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**Mănăstirea Sf. Ecaterina de la Muntele Sinai
și legăturile ei cu Țările Române**

Perspectivă istorico-patristică

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Anexă:

Catalogul întâistătătorilor de la Sinai

EPISCOPI DE FARAN

1. TEODOR I <Θεόδωρος> (întâiul ep. de Faran, sec. al IV-lea);

[Teodor a fost întâiul episcop al Faranului, fapt confirmat de o listă de episcopi cuprinsă în ms. gr. C156/N SINAI. Cel care prezintă și comentează această listă fixează însă episcopii la o dată mult mai târzie (înainte de sec. al XI-lea; consideră că ultimul Ἰωάννης trebuie să fi fost contemporan cu Sofronie II al Ierusalimului și că Θεόδωρος, Ἰώβ, Σολομών, Κωνσταντίνος și un alt Ἰωάννης sunt cunoscuți arhipăstori sinaiți dinainte de sec. XI) (vezi *Tà véa...*, pp. 110, 112-113). Este însă imposibilă, potrivit cercetării noastre, acomodarea lor șirului de întâistătători sinaiți imediat înainte de sec. al XI-lea. Credem că ms. gr. C156/N SINAI reprezintă un codice, copie a Litughiei Sf. Iacob, după un manuscris din metocul sinait de la Faran. Nu este exclusă proveniența acestui codice direct din Faran.]

2. NECTARIE I <Νεκτάριος/Νετρᾶς/Νετήρ (Νατήρ) ἐπίσκοπος Φαράν> (cca 400);

[Numele Νετρᾶς, Νετήρ, Νατήρ sunt corespondente arabe ale grecescului Νεκτάριος) M.LE QUIEN, *Oriens Christianus...*, col. 751: «I. NETRAS sive NATERAS. Ex monacho montis Sinai Netras iste episcopus Pharan evasit. De eo enim refertur in libro qui Verba Seniorum seu Apophthegmata Patrum inscribitur, apud Cotel. to. I. monum. eccles. Graec. pag. 579. A. B. Narraverunt de abbate Netra Νετρᾶ, aliàs Νατήρα discipulor abbatis Silvani, quod quando in cella sua sedebat in monte Sina, moderate se ipsum regebat ad corporis necessitatem, postquam vero fatus est episcopus in Pharan, ὅτε δὲ ἐγένετο ἐπίσκοπος εἰς Φαράν, multum se austeriori vita constrinxit. Quocirca dicit ei discipulus eius; abba, quum essemus in eremo non adeo asceticè vivebas. Exceptit senex, illic solitudo erat, quies, silentium, paupertas: placebatque moderari corpus, ne in infirmitatem inciderem, et ea quaerere cogere quibus carebam. Nunc vero mundus adest, occasiones adsunt: quod si his aegrotavero, est qui succurrat mihi. Ne monachi propositum amittam. Nihi aliud de eo nobis compertum est, nec quo saeculo vicerit». „1. NATERAS ou NETRAS, évêque de Pharan. Il en est fort mention dans les Apophthegmata Patrum (Lequien, *Or. Chr.*, III, p. 751). C'est probablement de lui qu'il s'agit dans les Actes des Martyrs du Sinaï et de Raïthe (*Acta Sanctorum*, II, pp. 956-957), dont il recueillit les restes avec l'aide des Sarrasins chrétiens de Pharan" (CHEICKO, p. 416). L. ECKENSTEIN, „Rulers...”, p. VII, îl așază după Moise (nr. 3 în lista noastră): «2. Νατρᾶς; K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, pp. 220 («Πότε ὁμως ἰδρύθη ἐν Φαράν ἡ Ἐπισκοπή, ἀγνοοῦμεν ἐλλείπει πάσης παλαιότερας μαρτυρίας. Ἐν τούτοις δέον νὰ δεχθῶμεν ὅτι πρῶτος „ἐπίσκοπος εἰς Φαράν” ἐγένετο Νετρᾶς τις ἢ Νατήρ, δατελέσας πρότερον μοναχὸς ἐν τοῖς κοινοβίοις τοῦ ὄρους Σινᾶ, ὑποτακτικὸς τοῦ Ἀββᾶ Σιλβανοῦ. Ἐπειδὴ δὲ γνωρίζομεν ἤδη ὅτι ὁ Ἀββᾶς Σιλβανὸς ἐπισκέψατο τὸ Σινᾶ περὶ τὸ ἔτος 365, προαγόμεθα νὰ συμπεράνωμεν ὅτι ὁ Νετρᾶς θὰ ἐγένετο Ἐπίσκοπος περὶ τὰς ἀρχὰς τοῦ Ἐΐαῖωνος, ἤτοι περὶ τὸ 400»), 418 («Πρῶτος φερόμενος ἐπίσκοπος τῆς

Συναϊτικῆς πόλεως Φαράν εἶναι ὁ ὑπὸ τὸ ὄνομα Νετήρ ἢ Νέτρας [Netra λατινιστί]»; K. AMANTOY, *Κατάλογος ἐπισκόπων τοῦ Σινᾶ*, p. 81: «ὁ Νετράς, μαθητῆς τοῦ περιφήμου μοναχοῦ Σιλουανοῦ, κατὰ τὸν τέταρτον μ.Χ. αἰῶνα»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, *Κατάλογος...*, p. 517: «1. Νετράς ἢ Νετήρ ἐπίσκοπος Φαράν». Considerat bună vreme trăitor în sec. al VI-lea, mai recent s-a arătat că a funcționat ca episcop în cca 400 – vezi pentru aceasta B. FLUSIN, *Il monachesimo...*, p. 34. B. Flusin arată că Netras a fost discipol al avvei Siluan, care, cf. SOZOMEN, *Ist. bis.*, VI, 32, în timpul împăratului Valens (364-378) se afla în pustiul Schetic al Egiptului, rușin mai târziu plecând la Sinai și apoi, aproape imediat, în Siria (Gadara), unde înființează o mănăstire. Despre aceasta vezi Ἀποφθέγματα, Νετράς, *PG LXV*, 312A; Δ.Γ. ΤΣΑΜΗ, *Τὸ γεροντικόν...*, p. 487 («Διηγήσατο περὶ τοῦ ἄββᾶ Νετρά, μαθητοῦ τοῦ ἄββᾶ Σιλουανοῦ... ὅτε δὲ ἐγένετο ἐπίσκοπος εἰς Φαράν, πολλὰ ἔσφιγγεν ἑαυτὸν εἰς σκληραγωγίαν...»). M. van PARYS, „Abba Silvain et ses disciples. Une famille monastique entre Scété et la Palestine à la fin du IV^e et dans la première moitié du V^e siècle”, în: *Irenikon* 61, 1988, pp. 315-331, 451-480; „Arophtegmata”, în: *PG LXV*, 312A; „Vitae Patrum”, în: *PL LXXIII*, 918C; R. DEVRESE, „Le christianisme...”, p. 205. „The Alphabeticon (PG 65: 511, 512) tells us of the monk Netra (Νατηρα or Νετρα), who was Silvanus’ disciple and later became bishop at the end of the fourth or beginning of the fifth century CE. The name Netra is unclear, and appears in various versions. Shahid claims that Netra was of Arab descent and the origin of his name was Nasr, Nasir, Nadr, Nadir or Nad’ir. However, it appears that the origin of this name was Natira, which was an Arab or Aramean name derived from the root ntr «to guard»” (U. DAHARI, *Monastic Settlements...*, p. 19). Vezi *PG LXV*, 312; „Sinai”, în: *Dict. Cathol. Theol.*, p. 1469.]

3. MOISE <Μωϋσέως τῆς Φαράν>;

[L. ECKENSTEIN, „Rulers...”, p. VII: «1. Moses». K. AMANTOY, *Κατάλογος ἐπισκόπων τοῦ Σινᾶ*, p. 81: «ὁ Μωϋσῆς»; „Moses of Pharan was a monk at Raitho who converted the Pharanite tribe to Christianity after Ammonius burned their leader Obedianus. When the Saracens rebelled during the reign of the emperor Valens (364-367), their leader, Mauia, declared that the situation would return to normal only on condition that Moses would be appointed bishop of the Saracens. Valens was forced to agree, though Moses was Nicean by belief, while Valens was a supporter of the Arian dogma. The subject has been widely discussed. Many scholars seek to relate the Moses mentioned by Ammonius with the figure described by the four church historians, Though the chronological framework is suitable, there is no certainty as to the location of Moses the Saracen’s activity. Rubin maintains that Moses was a heremit in Sinai. Shahid claims that he should be sought in the Syrian, Jordanian or Negev deserts. The fact that not one of the four church historians mentions Pharan in relation to Moses makes it difficult to correlate Moses as described by Ammonius with Moses the bishop” (U. DAHARI, *Monastic Settlements...*, p. 19). Vezi SOCRATE, *Ist. bis.*, IV, 36.]

4. AGAPIT <Ἄγαπητός>;

[„In the Basil Menologium (PG 117: 19-614), on February 18, there is mention of St. Agapitus, who was born in Cappadocia during the reign of Diocletian and was

drafted into the army by Licinius. He then converted to Christianity and was qualified as a clergyman by the bishop of Sinai. Whwn the latter passed away, Agapitus assumed this position. As this late tenth-century source provides the only account of this occurrence, we assume it is unreliable” (U. DAHARI, *Monastic Settlements...*, p. 19).]

5. MACARIE I <Μακάριος τῆς Φαράν> (cca 450-451);

[M.LE QUIEN, *Oriens Christianus...*, cols. 751-752: «II. MACARIUS. Macarium hunc fuisse episcopum Pharan, circa ann. 451. aut aliquo ex proxime sequentibus, colligendum videtur ex sacris litteris Marciani Imperatoris ad sanctam synodum a Juvenali Patriarcha, post recuperatam sedem Hierosolymorum, congregatam anno 454. in quibus Imperator significabat se scripsisse ad Macarium reverendissimum episcopum, et ad archimandritas qui in sancto monte Sinaï degunt, de ejciendo Theodosio impiissimi monacho sedis Juvenalis invasore. Tom. 4. conc. Labb. col. 880. B. Quod quum sensisset, inquit (Theodosius) Hierosolymis aufugit, ac vitat Palaestinam universam, quam multis malis affecerat, sicuti ipsis oculis sanctitas vestra accepit: se ipsum vero in Sina monte ἐν δὲ τῷ Σινᾷ ὄρει, una cum quibusdam scelestorum consiliorum participibus occultat, eo se quasi in latibulum, inque ferarum cubicula abdebs, ac comparans se adversus veritatem. Quumque vellet conatus suos ad exitum adducere, simpliciorumque illic animas mendacii suis captivare, obtrectans sanctae synodo (Chalcedonensi) quaedam contra eam effutivit, vel potius contra salutem suam, quae impiae ipsius solius menti et linguae consentanea sunt. Quamobrem studio sanctissimae nostrae fidei invigilans pieta nostra... ad Macarium reverendissimum episcopum, πρὸς Μακάριον τὸν εὐλαβέστατον ἐπίσκοπον, et ad archimandritas, monachosque omnes qui in praefato monte degunt, sacras litteras misit, scelerati Theodosii vesaniam et impietatem redarguens, exhortans fugere ejus commenta, falsosque sermones, simplicem vero et inculpatam fidem colere... et cum ejicere è praedictis venerabilibus locis, ne ipsa quoque polluantur Theodosii scelere: vel etiam eum tradere una cum ipsius satellitibus provinciae praefecto, etc. Palam est Macario huic caenobium montis Sinaï, ut suo episcopo subjacuisse, qui subinde fuerit episcopus Pharan, vel ejusdem montis. De Theodosio illo nefario monacho, vide supra coll. 116. B. et 265. C. D.». „On trouve son nom dans les Actes du Concile de Chalcedoine (Labbe, Coll. Conc., IV, p. 880), dans une lettre de l’Empereur Marcien au Patriarche Juvénal de Jérusalem. Macaire vivait au Sinaï” (CHEICKO, p. 416). L. ECKENSTEIN, „Rulers...”, p. VII: «3. Macarius»; K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Η Μονή...*, p. 418: «Ἐἶτα ἀπαντᾷ (ἐν ἔτει 451) ὀριστικὸν ὄνομα ἐπισκόπου Σινᾶ (ὃ ἐστὶ τῆς Φαράν) τὸ τοῦ Μακαρίου πρὸς ὃν ἔγραψεν ἐπιστολὴν ὁ Αὐτοκράτωρ Μαρκιανός, ὡς εἶδομεν»; K. AMANTOY, *Κατάλογος ἐπισκόπων τοῦ Σινᾶ*, p. 81: «ὁ Μακάριος»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «2. Μακάριος Α΄ ἐπίσκοπος Φαράν 451»; N. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 13; Δ.Γ. ΤΣΑΜΗ, „Χρονολογικὸς...”, p. 616: «450-451: Ὁ αὐτοκρ. Μαρκιανός μὲ ἐπιστολὴ πρὸς τὸν Μακάριο Φαράν κατηγορεῖ τὸν μονοφυσίτη Θεοδόσιο». „Before the convening of the Synod in Jerusalem in 454 CE, Emperor Marcian wrote to Juvenalis that he had despatched a letter to Macarius the bishop, to the archimandrit and to the monks of Sinai, warning them of the heresies of Theodosius. Since at that time the only bishop in South Sinai was to be found at Pharan, we assume that Macarius served in this position during this period” (U. DAHARI, *Monastic Settlements...*, p. 19). Vezi MANSI VII, 483.]

6. ΦΟΤΙΕ <Φώτιος τῆς Φαράν> (552? sau 536?);

[M.LE QUIEN, *Oriens Christianus...*, cols. 752-753: «III. PHOTIUS. Ante saeculi sexti medium, imperante Justiniano, ecclesiae Pharan vel montis Sinaï, curam gerebat Photius, de quo haec habet Joannes Moschus in Prato spirituali cap. 127. to. 2. Bibl. Graeco-Lat. vet. Patr. edit. Paris. 1624. p. 1111. Natravit nobis abbatisa Damiana solitaria mater abbatis Athenogenis episcopi Petrenis dicens: Erat quidam abbas in sancto monte Sina, nomine Georgius, magna virtutis et abstinentia vir. Huic abbati Georgio magni Sabbati die sedenti in cellula sua venit desiderium faciendi sacrum diem Resurrectionis in sancta civitate et sunere veneranda mysteria in sancta Christi Dei nostri resurrectione. Per totam ergo diem senior hujusmodi cogitatione sollicitabatur et orabat. Quum itaque sero factum esset, venit discipulus ejus dicens ei: jube, pater, ut eamus ad synaxim. Senex autem respondit ei: vade, et tempore sanctae communionis veni ad me, et pergam. Mansit itaque senex in cellula. Quum autem advenisset tempus sanctae communionis in sancta resurrectione inventus est senex prope archiepiscopum beatum Petrum, qui praeiit illi cum presbyteris sanctam communionem. Videns igitur cum Patriarcha, dixit Menae assessori suo: Quando venit abbas montis Sinaï? Respondit ille: Per orationes vestras, Domine, non vidi illum nisi nunc solummodo. Tunc ait Patriarcha: Dic illi ut non recedat; volo enim ut mecum sumat cibum. Ille vero profectus id dixit seni. Qui ait: voluntas Dei fiat. Quum ergo senex dimisisset est in cellula sua, et ecce discipulus ipsius pulsavit, et dixit: Pater, veni ut communices. Senex vero profectus in ecclesiam cum discipulo suo, iterum sumpsit veneranda mysteria. Petrus autem archiepiscopus contristatus quos illi inobediens fuisset, post solemnitatem misit ad episcopum Phari abbatem Photinum, καὶ πρὸς τὸν ἐπίσκοπον Φαράν τὸν ἀββᾶ Φώτιον Photium, et ad Patres Sina, ut abbatem ad se mitterent. Quum ergo venisset qui attulerat litteras, dedissetque illas, misit et senex tres presbyteros, abbatem scilicet Sthephanum Cappadocem... et abbatem Zosimum... et abbatem Dulcitiu Romanum ad Patriarcham, purgavitque se ipsum senio scribens... Absit à me, mi Domine sanctissime, ut sanctum angelum vestrum contemserim. Scripsit etiam et hoc ad eum: ut sciat beatitudo vestra, post sec mensis Christo Domino ac Deo nostro simul occursuri sumus, et illic adorabo vos, κακεῖ ὑμᾶς προσκυνῆσαι. Egressi itaque presbyteri dederunt Patriarchae litteras. Dixerunt autem et hoc ei: quoniam senex multos annos habebat, ex quo non venerat in Palaestinam. Ostendebant quoque litteras episcopi Phari τοῦ Φαράν, simul contestantem, quod ferme septuaginta annos haberet senex, ex quo de sancto monte Sina non exierat. Sanctus vero ac mitissimus Petrus afferebat testes eos qui tunc affuerant episcopos et clericos, dicentes: Vere nos senem vidimus, et omnes osculo sancto illum salutavimus. Postquam igitur impleti sunt sec menses, requieverunt in pace senex et Patriarcha, juxta scilicet ipsius senis prophetiam. Petrus Patriarcha Hierosolymorum, obiit, ut tradunt communiùs scriptores, anno 544. licet Baronius ejus mortem differat ad annum 546. et Cyrillus Scythopolitanus in vita sancti Sabae abbatis, eam memoret quibusdam narratis quae anno 548. contigerant. Vide supra coll. 195. E. 196. A. 203. A. 207. E. et 208. B.».. „3. PHOTIUS. Jean Moschus, dans son Pré Spirituel (c. 127), fait appel au témoignage de Photius, év. De Pharan, pour la sainteté de l'abbé Georges mentionné plus haut” (CHEICKO, p. 416). L. ECKENSTEIN, *Rulers...*, p. VII: «4. Photius»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 81: «Φώτιος»; Δ.Γ. ΤΣΑΜΗ, „Χρονολογικὸς...”, p. 617: «536: Φώτιος ἐπίσκοπος Φαράν. Ὁ μοναχὸς Θεωνᾶς ἐκπροσωπεῖ τοὺς Σιναίτες στὴν Κωνσταντινούπολη». Cf. IOAN MOSHOS, „Prato spirituale”, 127 in: *PG LXXXVII*,

vol. III, 2988-2992, era episcop de Faran în anul în care au murit patriarhul Petru al Ierusalimului (524-552) și avva Gheorghe din Sinai. „He was mentioned only in the Limonarium. Peter, the patriarch of Jerusalem, wrote to Potius (sic!, n.m.), the bishop of Pharan (apparently in 552 CE, according to Cyril of Scythopolis' Life of Sabas); the letter pertained to the monk Georgius of Mt. Sinai. Based on this letter, it may be surmised that the abbot of Mt. Sinai was subordinate to the bishop of Pharan, while the latter was subordinate to that of Jerusalem” (U. DAHARI, *Monastic Settlements...*, p. 19).]

