THE *REGESTES* OF THE MEDIEVAL ACTS OF THE VAZELON MONASTERY:

THE CODEX E OF THE TIMIOS PRODROMOS ON MOUNT VAZELON AS A SOURCE FOR THE SOCIAL, ECONOMIC AND INSTITUTIONAL HISTORY OF RURAL MATZOUKA FROM THE THIRTEENTH TO THE FIFTEENTH CENTURY

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ABSTRACT

This study is concerned almost exclusively with the preparation of *regestes* for the medieval acts of the monastery of the Timios Prodromos on Mount Zaboulon, also and better known as Vazelon, located in rural Maçka (Matzouka) some forty-five kilometers southwest of Trabzon (Trapezous) in present-day Turkey. The monastery, which is dedicated to the worthy Forerunner (Timios Prodromos) and Prophet John the Baptist**,** played a major role in the religious and economic life of both Byzantine Matzouka and Ottoman Maçuka. The *regestes* are based on an edition of one of the monastery's two surviving cartularies, known as Codex E, which contains acts mostly from the thirteenth to the fifteenth centuries and is now kept in St. Petersburg. It is modeled on the *Archives de l'Athos* series with certain limitations that will be discussed in the appropriate sections. This preferred model involves, first and foremost, arranging the acts of the monastery in a chronological order and therefore carefully dating each act in the cartulary as accurately as possible. The main section in each individual entry of the *regestes* is a detailed summary of the act, which is usually followed by notes on the affair, its dating and prosopography. The history and the characteristics of Vazelon's codices, specifically Codex E, as well as the history of the monastery and of its estate precede the *regestes*. Finally, a chapter expounding on Codex E's contribution to the social, economic and institutional history of late medieval Matzouka will follow the presentation of the acts. It is hoped that the present *regestes* will be of aid to the students of the region and the period concerned.

ÖZET

Bu çalışma Trabzon'un kırkbeş kilometre güneydoğusunda ve Maçka ilçe sınırları içerisinde bulunan Vazelon manastırının ortaçağa ait zabıtlarını düzenleyerek benzer manastır zabıtlarının incelenmesi için standart kabul edilen *regestes* formunda hazırlamayı amaçlamıştır. Vaftizci Yahya'ya adanmış olan manastır hem Bizans Matzouka'sının hem de Osmanlı Maçuka'sının dinsel ve ekonomik hayatında son derece önemli bir rol oynamıştır. Hazırlanan *regestes* manastırın günümüze ulaşan iki kodeksinden biri olan ve günümüzde St. Petersburg şehrinde muhafaza edilen E Kodeksi'nin 1927 baskısını esas olarak almıştır. Çoğunlukla onüçüncü ve onbeşinci yüzyıllar arasında yazılmış zabıtlardan oluşan E Kodeksi'nin *regeste*'i için *Archives de l'Athos* serisi model olarak alınmıştır. Bu model öncelikle kodeksin içerisinde bulunan zabıtların teker teker dikkatle tarihlendirilmesini ve kronolojik olarak sıralandırılmasını gerektirmektedir. Zabıtların incelemesinde ana kısım anlatılan olayın detaylı bir özeti ve bunu takiben zabıtın içeriği, bahsi geçen özel kişiler ve tarihlendirme ile ilgili notlardan oluşmaktadır. Vazelon manastırının, manastırın kodekslerinin ve malvarlığının tarihçeleri *regestes*'den önce yer almaktadır. E Kodeksi'nin Maçka'nın geç ortaçağ dönemi toplumsal, ekonomik ve kurumsal tarihine olan katkısıyla ilgili bölümse regestes'den sonra gelmektedir. Vazelon manastırının E Kodeksi'ni kolayca anlaşılıp incelenebilinecek bir formata sokmayı amaçlayan bu çalışmanın, söz konusu dönem veya bölge ile ilgili araştırma yapanlara yardımcı olmasını umuyorum.

TABLE OF CONTENTS

I. INTRODUCTION……... 1

II. THE HISTORY OF VAZELON'S CODICES, CODEX E AND METHODOLOGY

The History of Vazelon's Codices…….…….4

Codex E……...6

Methodology…….12

III. THE HISTORY OF VAZELON UNDER THE GREAT KOMNENOI OF TREBIZOND

The Origins of Vazelon……17

Chronology, from the Middle of the Thirteenth to the End of the Fifteenth Century……18

The Officers of Vazelon, from the Middle of the Thirteenth to the End of the Fifteenth Century…….32

The Estate of Vazelon, *ca.* 1461…….37

IV. THE *REGESTES*

Chronological Table of the Acts……..49

Concordance to *Actes de Vazélon*'s Numbers of the Acts……...56

The *Regestes* of the Medieval Acts of Vazelon……...58

V. CODEX E'S CONTRIBUTION TO THE SOCIAL, ECONOMIC AND INSTITUTIONAL HISTORY OF MATZOUKA

Matzoukan Society in the High Middle Ages……...303

The Economy of Medieval Matzouka…….....309

The Administration of Matzouka under the Great Komnenoi of Trebizond…….....318

VI. CONCLUSION…..……. 323

APPENDICES...……..……..……....326

BIBLIOGRAPHY…….…..……...329

LIST OF MAPS

Medieval Matzouka……...36

LIST OF ABBREVIATIONS

AP	*Ἀρχείον Πόντου*
Bryer, *Greeks and Türkmens*	Anthony Bryer, "Greeks and Türkmens: The Pontic Exception," *DOP* 29 (1975)
Bryer, *Byzantine Matzouka*	A. Bryer, "Rural Society in Matzouka," *Continuity and Change in Late Byzantine and Early Ottoman Society*, eds. A. Bryer and H. Lowry (Birmingham, 1986)
Bryer, *Rural Society in Trebizond*	A. Bryer, "Rural Society in the Empire of Trebizond," *Ἀρχείον Πόντου* 28 (1966)
Bryer, *Topography of Pontos*	A. Bryer and D. Winfield, *The Byzantine Monuments and Topography of Pontos*, 2 Vols. (Washington, DC, 1985)
Cheynet, Malamut, Morrisson, *Prix et salaires*	J.-Cl. Cheynet, E. Malamut and C. Morrisson, "Prix et salaires à Byzance, Xe-XVe siècle," *Hommes et richesses dans l'Empire byzantin,* tome II, VIIIe–XVe siècle, eds. V. Kravarai, J. Lefort and C. Morrisson (Paris, 1991)
CPSyll	*ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος*
DOP	*Dumbarton Oaks Papers*

EHB	*The Economic History of Byzantium, from the Seventh Through the Fifteenth Century*, ed. A.E. Laiou, 3 Vols. (Washington, D.C., 2002)
Janin, *Grands centres*	R. Janin, *Les églises et les monastères des grands centres byzantins* (Paris, 1975).
LDP	A.A. Papadopoulos, *Ἱστορικόν Λεξικὸν τῆς Ποντικῆς Διαλέκτου*, 2 Vols. (Athens, 1961).
LBG	*Lexikon zur Byzantinischen Gräzität besonders des 9.-12. Jahrhunderts*, 5 Vols. (Vienna, 1994).
ODB	*The Oxford Dictionary of Byzantium*, A.P. Kazhdan et al., 3 Vols (New York, Oxford, 1991).
PLP	*Prosopographisches Lexikon der Palaiologenzeit*, E. Trapp et al., 12 vol., 2 addenda and index (Vienna, 1976-1996).
Schilbach, *Byzantinische Metrologie*	E. Schilbach, *Byzantinische Metrologie* (Munich, 1969).
Vazélon	F. Uspenskij and V. Beneshevich, Вазелонские Акты. Материалы для истории крестьяиского и монастырского землевладения в Византии XIII - XV веков. *Actes de Vazélon*. *Matériaux pour servir à l'histoire de la propriété rurale et monastique à Byzance aux XIII – XV siècles* (Leningrad, 1927).

PREFACE

The idea for the present study was born after consulting with both Professor Nevra Necipoğlu and Dr. Kostis Smylis in the summer of 2004, a point in time when I had already decided to work on a single source for my thesis. From the very start, its premise was to prepare –using the *Archives de l'Athos* series as a model– the *regestes* of the 180-odd medieval acts contained in Codex E of Vazelon, one of the two surviving cartulary copies of the monastery, based on Feodor Uspenskij and Vladimir Beneshevich's 1927 edition. A combination of factors, including my interest in the peripheries of the Byzantine world, a recent seminar offered by Dr. Smyrlis on the monasteries of Constantinople and above all, the prospect of practicing my Greek reading skills on a primary source from the late Byzantine period, made the subject of this thesis all the more appealing. However, obtaining a copy of the *Actes de Vazélon* turned out to be my first real challenge. It soon became apparent that Uspenskij and Beneshevich's edition was unavailable in Turkey and that the book was somewhat of a rare find even in some of the most respectable libraries of Europe and North America. For this reason, I am forever indebted to Ms. Ece Turnator for providing me with a copy of the *Actes de Vazélon* in January 2005. Since the 1927 edition is annotated and commented on entirely in Russian, a language I do not read, it was imperative to have these parts translated. Ms. Fatma Arıkan deserves a special mention for allocating much of her time to translating the Russian text into Turkish.

In the spring of 2005, Dr. Smyrlis was kind enough to hold weekly sessions for the reading and discussion of select acts from Codex E. The first few weeks made it

painfully obvious that I would need, at the very least, some basic training in Modern Greek to work productively with the *Actes de Vazélon*. For this specific reason I attended the summer intensive courses in Modern Greek offered by the Aristotelian University of Thessalonike. This was followed up by more advanced language training at the University of Crete – Rethymno where I stayed as an Erasmus exchange student until March 2006. There, I was assisted in the translation process –which I had deemed as necessary before preparing the summary of each act– by Dr. Demetrios Kyritses, a lecturer at the University of Crete. In our weekly meetings that often ran for hours, Mr. Kyritses corrected my translations and expounded on the problematic acts. I owe him greatly for his time and most valuable input.

The translation of a majority of the acts had been completed by the time I returned to Turkey, where I immediately began working on the preparation of the *regestes*. All through the spring of 2006, Dr. Smyrlis meticulously corrected groups of completed acts, commenting on the format and contents of each entry, as well as my language and interpretation of the affair. I feel obliged to emphasize that without the efforts of Dr. Smyrlis, the present thesis would have been an altogether different, and I believe much inferior, work. It was only after realizing that my work on the *regestes* could, potentially, go on indefinitely that I began to work on the rest of my thesis. This involved writing an introduction, conclusion and the chapters on the history of Vazelon, of its codices and of its estate. On these sections, Professor Necipoğlu has made very important suggestions and corrections and thereby prevented numerous embarrassing mistakes on my part. I have completed the present thesis with an essay on Codex E's contribution to our knowledge of the history of rural Trebizond. I would like to express my gratitude to

Professor Selçuk Esenbel for stressing the importance of this chapter for the present study's usefulness as well as for reading the first draft of my thesis and making valuable comments on it.

I would like to think of this work as the culmination of three years of intensive study at Boğaziçi University. For these past three years, Prof. Necipoğlu and Dr. Smyrlis's constant encouragement, guidance and teaching granted me the intellectual stamina to persevere in what was inarguably the most challenging work I have done in my academic career. Without their mentorship, the present thesis would not have materialized.

Last but certainly not least, I give my most sincere thanks to my mother and to my fiancée who have patiently stood by my side and gave me all their support while I worked on the present thesis. It is to them that I dedicate this work.

CHAPTER I

INTRODUCTION

Gazing at the current ruinous state of the Vazelon monastery, severely damaged as it is by the passage of time and even more so by recent acts of vandalism, it is difficult to imagine that less than eighty-five years ago it still accommodated a community of Greek Orthodox monks. The monastery overlooks Değirmen Dere (Pyxites-Prytanis valley) perched almost 1,200 meters above sea level. Vazelon, along with Soumela and Peristera to the southeast and east respectively, was one of the three great monasteries that dominated the religious – and to a certain extent the economic – life of Byzantine Matzouka. Each of these monasteries commanded a valley in the *bandon* of Matzouka, where they possessed considerable landed property.[1] Matzouka was of primary importance for the Empire of Trebizond not only because it included the land routes leading to the capital of the Great Komnenoi, but also because it was relatively densely populated at a period and region in which manpower was much more valuable than land itself.[2] Therefore the students of the Empire of Trebizond, from Feodor Uspenskij to Anthony Bryer, have considered the history of rural Matzouka an integral and vital part of their research. In this regard, the surviving codices of Vazelon are crucial since they constitute the only significant body of documents to reveal so many diverse aspects of the social and economic relations of medieval Matzoukans. To put simply, without the acts of Vazelon, our knowledge of Matzouka in the high Middle Ages would have been as

[1] The *banda* (singular: *bandon*) were military districts into which Pontic Chaldia was subdivided no later than the early thirteenth century, that is to say, with the establishment of the Empire of Trebizond by the Great Komnenoi: cf. Bryer, *Byzantine Matzouka*, 53.
[2] Bryer, *Greeks and Türkmens*,138.

incomplete as that of the Empire of Trebizond would have been without the discovery of Michael Panaretos's chronicle.

It is thus unfortunate that for those interested in Byzantine economic history or the history of Pontos, the contents of Vazelon's cartulary are not easily accessible. Detailed comments on some of the reasons behind this inaccessibility, such as the shortcomings of Uspenskij and Beneshevich's 1927 edition, which has formed the basis of the present *regestes*, as well as the difficulty of working with texts heavily influenced by the local Pontic dialect will be made below.[3] By presenting the acts in a chronological order and expounding on and annotating their contents in detail, it is my belief that the *regestes* will serve as a modest introduction to the monastery of Vazelon's Codex E.

This study accordingly consists of four unequal parts: The first section is comprised of a brief survey of the history of the codices of Vazelon in general and of Codex E in particular and of a brief discussion on the methodology I have followed in preparing the *regestes*. This will be followed by a short history of the monastery and of its estate, as it can be reconstructed from the information preserved in the two surviving codices of Vazelon. The next, and the principal part, consists of the *regestes* of Codex E. Of the 190 acts preserved in the Codex, about 180 date to the thirteenth, fourteenth and fifteenth centuries and they have been accordingly included in this study. It must be noted that a few acts in this group of 180 actually postdate 1461, when the Empire of Trebizond was annexed by the Ottoman Empire.[4] However, the period in which they were written was still very much late medieval. The continuity in both form and content, observed between these handful of early Ottoman era acts and the much larger body of

[3] Cf. infra, 10-11.
[4] *Vazélon* n°s 155 [164] and 162 [165] of 1478, n° 7 [166] of 1482.

Trapezuntine ones warrants, therefore, the inclusion of the former in the *regestes*. However, the *regestes* do not include those acts dating from the period after the fifteenth century. A chapter concerned with the social, economic and institutional history of late medieval Matzouka, based on the information conveyed by Codex E, forms the fourth part of this study. Finally, an appendix has been prepared containing information on the coinage and measurements in use in medieval Matzouka that are frequently mentioned in the acts.

CHAPTER II

THE HISTORY OF VAZELON'S CODICES, CODEX E AND METHODOLOGY

The History of Vazelon's Codices

Unfortunately no original documents or medieval cartulary of the monastery survived to the present. In fact, of the five remaining codices known to have existed by the end of the nineteenth century, today only two remain. These two codices are commonly referred to as Codex B (unpublished) and Codex E (published in 1927) and are located in Ankara and St. Petersburg respectively. However, the first of these five codices to receive scholarly attention was the now-lost Codex A. It was prepared in 1705 by the hieromonk Azarias of Vazelon, who later became the archbishop of Erzurum (Theodosioupolis) in 1712.[5] While the entirety of Codex A's contents are not known, it was partially edited by Papadopoulos-Kerameus who published twenty acts contained therein.[6] The codex was still to be found in the monastery's library in 1909.[7] Another one, Codex B or the Ankara Codex, was given to the Greek Philological Association of Constantinople by Sabas Ioannides.[8] It contains 118 acts, the oldest of which dates to 1257 and the newest to 1818. It later passed to the possession of the Turkish Historical

[5] *Vazélon*, i.
[6] This partial edition was published in *Fontes historiae imperii Trapezuntini*, ed. A. I. Papadopoulos-Kerameus (St. Petersburg, 1897; reprinted Amsterdam, 1965): cf. *Vazélon*, ii-iii.
[7] Janin, *Grands centres*, 283.
[8] *Vazélon*, III; what Uspenskij calls "Эллинск. Филолог. О-во в К/поле" is the same organization referred to as "Syllogue grec de Constantinople" by Janin in *Grands centres*, 283.

Association in Ankara, where it is still kept.[9] At the turn of the twentieth century, E. Kyriakides described a third codex (Codex C). Smaller in size and apparently much older than the other known codices, this codex contained a note indicating that a monk had safeguarded it for forty-three years before handing it over to the *hegoumenos* (superior of the monastery) Samuel in 1664. The contents of this codex remain unknown, although according to Kyriakides it contained numerous acts, the oldest of which dated to 1256 and the newest to 1479.[10] The Codex C and a fourth codex, which is mentioned by Archimandrite Panaretos and which allegedly contained acts dating back to 772 according to P. Topalides, are considered to be one volume by R. Janin, who refers to them as Codex C-D.[11] One codex that is not mentioned by Uspenskij was, according to Topalides, kept by a monk named Azarias (not to be confused with the hieromonk Azarias) in 1894, and after his death it was carried away by a relative. Based on circumstantial evidence, Janin has suggested that this might be the codex that eventually came into Papadopoulos-Kerameus's possession, which brings us to Codex E.[12]

The origin of Codex E, which contains 190 acts ranging in date from 1245 to 1704, remains unknown. Janin's suggestion that it is the same one kept by the monk Azarias in the late 1800s is plausible, but cannot be verified. All Uspenskij says on the matter is that Papadopoulos-Kerameus, after editing and publishing twenty acts from Codex A, "brought another codex" to study.[13] Following his death in 1915, this codex

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[9] Janin, *Grands centres,* 284.
[10] E. Th. Kyriakides, "Περὶ τῆς παρὰ τὴν Τραπεζοῦντα ἱερᾶς μονῆς τοῦ Τιμίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου τοῦ Βαζελῶνος," *CPSyll* 27 (1899): cf. *Vazélon*, v.
[11] Janin, *Grands centres,* 284; since Codex C and D have both vanished, it is not possible to prove or disprove whether they indeed constituted a single volume.
[12] P. Topalides, Ἱστορία τῆς ἱερᾶς βασιλικῆς πατριαρχικῆς καὶ σταυροπηγιακῆς μονῆς τοῦ Τιμίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου Ζαβουλὼν ἢ Βαζελών (Trebizond, 1909): cf. Janin, *Grands centres*, p. 284.
[13] *Vazélon*, v.

passed to the care of the Russian Public Library in St. Petersburg as manuscript nº 743, but the entirety of Papadopoulos-Kerameus's unpublished works on Codex E, as well as on other codices he had studied, have unfortunately been lost in a fire. Feodor Uspenskij himself began to work on Codex E after a trip to Trebizond in 1916-1917, and in 1919 he wrote his first article on the contents of the Codex. Working together with Beneshevich, Uspenskij published his edition of the Codex in 1927 in Leningrad, less than a decade after he first began to work on the subject.[14] Although it has been forty years since Anthony Bryer declared "it is high time that a new edition were prepared," Uspenskij and Beneshevich's effort remains the only modern edition of Codex E to this day.[15]

Codex E

Uspenskij has described the physical attributes of Codex E in detail. A couple of his observations must be repeated and emphasized here. In the first place, the Codex's small size was rendered even smaller by an unknown binder in the nineteenth century, as a result of which today it measures just 133 milimeters to 104 milimeters. During the process, according to Uspenskij, the original order of the acts seems to have been altered.[16] The editors of Codex E and scholars who have investigated it since then similarly attest that the manuscript "looks as if it has been thrown into a bath."[17] In addition, the manuscript suffered several poor restoration attempts, whereby discolored parts were rewritten with new ink unsatisfactorily and loose pages were pasted back in a

[14] *Ibid*., v-vi.
[15] Bryer, *Rural Society in Trebizond*, 153.
[16] *Vazélon*, vii.
[17] Bryer, *Rural Society in Trebizond*, 152.

careless manner so that on occasion the text was partially obscured or lost entirely. Individuals who damaged the manuscript while trying to force-open pages, whose contents had been obscured when they were pasted back to the Codex after coming apart, compounded the damage incurred by these botched restorations.[18] At certain points, later textual additions were also made, such as in the chrysobull attributed to Alexandros III Komnenos, where, the first line reads: Ἐκ τοῦ ἱεροῦ καὶ θείου χρυσοβούλου.[19] In fact, according to the editors of Codex E, this chrysobull of 1386 constitutes a prime example of how modern restorations altered our text. They attribute the mention of some signatories who are known to have been thirteenth-century figures therein – and which I believe to be the surviving part of a now-lost *horismos* dating from the second half of the thirteenth century – to modern "copy and paste" efforts.[20] What must be stressed here is that the surviving text, which Uspenskij and Beneshevich edited, has been badly damaged through time, use and restorations that did more harm than good. The editors also believe that Codex E itself was copied from another, now lost, codex, which serves to underline how far removed our text must be from the original documents.[21] Despite these shortcomings, it is remarkable how much information the Codex still reveals about the history of Vazelon and the medieval society of Matzouka, both of which would have remained obscure without our text. The former subject, namely a brief overview of Vazelon's history, will follow the *regestes* as mentioned above. At this point, I would like to give a general overview of the acts in Codex E.

[18] *Vazélon*, xii.
[19] *Ibid.* nº 103 [111].
[20] *Ibid.*, x. Also cf. the notes to *Vazélon* nº 103 [111].
[21] *Ibid*., xii.

Just fifty-three out of the total number of 190 acts in Codex E, or less than one third, are dated with a year of the creation. The distribution of these fifty-three acts according to centuries is as follows: fourteen acts belong to the thirteenth century[22], ten acts belong to the fourteenth century[23], twenty-one acts belong to the fifteenth century[24], four acts belong to the sixteenth century[25] and two acts each belong to the seventeenth and the eighteenth centuries.[26] The methodology I have employed in dating, in most cases only approximately, the rest of the acts will be discussed below. For now it will suffice to make two observations. First, a clear majority of the acts apparently belong to the second half of the thirteenth century and to the fifteenth century. I believe it is unlikely that sales and donations to the monastery or other activities, such as legal proceedings, diminished considerably between the end of the thirteenth and the beginning of the fifteenth century. Therefore, many fourteenth-century acts, for some unknown reason, apparently have not been preserved in Codex E. Secondly, the number of acts dating from the Ottoman period is remarkably low, constituting perhaps less than one tenth of the Codex. The Russian editors of the text attribute this to a "fundamental break" in social and economic relations in the region following the fall of the Empire of Trebizond in 1461.[27] To the contrary, I believe the acts that do belong to the Ottoman period suggest a marked continuity in the monastery's role as a receiver of pious donations. The symbiotic relationship between the

[22] *Vazélon* n°s 49 [1] of 1245, 111 [55] of 1254, 53 [57] of 1256, 64 [61] of 1259, 57 [62] of 1260, 38 [66] of 1261, 39 [71] and 46 [72] of 1264, 50 [77] of 1268, 92 [80] of 1273, 42 [87] of 1275, 78 [94] of 1291, 115 [95] of 1292 and 30 [96] of 1295.
[23] *Ibid.* n°s 41 [100] of 1302, 35 [101] of 1310, 99 [103] of 1344, 48 [104] of 1349, 120 [108] of 1367, 133 [109] of 1381, 128 [110] of 1384, 103 [111] of 1386, 127 [112] of 1388 and 81 [113] of 1397.
[24] *Ibid.* n°s 126 [141] of 1408, 109 [144], 123 [142] and 134 [145] of 1415, 179 [146] of 1429, 1 [147] and 135 [148] of 1431, 136 [150], 137 [151] and 168 [149] of 1432, 142 [153] and 180 [152] of 1433, 2 [156] and 144 [155] of 1434, 152 [158] of 1440, 154 [160] of 1442, 160 [161] of 1448, 175 [162] of 1449, 155 [164] and 162 [165] of 1478 and 7 [166] of 1482.
[25] *Ibid.* n°s 159 and 181 of 1564, 174 of 1578 and 140 of 1592.
[26] *Ibid.* n°s 188 and 189 of 1694 and n°s 190 of 1702 and 187 of 1704 respectively.
[27] *Ibid.,* xxvii.

three great land-owning monasteries of Matzouka –that is, Vazelon, Soumela and Peristera– and the rural Christian population of the region was not severed until both elements disappeared. This is perhaps best reflected in the fact that whereas Christians in the city of Trebizond, in which the Greek Orthodox Church had lost most of its endowments, were already a minority in the sixteenth century, they still made up 76% of the population in Matzouka in 1920.[28] The low number of Ottoman period acts in Codex E must therefore be attributed to factors other than a break in the Pontic society after 1461, for which there seems to be little concrete evidence.

As far as the Codex's contents are concerned, virtually all scholars who have studied it have remarked on the relatively high number of private acts. These include acts of sale and exchange of property between Matzoukan peasants, as well as their wills. Nonetheless, it must be noted that the majority of the acts of Vazelon, of course, concern the monastery in some capacity and, more importantly, a great many are acts of pious donations. These acts vary considerably and range from donations of silver vessels or horses to donations concerning the entirety of a whole family's landed estate. What remains constant is the external form of the acts of donation, which is attested from the earliest acts dating to the mid-thirteenth century to the very last one dating to 1704. More than a third of the 180 medieval acts studied for the present *regestes* are certainly acts of donation. Additionally, twelve notes of commemoration contain mention of donations by those whose souls are to be commemorated by the monks. There are also several acts confirming previous donations as well as wills that render, in some cases very considerable, donations to the monastery. As a final note, numerous acts of sale testify that Vazelon itself actively sought to expand its landed estates through purchases. The

[28] Bryer, *Byzantine Matzouka*, 81-86.

table of documents preceding the *regestes* will thus reveal a rich collection of acts also including testaments, allotments, agreements, court decisions, confirmations, mortgage contracts, inventories, tax and rent receipts, a cadaster extract, a chrysobull and a fragment of a *horismos*. In short, Codex E offers an impressive array of economic dealings of both the monastery of Vazelon and the rural inhabitants of its environs in the high Middle Ages.

The Language of the Acts

The language of the acts of Vazelon has been called "a somewhat naïve combination of antique Byzantine legal formulae…and of the local Pontic dialect."[29] As it happens, this description is quite accurate. Many of the acts in Codex E were written in the local Pontic dialect of Greek and almost all carry some elements of it.[30] The use of the Pontic dialect occasionally creates pitfalls that severely challenge the modern reader who has been trained solely in classical Greek. Thus a common noun such as ἀνεψιός (*aneusis*) meaning cousin in classical and nephew in modern Greek, could also denote a grandson in Pontic, without the knowledge of which the identity of the authors of one act in Codex E would have remained a puzzling affair.[31]

The dialectic peculiarities aside, the language of the acts can be described as generally flawed, including frequent mistakes of spelling and grammar despite a genuine

[29] Bryer, *Rural Society in Trebizond*, 153.
[30] Anthimios A. Papadopoulos's *Historical Lexicon of the Pontic Dialect* (Athens, 1961) is indispensable for establishing the meaning of many Pontic words that appear, often misspelled, in the acts. Even more useful is Erich Trapp's *Lexikon zur Byzantinischen Gräzität besonders des 9.-12. Jahrhunderts* (Vienna, 1994) without which I would have been unable to fully comprehend a number of acts.
[31] *Vazélon* nº 50 [77].

attempt at writing in proper Greek. When coupled with a confused syntax, these mistakes at times render the intended meaning barely comprehensible.[32] As far as the spelling mistakes are concerned, some of the more consistent ones are obviously dialectic variants of the more familiar forms. The confusion of the letters η and ι and the diphthongs ει and οι, which all represented the same sound in our period, is ubiquitous.[33] The letters ο and ω as well as the diphthong ευ and the syllable εβ are also frequently confused as they sound the same. For this reason, the best way of approaching unrecognizable words in the Codex is simply reading them out loud with their modern Greek pronunciation. This method helps the uninitiated reader to make sense of a word such as τεναβλη which in fact stands for τὸ ἐναύλι(ον) or garden.[34] The errors of the later copyists must have significantly compounded those committed by the original scribes. Uspenskij relays the claim that Codex C was distinguished by its "remarkable correctness," which, if true, would indicate that a significant portion of the errors found in Codex E can be attributed to later copyists.[35]

Much more detrimental to our understanding of Codex E is the elliptic narrative of a significant number of acts. Many words or phrases, especially in various formulae, were commonly left out during the composition of the acts and these omissions pose relatively few problems. Where it does get difficult is when either the original scribe or the later copyist(s) left out crucial details, especially in those acts having to do with a court ruling or an agreement between two parties, which involved more than the usual

[32] See for example *Vazélon* nº 6 [125].
[33] See for example how κείτομαι is spelled in *Vazélon* nº 42 [87], l. 1.
[34] *Vazélon* nº 183 [139].
[35] *Ibid.*, v.

donation or sale. These omissions are often very problematic since what has been left out must be deduced from the available evidence.

Methodology

The *regestes* have been prepared based, to the best of my capacity, on the model of the *Archives de l'Athos*. Most of my effort has concentrated on three components: summary of the act, notes on its dating and notes on prosopography. The approach I took for the summary was to include as much of the original acts as possible without actually translating them. This means that I have preserved, for example, penal clauses as they appear in the acts rather than writing "*penal clause*." Two exceptions to this approach concern the religious invocations and the mention of the witnesses and of the scribes. The former appear in the majority of the acts without great variation. The witnesses are mentioned in the notes on prosopography. The prosopographical notes were prepared using for the most part the acts of Vazelon, since they themselves are the primary source on medieval Matzoukans. I have, however, looked up each name in the *Prosopographisches Lexikon der Palaiologenzeit* (*PLP*). Indeed, a few individuals are mentioned in documents other than the monastery of Vazelon's Codex E. This section was naturally of the utmost importance in establishing the dating of many acts that were not marked with a year of the indiction.

Dating

It has already been mentioned that fifty-three out of a total of 190 acts are dated by the year of the creation. In addition to these, twenty-five acts are dated by the indiction year, the year of the creation being either illegible or omitted. Using the prosopographical evidence, most of the acts bearing an indiction year can be dated to an interval of fifteen or thirty years, whereas a few can be dated more precisely to a particular year. The remaining 112 acts, or about 59% of the acts of Codex E, bear neither a year of the creation nor an indiction. Some of these acts mention the month in which they were composed, but needless to say this is of little help in dating them. The only possible approach is to use the prosopographical data to approximately place these undated acts to a part of a century: e.g. first half, or last quarter.

For those undated acts that provide absolutely no hints, prosopographical or otherwise, I have considered their placement in the Codex as a possible clue. This is a less-than-desirable method and was also employed by Uspenskij and Beneshevich. First of all there are some dated acts that are preceded, and followed, by others belonging to a different century. Second, it has already been mentioned above how a binder in the nineteenth century altered the original order of the acts, which might have been copied in a random manner in the first place. In short, this method is unreliable, but also inescapable given the nature of the Codex and the limitations of my research project. I have only indicated, in the appropriate section, when the dates I have suggested differ from those of Codex E's Russian editors. However, in acts where I have come to a similar conclusion with Uspenskij and Beneshevich concerning the dating, the Russian

editors' opinion has not been mentioned specifically; this, I believe, would have been redundant in the absence of any disagreement over dating and its discussion on my part.

The use of prosopographical evidence in dating is sometimes a straightforward affair, but it is not flawless. If the same individual appears in more than one act and one of those is dated, we may then place the undated ones roughly in the period of the dated act. We are also able to establish a *terminus ante quem* for certain acts, most notably for those involving individuals whom we know to have died before a certain date. An obvious difficulty here is establishing whether the person who appears in two or more acts under the same name is in fact the same individual. In certain cases, it is possible to avoid making the wrong association if the two names are separated by a long stretch of time. Ioannes Chalamanes, who witnessed a donation to Vazelon in the second half of the thirteenth century, is certainly not the same person as the priest Ioannes Chalamanes, who was among the witnesses to the confirmation of an act of exchange in 1397.[36] Such coincidences are to be expected since members of the Chalamanai appear throughout the acts of Vazelon and Ioannes was one of the most common given names in medieval Matzouka. Two individuals with the same name could also live in the same period of time. An act probably dating from the fifteenth century lists two witnesses who were both named Konstantinos Pilenas and distinguishes the second one by noting that he is "another" (ἕτερος) Konstantinos Pilenas.[37]

Another potential pitfall presented by prosopographical evidence involves using the titles of Matzoukans who are well attested in the Codex for dating certain acts. This is made possible in the first place owing to the presence of several key figures whose

[36] *Vazélon* n°s 25 [21] and 81 [113].
[37] *Ibid*. nº 157b [169].

careers we can trace with some certainty. If we know that an individual has become a priest at or after a certain date, then that date can be established as the *terminus ante quem* for an act in which the same person appears as a layman. A prime example is the *hegoumenos* Theodoros Sapouas of Vazelon late in the thirteenth century. His early life is known thanks to his will.[38] While it is not certain exactly when he became the *hegoumenos* of Vazelon, we are able to establish approximate dates for his joining the priesthood and later the monastery as a hieromonk. The approximate dates themselves are not problematic, but their application to the dating of other acts often is. In one case, for example, Theodoros Sapouas is mentioned as the purchaser of a land without any titles attached to his name, which at first seems as if he had not been ordained as a priest yet and therefore suggesting a pre-1260 dating for this act since another one dating from 1260 refers to him as a priest.[39] However, this first impression quickly collapses when it is made clear that Vazelon itself is buying the said property and Theodoros Sapouas is merely acting on behalf of the monastery, either as a hieromonk or perhaps its *hegoumenos*; indeed we know that he entered the monastery after becoming a priest.[40] His ecclesiastical title has been left out either by the scribe of the act or, more likely, by the later copyist(s). It is fortunate that this act reveals Vazelon as the real buyer of the land, thus making it possible for us to date it more correctly. Indeed, owing in part to the unreliable nature of prosopographical evidence, it is regrettably inevitable that I have made some errors in dating. The majority of the dates I have proposed are indeed suggestions, based on more or less compelling evidence. It is probable that some of these will be proven to be inaccurate by future research.

[38] *Ibid.* nº 107 [45].
[39] *Ibid* nos 21 [27] and 57 [62] respectively.
[40] Cf. nº 14 [4], Prosopography.

One final note concerning the chronological order of the acts remains to be made. A majority of the acts being undated, either with a year of the creation or indiction, they were assigned only approximate dates. This basically means that there are numerous acts bearing a date such as "second half of the thirteenth century" or "early fifteenth century." On the other hand, the chosen model for the present *regestes* demands the acts to follow one another chronologically. The difficulty of ordering dozens of acts bearing such identical dates was surmounted by, once again, resorting to their relevant place in the Codex. Therefore, any given act dated to the fifteenth century, which precedes another act of the fifteenth century in the Codex, is presented in the same order in the *regestes*.

CHAPTER III

THE HISTORY OF VAZELON UNDER THE GREAT KOMNENOI OF TREBIZOND

The Origins of Vazelon

Our information on the pre-modern history of Vazelon comes almost entirely from the monastery's cartularies. As such, the history of the monastery is essentially the history of its estate, which will be treated in a section of its own shortly below. For the moment, I would like to dwell on some other aspects of Vazelon's history that can be gleaned primarily from Codex E. The first of these is the question of the monastery's earliest appearance in written sources.[41]

P. Topalides, a nineteenth century investigator of the Timios Prodromos of Vazelon, claimed having seen an act dated to the year 772 in the now lost Codex C. Unfortunately this information can no longer be verified. The earliest mention of the monastery in Codex E is from an act dating from 1254 (nº 111 [55]) but the undated nº 110 [54] almost certainly predates it.[42] Furthermore, Konstantinos Mourmou's donation to Vazelon, dating to a fifth indiction, may have been composed in 1247.[43] In either case, these, as well as the oldest act (1257) found in the Ankara MS, are all from about the

[41] One account of the monastery's distant past places its foundation in the third century C.E. Considering the fact that parts of Pontos were some of the most ancient sites of Christian monasticism in Asia Minor, such an early date is within the realm of possibility. However, in the absence of material evidence, this account, along with the story relating Vazelon's destruction by the Persians and its subsequent restoration by Belisarios in the sixth century C.E., should be considered to belong to the realm of legend: cf. Bryer, *Topography of Pontos*, 259.

[42] The earliest dated act in Codex E – a private sale document composed in the year 1245 – does not mention Vazelon.

[43] *Vazélon* nº 14 of 1247 or 1262.

middle of the thirteenth century. There is little reason to doubt that the monastery existed before this time, but the copious acts dating from the middle of the thirteenth century onward suggest that Vazelon's economic power in the *bandon* of Matzouka witnessed a noticeable expansion in this period. There is reason to believe that a major factor in such an expansion of Vazelon's influence might have been the branch of the Komnenoi family that established itself in Trebizond after 1204. The Great Komnenoi of Trebizond may have patronized Vazelon as early as the 1260s with endowments, which would have significantly increased the prestige of the monastery.[44]

Chronology, from the Middle of the Thirteenth to the End of the Fifteenth Century

The present section consists of a chronological account of what little we know about Vazelon's history from about the middle of the thirteenth century to shortly after the annexation of the Empire of Trebizond by the Ottomans. As it will be noted, the dates are very often approximative. The known medieval *hegoumenoi* of the monastery, as well as its estate, will be treated under separate headings.

— 1245, 1260 or 1275: Theodoros Taronites and his sister Eudokia donated a land in Aitherisa for the service and the upkeep of Vazelon's church (nº 60 [3]).

— 1247 or 1262: Vazelon received a land of two local *modioi* at St. Basil from Konstantinos Mourmou as donation (nº 14 [4]).

[44] Cf. the notes to *Vazélon* nº 103 [111].

— *ca*. 1250: Xanthana Kougiaba donated to Vazelon a land in two locations at Kanakale (nº 15 [6]);

Vazelon received a field of two *modioi* and a strip of land in Palaiomatzouka from Theodora Theophilaba (Theophilopoulos) as donation (nº 16 [7]);

Basileios Palatinos donated Vazelon a land of four *choinikes* in Basakion (nº 55 [9]);

Vazelon received a strip of land called Galatesin from Theodora Theophilaba as donation (nº 95 [10]);

Theodora Theophilaba mortgaged a field called Kyrmanesin to Vazelon. In return, the monastery gave her 100 aspers for her child's ransom. She was later unable to pay this amount and confirmed that the land belongs to Vazelon (n°s 97 [11] and 98 [12]);

Vazelon purchased a field of one *modios* in Choulion from Therianos Gialeas for 12 aspers (nº 101 [13]);

Vazelon received two lands in Timios Stauros, one measuring 18 psomiaria and the other one *choinix*, from Kouryas Tzertebes and his cousin (nº 146 [14]).

— between 1250 and 1275: Vazelon was the recipient of an imperial endowment that granted the monastery at least fourteen fields, one garden, two walnut trees and a mill in Aitherisa as well as five fields and three prairies in Palaiomatzouka (nº 104 [15]);

Vazelon purchased the locality of Satanenixa from Ioannes Kamaches (nº 21 [17]);

Vazelon received 60 aspers, a hemp rope and a psomiarion of butter from Ioannes Kamaches as tax payment (nº 22 [18]);

Theodoros and Andronikos Polemarches donated a piece of land to Vazelon (nº 25 [21]);

Ioannes Karpetes donated a land of four *psomiaria* to Vazelon (nº 26 [22]);

Vazelon received a land in Tzamouchion, from Ioannes Sagmaras as donation (nº 27 [23]) and Ioannes Moukapas donated the other half of this land to the monastery (nº 28 [24]);

Basileios Chazaros donated a field in Daneiacha to Vazelon (nº 31 [25]);

Vazelon gave a land called Siderionin to Konstantinos Kastelites and received in exchange a field near the threshing floor (nº 45 [28]);

Christodoulos Kanzikes donated a field in Chamourion to Vazelon (nº 47 [29]);

A certain Basileios and his son confirmed an earlier donation to Vazelon in return for five aspers and other, unspecified, good deeds of the monks (nº 51 [30]);

Vazelon purchased a land called Psorapin from Nikephoros Tourkotherianos for 20 aspers (nº 61 [31]);

Theodoros Tzertebes donated a land measuring one great *choinix* in Palaiomatzouka to Vazelon (nº 54 [32]);

The monks of Vazelon ministered to Anna in her illness and tonsured her as nun Anysia, and she died. Her father priest Theodoros Limpos and her brother Basileios donated to Vazelon a land measuring one *choinix* in Choulion as a token of their gratitude (nº 70 [33]);

Leon Ziganites transmitted to Vazelon the land he had received from Konstas Kamelaukes (nº 72 [35]);

Basileios Zosimas and his wife Anna bequeathed to Vazelon at least four fields in Zerzele, two in Tzinkros, four in Chalabena, one in Gaimandra and another in the *proasteion* of Chalabena (nº 77 [38]; cf. nº 106 [92], *passim*);

Konstantinos Tzabalites bequeathed to Vazelon eleven fields (nº 79 [39]);

Vazelon received a land of 27 *bergia* as a donation (nº 80 [40]);

Hieromonk Theodoretos Sapouas bequeathed to Vazelon his estate in its entirety, including fields, threshing floors, gardens, houses, other buildings and trees in various localities (n°s 107 [45] and nº 108 [46]);

Konstantinos Kotertzes donated a land measuring two *megales choinikes* to Vazelon (n° 112 [47]);

Vazelon received a land from priest Phokas Tornares as a donation (nº 113 [48]) in Pontyla, where the monastery also acquired the lands of Andronikos Romanopoulos and those of his relatives by way of the former's bequest (nº 116 [49]);

Vazelon secured its rights over a land in two locations called Epikopra, which was also claimed by Ioannes Moukapas, after its *hegoumenos* hieromonk Theodoros swore an oath (nº 117 [50]);

Kalana Spelianitopoulos bequeathed to Vazelon her movable and immovable properties, including a plowshare, spade and two sickles (nº 118 [51]);

Vazelon received a field measuring four *choinikes* that is called Gabathin by way of a bequest (nº 119 [52]);

Vazelon gave a land in Daneiacha to Theodoros Psalenos and received in exchange another in Choulion (nº 149 [53]).

— around 1254: Ioannes Ziganitas donated a field in Pelagion measuring one *modios* to Vazelon (nº 110 [54]).

— 1254, July: Nikephoros Kanaris donated a land in Pelagion measuring two *choinikes* to Vazelon (nº 111 [55]).

— 1256, January: Kosmas, the bishop of Satala, donated a land in Chortokopion measuring six Trapezuntine *psomiaria* to Vazelon (nº 53 [57]).

— 1259, August: Vazelon purchased a fifth of the *stasis* of Tzelarisi in Chalabena from Georgios Matzoukaïtes for 24 aspers (nº 64 [61]).

— 1260, July: Vazelon purchased a land of five local psomiaria from Konstantinos Chamoures for 24 aspers (nº 57 [62]).

— after 1260: Theodoros Sapouas donated a house, farmstead and its land to Vazelon: (nº 18 [64]).

— 1261, October: Vazelon received ten fields from Maria Tzarchalina, who bequeathed these properties to the monastery in perpetuity unless her five children return from captivity (nº 38 [66]).

— 1263 or 1278, May: Leon Kourkoukas donated a third of his paternal properties in Aitherisa to Vazelon (nº 63 [68]).

— 1264, 1279 or 1294: Theodora Godonitissa donated a field in Skirtas to Vazelon: (nº 29 [79]).

— 1264, May: The Boukenatores recuperated a field, called tes Theotokou and situated at the *stasis* of Palladiane in Chortokopion, that had been mortgaged to Vazelon by their grandfather for two hyperpyra. The field was then sold back to the monastery, which had a right of preemption over it, for 26 aspers (nº 39 [71]).

— 1264, October: Nikephoros Chourtziriotes joined the monastery of Vazelon and donated to it two fields measuring one *modios* each (nº 46 [72]).

— after 1264: Vazelon received a land in Aitherisa measuring two *modioi* from monk Niphon Chourtziriotes as a donation (nº 34 [73]).

— 1265, 1280 or 1295: Konstantinos Kastelites donated a land to Vazelon (nº 68 [75]).

— 1268, October: Vazelon received a field of four *choinikes* in Basakion from Maria Kourtistaba to cover her deceased husband's debt of 12 aspers to the monastery. The monastery had previously been offered another field of the same size in Zerzele, but it was occupied by other landowners (nº 50 [77]).

— 1269 or 1284: Vazelon was the recipient of Anna Lykoudia's bequest, which endowed the monastery with the strips of land called Homochoritesia in Chortokopion, others

called Palaiomandria, a field in tou Kouia and another in tou Kounte, a garden, in addition to plots of land in tou Tetena, tou Kleida, Melon, Stegnolithon, Stauron, tou Kantze and tou Zaulentionos (nº 52 [79]).

— after 1274: Vazelon was the recipient of Romanos Douberites's donation, which included five fields and a garden in Zerzele, two fields in Katalysia, a field in Lophonia, another in tou kyrou Elia, a property in Kounakalin and an olive grove (nº 92 [80]).

— between 1275 and 1300: Vazelon purchased the property of Zoe Chaldena in Sachnoe. The 12 aspers that Vazelon paid was less than this property's just price (nº 76 [82]).

— 1275, April: Vazelon purchased one fourth of Basileios Chaldes's transmissible property in Sachnoe, excluding a strip of land and the two walnut trees therein (nº 75 [83]).

— 1275, 1290 or 1305: Vazelon received each half of three strips of land in Katalysia from Konstantinos Polites, Paulos Kaskaras and Michael Halieutes as a donation. The other halves were owned by St. Sophia (nº 122 [84]).

— 1275, September: Vazelon received a field at the threshing floor near Kranion from Konstantinos Chalibites, Theodoros Balentziakon, Ioannes Kranes, Nikephoros the brother-in-law of Konstas Balentziakon and Theodoros the brother-in-law of Basileios Palatinos as a donation (nº 43 [85]).

— between the late 13th and early 14th century: Vazelon received a farmhouse with its garden and a land called Biglatorin measuring one *modios* between St. Theodore and St. Barbara from Kosmas Karphas as a bequest, so that Karphas would be buried within the monastery (nº 42 [87]);

Anna Elaphinaba bequeathed half of her properties in Tzimprikesin, Kampanesin and Palaiomatzouka to Vazelon, since all her family had perished with the coming of the Turkmens (nº 65 [88]);

Michael Tzerekeres confirmed his father's donation of whatever they owned at the *stasis* of Tzerekeres to Vazelon in return for 20 aspers and one *modios* of barley (nos 102 [89] and 36 [90]).

— before the early 14th century: Vazelon purchased a property in Zerzele from Georgios Mouzounites (no 106 [92], l. 167);

Maria Kourtistes bequeathed a property in Tzinkros to Vazelon (no 106 [92], l. 191);

Romanos Tzampaloukes bequeathed the lot of his children, who are in captivity, of a property situated at Chalabena to Vazelon (no 106 [92], l. 195);

Vazelon acquired, also in Chalabena, the properties of Therianos Artabastos, Leon Koumanos, Leon Pyros by way of their bequests, (no 106 [92], ll. 204, 215, 217); the monastery also purchased two properties in the same region (no 106 [92], ll. 214, 221);

Vazelon acquired in Mazaspe the properties of monk Leon, priest Therianos Taronites, the widow Rodathia, Kalana Balentziakaina and Psomas Alagatres by way of their bequests (no 106 [92], ll. 233, 237, 240, 244, 246);

Monk Papageorgios bequeathed a property in Sachnoe to Vazelon (n° 106 [92], l. 269);

The Metropolitan of Trebizond issued a *sigillion* which granted Vazelon the monastery of St. Gregory of Sabation in Chalabaina as a *metochion*: (n° 106 [92], l. 281);

Vazelon acquired in Daneiacha the properties of Therianos Patratinos and the son of a certain lady Maria by way of their bequests (n° 106 [92], l. 292, 317);

Basileios Spelianites bequeathed a property in Mountanos to Vazelon (n° 106 [92], l.328).

— 1292, February: Nikephoros Krommydes and his wife Eirene, whose children have all been carried away, bequeathed their transmissible properties including fields, gardens, prairies and trees in their entirety to Vazelon (n° 115 [95]).

— 1295, March: Konstantinos Polemarches donated a field, a prairie and a cultivated land of two *modioi* in Chortokopion to Vazelon (n° 30 [96]).

— after 1300: Vazelon purchased a field in Tzimilia from Georgios Gabras for 24 aspers (n° 96 [97]);

Georgios Gialeas donated a field called tou Koiladiou in Kounakalin in its entirety to Vazelon (n° 56 [98]). In January 1349, Vazelon purchased the other half of this field, which had been donated to the monastery of St. Gregory of Nyssa by Georgios Gialeas's sister Kale Kaphoulina for 15 aspers (n° 48 [104]);

Georgios Gabras let go of his claim over a field in Kounakalin in return for 14 aspers he received from Vazelon (n° 66 [99]).

— 1301/1302: Vazelon purchased a field measuring one *mega choinikon* in Kyrmanesin from Theodoros Kaphoules who needed the money for his son's ransom (n° 41 [100]).

— 1310, May: Kouropalates Markianos and Niketas Markianos donated a garden in Choulion to Vazelon (n° 35 [101]).

— 1329, 1344 or 1359: nun Anysia Papagenakopoulos, whose children are all in captivity, bequeathed a threshing floor and at least sixteen fields in Choulion and Chortokopion to Vazelon (n° 100 [102]).

— 1344, November: Vazelon purchased a land in Kounakalin, including the farmhouse and the threshing floor in it, from Georgios Gabras and Ioannes Melimanes for 130 aspers (n° 99 [103]).

— between 1350 and 1400: Maria Psomiaropoulos donated a field in Dabaris, which also includes a walnut and an apple tree, to Vazelon (n° 114 [105]).

— 1365, April: Vazelon's rights over a field in Genakanton was recognized by the decision of the imperial official Georgios Doranites. Vazelon had appealed to Emperor Alexios III Komnenos on account of this field and the Emperor had issued a *horismos* ordering Georgios Doranites to inquire into the matter (n° 121 [106]).

— 1367, June: Vazelon sued father Georgios Homochorites, his son-in-law Georgios Tzarouan and Ioannes Koures on account of the ownership rights of the Homochorites strips of land in Chortokopion and a field called Kranin. Vazelon's right of ownership of these properties was recognized by court order (n° 120 [108]).

— 1386, July: Emperor Alexios III Komnenos of Trebizond endowed Vazelon with the right to collect the taxes and the profits of nine *choria* in Matzouka. These *choria* were Zouza, Chortokopion, Chaba, Spelaia, Danieacha, Paparouza, Chamourion, Mandranekin and Chapsin (n° 103 [111]).

— 1396/1397: Georgios Andreas conceded the ownership of a strip of land in Choulion to Vazelon (n° 81 [113]).

— between 1400 and 1450: Georgios Nomikos and his wife donated a field measuring three psomiaria in Chalabena to Vazelon (n° 69 [118]);
Vazelon received properties in Koukourion from monk Ioannikios Mastoropoulos by way of bequest (n° 156 [119]);
Maroula Tzilepenopoulos agreed to give every year one psomiarion of barley as rent (n° 3 [122]);

A dispute between Vazelon and the son of Tebrano Konstantinos over a garden was resolved after kyr Theodoros Gariotes and a certain Elaphoïoannas intervened to reconcile the parties (n° 5 [124]);

Another dispute between Vazelon and a certain Atilantzes, Aulitas and the Lalatzai concerning the ownership of a mill was resolved to the benefit of Vazelon (n°s 6 [125] and 141 [132]);

Priest Konstantinos Psomiares donated one third of a garden and one ox to Vazelon (n° 9 [126]);

Chryse Kastelitopoulos and Eirene Harmenopoulos donated a walnut tree in Aitherisa to Vazelon (n° 10 [127]);

Gregorios Strateges donated a horse to Vazelon (n° 11 [128]);

Vazelon received a land called Siderionin in Choulion from hieromonk Nikodemos Kaltzibas as a donation (n° 12 [129]);

Vazelon gave a strip of land to Kyriazes Kamachenos and received in exchange a field (n° 13 [130]);

Vazelon received 50 aspers from Nikolaos Strateges as a donation (n° 138 [131);

Georgios Chalamanes donated half of a garden to Vazelon (n° 161 [134]);

Vazelon received three *pholera* and six *tzarikia* of wine from Ioannes Ziganites, Saetas, Sampson and Manoules (n° 139 [135]);

Rodana Marnopoulos donated a field in Phlopatin to Vazelon (n° 148 [136]);

Vazelon received a land in Melara from Makarios Kounoukes (n° 151 [137]);

Hieromonk Theodoulos donated a garden in Goubesia to Vazelon (n° 183 [139]);

Makaria Sagmataba donated her property in Gemora to Vazelon (n° 185 [140]);

— 1415, May: Margarita Kaliepopoulos, her sister Kale and her nephew Basileios Anprobes donated eight fields, including the trees therein, in Palaiomatzouka to Vazelon (n°s 123 [142] and 124 [143]).

— 1415, July: Paulos Soutos and a certain Phryganos pledged to pay two psomiaria of legumes as rent for the Zemonitesia property (n° 109 [144]).

— 1431, September: Vazelon received a walnut tree in Karphesin, together with its land and other plants therein from Ioannes Andreas as a donation (n° 135 [148]).

— 1431/1432: Ioannes Santeles donated his transmissible properties to Vazelon (n° 168 [149]).

— 1432, April: Vazelon received an iron *parapten* from Manouel Karmoutes (n° 136 [150]) and 70 aspers from Konstas Karmoutes (n° 137 [151]).

— 1433, June: Kale Lalatzopoulos, her sister Sebaste and nephew hieromonk Kosmas donated to Vazelon their properties in Kantzes and Zerzele, which includes farmhouses, gardens, walnut and apple trees, a threshing floor, strips of land and fields in these two *staseis* (n°s 142 [153] and 143 [154]).

— 1434, November: Basilike Pouchetopoulos donated one fourth of her patrimonial property in Chortokopion and elsewhere (n° 144 [155]).

— 1434, September: hieromonk Ioasaph Homochorites bequeathed his property adjacent to the properties of Vazelon in Kalaka to the monastery (n° 2 [156]).

— 1435, July: Mestre Charsinitopoulos donated her property to Vazelon (n° 8 [157]).

— 1440, September: Ioannes Tzakaropoulos donated his property in Salaris to Vazelon (n° 152 [158]).

— 1439/1440: Ioannes Tzakaropoulos also donated his part of the willow trees, vineyards at tou Koutoulena and one fourth of the olive-trees (n° 153 [159]).

— 1441/1442: Vazelon received a silver vessel from Georgios Barenes and his wife Maria as donation (n° 154 [160]).

— 1447/1448: Basileios Xenos donated a land measuring two *megala psomiaria* in Tzachlea to Vazelon (n° 160 [161]).

— 1448/1449: Ioannes Strateges donated a hazelnut tree in Chamourion to Vazelon (n° 175 [162]).

— after 1461: Georgios, the *hegoumenos* of Vazelon and the country bishop arranged the exchange of some walnut trees between the monastery and the Chapsantes (n° 145 [163]).

— 1477/1478: Georgios Paparomanas donated half of his land in Paximatesin to Vazelon (n° 155 [164]);
In the same year, Vazelon received from Georgios Phrazes a field in Kranin as a donation (n° 162 [165]).

— 1481/1482: the nun Kataphyge Skoularopoulos donated her portion of a property in Gemora to Vazelon (n° 7 [166]).

The Officers of Vazelon, from the Middle of the Thirteenth to the End of the Fifteenth Century

The scattered nature of the information in Codex E on Vazelon's *hegoumenoi* and other officers is hardly conducive to the writing of a concise list of these individuals. In the second half of the thirteenth century, from which period a significant portion of the Codex E acts date, we have some mostly vague information concerning three, or perhaps four, *hegoumenoi*. Of these thirteenth century superiors of Vazelon, hieromonk kyr Ioannikios Spanopoulos was the earliest and certainly the most active in the surviving body of acts. Nothing is known of his early life or family and the only relative of his to appear in Codex E is his daughter Kalana Spelianitopoulos.[45] Spanopoulos is first attested as *hegoumenos* in 1259 when he purchased from Georgios Matzoukaïtes a land on behalf of Vazelon for below the "just price" of this property.[46] He engaged in other activities that expanded and consolidated Vazelon's estate through purchases and exchanges in n°s 33 [56] of late 1250s, 45 [28] and 74 [37] of mid- thirteenth century, 57 [62] of 1260 and 44 [67] of 1261. The year of Spanopoulos's death is not known. He may have been succeeded by one hieromonk Kosmas, who was the *kathegoumenos* of the monastery when Theodoros Sapouas was yet a hieromonk and ecclesiarch.[47] It is likely that Theodoros Sapouas in turn followed hieromonk Kosmas to become the next *hegoumenos*.

Theodoros Sapouas's life prior to his rise to the office of the *hegoumenos* is known in some detail thanks to his testament, which contains an autobiographical

[45] *Vazélon* nº 118 [51].
[46] *Ibid*. nº 64 [61].
[47] *Ibid*. nº 149 [53].

account. It is unlikely that the earliest mention of Theodoros Sapouas, a soldier (*stratiotes*) in 1254, refers to our own who had been ordained a priest probably before 1248.[48] Sapouas had married the daughter of Pankratios Salaphountas at an unknown date and had fathered three children, but neither his wife nor their offspring survived him when he wrote his testament; having been left alone, Sapouas joined Vazelon and assumed the name of Theodoretos.[49] By his testament, Theodoros Sapouas bequeathed to Vazelon what appears to be the greatest part of his considerable landed fortune, mostly fields but also gardens, various buildings, prairies and walnut and pear trees.[50] Sapouas had probably inherited the largest part of these lands, but he had also acquired several properties from different persons, no doubt mostly by means of purchase; at least two pieces of property came from his wife's dowry.[51] Sapouas become the *hegoumenos* of Vazelon some time in the third quarter of the thirteenth century, perhaps after 1271 around which date he may have occupied the office of ecclesiarch.[52] The year of his death is not known. To conclude the short list of the known *hegoumenoi* from the 1200s, *hegoumenos* hieromonk Theodoros must be mentioned, who challenged the ownership of a land, which he secured in favor of Vazelon by his oath in the second half of the thirteenth century.[53] I believe *hegoumenos* Theodoros to be distinct from Theodoros Sapouas, since the latter had assumed the monastic name of Theodoretos and it would have been rather unusual to not use this latter name in conjunction with the title *hegoumenos*.

[48] *Ibid*. n°s 111 [55] and 19 [2].
[49] *Ibid*. n° 107 [45].
[50] *Ibid*. n° 108 [46].
[51] *Ibid*. n° 108 [46], ll. 45 and 51-52.
[52] *Ibid*. n°s 107 [45], 108 and 149.
[53] *Ibid*. n° 117 [50].

Much less is known about the fourteenth century *hegoumenoi* of Vazelon. In fact two of them, namely *hegoumenos* priest Therianos Ostrikas and *kathegoumenos* Thomopoulos, may well have served the monastery in the thirteenth century. The reason for this is that although they are mentioned in a cadaster extract perhaps dating from the 1300s, the nature of this act is such that many individuals who were then no longer alive are also frequently mentioned. Thus, in the same cadaster extract we also find *hegoumenos* hieromonk Theodoretos of the thirteenth century, bringing the total number of *hegoumenoi* in n° 106 [92] to three. *Hegoumenos* hieromonk Theoktistos "Mauron" who negotiated a purchase in 1349 and *kathegoumenos* hieromonk kyr Nikodemos took to court a group of Matzoukans over the ownership of some strips of land in 1369.[54] Finally *kathegoumenos* hieromonk Ioannikios judged a case between two lay parties some time in the second half of the fourteenth century.

We know of four *hegoumenoi* of Vazelon in the fifteenth century who are impossible to name chronologically, since most of the acts in which they are mentioned are undated. In 1415, we read about *hegoumenos* hieromonk Lazaros who witnessed and scribed a ruling about the propriety rights of two walnuts trees. He may have been the earliest superior of Vazelon in the fifteenth century whose name we know. The hieromonks Kosmas and Blasios may have also served as Vazelon's *hegoumenoi* in the first half of the fifteenth century.[55] In this period, no *hegoumenos* is better attested in Codex E than hieromonk Makarios, who is mentioned in no less than seven acts as the superior of the monastery and apparently occupied this position for at least seventeen

[54] *Ibid*. n°s 48 [104] and 132 [116].
[55] *Ibid*. n°s 149 [53] and 8 [157].

years.[56] Despite the long duration of his office and the relatively large number of acts mentioning him, we have no information about the life of *hegoumenos* Makarios. Besides these, there are a number of *hegoumenoi* in the acts whose names were not legible to Uspenskij and Beneshevich and accordingly go unnamed in the 1927 edition of Codex E.[57]

[56] *Ibid*. n°s 172 [121], 170 [120], 160 [161] of 1448, 144 [155] of 1434, 142 [153] of 1433, 135 [148] of 1431, 8 [157] of 1435.
[57] See for example n°s 163 [171], 175 [162] and 178 [180].

The Estate of Vazelon, *ca*. 1461

The estate of Vazelon as it stood at the fall of the Empire of Trebizond in 1461 is known only imperfectly. This is primarily due to the ambiguity and the defectiveness of the information we have in Codex E concerning it in terms of content, that is to say for example, the exact location or size or even the type of a property acquired by the monastery. A further complication involves the terminology used in the acts, especially the geographical or administrative units that are apparently utilized in a way quite different than the rest of the Byzantine world. In fact, any description of Vazelon's estate requires a brief discussion of the terminology involved. Starting from the smallest unit, I have chosen to render *gonikon* as a "transmissible property" consistently since it often could mean anything from a field to a garden and inherited or purchased, with the all-important distinguishing attribute that, whatever it was, it could be transmitted to another in a variety of ways, including sale, dowry or gift. The *stasis*, denoting an individual homestead in the fiscal terminology of the late Byzantine period, does not correspond to this meaning in our acts.[58] Although it seems certain that many of the *staseis* in Matzouka were originally associated with a single family at one point – e.g. the Chamourai and Chamourion – by the thirteenth century a *stasis* was occupied by various tenants, often from different families.[59] As such, the term *stasis* essentially designates a specific location within a *chorion* since it is not associated with a particular family and the *choria* are apparently composed of various *staseis*. Due to the geography of the

[58] Cf. *ODB*, *s.v.*
[59] See for example *Vazélon* n° 104 [15] where some fields of the *stasis* of Aitherisa are enumerated whereby we observe that many of them were held by individuals from different families.

region, the *choria* were not nucleated villages as such but apparently spread out, including various *staseis* and thus indicating a larger area within the *bandon*. The term *bandon* in turn poses no problems, both because it is relatively well defined as a military and administrative district, and because until the end of the fourteenth century, Matzouka was the only *bandon* mentioned in our source. However at some point after 1384 and before 1408, Palaiomatzouka was raised to the status of a *bandon* from that of a *chorion*.[60] What follows the map of Matzouka below is a list of the known properties of Vazelon, which constituted its estate, grouped by their *bandon* first and then *choria* or *staseis*, which are in turn ordered according to their proximity to the monastery.

