

CONSTANTINE, EMPEROR OF THE ROMANS IN CHRIST  
THE ETERNAL KING, SON OF LEO THE MOST WISE EM-  
PEROR OF BLESSED MEMORY, DESCENDANT OF BASIL  
THE MOST COURAGEOUS AND MOST BRAVE EMPEROR,  
TO RŌMANOS, GOD-CROWNED EMPEROR, HIS SON

## WHAT SHOULD BE OBSERVED WHEN THE GREAT AND HIGH EMPEROR OF THE ROMANS GOES ON CAMPAIGN

Listen, son, to the words of your father, Solomon exhorts you. For you will hear about duties from many, but you will not reap the lessons of virtue by nature alone unless you hear the best things from your father. For when you have accepted his words as genuinely truthful, you will have what amounts to a paternal legacy, always promoting your salvation. For the words of others, spoken for favours, often lack truth; whereas those from a father's heart, being honest, bestow upon their sons perpetual advantage. Listen, therefore, son, to your father, whose advice it is not good to ignore; for if ignorance is bad, it is clear that a knowledge of practical matters is good, and most especially of those things touching upon the affairs of the state, to which much care has been devoted. For what could be more important than courage in warfare and the ancient discipline of our forefathers, the order of things to which they held formerly in imperial wartime expeditions?

Now this subject has been reported upon in past times and discussed by many up to the present day, but it has not been contained in writing, a fact which we have held to be neither just nor good. And so it is profitable for you, divinely-crowned Romanos, that there should be a compendium containing these matters, along with others, which demonstrates the greatness of the Romans.

Hence, having completed a great deal of research, yet finding no memorandum deposited in the palace, we were at last just able to discover one which dealt with these matters in the monastery called Sigrianē, in which Leo the *magistros*, named Katakylas, had embraced the monastic life. For this *magistros* committed these things to writing by order of Leo the Christ-loving and most wise emperor

of the Romans, our father and your grandfather; but since the *magistros* was unaccomplished in Hellenic letters, his book contains many barbarisms and solecisms and lapses of syntax, even though the man was devout and most desirous of the things of the spirit, as his life showed. But in that he did not partake of Hellenic learning, as we have said, his compilation was somewhat weak and misleading; nevertheless it was praiseworthy and accurate insofar as the man was pious and virtuous. Since we found this work composed in a negligent fashion, therefore, setting matters forth indistinctly as though in the footprints of a phantom, so to speak, and not even equalling a third part of that which we have conveyed for the sake of greater clarity and greater detail, we have written these things down for you in order to bequeath them as a memorandum and guide.

Now an order and procedure for imperial expeditions such as the aforementioned was observed and put into practice up until the time of Michael the Christ-loving Despot and of Bardas his uncle, the most fortunate *Kaisar*, this tradition clearly having been handed down to them from the preceeding emperors, that is to say Theophilos and Michael, the father and grandfather of the same Michael the Christ-loving Despot. Which is to say that such a tradition came down to them in the same way from the earlier emperors. By "earlier", I mean those Isaurians who fell into the gravest error with regard to the Orthodox faith; I do not mean by "earlier" the great and famed and holy Constantine, nor Constantius his son, nor the most impious Julian, nor even Theodosius the Great and those who came after him. This very procedure was again put into practice during the reign of Basil the most courageous and most pious emperor, my grandfather, and was precisely observed in the manner which we shall endeavour, as far as is possible, to demonstrate in writing.

When the great and high emperor is about to go on an expedition and to mobilise arms and troops against the enemy, he orders first of all that a *lōrikion* and a sword and shield should be hung up on the Chalkē, outside the gates. From this, the preparation of an imperial expedition is made clear to all, and from this moment each officer and soldier begins to prepare his weapons and such things as are necessary and required of a soldier. Then, after this had taken place, he orders the *logothetēs* of the herds that a fair distribution and rationing (of baggage animals) from the *mitata* of Asia and

Phrygia, and according to the strength and capacity of each *mitaton*, should be carried out in the fear of God and in all truth and piety. For each of the above-mentioned *mitata* has a specific number of animals due from it according to its status, which is set down clearly for all: from Asia and Phrygia 200 mules at 15 *nomismata*, 200 pack-horses at 12 *nomismata*, in total 5.424 *nomismata*, which is 76 lbs. gold.

On the customary dues of the officers of the imperial stables, both in the City and in the provincial stables:

From the *komēs* of the stable, 4 mules and 4 pack-horses; from the *chartouarios* and the *epeiktēs* 4 mules and 4 pack-horses; from the provincial *chartouarios* 2 mules and 2 pack-horses; from the commissariat 1 mule and 1 pack-horse; from the 4 *komites* 1 mule. Altogether from the officers, 322 *nomismata*, which is 4 lbs. 26 *nomismata*. In sum, 80 lbs. 26 *nomismata*.

The *logothetēs* of the herds brings the 200 mules and likewise the 200 pack-horses down to Malagina, and the *komēs* of the stable and the inner *chartouarios* of the stable select five-, six- and seven-year old animals, with no blemishes on their flanks. These 400 are then branded with the imperial seal on both sides of the forequarters. The same requisition and branding takes place furthermore in the following year. All the pack-horses are castrated and thus become geldings, and serve as a supplement for the expedition's needs. The *logothetēs* brings the 200 pack-animals fully harnessed, with felt coverings over their saddle-cloths, carrying ropes for the loads, equipped with leggings, horse-shoes and with their halters. These are not as such sufficient, however, for the imperial household; and at the time of an expedition the *stratēgoi* make a single donation of mules to the emperor as follows: the *Anatolikos*, 3 mules; the *Armeniakos*, 3 mules; the *Thrakēsios*, 3 mules; the *Opsikianos*, 3 mules; the *Boukellarios*, 3 mules; the other *stratēgoi* of East and West 2 mules each; the *stratēgos* of Seleukeia 1 mule; the *domestikos* of the *Scholai* 3 mules; the *drouggarios* of the fleet, 3 mules; the *Exkoubitos*, 1 mule; the *Hikanatos*, 1 mule; the *Noumeros* and the *Teichiōtēs* and the *domestikos* of the *Optimatoi* 1 mule each. Altogether, 58 mules.

From the *offikialioi* and the rest:

The eparch 1 mule; the *sakellarios* 2, the *genikos* (*logothetēs*) 2 mules; the *quaestor* 1 mule; the (secretary) of the *sakellion* 1 mule; that of the *vestiarion* 1 mule; the two *kouratores* and the (secretary of the imperial) estates, 1 mule each; the two *prōtonotarioi* of the two *kouratorikia* 1 mule; the *zygostatēs* 1 mule; the *eidikos* (*logothetēs*) 1 mule; the *parathalassitēs* and the *barbaros* 1 mule each; the *symponos* and the *logothetēs* of the *praitōrion* 1 mule; the staff of the *genikon* 3 mules; the staff of the *sakellion* 2 mules; the staff of the *vestiarion* 2 mules. Altogether 25 mules; and the total from both groups of mules, 83 animals as gifts.