7. TEONA <Θεώνας τῆς Φαράν/Σινᾶ> (cca 536);

[MANSI, VIII, pp. 884, 889; Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ τοῦ...”, p. ρκβ'; N. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 13.]

8. SOLOMON I <Σολομών>;

[PROSCHINITAR⁵, p. 151: «Τιμηθέντος τοῦ Ἱεροῦ Μοναστηρίου, κατὰ τὴν Βασιλικὴν καὶ Συνοδικὴν διατύπωσιν καὶ θέσπισιν, εἰς Ἀρχιεπισκοπὴν, δὲν ἔχομεν πληρεστάτην πληροφορίαν ποιοὶ ἀμέσως ἀρχιεράτευσαν· συνεικάζομεν δὲ ἀπὸ τε τῶν γραμμάτων τῶν ἐπὶ τὴν κόγκην τοῦ βήματος τῆς Ἁγίας Βάτου διὰ ψηφίων γεγραμμένων καὶ φερόντων τὰ ἐφεξῆς „ἐτελειώθη τὸ παρὸν ἔργον ἐν ἡμέραις Σολομώντος Ἐπισκόπου”...»]; K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, p. 418: «Ἐπίσκοπος μετὰ ταῦτα ἀνευρίσκεται ὁ ἀναφερόμενος ἐν ἐπιγραφῇ ἐπὶ τῆς κόγκης τοῦ βήματος τῆς Ἁγίας Βάτου, οὕτως: „Ἐτελειώθη τὸ παρὸν ἔργον ἐν ἡμέραις Σολομώντος Ἐπισκόπου”]; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «3. Σολομὸν Α', σημειούμενος εἰς τὴν κόγκην ἁγίας Βάτου». Data acestei inscripții, din păcate, s-a șters, iar conform lui K. Weitzmann, mozaicul cuprins nu poate fi datat (pt. acestea vezi K. Weitzmann, „Mosaics and Wall Paintings”, în: K. ΜΑΝΑΦΗΣ, *Σινᾶ...*, p. 66 și M.N. Swanson, „Solomon...”, p. 92.)

9. GAVRIIL I <Γαβριήλ Ὁρουψάου>;

[PROSCHINITAR⁵, p. 151: «Ἐτι δὲ καὶ ἀπὸ τῶν ὑπὸ κάτω τῆς Ἁγίας Τραπέζης τῆς αὐτῆς Ἁγίας Βάτου πάλιν τάδε: „Μνήσθητι Κύριε τοῦ δούλου σου ταπεινοῦ Γαβριήλ Ὁρουψάου, τάχα καὶ Ἀρχιεπισκόπου τοῦ Ἁγίου Ὁρους Σινᾶ”...»]; K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, p. 418; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «4. Γαβριή Α', κάτωθεν τῆς ἁγίας Βάτου τάχα καὶ Ἀρχ/πος Σινᾶ». Nu avem certitudinea activării arhiepiscopului Gavriil de aici în perioada anterioară anului 540. Ne gândim că inscripția trebuie considerată mai târzie.]

10. IOV I <Ἰώβ> (540-560);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «5. Ἰώβ 540-560»; ms. gr. X156/N SINAI cuprinde, cf. *Τὰ νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παρourkeί(α) τ(ῶν) ἀπὸ ἁγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλίας, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων») Între 560-570 avem pelerinajul lui Antonini Placentini, în care ne descrie cetatea Faran astfel: «...A city is there, fortified on all sides with walls, but the place is completely barren, apart from some

water and palm trees. There is a bishop in the city. The women with their children came to meet us, carrying palms in their hands, and flasks of radish oil, and they fell at our feet, anointed our soles and our heads, and sang this anthem in the Egyptian language, „Blessed be ye of the Lord, and blessed be your coming. Hosanna in the highest”. That is the land of Midian, and the city’s inhabitants are said to be the descendants of Jethro, the father-in-law of Moses. There are eight hundred [eighty in another manuscript] guards in the state service there, who have wives with them, and get their supplies and uniform from the treasury of Egypt. They cannot work on the land, since there is nowhere suitable, and everything is just sand. But each day they go out on patrol with their Saracen horses, which are sent straw for stabling and barley from the treasury, in order to guard the monasteries and heremits against Saracen raids. But they are not especially worried or afraid about them. Whenever they leave the city they lock the doors from the outside and take the keys with them. The people inside do the same, in case the Saracens attack, since there is nowhere for them to take refuge, apart from the sand and sky» (apud U. DAHARI, *Monastic Settlements...*, pp. 15-16).]

11. SOLOMON II <Σολομών>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «Ὁ Παπαμιχαλόπουλος σημειοῖ ὅτι ὑπάρχουν 120 ἔτη χωρὶς ν’ἀναφέρονται τὰ ὀνόματα· ἡμεῖς εἰς τὸ χειρόγρ. 1553 εὐρίσκουμεν τὰ ὀνόματα· 6. Σολομών Β’», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Τὰ νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων»)]

12. ANDREI <Ἀνδρέας>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «7. Ἀνδρέας Α’», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Τὰ νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων».]

13. CONSTANTIN I <Κωνσταντῖνος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «8. Κωνσταντῖνος Α’», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Τὰ νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων».]

14. ISAAC <Ἰσαάκ>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «9. Ἰσαάκ Α’», cf. ms. gr. 1553 SINAI.]

15. IACOB <Ίάκωβος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «10. Ίάκωβος Α΄», cf. ms. gr. 1553 SINAI.]

16. ΙΟΑΝ Ι <Ιωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «11. Ίωάννης Α΄», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Tă năa...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν): ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ίώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ίωάννου, Ίωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ίωάννου τῶν ἐπισκόπων».]

17. ΙΟΑΝ ΙΙ <Ιωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «12. Ίωάννης Β΄», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Tă năa...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν): ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ίώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ίωάννου, Ίωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ίωάννου τῶν ἐπισκόπων».]

18. ΑΓΑΤΟΝ <Ἀγάθων>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «13. Ἀγάθων Α΄», cf. ms. gr. 1553 SINAI.]

19. SOLOMON ΙΙΙ <Σολομών>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «14. Σολομών Γ΄», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Tă năa...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν): ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ίώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ίωάννου, Ίωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ίωάννου τῶν ἐπισκόπων».]

20. ΙΙΙΕ Ι <Ἡλίας>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «15. Ἡλίας Α΄», cf. ms. gr. 1553 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Tă năa...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν): ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ίώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ίωάννου, Ίωάννου, Σολομώντος, Ἡλία, Γρηγορίου, Ἀβραμίου καὶ Ίωάννου τῶν ἐπισκόπων».]

21. ΤΕΟΔΟΡ ΙΙ <Θεόδωρος τῆς Φαρᾶν> (cca 649-cca 680/681);

[M.LE QUIEN, *Oriens Christianus...*, col. 753: «IV. THEODORUS. Saeculo septimo sedebat episcopus Pharan Theodorus qui antesignanus fuit unusque ex praecipuis haeresis Monotheliticae assertoribus, propter quam proscriptus est et

anathemati subjectus, tum in synodo Lateran. anno 649. sub Martino Papa, to. 6. conc. Labb. col. 355. E. tum etiam in synodo sexta generali anno 680. Ibid. col. 1117. B. et primus utrobique nominatur». „4. THÉODORE. Cet évêque de Pharan était partisan du Monothélisme et fut condamné hérétique au VI^e Concile oecuménique (Labbe, Concil., VI, p. 1117)” (CHEICKHO, p. 416) L. ECKENSTEIN, „Rulers...”, p. VII: «5. Theodor»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 81: «ὁ καταδικασθεὶς ὑπὸ τῆς ἕκτης Οἰκουμενικῆς Συνόδου ὡς μονοφυσίτης Θεόδωρος»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «16. Θεόδωρος Α΄ 680, μονοθελήτης καταδικασθεὶς ὑπὸ τῆς ΣΤ΄ Οἰκουμενικῆς Συνόδου», cf. ms. gr. 1553 SINAI; Δ.Γ. ΤΣΑΜΗ, „Χρονολογικὸς...”, p. 618: «680-681: Καταδίκη Θεοδώρου Φαράν ἀπὸ τὴν στ΄ Οἰκουμενικῆς Σύνοδο»; Ν. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 14. Condamnat ca monofizit de sinodul VI ecumenic. „Theodore, the bishop of Pharan, participated in the Church Synod at Lateran in 649 CE, as well as in the Constantinople Conference in 680 CE, where he was condemned as a monophysite, though he was a monothelite” (U. DAHARI, *Monastic Settlements...*, p. 19). „În Peninsula Sinai s-au retras de timpuriu mulți monahi, așa cum am spus și mai sus, însă începând din sec. al IV-lea s-a înmulțit numărul lor, din moment ce bărbai renunțau, precum marele Antonie, Iulian și alții «au pustnicit» în schiturile Arabiei Petraea. De atunci a devenit un imperativ alegerea unui episcop în Faran, cea mai importantă așezare a Peninsulei Sinai ...Nu cunoaștem tot șirul episcopilor de Faran. Condamnarea lui Teodor dar și răpitoarea extindere a mahomedanismului în Peninsula Sinai au contribuit la nealegerea unui nou episcop de Faran. În această mică așezare trebuie să nu fi rămas după Teodor mulți creștini” (K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 81). Vezi MANSI X, 1157 & XI, 636.]

EPISCOPI DE AILA

22. PETRU I <Πέτρος τῆς Ἀΐλας> (325);

[M.LE QUIEN, *Oriens Christianus...*, col. 759: «I. PETRUS. Inter episcopos Palaestinae qui Nicaenae Synodo anno 320. subscripserunt, legitur in indice Latino, Petrus Ahiloe. Tom. 2. concil. Labb. col. 51. C. Ex quo inferimus, jam tempore Eusebii, urbem Ailam ad Palaestinam pertinuisse, quae postea, divisus in tres Palaestinis, tertiae adscripta est, ut patet ex notitiis veteribus ecclesiasticis: Ἐλάς sive Αἶλα ad finum Arabicum». MANSI, VIII, pp. 884, 889; Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ τοῦ...”, pp. ρκζ΄-ρκη΄: „Până la manifestarea de către Justinian a interesului său pentru asceții din Sinai, această regiune era supusă eclesial episcopului cetății Faran sau episcopului de Aila. La primul sinod ecumenic (325) episcopul Petru de Aila semnează actele sinodului ca episcop al Sinaiului sau Ailei (J.L. Burckhardt, *Travels in Syria and the Holy Land*, London, 1822, p. 544), independent de episcopul Ierusalimului. Același lucru s-a întâmplat și la sinodul ecumenic de la Calcedon (451), ale cărui acte le-a semnat episcopul Beryllos al Sinaiului (MANSI, Concil. Coll. Ampl., V, p. 567). Însă la Sinodul de la Constantinopol (536) Mănăstirea a fost reprezentată prin preotul (πρεσβύτερος) Θεώνας (MANSI, Concil. Coll. Ampl., VIII, p. 884, 889). De acum se întrevide independența Mănăstirii față de episcopii de Faran sau Aila, având ca întâistător pe egumen, ales de obștea Mănăstirii”.]

23. BERYLLOS (de Aila?) <Βήρυλλος> (451);

[M.LE QUIEN, *Oriens Christianus...*, col. 759: «II. BERYLLUS. In synodo Chalcedonensi anno 451. sedit Βήρυλλος ὁ εὐλαβέστατος ἐπίσκοπος Αἰλά τῆς Παλαιστίνης τρίτης, Beryllus reverendissimus episcopus Ailae Palaestinae tertiae. To. 4. conc. Labb. col. 494. B. In codicibus Latinis legitur Alalae civitatis, in aliis Aili, Ahilae et Eliensis. Item in Graecis quibusdam Ἀλοῦ, Αἰλοῦ, Αἰλά :sic ut non videatur dubitandum quin sit ipsa urbs Aila. Id fortassis Carolum à S. Paulo Fauliens. in errorem induxit, ut geogr. sac. p. 316. Eliam ab urbe Hierosolymorum dicta olim Aelia distingueret, et in prima Palaestina reponeret. Vide supra col. 675. De eo Beryllo in eadem synodo mentio sit, coll. 82. D. 328. E. 585. B. 788. D. et 800. E.». Semnează la sinodul de la Calcedon din anul 451 (MANSI, Concil..., V, p. 567; Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ τοῦ...”, p. ρκβ’).]

24. PAVEL I;

[M.LE QUIEN, *Oriens Christianus...*, cols. 759-760: «III. PAULUS I. Paulus iste frater patris vel matris fuit Theodori, quem sanctus Sabas monasterio suo Castellii praeposuerat abbatem exeunte circiter saeculo quinto. Hic postea renunciatus est episcopus Ailae, subindeque vel sub finem eiusdem saeculi, vel sequenti saeculo non admodum adulto. Ita refert Cyrillus Scythopolitanus in vita sancti Sabae num. 27. apud Cotelerium tom. 3. monum. eccl. Graec. pp. 257. C. et 258. A. Paulo autem mortuo, inquit, (Castellii abbate) gubernationem tenuit Theodorus, propriumque fratrem Sergium et Paulum patrum (sive avunculum) suum admisit, genere Melitinos, qui postquam Castellio per aliquod tempus praeclare praesuisent, Amathuntis et Ailae episcopatum exceperunt. De Sergio episcopo Amathuntis, vide supra coll. 715.716. De Paulo nihil aliud superest dicendum».]

25. PAVEL II;

[M.LE QUIEN, *Oriens Christianus...*, col. 760: «IV. PAULUS II. Anno 536. sententiae contra Anthimum et alios haereticos latae in synodo Hierosolymitana, praeside Patriarcha Petro, subscripsit Παῦλος ἐπίσκοπος τοῦ Αἰλᾶ, Paulus episcopus Ailae, to 5. conc. Labb. col. 286. D. Ibidem etiam legitur coll. 116. D. et 141. E. Joannes quidam presbyter et monachus, qui subscripsit in concilio Constantinopolitano, eodem anno 536. sub Menna, pro omnibus monasteriis in Aila tertiae Palaestinae, ἐν τῷ Αἰλᾷ τῆς τρίτης Παλαιστίνης».]

26. SERGIUS DE AILA (I-a jum. a sec. VI);

[A. MÜLLER, *Das Konzept...*, p. 70.]

27. IOAN III (Yúhanna ibn Ru’bah) <Ἰωάννης> (631);

[J.-M. MOUTON, *Le Sinai médiéval...*, p. 60: „Il semble que, durant les premiers siècles de l’occupation musulmane, un seul des évêchés existant au moment de la conquête, celui d’Aylat, ait disparu, le dernier évêque attesté y étant Yuhanna ibn Ru’bah qui avait signé en 631 avec Muhammad le traité de capitulation de la cité”.]

EGUMENI DE RAITH

28. IOAN IV DE RAITH <Ἰωάννης τῆς Ραίθ> (cca 375);

[Derwent, p. 184.]

EGUMENI DE SINAI

29. DULAS I <Δουλάς> (cca 375);

[Δ.Γ. ΤΣΑΜΗΣ, „Χρονολογικός...”, p. 615: «cca 375: Δουλᾶς προεστῶς Σινᾶ». S-a susținut adesea că acest Doulas ar fi identic cu starețul sinait omonim din sec. al VI-lea. Nu poate fi vorba de două persoane identice din următoarele motive: întâi de toate, pentru că nu este numit cu titlul de egumen, așa cum apare cel din sec. al VI-lea (cf. inscripția de deasupra intrării în incinta sinaită: ἴεκ βάθρων ἀνηγέρθη τὸ ἱερὸν τοῦτο μοναστήριον τοῦ Σιναίου Ὄρους, ἔνθα ἐλλάλησεν ὁ Θεὸς τῷ Μωυσῆ, παρὰ τοῦ ταπεινοῦ βασιλέως Ῥωμαίων Ἰουστινιανοῦ πρὸς αἰδίων μνημόσυνον αὐτοῦ καὶ τῆς συζύγου του Θεοδώρας. Ἔλαβε τέλος μετὰ τὸ τριακοστὸν ἔτος τῆς βασιλείας του καὶ κατέστησε ἐν αὐτῷ ἡγούμενον ὀνόματι Δουλᾶ ἐν ἔτει ἀπὸ μὲν Ἀδάμ σκα΄ ἀπὸ δὲ Χ(ριστο)ῦ φκζ΄), ci cu cel, mai timpuriu, de întâistătător («τῷ προεστῶτι ἀγίῳ πατρὶ ὀνόματι Δουλᾶ», «ὁ προεστῶς ὄσιος Δουλᾶς», «ὁ ἀββᾶς Δουλᾶς, ὁ καὶ προεστῶς») (vezi Δ.Γ. ΤΣΑΜΗΣ, *Τὸ Μαρτυρολόγιον τοῦ Σινᾶ*, pp. 275, 276-277, 280, 282, 298, 328); apoi, pentru că logic, așa cum spune și prof. D.G. Tsamis, nu este imposibilă existența la Sinai a doi egumeni cu numele Doulas (nu este imposibil ca doi stareți să aibă același nume, cu atât mai mult cu cât numele întâistătătorului sinait din sec. al IV-lea, o persoană cu alese calități și cu autoritate, putea să devină un nume dat frecvent monahilor călugăriți la Sinai; de altfel, în Pateric, acest nume mai apare dat și altor persoane). Relatarea monahului Amoniu (vezi la Δ.Γ. ΤΣΑΜΗΣ, *Τὸ Μαρτυρολόγιον τοῦ Σινᾶ*, pp. 288-331), care pomenește de întâistătătorul Doulas, ne mai dă informația că la această dată nu exista o ierarhie bisericească la Sinai. Monahii nu poartă titlul reverențial de ἄββα și, la fel, specific sec. al IV-lea, este folosit termenul τὸ κυριακόν = casa Domnului/biserică în care monahii se întâlnesc doar duminica pentru Sfânta Liturgie, în locul termenului ἐκκλησία. Toate acestea vin în sprijinul autenticității respectivei lucrări și a informației că în sec. al IV-lea era un „întâistătător” la Sinai cu numele Doulas (vezi și PH. MAYERSON, *Monks...*, p. 155, care susține întru totul aceste afirmații).]

30. SILUAN I <Συλβαίν> (sec. IV);

[„Dès le IV^e siècle, l’histoire fait mention de l’abbé Silvain supérieur du Sinaï et maître de Nateras, devenu évêque de Pharan” (CHEICKHO, p. 415).]

31. PAVEL III <Παύλος>;

[Menționat de ms. gr. 1553 SINAI, cf. Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «ἀναφέρει ὁ Παπαμιχαλόπουλος καὶ προσθέτει ὅτι ἐλλείπουν περίπου 189 ἐτῶν ὀνόματα Ἀρχιεπισκόπων. Ἐκ τοῦ ἀριθμοῦ χειρογρ. 1553 ἔχομεν τὰ ἐξῆς ὀνόματα: 17 Παῦλος Α΄».]

