

NEW DOCUMENTS UPON ZLĂTARI MONASTERY IN BUCHAREST, IN THE PERIOD OF CONSTANTIN BRÂNCOVEANU, THE RULER OF WALLACHIA

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This study is based on some new information, provided by several new documents, unpublished so far, regarding the history of Zlătari, a monastic church in Bucharest. Dating back from the second half of the sixteenth century, in accordance with the archaeological evidences¹, this church appears in written documents only in the middle of the seventeenth century². The acts we analyse in the present study bring to light the relations between the above-mentioned monastery and the Apostolic Throne of Alexandria (Egypt), which Zlătari church was dedicated to.

The dedication of the church to the Patriarchate of Alexandria should be linked with the visits of the patriarch Gherasim Palada in Wallachia, in the time of Constantin Brâncoveanu (1688–1714), the ruler of the country. This hierarch came in Bucharest for three times, in 1691, 1699 and in 1708, with the purpose of collecting money for the Apostolic Throne, which was crossing a difficult period, with debts to Turkey. As we know from the chronicle written by Radu Grecianu³ or from the register of the Segarcea and Stănești⁴ monasteries, his visits had also a spiritual aspect, as the hierarch celebrated some divine services, blessed the Christians of this region and took part in the ceremony of appointing Antim of Iveria as the metropolitan bishop of Wallachia. On the other hand, Gherasim Palada was interested in the state of affairs of all the monasteries which were devoted in the past to Alexandria, as Segarcea, Stănești or Dâlga⁵.

¹ Gh. Mănuclu-Adameșteanu, *Cronica cercetărilor arheologice în București (1999–2004)*, in „Cercetări arheologice în București”, t. VI, 2005, p. 292–293.

² *Documenta Romaniae Historica*, B, Țara Românească, vol. XXX, 1645, edited by Violeta Barbu, Marieta Chiper, Gheorghe Lazăr, București, Ed. Academiei Române, 1998, p. 43, doc. 33. See, also, Florina-Manuela Constantin, *Începuturile lăcașului religios de la Zlătari*, in „Revista Istorică”, 2006, nr. 5–6, p. 19–34. We have no information about this monastery before the date of 25 January 1645.

³ R. Grecianu, *Viața lui Constantin Vodă Brâncoveanu*, ed. Șt. Greceanu, București, Institutul de Arte Grafice Carol Gobl, 1906, p. 180.

⁴ DANIC (Public Record Office), Manuscript No. 725, f. 3^f.

⁵ *Ibidem*, f 3. See also D. G. Ionescu, *Relațiile Țărilor Române cu Patriarhia de Alexandria*, București, Imprimeria Națională, 1935, p. 27, note 5.

The original act of dedication of Zlătari church was not found yet, but it was mentioned by a document dated in 1718, emitted by Ieremia III (1716–1726), the patriarch of Constantinople, who revealed the fact that the monastery was devoted to Alexandria by Constantin Brâncoveanu, who issued a special act, on this occasion⁶. Then, at the middle of the nineteenth century, Porfirie Uspensky, a traveller who visited the Romanian Principalities, noted about Zlătari Monastery that it was dedicated to the Patriarchate of Alexandria by Brâncoveanu, the ruler of Wallachia⁷.

The first act discovered so far about Zlătari Monastery as being devoted of the Patriarchate of Alexandria dated on the 20 of June 1708⁸. It is about a document, issued by Thoma and his wife Stana, who gave a vineyard to Zlătari church, which belonged, at that time, to the Apostolic Throne of Alexandria. We can remark that this act of donation only attests the relations between the two mentioned churches, without presenting the beginnings of this ecclesiastical dependence. But, another document, issued on the 1 July 1708⁹, proves that the church was dedicated to the same religious throne in the time of Constantin Brâncoveanu. The act talks about Anastasie Cuciuk, who was in the past a legate (*kapikahyas*) of the Romanian ruler, who gives to Zlătari church, a house lot in Bucharest, in order to the priests to pray for him and his family. The present act has a great value, as it is the first we know up to now, certifying that Zlătari church was devoted in the time of Brâncoveanu. The two documents we are referring to, written in the Greek Language, are preserved at the Public Record Office.

