The Notion of δῆμος and its Role in Byzantium during the Last Centuries (13th-15th c.)

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The notion of δῆμος/δῆμοι (people/circus factions) has been a favorite subject in modern research and various opinions have been formulated regarding its organization and the role it played in political developments, especially during the early Byzantine period (4th-6th c.). It is generally accepted in modern bibliography that the demos of Constantinople, successor of the populus romanus, the people of Rome, was organized at the space of Hippodrome, which was at the centre of the political and administrative life of the city. The δῆμοι, that is, the factions formed in the Hippodrome of Constantinople, the most important of which were the Greens and the Blues, had organically integrated members and many supporters. The δήμαρχοι were at the head of δῆμοι. The leaders of the δῆμοι could come from the senatorial aristocracy, from wealthy representatives of the middle

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2. DAGRON, Naissance, 317.

social stratum and state officials, while their members could belong to the palace personnel or be small merchants, artisans and laborers. The δημοι were primarily in charge of the conduct of horse racing or other games in the capital or other provincial cities. On extraordinary occasions they took on other duties, such as the guarding of the walls. Also, they participated in imperial ceremonial, particularly in the proclamation of the new emperor and gradually emerged into a major political force.4

After the suppression of the Nika revolt in 532, when the factions received a serious blow, their involvement in political life was gradually reduced. In the years that followed the δημοι seem mainly to participate in court ceremonies, expressing in general terms the official political ideology.5

The perception of δήμος in the early centuries as described above was disputed by a new interpretation of the sources material, according to which the δήμος and the δημόται were not connected exclusively to the Hippodrome and they comprised a distinct social stratum, probably the middle social stratum. This citizen body was defined by the entitlement to free daily rations of bread and eventually of other products and probably undertook various municipal responsibilities.6 From the 11th century the δημοι are rarely found in the sources,7 while

6. GASCOU, Institutions, 200-212; ZUCKERMAN, Cirque, 78-94.
7. See Théophylacte d’Achrida Lettres, ed. P. GAUTIER, [CFHB 16/2], Thessalonica, 1986, n. 127) «Εἰ τοῖνυν μέλει σοι καὶ ἁρματηλάτην τοῦτον ἰδεῖν δοκιμώτατον καὶ τοῖς τῶν χρωμάτων ἐπωνύμοις δήμοις περιμάχητον θέαμα καὶ πᾶσι φιλίπποις εὔφημον ἄγχε φύσιν ἐν τῇ τῆς ἐχούσης Μακεδονίας στενοχωρίᾳ, ἀλλὰ λύσον ἐπὶ τὴν Λάρισαν». Cf. CHRISTOFILOPOULOU, Πολίτευμα, 360-361. According to S. VRYONIS, “the guilds of eleventh-century Constantinople exercised some of the political functions of the old demes and circus factions” as they were at the heart of the rebellions which broke out in the capital particularly in the second half of the century. See S. VRYONIS, Byzantine δημοκρατία and the Guilds in the Eleventh Century, DOP 17 (1963) 287-314 (=
it has been argued that the δῆμος denotes all the citizens without any clear social distinction.

In modern bibliography referred to the period with which we are concerned (13th-15th c.) the term δῆμος denotes generally the lower strata of the urban population, that is, small merchants, artisans and various laborers. However, through the systematic study of that period's sources certain nuances can be detected in the meaning of the term δῆμος, which, apart from the lower social stratum, also seems to include the middle social class and moreover to denote a larger group that contains both the lower and the middle social stratum. This paper intends to examine the concept of demos and similar expressions, the social composition of this body and its role in the political life of the era, based on the sources of the late Byzantine period (13th-15th c.).

The sources' material for the definition of the urban population and its action is fragmentary and comes mainly from Byzantine historians and chroniclers of that period, who are not very consistent when they refer to social stratification. Moreover, the differences in the socio-political views and the style of the authors of the 13th, 14th and 15th century, as

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well as the interval between their works should be taken into account for a more accurate elaboration of the data, which come from these sources. The fragmentary material of the narrative sources is complemented by the monastery archives, the lives of saints, the correspondence and other literary works of the era.

Closely connected to the organization and the life of the imperial capital the term δῆμος is not found in the sources of the so-called “Empire of Nicaea” (1204-1261). The term δῆμος is not found in the work of George Akropolites, the main narrative source for the years that followed the conquest of Constantinople by the crusaders in 1204. It appears, however, as a currently used term in the narrative sources after the recapture of Constantinople by Michael VIII Palaeologus (1259-1282) in 1261. George Pachymeres uses the term δῆμος only sporadically. The historians of the 14th century, however, such as Nicephorus Gregoras and John Cantacuzenus refer quite often to the

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10. The reference to the δῆμος in the chronicle of his contemporary Theodore Skoutariotes is found principally in the parts of his work copied from earlier sources; consequently, the term δῆμος in Skoutariote’s work should not be taken as a currently used term. See Άνωνύμου σύνοψις χρονική (Theodore Skoutariotes), ed. K. SATHAS, in: Μεσαιωνικὴ Βιβλιοθήκη, vol. 7, Venice – Paris 1894, 1-556, here 22, 237, 312), where the transfer of quotations from the historical work of Nicetas Choniates is obvious. See mainly Scutariotes 508 and Choniates 235 respectively. Also, in a later Life of the saint King John the Merciful is referred that the emperor had been chosen for the throne by everybody «basilews tov tôte, stmatiathou, ἱγημάων, στρατιτεθέν παντός, τῶν ἐν τέλει, τῶν εἰς δήμον τελοῦντον, ἵεραρχίας εὐτῆς, οὐδένως ἀντειπόντος». The Life was written between 1365 and 1370 and there is obviously used the current terminology of the time. See A. HEISENBERG, Kaiser Johannes Batatzes der Barmherzige. Eine mittelgriechische Legende, BZ 14 (1905) 160-233, here 162, 197.


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δήμος and its action. Finally, references to the δήμος are also found in the 15th century authors, although they are quite rare. The references to the δήμος concern primarily the imperial capital and some provincial cities, such as Thessalonica, Adrianople, Didymoteichon, Gallipoli, Heraclea Pontica, Bizye, Berroia and Edessa in Macedonia, and Arta.

