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# Каптеревские чтения

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## Summaries

*AL.A. Gerd (Saint Petersburg)*

### **To the History of the Bulgarian Schism: the Letters of Archimandrite Smaragd to Archimandrite Antonin Kapustin**

*Keywords:* church history, Bulgarian schism, Eastern question, nationalism, Patriarchate of Constantinople, Ottoman Empire, Russian policy

The rise of nationalism in the Balkans in the 19th century provoked a struggle of the non-Greek peoples for liberation from the Patriarchate of Constantinople. The Greek-Bulgarian counteracting finally led to the proclaiming of the independent Bulgarian church in 1870 and the Bulgarian schism in 1872. Having supported the Bulgarian national movement, the Russian diplomacy was not interested in the schism. The letters of the priest of the Russian mission at Constantinople to the head of the ecclesiastical mission in Jerusalem are published here for the first time and represent the attitude of the Russian church diplomats at the most crucial moment of the conflict.

*M.V.Bibikov (Moscow)*

### **Byzantine Acrostics and Formulas in the Cryptograms of Greek Manuscripts, Inscriptions and Coins (following Porphyrios Ouspenskij and Antonin Kapustin)**

*Keywords:* Byzantine cryptography, Greek manuscripts, epigraphics, numismatics, acrostic, liturgical formulas.

The article deals with some cases of deciphering of the cryptographic phrases and sentences in Greek manuscripts, epigraphic monuments and coins. The presented texts turn out to be acrostics, funeral and liturgical formulas, special marks. The examples are found as in the manuscripts by personal study *de visu*, so from acquaintance as with research heritage of Porphyrios Ouspenskij so with newly published personal correspondence of Antonin Kapustin.

A.B. Vankova (Moscow)

### Unwelcome Persons in Byzantine Monasteries and Adelphaton

*Keywords:* adelphaton, exomonitaton, exomonites, exomonitaton, katapemptes, typikon, acta, church legislation, canon law

Numerous Byzantine typika, from the 10th c. on, forbid admission of certain categories of people. The selection criteria depended on neither social condition, nor income, nor age. This article is conceived as a continuation or a second part of that dedicated to the *xenokourites* — stranger monks. The latter constituted namely the first group of *personae non gratae*. This research deals with some other monastic groups: *exomonites*, *esomonites*, *katapemptes*. The following problems have been examined. Who were these three groups and what was the reason of the negative attitude towards them in the monasteries? Because the origin and specific features of these categories cannot be understood without considering the *adelphaton* as well, this article pays great attention to it.

Our research has come to the following preliminary conclusions. Firstly, it is impossible to make a judgment about the *exomonites*, *esomonites*, *katapemptes* and the related *adelphaton* problem on base of single sources, even if they belong to diverse groups, and so much the more if they pertain to one and the same kind (e.g. typika). Secondly, the meaning of the terms denoting the mentioned groups could vary with the time, but the state of primary sources available now does not allow us to verify this conclusion.

Lastly, both the *exomonites* and *esomonites* were very heterogeneous groups. Both could live in a monastery, though the *exomonites* did so much less frequently. Both originated as a rule from well-off, often from noble families, but a person in need could also be given an *adelphaton*. Among the *exomonites* there were more often than not laics or monks from other monasteries. If the residence of a monk coincided with the site of his *adelphaton*, he was very likely to be considered as an *esomonites*. Among the *esomonites* there were members of kelliotic and idiorhythmic monasteries. On the other hand, the category of *exomonites* sometimes included women, both laic and nuns.

*T.E. Samoylova (Moscow)*

**The Byzantine Icone from Athos in the Collection  
of the Tretyakov Gallery.  
Its History and the History of its Investigating**

*Keywords:* Byzantium, icone, Crucifixion, Athos, Convent, iconography, church, metropolitan, hermitage Gethsemane, St. Sergius of Radonezh

A small byzantine icone “Crucifixion” from the collection of Tretyakov Gallery was brought by A.N. Muraviev from Athos. In 1844 he presented it to the Convent of St. Sergius of Radonezh, and it was enclosed in ancient wooden church in the hermitage Gethsemane, founded in 1843 by metropolitan Philaret (Drozdov). According to the concept of metropolitan here should be created the space of the epoch of St. Sergius (1314–1392), and it is that church, where the icone was enclosed as an artwork of this epoch. The icon was researched during 20th century by several scholars. In 21st century new researchers based on modern technology and knowledge gained returned to the idea, that this icon was created in the time of Saint Sergius, in 1360s years.

