

IS TIN POLIN
ΕΙΣ ΤΗΝ ΠΟΛΙΝ....

THE BYZANTIUM IN SPACE AND TIME



ECUMENICAL FEDERATION OF CONSTANTINOPOLITANS

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The book as translated to English by the team of voluntaries:..... ..

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PREFACE

The Eastern Roman Empire, today known as Byzantium, appears in the scene of history in 324 A.D. with the proclamation of Constantinople by the Constantine the Great as capital city of the new state. Byzantium has been a commonwealth of many people combining harmoniously the Ancient Hellenic and Hellenistic tradition, the Christian religion and the Roman state organization with its legal system tradition.

Although Byzantium with the fall of Constantinople in 29 May 1453 disappeared formally, as a sovereign state entity, it continued for many centuries to influence the course of the historical developments, a fact that still is valid. What is impressive in case of Byzantium, was the fact that its influence was exerting to all regions of that time known world. The strength of the Byzantine Empire was originating from its army and navy, its superior diplomacy and also the civilization was radiating to all world.

Byzantium succeeded to survive for many centuries functioning as a multiethnic empire introducing the first time the concept of "citizenship", that is the enactment the relation of state with their citizens. Today Europe, after two centuries wars with enormous bloodshed, is much far away from what Byzantium achieved in its apogee. The nation-state ideology which was born in Western Europe and spread to East had catastrophic results to Hellenism.

The contemporary historical research has proved unquestionably and definitely the fact that the characterization as "the kingdom of darkness", which was used by some western authors of 18'teen Century, for the Byzantium was completely groundless. Byzantium apart having a human-centric state tradition, its contributed most by continuing the ancient Hellenic tradition in medicine, in social care and administration, in physical sciences and above all in theoretical sciences, such as philosophy, philology and theology.

The Ecumenical Federation of Constantinopolitans, being the uniting organization of the expatriated and scattered to many countries Greeks of Istanbul, in the framework of its Constitutional scopes is pursuing the projection and promotion of the civilization which is stems from Constantinople. The present book is trying to present in a compact way the civilization of the Byzantine Empire and is

based on the material prepared for an Exhibition which was organized in May 2008 with the occasion of the foundation of Constantinople (11 May 330 A.D.) and the memory of the Fall of Constantinople (29 May 1453 A.D.). The English translation was done by members of youth voluntaries of EFC which are named in the following with appreciation.

On behalf of the Administrative Board

Nikolaos Ouzounoglou

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Introduction

In the framework of its Activities the Ecumenical Federation of Constantinopolitans (EFC), is trying to inform, especially the young generations, on the high value and very significant contribution of the Byzantine Empire and its capital city Constantinople to mankind civilization. Constantinople – Istanbul being the birthplace of the Constantinopolitans which were forced to live scattered in many countries because of the sever violation of their fundamental rights, is the Centre of the Orthodoxy since is the seat of the Ecumenical Patriarchate. The idea to write this book came after the organization of an Exhibition in Athens in May 2008, on the anniversaries of the foundation, by the Emperor Great Constantine, of the Constantinople on 11 May 330 A.D. and the Fall of Constantinople on 29 May 1453 A.D. The success of this Exhibition and the many positive comments by the thousands visitors expressing in the exhibition notebook their interest and emotion and the general demand and desire the material of the Exhibition to be published as a book drove the Administrative Board of EFC to print and distributed this book. The Ministries of Education of both Republics Greece and Cyprus decided to enrich the student libraries in both countries.

CHAPTER 1: ROME-BYZANTIUM-CONSTANTINOPOLE- ISTANBUL

Initially, Greek Medieval Empire started out as new era of the Rome Empire that became Greek latter.

In 657 B.C. colonists from the city of Megara in Attica, Greece with their leader Byzantas founded the city of Byzantium. The new city was built at the join point between Europe and Asia, and it had under control the sea passage of three seas.

After the death in 323 B.C of the Great Alexander, his successors – called Diadoxoi – established many Hellenistic kingdoms in the East. The continuous discords and conflicts of these kingdoms led to the raise of Rome which in turn conquered all of them and in 146 B.C. conquered Greece.

From 146 B.C. until 330 B.C. Rome was the capital of a World Empire which was highly influenced by Ancient Greek culture. Due to its vast area, the Roman Empire, beginning of the 3rd Century A.D., faced internal and external problems, as well as governmental issues, resulting to many conflicts and wars and this led to the monocracy of Emperor Constantine. In 324 A.D. Roman Emperor Constantine seeks for a new capital for the Roman Empire. Also, Constantine had decided to Christianize the Empire.

Emperor Constantine after defeating Likinius, he deeply believed that future belong to the Christians, the majority of whom were living at the Eastern part of the Empire. Moreover, he noticed that the drawback of Rome being a capital was that could not effectively protect Empire's borders from Goths at the Danube River and from Persians at the eastern borders. He pointed out at the Greek-speaking coasts of the East the strategic point of the city of Byzantium, the ancient Greek colony of Megara which was named by its founder general Byzantas. So he found the NEW ROME-CONSTANTINOPOLE, which is located at the edge of Europe and across Asia, became the capital of the Empire and fulfilled its new need.

CHAPTER 2: EMPEROR GREAT CONSTANTINE CHANGES THE COURSE OF ROMAN STATE BY TAKING TWO VERY IMPORTANT DECISIONS WHICH INFLUENCED THE EVOLUTION OF THE WORLD HISTORY

1. He embraced Christianity and therefore he shifted the ancient world from paganism to Christianity.
2. He moved the capital of the Roman Empire from Latin Italy to a Greek city of the Eastern provinces, the Byzantium. The new capital was expanded, walls were constructed and an extensive building program was undertaken. The people named the new city Constantinople (the city of Constantine), following the Greek tradition demanding a new city to be named by the name of its founder. The new city was decorated with artworks from Greece and Greek East and the libraries were full of Ancient Greek manuscripts. Visitors and citizens of Constantinople had the chance to appreciate the glory of Greek heritage daily.

CHAPTER 3: HELLENIZATION OF THE EASTERN ROMAN EMPIRE

In 395 A.D., the Roman state was divided into two parts, the East and the West Roman Empire. In all the west provinces up to Illirikon (today the region of the eastern shore of Adriatic Sea where is the today Albania) the Latin language was spoken dominantly. In the Eastern provinces the dominant language was Greek. The course of the East Roman Empire towards Hellenization passed through 3 stages:

A. 330-641 A.D. The clashing of Christianity with the Ancient World, which after its formation ended with its domination over paganism.

B. 641-1204 A.D. The Eastern Roman state became homogeneous, since it became predominately Greek and Orthodox. The Latin language was no longer in use and the Emperor Heraclius (610-641) adopted the title Vasilefs (king in Greek) instead of the title Imperator.

The state administration was functioned primarily by Greeks. This was a natural development because Greeks were participated in authority centers as teachers, doctors, artists, technicians and military. The Romans had been highly influenced by the Greeks' cultural achievements and in turn they also created their civilization. By the end of the 6th century A.D., the medieval Greek Empire war established which included the mainland consisting the regions: Thrace, Asia Minor (Anatolia), Macedonia, southern Greece, islands, parts of Italy (South part and Northern Adriatic shores – i.e. Ravenna) and Sicily. Those areas were purely Greek, meaning a homogenous population, sharing the same religion and had the same national identity. The Arab conquests, at mid-6th Century, of the regions such as Syria, Egypt and Palestine diminished Empire geographical area, however reinforced its population homogeneity.

1204-1453 A,D, The Byzantine state was divided into four (4) states: Empires Nicea (1204-1261 continued as the heir of the East Roman Empire till 1453) and Trapezounta (1204-1461) and the Despotates of Epirus and Mystra. All these states were overpowered by the Ottoman Turks, with the apogee the conquering of Constantinople on 29th of May 1453.

The Greek Medieval Empire was for 1100 years the center of the Greek culture and Christianity. It was the most civilized city of the medieval world. The Greek Medieval Empire not only protected the ancient Greek civilization but also reformed Christianity to Orthodoxy, introduced new forms of literature, created unrepeatabe pieces of art such as architecture, painting, mosaics and manuscript writings. During the Greek Medieval era universities were established, charity and social care had

been developed to the highest point for the first time in history, legislation measures had been applied mainly for the protection of the weakest part of society. The population of Eastern countries, of Balkan Peninsula and the Eastern Europe as well as the Western Europe was influenced by the Greek Medieval Empire. Thus the Empire with Constantinople as its center was consecrated in 11th of May 330 A.D. and abolished in 29th of May 1453 A.D. as state entity. It suffered two conquests and 20 sieges.

Following the conquests of Great Alexander, the Greek civilization was spread to the whole known world of that time and developed into an Ecumenical Civilization. The domination of Greek culture and education was inherited by Greek Medieval Empire and it was connected to Christian Orthodox tradition which now is continued by the Ecumenical Patriarchate of Constantinople.

After its fall to Ottoman Turks, in 29 May 1453, the name of Constantinople did not change. From the 13th century A.D., the Turks used to call the city Istanbul which derived from the Greek expression Εἰς τὴν Πόλιν (To the city). The Greek origin Arab geographer, Hakut Hammadi also called the city Istabol. From this name derived the European word Stanbul. The Greeks of Constantinople called *Stabul* the dominantly Turkish part of the city.

In official Ottoman documents the city was mentioned as Der-Saadet (Gate of Bliss) and as Der-Alliye (High Gate). Until the end of Ottoman Empire on official documents and coins the city was mentioned as Konstantiniye – which means the city of Constantine, besides the Ottomans called all Byzantine Emperors with the name Constantine. The Italians and Levantines called it Cospoli shorting the word Constantinople while the Russians and Slavs Tsharigrad meaning Gate of Emperors. In 1928 Mustafa Kemal had given to the city as official name the name Istanbul. As the historian Jorga said even Turks could not change the name of the city highlighting its historical importance through centuries. Constantinople remained the center and guardian of Greek culture, through very difficult periods of time, contributing to every intellectual effort and continuing the tradition of Byzantine Empire and taking initiatives of constructive efforts towards the East and West.

CHAPTER 4: WHAT MEANS THE TERM BYZANTINE?

The adjective “Byzantine” as a term was sanctioned by the German scholar J. WOLF (1516-1580), who published the works of Byzantine historians with the title “CORPUS HISTORIAL BYZANTINEE”.

The Byzantine-as we call them now- considered themselves as “Romans”, as they were citizens of the new Rome, of Constantinople and not of the old Rome. That is the reason why in the Emperor’s title the “EMPEROR OF GREEK ROMANS” was included underlying that the state included the old and new Empire, serving clearly a political reason.

The term “Byzantine” refers to the medieval state which had Constantinople as administrative center, that glorious city of Bosphorus coast. The term is also used by the historians for defining the historical turning point, which was created by the Emperor Great Constantine.

CHAPTER 5: AFTER ALL WHAT MEAN BYZANTIUM?

The German Historian A. Heisemmerberg defines Byzantium as "the Christianized Roman empire of the Greek nation" (Staat und Gesellschaft des byz. Reiches. Die Kultur der Gegenwart, B' 4.1, 1923, σελ. 364).

The famous Byzantologist Steven Runciman defines "the Byzantium as an Empire where everyone was accepted as long they were speaking Greek and they were Orthodox".

Also when Runciman was asked, how much the Byzantine state was Greek, he replied that he did not think that contemporary Greeks are more Greeks than Byzantines. Throughout time and centuries races go through changes, but certain cultural characteristics remain national. Byzantines used the Greek language – which might have changed through the years – they were very much interested in philosophy and philosophical life, they might have been servants of an emperor but that Emperor had to treat them justly, since easily public uprisings were occurring. It should be mentioned that the Emperor was elected by the Senate and not necessarily inherited. The worse that someone could say about Byzantine is that it was a rather bureaucratic state. But its bureaucracy was very much educated, far more educated than the bureaucrats of modern time.

Also, Runciman was asked his opinion on the fact that many today Greeks support Byzantine civilization is not worth to be studied since did not involve intellectuals, but only religious script critics. He stated that these Greeks are unfair with their Byzantine ancestors. One might not be keen on religion, but some of these religious writers such as of Cappadocia saints, were very spiritual people of high value. There was very intense intellectuality and spiritual life in Byzantine, especially towards its end, when the Empire was shrinking intellectuality was greater than ever.

