

## THE VOICES OF BYZANTINES

In publishing the present study I was not, of course, motivated by the intention to scandalize my readers by developing subjects of such humble - concern, &but rather to acquaint my nation with yet another, little known, aspect of **the** life of our Byzantine ancestors in the **eth<sub>n</sub>** and their culture<sup>1</sup> .

My purpose is only scientific, and the study is a continuation and completion of *similar* theses on the sexuality of *the* ancient Greeks.

For the negotiation of a similar subject during the early period, the sources are not scans (texts, works of miniature art, agglomerate, ring stones, icons in vessels, coins, etc. ), this is not the case for the Byzantine period, when the way of life and the perceptions of life were very different.

Little information is provided to us, in the earlier period, by some of Lucian's **works**, such as the Pseudo-Calculator, the speech of Dionus Chrysostom to Tarceis and the Dream Critics of Artemidorus, several of Clement of Alexandria and in other works of his, and even in the Pedagogue. <sup>2</sup> him, then Chrysostom in various speeches, including the one on paedophiles and soft men, and Isidore of Illions in the one on the <sup>3</sup>women of men, the epigraphs of the Palatine Anthology in the series of the Order of the Holy Apostles in the chapters on paedophilia, adultery and fornication, the Laws, in the chapters on penalties, and even the New Testaments of Justinian, the Canons of the Holy Synods and what their commentators write, the Laws, the Canons of the Holy Synods and their commentaries, and the Canon of John the Baptist <sup>4</sup> , the information andN. Sonvorov in the study published in the eighth volume of **the Byzantine** Chronicles on the possible constituents of the **Byzantine** chronicles.

---

<sup>1</sup>-There are many works dealing with a subject similar to that of the present study, but *they* refer to the ancient Hellenism and the Pumaean period.

<sup>2</sup>. PG, 60, 415 ex.

<sup>3</sup>. PG, 78, 525.

<sup>4</sup>Cf. and 'Jounnon Nestent, 'Aholoning and typiticationstot hese employments, PG, 88, 1904 ex.

of the ancient order of the Eastern Church, as well as the canons of Nicephorus the Confessor, the Byzantine dream books, certain hagiological texts describing the life of sinful women, such as Mary of Egypt, and finally, what Byzantine historians and chroniclers and, in part, the medical books, note in passing.

Throughout the later centuries, the verses of celebrated stylists, such as the Cretan Stephanos Sahlikis and the stylist who wrote the "Praise of the noble women.

About special Byzantine monographs, such as the ancient Filainis and Elephantine's "Company Figures" <sup>1</sup>, and the preservation of relevant icons, not a word of general mention only about the latter, *in order to* decorate the walls of the houses, as we say below. In <sup>ὁψιωνή</sup> this respect the war of the Church and the destruction of scandalous works must be taken into account.

Before I enter into my subject, I must emphasize that what I say below are the aberrations of perverted individuals who have been greatly deceived, and in no way correspond to *the* habits of the great majority of the Byzantine people.

The Byzantines, old, badly infected with the childhood habit, were not free from the passion of paedophilia and mania, which they treated as a demon, even the most obscene of demons This, according to a writer of the mid-fifth century A.D., Neylon the Ugly: "he introduced the soul into the soul with pious fantasies, forfeiting the god and encouraging acts of immorality".

According to the Byzantines, there were three types of harassment, the first, the lightest, was "to be taken by others", the second, the most serious, "to be taken by others", and the most serious of all, "to be taken by others and taken by others".

Let it be noted that, as far as we are concerned, as far as the archaic world is concerned,

---

1. According to S o n i d a n: "'Astnassa 'Helena of Menelaus \*erapaina, the first of the cataclysms in the congregation found and wrote about the shapes of shnonosia kon, which was later missed by Filainis and Elephantine when they came out of the same.

2. M a c k a r i o s A i g n p t i o n , PG, 34, 224. 'Akolon\$ia of St. Andronicus (Cnprian Spondae, 12, 165).

3. N e i l l o n , 'Letters, PG, 79, 449.

4. T o n n o n o f N i s t e y t h e y , 'A h o l o n i a n a n d t h e o r d e r o f t h e superstitious, YG, 88, 1893. Canons of the Holy Fathers (Byzantine Chronicles of Petrograd, 8, 413).

so the first to be spread. In the first century A.D., Dion Chrysostom, concerning the Bornean monks, says that they learned about the love of men, by remaining with him from the diocese, and that he wrote, in the) He spoke of pornographers centering in Envoy in the dirty dwellings in Envoy the captive bodies of women or children.

After this, mention of the cynics, who, they said, cared for Silesia or gneikeia, is made by Lucian, referring to the then public p-  
i- i- i! + i i or a ,  
proverb : "Aton n five elephants under a mask hides the or a cenotaph and makes sure that the *morning's* snatching of a cenotaph is a bad omen.

This writer, lying to the men, says: "But the male is not given to any man in any *way*." °

According to St. Justin Martins, the martyr affirmed that almost all the nations of his contemporaries preceded him, not only the daughters, but also the orreries, and *that*: 'a multitude of men and men-makers and men-makers in every nation were upon this saint'.

The habit of<sub>ric</sub> arsenokoitia is similarly attested by Artemidorus, when he writes in the Oni onitikoï that if a young Trr that he became S r r ...and the bridge: "A whore born, a whore is made a whore of many."

The thing was confirmed by Athenagoras, observing that at that time: "they who were in a harseis the sufferings were hartergazontos" s. having also Clement a.

'He repeatedly and fiercely remembered the passion and he was fiercely aware of it, C l e m e n t t h e A l e s a n d E n n s ,

Again, this father prevented his contemporaries from male bondage and sowing, attesting that *his* contemporaries were "childishly obsessed, that men often preyed on women, of the lustful state of mind, i.e., a common jealousy, that the *priests* were taught to deny nature and pretend that

- 
1. Dionos Chrysostomos, Brysgenichos, 8.
  2. Dionos Chrysostomou, Euboean<sub>n</sub> hunter. 133.
  3. A o n k i a n o n o y , To the uneducated and the many books, 23. Epibi and the work of the anatomist, 17, 20.
  4. A o n h i a n o y , EQotes, 22, 26.
  5. Lucian, 'En\$', 28.
  6. Justin the philosopher and martyr, First Apology for Christians, PG, 6, 369, 372.
  7. 'A r t e m i d o r n , 'OniQo r i t i h a , 4, 66 (p. 242, 26' Hercher ). S. 'A \$ a n a g o r n , Embassy about Christians, 6, i 68.
  9. Clement , Pedag., 2, 10 (p. 210, 10' Stáhün ).
  10. Clement , Pedag., 3, 4, 44 (p. 262, 7' Stáhiiti ).

are women' and finally that the banquets often had a crowd of kinoids'.

After Clement, Macarius of Attius (PG, 34, 224) describes the asthenia of Sodom or Sodonikus, says that, according to Flivanus

the m ~ m h, S Y m r

And he speaks about the "those who receive wages for the hour"<sup>8</sup> and about the "those who are poor on the scaffold, who are called chalephone kinoids" and then he mentions a whip for the young people of Sabine<sup>8</sup>.

The Lebanese disciple Saint Chrysostom spoke of the soft or young men who were bastards on the stage" and testifies that many in his time, who were going astray with women: "male bodies were insulted b' that others were forcing their prostitution on their "child-abusers"<sup>B</sup> and others again were urging their young *servants* to "take up ministry and make love to one another", adding that the cajon "or in the commonplace of the common P". And snivelling, he says with disappointment that it is becoming the women's genus, where everything they do is done to men, and that<sub>i</sub> paedophilia has been the law of men for years: "in the middle of the cities, they are the ugly workers".

Gregory the Theologian spoke of an obscene meerkion as if it were a door, which was "a door of a bend and a bend", by men's women, who were neither men nor women, and who were men for women and women for men.

And the bad news continues. Basil the Great, in his 87th canon, spoke about the male infidelity of the boys, and Gregory the Ninth, about the pedophilia of the years.

1. C l e m e n t s Paedag., 2, 10, 87 (p. 210, 21)' 3, 3, 21, 2 (p. 249).

2. K l e m e n t o f, Paedag., 3, 4 (p. 353, 12' Stdtulin).

3. L i b a n i o n, "Having a wife and having fallen away under his father, § 42 (vol. 7, 573' Frister).

4. L i b a n i o n, Pro Pro Aristides for the orchestras, 39 (vol. 4, 444' Forster).

5. L i b a n i o n, 'Pro thalassic, 28 (vol. 3, 321; Fdrster).

6. Chrysostom, PG, 49, 229- 57, 427' 62, 236.

7. Chrysostom, PG, 60, 472.

8. Chrysostom, Ro, 61, 102, 495.

9. Chrysostom, PG, 59, 513- 62, 706.

10. Chrysostom, PG, 47, 361.

11. "See that in the ancient times the kinoids were regarded as being lewd (P o l n- d e y c o u s, 'Nomost., 6, 127).

12. PG, 36, 217. BBP, B' I, 127.

13. PG, 37, 1583, 1584.

14. Rallis-Potli, Constitution, 4, 263.

15. R i l l e - Potli, Constitution, 4, 309.

The evil during the Fourth *to the* Fifth Century *had become much greater, as* can be seen from the above mentioned martyrs and as additionally confirmed by 5 of them: 'Amaseis 'Asterios talking about "dandling a man by providing the democracies at the time" and 'Isidore of Pelonsius deciding that no one, ...that no man of sound mind should be led astray by the men: "...the life of those who have gone out of man'", and to the ascetic Neilus, who urged the ascetic sinner to flee to his contemporaries the snares of the unchaste youths, both the beautiful and the ugly', and the precepts of the holy apostles to sneeze: "...if you corrupt your children, you will do evil in spite of nature". 0 Justinian then confesses in his Neouae that some of his contemporaries who had emptied their homes "are male and have worked in ugliness".

4"During the reign of Justinian, the historian Agathias attests that in the 100th century men: "*in* all the world they are not willing to marry" in an epigraph, but he spoke of the pedophile philanthropy, and John the Baptist, when he recommended to the whole world to marry him. confessing "about the pigs" and "hey, by nature, fell into a man or a child"

During the H century, Theodore of Stoned spoke of "ugliness shown to men" S, during the IX century, in the Dream Criticism of Ahmed there is mention of intercourse with a young man<sup>1</sup> o, and in the Election of the laws of Constantine Porphyrogenitus (Ro, 113, 540) he says that the lewd and the afflicted were punished.

During the 13th century, the patriarch Athanasius, the home-owner, asks the king Andronikon Palaiologon *not to let* the malefactors go unpunished, and in the last years of the modern empire Joseph Vryennius thinks that the state was suffering because the people were "infused with malefactors".

....reaches, *and* <sup>1</sup> This is also referred to by George, *who* said that the council.

1. PG, 40, 221.
2. PG, 78, 525.
3. P(, 7th, 284.
4. PG, 1, 1000.
5. )N, 2, 398.
- 6.'A g a ' i n , 'Etiquettes', fig. 82, st. 8 (Bv. ).
- 7.Cf. Hellenic An\*ology, V, 302, 8.
8. PG, 88, 1912, 1893.
9. PG, 99, 1728.
- 10.'A h m e t , 'Dreaming of the Bishop, chap. 12\$, p. 79, 1 (Drexl ).
- 11.M a n o u r l Gideon, Canonical Provisions, 2, 46.
- 12.'Joseph V r n e n n i o n , T h e t i n e s t i n g t h e a t i o n s o f t h e c o m m i s s i o n s , 3, 119 (;Vulgareos).

---

The Turks, besides others, have provoked the minds of the Turks.

manias', Manolis Slavos recommends that contemporaries should leave the  
of  
the sickness'.

Finally, during the eleventh century, the Cypriot chronicler Leontios Machairas certifies that the inhabitants of Famagusta <sup>8</sup>.