Let us first see what the social composition of the δήμος was. Generally, the δήμος is distinguished from the senate and the nobility, the clergy and the army. According to our literary sources the term denotes above all the


14. See mainly George Pachymeres,

15. See mainly Nicephorus Gregoras I, 531; John Cantacuzenus II, 297; Doukas, 83.

16. See mainly John Cantacuzenus II, 176, 179.


18. John Cantacuzenus III, 278.


23. John Cantacuzenus I, 518. According to the evidence of the sources similar references also concern other provincial cities such as Serres, Melnik, Philippopolis, Patra, the island of Tenedos (see below notes 68-73).

24. Nicephorus Gregorae I, 68 «καὶ πάντας ῥαδίως ἐφείλκετο, ταξιάρχους, λοχαγοὺς, στρατόν, στρατηγοὺς, τοὺς δοῦν τῷ δήμῳ, καὶ δοῦν τῆς συγκλήτου»; Idem II, 634 «ἐποπενθήσαν δ’ οἱ περὶ αὐτὸν ἄπαντες στρατιώται, καὶ δοῦν τῆς Θεσσαλονίκης τὸ ἐκκριτον, καὶ κινεῖται κατ’ αὐτὸν ὁ δήμος ἄγγελοι», 846 (Sometimes the δήμος denotes one part of the soldiers, see Nicephorus Gregorae I, 65 «δοῦν τῶν ἐν ἀξιωματι καὶ δοῦν τῷ δήμῳ τοῦ στρατηγουχικοῦ»; John Cantacuzenus II, 297 «καθαίρεται γὰρ εἰς δύο διαφεύγειται, στρατιὰ μὲν καὶ οἱ ἄλλοι ἄριστοι τῶν πολιτῶν τὸ Καντακουζηνοῦ τοῦ βασιλέως ἡρῴντο, ἐκεῖνον οἴκον δύνασθαι τὰς κατασχούσας στήσειν σημαρὰς».

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citizens of the middle social stratum, who were distinguished socially and economically.

In the 14th century Nicephorus Gregoras distinguishes a category of citizens as «τινὲς ἐκ τοῦ δήμου παιδείας εὖ ἔχοντες» (those from the people who were well educated)²⁵, «δόσιν τοῦ δήμου τῶν Βυζαντίων ἐτύγχανον ἔκκριτοι» (those from the people of Constantinople who were prominent)²⁶, «δόσιν τοῦ Βυζαντίων δήμου συνετῶτεροι εἶναι ἔδόκουν» (those from the people of Constantinople who were the wisest)²⁷. These were representatives of the people, who thanks to their education and their socio-economic position participated in political affairs. In the first case they were delegates of the people who participated in an embassy sent by Andronicus II Palaeologus (1282-1328) to his grandson Andronicus during the first civil conflict of the 14th century. In the second case these were representatives of the δῆμος of Constantinople who took part in a trial in 1339, while in the third case they were the representatives of the people of the capital who participated in an assembly called in 1348 by the Empress Irene.

This category of citizens must be identical to the «κρείττους ἄλλοις τῶν οἰκητόρων» (those who were in a better position than the others) of George Akropolites²⁸, to the «τῆς πολιτείας ὅσον ἦν περιφανές»; doukas, 83. See also Georgios Sphrantzes, *Memoria 1401-1477*, ed. V. GRECU, Bucharest 1966, 536, where the δῆμος is discriminated from the nobles.

²⁵. Nicephorus Gregoras I, 397 «κἀκεῖθεν πρεσβεύεται πρὸς τὸν βασιλέα καὶ πάππον δυοῖν ζητημάτων ὁπότερον συγχωρῆσαι οἱ, ἢ τὴν πρὸς τὸ Βυζάντιον ὑπόσποντον εἴσονδον, ἢ τῶν ἐν Βυζαντίῳ τινῶν εἰς ἐκεῖνον ἀφίξειν ἐκ τε τῶν τῆς συγκλήτου ἐκ τε τῶν τῆς ἐκκλησίας ἀρχόντων, καὶ εἴ τινες ἐκ τοῦ δήμου παιδείας εὖ ἔχοντες εἶν, οἵτινες ἱκανοὶ ἔσονται τὰ ὕπεκείνου λεχθησόμενα ἀπαγγεῖλαι τῷ τε βασιλεῖ καὶ ὅλῳ τῷ Βυζάντιῳ».

²⁶. Nicephorus Gregoras I, 531 «μετά δὲ ταῦτα συνηθροικὸς πᾶσαν τὴν συγκλήτην καὶ τοὺς ἐν Βυζαντίῳ τηνικαῦτα ἐπισκόπους σύν γε τῷ πατριάρχῃ, καὶ δόσιν τοῦ δήμου τῶν Βυζαντίων ἐτύγχανον ἔκκριτοι, εἴς μέδους ἰσομερῶς τοὺς τε στασιαστὰς τοὺς τε στασιωτάς, καὶ δόσιν ἐτύγχανον μάρτυρες».


²⁸. Georgii Acropolitae Opera, ed. A. HEISENBERG, Leipzig 1903 (Stuttgart 1978), 77 «καὶ οἳ μετ’ οὐ πολύ ἐμοθυμαθοῦν πάντες συνειλεμένοι, δόσων τοῖς τοῦ πρωτοχολοῦν, δόσου τῶν ἐν στρατείᾳ κατειλεμένων καὶ δόσου κρείττους ἄλλοις τῶν οἰκητόρων, πρὸς τὸν βασιλέα ἀφίκοντο».

²⁹. George Pachymeres II, 341; Idem III, 211.
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ἦν τῆς πολιτείας καθαρόν τε καὶ ἐκκριτον» (the most prominent of the citizens) of George Pachymeres and to the «ἐν λόγῳ τῶν πολιτῶν» (the prominent among the citizens) of John Cantacuzenus. Similar might be the expression «τῆς πολιτείας ἄρχοντες» or «πολιτικοὶ ἄρχοντες», which is found mainly in documentary sources of the 14th and 15th centuries. These citizens and archontes were also distinguished from the senate and the nobles and represented the people in various collective bodies (provincial


31. John Cantacuzenus II, 573 «καὶ αὐτὸς ἐκκλησίαν φανερῶς συναγαγὼν ἐκ τῶν ἀρίστων καὶ τῆς στρατιᾶς καὶ τῶν μάλιστα ἐν λόγῳ».