32. MACARIE II <Μακάριος> (453);

[Δ.Γ. ΤΣΑΜΗ, „Χρονολογικός...”, p. 616: «453: Μακάριος ἡγούμενος Σινᾶ».]

33. ORENTIOS/ORENTOS (I-a jum. a sec. VI).

[A. MÜLLER, *Das Konzept...*, p. 70.]

34. GHEORGHE I <Γεώργιος> (550-552);

[„En 552, c'est le saint abbé Georges qui est higoumène du Monastère du Sinai (Revue de l'Orient Chrétien, 1907, p. 97)” (CHEICKHO, p. 415). Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «18. Γεώργιος Α΄», cf. ms. gr. 1553 SINAI; Δ.Γ. ΤΣΑΜΗ, „Χρονολογικός...”, p. 617: «550-551: Γεώργιος ἡγούμενος Σινᾶ. 551-552: Θωματοουργική παρουσία Γεωργίου, ἡγουμ. Σινᾶ, στὰ Ἱεροσόλυμα»; decedat în anul 552; IOAN MOSCHOS, „Pratum spirituale”, în: *PG LXXVII*, vol. III, 2988-2992: de 70 de ani nu s-a îndepărtat din această m-re; Δ.Γ. ΤΣΑΜΗ, *Τὸ Γεροντικόν...*, p. 168: «Ἦν τις ἡγούμενος ἐν τῷ ἀγίῳ ὄρει Σινᾶ ὀνόματι Γεώργιος, μέγας πάνυ καὶ ἀσκητής».]

35. DULAS II <Δουλαῖς> (556-557);

[V. BENESEVIC, *Catalogus...*, pp. 559-560; *Liber...*, 1072: „Et monasterium quidem in loco isto angusto juxta rubum et monumenta illustra ac aquas aedificavit; at templum in montis vertice supra locum in quo Moses leget accepit: nomen praefecto monasterii erat Doula”; Δ.Γ. ΤΣΑΜΗ, „Χρονολογικός...”, p. 617: «556-557: Ἀνέγερση Μονῆς Σινᾶ ἐπὶ ἡγουμένου Δουλαῖ».]

36. ANASTASIE I <Ἀναστάσιος> (înainte de 552);

37. ZAHARIA I <Ζαχαρίας>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «19. Ζαχαρίας Α΄», cf. ms. gr. 1553 SINAI.]

38. SIMEON I <Συμεών>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «20. Συμεών Α΄», cf. ms. gr. 1553 SINAI.]

39. GHEORGHE II <Γεώργιος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «21. Γεώργιος Β΄», cf. ms. gr. 1553 SINAI. Faptul că o icoană sinaită are reprezentat alături de Anastasie Sinaitul, Nil Sinaitul și Ioan Scărarul și un anume Γεώργιος ὁ Ἰσλαηλίτης (sic!) (Nt. ΜΟΥΡΙΚΗ, „Εἰκόνες...”, p. 113), ne face să credem că și acesta a fost egumen la Sinai. Este posibil să fie identic cu Gheorghe II.]

40. HRISTOFOR <Χριστοφόρος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «22. Χριστοφόρος Α΄», cf. ms. gr. 1553 SINAI.]

41. IOAN V <Ἰωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «Ἀπὸ δὲ τοῦ ἀριθμ. χειρ. 1635, ἀπὸ ἔτους 730 καὶ ἐξῆς: 23. Ἰωάννης Γ΄», cf. ms. gr. 1635 SINAI.]

42. ANASTASIE II <Ἀναστάσιος> (înainte de 562);

[Ajuns patriarh al Antiohiei.]

43. LONGHIN <Λογγίνος> (562-565);

[Apare ca egumen în mozaicul Schimbării la Față a Mântuitorului, realizat între 565-566. Δ.Γ. ΤΣΑΜΗ, „Χρονολογικός...”, p. 617: «565-566: Ἰωάννης (Scărarul?) διάκονος Σινᾶ. Κατασκευὴ μωσαϊκοῦ Μεταμορφώσεως στὸ Καθολικὸ τοῦ Σινᾶ ἐπὶ ἡγουμένου Λογγίνου»; Ν. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 13: «Ἀξιόλογοι ἄνδρες γίνονται ἡγούμενοι, ὅπως ὁ Λογγίνος, σύγχρονος μὲ περίφημος συγγραφεὺς Ἰωάννης τῆς Κλίμακος, ὁ Γεώργιος, ἄλλος Ἀναστάσιος, ὁ περίφημος συγγραφεὺς τοῦ Ὀδηγοῦ».]

44. GRIGORIE I <Γρηγόριος> (cca 567-570);

[Vezi și PG LXXXVI, 2, col. 2801 conform СВЕИСКНО, p. 415. Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «24. Γρηγόριος Α΄», cf. ms. gr. 1635 SINAI; ms. gr. X156/N SINAI cuprinde, cf. *Τὰ νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(α)τριαρχ(ῶν): ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλίας, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων») Ἰντρε 570-593 a fost patriarh al Ierusalimului (Δ.Γ. ΤΣΑΜΗ, „Χρονολογικός...”, p. 617: «cca 567: Ὁ Γρηγόριος ἡγουμ. Σινᾶ καὶ 570-593 ἀρχιεπίσκοπος Ἱεροσολύμων»). A ajuns episcop de Faran cel mai probabil înainte de Teodor (681).]

45. Trei stareți (570), care vorbeau între alte limbi și besa;

[«Preambulantes eremum octavo die venimus ad montem Domini Horeb; et inde moventes ut ascenderemus montem Sina, ecce multitudo monachorum eremitorum cum crucibus psallentes obiaverunt nobis, et prostrati in terram adoraverunt: simili modo et nos fecimus, et lacrymovimus. Tunc introduxerunt nos in vallem inter

Horeb et Sina, ad cuius montis pedes est fons ubi Moyses adaquabat oves, quando vidit rubum ardentem. Qui fons est inclusus intra monasterium, in quo sunt tres abbates scientes linguas, id est Graecam, Latinam, Syram, Aegyptiacam et Bessam» (A. PLACENTINUS, „Itinerarium”, în: *PL LXXVII*, 911-912). Această informație este preluată și de părintele D. Stăniloae: „În descrierea unei călătorii la Muntele Sinai (ce datează poate dinaintea de viața Sfântului Teodosie) se spune despre trei egumeni că vorbeau în acea mănăstire: latină, greacă, siriacă, egipteană și besă... A se observa distincția ce se face între latină și besă” (pr. D. STĂNILOAE, „Besii în mănăstirile din Orient”, în: *Biserica Ortodoxă Română*, 5-6/1976, p. 587). În sprijinul existenței în sec. al VI-lea a acestor trei stareți care cunoșteau greaca, latina, siriaca, egipteană și besa vin și „noile descoperiri” (1975) de documente din Mănăstirea Sinai. Printre ele și 8 file de papirus care cuprind explicările unor probleme bisericesti. Textul acestora, scris în latină (întrebările) și greacă (răspunsurile), aparține sec. al VI-lea (vezi N. ΛΙΒΑΔΑΡΑΣ, H. HARRAUER, „H συλλογή...”, p. 357).]

46. GRIGORIE II <Γρηγόριος> (înainte de 572);

[Ajuns patriarh al Antiochiei. A. MÜLLER, *Das Konzept...*, p. 71: „Ferner hat Justin II bekanntlich den Sinai-Hegumenos Gregorios als Patriarch von Antiocheia einsetzen lassen”; Sf. ANASTASIE SINAITUL, *Diegema XX*.]

47. IOAN VI <Ιωάννης> (până în 590);

[Probabil identic cu egumenul Ioan căruia papa Grigorie cel Mare îi trimite 2 scrisori și sprijină Mănăstirea: „Schon im Jahre 599 hatte Papst Gregorius d. Gr. einen Legaten, Simplicius Romanus, mit zwei Briefen und Geschenken an den Abt Johannes und den Priester Palladius geschickt” (B. MORITZ, *Beiträge...*, p. 59).]

48. MARTIRIE <Ματίριος> (sf. sec. VI-încep. sec. VII);

[O informație despre o tranzacție foarte oneroasă făcută spre sfârșitul sec. VI, comunicându-ne numele unui anume Martirie de la Muntele Sinai ne face să ne gândim la Martirie al cărui ucenic a fost Sf. Ioan Scărarul. Ne întrebăm așadar dacă o astfel de tranzacție nu a putut fi făcută de însuși starețul de la Sinai și dacă nu cumva acest Martirie nu este identic cu părintele duhovnicesc al lui Ioan Scărarul. „How limited an interest the Byzantines had in the Tih desert along the north-south route can be seen in a sixth-seventh century document, P. Colt 89. This so-called caravan account lists the purchases and expenditures made by a small company of traders engaged in petty trading on its way to and from Mount Sinai. The major transaction was the receipt of 270½ solidi from a Father Martyrius at the «Holy Mountain» (Mount Sinai), the sum possibly to be transferred for safe-keeping to a larger episcopal city in Palestine. Of interest to us is the fact that the had to pay a Bedouin three solidi, a not insubstantial sum, for guiding them to the Holy Mountain (nota 36, p. 45: Note that no transactions were entered in the account between the payment for the Bedouin guide and the receipt of money from Father Martyrius (lines 22-23). The traders apparently conducted no business whatever in the al-Tih desert). Traveling through a true wilder // ness, they were in no position to bargain and had to pay a high price for the services of a guide and, presumably, for safe passage. The absence of a similar fee in the rest

of the account makes it seem likely that another route was taken back to Palestine. From the whole tenor of the document, the traders do not appear to have been experienced in traveling through this region or in handling animals: a she-ass dies, one camel runs away, and Bedouins steal another. In sum, the document can hardly be cited as evidence of a regular trade route through the al-Tih desert" (Ph. MAYERSON, *Monks...*, pp. 45-46). „Apart from the income acquired by sensational means, towns and churches profited from housing and feeding pilgrims, churches and monasteries from donations in money or in kind. It was undoubtedly from such pilgrims that Father Martyrius of Mount Sinai accumulated the sum of 270 ½ solidi which he turned over to the company of traders mentioned in P. Colt 89" (Ph. MAYERSON, *Monks...*, p. 49).]

49. SF. IOAN VII [SCĂRARUL] <Ἰωάννης τῆς Κλίμακος> (cca 592-596);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «25. Ἰωάννης Δ'», cf. ms. gr. 1635 SINAI; Γ. ΓΑΛΑΒΑΡΙΣ, „Εἰκονογραφιμένα...”, p. 312: «Ὁ συγγραφεὺς αὐτὸς, περισσότερο γνωστὸς ὡς Ἰωάννης τῆς Κλίμακος λόγῳ τοῦ ἔργου του, διατέλεσε γιὰ μικρὸ μόνο διάστημα ἡγούμενος τῆς Μονῆς»; datele clasice ale vieții lui sunt: cca 579-cca 649; mai recent, F. Nau a stabilit: cca 525-cca 600; SF. IOAN SCĂRARUL, *Scara*, trad., introd. și note de Pr. D. Stăniloae, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1992, p. 38: „Venind odată avva Martirie și avva Ioan la marele Anastasie și văzându-i acesta pe ei, a zis lui avva Martirie: «Spune-mi, avva Martirie, de unde este tânărul acesta? Și cine l-a pus pe el?». Iar acesta zise: «Este robul tău, părinte, și eu l-am tuns pe el») Și-i zice lui: «Vai, avva Martirie, cine ți-a spus că ai tuns pe avva Muntelui Sinai?». Și n-a mințit sfântul. Căci după patruzeci de ani a ajuns egumenul nostru” – în ed. Δ.Γ. ΤΣΑΜΗ, *Τὸ Γεροντικόν...*, p. 46, care reia ed. PG LXXXVIII, 608A și F. Nau, *Le texte...*, p. 80 (acesta din urmă după Codex Parisinus gr. 917, probabil folosit și de Migne prin ed. Matthäus Raderus S.I., Paris, 1633 pe care o redă), lipsește informația că după 40 de ani Ioan Scărarul ajunge egumen la Sinai; Stăniloae folosește ed. gr. din anul 1970 după un ms. din M-rea Dionisiu (Athos). Sf. Ioan Scărarul a scris Scara și Cuvânt către păstor.]

50. GHEORGHE III <Γεώργιος> (spre 596);

[Frate al Sf. Ioan Scărarul. A. MÜLLER, *Das Konzept...*, p. 71: „Sollten die Angaben bei Anastasios zutreffen, so hatte der Hegumenos des Koinobions Johannes sogar einen Bruder namens Georg, der als Bischof agierte”.]

51. SF. FILOTEI SINAITUL <Φιλόθεος Σιναΐτης>;

[După Sf. Ioan Scărarul, în tot cazul în sec. al VII-lea, cel târziu în sec. VIII (Παν. ΧΡΙΣΤΟΥ, *Ελληνική...*, p. 423). A scris: 40 de capete despre trezvie (sau Capete despre trezvie și rugăciune) și Despre paza inimii, care este conform poruncilor Domnului nostru Iisus Hristos.]

52. SF. ISIHIE SINAITUL <Ἠσύχιος Σιναΐτης>;

[După Sf. Ioan Scărarul și Sf. Maxim Mărturisitorul din care citează (Παν. ΧΡΙΣΤΟΥ, *Ελληνική...*, p. 424). A scris Cuvânt în capitole de suflet folositor și mântuitor despre trezvie și virtute. Jean Kirchmeyer propune pe Isihie egumen la Sinai înainte de sec. XI și consideră „à accepter, sans avoir les moyens de la vérifier, l'indication donnée par une partie de la tradition manuscrite: Hésychius a

été higoumène du monastère de Notre-Dame du Buisson au Sinai (ή μονή τῆς Θεοτόκου τῆς Βάτου)” (cf. *SChr* 486, pp. 30-31).]

53. SF. ANASTASIE III [SINAITUL] <Ἀναστάσιος Σιναΐτης> (cca 650-700);

[Vezi și CHEICKHO, p. 415. Iată ce ne spune despre el autorul ultimei ediții critice în limba engleză a Sfântului Anastasie Sinaitul: „He is a seventh-century writer, presumably at some stage a monk on Mount Sinai, where he may have held the rank of higoumenos. There are indications that he traveled quite widely – to Cyprus, the Dead Sea, Palestine, Syria, and Egypt; he was active as an orthodox controversialist in Alexandria between 650 and 700. Above all, he is the author of several works, notably the Hodegos, or Guidebook, some sermons, some stories, and the Erotapokriseis; a number of these works are preserved in many manuscripts, indicating that he was well known in the medieval period” (Joseph A. MUNITIZ, *The predetermination...*, p. 10). Amintit egumen (ó Ἀναστάσιος ó Σιναΐτης ἡγούμενος) reprezentat împreună cu Γεώργιος ó Ἰσραηλίτης (sic!), ó Νεῖλος ó Σιναΐτης și ó Ἰωάννης τῆς Κλίμακος pe o iconă zugrăvită de Petru zugravul (Ντ. ΜΟΥΡΙΚΗ, „Εἰκόνες...”, p. 113).]

54. AVRAAM I <Ἀβράμ>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «26. Ἀβράμιος Α΄», cf. ms. gr. 1635 SINAI; ms. gr. X156/N SINAI, care cuprinde, cf. *Tà νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλίας, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων». A ajuns episcop de Faran cel mai probabil înainte de Teodor (681).]

55. ΙΟΑΝ VIII <Ἰωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «27. Ἰωάννης Ε΄», cf. ms. gr. 1635 SINAI; ms. gr. X156/N SINAI, care cuprinde, cf. *Tà νέα...*, pp. 112-113, următoarea însemnare: «(Σωφρονίου) τ(ῶν) π(ατ)τριαρχ(ῶν)· ἔτι δὲ (καὶ) τ(ῶν) ἐξ ἀρχῆς ἐπισκοπησάντ(ων) ἐν τῇ ἡμετέρ(α) παροικεί(α) τ(ῶν) ἀπὸ ἀγίου Θεοδώρου μέχρι Ἰώβ, Σολομώντος, Ἀνδρέου, Κωνσταντίνου, Ἰωάννου, Ἰωάννου, Σολομώντος, Ἡλίας, Γρηγορίου, Ἀβραμίου καὶ Ἰωάννου τῶν ἐπισκόπων». A ajuns episcop de Faran cel mai probabil înainte de Teodor (681).]

56. ANTONIE I <Ἀντώνιος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «28. Ἀντώνιος Α΄», cf. ms. gr. 1635 SINAI.]

57. ΣΙΜΕΟΝ II <Συμεών>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «29. Συμεὼν Β΄», cf. ms. gr. 1635 SINAI.]

58. ΓΑΒΡΙΗΛ II <Γαβριήλ>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «30. Γαβριήλ Β'», cf. ms. gr. 1635 SINAI.]

59. ΙΟΑΝ ΙΧ <Ιωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «31. Ιωάννης ΣΤ'», cf. ms. gr. 1635 SINAI.]

60. ΜΑΤΕΙ <Ματθαῖος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «32. Ματθαῖος Α'», cf. ms. gr. 1635 SINAI.]

61. ΣΙΜΕΟΝ ΙΙΙ <Συμεών>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «33. Συμεών Γ'», cf. ms. gr. 1635 SINAI.]

62. ΜΑΚΑΡΙΕ ΙΙΙ <Μακάριος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «34. Μακάριος Β'», cf. ms. gr. 1635 SINAI.]

63. ΣΟΦΡΟΝΙΕ Ι <Σωφρόνιος> (sec. IX-X?);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «35. Σωφρόνιος Α'», cf. ms. gr. 1635 SINAI. O însemnare pe un ms. (Κείμενον και ἐξήγησις ἐκ τῶν ῥαψοδιῶν Α-Ε τῆς Ἰλιάδος) ce datează din sec. IX-X pomenește un Sofronie: «Βίβλος Ὀμηρικὴ δευ[Σωφρονίου ἡγουμέν[Ἐξήγ]» (*Tă vea...*, p. 146, nota 26). Foarte posibil să fie identic cu cel din lista noastră.]

64. ΑΤΑΝΑΣΙΕ Ι <Ἀθανάσιος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «36. Ἀθανάσιος Α'», cf. ms. gr. 1635 SINAI.]

65. ΙΟΑΝ Χ <Ιωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «37. Ιωάννης Ζ'», cf. ms. gr. 1635 SINAI.]

66. ΡΕΤΡΥ ΙΙ <Πέτρος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, 518: «38. Πέτρος Α'», cf. ms. gr. 1635 SINAI.]

67. ΑΡΣΕΝΙΕ Ι <Ἀρσένιος>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «39. Ἀρσένιος Α'», cf. ms. gr. 1635 SINAI.]

68. ΙΟΑΝ ΧΙ <Ιωάννης>;

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «40. Ἰωάννης Η΄», cf. ms. gr. 1635 SINAI.]

69. GHERMAN I <Γερμανός>.

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «41. Γερμανός Α΄», cf. ms. gr. 1635 SINAI.]