*O.A. Rodionov (Moscow)*

**Notes on the Manuscript Tradition  
of Kallistos Angelikoudes' *Chapters***

*Keywords:* Kallistos Angelikoudes, Byzantine hesychasm, noetic prayer, Athos, Philokalia, manuscript tradition

The article deals with a little studied and partially unpublished corpus of the *Chapters* composed by Kallistos Angelikoudes, one of the most interesting authors of late Byzantine hesychasm. The article traces the relationship between the three surviving collections of the *Chapters* and discusses some problematic places of the autographic manuscripts containing the main and most significant part of the whole corpus.

*N.P. Chesnokova (Moscow)*

**The Original Charters of the Russian Tsars  
in the Monasteries of Athos  
after Photocopies in P.I. Sevastyanov's Collection.**

*Keywords:* Archimandrite Antonin (Kapustin), P.I. Sevastianov, Russia, Athos, monasteries, Russian charters

Between the 16th and the beginning of the 18th centuries, the Athos monasteries developed intensive contacts with the Russian government. The arrival of Athos' monks in Moscow was usually associated with receiving royal alms (donations), the change of elders in the Khilandar and Iberon metochions, the supply of the Russian Tsars with important political information. For the first time the author draws attention to authentic charters from the collection of photos gathered by P.I. Sevastianov (now in the Department of Manuscripts, the Russian State Library) and also publishes the text of some charters to Athonite monasteries: St. Panteleimon (1591, 1626, 1660, 1707), Philotheou (1641), Vatopedi (1626, 1656, 1688), Iberon (1669 and 1707).

*D.A. Morozov (Moscow)*

**The Scribe Pimen (or Poimen) of Damascus  
and the Oldest Copy of the Complete Arabic Bible:  
The Genuine Date of StPb Inst. of Or. MSS D226**

*Keywords:* Arabic Bible, Pimen (or Poimen) of Damascus, Life of St. John of Damascus.

The present paper is intended to put the final dot in the long discussion opened by G. Graf concerning the date of the Old Testament part of the oldest three-volume copy of the complete Arabic Bible (StPb., Institute of Oriental Manuscripts, D226 1–3), for it was claimed that the numerous colophons of the 13th century had been merely copied by a later scribe in the 16th century. The new online opportunities made it possible to compare the hand of its scribe, Pimen (or Poimen) of Damascus, with that of MSS Vat. Ar. 79, dated 1223, and Sin. Ar. 418 Kamil 177, dated 1237, written by the same scribe, and this comparison (see Plates 1–3) revealed a great deal of resemblance with the earlier MS, and a virtually complete identity with that written simultaneously. The appendix contains some critical notes on one of the MSS with an Arabic Life of St. John of Damascus, very well known in its Russian version.

*O.E. Petrunina (Moscow)*

**Uniates of Egypt after the Crimean War  
and Russian Diplomacy**

*Keywords:* Egypt, the Ottoman Empire, Russian foreign policy, the Greek Catholic Church.

The article deals with the state of the Greek Catholic community in Egypt in the middle of the 19th century and its reaction to the calendar reform of 1857, aimed at the full integration of the Uniates into the bosom of the Catholic Church; it also analyzes the relations of Russian diplomats with the Uniate community and their participation in the course of events. The study is based on new archival documents.

*S.K. Sevastyanova (Novosibirsk)*

**Information on the Christian Saints Relics in the Monuments  
of Old Russian Literature of the 11th–15th Centuries  
as the Basis for the Catalogue of the Holy Relics Existing  
under Patriarch Nikon**

*Keywords:* shrines, relics, relics of saints, Old Russian literature, hagiographic topos

The article attempts to collect and analyze information about the relics of Christian saints from the Old Russian narrative sources published in the BORL series. In conformity with the periodization of Ancient Russian literary process based on the concept of literary formations, which had been substituted by A.N. Uzhankov for the theory of the stadial development of Russian literature from the 11th to the first third of the 18th century, there were published the first eight volumes of the series, reflecting the development of Old Russian literature in the 11th to 15th centuries. All references to holy relics are divided into three groups. The collected materials will form the basis for a broad research, aimed at studying the relics of saints during Nikon's Patriarchate, Nikon's plans of the distribution of shrines within the Moscow State territory, and drawing a systematic catalog.