32. For Constantinople see mainly Das Register des Patriarchats von Konstantinopel, vol. 2, ed. Herbert Hunger – Otto Kresten – Ewald Kresw, ed. D. R. Reinsch, [CFHB 19/2], Wien 1995, no. 111 (1337-1338); Acta et Diplomata graeca medii aevi sacra et profana, eds. Francisca Mikkosch – Josephus Müller, vols. 1-6, Bonn 1860-1890, here v.2, 472, 493, 495; Critobuli Imbriotae historiae, ed. D. R. Reinsch, [CFHB 22], Berlin 1983, 41 «τιμᾶται παρὰ τοῦ βασιλέως καὶ τῶν ἐν τέλει καὶ τῆς πολιτείας». For Thessalonica see Acts de Vatopedi I. Des origines à 1329, ed. J. Bombaire – J. Lefort – V. Kravari, C. Giros, Paris 2001, no. 48 (1313) «τῶν ἐκκριτῶν τῆς αὐτοθα ῥειστότατον πόλεως, τῶν τε δηλοντι κόληρασικικῶν καὶ τῶν τῆς πολιτείας», no. 49 (1317), where they are referred as «τῆς πολιτείας ἀρχόντων», among whom is found the πρωτεύωτος and the κασπροφύλαξ of Thessalonica and also other ἄρχοντες without offices and titles, who obviously belong to the social category, about which we are talking; Acts de Vatopedi II, no. 144 (1375). For Serres see Lisa Benou, Le codex B du monastère Saint-Jean-Prodrome (Serres), t. 1 (XIII-XV siècles), Paris 1998, no. 23, no. 127. Cf. A. Kontogiannopoulos, Αστικά συμβούλια στο Βυζάντιο. Συμβολή στη μελέτη της συλλογικότητας κατά τους τελευταίους βυζαντινούς αιώνες (13ος-15ος αἰ.), Μεσαιωνικά καὶ Νέα Ελληνικά 10 (in press, 16-18). For the notion of politeia, which is traditionally related to the participation of the δήμος in the public life (see for example in the 10th century Leonis Diaconi Historiae, ed. C. B. Hase [CSHB 11], Bonn 1828, 100, where the senate is distinguished by the prominent of the citizens; in the 11th century see Michael Attalates, 244), in the 15th century see mainly Kiousopoulou, Emperor or Manager, 91-95; see also H.-G. Beck, Konstantinopel. Zur Socialgeschichte einer früh-mittelalterlichen Hauptstadt, BZ 58 (1965) 11-45.
councils, synods, assemblies, trials) as well as in the entrance of the emperor in the capital.

But who belonged to this category of citizens? According to the aforementioned sources they were educated people of a prominent social and economic status. Apparently they did not belong to the high aristocracy of the state, they did not hold an honorific title or office, but most probably came from the upper class of the middle social stratum. G. Weiss has suggested that the representatives of the δήμος, who participated in a synod against Palamas in the 14th century, were the δήμαρχοι of Constantinople. The δήμαρχοι, who along with the δήμος had gradually lost their power during the middle Byzantine period, appear to have specific duties in the Palaeologan period. According to their appointments’ letter, the δήμαρχοι were responsible for the security and maintenance of the urban fortification in their region and also for the keeping of order. In the early 14th century...

33. See the notes above and also Kontogiannopoulou, Αστικά συμβούλια, 17-18, 25-26.

34. The middle social stratum was a broad social category, which included heterogeneous elements, i.e. both wealthy merchants and professionals, also owners of large urban and rural property and of medium-size holdings. See mainly G. Litavrin, Sovety Irasskazy Kekavmena, Moskau 1972, 332; H. Beck, Das byzantinische Jahrtausend, München 1978, 253; E. de Vries – van der Velden, L’elite byzantine devant l’avance turque à l’époque de la guerre civile de 1341 à 1354, Amsterdam 1987, 58; P. Schreiner, Byzanz [Oldenbourg Grundriss der Geschichte 22], München 1994, 38; Matschke – Tinnefeld, Gesellschaft, 100.


36. Matschke, Konstantinopel, 157-158, where all the former bibliography about the δήμαρχοι is listed.


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two of them had been chosen to assist with the control of Constantinople’s provision in cereals. It is possible that the most prominent of the δήμαρχοι could participate in public affairs, although our knowledge about their social position does not allow us to place them with certainty in the middle social stratum.

Other prominent members of the organizations who were active in the city’s districts under the leadership of the δήμαρχοι could probably participate in the public affairs. Demetrius Cydones in his correspondence mentions the social rise of a man who was a servant and gradually acquired wealth and rose to the middle social stratum. Furthermore, the δήμαρχος of his district praised him for his participation in the public affairs.

This category may also have included wealthy merchants and bankers, educated officials, who were participated in the civic councils and also representatives of the professional societies and associations and shipowners.


39. For example we know nothing about the social position of the two δήμαρχοι (Antiocheites and Ploumes) of the early 14th c. mentioned above (n. 37). See also Matschke, Konstantinopel, 158ff.


In the sources of the period with which we are concerned the middle social grouping is also denoted by other expressions, which identify more precisely this social category. John Cantacuzenus in the 14th century mentions the μέσοι of citizens, who are distinguished from the ἄριστοι (aristocracy) and the δήμος, which denotes here the lower strata of the urban population. Other sources mention the μεσότης, the second and μέση μοίρα, terms which also denote the middle social class. It is possible that the use of these terms is connected with the growth of commercial and banking activities in Byzantium, especially in the 14th century, which made the middle social stratum more distinct in certain authors of that period.

The fact that the term μέσοι is not found in the sources in the 15th century has led to the theory that the middle social stratum disappears from the sources because it coincides with the aristocracy. The present analysis,

44. John Cantacuzenus ΙΙ, 177-179.
48. Οικονομίδες, Hommes d'affaires, 115-123.

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However, makes it clear that the middle social stratum does not disappear in the 15th century, but as in the 13th, the 14th and the 15th century one part of it is determined with expressions such as «ἐκκριτοὶ τοῦ δήμου» and «τῆς πολιτείας» mentioned above. These representatives of the popular classes could participate in the provincial council of the archontes, in assemblies, in trials and embassies and claim, through their involvement in public affairs, a share in power.

Another notion of the δῆμος in the period under study is that of the lower social stratum of the urban populations. Alexios Makrembolites in his “Dialogue between the rich and the poor” includes in the category of the poor (πένητες), «τοῖς τὴν γῆν ἐργάζομένους, τοῖς τὰς οἰκίας, τοῖς τὰς ὀλκάδας, τοῖς χειρεπιστήμονας, δι’ ὧν αἱ πόλεις πᾶσαι συνίστανται».

