

Byzantská historiografie – čtba

Ioannes Malalas

Ἐν αὐτῷ δὲ τῷ χρόνῳ ἀνεφάνη τις ἐκ τῆς Ἰταλῶν χώρας κωμοδρομῶν, ἔχων μεθ' ἑαυτοῦ κύνα ξανθόν, ὅστις κελευόμενος ὑπὸ τοῦ ἀναθρεψαμένου ἐποίει τινὰ θαύματος ἄξια. ὁ γὰρ αὐτὸν ἀναθρεψάμενος ἐστῶς ἐν τῇ ἀγορᾷ, καὶ ὄχλου περιστῶτος εἰς τὸ θεάσασθαι, λάθρᾳ τοῦ κυνὸς ἐκομίζετο παρὰ τῶν ἐστῶτων δακτυλίδια, καὶ ἐτίθει εἰς τὸ ἔδαφος περισκέπων αὐτὰ ἐν χώματι. καὶ ἐπέτρεπε τῷ κυνὶ ἐπάραι καὶ δοῦναι ἐκάστῳ τὸ ἴδιον· καὶ ἐρευνῶν ὁ κύων τῷ στόματι ἐπεδίδου ἐκάστῳ τὸ γνωριζόμενον. ὁ δὲ αὐτὸς κύων καὶ διαφόρων βασιλέων νομίσματα μυρία ἐπεδίδου κατ' ὄνομα. παρεστῶτος δὲ ὄχλου ἀνδρῶν τε καὶ γυναικῶν, ἐπερωτώμενος ἐδείκνυε τὰς ἐν γαστρὶ ἐχούσας καὶ τοὺς ὄντας πορνοβοσκούς καὶ μοιχοὺς καὶ κνιποὺς καὶ μεγαλοψύχους· καὶ ἀπεδείκνυε πάντα μετὰ ἀληθείας. ὅθεν ἔλεγον πολλοὶ ὅτι πνεῦμα Πύθωνος ἔχει.

Dindorf, L. (Ed.). (1831). *Ioannis Malalae Chronografia* (CSFB; Sv. 32). Bonn: Weber. 18.51.

In that year a travelling showman from the region of Italy made his appearance. He had with him a tawny-coloured dog which, upon instructions from his master, would perform various remarkable tricks. His master would stand in the market-place and when a crowd had collected to watch he used to take rings from the bystanders – without the dog seeing – and would put them on the ground, covering them with earth. Then he would order the dog to pick up and return their rings to each of them. The dog would hunt around and then, with his mouth, would give his ring back to each person as he recognized it. The dog would also give back a large number of coins from different emperors according to the emperors' names. When a crowd of men and women were standing round, he would, when asked, point out pregnant women, brothel-keepers, adulterers, misers and the magnanimous. He always picked them correctly, and so many people said that he had the spirit of Pytho.

Jeffreys, E. (Trl.). (1986). *The chronicle of John Malalas*. Melbourne: Brill.

Prokopios z Kaisareie

Β Τὸ μὲν οὖν εἶδος τοιοῦτός τις ἦν· τὸν δὲ τρόπον ἐς μὲν τὸ ἀκριβές ὄνκ ἂν φράσαιμι. ἦν γὰρ οὗτος ἀνὴρ κακοῦργός τε καὶ εὐπαράγωγος, ὃν δὴ μωροκακοήθη καλοῦσιν, οὔτε αὐτὸς ἀληθεύόμενος τοῖς ἐντυγχάνουσιν, ἀλλὰ καὶ δολερῶ ἅπαντα ἐς αἰὶ 15 καὶ λέγων καὶ πράττων, καὶ τοῖς ἐξαπατῶν ἐθέλονσιν ὑποκείμενος οὐδενὶ πάνω. καὶ τις ἀήθης κραιῶσις ἐν αὐτῷ ἐπεφύκει ἔκ τε ἀνοίας καὶ κακοτροπίας ἑυγκεκραμένη. καὶ τάχα τοῦτο ἦν ὅπερ ἐν τοῖς ἄνω χρόνοις τῶν τις ἐκ τοῦ περιπάτου φιλοσόφων ἀπεφθέγγατο, ὡς καὶ τὰ ἐναντιώτατα ἐν ἀνθρώπου φύσει ἑυμβαίνει 20
Α 39 εἶναι, ὡς περ ἐν τῶν χρωμάτων τῇ μίξει. γράφω μέντοι ὧν μοι ἱφικέσθαι δυνατὸν γέγονεν. ἦν τοίνυν ὁ βασιλεὺς οὗτος εἴρων, C δολερὸς, κατάπλαστος, σκότιος ὀργῆν, διπλοῦς, ἄνθρωπος δειτός, ὑποκρίνασθαι γνώμην τελειώτατος, καὶ δάκρυα οἷχ ὑφ' ἴδοντῆς τιος ἢ πάθους ἐκφέρειν, ἀλλὰ τεχνάζων ἐπὶ καιροῦ κατὰ 5 τὸ τῆς χρείας παρὸν, ψευδόμενος ἐς αἰὶ, οὐκ εἰκῆ μέντοι, ἀλλὰ καὶ γράμματα καὶ δροκούς δεινοτάτους ἐπὶ τοῖς ἑυκείμενοις πεποιμένος, καὶ ταῦτα πρὸς τοὺς κατηκόους τοὺς αὐτοῦ. ἀνε-