The *Bandon* of Matzouka

AITHERISA: also known as Therisa or Mazaspe (present-day Kiremitli), Aitherisa is a *stasis* situated about two kilometers to the south of Vazelon. The nunnery dedicated to Panagia Kremaste in Aitherisa was most probably a *metochion* of Vazelon in our period.[61] The first known imperial grant to the monastery, probably issued early in the second half of the thirteenth century, endowed Vazelon with considerable properties in this *stasis*. The imperial donation included fourteen fields of a relatively modest size, ranging from one to twelve *modioi*, a garden at tou Andronikou, two walnut trees and a mill (nº 104 [15]). Distinguished by its proximity to Vazelon, Aitherisa is a location where the monastery acquired land by way of donations and purchases frequently. The known acquisitions of Vazelon by 1461 in the *stasis* of Aitherisa are as follows: a land

[60] *Vazélon* nos 128 [110] of 1384 and 126 [141] of 1408.
[61] Bryer, *Topography of Pontos*, 259.

that had been donated specifically for the service and upkeep of Vazelon's church (nº 60 [3]), another land of two *modioi* at Balentziakesin (nº 34 [73]), two fields in Kourkouresin (nos 63 [68] and 171 [177]), a land called Psorapin once owned by the Tourkoutherianoi (nº 61 [31]), three distinct pieces of property each acquired from a certain monk Leon, Kalana Balentziakaina and Psomas Alagatres (nº 106 [92]), a walnut tree called tes Lazanas (nº 10 [127]), one fifth of a field at Nilesin (no 143 [154]), prairie (nº 145 [163]) and a property in Kalaka formerly of the Homochoritai (nº 2 [156]).

SACHNOE: a *proasteion* situated about two and a half kilometers to the northeast of Vazelon, Sachnoe is presently known as Köprüyanı. There is some evidence, albeit inconclusive, suggesting that Vazelon had a monastery dedicated to St. Gregory of Neokaisaria as a *metochion* in Sachnoe.[62] The small castle in Sachnoe, which encloses a chapel, had most probably served as Vazelon's a watchtower; the monastery may also have had an unidentified church as a dependency in this area.[63] Here the monastery held two properties, including two walnut trees, of the Chaldenai (nos 76 [82] and 75 [83]), and two other properties acquired from Psomas Alagatres and a certain monk Papageorgios (nº 106 [92]).

CHAMOURION: a *chorion* situated about three kilometers to the northeast of Vazelon, Chamourion (present-day Sukenarı) included the *stasis* of Agridion or Mazela and was among the nine *choria* whose tax dues had been granted to the monastery by Emperor Alexios III Komnenos in 1386 (nº 103 [111]). Here, in the *stasis* of Agridion,

[62] Cf. the notes to *Vazélon* nº 175 [162].
[63] Bryer, *Topography of Pontos*, 259.

the monastery possessed ten fields, which it had acquired from Maria Tzarchalina (nº 38 [66]) and another from *hegoumenos* Theodoretos Sapouas (nº 108 [46]). Additionally, the monastery possessed, in Chantzoe, a field measuring three *psomiaria* (nº 108 [46]). Vazelon also had a hazelnut tree (nº 175 [163]), and a field (nº 47 [29]) elsewhere in Chamourion.

DANEIACHA: also known as Dianeiacha and Skirta, the *chorion* of Daneiacha (present-day Çeşmeler) was located about four kilometers to the north and northeast of Vazelon and was among the nine *choria* whose tax dues had been granted to the monastery by Emperor Alexios III Komnenos in 1386 (nº 103 [111]). The *chorion* must have also included the region immediately to the west; this area is on the south bank of the Moulaka (Malaka) river, starting just to the west of Mexyla (modern Çatak) and about four kilometers to the north of Vazelon. It encompassed Kousera (Ormanüstü) and probably also Theletesin and Tzamouchion, which are currently unidentified.[64] Vazelon possessed extensive properties in Daniacha. These include the locality of Satanenixa, which the monastery acquired from Ioannes Kamaches (n° 21 [17]); two properties bequeathed by Therianos Patratinos and the son of a certain lady Maria (n° 106 [92]); three fields, two of which together measured six *psomiaria* (n°s 25 [21], 26 [22] and 108 [46]) at Theletesin; a land whose two halves had been bequeathed by Ioannes Sagmaras and Ioannes Moukapas (n°s 27 [23] and 28 [24]) in Tzamouchion; two other fields in Daniacha (n°s 29 [70] and 31 [25]). In addition to the above, Vazelon owned the following properties in the region, by way of *hegoumenos* Theodoretos Sapouas's

[64] For Tzamouchion, cf. Bryer, *Topography of Pontos*, 258; Theletesin is likely to be situated somewhere between Mexyla and Paparouza, if not in Daneiacha proper, based on *Vazélon* nº 108 [46].

bequest (n°s 18 [64] and 108 [46]): a property called Konkesin, at least twenty fields, nine gardens, two houses, a homestead, two threshing floors, two prairies, thirty-seven pear trees, two apple trees and more than seven walnut trees.

CHORTOKOPION: a district of villages that stretched for ten kilometers northeast and east of Vazelon across the Prytanis, Chortokopion itself was among the nine *choria* that had been granted to the monastery by Emperor Alexios III Komnenos in 1386 (nº 103 [111]).[65] The district was comprised of three major settlements: Lower Chortokopion (present-day Aşağıköy), where a castle stood, was probably Chortokopion proper; Middle Chortokopion or Charsyla; finally Upper Chortokopion (Yukarıköy) or Chasdenicha.[66] The evolution of the relation between Chalabena and Chortokopin on the other hand is not clear. Although Chortokopion (or Kantze) appears to be a *stasis* of the *chorion* of Chalabena in late thirteenth century, less than a hundred years later it was a *chorion* on its own right.[67] Other localities associated with this region included Basakion, Katalysia, Palladiane, tes Theotokou, Tzelarisi, Tzimprika and Trigoliktin.[68]

The monastery of St. Gregory of Sabation, situated here at the *proasteion* of Chortokopion (Chalabena) was a *metochion* of Vazelon (n° 106 [92], l. 285). It was partly in this region that the monastery acquired from the Lalatzai in Kantze an estate called Kaskaresin. The estate included a garden at Hypokesia, a plot with its barn at Alonin, a house with two gardens, a building with its garden, another garden and walnut trees at Rymne, a garden with an apple tree, a field measuring three *psomiaria* at tou Tetena, a

[65] Bryer, *Topography of Pontos*, 257.
[66] *Ibid.*
[67] *Vazélon* n° 103 [111].
[68] For Katalysia's association with Chortokopion, cf. *Vazélon* n°s 39 [71], 84 [69] and 143 [154].

garden at Tzibrilesin, a garden with the threshing floor and buildings and a plot measuring three *psomiaria* at Elaia, a plot of land at Spelidiskin, a plot at tou Marachou, a plot at Gaurin, a field at Hirin, a field at Maurapia measuring one *choinix*, a plot of land measuring two *psomiaria* and another property at Katalysia, a land measuring three *psomiaria* at Kranin, a plot at tou Tzinkrou, a plot of land at Chalabena, one fifth of a field at Gobathin, a plot of land called Koutoutesin, a field measuring four *psomiaria* at Basakion and a plot measuring two *psomiaria* at Antia (n° 143 [154]).

Other known properties of Vazelon in Chortokopion included a field at Gobathin (Gabathin) measuring four *choinikes* (n° 119 [52]); a land of one and a half *psomiaria* (n° 51 [30]); a land of six Trapezuntine *psomiaria* bequeathed by the bishop of Satala Kosmas (n° 53 [57]); a fifth of the *stasis* of Tzelarisi (n° 64 [61]); the field called tes Theotokou in the *stasis* of Palladiane (n° 39 [71]); the properties of Anna Elaphinaba in tou Tzimprika and tou Kampana (n° 65 [88]); four pieces of property donated or bequeathed by Romanos Tzampaloukes, Therianos Artabastos, Leon Koumanos and Leon Pyros (n° 106 [92]); two other purchased lands (n° 106 [92]); a cultivated land of two *modioi*, a prairie and a field at Kalantapen (n° 30 [96]); a field at tou Kouia, the strips of land called Homochorites in St. Akindynos, a property called Palaiomandria, a garden, seven plots of land and a field at tou Kounti all bequeathed by Anna Lykoudia (n° 52 [79]); a garden and four fields at Mesalonin and at Tzortzin bequeathed by Anysia Papagenakopoulos (n° 100 [102]); one fourth of a property of the Pouchentoupouloi (n° 144 [155]); a field in lower Charmoutas (n° 147 [167]); a field measuring one *choinix* and a land measuring two *psomiaria* in Katalysia (n°s 89 [42], 84 [69] and 94 [81]); each half of three strips of land at a place called Gobathin in Katalysia (n° 122 [84]); in

Basakion, Vazelon possessed a land called Kranin and also a field each measuring four *choinikes* (n°s 55 [9] and 50 [77]). In the vicinity of Chasdenicha, at the *stasis* of Trigoliktin, Vazelon held a property that once belonged to the Romanopouloi (n°s 106 [92] and 116 [49]). Also in Chasdenicha, in the *stasis* of Tzinkros, the monastery possessed three distinct properties it had acquired from Basileios Tourkotherianos, Basileios Zosimas and Marias Kourtistaba (nº 106 [92], ll. 184-192).

MOUNTANTOS – CHABA – SPELIA: this region is on the north banks of the Moulaka river and comprised of three *choria*, all of which had been granted to Vazelon by way of a chrysobull issued by Emperor Alexios III Komnenos in 1386. The most westerly of these, Mountantos or Mountanton, was a *chorion* situated six kilometers to the north of Vazelon.[69] To the east of Mountantos lay the *chorion* of Chaba (present-day Hava), where the monastery possessed a property of the Tzabalitai (n° 79 [39]). Moving east from Chaba still, along the Moulaka, one would arrive at the *chorion* of Spelia (Ocaklı), about eight kilometers to the northeast of Vazelon where the Moulaka flows into the Pyxites. Vazelon owned at least one substantial property here that had once belonged to the Spelianitai (n° 106 [92], l. 329). In this region, that is from Mountantos to Spelia, Vazelon also possessed ten fields bequeathed by Konstantinos Tzabalites (n° 79 [39]).

KOUNAKALIN: the *chorion* of Kounakalin, also known as Kounaka and Intzoule, was situated about seven kilometers to the south of Vazelon, on the west bank

[69] I was unable to locate Mendandoz or Mendaldos, the modern name(s) associated with this *chorion* by Anthony Bryer: cf. Bryer, *Topography of Pontos*, 258.

of Prytanis, and encompassed various localities such as Achantionin, Tzerekeres and Koiladin. A nunnery dedicated to the Virgin Mary (Theotokos tou Lachana) had been established in Kounakalin, although it is difficult to say whether it was a *metochion* of Vazelon in our period (n° 103 [111], l. 249). Here also, Vazelon possessed a land in two locations bequeathed by Xanthana Kougiaba (n° 15 [6]); a field called tou Koiladiou (n° 56 [98]); another one called Kalogiaresin (n° 66 [99]); the property called Pachnesia (n° 115 [95]); a land in Achantionin together with its threshing floor and building worth at least 130 aspers (n° 99 [103]), another field in Achantionin (n° 67 [93]), as well as a property bequeathed by Romanos Douberites (n°s 86 [58] and 94 [81]). A portion of the Tzerekerin *stasis*, in addition to a strip of land there called Douberitesin, also belonged to Vazelon (n°s 36 [90] and 163 [171]).

GIANNANTON – PONTYLA: on the east bank of Prytanis, across from Kounakalin and to the south of Chasdenicha lay the districts of Giannanton (Yazılıtaş) and Pontyla or Gernares (present-day Güzelce). In the latter district, in Pontyla, about seven kilometres due south from the monastery, Vazelon possessed sizable properties that had been bequeathed by priest Phokas Tornares (n° 113 [48]), nun Anysia Kaliaba (n° 78 [94]) and Nikephoros Krommydes (n° 115 [95]). It was also in this district that the majority of landowners who had fiscal obligations to Vazelon were concentrated by the early fourteenth century.[70]

MANDRANEKIN: one of the nine *choria* granted to Vazelon by Emperor Alexios III Komnenos in 1386 (n° 103 [111]), Mandranekin (present-day Alataş) was about eleven kilometers due south from Vazelon. To the northwest Mandranekin may

[70] Cf. *Vazélon* n° 106 [92], ll. 2-126.

have included the *stasis* of Genakanton (Gürgenağaç), which lay on the east bank of the Prytanis, with which it probably had a very close relation.[71] In Genakanton, Vazelon owned a field, near St. Theodore, as well as a farmhouse with its garden and a land called Biglatorin between St. Barbara and St. Theodore (n°s 121 [106] and 42 [87]). Several *gonikeiai* in Genakanton, (those of Pakourmenina, Tziriates, Mouphlas, father Ioannakes, Mougoules, Agapes Kouspides and Boboris) had fiscal obligations to Vazelon, but it is not known whether these were later absorbed by the monastery's expanding estate (n° 105 [91]).

PAPAROUZA: the most westerly of the *choria* granted to Vazelon by Emperor Alexios III Komenos, Paparouza (near the present-day Üçgedik), lay along the Moulaka river, about fifteen kilometers to the west of the monastery. Here, Vazelon owned a great field called Ostrikesin as well as some other properties that had been bequeathed by its hegoumenos Theodretos Sapouas (nº 108 [46], ll. 67-70).

The Bandon of Palaiomatzouka

In Palaiomatzouka, Vazelon owned, by way of an imperial donation, a field named Pyrgen, another named tes Parthenias, another field named tou Askouphiou, a prairie at Megan Pedin, the field called tou Tzeutelou and a land near St. Elijah (n° 104 [15]); two other properties at St. Elijah, measuring five *psomaria* and two *modioi* respectively (n°s 93 [44] and 115 [95]) and a land measuring two *modioi* called Pegada and a strip of land at Pyrgin (n° 16 [7]). Finally, the land measuring two *megala*

[71] Bryer, *Topography of Pontos*, 262.

psomiaria which is described as being "above Ophrydion" was probably also in Palaiomatzouka (n° 160 [162]).

DABARE – ZERZELE: these two *staseis* were situated near the mountain of Leukionin in eastern Palaiomatzouka. Vazelon had a field called tou Staurakiou including a walnut and an apple tree in Dabare, as well as a land measuring two *modioi* with its trees and a prairie at the nearby Leukionin (n°s 114 [115] and 115 [95]). In Zerzele, Vazelon possessed a field, a garden and four pieces of land bequeathed by Romanos Douberites (n°s 85 [41], 90 [43], 88 [59], 83 [65], 87 [78] and 94 [81]) in addition to a property of the Mouzounitai (n° 106 [92]). Part of the Kaskaresin estate, bequeathed to Vazelon by the Lalatzai, was also located in Zerzele. This included four gardens, one measuring five and the other ten *psomiaria*, which included two walnut trees, a field measuring one *choinix*, a prairie and five other fields in various locations (n° 143 [154]).

CHOULION: despite simply being one of the many *staseis* of Palaiomatzouka, Choulion was distinguished by the relatively heavy presence of Vazelon therein. The monastery possessed numerous properties in Choulion including a land of one *choinix* of the Limpo (n° 70 [33]), a field of the Kotzonantai (n° 74 [37]), a land of the Psalenoi (n° 149 [53]), a strip of land at the threshing floor (n° 8 [113]), a garden of the Markianoi (n° 35 [101]), a land called Siderionin (n° 12 [129]); also in Choulion, at the locality of Kranion, Vazelon possessed a land measuring six *psomiaria* (n° 72 [35]), a field measuring one *modios* (n° 101 [13]) and another field at the threshing floor (n° 43 [85]). At St. Barbara, probably distinct from the locality with the same name near Genakanton, Vazelon had two fields and a threshing floor, bequeathed by nun Anysia

Papagenakopoulos, who had also left another threshing floor, as well as ten fields in various locations in Choulion to the monastery (n° 100 [102]).

CHAPSIN: one of the nine *choria* granted to Vazelon by Emperor Alexios III in 1386, Chapsin (present-day Hamsiköy) lay about twelve kilometers to the south of the monastery, on the east banks of Prytanis in Palaiomatzouka. The land called Chalia, which measured one great *choinix*, was most probably located here (n° 54 [32]), as well as one fourth of a land called Kaligaresin (n° 108 [46]). Vazelon also possessed a prairie in Chapsin by way of an imperial donation (n° 104 [15]).

Other Locations

Vazelon owned three fields, one of two local *modioi* and the others one *modios* each, at St. Basil. Although a locality named St. Basil is known not far from Pipat, this is twenty kilometers to the northeast of Vazelon, a considerable distance given the topography of the region (n°s 14 [4] and 46 [72]).[72] At Krenasa-Adole, a major district south of Mandranekin, Vazelon had at least two properties that had been bequeathed by the Krommydai (n° 115 [95]). The monastery possessed a land measuring one *choinix* and another of unknown size at Timios Stauros (nº 146 [14]); twenty-seven *bergia* of land at Limnin, Palatinos and Sapes (nº 80 [40]); a land called Galatesin and another called Kyrmanesin (n°s 95 [10] and 98 [12]); a land measuring two *megales choinikes* at Apionin (nº 112 [47]); a land in two locations called Epikopra measuring three *megala psomiaria* (nº 117 [50]; properties bequeathed by Kalana Spelianitopoulos (nº 118 [51]); a field of one *modios* and another of two *choinikes* at Pelagion (n°s 110 [54] and 111

[72] Bryer, *Topography of Pontos*, 253.

[55]); a land formerly owned by the Chamourai measuring five local *psomiaria* (nº 57 [62]); a land bequeathed by Konstantinos Kastelites (nº 68 [75]); a field at Lophonia and another at Elaia bequeathed by Romanos Douberites (n°s 91 [60], 92 [80] and 94 [81]); those properties in the former estate of the Krommydai, other than the ones already mentioned elsewhere (n° 115 [95]); a field in Tzimilia (nº 96 [97]); a field measuring one *mega choinikon* in Kyrmanesin (nº 41 [100]); properties of monk Ioannikios Mastoropoulos in Koukourion (nº 156 [119]); a garden at Chana (nº 5 [124]); a field of the Kamachenoi (nº 13 [130]); half of a garden of a house belonging to the Politai (nº 161 [134]); a field at Phlopaten (nº 148 [136]); a land at Melara (nº 151 [137]); a garden at Goubesia (nº 183 [139]); a property at Gemora (nº 185 [140]); a walnut tree and its land in Karphesin (nº 135 [148]); a property of the Santelai (nº 168 [149]); a property of the Charsinitiopouloi (nº 8 [157]); willow trees, a vineyard and one fourth of the olive-trees at tou Koutoulena (nº 153 [159]); a land in Paximatesin (nº 155 [161]); a land in Markianesin (nº 166 [174]).

CHAPTER IV

THE REGESTES

Chronological Table of the Acts

[1] 49. Act of Sale: 1244/1245

[2] 19. Act of Exchange: 1245 or 1260

[3] 60. Acts of Donation and Confirmation: June, 1245, 1260 or 1275

[4] 14. Act of Donation: May, 1247 or 1262

[5] 32. Act of Sale: [ca. 1250]

[6] 15. Act of Donation: mid-13th century

[7] 16. Act of Donation: mid-13th century

[8] 17. Act of Sale: mid-13th century

[9] 55. Act of Donation: mid-13th century

[10] 95. Act of Donation: mid-13th century

[11] 97. Act of Mortgage: mid-13th century

[12] 98. Act of Confirmation: mid-13th century

[13] 101. Act of Sale: mid-13th century

[14] 146. Act of Donation: mid-13th century

[15] 104. Inventory: third quarter of the 13th century?

[16] 20. Act of Exchange (private?): second half of the 13th century

[17] 21. Act of Sale: second half of the 13th century

[18] 22. Receipt: second half of the 13th century

[19] 23. Decision: second half of the 13th century

[20] 24. Act of Sale: second half of the 13th century

[21] 25. Act of Donation: May, second half of the 13th century

[22] 26. Act of Donation: second half of the 13th century

[23] 27. Act of Donation: second half of the 13th century

[24] 28. Act of Donation: second half of the 13th century

[25] 31. Act of Donation: second half of the 13th or first half of the 14th century?

[26] 37. Act of Sale: second half of the 13th century

[27] 40. Lacunary Act: second half of the 13th century

[28] 45. Act of Exchange: second half of the 13th century

[29] 47. Act of Donation: second half of the 13th century

[30] 51. Act of Confirmation: second half of the 13th century

[31] 61. Act of Sale: second half of the 13th century

[32] 54. Act of Donation: second half of the 13th century

[33] 70. Act of Donation: second half of the 13th century

[34] 71. Act of Donation: second half of the 13th century

[35] 72. Act of Donation: second half of the 13th century

[36] 73. Act of Donation: second half of the 13th century

[37] 74. Act of Sale: second half of the 13th century

[38] 77. Act of Donation: second half of the 13th century

[39] 79. Testament: second half of the 13th century

[40] 80. Division of Property: second half of the 13th century

[41] 85. Act of Mortgage: second half of the 13th century

[42] 89. Act of Sale: second half of the 13th century

[43] 90. Act of Sale: second half of the 13th century

[44] 93. Act of Sale: second half of the 13th century

[45] 107. Testament: second half of the 13th century

[46] 108. Inventory: second half of the 13th century

[47] 112. Testament: second half of the 13th century

[48] 113. Act of Donation: second half of the 13th or the first half of the 14th century

[49] 116. Act of Donation: second half of the 13th century

[50] 117. Attestation: second half of the 13th century

[51] 118. Testament: second half of the 13th century

[52] 119. Codicil: second half of the 13th century?

[53] 149. Act of Exchange: second half of the 13th century?

[54] 110. Act of Donation: 1254?

[55] 111. Act of Donation: July, 1254

[56] 33. Act of Sale (private?): after 1254 and before 1260?

[57] 53. Act of Donation: January, 1256

[58] 86. Act of Sale: July, 1257 or 1272

[59] 88. Act of Sale: August, 1258, 1273 or 1288

[60] 91. Act of Sale: February, 1259 or 1274

[61] 64. Act of Sale : August, 1259

[62] 57. Act of Sale: July, 1260

[63] 58. Act of Sale: after 1260

[64] 18. Act of Donation: after 1260?

[65] 83. Act of Sale: April, 1261, 1276 or 1291

[66] 38. Act of Donation: October, 1261

[67] 44. Decision: November, 1261

[68] 63. Act of Donation: March, 1263 or 1278

[69] 84. Act of Sale: October, 1263, 1278 or 1293

[70] 29. Act of Donation: 1264, 1279 or 1294?

[71] 39. Act of Sale: May, 1264

[72] 46. Act of Donation: October, 1264

[73] 34. Act of Donation: after 1264?

[74] 59. Agreement: March 27, 1265 or 1280

[75] 68. Act of Donation: July, 1265, 1280 or 1295

[76] 82. Act of Sale: December, 1265, 1280 or 1295

[77] 50. Agreement: October, 1268

[78] 87. Act of Sale: January, 1269, 1284 or 1299

[79] 52. Testament: 1269, 1284 or 1299

[80] 92. Act of Sale: March, 1273

[81] 94. Testament: after 1273

[82] 76. Act of Sale: fourth quarter of the 13th century

[83] 75. Act of Sale: April, 1275

[84] 122. Act of Donation: August, 1275, 1290 or 1305

[85] 43. Mixed Act: September 26, 1275

[86] 62. List of Properties: September, 1275

[87] 42. Testament: ca. 1275

[88] 65. Act of Donation: late 13th or the early 14th century

[89] 102. Act of Confirmation: late 13th century or the early 14th century

[90] 36. Act of Confirmation: late 13th or the early 14th century

[91] 105. Inventory?: late 13th or the early 14th century

[92] 106. Cadaster Extract: late 13th or the first half of the 14th century

[93] 67. Inventory: 13th century?

[94] 78. Testament: July, 1291

[95] 115. Act of Donation: February, 1292

[96] 30. Act of Donation: March, 1295

[97] 96. Act of Sale: November 15, early 14th century

[98] 56. Act of Donation: early 14th century

[99] 66. Act of Donation (Sale at low price): early 14th century

[100] 41. Act of Sale: 1301/1302

[101] 35. Act of Donation: May 26, 1310

[102] 100. Act of Donation: December, 1329, 1344 or 1359

[103] 99. Act of Sale: November, 1344

[104] 48. Act of Sale: January, 1349

[105] 114. Act of Donation: second half of the 14th century

[106] 121. Decision: April, 1365

[107] 125. Act of Confirmation: May, 1367 or 1382

[108] 120. Decision: June, 1367

[109] 133. Decision: July, 1381

[110] 128. Act of Sale: June 2, 1384

[111] 103. Chrysobull of Alexios III Komnenos: July, 1386

[112] 127. Act of Exchange: June, 1388

[113] 81. Act of Confirmation: 1396/1397

[114] 129. Decision: late 14th century

[115] 130. Decision: late 14th century

[116] 132. Decision: late 14th or the early 15th century

[117] 131. Decision: early 15th century, before July 1408

[118] 69. Act of Donation: first half of the 15th century

[119] 156. Act of Donation: first half of the 15th century

[120] 170. Lacunary Act: first half of the 15th century

[121] 172. Note of Commemoration: first half of the 15th century

[122] 3. Agreement: 15th century

[123] 4. Inventory: 15th century

[124] 5. Agreement: 15th century

[125] 6. Agreement: 15th century

[126] 9. Act of Donation: 15th century

[127] 10. Act of Donation: 15th century

[128] 11. Note of Commemoration: January, 15th century

[129] 12. Act of Donation: 15th century

[130] 13. Act of Exchange: 15th century

[131] 138. Act of Donation: 15th century

[132] 141. Act of Donation: 15th century

[133] 150. Note of Commemoration : 15th century

[134] 161. Act of Donation: 15th century

[135] 139. Act of Donation: 15th century

[136] 148. Act of Donation: 15th century

[137] 151. Act of Donation: 15th century

[138] 173. Cadaster Fragment: 15th century or later?

[139] 183. Act of Donation: 15th century or later?

[140] 185. Note of Commemoration: 15th century or later?

[141] 126. Decision: July, 1408

[142] 123. Act of Donation: May, 1415

[143] 124. Inventory: 1415

[144] 109. Rental Agreement : July 24, 1415

[145] 134. Decision: September, 1415

[146] 179. Lacunary Act: September, 1429

[147] 1. Note of Commemoration: August, 1431

[148] 135. Act of Donation: September, 1431

[149] 168. Mixed Act: 1431/1432

[150] 136. Act of Donation: April, 1432

[151] 137. Act of Donation: April, 1432?

[152] 180. Note of Commemoration: 1432/1433

[153] 142. Act of Donation: June, 1433

[154] 143. Inventory: 1433?

[155] 144. Testament: November, 1434

[156] 2. Testament: September 9, 1434

[157] 8. Act of Donation: July, 1435

[158] 152. Act of Donation: September, 1440

[159] 153. Act of Donation: 1439/1440

[160] 154. Note of Commemoration: 1441/1442

[161] 160. Note of Commemoration: 1447/1448

[162] 175. Note of Commemoration: 1448/1449

[163] 145. Act of Exchange: after 1461?

[164] 155. Note of Commemoration: 1477/1478

[165] 162. Act of Donation: 1477/1478

[166] 7. Act of Donation: 1481/1482

[167] 147. Act of Donation: indeterminate

[168] 157a Lacunary Act: indeterminate

[169] 157b Lacunary Act: indeterminate

[170] 158. Note of Commemoration: indeterminate

[171] 163. Note of Commemoration: indeterminate

[172] 164. Lacunary Act: indeterminate

[173] 165. Act of Donation: indeterminate

[174] 166. Note of Commemoration: indeterminate

[175] 167. Act of Donation: indeterminate

[176] 169. Note of Commemoration: indeterminate

[177] 171. Act of Donation: indeterminate

[178] 176. Act of Lease: indeterminate

[179] 177. Cadaster Fragment: indeterminate

[180] 178. Decision: indeterminate

[181] 182. Act of Donation: indeterminate

[182] 184. Act of Donation: indeterminate

Concordance to *Actes de Vazélon*'s Numbers of the Acts

Nº 1: 147	Nº 30: 96	Nº 59: 74	Nº 88: 59
Nº 2: 156	Nº 31: 25	Nº 60: 3	Nº 89: 42
Nº 3: 122	Nº 32: 5	Nº 61: 31	Nº 90: 43
Nº 4: 123	Nº 33: 56	Nº 62: 86	Nº 91: 60
Nº 5: 124	Nº 34: 73	Nº 63: 68	Nº 92: 80
Nº 6: 125	Nº 35: 101	Nº 64: 61	Nº 93: 44
Nº 7: 166	Nº 36: 90	Nº 65: 88	Nº 94: 81
Nº 8: 157	Nº 37: 26	Nº 66: 99	Nº 95: 10
Nº 9: 126	Nº 38: 66	Nº 67: 93	Nº 96: 97
Nº 10: 127	Nº 39: 71	Nº 68: 75	Nº 97: 11
Nº 11: 128	Nº 40: 27	Nº 69: 118	Nº 98: 12
Nº 12: 129	Nº 41: 100	Nº 70: 33	Nº 99: 103
Nº 13: 130	Nº 42: 87	Nº 71: 34	Nº 100: 102
Nº 14: 4	Nº 43: 85	Nº 72: 35	Nº 101: 13
Nº 15: 6	Nº 44: 67	Nº 73: 36	Nº 102: 89
Nº 16: 7	Nº 45: 28	Nº 74: 37	Nº 103: 111
Nº 17: 8	Nº 46: 72	Nº 75: 83	Nº 104: 15
Nº 18: 64	Nº 47: 29	Nº 76: 82	Nº 105: 91
Nº 19: 2	Nº 48: 104	Nº 77: 38	Nº 106: 92
Nº 20: 16	Nº 49: 1	Nº 78: 94	Nº 107: 45
Nº 21: 17	Nº 50: 77	Nº 79: 39	Nº 108: 46
Nº 22: 18	Nº 51: 30	Nº 80: 40	Nº 109: 144
Nº 23: 19	Nº 52: 79	Nº 81: 113	Nº 110: 54
Nº 24: 20	Nº 53: 57	Nº 82: 76	Nº 111: 55
Nº 25: 21	Nº 54: 32	Nº 83: 65	Nº 112: 47
Nº 26: 22	Nº 55: 9	Nº 84: 69	Nº 113: 48
Nº 27: 23	Nº 56: 98	Nº 85: 41	Nº 114: 105
Nº 28: 24	Nº 57: 62	Nº 86: 58	Nº 115: 95
Nº 29: 70	Nº 58: 63	Nº 87: 78	Nº 116: 49

Nº 117: 50	Nº 147: 167	Nº 177: 179	
Nº 118: 51	Nº 148: 136	Nº 178: 180	
Nº 119: 52	Nº 149: 53	Nº 179: 146	
Nº 120: 108	Nº 150: 133	Nº 180: 152	
Nº 121: 106	Nº 151: 137	Nº 182: 181	
Nº 122: 84	Nº 152: 158	Nº 183: 139	
Nº 123: 142	Nº 153: 159	Nº 184: 182	
Nº 124: 143	Nº 154: 160	Nº 185: 140	
Nº 125: 107	Nº 155: 164		
Nº 126: 141	Nº 156: 119		
Nº 127: 112	Nº 157a: 168		
Nº 128: 110	Nº 157b: 169		
Nº 129: 114	Nº 158: 170		
Nº 130: 115	Nº 160: 161		
Nº 131: 117	Nº 161: 134		
Nº 132: 116	Nº 162: 165		
Nº 133: 109	Nº 163: 171		
Nº 134: 145	Nº 164: 172		
Nº 135: 148	Nº 165: 173		
Nº 136: 150	Nº 166: 174		
Nº 137: 151	Nº 167: 175		
Nº 138: 131	Nº 168: 149		
Nº 139: 135	Nº 169: 176		
Nº 141: 132	Nº 170: 120		
Nº 142: 153	Nº 171: 177		
Nº 143: 154	Nº 172: 121		
Nº 144: 155	Nº 173: 138		
Nº 145: 163	Nº 175: 162		
Nº 146: 14	Nº 176: 178		

The number in brackets always indicates the position of the relevant act in the present *regestes*. Note that this has also been applied to the caption of each act to avoid confusion. Once again, this *regestes* excludes nine acts in Codex E (*Vazélon* n°s 140, 159, 174, 181, 186, 187, 188, 189, 190) that date from after the end of the fifteenth century.

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[1] 49. ACT OF SALE

a.m. 6753 (1244/1245)

The authors of the act sell to father Nikephoros, their brother-in-law, the land called Leukionin for movable goods worth 286 aspers, two *modioi* of barley and two *modioi* of wheat.

Signa of Leon Pyros, Konstantinos Pyropoulos and Ioannes Pyropoulos (l. 1-4). Invocation of the Trinity (l. 5). The three brothers [Leon, Konstantinos and Ioannes Pyropoulos] sell a land called Leukionin to their brother-in-law father Nikephoros, [except] the part [he already owns by virtue of his marriage to their sister] (*adelphotike moira*); [this land's] boundaries [start] from Phtelenkolen and above (l. 6-12). It also borders Phournoutziote and includes the ridge all along the side of the mountain (*oloraha*) and crosses the imperial road in the middle of the plateau and ascends to include the building [there] and descends near St. Christopher until Tzortzonarin and again wounds around the slope and descends until the glen (*basmos*) below (l. 12-17). The eastern part [of the land] borders Tzimprikon and the western part is [now] sold to father Nikephoros in perpetuity (l. 17-20). He is to have the land in full ownership (l. 20-22). [The three brothers] take as payment a white-yellow maned horse (*alogon blanken*

phorada) worth 180 aspers, a beast (*genouden*) worth six aspers, 100 aspers [in cash], two *modioi* (*modia*) of barley and two *modioi* (*modia*) of wheat (l. 22-25). Nobody from the party of [the three brothers] has the right to molest father Nikephoros or to impede him on account of this land called Leukionin. Whoever does this should be cursed by the 318 divinely inspired fathers [of Nicaea], share the fate of the traitor Judas and should also pay a fine of 1000 aspers (l. 25-31). Mention of the witnesses of the act (l. 32-34). Date (l. 35).

REMARKS

Prosopography. Leon Pyros (l. 1-2) is also mentioned in *Vazélon* n° 106 [92], ll. 217-218, prior to which he had apparently passed away. – Leon Salaphountas (l. 33) is also a witness of *Vazélon* n°s 15 [6] and 16 [7] and in addition he is mentioned in n° 106 [92], l. 300 (Salaphoundas). For the Salaphountai, see *Vazélon* n° 15 [6]. – For the Kaphoulai (l. 33-34), see *Vazélon* n° 37 [26]. – All other individuals mentioned in our act are otherwise unknown.

L. 23-25: although the size of the land called Leukionin is not given, it must have been considerable since its sale price amounts to 286 aspers as well as ten *modioi* of wheat and barley, a large sum when compared to other known acts of sale in the Codex.

L. 30, τιη΄ θεοφόρων πατέρων: the "318 divinely inspired fathers" is a reference to the 318 bishops who assembled at Nicaea in 325 for the first Council of Nicaea.

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[2] 19. ACT OF EXCHANGE

indiction 3
[1245 or 1260]

Pankratios Salaphountas gives a land to his son-in-law, the priest Theodoros Sapouas, in exchange for some movables.

Pankratios Salaphountas, gives to priest Theodoros [Sapouas], his son-in-law, a land [at] Legnakin, in exchange for a horse and some earrings (l. 1-3). [Sapouas] also [relinquishes his claims over] the 10 aspers, the half part of the ox, the *apsousin*, the bracelets and the cloth [in favor of his father-in-law] (l. 3-4). Mention of the witnesses of the act (l. 5-6). Date (l. 7).

REMARKS

Dating. The act dates from a 3rd indiction and, based on the prosopographical evidence, from the middle or the second half of the 13th century. Theodoros Sapouas is referred to as a priest and apparently had not joined the monastery of Vazelon as a monk yet. This fact, taken together with the provided indiction year, points to the years 1245 or 1260: cf. Prosopography. Uspenskij's dating is accurate, but excludes the possibility that the exchange may have also taken place in 1245.

Affair. The act appears to consist of two parts, the first of which is a regular agreement of exchange between Pankratios Salaphountas and his son-in-law Theodoros Sapouas (l. 1-3). The usage of the verb ἀφίημι (l. 3) suggests that the items mentioned in lines 3-4 are not handed over by Theodoros Sapouas to his father-in-law as part of the exchange deal. It seems that Sapouas relinquishes his claims over these items. His rights on these items may be based on the rights of succession of his deceased wife (cf. nº 107 [45]).

In *Vazélon* n° 108 [46], ll. 48-49, four *psomiaria* of land at Legnakin is included among the properties, which Sapouas bequeaths to the monastery of Vazelon. This would suggest that what Sapouas surrenders to his father-in-law by the present act is only a part of his holdings at Legnakin, since he still possessed four *psomiaria* at the same location at a later date. In n° 108 [46], Sapouas' property at Legnakin is referred to as *ziganitesin*, which implies that it may have originated from the gifts his daughter had received for her first marriage to a Ziganites (cf. n° 107 [45]; on the expression *ziganitesin*, cf. the notes to n° 16 [7]).

Prosopography. Pankratios Salaphountas (l. 1), the father-in-law of Theodoros Sapouas, is mentioned in *Vazélon* n°s 107 [45] and 108 [46] of the second half of the 13th century. – On Theodoros Sapouas (l. 1), see notes to n° 14. – Ioannes Kontos (l. 5) might be the same person as Kontoioannos of *Vazélon* n° 24 [20] of the second half of the 13th century. – Although Theodoros Salaphountas (l. 6) is not mentioned elsewhere in the Codex, the Salaphountes family is well-attested in the 13th century, not only due to Pankratios Salaphountas (see above), but also Leon Salaphountas: cf. the notes to *Vazélon* n° 49 [1]. Leon Salaphountas certainly and the Salaphountai themselves probably hailed from Sachnoe (see n° 106 [92], l. 300).

L. 4, τὸ ἀψουσιν: I could not establish the meaning of this word.

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A. ἐπικυρωτικὸν γράμμα (l. 25-26) June, indiction 3
B. δηλωτικόν ἔγγραφον (l. 42) [1245, 1260 or 1275]

A. Theodoros Taronites donates to Vazelon a property in Aitherisa. B. His sister Eudokia attests having bequeathed to Vazelon a property in the same location.

L. 19 συγγονικαρίους pro συγγονικαρχίους.

A.

Protaxis of Theodoros Bradys, the son of Eudoxia Taronitesa (l. 1-2). Invocation of the Trinity (l. 3). Priest Theodoros Taronites donates to the church (*naos*) of the Timios Prodromos John the Baptist of Vazelon (Zaboulon) the transmissible property (*gonikon*) that is his share, [located] in the *stasis* of Aitherisa [and burdened by a tax] of 15 *trachea* which [will] be [for] the service (*hyperesia*) and upkeep (*synkrotesis*) of this church (l. 4-12). [This property] is to remain inalienable (*anekpoieton*) and irretrievable (*anaphaireton*) in perpetuity, for the redemption and remission of his sins and for the salvation of his soul (l. 13-15). He urges the future monks and priests of this church to [collect] the income (*prosodos*) of this property (l. 15-18). He cautions his brothers and sisters (*synadelphoi*) and the joint-owners of the property (*syngonikarchioi*) to not withhold what has been donated of this property to the monastery. He who would do this [will be] opposing the sacred canons of the holy apostles and [will have] committed the crime of sacrilage of Ananias and Sappheira (l. 18-27).

B.

Eudokia, the sister of priest Theodoros Taronites, [who assumed] the monastic name of Eudoxia, [attests] having stipulated in her testament, [done] with the consent of her son Theodore [and] in the presence of her spiritual father the priest Konstantinos, the bequest to [Vazelon] of her transmissible property, that is all her share, [burdened by a tax] of 15 *trachea* [and located] in the *stasis* of Aitherisa, [also known as] Mazaspes, for

the salvation of the soul of herself and of her parents (l. 28-38). Whoever [tries] to appropriate a part of this property and molest the monastery should share the fate of the traitor Judas and should be cursed by the 318 fathers [of Nicaea]. The present act, established with the consent of Eudokia's son, was presented to the church of the Prodromos together with the donation of her brother (l. 38-44). Date (l. 45). Mention of the signatures of the witnesses of the acts and of Theodore Taronites (l. 46-51).

REMARKS

Dating. The act dates from a third indiction. The mention of Ioannakes Balentziakon, who is known to have been active in 1247 or 1262, gives a rather broad range of possibilities for this third indiction: cf. *Vazélon* n° 14 [4]. This practically means that the present act could have been written as early as 1245, but also in 1260 or even 1275. Although *Vazélon* n° 43 [85] mentions "the portion of Taronites which was donated by him to the monastery," it is not possible to prove that this Taronites is in fact our Theodoros Taronites. If this had been the case, then a 1275 date could be ascribed to our act. In the absence of conclusive evidence, however, our act might belong to the years 1245, 1260 or 1275. Our act therefore might have been composed as much as 30 years prior to the date suggested by Uspenskij, that is to say 1275.

Affair. *Vazélon* n° 60 [3] consists of two acts. Both donors donate his and her lots at Aitherissa.

Prosopography. Priest Theodoros Taronites (l. 4): for the Taronitai see *Vazélon* n° 59 [74]. – Ioannakes Gousmanon (l. 48): the Gousmanontes are known from a handful of acts dating from the late 13th and the 14th century: a certain Gousmanon witnessed in 1292 to *Vazélon* n° 115 [95], l. 35 and either another or the same Gousmanon was among the witnesses of *Vazélon* n° 102 [89] of the late 13th or the early 14th century. Finally a Gousmanon held a field of three local *modioi* in the Therisa (Aitherisa) *stasis* around 1386: see *Vazélon* n° 104 [14], l. 9. – Ioannakes Balentziakos (l. 47): for Ioannakes

Balentziakos and the Balentziakoi, see *Vazélon* nº 14 [4]. All other individuals mentioned in the present act are otherwise unknown.

L. 1, *protaxis*: if the author's name was written, by himself, at the top of the document, this was known as *protaxis* which guaranteed what was written just like a signature: cf. Acts, Documentary in *ODB*. In the acts preserved in Codex E, most of the authors were apparently illiterate and accordingly placed a signon rather than a *protaxis* at the top or a signature at the bottom of the documents.

L. 1-2: The *protaxis* of Eudokia Taronitesa's son confirms the statement that his accord was secured for this donation (cf. l. 32).

Mentioned acts. Testament (*diatheke*; l. 34) of Eudokia Taronitissa: lost. – Act of donation (*prosagoge*; l. 35-36) of a property to Vazelon by Theodore Taronites: *Vazélon* nº 60A [3].

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[4] 14. ACT OF DONATION

ἔγγραφον καὶ ἐνυπόγραφον ἀσφαλεία (l. 3-4)
ἀσφαλείας (l. 11)
γραφή (l. 12)

May, indiction 5
[1247 or 1262]

Konstantinos Mourmou donates to Vazelon a land situated near St. Basil.

L. 14 pro παρουσίᾳ || l. 18 ὑπέγραψα

Protaxis of Konstantinos Mourmou (l. 1). Konstantinos Mourmou donates to the monastery of the Timios Prodromos of Vazelon (Zaboulon) a land of two local *modioi* very near St. Basil for the salvation of his father's soul (l. 2-9). Whoever of the party [of Konstantinos Mourmou] tries to reverse or violate his act should be cursed. The present

act is to remain valid [even in that case] (l. 10-13). Mention of the witnesses of the act (l. 14-16). Date (l. 17). Mention of the scribe of the act (l. 18).

REMARKS

Dating. Our act is only dated by indiction. Many of the individuals mentioned in it are attested in other acts of the Codex dating from the middle and the third quarter of the 13th century (cf. Prosopography). In this time span a 5th indiction corresponds to the years 1247, 1262 and 1277. Although none of these dates may be excluded, the most probable is the first one because Theodoros Sapouas, who had attained priesthood by 1260, is not mentioned as a priest here. However, the later date of 1262 cannot be ruled out either, given the fact that titles were apparently not mentioned consistently in the acts: See for example *Vazélon* n° 21 [17], in which Theodoros Sapouas is obviously a functionary of Vazelon, but not indicated as such with any title. Uspenskij's dating singles out 1262 as the only possible date for our act – and therefore excludes 1247 – which to me seems ungrounded.

Prosopography. Konstantinos Mourmou (l.1-2) is the scribe of n° 55 and is additionally mentioned in nos 73, 74 and 80. Konstantinos Pelagiotos (l. 15) is a witness in n° 55. – Theodoros Sapouas (l. 14), who would later become the *hegoumenos* of Vazelon, is mentioned in *Vazélon* nos 17 [8], 19 [2], 21 [17], 55 [9], 57 [62] of 1260, 79 [39], 101 [13], 107 [45], 108 [46] and 149 [53]. The broad outline of his life can be reconstructed on the basis of his testament (n° 107) and thanks to some other acts of the Codex: cf. infra, 20-21. Other members of the Sapouantes family mentioned in Codex E include a "soldier" Theodoros Sapouas in *Vazélon* nº 111 [55] of 1254; Ienakes Sapouas in *Vazélon* nº 146 [14] of the mid-13th century; priest Konstantinos Sapouas in *Vazélon* nº 79 [39] of the second half of the 13th century; father Ioannes Sapouas in *Vazélon* nº 80 [40] of the second half of the 13th century; Sapouas Georgios Sapouas in *Vazélon* nº 72 [35] of the second half of the 13th century; Therianos Sapouas in *Vazélon* nº 106 [92], l. 24; Andronikos Sapouas in *Vazélon* nº 106 [92], l. 230; Basileios Sapouas in *Vazélon* nº 109 [144] of 1415. – Ioannakes Balentziakos (Balentziakon; l. 15) is mentioned in nos 55,

60 and 106. The Balentziakoi are attested in the Codex through the 13th and the 14th centuries: Kalana Balentziakaina, who bequeathed Vazelon some property in the *stasis* of Mazaspe is mentioned in *Vazélon* nº 106 [92], l. 245 of the late 13th century; Georgios Balentziakos is a witness of *Vazélon* nº 99 [103] of 1344; Theodoros Balentziakos is one of the authors of *Vazélon* nº 59 [74] of 1265 and *Vazélon* nº 43 [85] of 1275 and in addition he is a witness of *Vazélon* nº 63 [68] of 1278; Konstantinos Balentziakos is a witness of *Vazélon* nº 37 [26] of the second half of the 13th century and one of the authors of *Vazélon* nº 43 [85] of 1275 (Konstas Balentziakos); «Balentziakoi brothers» are mentioned in *Vazélon* nº 44 [67], which probably refers to Theodoros and Konstantinos Balentziakos; *Vazélon* nº 62 [86] of the 13th century details the allotment of some properties which included those belonging to the Balentziakoi (*ta Balentziakesia*).

L. 1, *protaxis*: see the notes to *Vazélon* nº 60 [3].

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[5] 32. ACT OF SALE

undated
[ca. 1250]

Ioannes Moulitas sells a field at tou Kouia to Alexios Kourtistes.

L. 14 pro παρουσίᾳ.

Signon of Ioannes Moulitas (l. 1-2). Invocation of the Trinity and the Virgin Mary (l. 3-5). Ioannes Moulitas sells to Alexios Kourtistes a field of two *psomiaria* called tou Phosiou, from [among] his holdings (*kephalikon*), [which is] situated at tou Kouia in the *stasis* of Mouphlas (l. 6-10). [Moulitas] took from [Kourtistes] the price of this land, [that is] six aspers [and] gives this land [to Kourtistes] in perpetuity (l. 10-12). [Kourtistes is to have the land in full ownership] and neither Moulitas nor anybody else from his party

will have the right to try to obtain this land (l. 12-16). Whoever tries to reverse [this act] [will] be subject to a fine of 20 aspers (l. 16-17). Mention of the witnesses of the act (l. 18).

REMARKS

Dating. Our act is anterior to 1268, by which date Alexios Kourtistes was already deceased (see *Vazélon* n° 50 [77], l. 11-2). It is most probably also anterior to n° 33 [56], which I have dated from around 1255, because this act seems to mention (l. 8) the land sold here as already being in the possession of Kourtistes. I therefore propose to date the present act from around 1250.

Prosopograhy. Ioannes Moulitas (l. 6) is the seller of a land in n *Vazélon* n° 33 [56] and additionally witnessed to n° 39 [71] of 1264. – Alexios Kourtistes (l. 6-7) is mentioned in n°s 33 [56] and 50 [77] of 1268. – The Mouphlantes (l. 7) are mentioned in n° 33 [56] and in n° 105 [91], l. 18, which contains a list of the fields found in the *gonikeia* of a Mouphlas.

L. 7, the *psomiarion* corresponds to 2/3 *modios*: cf. Schilbach, *Byzantinische Metrologie*, 128.

L. 8, *kephalikon*: what was meant here by the usage of this word is open to interpretation. I believe that the context indicates the entirety of Ioannes Moulitas' properties.

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[6] 15. ACT OF DONATION

undated
[mid 13th century]

Xathana Kougiaba donates to Vazelon two pieces of land.

Xathana Kougiaba donates to the Timios Prodromos of Vazelon (Zaboulon) her land in Kanakale, [that is] the threshing floor of Kale, and another [land] above Sykapin in Palaiomatzouka for the salvation of herself and of her parents (l. 1-4). Mention of the witnesses of the act (l. 5-6). [The monks:] the monastery should possess [these lands] in perpetuity; God is asked to forgive [Kougiaba] (l. 7-8).

Dating. The act is not dated. Since Leon Salaphountas is attested in 1245, the present act probably also belongs to the mid-13th century: cf. Prosopography.

Prosopography. The Zepyroi (l. 6) are attested through the 13th, 14th and 15th centuries: Konstas Zepyros is a witness of *Vazélon* n° 42 [87] of the late 13th century; Ioannes Zepyros (Sepyros) is among the witnesses of n° 35 of 1310; Theodoros Zepyros is a witness of n° 96 [97] of the 14th century; in n° 124 [143] of 1415, one of the fields of Margarita Kaliepopulos is called Zepyresin (on this kind of name, see the notes to *Vazélon* n° 16 [7]). – On Leon Salaphountas (l. 6) see n° 49 [1]. Other Salaphountai known from the Codex include Theodoros Salaphountas, a witness of n° 19 [2], and Pankratios Salahpountas, who was perhaps the leading figure of the family in the early to mid-13th century and the father-in-law of Theodoros Sapouas, the future *hegoumenos* of Vazelon (cf. n° 19 [2]) — It is unlikely that Kaphoules (l. 5) is the correct reading for Theodoros' family name, since this individual is known to have been active in 1302 (n° 41 [100]).

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[7] 16. ACT OF DONATION

undated
[mid-13th century]

Theodora Theophilopoulos donates to Vazelon a land and a strip of land in Palaiomatzouka.

L. 5 προτιμεύει fortasse pro προτιμᾶται

Theodora Theophilopoulos donates [to the monastery of Vazelon] her land in Palaiomatzouka, [which is situated] above the well of Tzymprikes (*to tzymprikesin to pegadin*; cf. notes) and is called Pegada, for the salvation of the soul of herself, her parents and her siblings (l. 1-4). If her captive [child] returns [he or she] should be allowed to cultivate [this land] paying a rent (*apomoiron*) to Vazelon (Zaboulon; l. 4-6). The land measures two local *modioi* (l. 6). [Theophilopoulos] also donates [to Vazelon] her strip of land (*lorin*) at Pyrgin, which borders [the properties of] Aparakes. Mention of the witnesses of the act (l. 6-8).

REMARKS

Dating. The act is not dated. Theodora Theophilopoulos is the author of three other acts that are all similarly undated: cf. Prosopography. I believe that the present act most probably predates both *Vazélon* nº 97 [11] and nº 98 [12], since here she appears to be unaware of her child's wherabouts or even if he or she is alive. Was our act composed before or after nº 95 [10], which is also a pious a donation? In the present act, we get the impression that Theophilopoulos has only one child who has been kidnapped. Although in nº 95 [10] she (Theophilaba) speaks of her "children," she is referring to their souls and they may well have passed away by that time. In short, there is no conclusive evidence to determine whether or not our act predates nº 95 [10]. I have accordingly used the order of the acts in the Leningrad MS as the only criterion available for placing nº 16

[7] before nº 95 [10] in the present *regestes*. As for an approximate dating for this and other acts authored by Theophilopoulos, the presence of Leon Salaphountas among the witnesses suggests that it dates from the middle of the 13th century, perhaps soon after nº 15 [6]: cf. Prosopography.

Prosopography. Theodora Theophilopoulos must be no other than Theodora Theophilaba who mortgages a land to Vazelon to raise the 100 aspers needed for her child's ransom in *Vazélon* nº 97 [11]. In nº 98 [12], she confirms the monastery's ownership of this field since she is unable to repay. The same Theodora Theophilaba makes a donation to Vazelon in nº 95 [10]. The chronological order of these acts is not very clear: cf. Dating. – The family name Tzimprikes (l. 3: *Tzymprikesin*) is well attested in the Codex through the 13th, 14th and 15th centuries: Romanos Tzimprikas is known to have bought a land at Basakion in *Vazélon* nº 82 [76] of the late 13th century; a recently deceased Tzimprikaba and a Tzimprikas are mentioned in nº 65 [88] of the 14th century; a deceased Georgios Tzimprikas is mentioned in nº 125 [107] of 1382; *archon* Theodoros Tzimprikas, is among the authors of nº 125 (1382), a witness of nº 127 [112] in 1388 and the judge of a case that is the subject of nº 130 [115] of the 14th century; a certain Tzimprikas is also mentioned in nº 143 [154], l. 17 of 1433. – Aparakes (l. 8): the family name, like the Tzimprikes, is attested through the 13th, 14th and 15th centuries: one Aparakes, a land-owner, is mentioned in *Vazélon* nº 105 [91], l. 31 of the 13th century; Theodoros Aparakes witnessed to nº 128 [110] in 1384; Andronikos Aparakes was among the witnesses of nº 131 [117] in the 14th century; Basileios Aparakes is a witness of nº 126 [141] in 1408; hieromonk Gerasimos Aparakes is a witness of nº 123 [142] in 1415. – On Leon Salaphountas (l. 10), see *Vazélon* nº 15 [6]. – Priest Phokas Tzertebes (l. 9-10), witness of the present act, is no doubt the same person as Phoukas Tzertebbes, scribe of nº 146 [14] of the 15th century; see also nº 115 [95], l. 81. Other members of the same family are attested: nº 146 [14], l. 2.

Topography. For the boundaries of Pyrgen, which is situated in Palaiomatzouka, cf. *Vazélon* nº 104 [15].

L. 3, τὸ τζυμπρικέσιν: this kind of name originally an adjective, formed by adding the suffix *–esin* usually to the stem of a family name, is common in the acts of Vazelon. It is used to identify pieces of property by referring to their owner, current or past. In our act this expression suggests that the well mentioned in l. 3 belonged or had belonged to a certain Tzymprikas, a name attested in the Codex: cf. Prosopography. Other examples include: Ziganitesin (*Vazélon* n° 108 [46], ll. 45, 54) from Ziganites or Ziganitas (see n° 111 [55]), Homochoritesia from Homochorites (n° 120 [108]), Markianesi (n° 166 [174]) from Markianos (cf. n° 177 [179]) and Manasteresin (n° 172 [121]) obviously from "*manasterion*" (*monasterion*).

L. 4, it is most likely that αἰχμάλωτον, modifying the missing noun παιδίν, refers to an offspring of Theodora Theophilopoulos.

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[8] 17. ACT OF SALE

undated
[mid-13th century?]

Hagne Protopapadopoulos sells her house, another building and the nearby land to priest Theodoros Sapouas.

L. 5 τὸ pro ὅς

Signon of Hagne Protopapadopoulos (l. 1-2). Hagne Protopapadopulos sells to the priest Theodoros Sapouas, her cousin, the house (*ospitin*) at Dianiacha, together with the farmhouse (? *hedra*) and the land lying to the west of [this building] (l. 3-6). [Sapouas should possess these properties] in perpetuity nobody of the party of Protopapadopulos having the right to ever reclaim [them] (l. 6-7).

REMARKS

Dating. Theodoros Sapouas is a priest in our act, a function he attained before 1260. Our act was drafted before Sapouas became a monk at some point in the third quarter of the 13th century. Therefore our act must date to the mid-13th century, most probably to the 1250s.

Affair. The present act is included in the Codex no doubt because Vazelon acquired the document registering the sale when Sapouas donated the land to the monastery: cf. *Vazélon* n° 18 [64]. The present sale is apparently mentioned in the list of properties (n° 108 [46], ll. 24-25) that accompanies Sapouas's testament (n° 107 [45]); in n° 108 the property bought from Protopapadopoulos is said to be located at Skopelidiskin, which, if our identification is correct, should be located at Dianiacha.

Prosopography. Hagne Protopapadopoulos (l. 3), the cousin of Theodoros Sapouas, is mentioned in *Vazélon* nos 18 [64], 106 [92], l. 228 and 108 [46], l. 24. She is called Hagne Papagianakopoulos Sapouaba in n° 106 [92]. It therefore seems likely to me that Papagianakopoulos and Sapouaba are her paternal and maternal family names whereas Protopapadopoulos is her husband's family name. – On Theodoros Sapouas (l. 4), see n° 107 [45], Prosopography.

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[9] 55. ACT OF DONATION

undated
[mid-13th century]

Basileios Palatinos donates to Vazelon a field.

Signon of Basileios Palatinos (l. 1-2). Invocation of the Trinity (l. 3). Basileios Palatinos donates to the monastery of the Prodromos of [Mount] Zaboulon a field of four *choinikes* at lower Basakion called Kranin (l. 4-6). Nobody from the party [of Basileios Palatinos] should molest the monastery [on account of this land] (l. 6-7). Whoever does this should be cursed and should pay a fine (*aerikon*) of four *hyperpyra* (l. 7-9). The monastery is to have this land in perpetuity (l. 9-10). Mention of the witnesses and of the scribe of the act (l. 11-13).

REMARKS

Dating. The fact that Theodoros Sapouas, Ioannakes Balentziakon and Konstantinos Pelagiotes all appear together as witnesses of the present act, just as they do in n° 14, may indicate that these two acts were composed not long after one another. Moreover, Konstantinos Mourmou appears to have scribed both acts. Consequently, an approximate date of mid-13th century might be suggested for our act.

Prosopography. Basileios Palatinos (l. 3) is mentioned among a group of donors in *Vazélon* n° 43 [85]. For Theodoros Sapouas (l. 11), Ioannakes Balentziakon (l. 11-12), Konstantinos Pelagiotes (l. 12) and Konstantinos Mourmou (l. 13) see n° 14 [4].

L. 6, κάθεν: This word is derived from κάτωθεν and here it apparently has the meaning of "below" or "lower". See *LPD*, p. 373.

L. 8, *aerikon* obviously refers here to a fine and not the *aerikon* tax. This usage of the word is consistent throughout the medieval acts of the Vazelon.

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[10] 95. ACT OF DONATION

ἀσφαλιστικὴ γραφή (l. 9) undated [mid-13th century]

Theodora Theophilaba donates to Vazelon the Galatesin strip.

Signon of Theodora Theophilaba (l. 1-2). Theodora Theophilaba donates to the [monastery of the] Timios Prodromos the strip of land (*lorin*) [called] Galatesin, which lies above the road (*strata*), for the salvation of the soul of her husband, of herself and of her children (l. 3-5). Whoever, whether from her family or some stranger, takes it from the monastery is to have the Timios Prodromos as an accuser on the Day of Judgment and is to be cursed (l. 6-8). The present act is to remain valid [even in that case] (l. 9).

REMARKS

Dating. On the dating of this and other acts authored by Theodora Theophilaba, cf. *Vazélon* nº 16 [7].

Prosopography. For Theodora Theophilaba (l. 1), see *Vazélon* nº 16 [7].

L. 5, Galatesin: on this kind of name, see the notes to *Vazélon* nº 16 [7].

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[11] 97. ACT OF MORTGAGE

ἐνέχυρον (l. 4)

undated
[mid-13th century]

Theodora Theophilaba mortgages a field to Vazelon for 100 aspers.

L. 4 ἀνόχυρον pro ἐνέχυρον.

Signon of Theodora Theophilaba (l. 1-2). Theodora Theophilaba gives to the [monastery of the] Timios Prodromos of Vazelon (Zaboulon) the field [in] Kyrmanesin as a pledge. She [confirms] having taken 100 aspers [from the monastery] and [states that] she has spent this money to buy her child's [freedom] (l. 3-5). If Theophilaba returns all of the 100 aspers [which she has borrowed], her field will be returned to her (l. 5-6). Mention of the witnesses of the act (l. 7-10).

REMARKS

Dating. On the dating of this and other acts authored by Theodora Theophilaba, cf. *Vazélon* nº 16 [7]. Uspenskij does not give any reasons as to why he has dated the present act to "around 1302," but appears to have based his decision on the fact that *Vazélon* nos 97 [11] and 98 [12] are found in Codex E between two other acts that date from the 14th century. Based on the prosopographical evidence, I believe this to be unlikely.

Prosopography. For Theodora Theophilaba (l. 1), see *Vazélon* nº 16 [7].

L. 4, Kyrmanesin: on this kind of name, see the notes to *Vazélon* nº 16 [7].

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[12] 98. ACT OF CONFIRMATION

ἀσφαλιστικὴ γραφή (l. 9) undated [mid-13th century]

Theodora Theophilaba confirms that a land she had mortgaged to Vazelon for 100 aspers belongs to the monastery.

Theodora Theophilaba [confirms that] the property [which she had pledged for 100 aspers] belongs to the [monastery] of the Timios Prodromos of Vazelon (Zaboulon) in perpetuity (l. 1-3). Nobody from the party of Theophilaba should molest the monastery of Vazelon on account of this land called Kyrmanesin (*Germanesin*) (l. 4-6). He who would try this should pay a fine of 200 aspers. The present act is to remain valid [even in that case] (l. 6-9). Mention of the witnesses of the act (l. 10).

REMARKS

Dating. On the dating of this and other acts authored by Theodora Theophilaba, cf. *Vazélon* nº 16 [7]. Uspenskij has dated our act to the first half of the 14th century, which I believe to be incorrect: cf. the notes to nº 97 [11].

