Again they were sent, through staff of the bedchamber, perfumes, aromatic oils and sweet-smelling unguents. Having washed and been perfumed, they went back through the Chrysotriklinos and the eastern doors in the manner we described previously.⁴

¹ πτυχία εὐαγγελίων: Gospel books or, alternatively, covers of Gospel books, and here probably bejewelled. See, too, note 1 at R15.4.

² Cf. R491.9 where a very similar phrase refers to what was portable and serving the table, i.e. the table-service.

³ The number of *miliaresia* sent for the prisoners remaining in the Praetorium is not given here.

⁴ See R585.19 - R586.12.

πτυχία εὐαγγελίων ἐξεῖσε ἰδρύνθησαν. τὰ δὲ ἐξῆς τῆς προσ-
 λεύσεως ἐτελέσθη κατὰ τὸν εἰωθότα τύπον. τῇ δὲ ἐννύτῃ
 τοῦ Ἀγούστου μηνός, ἡμέρα κυριακῆ, ἐγένετο κλητώριον ἐν
 τῷ τριζλίῳ τοῦ Ἰουστινιανοῦ, ἐξῆλθεν δὲ τὸ ἀνάγκυρον ἀ-
 σίμιον τὸ ἐπαποκείμενον ἐν τῇ βεστιαρίῳ τοῦ Καριανοῦ, καὶς
 δι' αὐτοῦ γέγονεν ἡ πᾶσα ὑπερβολὴ τοῦ τραπεζίου. ἐπαίξαν
 δὲ καὶ τὰ θυμελικὰ πάντα πύργου. ἐφαγον δὲ ἐν τῇ αὐτῇ
 κλητωρίῳ οἱ δύο φίλοι Ταρσοῖται καὶ οἱ ἄνθρωποι αὐτῶν,
 καὶ δέσμοι ἀπὸ τοῦ πραιτωρίου Ταρσοῖται μ'. ἔλαβον δὲ ἐν
 χρυσοῦς σκουτελλίσις οἱ μὲν δύο φίλοι ἀγὰ μιλιαρησίων φ',¹⁰
 οἱ δὲ λοιποὶ ἄνθρωποι αὐτῶν μιλ. γ, οἱ δὲ μ' δέσμοι μιλ.
 α. ἀπεσιάλησαν δὲ καὶ τοῖς ἐν τῇ πραιτωρίῳ ἐπαπομείνουσιν
 δισμίοις μιλ. τοῦ δὲ βασιλέως ἀναστάντος, ἐκαθέσθησαν πά-
 ρκλιν οἱ αὐτοὶ φίλοι ἐν τῇ δεξιῇ μέρῃ τοῦ αὐτοῦ τριζλίου,
 καθ' ὃν προσέρχεται τρόπον. καὶ ἀπεσιάλησαν πάλιν αὐτοῖς¹⁵
 διὰ κοιτωνιῶν μυριστιζὰ, στάγματά τε καὶ ἀλῆμματα εὐώ-
 δη, καὶ νηπάμενοι καὶ εὐωδιασθέντες διῆλθον πάλιν διὰ τοῦ
 χρυσοτριζλίου καὶ τῶν ἀνατολικῶν πυλῶν, καθ' ὃν τρόπον
 ποιεῖσθαι.

[R593] Another reception, for the Daylamite

Note that on the 30th of August, a Sunday, on the arrival of the Daylamite, the emir of Amida¹ and emissary of Apochabda,² a reception was held in all respects like the reception described previously. The gold thrones on which the emperors sat were in the middle of the great Hall of the Magnaura. The members of the *kouboukleion* did not go in to stand in attendance, but only the staff of the bedchamber, and all those rostered for the week stood in attendance in their ceremonial dress. The *kandidatoi* also stood on the right and left sides of the said hall in their *skaramangia* and insignia as *kandidatoi*, holding the Roman sceptres and tablets³ and the rest of the insignia. The logothete led in the Saracen guests from Tarsos and they saw the emperor and spoke as long as they wished to talk, and having taken their leave, they departed and went away and sat in the Hall of the Dome, which is wrongly called by many the Oval Hall - for the records office there of the *sakelle* bears the name Oval Hall. Then putting on the octagon chlamys⁴ and the great white imperial crown, the emperor sat on the throne of Solomon and everything for the reception took place as for the reception previously described for the guests from Tarsos. When the emir had gone out, he too⁵ sat outside the

¹ Amida, now Diyarbakir.

