

Myriobiblos

Byzantinisches Archiv

Begründet von Karl Krumbacher

Als Ergänzung zur Byzantinischen Zeitschrift
herausgegeben von
Albrecht Berger

Band 29

De Gruyter

Myriobiblos

Essays on Byzantine Literature and Culture

Edited by
Theodora Antonopoulou,
Sofia Kotzabassi
and Marina Loukaki

De Gruyter

ISBN 978-1-5015-1051-9
e-ISBN (PDF) 978-1-5015-0156-2
e-ISBN (EPUB) 978-1-5015-0162-3
ISSN 1864-9785

Library of Congress Cataloging-in-Publication Data

A CIP catalog record for this book has been applied for at the Library of Congress.

Bibliographic information published by the Deutsche Nationalbibliothek

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie;
detailed bibliographic data are available in the Internet at <http://dnb.dnb.de>.

© 2015 Walter de Gruyter Inc., Boston/Berlin/Munich

Printing: CPI books GmbH, Leck
∞ Printed on acid-free paper

Printed in Germany

www.degruyter.com

Tabula Gratulatoria

Eirini AFENTOULIDOU-LEITGEB, Vienna
Dmitry AFINOGENOV, Moscow
Thanassis AGATHOS, Athens
Hélène AHRWEILER, Paris
Aslihan AKISIK, Istanbul
Olga ALEXANDROPOULOU, Athens
Minas AL. ALEXIADIS, Athens
Dimitris ANGELATOS, Athens
Dimitar ANGELOV, Cambridge, MA
Lucia ATHANASSAKI, Rethymno
Maria ATHANASSOPOULOU, Thessaloniki
Maria AVGERINOU-TZIOGA, Thessaloniki
Georgios BABINIOTIS, Athens
Pedro BADENAS DE LA PENA, Madrid
Charalampos BAKIRTZIS, Nicosia
Charles BARBER, Princeton, NJ
Athena BAZOU, Athens
Spyridoula BELLA, Athens
Michael BIBIKOV, Moscow
Charalampos BOURAS, Athens
Emmanuel BOURBOUHAKIS, Princeton, NJ
Ewen BOWIE, Oxford
Leslie BRUBAKER, Birmingham
Kostas BURASELIS, Athens
John BURKE, Melbourne
Averil CAMERON, Oxford
Caterina CARPINATO, Venice
Guglielmo CAVALLO, Rome
Achilleas CHALDAIAKIS, Athens
Christoforos CHARALAMBAKIS, Athens
Charalampos CHOTZAKOGLU, Nicosia
Irene CHRESTOU, Athens

Georgios CHRISTODOULOU, Athens
 Ioanna CHRISTOFORAKI, Athens
 Vassiliki CHRYSANTHOPOULOU, Athens
 Kriton CHRYSOCHOIDIS, Athens
 Costas CONSTANTINIDIS, Ioannina
 Claudine DAUPHIN, Paris
 Melek DELILBACI, Ankara
 Angelos DELIVORRIAS, Athens
 Olivier DELOUIS, Paris
 Kristoffel DEMOEN, Ghent
 Tudor DINU, Bucarest
 Christina DOUNIA, Athens
 Eugenia DRAKOPOULOU, Athens
 Dejan DŽELEBDŽIĆ, Belgrade
 Florentia EVANGELATOU-NOTARA, Athens
 Christos FAKAS, Athens
 Vera VON FALKENHAUSEN, Rome
 Karsten FLEDELIUS, Copengagen
 Ernst GAMILLSCHEG, Vienna
 Niels GAUL, Budapest
 Nikolaos GEORGANTZOGLOU, Athens
 Maria GEORGOPOULOU, Athens
 Vassil GJUZELEV, Sofia
 Aphroditi GKENAKOU-BOROVILOU, Athens
 Andreas GKOUTZIOUKOSTAS, Thessaloniki
 Dionysios GOUTSOS, Athens
 Geoffrey GREATREX, Ottawa
 Michael GRÜNBART, Münster
 John HALDON, Princeton, NJ
 Rosalia HATZILAMBROU, Athens
 Evanthis HATZIVASSILIOU, Athens
 Lubomira HAVLIKOVA, Prague
 Wolfram HÖRANDNER, Vienna
 Catherine HOLMES, Oxford
 David HOLTON, Cambridge
 James HOWARD-JOHNSTON, Oxford
 Maria IAKOVOU, Athens
 Lito IOAKEIMIDOU, Athens

David JACOBY, Jerusalem
Elizabeth JEFFREYS, Oxford
Michael JEFFREYS, Oxford
Catherine JOLIVET-LÉVY, Paris
Stephanos KAKLAMANIS, Rethymno
Dionysios KALAMAKIS, Athens
Ioli KALAVREZOU, Cambridge, MA/Athens
Anthony KALDELLIS, Columbus, OH
Paul KALLIGAS, Athens
Sofia KALOPISSI-VERTI, Athens
Eleni KALTSOGIANNI, Ioannina
Dimitrios KARADIMAS, Athens
Eleni KARAMALENGOU, Athens
Grammatiki KARLA, Athens
Jerneja KAVČIČ, Ljubljana
Giorgos KECHAGIOGLOU, Thessaloniki
Victoria KEPETZI, Athens
Eirini-Sophia KIAPIDOU, Patras
Antonia KIOUSSOPOULOU, Rethymno
Athina KOLIA-DERMITZAKI, Athens
Taxiarchis KOLIAS, Athens
Foteini KOLOVOU, Leipzig
Ioannis M. KONSTANTAKOS, Athens
Panagiotis KONTOS, Athens
Adamantini KOUMIOTOU, Athens
Panagiotis KOUTOUVALAS, Athens
Dimitris KRALLIS, Burnaby, BC
Andreas KÜLZER, Vienna
Marketa KULHANKOVA, Prague
Stelios LAMBAKIS, Athens
Anna LAMPADARIDI, Paris
Anastasia LAZARIDOU, Athens
Vassilios LENTAKIS, Athens
Tina LENTARI, Athens
Maria LEONTSINI, Athens
Alexander LIARMACOPOULOS, Athens
Margherita LOSACCO, Padova
Ruth MACRIDES, Birmingham

- Ioanna MAKRI-KOLTSIDA, Athens
 Georgios MAKRIS, Münster
 Evgenia MAKRYGIANNI, Athens
 Ljubomir MAKSIMOVIČ, Belgrade
 Nikos MALARAS, Athens
 Enrico MALTESE, Genua
 Chryssa MALTEZOU, Athens
 Cyril MANGO, Oxford
 Triantafyllitsa MANIATI-KOKKINI, Athens
 Anastasia MARKOMIHELAKI, Thessaloniki
 Panayiotis MASTRODIMITRIS, Athens
 Maria MAVROUDI, Berkeley, CA
 Sophia MERGIALI-SAHAS, Athens
 Andreas MICHALOPOULOS, Athens
 Ulrich MOENNIG, Hamburg
 Brigitte MONDRAIN, Paris
 Cécile MORRISON, Paris
 Amalia MOSER, Athens
 Kostas MOUSTAKAS, Rethymno
 Calliope (Kelly) MPOURDARA, Athens
 Andreas MÜLLER, Vienna
 Margaret MULLETT, Washington, DC
 Nevra NECIPOĞLU, Istanbul
 Andras NEMETH, Vatican
 Leonora NEVILLE, Madison, WI
 Anastasios NIKOLAIDIS, Rethymno
 Katerina NIKOLAOU, Athens
 Ingela NILSSON, Uppsala
 Fevronia NOUSSIA, Patras
 Maria NYSTAZOPOULOU-PELEKIDOU, Athens
 Konstantinos PAIDAS, Athens
 Eleni PANARETOU, Athens
 Maria PANAYOTIDI, Athens
 Nikos PANOU, New York
 Maria PANTELIA, Irvine, CA
 Theodora PAPADOPOULOU, Athens
 Sophia PAPAIOANNOU, Athens
 Amphilochos PAPATHOMAS, Athens

Eleni PAPP, Athens
Symeon PASCHALIDIS, Thessaloniki
Manolis PATEDAKIS, Rethymno
Inmaculada PÉREZ-MARTÍN, Madrid
Platon PETRIDIS, Athens
Srdan PIRIVATRIĆ, Belgrad
Lena POLITOU-MARMARINOU, Athens
Panagiotis POULOS, Athens
Günther PRINZIG, Mainz
Walter PUCHNER, Athens
Claudia RAPP, Vienna
Dieter REINSCH, Berlin
Andreas RHOBY, Vienna
Alessandra RICCI, Istanbul
Alexander RIEHLE, Vienna
Panagiotis ROILOS, Cambridge, MA
Silvia RONCHEY, Rome
Filippo RONCONI, Paris
Maciej SALAMON, Warsaw
Andreas SCHMINCK, Frankfurt
Roger SCOTT, Melbourne
Zacharias SIAFLEKIS, Athens
Christos SIMELIDIS, Thessaloniki
Alicia SIMPSON, Athens
Claudia SODE, Cologne
Peter SOUSTAL, Vienna
Foteini SPINGOU, Princeton, NJ
Vlada STANKOVIĆ, Belgrad
Maria STASSINOPOULOU, Vienna
Dionysios STATHAKOPOULOS, London
Christos STAVRAKOS, Ioannina
Alkmene STAVRIDOU-ZAFRAKA, Thessaloniki
Erasmia STAVROPOULOU, Athens
Michel STAVROU, Paris
Ioannis STOURAITIS, Vienna
Ilias TAXIDIS, Thessaloniki
Eka TCHKOITZE, Tbilisi
Dimitra THEOPHANOPOULOU-KONTOU, Athens

Raimondo TOCCI, Komotini
Demetrios TRIANTAPHYLLOPOULOS, Nicosia
Niki TSIRONI, Athens
Kosta TSIVOS, Prague
Dimitrios TSOUGARAKIS, Corfou
Paul TUFFIN, Melbourne
Nassos VAGENAS, Athens
Peter VAN DEUN, Leuven
Arnold VAN GEMERT, Amsterdam
Spyridoula VARLOKOSTA, Athens
Maria VASSILAKI, Volos
Vladimir VAVRINEK, Prague
Vassilios VERTOUDAKIS, Athens
Iossif VIVILAKIS, Athens
Panagiotis VOCOTOPOULOS, Athens
Andreas VOSKOS, Athens
Yannis XOURIAS, Athens
Mary YOSSI, Athens
Niccolo ZORZI, Padova
Constantin ZUCKERMAN, Paris

Preface

The *Myriobiblos* of Patriarch Photios is broadly and justifiably regarded as representing the first effort of the Byzantines to critically study works of Ancient Greek and the older Byzantine literature. The works which Photios read and commented upon together with a circle of friends and students of his, as noted in his letter to his brother Tarasios introducing *Myriobiblos*, represent various literary genres and at the same time testify to the multiple literary, philological, historical and theological interests of the author and his circle.

Photios' work gave us the idea to name after it the present collection of studies on various works of Byzantine literature by older and younger colleagues and friends of Athanasios Markopoulos, which we would like to dedicate to him on the occasion of his retirement as Professor of Byzantine Literature from the University of Athens in August 2014. A distinguished scholar of Byzantine literature, Professor Markopoulos has displayed a versatility of scholarly interests in a way reminiscent, one might dare say, of the medieval patriarch-scholar. Our initial choice was further strengthened by the "relationship" of the dedicatee with Photios, the study of whose work and era has been among the main concerns of the long scholarly activity of Professor Markopoulos. Furthermore, he is characterized on the one hand by a wide range of interests beyond his field, which extend to music, the arts and even wine-tasting, and on the other by his remarkable penchant for sharing his knowledge. He shows sincere interest in and enjoys discussing the scholarly work of his colleagues, especially those younger than him.

Professor Markopoulos, a graduate of the University of Athens, received his PhD from the University of Ioannina under the supervision of Nikolaos Panagiotakis. He spent part of his graduate studies in Paris, under the guidance of Paul Lemerle and Hélène Ahrweiler. For a decade a research fellow of the National Hellenic Research Foundation (1974-1984), he subsequently taught for many years at the University of Crete as assistant professor, associate professor and full professor of Byzantine Literature (1984-2000), finally moving on to his *alma mater*, the University of Athens in 2000. As an academic teacher he has contributed significantly to the formation of many new Byzantinists and to the promotion of Byzantine Studies in his home country and abroad. His concern for the future of our field has also been demonstrated in his activities as current Treasurer of the *Association Internationale des Études Byzantines*. In his scholarly work, he has focussed on middle Byzantine historiography, epistolography and education in the framework of the so-called "first Byzantine Humanism", producing numerous studies, which are constantly referred to in scientific publications and which the reader will find listed at the end of the present volume.