These children, until at least the third century, were called *dilia* (lat. *deiciae*) <sup>9</sup> and were in the houses of the rich, or young slaves or eunuchs, taken in to the prison of the women, but used as women by the despots <sup>6</sup>, despite the penalties imposed by the laws.

According to George Monachos, these things, which are not normally allowed to be joined **with** women, "by hand and finger, they are made by hand and finger."

Concerning these women, during the fourth to the fifth century, **Cyril of Alexandria** says that: "the women were with men and 5 women were softly in their minds" B. In the third century, John the Baptist asks that the confessor be asked about the eunuch's senseness" (PG, X38, 1921), and in the fourth century, according to Ahmed, it is said that "the senseness of the eunuch is not the same as the senseness of the eunuch" (PG, X38, 1921), and in the fourth century, "the senseness of the eunuch is not the same as the senseness of the eunuch."<sup>10</sup>, and it is said that

The walls of the King's

To them that have taken pleasure in a thing.

They said in the houses of the rich; indeed, this kind of events are witnessed, unfortunately, also in the houses of people of higher social class.

Thus, a public soldier is mentioned in <sup>0</sup>, the niparch of Justinian, Ioannis the Cappadocian, is testified that: "I have given him to the Minorakion of the Ivilians and

---

1. George Morila, 'Historical exegesis of Belissarion', p. 816 (CG, p. 387).

2. Manolis Siliabon, 'The calamity of Crete', verse 149 (CG, a. 57).

3. Leontios Machairas, *Chronicle*, 1, 464.32 (Dawkins).

4: Rirre Mrie Bruha, *Ea vie du Saip t Dosithee (Orientalia - Christiaha, 26,, a. 104, 5).*

5. George Monachos, *Chronicle*: 2, 651, 24 (.Oe Boor).

G. According to Matin Vlastaran (*Constitution by element, E, chap. AD', Rallia - Pottle, Constitution, 6, 293*): "he who is enourished for pleasure, noble though he is confiscated, full though he is scraped and subjected to beasts. For the penalties imposed on general castrators, cf. See Fotion, *Nomochanon (Rallis-Pottle, Constitution, 1, 53).*

7. George Monk', *Chronicle*, 654, 4 (De Boor).

8. Cf. the Aexxihon of Sonida, in l. on spades, i.e., the swords, or the spades.

9. Ahmet, 'Dreaming of the Bishop, chap. I28, p. 79, 1 (Drexl).

10. Pierre Marrée Brüp, 'Ens'an.

lest the body of a man be lacking " ' ', Theodosius the Younger: "...he kisseth love, hornsaphion convicarion... all decent beings", Lucian, in his work 'Erotes' ( 10 ), describes the inclination of the rich towards young children, Constantine V is said to kiss the noblemen, And in the fifth century, Macedonius was also accused of being a paedophile', and Neophytus the 'Confessor' asserts that under Leo the Great, sodomy prevailed not only in spite of the fortunate, but also up to the men who ruled and controlled them. In - addition, during the reign of Justinian, according to the chronicler, many archons and archpriests were found to be malefactors, *while* during his time, according to Malalan, many men were found to be malefactors.

Children experienced, or young people, were able to meet them either at the banquets of the rich, where they are remembered: "the classes of children moving and animatedly"<sup>8</sup> : "the every day humping and whoring"<sup>9</sup> , or in various workshops and taverns, or in whorehouses" *or*, as the Byzantines often did, in the theatres, where the orchestras were full of unconventional love affairs".

These wretched things, in order to attract the enemies, they used various means, or hangmen, by jumping, making the necessary movements, &c.or indecently holding their hands, or with their heads here and there, and laughing, laughing loudly and insolently. However

- 
- 1.L n d o y, On Principles, 3, 62 (p. 256, 14; Vonn. ).
  - 2.M a l l a, Chronogr., 363, 3.
  - 3.Theophanos, Chronograph, S, 443, 1d (1e Boor ).
  4. 8 e o f f i n e s , En& an., 1, 155, 10.
  - 5.Neophytus of Enkliestus, "Anamnesis on various earthquakes" (Ati1. Bo11., 2, 209, 26).
  - 6.George Monk, Chronicle, 2, 645 (1e Boor). Thesfagor, Chronicle, 1, 177, 12 (De Boor ).
  - 7.M a l l a, Chronogr., 436, 6.
  - 8.Gregory the Theologian, Ro, 37, 1438.
  0. H o r i k i o u, 'Pro t o t h e t h e r e in Dionysus ton viu elkonizdyn, 363, 15 (Fürster Richtsteig ).
  - 10.Synopsis V, 4, 3 (JGR, 5, 634 ).
  - 11.Clement, Pedag., 3 (p. 248, 5' Stählin). Dion Chrysostom (Euboides or the Hunter, 133) speaks of "whoremongers: prostituting a(hammered bodies of children from the dwellings of filthy animals" and A i b a n i o n (For the Sea, vol. 3, pp. 321, 12, 21; Forster ), as he says, about the pimps of the young good men.
  - 12.K l o r m e n t , Pedag., 2, 10, 113 (p. 225, 1- Stählin).
  - 13.C l e m e n t s , Pedag., 3, 3, 20.
  - 14.P r o h o t i o n G a x e s , Panegyric to 'Anastision', 507, 6 (Bon. ).
  - 15.S o n i d a s , in the words of the spades, that is, of the swords.



they were all in a state of confusion. 10. Clement of Alexandria speaks of the beautification of the children's chiefs, which for this purpose.

Julian mocked the Antiochians, because they **had** with them: "**children of beauty, unmixed with women**"<sup>2</sup> and Isidore of Pelusio understood that during the time of the Androgynans, the Androgynous tamed the men for the purpose of beautification<sup>8</sup>.

**Part of the** embellishment of these is understood to include the careful -tying of the crown, which they have thus provided, so as to form a millet\* on the head, then the use of<sup>2</sup>, as well as the wearing of gold trimmings around the neck 6.

Such parochialism by nature attracts the rightly minded, including the rulers, who took measures against the hakon and the archaic Greek laws. 0 Constantine the Great, for example, seeing that paedophilia was being practised on a festive basis and that the number of kinuids was great, took strict measures.

Measures' **were also** taken by Anastasius Dicorus against the children, who, being children, wanted to be women<sup>8</sup>. Thirdly comes Justinian, who by the Young Law ordered the law on lewdness to separate the males of the product of male lewdness by committing the penalties prescribed by the laws and the bitter punishments of inexperience imposed by the governor of the city ©.

'P Constantius ciris the sentence of death against him that is against **nature**<sup>o</sup>. John Damascene speaks of the imprisonment of the Hellenists (P&, 96, 128).

The all~9πs of the harpsichord has been considered by the Byzantines as the

---

1. **K l i m e n t o s**, Paedag., 3, 3, 21, 2 (a. 248, 27; táhlin ). **On the analogous decoration of common women at that time, see. BVP, B' II, 127.**

2. **Julian, Antiochus**, 445, 25 (Hertiein ).

3. **Isidoros Pilusiotis**, P1, 78, 776.

4. **K l e m e n t o f**, Paedag., 3, 3, 23 (p. 250' Stáhlin ).

**C. H r u s s t o m e s s**, Pro, 48, 974. **Gregory of Nyssa also spoke of the chomimeas**, PG, 46, 468.

6. **G e o r g i o n M o n a h o n**, Chronicle, 2,651, 24 (De Boor ).

7. **R. D u E o u r**, Htstoire i1 The Constitution, 3, 162. Cf. the 77th Neanderthal of Justinian, 3N, 1, 185, 186.

8. **Procopius Gazis**, "En-'an.

9. 3N, 2, 398. The Ades ordered that males should be beheaded by ramming reed acid into **the pores of their breasts and beaten** (PG, 122, 1313 ).

10. **R. D u f o u r**, 'En\$' an, 3, 24.

~~'The silence of Sodom,' or 'the silence of the Sabbath who worked it as 'the silence of the Sabbath,' or 'the silence of the Sabbath,' from the Sabbath.~~

In the face of such an aberration, Christianity took a stand, teaching - through the men of the ecclesiastics and the confessors that, work by nature exasperates Qeon, who, in addition to other evils, throws earthquakes and earthquakes, but makes other signs and monsters <sup>8</sup> .

In spite of the Church and State took measures, severely punishing the lepers. Below, in former times, the Julian law punishes for the sake of those who, with boys, practice unlawful sexual immorality, saying that the Great One imprisoned or expelled or even chastised such men. 'Justinian, as stated, punished the harlots with a punishment repeated in the Prochirian law, the Prochirian law and the 'Election' <sup>changed</sup> according to the Prochiron.

The capital punishment after this was the most severe, as is evident from the basilicas, according to which the lewd and short-sighted were cast out."

In the Election of the Laws of Constantine Porphyrogenitus we read: "The lewd, both whoever and whoever is after him, shall be punished with a sword.

and as for the deaths of the fifteen years, as for the deaths of the fifteen years, as for the deaths of the fifteen years.  
of an age that has not seen what he endures >,".

In the election of the laws, therefore, the disrespectful man, who was a defeated man of the seventh year, was preserved, but in the private increase

---

1. Macarius of Egypt, P1, 34, 224. 'Ionstinian, Neara 114, (3N, 2, 398 ).

2. NeoftheEclasting, 'Anamnesis on various earthquakes' (Aha1. Bo11., 26, 20b, 15).

3. Klimentos, Paedag., 3, 4, 44 (p. 262, 7' Stahlin ). Assises of Cyprus (MB, 6. 216, 9).

4. Chrysostom, PG, 59, 513.

5. AttottheNyström, 141 ne sexuelle e1 ofthe1 ofthe, 52.

6. 'As rain with rain. Neophytus Enclosed, "En&'an.

7. Exodus, 4, 18, 3. This law forbids One to kill the one who is put to death. Synopsis A, 67, 1, 2. JGR, 5, 112-113.

8. Neophytus, EnS'an.

9. Kidix, 9, 9, 31. Election, 17, 39.

10. Provisional Law, 39, n. Prohcheron soniximenon, 39, 214 ( JGR, 4, 190' 6,

363). G a c h. n. 14 i e g e t U a 1, Geschichte I r. rbm. law, 341. IIß. i 'A r m e n o t h a t t h a t t h a t l o n, 'Exav. 6, 4, 3 hai 4.

11. See. F o t i o n, Nomocanon, tit. IC', chap. E' (R other; P o t l e, Constitution, 1, 303). Prochhoron eimeon, 39, 190 (3i31, 6, 360).

12. PO, 113, 540. Cf. See also *Al r m e n o p o n l o n* , Exab., 6, 4, 3 and 4.  
'Election according to the Provisional altered (JGR, 4, 110).

---

"There was a <sup>monastery</sup> of the years that was built in the <sup>monastery</sup> itself."

Yi, h, S m or Y ~ s ~ as ris of the age of which this is freely given.

According to the Basilica (60, 21, 9): "He who attempts to do what is improper to make a male, is unfit to be an appellant or a dolphin, is subject to the lawsuit of insult". According to the Pandaechs (47, 11, 1, 2), to commit an offence against morality **was considered an** offence against good morals, and the guilty party, having committed the offence, was punished by death.

According to the Assyrians of **Cyprus** : "Sodomites are liable to die a bad death, an ugly death.

Finally, according to the laws of the Homerites, according to the believer Tafariin Grigion, which in many ways were in line with the Byzantine laws, the adulterer of children and eunuchs had to remove the language whether he was male or female.

In addition to the above penalties, we often hear mentioned and the The unrighteousness of him that committed iniquity, and the transgression against him 4: According to the laws, he was also commanded to plead for others,

at 61 the same body suffered the same body as the women.