Prosopography. For Theodora Theophilaba (l. 1), see *Vazélon* nº 16 [7].

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[13] 101. ACT OF SALE

πρατήριον ἔγγραφον (l. 7) undated
πρατήριον (l. 11) [mid-13th century]

Therianos Gialeas sells a field to Vazelon.

Signon of Therianos Gialeas (l. 1-2). Invocation of the Trinity (l. 3). Therianos Homochorites [confirms] having voluntarily made the [present] act of sale [concerning] his field, called Kranion, in the *stasis* of Choulion [and measuring] one *modios* to the monks of the Prodromos on [Mount] Vazelon (l. 4-8). He has received 12 *kyrmanouelatika* aspers from the monks as payment (l. 8-9). The monastery [is to have this field] in perpetuity (l. 9-10). Nobody from the party of Therianos Gialeas should invalidate the present act of sale. He who would try this should pay a fine of 100 aspers to the imperial treasury (l. 10-12). Mention of the witnesses of the act (l. 13-14).

REMARKS

Dating. The act is not dated. Theodoros Sapouas was ordained a priest some time before 1260: cf. *Vazélon* nº 57 [62]. This indicates that the present act predates 1260, but probably not by much both due to the mention of kyrmanouelata aspers, named after Emperor Manuel I (1238-1263), and to Georgios Zouzelas who was probably still active into the last quarter of the 13th century: cf. Prosopography.

Prosopography. Therianos Homochorites (l. 4), the author of the act, was apparently also known as Therianos Gialeas, as seen in his signon. – For Theodoros Sapouas (l. 13), see *Vazélon* nº 14 [4]. – Georgios Zouzelas (l. 14), is among the witnesses of *Vazélon* nº 72 [35].

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[14] 146. ACT OF DONATION

undated
[mid-13th century?]

Kouryas Tzertebes and his cousin donate to Vazelon two fields.

Invocation of the Trinity (l. 1). Kouryas Tzertebes and his cousin donate to the Prodromos of Vazelon a land of one *choinix* [adjacent to?] a ditch (*trapho*) outside the fort (*pyrgon*) [situated below] Timios Stauros, and also [another field] of 18 *psomiaria* taking Tzortzen [and] following? (krou...) sideways (*plagios*) to Askouphapne until the dunghill (Koborin) in lower Timios Stauros (l. 2-7). Mention of the witnesses and of the scribe of the act (l. 8-9).

REMARKS

Dating. The act is not dated. The scribe of our act was a witness in *Vazélon* nº 16 [7] of the mid-13th century and therefore our act might also belong this period: cf. Prosopography. Uspenskij's dating of this act to the 15th century, which I believe to be incorrect, was probably based on the assumption that because the two acts immediately preceding and following it might date from the 15th century, nº 146 [14] must also date from that period.

Prosopography. For Phoukas (Phokas) Tzertebes and the other Tzertebai attested in Codex E, see *Vazélon* nº 16 [7]. – For the Sapouantes, see *Vazélon* nº 14 [4].

L. 6, Koborin: for this word see the notes to *Vazélon* nº 104 [14].

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[15] 104. INVENTORY

undated
[third quarter of the 13th century?]

List and descriptions of properties granted to Vazelon by the emperor.

L. 26 χαμαιλέταν || l. 30 καίσου pro καὶ ἔσω || l. 31 χαμαιλέτα || ll. 54, 58, 63 ὀφρύδιον. || l. 58 lege Κοκκύμελα.

[Title] The imperial donations [to Vazelon] shown according to their ancient description[s] and name[s] (l. 1-2).

These [are] the [properties given] to the monastery of Prodromos of Vazelon by virtue of an imperial grant and a spiritual donation (*psychikon*) for his mother towards the commemoration of both of them (l. 3-4):

[List]

[Properties in the *stasis* of Aitherisa burdened by a land tax of] one *nomisma*:

1) a field at Kotylin of 5 small *modioi*. 2) a field held by a certain Gousmanos of three local *modioi*. 3) a field at ton Paroikon, held by Konstantinos Sapouas, of 12 local *modioi*. 4) a third of [lacunae] 5) other fields at Potamia, at the threshing floor (Alonin) including the old pen. 6) a field called tes Kyras; description: mention of Achyronin. 7) field called Zeonin of six *modioi*. 8) field called Nanesin of six *modioi*. 9) an *empromandrin* lot of one *modios* at tou Sapoua. 9) field called Pitzaresin of eight local *modioi*. 10) field called Mylarin; description: mention of Palaiomandria and Pitzaresin. 11) a field of three local *modioi* across the mill (*chameletes*). 12) a garden (*kepostasis*) below tou Andronikou with the walnut-tree. 13) a walnut-tree called tes Kyras. 14) a field; description: mention of Achyronion and Kalaka. 15) a mill (l. 5-31; *chameletes*).

The [properties] in Palaiomatzouka:

1) field named Pyrgin; description: mention of tou timiou Staurou, Mega Koborin, Exopyrgon, Apidin, Mandrin and tou Tzertebe (Tzerteue). 2) a prairie at Chapsin. 3) another [prarie] at Halme. 4) land named tes Parthenias; description: mention of Apidin,

Tzimprikesin, Polytzechalon, Mega Ophrydin. 5) land named tou Askouphiou; description: mention of Mega Ophrydin, Stypapes, tou Megalou Tzoriou and Kerasin. 6) a prarie at Mega Pedi (Megan Peden). 7) field called tou Tzeutelou; description: mention of Asomatos, Chytin (Chyten), Cheimonapin, Pegadin (Pegaden) and Balentziakos (l. 32-73).

Field of Enkryptos with openings on two sides (?; *diprosopon*) that from St. Elijah and from above (l. 74-75).

[The properties] mentioned [above], are imperial donations, [listed and described] according to their description [included] in ancient documents, faithfully copied from the originals by [the copyist] (l. 76-78).

REMARKS

Dating. Although at first sight our inventory seems to accompany the chrysobull issued by Emperor Alexios III Komnenos in 1386 (n° 103 [111]), I believe it is in fact independent of that act. The pivotal evidence suggesting this is a cadaster extract in the Codex that mentions an *horismos* whereby the monastery was granted properties in Aitherisa amounting to one nomisma in their tax value: nº 106 [92], l. 264-266. This description fits perfectly with the first part of our act, which is a list of properties in the *stasis* of Aitherisa (Therisa) and whose total due taxes amount to one nomisma. It is therefore evident that the present inventory was supposed to enumerate the properties granted to Vazelon by an unknown Emperor of Trebizond through a now-lost *horismos*. This *horismos* was issued prior to 1349, and therefore the alleged chrysobull of Alexios III, since that year is the *terminus ante quem* for nº 106 [92]: cf. the notes to this act. Based on these remarks, I think there is a very strong possibility that the signatories who appear at the end Alexios III's chrysobull (nº 103 [111], ll. 39-47) and who are all attested in the second half and the third quarter of the 13th century (cf. the notes to nº 103 [111]), had in fact signed the now-lost *horismos*. Similarly, the phrase in ll. 48-49 of nº 103 (Ἀπ' ἐδῶ καὶ ἐμπρὸς περιγράφομεν τοὺς τόπους κατ' ὄνομα καὶ περιορισμόν), which refer to our nº 104, may have been part of the original text of that same *horismos* or, more likely, it was added by an earlier copyist (before the text of the

horismos got lost), in an effort to connect the *horismos* with a detailed desciption of the lands possibly included in a *praktikon* of *paradosis*; the *horismos* itself would most probably have summarily enumerated the imperial donations in the fashion of the 1386 chrysobull (n° 103 [111], ll. 19-21). The period of activity for the signatories mentioned above indicate that the lost *horismos*, as well as the *praktikon* contemporary to the *horismos* on which, as we have assumed, our own nº 104 is based, date from the third quarter of the 13th century. This proposition is further supported by the mention in our act, among the –living– property owners in Aitherisa, of Konstantinos Sapouas, who is likely to be the priest we know to have been active in the second half of the 13th century: cf. Prosopography.

Prosopography. Gousmanon (Gousmanos; l. 9): for the Gousmanontes, cf. nº 60 [3] of 1275. – Konstantinos Sapouas (l. 10): a priest with the same name is among the witnesses of nº 79 [39] of the second half of the 13th century. – Tzertebes (l. 37): for the Tzerteuai, cf. nº 16 [7] of mid-13th century. – Priest Nikephoros (l. 50) or a homonymeis also mentioned in nº 106 [92], l. 84, with the family name Chouchounites. – Balentziakon (l. 71): for the Balentziakoi, see n° 14 [4].

L. 10, this is the only mention of *paroikoi* –albeit as a proper name- in the whole Codex E. Although apparently of insignificant numbers compared to the *paroikoi* elsewhere in the Byzantine world at this time, we are nonetheless aware of their existance in Pontos. In 1364, for example, the estate of the Soumela monastery in Matzouka included 40 *paroikoi*: See Bryer, *Rural Society in Trebizond*, 157.

L. 19, Nanesin: on this kind of name (also see l. 25, Pitzaresin and l. 51, Tzimprikesin), cf. the notes to nº 16 [7].

L. 20, *empromandrin*: a pen or other such enclosure for small animals. The exact difference, if there was one, between *empromandrin* and *mandrin* is not clear to me.

L. 23, *koborin*: a dunghill (*LPD*, *s.v.*).

L. 29, *kortza*: a corner (*LPD*, *s.v.*).

L. 38, *mamaiton*: a medlar tree. See μαμάϊτον in *LBG*, *s.v.*

L. 46-47, *to Apidin to epibolen*: a transplanted pear tree? See Erich Trapp's notes on ἐπιβόλη in *LBG*, *s.v.*

L. 58, Kokkymela: a plum tree. See *LPD*, Also see the notes to nº 100 [102].

L. 70, Cheimonapin: a type of pear that is collected in autumn, which ripens in winter. The word can also denote the tree itself. See *LPD*.

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[16] 20. ACT OF EXCHANGE

undated
[second half of the 13th century]

The brother of Lagoudes Christodoulos gives to Kamaches a field in exchange for half an animal.

L. 1 μετεστάθησαν

When both Lagoudes Christodoules and [his wife] Kalana passed away, Lagoudes' brother [Kontares] received the half part of an animal from Kamaches and [he made arrangements that] his brother and his brother's wife be commemorated; [Kontares?] gave the field [called] tou Chlorou to [Kamaches, who should possess it] in perpetuity (l. 1-5). [Kamaches] should enjoy this [field] as his own transmissible property (*gonikon*; l. 5-6). Whoever tries to claim this land should be cursed and should also pay a fine of 50 aspers.

REMARKS

Dating. If Kamaches of the present act is Ioannes Kamaches, a contemporary of Theodoros Sapouas, our act should date from the second half of the 13th century: cf. Prosopography.

Affair. The act is very elliptical and the affair is largely obscure. The commemoration of Lagoudes Christodoulos and his wife Kalana is apparently related to half of the cattle, which his brother seems to have received in exchange of the field called tou Chlorou. It is possible that the animal was donated to Vazelon for the deceased couple's commemoration.

Prosopography. Kamaches (l. 3) is most probably the same person as Ioannes Kamaches who appears in a group of acts (*Vazélon* n°s 21 [17], 22 [18] and 24 [20] of the second half of the 13th century) immediately following the present one in the Codex. – Konta[…] (l. 2) could be read as Kontaris, a name that appears in the list of properties that follow Theodoros Sapouas's testament: see *Vazélon* n° 108 [46], l. 26.

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[17] 21. ACT OF SALE

undated
[second half of the 13th century]

Ioannes Kamaches sells the locality of Satanenixas to Vazelon.

L. 13 pro παρουσίᾳ.

Signon of Ioannes Kamaches (l. 1-2). Ioannes Kamaches sells to father Theodoros Sapouas the locality (*topothesia*) of Satanenixa including the portion that borders Sanogianitikon, and takes the payment of [lacuna] aspers [for this land and] the property (*ktemata*) [therein] (l. 3-6). [Father Sapouas] is to have [them] in perpetuity and he will have authority over them as his own transmissible property (*gonikon*; l. 6-8). Neither Kamaches, nor anyone else from his party, should molest Sapouas on account of this land (l. 8-10). Whoever tries to obtain it should pay twice its price [as a fine] and the

monastery should continue to possess it lawfully [even in that case] (l. 10-12). Mention of the witnesses of the act (l. 13-14).

REMARKS

Dating. The act is not dated. However it involves the land Ioannes Kamaches has purchased previously in *Vazélon* n° 24 [20]. Accordingly, the present act must date to some time after n° 24 [20] of the second half of the 13th century and perhaps after the 1260s, based on Theodoros Sapouas's acting in the name of Vazelon, presumably as its *hegoumenos*: cf. the notes below.

Prosopography. For Ioannes Kamaches (l. 1), see *Vazélon* n° 20 [16]. – For Theodoros Sapouas (l. 1-2), see n° 14. – The Thomopouloi (l. 13) are attested in the Codex in two other acts: one owned the other half (*antimoiron*) of a land sold to Vazelon in n° 25 [21], while the other was the *hegoumenos* of Vazelon at some point in the late 13th century and had property in the *stasis* of Alamantes (n° 25 [21], l. 298). It is not possible to ascertain whether these Thomopoloi were one and the same individual or just shared the same family name.

L. 2, the Satanenixas field was originally sold to Ioannes Kamaches by Kontoioannos and Basileios Andronikopoulos for a sum of 12 aspers: cf. n° 24 [20].

L. 11, ἡ ὑμετέρα μονή: the field at first appears to be sold to the person of Theodoros Sapouas, who is merely called a priest and not hieromonk or *hegoumenos* yet (see the notes to n° 14 [4]). The act, however, then goes on to refer to Vazelon as «your monastery» indicating not only that Theodoros Sapouas was somehow affiliated with Vazelon, but also that the monastery was directly involved in this purchase. In short, it is obvious that Theodoros Sapouas, at this point, was already at least a hieromonk and probably the *hegoumenos* of Vazelon.

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[18] 22. RECEIPT

undated
[second half of the 13th century]

Ioannes Kamaches makes a payment to Vazelon.

These are [the things] Ioannes Kamaches has given [as] tax payment of his *stasis* (? *stasiaka*): 60 aspers, a hemp rope of five Armenian [?] and a *psomiarion* of butter (l. 1-3).

REMARKS

Dating. The dating of the present act is based on what we know about its author, Ioannes Kamaches, attested in acts dating from the second half of the 13th century (cf. Prosopography).

Affair. This brief act lists the money and movables Ioannes Kamaches gave, most probably, to the monastery of Vazelon. It seems that this payment corresponds to a fiscal obligation towards the monastery, which is entitled to the state taxes burdening Kamaches's *stasis*. The amount involved is substantial but not unheard of. Notwithstanding the payment in kind, the sum paid by Kamaches, corresponding to almost five *hyperpyra*, is comparable to tax figures for other *staseis* attested in n° 106 [92]: for example, the *stasis* of Alamantes and Mandrites paid eleven *nomismata* each, Mazaspes paid ten and a half *nomismata* and Skirta paid six *nomismata*.

Prosopography. For Ioannes Kamaches (l. 1), see *Vazélon* n° 20 [16].

L. 1, στασιακά: most probably denotes the due taxes on an entire *stasis*. The amount involved in cash is on par with other *demosion* dues on the *staseis* listed in *Vazélon* n°106 [92].

L. 2, *pente armenika*: it is obvious that there is a missing unit of measurement, either of length or value, here.

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[19] 23. DECISION

undated
[second half of the 13th century]

The rights of Maria Kamachine on an apple-tree are being recognized by a court.

L. 2 εἰς τοῦ Μιχάλη τοῦ Κούτζουρου || l. 3 lege ἐνηγκαλίσατο.

Maria Kamachine [has appealed] to Michales Koutzouros [and] has sued Manplanos concerning an apple-tree (*melophyton*; l. 1-2) Kamachine embraced the tree and claimed under oath that she had planted that [tree] together with her worker Praitores (l. 2-5). [Consequently] the apple-tree was handed over to her [by Michales Koutzouros]; no one should ever molest Kamachine on account [of that tree]; whoever would do such a thing should pay [a fine of] 50 aspers (l. 5-6). Mention of the witnesses of the act (l. 7-8).

REMARKS

Dating. The act is not dated. The prosopographical data point to a date sometime in the second half of the 13th century.

Prosopography. Maria Kamachine (l. 1; 3: Kamachina) is almost certainly a relation of Ioannes Kamaches (see *Vazélon* n° 20 [16]). – Manplanos (l. 1) could be related to Kalana Manplanina attested in the late 13th century (*Vazélon* n° 115 [95]); the

family itself was probably Turkic, as the Mamplanantes are one of the Byzantine familes known to be of Turkmen origin: cf. Vryonis, "Manpower in Byzantine and Turkish Societies," 137. – The witness Georgios Tzarouas (l. 7) could be the same person as Tzarouas attested in 1261 (see *Vazélon* n° 38 [66], l. 22) and also in *Vazélon* n° 108 [46], ll. 9-10, 20.

L. 2, Michales Koutzouros appears to be the judge of the affair, although it is not clear with what authority he performs this function. If he was an appointed judge of the case, then his title has been omitted by the copyist. Another possibility is that he is appealed to as the landowner of his *paroikoi*.

L. 3, on oath taking, cf. notes to *Vazélon* n°s 126 [141], 129 [114] and 130 [115].

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[20] 24. ACT OF SALE

πρᾶσιν (l. 9)

undated
[second half of the 13th century]

Kontoioannes and Basileios Andronikopoulos sell a field to Ioannes Kamaches.

L. 11 pro παρουσίᾳ.

Signa of Kontoioannes and Basileios Andronikopoulos (l. 1-2). [Kontoioannes and Andronikopoulos] sell to Ioannes Kamaches the field [called] tes Satanenixas, [extending] from the [field] of Koutroupeles (Koutroupelesin) [all the way] down, bordering [the field] of Sanogianites (l. 3-6). [The sellers] received from [Kamaches] 12 aspers. Kamaches should own this land in perpetuity as his own transmissible property (*gonikon*), no one being allowed to question the present [act of] sale on pain of a 24 aspers fine (l. 6-10). Mention of the witnesses of the act (l. 11-2). [The sellers attest that]

they have given the land to [Kamaches] without any [outstanding payments] of the [land's] tax (*demosion*) or rent (*kapalion*) (l. 13).

REMARKS

Dating. The act is not dated. However it certainly predates *Vazélon* n° 21 [17] (second half of the 13th century), in which the land in question is sold by Ioannes Kamaches to Theodoros Sapouas.

Prosopography. For Kontoioannos (l. 1-2), see *Vazélon* n° 19 [2]. – For Ioannes Kamaches (l. 4), see *Vazélon* n° 20 [16]. – For the Koutroupelai (l. 5) *Vazélon* n° 89 [42].

L. 13, *kapalion*: land rent (*LBG*, *s.v.* [*Pachtabgabe*]). Cf. Bryer who supports H. Ahrweiler's notion that *kapalion* is related to a tax on plowing (i.e. the ancient *kapalote*) and, by extension, upon the land worked: Bryer, *Topography of Pontos*, 252 n. 7. Although I believe that there is a case to be made against both of these proposed meanings, considering all the acts in Codex E that feature this word, most notably n° 109 [144], I have decided that a land rent is the more plausible meaning for *kapalion*.

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[21] 25. ACT OF DONATION

γραφήν (l. 4) May
[second half of the 13th century]

The brothers Theodoros and Andronikos Polemarches donate a piece of land to Vazelon.

L. 6 ἐν τῇ pro τῇ.

Signa of the servants of the emperor, Theodoros Polemarches and Andronikos Polemarches (l.1-3). [Theodoros and Andronikos] donate to the monastery of the Timios

Prodromos of Vazelon (Zaboulon) a piece of land called Theletesin, part of their transmissible property (*gonikon*), and the other half (*antimoiron*) of Thomopoulos's lot, which they had [acquired] by way of purchase (l. 4-8). The monastery should possess this land in perpetuity, together with the seed that has been sown [there] (*sysporon*), for the salvation of their souls (l. 8-11). Nobody from the party [of the Polemarchai] should ever molest the monastery on account of this land; whoever tries this should have the Prodromos as opponent on the Day of Judgment (l. 11-14). Date (l. 15). Mention of the witnesses of the act (l. 16-7). Signatures of the servants of the emperor Andronikos Polemarches and Theodoros Polemarches (l. 18-20). Mention of the scribe of the act (l. 21).

REMARKS

Dating. The present act is only dated by the month in which it was drafted. Its authors are otherwise unknown, but one of the witnesses, Pankalos Goubalas, was alive in 1276: cf. Prosopography. Additionally, the present donation of the Polemarchai is listed among the acquisitions of the monastery in *Vazélon* n° 108 [46], composed some time in second half of the 13th century with later additions. These two leads suggest that our act was also most probably composed in the second half of the 13th century.

Prosopography. Theodoros Polemarches (l. 2) and Andronikos Polemarches (l. 2-3) are mentioned in *Vazélon* n° 103 [111] of 1367, although this appears to be the outcome of a poor restoration effort the Codex suffered in the 19th century: cf. supra, 6; thus the Polemarchai are attested in the Codex only in the 13th century: Konstantinos or Kostas Polemarches is the author of *Vazélon* nº 30 [96] of 1295 — For Thomopoulos (l. 8) see *Vazélon* n° 21 [17]. — Pankalos Goubalas (l. 16) is the subject of *Vazélon* nº 83 [65] of 1276; he is no doubt the same person as Pankalos Boubalas attested at the same period: *Vazélon* nº 52 [79]. — Ioannes Chalamanes (l. 17) cannot be the same person as the priest Ioannes Chalamanes in *Vazélon* n° 81 [113], since this act dates from 1397. Other members of the Chalamanai family are mentioned in *Vazélon* n°s 42 [87] and 149

[53] of the 13th century, nº 81 [113] of the 14th century and nos 8 [157], 13 [130], 134 [145], 142 [153], 144 [155] of the 15th century.

L. 7, Theletesin: on this kind of name, see the notes to *Vazélon* nº 16 [7]; Theletesin is most probably a *stasis* in which various landowners possessed fields (see nº 26), which is typical of other known *staseis* in Codex E.

L. 8, ἀντίμοιρον: cf. the notes to *Vazélon* nº 33 [56].

Mentioned acts. Act of sale (*ex agorasias*; l. 7) of the other half of Thomopoulos's land to Theodoros and Andronikos Polemarches: lost.

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[22] 26. ACT OF DONATION

undated
[second half of the 13th century]

Ioannes Karpetes donates to Vazelon a land in Theletesin.

Signon of Ioannes Karpetes (l. 1-2). Ioannes Karpetes donates to the monastery of the Timios Prodromos on [Mount] Vazelon (Zaboulon) a land of four *psomiaria*, situated at Theletesin, near the land of Polemarches for the salvation of the soul of himself and of his parents; the monastery should possess [this land] in perpetuity (l. 3-9).

REMARKS

Dating. The act is not dated. Our act predates nº 108 (drafted after 1271) where it is listed among the monastery's acquisitions. Since Ioannes Karpetes does not provide further prosopographical evidence, our act must be approximately dated to the second half of the 13th century.

Affair. The land donated by Karpetes is described as lying close to the land of Polemarches, that is no doubt the land donated by the Polemarchai brothers by n° 25: both parties owned property at the *stasis* called Theletesin and are listed one after the other in the list of properties in n° 108.

Prosopography. Ioannes Karpetes (l. 1) appears in *Vazélon* n° 108 [46] where he is mentioned only by his family name. The two names can be associated thanks to the mention of the land at Theletesin in both acts. Another member of the Karpetai in the 13th century is known in the person of Sabas Karpetes, who is a witness of *Vazélon* nos 18 [64] and 28 [24]. The family apparently did survive into the 15th century, when a house belonging to a certain Karpetes is mentioned: *Vazélon* nº 148 [136].

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[23] 27. ACT OF DONATION

γραφή (l. 4) undated
[second half of the 13th century]

Ioannes Sagmaras donates to Vazelon his land near the church of St. John Prodromos and another in upper Tzamouchion.

L. 5 τῆς ἐμῆς

Signon of Ioannes Sagmaras (l. 1-2). Ioannes Sagmaras by his own free will and with his wife's approval, donates to the monastery of the Timios Prodromos called Vazelon (Zaboulon) the land situated around the church of St. John Prodromos, as well as the [land located] in upper Tzamouchion, together with [the land previously] purchased (*agorasia*) from Menklena, for the salvation of the soul of himself, of his wife and of his

children (l. 3-11). Nobody from the party of Sagmaras should ever molest the monastery on account of the above-mentioned land but the monastery should possess it in perpetuity (l. 11-14). He who would try this should be cursed by the 318 fathers [of Nicaea]. The present act is to remain valid [even in that case] (l. 14-16). Mention of the witnesses of the act (l. 17-18).

REMARKS

Dating. The act is not dated. The donation of Ioannes Sagmaras, as well as that of Ioannes Moukapas (cf. n° 28 [24]), is listed among the acquisitions of the monastery in *Vazélon* n° 108 [46], ll. 4-5. Although the name of Ioannes Moukapas appears four more times elsewhere in the Codex (cf. Prosopography), these provide no clues for a more accurate dating of our act. Since n° 108 was drafted in the second half of the 13th century, I have ascribed this period also to the present act as its approximate dating.

Prosopography. Ioannes Sagmaras (l. 1-3) is mentioned by his family name in *Vazélon* nos 28 [24] and 108 [46], l. 4 . – Ioannes Moukapas (l. 17-8) is mentioned in *Vazélon* nos 28 [24], 108 [46], l. 5 and 117 [50]. I am of the opinion that Ioannes Moukapas of our act is not to be associated with his namesake in *Vazélon* n° 69 [118], which most probably dates to the 15th century: cf. the notes to n° 69 [118].

L. 7, γυρώθεν: This word may have a variety of meanings, including around, all around, adjacent, neighboring etc. The first meaning mentioned, all around, may not indicate that the church itself (around which the land is situated) is being donated to the monastery of Vazelon by Ioannes Sagmaras. This is evidently the meaning Anthony Bryer has deduced from the sentence (cf. Bryer, *Topography of Pontus*, p. 258) and must be discounted as an implausible statement.

Mentioned acts. Act of sale (agorasian; l. 8) of a land at Tzamouchion to Ioannes Sagmaras by Menklena: lost.

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[24] 28. ACT OF DONATION

παράδοσιν (l. 4) undated
[second half of the 13th century]

Ioannes Moukapas donates to Vazelon a land located at Tzamouchion.

L. 7 pro παρουσίᾳ.

Ioannes Moukapas donates to the Timios Prodromos [of Vazelon] the land [situated at] Tzamouchion, the other half (*antimoiron*) of Sagmaras' lot (l. 1-3). Nobody from the party of Moukapas should reverse this donation (l. 3-4). He who would try to deprive the monastery of [this land], should have the Timios Prodromos as opponent on the Day of Judgment (l. 4-6). Mention of the witnesses of the act (l. 7-8).

REMARKS

Dating. The act is not dated. Ioannes Moukapas's donation is listed among the acquisitions of Vazelon in *Vazélon* n° 108 [46] of the second half of the 13th century. Since none of the individuals mentioned here who appear elsewhere in the Codex provide for a more accurate dating, I have dated the present act also to the second half of the 13th century.

Prosopography. For Ioannes Moukapas (l. 1) and Sagmaras (l. 2), see *Vazélon* n° 27 [23]. – For Sabas Karpetes (l. 8), see *Vazélon* n° 18 [64].

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[25] 31. ACT OF DONATION

indiction 14
ψυχικὴν δωρεάν (l. 10) [second half of the 13th or first half of the 14th century?]

Basileios Chazaros donates to Vazelon a field in Daneiacha.

L. 5 ἐν τῇ pro τῇ.

Signon of Basileios Chazaros (l. 1-2). Basileios Chazaros donates to the monastery of St. John Prodromos called Vazelon (Zaboulon) the middle field (*to choraphin to mesaion*) in the *stasis* of Daneiacha for the salvation of the soul of himself, of his parents and of his wife, so that the monastery may have it in perpetuity (l. 3-8). This field measures five *psomiaria* (l. 8-9). Nobody from the party of Chazaros should reverse his donation (l. 9-10). He who would try this is to find the Prodromos as opponent on the Day of Judgment (l. 10-11). Date (l. 12).

REMARKS

Dating. The act dates from a 14th indiction. The present donation of Basileios Chazaros has been added to a list – composed in the second half of the 13th century – of the properties bequeathed by Theodoros Sapouas to Vazelon (see *Vazélon* n° 108 [46], l. 6), but Chazaros's donation might have taken place at a point before or after that time. In any case, I believe it is likely that our act was composed in the 13th century, but it is not possible to give a more exact date in spite of the indiction year. Uspenskij's argument that *Vazélon* n° 31 [25] postdates n° 30 [96] and therefore indiction 14 is likely to correspond to 1301 appears to be unfounded.

Prosopography. Basileios Chazaros (l. 3) is also mentioned in *Vazélon* n° 108 [46], l. 6.

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[26] 37. ACT OF SALE

undated
[second half of the 13th century]

Soutos, Kaphoules and Leon Phryganos sell a field to nun Giagoupena.

L. 11 pro καταγορεύσαι

Signa of Soutos, Kaphoules and Leon Phryganos (l. 1-4). [Soutos, Kaphoules and Leon Phryganos] sell to nun Giagoupena the wheat [planted] field (*topikon sitarin*) [called] tou hagiou Theodorou [measuring] eight local *psomiaria* and have received from her the payment [that includes] the biennial [use of] a cow, 28 aspers and a *choinikion* of barley (l. 5-8). They [confirm] having transmitted the land [to nun Giagoupena] in perpetuity (l. 8-9). She has the right [over] it as her own transmissible property (*gonikon*) (l. 9-10). Neither [the sellers] nor their children and inheritors have the right to denounce [the sale of] this land (l. 10-12). Whoever molests [nun Giagoupena on account of this land] should pay [a fine of] 100 aspers (l. 12). Mention of the witnesses of the act (l. 13-15).

REMARKS

Dating. The act must date from the second half of the 13th century, since Konstantinos Balentziakos was mentioned, also as a priest, in 1275: cf. Prosopography.

Prosopography. The Soutoi (l. 1-2) are attested in the Codex through the 13th, 14th and the 15th centuries: Konstas Soutos is a witness of *Vazélon* no 54 [32] of the second half of the 13th century; Theodoros Soutos is mentioned in no 125 [107], l. 11-12 of 1382; Michael Soutuos is a witness of nos 128 [110] (Souton) of 1384, 127 [112] of 1388 and

132 [116] (Souton) of the late 14th century; Paulos Soutos is a witness of n° 126 [141] of 1408, acted as the judge of n° 131 [117] (Souton) of the early 15th century and authored n° 109 [144] of 1415; Georgios Soutos acted as the judge of n° 131 [117] (Souton) of the early 15th century. – The Kaphoulai (l. 2) are attested in the Codex, excluding the present act, solely in acts dating to the 14th century: Theodoros Kaphoules is known to have sold a field to Vazelon in 1302 (n° 41 [100]) and additionally witnessed to the donation of Anna Elaphinaba to Vazelon in early 14th century (n° 65 [88]); Therianos Kaphoules is a witness of n° 96 [97]of the early 14th century; Kale Kaphoulina, who must have married into the Kaphoulai since her brother bears the family name Gialeas, is mentioned in n° 48 [104] of 1349 — Priest Konstantinos Balentziakos (l. 14) is also mentioned in n° 43 [85] (Konstas Balentziakos) of 1275; For the Balentziakoi, see n° 14 [4].

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[27] 40. LACUNARY ACT

undated
[second half of the 13th century]

Niketas Tzoukalas is the author of an act of unknown content.

Signon of Niketas Tzoukalas (l. 1-2). […] Signature of the scribe of the act the imperia official Niketas Paphlagon.

REMARKS

Dating. The present act probably belongs to the second half of the 13th century, since its scribe Niketas Paphlagon also appears in n° 39 of 1264: cf. Prosopography.

Diplomatics. Parts of the pages 21 and 22 in the Codex used by Uspenskij for his 1927 edition were cut, making it impossible to know the content of the act (cf. Uspenskij's notes, *Vazélon*, 21). Uspenskij further postulates that the signature of the scribe Niketas Paphlagon does not belong to the present act and there must be, in fact, two acts that are missing. While this possibility, put forth by Uspenskij, cannot be excluded, it is also possible that Paphlagon's signature was "pasted" by the 18th century copyist onto the present page. What I am suggesting here is that the signature of scribe Paphlagon might have originally belonged to *Vazélon* n° 39 [71], an act that was scribed by Niketas Paphlagon and which conspicuously does not have his signature at the end as was the custom.

Prosopography. Niketas Tzoukalas (l. 2): the Tzoukalantes are mentioned in *Vazélon* n° 108 [46], l. 38 of the last quarter of the 13th century – For Niketas Paphlagon (l. 3-4), see *Vazélon* n° 39 [71].

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[28] 45. ACT OF EXCHANGE

undated
[second half of the 13th century]

***Hegoumenos* Ioannikios Spanopoulos exchanges a field for another belonging to Konstantinos Kastelites.**

L. 7 lege μιτικαριώνιν.

[The author of the act confirms] having received from the *hegoumenos* [Ioannikios] Spanopoulos [of Vazelon] the plot of land called Siderionin and having turned it into pastureland (*mitikarionin*). [The same person] has given to [the

hegoumenos] the field of the threshing floor [which is] made the property of the monastery (*despotikon*) (l. 1-4). He [has agreed] to make a payment (*apokope*) [for the land] so as to give one year five *modioi* of wheat and the other year five *modioi* of barley (l. 4-6). When [what has been planted] sprouts (*ommatosi*) [Ioannikios] Spanopoulos is to have it and [the author of the act] is to have both the pastureland and the *psomiarion*; in the presence of father Ioannakes [Sapouas] and of God (l. 6-8). Mention of the witnesses of the act (l. 9-11). Signature of Konstantinos Kastelites (l. 12-13).

Prosopography. Ioannikios Spanopoulos (l. 5) was a figure of great importance in the second half of the 13th century as the *hegoumenos* of the monastery of Vazelon. He is mentioned in *Vazélon* n°s 33 [56], 44 [67] of 1261, 45 [28], 57 [62] of 1260, 64 [61] of 1259, 74 [44] and 118 [51]. Ioannikios Spanopoulos had become the *hegoumenos* of Vazelon by 1259 and may have held this office until after 1276. – For Ioannakes Sapouas (l. 9-10), see *Vazélon* n° 36 [90]. – Georgios Alpouses (l. 10) is mentioned in *Vazélon* n° 80 [40]. — For Konstantinos Kastelites (l. 12) and the Kastelitai, see *Vazélon* n° 58 [63].

Dating. The act must date from the early decades of the 13th century's second half, since Ioannakios Spanopoulos is the *hegoumenos* of the monastery of Vazelon. The presence of both Ioannakes Sapouas and Konstantinos Kastelites also lends additional support to this approximate dating as they were also known to be active in the same period.

L. 3, μιτικαριών(ιν): This term was also used as a toponym, see for example *Vazélon* n° 149 [53]. Anthony Bryer has suggested that it refers to "pointed walnut trees" and he thus derives its etymology from the words μύτη and καρύδι: cf. Bryer, *Topography of Pontus*, 264. While this is not an implausible proposition when applied only to n° 149, it is clear from the context in which the word is used in the present act that walnut trees are not meant by it. A more convincing suggestion is made by Erich Trapp, who defines the word as a plot of land on which alfalfa (i.e. lucerne) is planted: for this meaning of μιτικαριώνιν, see *LBG*, *s.v.* Such an interpretation is made more likely by the usage of the word in *Vazélon* n° 112 [47], l. 15.

L. 4, ἐπάρθη δεσποτικόν: This phrase clearly indicates that the field given by the author of the act to *hegoumenos* Spanopoulos was immediately made monastic land.

L. 4, ἐποίησα ἀποκοπήν: This seems to simply refer to a payment as suggested by what follows: «νὰ τὸν δώσω τὸν ἕνα χρόνον σίτ(ου) μόδια ϵ´ καὶ τὸν ἕτερον χρόνον κριθῆς μόδια ϵ´» (l. 5-6). I believe that while the monastery is now the owner of this field near the threshing floor, Konstantinos Kastelites will continue to work it on behalf of the monastery and in return will pay a rent of five *modioi* of wheat or five *modioi* of barley alternately each year. On *apokope*, see Angeliki Laiou, "The Agrarian Economy" in *EHB*, 332.

L. 6, ὀμματώσῃ: from the verb ὀμμᾰτόω meaning «to furnish with eyes», it was probably used here to describe the appearance of sprouts on a plant, in this case the alfalfa or lucerne.

L. 6-8: the final clause of our act is rather confusing. It is clear that Kastelites was not to take possession of the exchanged property immediately but what was the exact nature of this arrangement and more important to what does *psomiarion* (l. 7) refer?

L. 12-13: Konstantinos Kastelites' signature at the very end reveals that he has scribed the present act, but perhaps more important is the expression "ἐδωκα καὶ τὸν λόγον μου" which seems to indicate that he himself is the person with whom the *hegoumenos* Ioannikios Spanopoulos has made the exchange deal.

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[29] 47. ACT OF DONATION

undated
[second half of the 13th century]

Christodoulos Kanzikes donates a field to Vazelon.

L. 3 lege δίστρατον.

Christodoulos Kanzikes donates to the Timios Prodromos of Vazelon (Zaboulon), a field (*esochoraphion*) in Chamourion near the well [situated] towards the sea (? *thalattion meros*) at the crossroad (*distraton*), [that is burdened by a tax of] eight *trachea* (l. 1-4).

REMARKS

Dating. Since Christodoulos Kanzikes is known from n° 106 [92] of the late 13th or the first half of the 14th century, our act most probably dates from the second half of the 13th century.

Prosopography. Christodoulos Kanzikes (l. 1) is mentioned in n° 106 [92], l. 338-339 as the husband of Anthes Chamoures's daughter Kalana.

L. 3, *thalattion meros*: this designation makes little sense considering the fact that Chamourion is more than 27 kilometers away from the nearest seashore.

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[30] 51. ACT OF CONFIRMATION

ἀσφάλειαν (l. 8)

undated
[second half of the 13th century]

Basileios and his brother confirm a previous donation of land to Vazelon.

Signon of Basileios (l. 1-2). Invocation of the Trinity (l. 3). Many years ago, [Basileios] with his brother [had] donated to the [monastery] of the Timios Prodromos a land of one and a half *psomiaria* near the field that they had purchased from the Bikenatores (l. 4-6). Since, at the request of [Basileios and his brother], the monks recently offered (*escholethesan*) them five aspers and other services [the authors of the act] guarantee that nobody from their party will ever claim this [previously donated] land, the monks having the same rights over it as [they do over] their other purchased [properties] (l. 8-10).

REMARKS

Dating. A very tentative 13th century dating may be ascribed to it, by virtue of its location between nº 50 and nº 52, both of which date from the second half of the 13th century.

Affair. It appears that the land, which had been donated by Basileios to Vazelon in the past, was being claimed either by him or by somebody from his family. Having received a monetary compensation of five aspers and other, unspecified, services from the monks, Basileios and his brother confirm the monastery's ownership over the land in question.

Prosopography. The Bikenatores (l. 6) mentioned in the present act must be identical with the Boukenatores; for the Boukenatores cf. notes to *Vazélon* nº 39 [71].

Mentioned act. Act of donation (*apocharisasthai*, l. 4-5) of land of one and a half *psomiarion* to Vazelon by Basileios and his brother: lost.

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[31] 61. ACT OF SALE

undated

πρατήριον (l. 14) [second half of the 13th century]
γραφή (l. 18)

Nikephoros Tourkotherianos sells to Vazelon a land that he had mortgaged to Zouzelas.

L. 5 ἀνόχερον pro ἐνέχυρον.

Signon of Nikephoros Tourkotherianos (l.1-2). Invocation of the Trinity (l. 3). Nikephoros Tourkotherianos (Tourkotheodoros) received [a loan] of 20 aspers from Zouzilas mortgaging [to him] the land called Psorapen (l. 4-6). Zouzilas [then] gave this land to the monastery [of Vazelon]; Nikephoros received [from Vazelon] an additional 20 aspers, that is a total of 40 aspers: 20 aspers from Zouzilas and 20 from the monastery (l. 6-10). The land was given to the monastery by Zouzilas in perpetuity. [Tourkotherianos] equally [gives this land in perpetuity to the monastery]; [Tourkotherianos] established the present act of sale so that the monastery may possess [the land] unchallenged in perpetuity (l. 11-15). Mention of the witnesses of the act (l. 16-17). Whoever tries to reverse [this sale] will pay a fine of 50 aspers and the act will remain valid [even in that case] (l. 18-19).

REMARKS

Dating. The act is not dated. Given the chronological range of the witness Georgios Kanzikes's activities, that is to say from the early 1270s to approximately 1300, a late 13th century dating can be ascribed to our act: cf. Prosopography.

Affair. It is likely that Nikephoros was unable to pay the debt of 20 aspers owed to Zouzilas and thus to reclaim the land. Zouzilas apparently acquired the ownership of the land and was thus able to alienate it to Vazelon, either by sale or by donation; indeed, Zouzilas's alienation is apparently considered legal in our act. Although legally already the owner of the land, the monastery gave an additional 20 aspers to Tourkotherianos, who established the present act, probably in order to avoid in possible reclamation from his part.

Prosopography. Nikephoros Tourkotherianos or Tourkotheodoros (l. 1-2, 4): the family name of Nikephoros as it appears in his signon (Tourkotherianos) does not match the one in the act itself (Tourkotheodoros). In the 13th century cadaster (*Vazélon* nº 106 [92]) a certain Nikephoros Tourkotherianos is mentioned. It is likely that Tourkotherianos and Tourkotheodoros are in fact variations of the same family name. – Georgios Kanzikes (l. 16) is mentioned in *Vazélon* nos 42 [87] and 83 [65]. These two acts may be indicating approximately the later and earlier ends of the timeline of his activities respectively.

Mentioned acts. Act of mortgage (*enechyron*, l. 5) of the land called Psorapin by Nikephoros Tourkotherianos established in favor of Zouzilas as security for a loan of 20 aspers: lost.

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[32] 54. ACT OF DONATION

undated
[second half of the 13th century]

Priest Theodoros Tzertzebes donates to Vazelon a land in Palaiomatzouka.

Invocation of the Trinity (l. 1). Priest Theodoros Tzertzebes (Tzerteues), [together] with all his brothers and nephews and their wives and offspring, donates to the Timios Prodromos of Vazelon (Zaboulon) a land called Chalia [situated] at Palaiomatzouka, measuring one great *choinix* in perpetuity; [in return the donor and his family] are to be commemorated at [the monastery of] the Prodromos for all times (l. 2-8). Nobody from the party [Tzertzebes] should pester the monastery [on account of this land] (l. 8-9). Whoever does this should find the Prodromos as opponent on the Day of Judgment (l. 9-10). Mention of the witnesses of the act (l. 11-13).

REMARKS

Dating. The act is not dated. The mention among the witnesses of Ioannakes Sapouas, whose activities are attested in acts dating to the second half of the 13th century, suggests that our act should belong to this period.

Prosopography. For the Soutou family (l. 1-2), see *Vazélon* nº 37 [26]. – For the Tzertebai (l. 2), see *Vazélon* nº 16 [7]. – For Ioannakes Sapouas (l. 12), see *Vazélon* nº 36 [90]. – Besides the present act, the Zachariopouloi (l. 11-12) are attested twice again late in the 13th century, a certain Zacharias and a priest Ioannes Zacharias are mentioned in *Vazélon* nos 106 [92], l. 311 and l. 321 respectively; late in the second half of the 14th century a certain Zachariopoulos is known (nº 130 [115]); the family name is attested once in the 15th century, when Konstas Zachariopoulos witnessed to nº 109 [144] of 1415.

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[33] 70. ACT OF DONATION

undated
[second half of the 13th century?]

Priest Theodoros Limpos and his son Basileios donate a land to Vazelon.

Protaxis of Priest Theodoros Limpos and of his son Basileios (l. 1-2). Invocation of the Trinity (l. 3). When priest Theodoros Limpos's daughter Anna was visiting (*escholasen*) the monastery of the Timios Prodromos of [Mount] Vazelon (Zaboulon), she fell ill and passed away; the monks of the monastery ministered to Anna during her illness, tonsured her, giving her the monastic name Anysia, and buried her in the monastery (l. 4-10). [For this reason] Theodoros Limpos donates in perpetuity to the monastery [of Vazelon] the land, which he has at [the *stasis* of] Choulion, near the threshing floor measuring one *choinix*, for the salvation of his daughter's soul (l. 10-15). Nobody from the party [of Limpos] has the right to molest the monastery [of Vazelon] on account of this land (l. 15-16). Signature of Theodoros Limpos and of his son [Basileios] (l. 17-18).

REMARKS

Dating. The act is not dated. Lacking any prosopographyical evidence, it is not possible to give even an approximate dating for the present act. Since the preceeding and the subsequent acts date from the second half of the 13th century, only a very tentative dating to this period can be suggested.

L. 1, *protaxis*: see the notes to *Vazélon* nº 14 [4].

L. 6, ἐσχόλασεν εἰς τὴν μονὴν: This is one of the several cases in the acts of Vazelon which reveal that the monastery was not off-limits to women and they indeed

could remain on monastic grounds if warranted, as was the case with Anna Limpos due to her illness.

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[34] 71. ACT OF DONATION

undated
[second half of the 13th century]

Konstas Kamelaukes donates a land to priest Leon Ziganites.

Protaxis of Konstas Kamelaukes (l. 1). Invocation of the Trinity (l. 2). Konstas Kamelaukes donates for the salvation of the soul of himself and of his wife to priest Leon Ziganites a land [located] at Kranin measuring six *psomiaria*, three *psomiaria* of which [Kameleukes] had inherited from his wife and the other three he had [acquired] by way of purchase (l. 3-6). [Ziganites] is to have [this land] in perpetuity and nobody from the party [of Kamelaukes] should molest him [on account of this land]. The person who attempts this should pay a fine of 50 aspers (l. 6-9)

REMARKS

Dating. It seems certain that *Vazélon* nos 71 [34] and 72 [35] were written not long after one another. Leon Ziganites is referred to as "priest" in both, which implies that this group of acts probably postdate no 111 [55] of 1254, when he appears to be a layman. By the time of no 86 [58] in either 1257 or 1272, Ziganites was a priest. Only an approximate dating to the second half of the 13th century can be ascribed to our act.

Prosopography. For Leon Ziganites (l. 3-4), see *Vazélon* no 111 [55] of 1254.

L. 1, *protaxis*: see the notes to *Vazélon* nº 14 [4].

Mentioned acts. Testament (*ligaton*, l. 5) of Konstas Kamelaukes's wife: lost. – Act of sale (*agorasias*, l. 6) of a land in Kranin to Konstas Kamelaukes: lost.

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[35] 72. ACT OF DONATION

undated
[second half of the 13th century]

Priest Leon Ziganites transmits to Vazelon a land.

Priest Leon Ziganites donates (*metedoka*) in perpetuity to the holy monastery of the Timios Prodromos on [Mount] Vazelon the same plot of land [which he had received from Konstas Kamelaukes] measuring six *psomiaria* for the salvation of his soul (l. 1-4) Nobody from the party [of Ziganites] has the right to molest the monastery on account of this land. Let the person who attempts this be cursed by the 318 fathers [of Nicaea] (l. 4-6). Mention of the witnesses of the act (l. 7-8).

REMARKS

Dating. For the date of the present act, see the notes to n° 71 [34].

Prosopography. Leon Ziganites (l. 1), see *Vazélon* n° 111 [55] of 1254. – For Georgios Zouzilas (l. 7-8), see *Vazélon* n° 101 [13].

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[36] 73. ACT OF DONATION

undated
[second half of the 13th century]

Ioannes Kotzonas and two of his brothers donate to his brother-in-law Konstantinos Mourmou the three quarters of a field.

L. 6, εἶναι.

Invocation of the Trinity (l. 1) Ioannes Kotzonas, together with his brothers Michael and Romanos, donate (*eparedoka*) to his brother-in-law Konstantinos Mourmou the three parts of the Nyssin (Nyssen) field for the salvation of the soul of himself, of his brothers and of their mother (l. 2-6). The fourth part [of this field] belongs to their brother (l. 6). Whoever molests [Konstantinos Mourmou] on account of this land is to pay a fine of 50 aspers (l. 7).

REMARKS

Dating. Konstantinos Mourmou's presence in our act points us to the second half of the 13th century for our act's period of composition: cf. Prosopography.

Prosopography. There is a possibility that Ioannes Kotzonas (l. 2) is identical with one Ioannes Kanzikes of Kotzonas mentioned in *Vazélon* n° 106 [92] (l. 43). – For Konstantinos Mourmou (l. 3-4), see *Vazélon* n° 14 [4] of 1247 or 1262.

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[37] 74. ACT OF SALE

πράσεως (l. 5) undated
πρατήριον (l. 7) [second half of the 13th century]

Konstantinos Mourmou sells a field to Ioannikios Spanopoulos .

Konstantinos Mourmou sells to Ioannikios (Ioannikes) Spanopoulos the Nyssin (Nyssen) field [situated] at [the stasis of] Choulion, which he has acquired from the Kotzonas [brothers] receiving 36 aspers as a payment for this field (l. 1-4). Whoever from the party of [Mourmou] attempts to invalidate this act of sale, he is to pay a fine of 50 aspers (l. 4-6). The present act of sale will remain valid [even in that case] (l. 6-7). Mention of the witnesses of the act (l. 8-9).

REMARKS

Dating. Based on the dating suggested for *Vazélon* n° 73 [36], which is probably not very far removed from the present act, the second half of the 13th century is the most likely date for our act.

Prosopography. For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* n° 45 [28]. – The missing family name of priest Theodoros (l. 42), who is mentioned together with monk Leon (l. 43), is perhaps Sapouas; for priest Theodoros Sapouas, see *Vazélon* n° 14 [4].

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[38] 77. ACT OF DONATION

undated
[second half of the 13th century]

Basileios and his wife Anna Zosimas bequeath to Vazelon the entirety of their transmissible property.

L. 11 pro παρουσίᾳ.

Signa of Basileios Zosimas and his wife Anna (l. 1-2). Basileios Zosimas and his wife Anna donate in perpetuity for the salvation of their souls to the Timios Prodromos of Vazelon (Zaboulon) the entirety of their transmissible property (*to gonikon hemon holon*) [coming from] their fathers or mothers or otherwise inherited or purchased—(l. 3-8). Whoever from the party [of Zosimas] molests the monastery of Vazelon on account of this donation, should be cursed (l. 8-10). Mention of the witnesses and of the scribe of the act (l. 11-13).

REMARKS

Dating. Our act is probably anterior to act nº 106 [92] dating from before 1349; in that cadaster extract we find the properties of the Zosimantes already bequeathed to Vazelon: cf. the notes below and the notes to nº 106 [92]. Moreover, the presence of both Konstantinos Polites and priest Georgios Sanianos in our act point to the second half of the 13th century; cf. Prosopography.

Affair. The components of Basileios Zosimas's relatively extensive *gonikon*, which he and his wife bequeathed to the monastery of Vazelon, are known thanks to nº 106: cf. nº 106, Mentioned acts.

Prosopography. Basileios Zosimas (l. 3) is mentioned in *Vazélon* nº 106 [92] on no less than twelve occasions (ll. 165-166, 169-170, 174-175, 181-182, 198-199, 212-213, 219-220, 223-224, 261-262, 273-274, 279-280.) – Priest Konstantinos Polites (l. 11-12) is among the authors of *Vazélon* nº 122 [84]. – Priest Georgios Sanianos (l. 12) is mentioned as a witness in *Vazélon* nº 91 [60].

Mentioned acts. Testaments (*psychika legata*, l. 7) bequeathing properties to Basileios Zosimas and his wife Anna: lost. – Acts of sale (agorasias, l. 7): lost.

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[39] 79. TESTAMENT

διαθήκην (l. 4, 37) undated [second half of the 13th century]

L. l. 31 ἀνόχυρον pro ἐνέχυρον || l. 34 pro εἶναι || l. 36 pro εἶναι.

Konstantinos Tzabalites, being ill and awaiting death, establishes his testament, so that his soul may find [salvation]: for [the commemoration] of his soul on the 40th [day after his death, he sets apart] 20 aspers and two kaftans (*kabadia*) for his funeral (l. 5). [Tzabalites] bequeaths [all] his landed estate (*gonikon*) to the monastery of St. John [Prodromos] of Vazelon (Zaboulon; l. 6-8). [List of the fields composing his property] (l. 9-24). [Konstantinos Tzabalites confirms that] whatever he listed [above] by name are his (*pekoulia*; l. 25). Whoever bothers the monastery on account of these lands, let him have the Prodromos as an opponent on the Day of Judgment (l. 26-27). [Furthermore, Tzabalites] bequeaths half of the ox and two pigs (*mochthera chiasta*) to his master (*authentikon*), [the monastery?] (l. 27-28). He bequeaths the barn (*sarpin*) to his wife (*syntrophissa*) and the other barn and the house (*ospition*) to his niece Xathana (l. 28-30).

[Tzabalites frees a field] mortgaged by his spiritual father and [he relinquishes his claims over] Lalatzes' [debt] of three aspers (l. 30-31). [Tzabalites] bequeaths [to his wife and niece?] the beehives (*melissin*) situated at his threshing floor in Paroikon, which he holds [as security for loan of eight aspers?]; when [the owners of the beehives] pay the 15 aspers [they owe?] they should get [their property] back (l. 31-33). If [his wife] Anna and Xathana live together [then] all is well. If not, they should have [equal rights] on whatever they have [inherited from him] (l. 33-35). [Tzabalites] also has a copper cauldron (*chalkin*) [as security for a loan of] eight aspers to Zaganos. [Tzabalites] bequeaths to priest Eustathios the garden that had been allotted from the Sapesin [property]. Whoever [attempts to] invalidate his testament, should be cursed (l. 35-37). Mention of the witnesses and of the scribe of the act (l. 38-42).

REMARKS

Dating. The mention of Theodoros Sapouas as a priest and, probably, not yet a monk points to the early parts of the 13th century's second half: cf. Prosopography.

Prosopography. Lalatzes (l. 31) might be associated with Kosmas Lalatzes, see *Vazélon* nº 89 [42]. – For priest Georgios Alpouses (l. 38-39), see *Vazélon* nº 45 [28]. – For priest Theodoros Sapouas (l. 39), see *Vazélon* nº 14 [4]. – Priest Konstantinos Sapouas (l. 39-40) is mentioned in *Vazélon* nº 104 [14], l. 10. – The Chourtzeriotai (l. 41) are attested in two other acts, both dating to the 13th century: monk Nikodemos Chourtziriotes in *Vazélon* nº 34 [73] of the 13th century and Nikephoros Chourtziriotes (Chourtzeriotes) in *Vazélon* nº 46 [72] of 1264, who may have been one and the same individual: cf. notes to *Vazélon* nº 34 [73].

L. 19, land leased by Koubdikes.

L. 30-35, what I have suggested in the summary is only a possible interpration of this very elliptical passage.

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[40] 80. DIVISION OF PROPERTY

undated
[second half of the 13th century]

Vazelon receives a portion of a land.

Mention of the witnesses of the act (l. 1-3). [The authors of the act confirm] that an apportionment was made and that the monastery [of Vazelon] received seven and a half *bergia* at Limnin, and Palatinos four bergia [at the same location], at Sapes [Vazelon received] seven and a half *bergia* and beginning from St. Peter all the way to the mountain, everything lying below makes 12 *bergia* (l. 3-6). In total [Vazelon received] 27 bergia. [One] *bergion* corresponds to ten male *spithamai* (l. 6-7).

REMARKS

Dating. The individuals mentioned are all known to have been active in the second half of the 13th century.

Affair. *Bergion*, a unit measuring length, is an unusual method of measuring land: cf. notes below. A likely answer is that they are measuring land on just one side, probably because they are located at a place too steep or inconvenient to measure by other means. Such steep lands (unreachable by a plow) were indeed cultivated in medieval Matzouka just as they were in the 19th century: cf. Bryer, *Byzantine Matzouka*, 59.

Prosopography. For Priest Georgios Alpouses (l. 2), see *Vazélon* n° 45 [28]. – For Ioannes Zemion (l. 2), see n° 44 [67]. – For Konstantinos Mourmou, see n° 14 [4].

L. 4-7, as the present act states (l. 7) a *bergion* equals 10 *spithamai*, in other words 234,2 cm: cf. Schilbach, *Byzantinische Metrologie*, 45.

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[41] 85. ACT OF MORTGAGE

undated

ἐνέχυρον (l. 4) [second half of the 13th century]

Konstantinos Xystoures mortgages to Romanos Douberites a field and garden.

L. 4 ἀνόχειρον pro ἐνέχυρον.

Konstantinos Xystoures, due to [an outstanding debt of] 14 aspers that he owes to Romanos Douberites, mortgages to him the field of Gomalaia [and] the garden (*enaulion*) in the house below at [the *stasis*] of Zerzele, at Kotroupeles and further up (l. 1-4). Whoever from the children or relatives of Konstantinos Xystoures pays this debt to [Romanos Douberites] may recover these lands without dispute (l. 5-6). Mention of the witnesses and of the scribe of the act (l. 7-8).

REMARKS

Dating. The act is not dated. It must however date from the second half of the 13th century given the fact that it is among a number of acts of sale submitted by Romanos Douberites to Vazelon in this period to verify his ownership of the lands he donated to the same monastery: see Romanos Douberites in Prosopography.

Affair. The field that Konstantinos Xystoures has mortgaged to Romanos Douberites must have remained in the hands of Douberites, as it seems to be among the fields he later donated to the monastery of Vazelon. Cf. *Vazélon* nº 94 [81] for a more detailed discussion of these acquisitions and the subsequent donation.

Prosopography. Konstantinos Xystoures (l. 1) is among the witnesses of *Vazélon* nº 88 [59]. – For Romanos Douberites (l. 2), see *Vazélon* nº 83 [65]. – Georgios Tankas and Michael Tankas (l. 7): The Tankantes family is also attested in *Vazélon* nº 105 [91], l. 55 of the late 13th or the early 14th century.

L. 3, *enaulion*: a place within the courtyard (*aule*), that is to say a garden: see *LPD*, 303.

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[42] 89. ACT OF SALE

γραφή (l. 10) — undated [second half of the 13th century]

Priest Ioannes Koutroupeles sells a land to Romanos Douberites.

Signon of Ioannes Koutroupeles (l. 1-2). Father Ioannes Koutroupeles sells to Romanos Douberites a field of wheat of one *choinix* situated at Katalysia for eight aspers. Romanos Douberites is to have [this field] in full ownership (l. 3-6). Nobody from the party of [Koutroupeles] should reclaim this land; [Koutroupeles] should stop anyone who who would attempt to do so and that person would have to pay a fine of 16 aspers. The [present] act will remain valid [even in that case] (l. 6-10). Mention of the witnesses and of the scribe of the act (l. 11-13).

REMARKS

Dating. The act is not dated. It must however date from the second half of the 13th century given the fact that it is among a number of acts of sale submitted by Romanos Douberites to Vazelon in this period to verify his ownership of the lands he donated to the same monastery: see Romanos Douberites in Prosopography. The rest of the

prosopographical data, especially the mention of Leon Kaliopoulos, also point to the second half of the 13th century.

Prosopography. Priest Ioannes Koutroupeles (l. 3) is among the witnesses of *Vazélon* nº 93 [44]. The Koutroupelai are attested in several acts dating from the second half of the 13th century. These include Leon Koutroupeles who authored nº 91 [60] and who was a witness in nº 92 [80] of 1273; Maria Koutroupelopoulos who authored nº 90 [43]; Nikephoros Koutroupeles who is mentioned in nº 106 [92], l. 22-23. Additionally, a land called Koutroupelesin is mentioned in 108, l. 53. – For Romanos Douberites (l. 4), see nº 83 [65]. – For Leon Kaliopoulos (l. 11), see nº 82 [76]. – The scribe Kosmas (l. 13) may perhaps be identified as Kosmas Lalatzes who has scribed nos 75 [83], 92 [80] and possibly nº 90 [43].

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[43] 90. ACT OF SALE

γραφή (l. 9) undated [second half of the 13th century]

Maria Koutroupelopoulos sells a land to Romanos Douberites.

Signon of Maria Koutroupelopoulos (l. 1-2). Maria Koutroupelopoulos sells to Romanos Douberites a land situated at [the *stasis* of] Zerzele […] for 10 aspers. Romanos Douberites is to have [this land] in full ownership (l. 3-5). Nobody from the party [of Koutroupelopoulos] should reclaim this land; [Koutroupelopoulos] should stop whoever molests [Douberites] on account of this land; that person will have to pay a fine of 20 aspers (l. 5-9). The [present] act will remain valid [even in that case] (l. 10). Mention of the witnesses of the act (l. 11-12). Signature of the scribe of the act (l. 13).

REMARKS

Dating. The act is not dated. It must however date from the second half of the 13th century given the fact that it is among a number of acts of sale submitted by Romanos Douberites to Vazelon in this period to verify his ownership of the lands he donated to the same monastery: see Romanos Douberites in Prosopography.

Prosopography. For Romanos Douberites, see – Maria Koutroupelopoulos (l. 3): for the Koutroupelai, see *Vazélon* nº 89 [42]. – For Leon Kaliopoulos (l. 11), see nº 82 [76]. – The scribe of the act, hieromonk Kosmas (l. 13), may be identified as Kosmas Lalatzes who has scribed nos 75 [83], 92 [80] and possibly nº 89 [42].

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[44] 93. ACT OF SALE

γραφὴν τῆς πράξεως (l. 11)
πρᾶσιν (l. 13)
γραφή (l. 14)

December 26
[second half of the 13th century]

Michael Karbiopoulos sells a field to Romanos Douberites.

L. 16 pro παρουσίᾳ.

Signon of Michael Karbiopoulos (l. 1-2). Invocation of the Trinity (l. 3). Michael Karbiopoulos sells to Romanos Douberites the field at tou kyrou Elia, near the [field] of Andronikos, measuring five *psomiaria*. He [confirms] having taken eight aspers as payment (l. 4-7). Romanos Douberites is [to have] the land in perpetuity and in full ownership. Nobody from the party of Karbiopoulos has the right to invalidate the present act of sale concerning this field (l. 7-12). Let the one attempting to overturn it be cursed

and also pay a fine of 24 aspers. The present act will remain valid [even in that case] (l. 12-15). Mention of the witnesses of the act (l. 16-18). Date (l. 19).

REMARKS

Dating. The act only bears the month and date of its establishment. The prosopographical evidence suggests that it was written sometime in the second half of the 13th century,

Prosopography. For Romanos Douberites (l. 4-5), see *Vazélon* nº 83 [65]. – For Priest Ioannes Koutroupeles (l. 15-16), see *Vazélon* nº 89 [42]. For the Koutroupelai, see *Vazélon* nº 89 [42].

