

Mateja Matejič (Ohio, U.S.A.)

HILANDAR CODEX № 292 (360): AN UNUSUAL MARTYROLOGION

Hilandar Codex № 292 (360) is a rather interesting literary document. By its title and the content of the first three folia, it is indeed a martyrologion. However, the larger part of this I+16+I folia 19th century paper manuscript, contains biographical or, probably, autobiographical data on Daniil, the author of this work and, possibly, also the scribe of this manuscript. Further, there is, as an integral part of his biography, an episode entitled "Daniil's Vision" which is a publicistic and anti-Turkish statement presented in the form of a vision of Christ, Theotokos and scores of saints. The obvious tendency or "ideology" of this religious in content yet publicistic in spirit literary work is to reinforce the hope of Christians in their imminent liberations from the Turks.

Unusual character of this martyrologion consists in the author's deviation from the norms and rules of the genre of martyrologia, as well as in his use of this genre of religious literature to propagate the idea of an imminent liberation of Christians. As such this work deserves a closer analysis and that is the object of this paper.

СТРАДАНИЕ СВАТАГО МЮУУ[Е]НИКА АНАСТАСІА НОВАГВ ("Martyrdom of saint Anastasij the New One") is written in Church-Slavonic of Russian recension. Folia I Front and I Back are written in semi-uncial with many elements of cursive. Textually these folia contain fragmentary text of "Akathistos to Theotokos".

The text of the martyrdom of St. Anastasij the New One is written in semi-uncial consistently. It is presented on folia 1r-16v. Except for the folia 1r and 16v, all other folia of this part of the manuscript have seventeen lines each. The date of the manuscript is supplied in a inscription on 16v which reads as follows:

Нспнсѧхъ азъ данїилъ іеромонахъ хнладдар  
скнн н грешннн сїю фїладднцѧ, а ѡ с і лѣта  
на прохнтатїе н ползѧ прїемлющн ѡ неѧ.

The text of this inscription identifies the scribe as Daniil. If he is identical with Daniil the author of this work, then the Hilandar Codex № 292 (360) is his autograph. However, at this moment, this cannot be established positively.

The full title of this martyrologion is: СТРАДАНИЕ СТАГО М҃НИКА АНАСТАСІА НОВАГВ ПОСТРАДАВШАГО ВЪ ЦР҃ТВО БЕЗБОЖНАГВ М҃СТАФН ЦР҃А Т҃УРЕЦКАГО ВЪ ЛѢТО АѢНѢ.<sup>1</sup> The work is a very brief account of the martyrdom of St. Anastasij,

<sup>1</sup> This must be a reference to Mustapha III, even though his reign began in the year 1857. However, according to the September-Year calculation of time, November 1857 would actually be November 1856.

a saint of the Orthodox Church, commemorated on November 18 according to the Old Style calendar (December 1 according to the New Style). It is a minor saint and for that reason many handwritten synaxaria and printed calendars do not even mention him. Thus, for instance, *Saint Herman Calendar 1978* one of very few contemporary printed calendars which does mention St. Anastasij, refers to him with a mere listing of his name: "New-martyr Anastasius of Epirus."<sup>2</sup> No information of any kind about the saint is provided. Similarly, both his name and biography are absent in *Žitija svetih*<sup>3</sup> by Bishop Nikolaj Velimirović as well as in most other books of this kind. However, in *Žitija svetih* by Archimandrite Dr. Justin Popović<sup>4</sup> there is a four-page text containing the biography of this saint. The text published by Dr. Popović agrees in some points with the text of the Hilandar Codex № 292 (360). However, there are also many differences. This will be evident from a brief summary of the texts of both these documents.

According to the text in the Hilandar Codex № 292 (360), St. Anastasij was born in Delfin, Albania. He not only was a virtuous, but also a handsome young man. The Turks in Delfin were eager to convert him to Mohamedanism. Their attempts to achieve this failed. Infuriated by their failure, they went to the local judge, a Turk, and falsely reported that Anastasij had promised to become a Moslem, but he later refused to keep his promise. The judge, impressed by Anastasij's appearance, also tried to persuade him to accept Islam, but had no success. He then imprisoned Anastasij and, later, sentenced him to death.

The interesting detail brought up in the narration is the fact that the judge was the father of Anastasij's admirer and close friend, although, obviously, younger in age. The name of the son is not disclosed in Hilandar Codex № 292 (360), but in *Žitija svetih* by Dr. Popović it is mentioned as being Musa.

Prior to the execution of St. Anastasij, the judge's son visited him in prison. There he had the vision of angels attending St. Anastasij. During this visit the martyr advised the judge's son to become a Christian and to receive baptism. Shortly after that St. Anastasij was decapitated and his remnants were entombed in "a neighbouring monastery". The author adds that this took place "during the reign of the impious Mustafa the tsar of the Turks".

The autobiographical part of the text, concerning the judge's son, who later became monk and was named Daniil, begins already on the folio 3r. It begins with the words "Баше же оу гремьна сынъ младн юноша, емуже баше стын муннкъ Анастаси знаемъ и великн любимъ." Here Daniil, the author, refers to himself in the third person. However, there are instances when he switches to the first person narration. One example of it is on 7v, where he writes:

„... взахъ две свѣщн и вжегохъ нхъ предъ образомъ хртовъ и престыа бцы, и приложн подвнгъ къ подвнгу и моленіе къ моленію. моласа со слезамн даже до деватаго часа ноци. тогда воздремахса и оуснухъ ѿ немощн моеа, и се поманувъ ма гдъ оутѣшнелъ мене грѣшна шцевнмъ видѣнїемъ.“

The text of Daniil's autobiography, although considerably longer than the account of St. Anastasij's martyrdom, is nevertheless sketchy. From it one learns that shortly after the decapitation of St. Anastasij, Daniil accepted Christianity

<sup>2</sup> Vaint Herman Calendar 1978. Platina, California.

<sup>3</sup> Bishop Nikolaj [Velimirović]. *Žitija svetih*. Beograd, 1961.

<sup>4</sup> Archimandrite Dr. Justin Popović. *Žitija svetih za novembar*. Beograd, 1977. pp. 556—59.

secretly and was named Daniil. His conversion and baptism took place in the monastery where the remnants of St. Anastasij were entombed. Daniil's visit to this monastery is described in many details, reflecting the author's vivid recollection of this event, so important in his life.

The autobiography further relates that, after being baptised by the abbot of that monastery, Daniil returned home. That very night St. Anastasij appeared to him in a vision and instructed him to leave his parents' home and follow the man who will be waiting for him in front of the house. The following night Daniil did as he was instructed and was taken by the mysterious man to a monastery. From a reference in the text describing Daniil's vision in Constantinople, it appears that he was led to a monastery in Austro-Hungary, where he was tonsured. There he stayed for eight years. Inspired by the example of his spiritual father, the martyr St. Anastasij, he also desired to become a martyr. For this reason he left the monastery and went to Constantinople. His intention was to provoke the Turks there by openly praising Christianity and attacking Mohamedanism, an act usually punishable by torture and death. However, when he confessed his intention to a "pious man" whom he met in Constantinople, the latter advised him to postpone his act until he learns the will of God. He requested of him to go to his cell where he was supposed to fast and pray "bezmolvno" (silently), a possible reference to Daniil's practicing hesychasm. Daniil complied with the request of the pious man and went to his cell where he fasted and prayed for a long time. At the eve of November 18, the date of St. Anastasij's martyrdom and commemoration, Daniil, totally exhausted, fell asleep and had the vision described on folia 7r-16v.

In the described vision, first St. Anastasij appeared to Daniil and took him to visit several former Christian churches converted into mosques. At the beginning of their visit, they stopped at the church dedicated to all the saints. There they saw a multitude of saints who then joined them and went on visiting other churches.

Walking in pairs, they went to the church of the Holy Apostles. There they met all the apostles as well as Ss. Constantine and his mother Helen, holding the Holy Cross. The whole group then left the church and proceeded in the direction of the Phanar (the seat of the Patriarchate of Constantinople). In that area lived Chrisant, a teacher and a common friend of both St. Anastasij and Daniil. The latter asked St. Anastasij's permission to wake up Chrisant and invite him to join them for the tour, but his request was denied.

St. Anastasij and Daniil, walking ahead of others, came to the temple of St. George the Great-Martyr. He invited them to visit his temple, which they did. There they saw a multitude of "Hagarens" and St. George took a stick and chased them out of the temple, telling them that he cannot tolerate the desecration of his church any longer. At that moment the crowd of saints, apostles, martyrs and Ss. Constantine and Helen also arrived and joined them. They all entered the St. George's church. There they listened to the beautiful chanting of a hymn to Theotokos which was in progress. The Hagarens, upon hearing the chanting, mistook it for a battle-cry of the Greeks, starting an uprising. The Hagarens, frightened by the chanting, fled away.

From the church of St. George, the saintly procession, including St. Anastasij and Daniil, went to the Eni-Džami, where they listened to the chanting of Great Doxology (part of Matins). At that very moment a hodža climbed the minaret in order to shout from there his morning prayers. St. Constantine, enraged by the hodža's impudent intention to "utter blasphemies" in front of the Holy Cross and so many Christian saints, made the sign of the cross over hodža, using the Holy Cross itself. The hodža fell off the minaret and died.