And<sup>h</sup> The Church, for this reason, inflicted punishment. According to <sup>s</sup>. Basil, he who had committed indecency in the churches, repented and repented, 61 ten and five years was to be deprived of the holy things, fasting and fasting, and after the expiration of these years he was to receive the punishment,<sup>β</sup> which the anast<sup>n</sup> Theodore and Stonidius had decreed.

<sup>m i l i !, I ~ r h C o ~ N s ! ~ s,</sup>  
If the culprit communes for two hours, he will say that he is not a post-

thought, not or the f ~h the r Ym  
**He thought, in the days between dawn and dusk, and in the days of the daily**  
intermittent openings of the,

---

1. Title. 17, 11<sub>(B31)</sub>, 4, 42). Cf. and 'Ehlogion v. Prochiron metamorphosed, tit. 19, 24 (JGR, 4, 110).

2. Assisi of Cyprus (MB, 6, 216, 468).

3. GA, 86', 583.

4. Prokopiou, Anecdotes, 11, 36. Macarius of Egypt, PG, 34, 236. M a l a l a, Chronogr., 436, 3 ex. O e o f f a n d , Chronogr., 271, 15 (Bonn. ). G e o r g i o n M o n a h o n , Chron. , 2, 645,3 (De Boor ). C s d r i n o n , Synonymis t h e r i n t r o u g h t i o n , 1, 645, 17; Michael G l n h a, Chronicle of the Bible, 501, 2. Assisi of Cyprus (MB, 6, 97, 22 347, 20 ). At Assisi, the arsenal of the arsenal was confiscated and confiscated for the benefit of the ruler of the island.

5. Pandects, 3, 1, 6. Basilica, 8, 1, 1. Sine S, 10, 1 (30I, 5, 608).

6. M. B a s i l l e i n , Canonical Letters, GA, 138, 608. Cf. and PG, 32, 800 and Rallis - P o t l e , Constitution, 4, 405, 420' 6, 101. Cf. and Byzantine Chronicles of Petroupolis, 8, 374. 01 The worshippers, as is well known, were outside the perimeter of the temple, causing those who came in to join them.

7. GA, 99, 1728.

---

For three, John the Nosterius, Gregory the Nyssis for ten, and eighty, he was the apostle of the transubstantiation, and he was a harpsichordist.

"He who had experienced sobriety or poverty or violence or anything else was not allowed to become a deacon," but if he became a clergyman, he continued to

~ ~ the rSi the, Y m

experienced, then, according to John the Baptist, it was impossible for a child to become a priest, by losing the unknown<sup>6</sup>. According to this holy man, it was possible for a child to become a priest, not a dead child, but "when he had received the flow in his thighs" a. According to the 51st rule of Basil, a priest who had given birth to the same woman was a virgin.

Finally, the trustee should not accept the proposals of Canon τ.

And perversion is advancing. ζόου. Many, not content with mixing with men and women, of which we have testimony to the latter, did not refrain from mixing with other men and women, and they were not content to be reduced to the class of other men.

Chrysostom, in his apostrophe, exclaims: "We find many women running away, and many women mixing" i, Gregory of Nyssa, in his 4th canon, speaks of vivisection, Basil and I. Great,

---

1. Rallis-Potli, Constitution, 4, 310.

2. And in spite of the primitive Aeneid, the man of knowledge was not allowed to become a ruler or a heretic. H a i s I, i c h t, Sittengeschichte Griechenlands, Ergänzungs Vaid, 227.

3. I o n n o n N e s t e n t o n, 'Akolonθ kai taxes epi n t h e superconvicts, PG, 88, 1909.

4. Rallis-Potli, Constitution, 4, 442.

5. Cf. N. S o n b o r o f, Pianana constituents of the supra-monologous and menoynoyntes archaic order of the Eastern Ecclesia, Byzantine Chronicles, 8, 405.

6. Sec. R a l l e - P o i l l e, Constitution, 4, 446.

7. C l e m e n t o f R o m e s, Diatribes of the Holy Apostles, G O, 1, 813. N. S o u b o r o f. 'En\$' an., 8, 406, 414.

8. According to P r o h o p i o n ('Anecdotes, 60, 5), Justinian's Theodora was "in a whirlwind of many times over the years, she had done *works in spite of nature, ... had the body diatribe*". He also wrote 'Iwo anni d N e s t e n t i n t h e 'Followers and the Order of the Confessed (GO, 88, 1896): 'The mens of the harlotry are many and after the women of the abbot have 'O in the Many of them have had a woman in the presence of the apostle of sinners, not once, but many times, and have been deprived of communion for three years. Byzantine Chronicles, 8, 403. According to later Nocanons, based on the decisions of the patriarch John of Nystea and Gregory of Thessalonica, the man who *by nature* had been with a woman had to abstain from communion for fifteen years, And his wife could divorce him, receiving back her dowry and the premarital free of charge, and from *the* estate a sum equal *to* one third of the premarital gift.

9. Chrysostom, GA, 60, 472.

10. P a l l e - G i o t l i, Constitution, 4, 309.

---

in addition to adulterers and malefactors, he includes also the ziofactors 1, and a fine is imposed on the herdsmen by Nicephorus the Confessor in his canons, and in John the Confessor asks that the super-confessor should ask the confessor "about bestiality and orphanage-bashing", The 16th canon of the Council of Anchorage also speaks of the horses, and in the last centuries of the modern empire, Josephus Vryninius spoke of the "zephyrs" and the codex of the 1st century BC 29 (b) on animal husbandry.

And the caldron had defiled also the great phlox. Then Clement of Alexandria wrote: "but the, e whiter of these ornaments, the Indians and the Taonites of Medichus, are shedding their blood and are being burned and snaked by fire, by sikinis monsters." i.

'0 Chrysostom again, in his first letter to the Romans, speaks of women's intercourse with animals<sup>T</sup>. He also wrote in the sixth century and Eustatius of Thessalonica: 'pepeirata parent and of the current gender woman of noble love seized and owed the kachcei \*<sup>8</sup>.

Speaking during the eleventh century, the aeschronologos Cris Stefanos Sahlichis about the prostitute, he characterizes it as a h n i o g a m e m e n t , experiencing a demos from having (--- nations), i.e. zha, as the Cretans say, a perversion, which, unfortunately, has older examples. For example Ailand writes: "and kynes and women's women were chosen"<sup>1</sup> °, Plutarch also wrote that many of his contemporaries, who were not satisfied with their sane men, out of greed and sensuality, were snooping around after kynes or goats.

"I see that even in the super-sacrifices it is mentioned that he who has deceived a beast or a vulture", a customary abomination among the Romans, where there was a bluarii,

---

1.M. B a s i l e i n , Canonical Epistles, PG, 138, 608.

2. See. Rallis Potli or, Constitution, 4,430.

3. P1, 88, 1893, 1912, 1921. N. Son b o r o f, "En\$ an., 8, 413.

4. Rallis-Potli, Constitution, 3,53.

5. Joseph V r n e n n i o n , T h e t i n e s o f t h e t h e r e o f t h e s u p p e c t i o n s o f t h e s u p p e r i e s , 3, 119.

6. K l e m e n t o f , Paedag., 3,4 (p, 253,21; Stáhlítt).

7. P G , 60, 472.

8. E P , 1166, 28.

9. Stefanou S a h l i k e , Scriptures and verses and hermeneia, rh. 710 (Papadimitriou). Cf. See also F. K o n k o n l e , Remarks and insights into the Graeca cariiia aedii and G. Wagner (Aaogqaf., 3, 368 ). The verb is circulated and nyn in the village of Mnriohefala in the province of Re\$ymni.

10. A i l l i a n o n o y , On Zea, 7, 19.

11. P l o w t a r h o n , Marriage Orders, 139 b.

12. R. D u f o u r , Histoire il l a prostitution, 1, 353.

---

Carthaginians and anserarii, keeping fowls, geese and geese for the domestic - purposes of the S.

It should be noted that animal spirituality is not mentioned in ancient Greece, but in myths (Leda - Zeus, Pasiphae - bull) and in Oeochritph'.

The state, as the horsemen, who were both the first and the last, who had been beaten, and the second, who had been beaten with a sword, so it punished the horses or the goats.

According to the Basilica: "the horse-breeders, i.e. the cattle-breeders, were beheaded", the same penalty is defined by the Provisional Law (39, 74) and the Election of the laws of Constantine the Porphyrogenitus (RO, 113, 540).

The unmarried woman was made a slave, and worthy of charity, and from the time of her birth she became a slave.

At the same time, there were also ecclesiastical flocks thrown into the horses. Basil the Great, for example, for fifteen years he has been sending out the holy saints<sup>e</sup>.

According to the first rule of the Council of Anchorite, those who fall into this sin before reaching the twentieth year, ...were required to remain for ten and five years in the temple precincts, and then were permitted to enter therein and pray with the other Christians for five years, after which they were to be put to death.

"Those <sup>s, ~oh and'</sup> But those who, after <sup>i ~</sup> twenty and five <sup>e e</sup> years, have fallen into sin. this church, they were to remain outside the temple for twenty-five years. and then for five years to pray with the Christians. Finally, those who women who had both the fifty years of age and the fifty years of marriage were to receive

τOr holy communion in the last moments of their lives. It is known how much the Brahmins were circumcised and how much

---

1. Byzantine Chronicles, 8, 406, 414.

2. H a s I. i e h t, Sittengeschichte (t1 I:π1ατιάε, 2, 218.

3. According to the Mosaic law, the holy ones were as lepers. Cf. the 17th rule of the anchorite constitution (Rallis - I] o t l o r, Constitution, 3, 56). The leprosy, on the meaning of the word "leprosy", usually during the Byzantine times. Moschon, Aeimonarion, PG, 87 -, 2861. Ep&i and BBP, B11, 148. On the kinship of leprosy and syphilis, cf. E d i e o o d D u r o y y, 1, a orto#i#tioi daAs l'antiquite, 2, 809, 101.

4. Basilica, 60, 37, 8d. See. and 'A r m e n o p o n l o n , Exav., 6, 4, 4.

5. 'Election by Provisional altered (JGR, 4, 110, 24, 25, 26).

6. Mat&aion Vlastaris, Constitution v. Elementiou (Rallis-Potli, Constitution, 4, 220). According to later exemplars, the penalty was imposed on the 8-year separation from society. Cf. Byzantine Chronicles, 8, 40b.

7. Synod of Ankara canon 16th (Rallis - P o t l e , Constitution, 3, 53 ).



---

they would not look at the men when they went out to make up their faces by means of a screen, which they would put on their faces, so that only the eyes, the lips and the nose<sup>1</sup> would be visible. Nevertheless, in the earlier centuries and until at least the seventh, in the early Greek, but also in the Roman period, it was not uncommon for naked Byzantines to be gathered with men in the so-called androgynous baths.

Clement of Alexandria, commemorating the custom, writes in his *Pedagogue*: "but common men and women are the common men and women of the *valanzeia*, making on the uncleanness they are stripped r<sup>a</sup> and again : "let the foolish of others' houses, which are shut up in the houses of the gods in the *bellaniums*, not to be seen; for the gods, which are the bodies of the dead, are not to be seen" 9.

And **many of** the hostesses did the thing, not with foreign men, but in front of their own slaves in the city, and rubbing against them, but the chandal still caused the protests of the caring men, but also of the sacred councils, such as those of Laodicea and Trulph, which, by their rules, were to discipline the clergy, and to condemn the laity for marrying women .<sup>5</sup>

The scandalous custom seems to have been abolished over the centuries by the imposition of the Church and political laws, which forbade divorce, -if<sub>n</sub> wife was married to a man, and at the end of the seventh century he had **married**, according to the witness Oeodorus Balsamon, who, in recalling the 77th canon of the Council of Trulph, writes: "as it happened, before this council, honorable lovers and monks and laymen were married to women, not returning to the 'Apostolic divine order'"<sup>1</sup>, and the commentator of the *pedagogue* Clement of Alexandria, who observed: "men were gathered together, the former women were gathered together, and the women were not returned to the 'Apostolic divine order'".

