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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

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61. *Eleousa Inv.: Inventory of the Monastery of the Mother of God Eleousa in Stroumitza*

Date: 1449¹

Translator: Anastasius Bandy, with Nancy Ševčenko

Edition employed: Louis Petit, “Le Monastère de Notre-Dame de Pitié en Macédoine,” *IRAIK* 6 (1900), 1–153, with text at 114–25.

Manuscript: Parisinus, supplément grec 1222 (19th c.)²

Other translations: Macedonian, by Ć. P. Miljković-Peppek, *Veljusa: Manastir Sv. Bogorodica Milostiva vo seloto Veljusa kraj Strumica* (Skopje, 1981), pp. 283–309.

Analysis

This *Inventory*, separated from the foundation’s *typikon*, (10) *Eleousa*, by nearly 365 years, concludes our collection of monastic foundation documents. Like some of the Athonite monasteries for which (59) *Manuel II* was written earlier in the fifteenth century, *Eleousa* was a foundation born in the era before some of the enduring principles of the monastic reform had taken root. Indeed, (10) *Eleousa* [18], as will be recalled, actually prohibits the drawing up of an inventory. Perhaps the founder Manuel of Stroumitza considered such a requirement demeaning to the monastery’s superior even though—like the reformers—he was unwilling to countenance the alienation of any of the foundation’s assets. Be that as it may, here in the fifteenth century³ the monastery’s monks and their superior Meletios chose to interpret [8] their founder’s *typikon* in accordance with what more than three centuries of Evergetian security provisions had conditioned them to accept as customary practice.

The itemization of the foundation’s movable properties follows, including a list of icons, both “adorned” and “unadorned” [2], books [3], sacred textiles such as altar cloths and *podeai* [5], and lamps, candelabra, and other lighting devices [6]. There is no enumeration of the foundation’s landed properties, though there is a list of imperial chrysobulls and other official documents in the monastery’s cartulary of which eight are fully or partially preserved along with the inventory and the *typikon*. The *Inventory* asserts [7] that the monastery had no cash assets and was even laboring under the burden of debts imposed by a “capricious tax collector” on “pretext of some indebted Vlachs.”

Twenty-three monks sign the inventory with their names or marks, including the superior, the ecclesiarch, two ordained monks, the steward, the cellarer, a fisherman, two ox-team drivers, a tailor, and a beekeeper. This is considerably in excess of the ten monks set in the late eleventh century as a limit by the founder in (10) *Eleousa* [5].

Notes on the Introduction

1. For this provisional, still problematic dating, see Petit, “Notre-Dame,” p. 13, endorsed by Bompaire, “Catalogues,” p. 74. The document is dated Monday, February 10, in the twelfth indiction, yielding, according to Petit, the following possible dates: 1119, 1164, 1449, 1494, and 1539; the date of 1344 proposed by Omont, “Inventaire,” p. 312, is impossible; Laurent, “Recherches,” p. 23, followed by Miljković-Pepek, *Veljusa*, pp. 55–64, argues for 1164, with later interpolations such as the chrysobull of John III Doukas Vatatzes in [4].
2. See Omont, “Inventaire,” p. 309, and discussion in the note on the manuscript in (10) *Eleousa*.
3. According to Laurent, “Recherches,” p. 17, the area around Stroumitza had been under Serbian rule for sixty years (1334–94), then was conquered by the Turks.

Bibliography

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Translation

The present list of the sacred vessels, both books and sacred offerings, liturgical cloths and all ecclesiastical effects of our holy monastery, namely, of the supremely holy Mother of God the Merciful, who is properly and quite truly supremely blessed, has been committed to writing by us, the monks, as will be indicated in the text.

1. The fathers have rightly prescribed by canon and handed down that each church’s belongings—the sacred vessels and liturgical cloths of the holy houses and monasteries, that is, places of meditation, and all other ecclesiastical effects for the performance of the divine eucharist and celebration of sacred rites—be indicated in a record book, which record book is called and was called and continues to be called the inventory in accordance with the language [of the fathers]. For, in fact, when the fathers had gathered together in Constantinople under the Patriarch Photios in the church of the holy and universally renowned Apostles, they stated that, “along with all its belongings, including that is, the church itself, the possessions of [the monastery] must be recorded in an inventory and be deposited in the archives of the bishopric. For, if anyone no longer can have authority over those very things that he gives as gifts to a human being, how will one be permitted to wrest [from God] [p. 115] the authority over the things that he consecrates to God and dedicates to him?”¹ So much for the first canon of the aforesaid council.