Those of us who have been fortunate enough to meet him and converse with him remain impressed by his willingness to share in our scholarly concerns, contributing his experience, knowledge, and even books and articles from his personal library. A critical reader and a good listener, he rewards his interlocutor with a sense of intimacy and the security of a trustworthy opinion, often turning a professional relationship into a personal one, like that which Photios would have maintained with his co-readers. This volume is a token of friendship and of the high esteem in which the participants hold him. Hopefully he will enjoy it just like Tarasios would have enjoyed the original *Myriobiblos*. With very important projects of his still going on, we would like to cordially wish Athanasios Markopoulos many healthy and productive years ahead.

Theodora Antonopoulou

Sofia Kotzabassi

Marina Loukaki

Table of Contents

Tabula Gratulatoria	V
Preface	XI
Table of Contents	XIII
Abbreviations	XV
Alexander ALEXAKIS / Giannis MAVROMATIS, Eleven Documents from the <i>Acta</i> of the Monastery of St. John the Forerunner of Vazelon in Trebizond	1
Christine ANGELIDI, The Dreams of a Woman: An Episode from the <i>Life of Andrew the Fool</i>	25
Theodora ANTONOPOULOU, A Theological <i>Opusculum</i> allegedly by Emperor Leo VI the Wise	39
Albrecht BERGER, Apokryphen zum Neuen Testament bei Nikephoros Kallistou Xanthopoulos	55
Jean-Claude CHEYNET, Les Génésioi	71
Evangelos CHRYSOS, Περὶ Παιδείας Λόγος	85
Vicent DÉROCHE, <i>Pas la planche</i> : un fondement patristique inattendu de la polémique iconodoule sur les images chez Sévérien de Gabala	99
Marina DETORAKI, <i>Chronicon animae utile</i> . La <i>Chronique</i> de Georges le Moine et les récits édifiants	103
Theocharis DETORAKIS, Ἄγνωστοι ὕμνοι Λέοντος ζ' τοῦ Σοφοῦ	131
Fotios DIMITRAKOPOULOS, Conversions spatiales à Larissa et Trikala (xiv ^e -xvi ^e siècles)	143
Bernard FLUSIN, Les réceptions de l'empereur par les dèmes au retour des églises stationnales dans le <i>De cerimoniis</i>	149
Michel KAPLAN, Le saint byzantin et son hagiographe, v ^e -xii ^e siècle. Esquisse	169
Apostolos KARPOZILOS, The Authorial Statements in the <i>Ecclesiastical History</i> of Nikephoros Kallistos Xanthopoulos	187
Johannes KODER, Die <i>Hellenis</i> als Mitte der Ökumene: Theodoros Laskaris über den Ursprung von Philosophie, Weisheit und Wissenschaft	195
Sofia KOTZABASSI, Reconsidering the Letters of Constantine Akropolites ..	211

Marina LOUKAKI, Le profil des enseignants dans l'Empire Byzantin à la fin de l'Antiquité tardive et au début du Moyen Âge (fin du VI ^e -fin du VII ^e siècle)	217
Paul MAGDALINO, Pharmaceutical Diplomacy: A New Document on Fatimid-Byzantine Gift Exchange	245
Eleftheria ΠΑΠΑΓΙΑΝΝΙ, Πατριαρχικό και αυτοκρατορικό δικαστήριο ἐπὶ Ματθαίου Α΄: Μιὰ σχέση ἀνταγωνισμοῦ	253
Stratis ΠΑΠΑΙΟΑΝΝΟΥ, Sicily, Constantinople, Miletos: The Life of a Eunuch and the History of Byzantine Humanism	261
Ioannis ΠΟΛΕΜΙΣ, Michael Psellos the Novelist: Some Notes on the Story of the Empress Zoe	285
Antonio RIGO, Le père spirituel de l'empereur Cosmas Tzintziloukès et son opusculé sur les parties de l'âme, les passions et les pensées (XI ^e siècle) ..	295
Spyros ΤΡΟΙΑΝΟΣ, Οι «Κωδικοποιητικές» Νεαρές του Ιουστινιανού. Η περίπτωση της Νεαράς 123	317
Ioannis VASSIS, Die Epigramme des sogenannten Anonymus Patrikios im cod. Vat. Pal. gr. 367	329
Athanasios ΜΑΡΚΟΠΟΥΛΟΣ, Bibliography (1966-2014)	357

Abbreviations

AASS	Acta Sanctorum. Antwerpen-Brussel 1643-1925
AnBoll	Analecta Bollandiana
BBA	Berliner Byzantinistische Arbeiten
BF	Byzantinische Forschungen
BHG	Bibliotheca Hagiographica Graeca
BMGS	Byzantine and Modern Greek Studies
BNJ	Byzantinisch-Neugriechische Jahrbücher
BollGrott	Bollettino della Badia Greca di Grottaferrata
BV	Byzantina Vindobonensia
Byz	Byzantion
ByzSl	Byzantinoslavica
BZ	Byzantinische Zeitschrift
CCSG	Corpus Christianorum, Series Graeca
CFHB	Corpus Fontium Historiae Byzantinae
CIC	Corpus Iuris Civilis
CPG	Clavis Patrum Graecorum
CSHB	Corpus Scriptorum Historiae Byzantinae
DACL	Dictionnaire d'Archéologie Chrétienne et de Liturgie
DHGE	Dictionnaire d'histoire et de géographie ecclésiastique
DOP	Dumbarton Oaks Papers
DOS	Dumbarton Oaks Studies
DOT	Dumbarton Oaks Texts
EB	Études Balkaniques
EEBS/S	Ἐπετηρὶς Ἐταιρείας Βυζαντινῶν Σπουδῶν
ÉO	Échos d'Orient
FGH	Die Fragmente der griechischen Historiker
GCS	Die griechischen christlichen Schriftsteller
GRBS	Greek, Roman and Byzantine Studies
Hell	Ἑλληνικά
JbAC	Jahrbuch für Antike und Christentum
J ECS	Journal of Early Christian Studies
JHS	Journal of Hellenic Studies
JÖB	Jahrbuch der Österreichischen Byzantinistik
JÖBG	Jahrbuch der Österreichischen Byzantinischen Gesellschaft

LBG	Lexikon zur byzantinischen Gräzität
LMA	Lexikon des Mittelalters
LThK	Lexikon für Theologie und Kirche
MEG	Medioevo greco
NE	Νέος Ἑλληνομνήμων
OC	Orientalia Christiana
OCA	Orientalia Christiana Analecta
OCP	Orientalia Christiana Periodica
ODB	Oxford Dictionary of Byzantium
OrChrist	Oriens Christianus
PG	Patrologia Graeca
PLP	Prosopographisches Lexikon der Palaiologenzeit
PLRE	Prosopography of the Later Roman Empire
PmbZ	Prosopographie der mittelbyzantinischen Zeit
PO	Patrologia Orientalis
PTS	Patristische Texte und Studien
RAC	Reallexikon für Antike und Christentum
RbK	Reallexikon zur byzantinischen Kunst
RE	Paulys Realencyclopädie der classischen Altertumswissenschaft
RÉB	Revue des Études Byzantines
RÉG	Revue des Études Grecques
RÉSEE	Revue des Études Sud-Est-Européennes
RHT	Revue d'histoire des textes
ROC	Revue de l'Orient Chrétien
RömQ	Römische Quartalsschrift
RSBN	Rivista di Studi Bizantini e Neoellenici
SBN	Studi Bizantini e Neoellenici
SBS	Studies in Byzantine Sigillography
SC	Sources Chrétiennes
StT	Studi e Testi
TIB	Tabula Imperii Byzantini
TM	Travaux et Mémoires
TRE	Theologische Realenzyklopädie
TU	Texte und Untersuchungen
VV	Vizantijskij Vremennik
WBS	Wiener Byzantinistische Studien
WSt	Wiener Studien
ZAC	Zeitschrift für Antikes Christentum
ZKG	Zeitschrift für Kirchengeschichte
ZPE	Zeitschrift für Papyrologie und Epigraphik
ZRVI	Zbornik Radova Vizantološkog Instituta

Eleven Documents from the *Acta* of the Monastery of St. John the Forerunner of Vazelon in Trebizond

ALEXANDER ALEXAKIS / GIANNIS MAVROMATIS

In a joint publication of ours that appeared a few years ago, Giannis Mavromatis and I announced our intention to publish an edition together with a detailed Introduction and Commentary of the *Acts* of the Monastery of St. John the Forerunner of Vazelon (or Zaboulon) in Trebizond on the basis of two extant manuscripts. This project is based on the preliminary editorial work found in the unpublished remnants of the library of the late Professor Nikolaos M. Panagiotakis, part of which has been entrusted to Giannis Mavromatis.¹

For a contribution to a volume honoring Professor Athanasios Markopoulos, one of the preeminent students and worthy successors of Nikolaos Panagiotakis, any topic related to the work of our common teacher seems rather fitting. For this reason we decided to further delve into this collection of *Acta* and focus on the first ten documents found in these two manuscripts.

More specifically: These two manuscripts contain the surviving part of the *Acts* of Vazelon, which was originally preserved in the form of a cartulary (κώδιξ). This earlier cartulary was a collection of copies of original deeds or charters, the majority of which substantiate the acquisition on the part of the monastery of a number of lands and estates, but they also record other transactions of private law between the Monastery and various individuals. The manuscripts in question are:

L = St. Petersburg, Rossiiskaya Nazional'naya Biblioteka Gr. 743 (15th/16th c. with later additions). In its ff. 1-120v are preserved 187 *acta* dating from the period between 1245 (and ca. 1245) and 1704.²

A = This is a manuscript that was in the possession of the Greek Philological Society of Constantinople and now belongs to the Library of Türk Tarih Kurumu in Ankara (no other information is available, but the dates of the latest documents preserved in it, push its compilation into the early nineteenth century). In its ff. 1-101v

Alexander Alexakis wishes to thank Prof. G. Ioakeimidou, a Philologist and researcher of the Pontic dialect, for her help with a number of particularities of the Pontic dialect and with relevant bibliography.

- 1 See. G. MAVROMATIS / A. ALEXAKIS, Τα *Acta* της Μονής Βαζελώνος στα κατάλοιπα του Ν. Μ. Παναγιωτάκη και οι προοπτικές για μια νέα έκδοσή τους, in: S. ΚΟΤΖΑΒΑΣΣΙ / G. MAVROMATIS (eds.), *Realia Byzantina. Byzantinisches Archiv*, 22. Berlin/New York 2009, 151-152.
- 2 MAVROMATIS / ALEXAKIS, Τα *Acta* της Μονής Βαζελώνος (as in note 1), 156 and 154 (*acta* 50 and 15, 16 respectively).

are included 118 *acta* dating from 1257 to 1818.³ However only 10 of them are missing from L and are of later dates.⁴

Furthermore, two editions of the *Acta* have already been published:

1) One partial made by A. I. Papadopoulos-Kerameus, which comprised 20 documents copied from two manuscripts. The fate of the first of these two manuscripts is not known today, but the second was in all probability the manuscript L,⁵ and,

2) The edition made by Th. Uspensky and V. Beneshevich, which also included, with some alterations, the documents published by Papadopoulos-Kerameus and all the documents preserved by L.⁶ This edition is far from perfect, has already been severely criticized by F. Dölger,⁷ and suffers from a number of flaws,⁸ which will be thoroughly discussed in our forthcoming edition of the full corpus. This edition was based exclusively on L and the ten documents transmitted only by A are missing.

A long time has passed since the publications of the venerable scholars of the nineteenth and early twentieth century, and their editions are now dated and leave much to be desired. Moreover, monastic *Acta* have been given particular attention and more systematic treatment starting from 1945 with the series *Archives de l'Athos*. In view of all these developments our intention is to bring the *Acts* of Vazelon as close as possible to modern standards.

In the diplomatic edition we are following the order of the documents as it has already been laid out in our earlier publication, which is faithful to the sequence preserved by L. Needless to say, the present edition, using two manuscripts instead of one, presents a more complete text than that provided by the previous editions.

3 For this manuscript see also the remarks of R. SHUKUROV, *The Oriental Margins of the Byzantine World: A Prosopographical Perspective*, in: J. HERRIN / G. SAINT-GUILLAIN (eds.), *Identities and Allegiances in the Eastern Mediterranean after 1204*. Farnham/Burlington, VA 2011, 168, and also our remarks in MAVROMATIS / ALEXAKIS, *Ta Acta της Μονής Βαζελώνος* (as in note 1), 165-166.

