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Byzantine Monastic Foundation Documents:

A Complete Translation of the Surviving Founders' Typika and Testaments

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43. *Kasoulon: Rule of Nicholas for the Monastery of St. Nicholas of Kasoulon near Otranto*

Date: 1160

Translator: Timothy Miller

Edition employed: Angelo Mai and J. Cozza-Luzi, *Nova patrum bibliotheca*, vol. 10, pt. 2 (Rome, 1905), pp. 149–66, with text at 155–66.

Manuscript: Library of the University of Turin, Graecus 216 (ex-Royal Library Codex C III 17), fols. 173r–81v (1174)¹

Other translations: French, by E. Jeanselme and L. Oeconomos, “La règle du réfectoire du monastère de Saint-Nicolas de Casole près d’Otrante (1160),” *Bulletin de la Société d’histoire de la Médecine* 16 (1922), 48–58; Latin, by Cozza-Luzi, *NPB*, vol. 10, pt. 2, pp. 155–66.

Institutional History

The most important witness to the history of the monastery is a lengthy, but mostly unpublished, Greek manuscript in the library of the University of Turin, that includes a liturgical *typikon* dated to 1174, fragments of a penitential, a list of the monastery’s superiors, the dietary *Rule* translated here, and some other short works. The preface to the liturgical *typikon* cites the regulations of St. Sabas and of Stoudios as well as “the Holy Mountain” as its sources.² The Turin manuscript, begun no later than 1160, when our author Nicholas composed the dietary *Rule* (he was also the copyist for the liturgical *typikon* fourteen years later), was added to by his successors down to the fifteenth century.

*A. Foundation and Patronage of the Monastery*³

The monastery, located about a mile south of Otranto near the extreme southeastern tip of Italy, was founded in 1098/99 by the Greek monk Joseph, during the reign and under the protection of Bohemund († 1111), prince of Taranto and Antioch. A hundred years later, prayers were still being offered at the monastery for the souls of Bohemund, his wife Constance, and their son Bohemund II (1111–30). After 1130, the Norman kings of Sicily assumed responsibility for the protection of the monastery. Roger II (1130–54), his son William I (1154–60) and daughter-in-law Elvira († 1135), and his grandson Roger, Duke of Apulia († 1148) had an office of the dead performed annually in their honor at Kasoulon in recognition of their role as protectors.

As the foundation’s dietary *Rule* translated below indicates [1], Kasoulon served as the head monastery for a number of monastic dependencies. The Turin manuscript mentions those at Vaste, Policastro, Trulazzo, Melendugno, Alessano, Castro, and Minervino.⁴ A chapel at Vaste was still in existence at the end of the nineteenth century. Bohemund I initiated the donation of properties to Kasoulon towards the beginning of the twelfth century.⁵

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B. Subsequent History

The founder Joseph governed Kasoulon for a quarter century, dying in 1124. He was succeeded by Victor (1124–52), and then by our author Nicholas (1152–74). A complete list of their successors down to 1392 is preserved in the Turin university manuscript, which can be supplemented down to 1469 from other sources, but for most of these superiors nothing beyond their names is known.⁶ The superior Nektarios (1219–35), however, composed a poem, also found in the Turin manuscript, commemorating himself and his six predecessors. During his tenure, Kasoulon was subordinated to Tancred, the Latin archbishop of Otranto, and it was obliged in 1233 to pay an annual tax and arrears for the previous eighteen years to the Roman church. In 1266, during the rule of the Angevin prince Charles of Anjou, a Roman cardinal and apostolic visitor named Randulf (possibly identical with Rudolf of Cheurières), reconsecrated the monastery's church and transferred the foundation's superior, Basil (1259–66), from Kasoulon to the directorship of another monastery, San Vito del Pitero (or possibly, Pizzo), near Taranto. Acting under papal authority, Randulf then appointed a new superior for Kasoulon, Jacob I (1266–75). The amount of the annual tax due Rome was also increased at this time.

