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Εγγραφα σε επιγραφές ναών χρυσόβουλλα - εκκλησιαστικές πράξεις - βρέβια - δωρεές - διαθήκες

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Church Inscriptions as Documents. Chrysobulls - Ecclesiastical Acts - Inventories - Donations - Wills

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CHURCH INSCRIPTIONS AS DOCUMENTS

CHRYSOBULLS - ECCLESIASTICAL ACTS - INVENTORIES - DONATIONS - WILLS*

The practice of recording official documents on the walls of a church seems to go back to middle Byzantine imperial donations and acts. An interesting piece of information is given by Ray Gonzalez de Clavijo, the Spanish high official who joined an embassy to the court of Timur in Samarkand (1403-1406) and visited Constantinople during his journey, in 1403. Clavijo recounts that at the entrance of the monastery church of Panagia Peribleptos, thirty castles and towns which were granted to the monastery by its founder Romanos III Argyros (1028-1034) were depicted under the figure of the Virgin; near by hung those documents, sealed with wax and lead, by which the privileges over these castles and towns were bestowed on the monastery itself. Of special interest are the still extant marble slabs with an inscription reproducing the edict of Manuel I Komnenos (1143-1180) which embodied the acts of the Council of 1166. The council, which was presided over by the emperor himself, discussed a subject concerning the nature of Christ, namely the passage in John, 14:28 "και ο πατήρ μου μείζων μοι εστιν". The slabs were reused in the mausoleum (turbe) of Sultan Suleiman the Magnificent at Istanbul from 1567; according to the sources, the edict was carved in stone and placed on the left-hand side as one entered St Sophia. The inscription is, moreover, mentioned in an epigram by Theodore Balsamon who praised Isaakios Angelos for having opposed the heretics and for having set up on both sides of the slabs the images of the two “pillars” of the Christian dogma: the saints Peter and Paul. Interestingly a manuscript survives (cod. Vat. gr. 1176) which contains the five acts of the Synod of 1166. The codex is considered to be the original one as it includes the signatures of the Patriarch Loukas Chrysoberges and of thirty clerical participants as well as the imperial portraits of Manuel I and his second wife Maria of Antioch. This is a rare case, among the exam-
ples to be discussed in this article, where both the original document and the relevant inscription on stone have come down to us. It should also be noted that, as has been recently argued, the mosaics in the Church of the Nativity in Bethlehem, which represent the seven ecumenical and six provincial church councils and record the texts of their main acts, go back to the time of the reign of Manuel I Komnenos.

Monumental evidence of imperial documents reproduced on the walls of a church increases in the Palaiologan period. On the west façade of the monastery church of the Theotokos in Apollonia a chrysobull is written next to portraits including those of the emperors Michael VIII, Andronikos II and Michael IX. The chrysobull was initially issued in favor of the monastery in Apollonia by Manuel I Komnenos and confirmed by Michael VIII Palaiologos after the defeat of the Franks in the battle of Berat in 1281/82.

Furthermore, traces of a twenty-line long inscription on the southern façade of the church of St Nicholas in Manastir have been interpreted as reproducing the text of a chrysobull issued by Andronikos II, prior to 1300.

The most impressive example from the Palaiologan period occurs in the very well known southwestern chapel of the Hodegetria monastery church (Aphentiko) in Mistras (Fig. 1). The texts of four chrysobulls—and a fragment of a fifth—are painted on the walls of the chapel. Three of them were issued by Andronikos II in the years 1314/15, 1320 and 1322, and one by Michael IX, in the year 1319. The chrysobulls record the landed property of the monastery: estates, fields, vineyards, trees, mills, dependencies (metochia) etc. Another example is the five episcopal acts whose texts are inscribed on the columns of the Metropolis of Mistras (Fig. 2).

They include acts by the metropolitan Nicephorus (1312), Loucas (1330 and 1341) and Neilos (May 1339 and December 1339).

Both cases—Aphentiko and Metropolis—reveal the special interest of the abbots and/or metropolitan in assuring the privileges and the landed property of their monasteries. In their effort to secure the conceded properties for the future in perpetuity, the authors of the documents as well as the recipients of the grants do not merely appeal to the curses of the 318 fathers against anyone not complying with the terms of the chrysobulls but also record the text of the documents on long lasting materials, such as stone, marble or the walls of the church. The particular interest of the emperors and of the high ecclesiastical authorities in securing the property of the last two monuments is reflected in their excellent quality. Especially in the case of Aphentiko, its relationship with the capital is well attested as regards the architectural form and painted decoration.

