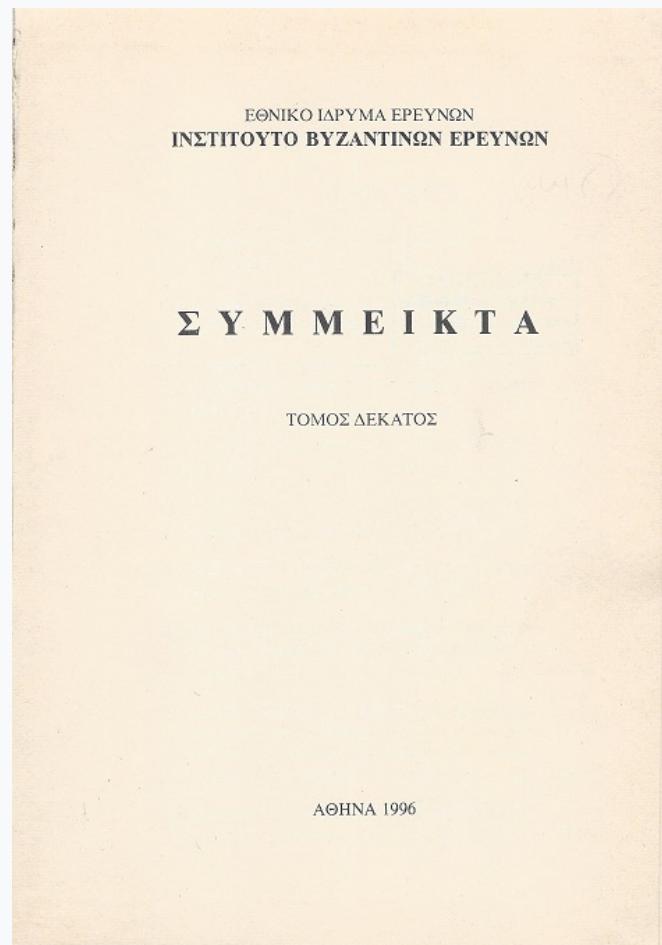


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ΤΟΜΟΣ ΔΕΚΑΤΟΣ

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**A Passage of the 'Barbarograeca' Metaphrase of
Niketas Choniates' Chronike Diegesis. Retranslated
or Revised?**

John DAVIS

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JOHN DAVIS

A PASSAGE OF THE 'BARBAROGRAECA' METAPHRASE
OF NIKETAS CHONIATES' *CHRONIKE DIEGESIS*:
RETRANSLATED OR REVISED?

The language of the 'Barbarograeca' version of the *Chronike Diegesis* of Niketas Choniates has been discussed on a number of occasions, chiefly in terms of its linguistic and stylistic level, and its relation to the vernacular of the late Byzantine period¹. However, two short passages of the Niketas-Metaphrase (hereafter *N-M*) invite us to observe a reviser at work and to speculate on the likelihood that, for some reason, the original metaphrase

**NCH* = *NICETAE CHONIATAE HISTORIA*, ed. J.-L. VAN DIETEN, (CFHB 11/I-II), Berlin-New York 1975.

1. J.-L. VAN DIETEN, Bemerkungen zur Sprache der sog. vulgärgriechischen Niketas-paraphrasen, *BF* 6, 1979, 37-77; IDEM, Noch einmal über Niketas Choniates, *BZ* 57, 1964, 302-328, esp. 323-328; I. ŠEVČENKO, Levels of style in Byzantine literature, *XVI. Internationaler Byzantinistenkongress. Akten I/1* (= *JÖB* 31/1, 1981), 289-312, esp. 309-310; IDEM, Additional remarks to the report on levels of style, *JÖB* 32/1, 1982, 220-238; H. HUNGER, *Schreiben und Lesen in Byzanz*, Munich 1989, 81; H.-G. Beck, *Das Byzantinische Jahrtausend*, Munich 1978, 150; IDEM, Die griechische volkstümliche Literatur des 14. Jahrhunderts, *Actes du XIV^e Congrès International des Études Byzantines*, Bucharest 1974, 125-138, esp. 126-128; IDEM, *Geschichte der byzantinischen Volksliteratur*, Munich 1971, 6; IDEM, Überlieferungsgeschichte der byzantinischen Literatur, in *Geschichte der Textüberlieferung der antiken und mittelalterlichen Literatur*, vol. I, Zurich 1961, 449-450; and R. BROWNING, A Fourteenth-Century Prose Version of the *Odyssey*, *DOP* 46, 1992, 27-36, esp. 29; IDEM, The Language of Byzantine Literature, in S. VRYONIS Jr., (ed.), *The 'Past' in Medieval and Modern Greek Culture*, Malibu 1978, 103-133, and esp. 125.

was reworked at this point, or that, on account perhaps of damage, it invited (or presented with the opportunity) a subsequent copyist to experiment or improvise slightly with the material he found before him, thus leaving us with two closely related but nonetheless quite distinct versions. These two passages occur in the chapter on the reign of Alexios II Komnenos (1180-1183)². The earliest of the manuscripts, Monacensis gr. 450 (second quarter of the fourteenth century), designated B since Bekker's edition (Bonn, 1835), is the witness to the one version³, while the other two manuscripts, Vindobonensis Suppl. gr. 166 (fourteenth and fifteenth centuries), designated X by van Dieten⁴, and Scorialensis Ψ-IV-17 (early sixteenth century), designated S⁵, preserve the second. There is a further manuscript of *N-M* –Parisinus gr. 3142 – designated Y⁶, but it does not preserve the part with these passages; evidence from other parts of *N-M*, however, indicates that Y belongs to the XS group, therefore making B the odd man out among the four manuscripts of *N-M*. In our discussion here, we shall refer to X and S collectively as i, implying that they descend from a common original which differed to some degree from the text witnessed by B.

In lieu of a detailed analysis of the relationship of all the *N-M* manuscripts to one another⁷, it may be useful, firstly, to sketch briefly the way in which B and i relate to (and diverge from) one another in general, thus providing the likely context within which the present passage needs to be viewed, itself being only a part of a much larger whole. Firstly, the manuscript distribution of the divergences met with in the passage here, is

2. The first of the two passages is on fol. 74-74^v, while the second, presented here, is on fol. 80-81 of ms Monacensis gr. 450

3. For further details on this manuscript see *NCH*, I, pp. XXXIII-XXXIV. For a quick orientation through the manuscript tradition of the *Chronike Diegesis* see H. HUNGER, *Die hochsprachliche profane Literatur der Byzantiner*, I, Munich 1971, 432-433.

4. *NCH*, I, pp. XXXIX-XLI.

5. *NCH*, I, pp. XLVI-XLVII.

6. *NCH*, I, pp. XLI and XXXVI-XXXVIII

7. I am at present preparing a critical edition of the Nicetas-Metaphrase as part of my doctoral research under the supervision of Dr A. Angelou at the University of Ioannina. The introduction will contain a detailed analysis of the manuscripts and their relationship to one another.

consistent with the pattern described above for the *N-M* manuscripts. Below are enumerated the kinds of variation encountered in B and i (scribal error and orthographical idiosyncracies apart):

1) Variation of lexical items (N[icetae Chon. Hist.]372,47-49):

πολλοὺς μὲν τῶν Ρωμαίων ἐφόνευσεν B
πολλοὺς μὲν τῶν Ρωμαίων ἀπέκτεινεν i

2) Simple alterations of word order (N356.26):

μέχρι ταύτης ἐλθεῖν τῆς μεγαλοπόλεως B
μέχρι ταύτης τῆς μεγαλοπόλεως ἐλθεῖν i

3) B omits where i keeps items that correspond with N :

τὸ γένος λαμπροὶ καὶ ἐπίσημοι (N390,93)
ἐκ γένους λαμπροῦ B
ἐκ γένους λαμπροῦ καὶ ἐπισήμου i

4) i omits or abbreviates where B keeps items that correspond with N:

τὴν δουκικὴν ἀρχὴν τῶν Θρακησίων (N400,77)
τὴν τῶν Θρακησίων ἀρχὴν i
τὴν δουκικὴν τῶν Θρακησίων ἀρχὴν B

5) B adds an item that does not correspond with N or i:

οἱ ταύτης τύραννος (N370,93)
τῷ ταύτης τυράννῳ Γιλιέλμῳ B
τῷ ταύτης τυράννῳ S

or

ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον (N367,18)
ἐκύκλωσάν με οἱ ἔχθροι μου ὡσεὶ μέλισσαι κηρίον B
ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον i

6) i adds (in the form of expanding on a lexical item) where B corresponds with N:

τὸ ἔθνος ὅλον ἀνασείσαντες (N369,58)
τὸ ὅλον ἔθνος ἀνασείσαντες B
τὸ ὅλον ἔθνος ἀνασείσαντες καὶ ταράξαντες i

A count of these variations for the bulk of *N-M* reveals that nos. 4 and 6 above are the least common types of variation. In other words, i appears to be less divergent from N in terms of lexical and phrasal amplification. It needs to be borne in mind therefore that, while both traditions of *N-M* must surely derive from the same original (so much of the text being identical in both branches), the version witnessed by B shows a tendency to more radical

departure from the phraseology of N. Yet in matters of accuracy and detail (placenames, grammatical features and scribal errors) the B text, in the vast majority of cases, is more reliable than the other manuscripts. It will become clear to what extent the passage here conforms to this pattern.