Dindorf, K. (Ed.). (1838). *Prokopii Kaisareos Anekdotia* (CSHB; Sv. 42/3). Bonn: E. Weber.

8.22. Such was Justinian in appearance; but his character I could not accurately describe. For this man was both an evil-doer and easily led into evil, the sort of a person whom they call a moral pervert, never of his own accord speaking the truth to those with whom he conversed, but having a deceitful and crafty intent behind every word and action, and at the same time exposing himself, an easy prey, to those who wished to deceive him. And a certain unusual mixture had developed in him, compounded of both folly and wickedness. And possibly this illustrated a saying uttered by one of the Peripatetic philosophers in earlier times, to the effect that the most opposite elements are found in man's nature, just as in mixed colours. (I am now writing, however, of matters in which I have not been able to attain competency.) But to resume, this Emperor was insincere, crafty, hypocritical, dissembling his anger, double-dealing, clever, a perfect artist in acting out an opinion which he pretended to hold, and even able to produce tears, not from joy or sorrow, but contriving them for the occasion according to the need of the moment, always playing false, yet not carelessly but adding both his signature and the most terrible oaths to bind his agreements, and that too in dealing with his own subjects.

Dewing, H.B. (Trl.). (1935). *Procopius with an English translation*, (Sv. VI). Cambridge – Mass.

<https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Procopius/Anekdotia/home.html>

Michael Psellos

VII.KD1. Βασιλεὺς Ῥωμαίων Κωνσταντῖνος ὁ Δούκας κρατήσας τῆς βασιλείας ἔτη ἑπτὰ. Περὶ τούτου τοῦ αὐτοκράτορος συντεμῶν τὸν λόγον ὅσα εἰκὸς καὶ τὸ σύνηθες τῇ συγγραφῇ μέτρον ἀποδίδους, ἀκριβέστερον ὕστερον ἐρῶ καὶ ἐρμηνεύσω ὁποῖον μὲν αὐτῶ τὸ γένος, ὁποῖον δὲ τοῦ οἴκου τὸ σχῆμα, οἷον δὲ καὶ τὸ ἦθος, καὶ τίνων μὲν ἦρα, τίνων δὲ ἀπείχετο καὶ πρὸ τῆς ἀρχῆς καὶ μετὰ τὴν ἀρχήν· περὶ τίνος γὰρ ἄλλου τῶν βασιλέων μακρότερον διηγήσωμαι, ὃν καὶ ἰδιώτην ὄντα ἐπήνεσα, καὶ βασιλέα γεγονότα ἐθαύμασα, καὶ οὐ μὴδὲ βραχὺ τι ἀπολελείμην, ἀλλὰ περὶ αὐτὸν ὑπὲρ τοὺς ἄλλους εἰστήκειν, ὅποτε βασιλικῶν προκαθέζοιτο βήματος, καὶ συνῆν ἐπὶ λόγοις καὶ τῆς αὐτῆς ἐκοινώνουν τραπέζης, καὶ ἀδιηγήτων χαρίτων ἀπέλαβον;

Renauld, É. (Ed.). (1926-1928). *Chronographie ou histoire d'un siècle de Byzance (976–1077)*. Paris: Les belles lettres.