CHAPTER 6: THE BIRTH OF CONSTANTINOPOLE

In 11th of May 330 A.D., Constantinople was consecrated “The Birthday of Constantinople - *To Genethlio tis Polis*” as it was called. Every year on the 11th of May, the people of Constantinople celebrated and danced at the Mesi Odo (Central Avenue), the longest street of the city.

During that day people carried out the statue of Emperor Constantine the Great, while the noblemen and lords were invited by the Emperor for feast at the “Holy Palace”.

CHAPTER 7: THE BYZANTINE STATE MACHINE OPERATION

The smooth operation of the Byzantine state was based in five (5) major services which always stayed unchanged. Those services were:

1. Finance
2. Justice
3. Diplomacy
4. Military
5. Church

Even at the most difficult times, the Empire did not fail to continue its state operations based on the laws. The state was independent from the Church and Byzantine Empire did not suffer from the western phenomenon of "Caesar-pope" (the political system according to which the ultimate ruler of the state is at the same time the leader of the Church)

Finance

The financial system of the Empire was based in the principle of various taxations, a system inherited by Roman Empire, according to which the Emperor, could change the tax legislation depending on the various circumstances.

The place of the vault was kept secret due to security reasons.

The Byzantine taxation system was efficient till the fall of the Empire, mainly because it was based on the principle of serving the rights of small owners. The financial difficulties were less till the conquest of the Constantinople from the crusades at 1204 A.D. According to the traveler Roboa de Clarire (year 1200) the two thirds (2/3) of the wealth of the known world of that time were gathered at Constantinople.

There were expenditure and extraordinary expenditures.

Expenditures

1. Hospital, orphanages, hostels, elders houses, asylum, leper houses expenses.
2. Expenses for the ransom of slaves, since slavery became a conflict issue with religion.
3. Expenses of water supply of the capital with Ouallis water drainage, conservation or public reservoirs, aqueduct, sewages and baths.
4. Function of the twenty (20) public and one hundred fifteen (115) private wind mills which were securing the provision of food supply of the capital.

5. The operation of Hippodrome, with capacity of 80.000 spectators. In a short period of time, its use was restricted only to celebrate the foundation of Constantinople on the 11th of May 330 A.D. and Christmas.

Extraordinary Expenditures

As extraordinary expenditures, mainly the expenditures for handling disasters were considered. For example a disaster following an earthquake, a fire, a hard winter and natural disasters as well as for paying ransom to free war prisoners whose families were poor.

The main costs of the state were military and diplomatic expenditures.

Emperor Mavrikios at 6th century used to say “we have iron for our enemies and gold for our friends”. The legislation was forecasting important expenses for Church (like building churches, donations, and charities), education and the expenses of the Emperor’s court. The Church’s wealth was not free of taxation, but in many cases the Monasteries were having the privilege of non-paying any taxes after Emperor’s order.

The revenues of the state could come from:

1. The operation of the public properties, in other words from the agricultural and cattle production. For the agricultural and cattle activities around twenty thousand (20.000) people were employed and involved.
2. The taxation both direct and indirect, followed by a different taxation system for the cities and the country areas
3. Customs and monopolies.

The tax system was based on the following structure:

a. Direct taxes

Land tax at agricultural areas according to the number of oxen used for cultivation of land, number of other domestic animals, chimney tax for each residence.

There were also periodical taxes in the cities like XRISARGIRIO (10% of the commercial profits) and later on annual tax (aerikon)

b. Indirect taxes

They constituted an important part of state revenues.

Customs - port and transport expenses.

A decrease in the state revenues noticed when the Emperor Alexios Komninos made concession of custom rights to the state cities of Piza & Genova.

At the 14th century the custom revenues of the Byzantine State were 30.000 iyperpera in comparison to the 200.000 of Genovese colony located at Pera area of Constantinople.

According to historian P. Svoronos the Byzantine state had developed a public registry of land which can be compared with the ones existing today.

The Byzantine coin was self-breed (aytotrofodotoumeno) and was declining any blending foreign substances. It was the mean of spreading the ideology of ecumenism - universality according to which the world was looking like a family consisted of leaders and people on the top of which was the Byzantine Emperor, "The Great King", "The Lord and the Ruler of the World". All the known world of that period from Hindu river till the countries of Baltic Sea and from Siberia till North Africa, considered the Byzantine coin as the most stable currency deposit for treasuring. It was made by pure gold, incorruptible, art sculptured. It was the carrier of the omnipotence of the Byzantium. It is worth to mention, that till the 13th century gold coins were not produced in the West.

Scandinavians, Armenians, Georgians, Serbs, Bulgarians, Venetians, Vandals, Ostrogoths, Lombardians, in Western Europe Swedes, Franks, Burgundians, Normans of South Italy and even Arabs copy the Byzantine coin.

The Turkomans dynasties especially during the last decades of the 12th century reproduced the Byzantine currency types of the 7th century and that indicates the long influence and acceptance of Byzantine coin in the ultimate East.

Justice

According to Roman tradition Emperor was the ultimate judge and he had the authority to review the decisions of the court. He appointed the members of the appeal council, answered to the questioning of the court rulings of Perfects (Themata - outside of Constantinople). Also in the provinces Appeal Courts were functioning, further a special judge for issues of paper frauds was called "Koiastor" and occasionally the Emperor had the right to take extraordinary measures against obstacles preventing the right functioning of justice.

The Presidents of the court had councilors because it was impossible for them to know all the laws. After the 7th century, with the restructure of public administration, the Eparch of Constantinople was the main judge.

The codification of laws by Emperor Justinian is considered as a major contribution to Law science.

The Legislation Code "Epanagogi - Reintroduction" of 9th Century states: "The judges should decide according to the authorization of the Emperor on the appeals which every citizen has the right to

submit independent of their economic, racial or religious identity (Neara (New Law) of Wise Leon 6th). This law remained valid till the end of the Empire.

According to the regulation of the 11th Century issued by the Eparch of Constantinople, in order an Advocate (Taboularios) to obtain work permit needs:

1. “No Taboularios can be elected without the meeting and vote of the primikios and the members of the association of taboularios. He must know truly all the laws perfectly, should write perfectly, neither should be chatterbox, presumptuous and vicious morals,... he should combine education with cleverness .. If he disobeys his duties for his judgment for him those have proposed them to be elected will be responsible”.
2. “The candidate should know by heard 40 titles of the manual (rough law of Basilius 1st) and should know the 60 books of the Vasilikon (of Basilius 1st).
3. All the rules of the election of the 23 Notaries of Constatinopole are established by Neares (New Laws).

The Penal Code

The foreseen penalties were:

1. Death penalty, which was applied only to the cases of murder, adultery and to those responsible for spell. The penalty of exile and prisoning into a monastery. The members of the Royal family were exiled to the Prince Islands.
2. Fees and confiscation of properties.
3. Torture was in a very limited scale.
4. The existence of Duellos and Theodicy were limited.
5. The Church Asylum existed.

CHAPTER 8 - BYZANTINE DIPLOMACY

“War should be held only if all peaceful means, even the most expensive ones, proven to be inefficient, a victory should be won without serious casualties so it will not be irrational”. (Military manual 6th -7th century)

The Byzantine diplomacy, until 13th cent., had established a diplomatic system which was very well-organized, highly influential and it used the most refined methods, in Europe as well as in Near East. It was a clever diplomacy.

The choice of persons was of great importance. The prerequisites that one should have for being an ambassador were: honesty, piety, integrity, defense of state interests with selflessness and rigor.

The selection of the ambassador was related to the country that would visit and was accompanied by translators, servants and indigenous of the country that he would visit. He never breached of authority and in unforeseen situations he was asking instructions from Constantinople.

PHASES OF VISITS:

- A. Submission of Credentials (surviving texts exist).
- B. Discussion of cases, sounding intentions, political and military espionage.

In Byzantium the first time the principle of the inviolability of diplomats was introduced which latter adopted by all medieval states.

Princes, who held a high rank in the list of hierarchy, were assigned as head of important missions. Those princes were Patrician, generals, sakellarioi, primikirioi and protospatharioi while in less important missions lower rank princes were sent like: Silentarioi, stratores cloakrooms, spatharioi, skrivones. Ambassadors' consultants were prominent government officials, soldiers, intellectuals, Patriarchs, etc.

RULES OF CONDUCT OF AMBASSADORS

Diplomats in general ought to be cheerful, generous, not to make negative comments about situations that they might witness and not to interfere in foreign affairs.

If the Byzantine diplomacy wanted to win over some lower rulers, those rulers were treated with great honors. On the other hand, Byzantine diplomacy was rigorous and hostile either for preserving its prestige or because it imposed the interests of the state.

Diplomatic immunity for those who disdained the imperial office and the established habits of the court was not valid!

Emperor Constantine VII Porphyrogenitus in "On the administration for his own son Romanos writes:" ... First you should examine the nation with which you will discuss and if that nation could harm

us and to exam the way how each one of those nations can be combated or subjugated. Later, you should know how greedy or unsaturated is this nation and if it has unreasonable claims, and also to know the differences between the various nations, as their origin, their behavior public life, the location and nature of the country they reside and of course what happened at one stage, between our state and their nation ... ".

FOREIGN VISITS INTO CONSTANTINOPOLE

The official foreign visitors were admitted in specific areas, with dedicated staff and their expenses were paid by the state treasury. They were under close surveillance and till they return should see only what the imperial government wanted them to see. The welcome ceremonies were impressive and included military displays, parades, displays treasures and relics, display technological progress. The Byzantines had a unique ability to make anyone feel insignificant, as great as if he thought it was. In 948 the Bishop of Cremona Liutprand visited the Constantinople as ambassador writes: "In front of the emperor's seat there was a tree of gilded bronze with branches decorated with fake birds of each species singing like really ... the throne was made with such art, in a heartbeat rises from the ground, where floats and we wonder if it is made of bronze or wood ... gilded lions used as guards, beating their tails on earth with open mouth and tongue moving and starting roars."

CHAPTER 9: THE BYZANTINE ARMY

The Byzantine army continued the tradition of the Hellenistic states and Roman Empire. Initially the main interest was focused on cavalry and abandoned the Roman type of forming the legions. Later the creation of German and Hun mercenary units influenced highly the Byzantine army.

Starting the 7th century, until the 11th century, the Byzantine army was the most powerful and effective army. Neither any Western army nor Eastern army could easily confront the Byzantine army.

The system of "Themata – Regional Perfects" which was an elastic defense strategy mainly on Asia Minor, succeeded in repelling Islamic attacks for five centuries. This strategy was based on soldiers located at the borders who were called "Akrites". In case of an invasion into the interior of the Empire, they were timely alerting residents to protect themselves in fortresses and then a "deep defense" technique was used by Imperial forces. This defense strategy was on destroying the attacking enemy forces inside the Empire lands by isolating them of their bases.

The numerical strength of the Imperial Army was varied at times.

Year	450	540	560	773	959	1025	1261
Numerical power in thousands	350	375	150	80	180	250	10

The fighting spirit of the army gradually collapsed after the 11th century. The enlistment of recruits was difficult and many pay to be relieved from it. If the organization and morale of the Byzantine army would be higher in the 14th and 15th century, Turks could never reach the coast of Asia Minor and undermine the defense of Constantinople. Alexios Komninos tried to halt the disintegration of the army and to restore its old power. In the 13th century a career in the army was not at all attractive and the army relied on foreign mercenaries. The use of mercenaries had devastating results since their participation in the Byzantine army was followed by tax increase, although the military service of cultivators of Church's and private farms was mandatory. So it is not surprising how the Turks continued to press the Byzantine state, which could not stop their march which in turn led to the known detrimental effects.

CHAPTER 10: BYZANTINE NAVY

The Byzantine navy has contributed significantly to the survival of the empire. The sea routes were vital for the State and for this Byzantium named "Sea Empire", because it had to defend large areas of coastal zones with minimal land defensive depth zones. At the end of the 7th century, when the Arabs spread to the Eastern Mediterranean and challenged the dominance of Byzantium, a colossal Byzantine fleet had been constructed which was under the commands of general of "Karavisionon" or "Vasilikos Spatharios".