## From the metropolitans and archbishops:

52 fully-harnessed mules from the metropolitans; 52 mules from the fifty-two archbishops. These 104 fully harnessed mules, with their loads, are also to be shod. The *komēs* of the stable, together with the *chartoularios* of the inner stable takes them, and brands them with the rest of the baggage train, in all 104 mules. And the grand total from both sources, the *mitata* of the *logothetēs* of the herds, and the (animals provided *ās*) gifts, 585 mules.

## From the pious monasteries:

100 complementary horses, led before the emperor to left and right. They should be castrated and gelded; but they are not branded, since when the emperor orders a gift to be made, it is from among these that animals are presented wherever he commands. Likewise from the animals brought as gifts to the emperor during the course of the expedition. The *komēs* of the stable, along with the *chartoularios* of the stable takes 3 lbs. of gold from the *eidikon* for expenses.

And the *komēs* of the stable along with the *chartoularios* enquires in the imperial storehouse of the stable as to how many imperial blankets there are, and horse-cloths from Lydia, from the *kouratoreia* of Trychina. He takes the 200 sets of pack-harnesses and leggings from the *mitata* once only during the campaign; he takes

sets of pack-harnesses and leggings once only. This totals 304 sets of pack-harnesses and leggings. To make the number up to 585 sets of pack-harnesses and leggings he makes certain purchases, that is to say, the 281 blankets and pack-harnesses still required are to be bought and made up. It is also necessary to buy rough-woven blankets and dye them purple, and to make 150 saddle-cloths and brocades: 100 for the horses led ahead of the emperor, 30 for the imperial saddle horses, and 20 for the horses given out as presents. Also 150 nose-bags from the supervisor of the imperial storehouse of the stable; likewise hides for the making of 180 halters; and six-basket panniers for the cedar-oil, and leather bags for wine and vinegar for the treatment of the horses; together with picks and spades and stout shovels for the watering holes. From the imperial *vestiarion* he should take 50 lbs. of iron for horse-shoes, and should also make 150 light-weight bits. From the hides he should take reins and single halters; and from the hemp, which he obtains from the same imperial *vestiarion*, he should make ropes.

(Pack-animals required) For the imperial household service:

The head of the table and the *domestikos* of the service and the personal imperial cellarer (receive) 80 pack-animals for the transport of the imperial service and the silver of the imperial table. The head of the table and the *domestikos* of the service take a cash sum from the *eidikon* for the expense of the table requirements. Imperial wine, (and) wine for the *magistroi* and *patrikioi*, is provided by the *apothēkarios*: 48 measures of imperial wine, in eight paired flasks of 3 measures per flask; and for the *magistroi* and *patrikioi* 10 pairs of wine-skins of 5 measures per wine-skin. Leather flasks for the imperial oil, and beans, rice, pistacchio, almonds, lentils, as well as the oil, were provided of old by the two *kouratorikia*. The remaining provisions, that is, lard, fat, cheese, salted fish, animals for slaughter — sheep with lambs and cows with calves — and local wine, are provided by the *prōtonotarioi*. The head of the table and the *domestikos* of the service should purchase sturgeon and shell-fish. *Arithmia* and carp should be provided from the imperial *kouratoreia*. And insofar as the imperial household consumes its supplies it should

add to its storage vessels good wine and oil and vegetables wherever it finds them; and whatever presents people may bring to the emperor, the head of the table and the *domestikos* of the service and the personal imperial cellarer take charge of any provisions, and distribute them wherever the emperor commands.

The head of the table must remember to have four ovens for the expedition into Syria, and nets for enclosing chickens, and wooden bowls, so that they can drink. And when the emperor gives the order to march into Syria, they must load up the 80 pack-animals of their team; and such pack-animals as the *minsouratōr* turns back, the head of the table and the *domestikos* of the service and the personal imperial cellarer should load them up too, so that nothing at all is lacking in the imperial service.

For the *minsouratōr*, or the imperial tent, 50 pack-animals:

The *minsouratōr* must bring with him two pavilions and double the number of tents. For as long as the emperor is in Romania, one pair goes in advance with half the imperial service, and the imperial encampment is prepared in advance, so that the emperor finds everything prepared and ready.

The *minsouratōr* must also have folding benches, long enough for three men to sit on each; likewise folding tables of the same length, utensils and napkins sufficient for the imperial table; also thick tufted rugs for reclining upon — but these are not provided by the *minsouratōr*: the *prōtovestiarios* of the emperor issues them from the baggage of the personal imperial *vestiarion*; thick and thin double-bordered cushions for reclining on — these are likewise provided from the train of the personal *vestiarion*; other flax-blue cushions, with their pile combed up, each of 30 pounds, for invited guests; and goats'-hair mats in accordance with the number of invited guests.

When the emperor marches into Syria, however, the local *prōtonotarios* takes the benches and tables and extra tents and the one pavilion, and deposits them wherever the emperor orders. (The *minsouratōr* also brings) A Turkish bath, called in Scythian *tzerga*,

with a hide cistern of red leather; 12 three-measure pitchers; 12 grates for the bath; bricks for the hearth; folding couches; an imperial chapel with sacred furniture — note that the *primikērios* of the *vestiarion* should transport the latter.

For the personal imperial *vestiarion* and for those seconded by the bedchamber for the baggage of the same imperial *vestiarion*, 30 pack-animals:

All the imperial clothing and the remaining regalia in vessels encased in purple leather and burnished iron chains and straps likewise burnished, so that they can be carried by the pack-animals; eight silver coolers with covers, for scented wine, rose-water, and water: of these, one small cooler for white wine, two large ones for rosewater, and four large ones for water. Two silver pails for water; various water-skins, large and small; four other coolers, large, of burnished copper, like earthenware pots, for water; two burnished copper pails; and sacred vessels for the chapel, which the *minsouratōr* transports.

Books: the liturgy of the Church, military manuals, books on mechanics, including siege machinery and the production of missiles and other information relevant to the enterprise, that is to say, to wars and sieges; historical books, especially those of Polyainos and Syrianos; an oneirocritical book; a book of chances and occurrences; a book dealing with good and bad weather and storms, rain and lightening and thunder and the vehemence of the winds; and in addition to these a treatise on thunder and a treatise on earthquakes, and other books, such as those to which sailors are wont to refer. Note that such a book was researched and compiled from many books by myself, Constantine emperor of the Romans in Christ the eternal King.

Tufted rugs for reclining, so that guests may rest, which were mentioned above in the section on the *minsouratōr*, and that they were issued from the imperial *vestiarion*; theriac, serapium juice, other antidotes, both mixed and unmixed, for those who have been poisoned; receptacles with all kinds of oils and remedies; and diverse salves and unguents and ointments and other medical substances,

herbs and whatever else is necessary for the curing of men and beasts. Small silver pails and sprinklers with covers for the emperor, and others of polished bronze for officers and distinguished refugees; thick and thin double-bordered cushions for the emperor to recline upon; two chairs for the cortège, chairs for the chamber-pot, of metal gilded with beaten gold, with covers, and with other covers above concealing the space for the latrine; and for the distinguished refugees two other, similar, seats, bound in silver; imperial chalices for the guests invited to dine with the emperor; two imperial swords, one ceremonial, one for the campaign; one sabre; ointments, various perfumes: incense, mastic, frankincense, sachar, saffron, musk, amber, bitter aloes, moist and dry, pure ground cinnamon of first and second quality, cinnamon wood, and other perfumes. Silken sheets, rough linen blankets, linen towels, sheets, "western" patch-work covers, "western" towels.

