

This is an extract from:

Byzantine Monastic Foundation Documents:

A Complete Translation of the Surviving Founders' Typika and Testaments

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16. *Mount Tmolos: Typikon* of Nikephoros Erotikos
for the Monastery of the Mother of God and the Old Age Home
called *Ta Derma* on Mount Tmolos

Date: 975–1000¹

Translator: John Thomas

Edition employed: Thomas Drew-Bear and Johannes Koder, “Ein byzantinisches Kloster am Berg Tmolos,” *JÖB* 38 (1988), 197–215 at 203–4, 209–10.

Source: Two original inscriptions found *in situ*.²

Other translations: German, by Koder, in Drew-Bear and Koder, “Berg Tmolos,” pp. 213–14.

Institutional History

The foundation was located to the west of Lydian Philadelphia (modern Alasehir) on Mount Tmolos (modern Boz Däg), where the ruins are to be found.³ Aside from the testimony of the document itself, nothing else is known about the history of this foundation.

Analysis

Despite its very incomplete state, in most respects this is very much a typical monastic foundation document of its era. Like most of the other documents in this chapter, its author Nikephoros Erotikos resorts to the use of the *ephoreia* to assure the protection and preservation of the foundation. The officials are titled as curators [4] (*kouratores*) and administrators (*epitropoi*), the latter being the same title chosen by Athanasios the Athonite in (14) *Ath. Testament*. [4], [6], a contemporary document of the late tenth century, to honor his protectors (*ephoroi*). As in (19) *Attaleiates* [23], the foundation’s officers are obliged [4] to render financial accounts to the protectors. The context of a reference to an assembly of the monks cannot be determined, though in (14) *Ath. Testament* [12], [14] the monks were assembled for the determination of a new superior by Lavra’s local administrator and the leading monks. The popularity of the Mother of God as a dedicatee finds parallels in contemporary documents like (7) *Latros*, (8) *John Xenos*, and (18) *Nea Gephyra* and will become very much more common by the end of the next century, e.g., (10) *Eleousa*, (21) *Roidion*, (22) *Evergetis*, (23) *Pakourianos*, etc. Like some of his contemporaries and many later patrons, Nikephoros thought it prudent to set [2] limits on the number of residents: not more than 12 monks (excluding the superior), 12 elderly patients, and 4 assistants for the old age home. Finally, the document concludes with a curse [5] against transgressors of the regulations, a common feature of documents composed in the late tenth and the early eleventh centuries when the peril posed to religious foundations from the *charistike* and other public management programs was especially great.

In some respects, however, Nikephoros’ *typikon* is relatively idiosyncratic. Unlike all of our

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other documents except for (18) *Nea Gephyra*, (16) *Mount Tmolos* has been preserved as a monumental inscription. This practice, possibly a holdover from late antiquity, fades away in the course of the eleventh century when the emphasis changed to assuring the preservation of foundation documents in manuscript through such practices as making both working and reference copies, depositing additional copies at other secure sites, etc.

Also, unlike all of its contemporary documents, this text is associated with a philanthropic foundation as well as a monastery, and the first of the Byzantine monastic foundation documents with this claim to fame. As such it deserves to be seen as an early forerunner of (19) *Attaleiates*, written for a Constantinopolitan foundation that included an almshouse at Rhaidestos in 1077, with (23) *Pakourianos* that includes provisions for three hostels in 1083, and with (21) *Roidion*, written for an admittedly unregenerate foundation that included a hospice, also towards the end of the eleventh century. Among our twelfth-century documents will be found provisions for two more old age homes, in (28) *Pantokrator* [58] ff. and (29) *Kosmosoteira* [70].

Notes on the Introduction

1. So Drew-Bear and Koder, "Berg Tmolos," p. 207, based on the prosopographical evidence.
2. Drew-Bear and Koder, "Berg Tmolos," p. 214, surmise that the block on which the first inscription was carved served as a lintel for the gate of the *katholikon* of the monastery's church, while the block on which the second inscription was carved was set to the right. They speculate that there was once also a third inscribed block, perhaps containing the date of the foundation; this would presumably have been located on the left side of the gate.
3. See Drew-Bear and Koder, "Berg Tmolos," p. 197.