The seventy-fourth canon of the holy and universally renowned Apostles [says]: “Let no one any longer appropriate for his own use a consecrated gold or silver vessel or cloth, for this is

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unlawful. If anyone, however, should be detected [doing this], let him be punished with excommunication.”²

The twelfth canon of the Second Council at Nicaea [says]: “If any bishop or superior should be found alienating anything from the properties of the diocese or of the monastery into a civil official’s hand or surrendering them to another person, the surrendering is to be invalid according to the canon of the Holy Apostles, which says, ‘Let the bishop have care of all the ecclesiastical things and let him manage them as if God were observing; and he is not permitted to appropriate any of them or grant as gifts the things of God to his own relatives. If, however, they should be paupers, let him provide for them as paupers but let him not, on their pretext, sell off the things of the monastery.’³ If they should allege as an excuse that a field is creating a loss and does not happen to produce a profit, not even thus are they to give out the land to the civil authorities in the area but to clerics or to farmers. If, however, they should use wicked cunning and a civil official purchases the field from the cleric or the farmer, even thus the sale is to be invalid and [the property] is to be restored to the diocese or to the monastery. Let the bishop or the superior of the monastery who does this be expelled, the bishop from the episcopal office and the superior from the monastery, for wickedly dispersing the things that they have not collected.”⁴

The twenty-sixth canon of the Council at Carthage says: “Likewise we have resolved that no one is to sell any ecclesiastical property. If this property produces no profits and if there is a pressing need, this is to be made clear to the primate of the province and he is to consult with the prescribed number of bishops as to what he is to do. If, however, there should be such an emergency in the church as to render impossible a consultation prior to the sale, let the bishop call to witness at least those who are in the vicinity, taking care [p. 116] to point out to the council all the troubles that have occurred to his church. If he will not do this very thing, [the seller] shall be responsible to God and the synod and shall be deprived of his own office.”⁵

The seventh canon of Gregory of Nyssa [says] concerning sacrilege: “Sacrilege in the Old Testament was not at all to be tolerated with less than frightful condemnation. For likewise both he who had been caught for murder and he who had purloined the things that had been dedicated to God suffered punishment by stoning (cf. II Macc. 4:42; 13:6). On the basis of ecclesiastical custom I do not know how any accommodation and indulgence occurred so that a more tolerable cleansing from such an illness was considered. For the tradition of the fathers prescribed less time for punishment of [those who commit sacrilege] than for [those who commit] adultery.”⁶

The seventeenth regulation of the second title of the first book of the *Codex* [of Justinian] [says] that, “If movable things, apart from the sacred vessels, are available, the alienation and mortgaging of the necessary immovable and sacred properties ceases. The twenty-first regulation of the same title says that whoever purchases sacred vessels or liturgical cloths, except for the ransoming of prisoners, or accepts them for mortgaging or security, forfeits both the value [of the goods he received] and the debt [owed to him]; and these [goods] are reclaimed by the bishops and stewards and sacristans, even if [the items] have been melted down; or their [estimated] value is demanded back, even if they are not to be seen. Book eighteen, title one, regulation sixty-two says that whoever in ignorance purchases the sacred [property] as if it were private [property], even though the sale is invalid, nevertheless has a [legal] grievance against the seller for he should not have been deceived in a matter of vital interest to him. [Justinianic] *Institutes* twelve, title one,

says that the sacred vessels are neither to be sold nor to be mortgaged except for the releasing of prisoners. The first regulation of the second title of the *Novels* [of Justinian]⁷ subjects to punishments those who pawn the sacred vessels contrary to the law or sell them or melt them down or alienate them except for the releasing of captives.”⁸

“The second regulation of the same title says that the sacred vessels of the church of Constantinople and of the houses of prayer, wherever they are situated, are not otherwise to be sold or to be mortgaged except for the release of prisoners. If, however, there should be many [p. 117] vessels that fulfill no necessary use, and it happens that some of the sacred houses are weighted down with debts and other movable possessions are not available to them from which they are bound to repay their debts, there will be permission—provided that the sale is constituted without fraud, the bishop alienating [the sacred property] with the authorization of the metropolitan and the metropolitan with the authorization of his own patriarch—to sell superfluous vessels to other holy houses that have need [of them] or to melt them down and sell them and to furnish their value for the debt, so that the immovable possessions may not be alienated. Book one, title eighteen, chapter thirteen says that the civil authorities are to seek out the sacrilegious. Book ten, title two, chapter four says that the heirs cannot divide among themselves the things that have been acquired from sacrilege.”⁹