² Nasr at-Tamali was the emissary of Abu Chabda (Apochabda, also called Sayf al-Dawla), the Hamdanid ruler of Aleppo from 945 (d. 967) who controlled the area north to the Byzantine frontier in Cilicia. His army consisted of Turks, Daylamites and Qaramatis; Kennedy, *The Prophet and the Age of the Caliphates* (1986), 272 & 275-76.; for the identification of this emir of Amida as Nasr at-Tamali: Kresten, "Staatsempfänge" im Kaiserpalast (2000), 30-31.

³ See note 2 at R575.16.

⁴ See note 2 at R583.18.

⁵ i.e. the Daylamite emir of Amida, like the ambassadors from Tarsos.

Δοχή ἑτέρα τοῦ Δελεμίζη.

Ἰστέον, ὅτι τῇ λ' τοῦ Ἀυγούστου μηνός, ἡμέρα κυρια-
 κῆ, ἐπὶ τῇ ἐλεύσει τοῦ Δελεμίζη τοῦ Ἀμυρῶ τοῦ Ἰμετ καὶ
 ἀποκρισιασίου τοῦ Ἀποχαβδᾶ ἐγένετο δοχή κατὰ τὴν προει-
 5ρημένην δοχὴν κατὰ πάντα ὁμοίᾳ. καὶ ἔστησαν μέσον τοῦ
 μεγάλου τρικλίνου τῆς μαρναύρας σιλλία χρυσοῦ, ἐν οἷς ἐκα-
 θεσθῆσαν οἱ βασιλεῖς, οἱ τοῦ κουβουκλείου δὲ οὐκ εἰσῆλθον
 παρωστῆραι. παρέστησαν δὲ οἱ κοιτωνῆται μόνου καὶ ἐβδο-
 μάριοι πάντες μετὰ τῶν ἰδίων ἀλλαξίμων. Ἰσταντο δὲ καὶ οἱ Ed.L. 343
 10οικονομῆται δεξιῶ καὶ ἀριστερῶ τοῦ αὐτοῦ τρικλίνου μετὰ σκι-
 ρημαγγίων καὶ τῶν κωνδατιζίων, κρατοῦντες τὰ τε Ρω-
 μαῖα σκῆπτρα καὶ τὰ πτυχία καὶ λοιπὰ σκεύη, καὶ εἰσῆγα-
 γεν ὁ λογοθέτης τοὺς φίλους Ταρσίτας Σαρακηνοὺς, καὶ ἐθεά- Ms. 201. a
 15σαντο τὸν βασιλέα, καὶ ὅσα ἐβούλοντο εἰπεῖν, ἐλάλησαν, καὶ
 ἰδοὺ ἀποκριεῖσαντες ἐξέεσαν, καὶ ἀπελθόντες ἐκαθέσθῆσαν ἐν
 τῷ τρικλίνῳ τοῦ τροῦλλον, τὸν παρὰ πολλοῖς κακῶς ὠϊόν
 λεγόμενον. ὠϊός γάρ τὸ ἐκεῖσε χαροθεσίον τῆς σιατέλλης
 20ὀνομάζεται. καὶ εἰδ' οὕτως περιβαλλόμενος ὁ βασιλεὺς τὸ β
 ὀντάγωνον χλανθίδιον καὶ τὸ ἄσπρον μέγα στέμμα, ἐκαθέσθη
 20ἐπὶ τοῦ Σολομωνταίου θρόνου, καὶ πάντα τὰ τῆς δοχῆς γέ-
 γονεν κατὰ τὴν προῆρηθεῖσαν δοχὴν τῶν φίλων Ταρσιτῶν.
 τούτου δὲ ἐξελθόντος, ἐκαθέσθη καὶ αὐτὸς ἐξω τῆς τοῦ Κυ-