From this place the whole group went to the church of Holy Sophia, which was also converted into a mosque. Upon entering the church, they saw Archdeacons Stephan and Laurentij, both vested in gold-embroidered vestments. The archdeacons kept censuring the incoming group of apostles and saints as they were entering the church. In the church, they all admired its beauty. There they also saw a throne on which the Theotokos herself was seated, surrounded by a host of angels, archangels and saints. To the left from her throne there was another throne occupied by a "beautiful old man", who had a crown on his head and was holding the Gospel. There were several other thrones there. Unfortunately, the manuscript is damaged in this place and it is impossible to find out who was sitting on them.

St. Anastasij, Daniil, and all aforementioned saints attended then the Divine liturgy, officiated over by Christ Himself in the capacity of the Hierarch and assisted by St. James.

As the liturgy ended, the Theotokos got up from her throne and approached Christ, pleading with Him to grant to Christians freedom from the Turks. He replied that the Christians did not deserve to be freed because of their sins. He also mentioned specifically one of their transgressions: their clergymen refused to wear black vestments at the time they officiate, although he Himself made this request. However, the Theotokos was so persistent in her pleading with Him that He finally promised her that very soon the Christians will be liberated.

After this, the Theotokos addressed Daniil. She informed him that his father was trying hard to find him. He knew that Daniil had become a Christian, and he was informed that his son was tonsured in some monastery in Austro-Hungary, but did not know exactly the identity of that monastery. He dispatched two of his men, one disguised as a Christian to Austro-Hungary, and the other to Constantinople to search for his son. She also told Daniil that he should give up his idea of becoming a martyr for it will be enough of him if he would faithfully fulfill the commandments of her Son.

Daniil then pleaded with her for the salvation of his parents. She told him that his mother had passed away a year ago and that, because of his prayers, some consideration will be given to her at the Last Judgment. As for his father, she told Daniil to cease praying for him because he was an incorrigible enemy and persecutor of Christianity. Daniil then pleaded with her to allow him to stay in her temple, "to light up the vigil lamps" and take care of her temple. She denied his request, telling him that the vigil lamps, although lighted "some three hundred years ago" keep burning incessantly. She requested him to go to the Holy Mount to serve the Lord there. She also told him to tell all that he had seen in his vision to Dionisius, the Metropolitan of Ptolemy, who should then reveal it to all the faithful Christians. After that, the Theotokos ascended to heaven, accompanied by all the saints, and became invisible.

The account of St. Anastasij's martyrdom published in Dr. Justin Popovic's *Žitija svetih* for November, contains many details which are absent or different from those in the Hilandar Codex № 292 (360). He lists as his general sources several books on the lives of saints, printed in the period 1868-1897, but does not mention in which of them is printed the account of St. Anastasij's martyrdom. However, he does mention that.

There is another record which says that the monk Daniil returned from Carigrad "to Corfu and there he passed away, [but] prior to [his death] he built a church [dedicated] to Theotokos, which up to the present day is known as 'Mirtja' and in which up to this day is preserved a description

of St. Anastasij's martyrdom and Daniil's vision, written in his own hand.<sup>5</sup>

Basic similarities and/or differences between the account published by Dr. Popović and the one in the Hilandar Codex № 292 (360) are presented in the following chart:

	Hil. Codex 292	Dr. Popović
St. Anastasij's birthplace	Delfin	Paramitia
St. Anastasij had a beautiful sister	—	+
Musa (later — Daniil) tried to rape her	—	+
Daniil (Musa) was a friend of St. Anastasij	before St. Anastasij's arrest	after St. Anastasij's arrest
Musa's (Daniil's) father was	judge	pasha
Friend of Daniil's father offered his daughter in marriage to St. Anastasij	—	+
Daniil's Turkish name was	—	Musa
Daniil's name at christening was	—	Diritrij
Date of St. Anastasij's decapitation	1756 (reign of Mustafa)	1750
St. Anastasij's body left unburied for some time	—	+
St. Anastasij appears in a vision to Daniil's father	—	+
Daniil goes to a wedding	—	+
Daniil accepts Christianity	in the monastery where the remnants of St. Anastasij were entombed	in Venice
Daniil baptised by the abbot of the monastery where St. Anastasij's remnants were buried	+	—
Daniil tonsured in a monastery in	Austro-Hungary	Corfu
Daniil stayed in a monastery on Corfu eight years	+	—
Daniil went to Constantinople	+	+
Detailed description of Daniil's vision in Constantinople	+	—
From Constantinople Daniil went to	Mount Athos	Corfu
From Corfu Daniil went to Lacodaemia	—	+
Daniil built a church on Corfu	—	+
Daniil died on Corfu	—	+
Total number of Daniil's visions	3	4

As previously mentioned, it is not possible at this time to establish positively whether the Hilandar Codex № 292 (360) is Daniil's autograph. However, there are some indications that Daniil, mentioned in the inscription of the Hilandar Codex № 292 (360) is identical with the author Daniil, which would mean that the Hilandar Codex № 292 (360) is his autograph.

This assumption is indirectly supported by the evidence from another Hilandar codex, namely Hilandar Codex № 719. It contains a brief description of the Holy Mount monasteries and was written at approximately the same period as Hilandar Codex № 292 (360). The description is written on folia 1r-9r, whereas folia 9v-10v contain a Turkish translation of the text of the Gospel read on Easter vespers (John 20: 19-25). At the very bottom of 10v, after the end of the scriptural

<sup>5</sup> Archimandrite. Dr. Justin Popović. *Žitija svetih za novembar*. Beograd, 1977. p. 559.

Постоји други запис у коме се каже да се монах Данило вратио из Цариграда „на Крф и ту упокојио у Господу, сазидавши претходно храм Богородице, који се до дана данашњега назива 'Миртја', и у коме се до данас чува опис мучеништва св. Анастасија и виђење Данилово, његовом руком написано“.

text, there is a heading written in Church-Slavonic, which reads: "СТРАДАНИЕ  
СТАГО М҃НИКА АНАСТАСІА НОВАГО ПОСТРАДАВШАГО ВЪ ЦР҃КВѢ БЕЗБОЖНАГО МУСТАФН  
ЦРА ТУРРЕЦКАГО ВЪ ЛѢТО Д҃УНС.", The Hilandar Codex # 719 ends with  
these lines.

Obviously, textually and orthographically, this heading is identical with the heading in the Hilandar Codex # 292 (360). Even the script of the two headings is identical. One may notice the use of -ѡ for -аго in both manuscripts. There is probability that Hilandar codices 292 (360) and 719 may have earlier been one codex, which was later separated in two. Even if this assumption is incorrect, one may conjecture that Daniil, the scribe of the Hilandar Codex # 292 (360) is the scribe of both these codices, # 292 (360) and # 719, and that he is the original translator of the scriptural text in the codex # 719. Bearing in mind that Daniil was a Turk, the possibility that he was the translator of the scriptural text appears real. That, on the other hand, would confirm the information from the Hilandar Codex # 292 (360) indicating that he went to Mount Athos, and was still there in 1816. In that case the scribe Daniil of the Hilandar Codex # 292 (360) is identical with the author Daniil, and that codex is his autograph. In 1816 he would have been about seventy six years old. In view of the known fact of the longevity of the monks of the Holy Mount, this would not be improbable in Daniil's case.

Here one may also mention that there is possibility that Daniil was a contemporary of Paisij Hilendarskij and that both have spent some time together in Hilandar. According to Hilandar Codex # 292 (360), Daniil accepted Christianity shortly after decapitation of St. Anastasij, which took place in 1756. This would have happened in 1756 or 1757. The same year he went to a monastery, where he stayed for eight years, i. e. until, approximately, 1765. From there he went to Constantinople, where he may have stayed one or two years. Thus, by 1767, and no later than 1770, he settled in Hilandar. Evidence from Hilandar Codex # 525 (523) shows that Paisij Hilendarskij was at that time alive and in Hilandar (he died in 1773). It is, therefore, probable that Daniil and Paisij spent together several years in Hilandar.

More should be said about the "Daniil's Vision", the most interesting and, eventually, the most important part of Hilandar Codex # 292 (360). One is reminded that the text containing this "Vision" occupies more than half of the entire Codex # 292 (360) [7r-16v].

Structurally, "Daniil's Vision" is but an episode in the "Martyrdom of St. Anastasij", and the "Vision" itself consists of a series of episodes. Although it is only an episode in Daniil's life, it assumes the central position both in his autobiography and in the Hilandar Codex # 292 (360). There is, therefore, a tripple switch of the main theme in the account of the martyrdom of St. Anastasij: the martyrdom of St. Anastasij, Daniil's biography, liberation of Christians.

Regardless whether "Daniil's Vision" is a record of an actual experience or an artistic invention of Daniil, its composition reveals a talented author. Thus, for instance, it is artistically significant that the third person narration becomes a first person narration in introducing the subject of the vision and in the initial lines of its description. Both the authenticity and significance of the vision for the prospective readers and/or listeners are supported by this device.

There is an "ascending" line in the narration about the vision. Prior to its occurrence, Daniil is alone, one may say isolated, in his cell, exhausted by long vigils and fasting. It is possible for Christians of that period to find some para-

llet between his and their situation: they must also have felt alone, abandoned and exhausted by slavery and suffering.

Gradually, in the course of the vision, Daniil is strengthened and gladden first by the presence of St. Anastasij, then by the vision of saints, apostles, Theotokos and Christ Himself. It is of no consequence that this was just a "vision", because, it is a known fact, the reality of visions was often accepted as a kind of higher reality. Consequently, Christ's promise of an imminent liberation of Christians from the Turks is — real.