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[45] 107. TESTAMENT

διαθήκη (l. 10) — undated [second half of the 13th century]

Hieromonk Theodoretos Sapouas bequeaths to Vazelon the entirety of his immovable properties.

L. 23 ἐπεξενίκα pro ἐπεξενίκησα? (cf. notes)

Protaxis of hieromonk Theodoretos Sapouas (l. 1). Hieromonk Theodoretos, while he was still leading a worldly life [outside the monastery of Vazelon], neither being ill nor pressed by some other worry, prepared his testament [and became a monk and put] an end to wordly concerns (l. 2-10). The events of his life were as follows: [Sapouas] was married to the daughter of Pankratios Salaphountas receiving a dowry. They gave birth to

three children, who all died having lived in a pious manner . [Sapouas's] wife also passed away and, later, his parents and siblings as well, leaving him alone [in the world. [Sapouas] then decided to become monk (l. 10-18). [Before this happened] one of [Sapouas's] sisters was captured by the Turks (*Hagarenoi*) and she was missing for several years. By God's will and thanks to the prayers of his parents, she was found and [her ransom] was set at 850 aspers (l. 17-21). [Sapouas] did not have to go around begging for the ransom money (? *oute aichmalotikon esyra*) nor did he sell a property (*gonikon*) nor anything else. He instead turned to the monks [of Vazelon], his spiritual [fathers] (*eis philotheouskai eis pneumatikous mou*) and having [received the ransom money from them, Sapouas managed to free his sister] (*epexenika*), and married her to the son of Ziganites [who later] died (l. 21-25). [Sapouas] then gave her a second husband to whom he gave a dowry. Whatever was agreed upon [in the marriage agreement] he gave away [to the couple] (?) (l. 25-27). [Sapouas] then joined the holy monastery of the Timios Prodromos of the mountain also called Vazelon (Zaboulon). As it is customary [when becoming a monk, Sapouas], made his testament (l. 27-31). He has thus made the Timios Prodromos the inheritor of his immovable transmissible properties that are [to be found] between Mexylas and Paparouza, in entirety and perpetuity, for the commemoration of his soul (l. 31-36). Nobody from the party of [Sapouas] should molest the monastery on account of these lands. He who would try this should be cursed by the 318 fathers [of Nicaea] and have the Prodromos as opponent [on the Day of Judgment] (l. 36-40). Mention of the witnesses and of the scribe of the act, Theodoretos [Sapouas] (l. 41-44).

REMARKS

Dating. Our act was composed after Theodoros Sapouas became a monk. While we know that he might have been ordained as a priest as early as 1248, exactly when Sapouas joined Vazelon is not known. The inventory (*Vazélon* nº 108 [46]), which follows the present testament does provide a few prosopographical hints, but the nature of that act is such that these names are very likely to be later additions to the text and accordingly cannot be considered reliable. For these reasons, I have dated our act to

"second half of the 13th century," based on what we know about Sapouas's life; cf. Prosopography.

Prosopography. For Theodoros Sapouas (l. 1, 2, 44), see *Vazélon* nº 14 [4].. – For Pankratios Salaphountas (l. 12-13), see *Vazélon* nº 15 [6]. – Ziganites (l. 24): for the Ziganitai see *Vazélon* nº 111 [55]. – Ioannikios Termones (l. 42): the Termonai or the family name are attested on two other occasions in the Codex: *Vazélon* nº 65 [88] of the late 13th or the early 14th century (priest Theodoros Termones) and *Vazélon* nº 160 [161] of 1448 (Termonesin).

L. 23, ἐπεξενίκα: although linguistically and logically permissible, my correction to ἐπεξενίκησα has the disadvantage of producing an otherwise unattested verb (ἐπεκνικῶ). Another possible correction would be to read ἐπεξένησα, which would be the equivalent of προεξένησα, but, again, this would introduce another unattested verb (ἐπιξενέω).

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[46] 108. INVENTORY

undated
[second half of the 13th century?]

List of the properties in the region between Mexylas and Paparouza bequeathed to Vazelon by Theodoros Sapouas or acquired by some other individuals.

Ll. 32, 53 pro ἀνὰ ἥμισυ || l. 51 ἀν(όχυ)ρον pro ἐνέχυρον.

[Title]: the pieces of property (*kommatia*) [bequeathed by] Sapouas and other [properties] of the monastery, located in the region between Mexylas and Paparouza (l. 1-3).

List of eight fields or other properties acquired by Vazelon from a number of individuals (ll. 4-13). List of the properties bequeathed by Sapouas (ll. 14-71).

REMARKS

Diplomatics and dating. Our act is formed by two distinct parts. LL. 14-17 are the list of properties bequeathed by Sapouas, which was established by the donor himself – Sapouas speaks in the first person; this list must have been drafted at the same time as Sapouas's testament (n° 107). LL. 4-13 correspond to a list established by the monks themselves, grouping properties situated in the same area as the properties bequeathed by Sapouas. This list was added to the beginning of the former by the monks of Vazelon in an effort to group in a single document all their properties found in one area, as the act's title indicates. The properties forming the later list (ll. 4-13) may have been acquired before or after Sapouas's bequest. Nevertheless, it seems that these acquisitions are not very far removed in time from the bequest of Sapouas, which took place in the second half of the 13th century (n° 107); at least one of them (the one from Polemarchoi) most

likely occurred in the second half of the 13th century. The present act was probably established in the same period, shortly after Sapouas's bequest, because: a) the inventory's geographical area of concern (between Mexylas and Paparouza) clearly follows that of Sapouas's bequest; in other words it would seem that the monks decided to add to Sapouas's list the other properties they already had in the area or they had acquired soon after the bequest; b) none of the individuals is mentioned as deceased.

Prosopography. For Theodoros Sapouas (l. 1), see *Vazélon* n° 14 [4] – Sagmaras (l. 4) might be identical with Ioannes Sagmaras, the author of n° 27 [23] of the second half of the 13th century – Moukapas (l. 5) might be identical with Ioannes Moukapas who appears as a witness in n° 27 [23] of the second half of the 13th century – Chazaros (l. 6) is almost certainly Basileios Chazaros who donated to Vazelon "the middle field" by n° 31 – On the Polemarchoi (l. 7), no doubt including Konstantinos Polemarches, cf. n° 30 [96] – Karpetes (l. 8): for the Karpetai, see n° 26 [22] — Tzarouas (l. 20-21): for the Tzarouantes, see n° 38 [66] – Hagne (l. 24) is the author of n° 17 [8] – Chapsas (l. 36): for the Chapsantes see n° 115 [95] – Ziganitesin (ll. 45, 48-49, 54): for the Ziganitai, see n° 111 [55] – Tzoukalantes (l. 38): see n° 40 [27] for the Tzoukalantes – for Leon Salaphountas (Salaphountas; l. 51-52), see n° 15 [6] – Koutroupelesin (l. 53): for the Koutroupelai, see nº 89 [42] – Ostrikesin (l. 67): a member of the Ostrikantes named Therianos had served as Vazelon's *hegoumenos* at some point in the 13th or the 14th century (see n° 106 [92], l. 331-332). – Chantzoe (l. 69): for the Chantzoai, see n° 38 [66].

Mentioned acts. Act of sale (cf. l. 24: *egorasa*) of a land by Hagne to Theodoros Sapouas: *Vazélon* nº 17 [8]. – Act of mortgage (*enechyron*, l. 51) of a garden called Skalin: lost. – Act of sale (agorasia, l. 54) of a garden called Ziganitesin to Theodoros Sapouas: lost. – Act of sale (*agorasia*; l. 65) to Theodoros Sapouas of a field in Kotylion: lost.

L. 7, Theletesin: on this kind of name, cf. *Vazélon* nº 16 [7].

L. 14, *apakin*: the meaning of this word is unknown to me.

L. 34, *lytrapia*: this could mean a kind of pear tree according, cf. *LBG*, *s.v.*

L. 63, *cheimolibada*: winter pastureland.

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[47] 112. TESTAMENT

διαθήκην (l. 8, 18) undated
[second half of the 13th century]

Testament of Konstantinos Kotertzes.

L. 15, lege μιτικαριώνιν.

being sick and expecting death, has sent for trustworthy men, [namely] his spiritual father the hieromonk Theodoretos [Sapouas], *hegoumenos* of the Timios Prodromos of Vazelon (Zaboulon) and other elders [as witnesses to his testament] (l. 3-9). [Kotertzes] declares that he does not owe anything to anybody nor anybody owes [anything] to him; he takes testamentary dispositions concernig his fortune (*gonikon*; l. 9-10). He bequeaths to the monastery [of Vazelon] two pieces of land, one located at Potamia, measuring one Trapezountine *megas choinix*, the other, [called] Apionen, also measuring one *megas choinix*, undivided except for the part lying across the ditch (l. 10-13). Markianos is to have the Nyssin field, since he recently wanted it [to use] as pastureland (*mitikarionin*) (l. 13-15). All the rest, that is his possessions, Markianos should ditribute to [Kotertzes's] inheritors, according to the custom of the *chora* [of Chaldia] (l. 15-17). He who would attempt to invalidate the present testament, should be cursed by the 318 fathers [of Nicaea] and have the Prodromos as opponent on the Day of Judgment (l. 17-20).

REMARKS

Dating. The act is not dated. The mention of the *hegoumenos* of Vazelon, hieromonk Theodoretos, would place it in the second half of the 13th century: cf. Prosopography.

Prosopograhy. On hieromonk Theodoretos Sapouas, *hegoumenos* of Vazelon (l. 7), see n° 14 [4]. – Markianos (l. 14, 16): our act contains the earliest mention of the Markianoi. The family is well-attested in the Codex through the 14th and the 15th centuries: Kouropalates and Niketas Markanos, as well as a relative of theirs, Ioannes Markianos are the authors and a witness of n° 35 [101] of 1310 respectively; Michael Markianos is one of the authors of n° 125 [107] of 1382, kyr Theodoros Markianos is mentioned in the same act; a Markianos is mentioned in n° 143 [154], l. 75 of 1433 and in n° 177 [179] of the 15th century; Tychere Markianaba and her daughter Chatouna Markianopoulos are the subjects of n° 166 [174], an act probably of the 15th century**.**

Topography. The *chorion* of Zourmoudas, being in Chaldia, is outside the borders of the *bandon* of Matzouka.

L. 15, μιτικαριώνην: cf. the notes to *Vazélon* n° 45 [28].

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[48] 113. ACT OF DONATION

undated
[second half of the 13th or the early 14th century]

Priest Phokas Tornares donates a land to Vazelon.

Signon of priest Phokas Tornares (l. 1-2). Invocation of the Trinity (l. 3). Priest Phokas Tornares donates to the monastery of the Prodromos of Vazelon (Zaboulon) a

land [that has a] tax burden (*akrostichon*) of 18 and a half trachea, whatever it includes in the *stasis* of Gernare, also known as Pontyla, for the salvation of his soul (l. 4-7). He who would try to take it away from the monastery should face the Prodromos as opponent on the Day of Judgment (l. 7-8). Mention of the witnesses of the act (l. 9-10).

REMARKS

Dating. The only element towards the dating of this act is provided by the mention of Phokas Tornares's donation in nº 106, the cadaster extract that may have been written some time after 1292, perhaps in the early 14th century. Accordingly, our act may date from the second half of the 13th or the early 14th century.

Prosopography. Phokas Tornares (l. 1-2, 4) is mentioned in nº 106, ll. 160-161.

L.6, ἀκρόστιχον: On *akrostichon*, see most recently, I. Karagiannopoulos, *Λεξικό βυζαντινής ορολογίας. Οικονομικοί όροι*, vol. 1, (Thessalonike 2000), *s.v*.

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[49] 116. ACT OF DONATION

undated

γραφή (l. 18) [second half of the 13th century]

Andronikos Romanopoulos donates several properties to Vazelon.

L. 14 ἐν τῷ Βαξελῷ pro τῷ Βαζελῷ.

Signon of Andronikos Romanopoulos (l. 1-2). Andronikos Romanopoulos donates to the monastery of Vazelon (Zaboulon) his transmissible properties (*gonika*), for the commemoration of his own, his parents' and his relatives' souls (l. 3-6). List of the

properties donated to the monastery of Vazelon (l. 7-14). [The donation is done] for the salvation of the soul of himself, of his parents and of his relatives (l. 15-16). Whoever invalidates [this donation] should be cursed by the 318 fathers [of Nicaea] and his lot should be with the traitor Judas. The [present] act is to remain valid [even in that case] (l. 16-18). Mention of the witnesses of the act (l. 19-20).

REMARKS

Dating. Since the donation of Romanopoulos's properties is mentioned in *Vazélon* nº 106 [92], our act belongs to the second half of the 13th century or the early 14th century.

Affair. Most of the properties donated by Andronikos Romanopoulos bear the name of another proprietor, of a Romanopoulos; Andronikos seems to have inherited or at least to be in control of these properties because the owners were captive. Indeed according to nº 106 [92], some of the Romanopouloi, whose properties are mentioned in our act, are said to be in captivity: the sons of Theodoros (Therianos), the sons of priest Konstantinos, as well as Andronikos, possibly the author of our act (nº 106 [92], ll. 142-143, 152-155, 163-164).

Prosopography. Andronikos Romanopoulos (l. 1), Theodoros Romanopulos (ll. 8-10), Georgios Romanopoulos (l. 12), and Konstantinos Romanopoulos (l. 13) are mentioned in *Vazélon* nº 106 [92], ll. 142-143, 152-155, 163-164. – Michael Kassimpoures (l. 19; Kasinpoures) was also a witness of *Vazélon* nº 36 [90]. – The imperial *praktor* Tementeles (l. 20) is also mentioned in *Vazélon* nº 36 [90].

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[50] 117. ATTESTATION

undated
[second half of the 13th century]

The property rights of Vazelon on a land are recognized.

On the feast of St. George, the *hegoumenos* of hieromonk Theodoros [Sapouas] brought local elders, had them swear an oath and they said the truth, [saying that] the land belonged to the monastery [of Vazelon]: the two pieces of land as well as the one facing St. Eugenios (Zaboulon; l. 1-5). This land had been donated to [Vazelon] by Moukapas; it is called Epikopra and measures three megala *psomiaria* (l. 5-8).

REMARKS

Dating. The act is not dated. Both Ioannes Moukapas and Theodoros Sapouas are known to have been active in the second half of the 13th century and therefore the present act no doubt also dates from that period: cf. Prosopography.

Prosopography. For *hegoumenos* Theodoros Sapouas, cf. nº 14 [4] – For Ioannes Moukapas (l. 6), cf. nº 27.

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[51] 118. TESTAMENT

διάταξιν (l. 3) undated [second half of the 13th century]

Testament of Kalana Spelianitopoulos.

L. 14 lege τὸ χαλκοπούλιν || l. 16 pro ἠτοι || l. 20, ἐλίκτριν.

Invocation of the Trinity (l. 1). Kalana Spelianitopoulos, being sick and expecting death, establishes her testament (l. 2-5). List of the movable and immovable assets [Spelianitopoulos] bequeaths to a number of beneficiaries (l. 6-15). All other [valuables], whatever she has as transmissible property (*gonikon*) is to belong to her father Spanopoulos's monastery [of Vazelon], who should be the guardian of her soul (l. 16-19). She also bequeaths a plowshare, a spade and two sickles to the monastery (l. 20-21). Mention of the witnesses and of the scribe of the act, [Spelianitopoulos's] spiritual father priest Theodoros (l. 22-25).

REMARKS

Dating. The act is not dated. Konstantinos Chamoures, a witness here, was involved in a legal dispute with his neighbors as a result of which he had to sell some of his land to Vazelon in 1260: cf. Prosopography. More importantly this period, the second half of the 13th century, also coincides with the activities of Spanopoulos as a *hegoumenos* of Vazelon.

Prosopography. Kalana Spelianitopoulos (l. 2), the author of the act and a daughter of Spanopoulos, was married to a member of the Spelianites family; the family name is attested in *Vazélon* nº 106 [92], ll. 319, 329. – The person referred to as "τοῦ καλογήρου μου" (l. 15) by Spelianitopoulos may have been her spiritual father

Theodoros who has scribed the present act. – Spanopoulos (l. 18), the father of Kalana, must be identified with the *hegoumenos* of Vazelon, Ioannikios Spanopoulos. For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* nº 45 [28]. – For priest Konstantinos Chamoures (l. 23), cf. *Vazélon* nº 57 [62] of 1260.

L. 6, τὸ χαλκόν μου ἀς ἔνι ἐπιτάφιν μου: the cauldron should be used towards meeting the expenses of Kalana Spelianitopoulos's funeral.

L. 14, τὸ χαλκοπούλην: a copper vessel.

L. 20, ἐλίκτριν: a crooked back spade-fork used for digging. See Bryer, *Byzantine Matzouka*, 59. Also see Bryer, "The Means of Agricultural Production: Muscle and Tools," in *EHB*, 105-106.

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[52] 119. CODICIL

undated
[second half of the 13th century?]

Kalana Spelianitopoulos takes some additional testamentary dispositions.

L. 2 pro ὁ υἱός μου || l. 3 χαμαιλέταν || l. 3 τὰ ἄλλα || l. 6 lege ἐξέλαβα || l. 12 ἤτοι.

[Kalana Spelianitopoulos bequeathes] to the son of priest Theodoros, her son, and Theodoros, her grandchild, [who should each have] half of her transmissible property (*gonikon*), with buildings [therein] and the mill (*chamaileten*); her other children [are not to] have a share [in this property] (l. 1-3). She bequeaths to priest Theodoros her barn (*sarpen*) [in] Sachnoe, who [will] chant for the memorial service of her fortieth day [after death]; her children are not to bother [father Theodoros on account of this barn] (l. 4-5).

[The property], which she has [acquired] from Chazoures, is to be her [spiritual father's. Spelianitopoulos] bequeaths the Gabathen field, [measuring] four *choinikes*, to the [monastery of] Vazelon (Zaboulon; l. 6-9). As long as she lives, she is to have the usufruct of what she owns at Kamasia; after her death Kamasia should be used by Vazelon for her burial (l. 10-11). Final phrase apparently concerning the other expenses of the burial (l. 12-13).

REMARKS

Affair. The present act does not mention its author's name. It is nevertheless almost certain that the person is Kalana Spelianitopoulos, the author of the testament *Vazélon* nº 118 [51]; this would make our act a codicil providing some additional dispositions unless this text used to form part of the original testament and was later mistakenly disconnected from it. Several indices suggest that the author of our act is the same with that of *Vazélon* n° 118 [51]: a) its position immediately after n° 118 [51]; b) the mention in both acts of a priest Theodoros, possibly the same individual; c) the mention in both acts of an unnamed beneficiary called "my monk".

Prosopography. Priest Theodoros (l. 1, 4) is the son of Kalana Spelianitopoulos, and possibly also her spiritual father; cf. notes to n° 118 [51].

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[53] 149. ACT OF EXCHANGE

ἀλλάγη (l. 9) undated [second half of the 13th century or the 15th century]

Theodoros Psalenos exchanges his land for another one belonging to Vazelon.

Invocation of the Trinity (l. 1) The monastery of Vazelon (Zaboulon) has reached an agreement with Theodoros Psalenos [whereby] Theodoros Psalenos gives one third of a land called Mitikarionin in Choulion [to Vazelon], [the other two] parts of which [are owned] by Karpetes and the monastery [of Vazelon]; the monastery gives him in return a land called Silo in Daneiacha (l. 2-8). The portion [lacuna] which the monastery [of Vazelon] has from [lacuna] hieromonk Sapouas (l. 8-9). The parties [confirm] having made this exchange (*allage*) [lacuna] in perpetuity; if anyone is found from the party of [lacuna] (l. 9-11). Mention of the witnesses and of the scribe of the act (l. 12-16).

REMARKS

Dating. The apparent mention of hieromonk Theodoretos (Sapouas) in our act would place it in the second half of the 13th century, but a 15th century dating cannot be dismissed altogether: cf. Prosopography. Uspenskij does not mention the possibility that our act may date from the second half of the 13th century.

Prosopography. If Theodoros Psalenos (l. 3) is the *primikerios* Theodoros Psalenos who issued a ruling (*Vazélon* n° 134 [145]) in 1415, his name was miscopied in the cartulary: The signature of that individual is rather *primikerios* Therianos Psalenos (compare n° 134 [145], l. 4 and l. 31). – For Theodoros Sapouas (l. 9), see *Vazélon* n° 14 [4]; Despite the presence of three individuals in our act who were all seemingly active in the 15th century, there is also convincing evidence to suggest that ecclesiarch hieromonk

Theodoretos (ll. 13-14) is no other than the future *hegoumenos* hieromonk Theodoretos. First of all, there is the mention of a Sapouas in our act. This alone proves nothing, but the Sapouas in question had provided Vazelon with a land in Daneiacha. This might be the land donated by Theodoros Sapouas to Vazelon, which he had purchased from his cousin: cf. *Vazélon* n° 18 [64]. – A Christophoros Chalamanes (l. 12-13) also appears to be the witness of *Vazélon* n° 144 [155] of 1434. – For monk Akakios Chalamanes (l. 13), see *Vazélon* n° 142 [153]. For the Chalamanai, see n° 25 [21].

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[54] 110. ACT OF DONATION

undated
[1254?]

Ioannakes Ziganitas donates to Vazelon a field measuring one *modios*.

Signon of Ioannakes Ziganitas (l. 1-2). Invocation of the Trinity (l. 3). Ioannakes Ziganitas donates to the holy monastery of the Timios Prodromos on [Mount] Vazelon a wheat field [measuring] one *modios* and [situated] at Palaialaten for the commemoration of his soul and for his [name] to be written on the holy diptych (l. 4-12). Nobody from the party of Ioannakes Ziganitas should molest the monastery on account of this land. (l. 12-13).

REMARKS

Dating. The act is not dated. It is, however, very likely to be contemporary with *Vazélon* n° 111 [55]: cf. Affair. Accordingly, it might also date approximately from 1254 or shortly before.

Affair. Although it is in no way uncommon for the acts of the Vazelon monastery to have been copied in the Codex with their dates or witnesses missing, it might be nonetheless significant that the present act is immediately followed by (and written on the same page of Codex E as) *Vazélon* n° 111 [55], whose date and witnesses have been recorded. Since n° 111 [55] actually mentions the donation of Ziganitas, it might be safe to assume that the two acts were made at the same time as the two neighbors, Ioannakes Ziganites and Nikephoros Kanaris visited the monastery of Vazelon together.

Prosopography. Ioannakes Ziganitas (l. 4) might be identical with Ioannakes Ziganitopoulos of *Vazélon* n° 106 [92], ll. 5-6.

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[55] 111. ACT OF DONATION

July
a.m. 6762 (1254)

Nikephoros Kanaris donates Vazelon a land measuring two *choinikes*.

Signon of Nikephoros Kanaris (l. 1-2). Nikephoros Kanaris donates to the monastery [of Vazelon] a land [measuring] two *choinikes* he has from his wife, which is situated at Pelagion and near the field Ziganitas has donated (l. 3-7). The children and heirs [of Kanaris] are not to molest the party of the monastery on account of this land. The one attepting this is to be cursed (l. 7-10). Mention of the witnesses of the act (l. 11-13). Date (l. 14).

REMARKS

Affair. Cf. the notes to *Vazélon* n° 110 [54] for a brief discussion of the possible circumstances in which these two acts were written.

Prosopography. Nikephoros Kanaris (l. 1-2) is also mentioned in *Vazélon* n° 106 [92], ll. 75-76 and seems to have resided in the *stasis* of Chamourion. – Leon Ziganitas (l. 11) is also mentioned in *Vazélon* n°s 18 [64], 72 [35], 86 [58] and 106 [92]; this family name was variously known as Ziganitas (n°s 113 [48]; 139 [135]), Ziganites (n°s 18 [64]; 52 [79], l. 45; 72 [35]; 86 [58]; 106 [92], l. 226 and l. 277; 107 [45], l. 24) and Ziganitopoulos (n° 106 [92], ll. 5-8 and l. 89). In addition some properties of Theodoros Sapouas are referred to as Ziganitesin in n° 108 [46], l. 45, 48-49 and 54. – Basileios Sapouas (l. 12) appears in six additional acts, three of which are dated with a year of the creation: *Vazélon* n°s 33 [56], 36 [90], 39 [71] of 1264, 50 [77] of 1268 and 57 [62] of 1260. – The soldier (*stratiotes*) Theodoros Sapouas (l. 12) probably was not identical with Theodoros Sapouas who would later become the *hegoumenos* of Vazelon: cf. the notes to n° 14 [4].

Mentioned acts. Act of donation (*edoresato*; l. 6) of Ziganitas to Vazelon: *Vazélon* n° 110 [54].

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[56] 33. ACT OF SALE

undated
[after 1254 and before 1260?]

Ioannes Moulitas sells a land in tou Kouia to kyr Ioannikios Spanopoulos.

Signon of Ioannes Moulitas (l. 1-2). Invocation of the Trinity and the Virgin Mary (l. 3-4). Ioannes Moulitas sells to kyr Ioannikios Spanopoulos a land of two *megala psomiaria* [situated] at tou Kouia, the other half (*antimoiron*) of Alexios Kourtistes' [lot], which he had purchased from his brothers-in-law (? *synadelphoi*; cf. notes) the Mouphlantoi (l. 5-8). He [confirms] having received from [Spanopoulos the same price he had paid for purchasing the land]; [Spanopoulos] is to have [the land] in perpetuity (l. 8-10). Whoever bothers [Spanopoulos] on account of this land should have the Prodromos as opponent [on the Day of Judgment] (l. 10-11). Mention of the witnesses and of the scribe of the act (l. 12-14).

REMARKS

Dating. Basileios Sapouas (l. 12) is not yet a priest in the present act. He is known to have been ordained by 1260 (*Vazélon* n° 57 [62]) and certainly sometime after 1254 (*Vazélon* n° 111 [55]). All the other individuals mentioned were known to have been active in the 1250s and 1260s: cf. Prosopography. Accordingly, the late 1250s appear to be the likeliest period for n° 33. Uspenskij's dating of this act approximately to 1264 appears to be inaccurate based on the prosopographical evidence.

Prosopography. For Ioannes Moulitas (l. 5) and Alexios Kourtistes (l. 8), see *Vazélon* n° 32 [5]. – For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* n° 45 [28]. — For Basileios Sapouas (l. 12), see *Vazélon* n° 111 [55]. – The scribe of our act, Leon

Sphentabolas (l. 14) also witnessed to *Vazélon* n° 50 [77] of 1268, at which time he was a reader (*anagnostes*) of the Church.

L. 7, συναδελφούς: What medieval Matzoukans meant by *synadelphos* is not clear. In some acts, including the present one, it seems likely that a brother-in-law is referred to and that the word is therefore synonymous with (one of the possible meanings of) *gambros*. However, I cannot exclude the possibility that what they rather mean with *synadelphos* is a colleague (perhaps akin to *syngonikarios*), which is the word's classical meaning.

L. 8, ἀντίμοιρον: This word is apparently used to indicate the other half of a land or field that is possessed half and half by two different owners.

Mentioned acts. Act of sale (*agora*, l. 9; cf. l. 7: ἠγοράσα): lost.

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[57] 53. ACT OF DONATION

παράδοσις (l. 15) January, indiction 14
a.m. 6764 (1256)

Kosmas, the bishop of Satala donates to Vazelon a land.

Protaxis of Kosmas, the bishop of Satala (Satalos or Satalon; l. 1). Invocation of the Trinity (l. 2). Kosmas, the bishop of Satala (Satalos or Satalon), donates to the monastery of the Timios Prodromos called Vazelon, a land (*ge*) in the *stasis* of Chortokopion, [measuring] six Trapezuntine *psomiara* [situated] at the plain [and] which devolved to him from his spiritual father kyr Theodoros Bardales, who [had] purchased and possessed it [previously] (l. 3-9). He dedicates [this land] to the monastery of the Timios Prodromos in perpetuity for the commemoration of himself and of his spiritual

father (l. 9-11). Neither Bardales himself, nor his wife, nor anyone else from his party should molest the monastery on account of this land (l. 11-13). If anyone would do this, that person should be cursed (l. 13-14). For this [reason], the present manifest act of donation has been written and delivered to the monastery [as a] guaranty (l. 15-16). Date (l. 17). Signature of Kosmas, the bishop of Satala (Satalos or Satalon; l. 18-19).

REMARKS

L. 1, *protaxis:* see the notes to *Vazélon* nº 60 [3].

L.1, *episkopos*: Satalos or Satalon, the ancient Satala, is a diocese whose bishops resided some 187 kilometers south of Trebizond. The city of Satala had been the site of a major military outpost on Rome's eastern frontier, but its significance after the Persian wars of the 6th and the 7th centuries is uncertain. Presently, the village of Sadak is situated near the ruins of the ancient city, 17 kilometers southeast of Kelkit, an *ilçe* (district) of the Gümüşhane province. Anthony Bryer believes that bishop Kosmas was forced to abandon his see due to Turkmen pressure: cf. A. Bryer, "Greeks and Türkmens: The Pontic Exception," in *Dumbarton Oaks Papers* 29 (1975), 139. However it is also possible that by 1256 the latest, the date of our act, the diocese of Satala was already a titular see.

Mentioned acts. Testament (*dia legatou*; l. 7) of Theodoros Bardales: lost. – Act of sale (*agorasias*; l. 8) of the land in Chortokopion to Theodoros Bardales: lost.

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[58] 86. ACT OF SALE

July, indiction 15
[1257 or 1272]

Georgios Kapetzes sells his transmissible property in Kounakalin to his cousin Romanos.

L. 16 παρρησίᾳ pro παρουσίᾳ.

Signon of Georgios Kapetzes (l. 1-2). Invocation of the Trinity (l. 3). Georgios Kapetzes has sold to his cousin Romanos, the transmissible property (*gonikon*) he inherited at Kounakalin in entirety (l. 4-7). He [confirms] having taken double-spun woollen fabrics worth six aspers, a pair of boots worth two aspers, rings worth three aspers, two pairs of quails and a tailored drapery worth 12 aspers (l. 8-10). He has sold this property in perpetuity and Romanos is to have it in full ownership (l. 10-12). Nobody from the party of Georgios Kapetzes should claim this property. He who would try this should be cursed and pay a fine of 30 aspers (l. 12-15). Mention of the witnesses of the act (l. 16-17). Date (l. 18).

REMARKS

Dating. The present act is part of a group of acquisitions by Romanos Douberites, which took place in the second half of the 13th century. Combined with the indiction given, this points to the years 1257, 1272 or 1287. That Leon Ziganites and Theodoros Zosimas have both witnessed to Georgios Kapetzes's sale to Romanos might be significant. Leon Ziganites was active in 1254 and Theodoros Zosimas in 1261: cf. Prosopography. 1287, one of the dates proposed by Uspenskij, can probably be ruled out since it is considerably far removed from the occurrences of individuals just mentioned. Therefore either the 1257 or the 1272 date seems likely for our act.

Prosopography. For priest Leon Ziganites (l. 16), see n° 111 [55] of 1254. – Theodoros Zosimas (l. 17) is also a witness in n° 44 [67] of 1261. – Based on the current group of acts, Romanos (l. 4) can be associated with Romanos Douberites: cf. notes to n° 94 [81].

L. 10, δύο ζυγὰς ὀρτύγια: It appears that part of the payment involved two pairs of quail, that is to say, two males and two females. The locals of Matzouka could catch quail after their flight across the Black Sea as Matzouka lies on the migratory route of this game bird: cf. Bryer, *Byzantine Matzouka*, 60.

L. 10, κοπτὰναν: This word may denote either a tailored cloth or drapery; it is difficult to say if it is ultimately derived from the Persian *kaftan*. See *LBG*, *s.v.*

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[59] 88. ACT OF SALE

πρᾶσιν (l. 8) August, indiction 1
[1258, 1273 or 1288]

Leon Skotomenos sells a land to Romanos Marinas.

Signon of Leon Skotomenos (l. 1-2). Leon Skotomenos sells to Romanos Marinas a land [located] at the [*stasis*] of Zerzele (Zerzeles) [measuring] six *psomiaria* in perpetuity (l. 3-4). Romanos Marinas should have this [land] in full ownership. Nobody from the party [of Leon Skotomenos] should invalidate the present sale (l. 4-8). He who would try this should be cursed and should also pay a fine of 12 aspers (l. 8-9). [Leon Skotomenos] confirms having taken six aspers in payment (l. 10). Mention of the witnesses of the act (l. 11-12). Date (l. 13).

REMARKS

Dating. The act is dated to a first indiction. Given the fact that it is among a number of acts of sale submitted by Romanos Douberites to Vazelon in the second half of the 13th century, this indiction points to the years 1258, 1273 or 1288: see Romanos Douberites in Prosopography. Neither of these dates can be eliminated conclusively, including 1258, a date that has been dismissed by Uspenskij.

Prosopography. For Romanos Marinas, see *Vazélon* nº 83 [65]. – For Konstantinos Xystoures, see *Vazélon* nº 85 [41].

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[60] 91. ACT OF SALE

γραφή (l. 13)

February, indiction 2
[1259 or 1274]

Leon Koutroupeles sells a field at Lophonia to kyr Romanos Douberites.

L. 15 pro παρουσίᾳ.

Signon of Leon Koutroupeles (l. 1-2). Invocation of the Trinity (l. 3). Leon Koutroupeles sells to his brother-in-law kyr Romanos [Douberites] the field at Lophonia. [Douberites] is to have this [field] in full ownership (l. 4-8). [Koutroupeles confirms] having taken 23 aspers as payment for this land; nobody from his party should reclaim it (l. 8-11). He who would try this should pay a fine of four hyperpyra to the imperial treasury. The present act will remain valid [even in that case] (l. 11-14). Mention of the witnesses of the act (l. 15-17). Date (l. 18). Mention of the scribe of the act (l. 19).

REMARKS

Dating. In light of the other acts featuring Romanos Douberites, the indiction points to three possible dates late in the 13th century: 1259, 1274 or 1289. I believe the presence of both Romanos Douberites and Leon Koutroupeles in *Vazélon* nº 92 [80] of 1273 on the one hand and Michael Diploites in *Vazélon* nº 39 [71] of 1264 on the other together make a stronger case for the 1259 or 1274 dates for our act; 1289 may be eliminated: cf. Prosopography.

Prosopography. Kyr Romanos (l. 5) is certainly Romanos Douberites whose acquisitions of land, often from the Koutroupeles family, are known through a series of acts: cf. the notes to *Vazélon* nº 83 [65]. – Leon Koutroupeles (l. 4) is among the witnesses of *Vazélon* nº 92 [80]. For the Koutroupelai, see *Vazélon* nº 89 [42]. – For Georgios Sanianos (l. 15-16), see *Vazélon* nº 77 [38]. – For priest Michael Diploites (l. 19), see *Vazélon* nº 39 [71] of 1264.

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[61] 64. ACT OF SALE

ἔγγραφος πρᾶσις (l. 27)

August, indiction 2
a.m. 6767 (1259)

Georgios Matzoukaïtes sells his ancestral property to Vazelon.

L. 14 pro πρὸ ὀλίγου || l. 26 παρρησίᾳ pro παρουσίᾳ.

Signon of Georgios Matzoukaites (l. 1-2). Invocation of the Trinity (l.3). Georgios Matzoukaites sells to *hegoumenos* kyr Ioannikios Spanopoulos and to the monastery of Vazelon, his ancestral transmissible property (*gonikon mou patrikon*) [located] in the *bandon* of Matzouka, [in] the *chorion* of Chalabena, [which amounts to] a fifth of the *stasis* of Tzelarisi. The monastery is to own and exploit [this land] in its entirety (l. 4-13). [Previously] Matzoukaïtes's cousin Konstantinos Boubalas had received from [this] property a field of one local *modios* and he [had it] taxed (*edemoseusen*) [at] one *trachy* (l. 14-16). The rest of the property, that is the fifth part of the *stasis* [of Tzelarisi], the monastery should have in full ownership [and] in perpetuity (l. 16-18). If anyone from the party or kinsmen or neighbors [of Georgios Matzoukaïtes] molests the monastery, [on account of this] land, the party [of Matzoukaïtes] should [protect] and restore [the rights of] the monastery (l. 18-24). [Matzoukaïtes confirms having] taken a payment of 24 *kyrmanuelata* aspers; what is beyond the just price [of this land was donated to the monastery on account of which the name of Matzoukaïtes] was written in the diptych [of commemoration] (l. 24-26). The [present] act of sale was made at the monastery, in the presence of [Matzoukaïtes's] cousin, Konstantinos Boubalas (l. 27-28). Date (l. 29).

REMARKS

Prosopography. For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* n° 45 [28]. — Konstantinos Boubalas (l. 28): if he is a paternal cousin of Georgios Matzoukaïtes, he

may be the same person as Konstantinos Matzoukaïtopoulos: cf. *Vazélon* nº 84 [69], an act that also involves a certain Boubalas.

L. 25, τὸ ἐπέκεινα τῆς ἀξίας τιμῆς ἐγράφην ἐν τῷ διπτυχαρίῳ: The present act appears to be a sale at low price. The worth of this particular land was certainly over the 24 *kyrmanuelata* aspers that the monastery paid for it, but Georgios settled for this amount for an unknown reason. The remainder of the just price he "donates" to the monastery, in essence relinquishing his right to challenge this sale in court at a later date; on this practice, see Laiou, "The Agrarian Economy, 13th – 15th c.," in *EHB*, 325.

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[62] 57. ACT OF SALE

γραφή (l. 21)

July, indiction 3
a.m. 6768 (1260)

Priest Konstantinos Chamoures sells a field to Vazelon.

Protaxis of priest Konstantinos Chamoures (l. 1). Invocation of the Trinity (l. 2). Priest Konstantinos Chamoures confirms that he has made [the present act] with his own volition and choice [for] *hegoumenos* hieromonk kyr Ioannikios Spanopoulos and the monks [of the monastery of Vazelon] in the presence of witnesses (l. 3-7). Some of the neighbors [of Chamoures] [who claimed the ownership of the *gonikon* of his and of his siblings (*synadelphoi*), managed to obtain it by] swearing an oath; however, after much discussion [the neighbors of Chamoures] agreed [to give him] half [of the field] (l. 7-11). [Chamoures] was issued an injunction (*ektage*) [which ordered him to pay to the neighbors] 24 aspers (l. 11-12). Since [Chamoures] was unable to pay this sum by his own means, he approached kyr Ioannikios Spanopoulos and took from him 24 aspers in exchange for a land of five local *psomiaria* that lies opposite […] inside the threshing floors (l. 12-17). From now on Chamoures has no right to possess this land and if he

[attempts] to reclaim it, he should pay a fine of 100 aspers (l. 17-21). The act will remain valid [even in that case] (l. 21). Date (l. 22). Mention of the witnesses of the act (l. 23-24).

Affair. The act is elliptical. The legal proceedings that led to the loss of what Chamoures claims to be his rightful *gonikon* are described only in vague terms.

Prosopography. Priest Konstantinos Chamoures (l. 1, 3) is the seller of a land in *Vazélon* nº 58 [63] and also appears as a witness in *Vazélon* nº 118 [51]: Anthes Chamoures, as well as her daughter Kalana, are mentioned in *Vazélon* nº 106 [92], l. 337 of the late 13th century; Priest Theodoros Chamoures is mentioned in *Vazélon* nº 68 [75] of 1265, 1280 or 1295; Priest Georgios Chamoures is mentioned in *Vazélon* nº 100 [102] of 1344; Koilares Chamoures is among the witnesses of *Vazélon* nº 151 [137] of the 15th century. In addition to these individuals, the toponym Chamourion is frequently encountered in the acts: Chamourion is among the *choria* bestowed by Emperor Alexios III Komnenos to the monastery of Vazelon in *Vazélon* nº 103 [111], l. 20-21 of 1386. A land called tou Chamouriou is mentioned in *Vazélon* nº 47 [29] and nº 108 [46], l. 69 of the late 13th century and again in nº 175 [162] of 1449. – For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* nº 45 [28]. – For Theodoros Sapouas (l. 24), see *Vazélon* nº 14 [4].

L. 1, *protaxis*: see the notes to *Vazélon* nº 14 [4].

L. 11, on the possible meanings of ἐκταγὴ see *LBG, s.v.*

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[63] 58. ACT OF SALE

ἔγγραφον καὶ ἐνυπόγραφον…πρᾶσιν (l. 5-6) undated
πρᾶσιν (l. 11) [after 1260]

Priest Konstantinos Chamoures sells his transmissible property to Konstantinos Kastelites.

L. 13 παρρησίᾳ pro παρουσίᾳ.

Signon of Priest Konstantinos Chamoures (l. 1-2). Invocation of the Trinity (l. 3). Priest Konstantinos Chamoures sells his previously mentioned transmissible property (*gonikon*), [that is] the gardens (*enaulia*) and the strip of land (*lorin*), to Konstantinos Kastelites receiving from him 20 aspers in payment (l. 4-9). Konstantinos Kastelites is to have [this property] in full ownership (l. 9-10). Nobody from the party of Chamoures has the right to invalidate the present act of sale; he who would try this should pay a fine (*aerikon*) of 50 aspers (l. 10-12). Mention of the witnesses of the act (l. 13).

REMARKS

Dating. Our act postdates n° 57: cf. Affair.

Affair. It seems that what is called in the present act 'the previously mentioned transmissible property' refers to the property – or at least part of it - which is the object of *Vazélon* nº 57 [62]. If this expression is not the result of an abridgement of the original act by the Codex's copyist, it may indicate that both acts were drafted at the same time, possibly on the same sheet of paper or parchment.

Prosopography. For Konstantinos Chamoures (l. 4) and other members of the Chamourai, see *Vazélon* nº 57 [62]. – Konstantinos Kastelites (l. 8) is the author of

Vazélon nº 68 [75] (Kastelitas) of 1265 or 1280. He also was a witness of *Vazélon* nº 36 [90] and made an exchange of a land with Vazelon in *Vazélon* nº 45 [28]: both of these acts date from the second half of the 13th century. Two other members of the same family are known from the Codex: A certain Kastelites (Kastellites) who is among the authors of *Vazélon* nº 128 [110] of 1384 and Chryse Kastelitopoulos, the author of *Vazélon* nº 10 [127] of the 15th century.

L. 12, *aerikon*: cf. the notes to *Vazélon* nº 18 [64].

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[64] 18. ACT OF DONATION

undated
[second half of the 13th century, after 1260?]

Hieromonk Theodoretos Sapouas donates to Vazelon the properties in Dianiacha he had purchased from his cousin Hagne.

L. 3, τὸ ἐδικόν pro τὴν ἰδικήν

Hieromonk Theodoretos [Sapouas] donates to the Timios Prodromos of Vazelon (Zaboulon) the land he purchased from his cousin Hagne [Protopapadopoulos] for the [salvation of] the soul of himself and of his parents; [the monastery should possess the property] in perpetuity (l. 1-5). Mention of the witnesses of the act (l. 6-7). The price he paid [for this land] was [*lacuna*] aspers. Whoever questions [the present donation] should pay a fine (*aerikon*) of 100 aspers (l. 8-9).

REMARKS

Dating. Our act was probably written after 1260 (or 1263, cf. *Vazélon* n° 19 [2]), at which date Theodoros Sapouas had still not joined the monastery (cf. n° 57 [62]), and apparently some time before his undated testament (n° 107 [45]) and the accompanying list of properties he bequeathed to Vazelon, which includes the land mentioned in our act: cf. n° 108 [46], l. 24-25.

Prosopography. On hieromonk Theodoretos Sapouas (l. 1), see *Vazélon* n° 14 [4]. – On Hagne Protopapadopoulos (l. 5), see *Vazélon* n° 17 [8]. – For Leon Ziganites (l. 7), see *Vazélon* n° 111 [55] (Ziganitas) of 1254. – Sabas Karpetes (l. 7) is also a witness of *Vazélon* n° 28 [24] of the second half of the 13th century.

Mentioned acts. Act of sale of properties [at Dianiacha] of Hagne [Protopapadopoulos] to Theodoros Sapouas: *Vazélon* n° 17 [8].

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[65] 83. ACT OF SALE

γραφή (l. 10)
πρᾶσις (l. 10)

April, indiction 4
[1261, 1276 or 1291]

Pankalos Goubalas sells a property to Romanos Douberites.

Signon of Pankalos Goubalas (l. 1-2). Pankalos Goubalas has sold to Romanos Douberites what he owns above Mandrisin, situated at Zerzele (Zerzeris) and [confirms] having taken 12 aspers from him in payment (l. 3-5). He has given the land in perpetuity and Romanos Douberites is to have it in full ownership (l. 5-7). Nobody from the party

[of Pankalos Goubalas] should claim this property (*gonikon*). He who would try this should pay a fine of 24 aspers (l. 7-10). The present act of sale will remain valid [even in that case] (l. 10-11). Mention of the witnesses of the act (l. 12-13). Date (l. 14).

REMARKS

Dating. Our act is dated to the month of April of a 4th indiction and is part of a folder of eleven acts of acquisition (*Vazélon* nº 83 [65], 84 [69], 85 [41], 86 [58], 87 [78], 88 [59], 89 [42], 90 [43], 91 [60], 92 [80] and 93 [44]), which Romanos Douberites appears to have submitted along with his donation of these properties: cf. *Vazélon* nº 94 [81]. Of these, only nº 92 [80] is dated with a year of creation (1273). The fact that in *Vazélon* nº 91 [60] of 1274 Romanos Douberites is referred to as kyr, in all likelihood, does not indicate that the acts in which he does not carry this title are posterior to nº 91 [60]; I disagree with Anthony Bryer who suggests that Romanos Douberites was eventually called kyr, as a culmination of his acquisitions of land in Matzouka: cf. Bryer, *Rural Society in Trebizond*, 158. The use of kyr is informal and not obligatory, therefore Romanos Douberites might have been a major landowner and a kyr long before nº 91 [60]. In any case, the prosopographical evidence indicates a second half of the 13th century dating for our act; the indiction for this reason points to the years 1261, 1276 or 1291, neither of which can be ruled out conclusively with the available information: cf. Prosopography.

Prospography. For Pankalos Goubalas (l. 3), see *Vazélon* nº 25 [21]. – Romanos Douberites (l. 3-4) and Romanos Marinas are very likely to be the same individual whose prolific purchases in the late 13th century have been preserved owing to a generous donation to the monastery of Vazelon (cf. *Vazélon* nº 94 [81]). Romanos Douberites is mentioned in *Vazélon* nº 83 [65], 84 [69], 85 [41], 87 [78], 89 [42], 90 [43] and 93 [44]. He is called Romanos Marinas in *Vazélon* nº 88 [59] and 92 [80], whereas in *Vazélon* nº 86 [58] and 91 [60] only his first name Romanos is used. Finally, he appears to be the subject of *Vazélon* nº 94 [81]. Douberites is a name derived from Doubera, that is a

chorion in Matzouka, whereas Marinas seems to be Romanos's actual family name. – For Georgios Kanzikes (l. 13), see *Vazélon* nº 61 [31].

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[66] 38. ACT OF DONATION

October 21
a.m. 6770 (1261)

Maria Tzarchalina donates to Vazelon her property in the *stasis* of Agridion.

L. 6-7 ἐν τῇ ... μονῇ pro τῇ ... μονῇ

Signon of Maria Tzarchalina (l. 1-2). Invocation of the Trinity (l. 3). Maria Tzarchalina donates to the venerable monastery of the Timios Prodromos of Vazelon (Zaboulon) her transmissible property (*gonikon*) [situated] at the *stasis* of Agridion for the salvation of the soul of herself, of her husband and her parents and the remission of their sins (l. 4-9). She has five children [who are in captivity] (l. 9). If they return, they are to have their share [of the said *gonikon*] (l. 10). If [they do] not [return] [the *gonikon*] should be the monastery's, [all of it and with everything in it] (l. 10-12). Mention of the names and locations of the fields comprising Maria Tzarchalina's *gonikon* (l. 13-25). Mention of the witnesses of the act (l. 26-27). Date (l. 28). He who tries to reverse this [act of donation] is to find the Prodromos as opponent on the Day of Judgment (l. 29-30). Mention of the scribe of the act (l. 31).

REMARKS

Prosopography. Ioannes Chantzoes (l. 26-27) may be identical with Ioannakes Chantzoes who appears as a witness in *Vazélon* nº 78 [94] of 1291. The Chantzoai are

attested in two other acts dating to the late 13th century: Therianos Chantzoes is a witness of *Vazélon* nº 92 [80] of 1273 and *Vazélon* nº 87 [78] of 1284. The family apparently survived into the 15th century since in *Vazélon* nº 143 [154], l. 16-17 of 1433 a garden in Tzibrilesin is described as being bordered from below by the land of a certain Chantzoes. – Tzarouas (l. 22): The family is well attested in Codex E. In the 13th century, we know of Georgios Tzarouas (nº 23 [19]) and also another Tzarouas who is mentioned in *Vazélon* nº 108 [46], l. 10. In the 14th century there is only Georgios Tzarouas in *Vazélon* nº 120 [108] of 1367, but the family is strongly represented in acts dating from the 15th century: Therianos Tzarouas in *Vazélon* nº 13, Andronikos Tzarouas in nº 123 [142] of 1415 and nº 134 [145] of 1415 and another Tzarouas in nº 143 [154] of 1433. – For the Lykoudai (ll. 23-24), see *Vazélon* nº 52 [79]. The rest of the individuals mentioned in this act are otherwise unknown.

Mentioned acts. Act of sale (*agorasia*, l. 14; cf. l. 7: ἠγοράσα) of the field of Xanthana Aleubraba in part: lost. – Act of exchange (*antilage*, l. 16) of a field owned by father Paulos with an unknown property of Maria Tzarchalina: lost.

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[67] 44. DECISION

γράμμα (l. 15) November, indiction 5
[1261]

The imperial official Michael Maroules divides a land among three parties.

Konstantinos Chalibites, the hieromonk kyr Ioannikios Spanopoulos, [the *hegoumenos* of Vazelon], and their brothers the Balentziakoi (Balentziakones), have appealed [to the imperial official Michael Maroules] alleging that [their patrimonial

lands] had been unjustly divided [among them?], and that they were deprived of their lands for a long time, although [each party] was paying the tax that [corresponded to their lot] (l. 1-6). [The same parties] also appealed to the Emperor [Manuel I Komnenos who issued] a *pittakion* [ordering Maroules] to justly apportion this land (l. 7-8). [Maroules], came on the spot bringing along elders; he also provided men of his own, and they made a local inspection and apportioned the land fairly and according to the tax the parties involved paid at Aitherisa and Palaiomatzouka (l. 8-14). They divided [the land] in three according to the inheritance rights of the parties (*adelphoteta*) as it was just. They did the same at Choulion. [The present] act has been composed for the parties [and handed over to them] for guaranty (l. 14-15). Mention of the witnesses of the act (l. 16-17). Date (l. 18). Signature of the imperial official Michael Maroules (l. 19-20).

REMARKS

Dating. The act is dated to the month of November of a fifth indiction. The mention of Konstantinos Chalibites and Theodoros Zosimas suggest a date sometime in the second half of the 13th century. More importantly, Ioannikios Spanopoulos is the *hegoumenos* of Vazelon at this time, as indicated by the use of the adjective *panosiotatos*, a title he also carries in *Vazélon* nº 57 [62] of 1260. These together point to the year 1261, since by 1276 — a date proposed by Uspenskij and which I have ruled out — either hieromonk Kosmas or Theodoros Sapouas was the *hegoumenos* of Vazelon: cf. the notes to *Vazélon* nº 14 [4].

Affair. It is clear that three parties have equal inheritance rights over certain properties. These parties seem to be Konstantinos Chalibites, Ioannikios Spanopoulos and members of the Balentziakos family, to whom the two former were probably related by marriage (cf. l. 2-3: μετὰ τῶν αὐταδέλφων αὐτῶν). Indeed, as far as Konstantinos Chalibites is concerned, such an understanding seems to be supported by *Vazélon* nº 43 [85]. Since the properties in question had been unjustly divided, among the parties it would seem, the interested parties appealed to the authorities and secured the establishment of the present act.

Another possibility, although more complicated, is that two divisions take place; one to define the external borders of the paternal lands and then a second to divide them into three among brothers (whoever these may be).

Prosopography. For Konstantinos Chalibites (l. 1), see *Vazélon* n° 43 [85]. – For Ioannikios Spanopoulos (l. 1-2), see *Vazélon* n° 45 [28]. – For "soldier" Theodoros Zosimas (l. 16), see *Vazélon* n° 86 [58]. – Ioannes Zemion (l. 17) is mentioned in *Vazélon* n° 80 [40]. – The Paximatai (l. 17) are mentioned in various other acts of the 13th century, including *Vazélon* nos 30 [96] of 1295, 69 [118] and 106 [92], ll. 20, 309. The family apparently hailed from the *stasis* of Chalabaina (n° 106 [92]) – The imperial official Michael Maroules (l. 19-20) is mentioned in *Vazélon* n° 103 [111], but this appears to be the result of a modern rearrangement of the Codex: cf. supra, 6.

Mentioned acts. Appeal (*hypomnesan*; l. 7) to the Emperor: lost. – *Pittakion* (*pitakin*; l. 8, 9) of Emperor Manuel I Komnenos: lost.

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[68] 63. ACT OF DONATION

ψυχικὸν [δώρον] (l. 7) March, indiction 6
[1263 or 1278]

Leon Kourkoukas donates a third of his paternal properties to Vazelon.

L. 20 lege ἀλλαγάτορες.

Signon of Leon Kourkoukas (l. 1-2). Invocation of the Trinity (l. 3). Leon Kourkoukas donates to the monastery of the Prodromos on [Mount] Vazelon and to its monks a third of his paternal properties (*patrika gonika*) [that are located] in the *stasis* of

Aitherisa [and which are burdened by a tax] of eight *trachea* in perpetuity (l. 3-9). The monks are to immediately receive this property in its entirety (l. 9-12). The monks are obliged to write [the name of] Leon Kourkoukas on the holy diptych and to commemorate him forever (l. 12-14). Date (l. 15). Mention of the witnesses of the act, the imperial official, the *primikerios* of the *bandon* of Matzouka, Ioannes Pexarites, the *allagatores* of the *bandon* of Matzouka, Eugenios and Alexios Psomas and four other persons (l. 16-23).

REMARKS

Dating. The prosopographical data, in conjunction with the indiction year, points to the years 1263 or 1278: cf. Prosopography. On what basis Uspenskij has eliminated 1263 as a possible date for indiction 6 is not clear, but I have found it difficult to justify given the available evidence.

Prosopography. Leon Kourkoukas (l. 4): the Kourkoukantes family is also mentioned in *Vazélon* nº 105 [91], l. 33 – *Primikerios* Ioannes Pexarites (l. 18-19) is mentioned as the signatory of *Vazélon* nº 103 [111] of 1386, but this appears to be the result of a later rearrangement of the Codex (cf. supra, 6) and Pexarites is almost certainly a 13th century figure by virtue of his name being grouped with others from that period (two of which were active in 1261 and 1264). – For Konstantinos Chalibites (l. 22) and Ioannes Kranes (l. 23), see *Vazélon* nº 43 [85] of 1275. – For Theodoros Balentziakos (l. 22), see *Vazélon* nº 59 [74] of 1265, 1280 or 1295.

L. 18, *primikerios*: the senior member of any group of officials, including military, court, civil or ecclesiastical. The *primikerios* in question in the present act, Ioannes Pexarites, was apparently a court official: cf. *ODB s.v.*

L. 20, *allagatores*: Commander of an *alagion*, a Byzantine military unit: cf. *ODB*, *s.v.*

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[69] 84. ACT OF SALE

γραφή (l. 9) October, indiction 7
[1263, 1278 or 1293]

Pankalos Boubalas sells a land to Romanos Douberites.

Signon of Pankalos Boubalas (l. 1-2). Pankalos Boubalas sells to Romanos Douberites a land [measuring] two *psomiaria* at Katalysia near tou Theotokou in perpetuity. He [confirms] having taken five aspers in payment from Douberites (l. 3-6). Nobody from the party of Pankalos Boubalas should molest Romanos Douberites on account of this land (l. 6-7). He who would try this should be cursed and should also pay a fine of 10 aspers. The present act will remain valid [even in that case] (l. 7-10). Mention of the witnesses of the act (l. 11-12). Date (l. 13).

REMARKS

Dating. The act is dated to the month of October of a seventh indiction. As with the rest of this group of acts (*Vazélon* nº 83 [65], 84 [69], 85 [41], 86 [58], 87 [78], 88 [59], 89 [42], 90 [43], 91 [60], 92 [80] and 93 [44]), the prosopographical evidence indicates the second half of the 13th century. The indiction therefore points to the year 1263, 1278 or 1293. Uspenskij's suggestion that the act may date from 1288 appears to be a misprint for 1278; he has also dismissed the 1293 dating for no apparent reason, it should be considered as one of the possible dates for our act.

Affair. See *Vazélon* nº 94 [81] for a discussion of Romanos Douberites's acquisitions.

Prosopography. For Pankalos Boubalas (l. 1), see *Vazélon* nº 52 [79]. – For Romanos Douberites (l. 1-2), see *Vazélon* nº 83 [65]. – For Ioannikes Sapouas (l. 11), see

Vazélon nº 36 [90]. Konstantinos Matzoukaitopoulos (l. 12) might be identical with Konstantinos Matzoukaites of *Vazélon* nº 115 [95].

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[70] 29. ACT OF DONATION

indiction 7
[1264, 1279 or 1294?]

Theodora Godonitissa donates to Vazelon a field.

Signon of Theodora Godonitissa (l. 1-2). Invocation of the Trinity (l. 3). Theodora Godonitissa donates to the Timios Prodromos of Vazelon (Zaboulon) a field (*esochoraphon*) at Skirtas [which is burdened by a tax] of eight *trachea* [and] which her parents [had] purchased from the party of Kanaris, for the commemoration of herself and of her parents (l. 4-8). He who would try to deprive the monastery of this [land] should have the Timios Prodromos as opponent on the Day of Judgment (8-9). Date (l. 10).

REMARKS

Dating. The act is dated to a seventh indiction. It cannot be ascertained whether Kanaris of the present act is Nikephoros Kanaris mentioned elsewhere in the Codex: cf. Prosopography. Therefore, the second half of the 13th century might be tentatively ascribed to our act based on its position among others dating to this period in the Codex, which indicates the years 1264, 1279 or 1294.

Prosopography. Kanaris (l. 6), a Nikephoros Kanaris is mentioned in *Vazélon* n°s 106 [92], l. 75 and *Vazélon* 111 [55] of 1254.

L. 6, ἐσωχώραφον: this term is very likely to denote a field that lies within a village. For its probable antonym, ἐξωχώραφον, cf. *LPD*, *s.v.*

Mentioned acts. Act of sale (*agora*, l. 6) of a field at Skirtas of the party of Kanaris to the parents of Theodora Godonitissa: lost.

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[71] 39. ACT OF SALE

ἔγγραφον καὶ ἐνυπόγραφον...πρᾶσιν (l. 8-10)
πρᾶσιν (l. 47, 57)
πρατήριον (l. 64)

May, indiction 6
a.m. 6772 (1264)

Basileios Boukenator, his daughter Maria and his brother-in-law Ioannes Korones sell a field to Vazelon.

L. 20, ἐνέχυρον || l. 57, ἀνήλογος pro ἀντίλογος

Signa of Basileios Boukenator, Maria the daughter of [Boukenator], Ioannes Korones, the brother-in-law [of Boukenator] (l. 1-4). Invocation of the Trinity (l. 5). The signatories establish the present act of sale with all the guarantees provided by the law [concerning] a field situated in the *stasis* of Palladiane, the *chorion* of Chortokopion [and] the *bandon* of Matzouka (l. 6-12). Basileios Boukenator's mother-in-law, late Maria the wife of Basileios Korones, together with her children [had] left (*apodemese*) her transmissible property (*gonikon*) due to poverty (l. 12-14). Now her son-in-law Basileios, together with his brother in law Ioannes Korones, have found out that one of the fields [belonging to Boukenator] called tes Theotokou, which lies below the road, had been mortgaged to the monastery of the Timios Prodromos of Vazelon (Zaboulon) for two *hyperpyra* by [the father of Boukenator's mother-in-law; cf. notes], the late

Konstantinos Chtipon (l. 14-21). The [field called tes Theotokou] was inherited by [the wife of Boukenator] (l. 21-22). The late Konstantinos Chtipon, their grandfather, not [having been] able to pay back to the monastery the two *hyperpyra* [required to] recuperate the field, [Boukenator and his party] gave the money and obtained the field (l. 22-26). [Boukenator and his party] wished to sell the field to the monastery, for the commemoration of their parents (l. 26-28). Since the monastery has the right of preemption [over the field, Boukenator Maria and Korones have offered to sell it first] to the monastery on their own accord (l. 28-36). The parties invited men experienced in the evaluation of lands who assessed the value [of the land] to 26 aspers *kyrmanuelata* (l. 39-43). The party of Basileios Boukenator have received these [26 aspers] from the monastery [in the presence of] witnesses and [now] deliver the present act sale with all the guarantees provided by the law, whereby the monastery [of Vazelon], should possess [the field] in perpetuity and in full ownership having all the rights pertaining to proprietors (l. 43-57). Whoever questions this sale, whether it be [Basileios Boukenator, Maria and Ioannes Korones] or their children or their heirs, will gain nothing and [the case will be rejected by all courts] (l. 57-60). [In addition,] they will incur the anger of God [as well as] the curses of the 318 fathers [of Nicaea, and their lot] will be with the traitor Judas; moreover [whoever questions the present sale] will also pay to the imperial treasury [a fine] amounting to twice the price of this [land], the present sale remaining [valid in perpetuity] (l. 60-65). The act was read and explained by its scribe Niketas Paphlagon in the presence of the witnesses (l. 65-67). Date (l. 68). Mention of the scribe and of the witnesses of the act (l. 69-74).

REMARKS

Affair. I understand that Konstantinos Chtipon was the father of Maria Korones, the mother of Basileios Boukenator's wife. Boukenator's rights over the field (cf. l. 38) were acquired through his wife who may have been deceased at the time as there is no mention of her. Ioannes Korones's exact function in this sale and his rights –if any- over the field are not clear.

Two *hyperpyra* corresponded to 24 aspers in this period (Grierson, *Byzantine Coinage*, 44). This would suggest that, in spite of the mention of evaluation experts, the price of 26 aspers - slightly more than the loan obtained by mortgaging the land - was quite low for the land sold.