Also, John Cantacuzenus in his work denotes with the term “demos” the lower stratum of the urban populations, which is distinguished from the nobles and the middle stratum of citizens (μέσους) and elsewhere from the merchants, the soldiers, the artisans and the clergymen. John Cantacuzenus mentions that at the beginning of the great civil conflict in 1347 one of the instigators of the revolt against him in Adrianople was «Βράνος τοὔνομα τοῦ δήμου εἷς, σκαπάνῃ προσέχων καὶ χερὶ καὶ γλίσχρως ἐκ τούτων ποριζόμενος τὸν βίον».

It is obvious that according to Cantacuzenus the δῆμος had included the economically and socially lower members of the merchants and the artisans, who did not belong to the middle class. The same historian, however, mentions the «ναυτικόν» as part of the δῆμος.

52. John Cantacuzenus II, 177-179, 352, 490.
53. John Cantacuzenus III, 34, 227. Also the «δημώδης ὄχλος» (III, 120) is distinguished from the soldiers and the senators.
54. John Cantacuzenus II, 176. However, as Michael Angold has pointed out, Cantacuzenus wanted to underestimate his opponents and Branos probably belonged to a higher social grouping than the emperor was willing to describe. He possessed a house and was still prominent in the city’s affairs even after it had returned to the Cantacuzenus allegiance. See John Cantacuzenus II, 485, 557. Cf. M. Angold, Archons and dynasts: Local aristocracies and the cities of the later byzantine empire, in: The Byzantine Aristocracy IX to XIII Centuries, ed. M. Angold, Oxford 1984, 236-253, here p. 248.
that is seamen in general, who could come from both the middle and the lower social stratum⁵⁵.

The historians of the period, representatives of the upper social class⁶⁶, often use negative characterizations for the common people. In the historical work of George Pachymeres the δῆμος is equated to the vulgar mob which, according to the author, demanded the creation of a fleet and for that reason in 1305 erupted in bloody riots against the Catalans and the Genoese in Constantinople, despite the intervention of the patriarch⁵⁷. In addition, Nicephorus Gregoras quite often identifies the mob with the δῆμος, for whom he usually employs negative characterizations⁵⁸. Also, John Cantacuzenus uses negative expressions for the δῆμος, which is motivated by irrational impulse⁵⁹, is at archontes’ and demagogues’ beck and call⁶⁰, while for the rebels of the great civil conflict of the 14th century he mentions that «ἐπιπολὺ τῶν ἀπορωτάτων καὶ λωποδυτῶν καὶ τοιχωρύχων θυ̂ντες, αὐτοὶ τε ὑπὸ τῆς πενίας ἀναγκαζόμενοι οὐδὲν εἴασαν ἀτόλμητον, καὶ τοὺς δήμους ἐνήγον πρὸς τὰ ίσα, τήν πρὸς βασιλέα τὸν Παλαιολόγον εὔνοιαν ὑποχριζόμενοι, διὰ καὶ πιστοτάτοις ἑαυτοὺς προσηγορεῖσαι»⁶¹.

⁵⁵. John Cantacuzenus II, 544-545 «ἐς τὴν ὑστεραίαν γὰρ Τζεφραίτις ἐκ τῶν οἰκετῶν μεγάλου δοῦκας … ύπέρ τοῦ δεσπότου ἁμαρτών, τὸν δῆμον ἑκνεῖ, καὶ λαμπάτα τὸ ναυτικὸν, εὐνοιαν πρὸς ἕκεινον νεκτημένον οὐ μικρῶν, οἷα δὴ περὶ αὐτοὺς ἐκ μακροχλημένων». According to him the «ναυτικὸν» in Thessalonica had its own organization, which was different from that of «τῆς ἄλλης πόλεως», see John Cantacuzenus II, 575. Cf. ΜΑΝΙΑΤΗΣ, Guilds, 355, where the author remarks that it was about an association of seamen independently of their social and economic status, like ship-owners, skippers, common seamen and longshoremen.


⁵⁷. George Pachymeres IV, 581 «τοῦτο γνοὺς ὁ πατριάρχης, ἀπάγως ός εἶχε τῆς κατοικίας ἢ ποι εἰς τὰ ἁμαρτών, ἐμφάνισεν ὁ θύ̂ς δημοσίως ὁ θύ̂ς τῷ δῆμῳ τοῖς δημαρχοῖς καὶ οἷς συνήθης ὁ θύ̂ς εἰς τὰ ἀναγκαῖα ἐργασίας ἐμφάνισεν τὸν θύ̂ς τῆς πόλεως Κασταλίους ἐπιχειρεῖν».


Moreover, Doukas identifies the demos with the vulgar people\textsuperscript{62}, while he also refers to the rabble\textsuperscript{63}. The fact that references to δῆμος appear with greater frequency in the work of John Cantacuzenus than in the work of George Pachymeres and Nicephorus Gregoras is explained by the emphasis given by the emperor-author on the description of the social conflicts of his time\textsuperscript{64}.

In the period with which we are concerned the δῆμος also denotes a wide social group, usually distinguished by the aristocracy, the army and the clergy, which obviously included the middle and lower strata of the urban population without clear social distinction. The δῆμος in this wider sense participates in various court ceremonies, such as imperial investiture\textsuperscript{65} and the entrance of the emperor in the city\textsuperscript{66} and in many cases, especially during the turbulent period of civil wars, it undertakes political action\textsuperscript{67}. In those cases, when the δῆμος is not distinguished from other social groups,

