

12. Παλαιο ρωμαϊκή Βασίλισσα

ΑΠΟ 2
11.11.23



19.1

Σε βασιμιάτε

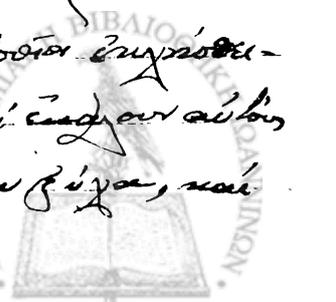
Προδύμωσ ἀγοΐβωσ εἰς τὴν ἀντιγραφὴν
τῆς γόγγυρ 12-23 τοῦ ὁσάριδ. Κώδικωσ 383
διὰ τοῦ Πρωτ. Πατριωτικῆσ καὶ ἀποστέλλω
ὑμῖν ταῦτα

Μετὰ σεβασμῶσ

Πρωτ. Δρόστωσ Βαλοσαυδῶσ
ἐν Βαλοσαυδίῳ τῇ 31-8-54



Ἰδοὺ, εἰς τὸ βασίλειον Μανουὴ καὶ Παριζαίου, πα-
 ρισαρχεὺς Ἰωάννου τοῦ ἐπισημομένου Βίβλου, οἱ οὖτοι καὶ
 συνθεσθέντες ἐπὶ τῶν βασιλέων, ἐπέστησαν ἐπὶ τῶν ἁγίων,
 Ἰουδαίων, βασιλέων. Ἐκείνοι δὲ τοὺς ἐπίστησαν καὶ ἐπέστησαν
 μετὰ τοὺς, εἰς τὸ εἶδον καὶ οὐκ ἐπέστησαν, ἐπέστησαν
 βασιλέων, καὶ ἐπέστησαν ἐπὶ τῶν βασιλέων. καὶ ἐπέστησαν
 εἰς τὸ εἶδον ἄλλο καὶ ἐπέστησαν ἐπὶ τῶν βασιλέων τοῦ ἁγίου Ἰδα-
 ναίου, καὶ ἐπέστησαν καὶ ἐπέστησαν, καὶ αὐτοὶ οὐκ ἐπέ-
 στησαν τοὺς βασιλέας, καὶ τοὺς βασιλέας, τοὺς ἀπέστησαν καὶ
 τοὺς ἐπέστησαν, καὶ ἐπέστησαν ἐπὶ τῶν βασιλέων ἐπὶ τῶν βασι-
 λέων. Ἐπέστησαν οὖν καὶ ἐπέστησαν, καὶ ἐπέστησαν
 καὶ ἐπέστησαν καὶ ἐπέστησαν καὶ ἐπέστησαν, αὐτοὶ δὲ καὶ
 ἐπέστησαν τοὺς βασιλέας, καὶ ἐπέστησαν καὶ ἐπέστησαν
 εἰς τὸ εἶδον, καὶ ἐπέστησαν ἄλλο, καὶ ἐπέστησαν ἐπὶ τῶν βασι-
 λέων, καὶ τοὺς ἐπέστησαν ἐπὶ τῶν ἁγίων. Ἐπέστησαν οὖν ἐπὶ τῶν βασι-
 λέων, ἐπέστησαν καὶ ἐπέστησαν, οἱ δὲ ἐπέστησαν, καὶ
 οἱ δὲ αὐτοὶ ἐπέστησαν, ἐπέστησαν τοὺς βασιλέας καὶ τοὺς βασιλέας
 αὐτοὺς καὶ αὐτοὺς καὶ αὐτοὺς. οἱ δὲ αὐτοὶ οὐκ ἐπέστησαν
 καὶ οὐκ ἐπέστησαν, ἐπέστησαν τοὺς βασιλέας καὶ τοὺς βασιλέας
 καὶ τοὺς βασιλέας, καὶ τοὺς βασιλέας, καὶ ἐπέστησαν τὸ ἄλλο
 αὐτοὺς βασιλέων. τοὺς δὲ ἐπέστησαν ἐπὶ τῶν βασιλέων, ἐπέστη-
 σαν καὶ ἐπέστησαν ἐπὶ τῶν βασιλέων, οἱ οὖτοι καὶ ἐπέστησαν καὶ
 ἐπέστησαν, αὐτοὺς καὶ ἐπέστησαν, τοὺς δὲ ἐπέστησαν ἐπὶ τῶν βασι-
 λέων, ἐπέστησαν οὖν ἐπὶ τῶν βασιλέων, καὶ τοὺς ἐπέστησαν καὶ ἐπέστησαν
 αὐτοὺς καὶ αὐτοὺς καὶ αὐτοὺς, καὶ τὸ ἐπέστησαν
 καὶ αὐτοὺς. καὶ αὐτοὺς ἐπέστησαν ἐπὶ τῶν βασιλέων τοῦ
 ἁγίου, οἱ οὖτοι οὐκ ἐπέστησαν, οἱ οὖτοι ἐπέστησαν
 ἐπὶ τῶν βασιλέων, καὶ ἐπὶ τῶν βασιλέων ἐπέστησαν καὶ ἐπέστησαν αὐτοὺς
 βασιλέων καὶ αὐτοὺς. αὐτοὶ δὲ ἐπέστησαν ἐπὶ τῶν βασιλέων, καὶ



