

This is an extract from:

Byzantine Monastic Foundation Documents:

A Complete Translation of the Surviving Founders' Typika and Testaments

edited by John Thomas and Angela Constantinides Hero

with the assistance of Giles Constable

Published by

Dumbarton Oaks Research Library and Collection

Washington, D.C.

in five volumes as number 35 in the series Dumbarton Oaks Studies

© 2000 Dumbarton Oaks

Trustees for Harvard University

Washington, D.C.

Printed in the United States of America

www.doaks.org/etexts.html

44. *Karyes: Typikon of Sabbas the Serbian for the Kellion of St. Sabbas at Karyes on Mount Athos*

Date: 1197 or 1199¹

Translator: George Dennis

Editions employed: Ph. Meyer, *Die Haupturkunden für die Geschichte der Athosklöster* (Leipzig, 1894), pp. 184–87; medieval Serbian original, ed. by V. Ćorović, *Spisi Svetoga Save* (Belgrade, 1928), pp. 5–13.

Manuscript: Modern copy of 1874 A.D.²

Other translations: None

Institutional History

This *kellion* was one of several that the principal Athonite monasteries established near the Protaton monastery at Karyes, the seat of the *protos*, the nominal leader of the Athonite community, to facilitate their business with this administrative center.³ Its founder was Sabbas the Serbian, the founder of the independent Serbian Orthodox church, who was the youngest son of King Stefan Nemanja (1166–96).⁴ Sabbas chose a monastic career for himself, and, moving to Mount Athos, lived for a time in the Panteleemon monastery and later at Vatopedi. In 1198–99, with his father’s assistance and the permission of Emperor Alexios III Angelos, he re-established the abandoned Hilandar monastery on Mount Athos as a Serbian foundation. In 1199, Sabbas drew up a founder’s *typikon* in Serbian that is closely based on (22) *Evergetis*.⁵ As noted above in the Institutional History for that document, Sabbas visited and patronized the famous reform monastery towards the end of the twelfth century. In 1219, at the instigation of the Nicaean patriarch Manuel I Sarantenos (1216–22), Sabbas became the first archbishop of the independent Serbian church.

Little is known about Hilandar’s small dependency at Karyes for which the brief *typikon* translated below was written, aside from what can be determined from the document itself. Originally drawn up in a medieval Serbian version that is still preserved, this document was translated into Greek at a date that cannot be determined.⁶ Our translation is from this Greek version. According to Sabbas’ biographer Domitien, a later Serbian archbishop, Nikodemos (1316–24), was subsequently honored as the (second) “founder” (*ktetor*) of the *kellion* at Karyes, thanks to his restoration of the facility.⁷ The existence of the *kellion* has been interpreted to prove the existence of a Serbian hesychastic tradition on Mount Athos,⁸ but Tachiaos (“Monachisme serbe,” p. 85) is rightly skeptical about drawing such a far-reaching conclusion.

Analysis

This brief document is a valuable exemplar of a *typikon* composed for a monastic dependency that helps to illustrate the nature of the relationship between a “mother” and “daughter” house in Byzantium.⁹ The dependency, consisting of a church and a *kellion* (actually a tiny monastery),

was created [2] to serve as a resting place for monks sent out on assignment from Sabbas' principal lavra and monastery of Hilandar on Mount Athos dedicated to the Mother of God (cf. the origins of the dependencies in (35) *Skoteine* [10]). Memorial services, presumably for various benefactors, were also conducted [3] here.

A. *Lives of the Monks*

The “distinctive form of solitary life” devised [2] by the founder for the dependency was that which he apparently embraced for himself. In this sense it was like the chapel Neilos of Tamasia dedicated to St. John the Baptist as described in (34) *Machairas* [149], a contemporary document. Our author here intended to appoint [4] a housemaster (*oikokyrios*) who would be his successor in residence at the *kellion* and the only permanent resident [12], though it could accommodate [2] “two or three” brothers. The housemaster was to enjoy lifetime tenure. He, joined perhaps by such other monks as might happen to be resident there from time to time, was to perform the holy office [8], [9] and Saturday evening vigil service [10] as well as to celebrate [11] the liturgy on feasts of the Lord. These services and the dietary regulations [6], [7] were to be unalterable [12] except for “extreme unavoidable necessity,” though fasting could be moderated for the visit of a “very close friend.”

B. *Constitutional Matters*

The author asserts [12] the freedom (*eleutheria*) of the *kellion* and forthrightly rejects [3] any claims of authority (*exousia*) over it that the *protos* of Mount Athos or the superior and the monks of the main monastery might make. Instead, the housemaster was to have [5] “all the authority” over the *kellion*, which was specifically exempted [3], [13] from having its books, icons or vestments appropriated. The housemaster was also not obliged to accept any [5] unworthy or disreputable monks sent with (entrance) gifts (*dora*). The superior and the monks, however, were entitled to select [4] the next housemaster, and it was they who supplied [3] the *kellion* with such commodities as oil, incense, and candles. Although there is no discussion of the financial support of the dependency, presumably this was also a responsibility of the main monastery.