4 See MAVROMATIS / ALEXAKIS, *Ta Acta της Μονής Βαζελώνος* (as in note 1), 165, documents nos. 188-197.

5 See A. PAPAĐOPOYLOS-KERAMEUS, *Ἀνέκδοτα ἑλληνικά συγγραμμάτια ἔγγραφα τε καὶ ἄλλα κείμενα κατ' ἐκλογὴν συλλεγόμενα ἐκ τῶν ἐν τῇ «Μαυρογορδατείῳ Βιβλιοθήκῃ» ἀναγραφόμενων χειρογράφων καὶ νῦν πρῶτον ἐκδιδόμενα ὑπὸ Ἀ. Παπαδοπούλου τοῦ Κεραμέως. Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Μαυρογορδατεῖος Βιβλιοθήκη. Constantinople 1884, 75-76 for the discussion of the manuscripts he used. The *acta* proper cover pages 77-85. Note that the same work was republished two years later with same page numbers (for full citation see the Abbreviations below).*

6 F. J. USPENSKIJ / V. V. BENESHEVICH, *Vaselonskie Akty. Materialy dlja istorii krestjanskogo i monastyrskogo zemlevladienija v Vizantii XIII-XV vekov* (*Actes de Vazélon. Matériaux pour servir à l'histoire de la propriété rurale et monastique à Byzance aux XIII^e-XV^e siècles*). *Gosudarstvennaja Publičnaja Biblioteka v Leningrade, Serija V: Orientalia*, 2. Leningrad 1927. This edition translated from Russian into Modern Greek together with a lengthy introduction on the Monastery of Vazelon, the catalogue of its Greek manuscripts by A. Papadopoulos-Kerameus and the biographies of Uspenskij and Beneshevich appeared recently in Greece (for full citation see MAVROMATIS / ALEXAKIS [as in note 1], 152, note 2).

7 See his extensive review in *BZ* 29 (1929-30) 329-344.

8 For some additional criticism see also SHUKUROV (as in note 3), 168-169. As it also transpires from our few lexicographic remarks Uspenskij and Beneshevich did not take into account the particularities of the Pontic dialect.

ABBREVIATIONS

L: *St. Petersburg, Rossiiskaya Nazional'naya Biblioteka Gr. 743* (16ος αι.) ff. 1-120v.

A: *Ankara* (no number, 19ος αι.) ff. 1-101v.

UB: F. J. USPENSKIJ / V. V. BENESHEVICH, *Vaselonskie Akty. Materialy dlja istorii krestjanskogo i monastyrskogo zemlevladienija v Vizantii XIII-XV vekov* (*Actes de Vazélon. Matériaux pour servir à l'histoire de la propriété rurale et monastique à Byzance aux XIII^e-XV^e siècles*). *Gosudarstvennaja Publičnaja Biblioteka v Leningrade, Serija V: Orientalia*, 2. Leningrad 1927. With the abbreviation:

UBG: Greek translation of the edition UB; see above, note 6.

PK: A. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Ἀνέκδοτα ἑλληνικά συγγραμμάτια ἔγγραφα τε καὶ ἄλλα κείμενα κατ' ἐκλογὴν συλλεγόντα ἐκ τῶν ἐν τῇ «Μαυρογορδατείῳ Βιβλιοθήκῃ» ἀναγραφομένων χειρογράφων καὶ νῦν πρῶτον ἐκδιδόμενα ὑπὸ Ἀ. Παπαδοπούλου τοῦ Κεραμέως. Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Μαυρογορδάτειος Βιβλιοθήκη. Constantinople 1884, 77-85 (= A. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, Ἐγγραφα ἀναφερόμενα εἰς τὴν ἱστορίαν καὶ τοπογραφίαν τῆς Αὐτοκρατορίας Τραπεζοῦντος. Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Μαυρογορδάτειος Βιβλιοθήκη, Παράρτημα τοῦ ΙΖ' Τόμου. Constantinople 1886, 77-85).*

1

ACT OF ACKNOWLEDGMENT OF DONATION

ἔδω[...] (ἔδωρήσατο?) : l. 9.

August, 9th Indiction
a.m. 6939 (1431)

The Monastery of Vazelon wishes Ioannes *panhypersebastos* and his family heavenly reward for his unspecified donation (= Certification of perpetual commemoration of Ioannes and his family for the unspecified donation?).

MANUSCRIPT: L: f. 1r.

EDITION: UB 1, p. 1 (UBG, p. 185).

TEXT: The copy of this *act* belongs to the second of the four different hands identified by Uspenskij.⁹ The page is torn on its right-hand side and letters or words have been lost. It also seems to have sustained some damage from humidity. The conjunctive καί, the suffix -ων, and the substantives ἀνθρώπων and πατήρ are abbreviated. The initial distinctive elements of the document, such as the signature of the abbot of the Monastery and an invocation of the Holy Trinity are missing. The name of the person who drafted the document is also missing.

COMMENTARY:

General Remarks: In *PLP* this document is termed as “Bittgebett”,¹⁰ that is, an invocation, an act of legal or moral implementation, or a request for prayer. However, this is an *act* whereby the monastery acknowledges the donation by a certain Ioannes *panhypersebastos* and wishes him and his family spiritual remuneration.¹¹

⁹ UB, p. xi. See also below, *act* 8.

¹⁰ *PLP* 8662 Ἰωάννης.

¹¹ In *PLP* 26872, *Vazelon act* 11, which is similar to the present one, is implicitly termed as an *act* of donation (“... Strateges Gregorios ... Stiftete dem Vazelon-Kl. ein Pferd ...”).

It may possibly be (although no explicit statement of this kind is included here) a certification of the obligation of the Monastery for perpetual commemoration of the name of Ioannes and his family in exchange of this unspecified donation. Judging by the relationship between documents 7 below and UB 185 (no. 128 in our edition, see below, Appendix), there should have been another *act* of donation proper, to which the present document was issued as the response of the Monastery. In its format and content this *act* is similar to *acta* 11, UB 185 (our edition 128), UB 150 (our edition 162), UB 154 (166), UB 155 (167), UB 158 (171), UB 160 (173) UB 166 (181), UB 169 (184), UB 172 (187), UB 175 (190), UB 180 (122). As is evident, in the present and all the above documents the formulaic expression of one's liturgical commemoration is present (Κύριε μνήσθητι ... etc.).

Outline of Events: The donor Ioannes *panhypersebastos* is not known from any other source and the crucial passage in which the nature of the donation is described is corrupt. The word φύλαξιν (l. 11, custody? upkeep?) does not allow for any further speculation as is. Perhaps, combined with the reference to famine (l. 12, λιμοῦ) one might suggest the ceding of a piece of arable land, the produce of which might help with the food provisioning of the monastery. Alternatively, this φύλαξις might refer to a flock of herd-animals which again could provide sustenance for the monks of the monastery and, perhaps for the peasants who in one way or another depended upon the monastery. The reference to λιμός raises a number of questions that cannot be adequately answered. The historical sources for the period are poor with regard to such information. However, the contest between Ioannes IV Komnenos and his father Alexios IV Komnenos for the throne and the assassination of the latter by followers of the former in 1429 may have offered the circumstances for a temporary disintegration of rural life in the area, notwithstanding the raids of the Turkmen people that continuously devastated the country.¹²

PROSOPOGRAPHY: *PLP* 8662 Ioannes *panhypersebastos*. Not known otherwise. Still the title *panhypersebastos* suggests the idea that he was a member of the nobility.¹³

[† Μνήσθητι κύριε] καὶ συγ[χώ...]² ...] πανυπερσεβάστου Ἰω[άννου ...]³ ...τῆ]ς συμβίου κ(αὶ) τῶν τέκνων αὐτοῦ [...]⁴ ...] τοῦ Τιμίου Προδρόμου κ(αὶ) Βαπτιστοῦ [Ἰωάννου τοῦ]⁵ Ζαβουλ(ῶν) κ(αὶ) τάξον αὐτοὺς ἐν τοῖς κόλπ[οις]⁶ τοῦ π(ατ)ριάρχου Ἀβραάμ ἐν τῇ τῶν δικαί(ων) μερίδι⁷ ἐν] ταῖς τῶν ἀγίων σου σκηναῖς κ(αὶ) τῆς ε[ὐκτ]⁸αιας ἀκοῦσαι φωνῆς σου τὸ δεῦτε [οἱ εὐ]⁹λογημένοι κ(αὶ) τὰ ἐξείς ὅστις ἐδω[.....]¹⁰ ... τ]ην καθ' ἡμᾶς εὐαγεστάτην μονὴν [τοῦ Τιμίου]¹¹ Προδρόμου τοῦ Ζαβουλῶν τὴν φύλαξιν [...]¹²...] λιμοῦ τῶν ἀν(θρώπων) ἡμῶν κ(αὶ) [.....] |

¹³ Ἐν μην(ι) Αὐγούστῳ (ἰνδικτιῶνος) θ' τοῦ ἔτους ,ςζ'λθ'

12 For these events see Laonikos Chalkokondyles, *Historiae*, ed. E. DARKO, Laonici Chalcocondylae historiarum demonstrationes, II. Budapest 1927, 220ff.

13 For this title introduced by Alexios I Komnenos in the 11th century and conferred to members of noble families see *ODB*, 1570, s.v.

2

ACT OF DONATION

ληγατευτική γραφή : ll. 18-19
 λιγατευτικῶ τρόπω : l. 9

September 9, 13th Indiction
 a.m. 6943 (1434)

The hieromonk Ioasaph Homochorites leaves a piece of land in the *Bandon* of Matzouka as a donation to the Monastery of Vazelon, excluding all his other inheritors from any claim to it.

MANUSCRIPTS: L: f. 1v, A: f. 1r-v.

EDITION: UB 2, pp. 1-2 (UBG, pp. 185-186).

TEXT: The copy is the work of a scribe that is not among the four basic scribes identified by Uspenskij and is probably of the 15th century.¹⁴ The *nomina sacra* are abbreviated as are also the suffix *-ων* and the conjunctive *καί*. Omission of words and letters in L are due to the fact that the folio is torn. As is evident from the *apparatus*, the scribe of manuscript A has preserved a number of words missing from L, but has also normalized the text in a few instances (ll. 14 and 17-19).

COMMENTARY:

General Remarks: The document begins with the invocation of the Holy Trinity. No names of witnesses are recorded and the name of the scribe who drafted the document is absent.

Outline of Events: The hieromonk Ioasaph Homochorites, who appears to have natural offspring and other relatives, makes a free-will donation of a piece of property that was part of his family inheritance (γονυκόν l. 5).¹⁵ The property was situated in an area adjacent to properties of the Monastery of Vazelon (συνκικολυμένον L, συγκεκολυμένον A, l. 7) that was called Κυρά, in the vicinity of Καλάκαν (Kounakalin).¹⁶ These two places are located in the *Bandon*¹⁷ of Matzouka.¹⁸ The donor bequests the property λιγατευτικῶ τρόπω (i.e. as a legacy). In addition, he inserts a clause that denies his inheritors the right to raise any claim against the Monastery concerning this property (ll. 9-13) or contest the validity of the present *act* (ll. 14-17). The clause is further fortified with the invocation of the curse of the 318 Fathers (of the First Ecumenical Council)¹⁹ and is repeated slightly abridged and altered after

14 UB, p. xi.

15 For this see A. BRYER / D. WINFIELD, *The Byzantine Monuments and Topography of the Pontos*, I. DOS, 20. Washington DC 1985, 252. The locality Κυρά is unknown.

16 BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 261. See also G. ZERZELIDES, *Τοπωνυμικά τῆς Ἄνω Ματσούκας*. *Archeion Pontou* 23 (1959) 104, where the more recent name of the major settlement is given as Κουνάκα (ή), with the indication that it is the third village of the Upper Matzouka. See also G. ZERZELIDES, *Ἑρμηνευτικά τοῦ τοπωνυμικοῦ τῆς Ἄνω Ματζούκας*. *Archeion Pontou* 24 (1961) 266.

17 In Greek βάνδον. For the development of this term from its early meaning as “ensign or banner” to that of territorial unit in the 9th century see *ODB*, 250 s.v.

18 For which see BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 251-298.

19 For this particular curse see *ODB*, 565, s.v. “Cursing”, where further bibliography.

the date (ll. 21-23) and before the signature of the donor.

Lexicographical Remarks: γονυκόν (γονικόν) (l. 5): The term during this period has different meaning in different areas of the Byzantine world. In the Byzantine Empire proper and perhaps in the Empire of Trebizond, this was the kind of property inherited from one's parents and its basic characteristic was that it was immune to any claims on the part of the fisk or the Emperor and could be treated *ad libidum* by the owner (with the consent of the co-owners if extant).²⁰

ληγατευτικῶ τρόπω (l. 9)/ ληγατευτικὴ γραφή (ll. 18-19): This expression means “through his will and testament”,²¹ and it is reasonable to assume (especially in view of the second expression ληγατ. γραφή) that this particular document is part of his will and testament.

PROSOPOGRAPHY: *PLP* 21066 Ioasaph Homochorites. No further information is provided apart from what is already found in this particular *act*. Another three individuals bearing the surname Homochorites are attested by the *Acts* of Vazelon in the course of the 13th and 14th centuries (*PLP* 21064, 21065, and 21067).

BIBLIOGRAPHY: BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 251 note 1, 261, 294-295; ZERZELIDES, *Τοπωνυμικά* (as in note 16), 104ff.; ZERZELIDES, *Ἑρμηνευτικά* (as in note 16), 266; *PLP* 21066.