In the twelfth century only androgens were assembled in public buildings.

---

1. **BVP, B' II, 126, 177.**

2. **K l e m e n t o f , Paedag., 3, 5 (p. 255, 5- Stáhlín ).**

3. **Clement, 'Enth'an, 255, 1.**

4. **K l e m e n t o f , En' an., 3, 4 (p. 255,9; Stáhlín ).**

5. **Cf. the 30th canon of the Council of Aadichim and the 77th canon of the Council of Trulli (R a l l i e - P o t l e , Constitution, 2, 484 3, 197).**

6. **Cf. the 117th Nean of Ionian (3N, 1, 302' 2, 218) and Codex, 5, 18, 11, 2.**

7. **Rallis - P o t l e , Constitution, 2, 484.**

8. **I C l o r m e n t s , Pedag., 3, 5 (p. 255, 1 Stahlin ).**

troc, bifurcated: "not to be hindered by the chancellor (of the Council of Trulph), for the flesh is one, and nothing unclean is to be done among them, not being divided by others into bodies" <sup>1</sup>, a statement which others did not receive, since they were unmarried, ~ and they did not receive others, since : "the husband and wife, if they are in the body and the limbs of each other, but they use their own bodies and limbs badly."

Clement of Alexandria, in his pedagogy, spoke of the ugliness and ugly and ugly and corporate friends, whose names and names of the and John Lydo mentions the names of the names of the names of the names of the names of the friends.

What kind of complexes were the ceshamones, well which, does not describe the father, *but* in the company of the friendships, the chaos of the ancients, we have to distinguish the kissing, which the younger "Greeks, and the archaic ancestors of these ancestors.

Such a kiss is described by Suidas as follows: "a 'mandiloquent' kind of kiss,<sup>ψ</sup> see the language of the kissers is missing<sup>6</sup>, *and* Photius, in his Aegean, describes it as: "a 'mandiloquent' kind of kiss, as a gilded one".

According to the later poem On the old man not to take a kiss, this kiss consisted in the

Let one man *wash his mouth and lips*.

The current latched kiss, which is a Cephalonian style of kissing, consists in the kissing of the upper lip of the kisser, who in turn kisses the lower lip of the kisser.

"That this" was the Byzantine's mandalorian friend, is most significant B.

Finally, Aristaines speaks of the mantra of kissing and the breaking of the mouth B, while Lucian in his Ethereal Dialogues (5, 3 ) speaks of kissing, although the lips were prominent, and the mouth was opened.

---

1.θ. B a l s a m o n , A s Rallis - Potl or, Constitution, 2, 484.

2.0. Balsamon, "EnS' an. On the subject of the word "epim" **Bbp, D'**, 460.

3.K l e m e n t o f, Paedag., 2, 10, 97 (pp. 215, 19, 29 Stáhiriti ).

4.t! n d o n , On Principles, 3, 65.

5.

6.F o t i o n , Auxixhon, a l latch. 'EpiSi and VBP, B' II, 147, 148.

7.Verse 156 (CG, 110 ).

8. BVP, B I, 147. For various kinds of love-kissings among the ancient Greeks, see. H e 5 I, I e h t, II I I Griechenlands, 2, 16 and E n i o n A e n a i o n , 'Aproretas', pp. 92, 93.

9.A r i s t a i n e t h e n , 'Letters, **bibliography**. A, supra note 16, p. 81 (Boissocéade);

---

To the ugly and loving and fornicating gestures belong the licking or crushing of the breasts of the woman, of which they make mention.

tie~'Ahmed, Aristainetus, Ahmet, in his Dream Critic<sup>4</sup> 1, Agathias and Paul the Silentian<sup>2</sup>, after the ordaining of the heredium and the various gallicisms<sup>3</sup>, namely, the disfigurement, p kneecism (pinching)<sup>4</sup> and the curses and the impoverishment of the male flesh, the glottodepression or laxity of the ancients, or the lack of female genitalia, which was the cause of various venereal diseases.

'0 sanctuary; Chrysostom, in his thirtieth sermon in his second epistle to the Corinthians, addressing the lepers, says: "Our mouth is perfected by receiving the body of the Host. Let those who kissed uncleanly beware."

What the hierarch meant by this is clarified many centuries later by Theodore P. Balsamon, who, remembering the 70th canon of Basil, writes: "Those who are eagerly pouring out the fire of foolishness, as if they were pouring out the women's blood, and through him, as if they were pouring out the boiling water! ...and suck the deadly drink and burn the lips. Others say as some, love-mongers, the women's mouths are not to be stiffened and not to be stiffened" t. ' Artemidorus also wrote earlier ('Onirokr., 238, 1 ex.): "Later or chronically I felt that it was therefore a mistake to do this and not to bury the mouths".

---

1.'A r i s t a i n e t h e y, 'Letters, bibliography. B, ref. 17, p. 150 (Boissonade ). 'Ahmed, 'Onirochr., chap. 128, pp. 79, 13 (Drex1). This is the archaic verb bimazion, which 8 Aristaines and the Great Etymology (200, 37) interpret for tit\*olavein.

2.Cf. the Hellenic An&ology, S, 271, 289. V, 294, 5.

3.The name, in the first place, from the French, that is, colonists, who, not being able to do what men do, use various means of finding women.

4.This is also implied by M a n o n l Phil t l s ( E. M i 11 e r, Maauelis Plii1aae Carmina, 2, 310), when, speaking of the philophoric scripture, he said that the cholashia of the

if they were to *be a* comfort and a reward.

*and a bed and a lamp*

*the stigmata are crawling instead of stentors*

*and the life of the peloton*

(verse 91 ex. ). Cf. and the later poem On the old man not to take a girl, verse. 86 (i0, p. 108).

5.Nikiforos Presbyteros of Constantinople, Life of Andrew of Christon aaalon (PG, 111, 653). A n h i a n o n Psalmist, 25, 27.

6. P(, 61, 607.

7.See. Rallis - P o t l e , Constitution, 4, 229, 230.

---

It is about the archaic hereditary lickers or *ksnoliichtas*, whose work consisted of arithmetic, missing or kneeling' and *of which*, during the period we are concerned with, Artemidorus repeatedly mentions it, and Aristophanes earlier in his comedies'.

Nikitas Choniatis writes that 'Andronicus Komnenos, in order to cause erection, he licked his hair with various ointments, and ate the meat of the animal spingon, which he would eat for senness'.

'If this were mixed with others, it is not easy to improve them', we only add here that Orivasius ('Apost. 67) composed the following about the having 1practiced particles: "by rubbing the lower parts with a stone and nitre and by rubbing them together with a marble and a malleable bone, they bound them on soft hollow stones and made them into unclean readings".

According to Artemidoron,<sup>91</sup> mixture of *noble and noble* became either according to nature and law or according to nature; according to law, for example, it was<sup>91</sup> intercourse with a man and a woman, and according to nature, a woman to experience a woman.

0 Lucianus t Ennuchr him (10) dti: "adulterer  
I never put  
*articles* in a series of *articles* ,Caesarea Arethas of Caesarea

pat-  
ratierei : "This is a cacemaker, and, likewise, the same, nature *for* nature" M  
"v, 2S ,rhhff, s was said, taking into account that, oh below, the sect of the man and  
the gnaecus was chosen, but according to the 'Hesychion, the sect of the man  
and the gnaecus, this vinitic figure led to this

---

1.H a h s I, l e h t, "En\*" an., 2, 172, 174. That the ancients led the woman to lack the anVrchon particle for lesbianism. "En&' An., 174, 17d.

2.'A r t e m i d e r o n , 'Dreaming, 79, 10' 80, 27- 237, 22. 238, 11.

3.'A r i s t o f a f a n n s , 'Acharnes, 271; 'Hippies, 1284' Irene, 885. See.

And K d m o o d D u r o y , Ea prostitution daps 1 'antiquito, 95.

4. CHN, 417, 12.

8. Galen, chin, 487 ex, ( Kiiha ), who, in order to preserve hygiene, recommends, before the connubial union, that the body be anointed with oil. For the drugs used by the ancient Greeks to induce erections (aphrodisiacs), see H a a i s L e h t, 'Enth' an., 2,228-229. In addition to the Byzantines, the Byzantines also used manoragoras for aphrodisiac purposes. According to a Turkish-era doctor's office: "The varshamon in some people encourages fornication, likewise the jagan (- = cancer). According to this doctor's office: "To quench fornication, *boil* torches, drink their juice and take care once, twice, three times and become *sane*". Likewise the marrow of the sheep destroys the epithelium of the flesh. K n p r o n H r n s a n d , A Cypriot doctor (Cypriot Sponoi, 15, Araphic Supplement, h').

6. Enlon Aeneas, 'Apocretas, 147.

7.Artemidorus, Dreaming, 72,9; 74, 25.

8.E n i o n A i n a i n , 'Confidential, 16. S. K o n g e a , M i n t h e 'Aretha's school of folkloric news (Laoggaf., 4, 260).

---

At the time of standing, so that the man's penis may enter into the vagina of the woman.

During the second century A.D., Artemidorus in his "Dream Critics" did not fail to mention various vignettes, both then and, in fact and more recently, commonly used. He therefore rejects: "the sniffing of the colour, which is also called "by nature values", **adding that** this shape was the only thing that people had learned from life<sup>2</sup>. This is undoubtedly the normal binary shape.

"Another figure, according to the author of the 'Dream Critics, was "the inverted passageway" A vine. In the woman was heard to have her buttocks turned towards the birondas, a figure, which he mentions in the first century, when it is said that the Gnaecus lover "puts the *triv* from *behind*" -.

The third scheme was "to pass the woman from above, being clothed and harnessed"<sup>6</sup>. Artemidorus (78, 21) observes about this figure: "In this figure the man is seen without a knife. 'But he also allows the nearest people to be taken not into a fire for the sake of the asthma, but for the sake of the asthma itself"<sup>8</sup>.

The fourth figure was "to be *parestai* in the *shnonsense*" and the fifth was "kneeling on the knees"<sup>9</sup> or "kneeling **on** the knees".

kneeling", *which* was also expressed otherwise by "who kneeleth by kneeling", being thus placed **on the bed after a kneeling gnome**.

The **hagiological** texts also refer to the "sleeping in a very later manuscript refers to the fact that the **vino** in the woman's sleep, he lifts her legs upwards", a figure that is also mentioned by Aristophanes I.

- 
- 1.'Artemidoron, 'Dreaming, 76, 15' i9, 1 (Hercher).
  - 2.Artemidorus. Enn., 79, 1, 13.
  - 3.'Artemidoron, "Eni9-' an., 78,4.
  - 4."Praise of kind women, r. 813 (Krutubacher).
  - 5.'Artemidoron, 'EnO-' an., 78, 12. It is about the women who are the most beautiful women in the world.
  - 6.This shape, which was very popular in ancient times, was chosen by the archaic Greeks for the chanting. In reference to this, Aristides (Anastrati, 677) said: 'The cavalryman's wife'.
  - 7.'Artemidoron, 'En' an., 78, 7.
  - 8.'Artemidoron, 'EnS' an, 78, 10.
  - 9.Loukianon, Aonhionononononon, 10. The archaic figure said: "on knees kneeling *meed* straight
  - 10.AeonthonNapoleon, Life of St. John the Merciful, 75, 5 (Gezzer).
  - 11.Snuffbox of the gentle women, r. 671 (Krumbacher). The attitude was expressed by the archaic people by 'airen the legs' ('A Q i s t o f a f a n n s , 'Ecclesiastes., 264 and E r i n e , \$79).
  - 12.H a s I , i c h t , E & ' an, 170.

---

The libertines have, of course, and various other shapes, as Artemidorus, who, after counting the above, adds: "the other shapes are for hubris and debauchery and paranoia, and are inhuman".