Notes on the Introduction

1. So Talbot, “Karyes,” p. 1108.
2. See discussion in Meyer, *Haupturkunden*, p. 275.
3. Talbot, “Karyes,” p. 1108.
4. For the founder, see Browning, “Sava of Serbia,” p. 1847, and Obolensky, *Six Portraits*, pp. 115–72.
5. Ph. Meyer, *Die Haupturkunden für die Geschichte der Athosklöster* (Leipzig, 1894), pp. 184–87; medieval Serbian original, ed. by V. Ćorović, *Spisi Svetoga Save* (Belgrade, 1928), pp. 14–150; see also the analysis by Branko Granić, “Disziplinarstrafbestimmungen,” pp. 646–56. For the relationship of this document to (22) *Evergetis*, see J. Pargoire, “Constantinople. Le monastère de l’Évergétis,” *EO* 10 (1907), p. 262: “La ressemblance est immense entre les deux règlements de fondation; elle est telle qu’il n’y aurait aucune exagération à dire que l’oeuvre de Sabas consista surtout à traduire en slave le texte grec de Timothée.”
6. So Meyer, *Haupturkunden*, p. 275; the original Serbian version is edited by Ćorović, *Spisi Svetoga Save*, pp. 5–13.

7. Reported in Tachiaos, "Monachisme serbe," p. 84.
8. Vasić, "L'hésychasme."
9. For incidental treatments of monastic dependencies, see the following documents: in the tenth century, (13) *Ath. Typikon* [9], [34], [36]; in the eleventh century, (9) *Galesios* [144], (10) *Eleousa* [17], and (23) *Pakourianos* [2]; in the twelfth century, (28) *Pantokrator* [27], (29) *Kosmosoteira* [108], (33) *Heliou Bomon*, Prologue, [4], [5], [26], [37], [48], [50], [51], and (42) *Sabas* [1]; in the thirteenth century, (35) *Skoteine* [10], [11], [27], [28], [32], [33], [34], [35], [41], [42], [45] and (38) *Kellibara I* [17]; in the fourteenth century, (48) *Prodomos* [1] ff.; in the fifteenth century, (60) *Charsianeites* [A11], [A12], [C2] and (61) *Eleousa Inv.* [4], [7].

Bibliography

- Beck, Hans-Georg, *Kirche und theologische Literatur im byzantinischen Reich* (Munich, 1959), p. 649.
- Browning, Robert, "Sava of Serbia," *ODB*, p. 1847.
- Ćurčić, Slobodan, *Hilandar Monastery: An Archive of Architectural Drawings, Sketches, and Photographs* (Princeton, 1988).
- Granić, Branko, "Die Disziplinarstrafbestimmungen des vom hl. Sabbas, dem Erzbischof und Gründer der serbischen Autokephalkirche erlassenen Typikons des Chilandar- (Cheilantar-) Klosters," *SBN* 5 (1939), 646–56.
- Obolensky, Dmitri, *Six Byzantine Portraits* (Oxford, 1988), pp. 115–72.
- Tachiaos, A. E., "Le monachisme serbe de Saint Sava et la tradition hésychaste athonite," *HZ* 1 (1966), 83–89.
- Talbot, Alice-Mary, "Karyes," *ODB*, p. 1108.
- Talbot, Alice-Mary, and Cutler, Anthony, "Hilandar Monastery," *ODB*, pp. 931–32.
- Vasić, M., "L'hésychasme dans l'Église et l'art des Serbes du moyen âge," in *L'art byzantin chez les Slaves. Premier recueil dédié à la mémoire de Théodore Uspenskij* (Paris, 1930), pp. 110–23.

Translation

Typikon of our father among the saints, Sabbas, first archbishop of Serbia, which he wrote with his own hand, and which reads as follows.

[1.] "The fear of the Lord is the beginning of wisdom; and all that act accordingly have a good understanding" (Ps. 110 [111]:10), says the godly David. The fear of the Lord is indeed the beginning of wisdom, and correct understanding follows for all those who practice it. For this reason each person who desires to be saved ought to be eager to embark upon his struggle and to proceed along the narrow and difficult way of the Lord's commandments (cf. Matt. 7:14). For our span of life, in fact life itself, my beloved brothers, is as brief as the length of a single day.