\textsuperscript{62} Doukas, 83 «ὁρῶν τὸν δῆμον ἐν διχοστασίαις ... ὁρῶν τὸν χυδαῖον λαόν». \hfill\textsuperscript{63} Doukas, 43 «καὶ γὰρ τὸ πλείστον τῆς πόλεως μέρος, ὅσον τῆς γερουσίας ὅσον τὸ συρφετόν, ἐνίβασε Καντακουζηνὸν». \hfill\textsuperscript{64} Hunger, \textit{Βυζαντινή Λογοτεχνία}, 321. \hfill\textsuperscript{65} Doukas, 111. See also George Pachymeres III, 221 (the promotion of Andronicus II son, John to despote). \hfill\textsuperscript{66} George Pachymeres IV, 321 «καὶ ὁ δῆμος ἅπας διημερεύσας ἐπὶ πολιν, ὅσον τε Ῥωμαῖοι καὶ ὅσος ἄλλος ἐξ ἄλλων γενόντων τε καὶ γλώσσων, καὶ μᾶλλον Ἠπείρου, σύν τοῦ περιφρανεῖται μέρη τῆς πόλεως καὶ κλήρῳ παντὶ καὶ ἄρχεσον, μετεύγνων ἅπατο ὅσον οὕδω τοῖς βασιλεύσις μεταλλητώς ὑποδεξόμενον». \hfill\textsuperscript{67} Nicephorus Gregoras Ι, 169 «καὶ ἔσται κατὰ τῶν δοκοῦντων ἀδικεῖν ἐκ τοῦ δήμου λυόσια μικρὰ, νῦν μὲν ὦτ' ἄδικες δημοσιεύομεν, μετὰ δὲ κυλώντας ἄστιν αῖς ἐναντίων ἀνασκελευμένη καὶ ὑπάνθρωφος», 319 «μεταγειν ἐπὶ τὴν βασιλευσίαν, ὡς αὐτίκα αἰρέομεν τις συνασκούσαν τε καὶ ἔκπελευσεμένην πρὸς ἐκείνην ταῖς τοῦ δήμου γνώμαις ἐλπίδι λυματῶν, ὡσία ταῖς ἐκδοτῆς χερῶν ἐπισφυρίσεονοι αἱ τοιαύται τῶν πραγμάτων καινοτομίαι», 501 «ἀπεσταλμένοι παρὰ τοῦ Πάππα (1334-5), διαλεξόμενοι περὶ τοῦ εἰρήνης καὶ ὁμονοίας τῶν καινοτομίας. καὶ ἦν εὐφως ἡν τὸν πολλὰς τοῦ δήμου ζῆλος μὲν λαμβάνοντας, οὐ κατ' εὑρίσκων δὲ, καὶ πρόχειρον τινα καὶ ἀταμίευτον προτεινώντας γλῶσσαν καὶ πρὸς γε ἔτι συνηθοῦντας καὶ αὐτῶν καὶ τῶν παρακεραυχῶν ἐξ διαλέξεως». Idem II, 682 «ἐπειδὴ τὴν σφῶν αὐθάδειαν ὃ, τε δῆμος ἔμει καὶ το σφίσιν ἀντικείμενον τῶν ἀπολωλότων μέρος εἰς τὸ δύνασθαι ἢ διαλέξεως, τὴν τοῦ δήμου πρὸς ἐκείνους ἀπέθεεσον ἕφορον»; Laonikos Chalkokondyles I, 57; Doukas, 83 «δημηγορήσας κατενώπιον πάντων τῶν ἀρίστων καὶ τῶν τοῦ δήμου».

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it is possible that it indicates the entire urban population\(^{68}\), although, in our opinion, the term in its wide sense addresses mainly the middle and lower strata of the urban population.

The notion of δήμος as defined in the afore-mentioned categories is also expressed by other terms used in this period, such as «λαός\(^{69}\), «οἰκήτορες\(^{70}\), «πολίται\(^{71}\), «καλλιούπολις "πέπτωκε μὲν καὶ αὐτὴ τῶν ἄλλων μᾶλλον, ὁ δῆμος δὲ ἄπας διεσώθη ἐν τοῖς πλοίοις, ἃ ἦσαν ἔκει πολλά».

\(^{68}\) See for example, John Cantacuzenus III, 278 «Ἀλεξάνδρου τοῦ των Μικραίων Ναυμάχων... ἔπεισε καὶ τοὺς ἀρχηγούς τῶν πολιτῶν αὐτοῦ...».

\(^{69}\) George Akropolites, 6; George Pachymeres III, 97 «ὁ χυδαῖος οὖν καὶ ἀγοραῖος λαὸς»; George Sphrantzes, 204, 292, where are mentioned the «ἔγκριτοι» of the fortress of Patra who along with the people yielded the city to Thomas Palaeologus (around 1429).


\(^{71}\) George Sphrantzes, 196. See also George Akropolites, 7; Nicephorus Gregoras I, 101 «ἐκόνων τῶν πολιτῶν»; Idem II, 673 «σταυροῦσα νεαρός τοῖς πολιτάις»; John Cantacuzenus III, 104 «οἱ τῇ ἐναγορᾷ ταῦτα τῶν πολείων ἔκβλαζον», ὡς ταύτα τῶν ἰδίων ἔκαστος πολιτῶν ἐνεργεύετον». Idem II, 477 «πέμψει τοῖς οἰκητάν χρησιμοποιήσειν τοὺς πολίτας καὶ παρηγεῖ προσωρὲς», 573 «καὶ αὐτοῦ ἐναγορασίαν λαμπρῶς τοῖς πολίτας», 244 «ἐν Αδριανοῦ τῇ ἀναγορασίᾳ τοὺς πολίτας προσωρεῖν αὐτῷ καὶ τῆς πόλεως παραδίδοναι»; Idem III, 125 «ὁ βασιλεύς δὲ ἐπεί ήτοι ἡδύ κατὰ χρόνος τῆς πόλεως ἐχομένην, ἵνα καὶ αὐτὸς πρὸς τὴν ἄρειόν τοῖς τῆς πολιτῶν καὶ τῆς στρατιάς καὶ τῶν ἄλλων πολίτων τῆς μάλιστα ἐν λόγῳ». Idem III, 276 «γενόμενος ἐν τῇ Τενέδῳ, ἔπεισε καὶ τοὺς ἄλλους πολίτας ἀποστῆναι τοῦ νέου βασιλέως»; Doukas, 63 «τοὺς δὲ πολίτας φιλοτητικούς καὶ γέρα πλεῖστα δωρήσας». The same term is also employed for the inhabitants of Constantinople, see «Πολίταις», Theodore Skoutariotes, 216 «καὶ τῇ τοῦ βασιλέως Μανουὴλ παρα τοῖς Πολίταις ἀναγορεύεις»; Doukas, 57; 73; Idem 83; Idem
It is significant that in the 13th century George Akropolites, who does not use the term δήμος as already mentioned, refers «τοὺς τῆς Ἀδριανοῦ οἰκήτορας» (the inhabitants of Adrianople), while John Cantacuzenus in the next century mentions «τὸν Ἀδριανουπολιτῶν δήμον» (Adrianoples’ demos). Sometimes these terms are used alternatively with δήμος. For example, George Pachymeres in a passage of his history writes that «δήμος ἄπας ... ὅσος τε Ῥωμαϊκὸς καὶ ὅσος ἄλλος ἐξ ἄλλων γενόν τε καὶ γλωσσών, καὶ μᾶλλον Ἰταλικός» along with members of the upper social class and the clergy were about to welcome the kings, while elsewhere he mentions that «ἀμα δὲ καὶ λαός, ὅσου τῶν Γραικῶν καὶ ὅσου τῶν Ἰταλῶν» were participating in a church ceremony. Moreover, George Akropolites mentions that the οἰκήτορες of Philippopolis refused to welcome Alexius III (1195-1203) in 1203, George Pachymeres in 1268 mentions that the ἐποίκοι of Mesembria and Anchialos did not accept that these cities were to be yielded to the king of Bulgaria Constantine Tich (1257-1277), while George Sphrantzes in the early 15th century mentions the denial of the δήμος of Sparta to welcome the despote Theodore I.