70. ILIE II (cca 808).

[«In sancto monte Sinai ecclesiae IV: una, ubi Dominus locutus est cum Moise in vertice montis, alia S. Eliae, tertia S [Elisaei], quarta monasterium S. Mariae; abbas Elias, monachi XXX» (conform însemnării cu titlul „De Casis Dei vel Monasteriis”, publicată în lucrarea T. TOBLER, Aug. MOLINIER, *Itinera Hierosolymitana et descriptiones Terrae Sanctae Bellis Sacris anteriora*, latina lingua exarata, Genf, 1880, p. 304, apud Georg. HOFMANN, „Sinai und Rom”, în: *Orientalia Christiana*, 3/1927, p. 304).]

EPISCOPI DE SINAI

71. MARCU I <Μάρκος> (869);

[„6. MARC (I). C’est le premier titulaire du Sinaï mentionné dans notre document. L’auteur dit qu’il a trouvé son nom dans un vieux Manuscrit arabe, à la date de 6377 d’Adam, soit 869 (en plaçant, d’après l’ère de Constantinople, la naissance de J.-C. en 5508 du monde). Cette date donne à étendre que Constantin mourut l’année du Concile et eut pour successeur Marc en cette même année 869 » (CHEICKHO, p. 416). «Ἔτος ἀπὸ Ἀδάμ, στοζ΄. Ἀπὸ δὲ Χριστοῦ, ὠζθ΄. Εὐρίσκεται ἐν βιβλίῳ παλαιῷ ἀραβικῷ Μάρκος ἀρχιεπίσκοπος» (PROSCHINITAR¹, f. 38^v; PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Ἀδάμ, στοζ΄. Ἀπὸ δὲ Χριστοῦ, 869. Εὐρίσκεται ἐν ἀραβικῷ παλαιῷ βιβλίῳ Μάρκος ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); L. ECKENSTEIN, „Rulers...”, p. VII unde este așezat după Constantin (nr. 64 în lista noastră): «7. Marcus I, 869»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «42. Μᾶρκος Α΄ 869», cf. ms. gr. 1635 SINAI. «În acest moment creștinismul din Peninsula este limitat doar la Mănăstirea Sinai, care este izolată însă de restul lumii creștine așa cum se află înconjurată în interiorul mediului musulman, neputând fi administrată din exterior și având nevoie de autonomie. Este nevoie să fie hirotoniți aici diaconi și preoți. De aceea a apărut nevoia alegerii unui episcop al Sinaiului, urmaș într-un fel oarecare și al episcopului de Faran» (K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, pp. 81-82).]

72. CONSTANTIN II <Κωνσταντῖνος> (până în 869/870?);

[MANSI, XVI, p. 194; „5. CONSTANTIN (I), évêque du Sinaï; souscrivit avec ce titre les Actes du IV^e Concile de Constantinople, VIII^e oecuménique, en 869 (Mansi, XVI, p. 194)” (CHEICKHO, p. 416). L. ECKENSTEIN, „Rulers...”, p. VII: «6. Constantine, 869»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 82: «Εἶναι πιθανὸν ἀλλ’ὄχι βέβειον ὅτι πρῶτος ἐπίσκοπος εἶναι ὁ Κωνσταντῖνος, ὁ λαβῶν

μέρος εις τὴν σύνοδον 869 κατὰ Φωτίου»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 517: «43. Κωνσταντῖνος 870»; Ν. ΤΩΜΑΔΑΚΗ, „Ιστορικὸ...”, p. 14. Deși se spune („Κατάλογος...”, p. 517): «Ἀπὸ τὸ ἔτος 870-1091 ὑπάρχει ἐν κενὸν 221 ἔτη, εἶναι τὰ ἔτη ποῦ τὴν Χερσόνησον τὴν ἐδέσποζαν οἱ Μωαμεθανοὶ καὶ ἡ ἐπικονωνία μετὰ τὰ Ἱεροσόλυμα διεκόπη ἢ Μονὴ ἔμενε μετὰ ἡγούμενον. Τὸ 1091 ἐσταθεροποιήθη ἡ κατάστασις καὶ οἱ πατέρες ἐκλέγουν τὸν Ἰωάννην », am întâlnit în cercetarea noastră câteva nume de egumeni și în această perioadă. Constantin participă la C/opol la sinodul din 869 întrunit pentru judecarea lui Fotie: Δ.Γ. ΤΣΑΜΗ, „Χρονολογικὸς...”, p. 618: «869: Ὁ ἀρχιεπ. Σινᾶ Κωνσταντῖνος μετέχει στὴν Κωνσταντινούπολη στὴν Σύνοδο κατὰ Φωτίου.»]

73. ANASTASIE IV <Ἀναστάσιος> (cca 901-925);

[*Les Regestes...*, pp. 59-61, nr. 975: «Τοῦ ὀσιωτάτου πατριάρχου Κωνσταντινουπόλεως πρὸς Ἀναστάσιον καθηγούμενον τοῦ Σινᾶ ὄρους, διὰ στίχων („Typicon des éditions vénétienes”, in: V. Grumel)». Deși nu se dă ca sigură existența kategumenului sinait Anastasie (tradiția ms. a lucrării patriarhului Nicolae cel Sfințit [901-907; 912-925] mărturisind ca destinat al tipicon-ului mai mult pe un oarecare Ioanichie al Sf. Munte), îl notăm aici în nădejdea găsirii unei alte surse care să confirme sau să infirme prezența lui pe scaunul de la Sinai. În ciuda acestor lucruri, credem că a fost o persoană reală. Nu înțelegem de ce ar da o ediție manuscrisă un nume fals în acest caz. Este posibil ca patriarhul C/opolului, Nicolae, sau un alt patriarh să fi adresat aceeași scriere mai multor „biserici locale”, între care și Sinaiului. Titulatura de kategumen nu contravine acestei perioade, când episcopia de Faran își mutase doar de câțiva ani sediul în Mănăstirea Sinai, și când ar fi fost normal ca cele două funcții ale Mănăstirii să nu fi fost încă cumulate de o singură persoană. În plus, chiar dacă acest lucru s-ar fi produs deja, este scuizabilă în aceste condiții eroarea de a numi cu titlul de kategumen un episcop.]

74. IOAN XII (947?);

[V.N. BENEŠEVIČ, *Monumenta sinaitica archaeologica et paleographica*, Fasc. I, Sankt Petersburg, 1925, p. VIII, No 81a; M.H.L. RABINO, *Le monastère de Saint-Catherine du Mont Sinai*, Cairo, 1938, pp. 80-93; Mark N. SWANSON, „Solomon, Bishop of Mount Sinai (Late Tenth Century AD)”, in: p. 91, n. 6.]

75. MACARIE IV <Μακάριος> (cca 967?);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 82: «Μακάριος 967μ.Χ. (;)»]

76. SOLOMON IV <Σολομών> (cca 982-cca 1002);

[A.S. ATIYA, *Catalogue raisonné of the Mount Sinai Arabic Manuscripts: Complete Analytical Listing of the Arabic Collection Preserved in the Monastery of St. Catherine on Mt. Sinai*, I, trans. J.N. Youssef, Alexandria, 1970 (în lb. arabă), p. 23, unde avem prezentat ms. arab 2, care conține o însemnare a episcopului Solomon, «numit episcop al Sfântului Munte al lui Dumnezeu, Tur Sina»; vezi și M.N. SWANSON, „Solomon...”, pp. 92-93. Rabino spunea că inscripția din paraclisul Rugului Aprins care amintește de un episcop Solomon se referă la episcopul Solomon atestat în anul 1020 „care este Solomon ibn Ibrahim, pomenit în Kitab al-dhayl al Yahya ibs Sa'id ibn Yahya al-Antaki pentru rolul pe care l-a avut în apărarea intereselor melkite în timpul stăpânirii califului fatimid

al-Hakim bi-Amr Allah” (M.N. Swanson, care trimite la L. CHEIKHO, B. CARRA DE VAUX, H. ZAYYAT, *Eutychiei patriarchae Alexandrini annales*, II. *Accedunt annales Yahia ibn Said Antiochensis*, Louvain, 1909, pp. 205, 228-233). „However, while Solomon ibn Ibrahim is mentioned as Bishop of Mount Sinai in the years AH 410-411 [L. CHEIKHO, B. CARRA DE VAUX, H. ZAYYAT, *Eutychiei patriarchae Alexandrini annales*, II. *Accedunt annales Yahia ibn Said Antiochensis*, Louvain, 1909, p. 228], he first enters Yahya’s narrative as an ordinary monk in the context of the events of AH 402 (AD 1011-1012) [L. CHEIKHO, B. CARRA DE VAUX, H. ZAYYAT, *Eutychiei patriarchae Alexandrini annales*, II. *Accedunt annales Yahia ibn Said Antiochensis*, Louvain, 1909, pp. 203-206]. If there was a Bishop Solomon of Mount Sinai in the tenth century AD, as Tomadakis suggested, he cannot be the Solomon of *Kitab al-dhayl* [The need to distinguish between the two Solomons was pointed out by J. Nasrallah, *Histoire du mouvement littéraire dans l’église melchite du V^e au XX^e siècle: Contribution à l’étude de la littérature arabe chrétienne*, III.1.969-1250, Louvain/Paris, 1979, p. 72, n. 55] (M.N. SWANSON, „Solomon...”, p. 92). I. Ms. arab. 2 (anul 939-940), f 1^v: însemnare cu data 22 iul. 982: «In the name of the Father and of the Son and of the Holy Spirit, one God. The sinner Solomon, who is called Bishop of the Holy Mountains of God, Mount Sinai, which is known as al-Turi l-Muqaddasi, says: I bought this book from Damascus, from a man of the place, for its cash value. And I gave it as a bequest to Mount Sinai (may God watch over it!) on the condition that it be in the muwasata, [so that] whoever desires to read from the Holy Fathers (may their prayers be with us, Amen!) may read in it. And I ask everyone who reads in it, for the sake of the love of the Lord Christ, to pray for me, I the poor one, for the forgiveness of sins. And I also say the whoever sells this book, [or] is involved in its removal from Mount Sinai, be he bishop or priest or deacon or monk or lay person, is excommunicated by the Word of God, cut off from the Father and from the Son and from the grace of the Holy Spirit. His destiny will be with Judas Iscariot, or with those who said, „His blood be upon us and upon our children”! God will bring upon him what befell Dathan and Abiron and the company of Korah! God will bring upon him what befell Sodom and Gomorrah! The poor sinner Solomon wrote [this] in his [own] hand on Thursday, three [nights] remaining of the month of Muharram in the year 372» (M.N. SWANSON, „Solomon...”, p. 95; II. Ms. arab. 75, f. 223^f: însemnare cu data 21 oct. 990: «Among the wonders of God (blessed be his name!) were that the moon was eclipsed as well on the 28th day of that month, and that was in the year 380 in the years of the Arabs. The self-negligent sinner, who is called Bishop of Mount Sinai, wrote [this]» (M.N. SWANSON, „Solomon...”, pp. 96-97). III. Ms. arab. 75, f. 222^v: însemnare cu data 11 sept.-10 oct. 1002: «In the name of te Father and of the Son and of the Holy Spirit, one God. The poor one Solomon, who by the grace of God is called Bishop of the Mount Sinai (may God watch over it!), says: This book is mine, and I inherited it from my father and grandfather (may God have mercy on them!). I have given it as a bequest to the Monastery of Mount Sinai, [to be] returned to the muwasata, and remembering me, I the poor one, in his prayers. And I say that whoever sells or purchases or obtains it for himself, or schemes the removed of this book from the Monastery of Mount Sinai, by gift or strategem of exchange, whether bishop or head of a monastery or priest or deacon or monk or lay person, is excommunicated by the mighty Word of God, cut off by the Father and the Son and the Holy Spirit – and by the mouth of Sf. Peter the Apostle, and excommunicated by the 318 – with every excommunication concealed in the

Torah and the Gospel! God will not forgive him [his] sin! His destiny will be with Judas Iscariot, and with those who said that [Christ's] blood would both be upon them and upon their children! Amen! And he wrote in the month of Dhu lQa'da of the year 392 in the years of the Arabs» (M.N. SWANSON, „Solomon...”, p. 98). IV. Ms. arab. 309 (anul 926), f. 236': însemnare nedată, grafia trimițând spre anul 1002: «The poor one Solomon, who is called Bishop of Mount Sinai (may God watch over it!), says that whoever removes this book from the Monastery of Mount Sinai, or sells it or gives it away or lends it out upon his word [?], be he bishop or superior of a monastery or priest or deacon or monk or lay person, is excommunicated, cut off by the Word of God who created the heaven and the earth! God will not forgive him [his] sin!» (M.N. SWANSON, „Solomon...”, p. 99). V. Ms. arab. 436, f. 383': «In the name of the Father and of the Son and of the Holy Spirit, one God. This noble book, with what it contains of homilies and narratives, was presented by Anba Pachomius the sacristan to be a blessing to the Monastery of Mount Sinai, to be read in the holy church (may God watch over it!). Whoever among the fathers seeks it may read in it as a loan [to be] returned to the muwasata. No one among the monks or among the priests shall take it for himself! And no one among the priests or among the monks, nor from among the lay people, shall remove this book from the Monastery of Mount Sinai, and it shall not be sold or purchased! Whoever plots a stratagem and removes it, or sells it or purchases it, is excommunicated by the holy Word of God, cut off from the Father and the Son and the Holy Spirit! God will not forgive him [his] sin! The sinner Solomon, who is called Bishop of Mount Sinai, wrote [this] in his [own] hand. May God forgive the one who copied and presented [the book], and whoever listened [to it read]. Amen!» (M.N. SWANSON, „Solomon...”, pp. 101-102). VI. Ms. arab. NF perg. 42: «The poor sinner Solomon, who is called Bishop of Mount Sinai, says: I have given this noble book as a bequest, [to be] in [the church of] the Holy Mountain (may God watch over it!) – to be a permanent bequest in it, [so that] whoever climbs [the mountain] may read in it, pray in the place, and pray for me, I the sinner, for the forgiveness of sins. And whoever takes it down from mountain, or removes it thence, is excommunicated by the mighty Word of God, cut off from the Father and the Son and the Holy Spirit! His destiny will be with Judas Iscariot, and God will make his destiny to be with those who said, „His blood be upon us and upon our children!”. God will not forgive him [his] sin! Amen! The poor one wrote [this] in his [own] hand» (M.N. SWANSON, „Solomon...”, pp. 102-103). Fotografii ale acestei însemnări în: I.E. MEIMARIS, Catalogue of the Arabic Manuscripts discovered recently in the Holy Monastery of Saint Catherine at Mount Sinai, Athens, 1985, foto nr. 40 și M.N. SWANSON, „Solomon...”, anexă foto. „Finally what may we say about Bishop Solomon? First of all, the dates of his notices allow us to fill in a significant gap in the Sinai archiepiscopal list: his tenure as bishop includes the twenty-year period from July AD 982 to September 1002. More than this, however, Solomon is revealed as someone who cared deeply about books of a very high quality, including one inherited from his father and grandfather (SA 75), and one which he purchased in Damascus (SA 2). Although these books were his, he bequeathed them to the monastery for the benefit of the monks, and made them a part of a library of Christian literature in Arabic that would readily be available to the monks of the monastery – and that thanks to the stewardship of the monks of Mount Sinai, continues to edify readers today” (M.N. SWANSON, „Solomon...”, p. 106).]

77. SOLOMON V <Σολομών> (1009);

[N. ΤΩΜΑΔΑΚΗ, „Ιστορικὸ...”, p. 14: «sec. X»; J.-M. MOUTON, *Le Sinai...*, p. 73: „...le monastère de Sainte-Catherine qui fut, nous le verrons, épargné grâce à la ruse d’un copiste du nom de Salomon, devenu par la suite évêque du Sinai”.]

78. IOV II <Ιώβ> (1033);

[«VI. JORIUS. Tom. 1. Annalium Belgicorum idiomate Hispano exaratorum quorum titulus, Anales de Flandes, dedicados a la Catholica Magd. del Señor Rey Don Phelipe IV. nuestro Señor, Compuestos por Emmanuel Sueyro Cavallero del habito de Christo, etc. En Anvers. En casa de Pedro, y Juan Beleros, 1624. mentio fit, sub regimine Balduini de la Barba Hermosa, sive Barbati, ad annum Christi 1033. de Jorio quodam episcopo montis Sinaï. Sic enim legitur p. 73. col. 2. paulo antem medium: Liego à Boloña Jorio Obispo del monte Sinay, facilitando su devocion los trabajos del largo viaje: cumplio il voto, haviendo venerado en esta ciudad la imagen milagrosa de la Virgen, passo à Bethuna; pero la misma noche murio en la casa de un amigo, que por conocerle le aloio; este, por haver succedido la muerte tan de repente, temio alguna molestia del Juez, y enterro secretamente el cuerpo; descubriose la sepultura por muchas apariciones, y assi le dieron sepulchro mas digno en la Iglesia de san Bartholome, dedicandose à su nombre la capilla aunmas adoranda por los milagros. Id est, latinè vertendo: Bononiam venit Jorius episcopus montis Sinaï, cui itineris sifficultates devotio sua explanaverat: soluto voto, quum veneratus esset in iila civitate miraculosam Virginis Imaginem, Bethuna ivit. Verum eadem nocte vita functus este apud quemdam amicum à quo hospitio fuerat receptus. Veritus hic ne tam subita mors molestiam sibi apud Judices crearet, corpus secreto inhumavit. At sepultura per multas apparitiones in cognitionem hominum venit, unde sepulchrum illi dignius assignatum est in ecclesia sancti Barholomaei, in qua etiam dedicatum ejus nomini sacellum, quod postmodum ob miracula ibi perpetrata magis ac magis ornatum est. Doctissimi Bollandiani, ad diem 26. Julii, tom. 6. hujus mensis pag. 340. col. 2. F. haec referunt de eo Jorio, ex Joanne Molano, vel potius Petro Louvio, qui ex Molani jam vita defuncti schedis Natales sanctorum Belgii collegit: Die 26. Julii, de S. Jorio episcopo, ex iis, quae contulit Jacobus Franchus, Bethunien-sis, Sac. Theol. Baccalaureus. Bethuniae Natalis B. Jorii peregrini, qui montis Sina episcopatum tenuit: cujus festum in choro canonicorum sancti Barptolomaei est magnum duplex, etc. In parvo lapide albo, qui cum sacris ossibus reconditus fuit, insculptum est, beatum episcopum venisse ex Armenia majore, patentes hannis Stephanum et Helenam; fratres septem, inter quos Macarius fuit, (et) obiisse anno 1033. Perantiquus autem codex habet solum, testibus canonicis Bethuniensibus ea de re consultis, ibid. pag. 341. col. 1. C. Obiit beatus VII. KL. (Kal.) Augusti. Venit de Armenia majore; et fuit episcopus de monte Sinaï. Pater ejus Stephanus, et mater ejus Helena: VII. fratres fuerunt Macarius. Ab Incarnatione mill. trigesimus III. Ex ea porro differentia utriusque hujus inscriptionis colligunt Bollandiani nunc citati, col. 2. num. 5. D. E. interpolatam esse apud Molanum inscriptionem lapidis; et pro genuinis hisce vocibus, VII. fratres fuerunt Macarius, suggestas à Franco non fati fideliter esse has, fratres VII. inter quos Macarius fuit, etc. „Mihi certè, pergunt Bollandiani, non probatur inscriptio illa sic explicata, ut eam offert Molanus, ita ut Macarius referatur ad fratres VII. tanquam unus ex illis: quis enim hunc sensum extundat ex his verbis, septem fratres fuerunt Macarius! Imò, nisi aliquid accedat, voces illae