“Book forty-eight, title four, chapter one, [says] that the crime of high treason is similar to that concerning sacrilege. Chapter seven [says that] the sacrilegious are punished in accordance with the nature of their sin.”¹⁰ “Regulation six [says that] the removal of personal monies from a sanctuary is not sacrilege but theft.”¹¹

“Book forty-eight, title thirteen, chapter seven [says that] the punishment of the sacrilegious is imposed, either more heavily or more lightly, according to the character of the persons and the sin and the time and the age and the nature. For some are turned over to wild animals; some are burned, some are impaled. A fitting punishment, however, is for him who commits sacrilege at night to be turned over to wild beasts, while he who commits a moderate sacrilege in daytime is condemned to the mines, whereas he who is a dignitary is exiled. Regulation eleven [says that] the sacrilegious are subject to capital punishment. Sacrilegious are those who rob the public churches, while those who rob private sanctuaries and the small churches that are unguarded are punished less than the sacrilegious but more than thieves. An outsider who robs the sanctuaries is subject to the crime of sacrilege, for he who has been entrusted with their guarding, even if he takes away something from them, is not subject to this law. Regulation twelve [says that] he who places a man in a casket and sets him down in a church [for healing purposes], if the latter comes out of the casket and steals some objects of the sanctuary, is to be exiled.”¹²

These chapters of the laws according to the sacred canons we have set down in the present *Inventory* for the purposes of deterring [p. 118] and arguing against those who intend perhaps to form designs upon the sacred vessels and other objects belonging to our most holy monastery that have been dedicated by our most blessed and most saintly father and founder and [by] some Christ-loving people for generations for the sake of commemoration upon their death.

2. When our most saintly father and founder built this monastery and consecrated to it the things that belong to it, he included the latter in an inventory for the identification of the things that

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belonged [to the monastery] and dedicated them to the Mother of God and made them known just as those who lived as monks in this monastery in a saintly manner and were consecrated to God told us. In the instant year, namely, the now current indiction

..... [lacuna in the text]

where, in fact, the strap of the aforementioned broken lamp was inserted.

A bronze icon [representing] the holy Mother of God seated with Child; it has a narrow silver-gilt frame. A silver-gilt-icon, *monopetalos*, [representing] three holy military saints depicted in profile (?),¹³ standing, with a frame that has busts of various saints. An icon of the Mother of God, painted on wood, that has a narrow halo and a narrow silver-gilt frame without images. Another icon [representing] the Mother of God seated, made of steatite,¹⁴ with a narrow silver frame without images. A large icon [representing] the supremely holy Mother of God standing, with the Child smiling (?) [p. 119] at her breast;¹⁵ it has two enameled, silver-gilt haloes. A large banner icon:¹⁶ a bust of the Mother of God with Child, painted on wood; it has two silver haloes without an overlay of gold. An icon of the Mother of God with Child, standing, one cubit high; it has two silver haloes. The foregoing are the sacred adorned icons of various saints that we have found.

There are also the following unadorned icons, namely: an icon of the supremely holy Mother of God the intercessor, unadorned, a cubit high, that stands near the icon of the Mother of God the Merciful set out for veneration. Another icon, a cubit high, [representing the Entrance of the Virgin into the] Holy of Holies. Another icon, a cubit high, [representing] the Dormition of the Mother of God. An icon, a cubit high, of the Mother of God, seated, that has also [a picture of] the founder. An icon, a cubit high, of the three martyrs, Manuel, Sabel, and Ismael.¹⁷ An icon of St. Nicholas standing; this too has [a picture of] the founder. Large icon, four spans high, that has three standing persons: Christ and Peter and Paul and around them various busts. Above the *templon*, there stand icons, busts [of] the Savior, a cubit high, [St. John] the Forerunner, likewise a cubit high, St. Peter, three spans high, [St. John] Chrysostom, standing, a cubit high. Another icon, of St. Auxentios together with St. Stephen the Younger, a cubit high. An icon triptych: the one panel, that is, the middle one, has the holy Crucifixion, while the other two have the Dormition of the Mother of God, the holy Resurrection, the Ascension, and the Nativity. Another icon, a bust of Emmanuel, the Savior. [Another] icon, [representing] the *Deesis* on a single panel. Another, which has wings, [representing] the holy Forty [Martyrs]. A large icon with wings, [representing] the Second Coming. [Another] icon, small busts of the holy *Anargyroi*, on one panel. Another [icon], a bust of St. Demetrios, one pseudo-cubit high, likewise also another small one. [Another], a bust of [St. John] Chrysostom, one pseudo-cubit high. Two new icons, [p. 120] joined, Christ and the Mother of God, a span high. A small icon, of gilded bronze, [representing] St. Menas. Three icons on one board, a cubit high, of St. Eleutherios, John Chrysostom, and St. Blasios. A bronze shield like icon,¹⁸ a bust of the Savior. There is also an icon that by error we have overlooked to include above with the rest of the adorned icons, which is St. [lacuna in the text]