[2.] With this in mind I too, the least of all and a sinner, journeyed to the Holy Mountain. There I saw holy men and spirits who were clothed in the flesh of virtue. I saw angels here on earth and I saw men who belonged in heaven. So, deriving my strength from God, [p. 185] I carried on the struggle to the best of my ability. I established a holy *lavra* and monastery¹ in the name of the most holy Mother of God, and laid solid foundations for a religious community in it. In like manner I managed to acquire a number of cells in Karyes so the monks coming from the monastery on some service would have a place to rest. In addition, there in Karyes I have set up a

TWELFTH CENTURY

distinctive form of the solitary life. I constructed a *kellion* and a church in the name of our holy, God-bearing and sanctified father Sabbas, as a dwelling for two or three brothers (cf. Matt. 18:20), as the Lord says.

[3.] Therefore, let it be known to everyone that I issue this command that nobody, neither the *protos*,² the superior, nor any other of the brothers of our monastery should have any authority over this *kellion* of Saint Sabbas. They may not trouble the persons residing in it, nor may they appropriate any of the spices found there, nor the sacred vestments of the church, or the books, or anything else of that sort. Nor may they alienate any of these things or take them off to the monastery, or may the superior of the monastery dispose of any of it. Instead, the monastery ought to give candles, oil, and incense to that *kellion* for the commemorative services. The oil should amount to sixty *litrai*, but as far as the rest is concerned, I leave that up to the judgment and will of the superior and of the entire brotherhood of the monastery to give them a sufficient amount.

[4.] If, therefore, they observe the above prescriptions, I believe my God that they will have every good thing they may need. That person whom, after my death, I shall leave behind as housemaster³ in that same *kellion* shall remain in that position until his death. But after he shall have died, I order that the election of the superior for that place should be carried out in the following manner. The superior and the rest of the brothers of our holy monastery should assemble and select one of the brothers, who is God-fearing and worthy of going off to reside in that *kellion*, and without further ado they should send him there.

[5.] In that *kellion*, though, he should have all the authority, as we said, and neither the monastery or its superior may exercise any authority over matters pertaining to the *kellion*. Nobody shall be sent there by means of gifts⁴ who may not be worthy or who may bring disrepute upon the spiritual regime there and the daily order of service.

[6.] The brother who [p. 186] dwells there has the obligation of being extremely attentive in preserving unchanged this rule which I have laid down, namely, on Monday, Wednesday, and Friday neither olive oil or wine shall be tasted. On the five days of the week only one meal may be permitted, but on Saturday and Sunday fish and cheese may be served, and they may eat twice in the day.

[7.] In the holy and great Lent olive oil and wine may be served only on Saturday and Sunday, but during the forty days before Christmas and during the fast of the Holy Apostles⁵ they may be served on the days of the week in exactly the same way as we indicated above.

[8.] For the divine service, however, the following rules should be observed. Throughout the year, during the office of matins three *kathismata* should always be recited. For vespers those “To the Lord.” The hours should be sung separately, one at a time. Except that at the first hour there is also reading from the psalter, at the third, sixth, and ninth hours three *kathismata* should be read, one at each hour as is customary. At the beginning of each *kathisma* the “Come let us worship” should be

44. KARYES

recited, three prostrations should be made and at the conclusion of the alleluia another three. Likewise at the conclusion of vespers and matins when “God be with us” is said, and [at the conclusion] of the psalter and the hours and the midnight office and when the “God have mercy on us” is said, let twelve prostrations be made.

[9.] The midnight office should be recited in the church. It consists of three *kathismata*, the intercessory canon of the Mother of God, and what remains of the psalter, for this should be completed either during the day or the night, the only point being that the entire psalter be recited each day.

[10.] On Saturday evening the office of vigil should be held with the opening antiphon, the *trisagion*, and the fiftieth psalm, followed by the canon of the vigil. After these one of the evangelists is read from the book of the four gospels, and matins should then begin. After the six psalms, the “God is the Lord” (Ps. 117 [118]:27) is recited, and three *kathismata* of the psalter; then come the psalm “Blameless” (Ps. 118 [119]:1), the *eulogetaria*⁶ or the *kathismata* and a reading, the antiphons, the gospel, the “Resurrection of Christ,” the fiftieth psalm, and the canons with recitation of the psalms.

[11.] Concerning the divine liturgies, as much as possible, [p. 187] it is fitting to celebrate them on the feasts of the Lord. Moreover, he who resides in the *kellion* should be most attentive in keeping the office of vigil, bearing in mind the Lord’s words. “Watch and pray that you may not enter into temptation” (Matt. 26:41; Mark 14:38). For you eat the fruits of your labors,⁷ and if you do these things you will be blessed.

[12.] We have written these rules for divine service and for observing the fast and for breaking it. We insist that they not be altered or done away with, with the sole exception of an extreme, unavoidable necessity or infirmity, but even then as much as possible it is proper that the monk force himself to go along with the observance. If it should happen that some very close friend should come to visit the person living in the *kellion*, then the fasting may be made more moderate except for Wednesday and Friday.