sic conjunctae nullum omnino vel sensum vel syntaxim exhibent. Existimo igitur, (quandoquidem nefas est interpolare quidquam) legenda esse separatim haec verba ad hunc modum: Obiit B. Jorius, etc. Pater ejus Stephanus, et mater ejus Helena: VII. fratres fuerunt. Macarius, ad Incarnatione, etc. ita ut Macarius, quisquis demum ille fuerit, non censeatur ad inscriptionem pertinere, sed ad inscriptionis subscriptionem; quasi dicat: Ego Macarius testor, hanc inscriptionem esse veram; vel: Ego Macarius beatum sepeliri, ejusque sepulcro hunc lapidem ad aeternam ejus memoriam exculptum imponi curavi. Hic sensus planus est et plenus, atque in ejusmodi inscriptionibus usitatissimus, nec aliam exigit mutationem, quam solius interpunctionis, quae passim in vetustis inscriptionibus vel omnino non adhibetur, vel solis punctis, quibus voces singulae inter se distinguantur, exprimi solet... aut certe punctum illud, quod inter vocem Macarius et eas quae hanc praecedunt sensus exigit, vel in ipso lapide detritum esse (oportet,) vel ab exscribente non observatum". Advertunt praeterea iidem Bollandiani n. 6. F. sanctum Macarium episcopum Antiochenum, de quo nos supra col. 466. E. et seqq. quique Gandavi obiit anno 1012. et ibidem colitur, non fuisse Macarium illum qui in lapidis hujus inscriptione legitur, tum quia prioris parentes noncupantur in ejus vita anno circiter 1067. composita, Michaël et Maria, ita ut Jorii frater haberi non possit; tum etiam quia viginti et amplius annis ante Jorium defunctus, ejus epitapho subscribere non valui. Caeterum Molanus, quem appellant quotquot de B. Jorio mentionem aliquam fecere, sic de eo loquitur, apud eosdem Bollandianos, n. 7. pag. 342. col 1. A. Bethuniensium traditio habet, um voti et religionis causa invisisse Boloniae memoriam Deipara Virginis; inde propter viciniam loci divertisse Bethuniam, ad quemdam, qui ei aliquando famulatus fuerat. apud quem, nemine conscio, nocturno tempore ad lucem aeternam migravit. Famulus morte deprehensa (Jorii,) et sibi ex ea metuens à giudice molestiam, corpus (ejus) intra domesticos parietes sepelivit: sed res per crebras apparitiones detecta fuit. Unde viro sancto dignior data est sepultura, quae adhuc cernitur intra ecclesiam sancti Bartholomaei, in sacello quod postea in honorem ipsius Jorii Deo dicatum est. Quum autem eo etiam in loco memoria ejus miraculis crebresceret, caput, decenter ornatum, repositum est in sacrario: reliqua sacra pignora in summum altare. In hujus autem rei memoriam utriusque sepulturae locus religiose colitur. Nam et privatae illae aedes annuè exornantur in die Natali: caput sacrum eò defertur, et ad sepulcrum piè concurritur; circa quod multam lucem divinitus apparentem sese conspexisse testantur multi superstites. Conservantur ibidem inter ecclesiae sacra vasa, duae ejus cistulae, et duo fulcræ pedum equestria» (M. LE QUIEN, *Oriens Christianus...*, cols. 754-756). L. ECKENSTEIN, „Rulers...”, p. VII: «8. Jorius, 1033»; B. MORITZ, *Beiträge...*, p. 59: „1032 war der Bischof Jorius nach Bologna gepilgert und dort gestorben”. Credem însă că este vorba de: Jovius, echivalentul latin al grecescului Ἰωβ. Este posibil ca forma „Jorius” să fie preluată din lucrarea M. Le QUIEN, *Oriens christianus III*, Paris, 1740, cols. 747-758; vezi și M.N. SWANSON, „Solomon...”, p. 91, n. 6.]

79. IOAN XIII <Ἰωάννης> (1069);

[L. ECKENSTEIN, „Rulers...”, p. VII: «9. John I, 1069».]

80. SF. IOAN XIV <Ἰωάννης ὁ Ἀθηναῖος, ἅγιος μάρτυς> (1081-1091);

[«Ἀκόμι ἀρα΄ ἀπὸ Χριστοῦ. Εἰς ἄλλο βιβλίον ἀραβικὸν εὐρίσκεται Ἰωάννης ἀρχιεπίσκοπος. οὗτος εἶναι ὁ Ἀθηναῖος, ὅπου εἶπομεν ὀπισθεν, πῶς ἐφρονεῦθη ὑπὸ τῶν αἰγυπτέων ὑπὲρ τοῦ ποιμνίου αὐτοῦ, ὡς μάρτυς, καὶ ὅτι οἱ τῆς μονῆς πατέρες ἔταξαν αὐτὸν εἰς τὸν κατάλογον τῶν ἁγίων» (PROSCHINITAR¹, f. 38^v); «Ἀκόμι ἀρα΄ ἀπὸ Χριστοῦ. Εἰς ἄλλο βιβλίον ἀραβικὸν εὐρίσκεται Ἰωάννης ἀρχιεπίσκοπος. οὗτος εἶναι ὁ Ἀθηναῖος, ὅπου ἐφρονεῦθη ὑπὸ τῶν Αἰγυπτίων ὑπὲρ τοῦ ποιμνίου αὐτοῦ, ὡς μάρτυς, καὶ οἱ τῆς μονῆς πατέρες ἔταξαν αὐτὸν εἰς τὸν κατάλογον τῶν ἁγίων» (PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Χριστοῦ 1091, εὐρίσκεται εἰς ἄλλο βιβλίον ἀραβικὸν Ἰωάννης ἀρχιεπίσκοπον, Ἀθηναῖος, ὁ φονευθεὶς ἀπὸ τοὺς Αἰγυπτίους ὑπὲρ τοῦ ποιμνίου αὐτοῦ, καὶ κανονισθεὶς ὡς Μάρτυς εἰς τὸ Μοναστήριον» (PROSCHINITAR⁵, p. 152); „7. JEAN (I). D’après un autre Manuscrit arabe, rapporté dans notre document, Jean était archevêque du Sinaï en 1091 de Jésus-Christ. Il était athénien de naissance et fut martyrisé par les Musulmans d’Egypte: les religieux du Sinaï lui rendaient le culte dû aux Saints” (CHEICKHO, p. 416); K. AMANTOY, Κατάλογος ἐπισκόπων τοῦ Σινᾶ, p. 83: «Ἰωάννης Ἀθηναῖος 1081-1091. Ἐμαρτύρισε κατὰ διωγμὸν τοῦ σουλτάνου Αἰγύπτου»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «44. Ἰωάννης ὁ Ἀθηναῖος»; J.-M. MOUTON, *Le Sinaï médiéval...*, pp. 73-74: „Aussi, une tension permanente avec les autorités est-elles perceptible, notamment dans les relations que les moines de Sainte-Catherine entretenaient avec les gouverneurs locaux, tel un certain Ibn al-Faramawi dont le seul désir semble avoir été de prendre le monastère pour résidence. Le point culminant de cette confrontation fut atteint en 1091, lorsque les représentants du pouvoir fatimide profitèrent d’un des nombreux conflits surgissant entre les moines et les bédouins pour pénétrer dans le monastère et s’emparer de ses richesses. N’ayant point trouvé de trésor, ils firent, de dépit, périr les moines et l’évêque, un Athénien du nom de Jean”. Vezi și: B. MORITZ, „Beiträge zur Geschichte des Sinaiklosters im Mittelalter nach arabischen Quellen”, în: *Abhandlungen der Königlich Preuss. Akademie der Wissenschaften*, 1918, p. 59.]

81. MACARIE V <Μακάριος> (incep. sec. XII);

[Însemnare pe ms. arab. Sinai 97, f. 4^v (M.N. SWANSON, „Solomon...”, p. 101, n. 48.)

82. ZAHARIA II <Ζαχαρίας> (cca 1103-1114);

[«Ἔτος κατὰ τὸ τούρκικον φη΄. ἀπὸ δὲ Χριστοῦ ἀργ΄. εὐρίσκεται εἰς ἓνα ὄρισμὸν τοῦ Σουλτάν Ἐμερ Ἐλμουμνῆ, νὰ ἦτον ἀρχιεπίσκοπος τοῦ Μοναστηρίου Ζαχαρίας» (PROSCHINITAR¹, f. 38^r; PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Μωάμεθ φη΄. ἀπὸ δὲ Χριστοῦ 1103, εὐρίσκεται εἰς ἓνα ὄρισμὸν τοῦ Σουλτάνου Ἐμερ Ἐλμουμνῆ, Ζαχαρίας ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); L. ECKENSTEIN, „Rulers...”, p. VII: «10. Zacharias, 1103 or 1114»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «45. Ζαχαρίας Β΄ 1103. Ἐπὶ Σουλτάνου Ἀμῆρ Ἐλμαμῆ».]

83. GHEORGHE IV <Γεώργιος> (1130-1149);

[«Ἔτος τούρκικον φλη΄. ἀπὸ δὲ Χριστοῦ, ἀρλγ΄. εἰς τὸν καιρὸν τοῦ αὐτοῦ Σουλτάνου ἦτον ἀρχιεπίσκοπος Γεώργιος» (PROSCHINITAR¹, f. 38^v; PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Μωάμεθ φλη΄. ἀπὸ δὲ Χριστοῦ 1133, ἐπὶ τοῦ αὐτοῦ Σουλτάνου, Γεώργιος ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); L. ECKENSTEIN, „Rulers...”, p. VII: «11. George, 1133 or 1143»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «46. Γεώργιος Γ΄ 1133. Ἐπὶ Σουλτάνου Ἀμῆρ Ἐλμαμῆ». Posibil să fie identic cu Gheorghe monahul, pomenit, într-o listă de membrii ai obștei sinaite, în ms. gr. 44 SINAI, Psaltire (cca 1121), cf. *Specimina Sinaitica*. Die datierten griechischen Handschriften des Katharienen-Klosters auf dem Berge Sinai, 9. bis 12. Jahrhundert, von Dieter Harlfinger, Diether Roderich Reinsch, Joseph A.M. Sonderkamp in Zusammenarbeit mit Giancarlo Prato, Dietrich Reimer Verlag, Berlin, 1983, p. 43.]

84. GAVRIIL III <Γαβριήλ> (1146-1160);

[«Ἔτος τούρκικον φνα΄. ἀπὸ δὲ Χριστοῦ ἀρμς΄. εἰς ἓνα ἄλλον ὄρισμὸν τοῦ Σουλτάν Καῆμ Ἰαμπνεσ Ῥηλα, ἦτον ἀρχιεπίσκοπος Γαβριήλ. οὗτος ἦτον σοφὸς εἰς τὰ ἀραβικὰ γράμματα, καὶ ἔγραψε καὶ Σύνταγμα ἴδιον, Κατηγήσεις, καὶ σῶζεται εἰς τὸ Μοναστήριον» (PROSCHINITAR¹, f. 38^v; PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Μωάμεθ φνα΄. ἀπὸ δὲ Χριστοῦ 1146. εἰς ἄλλον ὄρισμὸν τοῦ Σουλτάν Καῆμ Ἰαμπνεσ Ῥηλα, Γαβριήλ Αρχιεπίσκοπος, εἰδήμων ἀκριβῆς τῆς Ἀραβικῆς γλώσσης, καὶ Συγγραφεὺς κατηγήσεων, σωζομένων εἰς τὸ Μοναστήριον» (PROSCHINITAR⁵, p. 152); L. ECKENSTEIN, „Rulers...”, p. VII: «12. Gabriel I, 1146»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «47. Γαβριήλ Γ΄ 1146 (ἀραβομαθέστατος)».]

85. ΙΩΑΝ XV <Ἰωάννης> (1164);

[«Ἔτος ἀπὸ Ἀδάμ στοβ΄. Ἀπὸ δὲ Χριστοῦ ἀρξδ΄. εἰς παλαιὸν βιβλίον, Ἰωάννης ἕτερος ἀρχιεπίσκοπος γράφει μίαν γραφὴν ἀραβικὴν, καὶ πέμπει αὐτὴν πρὸς τοὺς ἐν Ῥαιθῷ πατέρας» (PROSCHINITAR¹, f. 38^v; PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Ἀδάμ στοβ΄. ἀπὸ δὲ Χριστοῦ 1164, εἰς παλαιὸν βιβλίον, Ἰωάννης ἀρχιεπίσκοπος γράφει Ἀραβικὴν Ἐπιστολὴν πρὸς τοὺς ἐν Ῥαιθῷ πατέρας» (PROSCHINITAR⁵, p. 152); L. ECKENSTEIN, „Rulers...”, p. VII: «13. John II, 1164»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «48. Ἰωάννης Γ΄ 1164».]

86. PETRU III <Πέτρος> (între 1169-1180);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 82: «Πέτρος σύγχρονος τοῦ Μανουὴλ Κομνηνοῦ. Εἰς τὸν Σιν. Κώδ. 1640 (φ. 9^a) γράφεται: „Ἐπεὶ σ(ωτη)ρίας εἰρήνης, ἐλέους, ἀγάπης, διαμονῆς καὶ ἀντιλήψεως τοῦ ἁγίου π(ατ)ρὸς ἡμῶν Νικηφόρου τοῦ πατριάρχου Ἱεροσολύμων καὶ τῶν σὺν αὐτῷ ἁγίων, μεγάλων καὶ οἰκουμενικῶν ὀρθοδόξων τριῶν πατριαρχῶν Λουκᾶ Κωνσταντινουπόλεως, Σωφρονίου Ἀλεξανδρείας, Ἀθανασίου Ἀντιοχείας... Πέτρου τοῦ πανοσίου π(ατ)ρὸς ἡμῶν καὶ ἀρχιεπισκόπου”. Contemporan cu Manuil Comnen (1143-1180); probabil că în timpul păstoririi lui este trimis ambasador la Balduin III al Ierusalimului monahul sinait Gheorghe (N. ΤΩΜΑΔΑΚΗ, *Ἱστορικὸς...*, p. 16). Ms. gr. 204 SINAI, Lectionary (cca 1000): «There is no colophon, but the inclusion of the unusual commemorations in the Menologion of the manuscript, emphasized also by the ornament, provides important evidence for the possible origin of the

codex: p. 341 (fol. 172^f) (fig. 107), February 7, Feast of “our Holy Father Peter”; p. 357 (fol. 180r), May 10, τὰ ἐγκαίνια τῆς Θεοτόκου τῆς καθ’ ἡμῶν(ν) μον(ῆς)» (K. WEITZMANN, G. GALAVARIS, *The Monastery...*, p. 43). «The portrait of Hosios Peter is given a special position, coming after that of Mary and before those of the evangelists. His importance can be deduced from the emphasis placed on February 7, his feast day, by a special headpiece. On this particular day the Synaxarion Ecclesiae Constantinopolitanae mentions an ascetic by the name of Πέτρος ὁ ἐν Μονοβάγοις (probably a misprint for Μονοβάτοις) briefly and without comment. From this source his commemoration passed to the Menaea printed in Venice at the end of the sixteenth century and in some of the more recent collections. The monastery of Μονόβατον or Μονοβατῶν is mentioned in Byzantine texts, but without any indication of its precise geographic location. According to some scholars it may have been situated on the border between Pontus and Armenia. Most likely this Peter of Monobata was a local saint whose commemoration did not spread in the Orthodox world. In physiognomic type - his long beard is very characteristic - he recalls Hosios Euthymios, as represented, for instance, in a Sinai icon» (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 45). Vezi și: K. AMANTOY, *Σιναιτικά μνημεῖα ἀνέκδοτα*, p. 9.]

87. IOSIF (1176);

[„Notons aussi pour la période qui nous concerne que le décret d’al-Malik al-’Adil cité cidessus mentionne en 1176 un évêque Yusuf (Joseph), et la bulle papale du début du XIII^e s. Citée ci-dessus est adressée à un «frater Episcopo» dont le nom n’est pas précisé” (Jean-Michel MOUTON, Andrei POPESCU-BELIS, „Un description du Monastère Sainte-Catherine du Sinaï au XII^e siècle: Le Manuscrit d’Abu l-Makarim”, în: *Arabica*, LIII, 1, 2006, pp. 29-30).]

88. GHERMAN II <Γερμανός> (1177);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Γερμανός 1177». Vezi și: K. AMANTOY, *Σιναιτικά μνημεῖα ἀνέκδοτα*, p. 10.]

89. EMANUEL <Μανουήλ, ἀρχιεπίσκοπος> (1183);

[Este menționat de un ms. sinait care poartă următoarea însemnare: «Υπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν Μανουήλ» (*Τὰ νέα...*, p. 251, nr. 4).]

90. IOACHIM I <Ἰωακείμ, ἀρχιεπίσκοπος> (sec. XII);

[Și acesta menționat de un ms. sinait din sec. XII, scris în timpul „arhiepiscopului” (sic) Ioachim al Sinaiului de către Macarie ieromonahul (*Τὰ νέα...*, p. 224, nr. 237).]

91. ANTONIE II <Ἀντώνιος, ἀρχιεπίσκοπος> (sf. sec. XII);

[Nt. ΜΟΥΡΙΚΗ, „Εἰκόνες...”, pp. 107-108 și 384, nr. 13).]

92. AVRAMIE <Ἀβραάμιος, ἐπίσκοπος> (înc. sec. XIII);

[Nt. ΜΟΥΡΙΚΗ, „Εἰκόνες...”, p. 384, nr. 13; episcopul de Sinai este „sponsor” al icoanei de care se vorbește aici.]