Concerning Theodora, e.g., Procopius says that she was interested in the newer techniques of the mixtures" a, and Mary<sup>η</sup> Egypt says: "there is no such thing as a disrespectful, being a teacher". It seems d that it was customary for many to sneer after their wives completely naked or wearing a thin robe cf. the verses :

*and they paid the 1kdnsen after a long time and  
only after a long time they paid the t "ron<sup>4</sup>.*

When I deem it appropriate to add the following relations mentioned in the sextuplets, that according to the Hellenic laws of Cyprus (MB, 6,530 et seq.) or a wife with him for three years" according to the rules of the kings of the ancient kings \*, and this is meant<sup>η</sup> 'Election of the laws (PG, 113, 501), the husband was free to perform his conjugal duties, and the sexton was free to appear before the bishop, after proving the matter, and to ask for the dissolution of the marriage, which was done.

But I am sure that the marriage would be dissolved *under the* husband, if the woman was very constricted, and I conclude this from the basilicas (19, 10, 31), where we say: "The constricted woman, so that the women do not remain healthy, is not healthy.

Unfortunately, they were not rare at that time, and those who, in the night, were in their wake, and who were touching their wives, when they were alone "in the shade in an evening as they were then, as they used to say: 'the

Year f r. h, 5 p.m.

their habit " or : a the habits of their men" or : " the non

---

1.'Artemidoron, Dreaming, 79, 1.

2.*T i r o c k o p o y*, 'Anecdotes', 60, 21.

3.M o s h o n , Aimonaiion (PG, 87, 3712).

4.Achilles, 1249, ch. Neapolis.

δ. Clement, Pedag., 2, 10 (p. 504' Stählin). 'Isidore Pilonisiotis (PG, 78, 524). 'In Nomokanoni of the seventeenth century<sup>ψ e γ</sup> those who are defiled - when women are not found to be unclean\*, N. P oliton, "In Chapter of Nomokanoni (Aograph., 4, 338 ). Cf. See also Rallis; P o t l e , Constitution, 4, 441. There is in the Palatine Anthologium (1, 103) a passage of Dioscoridon, where it is recommended that, 8when pregnant, the gnin is recommended to r rodaidei migi3.

6.See. Athens Library, vol. 673, f. 194β. By means of these words, the menstrual flow was shown to the Hierarchs, see K. Kon t o n, in Athinas, 6, 333 ex.

7.Cf. the estimates published in the eighth volume of the Byzantine Chronicles of Petroupolis, p. 407, as well as S t a f i 8 a, 'IatQosofion (B.Ot.n., 2,5).

temple" : "the aunt of the damned gods" "the<sub>ης</sub> women's church  
usual or: "the female' to the great, that is to say, harm of the children to be  
born<sup>5</sup>.

"Here we mention with dismay the filthy Vnzydidididden sniffing,  
which, unfortunately, many women nowadays and many of the cpl.'and'  
which, in order to prevent eroticism, they secretly give their husbands to their  
husbands to suck from their damsels.

This is the way the matter is reported by the disciple Basil, a cryptographer: "For  
they (the women) are contaminated and in the shadows of their damned, not  
seeing the cinders<sup>6</sup>.

And since we are speaking of magical means, we do not think it  
unnecessary to observe that, as we know from ancient hatha-bandages and  
flint-bandages, the enemy was bound by the particle and the woman by the  
cup, so that no intercourse could take place. This way of tying, which is  
common among us, and which is called a m o d e m a, was very common  
also in the Byzantine era, as the manuscript scripts for lysing, and the  
relevant testimonies<sup>7</sup> indicate.

"Thou shalt not imitate the woman's vulva, nor shall thou make a  
likeness of it. . in Byzantine times, in order to avoid bascania, I consider it  
very I consider it highly desirable, based on the fact that even today, in order  
to prevent the evil the peasants are nowadays, in order to avoid the evil  
eye, the peasants are scrambling from the front of their horses

1.M o s h o n , Limonary, P&, 87, 3096.

2.John the Fastmaker, I O , 88, 1904.

3.The menses are said to be in Epirus, Thessaloniki, Trsikim, Crete, Evia,  
Castorim, Samf, Rhodes and Pydisi. These are called m o r n a s in Thessaloniki, r o n  
h a n d i n Envoi, A n d i n f o r m , Lesbius, 'Andres, Samf, Syrf and Chif.  
According to the aforementioned Nomochanon (p. 338), women are mentioned:  
they are nailed to their hearts for not having children.

4.T i m m o S e o y, Rules, G.O., 138, 893. Raisin, yENB.' an. T h e c h a m e n t  
. o f women and the ancients annihilated c n n a i c e a. Cf. 'A r i s t o t h e l a n s ,  
'Hist or. L., 7. PaQ "H s n h i f we have been told : female, menstrual \*. Nyn in  
Rodf and VerQiom are called g n a i n i n g .

5.'As C l o r m e s s i s t h e A l e x a n d r e y c, Pedag., 2, 10 (p. 212, 17; Stáhin).  
'Already Moses forbade men to approach their wives : "or to approach them with  
the inlaid fate \*.

6.S o n b o r o f , 'The constitution of a canon of super-confession and repentance'  
(Byzantine Chronicles, 8, 407). See also I O n N e s t e n t o n , 'Acholonia and the  
Order of the Confessors' (I O , 88, 1904). According to Pliny, the Romans, for  
magical purposes, licked the parastases of the lovers with the blood of their  
damsels. H a a s L i c h t , Sittengeschichte Griechenlands,rgúnzungs Vaid,  
p. 186.

7."See the present volume p. 217-218.

---

a number of coxae, which are now called *g o n r o n n a k i n g*, by the archaica, and *h o i r i n g*, t h e mimicking the genius herd, which by the archaica was called *choiros* and *d e l f k i o n*.

Having said this, we must say that the *Byzantines*, during the monthly flow and in order to keep the blood from flowing away, used pieces of cloth, which the Alexandrians used to make the cloth.

And Enstaius of Thessalonica, concerning the streets of the Byzantine cities, says that it is possible to find them in the "rack and ruins of the city".

It is hereby suggested that the Byzantines discovered the idol and by means of pericelids, which were called *b r a k i a<sub>n</sub>* and by the Latin word *feminalia*.

It should be noted that many, after the snooze, which they raised and sought, after the snooze, they went to the baths, to rest -, Lucian even spoke of "the one full of eloquence, of which each one is a debtor of the bath"<sup>o</sup>.

It does not appear from this passage that there were baths in the various brothels at that time, as Plautus certifies for the Romans.

<sup>Of course</sup>, it was normal and common to be naturally confiscated, but there were also those who sought to <sup>obtain</sup> the pleasures they were seeking, despite the provisions of the laws, which, in such cases, permitted the prosecution of the offence.

Being and

or the Church the divorce O.

About Theodora, Procopius says that " in a whip what was a work of nature, the" body had a thesis, the hour of all things worked the body ", *which*, clarifying, says that " from three holes

---

1. *D a m a s h i o s*, en vif Isidore, § 52, a. 124 (D i d.).

2. EO, 298, 14.

3. Ahmed, 'OnirokQ., chap. 242, pp. 198, 199 (Drex1). *S o n i d a s*, en l l. f e m - i n a l s a n d h e r i n g .

4. Chrysostom, Ro, 63, 757.

5. Longian, Cupid, 42.

6. *H a s I, i c h t*, Sittettgeschichte Griechertiauds, 2, 112.

7. Gregory of *Nyssa*, PG, 46, 528. Basil, ?O, 31, 449. Older and L o n h i a n d s ( `Eros, 28 ), confirming the thing, writes: "Gnaiaki me and tradichter on chroma eon estin enfran&inai double atolasis *odos* drilled".

8. Basilica, 60, 21, J. In the Assyrians of Cyprus (MB, 6, 227 ) he has a headline : "About the woman who has been forgiven by a man who falls *after her in spite of nature* .

9. *H r i s t o f i l l o p o n l o n*, 'The Greek Orthodox Church and Divorce' (Archives of Private Law, 13, 232).



circumstances" i, information, or the earlier one for women, Clement of Alexandria, writing that despite many women "resource andes avatus acholaaich" and characterizing as "compidfi atheon the natural resources"<sup>2</sup>, and later I Jetzis, writing that he knows

*of three were those who had it.*

But there was another **abomination** then: there were many women, <sup>who,</sup> being in the passion of the unhealed, like the archaic triads, turned men to other women. Already Artemidorus, the lily of the valley...

c i ~ ~ / 4 a n d I ~ ~ woman under a woman, and Lucian, in his work "Erotas (28), woke up the exiles, the use of allisbon in spite of the then known ones, hinting: "**Chronos, give the same exodus of knowledge:** ...other women were left as men, and the lewd instruments were unpaired, and the trick was, that they were unpaired, and the woman after the woman was left as a man." And Alexander Clement **also said**, "Women are men by nature, fucking and being fucked." It is also said in the Epiphany of noble women, in the verse of the fourth century (verse 675), that there are women who are "nuns".

"Let us add, that according to John the Nestorian (PG, 88, 1904): 'neither do women <sup>soften themselves</sup> as men', Basil I a-

not m z V s s s s s s m  
 T h e w r i t i n g s o f  
 Basil the Great attest that virgins were also being stunned as men, similarly 8' in a posthumous Nomohanoni it is noted: "when women are softened as men".

"I observe that, according to the canons of the holy fathers, the <sup>There were seven sins, e, t, and e</sup> which the malachai', and that, **according to** these rules, according to the ancient tradition, many

- 
1. P r o k o p i o n , 'Anecdotes', 61, 18.
  2. K l o r m e d o s , Pedag., 2, 10 (p. 218, 15)' 3, 3, 21 (p. 249, 4- Stählin).
  3. I. T z e t z o n , Thousand, ch. 6, water. 36, 36.
  4. A r t e m i d e r o n , 'Dreaming, 72, 9, 74, 25, 81, 7, 10.
  5. K l i m e n T o s , Pedag., 3,3 (p. 249,3- Stählin) Cf. And Aonian, 'Corporate Dialogues, 5,2. Justin the philosopher and martyr, 'Apology of the Second Apostle to the Christians' (P&, 6, 444). H r n s t o m e s , PG, 60, 417.
  6. X. Ethnicity. Bibles. Athens Ar. 673, φ. 194 β. N. S o n b o r o f , 'Enth' an., 8, 392, 407.
  7. '1d4 Byzantine Chronicles, 8, 412. Artemidorus also wrote ('Onir., 74, 14): 'ς χειροτονείν δέ τό αἰδοῖον εἰς ὑπολάβοι \*.
  8. H a p s L i c h t , Ili iiii GreeksTands, ξργάντtngs Band, 177, 178.

---

and the slaves or servants who are invited by the ministers, invited into their own land, for the purpose of making the *fires* in their own land." i.

You added that, according to the Canon of John the Baptist: "whoever - commits a jerk, except for Lent, is punished for forty days, divided by dry food and penance of one hundred days each\*".

**A**t high priest, he was not allowed to be ordained. But according to the disciple of Basil the Great, the women who were being baptized were not lyondo The holy water was consecrated for two years (N. S<sup>o</sup> n b o<sup>p</sup> o f Ed. , /).

I note that the Commentator of the Hippophanes in Aristophanes (verse 25) observes: a The<sub>v</sub> and<sub>p</sub> attenuators of the hereditary not as they came, but spidery move, they are moving by sprouting the continuation of the movement " ' ' .

Many, in order to cure their unhealed vices, did not only receive a reward from the lovers, but also begged them <sup>6</sup>, as also many of the common harlots i. "Others again used to sneer with eunuchs, being pleased because they were stripped

So far we have talked about the conjugal relations of the Vnzadids,<sup>η</sup> but it must be stressed that the sexual relations of that time were also interrupted by the existence of prostitutes, a large number of which existed in the Byzantine cities, and which were located in private chamatis, dormitories or private homes, in uninhabited parts of the city <sup>8</sup>, or in caves or inns or even in inns, or in the city, where they sold their jewellery.