[† Ἐν ὀνόματι] τοῦ π(ατ)ρ(ὸ)ς καὶ τοῦ υἱοῦ |² [καὶ τοῦ ἁγίου πν(εύματος)]ς κἀγὼ ἱερομ(όνα)χο(ς) |³ [Ἰωάσαφ ὁ Ὅμ]οχορίτ(ης) ἰκειὰ μου βουλή |⁴ [καὶ θελήσει καὶ α]υτοπροερέτω γνώμη |⁵ [δίδω] τὸ γονυκόν μου τὸ ἐν το [βάν]δ[ω |⁶ Ματζουκάων] χορίω Καλάκ(αν) τὸ ἐπιλεγόμ[ενον |⁷ Κυρὰ] τὸ συνκικολυμεν(ων) μετὰ τοῦ |⁸ [Τίμιου Προδ]ρόμου ὑπερ ψυχηκῆς σ(ωτη)ρίας μ[ου |⁹ εἰς ληγατ]ευτικῶ τρόπω κ(αὶ) οὐκ ἔχ[ει |¹⁰ ἄδει]αν κανῆς ἐκ τοῦ μέρου μου εἶτε |¹¹ [οἱ] πέδδ(ες) κ(αὶ) κληρονόμοι μου εἰ[ς |¹² τῶν αἰῶνα τῶν ἅπαντα ἐνωχλ[ῆσαι] |¹³ ἢ κυνίσαι ἐπ αυτῶ· κ(αὶ) ὁ βουλόμ[ε] |¹⁴νος ἐν]ωχλήσην εἰ διάσυσσην [του] |¹⁵ (2^η) τον εχέτω τας αρὰς των τριακο |¹⁶σίων δέκα κ(αὶ) ὀκτώ θεοφόρ(ων) π(ατέ)ρων |¹⁷ κ(αὶ) πάλην εστω στέργων κ(αὶ) βέβαιον |¹⁸ ὑπαροῦσα ἡμ(ῶν) ληγατευτικὴ |¹⁹ γραφή.

Ἐν μηνῇ Σεπτεβρίω εἰς τ(ὰς) θ' |²⁰ (ἰνδικτιῶνος) ἡγ' κ(αὶ) οὐκ ἐχῆ ἄδιαν κανῆς ἐκ |²¹ τοῦ μέρου <μου> ἀποσπάσε αὐτῶ ἐκ τῶν |²² Τίμιον Πρόδρομον οὔται σηνγενεῖς |²³ οὔτε ἂ τοὺς κληρονόμους μου. |²⁴ Ἐπι ἔτους ,ςζηγ' |²⁵ Ἰωάσαφ ἱερομ(όνα)χο(ς) ὁ Ὅμοχορίτ(ης) |²⁶ ὑπέγραψε.

20 For this kind of property see E. PATLAGEAN, *Gonikón*. Note sur la propriété allodiale à Byzance, in: A. AVRAMEA / A. LAIOU / E. CHRYSOS (eds.), *Byzantium. State and Society*. In Memory of Nikos Oikonomides. Athens 2003, 423-434. See also *ODB*, 859, s.v. “Gonikon”. In Venetian Crete, however, this was a form of “infinite” leasing of land to farmers, a land which never left the ownership of the landlord. See C. GASPARI, *Η γη και οι αγρότες στη Μεσαιωνική Κρήτη 13ος-14ος αι. National Hellenic Research Foundation / Institute for Byzantine Research. Monographs*, 4. Αθήνα 1997, 132-143.

21 For the term see *LBG*, s.v. ληγατευτικός. See also, for example, the use of the term λεγαῖτον in the *typicon* of the Monastery of Christ Saviour Pantokrator in Constantinople drafted as a *Diataxis* by Michael Attaleiates (March 1077), in: P. GAUTIER, *Le Diataxis de Michel Attaliate*. *RÉB* 39 (1981) 45 (l. 478).

2 ἰωάσαφ ἱερομόναχος A 3 οἰκεία A 4 αὐτοπροαιρέτω A 5 γονικόν A ἐν τῷ βάνδῳ
 A 6 χωρίῳ A 7 συγκεκολιμένον A μετὰ: μετὰ τῆς μονῆς A 8 Τιμίου om. A ὑπὲρ
 ψυχικῆς A 10 τινὰς A μέρους A 10-13 εἶτε ... αὐτῶ: ἐνοχλεῖν τ(ῆν) μον(ῆν) A 14
 ὄχλησαι τ(ῆν) μον(ῆν) A ἢ A διασεῖσαι αὐτήν A 14-15 τουτον om. A 15 καὶ post ἐχέτω
 add. A 15-16 τη' A 17-19 κ(αὶ) πάλην ... γραφή: κ(αὶ) ἢ παροῦσα μου λιγατευτική ἐχέτω
 τὸ στέργον καὶ βέβαιον A 19 καταμήνα, σεπτεμβρίου θ' A 20-23 (ἰνδικτιῶνος) ... μου om.
 A 25-26 Ἰωάσαφ ... ὑπέγραψε om. A

3

ACT OF ANNUAL DONATION

επηκα καπαλην να δουλεύω: l. 3

No date, 15th cent.

**Maroula Tzilepenopoulos pledges an annual donation (in kind)
 of one *psomiarion* of barley to the Monastery.**

MANUSCRIPT: L: f. 2r.

EDITIONS: UB 3, p. 2 (UBG, p. 186). DÖLGER, review of UB (as in note 7), 337.

TEXT: The text has been scribbled by a later (16th c.?) and rather untrained hand in the lower margin of the folio starting from the middle of the line in which the previous *act* ends. It is the same hand that also wrote the next *act* as well as *act* UB 172 (ff. 117v-118r). The name of Christ is abbreviated. All other distinctive elements of this document (*signon*, witnesses, etc.) are missing.

COMMENTARY:

General Remarks: Invocation of the name of Christ.²² The donor Maroula Tzilepenopoulos undertakes the obligation to provide the Monastery with one *psomiarion* of barley every year.

Lexicographical Remarks: επηκα καπαλην (l. 3): Normalized as ἐποίησα καπάλιν (as in UB 170). The term καπάλιν occurs in a number of *acts* (UB 9, UB 109, UB 168, UB 170) and, although originally misunderstood by Uspenskij (who transcribes here ἐπηκακα παλιν), it has been thoroughly explained by F. Dölger. The term was generally understood to signify a tax district (and through this meaning it ended up as a toponymic in Pontos) or a particular kind of “tax on ploughing and other working beasts and, by extension, upon the land worked”.²³ However, as Dölger suggested, this is “not so much a tax as an agreement of payment either to the fisk or to a private landlord, with the particular characteristic that originally the payment should consist in a natural product”.²⁴

22 The invocation of the name of Christ alone may point to Latin influence, given the rather good relations of the Empire of Trebizond with the Latins, especially towards the middle of the 15th c., for which see A. BRYER, Trebizond and Rome. *Archeion Pontou* 26 (1964) 290-307, esp. 305-306. For a similar case from Mt. Athos see N. ΟΙΚΟΝΟΜΙΔΕΣ, Actes de Dionysiou. *Archives de l'Athos*, 4. Paris 1968, 161.

23 See BRYER / WINFIELD, Byzantine Monuments (as in note 15), 252 note 7.

24 DÖLGER's review of UB (as in note 7), 336: “... Danach ist καπάλιον nicht so sehr eine Steuer als eine Pachtabgabe, gleichgültig ob an den Fiskus oder an einen privaten Grundherrn mit den Besonderheit, daß es ursprünglich eine Naturalabgabe sein muß ...”.

ψομιαρή (l. 5): A term quite frequent in the *Acts* of Vazelon (UB 41, 50, 89, 101 to cite a few). According to Schilbach ψωμιάριον is a measuring term particular to the Trebizond area of either area/surface or volume. It is equivalent to or part of the commonly known *modios* (cubit). In the particular case of measuring the volume of grain it is equal to $\frac{1}{4}$ of *modios* or $\frac{1}{2}$ of χοϊνίξ, that is, 2,847 liters.²⁵

PROSOPOGRAPHY: *PLP* 27937. Μαρούλα Τζιληπηνόπουλος is not otherwise known.

BIBLIOGRAPHY: BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 252 note 7; DÖLGER, review of UB (as in note 7), 336 and 337; *PLP* 27937; SCHILBACH, *Byzantinische Metrologie* (as in note 25), 127.

† Εἰς το ὄνομα του Χ(ριστο)ῦ |² καγο η Μαρούλα η Τζιληπηνοπουλος |³ επηκα καταλην να δουλεβο εἰς |⁴ τὸν Τιμιον Προδρομο καθ εκαστον |⁵ χρονο κριθ(άριν) ενα [[ψ]] ψομιαρή.

4

PARTIAL LIST OF LANDED PROPERTIES
OF THE MONASTERY OF VAZELON

No date, 15th cent.

MANUSCRIPT: L: f. 2v.

EDITION: UB 4, p. 2 (UBG, p. 186).

TEXT: The *act* is a later addition in the upper margin of the folio by the same hand that wrote *act* no. 3. The page has been cut by the bookbinder who rearranged the folios of the original manuscript in the 19th century.²⁶ As a result, today only the lower half of the first line of this *act* is preserved but it is legible.

COMMENTARY:

General Remarks: Similar list in UB 67 (second half of 13th c.). This is a partial list of perhaps six (as many as the toponyms) or even fewer pieces of property, if one takes into account that one or two toponyms might serve as indicators of wider areas (such as [Σ]κάλι, for example), in the confines of which other toponyms are located.

TOPOGRAPHY:

Αχαντηόνι (l. 2): Also in UB 62 and 67 (second half of 13th c.) and 99 (Nov. 1344). Άχαντιώνιν in other *acts*. It was situated in the area of Kounakalin in the third district of Upper Matzouka and was its major stockade.²⁷

Καλοροάνεσ[iv] (l. 2): It also occurs in UB 66 (first half of 14th c.), but Uspenskij misread it as καλογιαρέσιν, whereas manuscript L (f. 39r) preserves καλογιανέσιν. No other reference to it, although in UB 66 it is mentioned as a locale of Kounakalin.

25 See E. SCHILBACH, *Byzantinische Metrologie. Handbuch der Altertumswissenschaft, Abt. 12. Byzantinisches Handbuch*, 4. Munich 1970, 127; for more see *ibid.*, 91-92 as a measure of area, and 124-128 as a measure of volume.

26 See UB, p. vii.

27 See BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 261 and note 90.

Τζιμίλια (l. 3): Also mentioned in UB 96 (first half of 14th c.) and in UB 105 (end of 15th c.).²⁸ In UB 96 it is mentioned as another locale in the area of Kounakalin.²⁹

Ριμί (l. 3): Also Ρυμήν (UB 103 and UB 190), in genitive Ρυμίου (UB 67). No other reference. As its place in the text suggests, it should be located in the vicinity of Tzimilia.

[Σ]καλι (l. 4): Also in UB 108 (second half of 13th c.). It was another locality of Kounakalin.³⁰

Καναβοργη (l. 4): Mentioned only in this *act*. Καναβόργη (and later Καννάβουρεν) was a winter hamlet of seven houses which took its name from one of the medieval cannabis (hemp) fields that was in the area of Giannaton, the first main settlement in the vicinity of the Monastery of Vazelon.³¹

BIBLIOGRAPHY: BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 260-262; ZERZELIDES, *Τοπωνυμικά* (as in note 16), 98, 105, 117.

[...]τα ησιν τα χοραφια της μονης |² ης το Αχαντηόνι το Καλοηοάνεσ[ιν] |³ ις τα Τζιμίλια εις το Ριμί εθεν εις τ [...] |⁴ [Σ]καλι Καναβοργη.

5

ACT OF SETTLEMENT OF DISPUTE THROUGH ARBITRATION

οΐχανε... ταβή : ll. 5-6

(ca. 1430-1435?)

εστάθεν : l. 8

(UB no date, 15th cent.)

επεδέβεν το ταβοί : ll. 10-11

Konstantinos Tebrano and his wife Pacha Tzouloupopoulos express their gratitude for the resolution of a dispute between their son and the monks of the Monastery of Vazelon concerning payment of the *decate* through the arbitration of Elaphioannes and Theodoros Gariotes.

MANUSCRIPT: L: f. 2v.

EDITION: UB 5, p. 2 (UBG, p. 186).

TEXT: This and the next *act* have been copied by the same scribe and, together with UB 141 (f. 98v) and UB 171 (f. 117r), are the only ones by this hand in the whole cartulary. A few letters are missing and, perhaps, one or more words at the end. The *nomina sacra* and some substantive endings (-ης, -ov) are abbreviated.

28 See BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 262 and note 103; also ZERZELIDES, *Τοπωνυμικά* (as in note 16), 117 (note 31).

29 L transmits κανάκαλιν but A (f. 33v) preserves τὴν κουνάκαλιν. However ZERZELIDES, *Τοπωνυμικά* (as in note 16), 117 (note 31), lists Τσιμίλια as a spring pastoral dwelling with 8 houses and fields of fodder in the area of the villages Krenasa and Adole.

30 See BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 261 and note 86; also ZERZELIDES, *Τοπωνυμικά* (as in note 16), 105 (note 10, listed as τὰ Σκάλας).