93. SIMEON IV <Συμεών, ἀρχιεπίσκοπος> (1203-1217);

[«Ἔτος ἀπὸ Ἀδάμ ρνια´. ἀπὸ δὲ Χριστοῦ ασγ´. ἦτον Συμεὼν ἀρχιεπίσκοπος. οὗτος ἔζησεν ἕως εἰς τοὺς ασνη´. οὗτος ἀπέλευσεν εἰς τὴν Κρήτην, καὶ εἰς τὸν καιρὸν τούτου οἱ ἄρχοντες οἱ κρητικοὶ ἔδωσαν πολλὰ ὑποστατικά, καὶ ἐκτίσθη τὸ ἐκεῖσε μετόχιον. καὶ εἰς τοῦτον τὸν καιρὸν ὄρισαν οἱ βενέτικοι τὴν Κρήτην, καὶ αὐτὸς ἀπῆλθεν εἰς Βενετίαν, καὶ οἱ βενέτικοι ἐδέχθησαν αὐτὸν εὐλαβῶς, καὶ ἔδωκαν αὐτῷ τοὺς ὀρισμοὺς ὅπου εἶχε τὸν μετόχιον τῆς Κρήτης, πρὶν τῆς ἀλώσεως» (PROSCHINITAR¹, f. 38^v-39); «V. SIMEON. Inter codices Arabicos, sub Innocentio XIII. in bibliothecam Vaticanam translato, quadragesimus sextus extat, Antiochi monachi laurae sancti Sabae pandecte divinae scripturae; sive compendium totius religionis Christianae et sacrarum scripturarum doctrinae capitibus 130. comprehensum in-fol. parvo bomb. 258. Arabicis litteris et sermone exaratus pro Simeone episcopo montis Sinai. Apud doctissimum Josephum Simonium Asseman. to. 2. Bibl. Orient. pag. 511. col. 1. Nos latet quandonam Simeon iste vixerit.» (M.LE QUIEN, *Oriens Christianus...*, cols. 753-754). «Ἔτος ἀπὸ Ἀδάμ ρνια´. ἀπὸ δὲ Χριστοῦ ασγ´. ἦτον Συμεὼν ἀρχιεπίσκοπος. οὗτος ἔζησεν ἕως εἰς τοὺς ασνη´. οὗτος ὑπῆγεν εἰς τὴν Κρήτην, καὶ εἰς τὸν καιρὸν τούτου οἱ ἄρχοντες οἱ Κρητικοὶ ἔδωσαν πολλὰ ὑποστατικά, καὶ ἐκτίσθη τὸ ἐκεῖσε μετόχιον. καὶ εἰς τοῦτον τὸν καιρὸν ὄρισαν οἱ Βενέτικοι τὴν Κρήτην, καὶ αὐτὸς ἀπῆλθεν εἰς τὴν Βενετίαν, καὶ οἱ Βενέτικοι ἐδέχθησαν αὐτὸν εὐλαβῶς, καὶ ἔδωκαν αὐτῷ τοὺς ὀρισμοὺς ὅπου εἶχε τὸν Μετόχιον τῆς Κρήτης, πρὶν τῆς Ἀλώσεως» (PROSCHINITAR³, p. 48; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Ἀδάμ ρνια´. ἀπὸ δὲ Χριστοῦ 1203. Συμεὼν Ἀρχιεπίσκοπος. Οὗτος ἔζησε μέχρι 1253, καὶ ἔλθων εἰς τὴν Κρήτην, παρέλαβεν ἀφιερῶνματα γῆς ἀπὸ εὐπατρίδας τῆς Κρήτης, ἡ ὁποία ἀφ' οὗ ἐκυριεύθη ἀπὸ τοὺς Ἑνετοὺς, ἀπῆλθεν εἰς τὴν Βενετίαν, καὶ ἔλαβε τὰ διὰ χρυσοβούλων προνόμια, ὅσα εἶχε τὸ μετόχιον τῆς Κρήτης πρὸ τῆς Ὀθωμανικῆς ἀλώσεως» (PROSCHINITAR⁵, p. 152). Data până la care a păstorit este prezentată diferit. Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ...”, p. ρκβ´, trece ca an ultim de păstorire anul 1253, probabil preluând informația din L. ECKENSTEIN, „Rulers...”, p. VII: «14. Simeon (Archbishop), 1203-1253»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Συμεὼν 1203 καὶ 1214. Εἰς τυπικὸν „ἐπικτισθὲν” ὑπὸ τούτου ὀνομάζεται „παναγιώτατος” καὶ οὐρανοπολίτης». În anul 1217, papa Honorius (?) III scrie, la 6 august o „scrisoare” adresată «Symeoni Montis Synay episcopo» (cf. G. HOFMAN, *Sinai und Rom*, p. 242). Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «49. Συμεὼν Δ´ 1203». Papa Inocențiu III i s-a adresat cu titlul de arhiepiscop, iar mai înainte purta titlul de vicar al episcopului catolic de Petra Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ...”, p. ρκχ´. Se susține că din această perioadă întâistătătorii sinaïți își iau titlul de arhiepiscop: «Ca prim episcop al Μᾶνᾶστirii este amintit episcopul Constantin (869) care a luat parte și a semnat actele sinodului de la Constantinopol (869-870) ca episcop de Sinai. După aceea știm că Simeon a fost numit arhiepiscop de către papa Inocențiu III al Romei, la începutul secolului XIII. Mai înainte Simeon este amintit ca vicar (Βοηθὸς ἐπίσκοπος) al episcopului catolic de Petra. Titlul de arhiepiscop pentru episcopul de Sinai nu a fost consacrat până în secolul XIII. Sinodul de la Constantinopol (1782) a recunoscut autonomia Μᾶνᾶστirii, alegerea episcopului de Sinai de către obștea Μᾶνᾶστirii dintre viețuitorii Μᾶνᾶστirii și hirotonirea episcopului de Sinai de către Patriarhul Ierusalimului» Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ...”, p. ρκε´. Așa cum reiese din lista de față, titlul de arhiepiscop este o realitate mai veche pentru conducătorii sinaïți. Cf. G. HOFMANN, *Sinai und Rom*, p. 242, în anul 1217, papa Onoriu III, scrie la 6 august o „scrisoare” adresată «Symeoni episcopo». Vezi și:

K. AMANTOY, *Σιναιτικά μνημεῖα ἀνέκδοτα*, p. 10; DMITRIEVSKI, *Τυπικά*, τ. 3, 1917, p. 394.]

94. EFTIMIE <Εὐθύμιος> (1223);

[«Ἀπὸ ἀδάμ ψιλᾶ. Ἀπὸ δὲ Χριστοῦ ασκγ´. ἦτον ἀρχιεπίσκοπος Εὐθύμιος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Ἀδάμ, στυλα´. ἀπὸ δὲ Χριστοῦ 1223, ἦτον Εὐθύμιος ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); „13. EUTHYMIUS, 6731 d’Adam, 1223 de Jésus-Christ“ (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «15. Euthymius, 1223»; Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονὴ...”, p. ρκστ´: ἰl notează în anul 1222.]

95. MACARIE VI <Μακάριος, ἀρχιεπίσκοπος> (1224);

[«Ἀπὸ ἀδάμ ψιλβ´. Ἀπὸ δὲ Χριστοῦ ασκδ´. ἦτον ἀρχιεπίσκοπος Μακάριος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 129); «Ἔτος ἀπὸ Ἀδάμ συψλβ´. ἀπὸ δὲ Χριστοῦ 1224, ἦτον Μακάριος ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); „14. MACAIRE (II), 6732 = 1224” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «16. Macarius I, 1224». Este vorba în această însemnare de Macarie V sau VI? Din anul 967, ms. gr. 213 SINAI, Evangheliar, pomenește pe un Macarie arhiepiscop (autorii cărții îl prezintă ca fiind din sec. XII-XIII): „On fol. 340v, in a later, twelfth- or thirteenth-century script, an entry in black ink reads: +τὸ παρὸν ἅγιον εὐαγγέλιον τῆς ὑπεραγίας Θεοτόκου τοῦ ἁγίου ὄρους τοῦ χωρήβ· ἐτέθη διὰ χειρὸς μακαρίου τοῦ ἁγιωτάτου ἀρχιεπισκόπου τοῦ ἁγίου ὄρους σινᾶ· καὶ ἡ τῆς ἡστερήσει τὴν Θεοτόκον· νᾶ ἔχει τὰς ἀράς τῶν τη´ θεοφορῶν π(ατέ)ρων” (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 35; *Specimina...*, p. 15); „Neither is the later, twelfth- to thirteenth-century entry conclusive: it should not be interpreted as referring to contemporary events. The writer of the entry records a fact obviously known to the monastic community (the monastery is still referred to as that of the Theotokos); hence the named bishop Makarios may not be a twelfth-century figure but rather earlier (For Makarios see M.H.L. Rabino, *Le Monastere...*, pp. 83 no. 18, 84 no. 21; see also K.N. Papamichalopoulos, *Ἡ Μονὴ τοῦ ὄρους Σινᾶ*, Athens and Cairo, 1932, pp. 420-426, list incomplete. New material in bishops’ lists is contained in the new manuscript finds, the publication of which is being prepared by Dr. P. Nikolopoulos; cf. G. Galavaris, *Sinaitic Manuscripts in the time of the Arabs*, Δελτίον Χριστιανικῆς Ἀρχαιολογικῆς Ἐταιρείας, περ. 4, τόμ. 12, 1984 [1986], p. 117-144)” (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 38).]

96. GHERMAN III <Γερμανός> (1228);

[«Ἀπὸ ἀδάμ ψιλζ´. Ἀπὸ δὲ Χριστοῦ, ασκη´. ἦτον Γερμανός ἀρχιεπίσκοπος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 129); « Ἀπὸ Ἀδάμ ψιλζ´. ἀπὸ δὲ Χριστοῦ 1228. ἦτον Γερμανός ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); „15. GERMAIN, 6732 = 1228” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «17. Germanus I, 1228»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «50. Γερμανός Β´, 1228». «O inscripție în limba arabă pe partea din mijloc a unui triptic din a II-a jumătate a sec. XIII, cu reprezentarea Deisis, a unor sfinți și a Bunevestiri (v. K. Weitzmann, *Fragments of a Early St. Nicholas Triptych on Mount Sinai*, Δελτίον Χριστιανικῆς Ἀρχαιολογικῆς Ἐταιρείας, περ. 4, τόμ. 4, 1964-1965, p. 16, fig. 11a-c) – se referă la un episcop, pe nume Gherman, după cât se pare al Sinaiului, care cere ca icoana să rămână

atârnată la locul de asceză al Sfântului Macarie, cu pedeapsa lipsirii de împărăția vesnică pentru o situație contrară» (Ντ. ΜΟΥΡΙΚΗ, „Εικόνες...”, p. 384, nr. 11). Germano, j - arhiepiscop de Sinai în sec. XIII; copist (Π. ΝΙΚΟΛΟΠΟΥΛΟΣ, „Η Βιβλιοθήκη”, p. 353).]

97. TEODOSIE I <Θεοδόσιος> (1239);

[«Ἀπὸ ἀδάμ ςψμζ´. Ἀπὸ δὲ Χριστοῦ ἀσλθ´. ἦτον ἀρχιεπίσκοπος ὄρους Σινᾶ Θεοδόσιος» (PROSCHINITAR¹, f. 39); «Ἀπὸ Ἀδάμ στψλζ´. ἀπὸ δὲ Χριστοῦ ἀσλθ´. ἦτον ἀρχιεπίσκοπος ὄρους Σινᾶ Θεοδόσιος» (PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Ἀδάμ στψλζ´. ἀπὸ δὲ Χριστοῦ 1229, ἦτον Θεοδόσιος ἀρχιεπίσκοπος» (PROSCHINITAR³, p. 152); „16. THÉODOSE, 6747 = 1239” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «18. Theodosius, 1239»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «51. Θεοδόσιος Α΄, 1229».]

98. MACARIE VII <Μακάριος> (1248);

[«Ἀπὸ ἀδάμ ςψνς´. Ἀπὸ δὲ Χριστοῦ ἀσμη´. εὔρηται πάλιν ἐν παλαιῷ ἀραβικῷ Μακάριος ἕτερος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); „17. MACAIRE (III), 6756 = 1248, d’après un ancien Ms. Arabe” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «19. Macarius II, 1248»; Π.Γ. ΦΟΥΓΙΑ, „Ἡ Ἱερὰ Μονή...”, p. ρκστ´.]

99. SIMEON IV (a doua oară) <Συμεών> (1258);

[«Ἀπὸ Ἀδάμ ςψξς´. Ἀπὸ δὲ Χριστοῦ ἀσνη´. ἦτον πάλιν Συμεών. Φασὶ δὲ εἶναι τὸν αὐτὸν τῷ προτέρῳ, ὅμως φαίνεται νὰ παρητήθη, καὶ νὰ ἐξῆλθεν ἕξω διὰ ἐλεημοσύνην» (PROSCHINITAR¹, f. 39); «Ἀπὸ Ἀδάμ ςψξς´. Ἀπὸ δὲ Χριστοῦ ἀσνη´. ἦτον πάλιν Συμεών. φασὶ δὲ εἶναι τὸν αὐτὸν τῷ προτέρῳ, ὅμως φαίνεται νὰ παρητήθη, καὶ ἐξῆλθεν ἕξω διὰ ἐλεημοσύνην» (PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Ἀδάμ ςψξς´. Ἀπὸ δὲ Χριστοῦ 1258. ἦτον Συμεών ἀρχιεπίσκοπος, ὁ αὐτὸς ὡς λέγεται τῷ προειρημένῳ, ὁ ὁποῖος παραιτηθεὶς, ὡς φαίνεται, περιῆλθεν ἕξω χάριον ἐλεημοσύνης» (PROSCHINITAR⁵, p. 152); „18. SIMON (II), 6766 = 1258. L’auteur fait remarquer que, d’après quelques personnes, ce serait le même Simon (n° 12) qui avait été en Crète; qu’il aurait démissionné pour aller recueillir des aumônes et serait revenu, en 1258, comme archevêque pour la seconde fois” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «20. Simeon (? II), 1258»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «52. Συμεών Ε΄, 1258». Încă trăia în anul 1260 (KHALIL SAMIR, „Archevêques du Sinaï au 13^e siècle”, în: *Orientalia Christiana Periodica*, 2/1986, 377).]

100. IOAN XVI <Ἰωάννης> (cca 1263-†4 ian. 1281);

[«Ἀπὸ ἀδάμ ςψογ´. Ἀπὸ δὲ Χριστοῦ, ἀσξέ. ἕτερος Ἰωάννης» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49); «Ἀπὸ Ἀδάμ στψογ´. ἀπὸ δὲ Χριστοῦ 1265, ἦτον Ἰωάννης ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152; PROSCHINITAR⁴, p. 130); „19. JEAN (III), 6773 d’Adam, 1265 de J.-C.” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «21. John III, 1265»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «53. Ἰωάννης ΙΑ΄ 1265». V. GARDTHAUSEN, *Catalogus codicum graecorum sinaiticorum*, Oxford, 1886, pp. 33-34. V.N. BENEŠEVIČ, *Catalogus codicum manuseriptorum graecorum qui in monasterio sanctae Catharinae in mone Sina asservantur*, I, Saint-Petersbourg, 1911, pp. 98-100 (nr. 85). „A Siméon [...] succédèrent: Jean III (1265) puis Arsène (avant 1287-après 1291) [...]». Après

Arsène, Jean (1298)⁷ (Joseph NASRALLAH, *Histoire du mouvement littéraire dans l'Église melchite du V^e au XX^e siècle, Contribution à l'étude de la littérature arabe chrétienne*, vol. III, tome 2: Domination mameluke (1250-1516), Louvain/Paris, 1981, p. 83, apud KHALIL SAMIR, „Archevêques du Sinaï...”, p. 361. Însemnare pe ms. Vatican Syriac 11; episcop al Sinaului între încep. anilor 1260 și până în 1281 (M.N. SWANSON, „Solomon...”, p. 104). Ms. Vatican Syriac 11, f. 5: «Je dis, moi le misérable Jean, évêque du Mont Sinaï, que ces psaumes sont constitués en waaf en faveur du Mont Sinaï; et quiconque les en fera sortir sera anathématisé par Dieu» (KHALIL SAMIR, „Archevêques du Sinaï...”, p. 364); «Waaf en faveur de l'église de la Vierge; personne n'a donc le pouvoir de le [= le manuscrit] cacher de cette église. L'a écrit le misérable Marqus, ministre du Sinaï» (KHALIL SAMIR, „Archevêques du Sinaï...”, p. 365). Ms. gr. Sinaï 175, f. 319^v: «Le repos d'Anba Yuhanna eut lieu le samedi 4 Kanun al-Tani de l'année 6700 [et en marge est ajoutée: 89] de notre père Adam (sur lui soit la paix!). Le Seigneur fasse reposer son âme et lui pardonne ses fautes! Amen» (KHALIL SAMIR, „Archevêques du Sinaï...”, p. 366). Cunoștea limba arabă, așa cum reiese din însemnările autografe cuprinse în Vatican syriac 11, f. 5. Pentru mai multe informații vezi KHALIL SAMIR, „Archevêques du Sinaï...”, pp. 362-367 și 377.]

101. ARSENIE II <Ἀρσένιος> (cca 1285-cca 1292);

[«Ἀπὸ ἀδάμ ςψρη' ἀπὸ δὲ Χριστοῦ, αςζ'. εὐρίσκεται νὰ ἦτον Ἀρσένιος ἀρχιεπίσκοπος» (PROSCHINITAR¹, f. 39); «Ἀπὸ Ἀδάμ στψζ. ἀπὸ δὲ Χριστοῦ αςζ'. εὐρίσκεται πῶς ἦτον Ἀρσένιος ἀρχιεπίσκοπος» (PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Ἀδάμ στψρη'. ἀπὸ δὲ Χριστοῦ 1290, ἦτον Ἀρσένιος Ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 152); „20. ARSÈNE, 6798 = 1290” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «22. Arsinius, 1290»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Ἀρσένιος 1292»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «54. Ἀρσένιος Β' 1290». Ms. Sinai arab 170, f. 184^v: «La transcription de ce livre saint a été achevée le samedi 7 du mois de nisan de l'année 6793 [= 7 apr. 1285] depuis que Dieu a crée notre père Adam. ce livre a été transcrit au monastère du Mont Sinaï, la sainte montagne de Dieu (que Dieu le protège et le garde!), sur ordre de celui qui le paya, à savoir l'ancien le prêtre vénéré Anba Aklimi qui était alors l'ecclésiarque dans l'église du saint monastère susmentionné. Et ce, au temps du père saint, le guide des âmes, l'élú de Dieu pour guider son peuple, Anba Arsani, l'évêque du Mont Sinaï [...]. Et celui qui l'a transcrit, le misérable parmi les réfugiés de l'habit monastique, revêtu de la robe de la pénitence, [...], Gérasime dit le moine, demande à quiconque lira dans ce livre d'invoquer pour lui le pardon...» (KHALIL SAMIR, „Archevêques du Sinaï...”, p. 368). Ms. Sinai arab 420, ff. 193^v-194^r: «Est terminée la transcription du Synaxaire rassemblé pour l'année, avec la puissance de Dieu, son secours, son aide et le succès qui vient de lui, dans le monastère de la montagne sainte du Mont Sinaï, a iu temps du père saint, le seigneur évêque Anba Arsani (que Dieu ait pitié de nous tous, par la bénédiction de ses prières; et qu'il prolonge pour sa vie, par l'intercession de Notre-Dame la Mère de Dieu! Amen), le vendredi 5 du mois de kanun al-awwal, correspondant aux mois de l'année 6796 du monde [= 5 dec. 1287]; sur l'ordre du prêtre, l'ecclésiarque béni, Aklimi le saint, et pour lui. (Que Dieu ait pitié de moi par ses prières, par l'intercession de Notre-Dame la Mère de Dieu, la Vierge! Amen)» (Khalil SAMIR, „Archevêques du Sinaï...”, pp. 369-370). Ms. Sinai grec 662, sfârșit: «Ἐγράφη τὸ ἐν τῇ μονῇ τοῦ ἁγίου ὄρους Σινᾶ χειρὶ τοῦ πτωχοῦ καὶ ἁμαρτολῶ (sic) καὶ ξένου, προτροπῇ δὲ

τοῦ ἐν αὐτῇ μονῇ πανιερωτάτου ἐπισκόπου κυρίου Ἀρσενίου. μηνὶ Ἰουλίῳ ιγ', ινδ. ε. ἔτους σω'. [= 13 iul. 1292]» (Khalil SAMIR, „Archevêques du Sinaï...”, p. 370). În 1292/1293 încă mai era episcop al Sinaiului vezi Prosopographische Lexikon der Paleologenzeit, 1. Faszikel, erstellt von Erich Trapp unter Mitarbeit von Rainer Walther und Hans-Veit Beyer mit einem Vorwort von Herbert Hunger, Verlag der Österreichischen Akademie der Wissenschaften, Wien, 1976, p. 128, nr. 1378, conform V. GARDTHAUSEN, *Catalogus codd. graecorum Sinaiticorum*, Oxford, 1886, 152f și V. BENEŠEVIČ, *Catalogus codd. mss. graecorum, qui in monasterio S. Catharinae in Monte Sina asservantur*, I/III 1. Petersburg, 1911-1917, I, 21. „A Siméon [...] succédèrent: Jean III (1265) puis Arsène (avant 1287-après 1291) [...]. Après Arsène, Jean (1298)” (Joseph NASRALLAH, *Histoire du mouvement littéraire dans l'Église melchite du V^e au XX^e siècle, Contribution à l'étude de la littérature arabe chrétienne*, vol. III, tome 2: Domination mameluke (1250-1516), Louvain/Paris, 1981, p. 83, apud Khalil SAMIR, „Archevêques du Sinaï...”, p. 361. Este posibil să fi urmat lui Ioan XVI.]