From the untailed cloths despatched to foreigners as gifts:

*Skaramaggia* of different colours and patterns: all-white, all-yellow and all-blue *skaramaggia*; tunics of high value, produced in the imperial workshops; undergarments of middling value produced in the imperial workshops; undergarments of lower value produced in the imperial workshops; undergarments of lower value of varying colours and patterns produced in the imperial workshops; off-white coats, two-tone silk garments of white and violet; triple-warped striped garments of violet, of purple and a selection of different hues. Note that all these are carried in containers encased in purple leather and burnished chains, with straps similarly burnished.

From the tailored cloths:

Tailored garments with two vents and collars selected from *skaramaggia* of varied colours and patterns, decorated with a double silk border; in addition, double-vented garments with collars, of middling value, decorated with a double silk border; other tunics from among those produced in the imperial workshops, of middling value, with two vents and collars and with a single border of silk. Note that all these are carried in containers encased in purple leather and polished iron chains, and with straps similarly polished. Leggings for all these (garments), those of the best quality with

double borders of silk decorated with eagles and imperial symbols, those of second quality decorated with hornets. Shirts, tunics of the sea-pattern type, and mantles, some with broad stripes, others with narrow stripes, some decorated with double, some with single, borders. Undershirts with breeches of various qualities; purple-dyed hoods of first, second and third (quality), various purple and false-purple belts valued at 1 *nomisma* 4 *miliarēsia* each; and others in false-purple at 1 *nomisma*, and others at 8 *miliarēsia*. Various pairs of red-leather boots. Note, that all these should be carried in bags or panniers; and these items are brought along for distinguished refugees and for sending to distinguished and powerful foreigners.

Garments of lower value from those produced in the imperial workshops, of the first class, simply decorated with triple and double borders of purple silk, and with double borders decorated with eagles, imperial symbols and hornets, both lots vented and with pouches, for the *stratēgoi* and the *kleisourarchai*. Other garments from those produced in the imperial workshops of lesser value and of the second class, with a single border, vented and with collars for the thematic *tourmarchai* and the remaining refugees and officers. All these are kept in containers encased in purple leather and burnished iron chains and with straps similarly polished. Shirts, tunics of the sea-pattern type, and mantles with both broad and narrow stripes, some decorated with double, some with single borders; various purple-dyed hoods, undershirts with breeches, of varying qualities. Note that all these items should be carried in sacks or panniers.

Cash for the expenses of the expedition, for largesse for those who fight in battle and their leaders, and for other expenses: sacks of coin in (gold) *kentēnaria* and in *miliarēsia*, for giving to the *scholarioi* guarding the imperial perimeter and to the imperial esquires and to those in the imperial *Hetaireia* and to others, to whomsoever the emperor orders generosity to be shown, whether once a week or every other week; and for other expenditures. The *sakellarios* and the *eidikos* take charge of these matters. They also carry in their baggage flint with tinder, three silver lamps and three bronze ones, one of which is placed in the bed-chamber, one in the latrine, and one in the antechamber.

And there should be trenchers two spans deep, covered at ground-level with sieved bronze plates; and there should be placed together in each one three wax candles, sieved bronze torches, and a small silver time-piece for the night vigils, which should be set up in the bed-chamber, and another, of bronze, which should be set up where the chamber attendants stay.

In addition to these, four solid-gold plates, two gold vases, two solid gold jugs. Note that these should be used when foreign guests eat with the emperor. This is why they are carried with the baggage of the imperial *vestiarion*, since they are not used every day at the imperial table. The household service itself should transport the silver of the imperial service, in the baggage of the 80 pack-animals assigned to the imperial service.

When the emperor moves off into the border-lands, there should be two perimeter picket-lines, and they should take an issue of *miliarēsia* each week. Likewise the imperial esquires take an issue of food for feasts and of *miliarēsia*. The *magistroi* and the *patrikioi* eat with the emperor together with the *praipositoi* among those requiring no invitation.

For the *eidikon*, 46 pack-animals:

The *eidikos* takes from the *koitōn* sacks of coin in *kentēnaria* and in *miliarēsia* for the imperial *Hetaireia* and the imperial esquires and the *scholarioi* and those attending the emperor on the perimeter; garments from purchase on the market of 10, 9, 8, 7, and 6 *nomismata* value, striped garments of Egyptian silk, locally-produced purple garments — these are all for presenting to foreigners as presents; garments from purchase on the market, decorated, vented and with collars, of 10, 9, 8, 7 and 6 *nomismata* in value; striped garments of Egyptian silk, locally-produced purple garments, locally-produced cotton garments of purple and of green; belts of various values and qualities; and shirts for each garment accordingly; under-shirts and breeches of varying values and qualities; hoods of varying values and qualities; leggings for each garment accordingly; shoes of varying values and qualities; linen towels with their accompaniments of first, second and third grades.

Note that silks, both tailored and untailed, should be transported in containers; but the rest, such as locally-produced striped purple garments, both tailored and untailed, should be carried in sacks or panniers. Flints with tinder, two sieved bronze torches, two bronze oil-lamps for the imperial baggage; sieved bronze plates for covering the trenchers where the oil-lamps are lit. There should be a trencher two spans deep, covered with sieved bronze plates on account of the wind and smoke; and next to the lamps there should be two torches and two candles and a bronze lantern for needs arising during the night.

300 two-ounce candles, 300 pounds of torch(fat), since the *drouggarios* takes one each evening on his patrol, and from the time that the imperial column joins with the *themata*, two or three, if the wind is strong. 300 sheets of parchment.

Note that when the emperor gives the order to cross over to Pylai, he commands the *komēs* of the stable to transfer the baggage-train to Pylai. He likewise commands the *domestikos* of the *Optimatoi* to be present with all the *Optimatoi* at Pylai, and to provide one *Optimatos* for each pack-animal. And he should send on two imperial (officers), one to Pylai to transfer the troops; and then on to Leukatēs to see the ships off from there; the other to Saggaros and to St. Sabinos. He sends on ahead the imperials and all the rest, that they might meet his majesty at Pylai; and the *magistroi* and *patrikioi* and others, whomever he commands, he takes with him, together with the *praipositoi*, on the warships. When the emperor is a sufficient distance from the imperial harbour, so that he can look upon the City, he rises from his couch and stands looking eastwards with his hands raised to heaven; and making the sign of the Cross three times with his hand over the City, he prays to God and says: "Lord Jesus Christ, my God, I place in Your hands this Your city. Defend it from all enemies and misfortunes which approach it, from civil strife, and from the inroads of the heathen. Guard it impregnable and unassailable, for we place our hopes in You. You are the Lord of forgiveness and Father of compassion and God of every supplication, and Yours is the power of mercy and salvation and deliverance from temptations and dangers, now and always and forever more. Amen".