The ultimate war weapon of the Byzantines was the "igro pir", "liquid fire", an invention of a Greek engineer named Kallinikos a refugee from Syria in the 6th century, saved many times the Capital by sea blockade on numerous sieges that occasionally encountered mainly because was not extinguished by sea water. "Igro pir" contained sulfur, nitro, naphtha (petroleum) and other substances. The preparation of this devastating weapon was known only by few persons and was never disclosed. Still its exact content is not known.

The prime warship was the "Dromon", whose name indicated the ship's speed of 55 meters in length and width 6 m. These ships were equipped at the bow with containers carrying the liquid fire and with the help of jet pipe, the tornadoes, burned enemy ships.

The "eladion" was initially a different ship type than the "dromon" but they became identical. The name "heladion" derives from the word egxelis-xelis-xeli, and it refers to ship's elongated shape and it was a popular word. Other war ship types were the "Pamfiloi", the minor "Dromon", the "saktouroi", the transport ships, the "galea", the "sandalia". In the early 12th century considered unnecessary the financial burden on the fleet and so naval power gradually declined. The weakening of the Navy had disastrous consequences for Byzantium.

A Byzantine historian Nikiforos Grigoras, writes: "There would never be possible for Latins (mean Westerners in general) to feeling daring so much against the Greeks nor Turks could never facing the sand of the sea, if the naval power of the Greeks was dominant and then, as the oldest time".

CHAPTER 11: CHURCH – RELIGION

The Emperor Justinian in his legislation called “The sixth New Law” expressed the opinion that God gave to mankind two goods: the Priesthood and the Empire, because the first serves the religious matters and the second directs the humans. This belief easily drove the population to be interested in Church and religion. This interest was normal to some extent since the paganism dominated the Hellenic and Roman Era had eventually left people with a sense of disappointment while Christianity offered to people a new hope and a new morality thus laughing developments that affected daily life of people.

The Church was independent in doctrine matters, had powers and the Emperor could not imposed his own beliefs/opinions about religion or Church matters without the agreement of the Church.

However, the Emperor played an important role about Church matters/issue, the throne was next to the Patriarch and when the Emperor appointed the Patriarch, he reminded him that his axiom had been ordained by the Grace of God and the Emperor’s acceptance. The Church could not excommunicate the Emperor.

The Orthodox Church was formed during the 4th and 5th century and it was continuously configured and transformed with minor or major changes throughout the Byzantine era. The Church and not the Emperor decided to adopt the Julian calendar by which the religious year begun on the 1st of September. The Church had divided its area of influence into districts which were “Eparhies”, which were under jurisdiction of bishops. Church had also established Five Patriarchates. Constantinople had acquired the privileges of Rome as new Capital.

Patriarch lived at the Patriarch Cathedral of Haghia Sofia, he had his own palace with a range of chambers and offices with interview rooms.

The Church founded, maintaining and manning orphanages, elderly houses, nursing homes, workhouses, hospitals. That policy had been followed by the Emperors, nobles and people. With donation of money and land concessions the Church acquired wealth and possessed the valuable utensils which were donations of emperors and princes.

The Asceticism is another element of the Byzantine Religion life. Christians with deep faith and zeal withdrew into the wilderness and live a hermit life stifling eliminating their desires for saving their soul.

With the emergence and expansion of monasteries the number of hermits and ascetics decreased. Those who called “Saloi” (moroi, exogoi) were a category of people who were driven by their desire

to have the necessary distance from society so to be able to criticize society. They were like the cynics of Christianity but more primitive.

The Monastery community of Athos peninsula had been founded by the Monk Athanasios and had imperial favor, had autonomy and the abbot of all Monasteries had been appointed by the Emperor until 1312 A.D., when the Emperor Andronicus A' with a "Gold-stamped Decree (Chrisovoulo) " transferred the jurisdiction of appointing the abbot of Monastic state of Athos to the Patriarch.

The Monastery community of Athos peninsula otherwise called "Agio Oros", is dedicated to the Grace of Virgin Mary and in order to honor Her Grace the entrance of females is prohibited as well as the existence of any domestic female animals till our days. At Agios Oros the monks live, pray and worship God like 1000 years ago. The time stands still there.

Orthodox Church was and still is tolerant in religion. The population had full religious and civil rights. Mosques had been built in Constantinople. The first Mosque was constructed in 717 and the second during the reign of Emperor Constantine the Monomachos (1042-1099) to favor the alliance with the Sultan Mesud of Selchuk Turks of Anatolia. In 1189 the Emperor Isaakios Aggelos build a mosque for Sunni Muslims. At the same time byzantine religion missions were freely moving in Muslim countries with ultimate purpose to attract believers in Christianity.

The Church had the right to be involved into commercial activities, like the Emperor himself and the nobles. The Patriarchate of Alexandria in the 7th century and the monasteries of Haghia Lavra and Iviron located at the Athos Peninsula as well as the Monastery at the island of Patmos had workshops and fleets and exercised commercial exchanges through trade brokers even at Constantinople.

The custom of Church to bless the corps and all important human activities and events came from antiquity since Greeks are deeply religious people. Since the ancient time Greeks before performing any important action used to pray to their Gods and to ask for their protection. They also used to pray for their dead, to bless the waters of the sea of Faliro at Attica with the wooden statue of Athena and many other actions, which the Church kept and after the domination of Christianity.

The Orthodox Church had never dominated by a dogmatic attitude towards science, like it happened at the Western Europe. Orthodox Church teaches an active attitude towards life, promotes the social element, does not claim temporal authority, and does not want a theocratic state. It is organized with a democratic way and its worship targets to elaborate the human existence.

When the Byzantine Empire collapsed, the Church found the strength to persuade the Sultan to recognize the Patriarch as a leader of all Orthodox Christians living at Ottoman Empire and to give the right to Patriarch to found school at which the Byzantine Theology and Greek language were taught,

both in writing and speaking. These acts resulted to the preserve the Christianity and the Greek spiritual civilization within the Ottoman Empire.

CHAPTER 12: THE HISTORY OF THE GEOGRAPHY OF BYZANTINE

The Byzantine state began in 330 AD as the eastern part of the Roman Empire. The Emperor Justinian (527-565) tried to reinstate the territorial extent of the Roman Empire, expanding its territories in North Africa, Italy, and part of the Iberian Peninsula.

At the centuries that followed the borders of the Byzantine Empire kept changing mainly because of various invasions both from East and West until the siege and the plundering of Constantinople from the Crusaders at 1204. This destruction by the Western Christian armies, the greatest betrayal of all ages, resulted to the division of Byzantine State into regional Greek States. In July 1261, Constantinople became again the capital of Byzantine Empire for the next 200 year. However in the 14 and 15 centuries the Byzantine lands were limited into small sections around Constantinople, some islands of Aegean sea and Peloponnese peninsula.

At the following maps the byzantine territory through various time periods are presented.

CHAPTER 13: THE DESTRUCTION OF CONSTANTINOPOLE IN 1204 A.D.

The Fourth Crusade, with the intrigue of Venice and help of the internal conflicts of the dynasty of Angeloi for the throne of the Byzantine Empire, whose members asked the assistance of Crusaders against their relatives, diverted from its course to Egypt to liberate the Holy Lands and directed to Constantinople. The fallen emperor Issakios Angelos has collaborated with the Crusaders.

Constantinople was conquered by the Crusaders on April 12, 1204 and this followed by subsequent massive massacres, rapes, unprecedented looting and destruction of artworks which had been placed to the temples and the museums of Venice and Europe. Shortly before the conquest of Constantinople, at Haghia Sophia, Theodore Lascaris had been declared Emperor, escaped to Nice (Nicaea) of Bithynia. Geoffrey Villehardouin, French nobleman, describes the impression that Constantinople made to the Crusaders. He says then: "Those people who had never seen Constantinople, opened wide their eyes. Because they could not believe that there was another city as rich as it, when they saw those high walls and rich towers, palaces and large churches, which were so many, so no one could believe that, have seen all of them. No one of us was so cold blooded so not to feel the thrill". (G. De Villehardouin, *Hroniko 4 Stavroforias*, Chapter 31, pub. F. Faral)

CHAPTER 14: EDUCATION AT BYZANTIUM

At the Byzantine State were existed three levels of education:

- a. 1st Level of Education: It was called school of “secret letters”. The students learned how to write and to read. The girls normally attended the same courses at home with private tutors.
- b. 2nd Level of Education: It was also called “sholi grammatisti”. The studies were lasted for four years. The students learned grammar, spelling, history, mythology, philosophy, public speaking, mathematics, geography and astronomy. Also they were taught the works of Ancient Greek writers especially Homer. There was no course concerning religion.
- c. Vocational schools. The students were prepared for various occupations like the one of calligrapher, notary e.t.c.
- d. University studies. Emperor Constantine the Great founded the first university. Main concern had been given to Latin studies. At 425 A.D. the structure of the studies had been reformed by Emperor Theodosios and the teaching became bilingual, both in Latin and Greek. The university courses were divided into 4 categories: a. Grammar with 20 seats 10 Greek and 10 Latin, b. Public Speaking with 8 seats with the majority of seats to belong to Greek professors (analogy 5 to 3), c. Philosophy with one seat to be holded by Greek professor, d. Law with two seats both belonged to Latin professors.

At 863 A.D. the Caesar Vardas moved the university facilities at the royal palace of Magnavra and the University’s name had been changed to Pandidaktirio.

At the period of the reign of the Emperor Leon the Wise (Sofos, 886-912) the law studies were flourished and free education established.

During the reign of Konstantine VIII Monomachos (1042-1055) university studies reached the highest level. At the university two independent faculties/schools were operated.

- a. The Law School with Ioanni Xifilino as president and
- b. The Philosophy School with Mihail Psellos as president (highest of philosophers)

The Patriarch School of Constantinople

It was expressing the highest level of religious education but also it was including temporal studies as the poems of Sapho and Pindaros were also taught.

The Pandidaktirio and the Patriarch School flourished till the siege of Constantinople by the Franks of the 4th Crusade at 1204. Around 475 A.D. the library of Constantinople had almost 120000 volumes of books.

Other schools of high and highest level of education at Byzantine state were:

1. The School of Nicaea (1204-1261)
2. The School of Thessaloniki (est. 1330)
3. The School of Mystra (est. 1390)
4. The School of the Monastery of Prodomos (founded by Ioanni Vatatzis, manager Nikiforos Vlemmidis).
5. The School of Nikiforos Grigora at Constantinople.
6. The Academy of Physical (Thetikon) Science of Trabazounta (highest pick during the reign of Megalokomenos Dynasty). 1204 -1461 development of the science of mathematics and astronomy.
7. The School of Smyrna (founded by Nikiforo Vlemmidi at 13th century).
8. The School of Cesaria.
9. The School of Efessos.

Emperor Alexios the A' Komninos declared as protectors of education at 1100 A.D. the 3 bishops (Vasilios the Great, Ioannis Chrisostomos and Grigorios the Theologos). Their memory is celebrating at the 30th of January and it is established as a school bank holiday till our days.

SCRIBES & COPYISTS IN BYZANTIUM.

"The masterpieces of ancient literature survived, because the Byzantine scribes continued to copy, decorating them even with elaborate miniatures."

For the writing books they produced inks of various colors from vegetable sources. The black ink was called "writing ink".

For grooming of manuscripts and of the headings Byzantines used red ink which was extracted by an insect called "kokkos the vafikos" "granule pigmentary". Purple, which was belonging at the red ink category, was prepared by the seashell "porfyras". Due to the rareness and the high cost of production of purple ink, its use was limited so it was used only by the imperial bibliographic workshops.

Gold was used for the title writing or for writing the initial letters in religion books.

Also Byzantines used as ink the blue-copper from oxide, the yellow of the flower called "krokos" etc.