Beginning in the late fourteenth century, Kasoulon came under the control of commendatory abbots. During the tenure of one of them, Zacharias (1438–69), many of the monastery's manuscripts were carried off by Cardinal Bessarion, first to Rome, and then later to Venice, where they were to form part of the Bibliotheca Marciana after his testamentary bequest of 1468. Surviving manuscripts traceable to Kasoulon are to be found today at Rome, Paris, Venice, and Madrid.⁷

C. Fate of the Foundation

The monastery was destroyed by the Turks after their temporary occupation of Otranto in 1480 and was never completely restored. The church only was put back in use after the departure of the Turks in 1481 and continued in service until 1804, staffed by Latin secular clergy under the archbishop of Otranto.⁸ The *typon*, however, fell into the hands of Zacharie Megagianni, who recorded his ownership of the future Turin University manuscript in a note dated to 1508.⁹ By the late nineteenth century, the site of the former foundation was occupied by a farm.

Analysis

This rule is concerned almost exclusively with dietary matters and as such must be considered within the broad context of similar regulations scattered throughout many of the Byzantine monastic foundation documents from (4) *Stoudios* in the ninth century down to (60) *Charsianeites* in the fifteenth century.

A. Sources and Stages of Composition

The rule incorporates several traditional observances of the monastery dating back to its foundation by the original founder Joseph at the end of the eleventh century. Among them are the prohibition [1] against the consumption of cheese and eggs and a prescription for a modest meal [13], possibly a supper connected with the feast of the Exaltation of the Cross. Joseph may also have been the "holy father" said to have been responsible [20] for the rule that after meals the monks should read (if literate), pray, or engage in manual labor in their own cells rather than socializing

with one another. The repetitive treatment [16], cf. [23] of the superior's discretionary authority to permit the monks to drink wine on the Friday evening before Lazarus Saturday as well as other reiterations¹⁰ indicate that, like the contemporary (29) *Kosmosoteira*, this document was not composed in one sitting. The rule as we have it now may even incorporate large portions of an earlier rule by one of our author's predecessors, possibly down through [8], after which the text returns to treat many matters already discussed before.

The evolution of the monastery's dietary observances evidently continued after Nicholas of Kasoulon's authorship of this document, seeing that a scholiast rejects as being "against the tradition of the fathers" one of the rule's few dietary concessions, the provision [25] requiring the monastery's fisherman monks¹¹ to observe only Wednesdays and Fridays as fast days (i.e., not Mondays also as in [5]).

This rule, therefore, with its roots in the late eleventh century, is a product of a transitional era. The author has not quite shaken the traditional respect for the founder's wishes (however arbitrary and idiosyncratic), yet, as in the contemporary but separate Evergetian tradition, the document's custodians clearly show their willingness to elaborate, amend, and (eventually) even contradict the monastery's customary observances under the impact of increased acquaintance with patristic tradition [11], [25], canon law [9], and the practices of other monasteries [12].

B. Dietary Regulations

In his preliminary analysis of this document seventy years ago, Jeanselme ("Règle," p. 56) considered it to be an example of the tightening of "Basilian" monastic discipline under the influence of a more ascetic tradition. Within the broad context of the dietary regulations in our collection of documents, (43) *Kasoulon* is indeed considerably more strict than (22) *Evergetis* and most contemporary documents in the Evergetian tradition. In its zeal for asceticism, the rule typically exceeds even (20) *Black Mountain* and (30) *Phoberos*, the authors of which also took dietary matters very seriously and tended to come down on the rigorist side of controversial issues.

The rule's most unusual provision is the aforementioned ban [1] on the use of eggs and cheese by this monastery's monks. To be sure, many of our authors restrict the consumption of these commodities, along with fish, to days outside of periods of fasting, but none subscribe explicitly to the ban imposed here.¹²

1. Rules for Non-Fast Days

For non-fast days, the rule prescribes [5], cf. [2] legumes prepared with olive oil, vegetables, fish and wine—a conventional diet for monks—but only one dish from among any of these items (except two on Sundays [4]). This is an austere provision compared to the three cooked dishes in (28) *Pantokrator* [12], the two to three dishes allowed in (27) *Kecharitomene* [46] and (32) *Mamas* [17], or even the two dishes provided for in (29) *Kosmosoteira* [63]. There is also no provision for a regular evening meal (except on Sundays [4], during Easter season [10], and on the feast of the Exaltation of the Cross [12]), as there is in other documents of the twelfth century such as (27) *Kecharitomene* [46], (28) *Pantokrator* [11], and (32) *Mamas* [17].