According to the above it is evident that the δήμος in that period denotes a broad social body, which includes both members of the middle and lower strata of the population. Contemporary sources do not provide much information about the organization of the δήμος. It is known that there was a kind of organization in the districts of Constantinople under

91. A similar meaning seem to have the expression «οἱ δὲ τῆς πόλεως», Doukas, 51 and «οἱ τῆς Κωνσταντινούπολεως»; idem, 139.
73. George Akropolites, 75 «ἐπεὶ δὲ φθάσοι ἐς Μελένικον, πάντα προὐπτα τοῖς ἐποίκοις ποιεῖται καὶ σφᾶς αὐτώς διεγείρει προδοῦν τὸ ἄστυ τῷ βασιλεῖ» These terms, however, could also denote all the urban population, as is shown in the footnotes referred to them. Especially the ἐποίκοι and οἰκήτορες, who are usually found in the sources next to the archontes and the clergy, seems that they were denoting the organized people and they were receiving privileges from the byzantine emperors. See PÂTLAGÈAN, L’immunité, 596-597.
74. George Akropolites, 21-22; John Cantacuzenus III, 243-244.
75. George Pachymeres IV, 321 and III, 31 respectively.
76. George Akropolites, 8.
77. George Pachymeres II, 443.
78. George Sphrantzes, 204 «οὐκ ἤθελον δεχθῆναι αὐτὸν ὁ δῆμος ἀλλὰ καὶ ὅπλον ἐνέπλυνον».
the supervision of the «δήμαρχον»\(^79\). This organization was formed after the recapture of Constantinople in 1261 and was based on the form that existed before the conquest of the city by the crusaders in 1204. As for the leader of the δήμος in each district it seems that he used the old name of the circus-factions’ leader. As we have already mentioned the δήμαρχοι were responsible for the security and maintenance of order in the city\(^80\).

According to Pseudo-Kodinos, in court ceremonies the flag of the δήμαρχοι followed that of the despotes and the archontes\(^81\). Doukas, also, mentions the «δημοκρατοῦντες» as leaders of the δήμος. Specifically, when the Ottoman sultan Bayezid (1389-1402) asked from the emperor John V (1341-1391) to pay taxes and send one hundred soldiers under the leadership of John’s son, the emperor «μὴ ἔχων βοήθειαν ἐκ τινος τῶν ῥηγάδων ή τῶν ἀριστοκρατοῦντων ή τῶν δημοκρατοῦντων, εἰς τοῦτο κατένευσεν»\(^82\). It is possible that there was a similar organization in the «γειτονίαι» (districts) of provincial cities\(^83\).

In the sources of the 14th and 15th century the «τῆς πολιτείας ἀρχοντες» or «πολιτικοί ἀρχοντες» are found, as we have already mentioned, in Constantinople, Thessalonica and Serres. They were mainly members of the middle social grouping who participated in the public affairs as representatives of the people so in Constantinople as in Thessalonica and Serres and were usually distinguished by the senate or the «συγκλητικοὺς ἄρχοντες»\(^84\). It is possible that these archontes, along with the δήμαρχοι,

\(^79\) Nicephorus Gregoras II, 608; George Sphrantzes, 386.
\(^80\) See above n. 36.
\(^82\) Doukas, 75.
participated in the demos’ organization as its representatives in the council of archontes in the provincial cities, like Thessalonica and Serres, or in assemblies, synods, trials and other public events so in the capital as in other cities. The process of selecting the representatives of the people and the function of its organization is not known. The evidence of the sources permit us to suggest that the δῆμος or its representatives did not act as an independent political authority, except perhaps from the period of civil conflicts, but participated in the exercise of power mainly through the institutional collective bodies, such as the council of archontes in the provincial cities and assemblies.

The members of the δῆμος acted collectively and participated in various public events, such as the entrance of the emperor in the capital or other cities and in court ceremonies. The demos, usually through its representatives, participated also in church synods, assemblies, trials and embassies. In addition, it could display its discontent on several occasions.


85. See above n. 31, 32.

86. It seems that the distinction between the «συγκλητικοί» and «τῆς πολιτείας άρχοντες» was primarily social and denoted the members of the high aristocracy that participated along with the members of the middle social stratum in the council of archontes in the provincial cities or in various public affairs in the capital.

The people’s organization in the Byzantine cities was never ceased to exist and the people undertook political action (see for example in the 10th century Leonis Diaconi Historiae, ed. C. B. Hase [CSHB 11], Bonn 1828, 100, where the senate is distinguished by the prominent citizens; in the 11th century see Michael Attaliates, 244). But its participation in decision-making passed normally through the official institutions of the state, as mentioned above. Only in the 15th century is the politeia treated in the sources as an independent political power, when asked its opinion in crucial matters, like the choice of an emperor (see below n. 93-95). But even then it does not seem to influence substantially political developments.

87. See John Cantacuzenus I, 426; Idem II, 491; Doukas, 139. See also George Pachymeres III, 97, 261; Idem IV, 321, 401, 413, 445.

88. George Pachymeres III, 221; Doukas, 111. See also George Akropolites, 6 (βασιλεὺς παρὰ παντὸς ἀνεγορεύεται τοῦ λαοῦ).

89. George Pachymeres III, 103 (trial of Bekkos, «τῶν λαϊκῶν οἱ ἐλλόγιμοι»), 211 (trial of Strategopoulos in 1294 «τῶν τῆς πολιτείας δῶν περιφανές τε καὶ ἐκχριτόν»); Idem IV, 449 (trial of despote Michael Angelos in 1304 «τῶν τῆς πολιτείας»), 595-597 (harangue);
occasions by taking part in uprisings thus affecting in many cases political developments, especially during the civil wars of the 14th century. Moreover, from the second half of the 14th century, when the Byzantine State became gradually tributary of the Ottoman sultan, it seems that the citizens were taken into account, at least formally, in decision making. Both Laonikos Chalkokondyles and George Sphrantzes mention the question addressed by Bayezid to the citizens of Constantinople (Βυζάντιοι), during the conflict between Manuel II (1391-1425) and Andronicus IV (1376-1379) for the occupation of the throne, about their preference for the succession of the Byzantine throne. The «πολιτεία», that is the representatives of the δῆμος, appears in this political context as a third pole of power next to the Βυζάντιοι and the sultan. 