These brothels, as we have heard, usually face the street, so that the women can invite those passing by, or

---

1. I o n n o n N e s t e n t o n , 'Acholou&-ia a n d t h e order of the super-solute, P&, 88, 1893, 1904, 1908. P i t r a , Spicilegium Solesmeruse, 4, 429. Rallis-P o t l a , Constitution, 4, 446. N. S o u b o r o f , "En\$ an., 8, 399, 412.

2. The days were eighty and eighty, for the jerking of women.

3. Rallis-Potli, Constitution, 4, 437.

4. 'Seeding, in the Middle Ages, was called \$ o r d c. "ElilililiTili Gudianim, in I. \$oros.

5. S t e f a n S a h l i k e , 'A narrative strange, verse 682 (Papadimitriou).

6. BVP, B' II, 158.

7. The Byzantine Chronicle, 8, 370. According to the Rudder : r if a woman is a psyr by meaning, she is allowed to eat dry food for three times after the eleventh and to kneel down for three times in each of the thirties'. According to Juvenalio (6, 366e-o ), there were Romans who, in order not to be lost in abortion, were *involved* in soft kissing and copulation with rude and fresh eunuchs. You have added that in Byzantine times, monogamous people were in a marital relationship, for this reason Leo the Wise in his Younger (PG, 107, 621) not only forbade such marriages, but also ordered the priest who performed them to be put to death.

8. According to Ar s e m i d o r n , 'Onirochr., 73, 1, the place was considered a common place.

---

had compartments separated by pillars, between which floated curtains (betel), or they had the so-called "endoteron o kishkon" (the "cistern") "apokrnfon topos", where sinful women were at work and where there was a bed of covered boards or sometimes tapestries for the pleasure of the customers and for the relaxation of their sleep.

"Above each apartment we know that, according to Roman custom, there was a title (tabella), while it was written<sub>η</sub> on the fee paid by the woman under the visitor, the price, which was usually only a few oboli<sup>1</sup>" For exceptions, c b or, at most in dinar. Exceptions are not mentioned here.

The management of the common houses, in which, in addition to the homes of the poor or the misguided and deceptive young women's prostitutes, there were, in addition to the houses of the poor or the misguided and deceptive young women's prostitutes, there were also those who were captured and handed over to be exploited by the buyers<sub>η</sub> and, according to the older seasons, chaste virgins, brought in for punishment, because, having embraced the national religion, they had embraced Christianity, which, I say, the two of the partners had not been able to do.

take or pornographer<sup>2</sup> b or the wife of the procuress called the p r o t h e r, whose work it was both<sub>η</sub> to arrange and collect the reward, and also to show the lovers of sinners by suitable signs what gifts they were to offer to men.

Finally, it should be noted that the diet and dress of the common women, with few exceptions, was deplorable and that many of them were afflicted with venereal diseases<sup>1</sup>.

At this point I wish to discuss the superstitions of some of the Byzantines related to the sexes.

They, desiring to have male children, believed that they could not do this if they slept with their wives on the right side. This opinion was echoed in the Dreaming of Ahmed, in which we say: "If he has cast off the left side, then not have a child, for he has been the parent of a daughter. "If he see that he hath removed the right testicle, he shall not bear children.

But this prevention, which still prevails today, was much earlier than in the 0th century. According to Diogenes Laertius (2, chap.

---

S. II On this subject see what is written later in B.B.P., B' II, 117 ex., to mention also the measures of the Church and the State in favour of unfortunate creatures.

2. Ahmed, Dreamcircle, chap. 9i, p. 59, 7.

3. And nowadays even such experts recommend to husbands, if they wish to have male children, to take care at the time of intercourse to the right hand. In Rodef, when the first fetal spurts are taken in the

---

3):<sup>66</sup> 'Anaxagoras said that "zma is born from wet and hot and geodes, and later from other things, and male from the right, and female from the left" .

'Artemidorus repeatedly mentions it in his 'Dreamers', and Soranos also said: 'Hippocrates 4said in one of his right-wing mereses that the star conceived by the sperm was male, and in the other that it was male.

τthe same name as theli", and is also mentioned in the Geoponichi (17, 6, 2), in the context of the bovine animal: "but there was also a foolish man, who, in the time of the sewer, had the left-hand branch, and a theli, the right-hand branch.

The Hungarians wished to introduce here both Judean and Egyptian - influences and, therefore, a common prophesy of many peoples.

It was perhaps not superfluous to note here *and* the following passage from Eustathius of Thessalonica (EP, 1205, 42): "A horse was taken out of the

τAnd it is well to go northward, as well as to the north, as well as to the north. And this we heard also of men that were stranger, and even more strange, and that they had made themselves in all things by allowing the works of the winds, as they said,<sup>8</sup> .

I would like to point out that, according to Gregory of Nyssa (PG, 38, 1081): "But the male becomes male, even the male seed is fallen.

Another precaution was<sub>η</sub> the following: they believed that it was possible to prevent their wife's snoozing with another man, if, before the meeting with the other man, they licked their foreheads with the bile of a fish called a fish (*p e r h a p s a n a n c h o v y*) .<sup>E f P , ' o h</sup>  
o r . . . x P b ~ a

Only that it was possible to find out <sup>whether</sup> she was a virgin or not; the experiment was simple: in a new container

---

the right hand part, it is believed that it is male. A. B r d d t h e, Rhodian folklore - (Aaograph., 11, 567). And in a thr~iki it is believed that, if<sub>η</sub> the abdomen of the egg is *protruded* rather to the right, it will give birth to a male, i'n 8e to the left, Sel. 'E l p. S t a m o u n t h e ; S a r a n t i o n , S y m i c k i t a l l a n t i o n s (t h r - q i c , 1 , 403).

1.'A r t e m i d e r o n , 'Dreaming, I, 21, 26, 31 (pp. 23, 10' 28, 8 31, 10- her).

2.R i e 85, Vollstömliches bei Artemidas (R|t. M., 49, 179 ). **During the** seventh century Nomocanon, women, in order to conceive a male, gave the child's visor to cyclones to eat, or they poured or stripped the body of the child born , *OR* ate some herbs guessed by N. P o l i t t o n , "En chephalaion nymochanon" (Aograph., 3, 386).

3.See. On the means used by the ancients for male childbearing, see. H a i s I , i c b t , T i e l i i G t i e c h e n i a n a s , 2 , 76, 77.

4.A. K o y z i , Mitrodora's work on the women's womb (Proceedings of the Academy of Athens, vol. 20, 55).

he put lentil (lentil) seeds and made it possible for the woman to urinate /  
sign that the urinator was a virgin, not interrupted'.

In this respect we are referring to a Solomonic of the first century AD: -  
√"Take the mouse quickly and ξ her and build a fire in a place and kick the  
mouse's testicles over the fire and **put** it in the chamber and smoke it; all  
the women who are married will be burned and, if it is a girl, she will not **be**  
**burned**. "If she's spoiled, she'll piss and you see, if you want to, and you say,  
'Ah.

That many daughters, being divinized, pray to disguise their suffering  
and to appear virgins, and it is probable that they are also witnesses. Thus  
Aristaines, in his Epistles, depicts the trophin saying to the adulteress: "Show  
no thyself, O play, I will teach thee **how** if<sub>η</sub> before marriage a virgin woman  
is a virgin, I will give her to **the** bride".

Here is now a recipe, with the help of which the Byzantines, who are  
divided, pray to appear virgin: "A herb of symphyton melting dothes or alum  
torn with a laurel-leaf brewing enema".

According to the later Synaxarion of noble women, those who were -  
interrupted and wanted to hide their passion:

they are resting, *shutting down* and *bleeding*  
and the *hole they were in*,

Nowadays we say that it is a t r n p e m e n t , and the Byzantines also  
use this phrase, since the virgin was then classified as a t r e t h e s b. And it is  
probable that even the c e c o m m e n t l°1a was said to be antique, if the  
present phrase: "this one is cut", since the man's name was always used in  
the history of <sup>the</sup> type (Austr,

192) is  
characterized as being an inspiration, and **is** also **found** in later texts:  
"διακορενσαι - διαπαρθενενσαι οιονεί d i a t e m e i n "- and again a  
διαπεπαρθενενσθαι - τετμήσθαι τή μίξει".

---

1.A. K o n x i, "En-' an.

2.These are in t' ag. 9, p. 204, manuscript of the Historical Dictionary of the -  
Greek language.

3.A r i s t a i n e t h e n , 'Letters, bibliography. A, supra note 6, p. 30  
(Boissonade),

4.A. C o u r g e , ~Eni\$' an.

5.Synaxarion of Noble Women, verse 660 (Krurnbacher ).

6.P r o h o h o i n , 'Anecdotes, 3, 1, 17, 37.

7.B a e h i: h e, Anecdota Graeca, I, 194, 15, 16.

---

On the other hand, I note the following : It is known that in the Byzantine baths men and women were using byzantine ointments, and as we can guess from the text of Isaiah, then, probably even earlier, women used to shave their hair around the hairline. The stylistic stenographer says that other women use various ways to remove facial hair, but that :

Yes, but *others* need other  
people to *help them with*  
*the 1,000s of things.*

*You are basing this* on strands I,

wrote and the Commentator of the Frogs wrote Aristophanes (516) : "the women's attire was paralysed and the women's attire was made extravagant ... the newlyweds', a habit that is still practised in Lesbos and elsewhere.

'Agaiias, who was absent from Justinian's absentia, clearly testifies that it was not appropriate that the practice of unlawful intercourse, and thus of incest', he writes: "Which nowadays are not only kept by brothers and sisters, but also by fathers and daughters, and, most of all, by sons and daughters."<sup>2</sup> -- and this in spite of the penalties inflicted on the adulterers.

According to the basilicas, the incestuous were punished by being chastised or printed and shorn, whether they were parents to children, or children to parents, or brothers to brothers, or kinsmen to Isis, whether father to wife, or son to mother, or son to wife, or brother to brother, or uncle to daughter-in-law, or son to aunt.

During the Election of the Laws (PG, 113, 537), f the official Arri- were notorious. The Church gave them 61 three years of communion. Although we should note that there were also modest and modest people and the God-fearing and moderate and proper in their dealings with women. with the women. Therefore, Clement of Alexandria sware not to have intercourse... not to have relations with the woman during the day, and that

---

I. The praise of noble women, verse d38 (Krunfbacher ).

2.'A g a \* i o n , 'Hist., 116, 6. T h e various ideas of incestuousness ditQi\$me 'I o n d N e s t e n t i n t h e 'Achoulou\$im and the order of the super-simulated (PG, 88, 1893).

3. Basilica, 60, 37, 75. Election of Laws (PG, 113, 537). Private Election of Laws, title. 17, 16 (3i1, 4, 43 ). 'Election according to the Prdchiron altered (3O1, 4, 110, 20). A r m e n o n o n , 'Exab., 6, 4, 1. F o t i o n , Nomocanon, Rallis - P o c l e , Constitution, 1, 303.

4.Son b o r o f, "En\$'an. (Byzantine Chronicles, 8, 403) and R a l l e - P o t l e , Constitution, 4, 439, 446, 446.

---

Coming back from the outcry or from the **purchase**, saying, 'A better or a longer fight' 1.

According to Chrysostom, many of the women were fasting, according to Timothy of **Alexandria**, the men and women were not **supposed to** fast on Sabbath and Sunday: 'for the purpose of the pentecostal **thnesia'** <sup>o</sup> , and, as is attested, abstinence was also observed during the days of Holy Week<sup>4</sup> .