In the case of the two versions presented here, a number of questions immediately come to mind. Firstly, perhaps the one version is merely a reworking of the other. Secondly, one may ask whether they both record separate attempts at translation, uninfluenced by one another, although this seems highly unlikely when one considers how the rest of *N-M* (242 folia in B) does not present other divergences of this extent, and the fact that both B and 1 have so many shared features, even within this particular passage. Then again, and less improbably, perhaps one of the versions represents a combination of the already existing paraphrase and a reworking from Choniates' original, an hypothesis that presupposes our scribe/reviser, at least for this part of *N-M*, having two exemplars before him, a (draft?) paraphrase and the original *Chronike Diegesis*. There is a fourth possibility, that of the intrusion of interlinear or marginal corrections or alterations, which will be considered below.

By selecting a number of points from the passage appended to this article it should be possible to propose some answers to the questions posed above. Although just one of the two passages concerned is presented here (neither has been previously published), it is the longer of the two, and best illustrates points which can also be found in the other.

A careful reading and comparison of N (the original *Chronike Diegesis*) and BXS indicates that *N-M* does deserve perhaps to be characterized as a 'translation' of sorts, rather than as a paraphrase proper⁸. If one can take the

⁸ See H. HUNGER, *Anonyme Metaphrase zu Anna Komnene, Alexias XI XIII Ein Beitrag zur Erschließung der byzantinischen Umgangssprache*, Vienna 1981, 7, n. 2 'Daß man diese Schriften nicht als Paraphrasen, sondern besser als Metaphrasen bezeichnet, hat A. PIGNANI zu Recht betont 'Parafrasi o metafrasi (a proposito della Statua Regia di Niceforo Blemmida)?' *Atti Acc. Pontan* 24 (1976), 219-225'. I use the description 'metaphrase' chiefly in order to preserve the looseness of character of the text, as well as to use the more frequently encountered Byzantine word for this kind of text. It generally hovers between paraphrase and translation proper, without apparent consistency or clear

liberty of applying the dictum of modern translation theory, namely, that the golden rule of translation is to fulfill the criteria of accuracy and economy⁹, to a text and linguistic undertaking of this sort (in the case of works such as Planudes' translation into Greek of Latin works as, for example, Augustine's treatise on the Trinity¹⁰, Boethius' *Consolazione philosophiae*¹¹ or Ovid's *Metamorphoses*¹², as well as translations considered to have been undertaken by others¹³, or even Galesiotes' and Oinaiotes' metaphrase of the *Βασιλικός ἀνδριάς* of Nikephoros Blemmydes¹⁴, this principle does indeed seem to have been applied), then clearly *N-M* falls lamentably short of satisfying such demands. Yet the looser designation of 'paraphrase', implying as it does a degree of explanation, although valid for many parts of the text,

method. It has been variously described by others as 'Barbarograeca', 'vulgärgriechische', a 'declassicization' of a high-style history, as well as a 'metaphrase'.

9. Wide-ranging and detailed accounts in the English language of modern translation theory and practice, with extensive bibliographies on this developing branch of linguistics, include P. NEWMARK, *Approaches to Translation*, Oxford 1982, M. BAKER, *In Other Words*, London 1992, and S. BASSNETT-MCGUIRE, *Translation Studies*, London 1982.

10. For a discussion of the recent bibliography on Latin philosophical and theological works translated into Greek, chiefly in the second half of the thirteenth and the fourteenth centuries, and some recent editions of these works, see L. G. BENAKIS, 'Lateinische Literatur in Byzanz. Die Übersetzungen philosophischer Texte', in *Φιλέλλην. Essays presented in honour of R. Browning* (forthcoming, Venice 1996).

11. E. BÉTANT (ed.), BOECE: *De la Consolation de la Philosophie. Traduction grecque de Maxime Planude*, Geneva 1871.

12. For a general discussion of other translations from Latin by Planudes see N. G. WILSON, *Scholars of Byzantium*, London 1983, 230-232, and H. HUNGER, *Die hochsprachliche profane Literatur der Byzantiner*, Munich 1971, II, 68.

13. That Maximos Holobolos also had translated some texts on logic by Boethius has been called into question by some scholars (see WILSON, *op. cit.*, 224-5). A more recent study, however, accepts the Holobolos attribution: D. Z. NIKETAS (ed.), BOETHIUS' *De topicis differentiis und die byzantinische Rezeption dieses Werkes* (*Boethius, De topicis differentiis καὶ οἱ βυζαντινὲς μεταφράσεις τῶν Μανουὴλ Ὁλοβόλου καὶ Προχόρου Κυδώνη*. Παράτημα/Anhang: Eine Pachymeres-Weiterarbeitung der Holobolos-Übersetzung, The Academy of Athens, *Corpus Philosophorum Medii Aevi. Philosophi Byzantini* 5, Athens 1990).

14. H. HUNGER- I. ŠEVČENKO, *Des Nikephoros Blemmydes Βασιλικός Ανδριάς und dessen Metaphrase von Georgios Galesiotes und Georgios Oinaiotes*, Wiener Byzantinische Studien 18, Vienna 1986.

can by no means be said to explain the general process that, with little consistency and less method, brought about the conversion of *N* to *N-M*. Failler, in his discussion of another ‘paraphrase’, probably of the same century, described that text as ‘more than a simple compendium, yet less than a true paraphrase’¹⁵. In comparing these two versions of this particular passage of *N-M*, therefore, we are faced with the added variable factor of dealing with a text whose precise identity, or self-awareness in respect of its linguistic status and literary objectives, is far from clear. But it nevertheless does seem to be the case that –to the extent his understanding of the original allowed– our metaphrast was indeed attempting to *translate* Choniates’ work into a more easily understood idiom, keeping as closely as he was able to the thread and turn of phrase of the original, though as we shall see, not always successfully.

In just the first few lines one can discern a number of features that will be seen to recur throughout the passage examined here. In the words immediately preceding the section where *N-M* splits into two versions (this split occurs in mid-sentence, as is also the case with the first of the two passages, beginning on fol. 74, ms. Monacensis gr. 450) both *B* and *i* share the same misplacement of the word *Basmouloi*: the result is that the *Basmouloi* (in other words *Latino-Romans* of the city)¹⁶ are joined with the *Rhomaioi* in the first group of warships, thereby creating a racially based category of soldiers to fill the decks of the ships of the $\mu\epsilon\nu$ clause, while Choniates places the *Romans* in the one part of the fleet without specifying

15. A. FAILLER, *La tradition manuscrite de l’Histoire de Georges Pachymère (livres I-VI)*, *REB* 37, 1979, 164.

16. For the *Basmouloi*, or more commonly *Gasmouloi*, see G. MAKRIS, *Die Gasmulen*, *Thesaurismata* 22, 1992, 44-96. On pp. 87-93 MAKRIS discusses the two forms of the word (beginning with γ - and β -). His conclusions on the occurrence of the two forms, however, do not allow us to make any secure inferences about the use of the form *Basmouloi* in our text (he suggests that the two forms probably existed side by side in Constantinople in late Byzantium, reflecting simply Frankish (for $\gamma\alpha\sigma$ -) and Venetian ($\beta\alpha\sigma$ -) dialectical differences in the pronunciation of the word. The metaphrast may have been translating the word *διαφορογενῶν*, a hapax legomenon (see *NCH*, II, p. 115) that is not closed, of course, to other, more likely, interpretations: *διαφορογενεῖς Λατῖνοι* must surely indicate an assortment of Latin westerners, such as Pisans, Genoans, Venetians, etc.

the origins of those ready to fight on deck, and the *διαφορογενεῖς Λατῖνοι* in the other part. This looks as if either the metaphrast has understood *διαφορογενεῖς* as meaning something like *διγενῆς* ('of dual descent'), and interpreted this as Basmouloï, or has chosen to reinforce the phrase *ὅσον ἀνδρεῖον καὶ μάχιμον* (B) = *ὅπερ κράτιστον μέρος καὶ μαχιμότατον* N. (That these forces of Basmouloï were considered to be crack fighters is attested also in Gregoras I 113.) An explanation for the curious position of the word in the text may be that *Βασμοῦλοι* was written somewhere in the margin or interlinear spaces of a glossed text of N (or of the original *N-M*), close to the *διαφορογενῶν Λατίνων* or *κράτιστον ... μαχιμότατον*, but became misplaced in a later copying. The fact that the divergence between the two texts occurs in mid-sentence may hold a clue to the reasons behind the sudden break in their correspondence. One would have thought that if a scribe, out of choice, were to set about recasting the words of the text he was copying, then he would do so at a point that provided a more logical starting place than mid-sentence.