PHYSICAL SCIENTISTS OF BYZANTIUM

1. Didimos (5th-6th century), writer of a agronomic paper titled "Georgika".

2. Anthemios Trallianos (6th century) architect of Aya Sofia.
3. Isidoros Milisios (6th century) architect of Aya Sofia.
4. Ieroklis (6th century) geographer, writer of the book "Sinekdimos" in which 923 cities of the Empire were described.
5. Ioannis Filoponos (6th century) mathematician, astronomer, philosopher
6. Ritorios Bizantinos (6th century) astronomer, writer of the book titled "Diigisis and Epilisis of astronomy", consisted of 120 volumes.
7. Stefanos Bizantios (6th century) geographer, writer of the book "Peri Poleon".
8. Aristofanis Bizantios (6th -7th century) zoologist, writer of the book "Peri zoon epitomi"
9. Pisidis Georgios (6th -7th century) scholar, zoologist, astronomer, writer of the book "Eis tin exahmeron", where he mentioned that Earth is round.
10. Theodoros Geometris professor of the geometry at the University of Constatninopole
11. Leon the Mathematician (9th century) writer of the book "Proxiroi Kanones". Innovator of optical telegraph. He constructed two perfectly synchronized clocks in between a line of 7 (friktores).
12. Leon the Sixth Sofos (9th century), emperor, writer of astronomy textbooks and of one textbook about thunders.
13. Mihail Psellos (11th century) writer, lawyer, politician, philosopher, astronomer. The highest of Philosophers.
14. Mihail Efesios (11th -12th century) writer of physical works, university professor.
15. Efstratios Nikaias (11th -12th century) philosopher, annotator of "Ithikon Nikomahion" and of "Logic" of Aristotle, he also wrote essays and about metereology.
16. Glikas Mihail (12th century) astronomer, writer of mathematic books where the difference between astronomy and astrology was indicated.
17. Nikiforos Vlemmidis (12th century) he wrote works about geography, cosmology, astronomy, physics among the most important work of medieval bibliography about physical phenomenon
18. Georgios Pahimeris (13th century) mathematician and astronomer.
19. Nikiforos Houmnos (13th century) scholar who was concerned about with meteorology.
20. Maximos Planoudis (13th century) mathematician and astronomer.
21. Theodoros Metohitis (14th century) he wrote 120 essay regarding physics and math science and 91 books of astronomy.

And many others, excelled in science.

POETRY

The Byzantine poetry is poetry of lyricism, of procrastination, of musicality, emotion and linguist richness.

Romanos o Melodos, Ioannis Damaskinos, Kosmas Maimonas, Andreas Kritis, Pavlos Silendiarios, Mihail Italikos and others created high level poetry. Anonymous hymnographers, with their inspiration and enlightenment also enriched Byzantine poetry with unparalleled lyrics.

The popular muse from the 9th century also includes unique poets like the Akritika songs which have as central hero the legendary Vasili Digeni Akrita.

PHILOSOPHY

"The works of Byzantine philosophers and theologians are full of thoughts and concerns about major issues, such as the essence of God, the nature of man etc, they examined problems, seeking the appropriate method of argument and answer, and in other words they are philosophical works"

"The term Byzantine philosophy is perfectly covers the total of philosophical activity of the Byzantines: teaching, commentary on the ancient classical works about Logic and Physics. Having as starting point the theories of ancient Greek philosophers, the Byzantines write essays with subject the major issues of nature and of man and they interpretated or they annotation or they promoting new ideas about the world view and more, from the 9th century. as the end of Byzantium, in the mid-15th century (meaning from the works of Fotios till the Plithon and other philosophers during the reign of the dynasty of Paleologoi). "

RHETORIC

The study of rhetoric was taught to all those students who knew writing, reading and grammar, in other words to those that had completed the first level of education. The knowledge of rhetoric was a necessity for state employees for drafting documents and laws, it served to disseminate the imperial ideology and it helped in all kinds of literary composition, served as an introduction to the dialectic and philosophy. The language used was based at Attiki dialect.

CORRESPONDENT

In Byzantium the correspondence was developed as a specific genre. The Byzantines were writing their letters on parchment and later on paper, they used the cane, which was dived in the ink. The letter entered in an envelope and sealed with wax. For the letter used and conditions: letter, writing, map, paper, pittakion etc

HISTORY

The writing of history during the Byzantine period occurs in two forms:

Historiography: It is a statement of facts of a particular era. The language used was Attiki dialect. The authors of historiography were educated and they had participated in the politics.

There are two forms of Historiography:

a) Political History: Nikitas Choniates, Anna Comnini, Michael Psellos, Kostantine Profyrogennitos, Procopius of Caesarea, Theophanes of Byzantium -John Kinnamos- George Akropolites etc.

b) Church History: Eusebius of Caesarea - Theodoritos Cyrus – Evagrius Scholastic etc.

c) Chronicle: It's an incident report from creation of the world. It was written in common Greek language. It refers to God, divine signs, epidemics, disasters cities etc. It is more popular fiction.

Important chroniclers are: John Malalas, John Antioch, Paschalion Chronicle (unknown author) etc.

CHURCH

In Byzantine civilization religion was a very significant part of life of their citizen. In Byzantium religious sentiment was very strong, although the state was an open society, in other words, the state was not theocratic since Church did not have a state role, there were no priests - kings.

The church throughout the course of the Byzantine Empire played an important and multifaceted work. Apart from the performance of the divine mysteries, catechism and services, parallel to the state was performing also:

a) Charity: Church was founding and maintaining hospitals, leprosarium, orphanages, soup kitchens, as well as primary schools "the sacred letters", and universities as the Patriarchal School, at Constantinople. Furthermore, Church was helping in liberating prisoners of wars.

b) Cooperation with the state: In time of war or major natural disasters or when the state was facing difficult conditions, Church was cooperating with the secular power, the Emperor and it was helping the state (e.g. Alexios Komninos for the needs and costs of long wars took the gold and silver treasures of the church, to melt and turn them into money).

c) Diplomacy: the Christianization and the prevailed of Byzantine culture to the neighboring countries prevented many wars and disasters. Church through missionaries spread Orthodoxy and Byzantine civilization (e.g. Cyril and Methodius).

The church was on the support and vigilance of the faithful.

CHAPTER 15: THE BYZANTINE HIPPODROME

Constantinople's hippodrome was founded by Septimius Severus in 196 A.D and it was completed during the reign of Constantine the Great. The Byzantine hippodrome became the center of city's social and political life. It was not only the for horse and chariots races, but it served also as a place in which the public could freely express its opinion, a place of confrontations and as a place where political activities were held.

At Hippodrome the celebrations of Emperor's and army's triumphs, the proclamation of the emperor, the welcoming ceremonies of foreign diplomatic missions, trials and public shaming were performed. At the Hippodrome, various entertainment events were held like events with mimes, jesters, dancers etc.

Till the 12th century A.D., the most favorite spectacle of Byzantines was chariot racing. The charioteers' and horses' capabilities were causing the excitement of the crowd. The charioteers were cheering for their victories, a victory wreath was put in their head and they were rewarded by the Emperor with expensive clothing. Till the 6th century A.D. at the Hippodrome, statues of the winners were placed with inscriptions on them.

The chariot races were lasted through the whole day. In each race four chariots were participated, each from every municipality, the Greens, the Blues, the Whites and the Reds. Many chapters of the writings called "Peri Vasileiou Taxeos(About Kings Order)" (10th century) are dedicated to Hippodrome's rituals.

CHAPTER 16 THE BYZANTINE THEATER

The main types of theater at the byzantine period were:

1. The popular theater is the mimic art and the performer was the mime. It has its origins in tragedy and comedy of classic antiquity. Its main forms are:

- The mimic theater. In the ancient years it meant the theatrical text in the form of a dialogue, with scenes from mythology or everyday life. The main source for the themes of byzantine mimic theater was mythology. The byzantine mime did not wear any mask and besides the speech was using facial expressions as a mean of expression.
- Pantomime is a theatrical genre, where a dancer wearing mask is dancing with musical accompaniment mainly a mythological theme.

Although the constant railing from Church, the people were keeping going to the Hippodrome and to the theater. The Patriarch of Constantinople Ioannis Chrisostomos had been written a speech about those that preferred the Hippodrome and the theater instead of the church. "To those abandoned the church and took refuge to hippodrome and the theaters (Προς τους καταλείψαντες την εκκλησίαν και αυτομολήσαντες προς τα ιπποδρομίας και τα θέατρα)".

2. The religious theater: some researchers had claimed that the interactive works with religious content were only for reading. Those works are either a combination of dialogue and narration or they have a dramatic form:

- Narrative –Dialogue works: the first writer was St. Methodios (died 311). His works: "Peri aftexousiou (about the self ruled)", and the "Symposio ton deka Parthenon (Symposium of ten virgins)". At the 8th century A.D., Ioannis Damaskinos wrote a play with the title "Susanna" which was lost.
- Dramatic texts. They were written in a form of dialogue. The most important work is "Christ Suffering (Christos Pashon)" by an unknown writer and unknown year of publication and it consisted from 2610 12syllabus verses. It refers to the Life and Passions of Jesus Christ. In the beginning of each episode the writers is giving directorial instructions. "Stihoi eis ton Adam": is a work of the 9th century AD from deacon Ignantios in 143 12syllabus verses etc.

3. Liturgical Drama. Some testimonials shows the performing liturgical drama at the church. Also the church service by itself- for example the representation of the Passions of the Holy Week is considered as liturgical drama from some researchers.

St. Porfyrios was an actor (mime) and martyred at 392 A.D. The Greek Actors Union had declared St. Porfyrios as its protector.

17. BYZANTINE COINAGE

The Byzantine coin was representing not only the cultural and economic growth of the Byzantine Empire, but at the same time was functioning as the promotion tool of Byzantine's world view and as the "message carrier" from Emperor to the citizens of the empire and to the people living in the territories outside the Empire.

The most well-known byzantine coin was the golden solidus, with which the economic power of the Empire became known worldwide. Also the golden solidus was the dominant coin of commercial markets. The golden solidus was established during the reign of Great Constantine the Great till the 11th -12th century A.D., it remained unadulterated, and became famous.

Phases of Byzantine Coinage

- a. Starting 395 A.D. till the mid of 8th century A.D. : During this period the coins had the depiction of the Emperor with military uniform and inscriptions like Imperator Militans. At the same era the pagan symbols depicted on the coins became Christian. The main coin of that era is the golden solidus while the silver coins were produced as memorial coins.
- b. Beginning of the era of Justinian II (685-695 and 705-711) till the reform period of Emperor Alexios I (1092): at the coins of that era the Emperor is represent as the Vicar of Jesus Christ at the Earth. It is the first time that the figure of Jesus Christ is appearing on a coin. During the reign of Leon the Sixth (886-912) the figure of Virgin Mary is illustrated. The solidus remained its weight but its diameter was increased.
- c. The period 1092 till 1261 A.D: at the front side of all types of coins the figure of Jesus Christ or Virgin Mary are illustrated and at the back side the Emperor alone or together with Virgin Mary or with a Saint is depicted. In this era Alexios I is minting a new coin with a hollow convex shape, which was called "iperpiro". Furthermore, a copper coin was minted which was called "tetartiro".
- d. The period 1261 end of Latin occupation till the fall of Constantinople at 1453: New forms of coins appeared with new images, like the Emperor kneeling in front of the God or in front of Virgin Mary and pray. In other images the Emperor is horseback or winged. Also the coat of arms of Paleologos dynasty or the two-headed eagle is appearing. The coins that were circulated in that era where the copper *trachea*, the silver *basilico*, the imivasilika or argiridia. At the 14th century the *iperpiro* was replaced by the silver coin called *stavrato*.

CHAPTER 18: GUILDS

During the Byzantine period the pursuit of professions was controlled by the state and the professionals were organized in guilds. Each guild was operating in a specific area of a city.

Among the various types of operating shops were the *magipia* meaning bakeries, the *sardamaria* alike today's grocery stores, the butcher called *makelaris*, etc. A significant amount of itinerant peddlers called *girevontes* were crossing the City's neighbors for covering the everyday needs of the houses.

Only in capital twenty three (23) guilds existed. For every profession, the corresponding guild determined the working conditions, the wages limit, the selling prices and the legitimate profits. The guilds were managed by the *Eparhos*.

The sector of commerce and the sector of precious materials' artisanship belonged to the state monopoly.