We have found also a case for the precious wood [of the Holy Cross], with decoration in the old [style], which has its cover and is a span in length, having inside a circular, thick, short cross without precious wood, and inside the case it has Sts. Constantine and Helena depicted in the old [style] crudely.¹⁹ So much about the holy icons that have been found without adornments.

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3. As for the holy books we found, they are as follows:

Among the first, a large holy Gospel lectionary which has inside the four Evangelists in color with gold nimbuses (?)²⁰ and gold initial letters and decorations, covered with bright white silk cloth, having silver-gilt decoration. [It has] on the one cover in the middle Christ crucified and likewise in the shape of a cross the four Evangelists, standing, and at their edge round busts and a corresponding number of white silver nails that keep the aforesaid images nailed to the cover, while on the other cover of the same Gospel there is a cross and silver-gilt *gamma* ornaments and no images, likewise a pair of silver clasps²¹ entwined with silk.

Another Gospel lectionary for the entire year appropriate for every day. It is large with an old multicolored bright silk [cover], and it too has silver-gilt ornaments, that is, in the middle of the one cover it has a cross, an image of the Crucifixion, and four *gamma* ornaments, and the four Evangelists, and at their edge [p. 121] busts [of saints] and clasps and silver nails.

Another Gospel lectionary [covered] with silk cloth of the highest quality,²² having a cross and four silver-white *gamma* ornaments, plain, without saints.

Another Gospel lectionary in uncials²³ [covered] with silk cloth of the highest quality, small, it too having as ornament a cross and silver *gamma* ornaments, plain, white.

Two books: the four Gospels, written in minuscule;²⁴ two *Euchologia*, written in minuscule, and another one written in uncials. Two books of "The Ladder" [by John Klimakos]. Two books for funeral services. Two other books containing the [Gospel of] Matthew, one small and one large; the small one is of paper. A *Schematologion*. One *Nomocanon* written in uncials. Two books, a half *Oktoechos*, with two canons. One *Apostolos* for every day of the year. Another book [with] selections from the apostolic epistles.

Two books, [containing readings] from the *Prophetes* for the office. A *Praxapostolos* with gold-lettered initials, that is, a commentary on the [Acts and Epistles of the] Evangelist John.²⁵ A *Panegyrikon* of Gregory the Theologian; the initials and titles are in gold letters; it is covered with bright white silk cloth without ornaments. *Synaxarion* containing the lives of the saints for each day of the whole year. Another regular *Synaxarion*, for the office that is sung. One large psalter, written in minuscule on parchment and paper, written in thick letters, beautifully written. Three other small Psalters. Two other half Psalters. Another Psalter, on paper, with commentary. Two large books, *Sticheraria*, one of them for the [Great] Lent. Another small *Sticherarion* for the [Great] Lent. Four *Menaia* for the whole year. Two large *Parakletikai Octoekhoi* for the daily office, divided, but counted as one [book]. One *Triodion*, in good condition, complete.

A book [containing] the great *Nomokanon*, both ecclesiastical and civil laws, not lacking any of the synodal regulations and being equal in its contents with that which is kept in the Great Church of Constantinople.²⁶ Another book, a lectionary, *Panegyrikon*, beginning from the month of September up to [the feast of] St. Stephen the Younger. Likewise another book, [p. 122] beginning from the month of October and ending with [the feast of] St. Prokopios. Another [book], beginning from [the feast of] St. Stephen the Younger and ending with [that of] St. Martin. Another book, by [Symeon] Metaphrastes, beginning from the month of October up to the end [of that month]. Another book of *The Statues* by [St. John] Chrysostom. Another book, beginning from the month of January up to the end [of that month]. A book of [St. John] Chrysostom, on the acts of the patriarchs, that is, Abraham, Isaac, and Jacob, which those who are ignorant call "The *Hexameros*." Another [book], the *Ascetic Treatises* of St. Basil. Another book, a *Panegyrikon*,