In this same section i supplies a new verb, *εἰσῆξαν*, whose subject is presumably an impersonal 'they'. It looks as if i was not happy with leaving the verb *εἰσῆρχοντο* to apply for the rest of the sentence, although he then failed to harmonise the new verb –and new plural subject– with the subject (Alexios the *protosevastos*) of the verb *ἔδωκε*. Therefore i seems to be attempting to produce simpler syntax at this point. Next (4), i reflects N more transparently (*ἐπληροφορεῖτο ὡς αὐτῷ βοηθήσωσιν* i = *τοῖς Ρωμαίοις αὐτοῖς ὡς ἀρήξουσιν* N), yet at the same time B does not render the text less correctly. In fact, in the case of the phrase *τὴν ἄπασαν ἐλπίδα εἶχεν αὐτοῦ* one could claim that *ἢπερ τοῖς Ρωμαίοις αὐτοῖς ὡς ἀρήξουσιν* (N) was translated even more vividly by the B version. Here, however, it is evident that the exemplar (or exemplars) from which i and B were copying was such that it was open to varying interpretation or remodelling. While B seems to show more confidence than i, the latter appears to have some kind of window onto N or, more likely, a (draft?) metaphrase of N. This passage, as well as *N-M* as a whole, gives the impression that a text of some kind, with a number of minor corrections or improvements marked on it, at this point was heavily annotated, thus leading to a degree of confusion for future copyists.

—hence the mixed quality of both B and i, and the uneven degree to which one can detect N now in B and now in i. This remark finds further support in B/i 5-8, where B looks to be interested chiefly in the content of the passage, i in the form, and, particularly, in B/i 8, although i keeps ‘Kontostefanos’ (as in N) it does not look as finished as B. The gap, shared by both B and i at the end of 9 would suggest that indeed B and i are both copying from a text containing the Metaphrase rather than the original *Chronike Diegesis*.

A feature observed in the fourteenth-century ‘paraphrase’ of Pachymeres’ *History*¹⁷, and which is also the case in much of *N-M*, was the rendering into direct speech of parts of the text that could —however remotely— be understood as reported speech. B and i use the opening clause *εἰπόντος ὡς* to introduce the words of Kontostefanos. The difference between the two versions of Kontostefanos’ words is marked. I is more overtly first person, inserting *ἐμόν* to give his words greater vividness: *Οὐ δυνατόν ἔστιν ἐτερος τὸ ἐμὸν κεφαλαττίκιον δέξασθαι*. On the other hand, B’s *οὐδενὶ ἄλλῳ ἀρμόζει ἢ τοῦ στόλου ἀρχὴ* clearly follows N more closely (*στολαρχίας* N = *ἡ τοῦ στόλου ἀρχὴ* B; use of dative personal pronoun; *προσηκούσης* N = *ἀρμόζει* B), while i has completely rephrased the statement, picking up on the word he had used earlier *κεφαλάδας* (5) with *κεφαλαττίκιον*. I thus begins to assume the profile of a lively though less faithful (or, to put it another way, freer) translation; yet in the next phrase, 8, the pendulum swings away from i: i is suddenly much closer to N (*τὴν βούλησιν* N = *δν εἰχεν σκοπὸν* i; *μετατίθησι* N = *μετέθηκε* i), while B has almost wholly recast the entire phrase. This alternation of greater lexical faithfulness of now B and now i towards N can be seen throughout the entire passage.

5 presents a puzzling mixture of choices on the part of B and i: B omits to use a dative construction with *παραδοῦναι τὸν στόλον*, thereby failing to

17. FAILLER, *op. cit.*, 171. Many of FAILLER’s conclusions about the language of the paraphrase of Pachymeres’ *History* can equally well be applied to *N-M*: transformation of long sentences, occurring frequently in the original, into shorter and simpler units; replacement of indirect speech by direct speech; omission of rare or archaising particles and pronouns; translation of rare or arcane words into more commonly understood terms.

give grammatical shape to the sentence; i, on the other hand, supplies an indirect object with the *εἰς* construction, but prefers to keep *κεφαλάδας ἐμβαλεῖν* (=*ἐπιστῆσαι τριηράρχας* ? N) while omitting *παραδοῦναι τὸν στόλον*. It is possible, however, that i is merely reworking a text similar to B, recasting the phrase *παραδοῦναι τὸν στόλον* as *κεφαλάδας ἐμβαλεῖν εἰς τὰ κάτεργα* in order to improve the syntax of the sentence. This may be seen therefore as evidence that i was perhaps revising a text similar to B. The confusion in B at this point would seem to indicate, however, that B cannot have been working from i.

In 10 both B and i misinterpret N: *συνῆν...τι* is rendered as a single person rather than as a collective pronoun, therefore suddenly introducing an unspecified character who is supposedly related to another unspecified character; one can only guess which of the names in the previous sentences the metaphrast had in mind.

Syntactical weakness is evident in B in other places. 12-14 are grammatically incomplete, since we wait in vain for a main verb (with *ὅς* as its subject) that is expected after the string of participles (*ἰδών, δούς, ἀναγνούς*). This confusion on the part of B is all the more mystifying since N does not seem obscure here. If one wishes to seek the logic behind this omission (the metaphrast is, after all, working on the basis of the original text and endeavouring –at times with more and at times with less success– to recreate meaning), and if one does not wish to attribute the absence of a main verb simply to scribal error (this possibility cannot be discounted, of course), then it may be because B was expecting the main verb to appear further down in the sentence; however, no such verb that could have *ὅς* as its subject materialises, and the entire sentence remains hanging in the air. The conclusion to be drawn on the method of the B text here is that he either did not take the trouble to revise his work, or that the passage in question gives evidence again of having been copied from a draft or annotated metaphrase, that did not indicate clearly which part of the text should be copied¹⁸. I do

18. Nevertheless, the metaphrast seems at this point to have understood Choniates better than his modern translator into English. H. J. MAGOULIAS, *O City of Byzantium, Annals of Niketas Choniates*, Detroit 1984, 139, fails to recognise the genitive absolute in

not share this error ($\deltaούς$ B = $\ddot{\epsilon}\deltaωκε$ i, $\alpha\nuαγνούς$ B = $\dot{\epsilon}\xi\epsilon\pi\tauεν$ i), and even shows resourcefulness by rendering $\gammaράμματα$ as $\chiρυσόβουλλον$ (since the *grammata* confer privileges on Andronikos).

In the next section, 15-17, there are no major differences of interpretation, but i is far more free in its rendering, while B keeps closer to N and its literal formulation: $\muεγαλοφώνως$ ὁ Ἀνδρονίκος $\dot{\epsilon}\xi\epsilon\betaόησεν$ (B) is considerably closer to $\dot{\nu}\piέρογχον$ $\varphiάσκων$ $\piρός$ $\dot{\delta}\varrho\gamma\etaν$ (N) than is the $\piαρρησία$ $\epsilon\pi\tauε$ $\tauαῦτα$ (i). The same applies throughout Andronikos' speech to the mission from Alexios; both versions differ radically, B generally keeping closer to the lexical items of N, though, in the last phrase, 22, only i has retained the simile with $\sigmaτάχνης$.

In 23-24 i goes to the trouble of giving the name of the *megas douλ* with the family name Kontostephanos, rather than with his first name Andronikos, so as to avoid confusion with the rebel Andronikos. This may be seen to contrast with 10 above where the precise characters intended are not clear, although in that case the confusion arose out of the metaphrast's preference to interpret $\tauί...$ $\sigmaυγγενικόν$ \kai $\oικίδιον$ (N) as a single individual. In 23-24, therefore, the metaphrast is not simply working through his text word by word and line by line, but is generally taking pains to understand the relationship between its various elements, whether they be characters or events. Further, i 24 sees the interesting addition of $\piροστίθεται$ \kai $\alpha\dot{\nu}\tauός$ $\alpha\dot{\nu}\tau\bar{\omega}$, clearly a supplementary gloss for $\muεταχωρεῖ$ $\dot{\epsilon}\sigma$ Ἀνδρονίκον, since the metaphrast perhaps felt that $\dot{\alpha}\piέρχεται$ –the verb he uses at the beginning of the sentence– does not render sufficiently the full meaning of $\muεταχωρεῖ$. Again, here, i may be copying indiscriminately, while perhaps B has used judgment and decided to be content with $\dot{\alpha}\piέρχεται$ $\piρός$ $\tauόν$ Ἀνδρονίκον.

B and i 29-32 show striking differences that may very likely be due to the difficulty of N at this point. Characteristically both branches of N-M avoid the elaborate literary and biblical allusions of Choniates (31), but nonetheless struggle to incorporate some of their sense, albeit in drastically

the sentence, thus distorting the sense of the original by making Andronikos, rather than Xiphilinos, responsible for undermining the mission: *It is said that Andronikos undermined the negotiations undertaken by the envoy Xiphilinos and refused to yield etc.*

abridged form, into the main narrative. The phrase *καὶ ὑποστρεψόμενοι, εὑρογέτοῦντο* i, looks suspiciously like a marginal or interlinear note that has crept into the main body of the i text¹⁹. In fact, our surviving versions testify to a degree of differentiation that becomes more easily explained if we take a supposition of this kind into account.