A further example occurs in the metropolitan church of the Dormition of the Virgin in Stagoi (today Kalampa) in Thessaly. Imperial and patriarchal acts reconfirming the bishopric’s property, namely a chrysobull issued by Andronikos III Palaiologos in the year 1336 and a sigillum of Constantine Palaiologos IV (1389-90 and 1391-97) of the year 1392, are inscribed next to each other on the north wall of the inner narthex.

This Byzantine practice of recording imperial and ecclesiastical concessions to a church or monastery on the walls of a religious building was copied by the Nemanid rulers of Ser-

Fig. 1. Mistras. Hodegetria monastery, SW chapel. Chrysobullof Andronikos II Palaiologos. 1314/15.

bia, as V. Djurić has shown in a study on the Esphigmenou monastery of Mt Athos. According to the vita of St Symeon Nemanja, which prefaces the typikon of the monastery of Studenica (1208/09), the villages, icons, books, holy vessels and vestments that were granted to the monastery by Nemanja, were also recorded on the walls of the church. Still preserved on the walls of the belfry at Žiča (ca. 1310) is the text of documents recording grants that were made by Stephan the First Crowned and by King Milutin. Furthermore, on the western wall of the diakonikon in the church of Gračanica the text of a document registers the concessions of King Milutin to the monastery (1321/22).

In Serbia the practice of recording official acts on the walls of royal foundations is followed in later examples not only by


14. Ibid., p. 89.
16. Djurić, Esfigmenska povelja (n. 7), p. 90. B. Todić, Gračanica, slikarstvo, Belgrade 1988, p. 63-68, 378, fig. 5. B. Živković, Gračanica, crtež fresaka, Belgrade 1989, diakonikon, IX, west wall, no. 3. For further examples in East (Georgia) and West (Italy) see Djurić, Esfigmenska povelja, p. 91-92, figs 30-31.
members of the ruling family but also by people ranking lower in the social hierarchy. The foundation inscription on the west wall of the naos of St. Andreas at Treska, built shortly after 1374/75 and decorated with frescoes in 1388/89\(^17\), lists, among other items, villages endowed to the church. Two inscriptions that run along the outer and inner walls of the building reproduce documents of grants to the monastery issued by its founder Kraljevic Andreas, son of king Vukasin. Moreover, in the monastery church of Lipovac the (re)foundation inscription of the monk Germanos (1398/99) is followed by an excerpt from a document issued by knez Stefan, the future despot Stefan Lazarević (1402-1427), and his brother Vuk, who endowed estates and vineyards to the monastery\(^18\).

A further example occurs in the church of Sveti Konstantin i Jelena at Ohrid, dated to approximately 1380-90\(^19\) (Fig. 3). The donor, a priest-monk named Parthenios, recorded on the south wall of the church in the Greek language, in the form of a triptych, not only all landed property (vineyards, fields, vegetable plots) but also the holy vessels and books belonging to the church. The whole text seems to reproduce the *brebion* of a monastic typikon, i.e. the inventory of monastic property both movable and immovable\(^20\). A parallel register of the movable property of a church occurs on the gold-plated silver revetment of an icon of the Virgin from Mesembria, now in the National Museum of Sofia. The first two inscriptions on the revetment, written in Greek, mention that the uncle of the great emperor Ivan Alexander renovated the church of the Theotokos Eleousa in 1341/42 and dedicated the golden and silver adornment (i.e. revetment) of the icon; the third inscription, in smaller Greek characters, enumerates other donations to the church, such as sacerdotal vestments, holy vessels in gold and silver, books etc\(^21\).


\(^{19}\) G. Subotic, *Sveti Konstantin i Jelena u Ohridu*, Belgrade 1971, p. 4-28, 107-108, 113-115. For a gospelbook donated to a church of the Theotokos which was founded by the abbot of Saint Clemens of Ohrid before 1368 see Fl. Evangelatou-Notara, *Χορηγοί-Κτήτορες-Δωρητές σε σημειώματα κωδίκων. Παλαιολόγειοι χρόνοι*, Athens 2000, ρ. 57-58, 245 (no. 279); for another gospelbook offered to the church of the Protomartyr Stephanos at Konča by its founder, a high-ranking official at


Fig. 3. Ochrid, Sts Constantine and Helen, south wall. Dedicatory inscription and inventory. Ca. 1380-90 (G. Subotić, Sveti Konstantin i Je­len­na u Ohridu, Belgrade 1971, p. 18-19).