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beginning on the thirtieth of the month of November and ending with the [feast of] the Holy Innocents.²⁷ Another [book], beginning with April and ending with the [feast of the holy] martyr Basil. Another [book] beginning from the sixth of December up to [the feast of] St. Panteleëmon. A book of paper, leather-bound, a *Panegyrikon* of [Symeon] Metaphrastes. A book of the works of [Pseudo-] Clement. Another book of St. Ephraem, and another of St. Dorotheos. A book in paper called "*Melissa*,"²⁸ and another *Melissa* in parchment, which the magistrate Theodore from Stipi possesses. One book, a *Paterikon*. One book, [containing the] *Heirmologion*. Two *kontakaria*. One book, in paper, [containing] the *troparia* sung during matins. One *Horologion*, in paper, belonging to the founder. One book, for the month of October, in good condition. So much regarding the books of the monastery.

4. The property titles are as follows: Two chrysobulls of the celebrated emperor, Lord Alexios [I Komnenos (1081–18)].²⁹ Another *prostagma* of the celebrated emperor, Lord John [II Komnenos (1118–43)].³⁰ A *prostagma* of our most mighty and Born-in-the-Purple Lord Manuel [I] Komnenos (1143–80), that prescribes concerning the dependent peasants and the land.³¹ Another *prostagma* of the aforesaid concerning the donation for the salvation of his soul.³² Another *prostaxis* of his holy majesty concerning the children of such dependent peasants.³³ Another *prostaxis*, of his majesty confirming all the rights of the monastery.³⁴ Act of the transfer of the dependent peasants and the land.³⁵ Another [act of] transfer regarding the delimitation of the land [where] our monastery is situated.³⁶ Another act regarding Mostanitzia.³⁷ [p. 123]

Another act [regarding] the dependency of the holy *Anargyroi*.³⁸ Two memoranda of the most holy and ever-memorable archbishops of all Bulgaria, lord Leo the Philosopher, and lord John Komnenos.³⁹ Another memorandum, or rather a juridical decision, of the aforesaid ever memorable archbishop, the monk John Komnenos, confirmed and sealed by him, making clear the independence of the monastery, that is to say, the fact that it is to be outside of all control and beyond covetous authority.⁴⁰ Another chrysobull of our mighty and holy emperor, Lord John [III] Doukas [Vatazes] (1222–1254).⁴¹ Another *prostagma* of this holy majesty. Another, a *sigillidion*⁴² of the much-beloved nephew of our mighty and holy emperor, lord Constantine Komnenos Tornikes.⁴³ So much concerning such titles.

5. The sacred liturgical cloths and other altar-cloths and silk cloths are the following, namely: Three altar-cloths, the one a silk cloth with an ornamental design of forty bands (?),⁴⁴ which has in the middle the image of [emperor John] Tzimiskes (969–976). Another, more elaborately wrought, a silk cloth, which has six lions; and the other, a silk cloth of the highest quality, which is delicately embroidered.⁴⁵ These are the altar cloths.

Eleven *podeai*, namely icon hangings for the feast days: the one that is gold-sprinkled, and four [made] of silk cloth of the highest quality, that are white; two other, ordinary ones, that are violet-purple,⁴⁶ two others, that are scarlet with gold-sprinkled parrots; another, *narthekote*,⁴⁷ having Christ in the middle and the holy Apostles in a circle; and the other, of silk cloth of yellow background, with a fine design. While these are for the feast days, there are six old ones for everyday use, and one large *podea*, embroidered with a lentil design. Along with these there are two pairs of paten and chalice veils; six genuine fans;⁴⁸ two *koukoula*,⁴⁹ and another of red silk. The foregoing are indeed the sacred coverings or silk cloths.

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6. As regards lighting devices,⁵⁰ however, that is, candlestands⁵¹ and *lamnai*⁵² and large candelabra⁵³ and basket-shaped lamps⁵⁴ of cast bronze, they are as follows. Two large and long *lamnai*.⁵⁵ Two arched candlestands for the icons set out for veneration.⁵⁶ One large candelabrum with six candleholders [p. 124] made of *elektron*.⁵⁷ Two thin and long candelabra of [the same type made of] *elektron*. Two identical candelabra for the entrance.⁵⁸ Big and small basket-shaped lamps with their suspending chains, these, too, of *elektron*. There are ten chains for these basket-shaped lamps and [there are] also another two short chains. Another deep basket-shaped lamp with incised work and bronze overlay. Two bronze censers and three bronze standing censers.⁵⁹ Two white sets of vestments and one purple.