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90. Nicephorus Gregoras I, 70, 106-170 (trial of Bekkos, «ὁσι τῶν ἐλλογίμων»), 395-398 (embassy), 531 (trial of conspirators in 1336), 557 (trial of Barlaam in 1341 «Ὀθεν ἐκφυτότα ὑγραστηθῆναι δικαιώματον ἐν τῷ μεγάστῳ νεώ τῆς τοῦ θεοῦ Σοφίας, παρόντος καὶ βασιλέως αὐτοῦ μετὰ τῶν τῆς συγκλήτου λογάδων, καὶ ὅσι τῶν σοφωτέρων ἀνδρῶν»); Idem III, 538 «καὶ ἀμα ἐῳ τῇ ὑστεραίᾳ συνθηροικώς ἑμνισμένες καὶ ὅσι τοῦ ἁλήρου καὶ ὅσιν τὸ δήμου πλημματικόν τε καὶ πρότεινον ὑπήρχε τὸ περιονώμα τῆς τοῦ θεοῦ Σοφίας νεώ»; John Cantacuzenus I, 385-388 (assembly in Chios), 522 (assembly in Arta); Idem II, 217 (assembly), 351 (assembly), 420 (assembly), 490 (assembly); Laonikos Chalkokondyles I, 57; George Sphrantzes, 196.


92. Nicephorus Gregoras I, 501 (where many of the people the patriarch to negotiations for the union with the Latin Church); John Cantacuzenus I, 104 «... οἱ τ’ ἐφευρτεῖστοις ταῖς πόλεισιν ἡγεμόνες, ὑπὸ τε τῶν ἱδίων ἐκαστος πολιτίων ἐκβεβλημένοις καὶ τὴν ἁδηλίαν δεδομένης τῆς τύχης, οὐκ εἴδότες πρὸς ὧστερον τῶν βασιλέων τὸ λύκτος γορήσει, τὸ δυνατοτέρον τὸ γένος φαινομένῳ καὶ αὐτοῖς ἐπικεφαλέων παραδώσουν τὰς πόλεις». Also in 1347 the money-changers were strong enough to prevent the imposition of economic measures by John Cantacuzenus (III, 34-42). Cf. OIKONOMIDÈS, Hommes d’affaires, 64.

93. Laonikos Chalkokondyles I, 57. See also George Sphrantzes, 196.

94. Critoboulos, 41.
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to the senate and the emperor, although they do not seem to substantially influence political developments.95

Through its collective action, δήμος was trying to make its own demands, which were first of all the protection of the empire’s territory and the reinforcement of its defense. When the ruler was indifferent or detrimental to the state’s territorial integrity, the people of the cities took its fate in their own hands exercising in this way pressure on the governor for a more rational foreign policy. The sources give us many examples. George Pachymeres, for example, mentions the discontent of the people, because of the reduction of maritime forces by Andronicus II and the popular outburst against the Catalans and the Genoese of the capital in 1305 after the attack led by the first against the Byzantines.96

Also, in many cases the citizens of provincial cities decided whether to permit the entrance of a specific individual in their city97 as well as to support one or another potential ruler98. We only mention the case of despote Theodore I of Peloponnese99, who between 1397 and 1404 had decided, before the Ottoman threat, to yield most of his territory to the Knights of St John of Rhodes. The inhabitants of Sparta, however, refused to welcome the Knights and «πολεμεῖν Ῥοδίοις φανερῶς ἤρξαντο, καὶ ψήφισμα γέγονε κοινόν, ὡς οὐκ ἂν πάθοιεν τοιαῦτα, εἰ ὁ συνήθης στόλος περιὼν ἐξηρτύετο, καὶ πολλὰ καὶ παρὰ τὸ εἰκὸς διελάλουν» and 595. Cf. KONTOGIANNOPoulos, Ανδρόνικος, 55; MATHISCHKE – TINNEFELD, Gesellschaft, 78-81.

95. See also KIOUSPOULou, Emperor or Manager, 169-170.
97. George Akropolites, 8, 10 (the citizens of Nicaea); Doukas, 89.
98. George Akropolites, 21 (the citizens of Adrianople), 75, 149, 172; George Pachymeres II, 443; Nicephorus Gregoras I, 16, 457; Doukas, 81-83; D. BALFOUR, Politico-historical Works of Symeon archbishop of Thessalonica (1416/17 to 1429) [WBS 13], Wien 1979, 57.
99. PLP, no. 21460.
101. George Sphrantzes, 204.
102. D. ZAKYTHINOS, Le Despotat grec de Morée. Vie et institutions, London 1975, 95. See also George Sphrantzes, 204, where the δήμος of Sparta refused to welcome the despote Theodore I in the city.
Moreover, the people demanded that economic pressures and social injustices affecting mainly the middle and lower strata be reduced. According to Nicephorus Gregoras, Andronicus III gained the sympathy of the people of the Thrace and the capital in his fight against his grandfather Andronicus II, with promises for reduction of taxes and deliverance from the political inaction of the old emperor, which had enabled the state enemies to prey upon its lands and occupy its cities. Also, in 1347 the money-changers of Constantinople put political pressure on John Cantacuzenus and thus prevented the imposition of economic measures by the emperor. In addition, Symeon, archbishop of Thessalonica in the early 15th century, reproached, the archontes of the city because they perpetrated injustices.

We also mention the protests of both the patriarch Athanasius and Nicolaus Cabasilas against the speculators and the social contradictions highlighted by Alexios Makrembolites. Especially during the second civil war of the 14th century the social rivalries, which were smoldering mainly in the urban centers, manifested in violence. The regime of Zealots in Thessalonica that prevailed for almost a decade was the culmination of those rivalries.