According to Oeodorus of Balsamon, a man who had intercourse with his wife during Lent was not allowed to take communion at Easter, **being subjected to a fine. According to the third rule of the Council of Cartagena**, a priest who was going to minister was not allowed to have communion with his wife at the end of the day, and likewise a layman who wished to have communion the following day<sup>8</sup> . In the sixth century, during the eleventh century, the view and George at six o'clock on Saturday, Sunday, the despotic feasts and during the Tessarchostas, following, as he says, the orders of ancient wise men, he preaches that young wives should meet "now and then", and that old men should meet humbly, 11 of the intercourse exalting them .<sup>7</sup>

'I have spoken above about the vinite figures' of this kind, which the Byzantines could have learned from relevant icons.

They, following an older, mainly Roman, habit (cf. certain frescoes in the buildings of Pompeii), did not refrain from painting scandalous figures on paintings or on the walls of their rooms. We have mentioned this repeatedly. Thus, Clement of Alexandria spoke of **the unwritten** shapes of debauchery and the apparently unwritten and omnipresent figures, seen on stelae that are anecdotal, and thus of paintings representing the Aphrodite genie in the company of

---

1. **K l e m e n t o f**, Paedag., 2, 10 (pp. 215, 7, 12; Stählin ).

2. P G , 59, 353.

3. **Timo&e on of Alexandria**, "Apocrisis canonicae" (Rallis-Potli, Constitution, 4, 338, 456). According to Nomochanon of the sixteenth century (N. P o l i t o n , "En chephaeon Nomochanon, Laograph., 3, 388), those who sleep and lose their sleep on the feast days are blasphemed. Now the people of Sanda in Pontus believe that those who meet with their wives on Sundays and feasts or during Lent, have crippled children or very capricious children. M i l t i a d d o u N u m p h o l o u n , Superstition and superstitions of Sanda (Archives of Pontus, 16, 246, 247).

4. **Stefanou S a h l i h i h i**, 'A narrative strange, verse 879 (Papadimitriou). d. R a l l i - P o t l e , Constitution, 4, 486.

6. **Mataios Vlastaris**, Constitution v. Elementary (Rallis-Potli, Constitution, 6, 191, 192 ).

7. **G e o r g i l a** , Oanatikon tis Rodon, vers. 498 and 502 (p. 47).

---

with "Ares, turning horns, Satyrs drunk and morion tensions, and Jupiter, in the form of a swan, singing the lido I.

Even more recently, Gregory of Nyssis denounces the painting of icons - on the mortar of the walls, which were: a of the pleasure of the deceased, the - imitation of art, by imitating the sights ". The reproduction of such scenes continued to be used in later times, since at the end of the seventh century the Council of Trulph, in its **100th canon**, had the power to prohibit them, concerning **those who wrote** them. 'In what canon do we find ourselves: "The writings which spoil the action, whether in a painting or otherwise, and which corrupt the mind, and tend to the vile pleasures of the senses, are <sup>to be administered in</sup> any manner whatsoever, Theodorus of Balsamon, who explains the rule, **says that** those who made love in a painting or on **the walls** were drawing herotidia or some other **things, as their fleshly** <sup>bodies were to be</sup> expelled by the action for this purpose. The continuation of the custom is also certified by the Council of 789, when it is considered impermissible and harmful to paint 'fornication and spectacles'.

After the above testimonies, we have in the first century that of Snoeon the Translator, who, in the habit, writes: "the writings of the unclean and the action, unmarked y °.

**"From that time onwards**, subsequent Legislators have also received. Thus in codex 11, chapter 2o, of the National Library of Athens it is written: "'Beginning of the Z element on the painting of a dishonorable painting where the **prices** are given to those who are in prostitution'.

The twelfth-century commentators of the above-mentioned canon of the Trulph convoy, Zonaras and Balsamon, in their comments, talk about "painting ashemus, &'in the **walls and in the painting**' or 'in the painting or in the walls, or in the painting and in the walls,' T, from which it can be assumed that such **paintings** were produced in the century in **question**. Another of the hermits, however, Balsamon, clearly testifies to the contrary, writing: "**in spite of Yois**

- 
1. **K l i m e n t o s** , Protetichos pro "Hellenas, chap. 4, 60, I (p. 42, 25. Stáhlín) ,
  2. **PG**, 44, 345, 656,
  3. **Rallis - P o t l e** , Constitution, 2, 545.
  4. **See. Rallis-Potli** , Constitution, 2, 546.
  5. **M a t i s i** , vol. 12, 241 é.
  6. **S nmeon M e t a f Q a s t o n** , 'Editing rules', RO, 114, 292.
  7. **R a l l e - P o t l e** , Constitution, 2, 545, 546.



---

The writings of the rich are such, and they are broken, and are depicted with all ugliness."

Many wise and respectful people, who speak of those who are concerned about sexual matters, use words and phrases which obviously reveal the *indecent* and leave the impression of indecency: for example, about after a woman. e.g. to get together with a woman, the verbs used were "to get close to a woman", "to congratulate with a woman", "to sneer with a woman", "to sneer with a woman" or "to sneer with a woman", ... as the ancients, for instance, used the words "to be, to be with, to marry, to marry, to be with, to be near, to commune, to choke, to sniff, to touch, to entwine, to put on the woman, to feed, to feed the woman. "Others Q as, not caring about the εltppeia, naked names were used.

So they said of the one who had been inspired after the gnaiochos, that he had fallen into the deen\* or that he slept after the deen il he had the deen or the deen or the deen or the deen or the deen or the deen.

---

1. Rallis - P o t l e , Constitution, 2, 546. For the subject see. BVP, B' II, 117, 118.

2. P o l n d e n c o n s , 'Namest., 6, 92.

3. P s . s c . m . 1, 319, λ0.

4. M o s h o n , Aimonarion, PG, 87<sup>9</sup>, 2892, 3065. Assisi of Cyprus (MB, 6, 162, 24). In the manuscript of the National Library of Athens, no. 1350, φ. 9th a , it reads: " do not pass to a woman. Cf. And the *Synaxarion* of noble women, dag. 670.

5. 'A h m e t , 'Dreamer, chap. 128, σ. 79, 14. 'Asisei tis Cyprus (MB, 6, 162, 24 ). F r . D r e χ 1, Das Traumbuch des Patriarchen Daniel nach dem cod. Vatic. R a l a t . O i . 319 (BZ, 26, 309 ). S t e f a n u S a h l i k h , Scriptures and verses and hermeneutics, verse 530 (OO, p. 98 ). Cf. See also E n i o n L i n a i o n , 'Apocrypha', 123. Yephithi and Aeuit., K', 10: k'Anth'ropos, ds if he sleeps after a<sub>pp</sub> a bed of women made an abomination; they put him to death. Now I sleep this one in Kefalini, Mnkono, Knoph, Apyranthera of Naxos, Lenhadi and Kallipolei means I mate with her.

δ. " T o g a r p e r a i n i n h a s b e e n s a i d y , 'A r t e m i d o Q o n , 'Onirocr., 207, 15. 'A r i s t a i n e t o n , 'Epistles, bib. A', vol. 24, p. 109 (Boissonade ). A o n c i a n , 'Ethereal Dialogues', 1: 'Passion what to the time of the daughter was worthy of gamet and persuasion' \*. l i b a n i o n , 'In favour of the sea', § 26 (vol. 3, 320, 12' Fbrster ). Cf. and S a h l i k e , Scriptures and verses and hermeneutics, verse 345 (OO, 76).

7. Cf. S a h l i k e , 'A narrative strange, pp. 862, 893 (Papadimitriou ). T o n t o n , Scriptures and verses and hermeneia, pp. 280, 402 (OO, pp. 74,93 ). Cf. Cf. also the H s n h i o n : " Oroschhei, Ocheta, έγκονοι ποει y" and the *Synaxarion* of the Engeneic Women, verse 1174.

8. "Bainin : fillein y, 'Hesychus. Pluto's commentator, 'A r i s t o f a n d , 1093. S a h l i k e . 'A narrative strange, verse 809. T o t h e a n t o n , Scriptures and verses and hermeneutics, pp. 66, 352, 606 (OO, 65, 76, 101); G e o r g i l a , T h e S a n a -

g a m e i<sup>1</sup>, a verb which *in* ancient times did not have this meaning, which we find in the past in Lonchiancy, when they wrote that τῆν woman in the way of the anatesma fucking was a "bull", but in Strabo, which is the following passage: "Dionysius .... who was preparing a paresis in the room of the nympho"<sup>0</sup>, and by Clementi t4 Alexandrius, we read: "Women are the men who are the men and women are the men who are fucked and fucked in spite of nature" ' '. It is also found in the Snuffbox of noble women (p. 810) and today's phrase puts *it*. He also wrote the Vnzantine proverb: "poor or rich, if he does not put it on, he does not sleep". And he also said to Lebanius, as was said above, by a new one, that when he saw the hourly daughter of the captain, "he fucked with dignity".

About a woman who gave out the time easily, they said that she gave the time or that she gave it, phrases, which were &&& were used by the ancient Greeks, as I infer from the name of the ancient prostitute Pan d o s i a i and the adjective d o s i p n g s i and the adjective d o s i p n g s i which is used to refer to a prostitute, and which is supported by

---

tikon of Rodon, verse 574 (CG, a.50). Synaxarion of the Ionian women, verses 234, 382 (Krumbacher). And n'n'fino means to interrupt or to vino.

1. r'Es-ion, *drinker* and yamons', is reported in the Stomatians of C l e m e n t o f C l e m e n t , 8, 12, 78. S a h l i k e , 'Narrative strange,' vers. 835, 870. 'In a Cretan document of 1184, the place Hamogamisi is mentioned (M i k l a s i c h ; M y I I e e r , A O r i o i a ~ a ~ a , 3, 237). 'In medieval ylosaariq, we read: "gamaeas ocheitis", as well as now in Pontf (F. K o n h o n l e , P e r i t h e suffixes - eas, -brahi, -aos, Lexicographical 'Archaeus, 6, 253 ) r r misses t h e gammae ', is brought and in eis., 'Epinef of the noble women, verse 900.

2. L o n k i a n o n , Aukios or dnos, § 32.

3. Strabo, Geographics, 6a, 8. "Epi&i and E n i o n L i n a i o n , 'A p o r t a t i o n s , 153.

4. K l o r m e n t p s , Paedag., 3, 3 (p. 249, 3' Stáhlín ). Cf. t h e commentator Plutos 'A r i s t o f a f a n n s , 958 and cf. E n i o n A i n a i n , Apocrypha, 153,155.

5. K a r l K r u m b a c h e r , Mittengrichische Brtiessier, p. 85.

6. 'A r i s t a i n e t o n , 'Epiatolia, bibli. B, vol. 7, p. 150 (Boissonade ). The young woman says to the young man: r Tdn as love has already been nenoichas how much. What are you already doing? I saw it. Cf. See also S a h l i h η . 'A narrative strange, verses 835, 847, 888, and Synaxarion of gentlewomen, verses 652, 675 ( Krumbacher ).

7. Cf. And the parahahlichh:

*I'm glad you're happy and happy and happy to be here.*

(CG, verse 256, p. 73; cf. and verse 362 ). 4The ancients said tearechin and harii;-esSai. A o n k i a n o y , 'Etire Dialogues, 5.

8. E P , 1921.

9. 'From phrases the body give, use and teach the fire. K. K o n t o n , Philological compilations ('Aynas, 5, 127).

---

the unforgiven one, and when he said to her to Par-&-ennon: "write all or etonti to you", she, not understanding the insolent phrase and believing that he was talking to her about marriage, answered him: "about marrying the mother of the chosen one" I. Add that, instead of the simple "give", it is written: "she gives her body", and in the epiphany of the noble women: "she lends her body".

All, it is understood, the above phrases and words, 9which were common in the 2nd century AD, are still common, and σήμερον are still the same. I say that the Byzantines, instead of vine, said they were doing the deed<sup>4</sup>.