7. The foregoing are the things that have been found at hand, before God as witness, in our church and the sacristy at the close examination conducted by us, the monks, as stated above. Beyond these things that are indicated in the present register, no other kind of thing was found or coin, whether of imperial stamp or any other of whatsoever sort, even so much as one *gellion* or *hyperperon*, as God is [our] witness. Rather we had even debts up to thirty *gellia* because of a tax collector's extraordinary requisition on pretext of indebted Vlachs, the lord George Tetragonites⁶⁰ acting as tax collector during the tenth indiction before the last. For this reason, in fact, we revealed and mentioned these things in support of the innocence of us monks. If, however, we perhaps have not spoken the truth but have given a contrived account of these debts or have concealed any of the things that belong to the monastery, we shall be accountable to the judgment that is to come for having lied. For this reason, indeed, with our own hand we have affixed our signature and sign, each of us, the monks of our monastery who are at hand, for the confirmation of this register.

We are the following:

- + I, Nephon, the monk, and ecclesiarch, have signed
- + I, the lowly ordained monk, Clement, have signed
- + I, the lowly ordained monk, Hilarion, have signed
- + I, Ignatios, monk, have signed
- + I, Theodosios, monk, who am from afar, have signed
- + I, the monk Barnabas, have signed
- + I, too, Gerasimos, monk, have signed
- + I, too, Chariton, monk, have signed
- + I, Ioannikios, monk, have signed

Sign [affixed] by Nephon the steward

Sign [affixed] by Nikon, monk, the Theban [p. 125]

Sign [affixed] by Nikon, monk, the nephew of Pter[. . .

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Sign [affixed] by Joachim, monk, the fisherman

Sign [affixed] by Neophytos, monk

Sign [affixed] by Leo, monk

Sign [affixed] by Iakobos, monk, the tailor

Sign [affixed] by [the] monk Dositheos

Sign [affixed] by Ioannikios, monk, the teamster

Sign [affixed] by Laurentios, monk, the cellarer

Sign [affixed] by Gerontios, monk, the member of the dependency

Sign [affixed] by Barlaam, monk, the teamster

Sign [affixed] by Kallinikos, monk, the beekeeper

I, Meletios, the lowly monk and superior of the monastery of the supremely holy Mother of God the Merciful, with my own hand, have signed.

8. + In the month of February, the tenth, on Monday, in the twelfth indiction, in the presence of the most God-revering clerics of our most holy bishopric, the monk *papa* Constantine the Thracian, John Kyparissiotēs, priest and *deutereuon*, Presbyteros the priest and nephew of Soterichos (?),⁶¹ John the most devout archdeacon and acting trustee, and others, the present *Inventory* was brought to us by the most honorable monks of the supremely holy Mother of God the Merciful and the most honorable lord Meletios, the superior, and the monks under him, who had set it forth, and this *Inventory* was acknowledged by them to have been made in accordance with the testamentary instruction of the founder of blessed memory of their most holy monastery, namely, that they make a close examination of the things that belong to it, whenever a superior is appointed. Accordingly, when the leadership of the monastery fell to the above-mentioned monk, Meletios, since an inventory was not found in their monastery, the present *Inventory* was made, and, as a result of their request, it was signed also by us in order that it might carry self-credibility, in the aforewritten month and indiction. +++

The lowly bishop of Stroumitza, Clement, monk +

Notes on the Translation

1. *C. Const. I et II* (861), c. 1 (R&P 2.649).
2. *Canones apostolorum*, c. 73 (not 74), (= R&P 2.93).
3. *Canones apostolorum*, c. 38 (= R&P 2.52).
4. *C. Nicaean. II* (787), c. 12 (R&P 2.592–93).
5. *C. Carth.* (419), c. 26 (R&P 3.372).
6. Gregory of Nyssa, *Canon* 8 (not 7) (R&P 4.328).
7. *JN* 120.10.
8. This long quotation is from *Nomokanon* 2.2 (R&P 1.108).
9. *Nomokanon* 2.2 (R&P 1.109).