102. GAVRIIL IV <Γαβριήλ> (1296);

[*Prosopographische Lexikon der Paleologenzeit*, 2. Faszikel, erstellt von Erich Trapp unter Mitarbeit von Rainer Walther und Hans-Veit Beyer, Veröffentlichungen der Kommission für Byzantinistik, Band I/2, Verlag der Österreichischen Akademie der Wissenschaften, Wien, 1977, p. 132, nr. 3392, conform V. BENEŠEVIČ, *Catalogus codd. mss. graecorum, qui in monasterio S. Catharinae in Monte Sina asservantur*, I/III 1. Petersburg, 1911-1917, I, 21.]

103. IOAN XVII <Ἰωάννης> (1298-1299);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Ἰωάννης 1299». Ştia limba arabă și a constituit o bibliotecă personală. Ms. Sinai arab 236, f. 147^v: «La transcription de l'office de la vigile (paramoné) de Noël, de la vigile de l'épiphaie et de [l'office] de la Semaine Sainte, dans la journée du jeudi 29 du mois d'ayyar, correspondant aux mois de l'année 6806 du monde [= 29 mai 1298]. Et ce, au monastère de la montagne sainte du Mont Sinaï, au temps du père le seigneur évêque, le saint Abba Yuhanna (que Dieu, le père de la pitié et de la miséricorde, ait pitié de nous tous, par ses prières, de nous tous! Amen)» (Khalil SAMIR, „Archevêques du Sinaï...”, p. 372). Ms. Sinai grec 657, f. 177^v: «Ἐγράφη ἐν τῇ μονῇ τοῦ ἁγίου ὄρους Σινᾶ χειρὶ μὲν τοῦ πτωχοῦ καὶ ἁμαρτωλοῦ καὶ ξένου, προτροπῇ δὲ τοῦ ἐν αὐτῇ μονῇ πανιερωτάτου ἐπισκόπου κυρίου Ἰωάννου, μὴν Μαΐος θ, ινδ. δ ἔτους στωζ'. [= 9 mai 1299]» (Khalil SAMIR, „Archevêques du Sinaï...”, p. 372). Ms. Sinai arab 170 f. 1^v: «Je dis, moi Jean évêque du saint mont Sinaï, que cet Apostolos qui est à moi est constitué en waaf en faveur de l'église des Quarante Martyrs à... après ma mort. Personne donc n'a le pouvoir, de la part de Dieu et de la part de ma misère, de le transférer loin de cette église. Et quiconque l'en sortirait, tomberait sous le coup de l'excommunication et son art sera avec Judas qui a livré son Seigneur» (Khalil SAMIR, „Archevêques du Sinaï...”, p. 374). Sinai arab 420, f. 1^r: «Je dis, moi Jean évêque du [saint] Mont [Sinaï], que ce Synaxaire qui [est à moi est constitué en waqf en faveur de] l'église du Colloque Spirituel (al-Munagat) sur la montagne sainte [après ma mort. Personne donc] n'a le pouvoir, de la part de Dieu et de la part de ma [misère de le transférer loin de cette église]. Et quiconque l'en sortirait, tomberait sous le coup de l'excom[munication...]]» (Khalil SAMIR, „Archevêques du Sinaï...”, p.

375). Sinai arab 420, f. 2^v: «je dis, moi Germanos évêque du Mont Sinaï, que ce Synaxaire ne soit pas déplacé de l'église du Colloque Spirituel, comme l'a mentionné celui qui l'a constitué en waqf. Et quiconque passera outre et le transférera de cette église pour un motif quelconque, sera sous le coup des interdits et saint Mari Moïse sera son accusateur. Et personne n'a le pouvoir de la part de Dieu de couper cette feuille ou de la remplacer» (Khalil SAMIR, „Archevêques du Sinaï...”, pp. 375-376). „A Siméon [...] succédèrent: Jean III (1265) puis Arsène (avant 1287-après 1291) [...]. Après Arsène, Jean (1298)” (Joseph NASRALLAH, Histoire du mouvement littéraire dans l'Église melchite du V^e au XX^e siècle, Contribution à l'étude de la littérature arabe chrétienne, vol. III, tome 2: Domination mameluke (1250-1516), Louvain/Paris, 1981, p. 83, apud KHALIL SAMIR, „Archevêques du Sinaï...”, p. 361. Însemnare în ms. Sinai Arabic 170; episcop al Sinaiului în jurul anilor 1300 (M.N. SWANSON, „Solomon...”, p. 104). Vezi și: K. AMANTOY, Σιναϊτικά μνημεῖα ἀνέκδοτα, p. 10.]

104. SIMEON V <Συμεών> (1306);

[«Ἀπὸ Ἀδὰμ ζωιδ'. ἀπὸ δὲ Χριστοῦ ατς'. ἕτερος πάλιν Συμεών ἀρχιεπίσκοπος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Ἀδὰμ ζωιδ'. ἀπὸ δὲ Χριστοῦ 1306, ἄλλος Συμεών Ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 153); „21. SIMON (II), 6814 = 1306” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «23. Simeon, 1306»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «55. Συμεών ΣΤ' 1306».]

105. MARCU II (1320-);

[„...Marc IV (qui fut consacré évêque du Sinaï) en 1320 par le patriarche d'Alexandrie...” (Khalil SAMIR, „Archevêques du Sinaï...”, p. 365).]

106. DOROTEI I <Δωρόθεος> (1324-1333);

[«Ἔτος τούρκικον, ωιε'. ἀπὸ δὲ Χριστοῦ ατκδ'. εἰς ἓνα ὀρισμὸν τοῦ Σουλτᾶν Μουεγιανδη εὐρίσκεται Δωρόθεος» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Μωάμεθ ωιε'. ἀπὸ δὲ Χριστοῦ 1324, εἰς ἓνα ὀρισμὸν τοῦ Σουλτάνου Μουεγιανδη εὐρίσκεται Δωρόθεος» (PROSCHINITAR⁵, p. 153); „22. DOROTHÉE (I). L'auteur nous dit qu'il est nommée dans un Firman du Sultan Mou'ayyad, en 815. Effectivement le Sultan Mamlouk Mou'ayyad Sayh régnait en Egypte à cette date; mais l'auteur se trompe de près d'un siècle, en disant que cette date de l'hégeri équivaut à 1324 de J.-C.; l'année 815 commence le 13 Avril 1412. Si la date islamique est exacte, il faudrait mettre Dorothee après les Archevêques suivants” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «24. Dorotheus, 1324-1333»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «56. Δωρόθεος Α' 1324».]

107. GHERMAN IV <Γερμανός, ἀρχιεπίσκοπος> (înainte de 1322-după 1335);

[«Ἀπὸ Ἀδὰμ ζωμα'. ἀπὸ δὲ Χριστοῦ ατλγ'. ἦτον ἀρχιεπίσκοπος Γερμανός» (PROSCHINITAR¹, f. 39; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); «Ἀπὸ Ἀδὰμ ζωμα'. ἀπὸ δὲ Χριστοῦ, 1333, ἦτον Γερμανός Ἀρχιεπίσκοπος» (PROSCHINITAR⁵, p. 153); „23. GERMAIN (II), 6841 d'Adam, 1333 de J.-C.” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «25. Germanus II, 1333»;

Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «57. Γερμανός Γ' 1333». Ms. gr. 754 SINAI, Triod - Pentecostar, scris înainte de 1177, are la f. 317^v, o însemnare ce indică donarea acestui codice metohului Sfântului Ioan Scărarul: «ετούτο τὸ βιβλίον ἐγράφην διαχειρο(ς) εμου γερμανοῦ αρχ(ι)επισκόπου τοῦ ἁγίου ὄρους σινᾶ κα ἐτέθη εἰς τὸ μετόχιον τοῦ ἁγίου ω(άννου) τοῦ κλήμακος. καὶ ἡ τῆς ἀρη αὐτὸ νὰ ἐξη τας αρας τὸν τριακοσίον ι καὶ οκτῶ· καὶ τὴν κατάραν τοῦ ἁγίου ωῖ (ιώάννου) τοῦ κλήμακος» (*Specimina...*, p. 55). În profida celor spuse de I. Tarnanidis (*The Slavonic Manuscripts on Mount Sinai*, Thessaloniki, 1988, p. 27), socoțim că însemnarea - «ας εἶναι γνωστὸ σε κάθε καλόγερο που ἐρχεται στο Σινᾶ, εἴτε εἶναι Σέρβος, εἴτε Βούλγαρος, εἴτε Ρώσος, για το κελλί αὐτό, πως με τη φροντίδα του πανιερωτάτου επισκόπου κυρίου Γερμανοῦ το βρήκα και το ἀφησα· κανεῖς να μη το πειράξει» (I.C. TARNANIDIS, *The Slavonic...*, p. 27) - cuprinsă în ms. sl. 18/N SINAI, f. 1^r se referă la episcopul sinait Gherman (sec. XIV), foarte probabil identic cu cel de aici. „Nous émettons les mêmes doutes sur l'existence d'un évêque Germain en 1285-1286. Ce Germain, placé à ces dates par Atiya, ne doit pas être dissocié de Germain II (avant 1322-après 1335)” (JOSEPH NASRALLAH apud KHALIL SAMIR, „Archevêques du Sinai...”, p. 371.)

108. ARSENIE III <Ἀρσένιος> (1338);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Ἀρσένιος 1338. Κατὰ σημείωμα τοῦ Σιν. Κώδ. 498 φ. 1^β: „ἐναικενίστην τῷ παρὸν βιβλίῳ τοῦ τ' ἔστιν ἐσταχῶθην διὰ χειρὸς τοῦ εὐτελοῦς καὶ ἐλαχίστου Διονυσίου τοῦ ἀμαρτωλοῦ καὶ τάχα ἱεροδιακόνου ἐν τῇ ἡμέρᾳ τοῦ πατρὸς καὶ ἀρχιεπισκόπου Ἀρσενίου ἐν ἔτει στωμιστ’».]

109. MARCU III <Μάρκος> (cca 1358-1375);

[«Ἀπὸ Ἀδάμ ζωξζ'. ἀπὸ δὲ Χριστοῦ ἀτηνῆ· εἰς ἄλλο παλαιὸν βιβλίον εὐρίσκεται Μάρκος Ἀρχιεπίσκοπος. εὐρίσκονται καὶ ἄλλοι ἀλλαχοῦ καταγεγραμμένοι, ὁμῶς χωρὶς νὰ εἶναι γεγραμμένον τὸ ἔτος τῆς ζωῆς αὐτῶν. εἰς μὲν καὶ τὴν πόρταν τῆς ἁγίας βᾶτου εὐρίσκεται γεγραμμένον, ὅτι γέγονεν ἐπίσκοπος Ἰὼβ, πάνσοφου ἐπίσκοπος. καὶ εἰς ἓν παλαιὸν βιβλίον ἀραβικόν, Ἀθανάσιος ἐπίσκοπος. καὶ εἰς ἄλλο Σάββας, καὶ Ἀβράμιος εἰς ἄλλο, καὶ εἰς ἄλλ Γαβριήλ, καὶ πάλιν Μιχαήλ, καὶ Σιλουανός, καὶ Κύριλλος εἰς ἄλλα» (PROSCHINITAR¹, f. 39); «Ἀπὸ Ἀδάμ στωξζζ'. ἀπὸ δε Χριστοῦ 1358, εἰς παλαιὸν βιβλίον εὐρίσκεται Μάρκος Ἀρχιεπίσκοπος» (PROSCHINITAR², p. 153; PROSCHINITAR³, p. 49; PROSCHINITAR⁴, p. 130); „24. MARCU II), 6866 = 1358, d'après un ancien Ms. arabe” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «26. Marcus II, 1358»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Μάρκος 1375»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, *Κατάλογος...*, p. 518: «58. Μάρκος Β' 1358». „Probabil este același menționat și în 1376 și în 1381 (Rabino, p. 84-85)” (K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83). Un Marcu este menționat și la anul 1375. Este foarte posibil să fie vorba de aceeași persoană. Din această cauză nu l-am amintit separat în această listă. Într-un document arab din 13 mai 1398, aflat în arhiva M-rii Sf. Ecaterina de la Sinai, este amintit un Marcu, probabil același cu Marcu II: «...daß man Seine Hoheit, den verehrungswürdigen, gütigen, großen und gewaltigen Bischof, den demütigen, den [...], geistlichen, den weltflüchtigen, den Eckpfeiler der Christenheit, den Ruhm der messianischen Religionsgemeinschaft, den Stolz der Gemeinde der Melkiten, Murqus, den Bischof des Klosters Tur Sina und seine bei ihm lebenden Mönche...» (Die mamlukischen..., p. 93, ränd. 10-15). Același nume

apare și în alt document arab, din 3 febr. 1403: «...im Kloster Tur Sina Murqus und seine Mönche...» (*Die mamlukischen...*, p. 107, rând. 2). Vezi și: *Néa Siwón*, τ. 22, 1927, p. 297.]

110. ΙΟΝ ΙΙΙ <Ιώβ Πάνσοφος>;

[«Καὶ ἀπὸ τῆς ἐπὶ τῆς πύλης τοῦ Ναοῦ τοῦτου ἐπιγραφῆς τῆς δὲ „ἐγένετο Ἐπίσκοπος Ἰώβ ὁ πάνσοφος”, ὅτι οἱ τρεῖς ρηθέντες ἦσαν πρῶτοι ἀρχιερατεῦσαντες. Ἡ ἐξουσία τῆς Ἀνατολικῆς Αὐτοκρατορίας μετὰ τὸν Ἰουστινιανὸν, φανέντος τοῦ Μωάμεθ, μόλις διήρκεσεν ἓνα αἰῶνα εἰς ἐκεῖνα τὰ μέρη· διὸ καὶ μετὰ τὴν καταστροφὴν καὶ ἐρήμωσιν τῶν τοσοῦτων ἀνὰ πᾶσαν τὴν Αἴγυπτον, Παλαιστίνην, καὶ παρὰ τὴν Ἐρυθρὰν Θάλασσαν Μοναστηρίων, ἀπεμάκρυναν ἐκεῖθεν φυγάδες γεγονότες οἱ ἐκ τοῦ ἡμετέρου γένους Μοναχοὶ εἰς τὴν Ἑλληνορωμαϊκὴν Ἐπικράτειαν. Ἐξέλιπον λοιπὸν κατὰ τὸν ἀριθμὸν διὰ τὰς καταδρομὰς ταύτας, καὶ οἱ Γραικοὶ Μοναχοὶ ἐν τῷ Σινᾷ, καὶ ἐπληθύνθησαν ἀνθ’ ὧν οἱ ἐντόπιοι Μοναχοὶ Ἀραβες, καθὼς καὶ ἐν Ἱεροσολύμοις εἰς τὸ Μοναστήριον τοῦ Ζωοδόχου Τάφου· ἐχρημάτισαν ναὶ, ἱκανοὶ Ἀρχιεπίσκοποι. Ἀραβες ἐπὶ τῶν Καλιφῶν, καὶ ἐπομένως τῶν Σουλτάνων τῆς Αἰγύπτου καὶ Παλαιστίνης, ἀλλὰ καὶ ἱκανοὶ ἐξ Ἀράβων Μοναχῶν, Πατριάρχαι Ἀλεξανδρείας καὶ Ἱερουσαλὴμ· εὑρίνται δὲ Ἀρχιεπίσκοποι εἰς τε βιβλία Ἀραβικὰ τοῦ Μοναστηρίου καὶ εἰς τινὰς ὀρισμοὺς τοὺς δοθέντας κατὰ καιροὺς τοῖς Σιναιταῖς παρὰ τῶν Σουλτάνων τῆς Αἰγύπτου οἱ ἐφεξῆς» (PROSCHINITAR⁵, p. 151); K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, p. 418; PROSCHINITAR¹, f. 39; „25. JOB. L’auteur nous avertit ici que l’on trouve d’autres noms d’Archevêques du Sinai, mais l’on ne connaît point la date de leur existence. Il en cite huit, dont le 1^{er} est Job, d’après une inscription gravée au-dessus de la porte du sanctuaire consacré au souvenir du Buisson ardent. Cet archevêque était doué d’une grande sagesse” (CHEICKHO, p. 418). L. ECKENSTEIN, „Rulers...”, p. VII: «27. Job».]

111. ΙΟΑΣΑΦ Ι <Ιωάσαφ> (1419);

[Amintit într-un decret (Ernst no. XXI) în limba arabă alături de iconomul Mănăstirii, Partenie (D.S. RICHARDS, „St. Catherine’s Monastery and the Bedouin: archival documents of the fifteenth and sixteenth centuries”, în: *Le Sinai de la conquête arabe à nos jours*, édité par Jean-Michel Mouton, Institut Français d’Archéologie Orientale, Cahier des Annales Islamologique, 21, Le Caire, 2001, p. 153).]