*M.A. Makhanko (Moscow)*

**Some Notes about the Type of the “Panagia Putnaja”  
(Travel Encolpion-Reliquary) in Old Russia:  
A Problem with Dating and Attributing  
some Unknown Objects from the Kazan Cathedral Sacristies**

To the memory of Olga Loseva,  
a true researcher of the Orthodox East and a heart friend

*Keywords:* encolpion-reliquary, Old Russian art, attributing the artefacts, Metropolitan Laurentius II of Kazan and Swijazhsk, a silver spoon, Kazan, Saint Symeon the Godbearer (Theodochos), Holy Trinity, iconography

The article deals with two unknown attributes of Metropolitan rank: a spoon and an encolpion-reliquary. The both things are from the sacristy in the Kazan Ascension Cathedral. On the silver spoon, there are two inscriptions with the name of its owner, the Metropolitan Laurentius II of Kazan and Swijazhsk, and a date — August 1670. The numbers of small fragments are parts of silver gilded encolpion-reliquary. Its iconography and style are characteristic for the Church art of Great Novgorod of the middle – third quarter of the 15th century, the last period of local independence and growing cultural links with the Moscow State.

*P.B. Zhgun*

**The Differences in the Copies of the Second Letter  
of St. Paisius (Velichkovsky) to Archimandrite Theodosius  
(Maslov) as a Sample of the Peculiarities of the Paisius  
' school of translating**

*Keywords:* Paisius (Velichkovsky), Theodosius (Maslov), Slavic Philocalia, inner prayer.

The article examines the differences between the copies of the Letter preserved in the Optina Pustyn' collection of the Russian State Library and published in 1847 in Optina, and the copy now kept in the collection of New Neamt Monastery, whose text was published in Serpukhov in 2014.

*R.F. Iglesias (Moscow)*

**Concerning the Problem of the Heir Presumptive  
of Basil III between 1505 and 1530**

*Keywords:* heir, Muscovite (Russian) state, Kazan, Russian chronicles, great prince, testament, throne succession, childlessness, hypothesis, A.A. Zimin, Basil III, Tsarevich Piotr Ibragimovich, Prince F.M. Mstislavsky, biography, brothers, brother-in-law, son-in-law, appanages, compromise, divorce, Yury of Dmitrov, Dimitry of Uglich, Andrey of Staritsa

The final part of the article for the first time examines in detail the hypothesis by A.A. Zimin presuming the possibility of Kazan 'Tsarevich' Piotr Ibragimovich (d. 1523) and later, after 1526, the latter's son-in-law Prince F.M. Mstislavsky having been heirs presumptive of Basil III during his childlessness, i.e. before 1530. The work also presents a detailed overview of Tsarevich Piotr's biography based on the study of all available primary sources. The thorough examination of Zimin's arguments confronted with the primary sources evidence leads to conclude that the presumption put forward by A. Zimin and subsequently adopted by several scholars is poorly founded and remains a tantalizing but yet unproven guess that in the end apparently failed to satisfy its author himself. In continuation of the main subject, I try to investigate the possible variants of succession to the Russian throne after the death of Prince Dimitry of Uglich (1521), who may have been heir presumptive until that year. The fragmentary pieces of information at our disposal make it possible to suppose that between ca. 1521–1525 Prince Yury of Dmitrov received at last his official recognition as Basil III's heir, which contributed to a relative normalization in the relations between Yury and his elder brother. The achieved compromise, however, was jeopardized by the divorce and second marriage of Basil III (late 1525 and early 1526). This led to another period of instability in the relations between the great prince and his brothers, while the succession to the throne seemingly remained an object of competing claims and manipulations all through the years before 1530. Who was officially considered as the heir presumptive during these years, one can hardly say by now. Anyway, the evidence available today, both direct and indirect, does not offer enough reasons to suppose that anyone could ever be taken into consideration as a possible heir of Basil III, but one of his closest blood relatives, i.e. his brothers or rather children yet to be born, to whose appearance the sovereign always laid very much hope.