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10. *Nomokanon* 2.2 (R&P 1.110).
11. *Nomokanon* 2.2 (R&P 1.111).
12. *Nomokanon* 2.2 (R&P 1.112–13).
13. *grammistoi*; for *grammistos* as synonymous with *katagraptos*, “drawn in profile,” see Petit, “Notre-Dame,” p. 129. The meaning of *monopelos* is unclear.
14. *lithos amiantos*.
15. *enkardion eulalaton*; *eulalaton* is not in the dictionaries. It may be synonymous with *eulalon*, “smiling,” “having a fair expression.” See Kriaras, *Lexiko*, s. vv. *eulalos* and *eulaleton* (attested only as an adverb). Petit, who believes that *enkardion* stands here for *enkolpion*, prefers to read *euelaton* and translates “medaillon bien laminé.” See “Notre-Dame,” p. 130.
16. *signon*; icon attached to or represented on a banner used in a procession. See Petit, “Notre-Dame,” p. 131, and (28) *Pantokrator*, [25], [30], [31].
17. According to Petit (“Notre-Dame,” p. 132), these obscure saints, who were put to death in Chalcedon during the reign of Julian (361–363), continued to enjoy a widespread cult in Macedonia at the end of the 19th century.
18. *skoutarion*; for which, see Petit, “Notre-Dame,” p. 133.
19. *atechna* = “crudely”?
20. *chrysopetala*; for a tentative translation of this term, see (23) *Pakourianos*, note 42 to Translation.
21. *tzinotherka*; not in the dictionaries but see Petit, “Notre-Dame,” p. 134.
22. *katablattion*; Petit (“Notre-Dame,” p. 136) defines *katablattion* as silk cloth of “dark purple color” and Kriaras (*Lexiko*, s.v. *blattin*) as “all-purple” silk cloth. However, the listing in chapter 5 of this *Inventory* of four “white” *podeai* made of *katablattion* clearly shows that this term denotes not the color but the quality of the fabric. Since *blattion* meant silk cloth, regardless of color, after the 10th century (cf. A Gonosovà, “Blattion,” *ODB*, p. 296), the term *katablattion* must have been used for silk cloth of the highest quality.
23. *litogramma*; see Petit, “Notre-Dame,” p. 134, and (19) *Attaleiates*, [Inv. 7] and [Inv. 17].
24. *monokaira*; see Petit, “Notre-Dame,” p. 136, and (19) *Attaleiates*, [Inv. 7].
25. On the apocryphal acts of St. John, see E. Junod and J.-D. Kaestli, *L'histoire des Actes apocryphes des apôtres du III^e au IX^e siècle: Le cas des Actes de Jean* (Geneva-Lausanne-Neuchâtel, 1982).
26. For this work, see Beck, *KTL*, p. 146, and Andreas Schminck, “Nomokanon of Fourteen Titles,” *ODB*, p. 1491.
27. The commemoration on 29 December of the children of Bethlehem slain by Herod after he had been told by the magi of the birth of Christ (Matt. 2:16–19). Since the *Panegyrikon* ended with this feast, it must have started with November, not December thirtieth, as the edition reads.
28. Lit. “Bee.” A collection of quotations from the works of ecclesiastical and secular authors. See E. M. Jeffreys and A. Kazhdan, “Melissa,” *ODB*, p. 1335.
29. Dölger, *Regesten*, nos. 1124, 1231, ed. Petit, “Notre-Dame,” docs. 1–3, pp. 25–27, 28–30.
30. Dölger, *Regesten*, no. 1328, cf. Petit, “Notre-Dame,” p. 30.
31. Dölger, *Regesten*, no. 1385, ed. Petit, “Notre-Dame,” doc. 4, p. 31 = doc. 8, pp. 36–37.
32. Dölger, *Regesten*, no. 1437, ed. Petit, “Notre-Dame,” doc. 5, pp. 31–32.
33. Dölger, *Regesten*, no. 1409, ed. Petit, “Notre-Dame,” doc. 6, pp. 32–35.
34. Dölger, *Regesten*, no. 1337, ed. Petit, “Notre-Dame,” doc. 7, p. 33.
35. Possibly the *Pittakion*, ed. Petit, “Notre-Dame,” doc. 8, pp. 34–46.
36. Not extant.
37. Not extant.
38. Not extant.
39. Not extant.
40. Not extant.
41. Neither the chrysobull nor the edict is extant or listed in Dölger, *Regesten*.
42. Not extant.