There are also other documents proving the ecclesiastical dependence of Zlătari church to the Apostolic Throne of Alexandria. For instance, we can mention the act of 17 of July 1713¹⁰, emitted by the ruler of Wallachia, or a deed dated on the 7 of August 1719¹¹, issued by Zota, who sold to the church a small vineyard in Bucharest, a wine cellar and several fruit trees. The act written in 1719 also talks about Dionisios, the hierarch of Ohrid, who was appointed manager of Zlătari, by Samuil Capasulis, the patriarch of Alexandria. The act underlines the cooperation between the two hierarchs. Dionisios¹² was not the only hierarch of Ohrid who visited the Romanian Principalities. We can also mention Grigorie, who visited Moldavia in 1715 and who was involved, together with Samuel, the patriarch of

⁶ *Documente privitoare la istoria românilor*, by Eudoxiu de Hurmuzaki (further on Hurmuzaki), vol. XIV, p. II (1716–1777), București, Atelierele Grafice Socec, 1917, p. 837–838, doc. DCCCXXIV.

⁷ Gh. Bezviconi, *Călători ruși în Moldova și Muntenia*, București, Imprimeria Națională, 1947, p. 370.

⁸ DANIC, M-rea Zlătari, XVI/10, original Greek act.

⁹ DANIC, M-rea Zlătari, XVI/83, original Greek act.

¹⁰ *Condica Marii Logofeșii (1692–1714)*, edited by Melentina Bâzgan, Pitești, Ed. Paralela 45, 2009, p. 584–585, document no. 415, 17 of July 1713.

¹¹ DANIC, M-rea Zlătari, XVI/84.

¹² A bishop named Dionisios appears in a list of the hierarchs of Ohrid, drawn by Jean Claude Faveyrial, assuming as a basis the information provided by some manuscripts from Ohrid and Târnovo. Jean Claude Faveyrial, *Histoire de l'Albanie*, ed. Robert Elsie, Dukagjini, Peja, 2001, p. 232–233.

Alexandria, in solving an ecclesiastical jurisdiction matter between two different dioceses, of Huși and Priolav¹³.

A valuable donation was made to the Patriarchate of Alexandria in 1715¹⁴, when Mihai Cantacuzino, a high official of that time, endowed the church with important estates, such as a house, a cellar and several shops, nearby the church. Our donor gave all these properties to the Patriarchate of Alexandria, but the priests should pray for him and his family and a part of revenues should be allocated for a hospital, in the nearby of St. George's Monastery in Egypt. So, this paper also attested the journey in Egypt¹⁵ and the pilgrimage to Sinai Monastery, performed by Mihai Cantacuzino and his mother, who were so impressed by the church that they decided to build a monastery with a similar name in Wallachia. The act was later confirmed and strengthened by two charters, issued in 1716¹⁶ and 1717¹⁷, by Nicolae Mavrocordat and Ioan Mavrocordat, the rulers of the country.

The status of succursal monastery of Zlătari is also confirmed by a deed issued on the 10 of August 1717¹⁸, in which Mihai Corbeanu, a member of this renowned family, gives six acres of vineyards to the church, as it has no important estates. As we read further, the author, as one of the founders, has deemed appropriate for the church to be dedicate to the Patriarchate of Alexandria and the fact happened during the reign of Constantin Brâncoveanu and with his consent. This detail of consultation between the ruler and the landlords about the dedication of the church appears also in a patriarchal act issued by Hrisant Notara in August 1718¹⁹.