The people also defended the preservation of the Orthodox doctrine and expressed their opposition to the Union with the Latin Church, although

105. Balfour, Symeon, 47 «Καὶ ἄρχοντες μὲν κατασπαταλόου, θησαυρίζουσι τε καὶ ἐπεραιώνοντας κατὰ τῶν ὑπὸ χείρα, πάν ἄδικας ἔργοι αὐτῶν διακρατησθέντες, οὐ μόνον οὐδὲν ἀποδίδοντες ἔργοι τοῦ Θεοῦ, ἀλλὰ καὶ τὰ τοῦ Θεοῦ ἀφαρπάζοντες καὶ τὸ τούτου ἐρχόμενοι ἐστῶντα καὶ τὸ τούς πενομένους καὶ υπ’ αὐτοὺς μηδε φύσεως ἀνθρωπίνης ἀρχῆς ἐρχόμενοι ἐκείνων ἐξελθόντες ἐκ τῆς αὐλῆς τοῦ μοναστηρίου, ἐν καπηλείοις κρατῶντες ἐν χερσὶ τὰς φιάλας πλὴρες ἀκράτειαν ἀναθεμάτιζον τοὺς ἐνωτικούς, πίνοντες εἰς πρεσβείαν τῆς εἰκόνος τῆς Θεομήτορος».
109. Doukas, 317 «Ὁ χυδαῖος οὖν καὶ ἀγοραῖος λαὸς ἐξελθόντες ἐκ τῆς αὐλῆς τοῦ μοναστηρίου, ἐν καπηλείοις κρατῶντες ἐν χερσὶ τῆς φιάλας πλὴρες ἀκράτειαν ἀναθεμάτιζον τοὺς ἐνωτικούς, πίνοντες εἰς πρεσβείαν τῆς εἰκόνος τῆς Θεομήτορος». 
in some cases representatives of the people proposed the reconciliation of the two Churches.\textsuperscript{110}

The expression of popular discontent in combination with the general weakening of the Byzantine State led the emperors to come into frequent contact with the δήμος or its representatives, through the convocation of assemblies or harangues\textsuperscript{111} that they addressed to it in various circumstances so as to justify or impose their policy. We mention indicatively two cases where the emperors appealed to popular approval for economic or defence issues. First, the assembly called in 1347 by John Cantacuzenus for the ratification of tax measures\textsuperscript{112}. Second, the assembly called in 1348 by the Empress Irene in order to respond appropriately to the embassy of the Genoese, who demanded the disarmament of the Byzantine fleet. The senators and «δοσις τοιυ Βυζαντιων δήμου συνετώτεροι είναι έδόχουν» attended this assembly and the Empress inquired «την έκάστου γνώμην»\textsuperscript{113}.

Moreover, the concession of privileges to the cities especially from the early 13th century onwards, as also the judicial reforms by the first Palaeologoi are illustrative examples of the emperors’ efforts to fulfill the demands of the δήμος, in its wide sense\textsuperscript{114}.

To summarize, the presence of the δήμος in the sources of the period under study is not simply a re-use of the classical term derived from ancient literature but is related to the reorganization of the capital after its recapture in 1261, and more precisely to the organization of the city’s districts under the leadership of δήμαρχοι. The people in the provincial cities were also expressed in the sources after the reconquest of Constantinople with the term δήμος. The δήμος is also connected to the rise of the middle social class, which is subsumed in its notion. During these years the δήμος was a

\textsuperscript{110} Nicephorus Gregoras I, 501 «ἀπεσταλμένοι παρὰ τοῦ Πάππα (1334-5), διαλέξομενοι περὶ τε εἰρήνης καὶ ὁμονοίας τῶν ἐκκλησιῶν. καὶ ἦν εὐθὺς ἰδεῖν πολλοὺς τῶν τοῦ δήμου ζῆλον μὲν λαμβάνοντας, οὐ κατ’ ἐπίγνωσιν δὲ, καὶ πρόχειρον τινα καὶ ἀταμίευτον προτείνοντας γλῶσσαν καὶ πρὸς γε ἐτι συνωθοῦντας καὶ αὐτὸν γε τὸν πατριάρχην ἐς διαλέξεις».

\textsuperscript{111} George Pachymeres IV, 569, 595; Nicephorus Gregoras I, 532.

\textsuperscript{112} John Cantacuzenus III, 34-39.

\textsuperscript{113} Nicephorus Gregoras II, 846.

\textsuperscript{114} See Kontogiannopoulos, Ανδρόνικος, 125-127; Patlagean, L’immunité, 591-601; D. Kyritses, The ‘Common Chrysobulls’ of Cities and the Notion of Property in Late Byzantium, Σύμμεικτα 13 (1999) 229-245.
not homogeneous broad social body, which included members of both the middle and the lower social stratum. It is obvious that, while representing the δῆμος in collective bodies, the members of the middle social stratum were making their own demands. General terms such as λαός, οἰκήτορες, πολίται, πολιτεία, ἔποικοι seem to have in many cases a similar meaning to that of δῆμος. Until the fall of the empire the δῆμος did not seem to act as an independent political authority which was regularly taken into account in decision making. Nevertheless, the organization and political action of the δῆμος especially through assemblies and uprisings, related to the general political developments of the era, indicate that its role in decision-making policies was in certain cases decisive.
The notion of demos/δῆμοι (people/circus factions) has been a favorite subject in modern research and various opinions have been formulated regarding to its organization and the role it played in political developments. In modern bibliography referred to the period with which we are concerned (13th-15th c.) the term δῆμος denotes generally the lower strata of the urban population, that is, small merchants, artisans and various laborers. However, through the systematic study of that period’s sources certain nuances can be detected in the meaning of the term δῆμος, which, apart from the lower social stratum, also seems to include the middle social class and moreover denotes a larger group that contains both the lower and the middle social stratum. This paper examines the concept of δῆμος and similar expressions, the social composition of this body and its role in the political life of the era, based on the sources of the late Byzantine period (13th-15th c.).

The presence of the δῆμος in the sources of the period under study is not simply a re-use of the classical term derived from ancient literature but is related to the reorganization of the capital after its recapture in 1261, and more precisely to the organization of the city’s districts under the leadership of δήμαρχοι. The people in the provincial cities were also expressed in the sources after the reconquest of Constantinople with the term δῆμος. The δῆμος is also connected to the rise of the middle social class, which is subsumed in its notion. During these years the δήμος was a not homogeneous broad social body, which included members of both the middle and the lower social stratum. It is obvious that, while representing the δήμος in the collective bodies, the members of the middle social stratum were making their own demands. General terms such as λαὸς, οἰκήτορες, πολῖται, πολιτεία, ἔποικοι seem to have in many cases a similar meaning to that of δήμος. Until the fall of the empire the δήμος did not seem to act as an independent political authority which was regularly taken into account in decision making. Nevertheless, the organization and political action of
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