The Dormition of the Virgin in Velestovo, in the region of Ochrid, records the property that was collectively donated to the church by a priest and members of the village (1444 and 1450/51)22.

The practice of recording official documents – mostly nota­rial acts – on the walls of provincial and usually humble churches was widespread in the Late Byzantine period in provinces either belonging to Byzantium or under Latin or Turkish rule.


narthex of the church of Ai-Strategos at Boulorioi of Mesa Mani\textsuperscript{25}(13th-14th c.).

A mutilated inscription of the first half of the fourteenth century engraved on a marble colomnete, now in the Museum of Sparta\textsuperscript{26}, refers to vineyards and fields offered to a church or monastery in order that the holy liturgy will be held three times a week “in the church or on the tomb of a saint”\textsuperscript{27}. Another dedicatory inscription (1367/68), painted over the iconostasis door, records the offerings in land and trees of a monk and two laymen to the church of St John the Forerunner at Chrysapha in Laconia\textsuperscript{28}(Fig. 4).

Further, if less well attested, examples are known from the Greek mainland. It seems that on the columns of the catholikon of the monastery of Barnakova in Acotia there were inscriptions which included information about the metochia and the landed possessions of the monastery\textsuperscript{29}, among other matters. Although the original columns do not exist, the text has been preserved in a Greek manuscript (ms. 1) in the archives of the monastery of Barnakova and in an Italian version in a manuscript of the General State Archives (Γενικά Αρχεία του Κράτους). Both manuscripts date from the beginning of the nineteenth century but are considered to go back to older sources. The title of the Greek text, “Μετάγραψις ευθύγμονη ἀπὸ ταῖς κολώναις τῆς ἐκκλη-
σίας τῆς Ἡπειροσσάου Θεοτόκου τῆς ἐπονομαζομένης Βαρ-

κάβας, πληροῦν τῆς πόλεως Ναυπάκτου”, indicates that the text of the manuscript must be a “copy reproduced from (inscriptions on) the columns of the church of the very holy Virgin so-called Barnakova, close to the town of Naupaktos”\textsuperscript{30}. Furthermore, the Chronicle of Galaxeidi, written in 1703 by the monk Euthymios Pentagiotis, which was based on older documents, mentions that the name of Michael II, sovereign of Epiros who founded the monastery of the Transfiguration of the Saviour near Galaxeidi about the middle of the thirteenth century, was written on a marble column in the narthex\textsuperscript{31}. May we assume that on the same column were inscribed, in addition, Michael’s II offerings to the monastery – bronze candelabra, silver and golden lamps etc. – recorded in the Chronicle?\textsuperscript{32}

A further example of a donation documented on the walls of a church may be mentioned from Selijuk occupied Cappadocia. Thamar (ἡ κυρία Θομαίος), the wife of the imperial courtier Boukolios Paliarchēs, a Christian high military official (amir arzi) in the Seljuk court, donated a vineyard, according to an inscription, to the church she founded to honour Saint George at Belisirama (Kirk Dam Alti Kilise) between 1283 and 1295\textsuperscript{33}. It is interesting to note that Belisirama is a typical example of hybrid culture in Turkish-occupied Cappadocia.

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27. Ibid., p. 324. Furthermore, a donation of a vineyard and fruit-bearing trees by an individual to an unknown monastery is mentioned in a marble inscription in Mistras dated to 1300/01. The vineyard had initially been bought by the same individual from the monastery for 40 hyperpyra. The original setting of the inscription (built in the walls of a church or in the precinct of the cemetery mentioned in the inscription?) is unknown. A. Boeckh and J. Franz, IG, IV, Berlin 1877, p. 350, no. 8763.


32. The power of the tradition of recording the property of a church on its walls, in order to secure it, is demonstrated by the following case. In the monastery of Sagmata in Boeotia, in the niche above the western entrance of the little, there is a copy of a chrysobull, said to have been issued by Alexios I Komnenos in 1106; it has been proved however that this document is a forgery probably of the nineteenth century, MM, 5, p. 253, no. II. Sp. Lampros, Σύμμικτα, ΝΕ 13 (1916), p. 363. A.K. Orlandos, Ἡ ἐν Βοιωτία Μονή Σαγματά, ARME Σ (1951), p. 107. S. Voigaitzes, Παρατηρήσεις στην οδοδομική ιστορία της μονής Σαγματά στη Βοιωτία, ΔΧΑΕ ΙΗ (1995), p. 66-67. I wish to thank Dr. Staurus Mamaloukos for his interest in this study and for kindly drawing my attention to the examples of Barnakova, Galaxeidi and Sagmata.

of the thirteenth century and that the dedicatory inscription mentions both the Seljuk sultan Masud II (1283-1305) and the Byzantine emperor Andronikos II (1282-1328). Another type of donation, also reflecting a notarial act, is recorded in an inscription in the narthex of Hagios Nikolaos tes Steges in Kakopetria in Cyprus (14th c.). The supplicant couple offered to the church a shop or workshop (χανούτι)⁴⁴ (Fig. 5).