31 See BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 260 and note 74; also ZERZELIDES, *Τοπωνυμικά* (as in note 16), 98 (note 43, listed as Κανναβουρέν'). See also ZERZELIDES, *Ἑρμηνευτικά* (as in note 16), 262.

It is really difficult to extract the exact meaning of the present *act* for the reason that one or two phrases may have been misplaced (such as the expression *τορα ματανον* that has been inserted between ll. 5 and 6) and because of the presence of a number of words of the Pontic dialect, especially verbs, the subject of which is not apparent (οἶχανε, ματανόν, ἐπεδέβεν), and of two at least words of Turkish origin (ταβῆ, πινκαιακα).

COMMENTARY:

General Remarks: Invocation of the Trinity. Konstantinos Tebrano and his wife Pacha Tzoulouropoulos may simply be attesting to the conclusion of the dispute concerning their son and the monks of the Monastery, because they cannot be associated syntactically with the main verb of the sentence (οἶχανε, 3rd plural) the subject of which is οἱ καλόγερε.³² Rearrangement of the text with some degree of normalization might be meaningful here:

Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. Κἀγὼ ὁ Τηβρᾶνος Κωνσταντῖνος καὶ ἡ σύμβιός μου Παχὰ ἡ Τζουλουπόπουλος [...] Οἱ καλόγεροι τοῦ Βαζελώνος εἶχανε μὲ τὸν υἱόν μου ταβῆ διὰ τὴν δεκάτην εἰς τὴν Χάναν, τώρα μετανοοῦν. Καὶ ἐστάθη ὁ Ἐλαφοϊωάννης καὶ ὁ κύρ Θεόδωρος ὁ Ταριώτης καὶ ἐσιδίβασαν καὶ ἐπῆραν (?) (for ἐ[πέ]ρ[αν]) ἄσπρα καὶ ἐπεδέβεν τὸ ταβοί. Καὶ πινκαιάκα οὔχουν [...] ὁ Θεὸς νὰ συγχωρῆ τοῖς γονεῦσιν αὐτῶν ποὺ ἐποίησαν [...].

Outline of Events: Based on the rearrangement of the text suggested above, we propose the following description of the conflict without any claim to absolute accuracy. The son of Konstantinos Tebrano and Pacha Tzoulouropoulos had a dispute with the monastery of Vazelon concerning payment of the *dekate* for the use of the Monastery's pasture in the area of Chana (not mentioned elsewhere in the *Acts*, however, see below). Elaphoioannes (Ioannes Elaphas?) and Theodoros Gariotes intervened as arbitrators and resolved the dispute since the monks changed their mind (τόρα ματανόν), received some money (ἄσπρα, obviously for the Monastery) and, thus, lay the quarrel to rest (ἐπεδέβεν το ταβοί). Konstantinos and his wife Pacha wish the arbitrators welfare and God's forgiveness for their parents.

Lexicographical Remarks: ταβῆ/ταβοί (ταβιν) (ll. 6, 11): Dölger suggested that both *acts* 5 and 6 "speak of a contract/pact, which is called ταβῆ".³³ However, there is no doubt that this Turkish word means simply "dispute, quarrel, disagreement, fight, etc." This is corroborated by the reading of ms. A (f. 1r), which also preserves *act* 6, and which, for the reading ἐπικα ταβιν offers the variant ἐμάλωσα (see next *act*, the *apparatus*).³⁴

το δεκάτα (l. 6): A reference to the ἐννόμιον – δεκατεία, which was usually collected by a private owner from those using his pasture lands to graze herd animals.

32 For this particular form of the nominative plural in Pontic Greek, see U. LAMPSIDES, Sprachliches zu den Vazelonos-Urkunden. *BZ* 35 (1935) 18.

33 See DÖLGER's review of UB (as in note 7): "no. 5 und 6 ... sprechen ebenfalls von Verträgen, welche sie ταβῆ nennen".

34 Also, see O. LAMPSIDES, Γλωσσικά σχόλια εἰς Μεσαιωνικά κείμενα τοῦ Πόντου. *Archeion Pontou* 17 (1952) 230, and D. VAGIAKAKOS, Διαλεκτικά ἐκ τοῦ Μεσαιωνικοῦ Πόντου. *rcheion Pontou* 26 (1964) 273.

The present case seems similar to the one described in *act* 66 of the Monastery of Great Lavra on Mt. Athos with the difference that the payment of δεκάτη to the Monastery of Great Lavra was secured by a *prostaxis* of the Emperor Andronikos I Komnenos in 1184.³⁵

εσιδ[ι]βασαν (ll. 9-10): Lampsides gives the etymology of this Pontic word (which seems similar in form and meaning to the Cretan dialect's συβάζω) and suggests that it means "übergeben",³⁶ i.e., "hand over, remit, entrust, etc." However, more apt here seems the meaning of its Cretan equivalent, that is, "compromise, reach an agreement", etc.

επεδέβεν (ll. 10-11): Lampsides again comments on this word concluding with its meaning: "vorbeigehen lassen", "verlassen",³⁷ i.e. "forgive", "leave aside", "give up".

ε ρ (l. 10): We propose the restoration of these two letters to the word ἐ<πῆ>ρ<αν>.

πινκαιακα (l. 11): Turkish word, used as an optative exclamation "may it be that."

Other issues: a) The presence of the names of the parents suggests one of the following two possibilities, namely, that either they were the guarantors of the resolution passed by the arbitrators, or that the text is disturbed and the original syntax might have involved all three of them, parents and unnamed son, on the same side of the whole arbitration.

b) It is not clear whether Elaphoioannes and Gariotes were monks of Vazelon, private individuals, or some kind of administrators and since they do not appear in other *acts* the question cannot be answered.

PROSOPOGRAPHY: *PLP* 28180, Τηβράνω Κωνσταντῖνος (Tebrano Constantinos) is not otherwise known, neither is his wife Παχᾶ Τζουλουπώπουλος (Pacha Tzouloupopoulos) *PLP* 28043.

PLP 5992, Ἐλαφοῖωαννᾶς (Elaphoioannas, Elaphas Ioannes?) is also unknown from any other source, unless he is identified with *PLP* 5990 (Elaphas), a *paroikos* of the Monastery of Soumela mentioned in a chrysobull of Alexios Komnenos, emperor of Trebizond, that dates back to December 1364.³⁸ The identification is highly improbable, though, because more than half a century separates the chrysobull from the present *act*.

PLP 3568, Theodoros Gariotes is not attested anywhere else.

TOPOGRAPHY: Chanan (Χανάν) is not mentioned in any other *act*. However, Bryer suggests that it might be identified with the place found to the south of the entrance

35 See P. LEMERLE / A. GUILLOU / N. SVORONOS / D. PAPACHRYSSANTHOU, Actes de Lavra (Première partie, des origines à 1204). *Archives de l'Athos*, 5. Paris 1970, 341-345. For more see ODB, 701, s.v. "Ennomion", and also N. ΟΙΚΟΝΟΜΙΔΗΣ, Fiscalité et exemption fiscale à Byzance (IX^e-XI^e s.), *National Hellenic Research Foundation / Institute for Byzantine Research. Monographs*, 2. Athens 1996, 72-76 and SCHILBACH, Byzantinische Metrologie (as in note 25), 262ff. That the δεκάτη could also be a tax imposed on the value of other items, such as wine, is evident from *acts* 67, 68, and 69 of the Lavra, see LEMERLE et al., Actes de Lavra, 345-360.

36 LAMPSIDES, Sprachliches (as in note 32), 18.

37 LAMPSIDES, Sprachliches (as in note 32), 18.

38 See F. ΜΙΚΛΟΣΙΧ / I. ΜÜLLER, Acta et diplomata Graeca medii aevi sacra et profana, V. Vienna 1887, 279.

of the Vazelon valley at a staging post on the road connecting Trebizond to Erzerum and is known today as Kiz Han³⁹ or in Greek as Κόρης χάνιον.⁴⁰

BIBLIOGRAPHY: BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 269 and note 70; DÖLGER, review of UB (as in note 7), 337; LAMPSIDES, *Sprachliches* (as in note 32), 18-19.

† Εἰς τῷ ὄνωμα του π(ατ)ρ(ὸ)ς καὶ τοῦ |² υἱοῦ καὶ τοῦ αἰοῦ πν(εύματο)ς κάγῳ ἐγῶ |³ Τῆβράνω Κόσταντήνον καὶ υ |⁴ σὴνβήο μου Παχᾶ οἱ Τζουλου|⁵πώπουλος οἶχανε μὲ τον ηον μου |⁶ ταβῆ |τορα ματανον| δια το δεκάτα εἰς τὴν |⁷ Χάναν οἱ καλογέρε του Βαζελ[ών] |⁸ καὶ εστάθεν Ελαφωιω(αν)νας καὶ |⁹ ο Γαροιδ(ης) ο κῆρ Θεόδωρ(ον) καὶ εσιδ[ι]|¹⁰βασαν καὶ ε ρ ἄσπρα καὶ επεδέ|¹¹βεν το ταβοὶ καὶ πινκαϊακα ού|¹²χουν ο Θ(ε)δς να σὴνχορει τῆς γονεῦ[σι]|¹³ν αυτ]ών που ἐποῖκαν [...]

6 τορα ματανον inter ll. 5 et 6

6

ACT OF SETTLEMENT OF DISPUTE THROUGH ARBITRATION

ἐπίκα ταβίν L / ἐμάλωσα A : l. 4

(ca. 1430-1435)

επεδευβα το ταβη / ἀφήκα τ(ῆν) ἐνόχλησιν A : l. 7

(UB No date, 15th cent.)

Tilantzes acknowledges the resolution of a dispute with the Monastery of Vazelon concerning the use of a watermill through the arbitration of Auletas.

MANUSCRIPTS: L: f. 3r, A: ff. 1v-2r.

EDITION: UB 6, p. 3 (UBG, p. 187).

TEXT: Written by the same hand that copied *act* 5. The text covers all of f. 3r. A few letters are missing in the beginning of the last line, one word has been erased in l. 7. The *nomina sacra* and some substantive endings (-ας, -ον) are abbreviated. The same text is also preserved by ms. A, but with drastic alterations which were carried out in the 19th century. Some of them clarify the meaning of the *act* at the expense of departing significantly from the original text (see the variants in lines 6-13). The scribe of A also abbreviated the conjunctive καὶ and the endings -ας and -ων.

COMMENTARY:

General Remarks: The indication σίγνον is missing. Invocation of the Trinity concluded with the invocation of the Theotokos. The text, as transmitted by L, is rather obscure in at least one section and the copyist that produced the A version tried to make it more intelligible by substituting words and phrases for simpler ones understood by a Greek speaker of the 19th century.

39 BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 259 and note 70.

40 See E. T. KYRIAKIDES, Περὶ τῆς παρὰ τὴν Τραπεζοῦντα Ἱερᾶς Μονῆς Τιμίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου τοῦ Βαζελῶνος. Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος 27 (1899) 365.

Outline of Events: Tilantzes acknowledges that he had a dispute with the Monastery of Vazelon concerning the use (?) of a water-mill in a location unknown to us (ἀπάνου καισου = somewhere up there). The crucial word describing the resolution has been impossible to decipher because it is very faint on the manuscript page of L: (δ[...ε...τ...οv]). Manuscript A paraphrases it as «... και ἐδικαιώθη το μοναστήριον ...». On the power of A's variants, the narrative unfolds as follows: The rights/privileges(?) of the Monastery were acknowledged by an arbitrator named Auletas and Tilantzes abandoned the dispute. Tilantzes concludes wishing for God's forgiveness towards him and for help from the glorious Ioannes Prodromos to him and his children and also to the estate of Auletas. Likewise, Tilantzes wishes for God's forgiveness of the parents of Auletas (in plural Αυλητανηταντων). On the document are also appended the names of the witnesses, present at the arbitration: Theodosios Diakonos (deacon), Kyriakos (Κυροακος) Diakonos (deacon) and many others among whom Xenos Konstantinos, <Xenos?> Michael (Mouchales) and Stephanos Chapsas.

Lexicographical Remarks: ἐπικα ταβίν (l. 4): see *act* 5.

τον μαστήριον (l. 5): A transmits το μοναστήριον. The right reading according to Pontic pronunciation recorded in the original deed should have been μαναστήριον.⁴¹ Unfortunately, this reading has ended up as a proper name in *PLP* 17237 (Μαστήρις).