After the emperor has crossed, he inspects the imperial baggage-train, pack-horses and mules, and he orders the *komēs* of the stable and the *chartouarios* to team up the pack-animals and the pack-horses, as will be mentioned below. For each pack-animal the *domestikos* of the *Optimatoi* must provide one *Optimatos*, making a record of both his name and his village; and if it is lost, the *Optimatos* is fined accordingly; but if it dies, he takes the seals to the *komēs* and the *chartouarios*. The *komēs* of the stable provides for the loads of every ten pack-animals an attendant from the Malagina staff, so that the *Optimatoi* lead the animals, and the attendants follow them, and set the loads straight. And when they unload the pack-animals at the *aplēkton*, the *chartouarios* of Malagina and the *saphramentarios* with the *komites* and the attendants and the *Optimatoi* takes charge of them and puts them out to graze. Similarly, for the baggage pack-horses there is one attendant for every twenty horses. When the trumpet is sounded, they bring them back and hand them over in the same teams as they were beforehand.

The *chartouarios* of the stable together with the *kellarios* takes all the barley for the pack-animals, pack-horses and saddle-horses, according to the teams in which they were drawn up, from the *prōtonotarios* of the *thema*, that is to say the barley for their feed, and they issue a ration for each animal. The *prōtonotarios* obtains an order from the emperor concerning the *aplēkta*, and he deposits there the barley and every other imperial requirement.

The *komēs* of the stable takes the gifts brought to the emperor in the form of barley, noting the amount in an inventory, along with the *eidikos* and the notaries, who also note these details down, so that after the army has disbanded, the *prōtonotarios* and the *chartouarios* reckon up the cost in the bureau of the *eidikon*, so that the days during which the *prōtonotarios* provided provisions should be deducted (from the assessment owed by the *thema*).

After the emperor has crossed over (i. e. to Pylai) and viewed the baggage-train, he issues orders to the *komēs* (of the stable) and assigns it as will be described below: for the *komēs* of the *Optimatoi* attached to the service, 200 men. The *komēs* of the stable and the *chartouarios* take 100, who are recorded, for the 100 led horses. The head of the table and the *domestikos* of the household service and the personal imperial *kellarios* take the *komēs* and the other 100 men, of

whom 80 lead 80 pack-animals and 20 follow. When the emperor goes down to the *aplēkton*, the attendants and the *Optimatoi* take the pack-horses of the household staff, and lead them off to the *chartoularious* of Malagina for pasturing. The same procedure is followed for all the baggage and to all those teamed up with imperial animals, that is, one *Optimatos* per pack-animal, as was stated above.

The loads are as follows:

For the household service 80 pack-animals, 62 pack-horses; for the imperial tent 50 pack-animals, 43 pack-horses; for the personal imperial *vestiarion* 30 pack-animals, 15 pack-horses; for the *eidikon* 40 pack-animals, and 15 pack-horses for the *hebdomarioi*; for the *prōtovesiarios* 4 pack-animals, 4 pack-horses; for the 12 *koitōnitai* 24 pack-animals, 24 pack-horses; for the 40 table attendants 20 pack-animals, 20 pack-horses; for the 200 men of the *Hetaireia*, 100 pack-animals, . . . pack-horses; for the 100 foreigners attached to the *Hetaireia* 50 pack-animals, 100 pack-horses; for the *komēs* of the stable 12 pack-animals, 12 pack-horses; for the *chartoularious* and the *epeiktēs* 16 pack-animals, 16 pack-horses; for the supervisor of the store house of the imperial stable 30 pack-animals, 12 pack-horses; for the *stablokomēs* of the City, 2 pack-animals and 2 city horses; for the 2 *stablokomites* 1 pack-animal and 2 city horses; for the 40 attendants of the saddle-horses 5 pack-animals, 40 pack-horses; for the *chartoularious* of Malagina 5 pack-animals, 5 pack-horses; for the *saphramentarios* a pack-animal, 2 pack-horses; for the 4 *komites* of Malagina 4 pack-animals, 4 pack-horses; for the *stratiōtikon*, for imperial documents, 2 pack-animals; for the *dekanos* in charge of imperial documents, 1 pack-animal; for the 4 priests, 4 pack-animals. In total, the teamed up pack-animals number 482; (plus) 100 relief pack-animals for replacing dead and runaway animals, which transport barley fodder during the expedition into Syria. Altogether, 582 pack-animals; and the horses teamed up with them number 400; so the horses and relief horses which precede the emperor to right and left, together with the other animals, horses and mules, number altogether 1086; plus 30 saddled riding horses.

The fodder of all the animals, as many as leave the City and as the emperor takes on campaign, is provided by the *komēs* of the

stable and the *chartouarios* and the *kellarios*, from the *prōtonotarios*; and they provision all the animals thus teamed up. The horses and mules are fed a double ration, the saddle-horses a triple ration. The *epeiiktēs* supervises the feed of the horses as well as their shoeing and bridling and pack-harnesses and watering.

Now there does exist an old imperial regulation, to the effect that no-one should take freely either a mule or a horse which bears an imperial brand, lest the baggage-train be dispersed and lost. If anyone is found with such a beast, he should be condemned as a thief. From the beasts that are not branded, however, the emperor orders gifts to be made wherever he commands: to foreigners, refugees, or anyone else to whom he commands and wishes. A horse or mule branded with the imperial seal is given to no-one as a gift; since otherwise, when it grows old and incapable of taking part in the march of campaign, it can be (secretly) exchanged for (another) one in the imperial retinue.

The *komēs* of the stable and the *chartouarios* with their officials ought to be present at the loading up of the imperial baggage, so that each pack-animal carries a load of eight *modioi*; and if extra loads are discovered during the march, those who loaded them on should be beaten, and the extra loads thrown off.

After the baggage-train reforms, and if the emperor orders one of the pavilions and half the number of tents to march on, together with half the imperial household service, in order to prepare the imperial encampments in advance, then this is done. This procedure is followed until the emperor joins up with the *themata*, and the order of march on the road is adhered to according to the plan of the expedition.

#### On camp patrols:

Know that, when the *drouggarios* of the *Vigla* patrols in the evenings, he takes a torch from the *eidikon*; and the 100 *scholarioi* whom he has with him stand guard on the outer perimeter, while those in the *Hetaireia* stand guard on the inner perimeter with the *hetaireiarchēs*, near to and outside the pavilion, that is, where its guy-ropes are secured. And he (i. e. the *drouggarios*) secretly obtains a password from the emperor, either “the Saviour” or “the Theotokos” or “the Arch-General” or one of the holy martyrs and *stratēlati*, or another password, whichever the emperor commands. He

changes the password for each evening and sets up the pickets who patrol the perimeter throughout the night. The *hetaireiarchēs* does the same with the *Hetaireia*. And from the time that the *drouggarios* begins his patrol, not even a *koitōnitēs* has authority to pass outside the soldiers of the *Vigla*, nor a member of the *Hetaireia*, nor anyone else, great or small, officer or subordinate, unless he receives the password from the emperor and appears before the *drouggarios*. If someone attempts to go out without the password, they bind him and take him to the *drouggarios*, and the emperor is informed of the matter and asked what his majesty commands.