2. Rules for Days of Fasting

The rule considers [5] Monday to be a regular day of fasting, unlike (28) *Pantokrator* [12] and,

apparently, (27) *Kecharitomene* [46] and (32) *Mamas* [17]. Treating Monday as a fast day like Wednesday and Friday was a Palestinian observance, as (34) *Machairas* [77] informs us. On all three of these days the monks at Kasoulon were not allowed [2] to use any oil in the preparation of their food, nor, on Wednesdays and Fridays, have fish [6], except when feasts of the Lord occurred on these days. Wine was not allowed [2] on Wednesdays and Fridays. The generally austere (20) *Black Mountain* [38] restricts its monks to boiled vegetables without oil on these days, but with an additional dish of dry food, and allows for [43] a simple supper of bread and water. The considerably more generous diet on the two fast days of the week recognized by (27) *Kecharitomene* [46] and (32) *Mamas* [17] permitted two dishes of legumes cooked with olive oil and similar vegetables, though *Mamas* allows its monks to follow a dry food diet “for the sake of [strict adherence] to the canons.”

3. Rules for the Lenten Fast

The rule continues [2] its stern dietary provisions for fast days during the Lenten fast: no use of oil on Mondays (and, presumably, Wednesdays and Fridays), and no wine on Wednesdays and Fridays. Fish were not allowed at all during Lent. Other documents, which are more indulgent in regulating diet outside of Lent, tighten their provisions in various ways for the Lenten season.¹³ During the first week of Lent, the rule prescribes [9] an especially stringent diet of bread with soaked beans and water until Friday (see also [23]), when wine and *kollyba* were allowed in honor of the feast of St. Theodore. The generally more indulgent (22) *Evergetis* [10], however, restricts the severe diet to Monday of the first week and returns to a diet of legumes, raw vegetables and fruits, and cumin-flavored water (substituting for wine) on the other days of this week. Other *typika* of this era generally follow the Evergetian observances.¹⁴ (28) *Pantokrator* [12] makes total abstinence optional on that Monday and allows wine but “less than usual.”

The rule tightens [9] the Lenten diet for the Wednesday and Friday in the week before Palm Sunday by providing only for bread, boiled beans, raw or wild vegetables, and small nuts, washed down with water. During Holy Week, the rule orders [9] a return to the diet of the first week of Lent till Thursday evening, after which the monks were to eat nothing at all until late Saturday night just before Easter. (22) *Evergetis* [10], however, followed by many of the other documents in the Evergetian tradition, allows its monks to have raw fruits and vegetables on Good Friday. The stricter (20) *Black Mountain* [64] and (30) *Phoberos* [28] recommend—but do not require—total abstinence from food on the two days before Easter.

4. Dietary Dispensations for Feasts

Like most contemporary documents, the rule accepts [24] the feast of the Annunciation as a legitimate reason to break the Lenten fast.¹⁵ Its author also shares the willingness of his contemporaries to allow dispensations for the great fasts and also ordinary fast days for feasts of the Lord and those of the Mother of God [18], and for certain other feasts [3], though his list is somewhat different from theirs. His rule provides for special celebrations for the Dormition of the Mother of God [11] and for the Exaltation of the Cross [12], two popular feasts in this era. The rule does allow [22] the superior discretionary authority to provide wine to his monks on the Wednesday on which the Great Canon was being performed as well as on the Friday evening [16], [23] before Lazarus Saturday.

5. Rules for Other Fasts and Times of the Year

During the other two commonly-observed fasts of the ecclesiastical year, Holy Apostles and St. Philip, the rule provides [3], cf. [10] for one daily meal of two cooked dishes, including fish, on Tuesdays and Thursdays, but no use of oil on Wednesdays and Fridays. There is also an additional but rather mild fast [19] for the Cheesefare week; naturally the rule does not endorse the idea found in many other documents of this era that cheese should be eaten at this time in order to contradict the ascetic observances of “heretics.”¹⁶ Between Easter and the fast of the Holy Apostles, however, the monks were allowed [10] two meals daily, governed by the usual rules for fast and non-fast days of the week.