Prosopography. Basileios Boukenator (l. 1-2, 15): the Boukenatores are also mentioned in *Vazélon* n° 51 [30] (Bikenator). – The scribe of the present act, Niketas Pamphlagon (l. 66-7) is the scribe of *Vazélon* n° 40 [27] (cf. notes); he is also mentioned in *Vazélon* n° 103 [111] of 1386, but this appears to be the result of a later rearrangement of the Codex: cf. supra, 6. – The imperial official Konstantinos Kyrimeres (l. 69-70) is also mentioned in the same act. – For Basileios Sapouas (l. 71-2), see *Vazélon* n° 33 [56]. – Witness Michael Diploites (Diploetes; l. 72) is the scribe of *Vazélon* n° 91 [60]. – For Ioannes Moulitas (l. 73-4), see *Vazélon* n° 32 [5].

L. 29, *protimesis*: on the right of preemption, see E. Papagianni, "*Protimesis* (Preemption) in Byzantium," in A. E. Laiou (ed.), *The Economic History of Byzantium From the Seventh through the Fifteenth Century* (Washington, DC, 2002), esp. 1074.

L. 43, *kyrmanouelata* : a silver coinage issued by Emperor Manuel I Komnenos of Trebizond, which became the standard in the region.

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[72] 46. ACT OF DONATION

ἔγγραφον καὶ ἐνυπόγραφον δωρεάν (l. 5)

October, indiction [8]
a.m. 6773 (1264)

Nikephoros Chourtziriotes, donates two fields to the monastery of Vazelon, which he has joined.

Signon of Nikephoros Chourtziriotes (Chourtzeriotes; l. 1-2). Nikephoros Chourtziriotes (Chourtzeriotes), [having] joined the monastery of the Timios Prodromos of Vazelon (Zaboulon) as one of its brethren, makes the present donation (l. 3-8). He bestows to the monastery a field of one *modios* [situated] below St. Basil and [a field] of one *modios* near the *chorion* of Kremaste [situated] below the road, for the commemoration of himself and of his mother (l. 8-12). Neither his father nor anyone from the party of his mother has the right to molest the monastery on account of these two fields (l. 12-13). If a person from the party of his mother does this, [that person] should be cursed and should have the Prodromos [as] opponent [on the Day of Judgment] (l. 14-16). Date (l. 17).

REMARKS

Dating. The given year of the creation 6773 (1264) and the fifth indiction do not match. If the scribe of the act – as well as the later copyist(s) – put down the correct indiction, then the year must rather be a.m. 6770 (1261). However, correcting the year of the creation requires too many changes, that is to say (͵ϛψο΄) as opposed to (͵ϛψογ΄), and is therefore more difficult to attribute to a scribe's mistake. For this reason, I am inclined to accept 6773 as the correct year for our act and adjust the indiction (to the eigth) accordingly. If the year of the creation is to be trusted, the correct indiction for the present act should be 8.

Prosopography. For the Chourtziriotai (l. 3), see *Vazélon* nº 46 [72].

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[73] 34. ACT OF DONATION

undated
[after 1264?]

Monk Niphon Chourtziriotes donates to Vazelon a land.

Signon of monk Niphon (Nikodemos) Chourtziriotes (l. 1-2). Monk Niphon (Nymphon) Chourtziriotes donates to the [monastery of] the Timios Prodromos on Mount Vazelon (Zaboulon) a land [that he inherited from his mother] (*ge metrike*) of two *modioi* [situated] at Balentziakesin, in the *stasis* of Aitherisa, for the salvation of the soul of himself and of his mother (l. 3-6).

REMARKS

Dating. Unless Nikodemos Chourtziriotes, who apparently took the monastic name Niphon (Nymphon), and Nikephoros Chourtzeriotes, who became a monk at Vazelon making a donation in 1264 (n° 46), are the same individual, it is not possible to date our act even approximately. Besides the similarity of the two names, one of which may have been wrongly copied, the fact that in both acts the donor's deceased mother is mentioned is in favor of such an identification. If this is correct, our act may slightly postdate n° 46 of 1264 when Chourtziriotes had just become a monk.

Prosopography. It is possible that the author of our act, monk Nikodemos Chourtziriotes (l. 1-2) is the same individual as Nikephoros Chourtziriotes who donated a land to Vazelon towards the commemoration of the soul of himself and of his mother

(*Vazélon* n° 46 [72]of 1264). Nymphon may have been this individual's monastic name, whereas either Nikodemos or Nikephoros is a misreading on the part of the Codex's modern copyist; see the notes to *Vazélon* nº 79 [39] for the Chourtziriotai. – For the Balentziakoi (l. 5), see *Vazélon* n° 14 [4].

L. 5, Balentziakesin: on this kind of name, see the notes to *Vazélon* nº 16 [7]. In this case, the name indicates a land that belongs to or once belonged to the Balentziakoi.

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[74] 59. AGREEMENT

March 27, indiction 8
[1265 or 1280]

Theodoros Balentziakon and Georgios Andronikos confirm that kyr Georgios Taronites has equal rights with them over their patrimonial land.

L. 16 χωρήσωμεν.

Signa of Theodoros Balentziakos and Georgios Andronikas (l. 1-2). Invocation of the Trinity and of the Virgin Mary (l. 3-5). [Balentziakos and Andronikas] confirm that their brother (*synadelphos*), the reverent kyr Georgios Taronites has equal rights [as each one of them] on [the patrimonial] land divided among brothers (*adelphotike ge*; cf. notes) in the *stasis* called Mazaspes (l. 6-11). They may never question Taronites' rights over that portion (l. 11-15). If they attempt [to reclaim it], they are to be unheeded and also loose their [own] share of their transmissible properties [as] a penalty (l. 15-18). The reverent kyr Georgios Taronites has [also] made an act of guaranty for [Balentziakos and Andronikas] (l. 19-20). Date (l. 21). Mention of the witness of the act (l. 22).

REMARKS

Dating. The act is only dated by the indiction year and the month. Theodoros Balentziakos, who is known to have been active in 1275 as well as in 1263 or 1278, is one of the authors of our act: cf. Prosopography. Accordingly, it is possible to narrow down the possible dates for this act to 1265 or 1280.

Prosopography. Theodoros Balentziakos (l. 1-2) is mentioned in *Vazélon* n°s 43 [85] of 1275 (Balentziakon) and 63 [68] of 1263 or 1278. For the Balentziakoi, see n° 14 [4]. – The Andronikantes (l. 2) are a well-attested family in the Codex, although whether everyone who bore this last name were indeed related to each other cannot be known; in the 13th century, apart from Georgios Andronikas of the present act, Theodoros Andronikas is mentioned in 1269 or 1284 (*Vazélon* n° 52 [79]) and Basileios Andronikopoulos authored an act around the 1260s (*Vazélon* n° 24 [20]). In the late 13th century, the Andronikantes are also mentioned in *Vazélon* n° 62 [86]; in the 14th century, Basileios Andronikas (*Vazélon* n°s 128 [110] of 1384 and 127 [112] of 1388) and Leon Andronikas (n° 127 [112] of 1388) are known; Georgios Andronikos (Antronikas) is mentioned in n° 143:39 [154] of 1433. – Georgios Taronites (l. 8-9, 19-20), most probably an ecclesiastic (*paneulabestatos*), is otherwise unknown. The Taronitai, an important family including several priests in the 13th century, are not encountered again in the 14th or the 15th centuries: a certain Taronites is mentioned in *Vazélon* n° 43 [85] of 1275, apparently the same individual as the Taronites mentioned in n° 62 [86]; protopapas Theodoros Taronites and his sister Eudokia Taronitissa, are the authors of n° 60 [3] of 1275; priest Therianos Taronites is mentioned in n° 106 [92], l. 238 of the late 13th century.

L. 9-10, τῆς ἀδελφοτικῆς ἡμων γῆς: this seems to denote a land to which siblings or persons who became "brothers" through marriage had inheritance rights.

L. 10, ἐγχωρίως: It is clear that many *staseis* had two names, one official and the other local, the former probably being archaic (cf. *Vazélon* n° 106 [92]). In the present act, the name of the *stasis* is indicated simply by its local name, Mazaspes. The official name of the *stasis* however was Aitherisa (see *Vazélon* n° 60 [3]).

Mentioned acts. Act of confirmation (symbibastike asphaleia; l. 20) of Georgios Taronites: lost.

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[75] 68. ACT OF DONATION

χαριστικὴν δωρεάν (l. 8) July, indiction 8
[1265, 1280 or 1295]

Konstantinos Kastelites donates a land to Vazelon.

Signon of Konstantinos Kastelites (l. 1-2). Konstantinos Kastelites donates to the monastery of the Timios Prodromos on [Mount] Vazelon the land, which he [had] purchased from priest Theodoros Chamoures, for the salvation of the soul of himself and of his parents in perpetuity (l. 3-6). Nobody from the party of Kastelites has the right to invalidate the present act of donation. Let the person who attempts this be cursed by the 318 fathers [of Nicaea] (l. 6-9). The present act of donation is to remain valid [even in that case] (l. 9-10). Mention of the witnesses of the act (l. 11-12). Date (l. 13). Signature of Konstantinos Kastelites (l. 14-15).

REMARKS

Dating. Since Konstantinos Kastelites is known to have been active in the second half of the 13th century, 1250, 1265, 1280 and 1295 are all possible dates for our act. Out of these, 1250 is perhaps too early given the pointers provided by other acts mentioning Kastelites: cf. Prosopography.

Prosopography. For Konstantinos Kastelites (l. 1, 14), see n° 58 [63]. – It is tempting to identify priest Theodoros Chamoures (l. 4) as priest Konstantinos Chamoures from whom Kastelites had purchased a property (n° 58 [53]); in that case "Theodoros" may be ascribed to a mistake of the copyist.

Mentioned act. Act of sale (cf. l. 4: *exonesamen*) of a land to Konstantinos Kastelites by priest Theodoros Chamoures: either lost or n° 58 [63] (cf. Prosopography).

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[76] 82. ACT OF SALE

γραφή (l. 11) December, indiction 9
[1265, 1280 or 1295]

Georgios Tzivos sells a field to Romanos Tzimprikas .

Signon of Georgios Tzivos (l. 1-2). Georgios Tzivos sells to Romanos Tzimprikas a land in lower Basakion called Pegadiskia of 10 *psomiaria*. [Tzivos received as payment] earrings worth 14 aspers (l. 3-6). [Tzivos] transmits the land immediately and in perpetuity [to Romanos Tzimprikas who] is to have [it] in full ownership. Nobody from the party of [Georgios Tzivos] should claim this land (l. 6-10). He who would try this should be cursed and pay a fine of 30 aspers. The present act will remain valid [even in that case] (l. 10-12). Mention of the witnesses of the act (l. 13-14). Date (l. 15).

REMARKS

Dating. Our act is dated to the month of December of a ninth indiction. The prosopographical evidence suggests the years 1265, 1280 or 1295 for this indiction, none of which can be ruled out: cf. Prosopography.

Prosopography. Romanos Tzimprikas (l. 4): For the Tzimprikantes, see nº 16. – Soldier Therianos Basakes (l. 13), apparently from the *stasis* of Chortokopion, is mentioned in n° 106 [92], l. 13 of the late 13th century. – Leon Kaliopoulos (l. 14) is among the witnesses of nos 89 [42] and 90 [43] of the second half of the 13th century.

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[77] 50. AGREEMENT

October, indiction 12
a.m. 6777 (1268)

Maria Kourtistaba gives a field to Vazelon for her deceased husband's debt.

L. 7 lege ἔφθασε || l. 15 lege ἀνεψιός || l. 22 παρρησίᾳ pro παρουσίᾳ.

Signa of *presbytera* Maria Kourtistaba and Leon Kourtistes, the son of Alexios (l. 1-2). The late [priest] Niketas Kourtistes, who [had joined] the monastery of the Timios Prodromos of Vazelon (Zaboulon) taking the monastic name of Nikodemos; when he died he was buried in the monastery. [In his will, Niketas] ordered his son Alexios to donate a land of one *modios* to [Vazelon] (l. 3-7). [Moreover, before his death, Niketas] had received from the *hegoumenos* [of Vazelon] a loan of 12 aspers [pledging] in return a field of four *choinikes* [located] at Zerzele (Zerzeris) (l. 7-9). After some years, this land was occupied by other landowners (*gonikarchioi*) and the monastery remained wanting (*zetoule*; l. 9-11). [As] Alexios Kourtiestes, the son of Niketas, had died [in the meantime], the monastery turned to his children (l. 11-13). For this reason, the wife of [Niketas], the widow Kourtistaba along with Leon her grandson (*aneusios*) gave to the monastery a field of four *choinikes* in the *stasis* of Basakion, at the lower grounds and near Aulea (l. 13-18). The monastery is to be the full-owner of this land and the party [of

Kourtistes] is to be free of [their previous] debt (l. 18-20). Date (l. 21). Mention of the witnesses of the act (l. 22-26). Year of the creation (l. 27).

REMARKS

Prosopography. Maria Kourtistaba (l. 1-2), is most pobably the same person as Maria Kourtistopoulos who bequeathed some property to Vazelon, according to *Vazélon* n° 106 [92], l. 192 of the late 13th or the first half of the 14th century.– For Alexios Kourtistes (l. 6-7, 11-12, 13), see *Vazélon* n° 32 [5]. On the family of the Kourtistai, see also their genealogical tree below. – For priest Basileios Sapouas (l. 23) and *anagnostes* Leon Sphentabolas (l. 26), see *Vazélon* n° 33 [56]. – For Ioannakes Sapouas (l. 23), see *Vazélon* n° 36 [90].

Affair. Given the elliptical nature of our act, several episodes of the affair will remain unclear. Nevertheless, the general flow of events can be to a large extent reconstructed. It is unknown whether Alexios fulfilled his father's request to donate to Vazelon a field of one *modios*. It is uncertain who contracted the loan of the 12 aspers, Niketas or Alexios, but the former seems more likely as he was living in the monastery and because of the expression *ephthasthen*, l. 7, an apparent allusion to Niketas' death. It would seem that Niketas pledged a field of four *choinikes* at Zerzele (Zerzeris) as security for the loan and never reclaimed his land which was thus acquired by the monastery. The field at Zerzele (Zerzeris) however was later occupied by other persons against whom the monastery could not turn, presumably because the rights of the Kourtistai on this land were not solid. This forced the monastery to seek redress from the successors of Niketas Kourtistes.

L. 1, *presbytera*: priest's wife.

L. 9, χοινικῶν τεσσάρων: since Niketas Kourtistes had asked Alexios to donate a land of one *modios*, who in turn gives a field of four *choinikes*, we may assume that one *modios* is equal to four *choinikes* in measurement. Unfortunately there seems to be no other data to verify this, but that should not detract from the fact that the present act is

crucial for establishing a *choinix*'s approximate size. For a discussion of this issue, cf. Schilbach, *Byzantinische Metrologie*, 126.

L. 15, ἀνευσιὸς: in the Pontic dialect, this word can also denote a "grandson" apart from its usual meaning of "nephew" (cf. *LPD*, *s.v.*). This secondary meaning alone allows us to satisfactorily reconstruct the family tree of the Kourtistes family. It is known for certain that Alexios is the son of Niketas and that Leon is the son of Alexios, as stated in his signon (l. 1-2). The problem is with the place of Maria Kourtistaba in this family. At first sight she could be either the widow of Niketas or Alexios Yet Leon, the son of Alexios, is called Maria's *anepsios*, that is to say either her nephew or grandson. In this case, it seems certain that Maria is the grandmother of Leon Kourtistes. Accordingly, the following family tree can be suggested for the Kourtistes:

Niketas Kourtistes x Maria Kourtistaba
|
Alexios Kourtistes x NA
|
Leon Kourtistes

L. 24, τοῦ αὐθεντικοῦ κουρτουναρίου: master of the imperial tent? Cf. Bryer, *Byzantine Matzouka*, 66.

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[78] 87. ACT OF SALE

γραφή (l. 9) January, indiction 12
[1269, 1284 or 1299]

Leon Drosas sells a land to Romanos Douberites.

Leon Drosas has sold to Romanos Douberites a land [located] at Zerzele (Zerzeris), from [among] the Mouzonitesia [properties] of one local *modios* and [confirms] having taken six aspers in payment (l. 1-3). Romanos Douberites should have this land in perpetuity and in full ownership (l. 3-5). Nobody from the party of Leon should molest the party of Romanos Douberites on account of this property. He who would try this should be cursed by the holy fathers and should also pay a fine of 12 aspers (l. 5-9). The [present] act will remain valid [even in that case] (l. 9-10). Mention of the witnesses of the act (l. 11-12). Date (l. 13).

REMARKS

Dating. The present act, which is dated to the month of January of a 12th indiction, is part of a group of eleven acquisitions of land by Romanos Douberites who later donated them to the monastery of Vazelon: cf. the notes to *Vazélon* nos 83 [65] and 94 [81]. It must therefore date from the second half of the 13th century; the indiction year therefore indicates 1254, 1269, 1284 or 1299. Of these four dates, I believe 1254 may be eliminated since it is far removed from dates associated with all individuals mentioned in our act; 1269 is also unlikely, especially given the fact that Leon Drosas was active as late as the early 14th century, but cannot be dismissed altogether as a possibility: cf. Prosopography. While I agree with Uspenskij that 1284 is the most plausible date for our act, I am unable to eliminate 1269 or 1299 conclusively.

Prosopography. Leon Drosas (l. 1) is among the witnesses of *Vazélon* nº 96 [97] of the early 14th century. – For Romanos Douberites (l. 1-2), see *Vazélon* nº 83 [65]. – Leon Koumanos (l. 11) is mentioned in *Vazélon* nº 106 [92], l. 215-216 of the late 13th or the early 14th century. – Therianos Chantzoes (l. 12) is also a witness in *Vazélon* nº 92 [80] of 1273.

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[79] 52. TESTAMENT

διαθήκη (l. 40-41) indiction 12
[1269, 1284 or 1299]

Anna Lykoudia bequeaths to Vazelon the entirety of her inherited property.

Invocation of the Trinity (l. 1). Expecting death, presbytera Anna Lykoudia who resides in the *stasis* of Chortokopion (Chortokopen) has made arrangements for her soul and on behalf of her own children and relatives (l. 2-9). She bequeaths to the Timios Prodromos of [Mount] Zaboulon all her transmissible property (*gonika*) that she came to possess via paternal [and] maternal inheritance [as well as] the ones that have been purchased (*agorasia*) for the salvation of her soul and [the souls] of her sons Georgios and Theodoros, of her nephews, of her parents and of all her relatives (l. 9-13). [She takes this action] because she has no surviving inheritors and due to this she has made her master (*authentes*), the Timios Prodromos, the inheritor of her [family's] immovable property (*akineta gonika*; l. 13-16). Mention of the list of properties that Anna Lykoudia bequeaths to the monastery of Vazelon and other beneficiaries including a certain Paulos, Theodoros Andronikos and kyr Kalos (l. 17-37). All other [unmentioned] paternal or maternal properties are also to be owned by the same monastery (l. 38-39). Nobody from the party of Anna Lykoudia should overturn her manifest and unchanging testament (l.

39-41). Whoever challenges [this testament] should have his claim rejected [in court] and should also be cursed by the 318 divinely inspired fathers [of Nicaea] and should have the Prodromos as opponent [on the Day of Judgment] (l. 41-43). Mention of the witnesses of the act (l. 44-45). Date (l. 46).

REMARKS

Dating. Although the act bears an indiction year, a firm dating cannot be established with the available prosopographical evidence. Pankalos Boubalas was a contemporary of both Georgios Gabras (cf. *Vazélon* n° 66 [99]) and Romanos Douberites (cf. *Vazélon* n° 84 [69]). The activities of the former generally date to the first half of the 14th century and possibly late 13th century and he was apparently still alive by 1344. Romanos Douberites, on the other hand, was active in the second half of the 13th century, most probably in the 1270s and 1280s, being involved in a series of land purchases in the *bandon* of Matzouka: cf. Prosopography. Accordingly, Pankalos Boubalas must have been active in the latter decades of the 13th and the early 14th century. This points to the years 1269, 1284 or 1299 for our act.

Prosopography. The Lykoudai (Lykoudiai; l. 3) are known from three other acts dating to the 13th and the 15th century: In the second half of the former period, Xenos Lykoudes witnessed to an act of sale (*Vazélon* n° 61 [31]); In the 15th century, the family name was still extant in the person of a more illustrious member, *doux* Leon Lykoudopoulos who signed *Vazélon* nos 123 [142] and 134 [145], both in the year 1415. – Pankalos Boubalas (l. 44) is mentioned in *Vazélon* nos 66 [99] and 84 [69]; Pankalos Goubalas of *Vazélon* n° 25 [21] is also very likely to be the same person: cf. the notes to n° 25 [21]. All other individuals mentioned in the present act are otherwise unknown.

Topography. The Homochoritesia strips (l. 18) are the objects of a legal dispute in *Vazélon* n° 120 [108] of 1367.

L. 4, καταμονὴ μας: Although admittedly this is a peculiar construction, the meaning is rather clear in that Anna Lykoudia is a resident of the Chortokopion *stasis*.

L. 31, σακὶν καμαςίαν: Literally a "sack shirt", this probably means a vest, the likes of which were worn by priests during liturgy.

L. 44-45: It is perhaps noteworthy that of the three witnesses who have signed the present act, two were apparently beneficiaries of Anna Lykoudia's will.

Mentioned acts. Act of sale (*agorasia*; l. 27) of a field by Pontas: lost.

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[80] 92. ACT OF SALE

πρατηρίου (l. 9)
γραφικὴν πρᾶσιν (l. 11)
ἀσφαλαστικὴ γραφή (l. 14)

March, indiction 1
a.m. 6781 (1273)

Michael Karbiopoulos sells a field to Romanos Marinas.

L. 17 pro παρουσίᾳ.

Signon of Michael Karbiopoulos (l. 1-2). Invocation of the Trinity (l. 3). Michael Karbiopoulos sells to Romanos Marinas a field at Elaia in perpetuity and in full ownership (l. 4-7). Nobody from the party of Karbiopoulos should invalidate the sale of this land. Michael Karbiopoulos should stop anyone who attempts to overturn the present act of sale and that person will pay a fine of 30 aspers. The act will remain valid [even in that case] (l. 7-13). He [confirms] having taken 14 aspers as payment. The present guarantee [is] manifest and eternal (l. 13-15). Date (l. 16). Mention of the witnesses and of the scribe of the act (l. 17-20).

REMARKS

Prosopography. Michael Karbiopoulos is also the author of *Vazélon* nº 93 [44]. – For Romanos Marinas, see *Vazélon* nº 83 [65]. – Leon Koutroupeles (l. 17) authored *Vazélon* nº 91 [60] of 1274. For the Koutroupelai, see *Vazélon* nº 89 [42]– For Therianos Chantzoes (l. 18), see *Vazélon* nº 87 [78]. – For Kosmas Lalatzes (l. 19), see *Vazélon* nº 75 [83].

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[81] 94. TESTAMENT

undated

διαθήκην (l. 2) [after 1273, fourth quarter of the 13th century?]

Romanos Douberites confirms having bequeathed eleven fields to Vazelon.

Invocation of God (l. 1). [Romanos Douberites]] confirms having made a testament by which he bequeathed to the Timios Prodromos [of Vazelon] eleven fields for the [salvation] of his soul (l. 2-4).

REMARKS

Dating. The act is not dated. However, it apparently refers to the fields whose acquisition by Romanos Douberites is documented by a series of acts in the Codex (cf. Affair). This allows us to date the present act after the only dated acquisition by Douberites, which is nº 92 [80] of 1273.

Affair. The author of the present act is nowhere mentioned within the act's text. The eleven fields mentioned in the act can nevertheless be identified to those properties

Douberites acquired by eleven purchases whose corresponding acts of sale have been copied in the Codex: n°s 83-93; indeed the number of the acts of sale (eleven) and the fact that the present act immediately follows them in the Codex make this identification almost certain.

Romanos Douberites, a wealthy individual, acquired property over a period of at least ten years (the acts of sale bear the indictions 1, 2, 4, 7, 12 and 15) paying considerable amounts of cash. No doubt these fields represented only a part of his fortune; these properties are only those that he chose to bequeath to Vazelon by his now lost testament. On that occasion he took out of his private archives the acts of sale by which he had acquired the fields and handed them to the monastery. Cf. nº 83 [65] for more on this group of acts.

Diplomatics. The copying in the Codex of the eleven acts of sale one after the other followed by the present act indicates an intentional grouping. This most probably took place at a time not far removed from Douberites's bequest as it is unlikely that the modern copyist of Codex E could identify and group the acts together. The grouping possibly took the form of a small collection of twelve acts copied on a single piece -or several pieces pasted together- of paper or parchment, which was then kept in the monastery's archives. This grouping may have also occurred at the moment of the establishment of a medieval codex.

Mentionned act. Testament (*diatheke*, l. 2) of Romanos Douberites by which he bequeathed in particular eleven fields to Vazelon; [after 1273]: lost.

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[82] 76. ACT OF SALE

undated
[last quarter of the 13th century]

Zoe Chaldena sells her transmissible property to Vazelon.

Signon of Zoe Chaldena (l. 1-2). Zoe Chaldena transmits to the [monastery of] Prodromos of Vazelon (Zaboulon), her transmissible property (*gonikon*) [located in the *proasteion*] of Sachnoe [against a payment of] 12 aspers (l. 3-4). She foregoes the [value of this land] beyond [what the monastery has paid] for the salvation of the soul of herself and of her husband; [their names] have been written in the diptych [of commemoration] of the monastery (l. 5-7). Nobody from the party [of Chaldena] should molest the holy monastery on account of this land (l. 7-8). He who would do this should have the Prodromos as an opponent [on the Day of Judgment] (l. 8-9).

REMARKS

Dating. If Zoe Chaldena and Basileios Chaldes are indeed related, then the present act probably dates to some time after *Vazélon* nº 75 [83]. Accordingly the last quarter of the 13th century must be suggested as a likely date for *Vazélon* nº 76 [82]. Cf. Prosopography.

Affair. The sale of Zoe Chaldena's *gonikon* in the present act is an obvious example of a sale at a low price. See *Vazélon* nº 64 [61] for another such case.

Prosopography. Zoe Chaldena (l. 3) is almost certainly a close relative of Basileios Chaldes, perhaps his widow.

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[83] 75. ACT OF SALE

γραφή (l. 16) April, indiction 3
[1275]

Basileios Chaldes sells a land to Vazelon.

Signon of Basileios Chaldes (l. 1-2). Basileios Chaldes sells to the monastery of the Timios Prodromos of Vazelon one fourth of his transmissible property (*gonikon*) at [the *proasteion* of] Sachnoe, except the strip of land (*lorin*) which he [had] sold to Photas, in entirety and in perpetuity (l. 3-8). He also sells the two walnut trees which stand in the field sold to Photas (l. 8-10). [Neither Basileios Chaldes] or anyone else from among his brothers and brothers by marriage (*synadelphous*), children, inheritors or successors, should claim this land with its trees and other properties (l. 10-14). The person who attempts this, whoever he may be, should pay a fine of 100 aspers. The present act will remain valid even in that case (l. 14-17). Mention of the witnesses of the act (l. 18-20). Date (l. 21). Signature of the scribe of the act (l. 22-23).

REMARKS

Dating. The act is dated to the month of May of a third indiction. That hieromonk Kosmas Lalatzes was the scribe of both the present act and n° 92 [80] of 1273 suggests that these two acts date to the same period. Accordingly, the third indiction might be identified as the year 1275.

Prosopography. For hieromonk Euthymios Phoutzanas (l. 19-20), see *Vazélon* n° 42 [87]. – The scribe of the present act, hieromonk Kosmas Lalatzes (l. 22), has also scribed *Vazélon* n° 92 [80] of 1273. – The Politai (l. 19) are a particularly well-attested family in the Codex, being mentioned in *Vazélon* n°s 75 [83], 77 [38], 80 [40], 93 [44]

and 106 [92], l. 173 of the 13th century, nº 122 [84] of the 13th or the 14th century and nos 8 [157], 142 [153], 143 [154], 151 [137] and 178 [180] of the 15th century. On the other hand, since this family name denotes a "city dweller," referring to Constantinople, it is conceivable that some of the individuals who bore it were not related to one another at all.

Topography. Sachnoe is called a *proasteion* in the second half of the 13th century (see nº 106 [92], l. 267) and a *chorion* in 1223: See Bryer's notes on this settlement in *Topography of Pontos*, p. 259.

L. 10-11, οὔτε ἀδελφὸς ἢ συναδελφός: As previously noted, the exact meaning of *synadelphos* in the acts of Vazelon is somewhat ambigious and the word is very likely to have multiple meanings (cf. *Vazélon* nº 57 [62]). In the present act, it is listed among a number of relations including brothers, children, inheritors and successors and apparently denotes another such group of relations, most probably "brothers by marriage."

Mentioned acts. Act of sale (*epolesa*; l. 4) of a strip of land to Photes: lost. – Act of sale (*epolesa*; l. 9) of a field to Photes: lost.

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[84] 122. ACT OF DONATION

August, indiction 3
[1275, 1290 or 1305]

The authors of the act donate to Vazelon the halves of three strips of land.

Signa of father Konstantinos Polites, Paulos Kaskaras and Michael Halieutes (l. 1-4). Invocation of the Trinity (l. 5). Priest Konstantinos Polites, Paulos Kaskaras and

Michael Halieutes donate to the monastery of Vazelon (Zaboulon) the half parts of the three strips of land (*loria*) allotted to them [in] the land called Gobathin, [situated] at Katalysia near the Theotokos, the other halves (*antimoiron*) belonging to [the church] of St. Sophia, for the commemoration of their souls (l. 6-11). He who would molest the monastery on account of these strips of land (*loria*) should have the Prodromos as opponent on the Day of Judgment (l. 11-13). Date (l. 14).

REMARKS

Dating. The act is dated to the month of August of a third indiction. Priest Konstantinos Polites is the only person mentioned in the present act whose activities are otherwise known: cf. Prosopography. The evidence provided by Polites' name suggests an approximate timeframe of the late 13th or early 14th century. This points us to the years 1275, 1290 or 1305.

Affair. The authors of our act seem to have shared a land consisting of three strips in Gobathin, half of which might have been previously donated or sold to St. Sophia, the Great Church of Trebizond. Such split donations, where each half of a given land is dedicated to a different religious establishment, are not uncommon in medieval Matzouka. For a similar case, see nº 48 in which we learn that a sister and a brother had donated their portion of a land to the monastery of St. Gregory of Nyssa and Vazelon respectively.

Prosopography. For priest Konstantinos Polites, see *Vazélon* nº 77 [38].

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[85] 43. MIXED ACT

September 26, indiction 4
a.m. 6784 (1275)

The joint owners of a property divide it among themselves and donate a field to Vazelon.

L. 8 ἐμετέχουν pro μέτειχον || l. 8 ἐχωρήσαμεν fortasse pro ἐχαρίσαμεν

Konstantinos Chalibites, Theodoros Balentziakon, Ioannes Kranes, Nikephoros the brother-in-law of Konstas Balentziakos, Theodoros the brother-in-law of Basileios Palatinos, partition the [property whose tax amounts to] five *holokotina* and the six *trachea* (l. 1-4). They set aside the share of [Theodoros?] Taronites that [had been] given by him [to the] monastery of the Timios Prodromos of [Mount] Vazelon (Zaboulon); [moreover] the above mentioned *syngonikarchioi* willingly donate [to the monastery] a field at the threshing floor near Kranion, for their commemoration and also for that of their brother-in-laws who may have a stake [in the field (l. 4-10). Date (l. 10).

REMARKS

Affair. The authors of the act divide not money -the five *holokotina* and the six *trachea*- as may seem to be the case at a first reading, but rather a jointly owned land whose total tax amounts to this sum. This interpretation is confirmed by n° 62 [86], l. 1-3 in which the individual items in the said holding are enumerated and their total worth is expressed by the tax due on them, five *holokotina* and six *trachea*, a common practice in Trebizond that is commonly observed in Codex E.

Prosopography. Konstantinos Chalibites (l. 1) is known from *Vazélon* n°s 44 [67] and 63 [68]. – For Theodoros Balentziakos (Balentziakon; l. 1) see *Vazélon* n° 59 [74]. For the other Balentziakoi, see *Vazélon* n° 14 [4] – Ioannes Kranes (l. 2) is also mentioned in *Vazélon* n° 63 [68]. – Konstas Balentziakon (l. 2-3): see n° 37 [26] for a possible identification of this person. – For Basileios Palatines (l. 3), see *Vazélon* n° 55

[9] – Taronites (l. 5) of the present act must be the Taronites mentioned in *Vazélon* n° 62 [86] and may additionally be associated with Theodoros Taronites of n° 60 [3].

L. 7, *syngonikarchioi*: the authors of the act are joint-owners of a *gonikon*.

Mentioned acts. Act of donation (*ten dotheisan*; l. 5) of Taronites to Vazelon: *Vazélon* n° 60A [3A].

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[86] 62. LIST OF PROPERTIES

September
[1275?]

Some properties are allotted to various individuals and families.

The allotment of [properties that are burdened by a tax of] five *holokotina* and six *trachea* including [those] of the Balentziakoi (Balentziakesia) which has taken place on the month [of] September (l. 1-2) [Mention of the properties that were allotted to the parties involved](l. 3-30).

REMARKS

Dating. Although not dated, it is clear that the present act was written either concurrently with or soon after nº 43. Accordingly, it most probably dates to the year 1275.

Affair. For a discussion of the allotment whose details are listed in the present act, see the notes to *Vazélon* nº 43 [85].

Prosopography. Balentziakesia (l. 2): For the Balentziakoi, see *Vazélon* n° 14 [4]. – The Taronites (ll. 3, 7, 11, 15, 22, 26 and 30) who is mentioned seven times in our act is no doubt the same Taronites of *Vazélon* n° 43 [85]. – For the Andronikantes (l. 3), see n° 59 [74]. – The Michalades (l. 6; Michalantes), besides our act, are also mentioned in *Vazélon* nº 105 [91], l. 86.

L.2, Balentziakesia: on this kind of name, see the notes to nº 16 [7].

Mentioned acts. The allotment (*moirasia*: l. 1) of the holdings burdened with a tax "of five *holokotina* and six *trachea*": *Vazélon* nº 43 [85].

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[87] 42. TESTAMENT

undated

διαθήκη (l. 9) [ca. 1275]

Kosmas Karphas bequeaths a house and a land to Vazelon.

L. 1 lege κείτομαι || l. 6 ἅπαντα<ς αἰώνας> || l. 8 lege πρόστιμον || l. 9 ἔστω pro ἐχέτω τὸ || l. 10 κατὰ παρρησίας pro παρουσίᾳ.

Kosmas Karphas, lying in sickness, bequeaths to [the monastery of] the Timios Prodromos [called] Vazelon (Zaboulon) a farmhouse (? *edra*) with its garden, [situated] between St. Theodore and St. Barbara, and a plot of land called Biglatorin, [situated further] down [by] the road, of one *megas modios* (l. 1-5). He donates [these possessions] so that he may be buried [within the monastery; the latter shall possess the estate] in perpetuity (l. 5-6). Whoever of the party of [Karphas] molests the monastery on account of this land should be cursed, face the accusations of [St. John] Prodromos [on the Day

of Judgment], and pay a penalty of 100 *aspra*; the testament will remain valid [even in that case] (l. 6-9). Mention of the names of the witnesses (l. 10-12).

REMARKS

Dating. The act is not dated. Hieromonk Euthymios Phoutzanas, a witness of our act, was also present, with the same title, at the drafting of n° 75 [83] most probably in 1275 (see notes to this act). Kosmas Karphas' will is therefore likely to have been written sometime around 1275.

Prosopography. The hieromonk Euthymios Phoutzanas (l. 11) is also a witness of *Vazélon* n°s 75 [83] and 107 [45]. – Theodoros Chalamanes (l. 12): for the Chalamanai (l. 12), see *Vazélon* n° 25 [21]. – Konstas Zepyros (l. 12): for the Zepyroi (l. 12), see *Vazélon* n° 15 [6].

Topography. St. Theodore was situated within the *stasis* of Genakanton in Upper Matzouka. It has been suggested (Bryer and Winfield, *Byzantine monuments*, pp. 261-62) that Genakanton was close to the imperial highway. The possibility that the latter is the same as the *dromos* of our text (l. 4) cannot be excluded.

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[88] 65. ACT OF DONATION

ψυχικὴν δωρεάν (l. 21)

undated
[late 13th or early 14th century]

Anna Elaphinaba donates to Vazelon half of her fortune.

L. 18 ἐφῆκα pro ἀφῆκα.

Signon of Anna Elaphinaba (l. 1-2). Invocation of the Trinity (l. 3). Anna Elaphinaba establishes [the present act of donation] with her own volition (l. 4-6). She happened to come to the monastery of the Timios Prodromos on [Mount] Vazelon on [the occasion of] Tzimprikaba's death [when] Tzimprikas, as well as other elders of the land, [was also] present for [the funeral of] his mother (l. 6-9). Having seen this monastery and having been moved by it, Anna Elaphinaba [decided] to donate half of her transmissible properties (*gonikon*) to the monastery of the Prodromos, for the salvation of her soul, (l. 9-13). Since her family [had] perished during an invasion of the Turks (*Hagarenoi*), she [has] made the monastery of the Prodromos the inheritor of half of her fortune, whatever she has at [the land of] Tzimprikas and at [the land] of Kampanas and in Palaiomatzouka [lacunae] [the other] half [of which] she bequeaths to Tzimprikas. She dedicates [these] lands to the [monastery] of the Prodromos for her own and her deceased relatives' commemoration (l. 13-20). Whoever [attempts] to invalidate or challenge her present donation, let that person, be it a sibling or some other person, be cursed by the 318 fathers [of Nicaea] and bear the wrath of Anna Elaphinaba's soul (l. 20-23). Mention of the witnesses of the act (l. 24-25).

REMARKS

Dating. The act is undated. Based on the presence of Theodoros Kaphoules among the witnesses, it is possible to ascribe a late 13th or early 14th century dating to our act; cf. Prosopgraphy.

Prosopography. For Theodoros Kaphoules (l. 25), see *Vazélon* nº 41 [100]. – For the Termonai (l. 25), see *Vazélon* n° 107 [45] of the second half of the 13th century.

L. 14, the Hagarenes who have killed or carried away Anna Elaphinaba's immediate family were almost certainly Turkmen whose raids directed into Matzouka in the 13th and 14th centuries are well-known from other sources. On this subject, cf. Bryer, "Greeks and Türkmen: The Pontic Exception," *DOP* 29 (1975).

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[89] 102. ACT OF CONFIRMATION

ἀσφάλεια (l. 11) undated
γραφή (l. 13) [late 13th or early 14th century]

Michael Tzerekeres confirms the donation of his father to Vazelon and in return is given 20 aspers and one *modios* of barley.

L. 15 pro παρουσίᾳ.

Signon of Michael Tzerekeres (l. 1-2). When Michael Tzerekeres, the son of Ioannes Tzerekeres [also known as] Zoukarenos, tried to take possession of his property (*gonikon*) the monks of the monastery of the Timios Prodromos presented to him the testament of his father, [by way of which] the latter had bequeathed to the monastery, for the salvation of his soul, whatever their [party] owned in the stasis of Tzerekeres (l. 3-9). Having seen his father's testament, [Michael Tzerekeres] establishes the present act of confirmation, ensuring that neither he nor anyone else from his party will molest the monastery [on account of these lands] (l. 9-12). He who would try this should be cursed. The present act is to remain valid [even in that case] (l. 12-14). [Michael Tzerekeres] received an offering of one *modios* of barley and 20 aspers from the monastery (l. 14-15). Mention of the witnesses and of the scribe of the act (l. 16-19).

REMARKS

Dating. The act is not dated. However, the mention of both Georgios Gabras and the scribe Michael Moultatos point to the late 13th or the early 14th century: cf. Prosopography.

Prosopography. Michael Tzerekeres Zoukarenos (l. 3) is also the subject of *Vazélon* nº 36 [90]. Besides Michael and his father Ioannes (l. 3-4), the Tzerekeres-Zoukarenos family appears only once again in the Codex, in *Vazélon* nº 124 [143] of 1415, which mentions the lot of a certain Tzerekeres. – For Georgios Gabras (l. 16), see *Vazélon* nº 66 [99]. – Gousmanon (Gousmanos, l. 17): for the Gousmanontes, see *Vazélon* nº 60 [3] of 1275. – For Michael Moultatos (l. 19), see *Vazélon* nº 30 [96] of 1295.

Mentioned acts. Testament (*diatheke*; l. 9) of Ioannes Tzerekeres: lost.

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[90] 36. ACT OF CONFIRMATION

undated
[late 13th or early 14th century]

Michael Zoukarenos confirms his father's donation to Vazelon of their property in the *stasis* of Tzerekeres.

Mention of the witnesses of the act (l. 1-4). Mention of the imperial assessors (*praktores*; l. 5-6). Michael Zoukarenos appeared and confirmed his father's [bequest, cf. notes] to the Prodromos of Vazelon (Zaboulon) of their transmissible property (*gonikon*) [situated] at the *stasis* of Tzerekeres, towards their commemoration (l. 7-10).

REMARKS

Dating. The act must have been written concurrently with or shortly after n° 102, since both recount the same affair, although the latter does so in a more detailed fashion. This would place the present act late in the closing years of the 13th or at the beginning of the 14th century: cf. the notes to n° 102.

Affair. N° 36 confirms the affair described in n° 102, although any reference to what Michael has received from the monastery "as a gift" for this land is conspicuously missing from the present act: cf. notes to n° 102 for further discussion of this donation.

Prosopography. Priest Ioannakes Sapouas (l. 1) is mentioned in *Vazélon* nos 45 [28], 50 [77] of 1268, 54 [32], 84 [69] and 106 [92]. – For Basileios Sapouas (l. 1-2), see *Vazélon* n° 33 [56]. For Konstantinos Kastelites, see n° 58 [63]. – The imperial assessors Tetenteles (l. 5) and Michael Kassimpoures (l. 5-6) also appear in *Vazélon* n° 116 [49] (Tementeles, Michael Kasinpoures). –Michael Zoukarenos (l. 7) appears in *Vazélon* n° 102 [89] whereby we learn that the Zoukarenoi are also known as the Tzerekerai. For the Zoukarenos-Tzerekeres family, see n° 102 [89].

Mentioned acts. Testament (cf. l. 7: ἔθηκεν) of Ioannes Tzerekeres by which he bequeathed in particular a land to the monastery of Vazelon: cf. n° 102 [89], Mentioned acts, lost.

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[91] 105. INVENTORY

undated
[late 13th or 14th century?]

List of properties.

Ll. 27, 30 pro ἀλληλέγγυα.

[List of the properties situated] at [the stasis of] Genakanton (l. 1). List of the properties (*gonikeia*) of Pakourmenina (l. 2-13), of Tziriatos (l. 14-17), of Mouphlas (l. 18-33), List of father Ioannakes (l. 34-37), of Mougoules (l. 38-53), of Agapes (l. 54-57), of Kouspides (l. 58-60), and of Boboris (l. 61-63).

[List of the properties situated] at [the *chorion* of] Palaiomatzouka (l. 64). The new imperial *allelengya* (l. 65). List of the properties of Chaspoukes (l. 66-71), of Zimonites (l. 72-77), of Rekas (l. 78-79), of Gabras (Gauras; l. 80-83), of Tragas (l. 84-85), and of Michalas (l. 86-88).

REMARKS

Dating. None of the properties in the present act can be identified, which makes it practically impossible to date by way of contextual evidence. However, the location of our act, between *Vazélon* n° 104 [15] and n° 106 [92] which both date from the late 13th century, makes this period a likely one for our act.

Prosopography. Mouphlas (l. 18): for the Mouphlantes, see *Vazélon* n° 32 [5] of ca. 1250 – Kourkoukas (l. 33): for the Kourkoukantes, see *Vazélon* n° 63 [68] of 1263, 1278 or 1293 – Mastoropoulos (l. 50): the Mastoropouloi family is relatively well attested in the acts dating from the 15th century. Ioannes Mastoropoulos who witnessed to *Vazélon* n° 8 [157] of 1435, was also the scribe of act n° 12 [129] and probably authored n° 155 [161] (Ioannikios Mastoropoulos); Mastoropouloi (who may or may not be Ioannes Mastoropoulos) are additionally mentioned in nos 144 [155] and 170 [120]

(Maistoropoulos), in the former act he is defined as a *basilikos geron*, whereas in n° 170 [120] he is called a servant (*parastates*) of the monastery; a priest named Mastoropoulos appears in the undated n° 173 [138] – Psomas (l. 52): for the Psomantes, see *Vazélon* n° 30 [96] – Tankas (l. 55): for the Tankantes, see *Vazélon* n° 85 [41] – Chaspoukes (l. 66): a member of the Chaspoukai appears as a witness in *Vazélon* n° 12 [129] of the 15th century – tou Tornari (l. 74): for the Tornarai, see *Vazélon* n° 41 [100] of 1301/2 – Tzerekerion (l. 79): for the Tzerekerai-Zoukarenoi: see *Vazélon* n° 102 [89] – Gabras (l. 80): for the Gabrades, see *Vazélon* n° 66 [99]. – Michalas (l. 86): for the Michalades, see *Vazélon* n° 62 [86].

L. 2, it is not certain whether the use of *gonikeia* (inherited – and also transmissible? – property, cf. *LBG*, *s.v.*) rather than *gonikeion* (transmissible property) is of any significance. There is also the possibility that despite the use of the singular feminine definite article before *gonikeia*, the scribe may have meant the plural of *gonikeion*, that is to say *ta gonikeia*.

L. 39, *opsarolimne*: a fishpond.

L. 65, *allelengya*: the meaning of this word in the context of late medieval Trebizond is not known.

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[92] 106. CADASTER EXTRACT

undated
[second half of the 13th - first half of the 14th century]

Cadaster extract.

[Title: List of] those who pay the land tax (*demosia*), [enumerated] according to *chorai* and tribes (*phyle*) (l. 1)
[List of tax-payers -often indicating their origin- and of their dues in the] *stasis* of Gernares also known as Pontyla, including [the *stasis* of] Charsylas (ll. 2-133); *stasis* of Aitherisa (ll. 134-138); *chorion* of Chasenicha, stasis of Trigoliktos, including [the *stasis* of] Charsylas (ll. 139-155); [second entry] *stasis* of Gernares also known as Pontyla, including [the *stasis* of] Charsylas (ll. 156-163); *stasis* of Tzyliares also known as Zerzele (ll. 164-183); *stasis* of Tzinkros (ll. 184-192); *Chorion* of Chalabaina, *stasis* of Kantzes also known as Chortokopion (ll. 193-224); *stasis* of Mazespes (ll. 225-247); *stasis* of Intzoule also known as Kounakalin (Kounakales) (ll. 248-251); *stasis* of Papyros (ll. 252-255); *stasis* of Gaimantra including Dabare (ll. 256-263); *stasis* of Aitherisa (ll. 264-266); *proasteion* of Sachnoe (ll. 267-274); *proasteion* of Chalabaina, also known as Chrotokopion (ll. 275-285); *stasis* of Tzampaloukes in the *chorion* of Daneiacha (ll. 286-295); *stasis* of Alamantes (ll. 297-299); *stasis* of Mandrites (ll. 299-301); *stasis* of Mazelas, also known as Agridin or Chamourion (ll. 302-315); stasis of Skirtas, also known as Daneiacha (ll. 316-318); *chorion* Spelaia, *stasis* of Mountanos (ll. 319-332); *chorion* Chaba, *stasis* of Chaba (ll. 333-335); *chorion* Chasdenicha, *stasis* of Chamourion including Charsyles (ll. 336-340); *chorion* Soldoe, *stasis* of Kalkanas (ll. 341-343).

REMARKS

Dating. The cadaster was certainly updated after 1245, the earliest possible date of the donation of Theodoros Taronites (n° [2] 60) mentioned here, ll. 237-238: cf. below.

An earliest possible date can also be set thanks to the mention of Maria Kourtistaba's (Kourtistopoulos) bequest who was still alive in 1268: cf. Prosopography. The cadaster was updated again after 1292, presumably before the present extract was given to Vazelon, since Nikephoros Krommydes who authored *Vazélon* nº 115 [95] of 1292 is mentioned along with his bequest to the monastery: cf. Prosopography. This indicates a late 13th century, or perhaps early 14th century period for the dating of our act.

The nature of the cadaster extract. The establishment of the exact nature of the present act and the explanation of its terminology and other technical aspects cannot be attempted with any seriousness given our very limited understanding of Trebizond's taxation system. Nevertheless the following remarks can be made. The act clearly emanates from the empire's fiscal authorities as both its title and content suggest. It is noteworthy that the practice of keeping and updating a cadaster was still alive in 13th century Trebizond or even later; it is at the same time remarkable that the Codex does not contain a single *praktikon* registering Vazelon's properties. It seems likely that our act is an extract of a larger document, although it is not entirely certain why the precise regions covered by it have been chosen. It is probable that the extract was handed to Vazelon by imperial officials as a guaranty of the monastery's properties and possibly revenues and privileges. Indeed Vazelon is the major landowner and taxpayer in the areas covered by our act. That would make our act the equivalent of a *praktikon*, a kind of document that may have not been common in Trebizond.

Among the many questions on structure and terminology that I cannot answer, I note the expression *tes mones*, following a tax-payer's monetary obligation (e.g. l. 260). It would be tempting to interpret this as evidence of attribution of state tax revenues to Vazelon. Another noteworthy expression is *aph' hon* or *ex hon* (ll. 262, 265, 276), standing next to what appears to be the total tax revenues of a fiscal unit. As in these entries the only tax-payer involved is Vazelon, this expression may be taken to indicate that only the taxes burdening the monastery have been copied.

Prosopography. For Basileios Zosimas (*passim*), see *Vazélon* nº 77 [38]. – For Maria Kourtistaba (Kourtistopoulos; l. 191-192), see *Vazélon* nº 50 [77] of 1268. –

Theodoros (Therianos) Artabastos (l. 205): Theodoros Artabastos (Artabastopoulos) appears as a witness in *Vazélon* nº 60 [3] of 1245, 1260 or 1275. – Leon Koumanos (l. 215-216) is among the witnesses of *Vazélon* nº 87 [78] of 1251 or 1269. – Leon Pyros (l. 217) is one of the authors of *Vazélon* nº 49 [1] of 1245. – For Hagne Sapouaba (Protopapadopoulos; l. 228-229), see *Vazélon* nº 17 [8]. – Therianos Taronites (l. 238-239) must be identified with Theodoros Taronites, who donated his property in Mazaspe (Aitherisa) in *Vazélon* nº 60 [3]; accordingly "his cousin Rodathia" (tes exadelphes autou Rodathia) is probably a misreading of "his sister Eudoxia" since the tax amount mentioned (16 trachea) for both are the same, which is also the case in *Vazélon* nº 60 [3]. – *Nomikos* <Georgios> Zamnites (l. 238-239): the editors' identification of this person with Georgios Nomikos known from *Vazélon* nº 13 [130] and 69 [118] based solely on the word "*nomikos*" which may denote a profession or a surname is not entirely convincing. Indeed Georgios Nomikos most probably lived in the 15th century: cf. the notes to *Vazélon* 69 [118]. – For Nikephoros Krommydes (l. 258), see *Vazélon* nº 115 [95] of 1292.

L. 112, ὁ Αἰχμάλωτος: This most probably denotes someone who has returned from captivity, presumably by the Turkmens. On this issue, cf. Bryer, *Rural Society in Trebizond*, 160.

Mentioned acts. Testament (*legaton*, ll. 165-166, 169-170, 174-175, 181-182, 198-199, 212-213, 219-220, 223-224, 261-262, 273-274, 279-280) of Basileios Zosimas with Vazelon in particular as beneficiary: *Vazélon* nº 77 [38]. – Act of sale (*agora*, l. 169) of Georgios Mouzounites's property in Zerzele to Vazelon: lost. – Act of sale (*agora*, l. 186) of Basileios Tourkotherianos's property in Tzinkros to Vazelon: lost – Act of donation or testament with Vazelon in particular as beneficiary (*legaton*, l. 192) of Maria Kourtistes with Vazelon in particular as beneficiary (Kourtistopoulos): lost. – Act of donation or testament (*legaton*, l. 196) of Romanos Tzampaloukes with Vazelon in particular as beneficiary: lost. – Act of donation or testament (*legaton*, ll. 204-205) of Therianos Artabastos with Vazelon in particular as beneficiary: lost. – Act of sale (*agora*, l. 214) of a property in Chalabaina to Vazelon: lost. – Act of donation or testament (*legaton*; l. 215) of Leon Koumanos with Vazelon in particular as beneficiary: lost – Act

of donation or testament (*legaton*; l. 217) of Leon Pyros with Vazelon in particular as beneficiary: lost. – Act of sale (*agora*, l. 221) of a property in Chalabaina to Vazelon: lost. – Act of donation or testament (*legaton*; l. 233-234) of monk Leon with Vazelon in particular as beneficiary: lost. – Act of donation or testament (*legaton*; l. 237-238) of priest Theodoros (Therianos) Taronites with Vazelon in particular as beneficiary: no. 2a [60]? Act of donation (*legaton*; l. 237-239) of priest Theodoros Taronites: *Vazélon* nº 60A [3A]. – Act of donation (*legaton*; l. 240) of Eudoxia (Rodathia) Taronites: lost. – Act of donation or testament (*legaton*; l. 244-245) of Kalana Balentziakaina with Vazelon in particular as beneficiary: lost. – Act of donation or testament (*legaton*; l. 246-247) of Psomas Alagatres with Vazelon in particular as beneficiary: lost. – Imperial *horismos* (*horismos*, l. 264-266) [concerning a grant of properties] in Aitherisa to Vazelon: possibly partially preserved in nº 103, ll. (signatures); cf. also *Vazélon* nº 104 [14]. – Act of sale (*agora*, l. 268) of a property of [Psomas?] Alagatres to Vazelon: lost. – Act of donation or Testament (legaton; l. 269-270) of monk Papageorgios with Vazelon in particular as beneficiary: lost. – Sigillion (ll. 281-285) of the metropolitan of Trebizond granting the monastery of St. Gregory of Sabation to Vazelon: lost. – Testament (cf. l. 292-295: *eligateusen*) of Therianos Partratinos with Vazelon in particular as beneficiary: lost. – Act of donation or testament (*legaton*, l. 318) concerning the bequest of property in Skirta to Vazelon: lost. – Testament (l. 328-329) of Basileios Spelianites with Vazelon in particular as beneficiary: lost.

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[93] 67. INVENTORY

undated
[13th century?]

A list of fields owned by the monastery of Vazelon at Krenasa.

These are the fields of the [monastery of] Vazelon at Krenasa (l. 1). Mention of the names and locations of the fields (l. 2-8).

REMARKS

Dating. Unless Douberites of our act is Romanos Douberites, an association that cannot be proved definitively, it is not possible to date our act even approximately: cf. Prosopography.

Prosopography. Although it is tempting to associate Douberites (l. 7), who is said to have bought a land from Makros in our act with Romanos Douberites who made a series of purchases in the late 13th century (cf. nos 83-93), this cannot be taken as a fact in the absence of more conclusive evidence.

L. 4, φτελονάπια: I could not establish the meaning of this word.

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[94] 78. TESTAMENT

διαθήκην (l. 2)

July, indiction [4?]
a.m. 6799 ? (1291)

Nun Anysia Kaliaba leaves the care of her son and of her properties to her spiritual father kyr Kosmas and also donates him a field.

L. 13 pro παρουσίᾳ.

Nun Anysia Kaliaba, being ill and awaiting death, establishes her testament (l. 1-3). She entrusts her son, her transmissible properties (*gonika*) and houses (*ktismata*) to her spiritual father, kyr Kosmas, as her trustee (*kleronomos kai diatagogos*; l. 1-5). [Kosmas] should take care of [Kaliaba's] son according to his conscience (l. 5-6). In return for her tonsure and confirmation [as a nun], she bequeaths [to Kosmas] the field situated in front of the house of priest Basileios, at the [stasis of] Chortokopion; [Kosmas] should be the trustee of [Kaliaba's] other paternal and maternal [properties]; each year [Kaliaba] is to be commemorated (l. 6-10). She confirms that she owes [money to] no one, and that she has not sold a land either at Chortokopion or at Pontyla or at Kantzes or anywhere else (l. 10-12). Mention of the witnesses of the act (l. 13-14). Date (l. 15).

REMARKS

Dating. The indiction and the year of the creation provided (l. 15) do not match. If we are to accept the year of the creation as reliable, the correct indiction should rather be 4. It is nonetheless possible that the last digit of the year of the creation was misread or miswritten by one of the copyists of the Codex, in which case the correct year for the present act would be 1296.

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[95] 115. ACT OF DONATION

February
a.m. 6800 (1292)

Priest Nikephoros Krommydes donates to Vazelon his transmissible properties.

Signa of priest Nikephoros Krommydes and his wife Eirene (l. 1-2). Invocation of the Trinity (l. 3). Priest Nikephoros Krommydes donates to the [monastery of the] Timios Prodromos called Vazelon (Zaboulon) his transmissible properties (*gonika*) at the behest and volition of his wife (l. 4-6). List of the properties donated to the monastery of Vazelon (l. 7-52). These properties are given to the Timios Prodromos of Vazelon (Zaboulon) for the salvation of the soul [of Nikephoros Krommydes and of his wife Eirene] (l. 53-54). Should any of [Krommydes'] sons [return from captivity], he is to receive his share and [in addition] that of Krommydes' son Theodoros in its entirety, together with the purchased [lands, but] the trees are to belong to the Prodromos (l. 54-57). Whoever impedes this monastery is to have the Prodromos as opponent on the Day of Judgment and his lot is to be with those who crucified Christ (l. 57-60). Mention of the witnesses of the act (l. 61-62). Date (l. 63).

REMARKS

Prosopography. The family name of the author of our act, Νικηφόρος Κρωμίδης, is alternatively spelt as Κρομύδης (l. 2), Κρωμίδης (l. 4) and Κρομμύδης in *Vazélon* n° 106 [92], l. 257. Since the name itself is probably derived from the word onion (τὸ κρόμμῠον) the form of Nikephoros' last name in n° 106, Krommydes, should be accepted as the correct spelling. – Leon Chapsas Margaritaropulos (l. 13-14) is not mentioned again in the Codex and in fact the present donation is the only 13th century act in which we hear of the Chapsantes, a remarkably well-attested family in the next two

centuries: Ioannes Chapsas is a witness of *Vazélon* nº 130 [115] of the 14th century; Sebaste Chapsaba is mentioned in *Vazélon* nº 133 [109], l. 9 of 1381; Georgios Chapsas, Christophoros Chapsas, Demetrios Chapsas and another member of the family whose first name has not survived are among the authors of *Vazélon* nº 128 [110] of 1384. The same Georgios Chapsas is also the author of *Vazélon* nº 129 [114], while Demetrios Chapsas is mentioned again in *Vazélon* nº 134 [145] of 1415; The *doux* of Palaiomatzouka, Konstantinos Chapsonomitas signed *Vazélon* nº 126 [141] of 1408; Stephanos Chapsas witnessed to *Vazélon* nº 6 and 182 of the 15th century; Dionysios Chapsas and his son Basileios Chapsas are witnesses of *Vazélon* nº 135 [148] of 1431. Probably the same Basileios Chapsas also witnessed to *Vazélon* nº 13 [130] of the 15th century and *Vazélon* nº 162 [164] (Basiles Chapsas) of 1478; in addition, the family apparently lent its name to a toponym, that of Chapsin (*Vazélon* nos 104 [14], l. 41, 105 [91], l. 77, 103 [111], l. 21 of 1386 and 124 [143], l. 11 of 1415). – For Kalana Manplanina (l. 26-27), cf. notes to *Vazélon* no 23 [19]. – Konstantinos Matzoukaites (l. 28) might be identical with Konstantinos Matzoukaitopoulos of no 84 [69].

L. 5-6, μετὰ τὴν προτροπὴν καὶ θέλησιν τῆς συμβίου μου: no doubt a part of the properties Nikephoros Krommydes donates to Vazelon came from his wife's dowry.

L. 33-36, κομάτιν...τὸ κάμνει: these fields of Krommydes were rented out.

L. 47, καματήφορα: the meaning of this word is not clear. However, it is possible that the term denotes lands that are difficult to farm and require considerable work (*Arbeit bereitend, schwer zu bewirtschaften*; see *LPG*, *s.v.*)

L. 54-55, ἐὰν ἀπὸ τοὺς παῖδάς μου κανεὶς φαίνεται...: Krommydes's children were likely to have been kidnapped by the Turkmens whose raids into Matzouka are well attested in Codex E.

Mentioned acts. Act of sale (*agoran*; l. 9) of a land (?) to Krommydes by Romanos Genakopulos for 20 aspers: lost. – Act of sale (*agoran*; l. 15) of a land at Apionen measuring three *modioi* to Krommydes by Sisines Kotnikes: lost. – Act of sale (agorasia; l. 17) of land at Potamia measuring three *modioi* to Krommydes: lost. – Act of

sale (agoran; l. 22) of a land of five modioi to Krommydes by Phournoutziotes, by the Gousmanantes and by Sapouas: lost.

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[96] 30. ACT OF DONATION

March, indiction [8?]
ψυχικὴ δωρεά (l. 13) a.m. 6803 ? (1295)

Konstantinos Polemarches donates some lands to Vazelon.

L. 8 pro παρουσίᾳ.

Signon of Konstantinos Polemarches (l. 1-2). Invocation of God and all the saints (l. 3). Konstantinos (Konstas) Polemarches donates to his master (*authentes*), the Timios Prodromos [of Vazelon], the field [situated] at Kalantapin (Kalantapen) in Chortokopion (Chortokopen), which he has acquired by purchase from priest Xantinos, for the commemoration of himself, of his parents and of his wife (l. 4-7). Mention of the witnesses of the act (l. 8-9). [Polemarches] also donates the entire prairie of Chaia, [originally the property] of the late Helene Ninivetissa [and] a cultivated land of two local *modioi* by the river for the commemoration of his parents and of himself (l. 10-13). The present act of donation has been written and is [now] given to monks [of the monastery of Vazelon] for this reason (l. 13-14). Date (l. 15). Mention of the imperial official Michael Moultatos [scribe of the act] (l. 16).

REMARKS

Dating. The indiction and the year of the creation provided (l. 15) do not match. I prefer to correct the indiction year from two to eight rather than the year of the creation from 1295 (,ϛϡγ΄) to 1289 (,ϛψϡζ΄); correcting the latter would require too many changes and would be more difficult to attribute to a scribe's mistake. Nonetheless, this correction must remain a tentative one since we may assume that the indiction year was better known. In either case, there is little reason to doubt that our act belongs to the second half of the 13th century, most probably to its latter part.

Diplomatics. A second set of donations is listed after the mention of the witnesses of the act and before the date and the scribe's signature (l. 10-14). The usage of ὁμοίως suggests that it was an addition to the first portion of the act by the same donor.