Recording wills on the walls of a church also seems a common practice in the late Medieval period. For example, a priest-monk wrote his will in the year 1286/87 on the omophorion of St Gregory of Nyssa, who is depicted in the conch of the diakonikon in the church of St Nicholas at Klenia/Korinthia ³⁵. He bequeathed to the church his cell, a vineyard and a field.

In Cappadocia, three inscriptions of the year 1293 in the Triconch of Ortaköy (St George) refer to deceased people who made grants to the holy monastery: the first an unknown number of hyperpyra, the second, who was a monk, 49 hyperpyra, and the third a field of one modios as well as a walnut tree ³⁶.

A final example comes from Venetian occupied Crete. Manuel Eremioannes gives notice in an inscription of the year 1470, written in the church of the Holy Fathers (Αγιοι Πατέρες) at Pano Phloria Selinou, that he leaves to the church twenty goats, ten bee-hives, the enclosure of the monastery with the houses, the trees, the vineyard, as well as one more vineyard ³⁷. All these holdings had been initially granted to the church by the Venetian nobleman Aligizos Kokkos (Cocco) ³⁸. The aforementioned inscriptions include both donations by donors granting property while still alive or wills ³⁹ written by individuals who leave property to a church or monastery af-

37. G. Gerola, Monumenti veneti dell'Isola di Creta, IV, Venice 1932, p. 449-451. The date of the inscription, read by Gerola as 1462, was corrected to 1470 by P. Vokotopolous, 'Η χρονολογία των τοιχογραφιών του Ξένον Διγενῆ στα Απάνο) Φλώρια Σελίνου, ΑΑΑ XVI (1983), p. 142-145. On the frescoes of the church M. Vasilaki-Mavrakaki, 'Ο εικονογράφος Ξένον Διγενής και η έκσταση των 'Αγίων Πατέρων στα

Σάλευς Φιλίππος was either an emir or an άμηράτζης (amir arzi), in both cases a high official of the Turkish court in the thirteenth century. 34. A. and J. Stylianou, 'Ο ναός τοϋ 'Αγίου Νικολάου της Στέγης παρά την Κακοπετριάν, Κνιπζον 10 (1946), p. 132-136, fig. 9.
37. G. Gerola, Monumenti veneti dell'Isola di Creta, IV, Venice 1932, p. 449-451. The date of the inscription, read by Gerola as 1462, was corrected to 1470 by P. Vokotopolous, 'Η χρονολογία των τοιχογραφιών του Ξένον Διγενῆ στα Απάνο) Φλώρια Σελίνου, ΑΑΑ XVI (1983), p. 142-145. On the frescoes of the church M. Vasilaki-Mavrakaki, 'Ο εικονογράφος Ξένον Διγενής και η έκσταση των 'Αγίων Πατέρων στα

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ter death. They are found in humble buildings and represent collective (Polemitas, Boularioi) or individual (Klenia, Belisirama, Pano Phloria) donations by villagers (Polemitas, Boularioi), local archontes (Belisirama), priests or monks (Ortaköy, Pano Phloria). The mural paintings of these churches reflect a simplified version of monumental art as developed in the large artistic centres of Byzantium and are provincial in quality. 

Recording the content of official documents on the walls of churches or monasteries testifies to the need for protecting the granted property from falsification and for securing their possessions from sale, appropriation or usurpation, by notifying them to a wider audience. Moreover, a document on parchment or paper may easily become lost or destroyed whereas a register on stone or on the walls of a church or monastery is more permanent. The authors of monastic typika are well known to have taken care to secure their documents by writing exact copies (ίσότυπα) for use whenever needed and by keeping the original copy in the skevophylakion of the same monastery or of another monastic foundation which was thought to be more secure. Donations and wills of individuals in the Late Byzantine provinces were as a rule written by ecclesiastical notaries, the so-called nomikoi, in the presence of a small number of witnesses. The existence of nomikoi in remote villages, like those in the Mani, is documented by a collective dedicatory inscription in the church of Saints Anargyroi at Kipoula (1267) where the donor who offered the greatest sum of money was an anagnostes and nomikos.