Notes on the Introduction

1. See Hoeck and Loenertz, *Nikolaos-Nektarios*, p. 9, n. 3; Pertusi, “Rapporti,” pp. 485–86; and Rougeris, “Ricerca,” pp. 14–15, with descriptions in Diehl, “Saint-Nicolas,” pp. 176–78, and Omont, “Saint-Nicolas,” pp. 381–83.
2. Omont, “Saint-Nicolas,” p. 382.
3. For the foundation and subsequent history of the monastery, see Hoeck and Loenertz, *Nikolaos-Nektarios*, pp. 9–21.
4. For the dependencies, see Diehl, “Saint-Nicolas,” p. 186, and Hoeck and Loenertz, *Nikolaos-Nektarios*, p. 20.
5. See Kölzer, “S. Nicola,” pp. 422–23, with confirmations by Constance (1198), Frederick II (1220–54), and Charles II of Anjou (1305).
6. Omont, “Saint-Nicolas,” pp. 384–87, has an edition of the Turin manuscript’s historical notes, but this should be used with the expanded list and revised dating in Hoeck and Loenertz, *Nikolaos-Nektarios*, pp. 11–16.
7. Diehl, “Saint-Nicolas,” pp. 174–75.
8. Hoeck and Loenertz, *Nikolaos-Nektarios*, p. 21.
9. Omont, “Saint-Nicolas,” p. 382.
10. Cf. treatments of the Lenten diet: (43) *Kasoulon* [2] with [9]; [3] with [10]: fasts of the Holy Apostles and St. Philip: [3] with [10]; feast of St. Theodore: [9] with [23].
11. For which see also (33) *Heliou Bomon* [19].
12. See the cross-references in Document Note [1] below.
13. E.g., (20) *Black Mountain* [57], (22) *Evergetis* [10], (23) *Pakourianos* [10], (27) *Kecharitomene* [47], (28) *Pantokrator* [12], (32) *Mamas* [18], and (33) *Heliou Bomon*.
14. (27) *Kecharitomene* [47], (30) *Phoberos* [27], [28], (32) *Mamas* [18], and (33) *Heliou Bomon* [18].
15. Cf. (22) *Evergetis* [10], (27) *Kecharitomene* [47], (28) *Pantokrator* [12], (29) *Kosmosoteira* [27], (30) *Phoberos* [28], (32) *Mamas* [18], and (33) *Heliou Bomon* [18].
16. Cf. (20) *Black Mountain* [55], [90], (28) *Pantokrator* [12], (30) *Phoberos* [19], (32) *Mamas* [19], and (33) *Heliou Bomon* [19].

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Translation

The rule concerning food and drink at the monastery of our holy father Nicholas of Kasoulon, composed by the monk Nicholas, the unworthy superior of this same monastery in the year 6668 of the eighth indiction [1160 A.D.].

Chapter 1

It should be known that from the foundation of this monastery—that is, in the year 6607, the seventh indiction [1099 A.D.]—through the agency of our most holy father and founder of this monastery of the holy father Nicholas of Kasoulon, lord Joseph, we received our first regulation, one helpful to our souls. The monks are never to eat cheese or eggs no matter where they are. They are to keep this law in the aforementioned original monastery, but also in all the dependencies which are under its authority.

Chapter 2

Moreover, we received from him the rule that we eat at all times legumes with olive oil, vegetables, and fish and that we drink wine save for those holy days set aside [for abstinence]. For on Mondays during Lent [p. 156] we give up oil, and on Wednesdays and Fridays we give up wine. During the entire holy fast, we never eat fish, unless a severe sickness in some manner afflicts one of the brothers.

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Chapter 3

During the other fasts of Saint Philip and of the twelve Holy Apostles,¹ we give up olive oil on Wednesdays and Fridays, but on Tuesdays and Thursdays we eat two cooked dishes. At this time we also eat fish. During the fast of St. Philip [we eat fish] on the feast of the Entry in the Temple of the holy Mother of God² and on the feast of our holy father Nicholas;³ by feast I mean the forefeast, the feast itself, and the after-feast. During the fast of the Holy Apostles, however, [we eat fish] only on the feast of [St. John] the Forerunner at the solstice.⁴

Chapter 4

In addition to this on all the Sundays of the year, we have received the rule that we eat two cooked dishes at the midday meal, but at the evening meal nothing is cooked.

Chapter 5

It should be known that from our holy father we received this rule also: that [p. 157] we are to fast three days a week—namely, Mondays, Wednesdays, and Fridays—unless a feast of the Lord should fall on those days, or a feast of the Mother of God with an octave, or feasts of the angels, of [St. John] the Forerunner, of the twelve apostles, or of any other saint whose memory is celebrated. If the commemoration of one of these should fall on these days, then we break the fast and eat as we do on the other days of the week.

On four days of the week—that is, Sundays, Tuesdays, Thursdays, and Saturdays—we eat one cooked dish, either a legume, a vegetable with oil, or even a fish, if God makes provision for us on those days.