VII.KD1. Constantine Ducas ruled the Roman empire for seven years. I will abbreviate my account of this emperor as far as is convenient, devoting the usual space that I allot to these descriptions. Afterwards I will go into greater detail and write of his family, the appearance of his house, his personal habits, his likes and dislikes, both before he came to the throne and after. There is no other emperor whom I am qualified to describe with such intimate knowledge, for here was a man who as an ordinary citizen earned my praise, as a crowned emperor my admiration, one from whom I was never estranged in the slightest degree. I had a special place of honour at his side whenever he took his seat on the imperial throne, was constantly engaged in conversation with him, shared the same table, received at his hands favours that baffle description.

Sewter, E.R.A. (Trl.). (1953). *Michael Psellus: Chronographia*. New Haven: Yale University Press.

<https://sourcebooks.fordham.edu/basis/psellus-chronographia.asp>

<ANNΗΣ ΤΗΣ ΚΟΜΝΗΝΗΣ ΑΛΕΞΙΑΣ ΠΡΟΛΟΓΟΣ>

- I ῥέων ὁ χρόνος ἀκάθεκτα καὶ αἰεὶ τι κινούμενος παρασύρει καὶ παραφέρει πάντα τὰ ἐν γενέσει καὶ ἐς βυθὸν ἀφανείας καταποντοῖ ὅπου μὲν οὐκ ἄξια λόγου πράγματα, ὅπου δὲ μεγάλα τὲ καὶ ἄξια μνήμης, καὶ
5 τὰ τε ἄδηλα φύων κατὰ τὴν τραγωδίαν καὶ τὰ φανέντα κρυπτόμενος. ἀλλ' ὁ γε λόγος ὁ τῆς ἱστορίας ἔρυμα καρτερώτατον γίνεται τῷ τοῦ χρόνου ρεύματι καὶ ἴσθησι τρόπον τινὰ τὴν ἀκάθεκτον τούτου ῥοήν καὶ τὰ ἐν αὐτῷ γινόμενα πάντα, ὅποσα ὑπερέιληφε, ξυνέχει καὶ περισφίγγει καὶ οὐκ ἔξ̄ διολισθαίνειν εἰς λήθης βυθοῦς. 2 ταῦτα δὲ διεγνωκῶσα
10 ἐγὼ Ἄννα, θυγάτηρ μὲν τῶν βασιλέων Ἀλεξίου καὶ Εἰρήνης, πορφύρας τιθῆνιμά τε καὶ γέννημα, οὐ γραμμάτων οὐκ ἄμοιρος, ἀλλὰ καὶ τὸ ἑλλη- νίζειν ἐς ἄκρον ἐσπουδακῶσα καὶ ῥητορικῆς οὐκ ἀμελετήτως ἔχουσα καὶ τὰς ἀριστοτελικὰς τέχνας εὖ ἀναλεξαμένη καὶ τοὺς Πλάτωνος διαλόγους καὶ τὸν νοῦν ἀπὸ τῆς τετρακτύος τῶν μαθημάτων πυκάσασα (δεῖ γὰρ
15 ἐξορχεῖσθαι ταῦτα, καὶ οὐ περιαντολογία τὸ πρᾶγμα, ὅσα ἡ φύσις καὶ ἡ περὶ τὰς ἐπιστήμας σπουδὴ δέδωκε καὶ ὁ Θεὸς ἄνωθεν ἐπεβράβευσε καὶ ὁ καιρὸς συνεισήνεγκε) βούλομαι | διὰ τῆσδέ μου τῆς γραφῆς τὰς πράξεις ἀφηγήσασθαι τοῦμοῦ πατρὸς οὐκ ἄξίας σιγῆ παραδοθῆναι οὐδὲ τῷ ρεύματι τοῦ χρόνου παρασυρῆναι καθάπερ εἰς πέλαγος ἀμνημο-
20 σύνης, ὅσας τὲ τῶν σκήπτρων ἐπειλημμένος κατεπράξατο καὶ ὅσας πρὸ τοῦ διαδήματος ἔδρασεν ἑτέροις βασιλεῦσιν ὑπηρετούμενος.

Reinsch, D. R., & Kambylis, A. (Eds.). (2001). *Annae Comnenae Alexias* (CFHB; Sv. 40/1). Berlin: Walter De Gruyter.