[R594] Church of the Lord, at the place where the emperors are crowned when they are going to go away on horseback to the Church of the Holy Apostles on the Monday of Renewal Week and New Sunday.¹

On the same day a banquet was held in the great Hall of the Nineteen Couches following the prescribed order for the twelve days of Christmas.² The heads of both the *sakellion* and the *vestiarion* and the *eidikos* with their notaries stood in attendance, and likewise the members of the *kouboukleion*, all in ceremonial dress as prescribed for the twelve days of Christmas. On the right side as one faces west stood a small round side-table so that the Saracen guests would not seem to be seated one with precedence over the other. At this side-table sat the *magistros* Kosmas and the *parakoimomenos*³ and the two guests from Tarsos⁴ and the emissary of Apochabda.

Another reception, for Olga the Rus'

On September 9th, a Wednesday,⁵ on the arrival of Olga, the *archontissa* of Rhosia, a reception was held in all respects like the reception previously described, and this *archontissa* went in with her own relatives of *archontissa* rank and more prominent female attendants. She led in all the other

¹ i.e. on Easter Monday and the following Sunday.

² See R740.15 - R757.10 (*Kletorologion*).

³ Theophanes: see note 3 at R585.7-8. Kosmas the *magistros*: *ODB*; Manini, *Prosopografia* (2007), 165-66.

⁴ The two ambassadors from Tarsos who were entertained at a banquet on 9th August 946 (R591) were still in Constantinople on 30th August and were guests at this banquet, along with the Daylamite emir of Amida.

⁵ Whether this embassy took place in 946 like the dated embassies in this chapter or in 957 is still debated. Kresten, for example, argues for 946, Featherstone for 957. For both 946 and 957 the days of the week and the dates in the month correspond. The competing arguments have been presented by Tinnefeld, "Zum Stand der Olga-Diskussion," in Hoffmann & Monchizadeh, eds, *Zwischen Polis, Provinz und Peripherie* (2005), 531-567. Though problems remain, there appears to be a stronger case for 946 as the date for all the embassies described in *Cer.*, II, 15.

ρίου ἐκκλησίας ἐν τῷ τόπῳ στέγονται οἱ βυσιλεῖς, μέλλοντες ἀπιέναι ἔφιπποι ἐν τῷ νατῷ τῶν ἁγίων ἀποστόλων, τῇ δευτέρῃ τῆς διακαινησίμου καὶ τῇ καιρῇ κυριακῇ. τῇ δὲ αὐτῇ ἡμέρῃ ἐγένετο κλητώριον ἐν τῷ μεγάλῳ τρικλίῳ τῶν ἰθ' ἀκουβίτων κατὰ τὸν τύπον καὶ τὴν τάξιν τῆς δωδεκαήμερου.⁵ Παρέστησαν γὰρ ὅτε τοῦ σακελλίου καὶ ὁ τοῦ βεστιαρίου καὶ ὁ εἰδικὸς μετὰ τῶν ἰδίων νοταρίων, ὁμοίως καὶ οἱ τοῦ κονβουκλείου, πάντες μετὰ ἀλλυξίμων κατὰ τὸν τύπον τῆς δωδεκαήμερου. ἐν δὲ τῷ δεξιῷ πρὸς δύοσιν μέρει ἔστη παρατραπέζιον στρογγύλον διὰ τὸ μὴ δόξαι τοὺς φίλους Σαρακηνούς ἕτερος τοῦ ἑτέρου προκαθέξασθαι. ἐκαθέσθησαν δὲ ἐν αὐτῷ τῷ παρατραπέζιῳ ὁ μίγιστρος Κοσμάς καὶ ὁ παρακοιμώμενος καὶ οἱ δύο Ταρσῆται φίλοι καὶ ὁ τοῦ Ἀποχαιμβδᾶν ἀποκρισιάρχος.

D Ἐτέρῃ δοχῇ τῆς Ἑλλάδος τῆς Ῥωσίνης.