Chapter 6

Now, we just added that on these two days—that is, on Wednesdays and Fridays—we do not eat any fish at all, except when an important feast, one free from work, occurs on those days, or when sickness constrains a brother.

Chapter 7

It should be known that on Pentecost Sunday after the divine liturgy we do not go to the refectory, but we eat the blessed bread⁵ and have only one cup of wine in the narthex of the church. [p. 158]

After vespers, the signal for the refectory is struck, and we enter the refectory and eat what the grace of the Holy Spirit has provided for us.

Chapter 8

Similarly, on the vigil of Christ's birth and on the vigil of the holy Epiphany, if they happen to be on a Saturday or a Sunday, we sing the holy liturgy at its appointed hour. Then, we eat only the blessed bread and drink one cup of wine in the narthex of the church.

In the evening after the service of the holy baptism [of Christ], we taste of the holy water and enter the refectory [singing] the "I will extol thee, my God" (Ps. 144 [145]:1), just as we do at dinner on Pentecost Sunday. We eat if the grace of the Holy Spirit has made provision for us. There in the refectory we sing the compline.

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Chapter 9

It should be known that during the first week of the holy Lenten fast, we eat bread, soaked beans, and water, and we hold to this with self-restraint and moderation until Thursday, for on Friday we eat soaked beans and *kollyba*, and we drink wine for the protection of St. Theodore,⁶ but [p. 159] we do not eat any vegetables during that entire week until Saturday.

From the Sunday of Orthodoxy⁷ until Palm Sunday we abstain from olive oil on Mondays, but we do drink wine. On Wednesdays and Fridays, we abstain from olive oil and wine, and eat nothing besides bread, boiled beans, raw or wild vegetables and small nuts; we drink water. On the other four days—that is, Tuesdays, Thursdays, Saturdays, and Sundays—we eat one cooked dish each day served with olive oil, and we drink wine.

During Holy Week, we observe a fast on three days—that is, on Monday, Tuesday, and Wednesday—just like the one on the four days of the first week—that is, on Monday, Tuesday, Wednesday, and Thursday. On the holy and great Thursday, however, we eat a cooked dish with olive oil and drink good wine on account of the sleepless vigil which we are about to perform in honor of the holy passion of Christ, our Savior. For, from that evening of the great Thursday [p. 160] until the late night of the holy and great Saturday we taste of nothing at all in accordance with the canon laid down at the council in Trullo.⁸ The fast lasts until about midnight on the great Saturday.

On the holy and great Saturday, in the evening after the divine liturgy, we withdraw to the refectory [singing] the “I will extol thee, my God.” Then, we eat a cooked meal with olive oil and drink wine.

After this, we say the small compline in the refectory just as we do on Holy Thursday evening, on the vigil of Christ’s Birth, and on the vigil of Epiphany. When this is done, we withdraw to our cells as each one by himself sings the required compline.

Chapter 10

It should be known that from the Radiant Sunday of Easter until the Sunday of All Saints,⁹ we eat twice each day, and we eat our food according to the custom of our monastery.

From the Sunday of All Saints until the feast of the Holy Apostles Peter and Paul¹⁰—with the exception of Saturdays, Sundays, and the festal commemorations of saints—[p. 161] we dine once according to the tradition of the holy apostles; we eat during this fast just as we do during the fast of Saint Philip the apostle. As we have already seen,¹¹ however, we eat fish during this fast on the feast of [St. John] the Forerunner at the solstice.

Chapter 11

It should be known that at the Dormition of the most holy Mother of God on the fifteenth day of August, the priest blesses the grape clusters after the divine liturgy. We eat these after eating the blessed bread in the church following the ancient tradition.