32 provides evidence for a subject that will not be developed here, but can be mentioned in passing: it is still unclear from which version precisely of the original *Chronike Diegesis* the metaphrast was working²⁰. Van Dieten proposes a hybrid text of the history as the exemplar used by the metaphrast, most probably a manuscript closely related to W (Vindobonensis Hist. gr. 105). W is a manuscript of the late fourteenth and mid-fifteenth century, and since it post-dates the oldest manuscripts of N-M cannot itself have constituted a source for the Metaphrase, although it may well of course be a copy of such a source. The participle *δράσοντα* in the phrase *κακῶς τοὺς ὑπὸ κόλπον φέροντας δράσοντα* (N33), however, is preserved only in W as *δράκοντα*²¹, the same word used by i, though omitted entirely by B. One cannot insist on the reliability of this reading, however, since it may just be due to scribal error; however, it is tempting to see N's *ὅφτιν* as lying behind the appearance of the word in i.

In 32, i expands by adding *καὶ τῶν λόγων αὐτοῦ* (not in N or B). Again this looks as if it may have crept in from the margin, where it properly belonged to 30. I, paraphrasing, also preserves the second half of N32, which was entirely omitted by B, thus indicating again the greater accuracy and completeness of i during the first part of the passage discussed here. (This is

19. For an interesting discussion of medieval Greek school books, and the method of glossing ancient Greek texts in the interlinear spaces (termed *ψυχαγωγίατ*), see A. SKARVELI-ΝΙΚΟΛΟΠΟΥΛΟΥ, *Τὰ μαθηματάρια τῶν ἑλληνικῶν σχολείων τῆς Τουρκοκρατίας*, Athens 1993, (published by the Σύλλογος πρός διάδοσιν Ωφελίμων Βιβλίων), 293f.

20. *NCH*, I, pp. LXXXVI-LXXXVIII.

21. *NCH*, I, critical apparatus, p. 248, line 75. Most readings of the manuscripts containing N-M are not included in the critical apparatus of the *Chronike Diegesis* for reasons outlined by van Dieten himself (see pp. CIII-CIV). Thus van Dieten draws almost exclusively on B for readings from the Paraphrase, only using the other manuscripts (XYS) at those points where there are lacunae in B.

visually evident if one simply compares the amount of text in B and i from sections 1 to 40, after which the proportions are reversed).

33 again shows i expanding and clarifying, though not necessarily supplying information that cannot be gathered from elsewhere in the text itself: 'The two sons of Andronikos, John and Manuel, were released from prison *by the citizens*'. There is probably no need to seek the introduction of a new piece of information elsewhere. The latter agent noun could quite easily have been implied simply as a matter of inference from the context; in other words the explanation for the appearance of *παρὰ τῶν πολιτῶν* most probably lies in the grammatically driven desire to supply an agent for the passive verb *ἐκβάλλονται*. I then omits part of 33, while in 34 B and i show a pair of words for *ἐγκλείονται* (i.e. *δεσμοῦνται*, *φυλακίζονται*) and *προσέβλεπεν ημερον* (i.e. *εὐηργέτει καὶ ἀνεδέχετο* B, *ἀνεδέχετο καὶ ἡγάπα* i), again suggesting that we may be dealing here with interlinear or marginal notes that were later worked into a full text. 35 shows differences that reveal the uneven quality of both versions. B makes no alteration whatsoever to the meaning of the text at this point, but i seems to have taken the first part of the previous period as belonging to the next, thus creating confusion in the syntax, with two objects (*συγγενεῖς* and *πρωτοσεβαστόν*), untidily subsumed under the singular relative pronoun *αὐτὸν* at the end of the sentence. Whereas i during the first sections of this extract read somewhat more cohesively than B, from this point onwards it appears that B starts to regain the generally better wrought character it displays throughout *N-M* as a whole.

Again, 36 indicates that i is attempting to improve on the original metaphor, perhaps using Choniates as a basis for this improvement, but also using imagination: the phrase *μετὰ σιδήρων ... καὶ προσοχῆς* is invention on the part of i, revealing that this is not a retranslation as such of N, but an attempt to make the text easier to understand, sometimes with the help of N, but also simply on the basis of the original *N-M* as this is in general preserved for us in B.

37-41 presents a broad range of lexical variations, again suggestive of the existence of alternatives noted in the interlinear spaces or margin of the scribes' exemplar (*παλινστρόφου φορᾶς* N, *μεταστροφὴ* B, *καταστροφῆς* i; *παραστροφῆς* i).

αὐθάδης καὶ λίαν ὑπέραυχος Ν, ἐπηρμένος καὶ μεγάλα καυχώμενος Β, ἀλαζών i; περιβομβούμενος Ν, περιτριγνυόμενος Β, προσκυνούμενος καὶ τιμώμενος i; ἀνέστιος Ν, ἀσικός Bi; ἐδυσχέραινε Ν, ἐλυπεῖτο Β, ἐθλιβεῖτο i; ἐῶτο Ν, ἡνεμπόδιζον αὐτὸν Β, ἡνεμπόδιζον αὐτῷ i). I, interestingly, translates ἐπιπιπτόντων (Ν) as *κονντοῦντες*, a word not used elsewhere in *N-M*²². B adds a (banal) comment of his own in 41 (*τοιαῦτα γάρ εἰσι τὰ ἀνθρώπινα*), although yet again this looks like a marginal note, written at some stage by a reader or copyist of *N-M*, that perhaps became confused with the main text.

A legitimate question with regard to the two versions we have before us might be to what extent the one or the other version shows signs of being *δημωδέστερον*, that is, of using vocabulary or grammatical forms that are more obviously closer to the spoken language of the time. The answer is aptly illustrated in 42-51: neither can claim to be a more thoroughly vernacular reworking of the original. While B less adventurously translates ἵππῳ βραχυτάτῳ ἐπικαθήμενος Ν as ἐπὶ ἵππῳ λίαν σμικρῷ τοῦτον καθίσαντες, i renders it as ἐν ἀλόγῳ ἀπόρῳ καθίσαντες αὐτόν, using ἐν as a preposition of movement, preferring ἀλόγῳ to ἵππῳ and interpreting βραχυτάτῳ as ἀπόρῳ. (It may well be, however, that i in fact reworked B at this point: ἀπόρῳ can also be seen as a free rendering of σμικρῷ rather than βραχυτάτῳ. Moreover, the apparent scribal error in 49 –πιεῖν B for ποιεῖν N– may explain the use of the word ἀβύσσους by i to describe the imperial treasury.) Yet further down it is B that uses καλάμιν (καλάμιον i), and βάλκαν (i σανδάλιον), forms which to a greater or lesser extent are more ‘vernacular’ in B than in i. Both B and i seem to be aiming at the same level with their rendering of the long conditional sentence in 46-48. The

22. The entry for *κονντώ* in E. KRIARAS, *Λεξικό της μεσαιωνικής ελληνικής δημόδους γραμματείας*, Thessalonica 1968–, makes no reference to an occurrence of the word in *N-M* since its source for *N-M* is the critical apparatus of BEKKER’s edition (Bonn, 1835) of the *Chronike Diegesis*. Bekker’s edition did not use any of the other manuscripts containing the Niketas-Metaphrase. Kriaras therefore continues a tradition established by Ducange, who, in the seventeenth century, had included among his sources ms Monacensis gr. 450 (then in the Augsburg library) for his *Glossarium ad scriptores mediae et infimae graecitatis*, Lyon 1688 (reprinted Graz, 1958).

distribution therefore of distinctly vernacular language appears not to be guided by consistent linguistic preference, but more by chance, thus depriving us of the opportunity of characterising the one or the other text as a more radically popular recasting of the original *Chronike Diegesis*.

In 50-51 B is certainly more complete than i, but syntactically unsatisfactory. Perhaps with N's neut. acc. ὁπλιτικὸν in mind, B proceeds to use the neutor acc. participle ὑπάρχον and adj. πλέον for the masc. acc. στρατὸν of B's previous clause. I (perhaps for reasons of national pride?) altogether omits Choniates' comment on the braver Latin forces.

The last section (55-59) demonstrates very clearly the fact that the B and the i-texts are interdependent, yet at the same time appear to have turned to N for guidance. The use of the genitive absolute in i would seem to suggest that the subject of πέμψας is different. This was presumably not intended, and was simply the undesired result of the i reviser 'improving' on the original *N-M* by introducing a supposedly literary grammatical form. The word συγχροτοῦσι (B57) implies a plural subject, not provided by Choniates, and kept as singular in i. In 58, however, i omits *καὶ ἀλλήλους ἐς συνασπισμὸν παραθῆσαντος* N (=οθεν καὶ ὁμογνωμονήσαντες B).