61. ELEOUSA INVENTORY

43. Constantine Tornikes (d. ca. 1275) who was *megas primikerios* under John III Doukas Vatatzes and *sebastokrator* under Michael VIII Palaiologos. See G. Schmalzbauer, “Die Tornikioi in der Palaiologenzeit,” *JÖB* 18 (1969), 117–19.
44. *tessaraktasemos*; not in the dictionaries. Koukoules (*BBP*, vol. 2.2, p. 41) cites the term *platysesmos* in reference to silk cloth with “an inwoven pattern of large bands.”
45. *leptoexomplios*; for the meaning of *exomplion*, see Koukoules, *BBP*, vol. 2.2, p. 41.
46. *oxykaistorai*; on this term, see (23) *Pakourianos*, p. 559, n. 50.
47. Fabric named after a type of reed (*nartheki*) used as a tool in weaving it so as to achieve the effect of loops on the surface of the cloth. See Koukoules, *BBP*, vol. 6, pp. 291–92.
48. *flamoula*; Danica Lecco (= P. Lemerle, *Cinq études sur le XI^e siècle byzantin* [Paris, 1977], p. 26) identifies *flamoulon* with *ripidion*. The latter is a fan with which the deacon fans the oblation; see Lampe, *PGL*, s.v.
49. The fact that these *koukoula* are listed with other furnishings of the church and that among them is found one made of “red silk” indicates that they were not monastic cowls (*koukoulia*) but some kind of cover for sacred vessels or icons(?).
50. *manoualia*: for which see L. Bouras, “Byzantine Lighting Devices,” *JÖB* 32. 3 (1982), pp. 480, 487, n. 22.
51. *kerostatai*.
52. *lamnai*: metal beams with candleholders used over the *templon* and icon frames. See Bouras, “Byzantine Lighting Devices,” p. 480.
53. *statareai*: see Bouras, “Byzantine Lighting Devices,” p. 480.
54. *kaniskia*: see Bouras, “Byzantine Lighting Devices,” p. 479.
55. See n. 52 above.
56. *kamarai*: arched metal strips with candleholders. See Bouras, “Byzantine Lighting Devices,” p. 480.
57. *statarea elektros*: It is not certain that the reference is to the alloy of silver and gold known as *electrum*. According to a glossary in a 14th-century manuscript cited by Petit (“Notre-Dame,” p. 147), *elektron* was either “pure bronze or another type of gold mixed with glass and stones.” For a similar definition of *elektron*, see Demetrakos, *Lexikon*, s.v. *allotypos*.
58. *manoualia*: see n. 50 above.
59. On the *katzion*, see L. Ph. Bouras and A. Kazhdan, “Censer,” *ODB*, p. 397.
60. Otherwise unknown; see E. Trapp, *PLP*, no. 27597.
61. Edition reads: *Presbyterou hiereos tou tou Soterichou*; the second *tou* may here be a scribal error in which case we should translate “the priest Presbyteros Soterichos.” In *PLP*, no. 23732, Presbyteros is listed as the son of Soterichos.

Document Notes

- [1] Civil and canon law requirements for an inventory. For the obligation to have an inventory, see also (35) *Skoteine* [24]; cf. (10) *Eleousa* [18].
- [2] List of icons. See also similar lists in (19) *Attaleiates* [INV 5]; (23) *Pakourianos* [33B]; (35) *Skoteine* [26], [45]; and (48) *Prodromos* [14].
- [3] List of books. See also similar lists in (19) *Attaleiates* [INV 7], [INV 12] ff.; (23) *Pakourianos* [33B]; (35) *Skoteine* [24], [27], [28], [42]; (45) *Neophytos* [12], (48) *Prodromos* [14], and (54) *Neilos Damilas* [INV].
- [4] List of property titles. See (23) *Pakourianos* [33D], [33E] and also inventories of landed properties in (19) *Attaleiates* [INV 9]; (27) *Kecharitomene*, Appendix A; (28) *Pantokrator* [65], [66]; (35) *Skoteine* [31], [32], [33], [34], [35], [36], [37], [38], [41], [43]; (37) *Auxentios* (Missing); (39) *Lips* [44] ff.; and (57) *Bebaia Elpis* [121] ff.
- [5] List of sacred textiles. See also similar lists in (19) *Attaleiates* [INV 8], [INV 18]; (23) *Pakourianos* [33B]; (31) *Areia* [T11]; (35) *Skoteine* [25], [28], cf. [45]; and (48) *Prodromos* [14].
- [6] List of lighting devices. See also similar lists in (23) *Pakourianos* [33B] and (35) *Skoteine* [25].

FIFTEENTH CENTURY

- [7] Statement of no cash assets; signatures. For not storing up wealth in the monastery, see also (3) *Theodore Studites* [21] and (37) *Auxentios* [9].
- [8] Certification by Clement, bishop of Stroumitza. For other episcopal confirmations of the documents in our collection, see (10) *Eleousa* [22], (34) *Machairas* [18], (45) *Neophytos* [22], (50) *Gerasimos* [5], and (51) *Koutloumousi* [A16], [B21], [C12]; cf. (25) *Fragala* [A12], [B12], [C5].