The "ascending" line of narration is also manifest in the description of the visits to various Christian churches in Constantinople, presently converted into mosques. First the churches dedicated to individual saints or group of saints are visited, and, at the end, the church of the Holy Sophia, the most beautiful and the largest one.

The description of various events taking place at various churches also sustains the "ascending" line of narration. At the church dedicated to all the saints, Daniil meets the saints, but there is no church service in progress and no significant events happen. At the church of the Holy Apostles, two deacons cense all the present and St. Markian hands lighted candles to all the present. On the way from the church of the Holy Apostles to the temple of St. George, Daniil recognizes the house of his teacher Hrisant and wishes to invite him to join the procession. In the church of St. George, the saint chases Hagarens out of the temple. There was also a church service in progress. Chanting of the hymns to Theotokos there frightenes the Turks who mistook the chanting for the battlecry of the Greek insurrection. At the Eni-Džami the procession attends the conclusion of the Matins. There, too, St. Constantine uses the power of the Holy Cross to cause the death of the hodža who intended to offer his prayers "repulsive to God" in the presence of the Holy Cross and a multitude of Christian saints. The climactic event is, however, the visit to the Holy Sophia, beholding the Theotokos, and attending the divine liturgy officiated over by Christ Himself, assisted by St. James. Here, at the all-holy place of Christians, at the conclusion of the liturgy, the most important Christian service, Christ promised an imminent liberation of Christians. After that, Theotokos' address to Daniil serves as a denouement.

The vividness of narration of "Daniil's Vision" is reinforced by references to particular places, events and participants. Furthermore, it is strengthened by a total absence of interruptions and/or digressive inclusions of theological passages and scriptural quotes.

Visiting of various former Christian churches described by Daniil serves several purposes. The past glory of Constantinople, the former Christian capital, is thereby evoked. These churches are an evidence of the fact that Constantinople was a Christian city originally and that the Turks are invaders. Their occupation of this holy city of Christians is resented not only by the living Christians, but by the glorified saints as well. Their anti-Turkish and anti-Islam attitude is illustrated in the description of the vision. Daniil's own anti-Turkish and anti-Islam tendency is also expressed in the "Martyrdom of St. Anastasij" in various manners, some of which are listed below:

- use of derogatory epithets applied to the Turks and their religion;
- overt praises to Christianity;
- the depiction of St. Anastasij's steadfastness in faith;
- Daniil's own conversion to Christianity;
- hymns chanted scare the Turks;
- St. George's chasing the Turks with a stick;
- the death of a hodža caused by the power of the Holy Cross.

Daniil used a number of means to reinforce the realism of his vision. He does not entitle it a сонъ (dream), but a “ВНДѢНІЕ ВО СНѢ” (vision in a dream). This vision was granted to him by God as a reward for his keeping vigil and fasting (7v). Reality of the vision is emphasized by Daniil’s receiving from Theotokos factual information concerning his parents. Her request to Daniil to relate his vision to Metropolitan Dionisius who then is charged with its dissemination among the Christians, indicates that the vision was not considered as a mere dream but as a prophetic vision.

“Daniil’s Vision” is of a particular interest to the present author, as a literary document reflecting the spirit among Christians enslaved by the Turks and their increased hopes in the liberation at the beginning of the 19th century. These hopes were strengthened by some more or less successful uprisings against the Turks which took place at the beginning of that century. Thus, in 1804, Karadjordje led the First Serbian uprising against the Turks. The hopes of the Christians, the monks of the Holy Mount among them, were greatly strengthened by the temporary success of this uprising, although it collapsed already in 1813. However, shortly later, in 1815, the Second Serbian uprising against the Turks took place under the leadership of Milos Obrenović. The news about its success could have reached the monks of the Holy Mount. One may wonder whether this successful uprising of the Christian Serbs could have inspired Daniil to write down the record of his own vision in which the liberation of Christians was promised by Christ Himself. It certainly echoes the optimism of Christians of that period and their hope of liberation. It is therefore contended here that “Daniil’s Vision”, no matter whether it was an actual experience or artistic imagination of Daniil, is the most important part of the Hilandar Codex № 292 (360), because it is not only a depiction of the vision of an individual, but a reflection of the cherished dream of all Christians enslaved by the Turks. Its value as a religious document may be minimal; its value as a literary and historical document is outstanding.

СТРАДА́НІЕ СТ́АГО М҃НИКА  
 АНАСТАСІА НОВАГ҃У ПОСТРАДА́ВЪ  
 ШАГО ВЪ ЦР҃КВѢ БЕЗБОЖНАГ҃У  
 МУСТАФН ЦР҃А ТѢРЦСКАГО ВЪ ЛѢТО АΨNS

Во землѣ албанской во градѣ делфинѣ нари  
 цѣемомъ родиса сѣн стый новій мунникъ  
 Анастасій ѿ родителей хртіанскихъ право  
 вѣрный ѿ блгородныхъ добре воспитанъ, ѿ  
 всѣкому хртіанскому благоуестію воспит  
 анъ, ѿ наученъ, ѿ цвѣташе сѣи стый юнш  
 ша, акн цвѣтъ блговонный посреде тер  
 нѣа, ѿ сѣаше ѿкоже слнце посреде без’во

жнѧго, ѡ тмѡю невѣрїѧ помраченнаго рѡда  
агаранскаго. Не токмо добрый дѣлн но  
телѣснѡю крѡтѡю ѡ лнчны блголѣпїемъ

по премногѡу сѣаше емѡже позавїдѣша  
нечестнѣый агаране, ѡ чѣсто на стѧгѡ юно  
шѡ нападѡхѡ, ѡ к' своему словѣрїю прел'  
щѡхѡ. ѡвѡгда прещенїемъ, а нногда ѡ да  
ри емѡ ѡбѣщавѡхѡ да повннѣтса нхъ  
словѣрїю. ѡ сонзволнтъ нхъ скверному хо  
тѣнїю но ннѡтѡже оупѣша прѣвѣзакѡнїи.  
Понѣже стѡый юноша чѣстѡшнхъ оукорѣ  
ше, ѡ ѡ ннхъ оуклонашесѧ, ѡ акн ѡшѣвѣ  
смердѡшнхъ гнѡшѡшесѧ. Егда оуенѣдѣша  
нечестнѣи тѡркн ѡ стѧгѡ себѣ посрамле  
нїн, прнступнша къ своему градоуаалн  
нкѡ тамошнему игемѡнѡу н судїю вѣрою  
агараннѡу, ѡ ѡклеветашѧ на сего стѧго, ѡ  
глаша нечестнѣи, да вѣсн господнне наш,  
кѡкѡ днѣсѣ нѣкїи хртїанскїи юноша нме  
немъ аналстїн, ѡбѣщѡсѧ прѣд' намн вѣро  
ватн нашѡ вѣрѡ тѡрецкѡю, ѡ да прїнметъ  
мѡхамѣдова прѣдѡнїѧ. ѡ мы свндѣтелствѡ  
емъ ѡ со клѡтѡю оутѣврдѡдемъ чѡ прѣд'  
намн тѡкѡ нстннѡу ѡбѣщѡлсѧ. Егда же  
оуслѣшѧ сїѧ игемѡнѡз велмн возрѡдовасѧ, ѡ  
повелѣ прнзѣатн стѧго юнѡшѡу аналстїѧ  
прѣд' себѣ, ѡ егда стѧ стѡи прѣд' игемѡна гла  
емѡ игемѡнѡ. Рѡдѡнсѧ ѡ веселнсѧ ннѣ прѣсѣ  
снїн юнѡше аналстїѣ, ѡкѡ днѣсѣ сонзволн  
лѣ сн вѣрѡватн нашѡ прѡвою вѣрѡ тѡрец  
кѡю, ѡ бнты намъ ѣдннѡвѣренъ ѡ ѣдннѡмн  
сленннкъ. Блаженъ сн ты юнѡше ѡкѡ мн

ОГІА ЧЕСТН ѿ НАСЪ СПОДОБИШСА, И ВЕЛИКИХЪ  
БАГЪ СЪ НАМН НАСАДНИШСА. ОУСЛЫШАВЪ ЖЕ  
СА СЛОВА СТЫН ѿ ІГЕМОНА ВЕЛИН ОУДНВН  
СА. И ГЛА КО ІГЕМОНУ НЕ БУДН ТО ѿ ІГЕМОНЕ  
ДА БН АЗЪ ѾСТАВЛЪ ПРАВОСЛАВНЮЮ МОЮ ВЪ