In the case of documents reproduced on the walls of a


43. F.I. Uspenskij - V.V. Benechević, Vazelonskie akty. Materialy dlja istorii krestjan skogo zemlevladeniya v Vizantii XIII-XV vekov, Leningrad 1927, no. 26 (ca. 1260) four ψωμιάρια, no. 31 (ca. 1301) five ψωμιάρια, no. 111 (1254) two χοίνικες, no. 55 (ca. 1250-60) four χοίνικες, no. 46 (1264) two fields of one μόδιος each, no. 110 (2nd half of the 13th c.) a field of one μόδιος, no. 14 (ca. 1262) and no. 16 (ca. 1245) fields of two μόδιοι. For the surface measures ψωμιάριον (1/6 μόδιος) and χούνικες (1/4 μόδιος) see E. Schilbach, Byzantinische Metrologie, Munich 1970, p. 283 and passim.
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church, no notary and no witnesses were needed since the ecclesiastical community as a whole served as a witness of the recorded agreements. It seems reasonable to assume that there also existed notarial acts written on parchment or paper recording the same donations, as in the case of chryso-bulls or ecclesiastical acts which were also inscribed on the walls of a church.

The poverty of the members of Late Byzantine rural society, often attested in the church inscriptions mentioned above, is also testified in notarial documents of rural communities. For example, the acts of the monastery of Vazelon or Za-boulon in Pontos include donations to the monastery of St John the Baptist, dating from the thirteenth to the fifteenth century, in the form of small landed property. This property was offered for the salvation of the donor, his parents or other relatives and included land varying in size from four or five ψωμιάρια – or from two or four χοίνικες – to one or two μίμοιν.43 Donations of single trees (walnut and apple trees) are also attested in the same documents44.

Donations registered in church inscriptions did not take the form of a notarial act, i.e. neither names of witnesses nor the name of the notary were included. Nevertheless, they shared some common features with notarial acts, such as the cross at the beginning and at the end of the text as a holy sign invoking God as a witness45. Another common feature shared by notarial acts and certain of the aforementioned documents related either to donations or to wills46 were curse clauses. They were written at the end of the text and served both to protect the beneficiary (i.e. the church or monastery) and to warrant the will of the donor or testator. The origin of maledictions in Byzantine texts goes back to ancient Greek religious and legal practices; maledictions were common in the Old and New Testament and very widespread in Early Christian funerary inscriptions47. It has been pointed out that curses were widely used in Byzantine legal texts such as decrees, in imperial acts such as chryso-bulls especially from the twelfth century onwards, in oaths between state rulers, in documents of ecclesiastical authorities, in private transactions, especially wills, etc48. These maledictions aimed to secure the agreements or transactions against any infringement. Furthermore, dedicatory inscriptions of churches and notes in manuscripts often included the same kind of curses in order to secure ownership. Nearly all maledictions found in the documents of the present study contain the invocation of the curses of the 318 holy and god-bearing (θεοφόρων) fathers who took part in the first Council of Nicaea. This was one of the most popular curse clauses in Byzantine documents and inscriptions49.

Among the above mentioned examples of wills, a problem arises concerning the wills of monks. Justinian’s Novella 5, 5 (535 AD) forbade monks to write a will since the property they owned before taking the vows was transferred anyway into the monastery where they belonged. Leo VI’s Novella 5 allowed monks to dispose by will the property they acquired after their entrance to a monastery50. Nonetheless, many examples of monks’ wills dating from the twelfth, thirteenth and fourteenth centuries have come down to us, in which no distinction is made between property obtained before or after taking the vows51. It should be noted in addition that according to Byzantine monastic typika private property,