15

Μηνὶ Σεπτεμβρίῳ θ', ἡμέρῃ δ', ἐγένετο δοχὴ κατὰ πάντα ὁμοίᾳ τῆς προεφώθηθεις δοχῆς ἐπὶ τῇ ἐφοδῷ Ἑλλάδος τῆς ἀρχοντίσσης Ῥωσίας, καὶ εἰσῆλθεν αὐτῇ ἡ ἀρχόντισσα μετὰ τῶν οἰκείων αὐτῆς συγγενῶν ἀρχοντισσῶν καὶ προχρηματοτέρων θεραπειῶν, ἐκείνη μὲν προηγουμένη πιασῶν τῶν ἄλλων²⁰

[R595] women, and they followed each other in a line, and she stood in the place where the logothete was accustomed to put the questions. Behind her went in the emissaries and merchants of the archons of Rhosia, and they stood below at the curtains, and what followed was conducted as for the reception previously described. Then going out again through the pergola and the Hall of the Kandidatoi and the hall where the baldachin is and where the *magistroi* are appointed,¹ she went through the Onopodion and the Gold Hand, that is, the portico of the Hall of the Augousteus, and sat there.

When the emperor, following the usual ceremonial, went into the Palace, another reception was held in the following manner. In the Hall of Justinian stood the dais covered with reddish-purple *dinisia*² silks. On it stood the great throne of the emperor Theophilos and the imperial gold chair to the side. The two silver organs of the two factions stood below, inside the two curtains, while the bellows³ were outside the curtains. The *archontissa*, summoned from the Hall of the Augousteus, went <through>⁴ both the Apse and the [Covered] Hippodrome <and through> the internal passageways of the said Augousteus,⁵ and going to the Skyla sat there. The empress sat on the throne mentioned previously and her daughter-in-law on the chair,⁶ and the entire *kouboukleion* went in, and groups were led in by the *praipositos* and the *ostiarioi*: group

¹ i.e. the Consistory; see note 1 at R573.9

² δινισίων: the meaning unknown; perhaps emend to διονυσίων (Dionysian), with reference to a pattern.

³ Bellows: lit.: the things playing or sounding, τὰ αὐλοῦντα.

⁴ "Through" added by the translators, as closer to the usual way of expressing a progression in *Cer*.

⁵ This last phrase (in line 20) appears to have been transposed from after "from the Hall of the Augousteus," (line 18), cf. R584.18, or else it was added here as an afterthought; Bolognesi & Featherstone, "The boundaries of the Palace," *TM*, 14 (2002), 42.

⁶ i.e. the empress Helena, wife of Constantine VII, and Bertha-Eudocia (d. 948/9) wife of Romanos II or, if the date of the visit was 957, then Theophano, whom Romanos married ca AD 956 (*ODB*).