ру ХРІТАНСКУЮ АКИ СЛНЦЕ ПО ВСЕЙ ЗЕМЛИ СІАЮ  
ЩЮ. И ДА БИ КОГДА ПРЕСТУПИЛЪ КЪ ВАШЕМУ ТУ  
РЕЦКОМУ НЕУЕСТІЮ ВЪРОВАТИ. И ѾВРАЩСА СТ  
БИН И ГЛА КО ПРЕДСТОЯЩИ ТАМЪ КЛЕВЕТНИКОМ  
ТАКЪ ВО СОГЛАСИТЕСА НЕУЕСТНВІИ ЛѢЖНО НА  
МА ѾКЛЕВЕТАТИ МА ПРЕД ІГЕМОНО; ЧЕСО РАДН  
СКАЖИТЕ МИ; ИЛИ ТОГѦ РАДН ПОНЕЖЕ НЕ СОИЗ  
ВОЛНХЪ ВАШЕМУ СКВЕРНОМУ ДѢЛУ И НЕУЕСТІЮ;  
ГОРЕ ВАМЪ БУДЕТЬ ПРОКЛАТИИ И НЕУЕСТНВІИ.  
ЕГДА ПРИДЕТЬ ГДЬ МОН ІНСЬ ХРТОСЬ СНЪ ВЖИИ  
И БГЪ ИСТИННИИ, СУДИТИ ЖИВЫМЪ И МЕРТВЫ.  
И ТОГДА ВОЗДАСТЪ ВСѢМЪ ВАМЪ ПО ДѢЛОМЪ  
ВАШИИ, И НИЗВЕРЖЕТЪ ВАСЪ ВЪ ПРОПАСТЬ ОГНЕ  
ГОРАЩЮЮ, КУПИИ БУДЕТЕ МУЧИТИСА СО АЖИ  
ВЫМЪ ПРОРОМЪ ВАШИИ МУХАМЕДОМЪ ВЪ БЕЗ  
КОНЕЧНІА ВЪКН. ЕГОЖЕ БИ ЛЪЖАМЪ И БАСН  
ЕМЪ ПОСЛѢДОВАСТЕ И ВЪРУВАСТЕ. ЕГДА ЖЕ  
ОУСЛЫШАША ТУРКИ СТАГѦ ТАКЪ ГЛЮЩА ВЕЛИН  
ПОСТНДѢШАСА И НА НЕИЗРЕЧЕННЮЮ ІАРОСТЬ ПОД  
ВНГОШАСА. И АБІЕ НА СТАГѦ НАПАДОША И МУЧ  
НИШЕ ЕГѦ БЕЗЪ МНОСТИ НА МНОГЪ ЧАСЪ. И ПОТО  
ВОВЕРГОША ЕГѦ ВЪ ТЕМНИЦУ. И ВОЗЛѢЖИША НА  
НЕГѦ ОКОВН ЖЕЛѢЗНІА. БАШЕ ЖЕ ОУ ІГЕМѦ  
НА СЫНЪ МЛАДН ЮНѦША, ЕМУЖЕ ВАШЕ СТЫН  
МУНИКЪ АНАСТАСІИ ЗНАЕМЪ И ВЕЛИН ЛЮБИМЪ.  
ВНДѢВЪ СТРАДАНИЕ СТАГѦ, И КАКЪ ВОВЕРГОША

Г҃Ѹ ВЪ ТЕМНИЦ҃У ВЕАМН СОЖАЛѢ Ѡ НЕМЪ. Н  
ПОИДЕ ПОСѢТИТИ СТАГО, Н Е҃ГДА ѠВЕРЗЕ ТЕ  
МИНУИА ДВЕРИ Н ВИДЕ СТАГѸ ВО ОУЗАХЪ ЖЕ  
ЛѢЗНИХЪ СЕДАША, Н ПРИ НЕМЪ СЕБЕТОНОСНИИ  
АГГАН СТОАЩИ, Н НАДЪ ГЛАВОЮ СТАГѸ ПРЕСѢ  
ТЕЛЪ ВЕНЕЦЪ ДОРЖАХУ, Ѡ НЕГѸЖЕ ВСА ТЕ  
МИНИЦА СІАШЕ. Н ВЕАМН ОУДНВЕНСА ІГЕМЕНѸ  
СЫНЬ Н ОУЖАСЕСА Ѡ СЕРѸ ОУЖАСНА ВИДѢНІА.

Н СТОАШЕ МОЛУА ТРЕПЕТЕНЪ. ГЛА ЕМУ СТЫИ  
МУНИКЪ АНАСТАСІИ, ДОБРЕ ПРИШЕЛЪ ЕСИ ГОСПО  
ДИНЕ ПОСѢТИТИ МА ВЪ ТЕМНИЦ҃У. Н УТО ТАКО  
ОУДНВЛѢШЕНСА ВИДѢНІЮ; ѠВѢЩА ЕМУ ІГЕМО  
НВЕЪ СЫНЬ. Ѡ ВОЗЛЮБЛЕННИИ ДРУЖЕ МОИ  
АНАСТАСІЕ, ѠКУДУ ТЕБѢ ТАКОВАА СЛАВА ДА  
ДЕСА ЮЖЕ ВИЖДУ НЫНЕ НА ТЕБѢ; ѠВѢЩА  
ЕМУ СТЫИ, ГДА МОИ ІНСЪ ХРТОСЪ ЗА ЕГОЖЕ  
СТОЕ НМА СІА СТРАЖДУ, Н ДАДЕ МИ СА Ѡ НЕГО  
СІА СЛАВА ЮЖЕ ТЫ НЫНЕ ЗРИШИ. А Е҃ГДА СО  
ВЕРШУ МОЕ СТРАДАНИЕ, ТОГДА ДАСТЪ МИ ЦРТВО  
НЕННОЕ Н РАДОСТЪ ВѢУНЮ СО СТЫМИ СВОИМИ.  
НО ТЫ ВОЗЛЮБЛЕННЕ АЩЕ ХОЩЕШИ ВСЕМ СРЦЕ  
МЪ ТВОИМЪ ВѢУВАТИ ВЪ ГДА НАШЕГО ІННСА  
ХРТА Н ПРИМЕШИ СТОЕ КРЩЕНИЕ, МОЖЕШИ Н ТЫ  
ТАКОВІА СЛАВЫ СПОДОБИТИСА, Н ВѢУНОЕ СПА  
СЕНИЕ ПОЛУЧИТИ. СЛЫШАВЪ ЖЕ СІА СЛОВЕСА  
ЕНЬ ІГЕМОНОВЪ Ѡ СТАГѸ ВЕАМН ОУМНЛЕНСА Н СО СЛЕ  
ЗАМИ ѠБЛОБЕНЗА ОУЗЫ ЕГѸ Н ПОКЛОНИСА ЕМУ Н  
ВОЗВРАТИСА ВО ПАЛАТУ СВОЮ. ПОТОМЪ ЖЕ НЕ  
УСТНЫИ ТУРКИ НЗВЕДОША СТАГѸ ИЗ ТЕМНИЦЫ  
Н ѠСВѢКОША ЕМУ ГЛАВУ Н СОВЕРШИ ПОДВИГЪ СВОИ Н ХРТИ  
АНЕ БЛГОВЕРНИИ ВЗАША УТНОЕ ТѢЛО ЕГО Н ПОГР  
ЕБОШЕ Е УТНО ТАМѸ БЛНЗУ БЫВШЕМЪ МОНАСТ

нрѣ. А сынъ игемонъ послѣжде по немъ  
вельми скорбѣше и тужаше и мнѣлаше по пре  
многую како бы ѿ своего оца оубѣвннута  
и прѣлати стое крщеніе. И воставъ молнтса  
ѡцѣ своему игемону да дастъ ему донзѡ  
леніе прохѡднтса мало ѡ града недалече да  
бы полунназ нѣкую ѡраду скорби свои. ѡ  
ѡпустнѣвъ же оцъ его съ нѣколко слугъ  
своихъ прохѡднтса. онъ же невѣдѣн его оу  
мншленіа потаеннаго. И нзшѣдъ нз града и

пѡнде ко ѡному монастырю ндѣже погре  
бенъ бытъ стын мннкъ анастасіи. И  
зидѡша монаси со игуменомъ, и прѣаша его  
со утїю акн сна игемонъва. онъ же заповѣ  
давъ слугамъ свои ждати его предъ дѣверемъ  
монастырскимъ, а самъ вшѣдъ со игуменомъ  
внѣтръ стагѡ мнтыра. И вопроси игумена да  
покажетъ ему грѡбъ гдѣ погребенъ естъ му  
ченнкъ анастасіи. онъ же вовѣдъ его въ  
црковъ и показа ему мѣсто ндѣже въ грѡ  
бѣ мннка анастасіа. И падъ вѣрху грѡба его  
и плакаса на многъ часъ. игумень же вельми оу  
днвнса и оужасеса ѡ то, и гла ему внжду та  
господине мѡн ѡакѡ по премногую любнлъ еси  
мннка анастасіа, юнуша же ѡ семъ не даде  
ему ѡвѣта. но молаше игумена да покаже  
ему образъ гда нашегѡ їнса хрѣта, и престы  
а бцы. игумень же показавъ ему ікѡну хр  
тову, и престыа бцы. онъ же авіе падъ пре  
образомъ хртовн оумнано со слезамн кла  
нашеса и стую ікѡну хртову и бцы сладце  
любнзаше. Вндѣвъ же сіа игумень пакн оу

жасѣса ѿ гла ѿму ѹтѡ есть сѣе господнне мо  
ѿ ѿже творнши; аще бо сѣа ѡубѣствѡ оцѡ  
тѡн то сожжѣтѡ нматѡ нашѡ монастырѡ,  
ѿ насѡ хѡщѣтѡ погубѣтн. Юнѡша же гла  
ко игѡмену не боиса ѡубѡ но скорѡ даждѡ  
мн стѡе крщѣнѣе, игѡмень же вндѡвѡ крѡ  
покѡ радѡмѡ юнѡшн. ѿ ѡсѣрдное желанѣе  
ѿгѡ ко великому тѡнствѡ. Затворнѡвѡ двѡ  
ры црковннѡ ѿ двѣе крестнѡ ѿгѡ ѿ нареѡе нма  
ѿму во стѡмѡ крщѣнѣн данинѡ. ѿ прѣѡтѡ  
юнѡша желаемѡе ѿ сѡлѡ возрадѡвасѡ ѿ во  
всселнсѡ, ѿ ѿзшѣдѡше ѿзѡ цркви ѿ вндѡша вѡ