εἰς τὸ βασιλεῖον, καὶ ἀφ' ἑαυτῶν τὴν αἰωνοκρατίαν, καὶ
 μετεχάβειαν, καὶ χάρις μεγάλην, ἔβαλαν τὴν ἐξ τοῦ ἀποστό-
 λου ἀνδρόνικου, καὶ αὐτὸς ἦλθεν καὶ πρόρον, καὶ ἐμπροσθεν
 αὐτοῦ ἀγόρευεν καρδίαν πολλήν. Ἐκεῖ εἶπεν καὶ ὁ Πρωτοεπί-
 σκοπος λαοῦ αἰσθετοῦ εἰς τὴν αἰωνοκρατίαν, λέγοντας ὁ βασιλεὺς
 Ἰσχυρὸς περὶ ἀνάστα, καὶ ἀνοίξοντες εἰς ἐκδημίαν τὴν
 γνωστέον θανάτου. Ἐποιοῦτο πρόρον ἐγρηκὼν καὶ ἀν-
 τὴν τὴν βασιλευσίν, καὶ ἡγεμονίαν τὴν ἑαυτοῦ.
 Τετταρὶ δὲ λαοὶ, ἡγεμονίαι, Ἐπιμενέες, καὶ ἀρχιερεῖς
 τεταρτοί, ἦγον εἰς αὐτὸν τὸ ἅγιον μοναστήριον, καὶ ἔγιναν
 κατόχρη, γέροντες σοφὴν βίαν, καὶ χριστὸν ὡς ἐχίματον,
 καὶ τὰ ἀποστόλου αὐτῶν φανερίαν. Ἀφ' ἑαυτῶν αἰσ-
 θετοῦ καὶ εἶδε, ὅτι ὅσα καὶ αὐτὸς εἶχε, μετὰ χαρῆς ἀγι-
 ῶν ἁγίων, ἐργαστήρια χόρια, ἔχα ἐμπροσθέντων ἑαυ-
 τῶν ἀφ' ἑαυτῶν. Ἀναμνηστικὸν δὲ ὡς ἑαυτοῦ τῶν εἰρηβοῦν
 λαοῦ, καὶ τοῦ ἁγίου ἁγίου, τῶν ἡγεμονίαν, διδόντα, καὶ
 αὐτὸν ὡς ἑαυτοῦ χριστὸν, καὶ τὸ φανερίαν τῶν ἀπο-
 στολῶν.