44. Uspenski - Benešević, op.cit., no. 114 (end 13th c.) a walnut and an apple tree, no. 175 (1449) a walnut tree. In document no. 10 (ca. 1435) a woman with her sons leaves her share of a walnut tree and another woman offers half a walnut tree.
45. Saradi, Notai e documenti (n. 41), p. 110-111.
46. See episcopal acts in the Metropolitan of Mistra, inscriptions in the church of Sta Constantine and Helen at Orihdi and St Nicholas at Klenia.
50. A. Steinwenter, Byzantinische Mönchstestamente, Ἀγγέλος 12 (1932), p. 55-64.
51. The acts of the monastery of Vazelon include several wills of monks (Uspenski - Benešević; Βενεζόλικες αλήθες (n. 43), no. 34, ca. 1264; no. 107, 2nd half of the 13th c.) and hieromonks (ibid., no. 12, 1435; no. 18, ca. 1260-70; no. 183, 2nd half of the 15th c.) as well as the will of a nun (ibid., no. 100, 1344). Wills of a nun and of monks are also included in the acts of the monastery of Panagia Lembiotissa near Smyrna, dated from the thirteenth century. MM, IV, no. 51, 1281, will of a monk leaving to the monastery of Lembiotissa a field and trees; no. 69, 1285, will of a monk leaving to the same monastery 46 olive trees with the land; no. 22, 1255, will of a monk leaving part of his property to the monastery, part to his family; no. 58 (s.a.), will of a monk leaving a field and a vineyard to the monastery of Lembiotissa, where he was to become a monk, and part of his property to his wife and children: cf. the will of a nun (s.a.) leaving her property to members of her family, F. Trincherà, Syllabus Graecarum membranarum, Naples 1865, 551, p. 551.
though in principle prohibited, was allowed under certain circumstances, especially for monks and nuns coming from wealthy families\textsuperscript{52}. In most cases the property of a monk was left to the monastery where he belonged, reflecting the prevailing practice in everyday life. This practice is also testified in wills recorded in the Late Byzantine churches, e.g. in Kleina and in Pano Phloria.

Of special interest is the διαθηκών γράμμα of a monk of the year 1192 which seems to bear close similarities to the inscription of Pano Phloria Selinou in Crete. According to this document, included in the Acts of the monastery of Panagia Lembiotissa near Smyrna, the monk Gerontios left to the monastery of Hagia Marina των Μήλων, which he himself had erected from its foundations by his own labour and expense, everything to be found in the monastery, i.e. animals, land, implements, ecclesiastical books, food supplies. All this property was left to the monastery and to his son, also a monk\textsuperscript{53}.

In conclusion: The literary and, in particular, the archaeological evidence of official documents painted on the walls or engraved on stone or on the columns of churches includes foundation charts comprising initial endowments to a church or monastery, later endowments or renewals, inventories of landed property and, in a few cases, lists of icons, holy vessels and liturgical books as recorded in monastic typika (brebia), as well as testaments of individuals. It seems that the Middle Byzantine practice of registering imperial grants or acts on the walls of a church became widely disseminated in Byzantium in the Palaiologan period. The practice was followed by the Serbian rulers, and was also reflected in the donations of common people in the Late Medieval period in provinces either still belonging to Byzantium or under foreign rule.

\textbf{Σοφία Καλοπιση-Βερτη}

\textbf{ΕΓΓΡΑΦΑ ΣΕ ΕΠΙΓΡΑΦΕΣ ΝΑΩΝ}

ΧΡΥΣΟΒΟΥΛΛΑ - ΕΚΚΛΗΣΙΑΣΤΙΚΕΣ ΠΡΑΞΕΙΣ - ΒΡΕΒΙΑ - ΔΩΡΕΕΣ - ΔΙΑΘΗΚΕΣ

Το όρθρο πραγματεύεται μία σειρά επιγραφών σε ναούς, που αποδίδουν το κείμενο επίσημων εγγράφων, όπως χρυσόβουλλα, εκκλησιαστικές πράξεις, βρέβια, δωρεές, διαθήκες κτλ.

Σύμφωνα με τις γαρπτές πηγές η συνήθεια αναγραφής επίσημων εγγράφων σε ναούς –στους τοίχους, σε κιόνες, μαρμάρινες πλάκες κτλ.– ανάγεται σε αυτοκρατορικές χορηγίες και αποφάσεις της μεσοβυζαντινής περιόδου. Η συνήθεια αυτή υιοθετήθηκε στη συνέχεια από τους Σέρβους ηγεμόνες και αρχοντες της σερβικής αυτοκρατορίας και αργότερα από τον απλό κόσμο. Οπως συνάγεται από τη μαρτυρία των μνημείων ιδιαίτερη διάδοση γνώρισε αυτή η πρακτική κατά την παλαιολόγεια περίοδο και μάλιστα όχι μόνο σε επίπεδο αυτοκρατορικών αποφάσεων, αλλά και από την πλειοψηφία των μονών και ναών.

52. Thomas - Constantinides (eds), Monastic Documents (n. 20), p. XXXIII-XXXIV.

53. MM, IV, p. 201-203, no. CXVII.