кѣлю игѡменовѡ ѿ предложнѡ трапѣзѡ ѿ  
ѿдѡше возвсселншасѡ дѡхѡвнѡ ѿ тѡлѣсно вѡ  
кѡпѡ сѡ прочѣнннѡ монахн, ѿ возстѡвѡше ѡ  
трапѣзы ѿ блгѡдарнѡше бгѡ. Новѡпросѡвѣщен  
ннѡ же юнѡша цѡловѡвѡ игѡмена ѿ брат  
ѿю ѿ ѿзшѣдѡ ѿзѡ монастырѡ кѡ сѡннѡмѡ слѡгѡ  
ѡжндѡющнмѡ ѿгѡ внѡ двѡрѣнѡ монастырѡ.  
ѿ понде сѡ ннѡмѡ вѡ дѡмѡ сѡнѡ радѡвѡсѡ ѿ слѡ  
вѡ бгѡ. Прншѣдѡшѡ же ѿму вѡ дѡмѡ сѡнѡ ѿ  
вѡечѡрѡ настѡвѡшѡ, вѡ тѡю же нѡщѡ ѿвѡысѡ ѿму  
стѡнѡ мѡнннѡкѡ ѡнастѡсѣнѡ ѿ гла ѿму братѡ да  
ннѡлѡ, сѡ полѡчнѡвѡ есн желаемѡе просѡвѣтнѡ  
сѡ стѡнѡмѡ крщѣнѣемѡ. Радѡвѡсѡ ѿ блгѡдарн  
бгѡ ѿ подвнзѡнсѡ ннѡнѡ ѡсѣрдно да бѡдѡешн  
ѡѡгоднѣнѡ рѡвѡ гдѡу нашѡму ѿнѡсу хрѡтѡ. ѿ аще  
хѡщѡешн ѡ тѡеѡгѡ оцѡ ѡубѡвѡгнѡтн, то во  
градѡчѡшѡю нѡщѡ; ѿгда ѡчнѡетѡ оцѡ тѡнѡ  
ѿ прѡчѣнѡ вѡ дѡмѡ. тогда вѡстѡннѡ ѿ сннѡднѡ дѡлѡ  
кѡ двѡрѡемѡ великнѡ ѿ вѡбрѡщѡшѡ ѿ вѡверстнѡ ѿ  
ѡлѡвѡкѡ тѡмѡ тѡбѡ ѡжндѡющѡ. нже тн ѡнѡ

покажетъ пѹть амо же поидешн послѣдѹн ѿмѹ.  
то рече стѹн ннвндн бысть. Пришедшен же  
второн ношн н всѣмъ въ домѹ оукнѹешымъ,  
сннде юноша данїнль ко двере. н ѡвръте а ѡ  
вѣрста н улѣка тамъ стоаща въ монашескн  
рнзы ѡдѣанна, н гла ѿмѹ данїнль кто еси ты  
господнне мон; оне же ѡвѣща ѿмѹ не бонса а  
зъ есмъ егѡже ты нщешн но послѣдѹн мн. да  
нїнль же послѣдова ѿмѹ н роведеъ егѡ въ нѣко  
торнхъ монастырѹ. н построгъ данїнла н ѡвле  
къ егѡ во стѹн монашескн образъ. Пребнвъ  
же тамъ данїнль во обще жнтїн малое врем  
а ннкому же бѣдѹшѹ. таже востаеъ н поиде  
во оровъ нарнцаемн корфѹсъ. н дѣже пучнеа

ютъ мншн стагѡ спврдѡна чюдотворца н  
пребнвъ тамъ в нѣкоемъ мнтырѣ осемь лѣтъ.  
нмѣашн же блженнн юншн данїнль въ срце  
своемъ непрестанное желанїе н помысль, како бн  
н конмъ образомъ возмогъ пострадати за  
хрта н сподобнтса вѣнца мѹченнчесагѡ.  
н не возмогъ боае терпѣти таковаго жела  
нїа н горащїа егѡ внѹтръ любви. всѣдъ въ  
кораблъ н поиде въ констаннополъ. прншед  
шѹ же ѿмѹ в црнградѹ. н по немъ неколко днн  
ходащѹ. н вндѣеъ тамъ премногое множест  
во агаранское велмн оуднвнса. н разъжеса бже  
ственнѹю ревностїю, н мнслаше дѣе предати  
себѣ тѹркымъ на мѹченїе. н стати предъ нечестн  
внмъ црѣмъ. н исповѣдати преславное н стое  
нма їнсъ хртово. нѡ по вжїю смотренїю ѡ  
брѣте нѣкоегѡ дхѡвнаго мѹжа н исповѣда  
ѿмѹ свое намѣренїе н помнса ѡже хоташе тво

ИИТН. ОНЪ ЖЕ ВГОМЪ ПРОСВѢЩЕННІИ МУЖЪ, СО  
ВѢТОВА ЕМУ И ГЛА. ЧАДО МОЕ ВОЗЛЮБЛЕННОЕ СІЕ  
ДѢЛО ВЕЛІКО ЕСТЬ И НЕПРОСТО И НЕ ВОЗМОЖЕШИ  
СОВЕРШИТИ ЕГО БЕЗЪ БЖІА ПОМОЩИ. Но шедъ  
прежде во твою келію и постнса безмолвно  
на неколко днен. и смиреннв со сукрощенны  
срдцемъ. и со слезамн. помолнса премлтивому  
бгу. да онъ своимн судбамн ѡкріетъ ты не  
конмъ іавленіемъ бжественны своимъ. и наст  
авнтъ та по своем егѡ воли, іаже ти подобае  
творити. слышавъ же сїа данїилъ ѡ онаго  
дховнаго мужа таковое доброе наставленіе,  
вшедъ авіе во свою келію и научатъ творити  
со оусрдною ревностію повеленное ему ѡ  
вышереченнв дховнагѡ старца. Прнблнжнвш  
уса носмеріа осмнадцатаго дня. и ноци нас

тавшн взѡхъ две свѣщн и вжегохъ нхъ предъ  
образомъ хрѡвы и престыа вцы, и приложн  
подвнгу къ подвнгу. и моленіе къ моленію.  
молѡса со слезамн даже до девятаго часа но  
ци. тогда нзнемогохъ воздремахса и оусп  
ухъ ѡ немощн моеѡ. и се поманувъ ма гдѡ  
оутѣшнвъ мене грѣшнв шце вы видѣнїемъ.  
видѣнїе данїилово во снѣ. \* \* \* \* \*  
азъ данїилъ грѣшнн и недостѡннннн вы  
дѣхъ во снѣ, и іавнмнса нѣкн пресвѣтель  
и молнн образемъ юнуса и глагола мн, да  
нїиле друже мой возлюбленне, поучо такѡ  
оуничевашн и скорбншн; не печалун но пауче по  
добаетъ тебѣ крепкодушну быти и ѡ гдѡ  
веселнтнса. Данїилъ же падъ поклоннса е  
му и гла кто еси ты гднне мой; іавленса и

ГЛАГОЛАШ СІА КО МНѢ РАБУ ТВОЕМУ; ѠТВѢЩА  
ЕМУ ЯВЛАНСА СВѢТОНОСНІИ ЮНУША ГЛА.  
Н ѠЩЕ АН МА НЕ ПОЗНАВАЕШИ ДАНІИЛЕ; НЕ АЗЪ АН  
ЕСМЬ АНАСТАСІИ МУНИИЪ; ПОСТРАДАВЫИ ВО ГРА  
ДѢ ДЕЛФІИЕ Ѡ ТВОЕГО ѠЦА, А НЫНЕ БЖІЮ  
БЛАГОДАТІЮ ВОИИЪ ЕСМЬ НЕНАГО ЦРА ХРТА. ГЛА  
ЕМУ ДАНІИЛЪ Н КТѠ ЕСМЬ АЗЪ ГОСПОДИНЕ МОН,  
ІАКѠ НЗВОЛНАЪ ЕСИ ПРІИТИ КО МНѢ РАБУ ТВОЕМУ  
ГРѢШНОМУ Н НЕДОСТОИНОМУ. РЕЧЕ ЖЕ ЕМУ СТЫИ  
АНАСТАСІИ НЕ БОИСА НО РАДУИСА ІАКѠ НЫНЕ СПО  
ДОБИИИСА ЗРѢТИ ПРЕЧУДНОЕ ВИДѢНІЕ. ТО РЕКЪ  
СТЫИ ВЗАТЪ МА ЗА РУКУ ДЕСНЮЮ Н ГЛА ПОСЛА  
ДУИ МН. Н НДОХО ОБА ВКУПѢ Н ПРІИДОХО КЪ МѢ  
КОЕМУ МЕНТУ ТУРЕЦКОМУ. Н РЕЧЕ МН СТЫИ ЗРИ  
ШИ АН СІЕ КАПИЩЕ: СЕН БѢ НЪКОГДА ХРА ВСѢХЪ  
СТЫХЪ. ЕГДА ПРИБЛИЖИХОМСА КЪ ДВЕРЕМЪ НЖЕ  
БѢХУ ѠВЕРЗЕТИ. НЗЪ ННХЪ ЖЕ НЗЫДѢ НѢКТѠ  
КЪ НАМЪ ВО СРѢТЕНІЕ ГЛА ПОСПѢШИТЕ СКОРѠ