I. TIME in its irresistible and ceaseless flow carries along on its flood all created things, and drowns them in the depths of obscurity, no matter if they be quite unworthy of mention, or most noteworthy and important, and thus, as the tragedian says, "he brings from the darkness all things to the birth, and all things born envelops in the night." But the tale of history forms a very strong bulwark against the stream of time, and to some extent checks its irresistible flow, and, of all things done in it, as many as history has taken over, it secures and binds together, and does not allow them to slip away into the abyss of oblivion. Now, I recognized this fact. I, Anna, the daughter of two royal personages, Alexius and Irene, born and bred in the purple. I was not ignorant of letters, for I carried my study of Greek to the highest pitch, and was also not unpractised in rhetoric; I perused the works of Aristotle and the dialogues of Plato carefully, and enriched my mind by the "quaternion" of learning. (I must let this out and it is not bragging to state what nature and my zeal for learning have given me, and the gifts which God apportioned to me at birth and time has contributed).

However, to resume - I intend in this writing of mine to recount the deeds done by my father so they should certainly not be lost in silence, or swept away, as it were, on the current of time into the sea of forgetfulness, and I shall recount not only his achievements as Emperor, "But also the services he rendered to various Emperors before he himself received the sceptre.

Dawes, E.A. (Ed. et Trl.). (1928). *Anna Comnena: The Alexiad*. London: Routledge.

29 Προυσίων δὲ ἔχονται Σαμῶται, γένος ἄλκιμόν τε καὶ οὐδενὶ τῶν περιοίκων ὁμοδίαιτον, οὐδὲ ὁμόγλωσσον. Νομίζει δὴ τοῦτο τὸ γένος θεοὺς Ἀπόλλω τε καὶ Ἄρτεμιν· διαίτη δὲ χρῶνται τῇ πάλαι Ἑλληνικῇ καὶ ἡθεσι, σκευὴ δὲ τῇ Προυσίων παραπλησίᾳ. Τούτων δὲ ἔχονται Βοέμοι, τῇ τε Σαμωτῶν δόξῃ τιθέμενοι καὶ τῇ Γερμανῶν οἱ ἐν τῇ χώρᾳ ταύτῃ ἐνοικοῦντες, σκευὴ τῇ τῶν Παιόνων παραπλησίᾳ ἐσκευασμένοι. Ἐνεστι δὲ αὐτοῖς μητρόπολις, πόλις εὐδαίμων τε καὶ πολυάνθρωπος, Βράγα οὕτως καλουμένη, καὶ πολλοὶ τῆς πόλεως ταύτης οὐ πολὺς χρόνος ἐπεὶ ἐπαύσαντο τῷ πυρὶ καὶ τῷ ἡλίῳ θρησκεύειν. Μόνον δὲ τὸ ἔθνος τοῦτο τῶν ἐν τῇ Εὐρώπῃ ἐκτὸς γενόμενον ταῖς ἐγνωσμέναις ἡμῖν ἐν τῷ παρόντι θρησκείαις, τῆς τε τοῦ Ἰησοῦ φημι καὶ τῆς τοῦ Μεχμέτεω καὶ Μωσέως· ταύτας γάρ τοι σχεδόν τι ἴσμεν διακατέχειν τὴν τε ἐγνωσμένην ὡς τὰ πολλὰ ἡμῖν οἰκουμένην. Ἔστι μέντοι, ἢ πυνθάνομαι, καὶ τὰ ὑπὲρ τὴν Κασπίαν θάλασσαν καὶ τοὺς Μασσαγάτας ἔθνος Ἰνδικὸν ἐς ταύτην τετραμμένον τὴν θρησκείαν τοῦ Ἀπόλλωνος. Νομίζει δὲ ἐκεῖνο τὸ γένος καὶ θεοὺς ἔτι

Next to the Prussians are the Samogitians, a hardy race 29 whose way of life has nothing at all in common with that of its neighbors, nor its language. This race believes in the gods Apollo and Artemis.⁴⁸ They follow the ancient Greek way of life and customs, but their dress is similar to that of the Prussians. Next to them are the Bohemians who have the same beliefs as the Samogitians and the Germans who live in this land, but their dress is similar to that of the Hungarians. They have a capital city that is prosperous and populous; it is called Prague, and it has not been long since many of the inhabitants of this city stopped worshipping fire and the sun.⁴⁹ This is the only race in Europe that does not follow one of the religions that are recognized by us these days, I mean those of Jesus, Muhammad, and Moses; for we know that practically the majority of the known world adheres to them. But there is, so I have learned, an Indian race beyond the Caspian Sea and the Massagetai which practices that same worship of Apollo. That race believes in other gods