Prosopography. Konstantinos or Konstas Polemarches (l. 1-2, 4), for the Polemarchai see *Vazélon* n° 25 [21] – Gregorios Psomas (l. 8): the Psomades family is known from two other acts of the 13th century; *allagatores* of the *bandon* of Matzouka, Eugenios and Alexios Psomas are witnesses of *Vazélon* n° 63 [68] of 1278; priest Ioannes Psomas is a witness of n° 78 [94] of 1291 – Theodoros Paximates (l. 8): on the Paximates family, see notes to *Vazélon* n° 44 [67] – The servant of emperor Michael Moultatos (l. 16), is most probably the scribe of the present act as in the case of *Vazélon* n° 102 [89].

Mentioned acts. Act of sale (*praterion*, l. 5) of a field at Chortokopion from priest Xantinos by Konstantinos Polemarches: lost.

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[97] 96. ACT OF SALE

γραφή (l. 10) November, 15
[early 14th century]

Georgios Gabras sells a field to Vazelon.

L. 12 pro παρουσίᾳ.

Signon of Georgios Gabras (l. 1-2). Georgios Gabras has sold to the monks of the monastery of Vazelon the field of Karides [situated] at Tzimilia in perpetuity. He [confirms] having received 24 aspers in payment (l. 3-6). Nobody from the party of Gabras should reclaim this land. He who would try this should pay a fine of 50 aspers. The present act is to remain valid [even in that case] (l. 6-11). Mention of the witnesses of the act (l. 12-13). Date (l. 14).

REMARKS

Dating. The act is dated to a month of November, the 15th. The presence of Georgios Gabras and Leon Drosas together in our act is suggestive of an early 14th century dating: cf. Prosopography.

Prosopography. For Georgios Gabras (l. 3), see *Vazélon* nº 66 [99] of the early 14th century. – For Leon Drosas (l. 13), see *Vazélon* nº 87 [78] of 1269 or 1284.

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[98] 56. ACT OF DONATION

ψυχικὴ δωρεά (l. 12) undated [early 14th century]

Georgios Gialeas donates to Vazelon the entirety of a field called tou Koiladiou.

Signon of Georgios Gialeas (l. 1-2). Invocation of the Trinity (l. 3). Georgios Gialeas donates to the monastery of the Timios Prodromos of [Mount] Zaboulon the field called tou Koiladiou at Kounakalin [in] its entirety for the salvation of the soul of himself and of his parents, so that the monastery is to have and possess it in perpetuity (l. 4-9). Nobody from the party of Georgios Gialeas is to molest the holy monastery on account of this field (l. 9-10). He who would try this will be cursed by the 318 divinely inspired fathers [of Nicaea] (l. 11-12). The present donation will remain valid [even in that case] (l. 12-13). Mention of the witnesses of the act (l. 14-15).

REMARKS

Dating. We do not know whether Georgios Gialeas was still alive when the monasteries of Vazelon and St. Gregory of Nyssa reached an agreement over the two halves of tou Koiladiou field in 1349 (see *Vazélon* nº 48 [104]). However he appears as the scribe of *Vazélon* nº 41 [100], which is dated to 1302 or 1303. Consequently, the present act is likely to date from the beginning of the 14th century.

Prosopography. For Georgios Gialeas (l. 4), see *Vazélon* nº 41 [100]. – The Papageorgopouloi (l. 15) are attested in the Codex twice again in *Vazélon* nº 106 [92], l. 270 and *Vazélon* nº 106 [92], l. 271-272 of the late 13th century in which a monk Papageorgios and Gregorios Papageorgopoulos are mentioned respectively. – All other individuals mentioned in the present act are otherwise unknown.

L. 6, ὅλον: What is being implied here is that the field called tou Koiladiou is being donated by Gialeas in its entirety. We know from *Vazélon* nº 48 [104] that *hegoumenos* Theoktistos of Vazelon negotiated the sale of Kale's portion that had been donated to the monastery of St. Gregory of Nyssa and which is not mentioned at all in the present act. It seems almost certain that Vazelon's interest in the other part of tou Koiladiou was precipitated by the present act. Stressing that a donated land includes the entirety and not a part of its whole is not a common occurrence in the acts of Vazelon and one cannot help but wonder about the circumstances in which the use of ὅλον was warranted in this instance. Theoktistos is likely to have first tried to obtain Kale's donation to the monastery of St. Gregory of Nyssa without payment, since Vazelon had a claim (genuine or apparent) over the whole field.

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[99] 66. ACT OF DONATION

ψυχικὴν δωρεάν (l. 17, 23) undated
δωρεᾶς (l. 20) [early 14th century]

Georgios Gabras donates a field to Vazelon.

L. 2, 4 lege Γαβράς.

Signon of Georgios Gabras (l. 1-2). Invocation of the Trinity (l. 3) Georgios Gabras relates having returned from captivity and having arrived at Kounakalin, where he sought the properties (*gonika*) of his mother and found the field [called] Kalogiaresin, of which his uncle [had] donated to the Timios Prodromos of [Mount] Vazelon his portion towards his and his family's commemoration and for [his name] to be written on the dyptych (l. 4-10). Georgios Gabras, [moved by] this God-pleasing deed, has [decided] to also donate to the Timios Prodromos and Baptist John his share of his mother's lot for the

salvation of the soul of himself, of his mother, of his parents, of his siblings and of his uncle and the remission of [their] sins (l. 10-14). Nobody from the party of Gabras has the right to invalidate his donation to the monastery of the Timios Prodromos, by way of which [his and his family members' names] have been written on the holy diptych (l. 14-19). Whoever molests [the monastery of Vazelon] on account of this gift should have the Forerunner [as opponent] on the Day of Judgment and also pay a fine of 50 aspers; the present donation will remain valid [even in that case] (l. 19-23). Mention of the witnesses of the act (l. 24). Georgios Gabras [confirms] having taken from the holy monastery a gift of blessing (*charin eulogias*) [amounting to] 14 aspers, in the presence of kyr Pankalos Boubalas, Kyr Theodoros Kaphoules and Theodoros Paparomanopoulos and many others (l. 25-28).

REMARKS

Dating. Georgios Gabras was still alive by 1344 and the present act must accordingly date from the first half of the 14th century. The presence of both Pankalos Boubalas and Theodoros Kaphoules among the witnesses perhaps points to the early part of this period.

Prosopography. It seems certain that the famous Pontic family Gabras is misspelled as Gauras in the present act. Georgios Gabras (l. 3) is mentioned in *Vazélon* nos 96 [97], 99 [103] of 1344 and 102 [89]. On the Gabrades, see A. Bryer, "A Byzantine Family: the Gabrades, c. 979 – c. 1653" in Byzantina-MetaByzantina XII (1970-1971) Nº 2, 164-187. – For Pankalos Boubalas (l. 26), see *Vazélon* nº 52 [79]. – For Theodoros Kaphoules (l. 27), see *Vazélon* nº 15 [8]. – Other members of the Paparomanopouloi (ll. 27-28) are mentioned also in *Vazélon* nos 127 [112] of 1388 and 155 [161] of 1478.

L. 6, ἦλθα ἀπὸ τὴν αἰχμαλωσίαν: Georgios Gabras is the only person who is known to have returned from captivity in the medieval act of the Vazelon monastery. There were certainly many others, but Gabras is the only one whose name we know. This fact, however, is given only a passing mention and the conditions and duration of his captivity or the identification of his abductors are unfortunately not talked about. We can

only assume that he was carried away during one of the perennial Turkmen raids to Matzouka.

L. 25-26, χάριν εὐλογίας: This so-called "gift of blessing" that amounted to 14 aspers is very likely to be a euphemism. The field, which Georgios Gabras's uncle had donated to Vazelon, was either in part or in entirety the maternal inheritance of Georgios. As such he was legally entitled to reclaim it, despite ultimately accepting a payment of 14 aspers, which may have been below the land's actual worth. I have nonetheless chosen to refer to this act as an act of donation since it refers to itself as such on two separate occasions. For an indisputable example of a sale at a low price, cf. *Vazélon* nº 64 [61].

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[100] 41. ACT OF SALE

a.m. 6810 (1301/1302)

Theodoros Kaphoules sells a field to Vazelon.

Signon of Theodoros Kaphoules (l. 1-2). Invocation of the Trinity (l. 3). Theodoros Kaphoules has sold to the Timios Prodromos of Zaboulon, his field [at] Kyrmanesin, [measuring] one *mega choinikon* and [confirms having] received from the holy monastery 100 aspers, which has been used to ransom his son (l. 4-7). He has sold this land in perpetuity (l. 7-8). Neither he nor anyone from his party should [deny the present sale] (l. 9-10). Whoever molests the monastery [on account of this land], should have the Prodromos as opponent [on the Day of Judgment] and should also pay a fine of 500 aspers (l. 10-12). Mention of the witnesses and of the scribe of the act (l. 13-16). Date (l. 17).

REMARKS

Prosopography. Theodoros Kaphoules (l. 1-2) is a witness of *Vazélon* n°s 65 [88] and 66 [99]. – Nikephoros Loutrenos (l. 13) is also among the witnesses of *Vazélon* n° 65 [88]. – The scribe of the act, Georgios Gialeas (l. 16), is mentioned in *Vazélon* n° 48 [104] of 1349 and 56 [98] of the early 14th century. After Georgios Gialeas, the Gialees are not mentioned again in the Codex until, if the reading of the editors can be trusted, the first half of the 15th century, when a certain Christophoros Gialeas witnessed to a donation to Vazelon (n° 12 [129]) – Konstantinos Tornares (l. 14): the Tornarai are mentioned in a number of acts dating to the late 13th and the early 14th centuries: priest Therianos Tornares from the *chorion* of Intzoules (that is, Kounakalin) is mentioned in *Vazélon* n° 106 [92], l. 49; priest Phokas Tornares, who is mentioned in n° 106 [92], l. 160-161, is also the author of n° 113; a land called tou Tornari is mentioned in n° 105 [91], l. 74 – The Tzimiroukai (l. 14-15) are attested in only one other act, which dates to the late 13th century: in *Vazélon* nº 108 [46], l. 43 Theodoros Sapouas had acquired a land at Satanenixa from a certain Tzimiroukes.

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[101] 35. ACT OF DONATION

May 26, indiction 8
a.m. 6818 (1310)

The brothers, *kouropalates* Markianos and Niketas Markianos, donate to Vazelon a garden.

L. 1 pro κουροπαλάτου.

Signa of *kouropalates* Markianos and Niketas Markianos (l. 1-2). The [two] brothers donate to the monastery of the Timios Prodromos of Vazelon (Zaboulon) the

land in Choulion, [that is] a garden (*enaulion*) at St. Barbara in perpetuity (l. 3-7). Whoever molests [the monastery] on account of this land, is to have [the Prodromos] as opponent both in the present [day] and in [the Day of Judgment] (l. 7-9). Mention of the witnesses of the act (l. 10-11). Date (l. 12).

REMARKS

Prosopography. While Kouroupalatos Markianos (l. 1-2) and Niketas Markianos (l. 1-2) are brothers, Ioannes Markianos's (l. 10) relation to these two siblings is not known. For the other Markianoi, see *Vazélon* n° 112 [47]. – Sepyros (l. 11) must be a misreading of the relatively well-known family name of Zepyros. See *Vazélon* n° 15 [8] for the Zepyroi.

L. 1, *kouropalates*: a court title whose prestige had eroded significantly by the time of our act, cf. *ODB, s.v*.

L. 5, although the wording is ambiguous, it is very likely that the garden and the land in question are one and the same property and do not constitute two distinct donations.

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[102] 100. ACT OF DONATION

ἀσφαλιστικόν γράμμα (l. 40-41) December, indiction 13
γραφή (l. 42) [1329, 1344 or 1359]

Nun Anysia Papagenakopoulos bequeaths to Vazelon her patrimony.

L. 28 lege κοκκύμελον.

Signon of nun Anysia Papagenakopoulos (l. 1-2). Invocation of the Trinity and the Virgin Mary (l. 3-5). Nun Anysia Papagenakopoulos donates to the venerable monastery of the Timios Prodromos of Vazelon (Zaboulon) all the fields [she has] inherited in the stasis of Choulion and Chortokopion and elsewhere. She also donates all the fields [she has] purchased together with her patrimony (l. 6-12). Mention of the fields which nun Anysia donates to the monastery of Vazelon (l. 13-32). She also gives to Georgios Chamoures the building with the garden below so that he may occupy it as long as she lives. After her death, Georgios Chamoures is to reach an agreement with the monastery [concerning this property] (l. 33-35). If it so happens that her [relations] in captivity return, they are to have their share [of the fields mentioned]. Anysia Papagenakopoulos bequeaths to the venerable monastery of Zaboulon whatever has fallen to her lot. Should [her relations] in captivity not return, everything is to be the monastery's for the commemoration of her parents and grandparents (l. 35-40). Whoever overturns the present letter of guaranty, be it herself or some stranger, should be cursed by the 318 divinely inspired fathers [of Nicaea]. The present act is to remain valid [even in that case] (l. 40-43). Date (l. 44). Mention of nun Anysia's properties situated in Chortokopion (l. 45-50). All others, whatever is known to be hers and not mentioned in the *komatologion*, are to belong to the monastery (l. 51-52). Mention of the scribe of the act (l. 53).

REMARKS

Dating. The act dates to the month of December of a 13th indiction. Georgios Chamoures, a beneficiary of Anysia Papagenakopoulos's will, was a witness to an act of sale in 1344, that is the 13th indiction. Consequently, it is likely that the present act was also written in that year, but neither 1329 nor 1359 can be eliminated as possible dates for the present act as Uspenskij seems to have done unfoundedly: cf. *Vazélon*, xxii.

Prosopography. For Georgios Chamoures (l. 33), see *Vazélon* nº 99 [103]. All other individuals mentioned in the present act are otherwise unknown.

Topography. On the imperial road (*basilike odos*, l. 32), see Bryer, "Topography of Pontos," 261.

L. 16-18, [...τὸ ἔχει ἡ μονὴ τὸ ἔχει ὁ Β]ούγ[δας...τῆς ἁγίας Βαρβάρας]: While this section of Anysia Papagenakopoulos' act of donation is confused in its narration, more so due to the missing text (l. 16), it appears that Anysia has a field of a certain Bougdas of St. Barbara, near a property of the monastery, which is to be the Vazelon's if Bougdas cannot come up with the money necessary to release the mortgage on it.

L. 22-23, τὸ Μιτικαριώνιν: For a discussion of this word, which seems to be used as a proper toponym in the present act, cf. *Vazélon* nº 45 [28].

L. 28, τὸ Κοκίμηλον: The word κοκκύμελον means a plum tree in the Pontic dialect: cf. *LPD*, *s.v.* Although it is most probably used as a toponym in the present act, this is indicated by the context rather than the capitalization of the word.

L. 49-50, ὑποκάτω κέσου...ἀπάνω κέσου: In the acts of Vazelon, the word κέσου always follows locative adverbs and appears to have a meaning along the lines of «there» as in "above there" or "below there:" cf. *LBG*, *s.v.*

L. 52, τὸ κοματολόγιον: Specifically denotes a "property list" and in this case obviously refers to the list of properties provided within the act (l. 12-50). Also see in *LBG*, *s.v.*

Mentioned acts. Act of sale (*agorasian*; l. 15) of a field to Anysia Papagenakopoulos: lost. – Act of sale (*agorasian*; l. 20) of a field situated at tou Krane to Anysia Papagenakopoulos: lost – Act of sale (*agorasian*; l. 21) of a field situated at Proïmon to Anysia Papagenakopoulos: lost.

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[103] 99. ACT OF SALE

November, 13
a.m. 6853 (1344)

Georgios Gabras and Ioannes Melimanes sell a land to Vazelon.

Signa of Georgios Gabras and Ioannes Melimanes (l. 1-2). Georgios Gabras and Ioannes Melimanes have sold the land, which they [jointly] had at Achantionin [in] the [stasis of] Kounakalin, near St. John together with the threshing floor and the building (*hedra*), until below the monastery of the [Timios] Prodromos of Vazelon (l. 3-7). They [confirm] having taken 130 aspers as the just price [of this land]. Whoever molests the monastery on account of this land is to pay a fine of 500 aspers (l. 11-12). Mention of the witnesses of the act (l. 11-12). Date (l. 13).

REMARKS

Prosopography. For Georgios Gabras (l. 3), see *Vazélon* nº 66 [99]. – Georgios Chamoures (l. 11) is mentioned in *Vazélon* nº 100 [102]. All other individuals mentioned in the present act are otherwise unknown.

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[104] 48. ACT OF SALE

ἐκδοτήριον (l. 14)
πρατήριον (l. 22)
γραφή (l. 25)

January [indiction 2]
a.m. 6857 (1349)

Kyr Theoktistos, the *hegoumenos* of Vazelon buys a field from the monastery of St. Gregory of Nyssa.

L. 20 pro χαραγή

The *hegoumenos* of the worthy [and] glorious prophet [St.] John the Baptist and the Prodromos of Vazelon (Zaboulon) [has] come to the venerable and sacred monastery of [St.] Gregory of Nyssa and [has] asked his brethren in Christ to give him the field that belongs [to the latter] monastery [and] which is situated in the *bandon* of Matzouka and in the *chorion* of Kounakalin (Kounakale) [and] which [had] come to [this] monastery's possession as a bequest of the late Kale Kaphoulina [being] the other half (*antimoiron*) of tou Koiladiou which [in turn] the brother of the said Kale, Georgios Gialeas, [had] given to the monastery of the Prodromos (l. 1-11). The monks of the monastery of St. Gregory of Nyssa, having seen the goodwill of the *hegoumenos* of Vazelon (Zaboulon), kyr Theoktistos, give to the monastery of the Prodromos the present act (*ekdoterion*) and to its *hegoumenos* and to its monks in perpetuity [until the end of] all creation (l. 11-18). [The monastery of St. Gregory of Nyssa] receives from the all-holy *hegoumenos* of Vazelon (Zaboulon) 15 whole and unfailing imperial issue minted aspers**.** (l. 18-20). Wherefore the present valid act of sale (*praterion*) is also handed over to the future fathers and brothers of the monks in Holy Spirit [so that] it will not be overturned or undermined but forever remain valid both in law and in court (l. 20-25). Through this, the present act has become manifest and secure for all times (l. 25-26). Date (l. 27). Signature of Makarios, the *hegoumenos* of the monastery of St. Gregory of Nyssa (l. 28-29). Mention of the scribe of the act (l. 30-31).

REMARKS

Affair. Our act is the only one in the Codex in which there is an affair between Vazelon and another monastery, in this case, that of St. Gregory of Nyssa. It is impossible to know for sure why Kale Kaphoulina donated her half to the monastery of St. Gregory of Nyssa instead of Vazelon, as her brother did, but geographical proximity might have played a part in her decision.

Prosopography. For Georgios Gialeas (l. 10) and the Gialeas family, see *Vazélon* nº 41 [100]. – All other individuals mentioned in the present act are otherwise unknown.

Topography. The monastery dedicated to St. Gregory of Nyssa was situated at the *chorion* of Kounakalin, also known as Intzoule: cf. Bryer, "Topography of Pontos," 261.

Mentioned acts. The donation of Georgios Gialeas (*aphierosen*: l. 10): *Vazélon* nº 56 [98].

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[105] 114. ACT OF DONATION

μνημόσυνον [δώρον] (l. 8)

undated
[second half of the 14th century]

Maria Psomiaropoulos donates to Vazelon a field called tou Staurakiou.

Signon of Maria Psomiaropoulos (l. 1-2). Invocation of the Trinity (l. 3). Maria Psomiaropoulos donates to the monastery of the Timios Prodromos of Vazelon (Zaboulon) the field called tou Staurakiou [situated] at the [stasis] of Dabare (Dabaris); [it] borders Maklas [and includes] two trees: a walnut tree below and an apple tree above

(l. 3-7). Whoever impedes the present commemorative [donation] is to have the judgment [passed on] Judas and face the Prodromos as opponent [on the Day of Judgment] (l. 7-9). Mention of the witnesses of the act (l. 10-11).

REMARKS

Dating. Georgios Alexopoulos is known to have been active in the second half of the 14th century: cf. Prosopography. Accordingly the present act is likely to date from that period as well. Uspenskij has erroneously placed our act in the 13th century solely based on its position in the Codex to the exclusion of the prosopographical evidence, which he dismisses without any justification: cf. *Vazélon*, xxiv-xxv.

Prosopography. Priest Theodoros Moutzanes is the scribe of *Vazélon* n° 130 [115]. – Georgios Alexopoulos is mentioned in *Vazélon* nos 125 [107] and 133 [109]; both acts date to the 1380s. – The author of the present act, Maria Psomiaropoulos, is otherwise unknown.

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[106] 121. DECISION

γραφῆς (l. 2, 10)
γράμμα (l. 11, 12)

April, indiction 3
[1365]

A case concerning the ownership of a field is resolved in favor of Vazelon.

[The judge of the imperial court and all Trebizond and the steward of the Great Church Georgios Doranites], together with the elders of the land, [has considered the case brought by] the Timios Prodromos of Vazelon (Zaboulon) [and] having seen the documents (*graphas*) of the monastery, [declare] it to be right and [accordingly] hand

over to the same monastery the field situated at the stasis of Genakanton near St. Theodore, so that it will be held by the monastery in full possession (1-9). Whoever rejects the present act and molests or impedes the monastery on account of this verdict is to pay a fine of 500 aspers to the imperial treasury (9-11). Date (l. 12-13). Signature of the judge of the case, im (l. 14-17). Signatures of Alexios Kamachenos and Prokopios Chantzames (l. 18).

REMARKS

Dating. The act is dated to the month of April of a third indiction. Prokopios Chantzames was active in the middle and the second half of the 14th century. More importantly, Georgios Doranites, who held important offices in the second half of the 14th century, is known to have become the *megas oikonomos* of the Great Church of Trebizond by 1371 whereas he is simply referred to as an *oikonomos* in our act. Using the indiction, this information points to the year 1365 as the most likely date for our act: cf. Prosopography.

Prosopography. For Georgios Doranites, to whom Emperor Alexios III Komnenos had issued a chrysobull in 1371, see *PLP* 91839. – For Prokopios Chantzames Doranites see *PLP* 30588.

L. 16, οἰκονόμος τῆς μεγάλης ἐκκλησιας: The "great church" in question was most probably St. Sophia in Trebizond.

Mentioned acts. *Horismos* (l. 1) of Alexios III Komnenos: lost.

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[107] 125. ACT OF CONFIRMATION

γράμμα (l. 16, 21) May, indiction 5
[1367 or 1382]

Theodoros Tzimprikas and Michael Markianos confirm the rights of the Kalepoi over a land.

L. 4 pro συνεβιβάσθημεν || l. 5 lege ἀνεψιοῦ.

Invocation of the Trinity (l. 1). The servants of the holy emperor Megas Komnenos, Theodoros Tzimprikas and his brother-in-law Michael Markianos have reached an agreement with Michael Kalepos and his nephew Andronikos Kalepos concerning the land, which their parents owned [at the stasis] of Tzerekeres (l. 2-6). The great grandfather of Theodoros Tzimprikas, the late Ioannes Sachas had donated [this land] for the salvation of the soul of [Theodoros Tzimprikas's] great grandfather Georgios Tzimprikas (l. 6-9). Since [the party of the Kaliepoi] did not have any documents from the parents [of Theodoros Tzimprikas] [concerning this donation], they were molested constantly on account of this property (*gonikeia*); [the parties involved] were summoned by kyr Theodoros Markianos, Georgios Alexopoulos, Theodoros Achanteas, Theodoros Sounikos and other trustworthy elders who made reconciliatory remarks (l. 9-15). [Tzimprikas and Markianos], not [wanting to] disclaim their ancestors, [pledge] that their party is not to molest the Kalepoi on account of this land in the stasis of Tzerekeres for posterity (l. 15-18). He who would try this should pay [a fine of] 500 aspers and should also inherit the sins of the Tzimprikantoi. [Tzimprikas and Markianos] [confirm] having received 70 aspers from the Kalepoi and have [accordingly] authored the present act (l. 19-21). Mention of the witnesses of the act (l. 22). Date (l. 23). Signatures of Theodoros Tzimprikas and Michael Markianos (l. 24-25). Mention of the scribe of the act (l. 26-28).

REMARKS

Dating. The act is dated to the month of May of a fifth indiction. Despite the indiction year and a great many prosopographical clues, the dating of the act is not easy to establish. The most important complication emerges from the person of Sebastos Pelinas, who had previously born the titles "the judge of all Matzouka" and *orphanotrophos*: cf. the notes to *Vazélon* nº 120 [108]. It is then natural to assume that the present act predates *Vazélon* nº 120 [108] —which also dates to a fifth indiction, 1367— since Sebastos Pelinas is merely referred to as an imperia official and the scribe of the case. This sequence, however, is made rather unlikely owing to the fact that some of the individuals mentioned in the present act are known to have been active in late the 14th and early 15th century. Notably, Georgios Alexopoulos appears in *Vazélon* nº 133 [109] of 1381, while more importantly Michael Kalepos is known to have been still alive in 1408 when he was involved in a legal dispute with Theodoros Kalepos: cf. *Vazélon* nº 126 [141].

One explanation is that, both Georgios Alexopoulos and Michael Kalepos were relatively young at the time of the present act's writing and lived to see their seventies. To make this suggestion more concrete, if we accept that the present act predates *Vazélon* nº 120 [108] by a few months during which time Sebastos Pelinas received a major promotion in the imperial court, then it might be suggested that Michael Kalepos was in his thirties, which would give us an approximate birth year of 1337. Consequently, he would have been 71 at the time of the lawsuit between himself and Theodoros Kalepos, which is certainly in the realm of possibility.

Another explanation would simply be that Sebastos Pelinas was demoted. This is certainly not without precedent in Byzantine history and Pelinas might still have been employed by the imperial administration after loosing favor with Alexios III Komnenos (1349-1390) towards the end of his long reign and would place the present act in the year 1382. Finally, as Erich Trapp has wondered, if Sebastos is a title and not Pelinas' given name: see PLP 23162. In that case, "Sebastos" Pelinas of *Vazélon* nº 120 [108] and *Vazélon* nº 125 [107] might be related but distinct imperial officials. This seems to be a

less likely scenario, since Sebastos, along with its feminine form Sebaste, is encountered as a given name on three seperate occasions in the acts of Vazelon (see *Vazélon* n°s 109 [144], 133 [109] and 142 [153] for Sebastos Melianos, Sebaste Chapsaba and Sebaste Lalatzopoulos respectively); these individuals apparently held no court titles or similar ecclesiastical distinctions. To sum, there are viable arguments to be made for both the 1367 and the 1382 dating. The available evidence is not conclusive enough to eliminate either date.

Affair. Firmly establishing the chain of events that led to the present act is difficult in large part owing to the copiousness of last names of individuals who are apparently related to each other: The usage of the word «πρόπαππος» for both Ioannes Sachas and Georgios Tzimprikas is also problematic. Although it is possible that the subject of this sentence (l. 6-9) changes without notice, it seems much more likely that the word is used to mean both grandfather and great-grandfather in the same sentence. When Georgios Tzimprikas, who was most probably Theodoros Tzimprikas' great-grandfather, died, a donation on behalf of his soul was made to the Kalepoi (Kaliepopouloi). For other cases of such "spiritual donations" to laymen and a brief discussion of this subject, see *Vazélon* n°s 71 [34] and 73 [36]. A plausible family tree for Michael Tzimprikas may accordingly be as follows:

Theodoros Tzimprikas – XX ?
|
Ioannes Sachas – XX Tzimprikaba
|
XY Tzimprikas – XX Sachas
|
Michael Tzimprikas

I would like to stress that this family tree is entirely hypothetical, but it does help to explain the confusion of last names as they pertain to the ancestors of Michael Tzimprikas. The fact that Ioannes Sachas had not provided any written guarantee of his

donation to the Kalepoi is intriguing and may indicate that it was not intended to be perpetual—unless of course such a document did exist and was later lost.

Prosopography. Theodoros Tzimprikas (l. 3) is also mentioned in *Vazélon* nº 127 [112] and *Vazélon* nº 130 [115]. – Michael Kalepos (l. 4-5) is mentioned in *Vazélon* nos 126 [141], 127 [112], 130 [115], 131 [117], 132 [116] and 133 [109]; The Kalepoi family is featured primarily in a series of court disputes in the late 14th and the early 15th centuries. Besides Andronikos Kalepos (l. 5) of the present act, we also know of Theodoros Kalepos (see *Vazélon* nº 127 [112]) in the 15th century. Additionally, a land belonging to one Kalepos is mentioned in an inventory that also belongs to the early 15th century (tou Kaliepou; *Vazélon* nº 124 [143]). – For Georgios Alexopoulos, see *Vazélon* nº 114 [105]. – For Sebastos Pelinas (l. 28), see *Vazélon* nº 120 [108].

L.27, συμβιβαστὴς: It is worth noting that although Sebastos Melinas's is not mentioned by name among the "peacemakers" (l. 11-13), he is nonetheless accredited as being the "reconciler (*symbibastes*) of the case."

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[108] 120. DECISION

κρισιμόγραφον (l. 21)

June, indiction 5
a.m. 6875 (1367)

Nikodemos, the *hegoumenos* of Vazelon, sues the occupants of and by a court decision obtains the Homochroitesia strips and the Kranin field.

The *hegoumenos* of the venerable and holy monastery of the Timios Prodromos John the Baptist of Mount Vazelon (Zaboulon), the hieromonk kyr Nikodemos, brings a case against father Georgios Homochorites and his son-in-law Georgios Tzarouan and Ioannes Koures, concerning strips of land (*loria*) [called] Homochoritesia in the *chorion*

of Chortokopion (l. 1-6). As a result, [the judges] have come on the spot, bringing both [the plaintiff and the defendants] in the presence of the trustworthy elders and having seen the documents of rights (*dikaiomata*) and the *kodix* of the monastery, they have deemed the monastery to be right (l. 6-9). [The judges of the case] [note that] the defendants have no legal documents [to back up their claims] but only "empty words" (l. 9-11). They have discharged the defendants and have deemed the *hegoumenos* [of Vazelon] to be right. The two strips of land [called] Homochoritesia, as well as a field called Kranin in [the stasis] of Choulion, are given to the monastery in perpetuity (l. 11-15). Concerning [the Kranin field] [the monastery of Vazelon] was also justified and [this was proved by] the *kodix* of the monastery. The Homochorites were dispossessed of [the Kranin field] and it was also given to the *hegoumenos* of the monastery (l. 15-18). The defendants should no longer molest the holy monastery concerning this matter. He who would try this is to pay a fine of 1000 aspers. The present verdict (*krisimographon*) will remain valid [even in that case] (l. 18-22). Mention of the witnesses of the act (l. 23-25). Date (l. 26). Signature of the judge of the case, Sebastos Pelinas (l. 27-29).

REMARKS

Prosopography. Sebastos Pelinas (l. 29) is the scribe of *Vazélon* nº 125 [107] and is also mentioned in *Vazélon* nº 103 [111], the chrysobull attributed to Emperor Alexios III Komnenos. – The Kathistoi (l. 23-24) are attested on several other occasions in Codex E, namely in *Vazélon* nº 151 [137] (Adamis Kathistos), *Vazélon* nº 182 [181] (Konstantinos and Christophoros Kathistos) and *Vazélon* nº 184 [182] (Nikolaos Kathistos), all of which date from the 15th century or later. – The Papabasilopouloi (l. 24) are attested once more in *Vazélon* nº 170 [120] of the 15th century. All other individuals mentioned in the present act are otherwise unknown.

Topography. Chortokopion was both a village and a district of villages, which is why it is called not only a stasis, but also *chorion* as is the case in our act: See Bryer, *Topography of Pontos*, 257. – For the Homochoritesia strips, see *Vazélon* nº 52 [79]. –

The field called Kranion (Kranin) in Choulion measured one *modios* and was worth about 12 aspers: cf. Mentioned acts.

L. 8, τὰ δικαιώματα: These were certainly the original documents on which acts were written. It is noteworthy that the relevant entry in the monastery's *kodix*, was considered sufficient evidence in the absence of these documents: cf. ll. 15-18.

L. 8, τὸν κώδικα: "a cadaster register in *book form*," hence *kodix*. Whereas the term *kodix* was replaced in the rest of the Byzantine world by *praktikon* after 1204, it has apparently remained in use in Pontos into the 15th century. For kodix, cf. *ODB*, *s.v.* Also see *Vazélon* nº 179 [146] of 1429 for the other appearance of this term in Codex E.

L. 10-11, εἰ μὴ μόνον λόγους κενά: While Vazelon backed its claims by both the original documents and the Codex of the monastery, the defendants could only provide oral testimony. In addition, they were apparently unwilling to take an oath to justify their case, which might have otherwise decided the ruling in their favor.

L. 28, ὀρφανοτρόφος: originally a director of an orphanage, this title is first attested in Leo I's novel dating from 469. Initially occupied by high-ranking members of the clergy, the office was gradually secularized. By the late Byzantine era, the *orphanotrophos* was a court title whose prestige apparently declined considerably from the 14th century onwards: cf. *ODB*, *s.v.*

Mentioned acts. Act of sale of the Kranion (Kranin) field to Vazelon: *Vazélon* nº 101 [13].

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[109] 133. DECISION

ἀπόφασις (l. 43) July, indiction 4
a.m. 6889 (1381)

A property obtained by Theodoros Tzamiotes by virtue of the *doux*'s letter is given back to Michael Kalepos. The *doux*'s decision is declared null and void.

Michael Kalepos has brought a case against Theodoros Tzamiotes, concerning a property (*nome*) that [Kalepos's family] had used for over 70 years [but is presently] taken over by Tzamiotes, who had [allegedly] approached the *doux* of Matzouka, while [Kalepos] was absent and had no notice; through a so-called verdict (*gramma tacha krisimou*) Tzamiotes had then received this property unjustly [according to Kalepos] (l. 1-5). [Following this accusation,] Tzamiotes arrived and showed the *doux*'s letter, which Skouterios had signed (l. 5-7). Yet Theodoros Tzamiotes admitted that Kalepos was not present [at the time] and that the *doux* and his butler (*pinkernes*) had reached a verdict with the testimony of Sebaste Chapsaba alone (l. 7-9). [Accordingly] Skouterios was summoned and questioned under oath, who declared that he resides in Trebizond [and] that when he saw the letter to have been written by the *doux* in Matzouka, he had put his signature on it, having supposed that it was a just [decision]. In the presence of the judges, he [admitted that] he had not seen defendants nor heard their testimonies (l. 10-14). Tzamiotes had been deemed right by the *doux* [based on] the testimonies of Georgios Alexopoulos and Sebaste [Chapsaba], [who] thought that the land belonged to Tzamiotes. These two witnesses were also summoned (l. 14-19). Alexopoulos spoke vain rumors (*akoa*) about Chapsas once being involved in a dispute with the late father (*geron*) of Kalepos and during this dispute Chapsas had said that Kalepos also occupied the property of the Manplanantes. Whence he was held to prove what he had stated and he indicated to have heard it from Chapsas's wife, Sebaste [Chapsaba] (l. 19-23). She, being asked about this, [in her statement] fell back on her mother-in-law, who is [presently] deceased. Since the testimony was thus passed on (*metabibazomenoi*) nothing was found [to be] valid, but Chapsas (Chapsaias) had said, because of the confrontation

(*hapsimachias*) he was also told of [this] dispute (*eris*). Sebaste herself claimed knowing nothing else, unless [? until] by the summoning of her mother-in-law, when she stated that a possession of the Manplanantes is also in Zepyresin (l. 23-29)**.** The judges of the case disregard these testimonies as useless and without substance, since neither Tzamiotes nor his father filed a suit against Kalepos in so many years to reclaim the property at Zepyresin; they [accordingly] rule that the letter of the *doux* is to be invalid, null and void, wherever it appears, since [it is] erroneous (*esphalmenon*) and one-sided (*monoprosopon*) and outside the observation of the law (*exo paratereseos nomikes*; l. 30-36). Michael Kalepos is to have and enjoy, incontestably and unbothered [by anyone], the property at Zepyresin [which had] been stolen [from] him, that is his garden (*enaulion*), since [it is] the age-long (*polychronon*) and most ancient possession of his mother-in-law and according to the recommendation (*eishghsis*) of the holy law (l. 36-40). If Tzamiotes, or anyone else from his party, ever attempts to demonstrate the rejected letter (*apobleton gramma*) [of the *doux*], he is to pay a fine of 1000 aspers (l. 40-42). The present judgment was written against such [a prospect] in the month of July and the year 6889 (l. 43-44). Signatures of the general judges (*katholikoi kritai*) of the divinely saved and preserved city of Trebizond and the whole realm. Signature of the imperia official and *tatas* of the imperial court, Theodoros (Therianos) Eunouchos (l. 45-49). The present verdict (*apophasis*) was sanctioned and signed, [so as to give it] extra validity and guarantee, [by] the imperial official, *doux* and *kephale* of all Matzouka, the cup-bearer (*epikernios*) Georgios Simates in the month of July of the fourth indiction. Signatures of the *doux* and *kephale* Georgios Simates and of the *skeuophylax* Konstantinos Lazaropoulos (l. 50-56).

REMARKS

Prosopography. For Michael Kalepos (l. 1), see *Vazélon* nº 125 [107]. – The *tatas* of the imperial court, Therianos Eunouchos' (l. 48-49) first name must have actually been Theodoros: This is both the reading of Papadopoulos-Kerameus (see note 48, *Vazélon,* 100) and his name appears in the chrysobull (*Vazélon* nº 103 [111], l. 35) attributed to Emperor Alexios III Komnenos. – The *doux* and *kephale* of Matzouka, Georgios Simates (l. 55), is mentioned in *Vazélon* nº 103 [111], ll. 35-36. – Konstantinos Lazaropoulos (l.

56), the *skeuophylax* of the see of Trebizond, is also mentioned in *Vazélon* nº 103 [111], l. 37. He is the son of Ioaseph Lazaropoulos, the successor of Metropolitan Niphon of Trebizond who had been arrested and placed in Soumela for complicity in the revolt of the Kabasitai in 1364 by Emperor Alexios III Komnenos: see *PLP* 14321 and Miller, *Trebizond*, 65.

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[110] 128. ACT OF SALE

πρατηριώδης γραφή (l. 20) June 2, indiction 7
πρατηριώδης γράμμα (l. 23-24) a.m. 6892 (1384)

The authors of the act sell a land in Palaiomatzouka to Michael Papamichaelopoulos.

Signa of *protagen* Georgios Chapsas, Christophoros Chapsas, Demetrios Chapsas, […] Kastellites and […] Chapsas (l. 1-6). Invocation of the Trinity and the Virgin Mary (l. 7-9). The authors of the act sell to Michael Papamichaelopoulos, as well as to his children and inheritors, a piece of land in the *bandon* of Matzouka, the *chorion* of Palaiomatzouka [and] the stasis of Tzeptylos, situated above Dranisou. [This land] is bordered by Zagianos to the east and also from above (l. 10-17). Papamichaelopoulos is to have full ownership [of this land] and neither the authors of the act nor anyone else from their party should molest him [on account of this land]. He who would try this should pay [a fine of] 1000 aspers and the present act is to remain valid [even in that case] (l. 17-21). [The authors of the act] [confirm] having taken 40 imperial issue aspers (*aspra tes basilikes hemon charages*) in one instalment and [accordingly] have produced the present act of sale (l. 21-24). Date (l. 25). Mention of the witnesses of the act (l. 26-28).

REMARKS

Prosopography. Georgios Chapsas (l. 2) is also mentioned in *Vazélon* nº 129 [114]. Demetrios Chapsas (l. 3-4) is mentioned in *Vazélon* nº 134 [145] of 1415. Michael Soutonos (l. 27), who is almost certainly identical with Michael Soutos, is among the witnesses of *Vazélon* nº 127 [112] of 1388, *Vazélon* nº 129 [114] and *Vazélon* nº 132 [116]. Basileios Andronikas (l. 27) is mentioned in *Vazélon* nº 127 [112] of 1388 and *Vazélon* nº 129 [114].

Topography. About a quarter of a century after our act was composed, we find the *chorion* of Palaiomatzouka detached from Matzouka proper and made a *bandon* on its own right: cf. *Vazélon* nº 126 [141] of 1408. At that time, the *doux* was a local magnate, bearing the family Chapsonomitas, Chapsin being the principle settlement of Palaiomatzouka. Therefore Anthony Bryer's suggestion that the "promotion" of Palaiomatzouka from a *chorion* to a *bandon* at some point in the last quarter of the 14th century might be taken as evidence for a local separatist movement seems plausible to me: cf. Bryer, *Topography of Pontos*, p. 262-3.

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[111] 103. CHRYSOBULL OF ALEXIOS III KOMNENOS

χρύσοβουλλος λόγος (l. 17, 26) July, indiction [9]
a.m. 6984 (1386)

Emperor Alexios III Komnenos donates to Vazelon the right to enjoy the taxes and the profits of nine *choria* in Matzouka.

L. 1, 17, 26 pro χρύσοβουλλος.

(From the holy and divine *chrysobull*; l. 1). Signature of Alexios [III] Megas Komnenos, by the grace of God, faithful [to] Christ the God, Emperor and Ruler of all the East, Germanikos, Alamanikos, Gothikos, [V]andalikos, glorious, victorious, gainer of trophies, faithful, forever august (l. 3-6). The Lord says [in] the Gospel, "blessed are the merciful" and on another occasion " I was imprisoned and you came to me," referring to the monks who dwell in caves in the mountains (l. 7-9). The Emperor, having learned about the monks who live in a cave on Mount Vazelon (Zaboulon), desired to visit this land so as to worship [there] (l. 9-11). When he arrived and found the place utterly desolate and being amazed by the abode of the monks, he sent forth glories to God, the maintainer of those relying on him for sustenance and decided to [dedicate] a small consolation so as to comfort these monks (l. 12-16). Wherefore he gives, through the present *chrysobull*, land under cultivation (*ge hypergon*) and *choria* [that will render] their *demosion* tax and profits (*epikarpia*) to this monastery; the *choria* Zouza and Chortokopion, Chaba and Spelaia, Daneiacha and Paparouza, Chamourion, Mandranekin and Chapsin, are to be held and possessed by the monastery in perpetuity (l. 16-23). No one will [be able to] annul or attempt to invalidate any of the [donations] shown by name; towards the validity and guaranty [of these donations] the present *chrysobull* of the Emperor has been furnished and has been addressed to the monks and their successors and it has been delivered in the month of July, of the 4th indiction, in the year 6894 of the creation (l. 23-29). Mention of the witnesses of the act (l. 30-47). The lands [included in the imperial donation] are defined and named below (l. 48-49).

REMARKS

Dating. The year of the creation (6984) and the indiction provided (4) do not match. The correct indiction for the chrysobull, assuming that the year of the creation is correct, should instead be 9.

Affair. The authenticity of this chrysobull has been a matter of debate for a long time. The editors of Codex E, Uspenskij and Benechevitch, were of the opinion that the main body of the text was authentic, but had been rearranged and grafted parts from other acts by a 19th century binder: See the notes below. Raymond Janin also agrees with this, contrasting our act, which he labels as "apparently authentic," with another published chrysobull (see MM, V, 468-469) that is almost certainly a forgery. On the other hand, Anthony Bryer has called our act a "pious memory" and Erich Trapp similarly refers to it as a pseudo-chrysobull. I am of the opinion that the last part of the chrysobull, that is to say ll. 39-49 have been cut or copied from a now-lost and authentic *horismos* probably dating from the third quarter of the 13th century: cf. the notes to *Vazélon* nº 104 [14]. As for the main part of the chrysobull, it is very difficult to say whether it is authentic without further research. A careful examination of Codex E and certainly a comparison with the Ankara MS if the act is also preserved in Codex B, must be conducted.

Prosopography. The Emperor of Trebizond who allegedly authored the present chrysobull (ll. 3-6) must be Alexios III Komnenos based on the year of the creation. For Alexios III, see *PLP*, 12083. – *Megas kontostaulos* and *kephale* of Matzouka, Konstantinos Tzanichites (l. 33) signed a court ruling in 1415 (*Vazélon* nº 123 [142]) at which time he occupied the same positions in the *bandon* of Palaiomatzouka. – Georgios Samates (l. 36) and Konstantninos Lazaropoulos (l. 37) signed a court ruling in 1381 (*Vazélon* nº 133 [109]). – For Sebastes Pelinas (l. 38), see *Vazélon* nº 120 [108] of 1367. – None of the imperial officials that appear after l. 39 belong to the period of our act and were almost certainly pasted on to their present location at a later date: cf. Affair. Andronikos Polemarches (l. 39) and Theodoros Polemarches (l. 40) appear in *Vazélon* nº 25 [21] of the second half of the 13th century – Ioannes Pexarites (l. 42) signed *Vazélon* nº

63 [68] of 1263 or 1278. – Konstantinos Kyrimeres (l. 43) and Niketas Pamphlagon (l. 45) signed *Vazélon* nº 39 [71] of 1264. – Michael Maroules (l. 47) signed *Vazélon* nº 44 [67] of 1261.

L. 1, added probably by the Codex's 19th century binder or during another and similarly late restoration attempt: cf. supra, p. 6.

L. 7, Mat. 5:7.

L. 8, Mat. 25:36.

Ll. 32-47, the signatories listed on these lines are all known to be 13th century and as such could not have been present to witness the composing of this chrysobull by Alexios III Komnenos in 1386. The editors of Codex E postulate that it was an overzealous binder in the 19th century who cut and pasted this part onto the present text and also rearranged the position of the chrysobull within the Codex: cf. *Vazélon*, vii.

L. 34, *tatas*: a court title first attested in the 12th century. The exact functions of the *tatas* are not known, on which subject the sources are silent: cf. *ODB*, *s.v.*

L. 38, based on what I have said above and in *Vazélon* nº 104 [14], the chrysobull attributed to Alexios III Komnenos ends here, with the signature of its scribe.

Ll. 39-49, these signatories and the concluding remark do not belong to our act: cf. Prosopography and the notes to *Vazélon* nº 104 [14].

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[112] 127. ACT OF EXCHANGE

ἀνταλλαγη (l. 3) June, indiction 11
a.m. 6892 (1388)

Paulos Douberites, his brothers and Georgios Paparomanos give to Michael Kalepos a land at tou Tzeutelou in exchange for another at Tzerekeres.

L. 12 pro παρουσίᾳ.

Paulos Douberites, with his brothers Phokas and Ioannakes and colleague? (*synadelphos*) Georgios Paparomanos [has] made an exchange with Michael Kalepos, [whereby] he has given him the land his party has at tou Tzeutelou, near Kalepos' garden (*enaulin*), and [in return] received Kalepos's own [land] at Tzerekeres, which [Michael Kalepos] had [obtained] by way of an exchange from Tzimprikas (l. 1-7). What the party of Douberites has is to be Kalepos's and [this] exchange is to remain valid in perpetuity (l. 7-9). One half of the trees that stand in the land at Tzerekere, which [the party of Douberites] has received, are to be enjoyed by Theodoros Kalepos. Michael Kalepos's half is to be owned by the party of Douberites (l. 9-11). Mention of the witnesses of the act (l. 12-14). Date (l. 15). Signature of Theodoros Tzimprikas (l. 16-17). Mention of the scribe of the act (l. 18-19).

REMARKS

Prosopography. Ioannakes Douberites (l. 2) is perhaps identical with father Ioannes Douberites in *Vazélon* nº 126 [141] of 1408. – For Michael Kalepos (l. 3), see *Vazélon* nº 125 [107]. –Theodoros Kalepos (l. 11) is mentioned in *Vazélon* n°s 126 [141], 131 [117] and 132 [116]. – For Theodoros Tzimprikas (l. 13), see *Vazélon* nº 125 [107]. – For Michael Soutos (l. 13) and Basileios Andronikas (l. 14), see *Vazélon* nº 128 [110]. – The Pharganontes (Pharganoi; l. 14) family is attested in two other acts, namely *Vazélon*

nº 109 [144] of 1415 and *Vazélon* nº 163 [171], which was probably also written in the 15th century. – For the Paparomanantes (ll. 2-3), see *Vazélon* nº 66 [99].

L. 9-11, τὰ δένδρη...ὀφείλει φαγεῖν τὰς ἡμισείας Θεόδωρος ὁ Καλεπός: This is half of all the trees that are apparently already owned by Theodoros Kalepos, as evidenced by the fact that Michael Kalepos defines the other half as his own in the next sentence (l. 11).

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[113] 81. ACT OF CONFIRMATION

a.m. 6905 (1396/1397)

Georgios Andreas concedes to Vazelon a strip of land.

L. 4 pro ἀντήλλαξεν. || l. 6 pro ἐλελήθειν.

Georgios Andreas relates the agreement reached between his father (*kyres*) with the monastery [of Vazelon][whereby] he [had] received the strip of land (*lorin*) [located] at [the stasis] of Choulion, at the threshing floor [belonging to] the monastery, which [the monastery] had with Polites [and] which the monastery [had acquired] from Koutzoulas; Sabas [had] exchanged the great field [located] above the well at Zerzele (Zerzeri) [for this strip of land] (l. 1-5). The monastery then took both fields, because of a promise that had been forgotten, [claiming] that [these] two were [the property] of the monastery (l. 5-7). [As a result of this disagreement] peacemaking men arrived and had the monastery and [Georgios] Andreas have reached an understanding [whereby] Georgios [now] gives the strip of land (*lorin*) of Koutzoulas as a donation (*psychikon*) to the monastery, [just] as the monastery had it previously, for the commemoration of his own and his father's soul (l. 7-11). Date (l. 12). Mention of the witnesses and of the scribe of the act (l. 13-15).

REMARKS

Affair. Since we next hear of Georgios Andreas in 1435, some 38 years after the present act, it may be assumed that he still is a relatively young man in 1397: cf. Prosopography. This is in part confirmed by the reference to his father's agreement with the monastery and perhaps at this date his father had just recently passed away. The narration of the act is somewhat confused and possibly elliptic. What seems to have taken place is that the father of Georgios Andreas, who must be identified with Sabas (l. 4), had acquired a strip of land at Choulion by means of an exchange and gave in return "the great field above the well" at Zerzele (Zerzeri). Apparently after the death of Sabas, the monastery claimed that both lands were theirs. It would be interesting to know if the monastery produced any written evidence towards this end, since in the present act it implied that Vazelon based its claims on "a forgotten promise" (l. 6). Additionally, the arrival of the peacemakers may also be indicative of a lack of written guarantee in the hands of the monks, which might have otherwise resolved this disagreement without the need of such an involvement. It is thus clear that the "donation" of Georgios Andreas was half-hearted at best and the present act perhaps provides a case of "archontic compulsion" that could be exerted by the monastery of Vazelon.

Prosopography. Georgios Andreas is the subject of a court decision (*krisimographon*), *Vazélon* n° 134 [145] of 1435. All other individuals mentioned in the present act are otherwise unknown.

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[114] 129. DECISION

γράμμα (l. 8)

undated
[late 14th century]

A disputed land is to be held half and half by the parties of Georgios Chapsas and his brothers and a certain Kalepos.

L. 6 pro ἀνὰ ἥμισυ || l. 10 pro παρουσίᾳ.

Georgios Chapsas, with his brothers, brings a case against Kalepos concerning the property (*gonikon*) adjoining tou Grammatikou, the rocky portion (*to meros tou kapaniou*) [that is] in the middle of Solonen and after [some] arguments and annoyances they took oaths (l. 1-4). [However] the peace-making elders (*eirenopoioi gerontes*) came and annulled their oaths and reconciled them so that they are to have [this] land, half and half. Neither party should molest the other [concerning this land] (l. 4-7). The one who would try this should pay a fine (*aerikon*) of 500 aspers. The present act is to remain valid [even in that case] (l. 7-9). Mention of the witnesses and of the scribe of the act (l. 10-13).

REMARKS

Dating. Georgios Chapsas, Michael Soutos and Basileios Andronikas are all known from other acts dating to the 1380s: cf. Prosopography. Accordingly an approximate dating of late 14th century may be ascribed to our act.

Affair. The narration of the act makes it clear that both parties, Chapsas on the one hand and Kalepos on the other, have taken oaths. Since swearing was considered to be the last word in disputes such as this one —and because the one taking the oath was considered to be speaking the truth— the fact that both parties took an oath must have

precipitated a legal dilemma: cf. notes to *Vazélon* nº 126 [141]. This dilemma was resolved when the peacemaking elders first annulled the oaths of both parties and then decreed that the land was to be partitioned among them.

Prosopography. The Kalepos in question (l. 2) could be Michael or Theodoros Kalepos, although the former is perhaps more likely given the extraordinary number of cases brought against him: see *Vazélon* nº 125 [107]. – For Georgios Chapsas (l. 1), Michael Soutos (l. 10) and Basileios Andronikas (l. 11), see *Vazélon* nº 128 [110]. – Theodoros Alexopoulos is among the witnesses of *Vazélon* nº 131 [117].

L. 2, τὸ καπὰνιν: a Pontic word meaning rock, crag or rocky territory: cf. *LPD*, *s.v.*

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[115] 130. DECISION

undated
[late 14th century]

The land over which Leon Moutzanes has sued Michael Kalepos is partitioned between the two parties.

Leon Moutzanes has brought a case against Michael Kalepos, [which he took] to Tzimprikas and the elders, on account of the land [which is] held by Kalepos and [which] Moutzanes [claimed] to have purchased; [Tzimprikas and the elders] have come on the spot and have made precise inquiry into the matter (l. 1-4). [The parties involved then] came to the [point of] taking oaths, [but] the elders would not allow it (l. 4-5). Due to the [prospect of] swearing, [Tzimprikas and the elders] have partitioned the land so that both parties are to have one half. Whoever has lost his half, [by agreeing to own just half of the land] is to get his reward from God (l. 5-7). Mention of the witnesses and of the scribe of the act (l. 8-10).

REMARKS

Dating. The act is not dated. The fact that Michael Kalepos is involved suggests a late 14th or early 15th century dating. If Tzimprikas is Theodoros Tzimprikas, then the earlier date, that is sometime in the closing years of the 14th century is more plausible: cf. Prosopography.

Prosopography. For Michael Kalepos (l. 2), see *Vazélon* nº 125 [107]. – Tzimprikas (l. 1-2), who is the arbiter of this case, is probably the imperia official Theodoros Tzimprikas: see *Vazélon* nº 125 [107]. – For Priest Theodoros Moutzanes (l. 10), see *Vazélon* nº 114 [105].

L. 4-5, ἤθελεν δὲ γενέσθαι ὅρκος και οὐκ ἀφῆκαν οἱ γέροντες: It is likely that the elders would not let the oath-taking take place, because both parties were prepared to do so. Instead, the land was partitioned so as to avoid further complications, an arrangement that is also seen in *Vazélon* nº 129 [114].

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[116] 132. DECISION

διάγνωσις (l. 15) [late 14th or early 15th century]

Theodoros Psomiares has sued the Kalepoi on account of a field, which is ruled to be the property of the latter party.

Theodoros Psomiares has brought a case against the Kalepoi (Kaliepoi) concerning the field situated at Palaialonin, [which] he sought as [an inheritance] from his grandfather Monomachos (l. 1-3). The Kalepoi (Kaliepoi) [on their part] claimed that

the field is their own by way of an old allotment and recalled no point in time when Monomachos or Agatha worked it (l. 3-5). Finally both parties accepted Georgios Chaldes [as a witness], who was brought [to testify] and who, after having sworn, said that the land belongs to the Kalepoi (l. 5-8). [The judges of the case] have vindicated the Kalepoi according to Chaldes's testimony [delivered] under oath, so that they are to have this land in perpetuity without impediment or harassment by the party of Monomachos and Agathas (l. 8-11). The children, inheritors or successors of Monomachos and Agathas should not molest the Kalepoi (Kaliepoi) or their inheritors. Whoever attempts this should be turned away empty-handed and should furthermore pay a fine of 500 aspers (l. 11-15). Against such a [prospect], the present verdict was written and [the document] was given to Theodoros and Michael Kalepos (Kaliepos) (l. 15-17). Date (l. 18). Signatures of the arbiters of the case (l.19-20). Mention of the scribe of the act (l. 21).

REMARKS

Dating. The prosopographical evidence indicates the late 14th or the early 15th century as the time period for our act: cf. Prosopography.

Affair. The dispute seems to have been brought to the attention of the Vazelon establishment and the chief arbiter of the case was almost certainly the monastery's *hegoumenos*. Since Vazelon, rather than a secular court, handled this case, it is very likely that one or perhaps both of the parties involved in this dispute were the tenants of Vazelon.

Prosopography. For Theodoros Kalepos (l. 16), see *Vazélon* nº 127 [112]. – For Michael Kalepos (l. 16), see *Vazélon* nº 125 [107]. – Priest Ioannes Douberites (l. 20) is also among the witnesses of *Vazélon* nº 126 [141]. – For Michael Soutos (l. 20), see *Vazélon* nº 128 [110]. All other individuals mentioned in the present act, including the *kathegoumenos* Ioannikios of Vazelon, are otherwise unknown.

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[117] 131. DECISION

undated
[early 15th century, before July 1408]

Theodoros Kalepos has sued Michael Kalepos over the implementation of the partition-arrangement between them, which is put into effect by the judges.

L. 2 pro μοιραδογράφον.

Theodoros Kalepos has brought a case against Michael Kalepos, on account of the [implementation of] the partition-arrangement and has brought along the allotment document (*moiradographon*); [the judges of the case] [confirm] having [done] just as it is written [on the document] and that whatever they have found not allotted, they distributed [themselves] (l. 1-3). The judges also set up boundaries; Theodoros has taken tou Phlintze portion and tou Pegadiou, [while] Michael (Michales) has taken the middle part and Alepousesin (l. 3-6). Mention of the witnesses and of the scribe of the act (l. 7-10).

REMARKS

Dating. Our act must predate *Vazélon* nº 126 [141]: cf. Affair. Consequently, an early 15th century dating might be suggested, at some point in or shortly before 1408. Uspenskij has not given a reason for dating our act to the second half of the 14th century: cf. *Vazélon*, xxvi.

Affair. The present ruling was not the final word on this case since we know that Theodoros Kalepos appealed to the *doux* of Palaiomatzouka in 1408, claiming that the *moiradographon* Michael Kalepos had is spurious. Moreover, Paulos Soutos, who is the judge of our act, is among the witnesses of that appeal: cf. *Vazélon* nº 126 [141].

Prosopography. For Theodoros Kalepos (l. 1), see *Vazélon* nº 127 [112]. – For Michael Kalepos (l. 1-2), see *Vazélon* nº 125 [107]. – For Theodoros Alexopoulos, see *Vazélon* nº 129 [114]. – Paulos Soutos (l. 9-10) is the author of *Vazélon* nº 109 [144] of 1415 and is among the witnesses of *Vazélon* nº 126 [141].

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[118] 69. ACT OF DONATION

γραφή (l. 8) undated
[first half of the 15th century]

Georgios Nomikos and his wife donate to Vazelon their field near a threshing floor.

L. 5 ἐν τῇ pro τῇ.

Georgios Nomikos donates to the holy monastery of the Timios Prodromos of [Mount] Vazelon the field situated in *chorion* of Chalabena, near the threshing floor (*alonion*) with [both] his own and his wife's volition and choice (l. 1-3). His [portion of this field] measures one psomiarion and that of his wife measures two *psomiaria*. [Georgios Nomikos and his wife] have given these to the holy monastery of the Timios Prodromos of Vazelon so that the [monastery] will have [the field] in full ownership in perpetuity (l. 3-7). Nobody from the party of Nomikos and his wife has the right to molest the monastery [on account of this field]. Let the one who attempts this find the Timios Prodromos as an opponent [on the Day of Judgment]. The present act is to remain valid [even in that case] (l. 7-9). Mention of the witnesses of the act (l. 10-11).

REMARKS

Dating. The dating of the present act cannot be considered independently of *Vazélon* nº 13, in which the donation of Georgios Nomikos is mentioned. Although a preliminary glance at the prosopographical data suggests that *Vazélon* nº 13 [130] belongs to the mid-13th century and the present act to the 15th, it is very unlikely that this rather insignificant donation would still be referred to by the donor's name, some two centuries after the act. In other words, *Vazélon* nº 13 [130] and *Vazélon* nº 69 [118], should be contemporary or close for the authors of *Vazélon* nº 13 [130] to have mentioned Georgios Nomikos's donation that is narrated here. The available prosopographical evidence gives a strong indication that *Vazélon* nº 13 [130] belongs to the 15th century: Two of the witnesses of this act, Basileios Chapsas and Michael Chalamanes, are mentioned in *Vazélon* nº 135 [148] if 1431 and *Vazélon* nº 142 [153] of 1433 respectively. In addition, hieromonk Akakios who is another witness of *Vazélon* nº 13 [130] might be identified as monk Akakios Chalamanes, a figure who also appears in acts of the early 15th century (cf. *Vazélon* nº 142 [153]). Based on these facts, it may be necessary to date our act also to the 15th century. This creates a problem since Ioannes Moukapas is known from several acts that probably date to the 13th century: cf. Prosopography. A simple answer is, of course, the possibility that Ioannes Moukapas of our act is in fact different from others mentioned elsewhere in the Codex.

On the other hand, certain other factors complicate the matter further. For one, the name of Georgios Nomikos may have been mentioned in *Vazélon* nº 106 [92], l. 238-239, which dates to the late 13th century, although it is obvious that the editors were unsure about this reading, as indicated by their use of brackets. It must also be admitted that both Chapsas (cf. *Vazélon* nº 115 [95]) and Chalamanes (*Vazélon* nº 25 [21]) are rather common last names in the acts of Vazelon and that Basileios and Michael are even more widespread as first names. See for example the case of Ioannes Chalamanes, mentioned in *Vazélon* nº 25 [21] of the late 13th century and a Ioannes Chalamanes who appears in *Vazélon* nº 81 [113] of 1397, the two clearly being distinct individuals with the same name whom we can tell apart thanks to the dating provided by the latter act. Taken

together these may indicate that our act, as well as *Vazélon* nº 13, belong to the 13th century.

A third possibility is one I discounted in the beginning of this note: The monks of Vazelon for some reason consulted the extant codex of the monastery for this land and noted the name of its donor who had lived two hundred years prior to their time, which is to reiterate, rather implausible. Although all three possibilities mentioned above are within the realm of possibility, having considered the likelihood of each, I believe the first one to be the most likely due to the fact that it has the strongest prosopographical evidence supporting it. I have accordingly dated both *Vazélon* nº 13 [130] and *Vazélon* nº 69 [118] to the first half of the 15th century. Uspenskij, on the other hand, appears to have found it acceptable to have an interim of 200 years between the present act and *Vazélon* nº 13 [130], dating the former to the 13th and the latter to the 15th century: cf. *Vazélon*, xxi.

Prosopography. For Georgios Nomikos (l. 1), see *Vazélon* nº 13 [130]. – For Ioannes Moukapas (l. 10-11), see *Vazélon* nº 27 [23].