If he does obtain the password from the emperor, the *drouggarios* is to re-admit him at the same place from which he let him out; it is not permitted to let him in anywhere else, since then he will be bound by the perimeter guards and handed over to the emperor in the morning. This procedure is followed until the expeditionary force is disbanded.

When the emperor joins up with the *themata* another perimeter is added near to the soldiers of the *Hetaireia*, in other words, outside the *Hetaireia* and inside the *scholarioi* of the *drouggarios*.

Once the emperor has passed into the *themata*, he is welcomed by each *thema*, when the *thema* is drawn up in parade order, of course. When the emperor approaches, the *stratēgos* and the *prōtonotarios* of the *thema* and the *tourmarchai* and the *drouggarokomites* and the *merarchēs* and the *komēs* of the tent and the *chartoularios* and the *domestikos* of the *thema* dismount from their horses while the emperor is still some distance from reaching them, and form a reception party. And when the emperor passes through, all the aforementioned fall to the ground, paying homage to the emperor; but the soldiers all remain mounted. After the *stratēgoi* and the officers referred to have paid homage to the emperor, the latter makes a short detour from the road, saying to them: "Well met!" Then he asks them: "How are you, my children? How are your wives, my daughters-in-law, and the children?" And they reply, that "In the life of your Majesty, so we, your servants, are well". And again, the emperor responds: "Thanks be to Holy God who keeps us in health". When all have acclaimed the emperor, he commands the *stratēgos* and all the above-mentioned officers to mount up, and to leave with their army for their own ordained position.

But if, on the other hand, the emperor orders the *tagmata* and *themata* to assemble either in the *thema* of the *Armeniakoï* at Dazimōn, or in the *thema* of Charsianon at Kaisareia, or in another *thema*, near the lands where it is intended to campaign, the necessary arrangements are made. And when he has come to within a distance of three miles of the camp, the *tagmata* and *themata* come out to meet him, acclaiming him. The emperor says to each and every *tagma* and *thema*, turning towards them: "Well met! How are you? How are my daughters-in-law, your wives; and (your) children? How did you get on during the march? Strive, soldiers of Christ and my children, so that in time of need you will show your nobility of spirit and your bravery, as well as your true devotion and love for God and our majesty; and so that our majesty, displaying good will, may worthily repay and reward your courage and nobility and true faith and love; and honour you with various honours; and award dignities to those who previously had none, and distinguish you with countless benefits".

After addressing these words to them, they fall in behind the *drouggarios* and the soldiers of the *Hetaireia* and advance in formation. And whenever a narrow pass or river or bridge is encountered, the *tagmata* cross first: first the *Scholai*, second the *Exkoubita*, third the *Arithmos*, fourth the *Hikanatoi*; and likewise for the *themata*.

And as custom ordains, the *magistroï* and *patrikioï* and *koitōnitai* and imperial eunuchs march along (together); and there and then the emperor summons to his side the *magistroï* and *patrikioï*, and whomever he commands accompanies him. The *koitōnitai* march in the body of the *patrikioï*; a little behind march the *prōtovesiarios* and the head of the table; and behind them, at a stone's throw, the eunuch *patrikioï* and the *prōtospatharioï*. In front of the emperor march the *praipositoï* and the *koubouklion*, and in the middle of the *praipositoï* marches a *koubikoularios* carrying the holy and life-giving wood of the Cross, with the case about his neck. In front of the *koubouklion* march the imperial officers, and in their midst marches a *signophoros* bearing a golden, bejewelled cross. In front of the imperial officers, at a distance of two bowshots, are led 100 imperial horses to right and left, with purple blankets and brocade trappers. Two *kandidatoï*, or *spatharioï*, to the right and left of the emperor, ride along at a given distance with shields; and they receive those who approach and lead them to the emperor. These

petitioners are asked by him what they seek, and their requests are handed over, and the *kandidatoi* give them to the secretary of requests.

When the emperor reaches the *aplēkton* where the imperial pavilion is pitched, he calls the *magistroi*, the *domestikos* of the *Scholai*, and the *praipositoï*, the *stratēgoi* of *anthypatos* and *patrikios* rank, and the staff of the various departments and the *kleisourarchai*, and he entertains them at table.

Note, that in the *aplēkton*, if the emperor so commands, as did often the glorious emperor Basil, he presents the *stratēgos* with a tailored garment with a triple border of silk, the *tourmarchai* each with a tailored garment with a double border decorated with hornets; and the *merarchēs*, the *komēs* of the tent, the *chartoularios* and the *domestikos* of the *thema* each with a garment with a single border of silk. This takes place in the great, Roman *themata*. The *stratēgoi* and *kleisourarchai* of the Armenian *themata* are each presented, if he so commands, with a tailored garment with a double border of silk, with eagles or with imperial symbols; the great *tourmarchai* are each presented with garments with a single border of silk; the *merarchēs* and the rest receive each a tailored garment with a single border of 10 *nomismata* in value, from among those purchased on the market.

Note, that when the emperor sets off into the deserted lands towards Syria, he leaves behind a baggage-train and one pavilion and the superfluous tents and folding tables, and other such equipment, as well as the poor and lame beasts. And once the emperor has marched into Syria, the *prōtonotarios* of the *thema* takes them, along with the officers from the stables at Malagina and the *stablokomites*, together with the attendants of the saddle-horses, and hands them over to the *prōtonotarios* of whichever *thema* the emperor intends to return to. And the latter exercises the imperial animals, so that when the emperor leaves Syria, he will find them rested and stabled, and will have every imperial requirement to hand. All the remaining officials and officers of lower rank deposit their unnecessary baggage and accompany the imperial baggage-train.

The *minsouratōr* has flax-blue covered patchwork cushions, just as mentioned already, and imperial meals are taken reclining. The imperial cooks prepare the food for the next day in the evening. The

80 *Optimatoi* lead the imperial pack-animals, and 20 *Optimatoi* follow them to keep the loads straight. Likewise the cooks and the attendants from Malagina (with their animals); and when they find wood or trees lying in unpopulated areas, the cooks and attendants should chop them up and take them to the imperial kitchen, each carrying a log.

For the departure of the baggage-train, the head of the table should load the 80 pack-animals with all the imperial requirements, and should obtain from the *prōtonotarios* 100 suckling lambs, 500 rams, 50 cattle, 200 chickens and 100 geese, for consumption at the imperial table and for feasts.

When the emperor is in Rōmania, the imperial esquires and the soldiers of the *Hetaireia* and the tent-attendants and the *hebdomarioi* of the *eidikon* and the attendants of the saddle-horses, as well as the cooks, receive provisions for a feast from the gifts presented to the emperor. When the emperor sets off into the deserted lands, they take such provisions each Sunday, as well as one *miliarēsion* each. Similarly, the *scholarioi* of the inner and outer perimeters receive also one *miliarēsion* each since, after the emperor has set out for Syria, two perimeters encircle the imperial pavilion. If the emperor often orders that they be issued largesses, those officers who remain with the emperor receive *miliarēsia*, two or three *miliarēsia* each if they are higher officers in the *tagmata* or *themata*, or even four, according to the rank of the person.