CHAPTER 19 – BYZANTINE ECCLESIASTICAL MUSIC

Byzantine ecclesiastical music is an art and a science. Greek and foreigner historians agree the ecclesiastical tones and in general the byzantine ecclesiastical music's system is an unbroken continuance of ancient Greek music system.

From the 3rd till the 7th century A.D., when John Damascene appeared, the musicians and hymnografers were deeply into classical Greek letters and knew ancient Greek music, as it is evidence at their works.

The Byzantine Ecclesiastical music, like every other form of music, was initially uncompleted. The Byzantine Ecclesiastical music along with the hymnology of the first centuries reached its apex from the end of 7th century A.D., the era of Romanos the Melode. Romanos the Melode is considered to be the father of the ecclesiastical poetry.

The most famous musicians and hymnographers were: John Damascene, Kosmas the Melode, Theodoros Stouditis, Fotios Patriarch of Constantinople, Leon the Wise, Emperor Constantine the Porphyrogenetus, Saint Kassia, John Koukouzelis – who is considered as important as John Damascene-, Xenos Koronis – who was Arch-cantor at Haghia Sofia, John the Kladas Iambadarios at Haghia Sofia e.t.c.

After the fall of Constantinople (1453), byzantine ecclesiastical music remained unchanged. The Christian community was gathered around the Patriarch and the Patriarchate of Constantinople. The Patriarch was the religious and the political leader of the Orthodox Christians. The Patriarchate,

the Patriarchal Church, the Great Church of Christ was the “ark” of the Byzantine Ecclesiastical Music and saved it till our days.

The continuous succession of Archon Arch-cantors and Archon Lambadarioi of the Great Church of Christ played a pivotal role in this. These people kept alive and passed down from generation to generation the whole liturgical canonical order of the services and the tradition from the time of the Fall of Constantinople till our days. Some of the most famous musicians of that period were: Manuel Chryssafes, Valassios the priest, George Raidestinios, Panagiotis Chalatzoglou, Petros the Peloponnesian, Jacob the Peloponnesian, Peter Byzantios etc.

At the year 1814 the Great Church of Christ – the Ecumenical Patriarchate - decided to form a Musical Committee assigning to invent a new and simpler musical scripture. Thus the music scripture that is still used today is a work of Chrysanthos, Gregorios and Chourmouziou, the three inventors of the new musical writing, who transcribed and preserved the holy melodies of the older musicians. From then on, the transcriptions of all the classical music texts of the Byzantine tradition are authorized by the Great Church, and are published initially in Bucharest, in Trieste, in Paris, and later in Constantinople.

Further important musicians appeared: Peter of Ephesus, Theodore Phoakeus, Panagiotis Keltzanides, George Sarantaecclesiotes, Nicholas Vlachopoulos, George Violakes, Jacob Nafpliotis, Constantine Priggos, Thrasyboulos Stanitsas, Basil Nikolaidis, and Leonidas Asteris, who was until recently the Arch-cantor of the Great Church of Christ.

This handed down Byzantine music is music of prayer, music of worship. It is called byzantine, simply because it originated and was developed in Byzantium.

Constantinople, the then capital of the Eastern Roman Empire, the Church was empowered and decorated with her wonderful arts: icon painting with mosaics, architecture, literature with hymnography, and also ecclesiastical music.

Today, as descendants and heirs of the empire, we hold a live treasure: the holy troparia that were written, put to music and chanted in St Sophia, are still sung today the same, with the same music, in the same fashion in our holy temples. During the services of the Salutations to the Mother of God, and of the Holy Week, the Churches often do not have enough space to fill all the Orthodox faithful.

20. BYZANTINE ART

ARCHITECTURE AND PAINTING

The Byzantine architecture and its unbreakable part being the Byzantine painting, fresco and mosaic are the arts were born and flourish from the 4th century till the 15th century, meaning from the foundation of Constantinople at 330 A.D till its fall at 1453 A.D.

SECULAR ARCHITECTURE

Usually the Byzantine architecture is synonym with the construction of churches and monasteries. However ruins of other types of buildings or of building complexes are located in cities which were part of Byzantine Empire. For example the ruins of the Holy Palace and Hippodrome, the Palace of Vlaherna and of Myreleu as well as ruins of stores located at Mesi Odo – the main street of Constantinople.

Another category of architectural works are those referring to the water supply to the city like open or close cistern and aqueducts. For example the open cisterns at the hill of Constantinople like Prefect Aetios cistern (421), patrician Asparos cistern (459), St. Mokios cistern which was built at the reign of Emperor Anastasios A' (491-518). The rainwater collected in open cisterns firstly so to be cleared from precipitation before they are channeled in covered cistern like the Basilica Cistern, which was built by order of Emperor Justinian (527-565) or like the cistern of senator Philoxenus (probably at 4th century A.D.). Part of the city watering system was aqueducts; therefore it is worth to mention some of them like the aqueduct of Emperor Uali (364-378) which oversees the old city of Constantinople since the 4th century.

ECCLESIASTICAL ARCHITECTURE

The architecture born in Constantinople with influences mainly from the East and spread to Italy, the Balkans, Russia, Armenia is divided into three major periods which are determined based on the architectural into three major periods which are determined based on the architectural periods in church architecture, mainly because compared to secular architecture infinitely more churches throughout the territory of the empire:

- a. Early Byzantine Period
 - b. Middle Byzantine Period
 - c. Late Byzantine Period
- A. EARLY BYZANTINE PERIOD (3rd century – early 8th century)**

ARCHITECTURE – PAINTING

It is a transition period, where the Greco-Roman tradition coexists as it was formed in late antiquity and the catalytic effect of Christianity from the two major centers, Alexandria and Antioch. The Basilica, which had been the major architectural type of public buildings at the pre-Christian world, was widely used in religious architecture. It is also named as a retrospective, with transept and cross. Old architectural types are the octagonal, hexagonal or circular type which was used as a baptistery, or "martyrdom", indicating the church where the bones of saints kept after they martyred for their faith. The combination of these two architectural types, in various ways, had generated different types of Byzantine church architecture.

During the reign of Justinian the dome was added which is usually without drum. The use of dome worked as a sample for all the capitals and major cities which wanted to construct important buildings and to imitate the city of cities the Constantinople and the beautiful temple of Hagia Sofia. Generally there is the monumental architecture of temples that cover large areas, but of course this does not mean that all buildings of this era were huge.

Other major temples of this period are the St. Irene in Constantinople, the church of St. John Theologian in Ephesus, the San Vitale in Ravenna and the church of Saints Sergius and Bacchus in Constantinople which the architrave appeared for the last time. Finally the Church of the Holy Apostles with its five domes in Constantinople must be mentioned, since it was the second most important church after Hagia Sophia, in which its huge expanse housed tombs of emperors and patriarchs, was that "Mausoleum" or "Mnimothesio". It was demolished seven years after the fall of Constantinople but it was a model for the church of San Marco in Venice and the St. Perigeu Front in France.

In painting, initially, the Hellenistic themes - like walk and symbolic representations – were used but firstly in the eastern provinces began to appear a shift to thematology towards strictly religious matters. A typical sample is the mosaics at Galla Placidia Mausoleum and the church San Vitale in Ravenna.

HAGHIA SOFIA

The Temple of Divine Wisdom

The old temple of St. Sophia that was built by Emperor Constantine burnt during Nika's riot in Justinian period, in 532 AD. Emperor Justinian decided to build a new temple and entrusted this work to two Greeks from Asia Minor, the engineer Anthemius from Trales and the sculptor and painter Isidore from Miletus who was also a mathematician.

The new church was dedicated to the Wisdom of God, started to be built on 23 February 532 A.D. and the work lasted in 5 years, 11 months and 10 days.

The architectural problem of Haghia Sophia was: to place a circular base dome onto a rectangular surface, in such a way that not to change the internal shape of the church. Haghia Sophia is the most original and daring example of a basilica with dome that means Basilica combination (Temple elongated rectangular) and circumcenter edifice (building with a hemispherical dome). This style prevailed since the 6th until 10th century A.D. This was achieved by the mentioned architects by erecting in the middle of the temple 4 large pillars (columns) and linked them together by arches each of them had a distance was about 20 meters from the outer wall of the temple. The dome was leaned on the pillars and seated at the top of the arches on spherical triangles, connecting the arches between them. In the eastern and western part of the dome they constructed, as an extension, 2 semi cupolas, that each of them had two niches, so it appears that the main dome rises in air and the eyes of who is entering the temple to see immediately the center of the dome in straight line and the eyes of anyone who is sitting in any part of the church to discern all the lines of the canopy.

This creates a new center of light and air, so anyone can feel that is outdoors and looks at the sky. On both sides of the temple there are two lateral naves (that is, two enclosed spaces) with 2 floors, based on spherical arcs. The upper floor was the zenana. In St. Sophia occurred a revolution, which fended us off from architecture of antiquity.

Externally the building gives the impression of massive, and one must get inside to feel the size and daring of construction. The massive dome with a diameter of 32 meters, with 40 windows at its base, gives the impression that is seated on the air at a height of 55 meters above the ground and allows the viewer wherever he stands, to see the light.

The Gothic church makes the believer, who is looking at it, to feel insignificant and full of awe, requires from him to surrender completely, his uplift to be exhaustive and this is out of human scale.

On the other hand, in Haghia Sophia the space never loses its balance and the sense of form, which is another expression of Greek humanism. Human personality is not lost by some element of fear,

which urgently imposes to the soul the presence of God. It's human space, because despite its magnificence, encloses a place that is not unlimited.

In Haghia Sophia, for first time in history of human architecture, a space suitable for the mystery of God and incarnation is formed. Its space can be understood as a kind of music. Anthemios brought to the world the vision of Divine, such as Phidias had brought to Athens the gods.

HAGHIA SOPHIA IN NUMBERS

For the construction of Haghia Sophia 10,000 workers worked and 360 million golden drachmas were spent. Justinian was overseeing the work, who gave to it as dowry 360 farms and precious silver altar, glass and silver lamps, gold trimmed gospels, gold and silver utensils and placed 80 priests, 150 deacons, 70 sub deacons 40 deaconesses, 150 readers, 25 chanters 65 concierge, numerous servants, royal secretary, the great Document-keeper, who was executing the librarian duties of the temple.

The temple was patriarchal and was the seat of the Patriarch, who had a whole apartment into the temple, where often was inviting the emperor. It is worth noting that it was a complex of buildings with the Hippodrome and the Great Palace.

The Church of Divine Wisdom was inaugurated on 25 or 27 December 537 A.D.

It was the great religious and national center of Byzantium, symbol of the Byzantine Hellenism. There, the more formal ceremonies were taking place such as coronations of the emperors, church meetings, victory celebration praises, prayers of the kings in crucial moments, from its pulpit the emperors were announcing the wars reports, as the report of Emperor Heraclius about the defeat of Persians. It was named big church. It is the most artistic monument of Christian Hellenism, the standard of the new Byzantine style, which the Eastern peoples, Arabs, Slavs and Turks imitated.

B) Middle Byzantine period (726-1204)

Iconoclastic period

1st (726-780) and 2nd (813-843) A.D.

The empire was shaken by bloody conflicts. The causes were many and deep, but one aspect of them was about the displaying or not of divine figures in art. The two diametrically opposed views sharpened so much that lead to civil war and persecution of iconolaters when iconoclast emperors prevailed. Characteristic of the period was the destruction of icons and their replacing by motifs and illustrations of plants, animals, birds, crosses.

Macedonian Dynasty (867-1056)

Architecture - Painting

This period has been characterized by significant architectural activity. Basilios I Macedon was called second Justinian because of temples renovations that they had been obviously neglected during the iconoclastic period and also because of new temples erections.

In Architecture, although the type of basilica not being abandoned, the cross-domed church was prevailed. Among the bulk of the building and the dome a cylindrical or prismatic drum was interposed. In addition, the type of octagonal dome support was used that almost certainly can be said that came from Armenia. Accordingly, this period the influence of Byzantine church architecture temples is very important in Balkans and Russia as well as in Architecture of the All Holy Sepulchre in Jerusalem.

After late 9th century the number of domes increased and since 10th century and later niches, blind arches and brickwork decoration with various designs such as meanders, rosettes and the so-called 'kufic', that is Arab influenced forming elements, appeared on the outer surfaces.