Finally, let us add that those who were constantly turning to prostitutes - and who often sought mixtures with women and who were looking for Aphrodite, were made to be low n<sup>o</sup>.

The aid of the Byzantine hr n f o r m i n g s o r t h e u g l y o r ananchaiaa, and the men were neighbours<sup>o</sup>.

Par' Hesychioph we are anaginom: a yitons the two aedoias"<sup>1</sup> 0. The word is also found in the words of Aristophanes to the Acharnians (verse 1149).

Especially the male fashion was made by many, as well as by the ancients, and nowadays in Κορήτη and Κρήσα, n e n r o n<sup>1</sup>, and in the most modest way<sup>1</sup>, as already by the comic Plato, and b a m b a l l y, I think,

---

1. C l e m e n t s , S t r o m a t e s , 3, 4 (27, 3' Sthlin ).

2. S a h l i k e , Scriptures and verses and hermeneutics, p. 256 (CG, p. 73).

3. "Eain of the noble women, verse 1155 (Krumbacher).

4. Moschus Limonaryon, PG, 87a, 2956.

5. Cosmas Hierosolnite, PG, 38, 548.

6. Thus in a posthumous manuscript of the Greek Library of Athens, no. 1350, φ. 93β. Nyn en Rhodes secretly called the vulva, en K de State the women's vulva.

7. M a r k o n D i a h d n o n , Life of St. Poqfnrion, 59 (p. 48. 1- Gregoire -Kugener). N e n t h e Cherasudians welcome the heroes without a d k e m a h r e a t a . Cf. e.g. the phrase in Thessaloniki : < meat \*a bj~, meat \$a vigi", in η the penis is indicated.

8. r The idyllic product is called a symbol of the need" ('A r t e- m i d o r n , 'Dreaming, 1, 47). D a m m a s k i n o , Barlaam and Joasaph, R(, 96, 1113.

9. In Pontus the male gender is called the male gender. F. K o n k o n l e , 'Hsingiana, en Althincis, 27, 63.

1P. The shuttle, okay. P b. and E u r y A i n a s u , 'Apocretas', 11.

11. EP, 1283, 33. 'The word is also found in the Paediphrasis narrative of the four-legged animals, verse 635 (CG, 163.) P b and the comic Plato par' A & n a i f, I, 5, and epil~i E n i o n L i n a i o n , "En&' an., 47, 48. Nyn n e r o in Crete and Central Greece is called the masculine moraine, n e n r o s (the) in Mnkhopn.

12. EP, 1283, 33. The bundle is of this importance and in spite of Plato's tremendous importance ("En&'an.). E u y A i n a u , "En\$'an.

---

since even to this day the Aegeans and the Aeginites call it ► bambalizon, that is to say, bambalroonon. Hesychius also writes 'bavalon - bambalon - bambalon' emanation and the word 'Freiges'.

Aye, aye, aye, sir.

However, this was also called *b i l l o s* and *b i l l i n*, as Herodian and Hesychius testifies (in *l. villrnc*) and as the present-day villos and villin' confirm.

Very widespread was also the name to *f n a i k o n a n d o r f y s i s*', *nyn f y s i*, or meaning we have mentioned by the Caesarea 'Are&4~', in the Chronography of Oeophanos, in the epigraph of the Palatine 'An\$ology °, earlier in the scrolls' and later in the 'Epiphany of the Gentlewomen' (vers. -<sub>1</sub>). The fact that the male moraine would have been, as it is today, considered to be an *a n t o r*, is shown by a Byzantine proverb (Krumbachex, MOE, p. 167): 'poor or rich, if he who wears it, he sleeps not at all' (Krumbachex, MOE, p. 167).

From the Assyrians of Cyprus we know that in this island there was a *b e r g a B*, the type of *t h e t h o n t h e t h o n t s t s a n d P h o l l e* is given to us by the aesthrologist Sahlichis °, and the male name *P h o l l o s* is the Snnaksarion of the noble women °.

In the lexicons at the end of I& Somavera it is said *s a r k a*, in Hebrew, &' where the word *basar etadilon* both the flesh and the genital - particle".

- 
1. "Quiet," a buffalo. *F. C o n h o n l e*, 'Eychiana ('A\$inian, 27, 63). *En ion Ainaion*, 'En\$'an., 61.
  2. *En ion Aeneas*, 'En\$', 62.
  3. *A. K o y i*, Mitrodora's on female passions of the womb (Proceedings of the Academy of Athens, 20, 55).
  4. In *L o n h i a n o n*, Ennuchon, 10: *t h e a l o-* articles in articles having' this and the nature of this and the nature of the same nature before; nature *Nyn f i s i n* is called the The male form of the Pontians, in Cyprus, Thrace, Crete, Laconia, Samfa and Cyprus.
  5. = 'They dismissed 'Athanasius the great patriarch of Antioch, putting his nature in six mouths', *i t h e f a n d s*, *XrorayQ.*, 1, 296, 19 (De Bor).  
p. n., 44.
  7. *W e s s e ! y*, Zauberpapyri noi Paris yid I. opdoi, dag. 318.
  8. Assisi of Cyprus (MB, 6, 163, 17- 415, 5). 'The nomenclature and in the poem about the old man not to take a girl, r. 42 ((O, p. 107). *NON berga en KefaliniQi* is the name given to the *indirikon morion*.
  9. *S a h l i k i n g*, 'Afig/ s i s t h e r e a r e strange, rh. 835 (Papadimitriou).
  10. *Stitch*. 300.
  11. *A. Korais, Atahta*, 4, 490. In Laconian and Cyprian, the term is used for the male and the female, in Crete only for the female.

---

I have heard that the echre of the wagon according to the hagiological texts was called "valanion", and also canon<sup>2</sup>, now canli.

The men's hands were then called limpa' and oxen, *and* the one who had such large oxen was called bolleas \*

To this end they were made, as in the days of the ancients, didning, but also twins and orphans and parastatals<sup>6</sup> and matilda', a word connected to the megea, the poing productions and the ed of the sides<sup>B</sup>. "So that also par Ishishiph says: "mezos-herodionr, and in the Eli ymoog icum Udianum ( r. 383, 13): "mezosah tih herodion that mezosah is of the onreccs, and Sicilians and Tyrants in them are lost".

They said above that the man's mantle was of a strange nature. By the same word, however, the female gender was also shown, as is evident from the *Hippo-State'* and more slowly from Aretha of Caesarea, martyring, as it is said, that a kind of kinetic shape was then being woven from nature to nature". I suggest that even in Nomohanoni in the sixteenth century nature called the gnaiakeion aeodon', and so the Epirus Thessalians also did well.

Since the beginning of time, the noble cause has been redeemed. "That the name...

---

1. Dir'Eigisition des miracles of St. Artemius (A. P a p a d o p o u l l y - K e r a m e o s , V a r i a G r a e c a s a c r a , 24, 16 ).

2. EC, 1485, 48. Therefore, that in Thessaloniki and Dimitsani h a n l i is called the gnaiakeion a doyon.

3.'Assisi of Cyprus (MB, 6, 347, 20 ). L e o n t i o n M a h a i Q a , Chronicle, 1, 268, 254 (Dawkins ). N y n o n o r i n g o r i n g s are called l i m p a n in Zakynthos, Kefalini-, Steria. Greece, Epirus, Castor, Castor and Adrianopley.

4. See the present volume p. 454. Volia nyn en Chif are called testicles.

5. Didymia, already, rather than Galen. `The name and in the Narrative of the miracles of St. Artemius (A. P a p a d o p o n l o n - K e r a m e o s , V a r i a U = s a c r a , 45, 9), `In the codex of the Ephinal Library of Athens, no. 1350, p. 99a, the orchi are called d i d m i n i n g , so today in Zakynthos and Peloponnese, d i d m i n i n Thessaly and Macedonia. and Arnae of Chalkidiki; see. A. Korais, "Atahta, 2, 109. T h e t w i n s are mentioned by Gerasimos Vlachos of Cris in t h i n s a u p 4 i h i m .

6. According to P o l n d e n k i n g , 'Namost., 2, 174: - There are pores from the testicles to the onrider, shedding and emitting the semen".

7. "And it is true that the matéa despite the many, and the vipers despite the mead that is the same, for they too have begun to be in the same way, as the old ones stated \*, OP, 234, 30. K Medea is called the τενολύματα και aEdoi", 'A r t e m i d o r o n , 'Onirokr., 43, 10.

8. `Hispan, "Works and Days", 510. Cf. and the paraphrase of the H s n h i f : mezzos.

9. `I p p o k r a t o n s , Peri γυναικ., B', 37 (A. Korais, "Atacta, 4, 661). `A r t e m i d o r o n , "En,&' an., 265, 24.

10. 'A Q e 1 a , Commentaries on Lucian Ennohon, 10 (Laograph., 4, 260). 1S. N. P o l i t t o n , "In Chapter of the Lawgiver" (Ao yraph., 4, 386 ).

message if "the public &a was preserved during Byzantine times, the current name of the name is convincingly similar to the 'Hellenes of *lower Italy*' (Calabria) and the current name in Samtai, Zakynthiri, Kefalini, Crete, Athens and Kyatrc, the name in Pontir, the name in Chakonia and the name in Crete.

The most common and in the later centuries commonly used was the m o n n i n g , which others otherwise affirm. to the vonnin (morts veneris<sup>4</sup>), an opinion shared by G. Rohlfs<sup>b</sup>. R. Kretschmer to the Venetian May, motta, which the snakeyon heredo declare °, Korais to the Sicilian mollusc and G. Hadjidakis to the enion - enni".

This was also said in Clement of Clement of Alexandria, Polydeuces, Michael Psellon, and Enataion of Thessaloniki, and the Greeks of today have retained *the* name, who call the part of the female airplane around it a comb, and some of them also call it a comb.

'The schism of the female sex, the schistos today, according to Polydeuces °, has been called schism and d i s p a g e .

I add that nowadays the people of Caux like the gnaiakeia, as they said, member, a name that seems medieval and medieval, if not archaic. Finally, that the Byzantines, .. Aristophanes (Eirene, 1951), has already stated, that the Byzantines welcome the gnaichos hereditary name, is made clear by the fact that the <sup>people</sup> from Trapezo and Oinoi of Pontus, as well as the Rhodians and the inhabitants of Velvet Macedonia, welcome it.

1.G. R o h t f s , Etymologisches Wörterbtch der Unteritalienischen Grázitát, έν λ. κνσθοσ. Πβ. και τό παρ'Ησνχίγι : ι κνσόσ- ή αυγή ή γυννακειον αίδοτον -.

2.See. See also E n i o n A i n a i n , 'Apocretas', 24.

3.Narrative of the four-footed zesias, verse 467 (CG, p. 157).

4.'En Jáhresber. f. tru. Rhy1oilogie, 5, 368.

5.G. R o h l f s , "EnS' an., en l. moynos.

6.P. K r e t s e h m e r , The Lesbian Díaleck, 421.

7.A. K o r a o r , "Atacta, 5, 221.

8.G. H a d i d a k i s , Eileigh, 39. E n i a n L i n a i n , 'Confidential, 36.

9.C l e m e n t s , Protestant, B', 22, 5 (1, 17, 11' X1,4i1lti ). Pol u-d e n c o u s , 'Namest., 2, 174. "'The women's k t e i s , so they call themselves the shameless ones',"

M i h a o r l P s e l l o n , Smaller Works (Boissade, 440 ex.). 'The catechism is also said on the hidden bodily, *having* the hllis for the rabids *about* him =, *OP*, 1485, 48. Cf. See also H e y i o u L i n a i u , 'Apocretas', 17 and A. K o r a i , 'Atahta', 2, 213. The ctenion is t h e t o f t h e archaicpn 4 f o r b 4 L O Y.

10.P o l n d e y h o n s , 'Namest., 2, 174.