With regard to those who ride imperial horses and have imperial pack-animals when the baggage-train sets off, the imperial horses ought to take 4 *modioi* each of barley for their fodder; unriden saddle-horses carry likewise 8 *modioi* each below their pack-saddles. And the imperial pack-horses and pack-animals which the *komēs* of the stable has, he loads with 10 *modioi* each.

The head of the table ought to have exempted persons from the *Opsikion thema*, from the village of Tembrēs, with nets, so that they can catch fish in the rivers of the uninhabited regions.

While the emperor is in Rōmania, the *prōtonotarioi* are at his service in each particular *thema*, likewise the *komites* of the tents, and they provide the *drouggarios* of the *Vigla* with supplies for the imperial service raised through compulsory exactions. When the *drouggarios* of the *Vigla* is engaged on the imperial service, the *domestikos* of the *Hikanatoi* represents him.

When the emperor sets off into the deserted regions, neither the pavilion, nor the imperial baggage, nor anyone else's baggage goes on ahead, except for those from the *themata* ordered to do so by command of the emperor, by the *drouggarios* of the *Vigla*: 500 frontier soldiers, fully-armed, march and serve as a vanguard up to two miles in front of the emperor; and another *thema*, whichever he commands, should serve as flank-guards, up to two miles distant from the emperor; and a further two *themata*, which the *drouggarios* of the *Vigla* orders according to the emperor's command, should act as rearguards. And he changes them around each day.

The *drouggarios* of the *Vigla* takes the *komites* of the tent of the *themata*, and places them in attendance upon the emperor, for erecting the pavilion and taking it down, together with the tent-attendants. This is, in fact, why they are called *komites* of the tent. When the *drouggarios* wishes to patrol the *themata*, that is to say, at night, he has with him these *komites* of the tents of the *themata*, and *mandatores*, and two torches from the imperial *vestiarion*; he makes a circuit about the *themata*, and inspects the perimeter guards and the outer pickets; and if he discovers some of the officers posted to the perimeter or to the outer picket-line failing in their duties, he beats those of the rank of *tourmarchēs* and below severely, and he reports them as soon as he discovers them to the emperor.

The *prōtostratōr* of the emperor, together with three imperial *stratores*, the *komēs* of the stable, and three saddled horses, form up in attendance behind the imperial column until the emperor leaves Syria.

The horses with pack-saddles that are led along never march at the front, but graze with the other animals wherever the imperial baggage-train is to be found; the imperial *stablokomēs* supervises and takes care of them.

When anything is lost by someone on the expedition, the finder brings it and hands it over to the *drouggarios* of the *Vigla*; while the loser comes to the *drouggarios* and receives his possessions straightforwardly. But if the finder of the item conceals it and is eventually found out, he should be condemned as a thief.

Note that when the emperor is in Syria, the *magistroi* and *patrikioi* and the civil *prōtopatharioi* receive provisions for a feast: the *magistroi* 2 beasts each for slaughter; the *patrikioi* 1 each; the civil *prōtopatharioi* 1 for two persons, (and this takes place) each

Sunday. The rest of the retinue, that is, the imperial esquires, the soldiers in the *Hetaireia* and the rest, receive 1 slaughtered animal for ten persons; the foreigners (attached to the *Hetaireia*) receive 1 cow for thirty persons. When the emperor is in Rōmania, the above-mentioned receive these provisions from the gifts (offered to the emperor); if there are none, then the *prōtonotarioi* provide.

The head of the table and the *domestikos* of the household service ought to transport the imperial table-service; and when the emperor is in Syria, of course, 100 measures of vintage Nicaean wine in skins; and 30 measures of Nicaean oil; and the imperial wine-server (should bring) sufficient imperial wine. All the rest (of the provisions) ought to be drawn from the supplies of the *prōtonotarioi*, that is, from Rōmania.

Note that the saddled horses, when they are in Syria, march on ahead with the imperial riding horses, and graze within the perimeter.

Dearest son, it is good that, in addition to the foregoing, these things come also to your understanding. For familiarity with the greater part of knowledge usually has the result that the minds of those who attain knowledge through diligent study of what is necessary are ignorant of nothing; and furthermore, causes them to be more courageous and more secure in their undertakings.

And since, placing trust in your father in all things, you have read the description of imperial expeditions before our time set out for you carefully, it is surely becoming that you learn and go through the events which occur before a campaign, and how, through certain torches and beacons lit in succession, the emperor learns immediately of the enemy attack, within one hour. But the paragraphs below will make things clearer to you.

One ought to know that when in former years the Saracens from Tarsos attacked the Romans, the fortress called Loulon straightway lit a beacon in a conspicuous place nearby, which the mountain called Argeas received next, and lit a beacon itself. And from there a beacon on Mt. Samos was lit; and after that the fortress at Aigilon received it, and lit one in turn; and then on to Mt. Olympos, which lit a beacon on the peak. From there Mt. Kyrizos received it, and it also lit a beacon. Then Mt. Mokilos above Pylai received it, and lit a beacon; and after this the hill of St. Auxentios, called the "look-

out”, received the message and lit its own beacon; and from there the solar Pharos in the palace received it, and its beacon was lit. For the *diaitarioi* maintained constantly a permanent watch there, so that nothing escaped them, carefully keeping a look-out in the direction of the hill of St. Auxentios.

Note that, when all the beacons were lit, the *chartoularioi* of the outer (i. e. provincial) stables and the *saphramentarioi* would shoe the imperial horses and, when they had got the imperial pack-animals ready, would set off immediately, and march down to meet the emperor at Pylai. The emperor went out as far as Pylai, while the imperial riding-horses, the officers and the rest from the City, leaving the mainland, preceded the emperor to Pylai. And as soon as the Saracen army was seen by anyone approaching Roman territory, the emperor was ready to meet them without delay.

Note that the above-mentioned beacons were in use until the days of Michael the emperor, the son of Theophilos. But one day, when he was in the procession in the St. Mamas district and intending to hold a chariot race, in which he used to take part as a charioteer rather than as the emperor (for he rode in the chariot races himself, rather than one of the charioteers), it happened that the usual beacons were lit, and he made the following objection, that “if the invasion of the Saracens is made known, the citizens will be distressed and will not come out to the hippodrome to see me in the chariot race”. And he ordered that from that time the beacons should not be lit.

Know, that it was the custom of old that the *themata* should be paid every four years; thus in the first year the *Anatolikon*, the *Armeniakon*, the *Thrakēsion*; the next year the *Opsikion*, the *Boukellarion*, and Kappadokia; the year after Charsianon, Kolōneia and Paphlagonia; and once again the next year those of Thrace, Macedonia and Chaldia. When the four years had passed, the *themata* paid in the first year were paid once more.

All the *stratēgoi* should issue orders to their *tourmarchai*, and the latter to their *drouggarokomites*, so that each and every *bandon* has its smithy and likewise its bootmakers. And each *bandon* should

have one hide skin and two skins of soft hide to facilitate their crossing deep and difficult rivers. They should also have their set of tools complete, that is: one axe, one adze, and one chisel with its wooden mallet. The same order should be issued also by the *domestikos* of the *Scholai* to the *topotērētēs* of the *Scholai*, so that the *komites* in each *scholē* observe the same order; and likewise the *exkoubitos* should make the same order to his *skribōnes*, the *drouggarios* of the *Vigla* to the *komites* of the *Arithmos*, and the *Hikanatos* to his *komites*, so that they might have the same tools.