ІАКѠ ВАСЪ ѠЖИДАЮТЪ, Н ВШЕДШЕ ВНУТРЪ ВО  
ХРАМЪ ОУЗРѢХОМЪ МНОЖЕСТВО МНОГОЕ СВѢТО  
НИСНЫХЪ УЛВѢКЪ. Ѡ НЫХЪ ЖЕ ЕДИНЪ ВОПРОСИ МА  
ГЛАГОЛА. ПРИШЕЛЪ АН ЕСИ ДАНІИЛЕ; АЗЪ ЖЕ ѠТВѢ  
ЩАХЪ ЕМУ Н РЕКОХЪ ПРІИДОХЪ ГРѢШНИИ Н НЕДОСТО  
ИИИ. Н ВОПРОСИХЪ СТАГѠ АНАСТАСІА, КТО СУТЪ  
СІИ ГОСПОДИНЕ МОН; ѠТВѢЩА МН СТЫИ Н РЕЧЕ СІИ  
СУТЪ ВСИ СТИИ НХЪ ЖЕ СЛЫШАЛЪ ЕСИ. ТОГДА НАУА  
ША НЗХОДИТИ НЗЪ ДВЕРИ ХРАМА ПО УИИУ ВКУПѢ  
ДВА ДВА. ТАКОЖДЕ СІИ НМИИ Н МЫ ВКУПѢ ПОНДО  
ХОМЪ. Н ПРІИДОХО КО ДРУГОМУ МЕНТУ АГАРА  
НСКОМУ, Н РЕЧЕ МН СТЫИ АНАСТАСІИ, Н СЕН ХРАМЪ  
БѢ НЪКОГДА СТЫХЪ АПЛѠВЪ. ЕГДА КО ДВЕРЕ  
ПРИБЛИЖИХОМСА САМИ Ѡ СЕБѢ ѠВЕРЗОШАСА Н

НЪЗЫДОША ДВА СВѢТОНОСНИ ЮНЪШН НЪ ВЪ РУКАХЪ  
СВѢЩН НОСАША, НЪ ДВА ДІАКОНА СЪ КАДНАНЦА  
МНЪ ВЪ РУКАХЪ НМУЩЕ, НЪ ТІНЪ ТАМО ОУ ДВЕРѢХЪ  
СТОАХУ НЪ КАДАХУ СТЫХЪ ВЪХОДАШН ВО ХРАМЪ.  
СЪ НИМНЪ ЖЕ НЪ НАСЪ ПОКАДНША. НЪ ЕГДА ВО ХРАМЪ  
ВНДОХО ОУЗРѢХОМЪ ТАМО ВІ СТЫ АПАВЕЪ  
НЪ СТАГЪ ЦРА КОСТАДННА НЪ МАТЕРЪ ЕГЪ СТУЮ  
ЕЛЕННУ, ДЕРЖАХУ УТНЫН НЪ ЖНЕОТВОРАШЫН.  
КРЪТЪ ПАЧЕ СЛНЦА СІАЮЩЕ. НЪ СЕ НЪЗЫДЪ СТЫН  
МАРКІАНЪ НЪ РАЗДАВАШЕ СВѢЩН, КОМУЖДО ДАДЕ  
ПО ЕДННУ, ТАКОЖДЕ НЪ ДАДЕ НАМЪ ПО ЕДННУ СВѢ  
ЩУ, ЗАПАЛНВШН ЖЕ СВѢЩН НЪ СЕ НЪЗНДЕ СТЫН КО  
СТАНДННЪ СО МАТЕРІЮ СВОЮ СТОЮ ЕЛЕННОЮ НМУ  
ЩЕ УТНЫН КРЪТЪ ВЪ РУКАХЪ СВОИ, СЪ НИМНЪ ЖЕ НЪ  
СТЫН АПАВЪ НЪЗЫДОША. НМЪ ЖЕ НЪ ВСН СТЫН ПОС  
ЛѢДОВАХУ. НЪЗШЕДШУ ЖЕ УТНОМУ КРЪТУ, ВСА  
ЛУННОЕ СІАНІЕ ПОМРАУНСА. ХОДНВШН ЖЕ ДОВО  
ЛНО ПРНВАНЖНХОСА КЪ НЪКОЕМУ МѢСТУ НА  
РНЦАЕМОМУ ФАНДРУ, МНМОНДОХОМЪ КЪ НЪ  
КОЕМУ ДОМУ, ВЪНЕМЪ ЖЕ ЖНВАШЕ НЪКІН

ОУЧНТЕЛЪ ХРТІАНСКІН НМЕНЕМЪ ХРЪСАНДА.  
РЕКОХЪ ЖЕ АЗЪ ДАНІННАЛЪ КО СТОМУ МУНИКУ  
АНАСТАСІЮ. СВѢТЧЕ БЖІНЪ ЗДѢ ЖНВЕТЪ НЪ  
КІН ДРУГЪ МОНЪ, НЪЖЕ МА МНОГАЖДН ОУТѢ  
ШН НЪ ПОМНАУВА. ХОЩЕШН ЛН ДА ПРНЗОВУ НЪ  
ТОГЪ ДА ПРНДЕТЪ СЪ НАМНЪ НА СІЕ ВНДѢНІЕ;  
ОНЪ ЖЕ МНЪ ВѢЩА, НЪ АЗЪ ВЪЕМЪ ТОГЪ НО  
ТН МОУА ПОСЛѢДУН МНЪ, ТО РЕКЪ СТЫН ПРН  
НДОХОМЪ НЕ МАЛІН ПУТЪ НЪ СЕ ОУЗРѢХО СТАГО  
ВЕЛНКО МУЧЕННКА НЪ ПОВѢДОНОСЦА ГЕУРГІА НЪЖЕ  
ГЛА НАМЪ, НЪ КО СТЫМЪ. ПРНДНТЕ НЪ КЪ МОЕМУ  
ХРАМУ НЫНѢ ЖЕ КАПНЦУ СУШУ, ТО НАМЪ РЕКЪ

СТЫН ГЕОРГІИ, И ПРѢДЪВЕРИ НАСЪ ПРѢЖДЕ, И ПОН  
ДЕ КЪ СВОЕМУ ХРАМУ, И ѠВЕРЕТЪ ВЪ НЕМЪ МНО  
ЖЕСТВО АГАРАНЪ, И ВЪЗЕМЪ СТЫН ДРЕКОЛЪ И  
ЗГНА НХЪ ВСѢХЪ ВОИЪ НЗЪ ХРАМА. И НЗЪВЕРЖЕ ДО  
ГОЗИ И ПОСТЕЛИ НХЪ АЖЕ Ѡ ТѢХЪ ВЪ ТОМЪ  
ПОСТ. . . . И РЕЧЕ КЪ НИМЪ СО ГНѢВО НЕ КЪ ТО  
МУ МОГУ БОЛЕЕ ТЕРПѢТИ Ѡ ВАСЪ ХРАМУ МО  
ЕМУ МЕРЗОСТЬ И ЗАПУСТЕНІЮ СКВЕРНИИ И ПРЕВЪЗ  
АКОННИИ. ѠСТУПИТЕ Ѡ СВДУ, И НЗГНА НХЪ ВОИ.  
ТО РЕКЪ СТЫН И ДОСПѢВШУ УТНОМУ И ЖИВОТ  
ВОРАЩЕМУ КЪ ТУ, И СЪ НИМЪ ВСИ СТЫН ПОСЛѢ  
ДОВАХУ И МЫ НДОХОМЪ СЪ НИМИ ВНАДѢТИ УТО  
ХОЩЕТЪ СІЕ БИТИ. ЕГДА ПРИБЛИЖИХОМСА КО  
ХРАМУ ТОМУ ОУСЛЫШАХО НЗВНУТРЬ СТАГѠ  
ХРАМА НѢКОЕ ПРЕКРАСНОЕ И СЛАДКОЕ. БѢШЕ ЖЕ  
ПѢНЪ СІА ЕЖЕ ПОАХУ. РАДУНСА ЦРЦЕ, И ПРО;  
СЕ СЛЫШАХО МНОЖЕСТВО АГАРАНЪ ВОЗОПН  
ША ГЛЮЩЕ, ОУВИ НАМЪ ОУВИ, ЯКО ГРЕЦЫ ПР  
ИДОША НА НАСЪ. БѢЖИ Ѡ СЮДУ СКОРѠ. И ПОВ  
БѢГОША ПОСРАМЛЕНИ НЕУЧЕСТНЫИ И СО СТУДО  
ЕГДА И МЫ НЗЫДОХОМЪ НЗЪ ХРАМА СТАГО ВЕ  
ЛИКОМУНИКА ГЕОРГІА. И ПРИДОХО КО ДРУГОМУ