χαμελέτην (l. 5): Pontic Greek, still in use today, for water-mill. Lampsides gives an etymology proposed by Ph. Koukoules, from μύλος χαμηλαλέτης.⁴² Note that the normal form of this fem. accusative is χαμελέτην, but the scribe recorded the spoken form of this Pontic word according to which η is pronounced as ε.⁴³

καισου (l. 6): Also καίσσου, κέσου. A simple adverb of place perhaps deriving from ἐκεῖσε.⁴⁴

PROSOPOGRAPHY: *PLP* 1637 Τιλαντζής (Tilantzes). The same name appears as a witness to an *act* of donation of a piece of land above a (the?) water-mill (of the present *act*?) in UB 141 (ca. 1432), with the surname Xenos (Ξένος). In *PLP*, which follows UB, the name is spelled as Atilantzes Xenos (Ἀτιλαντζής) because in UB 141 (L f. 98v) Uspenskij misread the letters κ(αι) or η Τιλαντζής as Ατιλαντζής. However, ms. A, which also preserves the list of witnesses to *act* 141 in f. 81r, spells Ξένου Τιλαντζή. Chances are that this Τιλαντζής Ξένος of UB 141 can be identified with the Τιλαντζής of the present *act*. The reason is that apart from the presence of the water-mill in both *acts*,⁴⁵ the following names are also (possibly?) common between them:

a) UB 6: Αυληττα (Α Αύλητά), Αύληνηταντων (Α Αύλητάντας) = ? UB 141 Κωνσταντίνον Αύλητήν (Α Κωνσταντίνον του Αύλιτου).⁴⁶

41 For which see VAGIAKAKOS, *Διαλεκτικά* (as in note 34), 271.

42 LAMPSIDES, *Sprachliches* (as in note 32), 18-19.

43 For this see VAGIAKAKOS, *Διαλεκτικά* (as in note 34), 269.

44 LAMPSIDES, *Sprachliches* (as in note 32), 19; LAMPSIDES, *Γλωσσικά σχόλια* (as in note 34), 237-238, and also VAGIAKAKOS, *Διαλεκτικά* (as in note 34), 276.

45 The water-mill is localized in both *acts* with the adverbs ἀπάνου κέσου, which implies that it was a water-mill well known to all participants in the transactions so that no particular toponym was necessary for its identification.

46 Here, again, Αύλιτης is the non-dialectic form of the name which according to the Pontic pronunciation becomes Αύλήτας, see VAGIAKAKOS, *Διαλεκτικά* (as in note 34), 270.

b) UB 6: Μουχάλης (A ó Μουχάλης) = ? UB 141 Ξενομαχάλις (A Ξένου Μουχάλη).⁴⁷

PLP 1679 Αυληττάς (Aulitas). Note that also in *PLP* the question is raised: “Identisch mit Αύλιτης Κωνσταντίνος? (*PLP* 1680)”

PLP 1677 Αύλιανιταν[[ταν]]τοι (Aulianitan[[tan]]toi). The family name should be emended to Αύληνιτάντοι according to our emendation and complete reading of L, or even to Αύλητάντες as preserved by A (f. 2r). It is doubtful whether an entry for the family name of Aulitas is warranted, which could also be variegated as Αυλιανίτης (see *PLP* 1678).

PLP 7112 Θεοδόσιος, διάκονος. Not known from any other source (Θεοδόσις in both L and A).

PLP 14072 Κυροακός, διάκονος. Non-dialectic name-form: Κυριακός (as in A). Not known from any other source.

PLP 20885 Ξένος Κωνσταντίνος Μιχάλης. The *PLP* entry has to be corrected to Ξένος, Κωνσταντίνος because, Μιχάλης refers to a different individual. This is also apparent from both manuscripts: L reads κ(αι) μουχαλης and A reads (f. 2r): κόνστας και ó μουχάλης.

PLP 19173 Μιχάλης, Κωνσταντίνος Ξένος. This *PLP* entry must be corrected. The right name (see previous entry) is a plain Μουχάλης attested by both L and A. Perhaps, this individual is identical with *PLP* 20862 Ξενομιχάλις in UB 141 (see above, *PLP* 1637).

PLP 30747 Χαψάς Στέφανος. The same name appears in UB 182 (mid-15th c., L f. 81v).

PROSOPOGRAPHY AND THE DATING OF ACTS 5 AND 6: Due to the presence of a number of names in this *act* and two other *acts*, one of which is dated, we may narrow down the dating of *acts* 5 and 6 from the 15th c. to ca. 1430-1435. To be more specific: *Act* 141 in which Tilantzēs, and perhaps Aulites-Auletas and Mouchalis Xenos of *act* 6 reappear, has been dated by Uspenskij to ca. 1432. Uspenskij’s arguments⁴⁸ are not that strong and it seems that he is relying on the position of this document in a batch of 15th c. documents and before an *act* dating to the year 1433 (*act* 142). What went amiss here is the fact that *acts* 141 and 142 share a common name, that of Θεόδωρος Λαλάτζας, who may possibly be the son of Βασίλης Λαλάτζης in *act* 141 and certainly the nephew of Καλή Λαλάτζη (or Λαλατζόπουλος as is in the text of *act* 142). The reason for this omission is that in UB 141 the name Θεόδωρος has been misspelled as Θεόδοτος.

Finally, Στέφανος Χαψάς is also mentioned in UB 182, which Uspenskij dated to the mid-15th c. In view of all these considerations it is possible to revise the date of *act* 6 from the 15th c. to ca. 1430-1435, and tentatively apply the same date to the previous *act*.

47 The absence of the surname Ξένου in UB 6 is of no particular consequence in our opinion. In the same *act* a Ξένος Κωνσταντίνου in L becomes Κόνστας in A.

48 UB, p. xxvi.

BIBLIOGRAPHY: DÖLGER, review of UB (as in note 7), 337; LAMPSIDES, Sprachliches (as in note 32), 18-19; VAGIAKAKOS, Διαλεκτικά (as in note 34), 273.

Ἐν ονόματι τοῦ π(ατ)ρ(ός) καὶ τοῦ |² υἱοῦ καὶ τοῦ ἀγίου πν(εύματο)ς καὶ ἀλι|³θός ὑπερευλογημένης Θ(εοτ)όκου |⁴ καὶ ἀπαρθένου Μαρῆ(ας) καγὼ ἐγὼ ο Τιλαντζῆς ἐπικα ταβίν με τον |⁵ μαστήρην δι<ὰ> την χαμελέτεν α|⁶πάνου καισου δ[...ε..τ..ον] εἶχε |⁷ επεδευβα το ταβη Θεος να ι|⁸σῆγχορη τ(όν) κήρην του καὶ δό|⁹ξα του Προδρομοῦ να βοήθα ε|¹⁰κινὸν καὶ τα πεδηα του καὶ του |¹¹ Αὐλλητα το μερτικ(όν). Ὅμιος |¹² ο Θεός να σῆγχορη τοὺς γονης τ(όν) Αὐλη|¹³ανηταν[[ταν]]τον.

Κατα μαρτιρ(ας) |¹⁴ τον ἐκήσε τίχον Θεοδώσις Δηα|¹⁵καν(ας), Κυροακός Δηα<αν>(ας) |¹⁶ καὶ ετερ<οι> πόλυ Ξένος Κοσταν|¹⁷[τινο]ν ο Μουχαλης Στέφανος Χαψ(άς).

2-4 καὶ ἀλιθός ... Μαρῆ(ας) om. A 4 καγὼ A ἐγὼ om. A τηλαντζῆς A ἐπικα ταβίν: ἐμάλωσα A τον: τὸ A 5 μοναστήρην A 5-6 ἀπάνωθεν A καισου om. A 6-13 δ[...] ... Αὐλη|¹³ανηταν[[ταν]]τον: καὶ ἐδικαιώθη τὸ μοναστήρην, καὶ ἀφῆκα τ(ήν) ἐνόχλησιν κ(αὶ) ὁ τίμιος πρόδρομος νὰ φυλάττη κ(αὶ) περισκέπει κ(αὶ) ἐμένα καὶ τὰ τέκνα μου. ὁμοίως κ(αὶ) τοῦ ἀὐλητὰ τὸ μερτικὸν κ(αὶ) ὁ θεός νὰ συγχωρήσῃ κ(αὶ) τοὺς ἀὐλητάντας A 13 μάρτυρας A 14 τῶν ἐκέισε τυχόντ(ων) A θεοδώσις A 14-15 διακάνας A 15 κυριακός A διάνας A 16 πολλοὶ A κόνστας A 17 κ(αὶ) ὁ μουχάλης A.

7

ACT OF DONATION

παραδήδο : l. 7

1482

γραφὴ : l. 15

The nun Kataphyge Skoularopoulos donates her land holdings to the Monastery of Vazelon.

MANUSCRIPT: L: f. 3v.

EDITION: UB 7, p. 3 (UBG, p. 187).

NOTE: Directly related to UB 185 (our edition no. 128, see below, Appendix).

TEXT: The hand of the scribe who produced the present document appears twice in ff. 111v-112r and 112v-113r (UB 161 and 163, of the second half of the 15th c.). The *nomina sacra* are abbreviated as are also abbreviated the conjunctive καὶ and a number of suffixes of substantives (-av, -ας, -ων). As a result of the rearrangement of the pages by the 19th c. binder a few letters or even words have been lost in the beginning or in the end of text lines. Ink has faded on most of the left side of the page but the text is still legible. Name of scribe is missing.

COMMENTARY:

General Remarks: The indication σίγνον and a cross stand for the signature of the donor. Invocation of the Trinity concluded with the invocation of the Theotokos. Names of scribe and, perhaps, of witnesses are missing.

Outline of Events: Kataphyge Skoularopoulos, as is her lay name (κατὰ κόσμον), also known by the sobriquet Sangmatagba, donates on her own will her hereditary

(*gonikon*) plot of land located in Gemoura which she co-owns with an individual called Kazones, together with all the other hereditary estates that belong exclusively to her (με διαφέρη), to the Monastery of Vazelon for the salvation of her soul and remission of her parents', her son's and her own sins. Forestalling any attempts at invalidating this *act*, she also provides her deed with a curse against those who would disturb the Monastery on account of the donated property. Andronikos Strateges signs as a witness.

Lexicographical Remarks: γονικόν (l. 8): see *act* 2.

πατρικόν (l. 9): It seems that here it is used with the same meaning as that of γονικόν. As Laiou explains for a slightly earlier period: "holding a piece of land in full ownership, being a *gonikarios*, and holding a piece of land 'from the paternal holding' (ἀπὸ πατρικῆς/γονικῆς ὑποστάσεως) all mean the same thing: the land in question was not held by the monastery, nor by anyone else, but it was the hereditary possession of the *paroikoi*, who, therefore, could do with it as they pleased."⁴⁹

PROSOPOGRAPHY: Two of the three names mentioned in this *act* are not known from any other source. Taking also into account the information provided by UB 185 (see below, Appendix) we may conclude that the donors' lay name is Kataphyge Skoularopoulos combined with the sobriquet Sangmatagba (Sagmatagba in UB 185). The expression κατὰ κόσμον reveals the fact that she was a nun, and, as it becomes evident from UB 185 (our edition no. 128), she was a nun who is still referred to in that document by her monastic name Makaria followed by her sobriquet Sagmatagba (Σαγματάγβα). Kataphyge as a personal name is recorded in Crete in the late 13th to mid-14th centuries (see *PLP* 11459-11462) but not in Pontos. Kazones is also otherwise unknown and although there are a number of individuals called Strateges in other *acts* of Vazelon (see *PLP* 26871-26877) Andronikos Strateges appears only in this *act*.

TOPOGRAPHY: Γεμουράν, also known as Γημωρά (Γημωρᾶς), Γημουρά. It is the name of an entire *bandon*, stretching to the NE of the *Bandon* of Matzouka.⁵⁰

σι[γνον]	Κ[ατα]
φιγή	τη<ς> Σκουλαρόπουλος

† Ἐν ὀνόματι τοῦ π(ατ)ρ(ὸ)ς κ(αί) του υἱοῦ κ(αί) τοῦ ἀγίου πν(εύματο)ς |² και κυρίος και ἀληθὸς ὑπερευλογημέν[ης] |³ Δεσπίνης ἡμῶν Θ(εοτό)κου κ(αί) ἀηπαρθένου [Μα]|⁴ρί(ας) καγῶ η Καταφυγη οἱ Σκουλαρόπουλο[ς] |⁵ κατα κόσμ<ον> Σανγματάγβα οὐκ ἐκ τήνος ἀ⁶νάγκης η βή(ας), ἀλλὰ μετὰ πάσης μου βουλῆς |⁷ θελήσεος κ(αί) αὐτ(ο)προερετου γνόμις παραδήδο το |⁸ [γον]ηκ(ῶν) το ἔχο εἰς τὴν Γεμουρ(άν) το ἔχο με τον Καζόνη |⁹ τα ἔτερα ὅσον με διαφέρη το ἔχο τω π(ατ)ρικόν μου |¹⁰ τ[.....] εἰς τον Τίμιον κ(αί) Ἄγι(ων) Πρόδρομ(ων) υ|¹¹περ ψυχικῆς σ(ωτη)ρίας κ(αί) ἀφεσεος τον ἀμαρτιόν μου |¹² και του υού μου κ(αί) τον γονέον μου κ(αί)

49 A. LAIOU, *Peasant Society in the Late Byzantine Empire. A Social and Demographic Study*. Princeton NJ 1977, 184.

50 See BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 319ff. and note 3.

ο βουλόμ(εν)ο(ς) ἐν[ο]¹³χλήσιν <ν>α ἔχει τον Προδρομον αντημαχων εν [ή]¹⁴μερα κρίσεως κ(αι) ος Ἰούδας κατακρηθήσετε κ(αι) ἡ πα¹⁵ρούσα γραφὸν το στέργον εξοι. ρ[φ'].