What should be observed when the emperor returns  
from an expedition or a long journey

When the emperor returns, the same procedures are followed while he is on the road, as we have described for his departure. When he reaches the district of Constantinople, the officials who remained in the City meet (him) at Rhegion; but the praesental tribune who remained to guard the City meets him, in a tunic of red, directly after the disembarcation at Rhegion; and the emperor, mounted on his horse, receives him. He pays homage, wearing simply his tunic, and then accompanies him. The *komites* of the consistory and the tribunes, all dressed in white, pay homage to him in the same fashion, and then accompany him. A *silentarios* stands by, and announces: "the praesental Phylarch, the *komites* of the consistory, the Phylarchs of the praetorium". The Eparch of the City and the consuls and, if he can be found, a *patrikios*, stand before the palace and pay homage as he dismounts from his horse. The emperor receives them verbally. If some of the officials wish, they may go off to Herakleia to receive the emperor there, for this is also permitted them. If the emperor comes on foot to the Hebdomon, the senators meet him in the Church of the Innocents in front of the martyrrium, where the emperor goes down and greets them verbally, and then enters the martyrrium and prays. The emperor then departs for the Hebdomon, and the senators to wherever they wish.

If the emperor arrives by ship, they stand by the shore, and when the emperor disembarks from the warship, the praesental tribune (and others) pay homage, as in Constantinople, and he receives them verbally; then they accompany him in procession as far as the gate, and there, along with the other officials, they withdraw.

But these procedures apply only if the emperor is returning from an expedition or a long journey. For if he is coming back from Selymbria or Herakleia, or a little further away, and is absent only a few days and returns straight away, then the officials meet him wherever they were first assembled. Thus, if the emperor departs from the Hebdomon, and returns there, that is where they meet him. If he wishes to go directly into the City again, they meet him there (i. e. the Hebdomon) and the senators go on in advance. If the emperor enters by land, then they meet him at the Forum of Theodosios, the Tauros, and bring crowns to him, one of gold, others of laurel. The emperor gives them coin for the golden crown, so that they incur no financial loss.

If the emperor comes back from Asia or Bithynia or a Persian war, the Eparch of the City meets him wherever he decides to complete his change of vestment, either at Satyron or Poleatikon, or in Rouphinianai or Hiereia. If the emperor wishes to enter via the Statēgion, the senators go on ahead to the forum of Stratēgios and offer the crowns there. If he wishes to go directly to the palace by boat, he stands before the quay, and receives there in the customary manner the Eparch of the City and the praesental tribune, and they offer him the crowns.

Now on the 11th of August, a Monday, in the 33rd year, the pious emperor Justinian entered Constantinople at about the first hour of the day through the gate of Charisios, where the senate and the Eparch of the City met him, without crowns. Arriving in the second district, he prayed in the Church of the Apostles, and lit candles to the memory of the empress (Theodora) and went on down to the Kapitōlion. As he entered the Mesē, there met him the *domestikoi protiktōres*, the seven *Scholai* with their *tribounoi* and *komites*, all wearing white mantles and with candles, standing to right and left; and along with them *magistrianoi*, *phabrikēsioi*, the

body of eparchs and the Eparch (of the City), silversmiths, and all the merchants and every guild, so that from the Kapitōlion to the Chalkē of the palace the Mesē was quite simply entirely filled, and the emperor's horse could only just pass through. As the emperor enters the Chalkē, the *admissionarios* stands there with a *protiktōr* and the *triumphator*, and calls out the triumphal salute; and the *magistros* ordered this to take place (at this point), since the emperor did not enter via the Golden Gate. All the officials and senators processed on foot from the Holy Apostles, and the *koubikoularioi* followed, also on foot.

The victorious return of the Christ-loving emperor Basil from campaign in the regions of Tephrikē and Germanikeia

When the emperor returned victorious from the war against Tephrikē and Germanikeia, he passed via Hiereia to the Hebdomon, where citizens of every age met him, with crowns prepared from flowers and roses. Likewise the whole senate then in the City received him there also, and the emperor greeted them verbally. And when he had entered and prayed in the Church of the Baptist in the Hebdomon, and lit candles, he went out; and donning a triple-bordered *skaramaggion*, and riding together with his son Constantine, they came to the Church of the All-Holy Virgin of the Abramites, with the whole senate going ahead with the people of the City, and with processional banners. Dismounting from their horses, they entered the Church of the Virgin; and having prayed and lit candles, they sat for a short time.

In the meantime, the Eparch of the City had prepared the City in advance, garlanding the route from the Golden Gate as far as the Chalkē with laurel and rosemary and myrtle and roses and other flowers, also with a variety of *skaramaggia* and silk hangings and candelabra; he similarly strewed the ground, which was completely covered in flowers (*scholion*: note, that the City was decked out like a bridal canopy).

On the meadow outside the Golden Gate, tents were set up, and they brought over the noble and important Hagarene prisoners

together with the best of the booty of war, banners, and weapons. When it had been deposited in the tents, this was divided up and paraded triumphally along the Mesē from the Golden Gate to the Chalkē of the palace, for the central, great Golden Gate was then opened.

After the booty had been paraded, the emperors rose and, changing out of their *skaramaggia*, the autocrat and great emperor donned a gold-embroidered breastplate-tunic covered in pearls set in a criss-cross pattern, and with perfect pearls along the hems; girding himself also with a belted sword, bearing upon his head a Caesar's diadem (*scholion*: this garment is called "rose-cluster"). His son Constantine wore a gold *klibanion* and a belted sword, golden greaves, and in his hand a gilded spear decorated with pearls. On his head he wore a low turban with a circlet, of white embroidered with gold, having on the forehead a likeness of a gold-embroidered crown. Both rode mounted on white horses equipped with gem-encrusted caparisons. While mounted, they received the demarchs and the two factions, wearing deme tunics and segmented diadems on their heads, with other garlands made from roses and flowers around their necks, carrying kerchiefs in their hands. The demarchs wore their triumphal mantles, and their officials tunics and ordinary mantles. The acclamations were to begin with as follows: "Glory to God, who returns our own Lords to us victorious! Glory to God, who exalts you, autocrats of the Romans! Glory to you, All-Holy Trinity, that we see our own Lords victorious! Welcome as conquerors, most courageous Lords!" Then other acclamations in praise of victory were made, and processional military hymns were sung, as the two factions processed before (the emperor).

