

**Note on the texts and their numbering*

The edition and the translation of the following are mine. As most poetic anthologies, the *Anthologia Marciana* is a compilation of several independent authored and unattributed poetic collections and longer poems. Ten in total “entities” (single, long, poems or collections) make up the *Anthologia Marciana*: the collections of poetry by Nicholas Kallikles (11th c.) and Theodore Balsamon (12th c., with doublets), the poem by Theodore Prodromos on the War between Cats and Mice, the poem of Constantine Stilbes for the Great fire of Constantinople, an anonymous poem on toothache, and three collections of unattributed poetry. These latter collections of unattributed poetry I named “Syllogae A, B, and C.” The first poem in the handout comes from Sylloge B and the second from Sylloge C. Thus, the first number that appears before each poem refers to the position of the poem in the relevant Sylloge (Letter + Number). The first number in the parenthesis refers to the position of the poem in the manuscript as this was described by Spyridon Lambros in 1911¹ and the third to its position in the manuscript according to the new description of the manuscript which is included in the appendix of my forthcoming book *Poetry for the Komnenoi. The Anthologia Marciana: Syllogae B & C*.

1. B171 (115/118) = Cf. no. C16 (330/369).

Ἐπὶ πατελίῳ χρυσῷ γεγονότι παρὰ τοῦ σεβαστοῦ τοῦ Καλαμάνου καὶ δοθέντι τῷ ἁγίῳ ἡμῶν βασιλεῖ ὅπερ εἶχεν εἰκονισμένα διάφορα κατὰ τὴν Οὐγγρίαν τρόπαια.

Φωνὴν μὲν Ἴστρος ἐκ Δαυὶδ προσλαμβάνων
κράζει Μανουὴλ αὐτάνακτος τὸ κράτος.
Ἴστρου δὲ τύπον ἐν κρατῆρι χρυσέῳ
γράφας σεβαστὸς δουκόπαις Καλαμάνος,
5 ἐκ παιονικῶν ῥηγικῶν ῥιζωμάτων,
καὶ τὰς ἐπ’ αὐτῷ μυριανδραγαθίας
φωνὴν ἀνυσοῦν χρυσέαν τοῦτον θέλει
καὶ τῷ βασιλεῖ δουλικὸν δῶρον φέρει.

On a golden patelion which was made by the sebastos Kalamanos and given to our holy emperor, on which various victories [of the emperor] against the barbarians in Hungary were depicted.

Using the words of David, the river Danube
proclaims the power of Manuel, the emperor.
4 Kalamanos, *sebastos*, child of Doukas,
5 from Paionian royal roots,
3 representing on the golden bowl the Danube
and the innumerable heroic feats that took place there,
wishes it to raise a golden voice
and he offers a gift of servitude to the emperor.

La1 = Lambros 1911¹: no. 115 (p. 129–30), fragments from vv. 1–4.

La2 = Lambros 1911: no. 330 (pp. 175–76).

M1 = Marc. gr. 524, f. 46^v.

M2 = Marc. gr. 524, f. 181.

Title ὅπερ εἶχεν M1: [ἔχοντι] La1 κατὰ τὴν Οὐγγρίαν M1M2La2: κατὰ [βαρβάρων:] add. La1 Ἐπὶ πατελίῳ χρυσῷ ἐν ᾧ εἰκονίσθησαν τὰ κατὰ τὴν Οὐγγρίαν τρόπαια τοῦ βασιλέως M2La2 | 1 προσλαμβάνειν La1 | 7 φωνή... χρυσέα M1 | 9 δουλικὸν La2.

¹ Cf. Ps. 113a (114): 3.

¹Lambros, S., 1911, “Ο Μαρκιανός κώδιξ 524,” *Νέος Ἑλληνομνήμων*, 8, 3–59, 123–92.