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[119] 156. ACT OF DONATION

undated
[first half of the 15th century]

Monk Ioannikios Mastoropoulos donates some properties to Vazelon.

Invocation of the Trinity and the Virgin Mary (l. 1-3). Monk Ioannikios Mastoropoulos with [his own] entire volition and wish [lacunae] (l. 4-8); which he has at Koukourion and elsewhere [lacunae] the barn (*sarpin*; l. 8-13). [Lacunae] from above (l. 14-15). [He who would try to revoke] Mastoropoulos's present [donation] should be cursed by the 318 divinely-inspired fathers [of Nicaea] and have the Timios Prodromos

as opponent in his present life and on the [Day of Judgment] to come (l. 16-21). The present [donation] [lacunae] and an eternal guarantee (l. 22-24).

REMARKS

Dating. Since Ioannikios Mastoropoulos is known to have been active in the first half of the 15th century, our act is also very likely to date from that period: cf. Prosopography.

Affair. Although what was legible to the editors of this act indicates a donation by Ioannikios Mastoropoulos, the *lacunae* make it impossible to know the nature of this donation.

Prosopography. For Ioannikios Mastoropoulos (l. 4), see *Vazélon* n° 8 [157] (Ioannes Mastoropoulos).

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[120] 170. LACUNARY ACT

undated
[first half of the 15th century]

Hieromonk Makarios, the hegoumenos of Vazelon, attests having established some lease contracts (?)

The *kathegoumenos* of the holy monastery of the worthy (*timios*) prophet Prodromos and Baptist John of Vazelon (Zaboulon) hieromonk Makarios rented (? *epoiesa kapalin*) for two *tritaria* of legumes [a field?] [lacuna] the threshing floor of

Eugenes [lacuna] and the garden (*kepin*). [lacunae] (l. 1-6). Mention of the witnesses and of the scribe of the act (l. 8-11).

REMARKS

Dating. Our act must date from the first half of the 15th century in which period hieromonk Makarios was the *hegoumenos* of Vazelon: cf. Prosopography.

Affair. The lacunae make it impossible to know the exact nature of this act. Nonetheless, it seems likely that hegoumenos Makarios has reached an agreement with an unknown person or persons concerning the leasing of some lands of Vazelon (cf., l. 3 and 5, the expression *kapalin*) . It is also possible, however, that it is the monastery who agrees to pay a rent for the right to use the lands mentionned.

Prosopography. For hieromonk Makarios, the *hegoumenos* of Vazelon (l. 3), and the scribe of our act, see Intro. – Ioannes Mastoropulos (l. 9), should be identified to Ioannikios Mastoropoulos; see *Vazélon* n° 8 [157]. – The Aulianitai (Ablianitai; l. 8) are known thanks to two acts apparently dealing with the same issue, namely *Vazélon* nos 6 [125] and 141 [132], in which the family is variously called Aulitai, Aulianitai and Aulianitantantoi. For the Papabasilopouloi (l. 9-10), see *Vazélon* n° 120 [108] of 1367.

L. 3, for *kapalion*, cf. the notes to [20] 24.

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[121] 172. NOTE OF COMMEMORATION

γραφή (l. 12) undated
[first half of the 15th century]

Note commemorating Georgios Chalamanes, his wife and children.

L. 4 lege κοκκύμελα || l. 6 καίσου pro καὶ ἔσω.

May the Lord remember [on the Day of Judgment] and forgive Georgios Chalamanes, together with his wife and children Nikephoros and Paskales, who donated to the Timios Prodromos [of Vazelon] his garden (*kepin*) with the plum trees (*kokimela*) in Hypokepia and the field of the monastery (*manasteresin*) with the walnut trees (*karydia*) [situated] at Siderionin in Gephyren and the share of the Paxymates (*Paxymatesin*) and [lacuna] (l. 1-6). They [confirm] having taken one willow tree (? *repousi*) and ? (*axinen*) and [lacuna] nine psomiarion of barley. They also have given them nine [bolts of?] Ancona linen (*linon ankonas*). [Lacuna] also 120 aspers [lacuna] let Nikephoros [lacuna] also here at the garden (*kipon*) [in] upper Pegade the transplanted apple tree (? *to melo to epiboli*; l. 7-11). No one, neither Chalamanes nor the monks, should question the present act. Whoever does this should be cursed by the 318 divinely inspired fathers [of Nicaea] and have the indignation of [the traitor] Judas and also have the Prodromos as opponent on the Day of Judgment (l. 11-15). Mention of the witnesses and of the scribe of the act [lacunae] (l. 16-20).

REMARKS

Dating. Our act must date from the first half of the 15th century when hieromonk Makarios was acting as the *hegoumenos* of Vazelon: cf. Prosopography.

Affair. Although our act is basically a note of commemoration, I believe that it also involves an exchange between the monastery and the party of Chalamanes, as

indicated by the clause "neither Chalamanes nor the monks [of Vazelon] should question the act." Unfortunately, the *lacunae* do not allow us to say exactly who received what, but most of the properties involved in the deal can be identified.

Prosopography. For hieromonk Makarios, the *kathegoumenos* of Vazelon (l. 18), and the scribe of our act, see *Vazélon* n° 135 [148] of 1431.

L. 4, *kokkimela*: cf. the notes to *Vazélon* n° 100 [102].

L. 7, *repousi*: perhaps a willow-tree, cf. the notes to *Vazélon* n° 153 [159].

L. 8-9, *linon ankonas*: unless I have misunderstood what was meant here, this constitutes a rare mention of foreign imports in rural Matzouka.

L. 11, *epiboli* : cf. the notes to *Vazélon* n° 104 [14].

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[122] 3. AGREEMENT

undated
[15th century]

Maroula Tzilepenopoulos is to give every year one *psomiarion* of barley to the monastery of Vazelon as rent.

L. 2 fortasse pro ἐποίησα καὶ [συμφωνὶαν]

Invocation of Christ (l. 1). Maroula Tzilepenopoulos starts to work again [on a field of] the Timios Prodromos, [to which] she is to give one *psomiarion* of barley annually (l. 2-4).

REMARKS

Dating. The act is not dated and Maroula Tzilepenopoulos is not mentioned elsewhere in the Codex. However, the present act is found amongst a group of acts in

Codex E (*Vazélon* n°s 1-13) dating from the 15th century. Accordingly, it is very likely that our act also belongs to this period; cf. supra p. 14-15.

Affair. The present act is very elliptical. It seems that Maroula Tzilepenopoulos renews her contract, renting a plot of land belonging to Vazelon, and that she agrees to render a fixed annual payment of barley to the monastery. This arrangement may be considered unusual since the rent normally corresponded to a part of the harvest: cf. J. Lefort, "The Rural Economy," in *EHB*, 306-307.

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[123] 4. INVENTORY

undated
[15th century]

List of fields of unknown origin.

These are the fields [lacuna]: [a field] at Achantionin (Achanteoni), [a field] at Kaloionesi, [a field] at Tzimilia, [a field] at Rimi [a field] at Skali Kanaborge.

REMARKS

Dating. The present act probably dates from the 15th century for the same reasons as for n° 3.

L. 6, εἰς τὸ Σκάλι Καναβοργη: might rather mean "[a field] of hemp (*kanaborge*) at Skali", if we may assume that Καναβοργη is related to the modern Greek Κανναβούρι (hempseed).

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[124] 5. AGREEMENT?

undated
[15th century]

A quarrel between Vazelon and the son of Tebrano (?) Konstantinos is resolved.

L. 3, 6 fortasse pro ταβὴν.

Invocation of the Trinity (l. 1). The monks [of the monastery] of Vazelon had quarreled (*eichane…tabe*) with the son of Tebrano (?) Konstantinos and Pacha Tzouloupopoulos on account of the *kape* (?) at Chana; [the two parties] were reconciled by Elaphoïoannas and kyr Theodoros Gariotes [the rest of the act is incomprehensible and lacunary] (l. 2-7).

REMARKS

Dating. The present act probably dates from the 15th century for the same reasons as for no 3.

Affair. The present act is barely intelligible due to a combination of factors, including its highly elliptical narration, bad syntax, numerous spelling errors and lacunary. All that can be said with any certainty is that the son of Tebrano Konstantinos and Pacha Tzouloupopoulos had been involved in a dispute with Vazelon about a property, perhaps a garden (*kape*), which is resolved after the involvement of certain intermediaries. It is not clear why Konstantinos and Pacha appear to be the authors of this act rather than their son, but one among many possible explanations could be that their son has either passed away or been carried off to captivity since reaching an agreement with the monastery.

L. 3, 6, ταβὴ: a Pontic Greek word, meaning quarrel, which comes from the Turkish *dava*. This variety of the word, as opposed to τάβα, is probably a verbal noun derived from τάβιζω: cf. *LPD*, *s.v*. Anthony Bryer's suggestion that ταβὴ (*tabe and taboi*) is related to the Turkish *tapu* (title deed) seems improbable to me based on contextual evidence: See note 64 in Bryer, *Byzantine Matzouka*, 77.

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[125] 6. AGREEMENT

undated
[15th century]

A quarrel concerning a mill is resolved to the benefit of Vazelon.

L. 4 ἐπικα pro ἐποίησα || l. 4 τοι Μαστίρην pro τὸ μοναστηρί || l. 5 lege χαμαιλέταν || l. 5 καίσου pro καὶ ἔσω || l. 5 lege ἐπαίδευα.

Invocation of the Trinity and the Virgin Mary (l. 1-3). The quarrel between Atilantzes (Tilantzes) and the monastery [of Vazelon] concerning the mill (*chamaileta*) [lacuna] [has ended] (l. 4-5). [The monks] ask God to grant forgiveness to the father [of Atilantzes] and to help [the latter] and his children (l. 5-7). And [for] Aulitas's (Aulletas) portion [of the mill, the monks] ask God to forgive the parents of the Aulitai (l. 7-8). Mention of the witnesses of the act (l. 9-11).

REMARKS

Dating. The act is not dated. Although, two of the persons mentioned in it also appear in *Vazélon* nº 141 [132] apparently dealing with the same affair, *Vazélon* nº 141 [132] provides no additional evidence towards the dating of either acts: cf. Prosopography. Accordingly, it must be tentatively suggested that the present act dates

from the 15th century for the same reasons as for *Vazélon* n° 3 [122] and that it probably predates *Vazélon* n° 141 [132]: cf. Affair.

Affair. The act is very elliptical. It is however clear that the mill's ownership was shared by at least three parties, Atilantzes and Aulitas of the present act and the Lalatzai who are named in *Vazélon* nº 141 [132]. The suggestion that the Lalatzai owned a part of the mill in our act presupposes that this is identical with the mill mentioned in nº 141 [132]. The presence of Atilantzes and Aulitas in nº 141 [132] may indicate that the quarrel between them and the monastery had already been ended. Indeed, the affair described in this act, where the Lalatzai donate their portion of the mill to Vazelon may have been a direct result of our act. In other words Vazelon, having resolved the dispute with Atilantzes and Aulitas, might have then turned to the Lalatzai who owned the remaining part of the mill in question and convinced them to let go of their share in favor of the monastery. This would be consistent with the apparent concern of Vazelon to acquire the entirety of a given property once it acquired a portion of it: cf. *Vazélon* nº 48 [104] for example.

Prosopography. Tilantzes (l. 4) is probably the same person as Xenos Atilantzes who is a witness to *Vazélon* nº 141 [132]. – Aulitas (l. 7: Aulletas; see l. 8) could be the same person as Konstantinos Aulytes Xenomichalis, also a witness to *Vazélon* nº 141 [132]; see *PLP* nos 1677-1680 and the following entry. – Xenos Konstantinos Michales (l. 10-11) is probably identical to Konstantinos Aulytes Xenomichalis of *Vazélon* nº 141 [132]; if this is the case, then our Aulitas and Xenos Konstantinos Michales are one and the same person. – Stephanos Chapsas (l. 11) is also a witness of *Vazélon* nº 182 [181] of the 15th century.

L. 4, on ταβὴ, see the notes to *Vazélon* n° 5 [124].

L. 5, ἐπαίδευα τὸ Ταβίν: from the context we understand that παιδεύω here must mean "put an end to".

L. 7-8, Aulitas must have owned a part of the contested mill, which was also conceded to the monastery.

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[126] 9. ACT OF DONATION

undated

δωρεά (l. 11) [15th century]

Konstantinos Psomiares donates to Vazelon his lot of a garden situated near St. John Tryphentios.

L. 7 τελεῖν fortasse pro τελεῖται.

Invocation of the Trinity (l. 1). Priest Konstantinos Psomiares donates to Vazelon his lot of the garden (*enaulion*), that is one third of it, which he has received from his brothers, situated near St. John Tryphentios, for the salvation of the soul of himself and of his parents (l. 2-7). On account of this [garden], whenever it is cultivated, the *kapalion* tax [amounting to] half psomiarion of legumes must be paid (l. 7-9). [Psomiares] has also donated, together with his brothers, one ox to the Prodromos (l. 9-10). Whoever from his family wishes to overturn his donation, should have the Prodromos as opponent on the Day of Judgment (l. 10-12).

REMARKS.

Dating. The act is not dated and the prosopographical evidence is of no help. However, our act is found amongst a group of acts (*Vazélon* n°s 1-13) that all date from the 15th century. It is therefore likely that our act also belongs to this period.

L. 8, *kapalion* (*kapalin*): for *kapalion*, cf. *Vazélon* n° 24 [20]. Also note that the wording used in our act is highly reminiscent of that of n° 109 [144] (see esp. l. 10-11).

L. 8, *phabaton*: While this may denote any number of plants that belong to the Fabaceae (i.e. Leguminosae) family, which includes lentil, peas, beans, clovers etc., it is probable that more specifically yellow lentil is meant, for which the early and late Byzantine word *phaba* was used: cf. Lefort, "The Rural Economy," in *EHB*, 251.

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[127] 10. ACT OF DONATION

ψυχικὴ δωρεά (l. 13)

undated
[15th century]

Chryse Kastelitopoulos and Eirene Harmenopoulos donate to Vazelon a walnut tree.

Invocation of the Trinity and of the Virgin Mary (l. 1-3). Chryse Kastelitopoulos and her sons donate [to Vazelon one half of] the walnut tree, [situated] at Aitherisa and called tes Lazanas, that [Chryse] has received from her brothers; [the donation is made] for the salvation of the soul of herself and of her parents (l. 4-8). Eirene Harmenopoulos also donates her half part of the same walnut tree for the salvation of the soul of herself and of her parents (l. 8-11). Whoever of the parties [of the donors] questions the present donation should have the Prodromos as an opponent on the Day of Judgment (l. 11-14)

REMARKS

Dating. The act is not dated. It probably dates from the 15th century for the same reason as act *Vazélon* n° 9 [126].

L. 7, the naming of trees, presumably after their original owners, appears not to have been uncommon in medieval Matzouka. See *Vazélon* n° 104 [14], l. 18 for another case of this practice.

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[128] 11. NOTE OF COMMEMORATION

[...] January [...]
[15th century]

Note commemorating Gregorios Strateges who donated to Vazelon a horse.

May the Lord remember [on the Day of Judgment] and forgive Gregorios Strateges, who has donated a horse to the monastery of the Timios Prodromos of Vazelon (Zaboulon) for the salvation of the soul of himself, of his wife, of his children and of his parents (l. 1-5). [The Prodromos] and the saints will protect him on the Day of Judgment [lacuna] (l.5-6). [Lacunae] Date (l.7).

REMARKS

Dating. The act probably dates from the 15th century for the same reason as act *Vazélon* n° 9 [126].

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[129] 12. ACT OF DONATION

γραφή (l. 6) undated [15th century]

Hieromonk Nikodemos Kaltzibas donates to Vazelon his lot at Choulion.

Hieromonk Nikodemos Kaltzibas donates to the monastery of the Timios Prodromos [of Vazelon] the land, that is his [hereditary] lot, called Siderionin [situated] at Choulion, for the salvation of his soul and the remission of his sins (1-5). If anyone reverses this act, he should have the Prodromos [as] opponent on the Day of Judgment (l. 5-6). Mention of the witnesses and of the scribe of the act (l. 7-10).

REMARKS

Dating. The act is not dated. The scribe of the act, Ioannes Mastoropoulos, is mentioned in two dated acts of the 15th century: *Vazélon* nº 144 [155] of 1434 (Maistoropoulos) and *Vazélon* n° 8 [157] of 1435. Accordingly our act also probably dates from the first half of the 15th century.

Prosopography. See notes to n° 144 for Ioannes Mastoropoulos (l. 10; Maistoropoulos). – For the Gialeas family (l. 8), see *Vazélon* nº 41 [100]. – All other individuals mentioned in the present act are otherwise unknown.

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[130] 13. ACT OF EXCHANGE

undated
[15th century]

Kyriazes Kamachenos exchanges a field for the strip of land that belongs to Vazelon and is situated at the threshing floor of Lazogianina.

L. 2 lege συνεβιβάσθημεν || l. 4 ὁ καὶ γαυρὼν pro τὸν καὶ γαμβρόν || l. 5 ἐνένι pro ἔνι || l. 9 5 ἐν τῷ pro τῷ.

Invocation of God and of all the saints (l. 1). The *hegoumenos* [of the monastery] of Vazelon (Zaboulon), the hieromonk Blasios, and Kyriazes Kamachenos, the son-in-law of Lazogianina, have reached an agreement [whereby the monastery] received from [Kyriazes] a field called Kyra ceding [in return] the strip of land (*lorion*) [situated] at the threshing-floor of Lazogianina; the monastery acquired [this strip of land thanks to a donation] of Georgios Nomikos (l. 2-7; cf. notes). Neither party should ever molest the other [on account of these lands] (l. 7-8). He who would try this should pay a fine of 500 aspers to the imperial treasury (l. 8-9). Mention of the witnesses and of the scribe of the act (l. 10-14).

REMARKS.

Dating. See *Vazélon* nº 69 [118] for a discussion of the present act's dating.

Affair. The exchange between the monastery of Vazelon and Kyriazes Kamachenos was apparently initiated at the instigation of the latter party. Kamachenos was presumably motivated to make this offer of exchange by the convenience of having a property that is close to the threshing floor owned by his mother-in-law.

Prosopography. For Georgios Nomikos (l. 7), see *Vazélon* n° 69 [118]. – Hieromonk Akakios might be identified as monk Akakios Chalamanes: see *Vazélon* n°

142 [153], in which he is mentioned together with Michael Chalamanes, who is also present in our act. – Basileios Chapsas (l. 11-12) is a witness of *Vazélon* n° 135 [148]. – Michael Chalamanes (l. 12-13) is among the witnesses of *Vazélon* n° 142 [153].

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[131] 138. ACT OF DONATION

undated
[15th century?]

Nikolaos Strateges donates to the monastery of Vazelon 50 aspers.

Invocation of the Trinity (l. 1). Nikolaos Strateges donates to the [monastery of the] Timios Prodoromos 50 aspers of ? (*garikou*), for the salvation of the soul of himself and of his parents and the remission of their sins (l. 2-4).

REMARKS

Dating. The act is not dated and contains no prosopographical clues for dating it even approximately. Moreover, Anthony Bryer has noted that the *Vazélon* nos 136-142 all appear to have been written in Codex E by different hands: cf. Bryer, *Byzantine Matzouka*, p. 92. This essentially prevents us from suggesting for *Vazélon* nº 138 [131] the date of the acts preceding or following it. Perhaps the only hint for dating is the uncommon word γαρικοῦ (l. 3), which appears only in the present and the immediately preceding act in the entire Codex. This may indicate a similar time period for the two acts, that is to say, the 1400s.

L. 3, γαρικοῦ: cf. the notes to *Vazélon* nº 137 [151] for a discussion of this word.

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[132] 141. ACT OF DONATION

undated
[15th century]

The authors of the act end a dispute between their party and Vazelon by donating a mill that had been the object of contention.

L. 3 ἐπ(ηὺ καν) pro ἐποίησα || l. 3 τὸ μαναστήρην pro τὸ μοναστηρί || l. 3 lege χαμαιλέταν || l. 4 καίσου pro καὶ ἔσω || l. 5 ἀχ pro ἐκ.

Invocation of the Trinity (l. 1). Basileios (Basiles) Lalatzes, Theodotos Lalatzes (Lalatza) and Nikolas Lalatzes (Lalatza) have reached an agreement with the monastery [of Vazelon] [concerning] the mill (*chamaileten*) above there, [which] they [now] transmit to the Prodromos for their salvation (l. 2-4). Whoever from the party [of the Lalatzai] or from their inheritors [molests the monastery on account of this land] should be cursed by the 318 divinely inspired fathers [of Nicaea] and have the indignation of the [traitor] Judas (l. 5-7). Mention of the witnesses and of the scribe of the act (l. 8-11).

REMARKS

Dating. The act is not dated. However, two of the individuals mentioned in it also appear in *Vazélon* nº 6 [125], which apparently deals with the same affair and dates from the 15th century: cf. Prosopography.

Affair. On the affair, see the notes to *Vazélon* nº 6 [125].

Prosopography. Konstantinos Aulytes Xenomichalis (l. 8-9) is very likely to be identical with Aulitas and Xenos Konstantinos Michales who are mentioned in *Vazélon* nº 6 [125] and thus appear to be one and the same person. — Xenos Atilantzes (l. 9) is

probably the same person as Tilantzes who is a witness to *Vazélon* nº 6 [125]. – All other individuals mentioned in our act are otherwise unknown.

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[133] 150. NOTE OF COMMEMORATION

undated
[15th century or later?]

Note commemorating Alexis Karmoutes.

May the Lord remember [on the Day of Judgment] and forgive Alexis Karmoutes. He has given to the Timios Prodromos [of Vazelon] the field at the Okni plain for the salvation of his soul and should have the Prodromos as helper on the Day of Judgment (l. 1-4).

REMARKS

Dating. The act is not dated. However it is likely to date from a time in the 15th or the subsequent centuries, for the same reasons as for *Vazélon* nº 148 [136].

Prosopography. For the Karmoutai (l. 2), see *Vazélon* nº 136 [150] of 1432.

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[134] 161. ACT OF DONATION

undated
[15th century?]

Georgios Chalamanes donates to Vazelon half of a garden.

Invocation of the Trinity (l. 1). Georgios Chalamanes, together with his children and inheritors, donates to the Timios Prodromos [of Vazelon] his share [of] the garden (*kepen*), that is half [of it], which they have [as] spiritual [lacuna] at the house of Politas [lacunae] (l. 1-5). Date [lacuna] (l. ?). Mention of the witnesses of the act (l. ?).

REMARKS

Dating. Positioned between *Vazélon* nº 160 [161] of 1448 and *Vazélon* nº 162 [164] of 1478, the present act may also date from some time in the 15th century.

Prosopography. Georgios Chalamanes (l. 2): for the Chalamanai, see *Vazélon* nº 25 [21].

****

[135] 139. ACT OF DONATION

undated
[15th century or later?]

The authors of the act donate wine of various quantities to Vazelon.

The Lord is to remember and forgive the soul of Ioannes Ziganites [who has] given to the [monastery of the] Timios Prodromos two *pholera* of wine, for the salvation of the soul of his own and of his parents and the remission of their sins (l. 1-4). Saetas also [donates] five *tzarikia* [of wine] (l. 5). Sampson [donates] one *pholeron* [of wine] (l. 6). Manoules [donates] one *tziarikin* [of wine] (l. 7). [These donors] are to have the Prodromos as a helper on the Day of Judgment and their children and inheritors are to toil on [monastery's behalf] and pay rent in kind (*xerokapalon*).

REMARKS

Dating. The act is not dated and contains no prosopographical clues for dating it even approximately. It is, however, probably not from the 13th or the 14th centuries based on the measurements used and could even postdate 1461: cf. Bryer, "Byzantine Matzouka, " p. 92.

L. 5, *tzarikion*: according to Bryer, this is the same unit of liquid measurement as the *giarra* of Rhodes (60.662 liters) or of Cyprus (53.88 liters) and in any case ultimately derived from the Arabic *ğarra*: cf. Rural Society in Matzouka, 92-95 for a detailed discussion of *tzarikion*.

L. 9, ξεροκάπαλον: The word *kapalion*, for which I have accepted the meaning of tenurial rent (cf. *Vazélon* nº 9 [126]), is immediately recognizable in this compound. Therefore Erich Trapp's definition of ξεροκάπαλον as a tenurial rent paid in kind (*Pacht in Form von Naturalian*), seems very plausible.

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[136] 148. ACT OF DONATION

undated
[15th century or later?]

Rodana Marnopoulos donates to Vazelon a field.

Signon of Rodana Marnopoulos (l. 1-2). Invocation of the Trinity (l. 3). Rodana Marnopoulos donates to the Timios Prodromos [of Vazelon] her field at Phlopaten, which is bordered from above by St. Nicholas and from below by Termone (l. 4-6). [The field itself] is bordered from one side by Apidin and from the other side by the house of Karmoutes (l. 7-8). [Marnopoulos donates this field] for the commemoration of herself and her daughter, Despoina (*despoine*; l. 8-9). Whoever from the party of Rodana Marnopoulos molests [the monastery] should have the Timios Prodromos as opponent on the Day of Judgment (l. 9-10).

REMARKS

Dating. The act is not dated. Since the Karmoutes are only attested in the 1400s, our act may date from the 15th century or later: cf. Prosopography.

Prosopography. Rodana Marnopoulos (l. 1-2): the Marnantes (Marnopouloi), appear in two other, undated, acts that are similarly placed towards the end of Codex E; in *Vazélon* n° 151 [137] Nikolas Marnas and Leos Marnas appear as witnesses and Symeon Marnas authored n° 182 [181]. – tou Karmoute (l. 8): For the Karmoutai, see *Vazélon* n° 136 [150] of 1432.

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[137] 151. ACT OF DONATION

undated
[15th century or later?]

Hieromonk Makarios Kounoukes donates to Vazelon a land in Melara.

Signon of hieromonk Makarios Kounoukes (l. 1-2). Invocation of the Trinity (l. 3). Hieromonk Makarios Kounoukes donates to the Timios Prodromos [of] Vazelon (Zaboulon) his land [situated] at Melara. [The land is bordered] in Brakeia from one part by [a land] of the monastery and from below by [the land] of Ioanakes and from there on (*apekeithes*) by [the land] of Polites (Poletes; l. 4-7). [Hieromonk Makarios] gives this land for the commemoration of his parents, of himself and also of his children. He who would try to extract it from the monastery should have the Timios Prodromos as opponent on the Hour (*hora*) of Judgment (l. 7-10). Mention of the witnesses of the act [lacuna] (l. 11-13).

REMARKS

Dating. The act is not dated. In the absence of any prosopographical leads, it is not possible to date our act even approximately. Since our act is between two acts of the 15th century, it may also date from that period or later.

Affair. The act is elliptical. The second sentence (ll. 5-7) is especially problematic, although it seems very likely to me that this is simply a description of the borders of the land donated by hieromonk Makarios to Vazelon. Brakeia's relation to Melara, whether one includes the other or not, is not clear.

Prosopography. Another member of the Kounoukai (l. 4), father Michales Kounoukes, is mentioned in *Vazélon* n° 176 [178]. Could this be our Makarios Kounoukes, before he joined the monastery of Vazelon and became a hieromonk? –

Nikolas Marnas (l. 11) and Leos Marnas (l. 12): for the Marnantes, see *Vazélon* n° 148 [136]. – For the Kathistoi (l. 12), see *Vazélon* n° 120 [108] of 1367. – Koilares Chamoures (l. 13) is a witness of *Vazélon* n° 147 [167].

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[138] 173. CADASTER FRAGMENT?

undated
[15th century?]

A list of taxes due to Vazelon from the stasis of Santeles.

These are the *demosia* [taxes] of Santeles, that is to say Chalonas, in Satanenixa (l. 1-2). Mention of the taxes paid by the landowners therein (l. 2-8).

REMARKS

Dating. The act is not dated. However, the facts that the Santelai are otherwise attested only in the 1400s and that our act is between two others also of that period may be suggestive of a 15th century date: cf. Prosopography.

Affair. This is a list of the *demosion* taxes due, presumably to Vazelon, by landowners in the *stasis* of Santeles.

Prosopography. Tou Santele (l. 1): for the Santelai, see *Vazélon* n° 168 [149]. – father Mastoropoulos (l. 60): for the Mastoropouloi, see *Vazélon* n° 105 [91]. All other individuals mentioned in our act are otherwise unknown.

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[139] 183. ACT OF DONATION

undated
[15th century or later?]

Hieromonk Theodoulos donates to Vazelon a garden.

L. 5 τεναβλη pro τὸ ἐναύλιν.

Invocation of the Trinity and the Virgin Mary (l. 1-3). Hieromonk Theodoulos donates to the Timios Prodromos [of Vazelon] his land at Goubesia, that is the garden of Pouchentos (*to Pouchentesi tenable*), for the salvation of the soul of his own and of his parents and the remission of their sins (l. 4-7).

REMARKS

Dating. The act is not dated. However the fact that the Pouchentoi are mentioned only in the 1400s might indicate the 15th century or a later date for the date of our act.

Prosopography. The sole other mention of the Pouchentoi family is in *Vazélon* nº 144 [155] of 1434, which Basilikes Pouchentopoulos authored.

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[140] 185. NOTE OF COMMEMORATION

undated
[15th century or later?]

Note commemorating Makaria Sagmataba.

May the Lord remember [on the Day of Judgment] and forgive his servant, nun Makaria Sagmataba, who has donated to the venerable and holy monastery of the worthy (*timios*) and glorious (*endoxos*) prophet, John the Baptist Prodromos of Vazelon (Zaboulon), her transmissible property (*gonikon*) at Gemoran, [whose] perimeters have been established and borders set up (l. 1-6). The Lord should award her a place in paradise in the bosom of Patriarch Abraham and also should save the soul of her child Christodoulos Abyntes the helper (*kekopiakotos*) and laborer (*ekdouleus*) of the monastery [lacunae] (l. 6-10).

REMARKS

Dating. The act is not dated. However, the fact that a Sagmataba is elsewhere attested in the Codex only in the 15th century might suggest that our act also belongs to this period or later: cf. Prosopography.

Prosopography. Another Sagmataba is mentioned in *Vazélon* nº 7 [166] (Sagmatagba) of 1482.

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[141] 126. DECISION

κρισιμόγραφον (l. 7-8)

July, indiction 1
a.m. 6916 (1408)

A dispute concerning the allotment of a property between Theodoros and Michael Kalepos is ruled in favor of the latter.

L. 2 pro μοιραδογράφον.

Theodoros Kalepos has accused Michael Kalepos due to the document of allotment (*moiradographon*) [he had] concerning a transmissible property (*gonika*) [held jointly by] both (l. 1-2). Theodoros has claimed that [the document] was spurious and other [such] words were exchanged until both parties came to the point of taking oaths, at which point Michael [Kalepos] did swear, [thereby] fixing [his claims] as the truth (l. 2-4). Due to this, Theodoros [Kaleopos] no longer has any right to molest Michael [on account of this dispute]. If he does so, he is to pay a fine (*aerikon*) of 500 aspers. This verdict (*krisimographon*) is to remain valid in all courts [even in that case] (l. 5-8). Date (l. 9). Mention of the witnesses of the act (l. 10-11). Year of the creation (l. 12). Mention of the scribe of the act (l. 13). Signature of the *doux* of Palaiomatzouka (l. 14).

REMARKS

Affair. Our act is apparently the ruling on an appeal made by Theodoros Kalepos, who had been involved in a legal dispute with Michael Kalepos: see *Vazélon* nº 131 [117]. In *Vazélon* nº 131 [117], the case is resolved after the disputed property had been partitioned according to the *moiradographon* in Michael Kalepos's possession. This was obviously never accepted by Theodoros Kalepos, who in this act challenges the validity of the *moiradographon* itself. Notice that Paulos Souton, one of the judges of *Vazélon* nº 131 [117], is present as a witness on the occasion of Theodoros Kalepos's appeal of that act to the *doux* of Palaiomatzouka.

Prosopography. For Theodoros Kalepos (l. 1), see *Vazélon* nº 127 [112]. – For Michael Kalepos (l. 1), see *Vazélon* nº 127 [112]. – For father Ioannes Douberites (l. 10-11), see *Vazélon* nº 132 [116]. – For Paulos Soutos (l. 11), see *Vazélon* nº 131 [117]. All other individuals mentioned in the present act are otherwise unknown.

L. 3, ὅτι ψευδόν ἐστιν: This is a rare occasion in the acts of Vazelon in which the genuineness of a document is challenged directly and not implicitly. If the document itself was the subject of any scrutiny, we are not told about it. Instead, the case is resolved with Michael Kalepos' oath. See below.

L. 3-4, πολλῶν λεγομένων ἔφθασαν εἰς ὅρκον: Since oath taking carried such tremendous religious weight, it was often the last resort of cases such as this one in which the parties involved refused to negotiate. See *Vazélon* nº 129 [114] for a case where the elders annulled the oaths taken, for apparently both sides had done so, and also *Vazélon* nº 130 [115] for a case in which they did not allow oath taking to begin with.

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[142] 123. ACT OF DONATION

ψυχικὴ δωρεά (l. 23)
λιγατογράμμα (l. 31)

May, indiction 8
a.m. 6923 (1415)

The authors of the act donate to Vazelon their properties in Palaiomatzouka.

L. 8 lege ἀνεψιοῦ || l. 12 ἐν τῇ σεβασμιά μονῇ pro τῇ σεβασμιᾷ μονῇ.

Signa of Margarita Kalliepopoulos, her sister Kales and Basileios Anprobes (l. 1-4). Invocation of the Trinity (l. 5). Margarita Kalliepopoulos (Kaliepopoulos), who has assumed the monastic name of nun Makrina, together with her sister Kale and her nephew, [the same Kale's] son, donate to the venerable monastery of the Timios

Prodromos of Vazelon (Zaboulon) their transmissible properties (*gonika*) in the *bandon* of Palaiomatzouka, in the *chorion* of Tzeptyles and in other places, wherever their properties are to be found, for the salvation of the soul of themselves and of their parents (l. 6-14). [The authors of the act] similarly donate to the monastery their animals and trees, in entirety, [including whatever] they have purchased, [but] excepting the dowry (*proix*), which the nun Makrina has given to her daughter Helene. All other [properties], [constituting] the author of the act's patrimonial properties, are to be owned by the monastery (l. 14-18). Neither nun Makrina's daughter nor anyone else from their party should molest the monastery [on account of this donation] (l. 19-20). He who would try this is to be cursed by the 318 divinely inspired fathers [of Nicaea] and have the indignation of Judas and have the Prodromos as opponent on the Day of Judgment. The present donation will remain valid in all courts [even in that case] (l. 20-24). Date (l. 25). Mention of the witnesses of the act (l. 26-30). The present act was brought [to the attention of] Konstantinos Tzanichites, the *megas kontostaulos* and *kephale* of Palaiomatzouka [who], has signed it and [thereby] affirmed its validity (l. 31-35). Date (l. 36). Signature of Konstantinos Tzanichites (l. 37-39).

REMARKS

Dating. The act is dated twice, once at the time of its writing and again when it was presented to the *kontostaulos* and *kephale* of Palaiomatzouka, Konstantinos Tzanichites. In the first dating, the year of creation provided (6923) does not match the stated indiction (7). In the second dating, only the month and the indiction is mentioned, but the indiction (8) does match the year of the creation written above. Therefore the correct indiction for our act must be the eighth.

Prosopography. Margarita Kalliepopoulos (l. 6) is also mentioned in *Vazélon* nº 124 [143]. – The *doux* Leon Lykoudopoulos (l. 27) and Andronikos Tzarouas (l. 29) are mentioned in *Vazélon* nº 134 [145] of 1415. Additionally see *Vazélon* nº 52 [79] for the Lykoudai. – Sebastos Melianos (l. 29) is also among the witnesses of *Vazélon* nº 109

[144] of 1415. Konstantinos Tzanichites (l. 39) is mentioned in *Vazélon* nº 103 [111], the chrysobull attributed to Emperor Alexios III Komnenos.

L. 38, μέγας κοντόσταυλος καὶ κεφαλὴ Παλαιοματζούκας: By the time of our act (1415) the former *chora* of Palaiomatzouka had been made a *bandon* with its own *kontostaulos* and *kephale*.

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[143] 124. INVENTORY

undated
[1415]

List of the fields donated to Vazelon by nun Makrina.

The fields of [Margarita] Kalliepopoulos (Kaliepopoulos) by name are these (l. 1). Mention of the fields of Margarita Kalliepopoulos (l. 2-12).

REMARKS

Dating. This list of properties was almost certainly a part of *Vazélon* nº 123 [142]: cf. Affair. Consequently, it must also date to 1415.

Affair. The present act, which immediately follows *Vazélon* nº 123 [142], mentions only the fields belonging to one Kaliepopoulos and bears neither a date nor signature, appears to have been an integral part of the preceding act. It is difficult to say whether the list was compiled at the same time as the writing of *Vazélon* nº 123 [142] or independently soon thereafter.

Prosopography. For Margarita Kaliepopoulos (l. 1), see *Vazélon* nº 123 [142]. – Zepyresin (l. 4): for the Zepyroi, see *Vazélon* nº 15 [8]. – tou Kaliepou (l. 10): for the Kalepoi, see *Vazélon* nº 125 [107].

Mentioned acts. Act of exchange (*anteisalagen*; l. 3) between Margarita Kaliepopoulos and Tzerekeres.

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[144] 109. RENTAL AGREEMENT

July, 24
a.m. 6923 (1415)

Soutos and Phryganos promise to pay to Vazelon a fixed annual rent for the exploitation of some lands.

Signa of Paulos Soutos and […] Phryganos (l. 1-2). Invocation of the Trinity (l. 3). [Paulos Soutos and […] Phryganos] together with their brothers and nephews [promise] to pay each year to the monastery of the worthy (*timios*) prophet, Prodromos and Baptist John of Vazelon (Zaboulon) a rent of two *psomiaria* of legumes without delay or deduction (*kapalin*) for [the expoitation] of their transmissible properies (*gonika*) of Zemonitesia for the salvation of the soul of themselves and of their parents (l. 4-11). [Soutos and Phryganos] will not be bothered by the monks [as long as] the rent is [paid to] the monastery in full (l. 11-14). Date (l. 15). Mention of the witnesses of the act (l. 16-18).

REMARKS

Affair. Although Soutos and Phryganos call the Zemonitesia lands their transmissible properties (*gonika*), it is obvious that at the time of the drafting of our act

these belonged to Vazelon. The original owners of the fields were no doubt the parents of either Soutos or Phryganos who are apparently related to each other by marriage; these parents most probably donated the lands to the monastery. By the present act, Soutos and Phryganos essentially confirm this donation (cf. l. 8: *dia ten psychen hemon*) by recognizing the monastery's property rights on the lands for the exploitation of which they agree to pay an annual rent.

Prosopography. For Paulos Soutos (l. 1-2), see *Vazélon* n° 131 [117]. – For Sebastos Melianos (l. 16-17), see *Vazélon* n° 123 [142]. All other individuals mentioned in the present act are otherwise unknown.

L. 8, *kapalin*: a rent on the land; cf. *Vazélon* n° 24 [20].

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[145] 134. DECISION

κρισιμόγραφον (l. 1, 25)
κρίσιμον γραφήν (l. 35)

September, indiction 9
a.m. 6924 (1415)

Two walnut trees and the land where they stand, over which Georgios Andreas sued Therianos Charsenites, are granted to Andreas. He is required to share the plants in this land with Charsenites who had planted them.

L. 4, 31 lege πριμικήριος.

A verdict (*krisimographon*) [concerning] Andreas (l. 1). Georgios Andreas has brought a case against Therianos Charsenites, [which he took] to [the attention of] the *doux* of the land (*chora*), kyr Leon Lykoudopoulos and the *primikerios* kyr Theodoros Psalenos on account of the two walnut trees, which stand at Kapanin above Karphesin

[in] Kourasmenon and at Theopemptos [in] lower tou Xenou (l. 2-7). Andreas claimed the walnut trees to be his and that Therianos [Charsenites] had never been a partaker [of their produce]. Charsenites gainsaid that the trees were his and that he had always enjoyed [the produce of the trees] (l. 7-9). [The judges] have examined the case thoroughly [and] have made an inquiry, having Therianos Xenos and Demetrios Chapsas brought [as] witnesses and have asked them, [who were] under [the threat] of penance [to speak the truth], [about the matter]; the witnesses have stated that Andreas harvested (*etinassen*) those walnut trees and that they had never seen Charsenites enjoying [the produce himself] or sharing [them] with Andreas (l. 9-14). Similarly the land in which the bent walnut tree (*to karydin to kyrton*) stands, the one in Karphesin (tou Karpha), defined by borders, [was said to belong to Andreas] (l. 15-16). Following these testimonies, the judges have decided that Georgios Andreas is to have both the walnut trees and the land, in accordance with the testimonies of the witnesses; the plants (*ta phyta*) of Charsenites are to be shared between them, half of them are to be Andreas's and the other half Charsenites's since he is the planter (*phytourgos*), as it is the custom of the land (l. 17-21). Nobody from the party of Charsenites should molest Andreas on account of this land or the walnut trees [therein] (l. 21-23). He who would try this is to pay a fine of 500 aspers to the imperial treasury. The present ruling (*krisimographon*) is to remain valid in all courts [even in that case] (l. 23-26). Date (l. 27-28). Signatures of the judges of the case (l. 29-30). Signatures of *primikerios* Therianos Psalenos and *doux* Leon Lykoudopoulos (l. 31-32). Mention of the scribe of the act (l. 33-34). *Doux* Theodoros Kisores has seen the present ruling and [having deemed] it [to be] just and lawful, he has signed it so as to [render it] safer and firmer. Signature of *doux* Theodoros Kisores (l. 35-38).

REMARKS

Prosopography. For Georgios Andreas (l. 2), see *Vazélon* nº 81 [113]. – Charsenites (l. 3) is also mentioned in *Vazélon* nº 135 [148]. – For Leon Lykoudopoulos (l. 3-4), see *Vazélon* nº 123 [142]. – *Primikerios* Theodoros Psalenos (l. 4-5), is one of the authors of *Vazélon* nº 149 [53] and is a witness of *Vazélon* nº 168 [149]. – For Demetrios

Chapsas (l. 11), see *Vazélon* nº 126 [141]. All other individuals mentioned in the present act, including the *hegoumenos* Lazaros of Vazelon, are otherwise unknown.

L. 31, *primikerios*: for this title, cf. *Vazélon* nº 63 [68].

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[146] 179. LACUNARY ACT

September, indiction 8
a.m. 6938 (1429)

Act of unknown content.

Date (l. 1-2). [Lacuna] in the *chorion* of Mountanites and [lacuna] of the monastery of the Prodromos of Vazelon [Zaboulon] [lacuna] (l. 2-3). The *kodix* [lacuna] had been produced [lacuna] stood thus so as to [lacuna] the elders [lacunae] (l. 3-?).

REMARKS

Affair. The act was mostly illegible to its editors and the edited text accordingly betrays almost no information concerning the affair.

L. 3, *kodix engraphos*: see the notes to *Vazélon* nº 120 [108] of 1367.

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[147] 1. NOTE OF COMMEMORATION

August, indiction 9
a.m. 6939 (1431)

Note commemorating the *panhypersebastos* Ioannes together with his wife and children.

May the Lord remember [on the Day of Judgment] and forgive the *panhypersebastos* Ioannes [lacuna] together with his wife and children, who should be awarded a place in paradise thanks to the prayers of the Timios Prodromos of Vazelon (Zaboulon; l. 1-7). [Ioannes] donated to Vazelon the *phylake* (?) [lacunae] (l. 8-9). Date (l. 10).

REMARKS

L. 1-2, the plural τοὺς πανυπερσεβάστους probably refers to Ioannes and his family rather than to Ioannes and another person as suggested by the editors.

L. 6, δεῦτε οἱ εὐλογημένοι: Mat. 25.34

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[148] 135. ACT OF DONATION

September, indiction 10
a.m. 6940 (1431)

Ioannes Andreas donates to Vazelon a walnut tree, together with its land and other plants therein.

Invocation of the Trinity and the Virgin Mary (l. 1-3). Ioannes Andreas, with the wishes of his mother, donates to the Timios Prodromos [of Vazelon] the bent walnut tree (*kyrte karea*) together with the land (*topion*), which is situated at Karphesin and the plants (*ta phyta*) that Charsenites had planted, just as the ruling (*krisimographon*) informs, for the salvation of the soul of himself and of his parents and the remission of their sins (l. 4-9). He who would molest the monastery [on account of these] is to have the Prodromos as an opponent [on the Day of Judgment] (l. 9-10). Date (l. 11). Mention of the witnesses and of the scribe of the act (l. 12-15).

REMARKS

Prosopography. For Charsenites (l. 7), see *Vazélon* nº 134 [145]. – Basileios (l. 12), the son of Dionysos Chapsas, may have been the same individual as Basileios Chapsas in *Vazélon* nº 13 [130]. See *Vazélon* nº 13 [130] and especially the notes to *Vazélon* nº 69 [118] for a discussion of this subject. – Hieromonk Makarios, the *kathegoumenos* of Vazelon, and the scribe of our act, is also the scribe of or mentioned in *Vazélon* n°s 8 [157] of 1435, 142 [153] of 1433, 144 [155] of 1434, 160 [161] of 1448, 170 [120] and 172 [121] of the 15th century.

Mentioned acts. The ruling (l. 7) of the case between Georgios Andreas and Charsenites: *Vazélon* nº 134 [145].

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[149] 168. MIXED ACT

a.m. 6940 (1431/1432)

Ioannes Santeles donates to Vazelon his transmissible properties and makes a further agreement with the monastery.

[Lacuna] Ioannes Santeles, with his wife [lacuna] Eirenes Lachanopoulos and his son Paskales confirms having donated the monastery of the Timios Prodromos of Vazelon (Zaboulon) and its monks and its hieromonks his transmissible properties (*gonika*) in [lacuna] (l. 1-5). The monks have come on the spot (*epitopios*) and Ioannes Santeles made [lacuna] a confirmation and guaranty [lacuna] the kapalion (*kapalin*) tax each year [lacuna] eight *psomiaria* [lacunae] he is to be from his property (*goniko*), which he has given to the monastery [of Vazelon] without any bickering (l. 5-11). Mention of the witnesses of the act (l. 12-13). Date (l. 14).

REMARKS

Affair. The first part of the act is a standard act of donation whereby Ioannes Santeles gives to Vazelon his *gonika*. Yet intriguingly, monks of the monastery come on the spot and Santeles seemingly agrees to an additional arrangement. Unfortunately the *lacunae* make it impossible to follow what the additional clause of the act exactly entails. It is almost certain that an annual tenurial rent (*kapalin*) of eight *psomiaria* of some produce would be rendered to the monastery, but whether this was to be for the *gonika* just donated or another property is difficult to say. If the former is true, then the original donation was almost certainly economically motivated on the part of Santeles. One explanation might be that he was unable to pay his taxes to the fisc and made an arrangement with the monastery after which Vazelon would legally be the owner of his *gonika*, but he and his family would continue to work these properties as tenants.

Prosopography. There is another mention of the Santelai (l. 1) in *Vazélon* n° 172 [121], which lists the taxes due for the *stasis* of Santeles. – For *primikerios* Theodoros Psalenos (l. 12), see *Vazélon* nº 134 [145] of 1415.

L. 12, *primikerios*: for this title, cf. *Vazélon* nº 63 [68].

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[150] 136. ACT OF DONATION

April, indiction 10
a.m. 6940 (1432)

Manouel Karmoutes donates to Vazelon an iron *paraptes*.

Invocation of the Trinity (l. 1). Manouel Karmoutes has given to the Timios Prodromos [of Vazelon] an iron candlestick? (*paraptes*) for the salvation of the soul of himself and of his parents and the remission of their sins (l. 2-4). Date (l. 5).

REMARKS

Prosopography. In Codex E three other Karmoutai (l. 2) are attested: Konstas Karmoutes, the author of *Vazélon* n° 137 [151], dating from the 15th century; a certain Karmoutes is also mentioned in n° 148 [136] and Alexis Karmoutes was to be commemorated after n° 151 [137]. These two acts probably also date from the 15th century, if not after.

L. 3, παράπτης: this word could perhaps mean a candlestick: cf. *PLP*, 11214.

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[151] 137. ACT OF DONATION

[April, indiction 10?]
[1432]

Konstas Karmoutes donates to Vazelon 70 aspers.

Invocation of the Trinity (l. 1). Konstas Karmoutes donates to the Timios Prodromos [of Vazelon] 70 aspers of ? (*garikou*), for the salvation of the soul of himself and of his parents and the remission of their sins (l. 2-4). In the month and the indiction written above (l. 5).

REMARKS

Dating. The phrase "in the month and the indiction written above" must refer to the date of the preceding act, that is to say, the month of April in indiction 10 (1432). In this respect, it is also noteworthy that these two donations are made by members of the relatively uncommon Karmoutes family.

Prosopography. For the Karmoutai (l. 8), see *Vazélon* n° 136 [150] of 1432.

L. 3, γαρικοῦ: Erich Trapp has suggested that this word is connected to τὸ γαρκόν (or ὁ γαρκός) meaning a young ox that has not been castrated and thus able to breed: cf. *LBG*, *s.v*. However, the use of this word in the genitive case on all occasions (also see *Vazélon* nº 138 [131]) makes Trapp's suggestion difficult to reconcile with the content of the acts. Could γαρικόν instead simply mean a small gift?

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[152] 180. NOTE OF COMMEMORATION

a.m. 6941 (1432/1433)

Note commemorating Ioannes Eugenes.

May the Lord remember and forgive his servant Ioannes Eugenes, who has donated to the Timios Prodromos 50 aspers for the salvation of his soul and the remission of his sins (l. 1-4). The Lord should award Ioannes Eugenes a place in paradise (l. 5). Date (l. 6).

REMARKS

Prosopography. Another member of the Eugenai is mentioned in *Vazélon* nº 170 [120] of the first half of the 15th century.

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[153] 142. ACT OF DONATION

παράδοσις (l. 16) June, indiction 11
γραφή (l. 19) a.m. 6941 (1433)

Kale Lalatzoupoulos, her sister and her nephew donate to Vazelon two thirds of their transmissible property called Kaskaresin.

Invocation of the Trinity and the Virgin Mary (l. 1-3). Kale Lalatzopoulos, her sister Sebaste and nephew hieromonk Kosmas, donate to the Prodromos of Vazelon

(Zaboulon) their transmissible property (*gonikon*) [called] Kaskaresin, that is all their lot, for their salvation and the remission of their sins, so as to have the Prodromos as helper and protector on the Day of Judgment (l. 4-11). Theodoros, Kale's nephew, should be allowed to have one third of this property (l. 11-13). The holy monastery is to hold the remainder of it in full ownership (*idian despoteian kai kyrioteta*) [and] nobody from the party of [Lalatzai] should ever reverse or disturb this donation (l. 13-16). He who would try this should be cursed by the divinely inspired fathers [of Nicaea] and have the indignation of the [traitor] Judas. He should also have the Prodromos as opponent on the harrowing Day of Judgment (l. 16-18). The present act is to remain valid [even in that case] (l. 18-19). Date (l. 20). Mention of the witnesses and of the scribe of the act (l. 21-25).

REMARKS

Prosopography. Kale Lalatzopoulos' nephew, and Sebaste's son hieromonk Kosmas (l. 5), is also mentioned in *Vazélon* n° 143 [154], l. 79 – Monk Akakios Chalamanes (l. 21) is among the witnesses of *Vazélon* n°s 8 [157], 13 [130], 142 [153], 144 [155], 149 [53]– Michael Chalamanes (l. 21-22) is a witness of *Vazélon* n° 8 [157]. For the other Chalamanai, see n° 25 [21] – Gregorios Polites (l. 22) is mentioned in *Vazélon* n° 8 [157] at which time he was already deceased. For the Politai, see *Vazélon* n° 75 [83]. – For hieromonk Makarios, the *hegoumenos* of Vazelon (l. 24), and the scribe of our act, see *Vazélon* n° 135 [148] of 1431.

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[154] 143. INVENTORY

undated
[1433?]

List of fields composing the property called Kaskaresin.

L. 79 κάμοῦ pro καὶ ἐμοῦ || l. 80 lege ἐστοιχήθην.

These are the lots [to be found in Kaskaresin] (l. 1). Mention of the lots situated at the stasis of Kantzes (l. 2-51). Mention of the lots situated at the stasis of Zerzeles (l. 52-74). Markianos also has [as?] *akrostichon*, whatever the Lalatzai inherited, from Kanpanas until Palaiomatzouka. The third part of this should belong to Theodoros Koliantres and the rest to the monastery [of Vazelon]. Theodora, the sister of the hieromonk Kosmas should have her dowry (*proix*), that is whatever was arranged (*estichethen*) by their father, amounting to eight *psomiaria* (*psomiara*), just as she has received her own agreed share. From the road and from above. Her other sister Eirene was given her dowry from their patrimony at Daneiacha (l. 75-84).

REMARKS

Dating. Since our act defines what has been donated by the Lalatzai to Vazelon in *Vazélon* n° 142 [153] of 1433, it is also likely to date from about 1433.

Prosopography. For hieromonk Kosmas (l. 79), see *Vazélon* n° 142 [153].

L. 75, *akrostichon*: this word, which normally means the total amount of due taxes of an individual (cf. *Vazélon* n° 113 [48]), here obviously denotes the property itself. It should, in our act, simply be taken to mean that Markianos has the mentioned holdings as his own and accordingly is responsible for paying their due taxes.

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[155] 144. TESTAMENT

ληγατευτικὴ γραφή (l. 17) November, indiction 13
a.m. 6943 (1434)

Basilike Pouchentopoulos donates to Vazelon one fourth of her patrimonial property.

Signa of Basilike Pouchentopoulos, Konstantinos and Manouel her sons (l. 1-4). Invocation of the Trinity and Virgin Mary (l. 5-7). Basilike Pouchentopoulos, together with her legitimate sons Konstantinos and Manouel, donates to the Prodromos [of Vazelon] one fourth of her patrimonial properties (*ta gonika*...*ta patrika*) that she has in Chortokopion and elsewhere, wherever what belongs to her is to be found, fields near and afar, for the salvation of the soul of herself and her parents and the remission of her sins (l. 8-14). Whenever her sons are able and work their patrimony? that has been divided into ? (*dichos patraloias*) and service the monastery, that is to be preferable. He who would try to molest the monastery on account of Basilike Pichentopoulos's testament should inherit the indignation of her sins and have the Prodromos as opponent on the harrowing Day of Judgment. Basilike Pichentopoulos [confirms] having received 20 standard (*synethe*) [and] engraved (*hypographiatika*) aspers. Date (l. 21-22). Mention of the witnesses and of the scribe of the act (l. 23-28).

REMARKS

Prosopography. For monk Akakios Chalamanes (l. 23-24), see *Vazélon* n° 142 [153]. – Christophoros Chalamanes (l. 24-25) is a witness of *Vazélon* n° 149 [53]. – For hieromonk Makarios, the *hegoumenos* of Vazelon (l. 28), and the scribe of our act, see *Vazélon* n° 135 [148] of 1431.

L. 15, διχὸς πατραλοίας: For διχὸς, meaning something that has been separated or divided into two, cf. *LPD* 271. The meaning of πατραλοίας is not clear, but it probably refers to the patrimony of Basilike's sons.

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[156] 2. TESTAMENT

ληγατευτικὴ γραφή (l.12)

September 9, indiction 13
a.m. 6943 (1434)

Hieromonk Ioasaph Homochorites bequeaths Vazelon his transmissible property.

L. 5 Καλάκ(η) fortasse pro Καλάκα || l. 6-7 [ληγατ]ευτικῷ || l. 9 κινῆσαι || l. 11 ἔστω pro ἐχέτω τὸ

Invocation of the Trinity (l. 1-2). The hieromonk Ioasaph Homochorites bequeaths with his free will his transmissible property (*gonikon*) located [lacuna] in the *chorion* of Kalaka, called [lacuna], which is adjacent to [the properties of] the Timios Prodromos [of Vazelon], for the salvation of his soul (l. 3-7). Nobody of the party of Ioasaph Homochorites, neither his children nor his inheritors, should ever molest the monastery [on account of this property, lest they] be cursed by the 318 fathers [of Nicaea], the testament [of Ioasaph] remaining valid even in that case (l. 7-12). Date (l. 13). [Additional clause of guaranty:] Nobody from the party [of the donor], neither his relatives nor his inheritors, should ever take the [property] away from the [monastery] (l. 14-16). Date (l. 17). Signature of hieromonk Ioasaph Homochorites (l. 18).

REMARKS

L. 5, the *chorion* of Καλάκη: a place name Καλάκα is mentioned in *Vazélon* n° 104 [14], l. 30.

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[157] 8. ACT OF DONATION

ψυχικὴ δωρεά (l. 12) July, indiction 13
γραφή (l. 14) [1435]

Mestre Charsinitopoulos donates a land to Vazelon.

Signon of the donor (l. 1-2) Invocation of the Trinity and the Virgin Mary (l. 3-5). Mestre Charsinitopoulos donates with her free will [to the monastery of Vazelon] her transmissible property (*gonikon*), that is all her lot, which she inherited from her husband Gregorios Polites, for the salvation of the soul of herself and of her husband (l. 6-11). He who would try to question her donation should have the Prodromos as opponent on the Day of Judgment and should be condemned like [the traitor] Judas, the present act remaining valid [even in that case] (l. 12-14). Date (l. 15). Mention of the witnesses and of the scribe of the act, *hegoumenos* Makarios (l. 16-18).

REMARKS

Dating. On account of the prosopographical evidence (cf. below) our act is posterior to act *Vazélon* n° 142 [153] dating from 1433. The distance between the two acts should not be considerable since four persons are attested as alive in both documents. I therefore propose to date our act to 1435, the first possible date for a 13th indiction after 1433.

Prosopography. Gregorios Polites (l. 9-10), here deceased, is a witness of *Vazélon* n° 142 [153]. – For hieromonk Makarios, *hegoumenos* of Vazelon (l. 18), and no doubt scribe of the present act, see *Vazélon* n° 142 [153]. – Ioannes Mastoropoulos (l. 16) was the scribe of act *Vazélon* n° 12 [129] and probably authored *Vazélon* n° 155 [164] (Ioannikios Mastoropoulos); for the Mastoropouloi, see *Vazélon* nº 105 [91] of the late 13th or the 14th century. – Monk Akakios (l. 16) should be identified with monk Akakios Chalamanes, a witness of *Vazélon* n° 142 [153]. – Monk Michael (l. 16) should also be the same person as monk Michael Chalamanes, a witness of *Vazélon* n° 142 [153].

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[158] 152. ACT OF DONATION

September, indiction 4
a.m. 6949 (1440)

Ioannes Tzakaropoulos donates to Vazelon his gonikon in Salaris.

Invocation of the Trinity and Virgin Mary (l. 1-3). Ioannes Tzakaropoulos donates to the Prodromos [of Vazelon] his transmissible [and] taxed property (*to gonikon to akrostichon*) in ? (*dobado to terko*) [lacuna] in the *chorion* of Salaris, whatever fell to his lot from [the share of] his brother Georgios (Georgis) [of their] patrimony [lacuna] for the salvation of [lacunae] (l. 4-10). Nobody from the party of Ioannes Tzakaropoulos, neither his brothers nor relatives nor anyone else [lacuna] should reverse his will [lacuna] [he who would do this] should be cursed by the 318 divinely-inspired fathers [of Nicaea] and have the Prodromos as opponent in the Day of Judgment (l. 10-14). Date (l. 15).

REMARKS

Affair. What Ioannes Tzakaropoulos donated to Vazelon apparently consisted of his brother Georgios's share of their paternal inheritance. Georgios at this point in time must have been either dead or missing with no offspring to inherit his property.

Prosopography. Ioannes Tzakaropoulos (l. 4) is also the author of *Vazélon* nº 153 [159].

L. 7, *akrostichon*: cf. the notes to *Vazélon* nº 143 [154].

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[159] 153. ACT OF DONATION

δωρεά (l. 8) indiction 4
[1439/1440]

Ioannes Tzakaropoulos donates to Vazelon part of his wife's dowry.

L. 5 lege ἕνα.

Ioannes Tzakaropoulos also donates his wife's dowry, that is part of his transmissible property (*gonikon*), at tou Koutoulena (Koutolyna), which he has with the sons of Koutoulenas; [that is] the land of willow trees (? *reipitopia*) and the vineyards (*hypampala*) they have, one third [of which] belongs to Theoptetos and Sabas, and he also donates one fourth of the olive-trees (*elaiai*) they have for the salvation of the soul of his own and of wife Theodora Koutoulenopoulos (Koutelynopoulos) (l. 1-7). He who [would try] to reverse this willing donation, should be cursed by the Prodromos on the Day of Judgment (l. 7-9). Date (l. 10).

REMARKS

Dating. The present act was apparently written soon after *Vazélon* nº 152 [158] and the indiction year indicates that our act was also written in 1440: cf. Prosopography.

Prosopography. For Ioannes Tzakaropoulos (l. 2), see *Vazélon* nº 152 [158].

L. 4, *ta reipitopia*: In the Pontic dialect τὸ ριπίδι means a young shoot or twig of a plant that is grafted onto a tree trunk: cf. *LPD*, p. 251. This word is derived from the classical ῥιψ, denoting wickerwork of osiers, or shoots of willow trees. I believe *reipitopia* to be in turn derived from this latter, classical, word and that it probably means a land with willow trees.

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[160] 154. NOTE OF COMMEMORATION

indiction 5
a.m. 6950 (1441/1442)

Note commemorating Georgios Barenes and his wife Maria.

May the Lord remember [on the Day of Judgment] and forgive Georgios Barenes and his wife Maria, who donated to the [holy] Timios Prodromos [of Vazelon] a silver vessel (*argyron kaukin*) called *pateas* for the salvation of their souls and for the remission of their sins (l. 1-4). Date (l. 6).

REMARKS

L. 4, *pateas*: while the author of the act states that this is the name of the silver vessel he donates to Vazelon, I was unable to establish the function of this vessel.

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[161] 160. NOTE OF COMMEMORATION

δωρεά (l. 6) a.m. 6956 (1447/1448)

Note commemorating Basileios Xenos, his wife and children.

May the Lord remember [on the Day of Judgment] and forgive the most pious priest Basileios Xenos, his wife and his children, who donated to the Timios Prodromos [of Vazelon] a land of two *megala psomiaria* (*psomiara*) in Tzachlea, above tou Ophrydiou, which he had purchased [from] the Termonai (Termonesin; l. 1-5). If [the monastery] faces opposition ??? (*apiskanenan echo tekei*) 75 aspers (l. 5-6). [This land] should belong to the monastery for the salvation of the soul of Basileios Xenos, of his wife, of his children and of his parents (l. 6-8). Mention of the witness and of the scribe of the act (l. 9-10). Date (l. 11)

REMARKS

Prosopography. Basileios Xenos (l.2): Although, the Xenoi or the Xenontes (l. 2) are attested from 1397 (*Vazélon* nº 81 [113]) onwards, in *Vazélon* nº 134 [145] of 1415 and the undated *Vazélon* nº 151 [137], it is also possible that these individuals are unrelated foreign (*xenos*) residents of Matzouka. – For the Termonai (ll. 4-5), see *Vazélon* n° 107 [45] of the second half of the 13th century. – For hieromonk Makarios, the *hegoumenos* of Vazelon (l. 10), and the scribe of our act, see *Vazélon* n° 135 [148] of 1431.