γυναικῶν, ἐκεῖναι δὲ ἐνορδίνως ἑτέρα τὴν ἑτέραν ἀκολουθεῖναι,
καὶ ἔσθη ἐν ᾗ τόπω εἴωθεν ὁ λογοθέτης τὰς ἐρωτήσεις ποι-
εῖσθαι. ὅπῃθεν δὲ αὐτῆς εἰσῆλθον οἱ τῶν ἀρχόντων Ῥωσίας Ed.L. 344
ἀποκρισιάρχοι καὶ πραγματευταί, καὶ ἔστησαν κάτωθεν εἰς τὰ
5 βῆλα, καὶ τὰ ἐξῆς ἐτελέσθη κατὰ τὴν προῆρηθεῖσαν δοχὴν.
καὶ ἐξεληθούσα πάλιν διὰ τοῦ ἀναδενδραδίου καὶ τοῦ τριζλί- Ms. 201. b
ρου τῶν καρδιδαίων, τοῦ τε τριζλίου, ἐν ᾗ τὸ καμελαύκιον
ἵσταται καὶ οἱ μάλιστα γίνονται, διῆλθεν διὰ τοῦ ὀνόπουδος
καὶ τῆς χρυσῆς χειρὸς, ἣτοι τοῦ πόρτηκος τοῦ ἀγρουστέως,
10 καὶ ἐκαθέσθη ἐκεῖσε. τοῦ δὲ βασιλέως κατὰ τὴν εἰωθεῖσαν
τάξιν εἰσελθόντος ἐν τῷ παλατίῳ, γέγονεν ἑτέρα δοχὴ τρόπο
τοῦδε. ἐν τῷ τριζλίῳ τοῦ Ἰουστινιανοῦ ἔσθη πούλιτον ἀπὸ
ἄξων δινισίων βλατιῶν ἐσζεπασμένον, καὶ ἐν αὐτῷ ἔσθη ὁ
μέγας θρόνος Θεοφίλου τοῦ βασιλέως, καὶ ἐκ πλαγίου σελ-
15 λίων χρυσοῦν βασιλικόν. τὰ δὲ δύο ἀργυρᾶ ὄργανα τῶν δύο B
μερῶν ἔστησαν κάτωθεν, ἔωθεν τῶν δύο βήλων. τὰ γὰρ
αὐλοῦντα ἔξω τῶν βήλων ἔστησαν. καὶ προσκληθεῖσα ἡ ἀρ-
χόντισσα ἀπὸ τοῦ ἀγρουστέως, τῆς τε ἀψίδος καὶ τοῦ ἰπ-
ποδρόμου τῶν ἐνδοτέρων διαβατιῶν τοῦ αὐτοῦ ἀγρουστέως
20 διῆλθεν, καὶ ἐλθούσα ἐκαθέσθη εἰς τὰ σκύλα. ἡ δὲ δέσποι-
να ἐκαθέσθη ἐν τῷ προῆρηθέντι θρόνῳ, καὶ ἡ νύμφη αὐτῆς
ἐν τῷ σελλίῳ, καὶ εἰσῆλθεν τὸ κουβούκλειον ἅπαν, καὶ διὰ
τοῦ πραιποσίτου καὶ τῶν ὀστιαρίων εἰσῆχθησαν βῆλα. βῆ-

[R596] 1: the girdled [patrician] women; group 2: the *magistrissai*; group 3: the patrician women; group 4: the *protospathariai* who were *offikialiai*; group 5: the rest of the *protospathariai*; group 6: the *spatharokandidatissai*; group 7: the *spathariai* and *stratorissai* and *kandidatissai*. Then the *archontissa* went in conducted by the *praipositos* and two *ostiarioi*, she herself leading, and her relatives of *archontissa* rank and her more prominent female attendants following as previously described. Questions were put to her by the *praipositos* on behalf of the *augousta*, and she went out and sat at the Skyla. The empress, standing up from the throne, went through the Lausiakos Hall and the Tripeton and went into the Kainourgios Hall and through it to her bedchamber. Then the *archontissa* with her relatives and female attendants went in through the Hall of Justinian and the Lausiakos Hall and the Tripeton into the Kainourgios Hall and stopped there. Then when the emperor was seated with the *augousta* and his purple-born children, the *archontissa* was summoned from the Kainourgios Hall and, seated at a command from the emperor, she spoke as long as she wished to the emperor.

On the same day a banquet was held in the said Hall of Justinian. The empress sat on the throne mentioned previously and her daughter-in-law [sat], while the *archontissa* stood to the side.