2. C23 (337/376) Ἐπίγραμμα γεγονὸς ἐπὶ τῷ ἐμπαγέντι μέσον τῆς Οὐγγρικῆς
χώρας Τιμίῳ Σταυρῷ.*

5 Ὅν πρὶν κατιδὼν ἀστερόγραφον τύπον,
ὁ γῆς μονάρχης καὶ μέγας Κωνσταντῖνος,
νίκας κατ' ἐχθρῶν ἔσχεν ἀκράτῳ κράτει,
ἐνταῦθα τοῦτον Παιόνων γῆς ἐν μέσῳ
μνήμης χάριν ἔστησε τοῖς ὀψιγόνοις
10 Δούκας σεβαστὸς εὐκλεῆς Ἰωάννης,
στηλογραφῶν ἄριστον ἔργον καὶ ξένον,
οὗ καὶ προῆρξε καὶ προῆξεν εἰς τέλος
ὁ πᾶσιν ἀσύγκριτος Αὐσονοκράτωρ,
15 πορφυροθαλῆς Μανουήλ, ἄναξ μέγας,
ὃς μυριαχῶς συντριβάς δούς ποικίλας
τῇ Παιόνων γῆ καὶ τὸν Ἴστρον τὸν μέγαν
εἰς τάφον αὐτοῖς αὐτόρυκτον εὐρύνας
ὡς ὀρκολύταις, ὡς Θεοῦ παραβάταις,
20 ταύτην ἀπάσαις προστιθεῖ δριμυτέραν
μόνος τὸ δρᾶμα καὶ νικήσας καὶ δράσας·
καὶ γὰρ στρατηγούς γεννάδας ἐπικρίνας
καὶ παμμυγεῖς φάλαγγας ἐντάξας τόσας,
ἀρχιφαλαγγάρχην δε τὸν Δούκαν κρίνας,
25 Ἴστρον διελθεῖν ἐκ Βιδίνης προτρέπει,
κάκειθεν εἰς γῆν εἰσβαλόντας Παιόνων
πληθὺν δορυάλωτον αὐτῶν ἐλκύσαι,
ὃ καὶ καθὼς κέκριτο κατορθωκότες
πλήρεις ἀναστρέφουσιν ἀριστευμάτων
30 σὺν αἰχμαλώτων ψαμμομετρήτῳ στίφει.
σήμαντρον οὐκοῦν τῆς τόσης εὐβουλίας
τοῦ πορφυρανθοῦς αὐτάνακτος Αὐσόνων
πήγνυσιν ὧδε Γολγοθᾶν ὡς εἰς νέον,
τοῦ νικοποιοῦ σταυρικοῦ ξύλου τύπον.

M= *Marc. gr. 524*, f. 181^v-82.

La = Lambros 1911: p. 178-79.

Reprinted in G. Moravcsik, "Σημειώσεις εἰς τὰ καλλιτεχνικὰ μνημεῖα τῶν Οὐγγροβυζαντινῶν
σχέσεων," in *Χαριστήριον εἰς Ἀναστάσιον Κ. Ὁρλάνδον* (Athens), p. 28 and 29, vv. 17-22.

Tit. μέσο La | 16 δρᾶμα M corrLa | 19 δε M σε La | 20 προελθεῖν La | 25 στέφει La | 28 ὧδε M
ναὸν M: νέον La.

Epigram made on the Holy Cross that has been erected in the heart of the
Hungarian land.*

5 The sign made of stars, which the sovereign ruler of the Earth,
the Great Constantine, once saw and
under which he gained victories against his enemies with his
invincible might,
has been erected here in the land of the Pannonians
by the glorious sebastos John Doukas,
5 as a memorial so that later generations may remember it
and he inscribed a noble and wondrous feat,
- this feat was initiated and completed
by the absolutely incomparable lord of the Ausonians,
10 the Purple-born Manuel, the great emperor,
who, having already gained many victories in manifold ways
in the country of the Paionians and having turned
the great River Danube into a self-dug tomb for them
as perjurers and breakers of God's law,
15 added this victory [a victory] more bitter than the rest
because he won and achieved this feat all by himself.
Having selected noble generals,
enrolled a great many troops of mixed origins,
and appointed Doukas as the commander of the troops,
20 he urged him to cross the River Danube at Vidina,
to invade the land of the Pannonians from there
and to capture many of them by force.
And when they had accomplished this
in the way they had been foretold,
they returned teeming with bravery
25 and with a countless crowd of captives.
Therefore, as a symbol of the great prudence
of the purple-blooming emperor of the Ausonians
he puts the sign of victory-bringing wooden cross,
here, as on a new Golgotha,

*In 1167, the Byzantine Emperor Manuel I Komnenos (r. 1143–1180) trying to re-establish the Byzantine power in Dalmatia and especially at the region of Sirmium (near the modern city of Sremska Mitrovica in Serbia), retaliated with three prolonged attacks on Hungary. He achieved the most spectacular victory in his reign. The erection of a cross to commemorate the deed is also attested by the most important historian of his time, John Kinnamos. However, the historian reports a different text to have been inscribed on the cross (Kinnamos, ed. Meineke, 261, transl. Brand, 196 – with adaptations):

μέλλοντές τε ἤδη ἐκεῖθεν ἀπαίρειν σταυρὸν χαλκοῦ πεποιημένον ἐνταῦθα ἀναστήσαντες τοιάδε τινὰ ἔγραψαν.
Ἐνθάδε Παννονίης ποτὲ ἄκριτα φύλα γενέθλης
δεινὸς Ἄρης καὶ χεὶρ ἔκτανεν Αὐσονίων
Ῥώμης ὁππότε κλεινῆς δῖος ἄνασσε Μανουήλ
Κομνηνῶν κρατόρων εὐχος ἀριστονόων.

*When they were about to set out from there, they erected a cross made of copper and inscribed on it this:
Here terrible Ares and the hand of the Ausonians
slew countless tribes of the Pannonian race
when noble Manuel ruled renowned Rome,
the pride of the wise Komnenian kings.*