During this period, as each part of the temples acquired a certain symbolic significance, hagiography also acquired specific topics. For example, the depiction of Christ "Pantocrator" surrounded by prophets in the dome, or the Virgin Mary sometimes together with the Divine Child or sometimes alone as "Our Lady" in the arch of the sanctuary were established.

Generally during this period there is a common understanding and route in politics and art: The aim is to reconstitute the state of Justinian and art imitates exactly the period of the early Christian art having as a standard what survived from the pre-iconoclastic period.

Komnenian dynasty (1057-1185)

Architecture - Painting

The recovery of cities brought to painting a new stream. The main characteristic was the bodies moving and the intense dress folds that highlight it even more. Important examples of art from this period have survived in Haghia Sophia in Constantinople, but especially out of the capital, such as in San Marco in Venice, that was built in 1063 and St. Panteleimon in Nerezi of South Serbia. Especially in the case of St. Panteleimon it is evident that art is originating from Constantinople, because is an order of the grandson of Alexios I Komnenos as well as the Cathedral of Cefalu in Sicily.

C) Late Byzantine period (1204 - 1453)

Latin Occupation (1204-1261) – Palaiologos Dynasty (1261-1453)

Architecture - Painting

The main events of this period are the conquest of Constantinople by Latins in 1204 and the transfer of the state capital in Nice. In 1261 Constantinople was liberated by Michael Stratigopoulos and Michael Palaeologus, the first of the last dynasty of the empire, rose to throne.

On May 29, 1453 Constantinople was conquered by Turks. In this period, influence of Gothic architecture appeared, mainly with the creation of pointed arches in some monuments. The architectural types of previous periods were not significantly differentiated but the combination of various types contributed to the diversity of the temples:

- Basilica
- Cross in square
- Octagonal
- Mixed type
- Cross-vaulted

Initially in painting the Middle Byzantine period standards were continued but gradually was observed the embedding of themes from childhood and passions of Christ, the life of the Virgin, illustrations with scenes from the Old Testament and Apocryphal Gospels. Finally, the close relationship with the Italian cities, especially Venice, Genoa, Amalfi and Pisa influenced the art of Byzantine artists. But the influences were duplex. As the end of the empire was coming and many scholars and artists were abandoning the Constantinople in order to settle mainly in Italian cities or possessions of the Italian cities and especially Venice, Byzantine art clearly left its mark on the Italian painting, the so-called Maniera Byzantina.

CHAPTER 21: SOCIAL STRUCTURE IN BYZANTIUM

THE EMPEROR AND AROUND HIM SENATORS AND MEMBERS OF PARLIAMENT

(HONESTIORES - HONORABLES)

- ARMY

- CLERGY

- POLITICAL SECTION OF SOCIETY

Emperor

The accession to the throne thanks to the hereditary right or by the cheers of the army and exclamations of the senate, since 5th century and later started to be sealed with the crowning the emperor by the patriarch.

The social structure was not institutionalized, but nevertheless it was hard for anybody to pass from one social class to another. However, there were cases that ordinary people managed to reach to the highest ranks, even to become emperors such as Leo the Thracian or much later Vasilios I Macedon.

Senators and Member of Parliament

Senators in the early period were the continuation of the Roman Senate and were the highest social class. Participation to the Senate presupposed aristocratic origin, permanent residence in Constantinople and possession of a property. Under these conditions, theoretically the members of the Senate of Constantinople were the class who participated in the state governance.

Attempting to create an elite class in new empire the number of senators was widened by awarding titles by the emperors. However, only those of the senators who held the title of "illustrious" could participate in the tasks of the senate of Constantinople.

The capital of the empire had its own District Officer, but the governors of the provinces and officials of the provincial administration were chosen by the senators who lived in provinces.

Member of Parliament during the early period ensured the proper functioning of the Byzantine city (Food supply to the city, maintenance of walls and aqueducts, heating and baths operation, lighting, competitions and organizing festivals etc.). Originally these belonged to the equestrian class, but since the end of the 4th century, became a closed social group of landowners which contributed to the formation of a provincial aristocracy. The inclusion in this presupposed origin, permanent residence and property.

Since Heraclius period (610-641) and later the empire was divided into regions (themata). In each region a general was assigned who, in addition of military, had also political power. After the 9th

century and later, the state officials were directly accountable to the emperor without being under a hierarchical chain as was before.

Judges were also belonged to the political hierarchy and also those involved with the economy. In the middle of the 6th century parliaments and parliamentarians had disappeared. The accumulation of wealth on the hand of landowners resulted to the refusal of committing their municipal duties. This situation led to exertions of rivalries to taking administrative positions and simultaneously to attempts to avoid them. Because of these, gradually this institution led to dissolution.

Clergy

The vacuum that was left by the dissolution of the Members Parliament , was covered gradually by the Church, which since the 4th century had already involved in the charity activities. The undertaking of non-religious issues by the Church, that were relevant with the proper functioning of the cities, made the bishops equal to the provincial governors. Besides, bishops came from the aristocracy which means that they had anyway knowledge of public administration.

During 7th and 8th century, urban life was extinguished. Series of epidemics, natural disasters and invasions of different tribes, contributed to decline and disappearance of cities and the formation of semi-rural communities around fortresses. Due to vanish of urban centers and concomitantly the increasing of rural populations, provincial bishops lost their supremacy.

Army

During the early period the army consisted of a mobile army-police force which usually camped in the cities and of the border guards, named as Akrites. Since the middle of the 7th century the armies were set up from indigenous populations. In return land fields were given to them to cultivate when there was no war or by serfs on behalf of the landowners.

The decomposition of central authority, contributed to the weakening of the land provision system as a return to military service and since 11th century the provision of land fields gradually phased out. During this period, the formation of private armies and essentially the recruitment of mercenaries initiated.

Civil section of society - Farmers

Agriculture was the largest source of wealth. Apart of the rich landowners were also small ones which made up autonomous communities and the dependent farmers who were theoretically free but essentially captives in their field and for this reason were called "slaves of the earth."

The starvation in 927 helped the increase of the large landowner's assets. The gradual reduction of small properties was inevitable. During 10th century new bourgeoisie, new large families who came from Cappadocia and Eastern Asia Minor, as Phokas, Skliros, Dukas, came to the fore and some of them became even emperors. With arise of new bourgeoisie some cities revitalized and during 11th and 12th century recovered completely.

Civil section of society - Bourgeois

Consisted of professionals and artisans, merchants, raw material suppliers, people of the spectacle (charioteers, musicians, actors, jugglers) their subordinates and servants and finally the unproductive members of society (the elderly, disabled, madmen).

Theoretically 1/10 of the population was wealthy and 1/10 poor although this information is much generalized and rather controversial.

The artisans were organized in guilds and their financial situation depended on how lucrative was their craft.

Merchants income was depending to the type of the traded products and to the sites were acting. For example, the transport of goods from ports or the trade with Persia and other countries of Near East, the luxury fabric market, purple and food (rice, wheat, salted fish roe, spices, wine, oil) ceramics and precious metals, was particularly lucrative.

Among poor professional classes were the manual workers, hawkers and retailers.

The 11th century was marked by a significant opening of trade and the provision of commercial privileges to the city states : Venice, Genoa and other Italian cities.

The Fourth Crusade, which resulted in the conquest of Constantinople in 1204, caused enormous destruction. After 57 years, in 1261 the state capital reinstated to Constantinople, but the Empire never recovered from the suffered damages. Once again the focus was the land but the continuous loss of lands made it gradually less important. In the 200 years to follow, the Empire was continuously shrinking, until it was restricted to the limits of the capital. The end, as we know, was written on May 29, 1453.

CHAPTER 22: DAILY LIFE IN BYZANTIUM

People in Byzantium were living under absolute monarchy but they could influence the political life through municipalities and the events at the Hippodrome. A typical example is the Nika riot.

FAMILY LIFE

The law did not allow marriage for girls under twelve and boys under fourteen years old. Before marriage there was the engagement and a contract was signed defining the bride's dowry and the groom gifts. After the wedding ceremony a feast was following in the groom's house. Despite church's objection the state was allowing divorce "by mutual consent".

THE POSITION OF WOMAN IN BYZANTIUM

The world of Byzantine Greek woman was her home and her main concern was children's care and Christian upbringing. The perception of ancient Greek society that women and especially daughters should not go out until marriage (Phocylides, 215 Berg., 474) continued in Byzantium, in custom of gender segregation in entertainment, in official banquets, (Constantinos Porphyrogenitus), in baths which called "twins" and in Church (zenana).

If there was a need to go out, they did it with their head covered and accompanied by decent older women or servants. Unhindered went out to go to church, to visit female friends or religious fairs, to baths, where they wore clothes of bath, ate there and many times spent their day there having fun.

Vendors that were passing beneath homes were helpful because women could buy what they wanted without going out often.

It is reported that since 4th century there were teachers for girls and middle social classes could send them together with boys to the teacher (Grammatikos) for writing and reading. Rich girls could have the same education with their siblings, because the teaching was made at home by private teachers. According to the testimonials boys were being educated in male monasteries and girls in female. The women could not go to university.

Women in Byzantium were not irresolute and weak but dominant at their home and they had their husband's respect. Although seemingly they were not involving in politics, they were developing beneficial social activity with acts of love as caring for the captive's children, endowment of poor girls depending on their financial capabilities, visiting and supporting prisoners, collecting money for their families until their release. Also they founded many monasteries, hostels and hospitals in which patients and foreigners could find a refuge.

The Byzantine Greek woman was very active during wars, even during sieges, together with her daughters and woman friends, by sewing inner clothing for soldiers, preparing linen for bandages construction (motarion) for the wounded and with male spirit offered services carrying stones for catapults and slinger soldiers, preparing wine and tonic drinks to soldiers fighting on the walls, taking care of injured soldiers and their wounds and encouraged the fighters with their words highlighting the cruel fate waiting for all of them in case of loss in the war. Finally she is that, that when she was Empress was ruling or co-ruling excellently the state (Theodora wife of Justinian, Theodora wife of Theophilus, Theophano wife of Germany's Othon etc).

Women of Byzantium had Greek education. Is known the story that Anna Komnena narrates about an attractive lady who while walking on the street, someone told her a Homeric verse relevant to Helen of Troy and she understood the implication. Many of them had medical knowledge and were working in hostels and hospitals.

Philosopher Hypathia, Anna Komnena historian and amateur doctor, poet Kassiani, Athenais-Eudokia who founded the Pandidakterion and contributed in drafting the Theodosian Code, Theodora Raoulaina Palaiologina who held ancient Greeks codes, many of which had copied herself, are some of many Byzantine women who were worthy of Greek history and of the Empire in which they lived!

THE CHILDREN

Children except for their name they also had their father's name (e.g. Nikolaos Georgiou) and later, starting from the aristocracy was added the surname (e.g. Dukas or Komninos). Children were spending first years of their lives close to their family where grew up listening of tales and stories from the Bible, playing with their toys and after this period they were going to school.

There were secular and ecclesiastical schools, private but also free for orphans. The first cycle of training began at the age of seven years old and the second at the age of twelve.

The universities were under state or ecclesiastical control. Since 11th century girls were also participating in higher education.

SOCIAL CARE

Medical services were offered in hospitals, which existed in every town with a number of doctors in proportion to the population. There were doctors who accepted patients privately in their clinics or visited them at their homes. The church founded and supported hospitals, workhouses and orphanages.

CLOTHING

The Byzantines loved luxurious and expensive silk and linen fabrics and jewelries. The bourgeois wore long tunics (stiharia) with many folds and leather boots. Women wore over the chiton cloak (imatio) with long loose sleeves that covering head. They took care of their hair and their face making up. Farmers often wore sleeveless tunic and long breeches with a waist belt and wore usually barefoot or wearing sandals.

FOODS

The Byzantines had a particular love for food and drink, of course except the fasting periods. When Nikitas Choniates describes symposiums of Isaac II Komnenus (1185-1195) refers to "hills of breads, forest of animals, rivers of fishes and seas of wine" meanwhile Theodore Prodromos (Ptochoprodromos) is an important source of information on the culinary habits of the clergy. The middle class Byzantine did not have many food choices because it was often confronted with hostile raids, arbitrary of the officials, epidemics and bad weather. In a wealthy home lunch and dinner included a variety of dishes, appetizers, meats, fish, desserts and drinks.