λον α', αἱ ζωσταί· βῆλον β', αἱ μαγίστρισαι· βῆλον γ',
 αἱ πατρίκιαι· βῆλον δ', αἱ ὀφφικιαλέαι πρωτοσπαθαρέαι·
 βῆλον ε', αἱ λοιπαὶ πρωτοσπαθαρέαι· βῆλον ς', αἱ σπαθαρο-
 καιδιδάτισσαι· βῆλον ζ', αἱ σπαθαρέαι καὶ στρατώρισσαι
 καὶ καιδιδάτισσαι. εἰδ' οὕτως εἰσῆλθεν ἡ ἀρχόντισσα διὰ
 τοῦ πραιποσίτου καὶ τῶν δύο ὀστιαρίων, αὐτὴ μὲν προηγου-
 μένη, ἐπακολουθοῦσαι δὲ, καθὰ προεῖρήθη, αἶ τε συγγενεῖς
 αὐτῆς ἀρχόντισσαι καὶ αἱ προακραιότεραι τῶν θεραπειῶν
 αὐτῆς. καὶ γέγονεν παρὰ τοῦ πραιποσίτου ἐρώτησις πρὸς
 αὐτήν, ὡς ἐκ τῆς ἀγούστης, καὶ ἐξελθοῦσα ἐκαθέσθη εἰς
 τὴν σκύλα. ἡ δὲ δέσποινα ἀναστῆσα ἀπὸ τοῦ θρόνου διῆλ-
 θεν διὰ τοῦ λαυσιακοῦ καὶ τοῦ τριπέτωνος, καὶ εἰσῆλθεν εἰς
 τὸν καινούργιον, καὶ δι' αὐτοῦ εἰς τὸν ἑαυτῆς κοιτῶνα, καὶ
 εἰδ' οὕτως ἡ ἀρχόντισσα μετὰ τῶν συγγενῶν αὐτῆς καὶ θε-
 ραπειῶν, εἰσῆλθεν διὰ τοῦ Ἰουστινιανοῦ καὶ τοῦ λαυσια-
 κοῦ καὶ τοῦ τριπέτωνος εἰς τὸν καινούργιον, καὶ ἀνεπαύσα-
 Ms.202. a το. εἶτα καθεσθεῖς ὁ βασιλεὺς μετὰ τῆς ἀγούστης καὶ τῶν
 προσηγορευμένων αὐτοῦ τέκνων, προσεκλήθη ἡ ἀρχόντισσα
 ἀπὸ τοῦ καινούργιου τρικλίνου, καὶ κελεύσει τοῦ βασιλέως
 καθεσθεῖσα, ἐλάλησεν, ὅσα ἐβούλετο, πρὸς τὸν βασιλέα. τῆ20
 Ed.L. 345 δὲ αὐτῇ ἡμέρᾳ γέγονεν κλητώριον ἐν τῷ αὐτῷ τρικλίῳ τοῦ
 Ἰουστινιανοῦ. ἐκαθέσθη ἐν τῷ προεῖρηθέντι θρόνῳ ἡ δέ-
 σποινα καὶ ἡ νύμφη αὐτῆς, ἡ δὲ ἀρχόντισσα ἐκ πλαγίου

[R597] When the *archontissai* had gone in [escorted] by the steward of the table following the usual format and made obeisance, the *archontissa*, having inclined her head a little in the place where she was standing, sat with the girdled [patrician] women at the separate table as prescribed.

Note that the church-singers of the Church of the Holy Apostles and of Hagia Sophia were present at the said banquet, chanting the imperial eulogies. All the theatrical entertainments also took place.

Another banquet was held in the Chrysotriklinos and all the emissaries of the archons of Rhosia and also the men who were relatives of the *archontissa* and the merchants dined, and her nephew received 30 *miliaresia*, her eight male relatives 20 *miliaresia* each, the 20 emissaries 12 *miliaresia* each, the 43 merchants 12 *miliaresia* each, the priest Gregory 8 *miliaresia*,¹ the two interpreters 12 *miliaresia* each, Svjatoslav's men² 5 *miliaresia* each, the six men of the emissaries 3 *miliaresia* each and the *archontissa*'s interpreter 15 *miliaresia*.

After the emperor stood up from the banquet there was dessert in the dining-room. The small gold table stood there, which stands at the *pentapyrgion*, and the dessert was placed on it on enamelled plates decorated with precious stones. The emperor was seated, and Romanos, the purple-born emperor, and their purple-born children,³ and the daughter-in-law, and the *archontissa*. 500 *miliaresia* were given to the *archontissa* on a gold

¹ The priest Gregory: Manini, *Prosopografia* (2009), 60-61.

² Svjatoslav, prince of Kiev from ca 945, was the son of Prince Igor (d. 945) and Olga.