So, all these documents reconfirm the notes of Athanasie, the hegumen of Zlătari monastery, who wrote a diptych of the church, in the middle of the nineteenth century. It is about a Greek manuscript²⁰, preserved at the Library of Romanian Academy, Manuscripts Department. The manuscript was supplied to the library by Virgil Drăghiceanu in 1927. It was written in Greek language, on common paper, without watermarks. This diptych, dated on 1854, is of utmost importance for the history of the church, as it contains the names of the founders, on the one hand, and also because it reveals some clues about the main stages of construction, restoration and embellishing of the monastery, on the other hand. It also attests the names of Athanasie and Calistrat, two of the superiors of the monastery in the nineteenth century. They had also the dignity of metropolitan bishops of Libia, a diocese of Egypt.

¹³ Melchisedec, *Cronica Hușilor și a Episcopiei cu asemenea numire*, București, Tipografia C. A. Rosetti, 1869, p. 188–191.

¹⁴ DANIC, M-rea Zlătari, XVII bis/4, the act dated on the 1 of June 1715.

¹⁵ This famous pilgrimage is also attested by other types of historical sources, like narrative chronicles or official documents. For more details, see *Cronicari munteni*, vol. I, edited by Mihail Gregorian, București, Editura pentru Literatură, 1961, p. 210 or Hurmuzaki, XIV, I, p. 244.

¹⁶ DANIC, M-rea Zlătari, XIX/5, the act dated on the 28 of April 1716.

¹⁷ DANIC, M-rea Zlătari, XVII bis/5, the act dated on the 12 of September 1717.

¹⁸ DANIC, M-rea Zlătari, XVI/14.

¹⁹ Hurmuzaki, XIV, II, p. 834.

²⁰ Library of Romanian Academy, Manuscripts Department, Greek Manuscris No. 1036.

H. Papadopoulos²¹, in his book about the history of the church in Alexandria, mentioned about Calistrat, who came in Wallachia in order to manage the estates of the Patriarchate of Alexandria. In 1856, being in Bucharest, Athanasie was appointed Metropolitan of Libia and ordained in Wallachia²². They are not the only hierarchs of Libia who came in the Romanian Principalities. At the middle of eighteenth century, for example, Matei of Libia came in Moldavia and became the superior of Zlătari church, as Chesarie Dapontes told us. In 1747 Matei, the Psalmist, was elected patriarch of Alexandria and, being in that time in Bucharest, he was invested in this dignity by the Metropolitan of Wallachia, based on official acts and with permission of the Ecumenical Patriarch. The ceremony and the official acts of election are reproduced by the Chronicle of Wallachia Metropolitan, edited by Ghenadie Enăceanu, in the nineteenth century²³.

The diptych is composed of two parts. The first contains a short history of the church and the second reproduces the names of the founders. So, we can find that in 1851 the church has been rebuilt from foundation by Calistrat and then by Athanasie, his successor. But it is important to underline that the monastery was repaired in 1692, by some Orthodox inhabitants, during the reign of Constantin Brâncoveanu, as we read in the text. The year 1692 coincides with the first visit of Gherasim Palada in Wallachia. From other historical sources, we know that between 1691–1693, the hierarch was concerned about the estates of succursal monasteries of the Patriarchate of Alexandria in Wallachia²⁴. So, it is possible that Zlătari Monastery to have been dedicated to the Apostolic Throne of Alexandria in the same period.

Zlătari Monastery has its own succursal monasteries and hermitages in Oltenia. It is about Segarcea, Stănești, Dâlga and Preajba, which were dedicated first to Alexandria²⁵ and then they became subordinated to Zlătari. The purpose of subordination of these monasteries to Zlătari could have had economic bases, for Zlătari to collect all the taxes in Oltenia region and then to give a part of revenue to Alexandria. Then again, Zlătari Monastery was situated in Bucharest, the capital of Wallachia, and probably this was another reason for choosing the church as a center of coordination the revenue due to Alexandria. The network of subordination of

²¹ Χρισστομου Παπαδοπουλου, *Ιστορία της Εκκλησίας Αλεξανδρείας (62–1934)*, Athens, Τυπογραφειον Π.Α. Πετραχου, 1935, p. 473, 820.