ENTERTAINMENT

The main way of entertainment was the religious, social and popular celebrations. The Byzantines went to taverns very often to enjoy food and wine and during Carnival, despite the reactions of the church, were being disguised and made parades in the streets. In province, big annual festivals ended up as folk celebrations with the participation of magicians, astrologers, jugglers.

In Constantinople and the other big cities residents entertained with chariot races in the Hippodrome, public rituals, theatrical performances and various popular programs.

During 7th -8th centuries as a result of the collapse bourgeoisie life, big cities disappeared. When the new bourgeoisie rose again and the urban theaters began to recover but public halls, royal, galleries and racecourses had already disappeared. Only Constantinople's Hippodrome had remained and was used for imperial ceremonies.

CHAPTER 23: THE SOCIAL CARE IN BYZANTIUM

The influence of Christianity determined the social care and welfare policy in Byzantium, having very much charity characteristics. With the term social care we mean mainly the wish and the will of individuals or various groups for charity, while the term welfare policy we mean the laws issued by the State of Byzantium.

In Byzantium at very early stage a welfare activity started developing being practiced by individuals, the State and the Church.

In the ancient Greek world, as in medieval Byzantine Empire, faith and medicine had always been tightly connected.

Typical examples are Asclepiads or infirmaries, which are complexes of buildings with the Temple of Aesculapius at their center. The remains of Epidaurus inform us about the existence of complex buildings, which in the whole shows us the existence of an extensive hospital, which received exorbitant fees for services.

Some of these ancient hospitals resemble "hostels" and helped the formation of the medieval "hostels".

HOSPITALS IN BYZANTIUM

The organized social care system of Byzantium was the first in mankind history to build philanthropic institutions.

Institutions such as the byzantine 'hostels', which we call today hospitals, in Byzantium obtained specific structural organization within various sacred foundations, which treated patients with various diseases and coming from diverse social classes.

Words like: lochokomeio (maternity hospital), hospital, nursery, hotel, nursing home, poorhouse, orphanage, lovokomeio (leprosarium), created in the Greek language for first time at the 4th Century A.D.

Based on historical evidences, archaeological monuments and Byzantine seals we have good knowledge for more than 50 such institutions.

The hospital care that Byzantine institutions offered should not be considered as something rough and disorganized. The "typical" (i.e. the written regulation) of the monasteries, which survived until today, give clear information on the organization of hospitals. The history of the Byzantine hospital reveals clearly that the Christian charity and scientific medicine were perfectly harmoniously matched in Greek medieval Empire; throughout the Middle Ages the medical profession had retained its importance.

Some of the most known institutions are:

- Many institutions are known by the names of their founders e.g. "Florentios's" (retirement home founded by Florentios de patrician), "Anthemios and Isidoros's" (retirement homes built by the architects of Haghia Sophia), "Armatios's" etc.
- In Constantinople we find the hotelier Samson, who was a doctor and was living in a humble home, which was used as an office and accommodation for the poor. To that man emperor Justinian appealed in order to be cured and after his treatment, he satisfied the wish of Samson to build a

grand hospital in the center of Constantinople near Hagia Sophia. This hospital became very famous "Peridoxon Iatron (Famous Clinic)" to which patients of "various" diseases were going to be treated, especially for eye diseases. Church celebrates the memory of St. Sampson the Innkeeper on June 27th.

- During Justinian era the Kosmidion complex included a church, a hostel and a bath (bath - tub) with appropriate staff.

- In Constantinople was also the guesthouse of the Pantocrator Monastery.

In the provinces of the Byzantine Empire the Institutions were:

1. Vasiliada of Megas (Great) Vasilios of Caesarea in Cappadocia, in which the following foundations existed: poorhouse, hospital, orphanage and guest house for travelers. In a separated building there was a leper colony and in other one far away from the previous there was school building for poor and orphaned children and crafts workshop to learn arts and crafts.
2. Hotel of Elias and Theodoros in Melitene for disabled.
3. Poorhouse of Ephesus for people with chronic and impaired healing wounds.
4. Leper colony in Edessa of Mesopotamia and Hospital of Bishop Nonnus (Monophysites).
5. Poorhouse of lepers "Ptocheion" in Alexandria two storeys for separation of the genres, 6th c.
6. Hospital for Blinds in Jerusalem, 630 AD (is referred to the life of St. Anastasios the Persian).
7. Leper colony (Lovotrofeion) of Zotikos in Constantinople, opposite the town Irion in Chalkedon. It functioned until 13th century and it was financially supported by Emperors Mauritius, Heraclius, John Tzimiskes, Constantinos Porphyrogenitos and in 1032 AD was rebuilt by Romanos Argyros, after being demolished by an earthquake.

Finally in social care system the following issues were included: dealing with the begging problem, care of prisoners, help and assistance to refugees, forethought for slaves liberation, redemption and salvation of captives, protection and child care for orphans. For this purpose there was the principle Orphanotrophos, who was responsible for the management of institutions known as "Katagogeion of Orphans" or 'Orphanages'. Specific laws defined the rights and obligations of the Orphanotrofos, the office was very important and always held by prominent person. Orphanotrophos was overseen by the Patriarch and the Bishops.

The organization of social assistance was helped by emperors, individuals, crowned women, noble and simple popular women who helped personally and were very active. But the Church was the

main commissioner and sponsor that every year handed out to the poor a huge amount of legacies and donations or concessions with fairness and consistency.

The spirit of charity (philanthropy) is also widespread in writings of Byzantines. Emperor of Byzantium wrote to a nephew of the following:

*Give apparel to naked poor, satiate the hungry,
Comfort the sorrowful, visit sick people.*

CHAPTER 24: A MODEL HOSPITAL: THE GUEST HOUSE OF PANTOKRATOR

The remains of this monastery are currently on the northeast side of a high hill of Constantinople, over the narrow port of Gold Horn, where five domes of a narrow buildings cluster are distinguished and called today as Zeyrek Kilise (Church) Mosque.

These buildings, before the Turkish conquest were the cultural center of the great Christian foundation of Jesus Christ Pantokrator Monastery, which was founded by Emperor John V Komnenos in 12th century. The whole complex was endowed by the Emperor with many estates and was independent and self-governed to carry out its work without problems.

This institution having the structure of a research hospital resemble very much today advance hospitals making the prominent Byzantinologist Hunger to describe this institution as surprisingly modern. This hospital had five departments: surgery, ophthalmology, gynecological, pathological, psychiatric little far away and had 80 beds.

Also had baths, toilets, separate for men and women, laundry, oven - kitchen, mill, horse stables (Ippostasion), field for technical services (chalkomatas, levitarios, kanaloplytis, sharpener tools). It had also library and lectures buildings, where the teaching of medical science took place, pharmacy to produce medicines and administration spaces, where the files of medical records of patients were kept.

There were clinics, which serve patients outside the hospital with two dietary physicians (pathologists) and two trauma physicians (surgeons) and assistants. They were responsible for the examination of many patients who went for an advice or a medicine.

According Regulation every year had to change the useless quilts, blankets and sheets, and to renew cushions wool.

THE STAFF OF THE GUEST HOUSE OF PANTOKRATOR

In every department there were two doctors, three rank ministers (medical assistants), two more ministers (junior doctors) and two servants (nurses). In the gynecological department expect of the two doctors, there was one woman doctor (iatrena) and two women nurses. Medicine in Byzantium was being practiced not only by men but also by women, as evidenced by the terms "iatrenes" (female doctors) and "iatromees" (midwives).

Two "primikirioi" who had the overall supervision of the institution were senior doctors and were visiting daily the clinics asking patients if they were content and making strict comments to offenders. They were checking the food for patients and if a seriously ill person was in the clinic, were warning the supervisor who commanded one of the most experienced doctors to take care of him.

Impressed by hospital regulation of the monastery of Pantokrator, similar but shorter descriptions of Byzantine guesthouses and many other sources, historians such as Georg Schreiber, Alexander Filipsborn, Herbert Hunger, Hans Georg Beck and Dim. Konstantelos, recognized the superiority of the Byzantine hospital care in comparison with any other care institution available in the Latin West. The Russian historian Uspensky says, "The hospital of Pantokratoras is perhaps the important example that history left to us about Byzantine society humanitarian ideas."

CHAPTER 25: CULTURAL SHINING OF BYZANTIUM

For 11 centuries Byzantium was the most civilized state of the medieval world. Halted the barbarian invasions, maintained and enriched the ancient Greek heritage, with its institutions, state organization, education, law and art influenced decisively East and West.

Carriers of the Byzantine Greek culture were the: merchants, sailors, diplomats and soldiers. Also the Byzantine princesses and noblewomen played an important role, which as wives of foreign rulers brought the Greco-Christian customs and traditions in their countries and together with their multitudinous retinue became a moral example for their folks. Even the captives were spreading Christianity and the Greek way of life during their captivity. But the most significant and organized work was done by the eminently missionaries, the clergy and the monks of Byzantium.

The spread of Christianity and culture in Central Asia and the Far East was characterized as a second conquest of Asia after the first of Alexander the Great and included the regions and people: Palestine, Gaza, Libya, Ethiopia, Egypt, Nubia, Goths, Abhazs of Pontos, Caucasus, Georgia, Armenia, Syria, Mesopotamia.

Cosmas Indicopleustes the Byzantine geographer of the 6th century writes in "Christian topography" that "on Vaktrians and Huns and Persians and other Indians and Perso-Armenians, Meds, Elamites and all in the Persian land and innumerable churches and many Christian people and many martyrs and many monks quieters". Christianity was later eradicated by Muslims.

ARABS

The Arabs, even after Islam's prevalence, had close contact with Byzantium from where the Caliphs kept asking teachers and mathematicians, since Arabs learned from Byzantines the state organization, the ancient Greek literature and science, which brought latter to Europe.

The historian Theophanes writes:

"So he sent immediately (Caliph Al Mamoun) a letter not to him (i.e. Leo the Mathematician, a famous Byzantine scholar of the 9th c.), but to Theophilos (emperor) with the following content: I wanted to come to you myself fulfilling a work of friend and student. But, since the power entrusted to me by God and the numerous people that I rule not allow me, please send me for a short time the man that you have and is famous in philosophy and science. I want him to stay with me and teach me in his way the science and virtue, for which I really feel love. However not postpone the case, because I am not speaking the same language and I don't have the same faith. But precisely because who asks is such kind, let my request be satisfied by forgiving and good friends. For your grace I will

give you twenty kentitaria (unit of weight) gold and I will sign permanent peace "(Theophan Sinehstis, ed. Bonn p.190)".

MORAVS - SERBS - BULGARIANS - RUSSIANS

The Moravs (now Czech Republic and Slovakia), Serbs and Bulgarians accepted the Greek culture. The monks from Thessaloniki, Cyril and Methodius, had a difficult task towards the Slavs because they confronted ignorance and superstition and for this reason created alphabet especially for them, based on the Greek. The same happened with the Russians. Byzantines with the creation of the alphabet proved that were inspired by the Greek spirit, democratic and liberal, which respects the entity of people and nations, otherwise, if this wouldn't happen, they would oblige them to speak Greek.

Russian King Vladimir's envoys said when they returned to Russia: "The Greeks led us to the sites where worship God and we did not know if we were in heaven or on earth. Because on earth there is not so much shining or lighting and we were puzzled how to describe what we saw. We only know that God dwells there among men, and their liturgy is more beautiful than other nations' ceremonies. For this reason we cannot forget that beauty." And through centuries Russian Church remembers that beauty. (N.H.BAYNES-H.ST.L.B.MOSS: Introduction to Byzantine Civilization).

BALKAN PEOPLES AND ORTHODOXY

Balkan people because of their contact with Byzantine tradition, with which they were raised, managed to obtain their national identity with which during the Ottoman rule preserved their people and succeeded in the 19th century to gain their independence. Orthodoxy, which is the personification of Byzantine spirituality, enabled also Russia to be united and thereby become the great power with the Byzantine heritage that retained through centuries. Noteworthy is the fact that for 200 years the Russian bishops were Greeks! Byzantium gave to those people everything, religion, art, literature, state organization. Also gave them the Greek texts translated as model and prepared the birth of national literature of each of them folks. For all these Byzantium was the great pedagogue, the great mystic!