МЧНТУ НАИ КАПНШУ АГАРАНСКОМУ НАРЦА  
ЕМОМУ ЕНИЦАМИ. И ВНАДОХОМЪ ВНУТРЬ СО  
СТЫМЪ КЪ ТОМУ И ВСИ СТЫН ПОСЛѢДОВАХУ, И  
АБѢ НАЧАША ПѢТИ СЛАДКОПѢНІЕ. СЛАВА ВО  
ВЫШНИХЪ БГУ. И ПРОЧЕЕ СЛАВОСЛОВІЕ ѠПѢВШЕ.  
И ТОГДА ВЪ ТО ВРЕМА ВЗНАЕ ХОУА НА МУНАРѢ  
ДА ВОПѢТЪ СВОЮ БГОМЕРСКУЮ И ПРЕСКВЕРНУЮ  
МАТУ. И СТЫН ЦРЬ КОСТАДИНЪ ВОЗВѢВЪ НА  
НЕГО СО ГНѢВО И РЕЧЕ ЕМУ. ПРОКЛАТЕ И НЕУЧЕ  
СТНѢ. НЫНѢ АИ ХОЩЕШИ ВОПНТИ И ХУАНТИ; НЕ

вѢДѢШИ ЛИ КАКО УТНѢИИ И ЖИВОТВОРАЩИИ И  
 СТЫИ КРѢТЬ, ГДѢ СТОИТЬ ВОДРОУЖЕНЬ. НО БОНШИ  
 ЛИ СЯ. НО АБѢ НЫНѢ ПОЗНАЕШИ ТОГѡ СЛѢУ: То  
 РЕКЪ СТЫИ ЗНАМЕНА ЕГѡ СО УТНЫ КРѢТОМЪ И  
 АБѢ ПАДЕСА ВѢРХЪ СЪ ХОЦЕЮ ДОЛУ НА ЗЕМЛИ И СО  
 КРУШИСА, И НЗВѢРЖЕ СЕЮ ИКААННЮ ДУШУ.  
 И ПАКНѢ И ТУДУ ВОСТАХОМЪ И ПОИДОХОМЪ КО  
 ХРАМУ БЖІА ПРЕМУДРОСТИ СРѢЧЬ СТОИ СѢФІИ.  
 И ЕГДА КО ДВЕРЕМЪ ПРИВАНЖИХОМСЯ ИЖЕ САМИ  
 БАХУ ИВѢРСТИ И СТОАХУ ВЪ НИХЪ ДВА ДІАКОНА  
 ВО СЦЕННЫХЪ ИДЕЖДАХЪ ИДЕВАНН ПРЄКРАСНО И  
 ДѢРЖАХУ ВЪ РУКАХЪ СВОИ КАДНАНИЦЫ ЗЛАТІА. И  
 ЖЕ И КАДАХУ СТЫХЪ ВХОДАЩІА ВО ХРАМЪ. АЗЪ  
 ЖЕ ВОПРОСИХЪ СТАГѡ МУНИКА АНАСТАСІА, КТО  
 СУТЬ СІИ ИЖЕ СТОАЩО ВО ДВѢРѢХЪ ГДѢНЕ МОИ;  
 ОН ЖЕ МИ РЕЧЕ, СЕИ ИДЕСНЮЮ СТРАНУ СТОАЩА  
 СТЕФАНЪ ЕСТЬ ПЕРВОМУНИКЪ И АРХІДІАКОНЪ. А  
 ИШЮЮ СТРАНУ ЕСТЬ АРХІДІАКОНЪ ЛАВРЕНТІИ.  
 И ПОКАДНѢШЕ УТНИИ КРѢТЬ И ВСЕХЪ СТЫ ПОСЛЕ  
 ДНЕ И НАСЪ ПОКАДНІША. ТАЖЕ ВІДОХО ВНУТ  
 СТОМУ ХРАМУ, И ВІДЕХОМЪ ТАМО ПРЄУУДНЮЮ  
 И ПРЄДНВНЮЮ КРАСОТУ СТАГО ХРАМА ОНАГО. ВСА  
 КАГО ВІДѢНІА И ОУДНВЛЕНІА ДОСТОИННЮЮ. ИЖЕ  
 БАШЕ ОУКРАШЕНЪ СТЫМИ ИКѢНАМИ КАДНАЛА

МИ... .. РАЗЛНУНЫМИ ПРЄКРАСН... ОУТВѢР  
 МИ ЦРКОВНЫМИ, И СОСУДИ ЗЛАТНЫМИ И СРѢВРА  
 ННЫМИ. А ИДѢ ЖЕ ПОДОВАШЕ БЫТИ ИКѢНА ПРЄ  
 СТЫА БЦЫ, ТАМО БАШЕ ПРѢТОЛЬ ПОСТАВЛЕНЪ.  
 ...ЖЕ СЪДАШЕ ИВНІА ЦРНИЦА ПРНО ДВА БЦА  
 ОКРЕСТЪ ЖЕ СЯ СТОАХУ МНОЖЕСТВО СТЫХЪ  
 АГГЛЪ И АРХАГГЛЪ И ВСИ СТЫИ. А ИШЮЮЖЕСТРА  
 НУ БГОРОДНУНА ПРѢТОЛА БАШЕ ДРУГІИ ИВКІ

и прѣтолъ на немъ же сѣдѣаше великїи прекрас-  
нїи старецъ, великии силъ, иже бдѣнъ бѣше  
..ъ.ъ и на главѣ своѣ вѣнецъ имѣаше.  
и въ рукахъ своихъ держаше стое египце. затворе-  
но. Бѣху же и другїи прѣтолѣ тамъ окрестъ  
столицїи. Вопросихъ же азъ мѣнника Анаста-  
сія въ прѣстолѣхъ оныхъ ..... ѿвѣща-  
сѣ. прѣтолѣ иже видѣши на нихъ же сѣдѣху  
..... творѣху. И пакѣ  
хощу ты бжїа прѣтолѣ сѣдѣти и совѣри-  
творити, къ соединенїю стѣхъ црквен. и  
...искоренити всѣкую ересь, и ко еже  
привеати прочее црквенъ безъ стуженїа и безъ  
смущенїа. Положивша же утнїи крѣзь  
посредѣ цркве и стѣнъ маркїанъ собра сѣв-  
ши пакѣ ѿ насъ и положи ихъ ѿколо ут-  
наго крѣа. Егда ѿверзошасѣ двери сше-  
ннаго олтарѣа, и се издѣоша свѣтоноснїи  
и юноше, бѣло ѿдѣванїе носѣше, и въ ру-  
кахъ своихъ преславенъ и пресвѣтелъ прѣтолъ  
держаше, и поставивша его на мѣсто архїе-  
ренско. И се изыде великїи архїерей гдѣ  
нашъ їисъ хртосъ, ѿдѣванъ въ преуднї-  
а и красотю неизреченїа ѿдѣждѣн, и  
на главѣ своѣи имѣаше вѣнецъ преуд-  
денъ, и сѣде на оуготованнѣ своѣ прѣсто-  
лѣ изыдѣоша съ нимъ множество стѣ-  
агггъ сценнческїа ѿдѣждѣн носѣше; и ѿ-  
круживша стѣнъ прѣтолъ и се изыде и стѣнъ  
їакше братъ бжїи, и прїѣмъ время науд-  
бжественнѣю летургїю совершатн. и егда  
бывшу первому вхоуду видѣ великїи ар-  
хїерей гдѣ нашъ їисъ хртосъ во стѣнъ ол-

та́рѣ со всѣ́ми та́ми предѣ́стои́щими стѣ́и  
и, ѿ на́сѣа ѹ́стн а́плѣ. Егѡ́же ѹ́таше стѣ́и  
мѹ́ннкѣ и архі́діаконѣ ла́врентіа. а́плѣ  
во вѣ́ снѣ. Бра́тіе стѣ́и всн вѣ́рюю побѣ́  
днша црѣ́віа. и про́сѣа. Стое́ же егѡ́ліе ѹ́та  
ше стѣ́и мѹ́ннкѣ и архі́діаконѣ стѣ́фанѣ  
вѣ́ ѹ́тене́е сѣ́е. Рече́ гдѣ́ ко прнше́дшымъ  
къ немѹ́ іуде́емъ. А́зѣ е́смъ лоза́ вы же  
ро́ждіе. и про́сѣе. Н ве́лнкому вхо́ду про́ше  
дшѹ́, и гдѹ́ всѣ́хъ блгосло́вѣшѹ́. та́же прн  
ѹ́стнѣ́ вы́вшѹ́. По со́вршенно́ е́же  
стѣ́вннѣ́н лі́тургнѣ́, воста́етъ ѡ́ пре  
сто́ла ста́го свое́гѡ́ прѣ́матнѣаа влѹ́нца  
на́ша бѣ́а, и ско́рѣа по́мошннца хрѣ́ста  
нскому́ ро́дѹ́. и по́нде со всѣ́ми стѣ́и  
ми ко прѣ́толу́ сна́ свое́гѡ́ гдѣ́ на́шего  
і́нса хрѣ́ста, покло́ннса е́мѹ́ и о́умнлнѡ  
мола́шесѣа е́мѹ́ и глаго́ла: ѹ́адо моѣ́  
возлѹ́бленное. Вы́ждѣ́ твоѣ́ рабѣ́въ  
вѣ́рныа стѣ́хъ сы́хъ, и мене́ ро́ждшѹ́  
ю та́, сѣ́ како́вн стра́хомъ и трѣ́петѡ́  
предѣ́стои́мъ твоѣ́н держа́вѣ́ и вла́ды  
ѹ́еству, мо́лнмса о́умнлнѡ твоѣ́н блго  
стн да по́мнѹ́ешн ро́дѣ́ хрѣ́танскі́н, и

осво́бо́дншн нхъ ѡ́ лю́тыа ра́ботн а́га  
ренскі́а, іа́ко ве́лнн о́утѣ́сненн сѹ́тъ ѡ́  
нечестнѣ́ыхъ. Тогда́ гдѣ́ ѡ́вѣ́ща ма́теры  
своѣ́н и глаго́ла: да вѣ́сн ма́тн моѣ́ іа́кѡ  
ѡ́ вре́мене́ нечестнѣ́аго ца́ря ма́хмѹ́та, хо́тѣ  
сѣ́н ро́дѣ́ сво́бо́дннѣ́ ѡ́ сегѡ́ мѹ́чнтѣ́аства,  
но не́сѹ́тъ до́стои́нннн сво́бо́ждѣ́ннѣ́а, по́не  
же ве́зѹ́мннн сѹ́тъ и не́благодѣ́рннн сѹ́ше.