Bibliography

No additional bibliography has appeared since the publication of the document in 1988.

Translation

Inscription 1

[1.] + Nikephoros Erotikos, imperial *protospatharios epi ton oikeiakon*.¹ + In the name of Jesus Christ our Lord I have built this spiritual fold of the all-holy and ever Virgin Mary Mother of God from the foundations out of God-provided gifts and also the old age home in it called thus *Ta Derma*. I enjoin those of my own time and those (who will come) after me sharing in their protection and authority, that not more than twelve monks will be chosen and tonsured aside from the superior. Not to be exceeded . . .

Inscription 2

[2.] [. . . in the old age home] the number of the [sick]
[and needy] elderly [will be] twelve (?); and the number of those [stationed as assistants] in service of them [will be] four. [This number (will not be exceeded?) except] on account of some necessity having occurred.

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[3.] [. on the one hand,] the assembly of the monks
[. without] certainly the superior. On the other
[the elderly . . . internally] to rejuvenate [themselves] and at the same time to renew . . .
[p. 204]
[.] you will preserve.

[4.] + To this (end)
[I will impose upon all² the] curators³ and lay ad[ministrators⁴] [in my time and after me]
[. . . to take care] of the administration and [
[.] and you will render accounts to the *eph[oroi]* (?)⁵

[5.] [If anyone should dare] to transgress [the commands] and [hold in contempt the canons of the monastery,] let [this one] be accursed and cut off [from the community of all] the worshipers of the [Father and the] Son and the Holy Spirit [and placed among those who shouted] “Away, away, crucify [him]!” (John 19: 15) +

Notes on the Translation

1. Drew-Bear and Koder, “Berg Tmolos,” pp. 206–7, suggest this individual is identical to an individual of the same name who was the brother-in-law of the eparch Theophilos and a teacher of geometry during the reign of Constantine VII Porphyrogenitos (944–959); in 969, this Nikephoros Erotikos served as an ambassador to Bulgaria for Nikephoros Phokas, for which see Dölger, *Regesten*, no. 718.
2. Koder translates here: “darüber hinaus [trage] ich allen.”
3. *kouratores*; cf. Ihor Ševčenko, “Inscription Commemorating Sisinnios, ‘Curator’ of Tzurulon (A.D. 813),” *Byzantion* 35 (1965), 564–74.
4. *epitropoi*; cf. (14) *Ath. Testament* [4]–[7], [10], [12]–[17].
5. Koder translates: “und sie zu betrachten als ihre Aufseher(?)”

Document Notes

- [1] Limitation on the number of monks. Cf. (9) *Galesios* [246], (13) *Ath. Typikon* [37], (17) *Nikon Metanoieite* [6], (19) *Attaleiates* [27], (27) *Kecharitomene* [5], (29) *Kosmosoteira* [48], (30) *Phoberos* [42], (32) *Mamas* [5], and (33) *Heliou Bomon* [5], but cf. (22) *Evergetis* [23].
- [2] Limitation on the number of patients and their assistants. Cf. (28) *Pantokrator* [36], [38]; (29) *Kosmosoteira* [61], [70]; (39) *Lips* [50], [51].
- [3] Responsibilities of the monastic assembly. Cf. (12) *Tzimiskes* [Preface], [27]; (14) *Ath. Testament* [12], [14]; (15) *Constantine IX* [13], [14], [15].
- [4] Governance of the foundation. In (19) *Attaleiates* [4], [23] the protector likewise has ultimate authority over the foundation’s financial affairs, but note the superior’s exemption from financial accountability to his monks in (22) *Evergetis* [18], as well as the denial to lay protectors of the right to demand financial accounts in (27) *Kecharitomene* [3], (32) *Mamas* [3], and (33) *Heliou Bomon* [3] during the monastic reform era.
- [5] Curse on transgressors. Cf. (8) *John Xenos* [2]; (9) *Galesios* [246]; (10) *Eleousa* [19]; (17) *Nikon Metanoieite* [5]; (18) *Nea Gephyra* [4]; (19) *Attaleiates* [8], [23], [46]; (22) *Evergetis* [12]; and (24) *Christodoulos* [B14].