[Κατὰ] ¹⁶ μαρτυρι(ας) Ανδρόνηκων ο Στρατήγης ιδιο[χείρως ὑπέγραψα].

8

ACT OF DONATION

παραδίδω : l. 6

ψυχικὴν δωρεάν : l. 13

[γρα]φή : l. 16

July, 13th indiction

a.m. 6943 (1435)

Mestre Charsynitopoulos donates the entire *gonikon* she inherited from her husband to the Monastery of Vazelon.

MANUSCRIPTS: L: f. 4r, A: f. 2r-v

EDITION: UB 8, p. 4 (UBG, p. 188).

TEXT: The scribe of this document has also copied *act* 1 and the *acts* preserved up to f. 5v of L. Due to humidity the ink has faded in the upper left part of the page but the text is visible. A few letters and perhaps parts of words have been lost from the bottom of the page, at the end of the document. The *nomina sacra* are abbreviated as are also abbreviated the conjunctive *καί* and a number of suffixes of substantives (-ας, -ης, -ος, -ως). In this document the language is much closer to the official notarial vocabulary and in terms of syntax and vocabulary is up to the standards of the language of Byzantine administration and jurisprudence (e.g.: περιήλαθε μοι διὰ κληρονομίας παρὰ τοῦ ἀνδρός μου).

COMMENTARY:

General Remarks: The indication σίγγνον and a cross stand for the signature of the donor. Invocation of the Trinity concluded with the invocation of the Theotokos.

Outline of Events: Mestre Charsynitopoulos donates on her free will her *gonikon*, i.e., the estate she inherited from her deceased husband Gregorios Polites, to the Monastery of Saint John the Forerunner Vazelonos for the salvation of her and her husband's souls and remission of their sins. Curses are added for safeguarding the *act* against anyone who would attempt to invalidate the present document of donation. The *act* was drafted in July of a.m. 6953 and signed by the witnesses Ioannes Mastoropoulos, Akakios (Chalamanes) the monk, Michael Chalamanes, an individual whose name is impossible to decipher but bears the title of dux (see below, PLP 28187 Τι.γας Ἰωάννης) and the abbot of the Monastery, hieromonk Makarios.

Lexicographical Remarks: ψυχικὴ δωρεά: Also ψυχικόν, καθαρὴ δωρεά. Donations made to monasteries or other religious foundations for the spiritual salvation of the donors, as is the case of most donations in the *Acta Vazelonos*.⁵¹

51 See ODB, 649 s.v. "Donation". For an example of ψυχικὴ δωρεά see J. LEFORT / N. ΟΙΚΟΝΟΜΙΔΗΣ / D. ΠΑΡΑΧΡΥΣΑΝΘΟΥ (eds.), *Actes d'Iviron II. Du milieu du XI^e siècle à 1204. Archives de l'Atchos*, 16. Paris 1990, 116-118.

PROSOPOGRAPHY: *PLP* 30690 Χαρσυνιτόπουλος Μηστρή (Charsinitopoulos Mestre), not known from any other source. Married and heir to Gregorios Polites and widowed at the time of the donation.

PLP 23490 Πολίτης Γρηγόριος (Polites Gregorios). Husband of Mestre Charsynitopoulos. Perhaps deceased before the date of the present *act*. Also mentioned in UB 142 (1433) as a witness.

PLP 17240 Μαστορόπουλος Ἰωάννης (Mastoropoulos Ioannes). He is also mentioned in UB 12 (1435), as the drafter of the document and witness [γραφεύς καὶ μάρτυς]), in UB 144 (1434) as (γέρων βασιλικός) and UB 170 (mid-15th c.) as παραστάτης (representative?) of the Monastery of Vazelon.

PLP 30369 [Χαλαμάνης] Ἀκάκιος ([Chalamanes] Akakios). Monk of Vazelon, active between 1432 and 1435 if not later. Appears as a witness in BU 13 (1435), BU 142 (1433), BU 144 (1434), and BU 149 (15th c.).

PLP 30374 (?) Χαλαμάνης Μιχαήλ (Chalamanes Michael). Monk of Vazelon, active between 1433 and 1435. Appears also in UB 13 (1435), and BU 142 (1433) as a witness. Name unclear in the manuscript.

PLP 28187 Τι.γας Ἰωάννης (Ti.gas Ioannes). Unfortunately, the *PLP* entry cannot be accurate here. The words at the very bottom of the folio are badly damaged and Panagiotakes was able to read [δης ὁ] δοῦξ [.....] ὁ τιστ(ης), a reading in no way improved by our own inspection of a manuscript photo, while A transmits ὁ δοῦξ τίτας.

PLP 16181 Μακάριος (Makarios). Abbot of the Monastery of Vazelon between 1431-ca. 1450. Appears in a number of documents usually as a witness or as the scribe (UB 142, UB 144, etc.).

NOTE ON DATING: Taking into consideration a) that Gregorios Polites is deceased by the time the present document is drafted, b) that Gregorios appears as a witness in UB 142 (11th indiction, 1433), and c) that in UB 144 (13th indiction, Nov. 1434) appear the names of Ioannes Mastoropoulos, Akakios Chalamanes, and Makarios, the abbot of Vazelon, but not that of Polites, Uspenskij suggests that Polites was dead before November 1434 and that the month July of the 13th indiction is that of the year 1435.⁵² If one should be extra cautious, the presence of the name of Makarios, who was active until ca. 1450, allows for the assumption of the year 1450 as that of the 13th indiction, but the names of the other witnesses are mostly dated not after 1435.

BIBLIOGRAPHY: UB, p. xvi, *PLP* 30690, 16240, 30369, 30374, 28187, 16181.

σί[γνον]	[Μηστρή]
φιγή	τῆς Χαρσυνιτό[πουλος]

† Ἐν ὀνόματι τοῦ π(ατ)ρ(ὸ)ς κ(αί) του υἱοῦ κ(αί) τοῦ ἀγίου πν(εύματος) κ(αί) τ(ῆς) |² κυρίως κ(αί) ἀληθῶς υπερευλογημένης ἐνδόξου Δεσποίν(ης) |³ ἡμῶν Θε(οτό)κου κ(αί) ἀειπαρθένου Μαρί(ας) κἀγὼ Μηστρή ἢ Χαρ|⁴συνιτόπ(ου)λ(ος) οὐκ ἔκ τινος ἀνάγκης ἢ βίας, ἀλλὰ |⁵ μετὰ πάσης μου βουλῆς κ(αί) θελήσεως κ(αί) αὐτοπρο|⁶αίρετου γνώμης παραδίδω τὸ γονικόν μου |⁷ τὴν μοίραν μου ὄλην, ὅπερ

52 UB, p. xvi.

περιήλθε μοι διὰ |⁸ κληρονομί(ας) παρὰ τοῦ ἀνδρός μου Γρηγορίου |⁹ τοῦ Πολίτου, εἰς τὸν Τίμιον καὶ Ἅγιον Πρό|¹⁰δρομον ὑπὲρ ψυχικῆς μου σ(ωτη)ρίας κ(αὶ) ἀφέσε(ως) |¹¹ τῶν ἀμαρτιῶν μου κ(αὶ) τοῦ συζύγου μου καὶ |¹² ὁ βουλόμενος ἐνοχλήσαι τὴν παροῦσαν μου |¹³ ψυχικὴν δωρεάν ἐχέτω τὸν Πρόδρομον μαχο|¹⁴μενον ἐν ἡμέρα κρίσεως (καὶ) ὡς ὁ Ἰούδας |¹⁵ κατακριθήσεται κ(αὶ) πάλιν ἢ παροῦσα μου |¹⁶ [γρα] φή τὸ στέργον ἔξοι.

Ἐν μην(ί) Ἰουλ(ίω) (ἰνδικτιῶνος) ἰγ' [,ςζ]μγ' |¹⁷ ...] Ἰω(άννης) ὁ Μαστορόπ(ου) λ(ος), Ἀκάκιος (μον)αχ(ός), Μιχαήλ ο Χάλ|¹⁸[δης ὁ] δούξ [.....] ὁ τιστ(ης) κ(αὶ) ὁ ἡγούμενος Μακάριος [ἱερομόναχος].

signum deest in A 2 κυρίας A 3 ἡ μαστρί A 3-4 χαρσενιτόπουλος A 7 περιήλθε A 8 κληρονομί(ας) A 11 συνεύου A 12 ἐνοχλήσαι A 16 τὸ στέργον ἔξοι: ἐχέτω τὸ στέργον κ(αὶ) βέβαιον A 17 Ἰωάννης ὁ Μαστορόπουλος om. A 18 ὁ δούξ τίτας A

9

ACT OF DONATION

δέδωκα : ll. 3 and 11

ὀφείλει δε τελεῖν ... καπάλ(ιν) : ll. 8, 10

δωρεάν : l. 14

February

a.m. 6943 (1437)

The priest Konstantinos Psomiars donates his personal property, a piece of land, in return for an annual allowance (in kind) of half a *psomiarion* of beans or broad-beans (φάβατον) produced from this field. This donation is combined with a donation of an ox by him and his brothers.

MANUSCRIPTS: L: f. 4v, A: ff. 2v-3v

EDITION: UB 9, pp. 4-5 (UBG, pp. 188-189).

TEXT: By the hand that has also copied the previous *act*. Due to humidity the ink has faded in the upper right part of the page but the text is visible. A few letters and perhaps parts of words have been lost from the bottom of the page, at the end of the document. Thankfully, two of the lost words in L, those of the month and the *annus mundi*, are supplemented by A. The *nomina sacra* are abbreviated as are also abbreviated the proper name Ἰωάννης, the conjunctive καὶ, and a number of suffixes (-ας, -ιν). Same abbreviations in A.

COMMENTARY:

General Remarks: The indication σίγγον is missing. Invocation of the Trinity. Names of witnesses and that of the scribe are missing.

Outline of Events: The priest Konstantinos Psomiars donates to the Monastery of Prodromos of Zabolon his lot (μοίρα), which consists of one third of a family plot of arable land (or garden) attached to a house (ἐναύλιον), and which is under his exclusive ownership and not that of his brothers. This plot of land is in the vicinity of St. John (of) Triphylios (ἀγίου Ἰωάννου τοῦ Τρυφηλίου). The donation is meant for the salvation of his and his parents' souls and for remission of their sins. In return,

once the donated plot of land is cultivated (καματευθῆ), he expects to receive from the Monastery half a *psomiaron* of beans (or broad-beans) (καπάλιν φάβατον) each year with no deduction whatsoever (ἀνεγκρατήτως). He and his brothers add to this document a separate donation of an ox. Finally, a curse is joined against those (especially from his family, ἐκ τοῦ μέρους μου) who might try to annul the present donation.

Lexicographical Remarks: ἐναύλιον (l. 4): A garden or arable field attached to a house (see *LBG*, s.v., and also *LAMPSESIDES*, Γλωσσικά σχόλια [as in note 34], 231-232).

ὀφείλει (l. 8): A transmits ὀφείλω, which, seen in the context of the *act*, does not seem to be correct. The (implied) subject of ὀφείλει is the Monastery and not the donor. This interpretation gains strength if one takes into account the expression ἔνεκεν τούτου, on account of this, i.e. of the donation. However, Dölger seems to understand the document as if the verb were ὀφείλω.⁵³

καματευθῆ (l. 10): from καματεύω (in passive): to be cultivated (see *LBG*, s.v.).

καπάλιν (l. 10): See above, *act* 3.

φάβατον (l. 10) beans or broad-beans (Dölger, review of UB [as in note 7], 336).

PROSOPOGRAPHY: *PLP* 31307 Ψωμιάρης Κωνσταντίνος (Psomiaris Constantinos), a priest not otherwise known. As a family name Psomiaris is not uncommon in the area of Vazelon (see *PLP* 31306 and 31308 or even 31309). His brothers are not known at all.

TOPOGRAPHY: Ἅγιος Ἰωάννης Τρυφηλίου (Τριφιλίου Α). St. John (of) Triphylios. The place is not known from any other source.

BIBLIOGRAPHY: DÖLGER, review of UB (as in note 7), 336 and note 1.