The spiritual shine of Byzantium was not limited only to the East, the Slavic people and in Italy, but reaches the last ends of Western Europe.

ITALY

Byzantinologist Charles Diehl writes about Byzantine influence in Italy "in Rome there was a whole Greek quarter where were many byzantine monasteries and Rome of the 7th and 8th century was a city half byzantine ... Venice with the manners and the tendencies of the town was also completely Greek ... Greek bishops ruled churches, the Greek typical applied everywhere, Greek was the official and spoken language at the same time the country even when the Norman kings succeeded the Byzantine rulers, institutions maintained for long time Byzantium stamp and continued to use Greek for official and non-official acts. "

Monk Nile (910-1005) at the Campania resting place copied manuscripts, taught calligraphy, planted vineyards. Many manuscripts were preserved since 10th century in the royal abbey of Kryptoferris at the entrance of Rome, the last that he built and it was a center of education and hymnographical production. In Sicily and Calabria, after the landing of Justinian's General Velisarios (535-540) hymnography, music, rhetoric, grammar flourished. Also hagiography was highly developed.

ENGLAND

John Chrysostom writes: "and British Islands felt the power of speech, because churches and holy Altars had also been erected there." First bishop of Canterbury was Augustine in 604 A.D. After him Theodore in 669 planted the first union seeds of English people and convened a meeting, that was an unheard fact for England, compiled collection provisions to regulate the internal life of the church, generalized throughout England the ecclesiastical chant, cultivated preaching. Founded monasteries, libraries and enacted each monastery to establish school and church. He also laid the foundations of classical studies in England.

GERMANY

Workers of civilization in Germany were the rulers' Greek wives, clergy and monks. During 10th century Emperor Vasilios the 2nd's sister Theophano, becomes wife of Otto II and together with her crowd retinue brought Byzantine customs and Greek manuscripts. Greek letters were taught and churches were built by Greek craftsmen. The German historian Slosser writes: "... a large part of the light which shines since time of Great Otto, began to shine to the west, when wise men came with Otto's wife or were invited later in order to give education in Germany '

Theofano scandalized citizens because she was... washing herself and wore silk cloths, her son Otto III was incredibly proud of his Greek origins, liked to speak Greek and to use what he thought was the true imperial custom. Thanks to his protection many Greeks came to Germany during 10th century.

After the death of Otto II Theophano ruled so well, as guardian of her underage son, so historian Giesenbrecht says: "a capable man in a similar position is doubtful if he would succeed more!"

The marriage of Otto made such a strong impression on Hugh Capet of France, so he also asked a Byzantine bride for his son Robert. Generally, brides from Byzantium were most wanted especially after Crusades. Byzantine princesses became queens in Georgia, Hungary, Bohemia, Serbia, Bulgaria, Austria, France, Venice and elsewhere. Byzantine information tells us that these Byzantine princesses considered countries where they traveled as exile and were very dissatisfied, leaving Byzantium. They could not imagine how they could live in less luxurious palaces and inferior culturally societies. However, many of them achieved to show real leadership capabilities, caused favorable comments and earned western historians' respect.

The characteristics of Byzantine women that impressed the countries they traveled as brides, were their aristocratic origin combined with wealth, their excellent education, prudence, intelligence, kindness, eloquence, modesty and their determination combined with their face and body beauty.

SWEDEN AND FINLAND

Irene, daughter of Isaakios Angelos (1208) went to Sweden to marry King Philip of Sweden and she had such benevolent influence in the north, that the German poet Walter von der Vogelweide calls it "rose without a thorn and dove without gall" implying rather that was of sensitive and pious character that impressed.

In 11th century the Greek monk Sergius went to Finland via Russia and founded the monastery Vlamos in an islet of Lake Ladoga, which exists until today. In 14th century came to Mount Athos from Finland someone that after was trained and ordained, named Arsenios and founded a monastery in Konevitsa, that became missionary center. Sergios and Arsenios are celebrating as saints of the Orthodox Church of Finland.

In the field of art, the conclusions of French professor R. Huyghe in his book "Art and man" (Larousse) show that the Irish ecclesiastical art was not influenced by Celtic Germany but by the art of the Eastern Church. Monks from the East penetrated in France, Spain and Ireland having with their "Holy Bibles" adorned with miniatures geometric style the characteristic Eastern style.

The English A. Lori in his book "The art of great painters," says that "until the 9th century western calligraphers, Goths or Italians imitate the same pen and the same ink with Byzantines". Byzantine influence is found on pictures and especially in Psalters of Irish and Scottish Churches until the 12th century.

CHAPTER 26: BYZANTIUM, THE IMMEDIATE PAST OF THE HELLENISM

The civilization of Byzantium affected every nation that was found within its borders even for a while or under its spiritual illumination.

Especially for the newer Hellenism, Byzantium is the immediate past. Its roots are into it. Byzantium millennium is the bridge between ancient and new Hellenism although Hellenism as a cultural body, not as a state infrastructure, was never repealed, because is a timeless ideal of life.

The ancient Greek used to say: "If the lion skin is not useful, use the fox fur", "One man can't see everything", "Together with Athena, move your hands", the Byzantine used to say: "If the lion skin can harm power, use cunning", "One man no man", "Saint Nicholas help me! Give a hand", and modern Greek says: "Where there is no space for bravery, cunning comes", "One equals none", "My Saint -Nikola, help me! – Move your hand ". Roots of Greek tradition are as deep as the roots of Greek literature and culture.

Theodoros Kolokotronis, the prime leader of 1821 Greek Liberation War, in his Memoirs wrote: "... when we took Nafplion, Hamilton come to see me and he told me: "The Greeks should ask compromise and England will make intercession". I replied to him: "This cannot be done ... We never compromised with the Turks... Our king was killed, he did not any treaty, his guard had continuous war with the Turks, and two fortresses were always unsubordinated. He told me: "Where are this royal guard and the fortresses?"- "The guard our king are called Kleftes – Guerillas and the fortresses are Mani, Souli and the mountains". "Then he did not speak anymore."

Newer Greeks are the successors and heirs with the meaning of linguistic, religious and cultural continuity, as well as the heirs are also all Orthodox people, who are considered spiritually Greeks, as well as the people who were not religiously influenced but culturally and Hellenism was conveyed to them as a way of thinking and living.

Certainly, ancient and classical Greece is something special for Hellenism and modern culture, but Byzantium is not inferior and its refusal causes a great cultural and historical vacuum, for an era that Hellenism had the greatest extent and life of 1,100 years.

The end of the Byzantium State was tragic, but also worthy of the name and reputation of such empire. By a strange coincidence, the last Emperor had the same name with the first and a mother who was also named Helen. He was not able to save the Empire but he fought and was not surrendered, staying faithful to the great tradition of Greek heroism, symbolizing consciousness of

thousands years of history. In this way he saved the honor of a state that its dissolution was primarily caused by internal strifes.

Turkish historian Ismail Hamish Tanishment , in the 1st volume, p.524 of the History entitled "Izahli Osmanli Tarihi Kronolozisi" (Explanatory Chronological Ottoman History), writes the following about Emperor Constantine Palaeologus' s death: "Because none of the historians of the time when Constantinople fell were present at the death of the unfortunate and heroic Emperor on the battlefield, many legends and rumors created about this. But all rumors of foreign and Turkish sources agree on that point: the Emperor after the fall of the city took part personally in the tough street fights, fought like a lion and did not gave the glorious sword to the great enemy, fell gloriously as a hero. Turkish History feels obliged to mention with respect the memory of the glorious personality of the Emperor, who was completely irresponsible for the decline and absolute disintegration of the state, and his heroic death saddened the Conqueror himself. "

CHAPTER 27: SURVIVAL OF BYZANTIUM

Byzantium in 1453, when was conquered by Ottomans, stopped to have statehood. Since its fall and later a number of scholars and intellectuals overwhelms Italy (Laskaris, Argyropoulos, Chrysoloras, Chalkokondylis, Markos Mousouros, Vissarion), worked and diffused Greek manuscripts. Many Greek communities were created in West. The most important of these was Venice, which in 1470 had as much wealth and prosperity. Bissarion, the great Byzantine scholar and hierarch, called it "second Byzantium", while Romanian author N.JORGA wrote a book in 1971 entitled "Byzantium after Byzantium", meaning the scholars and intellectuals of the 15th and 16th century that flooded the West.

In 1204 the penetration of Byzantium in the West was partial. Greeks refugees of the 15th and 16th centuries brought to the West the ancient Greek civilization, as it was revived in Paleologean Renaissance and played an important and creative role directing the Florentine humanism of Latin rhetorical movement to a basic philosophical - literary movement that emphasized the width and originality of the ancient Greek civilization. Around the year 1600 the Greek letters were disseminated with great success in the Western world. It is hard to realize that the mixture of German -Latin Christian elements with the ancient Greek culture, as Byzantium maintained and transmitted, and with the other elements of the Eastern Orthodox creation and tradition, were two of the major factors in the period of formation of "modern Western civilization," as commonly called. Moreover according John Meyendorff, the most important achievement of Byzantium was the fact that: "its religious vision inspires millions of people even today, although didn't existed as a political

system for more than five centuries. This vision survived beyond all as a political, economic and ideological reality, because the people in Greece, in Balkans, in Russia, in Asia, in North America, even if they are uneducated and immature, "culturally" are baptized through liturgy into the highly complex world of Hellenistic poetry, Church Fathers theology and the symbolism of Bible. Religious art, music, iconography also play an important role to the participation of all, through liturgy, to the vision of God's kingdom, created by Byzantium and experienced as a mystery and not as a political act. Maybe not everybody understands and participates in the same way, but the criteria and basic standards are the same for everyone. The religious vision of Byzantium exceeds centuries and nationalities and this is the most important legacy. Indeed the Liturgy of the Eastern Orthodox Church is a unique living monument in which the coexisting elements are an idea, an epoch and a world . It is a complete and vivid and makes the believer to uplift, to feel! The reference point for all these who have as coherent link to the Orthodoxy is the Ecumenical Patriarchate of Constantinople.

The English professor Durwvin (*The Byzantine Empire*, p.21) says: "Byzantium was the world cultural heart that educated and civilized people of Europe and enabled them to take their destiny into their own hands and to cross the avenue of their own destinies hopefully and with much effort".

Finally Steven Runciman, the leading British byzantologist, tells us: "they often assert that the role played by Byzantium in history was passive, that means for almost 1000 years was the bulwark of Christendom against the infidels of the East, the Persians, the Arabs and the Turks and preserved for the Western Renaissance treasures of classical literature and thought. They forget that as long as the Empire existed never stopped to influence actively the culture of the world. Eastern Europe owes its culture to missionaries and officials of Constantinople and even Western Europe itself had a permanent debt towards it, many time before its wise men, at the moment of its death, carried their manuscripts and Neoplatonism in Italy and even Islam accepted continuously a stream of ideas through Bosphorus. "

The great chain of the Golden Horn

(Study - Research: George Anapniotis Architect - Engineer)

After the weakening of the powerful fleet of the Byzantine Empire and the beginning of the 8th century, in order to prevent the penetration of the enemy in the Constantinople vital area, the Golden Horn, its closure with a versatile and complex chain system of length 750m was installed. Although in the texts of Byzantine and Latin chroniclers there are a number of fragmentary references to legendary chain, they do not provide specific technical information. Due the complete absence of archaeological data, in order to have a consistent and documented approach, among others, a model was constructed that means was applied Experimental Archaeology. Accordingly the following conclusions resulted : a) The chain had seven stable curves & 2 mobile which were based on eight floats b) The motion was achieved through two edged towers with a large wheel of $d = 7$ m in diameter and with a counterweight by fluctuation of its weight with seawater. c) During the process of this study – research, a Historical Truth restored after a historical error for 5.5 centuries. The chain was never violated provided it was protected under normal conditions. This did not happened, not even during the Siege - conquest of Constantinople in 1453 by the fleet of 300 ships of Sultan Mehmed II.

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