Но и нынѣ пакн црѣвующему повелѣхъ да  
повѣлѣхъ нмъ чѣрное носити ѡдѣаніе,  
да бн. приносѣше смрѣннса предомною  
и каалнбиса ѡ грѣсѣхъ своихъ. Но оны  
всегда неувѣственна и безъ покаяніа пре  
бывають и непрестанно ма своимн грѣ  
хн прогнѣвають и оублаають. Тогда  
пакн къ снѣ своему оумнано мо  
лашеса и глагола: сыне мой и еже мой  
накажи нхъ ннымъ некіимъ назаніемъ,  
облаче милостію и щедротамн твоимн и  
нмы же вѣсн судбамн. облаче свободн  
хъ ѡ свго нга агаранска, поне же стѣ  
жають ми день и ношь ко мнѣ вопіюще.  
Тогда гдѣ оумносерднса глагола къ мтры  
своеи, поне же много ходатаиствуешы  
и молишнса ѡ снхъ небагодарны, любве  
радн твоес, и молиаеъ стѣхъ вѣрны  
рабѡвъ моихъ, въ скорѣ свободѣхъ нхъ  
ѡ агаранскаго мучнтелства. И тогда возъ  
радоваса црнца ненаа со все ми стѣимн

своимн ѡсвобожденіи в скорѣ хртѣа  
нскому народу. То видѣніе азъ даніи  
азъ грѣшннн видѣхъ, и спсѣхъ во свндѣ  
телство всему хртѣанскому народу возъ  
вѣстїе и оубѣренїе истинны. И ненаа  
црнца глагола къ вѣрному рабѣ своему  
данїилу глагола, многаа волхованїа  
творнтъ оцъ твои да бы оубѣдалъ  
ѡ тебѣ гдѣ превывдѣши и на коемъ мѣ  
стѣ вбрѣтаешнса. И возвѣщено бы  
стѣ емѣ ѡ некіихъ іакѡ хртѣанннн ста

АЪ ЕСИ, И МОИШЕСКОЕ ЖИТІЕ ИЗБРАЛЪ  
ЕСИ, И ТАКО ВЪ СЕИ ЦРѢВУЮЩИИ ГРАДЪ ПРИИ  
ТИ ХОЩЕШИ, ОНЪ БО НЕДОУМѢВАЕТСА  
И НЕ МОЖЕТЪ ИЗВѢСТНО ОУВѢДАТИ ГДѢ  
ПРІАЛЪ ЕСИ СТОЕ КРЩЕНІЕ, ГЛЮТЪ НѢЩІИ  
ВО ОУГРОВАЛАХІНСКОИ ЗЕМЛИ КРЩЕНАСА ЕСИ.  
ПОСЛА УЛѢКА ПО ОБРАЗУ ХРІТАНСКО ДА  
ИСПИТУЕТЪ Ѡ ТЕБѢ, И ДРУГАГО ѠСТАВНА  
ЗДѢ ВО КОСТАДИНѢ ГРАДѢ ДА ТѢ ѠЖИДАЕ  
И ЗА ТЕБѢ ИСПИТУЕТЪ, ДА ВИ ЧТО ОУВѢДАЛЪ  
Ѡ ТЕБѢ. ОБАУЕ КАА ТИ ПОТРЕБА МУЧЕНІА  
ТАЖЕ ЖЕЛАЕШИ Ѡ МНОГО ВРЕМЕНЕ МУЧЕНІА  
НО АЩЕ СОХРАНИШИ ЗАПОВѢДИ СЫНА МОЕѠ  
И ХОЩЕШЬ ВОСПРІАТИ ЦРѢВО НЕНОЕ, И ВЪ  
НЕЦѢ МУЧЕННИСКИИ НЕУВѢДАЕМЫИ Ѡ ДѢС  
НИЦЫ ПРАВЕДНАГО СУДІИ. АЗЪ ЖЕ РЕКОУХЪ  
ВЛУЦЕ МОѠ ГОСПОЖЕ БЦЕ, МОЛЮ ТИ СА И  
СПОЛНИ ЖЕЛАНІЕ МОЕ НЕ ѠСТАВИ РОДИТЕЛИ

МОѠ ДА ПОЗНАЮТЪ И ВѢРЮЮТЪ ПРАВО  
СЛАВНУЮ ВѢРУ ХРІТАНСКУЮ ДА БЫ ВОЗМО  
ГЛИ СПАСТИСА. ѠВѢЩА МИ БЦА И РЕЧЕ,  
ДА НЕ БУДЕТЪ ТИ НИ ЕДИНО ПОПЕЧЕНІЕ Ѡ  
НЫХЪ, ПОНЕЖЕ ПРОШЕДШЕѠ ГОДА ОУМРЕ  
МАТИ ТВОѠ, ОБАУЕ БУДЕТЪ ЕИ НЕКАА  
ѠРАДА МОЛНТАВЪ ТВОИХЪ РАДНИ. Ѡ ОЦѢ  
ЖЕ ТВОѢ ѠНЮДЪ НЕ МОЛНСА, ПОНЕЖЕ ВЕ  
ЛИКЪ ВРАГЪ И МУЧЕНТЕЛЪ ХРІТАНСКИИ ѢСТЬ,  
И ТОЛНКО ИМѢЕТЪ СРЦЕ ѠЖЕСТОЧЕННО,  
ДА АЩЕ БЫ ВИДѢЛЪ И МЕРТВЫИ ДА ВОСКРСНЕ  
ТЪ, НЕ БЫ ПОВНИУЛСА ВѢРОВАТИ. И ПАКН  
АЗЪ МОЛНХСА ЕИ И РЕКОУХЪ ГПЖЕ МОѠ БЦЕ,  
ЕДИНУ БЛАГОДАТЪ ПРОШУ ОУ ТЕБѢ, ДА МА

ѠСТАВШИИ ВО СЕМЪ ТВОЕМЪ СТОМЪ ХРАМЪ  
ПРЕБЫВАТИ И КАНДИЛА ВЖИГАТИ И СЛУЖИТИ  
УТО МН ПОДОБАЕТЪ. ОНА ЖЕ МН ѠВѢЩА, НЕ  
ВОЗМОЖНО ТИ БЪ СЕМЪ ХРАМЪ ЖИТИ, НИ И  
НОМУ КОЕМУ УЛѢБКУ, ПОНЕЖЕ ТРИСТА ЛѢТЪ  
И БОЛѢЕ ИМАТЪ КАКО КАНДИЛА СѢ ЗАЖЖЕНА  
СѸТЪ И НЕПРЕСТАННО ГОРАТЪ. Но ты ИДИ И  
ПОДВЕНЗАНСА ДА БУДЕШИ ОУГОДНИ РАБЪ ГАДУ  
БГУ ТВОЕМУ, ВО СТЮЮ ЖЕ ГОРУ АДѠНСКУЮ  
ДА.... ИДЕШИ НИѢ ВО ВРЕМА СЕ, ЗАНЕ И ТАМО  
БЕЛНКА ИСКУШЕНІА И СМУЩЕНІА ПОСЛАДОВА  
ТИ ИМУТЪ. А ІАЖЕ БИДѢЛЪ И СЛЫШАЛЪ ЕСИ  
ТА ВСА ПОДРОБНУ ДА ИСПОВѢСИ, ВѢРНОМУ  
РАБУ СНА МОЕГО МИТРОПОЛИТУ ПТОЛОМАНТ

СКОМУ ИМЕНЕМЪ ДѠВНИСІЮ, ДА ПРОПОВѢДУЕ  
О СЕМЪ ПРАВОВѢРНЫ ХРѠТИАНОМЪ ІАЖЕ БИ  
ДѢЛЪ И СЛЫШАЛЪ ЕСИ Ѡ МЕНЕ, ВО ОУВѢРЕ  
НІЕ И ИЗВѢЩЕНІЕ ПОСЛАДНОМУ НАРОДУ.  
И ТОГДА АБІЕ ПРЕУТАА ДѢА БЦА ВОЗНЕСЕ  
СА НА НЕБО СО ВСѢМИ СТЫМИ СВОИМИ И  
НЕВИДОМА БЫСТЪ. СЛАВАШЕ ОЦА И СНА  
И СТАГО ДХА БУДИ ЖЕ И Ѡ НАСЪ УЕСТЪ И  
ПОКЛОНЕНІЕ НИѢ И ПНО И ВО ВѢКН ВѢКѠВЪ

АМИНЪ

Исписахъ азъ даиіаъ іеромона хнаааа  
скни и грѣшнии сію фнааааа, аwwi лѢТА  
НА ПРОУНТАНІЕ И ПОЛЗУ ПРИЕМАЮЩИИ Ѡ СѢА.