[13.] Concerning the freedom of the place and of that *kellion*, I want it sworn before our Lord Jesus Christ and before his most holy Mother that just as I have written it here, so let it remain free always. If anyone should dare in any way to disturb the occupant of the *kellion* or should dare to take anything from there, or alienate books or icons, or anything else found there, may such a person be anathema and be bound by the holy, life-giving and undivided Trinity, Father, Son, and Holy Spirit, and by me a sinner, and may he be unforgiven both in this age and in the next one.

Notes on the Translation

Editors' note: The assistance of our translator, George Dennis [GD], is gratefully acknowledged for the notes to this document.

1. Hilandar.
2. The nominal leader of the Athonite community resident at Karyes; see Alexander Kazhdan and Alice-Mary Talbot, "Protos," *ODB*, pp. 1746–47, and (48) *Prodromos* [4].
3. *oikokyrios*.
4. *prosenexeis* (entrance gifts) must be meant here; cf. their treatment in (22) *Evergetis* [37] and related documents.
5. 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.
6. Brief verses for various liturgical days recited during *orthros*; each one begins: *eulogetos ei kyrie*. [GD]
7. The text has: "eat the labors of your fruits." [GD]

Document Notes

- [1] Meditation on the brevity of life. See also the perspectives expressed in the contemporary (34) *Machairas* [1] and (45) *Neophytos* [2].
- [2] Foundation history; number of monks. See also analogous histories in the contemporary (34) *Machairas* [6] ff. and (45) *Neophytos* [3] ff. For contemporary specifications on the number of monks, see (45) *Neophytos* [9], [C6].
- [3] Inalienability of property; supplies to be provided by the main monastery. For inalienability, see (32) *Mamas* [12], (33) *Heliou Bomon* [12], and (45) *Neophytos* [12]; cf. (34) *Machairas* [111], which permits certain alienations. For provisions in dependencies, see (35) *Skoteine* [27], [28], [42]; for support by the main monastery, see (48) *Prodromos* [11].
- [4] Internal selection of the next housemaster. (48) *Prodromos* [13] makes a similar provision for another monastic dependency.
- [5] Authority of the housemaster in the *kellion*; no obligation to accept monks sent with gifts. (48) *Prodromos* [8] restricts the supervisory authority in another monastic dependency. For rejection of "imposed guests" (*katapemptoi*), see (27) *Kecharitomene* [53], (32) *Mamas* [26], (33) *Heliou Bomon* [26], and (58) *Menoikeion* [11].
- [6] Daily dietary regulations. See also comparable regulations in (4) *Stoudios* [29]; (7) *Latros* [8]; (11) *Ath. Rule* [22], [30]; (20) *Black Mountain* [37], [38], [43]; (23) *Pakourianos* [8]; (27) *Kecharitomene* [46]; (28) *Pantokrator* [12]; (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].
- [7] Restriction on the use of oil and wine in Lent. See also comparable regulations in (4) *Stoudios* [30]; (7) *Latros* [5]; (11) *Ath. Rule* [25], [26]; (20) *Black Mountain* [56]; (22) *Evergetis* [10] and related documents; (23) *Pakourianos* [10]; (31) *Areia* [T5]; (43) *Kasoulon* [2], [9]; (45) *Neophytos* [C4]; (57) *Bebaia Elpis* [82]; and (60) *Charsianeites* [17].
- [8] Regulations for recitation of the office. See also the provisions in (20) *Black Mountain* [10], [11], and [12] with cross-references to treatments in other documents.
- [9] Midnight office. See also other regulations for this office in (20) *Black Mountain* [15], [16], in (22) *Evergetis* [6] and related documents, and in (45) *Neophytos* [C2].
- [10] Saturday evening vigil. See also the provisions in (20) *Black Mountain* [18].
- [11] Celebration of the liturgy on feasts of the Lord. For vigils and liturgies in connection with these feasts, see also (20) *Black Mountain* [30], [32], [89]; (25) *Fragala* [A5]; (27) *Kecharitomene* [39]; (32) *Mamas* [32]; (33) *Heliou Bomon* [32]; and (34) *Machairas* [34].

44. KARYES

- [12] Unalterability of rules; strict observance of fasts. For the exception for infirmity, see (22) *Evergetis* [26] and related documents; for eating with guests, see (21) *Roidion* [B8], cf. [B4].
- [13] Freedom of the *kellion*; curse on violators. For contemporary assertions of institutional autonomy, see also (32) *Mamas* [4], (33) *Heliou Bomon* [4], (34) *Machairas* [21], and (35) *Skoteine* [20]; for curses on violators, see (32) *Mamas* [4], (33) *Heliou Bomon* [4], (35) *Skoteine* [46], and (45) *Neophytos* [22].