³ Emendations have been suggested in order to include Helena, as above, and to avoid the possible implication that a child of Romanos II was present. In 946 Romanos was approximately 7 years of age. See Featherstone's case for dating the visit to 957: "Olg'a's visit to Constantinople," *HUKSt*, 14 (1990), 306; idem, "Olg'a's visit to Constantinople in *De Cerimoniis*," *REB*, 61 (2003), esp. 248-51.

ἔσθη· ὑπὸ δὲ τοῦ τῆς τραπέζης κατὰ τὸν εἰωθόμενον τρόπον
 εἰσελθούσων τῶν ἀρχοντίσσαι καὶ προσκνησάντων, ἡ ἀρ-
 χόντισσα τὴν μεγάλην μικρὸν ὑποκλίνασα, ἐν ᾗ τόπῳ ἵστα-
 το, ἐκαδέσθη εἰς τὸ ἀνομοκτόν μετὰ τῶν ζωστῶν κατὰ τὸν
 βίβλον. ἰστέον, ὅτι οἱ ἀποστολῆται ψάλται καὶ οἱ ἀγιοσο-
 γῆται παρῆσαν ἐν τῷ ἀντὶ κληρωσίῳ ἕδωρτες τὰ βασιλικία.
 ἐπαίξαν δὲ καὶ τὰ θυμεικὰ πάντα παίχρια. ἐν δὲ τῷ χρυ-
 σοτρικλίῳ γέγονεν ἕτερον κληρώσιον, καὶ ἔφαγον πάντες οἱ
 ἀποκρισιώσιοι τῶν ἀρχόντων Ῥωσίας καὶ οἱ ἄνθρωποι καὶ
 ἰοσυγγεῖς τῆς ἀρχοντίσσης καὶ οἱ πραγματευταί, καὶ ἔλαβον
 ὁ μὲν ἀντιπὸς αὐτῆς μιλ. λ', οἱ ἢ ἴδιοι αὐτῆς ἀνὰ μιλ. κ',
 οἱ κ' ἀποκρισιώσιοι ἀνὰ μιλ. ιβ', οἱ μὲν πραγματευταί ἀνὰ
 μιλ. ιβ', ὁ παπῆς Γρηγόριος μιλ. η', οἱ δύο ἐρμηνευταί ἀνὰ
 μιλ. ιβ', οἱ ἄνθρωποι τοῦ Σφειδοσθέλου ἀνὰ μιλ. ε', οἱ ε'
 ἰσχυροὶ τῶν ἀποκρισιωσίων ἀνὰ μιλ. γ', ὁ ἐρμηνεὺς τῆς ἀρ-
 χοντίσσης μιλ. ιε'. μετὰ δὲ τὸ ἀνυστῆραι τὸν βασιλέα ἀπὸ
 τοῦ κληρωσίου ἐγένετο δούκιον ἐν τῷ ἀριστητηρίῳ, καὶ ἔσθη
 ἡ χρυσὴ μικρὰ τραπέζα ἢ ἐν τῷ πενταπυργίῳ ἱσταμένη, καὶ
 εἰέθη ἐν αὐτῇ δούκιον διὰ χειμεντῶν καὶ διαλίθων σκουτελλίων,
 20 καὶ ἐκαδέσθη ὁ βασιλεὺς καὶ Ῥωμανὸς ὁ Πορφυρογέννητος
 βασιλεὺς καὶ τὰ πορφυρογέννητα τούτων τέκνα καὶ ἡ νύμ-
 φη καὶ ἡ ἀρχόντισσα, καὶ ἐδόθη τῇ ἀρχοντίσσει ἐν χρυσοῦ

[R598] plate decorated with precious stones, and 20 *miliaresia* each to her six female relatives and 8 *miliaresia* each to her 18 female attendants.

On October 18th, a Sunday, a banquet was held in the Chrysotriklinos and the emperor sat with the Rus’.