The picture that emerges of the two versions is decidedly mixed and uneven. I on a number of occasions appears to begin sentences with every intention of improving the material he finds before him, but frequently loses momentum, or declines into extemporisation that does not correspond precisely with either B or N. At other moments, however, i corresponds more closely to N than B. The nature of the divergences between the two traditions suggests, as already mentioned, that they in fact both derive from a single original paraphrase that may have been annotated with interlinear or marginal changes or corrections for which there was no clear indication for subsequent copyists as to which of these changes should be included or left out. An alternative interpretation is that the original paraphrase was written in the interlinear spacing of a Niketastext, thus explaining why B and i on separate occasions seem independently to bear witness to the Niketastext. The mere logistics, however, of such a source for the surviving witnesses to *N-M* would seem to rule out this hypothesis, implying as it does that here there is a third set of notes or text. One may surmise that the B and the i

versions represent two separate copyings (or descendants of those copyings) from an original metaphor that was itself altered or corrected in some parts, specifically in the passages discussed here. Our subsequent surviving texts of *N-M* are, partly, two attempts at imposing order and coherence on an assortment of text and interlinear or marginal glosses. Both versions share the same stylistic level, with a number of interesting though mutually balancing variations, but it is tempting to see them as the work of two separate individuals (alterations such as *καλάμιν/καλάμιον*, and –from elsewhere in *N-M*– a consistent preference for *εἰς* in *B* and *πρός* in *i*, while perhaps the result of a copyist's preference, may rather indicate a differing idiolect). This stylistic level is not only dictated by the target idiom (I hesitate to use the word 'language') of the translated text, but also conceals (and frequently betrays) much about the literary and linguistic ability of the metaphrast, which, in the case of passages where Choniates uses highly rhetorical or florid language and complex allusions or similes (drawn invariably from Biblical or classical sources) is not sufficient to capture the spirit or tone of Choniates, if indeed the reference is understood at all. At those points where the narrative describes actions and events, such as the imperial delegation sent to the rebel Andronikos, and exchanges of dialogue, then the metaphrast comes into his own, and is able to produce a text that often succeeds in holding the reader's attention and even entertain for its immediacy and refreshingly simple style.

To answer the question posed in the title of this article, it would seem that both versions may well have been born of the same original metaphor, but that one (*i* or its predecessor) revised, and, to a limited extent, retranslated *N*, guided, however, by a text similar to *B*. It remains a matter for conjecture (and will probably still remain so after an exhaustive collation of all the *N-M* manuscripts) what kind of exemplar the two branches of the *N-M* tradition descend from: it may well have been a single metaphor that existed in an *ante* and *post correctionem* form, each of which resulted in the two subsequent branches of the *N-M* text. Perhaps the one version represents an experiment, carried out at random on these few folios of the Niketas-Metaphrase.

To close, we may once again draw attention to the famous marginal note found on fol. 2^v of ms. Vindobonensis Hist. gr. 53²³: *οὐκ οἶδα τί φῆς ἐνθάδε, Χωνειάτα, σοφὸν τὸ σαφὲς συγγράφων εἶναι λέγεις, εἶτα γρυφώδη (sic) καὶ βαραθρώδη γράφεις*. The motives behind the production of a translation of the *Chronike Diegesis* constitute the subject of an investigation that goes beyond the scope of this study. It cannot be denied, however, that the metaphor as a whole, as well as this particular passage, represents an attempt to make the text *σαφές*, thereby removing it from the almost metaphysical realm of *γρῖφος* or *ἀσάφεια* ('obscurity'), and placing it fairly and squarely within the reach of all moderately educated readers,

*διὰ τὴν τῶν ἀκροατῶν ἀσθένειαν*²⁴.

23. The manuscript is of the early fourteenth century, but the note discussed here is written in a later hand. See *NCH*, I, p. XXXII.

24. NICETAS CHONIATES, *Orationes et Epistulae*, ed. J.-L. VAN DIFTEN, Berlin 1972, 170. It is worth comparing H.-G. BECK's introductory remarks in *Geschichte der byzantinischen Volksliteratur*, Munich 1971, 6, where he states that the translation of various historical works in the later Byzantine period into a simpler idiom was indicative of the desire of Byzantines 'not to allow any linguistic barrier to come between them and their own historical self-awareness', with a discussion of the rhetorical phenomenon of *ἀσάφεια* and the Byzantine theoretical justification for obscurity in G. L. KUSTAS, *Studies in Byzantine Rhetoric*, Analekta Vlatadon 17, Thessalonica 1973, chapter 3, 63-100, and chapter 6, esp. 193-194, where he discusses the device of 'emphasis' (as well as Pollux' and Siceliotes' use of the term *γρῖφος*). These two opposing phenomena appear to have coexisted, if not even nurtured one another, throughout the last centuries of Byzantium.

The text that follows gives both versions of the *Nicetas Metaphrase* and for ease of reference and comparison the corresponding text of *Nicetas Chonitae Historia* as edited by van Dieten in CFHB 11. **N** = *Nicetas Chonitae Historia* ed. van Dieten CFHB 11/1 (Berlin 1975) 247. 31 250 26 (=Bkkher [Bonn] 321 325). **B** = Mon gr. 450 (first half of 14th c.) fol. 80 81. **I** = Vindobonensis Suppl. gr. 166 (14th/15th c.) folis 54¹–57 (14th c.) and Scorialensis ψ IV 17 (early 16th c.) folis 12¹v 123¹.

The first paragraph (corresponding to N246 20 247 30) is given simply to indicate the closer agreement between B and X5 outside the above passages.

The division of the passage into numbered sections seeks to present the text in easily manageable units for analysis and discussion. Caps in the passages are inserted merely in order to keep them roughly parallel to one another. While they do not imply lacunae in the manuscripts they do suggest that the *metaphrase* is deliberately abbreviating. Occasionally double square brackets are used to mark off sections that have no equivalent in the other versions.

The paragraph division in the *Metaphrase* passages is that of the manuscripts.

Αλέξιο, ο τριποτοφράτος, μη ιχνη δια πλένεις φελλαρίος, αποσοβίθεια τον επινοτα τον πολυλιον τίποι γράφει ο μετατίτανον τας, γνωνίας γραφειωδώς προς Ανδρούκον οντος οποίους οικην η οικος απαλόνος, η προς επελεύν τοταν μεταβάσις τοι, δε φάγετο ε, την προς τον κρούστα τιτανίου λέλογο μετο το επ οικου μονον καθηβάτη και μηδενι προσκύθει τον μερον ουτον γαρ φρονεν τε κατ λέγειν τοι 5 πολλον εξερεύνει το Βασιλιολοι και Ρομανοι μετα φραγες αρχετης και τολης

Τριηρεας τοιν την Προπονιδα εκάλυπτον α μεν Ρομανοις εχοντα τους εφεσοντας και τους εξ των καταστροφων διαμαρτυρεθον μελλοντας

Ο ορ πλιοποτοφράτος, μη διναμανον δια πεζικου σπάσαν αποδιωται τον Ανδρούκον (οι πλένονται μη προ, απογ καιροντας επεγον και απηγοντο ο επεο δε οινας πιστη ελεγον φιλατεια τη φασιλει επι τους οικον απον ερθητο μηδεν των διου μερου γροπιθετες εγω οντι δια των μετεγων πολεμηται και διωσαν τον Ανδρούκον οιασονθησον τοιν το κατηγορια και εις τη μετεγοντο Βασιλιολοι και Ρομανοι μετα μερας αρχετης και τολης

Ο δε πλιοποτοφράτος μη διναμανον δια πεζικου σπάσαν αποδιωται τον Ανδρούκον (οι πλένονται μη προ, απογ καιροντας επεγον και απηγοντο ο επεο δε οινας πιστη ελεγον φιλατεια τη φασιλει επι τους οικον απον ερθητο μηδεν των διου μερου γροπιθετες εγω οντι δια των μετεγων πολεμηται και διωσαν τον Ανδρούκον οιασονθησον τοιν το κατηγορια και εις τη μετεγοντο Βασιλιολοι και Ρομανοι μετα μερας αρχετης και τολης

1 εις τα επερα δε φραγοντον επελεύν αποδιωροφον γενων 2 ονομαστους και απδεσεον 3 οις και πειοσσεον εδικε διωρεαν 4 τοποις γαρ καλον εθαρει ο πρωτοεβαστος και επληροφορειο ως αιρι φρονθισον 5 ορησην οντον ρεφαλαδας εψιδειν εις τα ελεγητο εκ των συγκριτων αιτου 6 τοι δε μεγαλον διωρος του Κοντοτεφανου αυτοτακτος αιτω και επινοιος 7 ως οιδενι διδλωραμοινη τοι στολην αγχη 8 οθεν και μητροντον επερηφανον επιποτος 7 ως οιδενι και της σπλαχνης ταντι φροντι εξεγονενον 9 ως αιτης ελαχησον και μη θελων και παροτοντον απο την στολην αιτη καθιστατο

αιτος ον ειχε σκοπον 9 και τον Κοντοτεφανον κιριον πλαντος του στολου επομε και πασαντη του στολου την εξοδουν απω διδασκε