Chapter 12

[It should be known] that on the fourteenth of September on the day of the Exaltation of the venerable and life-giving Cross, we eat twice, but only beans, legumes, or some vegetable with vinegar. That day we do not eat olive oil or fish, rather we eat only bread and squash with vinegar and have wine according to the *typikon* of the Holy Mountain.¹²

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Chapter 13

This also should be known: we all eat the same bread and drink the same wine according to the ancient tradition of our father, lord Joseph the founder honored by God. [p. 162]

Chapter 14

Each monk should sit in the refectory and have his own wine goblet before him. Each one of these should hold three servings of wine. When the superior strikes the bell, the officer of the week¹³ pronounces the blessing, and we take our first drink to the glory of the holy, consubstantial Trinity, distinct, yet undivided; the second for the intercession and assistance of the all-pure Mother of God; the third for the intercession of the holy and God-inspired fathers and for the salvation and benediction of our most holy and spiritual father—the individual's name—and of our entire august community in Christ assembled by God. The refectorian serves a fourth toast and we drink for the happy falling asleep and repose of our fathers and brothers who have departed before us and for the memory of our most holy father and brother—the individual's name—for whom we perform the service for the dead that day. Without serving, we drink the fifth toast after offering the *panagia* for the intercession and assistance of the all-pure Mother of God.

Chapter 15

It should be known that when we are sitting at table to eat, we do not have permission to converse or to cough without great necessity. [p. 163]

Chapter 16

It should be known that on Friday evening before Lazarus Saturday,¹⁴ if the superior so wishes, we drink wine in honor of his resurrection. This, however, must be at the superior's discretion.

Chapter 17

It should be known that from the feast of Christ's holy Birth until the octave of the holy Epiphany, we do not fast, but each day we freely eat fish and olive oil, and likewise we drink wine.

Chapter 18

It should be known that during the octaves of feasts of the Lord and of the all-holy Mother of God we do not fast, but we freely eat both fish and dishes with olive oil.

Chapter 19

During the week of the cheese fast¹⁵ we fast each day except Saturday and Sunday. [On these two days] we eat one meal with olive oil and fish until Sunday evening, at which time we sing the little compline in the refectory. Having done this, [p. 164] each goes off to his own cell as he sings his required *trisagion* and rests.

Chapter 20

This also should be known, that, according to the tradition we received from the holy father, whenever one of the monks rises from the table, he must not retire to the cell of some one of the brothers to converse with anyone or to seek some advice. Let each one proceed to his own cell,

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and if he knows his letters, let him read. If not, let him make supplication with tears for his own sins, or let him perform his own handiwork work with care in order to put to flight evil thoughts.

Chapter 21

It should be known that, if a brother is sent [to carry out] some duty, his share—whether of fish or of any other food—is to be saved for him until he returns. If it is food which spoils, it should be given to a sick or elderly brother or to whomever the cellarer wishes. In place of it, something else like it or better, if God so disposes, should be given to him when he returns.

Chapter 22

On the Wednesday evening when we wish to sing the Great Canon,¹⁶ we eat without [p. 165] oil or wine just as we do on the other Wednesdays and Fridays of the holy Lenten fast. Nevertheless, the superior may approve wine on that Wednesday on account of the labor the brothers are about to take up. On the following day, that is Thursday, we eat a meal with olive oil and drink good wine.

Chapter 23

It should be known that on the Friday of the first week and the Friday of Lazarus, wine, but only wine, may be used at the discretion of the superior. In the first instance, this is on account of the great [martyr] Theodore, in the second on account of the raising of the holy and just Lazarus.

Chapter 24

It should be known that on the vigil of the Annunciation on the twenty-fourth of March, on the twenty-fifth (the feast itself), and on the twenty-sixth, that is the after-feast, on these three days, we freely eat the food that is served with olive oil, and we drink good wine on account of the joyful feast of the Annunciation. [p. 166]

Chapter 25

It is also worthwhile to discuss the monks who are fishermen and the routine of life which they are to lead during the holy and great Lenten fast. We desire that they observe two days of the week—that is, Wednesdays and Fridays—and keep them totally free from the consumption of olive oil and fish only. On the other days, however, they may eat fish and olive oil freely and drink wine on account of the labor, the sleepless effort, and every other physical trial both day and night.

[Scholiast's note in a later hand]: It is known that this regulation [was] discontinued, thrown away and discovered to be against the tradition of the fathers.

End of the regulations

Notes on the Translation

Editors' note: The assistance of our translator, Timothy Miller [TM], is gratefully acknowledged for the notes to this document.