Again another banquet was held in the Pentakouboukleion of the Chapel of St Paul,¹ and the empress sat with her purple-born children and the daughter-in-law and the *archontissa*. 200 *miliaresia* were given to the *archontissa* and 20 *miliaresia* to her nephew, 8 *miliaresia* to the priest Gregory, 12 *miliaresia* each to her 16 female [relatives], 6 *miliaresia* each to her 18 women servants, 12 *miliaresia* each to the 22 emissaries, 6 *miliaresioi* each to the 44 merchants, and 12 *miliaresia* each to the two interpreters.

Book II, Chapter 16 [R598-99]

What it is necessary to observe when the archons of the four regiments go along to the [Covered] Hippodrome

Note that when the regiments are in the God-guarded City, every day the archons of the four regiments go along to the [Covered] Hippodrome and the *domestikos* of the *scholai* and the *exkoubitos* and the *hikanatos* go in,² and then the *magistroi* and the patricians. First they greet the *droungarios*

¹ Chapel (εὐκτήριον): *Vita Basilii*, ed. & trans. Ševčenko, §§ 88.2 & 90.5 (Theophanes cont., V, §§ 88 & 90, Bonn ed., 331.9 & 335.12). It is likely that these two banquets for the men and the women were held concurrently; Featherstone, “ΔΙ’ ΕΝΔΕΙΞΙΝ: Display in court ceremonial,” in Cutler & Papaconstantinou, eds, *The Material and the Ideal* (2007), 112, n. 235.

² These headed the imperial regiments that went on campaigns; the fourth here was the Watch, the *arithmos*, based in the City.

διαλίθω σκουτελίῳ μιλ. ς', καὶ ταῖς ἑξ' ἰδίαις αὐτῆς ἀνὰ
 μιλ. κ', καὶ ταῖς ἡ' θεραπεύταις αὐτῆς ἀνὰ μιλ. η'. μηνὲ
 Ὀκτωβρίῳ ἡ', ἡμέρᾳ κρηνακῆ, ἐγένετο κλητώριον ἐν τῷ χρυ-
 σοτρικλίῳ, καὶ ἐκαθίσθη ὁ βυσιλεύς μετὰ τῶν Ῥώσ. καὶ
 πάλιν γέγονεν ἕτερον κλητώριον ἐν τῷ πεντακουβουκλειῳ τοῦ
 Μ. 202. βαγίου Παύλου, καὶ ἐκαθίσθη ἡ δέσποινα μετὰ τῶν πορφυ-
 ρογενήτων αὐτῆς τέκνων καὶ τῆς νέμφης καὶ τῆς ἀρχοντίσ-
 σης, καὶ ἐδόθη τῇ μὲν ἀρχοντίσσει μιλ. σ', τῷ δὲ ἀνεψιῷ αὐ-
 τῆς μιλ. κ', τῷ πατρὶ Γρηγορίῳ μιλ. η', ταῖς ἑξ' ἰδίαις αὐτῆς
 ἀνὰ μιλ. β', ταῖς ἡ' δούλαις αὐτῆς ἀνὰ μιλ. ζ', τοῖς κβ' ἀ-10
 ποκρισισαρίοις ἀνὰ μιλ. β', τοῖς μδ' πραγματευταῖς ἀνὰ μιλ.
 ε', τοῖς δύο ἐρημρευταῖς ἀνὰ μιλ. β'.

Ed. L. 346

ΚΕΦ. 15',

Ὅσα δεῖ παραφυλάττειν, προσερχομένων τῶν ἀρχόντων τῶν
 τεσσάρων ταγματίων εἰς τὸν ἵππῶδρον.

15

Ἰστέον, ὅτι, τῶν ταγματίων ὄντων ἐν τῇ θεοφυλάκτῳ
 πόλει, καθ' ἡμέραν προσέρχονται εἰς τὸν ἵππῶδρον οἱ τῶν
 δ' ταγματίων ἀρχοντες καὶ ὁ μὲν δομέστικος τῶν σχολῶν καὶ
 ὁ ἐξκουβίτιος καὶ ὁ ἰκανάτιος εἰσέρχονται, ἐνθα καὶ οἱ μίγ-
 στοι καὶ πατριζιοι, καὶ πρῶτα μὲν χαιρετίζουσιν τὸν δρουγγ-20