²² *Ibidem*, p. 827.

²³ *Condica sfântă a Mitropoliei Ungro-Vlahiei*, edited by Ghenadie Craioveanu, București, Tipo-Litografia Cărților Bisericești, 1886, p. 137–143.

²⁴ DANIC, Romanian Manuscript No. 725, p. 3. A charter issued on 8 of March 1692 tells about the activity of Gherasim Palada for two monasteries Stănești and Segarcea, which depended on the Patriarchate of Alexandria.

²⁵ DANIC, M-rea Zlătari XIX/4. In 7 of March 1716 Theodor Vălcănescu decided to dedicate the Preajba Hermitage to the Apostolic Throne of Alexandria, in the time of the patriarch Samuil Capasulis. DANIC, M-rea Zlătari, II/4. In 1615, Luca, the Metropolitan of Wallachia confirmed the subordination of Stănești monastery to Alexandria. DANIC, Manuscript No 725, p. 1–4. Stănești monastery was built by Buzești family and was dedicated to Alexandria when Chiril Lucaris visited Wallachia, during the reign of Radu Șerban. For more details of these aspects, see D.G. Ionescu, *op. cit.*, p. 27.

these monasteries was complicated. The link between Zlătari, on the one hand and Segarcea, Stănești, Dâlga and Preajba, on the other hand, was doubled by a special relation between Dâlga and Segarcea themselves, as we know that Dâlga was subordinated to Segarcea²⁶. As we read in a document dating back from 1695–1696²⁷, Stroe, one of the founders of Dâlga hermitage dedicated the church to Segarcea Monastery and the monks from Segarcea were obliged to pray for Iane, Stroe's brother, as he was murdered by Tartars, without receiving the Eucharist.

As we read in the diptych, this monastery seems to be a collective foundation. In 1692 it was repaired by some Orthodox inhabitants of Bucharest, during the reign and with the permission of Constantin Brâncoveanu, the ruler of the country in that period. The name of the church was given from the homonym street, not related with the guild of Zlătari masters²⁸. Then, the church was endowed with important estates by some other people, among them Mihail Cantacuzino, who can be considered one of the founders. The building was restored from foundation, in the nineteenth century, in the time of Barbu Știrbei, the sovereign of Wallachia and with the support of Ioan Dimitrie Halcinski, the general consul of the Russian Embassy. The involving of Russian consul in restoring the church could be in connection with the existence of Zlătari Inn²⁹, nearby the church. The Inn was the headquarter of the Russian army, during the Russian occupation of Wallachia.

The diptych, which was not published or studied so far, contains the names of the founders. We can read the names of some patriarchs: Matei, Parthenie, Theofil and Ierotei, identified as Matei II (1746–1766), Parthenie II (1788–1805), Theofil II (1805–1825), Ierotei II (1847–1858), the patriarchs of Alexandria. Then, there is the name of Constantin Brâncoveanu and some members of his family, like his sons Constantin, Ștefan, Radu, Matei and his daughter, Bălașa. Finally, there is a long list of landlords with their families. Unfortunately, it is difficult, almost impossible for us to identify each person, as they are only mentioned with their first name, without surname. In our opinion, they should not be considered landlords, all of them, but also merchants, as the church was built by the Orthodox inhabitants, as the diptych tells us. All of them should be commemorated as founders, daily, at the divine services. The text stressed on the fact that the inhabitants were Orthodox, because only an Orthodox person could be a founder, as the Byzantine religious laws stipulated³⁰.

²⁶ *Condica Marii Logofeții (1692–1714)*, edited by Melentina Bâzgan, Pitești, Ed. Paralela 45, 2009, document Nr. 81 (1695–1696).