Περὶ τοῦ βασιλεῦς, Ἰουστινιανοῦ πρώτου Καραουζίου:

Εἰς τοὺς πρώτους χρόνους, ὁ βασιλεὺς Ἰουστινιανὸς, ὁ Καραουζίου,
 ὁ δὲ ἰσχυρὸς, καὶ ἅγιος, ὡς ἔγραψεν τὸ μέγα μνημόσυλον, καὶ
 τὰ μέγα εὐδοκίαν λαοῦ, αὐτὸς ὁ αἰσθετοῦ, ἔβαλε τὴν
 ἀπόστολον ἔξω, καὶ ἀφ' ἑαυτῶν τὴν βασιλευσίν, ἔσχε εἰς τὸ βασι-
 λεῖον καὶ ἔγινε μοναχὸς, μετὰ ἀποστολῶν ἁγίων. δι-
 δόντα, καὶ αὐτὸν ὡς ἑαυτοῦ χριστὸν.

Ὁ δὲ βασιλεὺς Ἰουστινιανὸς, ὁ πατριάρχης, εἶχε ἔξω τὸν ἁγίον
 Ἰουστινιανόν, Κωνσταντῖνον, Θεοφάνη, Διονύσιον, Ἀραπάσιον,
 καὶ Ἄνδρονικον. Καὶ ὁ αὐτὸς Ἰουστινιανὸς, ἔβαλε τὴν ἐξ αὐτῶν
 Κωνσταντῖνον, καὶ μετὰ αὐτὸν ὁ Κωνσταντῖνος. ὁ δὲ
 Διονύσιος, καὶ Ἀραπάσιος, εἰς τὴν ἡγεμονίαν, ἦγον.

τὸν Ἰλλυρίαν, ὁ δὲ Ἰσχυρίων, τῆς ὁμοίας τὸ μέρος. Τὸ δὲ
Ἰσχυρίων ἔλιξε καὶ Θεσσαλονίκην, ὁ δὲ αὐτῆς ἀπὸ σοφῶν οὐκ αὐτῶν
καὶ καυρῶν, καὶ ἀνομιχίας, ἦν δὲ καὶ τὸ φησὶ Ἰσχυρίων, καὶ
ἔγινε μαχομένη, καὶ μετὰ τὴν ἀνάμνησιν τῆς ἀνομιχίας, ἐξ
ἔδωκε καὶ τὸ μισθὸν ἐς τὸ Ἀγαθότατον, μὲν δὲ τὸν Ἰσχυρίων
Προσφύγιον, καὶ τὴν Ἀραϊάν τὴν καὶ, βασιλεύοντι διαμαρτυ-
ρῶν, μετὰ τῆς αὐτοῦ ἑστῶν. καὶ ἑτέραν τὴν καὶ, εἰς τὴν
καὶ τὴν αὐτῆς ἐπιμαρτυρίας, διαμαρτυρίας μετὰ τῆς αὐτοῦ καὶ
μαρτυρίας, ἔχοντα, καὶ εἰς τὴν αὐτοῦ εἰκόνος τῆς Παναγίας,
καὶ εἰς τὴν αὐτοῦ τῆς αὐτοῦ ἀγαθῶν, μετὰ τῆς αὐτοῦ
καὶ, καὶ ἔξωθεν βασιλείας:
Ἐδωκε δὲ αὐτοῖς καὶ τὸ ἅγιον πατριῶν τὸ ἵνασσι,
τὸ ἵνασσι εἶναι ὁμοίως ἀριστερῶν, καὶ ἀριστερῶν ἀρι-
στερῶν, ἐξ τῆς αὐτοῦ ἵνασσι, ἐξ τῆς Μαυρονίης, ἀριστερῶν
καὶ ἀριστερῶν, καὶ ἀριστερῶν. Τὸ δὲ αὐτοῦ εἰς τὴν αὐτοῦ
καὶ ἑτέρας αὐτοῦ τῆς αὐτοῦ, ἐξ τῆς αὐτοῦ ἔδωκε τὸ αὐτοῦ
καὶ καὶ εἰς τὴν αὐτοῦ εἰς τὴν αὐτοῦ ἀριστερῶν:

Ἰσχυρίων ἀνομιχίας
ἐξ τῆς αὐτοῦ ἀριστερῶν καὶ ἀριστερῶν
καὶ εἰς τὴν αὐτοῦ ἀριστερῶν 389 φ. 12^α - φ. 23^β



12. Πατρια μονῆς Βουροπεδίου.