† Ἐν ὀνόματι τοῦ π(α)ρ(ὸ)ς κ(αί) του υἱοῦ κ(αί) τοῦ ἀγ(ίου) πν(εύματος) |² κἀγὼ ὁ ἐν ἱερεῦσιν Κωνσταντίνος ὁ Ψωμιάρης |³ δέδωκα εἰς τὸν Τίμιον Πρόδρομον τὸν Ζαβουλῶν |⁴ τὴν μοῖραν τὸ ἐναύλιόν μου ὅσον κ(αί) διαφέρει με ἀπὸ |⁵ τοὺς ἀδελφούς μου, ἧγουν τὴν τρίτην μοῖραν |⁶ ὅπερ κατάκειται πλησίον τοῦ Ἁγίου Ἰω(άννου) τοῦ Τρυ|⁷φηλίου ὑπὲρ ψυχικῆς μου σ(ωτη)ρί(ας) κ(αί) ἀφέσεως |⁸ τῶν ἁμαρτιῶν μου κ(αί) τῶν γονέων μου· ὀφείλει |⁹ δὲ τελεῖν ἔνεκεν τούτου καθέκαστον ἐνιαυτὸν |¹⁰ ὁπότεν καματευθῆ καπάλ(ιν) φάβατον ἡμισυ |¹¹ ψωμιαρις ἀνεγκρατήτως· δέδωκα δὲ |¹² καὶ μετὰ ἀδελφούς μου πάλ(ιν) εἰς τὸν Τίμιον |¹³ Πρόδρομον βούν ἐν· οἶος δὲ ἐκ τοῦ μέρους |¹⁴ μου ἀνατρέψαι τὴν παρούσαν μου δωρεὰν ἕξει |¹⁵ τὸν Πρόδρομον μαχόμενον ἐν ἡμέρα κρίσεως.

|¹⁶ [Ἐν μηνὶ Φεβρουαρίῳ] ἔτους ,ς[λ]με´]

2 κωνσταντίνος Α ψωμιαρις Α 3 τὸν Ζαβουλῶν: τοῦ Ζαβουλῶν Α 4 μοῖραν Α κ(αί) om. Α 5 μοῖραν Α 6-7 τριφιλίου Α 8 ὀφείλω Α 9 καθ' ἕκαστον Α ἐνιαυτὸν Α 10

53 See DÖLGER's review of UB (as in note 7), 336 note 1. That our interpretation is the right one becomes evident from a number of *typica* that allow monasteries receive landed property in exchange not only of perpetual commemoration of the donor's name and other concessions, but also for the payment of a living allowance (*siteresia*), much less for a symbolic amount of half a *psomiaron* of broad-beans per year. See, for example, the provision in the *Diataxis* of Michael Attaleiates, ed. GAUTIER (as in note 21), 65 (ll. 782-784): «... Εἰ δὲ τις προσκυρώσει ἀκίνητον κτήσιν πρὸς τὸ λαμβάνειν τοῦτον σιτηρέσια, Θεοῦ θέλοντος, γινέσθω τοῦτο ...».

ἡμησι A 11 ψωμάρι A 12 με τοὺς A 13-14 ἐκ τοῦ μέρους μου om. A 14 ἀνατρέψη
 A post μου add. ψυχικ(ήν) A ἐχέτω A 15 post τὸν add. τίμιον A 16 φευρουαρίω
 A ,ςῶμε' A

10

ACT OF DONATION

δέδωκα: ll. 5 and 10

ca. 1435?

δεδώκαμεν: l. 13

ψυχικῆς δωρεᾶς: l. 16

Chryse Kastelitopoulos and her sons donate her half of a walnut tree. Likewise, Eirene Armenopoulos (sister of Chryse?) donates her own half of the same tree to the Monastery of Vazelon.

MANUSCRIPTS: L: f. 5r-v, A: ff. 3v-4r.

EDITION: UB 10, p. 5 (UBG, p. 189).

TEXT: By the hand that has also copied the previous *act*. The text is preserved in rather good shape. A few letters are missing from the left hand side of f. 5r of L, but all the words are legible. The usual abbreviations used by the present scribe. Similar abbreviations in A.

COMMENTARY:

General Remarks: The indication σίγγον is missing. Invocation of the Trinity together with that of the Theotokos. Names of witnesses and that of the scribe are missing.

Outline of Events: Chryse Kastelitopoulos and her sons donate their part of a walnut tree that is in Aitherisa at a place named “of the Lazena” to the Monastery of Vazelon. This is the part of the property that belongs exclusively to her and her brothers have no legal rights to it. Likewise Eirene Armenopoulos (perhaps sister of Chryse, see the reading ἡ δύο ἀδελφαί in l. 13 of A), who owns the other half of the same tree, donates it to the same Monastery. As it is explicitly stated this is a spiritual donation (ψυχικῆ δωρεά), for the salvation of the soul and remission of sins of the donors and relatives. A curse against those who would try to invalidate the present donation is added in the end.

Lexicographical Remarks: καρύδιν: Vagiakakos notes that the same word in the Pontic dialect signifies the tree and its fruit.⁵⁴

PROSOPOGRAPHY: *PLP* 11384 Καστελιτόπουλος Χρυσή (Kastelitopoulos Chryse). Not known from any other source. Perhaps sister of Eirene Armenopoulos. No number or names of her sons are mentioned in this *act*.

PLP 1345 Ἀρμενόπουλος Εἰρήνη (Armenopoulos Eirene). Not known from any other source.

TOPOGRAPHY: Αἰθήρισα: A *stasis* situated to the south of the entrance to the Vazelon

54 VAGIAKAKOS, Διαλεκτικά (as in note 34), 276-277.

valley above the west bank of river Prytanis. Also known as Θέρισα or Θερισίται (Μαζάσπη) and later Sersa.⁵⁵

τῆς Λάζενας: Minor locality within the confines of Αιθέρισα, not known from any other source.

[†E]ν ὀνόματι τοῦ π(ατ)ρ(ὸ)ς καὶ τοῦ υἱοῦ κ(αὶ) τοῦ ἀγίου |² πν(εύματο)ς κ(αὶ) τῆς κυρί(ως) κ(αὶ) ἀληθῶς ὑπερευλογη|³μένης ἐνδόξου Δεσποίν(ης) ἡμ(ῶν) Θ(εοτό)κου κ(αὶ) ἀειπαρθ(έ)νου |⁴ [M]αρί(ας) ἐγὼ Χρυσή ἢ Καστελιτόπ(ου)λλ(ος) μετὰ τῶν γνη|⁵σίων μου υἱῶν δέδωκα ὑπὲρ ψυχικῆς μου |⁶ σ(ωτη)ρίας κ(αὶ) ἀφέσεως τῶν ἀμαρτιῶν μου (καὶ) |⁷ τῶν γονέ(ων) μου τὸ καρῦδιν ὅπερ ἔχω εἰς τὴν Αἰ|⁸θήρισαν τὸ ἐπονομαζόμενον τῆς Λάζενας, ὅσον |⁹ διαφέρει με ἀπὸ τοῦς ἀδελφούς μου.

Ὅμοί(ως) κ(αὶ) ἐγὼ |¹⁰ Εἰρήνη ἢ Ἄρμενόπουλος δέδωκα κ(αὶ) ἐγὼ τὴν ἡ|¹¹μίσειαν τοῦ αὐτοῦ καρυδίου ὑπὲρ τῆς ψυχικῆς μου |¹² σ(ωτη)ρίας κ(αὶ) ἀφέσε(ως) τ(ῶν) ἀμαρτιῶν μου κ(αὶ) τῶν γονέ(ων) μου |¹³ δεδωκάμ(εν) δὲ αὐτὸ ἡμεῖς αἱ δύο εἰς τὸν Τί|¹⁴μιον Πρόδρομον τὸν Βαζελιώτην· οἶος δὲ |¹⁵ (5^v) ἐκ τοῦ μέρους ἡμῶν εἰς ἀναζήτησιν καὶ ὄχλησιν |¹⁶ ἔλθοι τῆς παρούσης ἡμῶν ψυχικῆς δωρεᾶς |¹⁷ εὔροι τὸν Πρόδρομον ἀντίμαχον ἐν ἡμέρα |¹⁸ κρίσεως.

2-4 κ(αὶ) τῆς ... Μαρίας om. A 4 κἀγὼ A post κἀγὼ add. ἡ A 5 μου² om. A 7 καριδιν A 10-11 ἡμισίαν A 11 καριδίου A μου: ἡμῶν A 12 κ(αὶ) ἀφέσεως ... γονέ(ων) μου om. A 13 αἱ δύο: ἡ δύο ἀδελφαὶ A 14 βαζελιώτην A 14-16 οἶος ... ἔλθοι: ὅστις δὲ ἀνατρέπει ἐκ τοῦ μέρους ἡμῶν τὴν παρούσαν ἡμῶν ἀπόφασιν, κ(αὶ) ἔλθοι εἰς ἀναζήτησιν κ(αὶ) ἐνόχλησιν A 17 ἐχέτω μαχόμενον A

APPENDIX

128

ACT OF ACKNOWLEDGMENT OF DONATION

ἔδωρήσατο: l. 2

ca. 1482?

The Monastery of Vazelon wishes the nun Makaria Sagmatagba (nee Kataphyge Skolaropoulos) and her son Christodoulos Agbantes heavenly reward for her donation of the piece of land in Gemora (see *act* 7). (= Certification of perpetual commemoration of Makaria Sagmatagba and her son in return for the donation of her property?).

MANUSCRIPT: L: f. 82v.

EDITION: UB 185, p. 123 (UBG, p. 306).

TEXT: See the relevant entries for *acts* 1, 8-10. The page has sustained damage from humidity but the words are legible. Perhaps a line of text at the bottom of the folio was cut off by the 19th-c. binder. The initial distinctive elements of the document, such as the signature of the abbot of the Monastery and an invocation of the Holy

55 BRYER / WINFIELD, *Byzantine Monuments* (as in note 15), 259.

Trinity are missing. The name of the person who drafted the document is also missing.

COMMENTARY:

General Remarks: Like *act* 1, this is an *act* whereby the Monastery acknowledges the donation by the nun Makaria Sagmatagba, describes it in detail and wishes her and her son spiritual remuneration. This is the only case in which the *acts* of Vazelon have preserved both documents pertaining to a donation, i.e. the *act* of donation proper (above, no. 7) and the present *act* which acknowledges on the part of the Monastery the donation itself and (implicitly?) its obligation for commemoration of the name of the donor. (See also relevant comments to *act* 1).

Outline of Events: Obviously the abbot (or perhaps the *oikonomos*, manager) of the Monastery of Vazelon wishes to God that the nun Makaria (aka Kataphyge Skoularopoulos) Sagmatagba and her son Christodulos Agbantes, who eagerly served the Monastery, be deemed worthy of the bosom of Abraham and of being welcomed by God upon their death. This is done in exchange for her donation of a piece of property in the area of Gemora, with its own boundaries clearly indicated by her (ιδιοπεριόριστον).

Lexicographic Remarks: ιδιοπεριόριστον: Apart from the standard meaning (*LBG*, s.v. “mit eigenen Grenzen”) the crucial implication here is that its boundaries were not contested by neighbors.

PROSOPOGRAPHY: *PLP* 24681 Σαγματάγβα Μακαρία (Sagmatagba Makaria). Identical with Kataphyge Skoularopoulos of *act* 7. The *PLP* entry should be corrected accordingly, even the date mentioned in *PLP* (“um 1450”) should change to ca. 1482.

PLP 65 Ἀγβάντης Χριστόδουλος (Agbantes Christodoulos). Son of Μακαρία Σαγματάγβα. The names and the date in this *PLP* entry (Ἀβύντης Χριστόδουλος, Σαγματάβα, 1450) must be corrected according to our reading of L. Uspenskij misread the relevant words.

Both individuals are not known from any other source apart from these two *Acts*. For TOPOGRAPHY see *act* 7.

† Μνήσθητι κ(ύρι)ε καὶ συγχώρησον τὴν ψυχὴν τῆς |² δούλης σου Μακαρίας (μονα)χ(ῆς) τῆς Σαγματάγβας, |³ ἥτις ἐδωρήσατο εἰς τὴν καθ’ ἡμᾶς σεβασμίαν|⁴ καὶ ἁγίαν μονὴν τοῦ Τιμίου ἐνδόξου Προφήτου |⁵ Προδρόμου καὶ Βαπτιστοῦ Ἰω(άν-)νου τοῦ Ζαβουλῶν |⁶ γονικὸν εἰς τὴν Γημωρὰν ιδιοπεριόριστον |⁷ καθὼς οἰκείοις ποσὶ περιεπάτησε κ(αὶ) ἔστησε |⁸ κ(αὶ) τὰ σύνωρα καὶ τάξον αὐτὴν ἐν τοῖς κόλποις |⁹ τοῦ π(ατ)ριάρχου Ἀβραὰμ κ(αὶ) τῆς εὐκταί(ας) |¹⁰ ἀκοῦσαι φωνῆς τὸ δεῦτε οἱ εὐλογημένοι |¹¹ καὶ τὰ ἐξῆς· σὺν αὐτῇ σώσον κ(ύρι)ε κ(αὶ) τὴν ψυχὴν |¹² τοῦ παιδὸς Χριστοδούλου τοῦ Ἀγβάντη |¹³ τοῦ κεκοπιακότος κ(αὶ) ἐκδουλεύσαντος τὴν κα|¹⁴τ’ ἡμᾶς μονὴν ἀόκνως.

Μην(ι) Ἰουλ(ίω) (ινδικτιῶνος) [.]