²⁷ *Ibidem*, document No. 81.

²⁸ See the article of Florina-Manuela Constantin, *op. cit.*, in „Revista Istorică”, 2006, nr. 5–6, p. 19–43.

²⁹ About the history of the inn, see G. Potra, *Hanurile bucureștene*, București, Tiparul Românesc, 1943; G. D. Florescu, *Din vechiul București*, București, Ed. Lupta, 1935; D. Papazoglu, *Istoria fondării orașului București, capitala regatului român*, edited by Marcel-Dumitru Ciucă, București, Ed. Curtea Veche, 2005.

³⁰ See V. Al. Georgescu, *Bizanțul și instituțiile românești până la mijlocul secolului al XVIII-lea*, București, Ed. Academiei RSR, 1980, p. 154; Gh. Cronț, *Dreptul de citorie în Țara Românească și Moldova. Constituirea și natura juridică a fundațiilor din Evul Mediu*, in „Studii și materiale de istorie medie”, IV, 1960, p. 83.

The construction of Zlătari Monastery could be successfully compared, in our opinion, with the foundation of another church in Bucharest, namely St. Nicolae Șelari. As we read in the diptych³¹, written by Neofit of Crete, the metropolitan of Wallachia, at the middle of the eighteenth century, the first church was made of wood, by the some inhabitants, nearby the church. Subsequently, a landlord named Apostol built a new stone building, which was painted by another landlord, Iorga, but the iconostasis and some icons were made with support of Șerban Cantacuzino. There are two examples of collective foundations. Both of them were erected by the inhabitants and were endowed with valuable estates by landlords or monarchs and then they were dedicated to other monasteries.

APPENDICES

Library of Romanian Academy, Manuscripts Department,
Greek Manuscript No. 1036³²

«Ἡ ἱερὰ αὐτῆ μονή Ζλαταρίου ἀνακαινήσθη πρῶτον κατὰ τοῦ χιλιοστοῦ ἑξακοσιοστοῦ ἑννενηκοστοῦ δευτέρου ἔτους, ἀπὸ Χριστοῦ γεννήσεως, ἡγεμονεύοντος τοῦ ὑψηλοτάτου Ἰωάννου Κωνσταντίνου βοεβόδα καὶ ἀρχιερατεύοντος τοῦ σεβασμιωτάτου μητροπολίτου κυρίου Θεοδοσίου τῆ βοηθεία αὐτοῦ καὶ πολλῶν εὐσεβῶν χριστιανῶν κατοικῶν τῆς πόλεως ταύτης.

Κατὰ δὲ τῷ χιλιοστῷ ὀκτακοσιοστῷ πεντηκοστῷ πρώτῳ, ἤρξατο ἀνοικοδομεῖσθαι ἐκ βάρων ἢ ἱερὰ αὐτῆ μονή σὺν τῷ πανσέπτῳ τούτῳ ναῶ, ἐπ' ὀνόματι τῆς γεννήσεως τῆς Θεοτόκου τιμωμένῳ τῆ ἰδία δαπάνῃ αὐτῆς, ἀδεία τοῦ εὐκλαιῶς πατριαρχεύοντος μακαριωτάτου πατριάρχου Ἀλεξανδρείας Ἱεροθέου τοῦ δευτέρου, ἡγεμονεύοντος τοῦ ὑψηλοτάτου Βάρβου Στιρβέη βοεβόδα καὶ ἀρχιερατεύοντος τοῦ σεβασμιωτάτου μητροπολίτου Νήφωνος, σπουδῆ καὶ προθύμῳ ἐπιστάσια τοῦ τε ἡγουμένου καὶ ἀρχιερέως Λιβύης Καλλιστράτου, συνεργεία τοῦ ἐξοχωτάτου γενικοῦ προξένου τῆς ῥωσσοικῆς πρεσβείας Ἰωάννου Δημητρίου Χαλκίνσκις.