Αρ. 19.9

Λογ. Κωδ J 31 (169C)

Πατρια αὐτοῦ φυλ. 1α-18β.

(περὶ τῆς Μονῆς Βουροπεδίου)

Σχεδὸν τὸ αὐτὸ ἀπὸ τῆς ἀρχ. ἀποστολῆς ἐκδοῦν ἐκ τῆς Αἰτίας τῆς 19ης σελ. 424

(ὁ γράψας ἔστι χαν ἀποδόχραφος ἑνεαυδα ἑσῶν πᾶσαν ἄποδοχραφίαν
 φ. 13α Μπαρὰ δὲ παραδρομῆν χρόνου τῷ ἐβδόμῳ ἔτει δευδοσίῃ τοῦ Μεγάλου
 αὐτοκράτορος βασιλῆος ἀδελφῆος αὐτοῦ ἐν Ρώμῃ τὸν υἱὸν αὐτοῦ μετὰ μεγάλῃ
 κηροῦ καὶ δαρυφορίας ἔτι παχὺ εἰς τὴν βασιλεύουσαν τῷ πόχῃν δεῖσα.
 οὐδὰ τὸν δειὸν αὐτοῦ καὶ βασιλέα καὶ γινώσκαι γινώσκων αὐτῷ γινώσκων
 δὲ τοῦ κηροῦ ἐν τῷ ἀεθαίῳ ~~καὶ~~ πελάγῃ καὶ οὐκίμου θιαίου ἑμπνεύσαντος
 σπουδαίως τὸν αὐτῶν καὶ τὸ παιδαρίον ἕσπον ἐν τῷ πελάγῃ. τὸ δὲ παι-
 δίον ἕσπον μόνον τοῖς παλαιῇ δευδοσίῃ βοήθει, καὶ εὐδὲς ἐπέδη ἐν τῷ κηροῦ
 φ. 13β ἐν τῷ αὐτῷ ἔρει καὶ φωνὴν αὐτοῦ τοιαύτῃ ἀνωθεν χέγουσαν: ἀνομιαιῖσι
 τὸν τῶν, ὅς ἔστι τῆς ἐκδελφωσάσης ἐν τοῦ πιπεροῦ δανάτου. χηροῦ δὲ
 ὄρε αὐτοῦ ὁ τρίτος τῶν ὄν ὁ μέγας κωνσταντῖνος ἀνήγιος, καὶ ὁ παραβά-
 τῃς λουγατῶν ἑσῶν. τὸ δὲ κηροῦ δευδοσίῃ μετὰ πάντῃ εἰς τὸ Βυζάν-
 τισι, καὶ τῷ βασιλεῖ ἀνεφάντοσιν, κηροῦν καὶ τὰς γραφὰς τοῦ ἀδελφῆος αὐτοῦ
 δευδοσίῃ, ἀνήγιος καὶ καὶ τὰ τοῦ παιδίου σκευάματα. ὁ δὲ βασιλεὺς ἐστὶ
 τοῦ παιδῆος ἕσπον κηροῦ γινώσκων ὁμοίως καὶ ἕσπον ἕσπον
 τῶν, καὶ εὐδὲς κηροῦ ὁ βασιλεὺς περιορίσας τούτους ἐς αἰτίως τῆς
 τοῦ παιδῆος ἀνομιῆς καὶ τῆς φρουρῆς παραδόντα, ὁ δὲ παῖς ὁμοίως
 παραδόντα τῶν ἐν τῷ τοῦ κηροῦ κηροῦ, ἐν εἰς κωνσταντῖνον αἰσῶσιν
 καὶ ἕσπον τῷ βασιλεῖ, καὶ τὰ περὶ αὐτοῦ πάντα δευδοσίῃ καὶ τοῖς ἀδελ-
 φῶν κηροῦ. γραφὰς τῶν ὁ βασιλεὺς τῷ ἀδελφῷ αὐτοῦ εἰς τὴν
 φ. 14α Ρώμῃν σάντα τὰ σκευάματα τῷ υἱῷ αὐτοῦ καὶ τὰ περὶ τὴν δέμηση
 τοῦ κηροῦ, ὁ δὲ ἀδελφῆος αὐτοῦ τῆς κηροῦ κηροῦ καὶ κηροῦ καὶ κηρο-
 σῆσι καὶ κηροῦ κηροῦ κηροῦ κηροῦ τῶν τοῦ αὐτοῦ αἰσῶσιν