10 συνην δε τῷ Κοντοστεφανῷ καὶ τι τοῦ πρωτοσεβαστοῦ συγγενικον γαι οικιδιον

11 Μετα βραχι δε και πρεσβις απο του βασιλεως εις Ανδρονικον στελλεται τις των εντροφων τοῦ βηματος **12** ο Ξιφιλίνος ἦν οὗτος Γεωργιος, δε και εις δύψιν τῷ τυραννῷ εληλυθως τα τρομακτα ενεχειρισε και τα διαμηνυθεντα απηγειλεν **13** ησαν δι ταῦτα δωρεῶν επαγγειλια μεζονων και αξιωματων ἀναβαθμοι **14** και χαρις απο του πρυτανευοντος ειρηνην θεοῦ αποσταντι μεν τοῦ προκειμενου σκεμματος, εξ οὗτερ εμφυλιοι συμβησονται πολεμοι, προς δε θῆτα προτερον ἐπανηκοντι **15** ο δε, τοῦ πρεσβευτοῦ, ως φασι, Ξιφιλινον την πρεσβειαν υπονοθευσαντος **16** και μη ενδοῦναι ολως ἦ βραχι τι γον καθυφειναι παρακελευσαμενου, την τε αἴτησιν ἀποπεμπεται και την προσδαλιαν πουεται τοις διαπρισθευσαμενοις **17** υπερογκον φρασκων προς οργην **18** ως ἦν Ανδρονικον βουλοιντο παλινορθον ανακενειαι θεν εληλυθεν, **19** αποσκορασισθητω μεν ἐκ τοῦ μεσου δ πρωτοσεβαστος **20** και δοτω λογους ὅν πεπαρφωνηκεν, **21** η δε τοῦ βασιλεως μητηρ καθ' έαντη βιοτευτω την τριχα κειραμενη καθαπαξ την κοσμικην, **22** δε βασιλευς κατα την πατρωαν διαθηκην ἀρχετω μη ὡς σταχυς αίραις τοις παραδυναστευονισι συμπτνιομενος

23 Ἀλλ' οὖπω ἡμεραι συχναι παρηλθοσαν, **24** και μεταχρει ἐξ Ανδρονικον και δ μεγας δουει τα κατεργα παραλαβων ἀπερ χεται προς τον Ανδρονικον

10 ἦν δε και μετα τον Κοντοστεφανον, φιλος τις και οικειος συγγενης τοῦ πρωτοσεβαστοῦ

11 Μετ' οιλιγον δι και αποχρισιαριος παρα του βασιλεως τρος τον Ανδρονικον πειπεται, απο των αρχοντων τῆς εκκλησιας **12** ο Ξιφιλίνος οὗτος Γεωργιος ἦν, δες και τον Ανδρονικον ιδων, και τα γεγραμμενα δους και αναγνοντος, **13** ἔγραφον γαρ αὐτῷ, ἀξιωματων μεγαλων τιμαι και δωρεῶν ευεργεται πολλαι, **14** διπας μη εἰς το μεσον αυτῶν, εμφυλιοι γενησονται πολεμοι, ει μονον θελησει εἰρηνεῦσαι, και επανα στρεψει θεν ἐξῆλθε **15** το Ξιφιλινον δε ως ελεγετο την πρεσβειαν υποκλεψαντος, **16** και μηδολως συγκατατεθῆναι ἐν τινι πραγματι τούτῳ θελησαντος, **17** μεγαλοφωνως ὁ Ανδρονικος εξεβοησεν, **18** ως Ἐαν θελωσιν ἵνα εξοπισθεν υποστρεψῃ ο Ανδρονικος, **19** δες ἐξελθη δ πρωτοσεβαστος εκ τοῦ μεσου, **20** και δες δωσει λογον ὅπερ ὅν κακῶς ἐπραξεν **21** δες κουρευθῇ δε και ἡ δεσποινα, και δες ἀπελθη εἰς μοναστηριον, **22** και δες εξουσιάει μονος ο βασιλευς τα πραγματα, και μηδεν συμπνιγεται και δέουσιαζεται παρ' αὐτῶν

23 Ον πολλαι ήμεραι παρηλθοσαν, **24** και δ μεγας δουει τα κατεργα παραλαβων ἀπερ χεται προς τον Ανδρονικον

10 εἶχε γαρ και συγγρνειαν προς αὐτον οιλιγην **11** μετοιλιγον δε και αποκρισιαριος παρα του βασιλεως απο των κληρικῶν τῆς μεγαλης ἐκκλησιας, προς Ανδρονικον πεμπεται **12** ο Ξιφιλίνος Γεωργιος ἦν, δες προς Ανδρονικον ελθον, χρυσοβρούλλον αὐτῷ ἔδωκε και τα μηνυματα ἔξενπεν

13 Ήσαν δε ἐπαγγειλαι μεγαλων δωρεων, και αξιωματων μεγαλης τιμῆς, **14** και ἀπο θεοῦ εύρησει βοηθειαν, εἰ εξοπισθεν στραφει και παύσει τον πολεμον, ως ἀν μη χυθῶντις ἀνθρωπων χριστιανῶν αιματο **15** λεγεται δε τον Ξιφιλινον, κρυψιας τουτον εἰτεν, **16** μη ὑποκυψαι ὀλις τοις τοῦ βασιλεως γραμμασιν, ἀλλα κρατειν στεφυδως και μενειν καθως εὑρισκεται στας οὖν εν μεσω δ Ανδρόνικος, **17** παρρησια είπε ταῦτα, **18** —Ει θελει δ βασιλευς υποστρεψαι με δπισθεν, **19** δες ἐκβληθη δ πρωτοσεβαστος ἀπο μεσον του παλατιου **20** και δες κριθη εις δσα ἀποτα προξε, **21** και δεσποινα και μητηρ τον βασιλεως, δες υπαγη εις μοναστηριον και δες γενηται καλογραια, **22** και δες ἄρχη μονος ο βασιλευς, και μη ὑπο τῶν πολλῶν ζιζανιων ως εἰς σταχυς μεσον τουτων συμπνιγεται

23 Ήμεραι δε διαβιβασθεισαι οιλιγαι, **24** ἀπέρχεται και ο μεγας δουει ο Κοντο στεφανος, μετα των κατεργων προς τον Ανδρονικον και προστιθεται και αὐτος αὐτῷ

16 εν μεσω επιμεσον S **21** to ante μοναστηριον add S II γενηται γενη S

25 καὶ τοῦτο τὸ ἔργον ἐπῆρε μὲν ὑπὲρ ἄπαν ὅλο τὸν ἀποστάτην, 26 τὸν δὲ πρωτοσεβαστὸν ἡφάντωσε τέλεον, πάσας τὰς ἑλπίδας ἀπεγνωκότα καὶ κατακλασθέντα τὸ πρόθυμον. 27 οὐκέτι γάρ λαθραῖαι σύνοδοι τῶν Ἀνδρονίκων προσκευμένων ἐγίνοντο, 28 ἀλλ᾽ ἀνέδην τὸν πρωτοσεβαστὸν ἐρεσχελοῦντες οἱ ταῖς τῶν πραγμάτων μεταβολαῖς χαίροντες ἐξ Χαλκηδόνα διεπλωθεντο· καὶ τῷ Ἀνδρονίκῳ κατὰ φαρδίας συγγνιώμενοι 29 φυὴν ἐκείνου καὶ εἰδος ἀγότον καὶ γῆρας σεμνὸν ἀπεθαύμαζον 30 καὶ τὸ τῆς ἐκείνου γλώττης τρυγώντες μελίκηρον 31 καὶ, ὡς ἀγρωστὶς διμβρον ὥρδον τὸν Ἀεργανίτην τὰ δοῃ Σιών, ἣ ἦν ὑψηλορῶν προσιέμενοι μετὰ πλείστης ἐπανέστρεφον χαρμονῆς, [ἱ ὡς εἰπερ τὰς ἀδομένας χρυσᾶς ἔννας καὶ τὴν ἀληθεσμένην τοῦ μύθου διαίταν ἡ τὴν ἡλίου λεγομένην τράπεζαν παρασκευμένην εὐναντο καὶ κατακορεῖς αὐτῆς ἐγεγόνεισαν.] 32 ἡσαν δὲ οἱ κάτις πρώτης ὅψεως εἰδίκης τὸν ἐν δέρματι προβάτου κεκρυμμένον λύκον ἐγνώρισαν καὶ τὸν δσον οὕπω μετά θάλψιν ἐπιθησόμενον δφεν καὶ κακῶς τοὺς ὑπὸ κόλπον φέροντας δράσοντα.

33 Ἐπὶ τούτοις ἀνίενται μὲν τῆς εἰρκτῆς αὐτοῦ τε τοῦ Ἀνδρονίκου οἱ παῖδες ὁ Ἰωάννης καὶ ὁ Μανουὴλ καὶ οἱ λουποί, οὓς καθεῖτερον δι πρωτοσεβαστός, 34 ἐγκλείονται δὲ ἔτεροι, οὓς οὕτος προσέβλεπεν ἡμερον καὶ δοσοι τῆς αὐτοῦ μερίδος καὶ συγγενείας.

25 καὶ τοῦτο τὸ ἔργον, ὑπερύψωσε μὲν τὸν ἀποστάτην, 26 τὸν δι πρωτοσεβαστὸν τελέως ἡφάντισεν, ἀπέγνω γάρ παντελῶς, καὶ ἡ ἄπασα αὐτοῦ προθυμία ἐνεκρώθη. 27 οὐκέτι γάρ ἔκτοτε κρυψίως συνήγοντο, 28 ἀλλὰ φανερώς τὸν πρωτοσεβαστὸν ὑβρίζοντες καὶ ἔξουδενῶντες, διεπεραίωντο εἰς τὴν Χαλκηδόνα, καὶ ἀπήρχοντο πρὸς Ἀνδρονίκον, 29 ἐπανόντες καὶ μεγαλύνοντες τὸ τέ γένος καὶ τὴν ἡλικίαν αὐτοῦ καὶ τὸ γῆρας, 30 καὶ τὸ τῆς γλώττης αὐτοῦ γλυκερόν· 31 καὶ δροσιζόμενοι ὑπὸ τῶν ἐκείνου λόγων ὡς ὑπὸ δρόσους ἀεριών, ὑπεστρέφοντο.