1. Fast of St. Philip, from November 15 until Christmas; fast of the Holy Apostles, from Monday after the feast of All Saints (Sunday after Pentecost) through the vigil of the feast of Sts. Peter and Paul, June 28.
2. Feast of the Presentation, November 21; cf. the similar provision in (27) *Kecharitomene* [48].
3. Feast of St. Nicholas, December 6.
4. Feast of the Birth of St. John the Baptist, June 24. This chapter is corrupt; for the restoration, cf. [10] below. [TM]
5. *klaston*: unconsecrated bread broken and blessed and distributed to the faithful after the divine liturgy. [TM]
6. That is, in order to enjoy the saint's protection; the feast is Saturday of the first week of Lent. [TM]
7. Orthodoxy Sunday, the first Sunday in Lent.
8. *C. Trull.*, c. 89 (R&P 2.512).
9. The Sunday after Pentecost Sunday.
10. That is, the fast of the Holy Apostles.
11. In [3] above.
12. There is no comparable provision in (11) *Ath. Rule*.
13. *hebdomadarios*, the official in charge of the refectory for the week. [TM]
14. The Saturday before Palm Sunday.
15. The last week before the Great Lent, known as the week of "Cheesefare" but here called the week of "Cheesefast" because the monastery's strict rule of total abstinence from dairy products required the monks to abstain from cheese even during this week.
16. The Great Canon of Saint Andrew of Crete is sung on the Wednesday and Thursday of the fifth week in Lent. [TM]

Document Notes

- [1] Ban on eggs and cheese. These foods are permitted under certain circumstances by (4) *Stoudios* [A29], [B29], [B30]; (11) *Ath. Rule* [22], [24]; (20) *Black Mountain* [37], [R37], [38], [47], [55], [90], cf. [56]; (28) *Pantokrator* [12]; (30) *Phoberos* [19], cf. [31]; (31) *Areia* [T5]; (32) *Mamas* [17], [19]; (33) *Heliou Bomon* [19]; (34) *Machairas* [74], [75], [77], [78]; and (39) *Lips* [32]. (23) *Pakourianos* [8], (27) *Kecharitomene* [46], (29) *Kosmosoteira* [63], cf. [104], and (58) *Menoikeion* [8] explicitly permit cheese but do not mention eggs. This reckoning may understate the acceptability of these dietary items since some documents, e.g., (22) *Evergetis*, discuss diets only for periods of fasting.
- [2] Acceptable foods; general rule for the Lenten fast. See fuller regulations in [5] and [9] below with cross-references.
- [3] Rules for other fasts. See also [10] and [18] below as well as provisions in (4) *Stoudios* [29]; (11) *Ath. Rule* [23], [24]; (20) *Black Mountain* [38R], [54]; (22) *Evergetis* [10] and related documents; (23) *Pakourianos* [10]; (28) *Pantokrator* [12]; (31) *Areia* [T5]; (45) *Neophytos* [C4], (58) *Menoikeion* [8], and (60) *Charsianeites* [17].
- [4] Rules for Sunday meals. See also provisions in (20) *Black Mountain* [38], [47], [57]; (23) *Pakourianos* [8]; (27) *Kecharitomene* [46]; (28) *Pantokrator* [12]; (32) *Mamas* [17]; (33) *Heliou Bomon* [17]; (39) *Lips* [32]; and (58) *Menoikeion* [8].
- [5] Fasting three days a week; diet for other days of the week. See also [2] above. For fast days, see (7) *Latros* [8], (11) *Ath. Rule* [30], (20) *Black Mountain* [38], [43], (27) *Kecharitomene* [46], (30) *Phoberos* [16] ff., (32) *Mamas* [17], (33) *Heliou Bomon* [17], (34) *Machairas* [77], (36) *Blemmydes* [11], (39) *Lips* [32], (45) *Neophytos* [C4], (55) *Athanasios I* [5], and (58) *Menoikeion* [8]. For non-fast days, see the generally more generous provisions in (4) *Stoudios* [29], (11) *Ath. Rule* [22], (20) *Black Mountain*