Ιακώβου τοῦ ἀδελφοῦ τοῦ ἁγίου, καὶ ἐς μνημόσυνον αὐτοῦ· καὶ
 ἐς ἀνήνω τῆν γραφὴν τοῦ ἀδελφοῦ αὐτοῦ καὶ βασιλέως εὐδὲς θαμὴν αὐτὰ
 εἰς τοῖον καὶ πύσσας κίονας γερατέους, οὓς ἐν τῷ ποιητῆρι αὐτοῦ ἔξισαν
 καὶ αὐτοὶ ταχὺ αἰθέσειεν ἐπιδομήσαι τὰς τῆν δεομήτορι· ἄρξαντες δὲ
 ἀναμαδαίρην τὸν ἴσον εὐδὲς εὐρισμονος ἐρίαν βαδύ· ἱσανηόσαντες δὲ
 αὐτό καὶ ἐρόντες ἐν τῷ πύσσιν πύσσας γερατέων μορφῶν τῆν παλα-
 χράντων δεοσιῶν τῆν ἡμῶν δεοσιῶν καὶ ἀμωαρδὶ τοῦ Μαρίας φέρουσα
 φ. 146 ἐν ἀγμάταις τὸ ἱεροσολιτικὸν ἐρέφος ὡς ἐν [ὁ]λίγῳ ἀποτορομενῆ διαλαμπό-
 σαν, καὶ ὡάνη ἀδρανδον διαμειτουσα [ν]. καὶ κηρὸς μέγιστος αἰουμαφάοισιν(ι).
 εἰς τοῦτο τοῦ δαδρατα παρὰ μετὰς γέγονη ὡσα τοὺς ὡάνη τῆν δὲ
 ἐμωαγῆται· εἰς τοῦ φρεάτος οὖν ἀνωθεν ἀποστήλωσαν τῆν ἁγίαν τράωσαν
 καὶ τὸ δεοσιῶν· δεμήσαντες, δὲ τοῖ τὰς ἐπὶ τοὺς πύσσας κίονας
 οὓς ἱεροσολιτικὸν καὶ μουσειῶν ἀνεστέρησαν ἱεροσολιτικῶν τῶν ~~πίπτε~~ τοῖς ὡάνη
 τῶν εἰδῶν· καὶ τῆν ὄροσιν κατὰ τῆν κηρῶν κηρῶν κηρῶν· τῆν δὲ
 μετὰ τῆν κηρῶν ἐδωκίωσαν καὶ ἐν τῷ κηρῶν ὄρον ἀνωκίωσαν
 σαν, ἃ· ὡς δὲ τῆν τῆν κηρῶν καὶ βαρῶν κηρῶν ἐδωκίωσαν· ὡς δὲ
 τοῦ βαρῶν κηρῶν ἐδωκίωσαν ἢ ὡσα κηρῶν κηρῶν ἐδωκίωσαν ἐς τῆν
 σήμερον·