32 ἡσαν δὲ καὶ τινες, οἱ ἀπὸ μόνης θεωρίας τὸν δν είχεν ἐντὸς κεκρυμμένον λύκον καταστοχάζοντες. 33 ἐπὶ τούτοις, ἐλευθεροῦνται μὲν ἀπὸ τῆς φυλακῆς οἱ τοῦ Ἀνδρονίκου νιοὶ ὁ τε Ἰωάννης καὶ Μανουὴλ, καὶ οἱ ἔτεροι οὓς ὁ πρωτοσεβαστός ἐφυλάκισε. 34 δεσμοῦνται δὲ πάλιν καὶ φυλακίζονται οὓς ὁ πρωτοσεβαστός εὐηργέτει καὶ ἀνεδέχετο.

25 καὶ τοῦτο μὲν τὸ ἔργον ὑπερύψωσι, καὶ ἐμεγαλυνε τὸν ἀποστάτην Ἀνδρονίκον· 26 τὸν δὲ πρωτοσεβαστὸν κατέβαλε καὶ ἡφάντισε τέλεον, ἀπογνόντα τὴν αὐτοῦ σωτηρίαν· 27 ἔκτοτε δέ, οὐκέτι κρυψίως οἱ ἄνθρωποι πρὸς τὸν Ἀνδρονίκον προσέκεντο καὶ ἐπορεύοντο, 28 ἀλλὰ φανερώς τὸν πρωτοσεβαστὸν καὶ ἀδιαντρόπως ὑβρίζοντες, πρὸς Χαλκηδόνα ἐπεραιώντο σωτήματα, 29 οἵτινες καὶ προσεκύνονται αὐτῷ. [Ικαὶ ὑποστρέφομενοι, εὐηργετοῦντο·] καὶ ἐδόξαζον καὶ ἐπάινονται καὶ ἔθαψαμεν τὸ τέ γῆρας αὐτοῦ καὶ τὴν δρόσην ἡλικίαν, 30 καὶ τὸ τῆς γλώττης μελίταπον.

32 ἡσαν δὲ καὶ τινες οἱ ἀπὸ μόνης τῆς δψεως καὶ τῶν λόγων αὐτοῦ, καταλαμβάνοντες τὸν ἐντὸς αὐτοῦ δράκοντα, κατανοοῦντες καὶ οἴον θηρίον εἰς μέσην αὐτοῦ ἐμβαλεῖν σπενδονοι. 33 μετὰ ταῦτα ἐκβάλλονται μὲν ἀπὸ τῆς φυλακῆς παρὰ τῶν πολιτῶν οἱ διοί τοῦ Ἀνδρονίκου νιοί, 34 καὶ φυλακίζονται ἔτεροι οὓς ἀνεδέχετο καὶ ἡγάπα ὁ πρωτοσεβαστός, τοὺς δὲ συγγενεῖς αὐτοῦ

35 καὶ αὐτὸς δὲ ο πρωτοσεβαστος κατὰ τα ανακτορα συλληφθεὶς καὶ φρουρῷ διαληφθεὶς Γερμανῶν οἱ κατωμάδον τοὺς ετεροστομούς πελεκεῖς ανεγουσιν απροίτος εμενεν 36 αὐθίς δὲ των μεν βασιλειῶν λαθραῖς καὶ περὶ μεσας νυκτας εἴσαγεται τοῖς δὲ κατὰ το ιερον ανακτορὸν οικημασι διδοται ὡν δομητῷ ο πατριαρχῆς γεγονε Μιχαὴλ μετα της αυτῆς καὶ παλιν καὶ πλειονῶς ασφαλεστρεδας φρουρας

37 Ὡ πραγματω παλινστροφους φορας και θαττον η λογος μετακλινομενης ενιοτε 38 ο κατα της εκκλησιας χθες εισενεγκων ακηρυκτον πολεμον και θρασις και αυθάδης και λιαν υπεραυχος και τους φυγαδας εκειθεν αποσπων ας ουκ εδει και μυριασιν δχλων περιβομβουμενος 39 σημερον δεσμος και ανετοις μηδενα εχων οπαδον και συλληπτορα η τον οωζοντα και λυτρουμενον 40 ο δε εδυσχεραινε μεν καπι τουτοις επαθαινετο δε πλεον οτι μη εφτο υπνωττεν υπο των φυλακων αει επιπτοντων αυτῳ προς υπνον τρεπομενῳ και βιαζοντων ισταν τους οφθαλμους ωστερ κερας η σιδηρον 41 ο δε πατριαρχης μη μητησικακων αλλ οικτειων της μεταβολης τον ἄνθρωπον θεραπειας τε ικανης μετεδιδου και συγγινομενος το αχθος εκουφιζε και μετρως εκεινῳ προσφερεσθαι παρηνει τοις φυλαξι μηδε γινεσθαι βιαρυτερους τυχης της ενεστωσης

42 Ου μην αλλ ημερων τινων διαλειπουσων ερως απαγεται του νεω ιττῳ βιαχντατῳ επικαθημενος και προοδευουσαν εχων σημαιαν επι καλαμῳ ηνεμωμενην και παροινουμενος ουτω κατηει προς θαλασσαν

35 και αυτος δε ο πρωτοσεβαστος κρατηθεις και δεσμευθεις εντος των παλατιων περιοριζεται και υπο των Βαραγγων φυλαττεται 36 είτα εξαγεται δια μεσης της νυκτος και φρεται εις το πατριαρχειον εις τα παλατια ατινα έκτισεν ο πατριαρχης Μιχαὴλ και ἦν παλιν μετα τοιαντης ασφαλειας ως και το προτερον

37 Ὡ πραγματω μεταστροφη και συντομωτερα του λογου μεταβολη 38 οτι ο χθες κατα της εκκλησιας εχθρος και θρασις και επιρροενος και μεγαλα καινωμενος και τους εν αυτῃ καταψευνοντας αποσπων και επαιρων και υπο μυριων ανθρωπων προσκυνουμενος και τιμωμενος 39 σημερον φυλακισμενος και δαιοκος μηδενα έχων τον υπηρετουντα αυτον η τον βοηθουντα και σωζοντα 40 ο δε πρωτοσεβαστος εθλιβετο μεν επι τουτοις έπασχε δε τλεον οτι ενεμποδιζον αυτω κοιμασθαι οι τουτον φυλασσοντες αλλ ηναγκαζον αυτον ανεωγμενους εχειν αει ποτε τους οφθαλμους 41 ο πατριαρχης δε μη μητησικακων αλλ ελεων τον ανθρωπον την τοσαντην μεταβολη εθεραπευε τουτον και παρηγορει και ελεγε τους φυλασσοντας αυτον και παρηνει μη κατ αυτου βαρεως φρεσθαι [[τοιαυτα γαρ εισι τα ανθρωπινα]]

42 Ηιερων δε οιλγων διελθουσων εκβαλλουσι τουτον απο των εκεισε ταλατιων και επι ιττῳ λιαν σμικρῳ τοιτον καθισαντες και εμπροσθεν αυτου εις καλαμιν φλαμιοιλον ειβαλοντες ενεπαιζον αυτω προπορευομενοι εμπροσθεν μεχρι οινη της θαλασσης αυτον καταγαγοντες

35 και αυτον τον πρωτοσεβαστον εν τω ταλατῳ κατησαντες και φυλακισαντες Βαραγγους ταρα δεδικασι φυλαττειν αυτον

36 Κατα δε το μεσονυκτιον εξαγεται απο της του παλατιου φυλακης και φρεται εις τον ναον της αγιας Σοφιας εν τω πατριαρχικω οικω ω ο πατριαρχης Μιχαὴλ έκτισε μετα σιδηρων και πλειοτερας ασφαλειας και προσοχης

37 ω συντομοτατης καταστροφης των πραγματων 38 ο γαρ χθες θρασυς και αλαζων και τους προσφ υγονις απο της εκκλησιας αποσπων και εκβαλλων και υπο μυριων ανθρωπων προσκυνουμενος και τιμωμενος 39 σημερον φυλακισμενος και δαιοκος μηδενα έχων τον υπηρετουντα αυτον η τον βοηθουντα και σωζοντα 40 ο δε πρωτοσεβαστος εθλιβετο μεν επι τουτοις έπασχε δε τλεον οτι ενεμποδιζον αυτω κοιμασθαι αει κουντουντες αυτον και βιαζοντες ως αν τους οφθαλμους αυτον ανοικτους εχην και ισταμενους ορθους αντερ σιδηρον 41 ο δε πατριαρχης μη μητησικακησας αυτον αλλα ελεησας την αθροαν αυτου μεταβολην θεραπειας ηξιωσε και παρηγορει και τοις φυλαξι παρηνει δουιλαγωγειν αυτω

42 ημερων δε οιλγων διελθουσων εξαγεται του ναου και εν αλογῳ απορῳ καθισαντες αυτον και έμπροσθεν αυτου καλαμιν μιταφλαμουλου πουησαντες ενεπαιζον αυτον και προς τον αιγιαλον κατεβιβασαν

35 τοι — πε οτισβαστεν ομ 5 36 μετ ν ατ ν 5 37 Σ οκ ΧΣ 39 κινε της Σ 41 φ λαξιν Σ 42 γαι εν αλγῳ — κιθισαντε αιτ ν επ Χ ΙΙ κι ερτε θιεν — αιτ ν ομ 5

43 κάκειθεν παραρριφείς ἀλιάδι ἐς τὸ πέραν ἀνάγεται πρὸς Ἀνδρόνικον, **44** ἐπειτα καὶ τοὺς ὄφθαλμοὺς ἐξορύττεται, κοινῶς ἀπάντων τῶν ἐν ὑπεροχῇ σινελθόντων καὶ μετ' Ἀνδρονίκου τὴν τοιαύτην πρᾶξην κυρωσαμένων.