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- [37], (23) *Pakourianos* [8], (27) *Kecharitomene* [46], (28) *Pantokrator* [12], (32) *Mamas* [17], and (33) *Heliou Bomon* [17].
- [6] Exceptions to the rule of abstinence from fish on fast days. See [3] above and the general discussion of exemptions in [18] below with cross-references.
- [7] No meal on Pentecost Sunday until after vespers. See also [8] below with cross-references.
- [8] Same rule for weekend Christmas and Epiphany vigils. See also discussions in (20) *Black Mountain* [54] and (30) *Phoberos* [19].
- [9] Rules for the Lenten fast. See also [2] above and provisions in (4) *Stoudios* [30]; (7) *Latros* [5]; (11) *Ath. Rule* [25], [26]; (20) *Black Mountain* [56], [62], [63], [64], [65], [66], [67]; (22) *Evergetis* [10] and related documents; (23) *Pakourianos* [10]; (31) *Areia* [T5]; (44) *Karyes* [7]; (45) *Neophytos* [C4]; (57) *Bebaia Elpis* [82]; and (60) *Charsianeites* [17].
- [10] Number of meals during Easter season and during the fasts of the Holy Apostles and St. Philip. For the Easter diet, see also provisions in (4) *Stoudios* [29], (11) *Ath. Rule* [22], (20) *Black Mountain* [34], (30) *Phoberos* [28], and (34) *Machairas* [74]; for the fasts, see also [3] above with cross-references.
- [11] Blessing of the grape clusters on the feast of the Dormition. For this observance, see also (32) *Mamas* [19] and (33) *Heliou Bomon* [19], cf. (34) *Machairas* [132].
- [12] Diet for feast of the Exaltation of the Holy Cross. For this feast, especially popular during the twelfth and thirteenth centuries, see also (4) *Stoudios* [12], [13]; (20) *Black Mountain* [89]; (27) *Kecharitomene* [39]; (28) *Pantokrator* [7], [39]; (30) *Phoberos* [19]; (32) *Mamas* [19]; (33) *Heliou Bomon* [19]; (35) *Skoteine* [7]; and (45) *Neophytos* [5], [15].
- [13] Same bread and wine served to all.
- [14] Refectory toasts. Not attested elsewhere in the monastic foundation documents.
- [15] No conversation or coughing at meals. See also general provisions for refectory procedures in (4) *Stoudios* [28], (11) *Ath. Rule* [21], (20) *Black Mountain* [33], and (22) *Evergetis* [9] and related documents.
- [16] Drinking of wine on Friday before Lazarus Saturday (i.e., the vigil of Palm Sunday). See also [23] below and provisions in (4) *Stoudios* [A30] and (20) *Black Mountain* [61].
- [17] No fasting during Christmas season until the octave of the Epiphany. See also provisions in (4) *Stoudios* [29], (11) *Ath. Rule* [24], (23) *Pakourianos* [8], and (34) *Machairas* [77].
- [18] No fasting during octaves of feasts of the Lord and those of the Mother of God. See also [3], [6] above and provisions in (4) *Stoudios* [29]; (11) *Ath. Rule* [24]; (20) *Black Mountain* [38], [48]; (22) *Evergetis* [11] and related documents; (39) *Lips* [32], and (60) *Charsianeites* [17]. (36) *Blemmydes* [11] and (55) *Athanasios I* [5] are critical of such exemptions, however.
- [19] Diet during the week of cheese fast. See also differing provisions in (20) *Black Mountain* [55], (30) *Phoberos* [19], (28) *Pantokrator* [12], (32) *Mamas* [19], (33) *Heliou Bomon* [19], (34) *Machairas* [78], and (58) *Menoikeion* [8].
- [20] Monks not to socialize in cells after meals; literate monks to read, others to pray and do handiwork. For after-dinner regulations and activities, see also (4) *Stoudios* [26], (22) *Evergetis* [31], and (29) *Kosmosoteira* [37].
- [21] Food to be saved for monks away on duties. See (11) *Ath. Rule* [30] for portable lunches for workers absent from the mid-day meal as well as (22) *Evergetis* [9] and related documents for a second dinner sitting at which those with legitimate excuses for missing the first sitting were to be fed.
- [22] Dietary concessions during performance of the Great Canon. See also provisions in (4) *Stoudios* [A30], (20) *Black Mountain* [58], (22) *Evergetis* [10], (27) *Kecharitomene* [47], and (34) *Machairas* [69].
- [23] Consumption of wine on the feasts of Sts. Theodore and Lazarus. For the feast of St. Theodore, see similar provisions in (4) *Stoudios* [A30], (28) *Pantokrator* [12], (22) *Evergetis* [10], (32) *Mamas* [18], and (33) *Heliou Bomon* [18]. For the feast of St. Lazarus, see also [16] above with cross-references.
- [24] Dispensation from Lenten fast for the feast of the Annunciation. See similar provisions in (4) *Stoudios* [31] and in (22) *Evergetis* [10] and related documents.
- [25] Fisherman-monks' exemption from the Lenten fast. For these monks, see also (33) *Heliou Bomon* [19].