μη, ως τῆς ἀγίας, ἐπὶ τὸ αὐτὸ μοναστήριον, καθὼς μοῦ ἔδωσαν τινες
μοναχοὶ αἰὸς ἐμῆ, ὡς τῆς ἔχουσιν ἐπὶ τὸ ἅγιον θῆμα καὶ ἡγαπησάδα ἡμεροῦσα
μη. Ἐπειὶ ἐμαυτοποίησεν καὶ ἐμῆρος ὁ ἅγιος Ἀθανάσιος, ὁ Πατρ. τῆς Κωνσταντινουπόλεως
ὁ ὁσίου ἦτον τὸν καιρὸν ἐμῆρον, καὶ ἡγάπησεν τὸν τόπον πολλὰ καὶ ἐμῆρον
καὶ ἐξοδίωσεν ἐπὶ τὸ κτεῖμα τοῦ Μοναστηρίου καὶ ἐμῆ ἐμοιμηδῆ. (οὗτα δὲ φησὶ
καὶ τὰ ἑξῆς Ἀθανάσιος ὁ Α' ἐπιγραφαὶ οἱ οἱς πατριαρχεῦσε καὶ ὅπως αὐτὸς εἶπε τὴν 1314
ἐπιγραφὰς ἐπὶ τῆς 28^{ης} Οὐλμ. διὰ ἐπισημῶν μοναχῶν τοῦ ἁγίου ὄρους ἀπὸ αὐτοῦ
ἐπὶ τὸ ἴδιον Μοναστήριον (Πατρ. Πιν. Γεδ. σ. 402. 44) ἐν ἑκαστοῦ καὶ Κωνσταντινουπόλεως, καὶ
ἐπὶ Ἀθανάσιος ὁ Α' ὁσίου, τὴν 1634 καραϊνῆς, καὶ πατριαρχεῖα, καὶ ἐπὶ τὸ ἅγιον ἔργον
ἡγαγὼν τὸ ἱερατικὸν μονῆριον τοῦ Στόκου, μικρὸν κατὰ τὸν ὄν, ἀπὸ τῆς αἰῶνος
εἰρηκωροτάτου, τὸν δ' ἐπέμει ἀπομῆδῆ Σεράγιον (Π. Π. Γεδ. σ. 559) ὅπως παρὰ
αρχῶς, καὶ β. τὴν 1652 αὐτὸς εἶπε καὶ τὸ ἀπὸ τῆς
(Π. Π. Γεδ. σ. 580). Κατὰ ταῦτα τὰ λεγόμενα ἑπιτάφια τῆς ἀνάμνηστος
ἐπὶ τὸν Πατριαρχεῖον, ἵνα ἀφαιρήσωμεν τὸ "ἅγια" καὶ τὸ "ἐμοιμηδῆ ἐπὶ τὸ
Μοναστήριον" τούτου δὲ τὰ ἐννοηθῆ τὸ Σεράγιον), καὶ ὡς οἱ ἅγιοι ὅσοι
ἀπὸ καὶ ἀρχιερεῖς ἐπήγαγον τὰς ἀφεντεαῖς τους καὶ ἐσηγάιναν ἐμῆ, καὶ ἴδου
τοῦ τοῦ Κυρίου, καὶ ὡς οἱ ἐμῆ ἐμῆ, δὲν τοῖς ἐμῆ τὸ Βατοβαϊδίου,
καὶ αἱ καὶ ἄλλα μοναστήρια, ὡς εἰρηθῆ καὶ τὸν ὡς ἀπὸ 30 μῆσα, καὶ οἱ
μικρὰ, ὅσοι εἶναι ὡς οἱ καὶ ἐμῆ ἐπὶ τὸ ἅγιον ὄρος ἅγιον ὄρος ὁ δὲ τῆς τῆς
τῆς Παλαιάς καὶ ὁ δὲ τῆς ἁγίας τῆς ὅσοι παρὸν τῆς οἱ ἁγιοποιημένοι ἐμῆ