45 Καὶ τοιοῦτο μὲν τὰ τῆς αὐτοῦ παραδίναστείας ἡ μᾶλλον οὕπω παγείσης ἀκριβῶς τυραννίδος πέρας εὐλήρεσαν. **46** εἰχε δὲ ἀν., εἰ τάς χεῖρας πρὸς παράταξιν ὥπλουτο καὶ τοὺς δακτύλους πρὸς πόλεμον ἐδειδόκτο καὶ μὴ ἦν μαλθακὸς αὐχμητῆς καὶ βάτταλος. **47** καὶ τῆς ἡμέρας ὡρέων τὸ ὑπερήμισυ, **48** τῷ τε Ἀνδρονίκῳ τὴν εἰς τὴν πόλιν πάροδον ἀποκλείσας καὶ ἐσευτὸν ἀπειρατὸν διαφυλάξας τοῦ τότε κακοῦ **49** ποιεῖν γὰρ ἐπὶ τοῖς βασιλείοις ἡδύνατο θησαυροῖς ὅποσα ἡβούλετο **50** καὶ ταῖς τριήρεσιν ἐνīν ἔρησασθαι πρὸς τὴν τοῦ ἀνθυσταμένου καταπολέμησιν, αἵ τοῦ ἐκ Λατίνων εἰχον ὄπλιτικον, **51** οὕτω μὲν ἐπικρατέστερον δὲ τοῦ Ρωμαϊκοῦ ναυτικοῦ, οὕτω δὲ πάγχαλον καὶ δύλον αἰμωχαρές. **52** ἀλλὰ τοῦ μορσίμου, ὡς ἔοικεν, ἀντικρούσαντος, **53** οἱ μὲν τὸ προθυμον ὑπεχάλασσεν, **54** Ἀνδρονίκος δὲ ἐπιτείνας ὑπεσκέλισε τουτονί ἀντιρέχοντα καὶ τὴν νίκην λαμπρὰν ἀπηνέγκατο.

55 Ος καὶ κατὰ τὴν περαίαν ἔτι διατρίβων στείλας τριήρεις, δοσι ὅπίσω τοῦ μεγάλου δουκός ἡκολούθησαν, **56** καὶ τῶν συνακολούθησάντων αὐτῷ ἐκ τῶν κατὰ πάροδον χωρῶν στρατιωτικῶν καταλόγων ὅπλων ἐπίλεκτον **57** πόλεμον συγχροτεῖ κατὰ τῶν ἐν τῇ πόλει Λατίνων. **58** καὶ δὴ καὶ τοῦ δήμου τῆς πόλεως ἀναθαρρήσαντος κατὰ αὐτῶν καὶ ἀλλήλους ἐς συναστισμὸν παραθῆσαντος, **59** ἐπιθαλάττιος ὄμοιος καὶ ἐπίγειος ἔρις φύεται.

43 εἰς βάλκαν ἐμβαλλουσι, καὶ διαπεργῶσι καὶ ἀπάγουσι τοῦτον πρὸς τὸν Ἀνδρόνικον. **44** καὶ κοινῇ γνῶμῃ καὶ ψήφῳ πάντων μετ' Ἀνδρονίκου, ἐκτυφλοῦσιν αὐτόν. **45** καὶ τοιαῦτα μὲν τὰ τῆς ἐξουσίας, ἡ μᾶλλον εἰπεῖν τὰ τῆς τυραννίδος τοῦ πρωτοσεβαστοῦ ἀπέβησαν. **46** πλὴν εἰ ἡγονίζετο, καὶ ἦν πρὸς πόλεμον πρόθυμος καὶ ἔτομος, καὶ οὐδὲν ἦν μαλακός καὶ ὁρθόμυος. **47** καὶ τὸ πλεῖον τῆς ἡμέρας ἐκοιμάτο, **48** εἰχεν ἀν καὶ αὐτὸν Ἀνδρόνικον ἀποχρούσασθαι, καὶ ἐσευτὸν διαφυλάξαι ἄτρωτον καὶ ἀβλαβῆ ἀπὸ τοῦ κακοῦ οὗ ἐπαθεῖν. **49** ἐπει καὶ τοσούτους εἶχε βασιλικοὺς θησαυρούς, ἔχων ἐξουσίαν ποιεῖν ὅσον ἦθελε, **50** καὶ οὐδὲ τὰ κάτεργα ἔδιεν ἀτινα εἰχον τὸ ἐκ τῶν Φράγγων ὁργευθέντα στρατόν, **51** ἀνδρειότερον ὑπάρχον καὶ πλέον τοῦ Ρωμαϊκοῦ στρατοῦ εὐηρισκόμενον. **52** ἀλλ' ὡς ἔοικε τὸ μᾶλλον, οὐδεὶς ἐκφυγεῖν δύναται. **53** διέρε καὶ τότε φωνόμησε τὸν πρωτοσεβαστὸν εἰς χαννότητα ἐμπεσεῖν, **54** τὸν δὲ Ἀνδρόνικον εἰς ἀνδρείαν διήγειρε καὶ ἐγρήγορσιν.

43 εἰτα εἰς σανδάλιον ὑψεῖς, εἰς τὸ πέραν πέμπεται πρὸς Ἀνδρόνικον. **44** ὁ δέ, μετὰ τῶν ὑπ' αὐτοῦ παντων σιμβούλεισάμενος, τοὺς ὄφθαλμοὺς αὐτοῦ ἐξούνττει. **45** καὶ τοιοῦτον μὲν τῆς παμαδυναστείας τοῦ πρωτοσεβαστοῦ τέλος εῖληφε. **46** καὶ εἰ μὴ ἦν μαλθακός καὶ γυναικώδης, ἀλλ' ἦν ἀνδρεῖος καὶ τολμηρός.

48 εἰχε φυλάξαι ἑαυτὸν καὶ τὴν πόλιν, καὶ οὐδὲ τὸν Ἀνδρόνικον εἰπλεῖν ἐντὸς παρεχώρει, **49** ἐπεὶ χρημάτων εἶχεν ἀβύσσους,

51 καὶ ἔνεικον ἐνταῦθα λαὸν Φραγγικόν. **52** ἐπει δὲ τὸ μέλλον ἐκφυγεῖν οὐκ ἦν δυνατόν, **53** τὴν προθυμίαν αὐτοῦ ἐχάλασσε, **54** καὶ τὸν Ἀνδρόνικον νικητὴν ἀπέδειξε κατ' αὐτοῦ.

55 ἔτι δὲ τοῦ Ἀνδρονίκου εἰς τὸ ἀντίπεραν εὐρυτοκόμενου, πέμψας τὰ κάτεργα δοσα μετὰ τοῦ μεγάλου δουκός προσῆλθον αὐτῷ. **56** καὶ εἰσάξαι ἐντὸς καὶ οὐδὲ εἶχεν ἐπιλέκτους στρατιώτας ἀπὸ τῶν χωρῶν, **57** πόλεμον ἐχείρει κατὰ τῶν ἐν τῇ πόλει Λατίνων. **58** θαρρήσαντες δὲ καὶ οἱ δῆμος τῆς πόλεως κατὰ τῶν τοιούτων Φράγγων δύθεν καὶ διογνωνονήσαντες μετὰ τῶν κατέργων δόμοι, **59** πόλεμος θαλάττιος δόμοι καὶ ἐπίγειος ἀνεγέρται.

55 Ἐστειλε δὲ τότε δὲ Ἀνδρονίκος καὶ τὰ κάτεργα ἀτινα ἀπῆγεν ὁ μέγας δούξ πρὸ τοῦ ταῦτα γενέσθαι, **56** εἰσάξαι ἐντὸς καὶ πλήθος ἐκλεγμένου στρατοῦ ἀπὸ πασῶν τῶν χωρῶν. **57** καὶ συγχροτοῦσι πόλεμον μετὰ τῶν κατοικούντων τῆς πόλεως Φράγγων. **58** συνῆχθη δὲ καὶ ὁ δῆμος τῆς πόλεως κατὰ τῶν τοιούτων Φράγγων δύθεν καὶ διογνωνονήσαντες μετὰ τῶν κατέργων δόμοι, **59** πόλεμος θαλάττιος δόμοι καὶ ἐπίγειος.

43 τον αντε Ἀνδρόνικον add. δ **51** ἐνταῦθα δ

49 ποιεῖν. παῖνεν εἰδ.