Mentioned acts. Act of sale (*agoran*; l. 4) of the Termonai's land at Tzachlea to Basileios Xenos: lost.

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[162] 175. NOTE OF COMMEMORATION

indiction 12
a.m. 6957 (1448/1449)

Note commemorating Ioannes Strateges and his parents.

L. 4 fortasse pro Λαζαρέσιν.

May the Lord remember [on the Day of Judgment] and forgive his servant Ioannes Strateges and his parents, [who are] to be placed in heaven and who donated to the Timios Prodromos a hazelnut tree (*karea*) in Chamourion [situated] at St. George below Lazaresin (Laxaresin), that is to say Tzapresin. The tree [has been donated] in its entirety (l. 1-5). Nobody from the party of Ioannes Strateges should molest the monastery [on account of this tree] (l. 5-7). If anyone does this, he should have the Prodromos as opponent on the Day of Judgment. Date (l. 8). Mention of the witnesses and of the scribe of the act (l. 9-11).

REMARKS

Prosopography. Two members of the Tzapris family (l. 5, Tzapresin) are also mentioned in *Vazélon* n° 106 [92] of the late 13th or the early 14th century (ll. 135-136).

Topography. St. Gregory of Neokaisareia has been elsewhere described as a medieval *metochion* of Vazelon, based in part on *Vazelon* nº 175 of 1449 as well as on the 19th century travel account of Kyriakides (cf. Bryer, "Topography of Pontos," 259; for Kyriakides's comments cf. *Vazélon*, xxi). Even if St. Gregory of Neokaisareia was a medieval foundation – whose proximity to Vazelon, about one hour's travel according to Kyriakides, makes it a likely *metochion* – I fail to see evidence of it in nº 175, which

speaks of a place named St. George. Anthony Bryer does point out (cf. "Topography of Pontos," 259) that the author of nº 175 meant to write *Hagios Gregorios* rather than *Hagios Georgios*. This could indeed be the case since in nº 175 the locality of St. George has been described as being in Chamourion and Sachnoe, where St. Gregory of Neokaisareia was situated according to Kyriakides, was also village in Chamourion. None of this, of course, excludes the possibility that St. George mentioned in nº 175 refers to a completely unrelated place that also happened to be situated at Chamourion.

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[163] 145. ACT OF EXCHANGE

undated
[after 1461?]

The country bishop and *hegoumenos* Georgios of Vazelon negotiates an exchange of property between the monastery and the Chapsantes.

L. 5 fortasse pro Λευτοκάριν || l. 5 Παλαιοχαμαιλέταν.

Protaxis of the country bishop (*choriepiskopos*) father Georgios (Georges; l. 1). The country bishop father Georgios (Georgis), the *hegoumenos* of [the monastery of] Vazelon (Zaboulon) talked to the Chapsantes [concerning] the walnut trees; the Chapsantes give [to the *hegoumenos*] the walnut tree of the Politai (Politesi) at the bridge [near?] Leutokara at the old mill (*paleochamelete*) and the plant that stands at the ? (*kapaniston*) garden (*kepe*) of Christodoulos; he gives the Chapsantes the entirety at the prairie (libadi) at Therisa and in the *chorion* the walnut tree of the monastery and [lacuna] the produce of the tree with the shells removed (*kantzou*) ? (*nouk*) [lacunae] Mention of the witnesses of the act (l. 9-10).

REMARKS

Dating. The act is not dated. However, it is known that Vazelon, together with Soumela and Peristera, was raised to the status of a patriarchal exarchate and its *hegoumenos* effectively became a bishop soon after Matzouka's annexation by the Ottoman Empire: See Bryer, *Byzantine Matzouka*, 81. Therefore our act is very likely to postdate 1461.

Affair. The act is very elliptical. Nonetheless, a careful reading reveals that the *hegoumenos* of Vazelon, country bishop Georgios (Georgis) is negotiating an exchange of property between the monastery and the Chapsantes, whereby the monastery gives to this family some walnut trees and receives a walnut tree elsewhere as well as a plant. It is not immediately apparent why the monastery and the Chapsantes are exchanging the ownership of these immovables. The final clause of this exchange, which probably involves the fruits of the trees themselves (l. 7-8) is incomprehensible due to the lacunae.

Prosopography. For the Chapsantes (l. 3), see *Vazélon* n° 115 [95] – For the Politai (l. 4), see *Vazélon* n° 75 [83]. – Since Makarios (l. 10) is a rather common religious name, it is unfortunately not possible to convincingly associate this hieromonk with the *hegoumenos* hieromonk Makarios of the 15th century, which would have been very significant for dating our act.

Topography. Leutokarin (Leutokara; l. 5), the name of a land in Matzouka, is also mentioned on two occasions in *Vazélon* n° 108 [46] (Leutokaren; ll. 16, 24) of the second half of the 13th century. It apparently contained at least a garden and a field.

L. 8, *kant(z)ou*: if read correctly by the Codex's editors, this word is very likely to be the Pontic τὸ καντζί meaning a hazelnut, walnut or almond whose hard shell has been removed: cf. *LPD*, p. 402.

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[164] 155. NOTE OF COMMEMORATION

a.m. 6986 (1477/1478)

Note commemorating Georgios Paparomanas.

May the Lord remember [on the Day of Judgment] and forgive Georgios (Georges) Paparomanas, who has donated to the Timios Prodromos of Vazelon half of [his land?] at Paximatesin (l. 1-4). Nobody from the party of Paparomanas should molest the monastery. Whoever does this is to have the Prodromos as opponent on the Day of Judgment (l. 4-6). Mention of the witnesses and of the scribe of the act (l. 7-9). Date (l. 10).

REMARKS

Prosopography. For the Paparomanantes (l. 2), see *Vazélon* n° 66 [99]. – Georgios (Georges) Phrazes (l. 7-8) is the author of *Vazélon* n° 162 [165]. – For hieromonk Makarios (l. 9), the scribe of our act, see *Vazélon* n° 8 [157].

****

[165] 162. ACT OF DONATION

undated
[1477/1478]

Georgios Phrazes donates to Vazelon a field.

Invocation of Christ and all the saints (l. 1). Georgios Phrazes donates to the Timios Prodromos [of Vazelon] a field at Kranin, [which had been] the dowry (*proix*) of his mother (l. 2-4). Whoever molests the monastery, is to have the Prodromos as an opponent on the Day of Judgment (l. 4-5). Date (l. 6). Mention of the witnesses of the act (l. 7-8).

REMARKS

Prosopography. Georgios Phrazes (l. 2) is a witness of *Vazélon* nº 155 [164] of 1478. – Nikephoros Chalamanes (l. 7): for the Chalamanai, see the notes to *Vazélon* nº 25 [21]. – Leon Xenon (l. 7): for the Xenontes, see the notes to *Vazélon* nº 160 [161]. – Basiles Chapsas (l. 8): for the Chapsantes, see *Vazélon* nº 128 [110].

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[166] 7. ACT OF DONATION

γραφή (l. 14) a.m. 6990 (1481/1482)

Kataphyge Skoularopoulos donates her property at Gemora, which she has with Kazones, to Vazelon. She also donates all her other paternal property to the same monastery.

L. 13 ἓξοι pro ἓξει.

Signon of the donor (l. 1-2). Invocation of the Trinity and of the Virgin Mary (l. 3-5). [Nun] Kataphyge Skoularopoulos, [called] Sagmata(g)ba while a lay person, donates with her free will [to the monastery of Vazelon] her transmissible property (*gonikon*) located at Gemora (Gemoura), which she jointly owns with Kazones. [Kataphyge received the part] that belongs to her by way of paternal [inheritance] (*patrikon*; l. 6-10). The donation is done for the salvation of the soul of herself, of her son and of her parents (l. 9-12). He who would molest the monastery [on account of the donated property] should have the Prodromos as opponent on the Day of Judgment and should be condemned like [the traitor] Judas, the present act remaining valid [even in that case] (l. 12-14). Date (l. 15). Mention of the witness of the act (l. 16).

REMARKS

Dating. The act is dated a.m. 6990, but it does not bear an indiction year. If the year mentioned is correct, the donation was made two decades after the conquest of Trebizond (1461) and the accompanying subjugation of Matzouka by the Ottoman Turks.

Prosopography. Nun Kataphyge Skoularopoulos-Sagmata(g)ba (l. 1-2; 6: Sagmatagba) is no doubt the same person as nun Makaria Sagmataba of *Vazélon* n° 185 [140], where she is credited with the donation to Vazelon of a land situated at Gemora.

****

[167] 147. ACT OF DONATION

undated
[?]

Koilares Chamoures donates to Vazelon a field in Chortokopion.

L. 6 pro τεταρτέρων.

Signon of Koilares Chamoures (l. 1-2). Invocation of the Trinity (l. 3). Ioannes Chamoures donates [to the Prodromos of Vazelon] a field (*choraphen*) [that is burdened by a tax] of three tetarteron (*teseretaron*) [lacuna] in Chortokopion (Chortokopen) at Charmoutas below [lacunae] for the salvation of the soul of himself, of his wife and his children (l. 4-7). Whoever from the party of Ioannes Chamoures molests [the monastery] is to be cursed by the 318 divinely inspired fathers [of Nicaea] and have the Prodromos of Vazelon (Vazeliotes) as opponent [on the Day of Judgment] (l. 7-9). Mention of the witnesses of the act [lacunae] (l. 11).

REMARKS

Dating. The act is not dated. Since it is preceded by an act that might date from the 13th century and another that cannot be dated at all, it is not possible to ascribe even an approximate date to our act based on its position in the Codex. Uspenskij has provided no explanation as to why he settled on a 15th century, but it may be assumed that he based it on the fact that it is found at the end of the Codex. If this was indeed his reasoning, then it must be discounted for the reasons I have just mentioned above.

Prosopography. Koilares Chamoures (l. 1-2) is a witness of *Vazélon* n° 151 [137]. For the Chamourai, see *Vazélon* n° 58 [63].

L. 1, *koilares*: a person who is pot-bellied: cf. *LPD*, p. 452. It is interesting to note that Ioannes Chamoures refers to himself with his full name in the act but in his signon has only used his nickname.

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[168] 157a. LACUNARY ACT

undated
[?]

Act of unknown content.

Signon of [lacunae] (l. 1-2).

REMARKS

Dating. The act is not dated. I disagree with Uspenskij's dating for the same reasons as *Vazélon* n° [167] 147.

Affair. Nothing save for the word "signon" of this act was legible to the editors of the Codex. The affair described therefore remains unknown.

****

[169] 157b. LACUNARY ACT

undated
[?]

Act of unknown content.

Mention of the witnesses and of the scribe of the act (l. 1-11).

REMARKS

Dating. The act is not dated. I disagree with Uspenskij's dating for the same reasons as *Vazélon* n° [167] 147.

Prosopography. Although the act itself was not legible to the Codex's Russian editors, the list of its witnesses is revealing about the unreliable nature of prosopographical data itself: Our act includes two witnesses that were both named Konstantinos Pilenas, who were differentiated by the usage of "ἑτέρων" for the second individual. For a discussion of the implications of this fact, cf. supra, p. 13.

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[170] 158. NOTE OF COMMEMORATION

undated
[?]

Note commemorating Symeon Miliotes, his wife Eudokia and son Basileios.

L. 4 lege τετραευάγγελον.

May the Lord remember [on the Day of Judgment] and forgive monk kyr Symeon Miliotes, his wife Eudokia and son Basileios – who donated to the monastery of Vazelon (Zaboulon) 800 aspers and a copy of the four gospels (*tetrabangelon*) — and award them a place in paradise together with the saints.

REMARKS

Dating. The act is not dated. In the absence of any prosopographical leads, it is not possible to date our act even approximately. I therefore disagree with Uspenskij's dating for the same reasons as *Vazélon* n° [167] 147.

****

[171] 163. NOTE OF COMMEMORATION

undated
[?]

Note commemorating Basiles Psomiares and his parents.

May the Lord remember [on the Day of Judgment] and forgive Basiles Psomiares, and his parents, who has given to the Timios Prodromos his field in tou Tzeutelou, that is the dowry (*proix*) of his mother (l. 1-4). [This field is bordered] from below by Phryden and from there on (*apoethen*) by [the land of] Alexopoulos and from above by Kalepan (l. 4-5). [Basiles Psomiares also donates] the Douberitesin strip of land (*lorin*) at Tzerekere, which he has [acquired] from his brothers [and which is] again, from his mother's dowry (l. 5-6). [The strip of land] is bordered from below [lacuna] Pharganon and from above by the strip [called] tou Chrysostomou. [He donates these properties] for the salvation of the soul of himself and of his parents and the remission of their sins (l. 7-9). Nobody from the party of Basiles Psomiares should molest the holy monastery [on account of this donation]. He who tries this is to have the Prodromos as opponent on the Day of Judgment (l. 9-11). Mention of the witnesses and of the scribe of the act (l. 12-15).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. The family name Psomiares (l. 2) –meaning baker– is naturally a very common one, appearing throughout the 13th, 14th and the 15th centuries. It is not possible to establish which of the many Psomiares are actually connected via blood ties. – For the family name Pharganon (l. 7), see *Vazélon* n° 127 [112]. – The Melianoi (l. 12)

are known thanks to Sebastos Melianos, *Vazélon* nº 109 [144] of 1415, while the Mougaltai (l. 13) appear in two acts of the 13th century, *Vazélon* nº 28 [24] and 117 [50] .

****

[172] 164. LACUNARY ACT

undated
[?]

David Xanthopoulos is the author of an act of unknown content.

Invocation of the Trinity (l. 1). David Xanthopoulos with his entire volition and wish [lacunae] for the salvation of the soul of himself and of his parents and the remission of their sins (l. 2-5). Mention of the witnesses of the act [lacunae] (l. 6-?).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* nº 158 [170].

Prosopography. Basiles Polites and Ioannes Polites (l. 6): for the Politai family, see *Vazélon* nº 75 [83]. – Xanthopouloi are unknown outside our act.

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[173] 165. ACT OF DONATION

undated
[?]

Zeulenas Bangelistes donates to Vazelon a copy of the four gospels.

L. 4 lege τετραευάγγελι.

Invocation of the Trinity (l. 1). Zeulenas Bangelistes donates to the Timios Prodromos [of Vazelon] a copy of the four gospels (*tetrabangeli*) [lacuna] with all his volition and wish (l. 2-4).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

****

[174] 166. NOTE OF COMMEMORATION

undated
[?]

Note commemorating Tychere Markianaba and her daughter Chatouna Markianopoulos.

May the Lord remember [on the Day of Judgment] and forgive Tychere Markianaba, with her daughter Chatouna Markianopoulos, who donated to the Timios

Prodroms of Vazelon (Zaboulon) a land (*topos*) at tou Ameratochanakanton that is to be found [at] Markianesin, yielding (katasporon) [lacuna] for the salvation of the soul of herself and of the Markianoi (Markiananton). Whoever molests [the monastery on account of this land] is to have the Prodromos as opponent on the Day of Judgment.

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. For the Markianoi or the Markianantes (ll. 2, 3, 4-5, 6), see *Vazélon* nº 112 [47] of the 13th century.

L. 2, it is interesting to note that Chatouna is a word (*hatun*) that happens to be the Turkish equivalent of the Greek *despoina*. Anthony Bryer has referred to this act in a wider discussion about the impact of Turkmen migrations on Pontic culture using the present act as well as others: See Bryer, "Greeks and Türkmens: The Pontic Exception," 140.

****

[175] 167. ACT OF DONATION

γραφή (l. 9) undated [?]

The author of the act makes a donation to Vazelon.

[Lacunae] (l.1-5) …the remission of his or her sins. Nobody from his or her party should molest the monastery [on account of this donation] (l. 6-7). He who would try this should have the Prodromos as opponent [on the Day of Judgment] and pay a fine of [lacuna] aspers. The present act will remain valid [even in that case] (l. 7-10).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

****

[176] 169. NOTE OF COMMEMORATION

undated
[?]

Note commemorating Konstas A... and his wife Eleuthere.

May the Lord remember [on the Day of Judgment] and forgive his servant Konstas [lacuna] and his wife Eleuthere. [lacunae]

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

****

[177] 171. ACT OF DONATION

undated
[?]

Kastos Konstantinos donates to Vazelon a property.

Signon of Kastos Konstantinos (l. 1-2). Kastos Konstantinos has donated to [the Prodromos of Vazelon] with his own volition and choice [lacuna] Koukouresi [lacuna] [bordered] from above by [lacuna] and from [below] [lacunae] the monastery [lacuna] [remain] valid [even in that case] (l. 3-12). Whoever [from the party] of Kastos Konstantinos molests the [monastery] [on account of this donation] should be cursed by the 318 [lacuna] divinely inspired fathers [of Nicaea] and have the indignation of [the traitor] Judas and the Prodromos as opponent [on the Day of Judgment] (l. 13-15). Mention of the witnesses of the act (l. 15-18).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Affair. The act has survived in a state that is only partially legible. The portions of it that can be read indicate that it was an act of donation by Kastos Konstantinos to Vazelon, probably of a land situated at Koukouresi.

Prosopography. Kastos Konstantinos (l.3) may perhaps be identified as Konstantinos Kathistos who is among the witnesses of *Vazélon* nº 182 [181]: See Uspenskij's note concerning this possibility in 118.

****

[178] 176. ACT OF LEASE

undated
[?]

Vazelon leases some plots of land to Georgios Phrankos.

L. 2 lege περιβόλιον.

The monks [of Vazelon] lease to Georgios (Georges) Phrankos an orchard at Therisa and [the land] of Zouzoulas [against an annual rent] of two *psomaria* of woolen garments (? *kamasia*) whether the lands are exploited or not (l. 1-3). ? (*aneste mou atestheki*) and does not exploit (the land) again, he is to come [lacuna] to the monastery (l. 3-4). Mention of the names of the witnesses (l. 5-6).

REMARKS

Dating. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. Georgios Phrankos (l. 1): the only other Phrankos in Codex E is Michael Phrankos who was the scribe of *Vazélon* n° 13 [130] of the 15th century. – Michael Kounoukes (l. 6): for the Kounoukai, see *Vazélon* n° 151 [137].

L. 3-4, *aneste mou atistheki*: I could not establish the meaning of this phrase.

****

[179] 177. CADASTER FRAGMENT?

undated
[?]

A list of taxes due to Vazelon from the stasis of Tzerekerin.

These [are the] [lacunae]. Tzerekerin (Tzerekeren), four and a half *psomiaria* of wheat. Sapouas [lacuna] Therisitai, four and a half *psomiaria* of wheat; Pontyla [lacuna] Markianos in the Tzerekerin (Tzerekeren) [stasis?] [and the land?] of Sapouas, [lacuna] of wheat [lacuna] Therisa six and half *psomiaria* of wheat. [Lacuna] (l. 1-5).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. Tzerekeren (l. 2): for the Tzerekerai, see *Vazélon* nº 102 [89]. – Sapouas (l. 2): for the Sapouantes, see *Vazélon* nº 14 [4]. – Markianos (l. 4): for the Markianoi, see *Vazélon* nº 112 [47].

****

[180] 178. DECISION

undated
[?]

A decision is issued concerning Theodoros Polites.

L. 4, pro διεκτρίνασιν.

Concerning the possession[s] (*enexis*) of Theodoros Polites (Politas), that is whatever he enjoys [at] his residence (*kathousia*), at his house (*spitin*) and below, where he also has a building (*ktisma*), a trough? (*phosin*) and a kiln (*phournos*) belonging to the monastery (l. 1-3). The plaintiffs, together with the *hegoumenos* [of Vazelon], troubled Polites and decided [in the presence of] those members of the clergy and lay people who happened to be [there] and Theodoros Polites gave the land [of] the Tzerekeres to the monastery [lacuna] and it is to enjoy this [lacuna] and nobody should [lacunae] (l. 3-7). Mention of the witnesses of the act [lacunae] (l. 8-?).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Affair. The act is very elliptical. The *hegoumenos* of Vazelon is apparently not alone in accusing Polites of occupying properties that rightfully belong to the monastery. The case is judged in the presence of both lay people and clergy. Polites is forced to give the land in question to the monastery.

Prosopography. Theodoros Polites (l .1): for the Politai, see *Vazélon* n° 75 [83] of 1275. – Tzerekeres (l. 6): for the Tzerekeres, who are also known as the Zoukarenoi, see *Vazélon* n° 102 [89] of the 13th century.

L. 1, *enexis*: I have translated this word as possession, since it most probably is a verbal noun from ἐνέχω much like ἕξις and ἔχω. Whether the intended meaning here has a subtle difference distinguishing *enexis* from *hexis* is difficult to say.

L. 2, *kathousia*: a domicile, that is a residence: cf. *LBG*, 2. Faszikiel.

L. 3, *phosin*: a word that is derived from Latin *fossa*, originally meaning a ditch or waterway but in late Latin a grave; in the Pontic dialect of Greek it referred to hallow land or a pit. I believe in our act it could rather denote a trough: cf. *LPD*, p. 462.

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[181] 182. ACT OF DONATION

undated
[?]

Symeon Marnas donates to Vazelon a field.

L. 3 fortasse pro κουροπαλάτης.

Signon of [Symeon Marnas] (l. 1-2). Marnas Symeon donates to the Timios Prodromos [of Vazelon] his field at [lacuna] Pedin from the rock above there until Koukouresion and from below Termone with the volition of his son the *kouropalates* (*karoupalata*) Ioannes and *palatoures* for the salvation of the soul of himself and of his mother (*mana*; l. 3-8). The donation of Marnas Symeon should be firm and valid (l. 8-9). Mention of the witnesses of the act (l. 10-12). And [lacuna] (l. 13).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. Symeon Marnas (l. 1-2): for the Marnantes, see *Vazélon* n° 149 [53] – For the Karmoutai (l. 10), see *Vazélon* n° 136 [150] of 1432. – For the Kathistoi (l. 11), see *Vazélon* n° 120 [108] of 1367. – For the Chapsantes (l. 11), see *Vazélon* n° 115 [95] of 1292.

L. 5, *kouropalates*: cf. *Vazélon* n° 35 [101] of 1310.

L. 6, *palatoures*: a court title similar to *kouropalates*?

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[182] 184. ACT OF DONATION

undated
[?]

Nikolaos Kathistos donates to Vazelon a land.

Nikolaos Kathistos donates [to the Timios Prodromos of Vazelon] his land called [illegible], situated at a land of the monastery [called] Plagen for the salvation of the soul of his own and of his parents (l. 1-3).

REMARKS

Dating. The act is not dated. Our act cannot be dated, even approximately, for the same reasons as for *Vazélon* n° 158 [170].

Prosopography. For the Kathistoi (l. 1), see *Vazélon* n° 120 [108] of 1367.

CHAPTER V

CODEX E'S CONTRIBUTION TO THE SOCIAL, ECONOMIC AND INSTITUTIONAL HISTORY OF MATZOUKA

Matzoukan Society in the High Middle Ages

The acts of Vazelon preserved in Codex E provide essential information on medieval Matzoukan society. Like so many other subjects concerning Matzouka, of which the Codex permits us a glimpse, the picture we get is an incomplete one. The majority of the acts portray peasant families who, while not particularly wealthy could still afford to make donations to Vazelon and possessed an alienable family property (*gonikon*) that most often included a homestead, a garden and one or more plots of arable fields. These were, undeniably, free peasantry who had fiscal obligations either to the fisc or to a monastery such as Vazelon, depending on the region and the time period concerned. Freedom, of course, does not necessarily denote prosperity and indeed many of these families appear to have been rather poor; they at times had to borrow money or mortgage their land to meet unforeseen expenses, or even abandon their *gonikon* altogether. Some of the families were obviously in a better financial position than the others and the head of such a household could even be informally called a kyr. Theodoros Sapouas, Romanos Douberites and Basileios Zosimas are just some of the individuals who possessed relatively very considerable amounts of property in Matzouka. The fortunes of such families, however, could change drastically due to the uncertainty of life on the peripheries of the medieval Greek world as we will observe below shortly.

One of the defining characteristics of medieval Matzoukans was their Greek identity that was retained amidst a number of non-Greek peoples who inhabited the regions neighboring Matzouka. All first names mentioned in Codex E are Greek ones, but it is not possible to say the same for their family names. This may suggest that the medieval Matzoukans were the Hellenicized descendants of the region's native peoples, such as the Laz or the Chepni. That an ethnic Laz person would be denoted as such, as in the case of one Lazogianina, perhaps serves to underline the Greek character of Matzouka.[73] The suggestion that Matzoukans might have had secondary and non-Greek names cannot be substantiated.[74] Other people of non-Greek origins did reside in Matzouka, although they are attested to in the Codex rather infrequently. There were certainly some whose ancestors, if not themselves, had arrived from Latin Europe and who accordingly bore the last name "Phrankos" (Frank) in the acts.[75] Individuals and families of Turkic origins are also known, such as the Manplanoi and the Tourkotheodoroi. It seems more likely that these were, compared to the Turkmen raiders of the thirteenth century, older Turkic families who entered Asia Minor prior to the Mongol invasions and who, like the famous Soultanoi, settled on Byzantine lands for some reason and became accepted members of the host society via their conversion to Orthodox Christianity.

There were very few Matzoukans who did not engage in agriculture or animal husbandry as their primary occupation. It is true, for example, that a baker (*mankipesa*) is mentioned in the cadaster extract from the late thirteenth or the first half of the

[73] *Vazélon* nº 13 [130].
[74] This idea has been tentatively put forth by Anthony Bryer without any evidence from the known sources. Cf. Bryer, *Rural Society in Trebizond*, 155.
[75] *Vazélon* nos 13 [130] and 176 [178].

fourteenth century, however in this instance it is explicitly stated that the person in question is from Trebizond. The family name Psomiares could also denote a profession of an ancestor, but this is far from being certain. Presumably, communal ovens were widespread in Matzouka and bakeries would naturally be rare in such a rural setting where everyone made their own bread. There is also the infrequent mention of soldiers in Codex E. Most of these are called simply that, soldier (*stratiotes*). It is uncertain whether or not they held land in return for their services to the state. One such soldier, Therianos Basakes, exploited a land that was burdened by a tax of two *trachea* late in the thirteenth century, but it seems very unlikely that the land in question was a military grant.[76] Mounted soldiers and their attendants (*allagatores* and *somatophylakes*) are also mentioned, but whether or not they were Matzoukans or simply held property in the region is not certain; the one attendant (*somatophylax*) who is mentioned by name appears to be from Trebizond at least. The most important group of professionals who were not fulltime farmers was, of course, the clergy. There is some evidence suggesting that certain families in Matzouka, such as the Taronitai and the Sapouantes, had a strong tradition of having their members ordained. Nonetheless, the acts leave little doubt that everyone in Matzouka, whether they were farmers, soldiers or priests, were engaged in agriculture in some capacity.

Even though little information is betrayed by the Codex concerning the daily lives of Matzoukans, one can easily imagine that they were predominantly occupied with various activities related to agriculture and animal husbandry depending on the season. These would include sowing, harvesting, threshing, the collection of the fruits of various trees, grazing animals, shearing, and the manufacturing and storage of dairy products. In

[76] *Ibid*. n°s 82 [76] and 106 [92], l. 13.

the valleys of Upper Matzouka, the inhabitants led transhumant lives, taking their livestock to the highlands in the summer. Here, they came into contact with the Turkmens who brought their own flocks to graze on the excellent pastures. The second wave of Turkic migrations into Asia Minor came about when the Turkmens, as well as other related groups, were pushed westwards in large numbers by the Mongol hordes. Whereas the establishment of Mongol power in the region precipitated a long period of peace and stability and eventually enriched the city of Trebizond, placed as it was strategically in the hub of new trading routes linking Asia with European ports, the Turkmen raids devastated rural Matzoukans who did not enjoy the protection of city-walls. If the Turkmens ever attacked Vazelon itself, this goes unrecorded in the Codex or elsewhere. The new arrivals not only competed with the Matzoukans for pastureland in the summertime, but also engaged in widespread kidnapping activities, presumably to both bolster their manpower and to extract ransom money from the relatives of the hostages.[77] As Anthony Bryer has noted, the extent of these kidnappings is best evidenced by the appearance of "the Captive" (*Aichmalotos*) as a Matzoukan surname by the early fourteenth century.[78]

If the kidnappers were found or they themselves offered to ransom their hostages, relatives could always mortgage or sell some property to the monastery to secure the necessary amount. It was for this purpose that in the middle of the thirteenth century, Theodora Theophilaba mortgaged a field to Vazelon for 100 aspers. Later on she found herself unable to repay this amount and Theophilaba accordingly confirmed the

[77] Bryer, *Rural Society in Trebizond*, 156.
[78] Cf. *Vazélon*, nº 106 [92], l. 112; the name obviously stood for someone who had returned from captivity rather than a captive of the Matzoukans. For Bryer's comments on this, cf. *Rural Society in Trebizond*, 160.

monastery's ownership of this field under the terms of their mortgage contract.[79] This was no isolated incident even within the very limited body of evidence provided by Codex E. Theodoros Sapouas, the future *hegoumenos* of Vazelon, had turned to his fellow monks to raise the 850 aspers demanded for his kidnapped sister's safe return in the second half of the thirteenth century, and also in the same period, six pieces of property in Chasdenicha had been bequeathed to Vazelon by a surviving relative of these properties' owners, who had all been carried off to captivity.[80] In 1302, Theodoros Kaphoules sold a field to the monastery for 100 aspers with which he ransomed his child.[81] In addition to these, the monastery apparently benefited to a great degree from the donations of Matzoukans with no living heirs, who, in some cases, had all been carried away by the Turkmens. Such was the bequest of nun Anysia Papagenakopoulos, who left most of her estate to the Timios Prodromos in 1344, unless, she added, her inheritors returned from captivity.[82] Earlier in the same century, Anna Elaphinaba had similarly bequeathed half of her estate to Vazelon since her entire family "had perished with the coming of the Turkmens (*Hagarenoi*)."[83] Perhaps it was in a similar fashion that Georgios Gabras's grandfather, having lost hope in his grandson's safe return, donated their family property to the Timios Prodromos. When Georgios Gabras did manage to come back from captivity in the early fourteenth century, he presumably found the monastery already in control of his maternal inheritance, with which he agreed to part for fourteen aspers.[84] It is quite clear that from the early decades of the thirteenth century

[79] *Vazélon*, n°s 97 [11] and 98 [12].
[80] *Ibid*. nº 116 [49].
[81] *Ibid*. n°s 107 [45] and 41 [100].
[82] *Ibid*. nº 100 [102].
[83] *Ibid*. nº 65 [88].
[84] *Ibid.* nº 66 [99].

onwards, a fresh Turkic element terrorized rural Trebizond, depleting its manpower, putting an effective end to entire families and disrupting economic activities profoundly. Those who survived frequently did not have the means, and perhaps the will, to continue to look after their family property; the acts of Vazelon indicate that the monastery profited considerably from this situation by way of the survivors' bequests. It is difficult to say whether or not Vazelon was able to exploit these relatively significant acquisitions. One option was of course renting out the said properties. There is evidence of such rental agreements in the acts, but what about dependant peasantry?

Remarkably, the *paroikoi* who are ever-present in similar Byzantine documents of our period are almost completely absent in Vazelon's Codex E. There is one single mention of a land called ton Paroikon, which may suggest that it was exploited by *paroikoi*.[85] Moreover, it is known that the monastery of Soumela had forty *paroikoi* in the *chorion* of Doubera alone in 1364, so we know for sure that both the institution itself and its name was not unknown in Matzouka.[86] Accordingly, Vazelon must also have had dependent settlers on at least part of its estate. It is equally certain that the more important secular landowners, some of whom we know by name, also had *paroikoi* working on their properties. Georgios Doranites, the important fourteenth century imperial official who appears as the judge of a case in our source, possessed the *chorion* of Chorobe "together with its people (*anthropoi*)."[87] Codex E provides additional evidence of secular landowners who may have had dependant peasantry on their lands. It is interesting to note, for example, that when the ownership of an apple-tree was disputed between Maria Kamachine and a certain Manplanos, the case was taken to Michales Koutzouros, on

[85] *Ibid.* n° 104 [15], l. 10.
[86] Bryer, *Rural Society in Trebizond*, 157.
[87] *Ibid*.

whose land this apple-tree had been planted by Maria Kamachine and "her worker Praitores."[88] It seems plausible that while Kamachine and Manplanos were renters of Koutzouros' property, Praitores is likely to be Maria Kamachine's *paroikos*. I believe it is significant that the kodix, which "was a fiscal instrument appropriate to an agrarian society composed of middling and small independent landowners" survived in Matzouka well into the fifteenth century, whereas the *praktikon* which "developed out of the need to record the property of large landowners with substantial numbers of dependent peasants" goes unmentioned in our source.[89] Matzouka was home to a society of mostly independent peasants with very modest holdings, the likes of which was rapidly disappearing elsewhere in the Byzantine world.

The Economy of Medieval Matzouka

The information relayed by Codex E concerning the economy of rural Trebizond in the two centuries preceding the arrival of the Ottomans is without a doubt one of the most important contributions of our source to the field of Byzantine studies. This importance, however, must primarily be attributed to the absence of almost any other source pertaining to the rural economy of Trebizond's hinterland in the period concerned: a general picture does emerge from the acts, but our knowledge of the specifics of the economic life of Matzouka can be called patchy at best. The economic activities of the Matzoukans appear to have been mixed, with plenty of evidence for animal husbandry despite the overall importance of agriculture; this is especially true for Upper Matzouka

[88] *Vazélon* n° 23 [18].
[89] Cf. *ODB*, *praktikon*.

where a dual economy of agriculture and pastoralism existed.[90] Horses, various beasts of traction, swine and even quail are among the livestock attested in Codex E, although poultry is noticeably absent.[91] Flocks are rarely mentioned explicitly, although frequent references to prairies, meadows and haystacks leave little reason to doubt that the excellent pastures of Upper Matzouka were indeed put to good use. The preponderance of agriculture in the economic activities of Matzoukans was most probably not stable in its magnitude from one period to another. There is indirect evidence suggesting that fields were turned into pastures and presumably just the reverse occasionally took place as well. In the second half of the thirteenth century – at a time when Turkmen raids into Matzouka were taking place frequently – the monastery of Vazelon received a land from Konstantinos Kastelites and in exchange gave him a field called Siderionin. Kastelites would then use this field as a pastureland (*mitikarionin*), one would imagine after having planted alfalfa there to be used as fodder.[92] Similarly, and also in the second half of the thirteenth century, Konstantinos Kotertzes bequeathed a field called Nyssin to a certain Markianos, who "wanted it [to use] as pastureland (*mitikarionin*)".[93] While it is not possible to interpret these few incidents as the signs of a general shift from agriculture to animal husbandry in Matzouka, the fact that the manner of land use did not remain fixed and consistent is indisputable. It is also conceivable that the arrival of Turkmens during the Mongol invasions and the conflict that arose between this new nomadic element and

[90] Bryer, *Byzantine Matzouka*, 61.
[91] *Vazélon* n°s 49[1], 11 [128], 86 [58], 9 [126] and 79 [39].
[92] *Ibid.* n° 45 [28]
[93] *Ibid.* n° 112 [47]

the predominantly sedentary Matzoukans over grazing grounds may have forced the latter to locate safer meadows for their flocks.[94]

Whatever part animal husbandry and related activities (such as dairy production) may have played in the economic life of Matzoukans, it may be assumed that agriculture still played the leading role. The contents of the acts in Codex E repeatedly underline the importance of cereals, chiefly wheat and barley. The fields in which cereals were grown appear to have been the major component of the *gonika*, or the transmissible landed properties, of Matzoukan families. Often, the *gonika* were not confined to a single and geographically coherent area, but rather consisted of numerous plots of land in various locations. Uspenskij's original suggestion that a *gonikon* was essentially clan land, owned by the extended family, has more recently been rejected by Anthony Bryer who convincingly argues that it was the nuclear family who would own and exploit this basic land unit.[95] Clearly distinguished from the fields (*choraphia*) are the terraced strips of land (*loria*), which must have been located on cultivated slopes throughout the valleys of Matzouka. Among the agricultural tools mentioned in Codex E are the plow, the sickle and a digging tool called *eliktrin*.[96] The harvest was then carried to threshing floors where the grain was separated from the chaff. At least some of these threshing floors were privately owned; it is impossible to say if the threshing floors mentioned in Codex E that are not associated with a family name were communal or not. The fields that were close to a threshing floor were naturally more desirable and there are numerous occasions in which the monastery of Vazelon or a private individual apparently purchases a land for its proximity to a threshing floor. Having a field close to the threshing floor of a relative

[94] For the impact of Turkmen raids in medieval Matzouka, cf. *supra*, 304.
[95] Bryer, *Rural Society in Trebizond*, 157-158.
[96] *Vazélon* n° 118 [51]

could also be desirable, presumably because using one that belonged to a stranger had certain disadvantages, above all a financial cost. It must have been precisely this concern that motivated Kyriazes Kamachenos to offer his field to Vazelon in exchange of a strip of land (*lorin*) at the threshing floor of Lazogianina, his mother-in-law, in the fifteenth century.[97] For the grounding of grain into flour, the watermills (*chamailetai*) were of great importance. The region is famous for its abundant rainfall and this ensures that the Prytanis and its many tributaries have rapid waters year-round. As a result, very simple and cheap mechanisms could accomplish what was achieved in Western and Central Europe by way of the complex watermills that required considerable investment.[98]

Among the cash crops, the most predominantly featured in Codex E are walnuts. Walnut trees were frequently donated to the monastery of Vazelon, became the objects of court disputes and exchange agreements, delimited the boundary of properties and were used as toponyms.[99] Other cash crops mentioned in the acts include hazelnuts, pears, apples, plums and medlars.[100] The production of hemp and honey is also alluded to.[101] That wine and olive oil production constituted the most significant economic activity in Lower Matzouka is a fact known only from other medieval sources.[102] There is no reference to olive oil production in Codex E and with the single exception of a gift of various quantities of wine to Vazelon by four donors, wine as a product goes altogether unmentioned in our acts as well.[103] A major factor in Codex E's silence when it comes to wine and olive oil might be that the acts predominantly feature families based in, and

[97] *Ibid.* n° 30 [130].
[98] Bryer, *Byzantine Matzouka*, 59.
[99] *Vazélon* n°s 104 [15], 75 [83], 114 [105], 172 [121], 10 [127], 134 [145], 135 [148], 143 [154] and 145 [163].
[100] *Ibid.* n°s 175 [162], 23 [19], 108 [46], 100 [102] and 104 [15].
[101] *Ibid.* n°s 22 [18] and 79 [39].
[102] Cf. Bryer, *Byzantine Matzouka*, 60.
[103] *Vazélon* n° 139 [135].

localities situated at, Upper Matzouka as opposed to Lower Matzouka where wine and olive oil production would have taken place.[104]

The economy of late medieval Matzouka, especially considering its decidedly rural character, appears to have been highly monetized. Silver and bronze coinage was widely available and as Anthony Bryer has noted, the first mention of Trapezuntine asper in the acts (1245) predates the earliest numismatic evidence for it.[105] In their dealings with each other and the monastery of Vazelon, most notably for the sale and purchase of immovable properties, individual Matzoukans featured in Codex E almost always used cash. Barter was apparently rare. Even in cases where certain goods were exchanged for a property, the monetary value of each item was duly noted.[106] However, payment of rent to the monastery of Vazelon by its tenants was in kind as one would expect.[107] What one might consider unusual about the few rental agreements preserved in Codex E is that rent was not simply a fraction of the annual harvest but rather a fixed amount. If this was indeed a common arrangement, then it is not hard to imagine the difficulties its practice would bring forth in a year with a particularly bad harvest.

The payment of taxes, either to the state or in many parts of Upper Matzouka, especially after 1386, to Vazelon, was the primary fiscal obligation of Matzoukans. A failed harvest or the sudden loss of manpower necessary to exploit land could easily jeopardize a family's ability to meet these fiscal obligations. In 1264 the descendants of Maria Korones returned to their land in Chortokopion, which she had abandoned with her

[104] Bryer, *Byzantine Matzouka*, 60.
[105] *Ibid*., 62.
[106] See, for example, *Vazélon* n° 86 [58].
[107] *Vazélon* n°s 3 [122] and 109 [144].

children "due to her [then] present poverty."[108] Maria Korones's husband Basileios had certainly passed away at this point, leaving his wife in a position where she had to work the land, pay its taxes and feed her children on her own. In another incident, also in the second half of the thirteenth century, the monks of Vazelon gave five aspers to one Basileios and his brother, who were in dire need, on account of a previous donation of land they had made to the monastery.[109] What is of interest in the case of Basileios and his brother is that they had once been in a position to donate land to Vazelon, but at the time of the act's composition were in need of five aspers. Clearly, these were small-time crofters (the land that had been donated was just one and a half *psomiaria*) whose fortunes could fluctuate dramatically from one year to another.

As we have just observed, with the notable exception of rental payments to Vazelon, almost all transactions in Codex E were expressed in monetary terms. However, this is not to suggest that the average landowner in Matzouka had immediate or reliable access to legal tender. When cash was needed on short notice on other occasions, Vazelon appears to have been a ready source of it for the inhabitants of the Upper Matzoukan valleys, as long as they had something to offer in return. Thus it was to the monastery of Vazelon that Konstantinos Chamoures turned for help when he was forced to pay twenty-four aspers to his neighbors by court order in 1260; this amount was then quickly obtained when Chamoures sold a property to the monastery.[110] Similarly, Vazelon on occasion emerged as an aid to individuals whose children had been carried off by the Turkmens; there is little doubt that many of these people would not have had

[108] *Ibid.* n° 39 [71].
[109] *Ibid.* n° 51 [30].
[110] *Ibid.* n° 57 [62].

access to 100 aspers (the smallest amount demanded by the captors in our source) or more on short notice, had it not been for the assistance of the monastery.[111]

Our knowledge of land prices in late medieval Matzouka remains – and in all likelihood will remain – imperfect due to the fragmentary nature of the available evidence. In fact, for the fourteenth and the fifteenth centuries there is basically no information on land prices to be found in Codex E. The thirteenth century, during which period the majority of Vazelon's purchases of land had taken place, offers a better chance of answering the basic questions. It is noteworthy, by the way, that the last recorded act of sale to Vazelon in the Codex is dated 1349. To be sure, the picture is not a complete one as we are missing an unknown number of acts, but even so, the total absence of any acts of sale to Vazelon in the eighty acts that are dated after 1349 in the *regestes* must be significant. Is it possible that the generous imperial grant of Alexios III Komnenos that endowed the monastery with nine *choria* in 1386 gave Vazelon less incentive to outright purchase more land? The answer is bound to remain hypothetical, but short of investing in manufacturing, of which there is no evidence in the Codex, surplus capital could either be accumulated or used for purchasing more land. In any case, from around 1250 to 1299, there are ten pieces of property whose size and price are known (cf. Appendix C). The sample is admittedly limited, but for whatever reason, the cases in which a given land's size and price are both mentioned is rather rare in Codex E. The lands in question are concentrated for the most part in Chortokopion and Palaiomatzouka and may therefore primarily reflect the conditions in Upper Matzouka. They range in size from a quarter of a *modios* to almost two *modioi* with an average price of fifteen aspers per *modios*. In the second half of the thirteenth century, this amount corresponds to one and a

[111] See, for example, *Vazélon* n° 41 [100].

quarter *hyperpyra*. A comparison of our data with those from Western Asia Minor and Macedonia for the same time period reveals that land prices in Matzouka did not differ much from the rest of the Byzantine world, where a *modios* of land on average was worth about a *hyperpyron*.[112] More importantly, this average price allows us to conclude that land was a cheap commodity in medieval Matzouka. This, of course, is consistent with the rest of the Byzantine world and indeed much of Europe in the Middle Ages when the value of land was kept in check by limited manpower as we have already observed above.

That manpower was the defining factor in almost all kinds of economic activity is best reflected in the Turkmen raids to carry off young Matzoukans and the relatively high prices demanded for their release. Around the middle of the thirteenth century, the captors of a kidnapped child of Theodora Theophilaba asked for 100 aspers as ransom.[113] About fifty years later, in 1301/1302, the kidnappers of Theodoros Kaphoules's child also demanded 100 aspers for his or her release. In the period concerned, this sum could buy almost seven *modioi* of land in Upper Matzouka. Even more remarkable is the case of Theodoros Sapouas's sister, who had been kidnapped by the Turkmens some time in the second half of the thirteenth century.[114] The Sapouantes were, by all indications, one of the wealthiest families attested in Codex E, with considerable landed property throughout Matzouka, but particularly on the north banks of the Moulaka River, stretching from Mexylas in the east to Paparouza in the west.[115] The kidnappers of the sister of Theodoros Sapouas, who would later become the hegoumenos of Vazelon, must have been aware of the family's riches, since the price they demanded for her ransom was a hefty 850 aspers,

[112] Cf. Cheynet, Malamut, Morrison, *Prix et salaries*, 345.
[113] *Vazélon* n° 97 [11].
[114] *Ibid.* n° 107 [45].
[115] *Ibid.* n° 108 [46].

or over 70 *hyperpyra*. The sum of 850 aspers, equal to almost 57 *modioi* of land in value, was raised by Sapouas's fellow monks in the monastery of Vazelon. It would be interesting to know if this monetary aid from Vazelon would have been forthcoming had it not been for Theodoros Sapouas's generous donation of his estate to the monastery.

As for the prices of movable goods, the evidence is scanty, allowing us to make only some general observations. First of all, the price of animals could vary greatly as one would expect. A beast of burden or traction of an unspecified species cost six aspers whereas a white-yellow maned horse cost 180 aspers, or fifteen *hyperpyra*.[116] Some of the other prices mentioned for other movable goods include a pair of boots at two aspers, some rings at three aspers and a tailored drapery at twelve aspers; a pair of earrings could cost as much as fourteen aspers.[117] These, when taken together, serve to illustrate that the price of land in thirteenth century Matzouka was indeed quite low. A *modios* of land could be purchased for the price of six pairs of boots or a single pair of (presumably jeweled) earrings. Where such articles of clothing or jewelry were produced and, if they were not manufactured locally, by whom they were distributed in Matzouka is not known. There is evidence suggesting that at least some of these goods were imported from abroad. Among the items donated to Vazelon by Georgios Chalamanes were nine bolts of Ancona linen.[118] Presumably, textiles from other parts of Italy, France and Flanders must have also found their way into Matzouka via Trebizond. Merchants certainly frequented Matzouka, whose valleys saw the transportation of goods from the Near East and beyond to Trebizond and from that city's port to the West, especially after

[116] *Ibid.* n° 49 [1].
[117] *Ibid.* n° 82 [76].
[118] *Ibid.* n° 172 [121].

the sack of Baghdad by the Mongols in 1258.[119] That being so, there is no explicit mention of merchants in Codex E as we have already observed above.

The Administration of Matzouka under the Great Komnenoi of Trebizond

When a branch of the Komnenoi family arrived at Pontos from Georgia, shortly before the fall of Constantinople to the armies of the Fourth Crusade, the region already had a tradition of local governance under the Gabrades, some of who managed its affairs semi-independently in the eleventh and the twelfth centuries.[120] Indeed, the successor state with all its imperial pretensions established by the Great Komnenoi at Trebizond may have preserved much of the Chaldian *theme*'s apparatus of government. The Empire of Trebizond, whose borders corresponded very closely to those of the former *theme* of Chaldia, in this manner appears to show certain aspects of governance that are not to be found in practice in Constantinople under the Palaiologoi. The reason why we cannot speak of this issue in certain terms and conclusively is that we simply do not know the correlation between terminology and reality in the sources. A prime example is the *allelengyon*. One of acts preserved in Codex E, an inventory probably dating from the thirteenth century, speaks of "*allelengya*," or communal dues, and on one occasion "the new and imperial *allelengya*." The *allelengyon* was abolished by Emperor Romanos III (1028-1034), almost two centuries prior to the establishment of the Empire of Trebizond. Unless the Great Komnenoi of Trebizond reinstated an obsolete fiscal practice, the communal due may have survived in this corner of the Byzantine world until after the

[119] Bryer, *Greeks and Türkmens*, 118.
[120] See *ODB*, Gabras.

13th century. However, there is a very real possibility that the officials who used this word were not aware of its original meaning and the term was employed in the document improperly.[121] The potential difference between the original and the intended meaning of such terminology makes it very difficult to judge to what extent the previous administrative tradition had survived in Trebizond. There are other indications that the terminology we encounter in medieval Matzouka is very conservative. The *kodix*, or a book containing cadastral registers, was replaced after 1204 by *praktikon*.[122] The acts of Vazelon reveal, however, that the *kodix* in this sense was certainly employed as late as 1367 and perhaps even 1429.[123] Furthermore, the title of *orphanotrophos*, which had lost its function as an office and had already been in decline for some time before the fourteenth century elsewhere in the Byzantine world, could still be conferred upon an important imperial official who was also the "judge of all Matzouka" in 1367.[124]

Codex E provides only the most rudimentary level of information concerning how the *bandon* of Matzouka was administered under the Great Komnenoi. We know that, at least from the fourteenth century onward, "the *doux* of Matzouka" may have been responsible for the administration of the *bandon* at some capacity. The title, which would have once been too grandiose for an area as small as Matzouka, was in fact replaced by *kephale* after the middle of the thirteenth century elsewhere in the Byzantine world. In the fourteenth century, the *kephale* was responsible for both the civil and military

[121] Bryer, *Byzantine Matzouka*, 65.
[122] See *ODB*, Kodix.
[123] *Vazélon* nos 51 [30], 120 [108] and 179 [146]
[124] See *ODB*, Orphanotropohs; *Vazélon* no 120 [108].

administration in the provinces.[125] The acts of Vazelon, on the other hand, reveal that as late as 1381 the *kephale* had not replaced the *doux* in Trebizond, since they are used side by side and for the same individual. In that year, we know of Georgios Simates who was the "*doux* and *kephale* of the *bandon* of Matzouka." The use of both titles in and of itself does not imply that they had different functions, despite the fact that *kephale* was used independently of *doux* in the same time period. In the chrysobull issued by Alexios III Komnenos in favor of Vazelon in 1386, Konstantinos Tzanichites is a signatory with the title "*megas kontostaulos* and *kephale* of the *bandon* of Matzouka," while Georgios Simates is called "*doux* and *kephale* of the *bandon* of Trebizond." At first –and assuming that the chrysobull is authentic, concerning which doubts have been raised by various scholars – this may appear to imply that in the late fourteenth century Trebizond, the offices of the *kephale* and of the *doux* entailed different functions within the provincial administration. However, a closer reading of the acts in which the *kephale* or the *doux* are mentioned indicate that they fulfilled the same role and the titles were interchangeable. Thus the previously mentioned Georgios Simates was also referred to simply as "the *doux* of the Matzoukans" in the very act that he had signed as "*doux* and *kephale* of the *bandon* of Matzouka."[126] Similarly in 1408, Konstantinos Chapsonomitas was called "the *doux* of Palaiomatzouka", whereas just seven years later his probable successor Konstantinos Tzanichites would be named "*kephale* of Palaiomatzouka."[127] In all likelihood, the title *doux* was retained in Trebizond long after it had ceased to be used

[125] See *ODB*, Kephale.
[126] *Vazélon* n° 133 [109], l. 4
[127] *Ibid.* n° 126 [141].

elsewhere in the Byzantine world. In the fourteenth century, if not before, *kephale* may have been introduced (especially in the sense of the *katholike kephale* who administered entire provinces rather than just a *kastron* and its environs) perhaps under the influence of Constantinopolitan administrative terminology. The general judges (*katholikai kritai*) who appear in Codex E in the fourteenth century may also have been introduced after the legal reforms that introduced this office in Constantinople.[128]

The acts of Vazelon provide no information on the exact administrative functions of the *kephale* or the *doux*, where he resided in Matzouka, which officials served under him and whether or not he had any military functions. We also do not know whether the geographical designations such as the *chorion* and stasis also denoted formal administrative divisions of a *bandon*.[129] Due to the nature of our source, one aspect of his duties we do know about pertains to litigation. It is certain that the *doux* received petitioners and he had the power to pass judgment on legal cases. The decisions of the *doux*, however, could be challenged and an appeal could be made to the general judges (*katholikoi kritai*) who had the authority to modify, reverse or declare void his judgment.[130] Whether such an outlet of appeal existed before the office of the general judge was instated is unknown. The tenants or the *paroikoi* on a land could also take their legal cases to the attention of their landlord.[131] Codex E reveals that the *hegoumenos* of

[128] *Ibid.* n° 133 [109].
[129] It is however clear that new *banda* could be created from former *choria* and *staseis*, as seen in the case of Palaiomatzouka. In the thirteenth and the fourteenth centuries, Palaiomatzouka was a part of the *bandon* of Matzouka and was often referred to as a *chorion*. At the latest in 1415, Palaiomatzouka had been raised to the status of a *bandon*, with its own *kephale* and *doux*: cf. no 123 [142]
[130] *Vazélon* n° 133 [109].
[131] *Ibid.* n° 23 [19].

Vazelon also fulfilled this role on occasion, most probably because Vazelon was the landlord of one or both of the parties involved.[132] Finally, the legal functions of the state and of the secular and ecclesiastical great landowners were reinforced by the local "peacemaking elders" (*eirenopoioi gerontes*) who frequently got involved in quarrels between Matzoukans and could resolve cases without the need for formal court proceedings.[133]

[132] See, for example, *Vazélon* n° 132 [116].
[133] See, for example, *Vazélon* n° 130 [115].

CHAPTER VI

CONCLUSION

Codex E of the monastery of the Timios Prodromos on Mount Vazelon provides an unparalleled glimpse of the social life and everyday economic transactions of rural Trebizond. Thanks to the acts preserved in this cartulary copy, we are aware of the existence of innumerable people, localities, practices, events and facts that would have otherwise have remained completely unknown to us. Regrettably, a few factors prevent the contents of Codex E from being fully utilized by those students of medieval social and economic history who may not have a year or more to investigate a single source. First and foremost, the acts were copied in random order, which makes them of very limited use to scholars who may not have the time to spend months on a single source. Second, the Greek in which the acts were composed is heavily influenced by the Pontic dialect and contains numerous errors of grammar, spelling, as well as a frequently confused syntax. In addition, many of the more interesting acts are elliptical and it is often quite a challenge to follow the authors' intended meaning. Finally, the insufficient annotation of the 1927 edition means that the uninitiated student of the Codex may spend more time trying to guess the meaning of common words such as *mitikarionin* than actually utilizing the acts' contents.

In the present study I have tried to primarily alleviate these three problems. The *regestes* offer a chronological order that, while tentative, at least provides a starting point for someone who will examine Codex E for the first time. The table of acts and the concordance preceding the *regestes* provide both a chronological and a thematic access to

the entire Codex, the lack of which is perhaps one of the biggest handicaps of using the 1927 edition. Most importantly, I have made numerous corrections to the datings suggested by Uspenskij, the inaccuracies of which have been the most serious criticism directed at the Russian edition for decades. Each entry in the *regestes* includes a near complete summary of each act. This circumvents, to the best of my abilities, most of the potential linguistic obstacles that would be encountered by someone unaccustomed to the language of the acts. The remarks that follow the analysis include notes on dating, the affair, prosopography and problematic words or expressions. Of these, the section on prosopography is perhaps the most useful, since the *PLP*, which has utilized Codex E, contains both some errors and numerous omissions of names found in the Codex.

These are not to suggest that I have been successful on all or even most accounts, since the present study has some major shortcomings. It must be above all reemphasized that I have used an edition of Codex E, rather than the St. Petersburg MS. The limitations of using an edition are admittedly considerable. When Uspenskij and Benechevitch began their study of the Codex, the text already contained the errors of various copyists; and worse, this cartulary copy had suffered some very poorly executed attempts at restoration.[134] As significant as these mishaps and mistakes might have been, they were inevitably compounded by others committed by the Codex's editors. In short, the present *regestes* were regrettably prepared by using what many modern scholars deem to be an imperfect edition of Codex E.[135] Nonetheless, it must be emphasized that my research is an MA thesis that is limited both by time and by my own capacity. Concerning the former, I had slightly more than a year to prepare the *regestes*, which was barely enough

[134] *Vazelon*, vii-viii.
[135] Bryer, *Rural Society in Trebizond*, 152.

time to work with the 1927 edition and which would have been woefully inadequate had I instead worked with the Codex itself. Yet more importantly, I have received no training in Byzantine paleography, without which an undertaking such as using the St. Petersburg and Ankara MSS is simply impossible.

There can be little doubt that future research will continue to make use of the acts of the Vazelon monastery. It is above all for this reason that the need for a better edition of the monastery's codices will have to be satisfied. The deficiencies of the present study that I have outlined above will hopefully give an incentive to other students of Byzantine history to work more closely with the monastery's surviving cartulary copies and to improve this very modest attempt at preparing the *regestes* for Codex E.

Appendix A: Dry Measures

A significant number of dry measurement units are encountered in Codex E. Apart from the standard Byzantine *modios*, we have the ubiquitous Pontic *psomiarion* and their variants, such as *topikos modios*, *megas modios*, *mikros modios*, *topikon psomiarion*, *mega psomiarion*; there is also the *choinix* and its variants. The table below is after Erich Schilbach's (*Byzantinische Metrologie*, 92) and lists the most frequently encountered measurement units in Codex E. Schilbach has used the acts of Vazelon extensively for the sections on Trapezuntine measurements in his work. Admittedly, some of the evidence that comes from the acts is questionable. The notion that one *choinix* equals a modios, for example, is based on the information provided by a single act (nº 50 [77]) that is rather elliptical and provides only circumstantial evidence. Even so, these are often the only clues for establishing the relationship between what seems to be a surplus of measurement units. Also see the brief but extremely useful Appedix II in Bryer, *Byzantine Matzouka*.

Unit / Ratio				
megale choinix	1			
modios	8	1		
choinix, topikos modios, topikon psomiarion	32	4	1	
psomiarion	48	6	1.5	1

Appendix B: The Monetary System

The Codex E provides evidence of almost every known type of denomination from our period and the acts generally portray a highly monetized economy. The following table is after Cécile Morrison's (*Monnaie et finances dans l'empire byzantin*, 293) with some modifications necessitated by the information that can be gleaned from our acts. It aims to reflect the conditions in the thirteenth century, part of which we can corroborate based on the evidence from the Codex.[136]

Gold	Silver	Billon / Copper	Copper
Hyperpyron	*Nomisma aspron*	*Trachy*	*Tetarteron*
1	12	184? or 192?	576?
	1	15.33 or 16?	48?
		1	3.1 or 3?

[136] See for instance *Vazélon* nº 39 [71] which confirms that one hyperpyron was close to 12 aspers in value.

Appendix C: Prices

a. The price of land, second half of the 13th century:

Date	Place	Area (in *modios*)	Price	*Vazélon* n°
ca. 1250	tou Kouia	1/3 mod.	6 asp.	32 [5]
ca. 1250	Choulion	1 mod.	12 asp.	101 [13]
1250 – 1300	Katalysia	1/4 mod.	8 asp.	89 [42]
1250 – 1300	tou kyrou Elia	1 1/4 mod.	8 asp.	93 [44]
1258, 1273 or 1288	Zerzele	1 1/3 mod.	6 asp.	88 [59]
1260	?	1 1/3 mod.	24 asp.	57 [62]
1263, 1278 or 1293	Katalysia	1/3 mod.	5 asp.	84 [69]
1265, 1280 or 1295	Basakion	1 2/3 mod.	14 asp.	82 [76]
1268	Basakion	1 mod.	12 asp.	50 [77]
1269, 1284 or 1299	Zerzele	1/4 mod.	6 asp.	87 [78]

Based on the very limited sample above, the average price of land per *modios* for the period 1250 – 1300 in Matzouka is 15 aspers or 1 ¼ *hyperpyra*.

b. The price of movable goods:

Date	Item	Price	*Vazélon* n°
1244/1245	white-yellow maned horse	180 asp.	49 [1]
1244/1245	a beast (of traction?)	6 asp.	49 [1]
1250 – 1300	bronze cauldron	8 asp.	79 [39]
1257 or 1272	pair of boots	2 asp.	86 [58]
1257 or 1272	? number of rings	3 asp.	86 [58]
1257 or 1272	tailored drapery	12 asp.	86 [58]
1265, 1280 or 1295	pair of earrings	14 asp.	82 [76]

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ÖZET

Bu çalışma Trabzon'un kırkbeş kilometre güneydoğusunda ve Maçka ilçe sınırları içerisinde bulunan Vazelon manastırının ortaçağa ait zabıtlarını düzenleyerek benzer manastır zabıtlarının incelenmesi için standart kabul edilen *regestes* formunda hazırlamayı amaçlamıştır. Vaftizci Yahya'ya adanmış olan manastır hem Bizans Matzouka'sının hem de Osmanlı Maçuka'sının dinsel ve ekonomik hayatında son derece önemli bir rol oynamıştır. Hazırlanan *regestes* manastırın günümüze ulaşan iki kodeksinden biri olan ve günümüzde St. Petersburg şehrinde muhafaza edilen E Kodeksi'nin 1927 baskısını esas olarak almıştır. Çoğunlukla onüçüncü ve onbeşinci yüzyıllar arasında yazılmış zabıtlardan oluşan E Kodeksi'nin *regeste*'i için *Archives de l'Athos* serisi model olarak alınmıştır. Bu model öncelikle kodeksin içerisinde bulunan zabıtların teker teker dikkatle tarihlendirilmesini ve kronolojik olarak sıralandırılmasını gerektirmektedir. Zabıtların incelemesinde ana kısım anlatılan olayın detaylı bir özeti ve bunu takiben zabıtın içeriği, bahsi geçen özel kişiler ve tarihlendirme ile ilgili notlardan oluşmaktadır. Vazelon manastırının, manastırın kodekslerinin ve malvarlığının tarihçeleri *regestes*'den önce yer almaktadır. E Kodeksi'nin Maçka'nın geç ortaçağ dönemi toplumsal, ekonomik ve kurumsal tarihine olan katkısıyla ilgili bölümse regestes'den sonra gelmektedir. Vazelon manastırının E Kodeksi'ni kolayca anlaşılıp incelenebilinecek bir formata sokmayı amaçlayan bu çalışmanın, söz konusu dönem veya bölge ile ilgili araştırma yapanlara yardımcı olmasını umuyorum.