Ἀποβίωσαντος δὲ κατὰ τὸ 1852 ἔτος τοῦ αἰοδίου ἀρχιερέως Λιβύης Καλλιστράτου, ἀνεδέξαντο τὴν ἡγουμενίαν τῆς ἱερᾶς ταύτης μονῆς ὁ

³¹ The Library of Romanian Academy, Manuscripts Department, Romanian Manuscript No. 5378. The text of this manuscript was published by Pavel Mircea Florea, Aurelian Cătălin Negreanu, Grigore Andronescu Buzău, *Vechile biserici ale Bucureștiului. Biserica Sfântul Nicolae din Șelari*, București, Blueprint International, 2003.

³² We are honoured to convey all our thanks to Professor Tudor Teoteoi, for his real support in deciphering and translating the Greek documents.

ἀρχιμανδρίτης Ἀθανάσιος, ὅστις ἐφάμυλλος τοῦ προκατόχου τοῦ ἀναδειχθείς, ἐτελειοποίησε τὸν περικαλλῆ τοῦτον ναόν, φέρον εἰς ἐντέλειαν τὸν ἐσωτερικὸν καὶ ἐξωτερικὸν τούτου καλλοπισμὸν, κατὰ δικαίου λόγον, οὗτοι οἱ αἰόδιμοι κτήτορες, πρέπει νὰ μνημονεύωνται εἰς τὰ δίπτυχα τοῦ ἱεροῦ τούτου ναοῦ, καθ' ὅλας τὰς ἱεράς τελετάς, παρὰ τῶν ἱερουργούντων ἱερέων καὶ ἔνεκα τούτου καταχοροῦνται τὰ ὀνόματα αὐτῶν, ἵνα μνημονεύωνται αἰώνιως, ὅστις λοιπὸν τῶν ἱερουργούντων παραμελήσει τὸ τοιοῦτον ἱερόν χρέος, χρεωστέει νὰ δώσῃ λόγον ἐν ἡμέρᾳ τῆς κρίσεως.

Ἀωνδ τῇ δ' Νοεμβρίου

Ὁ Ἠγούμενος τῆς ἱεράς Μονῆς Ζλατάρου,

Ἀρχιμανδρίτης Ἀθανάσιος».

DANIC, MĂNĂSTIREA ZLĂTARI 16/10

«Βεβέωνω μὲν ἡμεῖς³³ ἐγὼ ὁ καπιτάνες Θωμάς καὶ ἐγὼ ἡ σηζηγῶς του Στάνα πὸς ἀφηερώσαμεν ἓνα ἀμπέλη εἰς³⁴ τῷ μοναστήρῃ τῆς Ἀλεξανδρήας τοῦ μακαριωτάτου πατριάρχου κιο Γερασίμου εἰς³⁵ τὸ Μπουκουρέστη τὸ ἐπηκαλούμενω ἐκκλησίας τῆς ἀγίας³⁶ Θεοτόκου Μαρίας τῆς Κοιμήσεως διὰ³⁷ νὰ μας μνημονέβουν ἐμὰς καὶ τοὺς γονέους μας τὸ ὅποῖον³⁸ ἀμπέλι εἶναι³⁹ εἰς⁴⁰ τὸν τόπον τῆς μητροπόλεος τοῦ Μπουρεστήου πλησίον τοῦ Μανῶλη ἀδελφοῦ τοῦ βέργου τοῦ κλουτζάρη καὶ τὸ ἄλον μέρος τοῦ Στάθη τοῦ βασιλῆ μπουλούμπαση γαμβρός τὸ [...] ἀμπέλη τὸ ἔχωμεν ἀγοπασμένω ἀπὼ τὴν Εὐπραξία θυγατέρα⁴¹ τοῦ βασιλῆ ράφτης⁴² καὶ διὰ⁴³ τῷ βέβαιον⁴⁴ ἔδοσαμεν τὸ παρὸν μας ἡς ἔνδειξιν⁴⁵.