When they had come from the Church of the Abramites to the Golden Gate, as we said, which was open to them, they stood before the entry to it, and were similarly acclaimed. They received then the Eparch of the City and the emperor's representative who, falling to the ground, paid homage, and presented to the emperor a golden crown, after the old custom, along with other crowns of laurel, as symbols of victory. And they then received from the emperor coin to the value and above of the golden crown. When the demes had

756 ὁμοίωμα L || 757 ἐστρωμμένοις L R. || 759 δηματῶν L R. | καμήσια  
L || 765 ἴδομεν L || 769 ἀβραμητῶν L || 770 ἀνοιγῆσης L || 771  
πεσώτες L || 774 πλεῖο L

completed their acclamations, the emperors went in procession through the great Golden Gate and came to the Sigma; and turning left, to the Exakionion and the Xērolophos; and directly after to the Ox and the Kapitōlion, the Philadelphion, the Forum of the Bull, the Artopoulion, and the Forum (*scholion*: in the places listed take place receptions by the demes, and acclamations).

When they reached the Forum, they dismounted from their horses, and went into the Church of the All-Holy Mother of God, where they met the Patriarch with a liturgical procession of the Great Church. And so, taking candles from the *praipositos*, and praying, they came out once more and, casting off their military garb, put on triple-bordered ceremonial tunics (*divētēsia*), a gold-embroidered mantle, and boots; and wearing their crowns, they crossed the Forum section of the Mesē, with the insignia, *labara*, *signa* and *banda*, and the great *skēptra* and the gold banners, and the blessed, great and bejewelled cross, all raised up before them and preceding them. Passing along the Mesē as far as the Milion, they went through the entrance to the Milion, as far as the Hōrologion, where they put off their crowns in the changing-hall of the Beautiful Gate (of the Great Church), and then entered the narthex, praying and holding candles, and thence through the central holy door, entering with the Patriarch. The rest of the divine liturgy, and the entry into the palace, were completed in the manner customary in formal processions. A great feast was then held, in the Triklinion of Justinian; and having refreshed themselves, they distributed *miliarēsia* from the *vestiarion* to all the senators.

Note, that the preparation and adornment of the City was prepared by the Eparch, while the order of the procession, the meeting with the senate, the victory acclamations of the demes and their parade, and the position of the receptions, was determined by the *praipositos*, with the master of ceremonies, the *silentiarioi* and all the *koubouklion* assisting him. The official who remained with the *magistros* and the Eparch, and who directed the affairs of the emperor as his representative, was Baanēs, the *patrikios praipositos* and *sakellarios*, just as the old custom followed by the emperors: when the emperor went off on campaign, the *praipositos* was present to take charge of the emperor's duties, while the *magistros* and the

Eparch had charge of state affairs and the day-to-day administration respectively. And upon the emperor's return from an expedition, a great number of dignities and presents was awarded to all, as far as was possible, who had accompanied him and who had remained in the City.

The return of the emperor Theophilos from campaign, when he was completely victorious over those who made war against him from Tarsos, and Mopsouestia and Adana and Eirēnoupolis and Anazarba and others, numbering 20.000

When the emperor Theophilos returned from the war against the Cilician Saracens who campaigned against him, his entry into the imperial City was as follows: when he had arrived at Hiereia, the Augousta along with the emperor's representative, the *magistros*, the Eparch of the City, and all the senate in the City, came out, leaving the officers of the *tagmata* to guard the City. The senate met the emperor at a short distance from his reaching the palace and, falling to the ground, they paid him homage. The Augousta met him within the railing of the low Triklinion when he had dismounted from his horse and, paying homage, she kissed him. The emperor ordered that the senate should accompany him in conformity with the order of a formal procession to the Hiereia, and remain seven days, until the fettered Hagarene prisoners-of-war should arrive. He ordered also that the wives of the senators, having left the City, should proceed thither with the Augousta.

After the seventh day he sailed thence and came to St. Mamas, where he spent three days, with the senate; and from there he sailed to Blachernai, and disembarking from the warship, he mounted his horse and came up along the outer wall as far as the great Golden Gate, and entered the pavilion prepared in advance on the meadow where the hippodrome horses were exercised and teamed up. On the same day, those bringing the prisoners arrived at Chrysopolis; and embarking them in ships, brought them across to where the emperor was waiting. The Eparch of the City had prepared the City in advance, adorning it like a bridal canopy with various *skaramaggia* and hangings, silver candelabra, and variegated flowers and roses,

from the Golden Gate to the Chalkē. The soldiers of the different units took their own prisoners separately and in order, along with the booty and weapons, and proceeded triumphally through the City.

When the emperor rose to leave the pavilion, he wore a gold-embroidered breastplate-style tunic, known as “rose-cluster”, with a belted sword, and a tiara placed upon his head. He was mounted upon a white horse bearing a bejewelled caparison; and in his right hand he took a sceptre. The Kaisar wore a gold *klibanion* with vambraces and greaves, also of gold; and on his head a helmet with a gold circlet. He wore a belted sword, and was mounted likewise on a white horse with bejewelled caparison. He had in addition a gilded lance in his hand. When he had come to within a short distance of the Gate, the emperor dismounted from his horse and, falling down, bowed three times towards the East. Then, standing up, he mounted his horse again. On his entering the great Golden Gate, the *magistros* and the emperor’s representative and the Eparch of the City brought a golden crown to him, made of precious stones and valuable pearls, which the emperor took and wore on his right arm. Immediately following this the demes met him, in formal order as in a festive procession, proclaiming hymns of victory. And so, passing by those who stood there, he arrived by way of the Sigma and the road to St. Mōkios at the Milion, where the senate dismounted from their horses, and processed on foot before the emperor as far as the Holy Well of the Church of the Holy Wisdom; although those who entered the City from outside, with the emperor, came in on horses, wearing gilded *klibania* and carrying swords and lances, each unit according to its proper position: in front of the emperor the *praipositoi* and the *kouboukleion*, with gold *klibania*; behind, at a distance of 10 metres, the eunuch *prōtospatharioi*, with golden *klibania* and staves. At the Chalkē of the palace, in front of the gate, a rostrum was set up; on the one side stood the golden organ, known as the “foremost wonder”; and on the other, a golden and bejewelled throne; and between them, the great gilded and bejewelled cross.

Dismounting from his horse, the emperor entered the Holy Wisdom via the Holy Well and, having prayed, came out again through the same door; then, walking, he entered the Chalkē and mounting the throne he made the sign of the cross; and the demes cried out: "One Holy God". When he seated himself, the people presented him with golden armbands, and when he had taken them, the emperor wore them on his arms, accepting them with gladness, thanking the populace, and making a speech himself on the successes of the war. Then everyone praised him with hymns of victory. Rising from the throne, he then mounted his horse, crossed through the porticoes of the Achillēs baths, along the wings of the Zeuxippos, and came out into the open hippodrome; going below the *kathisma*, he descended via the (palace of) Daphnē to the lower covered hippodrome where, dismounting from his horse, he went into the Skyla in the palace; here there took place a formal request for a reception. And on the following day the reception took place, and many dignities were conferred and promotions made, from the rank of imperial *mandatōr* to the lordly dignity of *patrikios*. Many presents were granted to the officials of the demes, and the population too, from the emperor. Chariot races took place, and once again the prisoners and the booty were paraded, in the hippodrome. And the issue of largesses from the hand of the emperor lasted several days.

Note this also, that when the same emperor Theophilos returned from a second campaign, he ordered on his return and as he was about to enter the City, that all the children of the City should come out to meet him, with crowns made from flowers; then he entered likewise according to the first procedure.