³³ ἐμεῖς.

³⁴ ἡς.

³⁵ ἡς.

³⁶ ἀγίας.

³⁷ δηὰ.

³⁸ οπήον.

³⁹ ἡνέ.

⁴⁰ ἡς.

⁴¹ θηγατέρα.

⁴² ραύθη.

⁴³ δηὰ.

⁴⁴ βέβεον.

⁴⁵ ἔνδειξιν.

1708 ιουνίου 20.

Χατζη Θομάς καπετάνος βεβεώνω

Στάνα βεβεώνω

ἐγώ ὁ Ράλης Σώμπησκης ἔγραψα καὶ μαρτηρώ».

DANIC, MĂNĂSTIREA ZLĂTARI 16/83

«Τὴν σημερινὸν με τὸν παρὸν ὁμολογεῖ καὶ ἀποδίχτει ὁ ἄρχων κὶρ Ἀναστάσιος τοῦ Κουτζουκ Κυρήτει, ὁ γαμβρός καὶ πρῶην καπὶ κηραχανιάς τοῦ ἐκλαμπρωτάτου αὐθεντὸς Κοσταντίνου Βασαράνου βοεβόρα, ὅτι ἀφιερώνει εἰς τὴν ἐκκλησίαν τῆς Παναγίας, ὅπου ἐλήσειν ὁ ἐκλαμπρωτάτος αὐθέντης τοῦ μακαριωτάτου Ἀλεξανδρείας εἰτη τοῦ ἀποστολικοῦ θρόνου τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Μάρκου, ἀφιευρώνει εἰς αὐτὴν τὴν ἐκκλησίαν τῆς Παναγίας καὶ εἰς τὸν θρόνον τὸ σπήτι τοῦ με τέσσαρας καμάρας με τὴν πιμνητζα καὶ τὴν αὐτὴν τοῦ, εἴτε καὶ τὴν γραντήνα καὶ τὸ ἀμπέλι καθὼς εὐρίσκεται περιφραγμένον ὡς καθὼς γράφει καὶ τὸ χρυσοβουλον, ἀκόμη ἔχει καὶ ἄλλον τόπον ὅπου ἔχει ἀγορασμένον ἀπὸ κάποιον Γεώργιον καὶ παπὰ Στέφανον με ὁμολογίαις τοῦ καὶ εἶναι ὅλα μαζί εἰς σε ἕναν τόπον, αὐτὰ ὅλα τὰ ἀφιερώνει εἰς τὸν ἀποστολικὸν θρόνον τῆς Ἀλεξανδρείας διὰ μνημόσηνον τῆς ψυχῆς τοῦ, καὶ τῶν γονέων τοῦ, καὶ νὰ μὴν ἔχει νὰ κάμει κανέναν ἀπὸ τοὺς κληρόνομους οὔτε πολὺν, οὔτε ὀλίγον καὶ ὅποιος ἐναντιωθεῖ εἰς αὐτὰ ἀπάνω νὰ ἔχει τὸ ἀνάθεμα διὸ ἐγένετο. τὸ παρὸν εἰς ἐνδειζιν καὶ ἀσφάλειαν πάντων. ἐν ἔτει αψη', ἐν μηνὶ ἰουλίου α'.

Ἀναστάσιος Κουτζουκ.

Κυρήτζι γαμβρός στέργω καὶ βεβαιώνω τὰ ἄνωθεν καὶ διὰ βεβαίωσι τῆς ἀλήθείας, βάνω καὶ τὴν βούλα μου.

ὁ γράφας Πανταζίου Ἰωάννου μαρτυρεῖ.

Στοίκας Κυρέλα μαρτυρεῖ.

Στοίκας φουσταση μαρτυρεῖ.

Πάστος τοῦ πάπα Στεφάνου υἱός μάρτυρας.

Βασίλις μάρτυρας».