112. ΑΤΑΝΑΣΙΕ ΙΙ <Αθανάσιος>;

[«Εὐρίσκονται δὲ καὶ ἄλλοι γεγραμμένοι χωρὶς ἔτος ὅμως, εἰς βιβλία Ἀραβικὰ παλαιὰ, Ἀθανάσιος Ἀρχιεπίσκοπος, Σάββας, Ἀβράνιος, Γαβριήλ. Μιχαήλ, Σίλουανός, Κύριλλος» (PROSCHINITAR⁵, p. 153; PROSCHINITAR¹, f. 39); „26. ATHANASE (I). D’après un vieux Manuscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «28. Athanasius»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «59. Αθανάσιος Β’».]

113. ΣΑΒΑ <Σάββας> (1429);

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: vezi mai sus nr. 112; „27. SABA. D’après un vieux Manuscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «29. Sabbas»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «60. Σάββας Α’».]

114. IBRAHIM b. JIRJIS b. ASAD <...> (15 febr. 1432);

[Pomenit într-un document arab, ca participând la tranzacționarea unei averi (D.S. Richards, „Documents from Sinai concerning Mainly Cirene Property”, în: *Journal of the Economic and Social History of the Orient*, vol. 28, 3/1985, p. 239).]

115. AVRAAM II <Αβραάμ, ἐπίσκοπος>;

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: vezi mai sus nr. 112; „28. ABRAMIOS. D’après un vieuc Mauscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «30. Abraham»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «61. Αβράμιος Β’». Probabil același cu cel menționat de o însemnare grecească posterioară (sec. XIII-XIV) în ms. gr. MG 44/N SINAI: «+Τὰ ἄνωθ(εν) ἀραβιστί λέγ(ει) Ἀβράμιος ἐπίσκοπ(ος) τοῦ Σινᾶ» (Τὰ νέα..., p. 112).]

116. GAVRIIL V <Γαβριήλ>;

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: vezi mai sus nr. 112; „29. GABRIEL (II). D’après un vieuc Mauscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «31. Gabriel II»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «62. Γαβριήλ Δ’».]

117. MIHAIL I <Μιχαήλ>;

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: vezi mai sus nr. 112; „30. MICHEL. D’après un vieuc Mauscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «32. Michael»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «63. Μιχαήλ Α’».]

118. SILUAN II <Σιλουανός>;

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: vezi mai sus nr. 112; „31. SILVAIN. D’après un vieuc Mauscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «33. Silvanus»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «64. Σιλουανός».]

119. CHIRIL I <Κύριλλος Ι>;

[PROSCHINITAR⁵, p. 153 și PROSCHINITAR¹, f. 39: Vezi mai sus nr. 112; „32. CYRILLE. D’après un vieuc Mauscrit arabe” (CHEICKHO, p. 419). L. ECKENSTEIN, „Rulers...”, p. VII: «34. Cyrillus»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 518: «65. Κύριλλος Α’».]

120. SOLOMON VI <Σολομών>;

[L. ECKENSTEIN, „Rulers...”, p. VII: «35. Solomon».]

121. TEODOSIE II <Θεοδόσιος ἐκ Δαμιέττης> (1440);

[Menționat de un act autograf din 9 sept. 1440 «διὰ τὴν καταβολὴν χρημάτων ὑπὸ τῆς Ἱ. Μονῆς Σινᾶ» – depunere/plată a banilor/datoriilor M-rii Sinai (*Tà véa...*, p. 132).]

122. TUMA b. JIRJIS b. TUMA <...> (5 apr. 1446);

[Participă la o tranzacție de bunuri (D.S. RICHARDS, „Documents from Sinai concerning Mainly Cirene Property”, în: *Journal of the Economic and Social History of the Orient*, vol. 28, 3/1985, p. 231).]

123. MARCU IV <Μάρκος> (1446);

124. MIHAIL II (1446);

[Pomenit de un document arab (23 dec. 1446): «...daß eigehe dieser kgl. Einlaß an jeden zuständigen Richter und Marktaufseher im gesegneten at-Tur, sowie auch an die Beduinenältesten, die Wachmannschaften und die Aufsichtsbeamten in at-Tur, - ihnen sei kund daß Beschwerde erhoben worden ist bei unseren kgl. Pforten im Namen Miha'il's, des Abtes, und der Mönche im Kloster Tur Sina...» (*Die mamlukischen...*, p. 127, rând. 10-14).]

125. IOACHIM II <Ἰωακείμ> (1451-1453);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Ἰωακείμ 1451 καὶ 1453. Οὗτος ἦτο δραστήριος ἐπίσκοπος καὶ ἐπέτυχε καὶ παρὰ τοῦ σουλτάνου τῆς Αἰγύπτου καὶ παρὰ τῆς Βενετίας ἀπαλλαγὴν φόρων διὰ κτήματα τῆς μονῆς τοῦ Σινᾶ». La Ghenadie Scholarios, ed. Petit-Sideridès-Jugie, vol. 4, 1935, p. 198, găsim ca dată a încheierii arhipăstoririi lui Ioachim la Sinai, anul 1459. Documente arabe: 18 iul. 1453 – «...daß der Bischof Yu'aqim und seine christlichen Genossen in dem Kloster, das in Tur Sina sich befindet, bei der Einsetzung eines Mu'raddin's in der Moschee, die dicht bei dem besagten Kloster steht...»; 24 iul. 1459 - «...daß belassen werde Seine Hoheit, der Dug Yu'aqim, der Bischof im Kloster Tur Sina, – Allah, erhoben ist er – in Sachen der Verwaltung des Klosters Tur Sina sowie dessen Besitz an frommen Stiftungen und allen, was zum Kloster gehört... und daß dem genannten Yu'aqim für die Verwaltung des genannten Klosters und dessen Besitz an frommen Stiftungen niemand beigegeben wird...» (*Die mamlukischen...*, p. 135, rând. 13-16, 19-20). „In einem Firman von Du'lka'de 855 d.H. (= Ende November 1451) wurde dem Bischof Joachim Steuerfreiheit für die Gärten von Tor (oder sind die Gärten des Klosters am Sinai gemaint?) und Abschaffung der neuen Steuern sowie das alleinige Aufsichtsrecht darüber bewilligt” (B. MORITZ, „Beiträge zur Geschichte des Sinaiklosters im Mittelalter nach arabischen Quellen”, în: *Preussischen Akademie der Wissenschaften*, Jahrgang 1918, Philosophisch-Historische Klasse, p. 26) Vezi și: N. JORGA, *Notes et extraits pour servir à l'histoire des croisades du XV siècle*, 1915, p. 71.]

126. MARCU V <Μάρκος> (cca oct. 1461-sept. 1462);

[Apare menționat într-un act împreună cu „adjunctul (δικάιος)” Daniel și cu iconomul Zosimos (D. S. RICHARDS, „St. Catherine's Monastery...”, p. 159).]

127. MACARIE VIII <Μακάριος> (cca 1466-cca 1488);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Μακάριος 1481 καὶ 1490». Documente arabe, aflate azi în arhiva M-rii Sf. Ecaterina de la Sinai, îl menționează la: 5 sept. 1466 - «...daß verbleibe Seine Hoheit, Seine Heiligkeit, der verehrungswürdige Patriarch, der Priester Maqari in dem Amte der Aufsicht und Verwaltung des Besitzes der frommen Stiftungen der im Kloster Tur Sina wohnhaften und verkehrenden Mönche...» (*Die mamlukischen...*, p. 145, rând. 7-10); 9 sept. 1466 - «...wir tun ihnen zu wissen kund, daß dem Priester Maqari, dem Abte des Klosters Tur Sina, zuteil wurden die kgl. Gnadengaben bei der Aufsicht und Verwaltung des Klosters Tur Sina...» (*Die mamlukischen...*, p. 147, rând. 14-15); 31 iul. 1468 - «...wir tun ihnen zu wissen kund, daß der Priester Maqari, der Abt (des Klosters) Tur Sina uns unterbreitete, daß in seiner Hand die Aufsicht und die Verwaltung sowohl des Klosters Tur Sina liegen wie auch dessen Besitz an frommen Stiftungen, wo diese auch immer sich befinden in den übrigen kgl. Reichsprovinzen, gemäß einer kgl. Verfügung:...» (*Die mamlukischen...*, p. 159, rând. 8-10); 12 febr. 1472 - «...ihm sei hierdurch zu wissen kund, daß Beschwerde erhoben worden ist an unseren kgl. Pforten im Namen des Bischofs Lazarus und seiner christlichen Genossen sowie von Maqari, dem Abte des Klosters Tur Sina, in der sie sagen, daß sie Mönche sind, betagt und im Kloster Tur Sina wohnen, im Gebirge, einsam, und daß...» (*Die mamlukischen...*, p. 169, rând. 14-17); 3 dec. 1488 - «...wir tun ihnen zu wissen kund, daß unsere kgl. Gnaden Seiner Erlauchten Hoheit, dem Archonten, Seiner verehrungswürdigen Heiligkeit, der Zier des Christenheit, dem Stolz der Christgläubigen, dem Priester Maqari, dem Abte des Klosters Tur Sina, zuteil wurden bei der Aufsicht und Verwaltung des Klosters Tur Sina und dessen Besitz an frommen Stiftungen, wo diese auch immer sich befinden in den übrigen islamischen kgl. Reichsprovinzen» (*Die mamlukischen...*, p. 193, rând. 15-19). vezi și: K. AMANTOY, *Σιναιτικά μνημεῖα ἀνέκδοτα*, p. 9.]

128. THIERRY <Frère Thierry> (între 1481 și 1488);

[H. LAMMENS S.J., *Le Couvent...*, p. 502; vezi și *Revue catholique de Louvain*, 1873, p. 563. În anul 1483, merge la Sinai Felix Fabri: «Un an après les passages de Félix Fabri, les relations se dégradèrent au point que l'évêque du monastère périt de la main des bédouins» (J.-M. MOUTON, *Le Sinai médiéval...*, p. 123). „Le voyageur flamand Jean Aers fit deux fois le pèlerinage de Terre Sainte en 1481 et 1488 (*Revue catholique de Louvain*, 1873, p. 563). Il visita également le Sinaï. A l'en croire, le couvent de Sainte-Catherine aurait été desservi pour des Frères-Mineurs (sic). Ils portent un costume blanc, recouvert d'une robe noire, description ne pouvant convenir ni aux Franciscans ni aux moines grecs. L'abbé du Sinaï s'appelait frère Thierry: encore un nom d'ayant rien d'oriental. D'après J. Aerts les visiteurs le plus nombreux au Sinaï sont des Franciscains, qui y prolongent leur séjour de 8 à 15 jours. Nous donnons pour ce qu'ils valent ces renseignements assez contradictoires” (H. LAMMENS, *Le Couvent...*, p. 502).]

129. LAZĂR I <Λάζαρος> (1491);

[«Ἀπὸ δὲ τοῦ 1486 μέχρι τοῦ 1510, εὔρημεν εἰς τινα φυλαττόμενα γράμματα ἐν Αἰγύπτῳ, ὅτι ἐχρημάτισαν δύο Ἀρχιεπίσκοποι, Λάζαρος, καὶ μετὰ τοῦτον Μάρκος ὁ καὶ Πατριάρχης Ἱεροσολύμων γεγονός» (PROSCHINITAR⁵, p. 153); K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Λάζαρος 1491(;)». La 1 iul. 1491, un document arab îl menționează: «...daß Beschwerde erhoben ist an

unseren allerhöchsten Pforten im Namen des Bischofs Lazarus und seiner christlichen Genossen sowie des Makarius, Abtes des Klosters Tur Sina, in der sie sagen, daß sie Mönche sind, Kalogeren, die im Kloster Tur Sina im Gebirge wohnen...» (B. MORITZ, *Beiträge...*, pp. 46-47). Vezi și: B. MORITZ, *Beiträge...*, pp. 47-48.]

130. MARCU VI <Μάρκος> (1496-1505);

[K. AMANTOY, „Κατάλογος επισκόπων τοῦ Σινᾶ”, p. 83: «Μᾶρκος 1496»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «66. Μᾶρκος Γ΄ 1486. 1358 ὁ προηγούμενος Μᾶρκος 1486 ὁ νῦν Μᾶρκος = 128 ἔτη· αὐτὸς ἐγένετο καὶ Π/ρχης Ἱεροσολύμων τὸ 1505». Se pare că a condus Sinaiul - hirotonit de Grigorie al Alexandriei - până la 1505, când a fost ales și hirotonit patriarh al Ierusalimului. Vezi și: K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, p. 233; N. Jorga, *Notes et extraits pour servir à l'histoire des croisades du XV siècle*, 1915, p. 257.]

131. DANIEL <Δανιήλ> (1507);

[K. AMANTOY, „Κατάλογος επισκόπων τοῦ Σινᾶ”, p. 83: «Δανιήλ τὸ 1507». vezi și: N. Jorga, *Notes et extraits pour servir à l'histoire des croisades du XV siècle*, 1916, p. 44.]

132. LAZĂR II <Λάζαρος> II (1510);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «67. Λάζαρος Α΄ 1510». Hirotonit și acesta de patriarhul Alexandriei. Se pare că în același an a fost ales mitropolit al Atenei. K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, *Ἡ Μονή...*, p. 233.]

133. IOACHIM III DIN ȚARA ROMÂNEASCĂ <Ἰωακεῖμ Βλάχος> (cca 1510-1540);

[«Ἐπειτα διὰ μερικὰς περιστάσεις ἔμεινεν ὁ θρόνος χηρεύων τριάκοντα χρόνους...» (PROSCHINITAR⁵, p. 153). Adesea se suține că în această perioadă scaunul a rămas văduvit 40 de ani (Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «Ἀπὸ τὸ 1510-1540 ποῦ ἐκλέγεται Ἀρχιεπίσκοπος ὁ Σωφρόνιος ὁ θρόνος χηρεύει, ἤτοι 40 ἔτη»), calcul greșit, în total fiind numai 30 de ani, dacă Sofronie a fost pus stareț în anul 1540. «1. Σημείωμα τοιόνδε ἐν τῷ πρώτῳ φύλλῳ. Αὐτὸν τὸ Βιβλίον ἤβραν τοῦ ἁγίου Σάβα, ὅπῃταν ἠνήχθη ὁ ἅγιος Σάβας, διασυνεργείας τῶν ἀφεντῶν τῆς Βλαχίας καὶ ἦρθεν ὁ πρόην ἠγούμενος τοῦ ὄρους Σινᾶ καὶ ἠπήασαν τὸ μοναστήριον, ἦγουν ὁ κῦρ Ἰωακεῖμ Βλάχος καὶ ἐποίκαν ἀφορισμὸν ἧτις ἔχει βηβλῆα τοῦ ἁγίου Σάβα ναταδῶση, καὶ ἔτις ἔτσι, ἤβρικεν ὁ κυρ Μάξιμος ὁ ἅγιος οἰκονόμος καὶ ἔδωσεν πέντε μαγίδια, τοῦ κυρ Πραήμι διάκου καὶ γαμπροῦ τοῦ παπᾶ Σελεμᾶν, ἀπὸ το χορίον Πεζαλᾶ. Ἐτους ζμβ΄, ἰνδικτιῶνος δ΄ [= 1533/1534]» (*Ἱεροσολυμιτικὴ Βιβλιοθήκη...*, II, pp. 266-267); «Récit du moine Sophronius du couvent de Saint Sabbas-le-Béni. 1547. L'année sept mille cinquante-cinq, le sept juillet, le saint moine Sophronius du Couvent de Sabbas du Saint Sélpucré de Jérusalem, faisait le récit suivant à Sa Sainteté le seigneur Macaire, métropolitain de toute la Russie: Le Couvent de Saint Sabbas-le-Béni est situé à vingt verstes de la ville de Jérusalem; il est habité par un hégoumène et cinquante moines, et les cellules sont au nombre de quatorze mille, mais elles sont toutes vides. Les églises sont au nombre de vingt dans ce couvent; mais, à l'exception de quatre églises, où le service divin est célébré actuellement, elles

sont désertes. On officie tous les jours dans la grande Eglise de l'Annonciation de la sainte Vierge, qui est une fois et demie plus grande que la cathédrale de Moscou. Ce couvent est resté désert pendant cent ans, jusqu'à l'an sept mille quarante-huit; c'est alors que l'hégoumène Joachim vint y demeurer avec ses moines, et il s'y trouve jusqu'à présent. Il est d'origine valaque et est venu du Mont Sinai; les moines, au nombre de cinquante, proviennent de différentes villes grecques» [*Itinéraire russes en Orient traduits pour la Société de l'Orient latin par Mme B. De Khitrowo*, I/1, Réimpression de l'édition 1889, Osnabrück, Otto Zeller, 1966, pp. 273-275. Textul este reprodus după: Manucrit Portchjé (Gouvernement de Moscou) – Bibl. du comte A. Ouvarov, nr. 345 (XVII^e s., pap.)]. Vezi și studiul nostru, „Un român „stareț” la Mănăstirea Sfânta Ecaterina de la Muntele Sinai: Ioachim Valahul (1510-1540)”, în: *Studia Historica et Theologica. Omagiu Profesorului Emilian Popescu*, carte tipărită cu binecuvântarea IPS Daniel, Mitropolitul Moldovei și Bucovinei, Ed. Trinitas, Iași, 2003, pp. 425-442.]

134. CLEMENT <Κλήμης> (1514);

[K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83: «Κλήμης τὸ 1514». „În anul 1513 beduinii au ucis pe egumenul Sinaiului” (K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, p. 83). „Ἄλλα χειρόγραφα προσφέρει ὁ ἀρχιεπίσκοπος Σινᾶ Κλήμης, τὸ 1514, καὶ ἄλλα ὁ Μάξιμος Μαργούνιος τὸ 1602 μετὰ τὴ διαθήκη του” §Π. ΝΙΚΟΛΟΠΟΥΛΟΣ, „Ἡ Βιβλιοθήκη”, în: K. ΜΑΝΑΦΗΣ, *Σινᾶ...*, p. 353). Nu știm dacă această informație este atât de sigură. vezi și: K. AMANTOY, *Σιναιτικὰ μνημεῖα ἀνέκδοτα*, p. 10; și B. MORITZ, *Beiträge...*, p. 44 pentruuciderea egumenul de Sinai de către beduini.]

135. EVGHENIE I <Εὐγένιος> (1538);

[Ms. gr. 339 SINAI, Sf. Grigorie Teologul, Cuvântări, cca 1136-1155: «...Under this entry is a monokondylon of bishop Eugenios of Sinai (d. 1538) (On the significance of this entry and another, later entry on the later back flyleaf, see J. Noret, *Les manuscrits sinaitiques de Grégoire de Nazianze*, Byzantion 48, 1978, p. 158 n. 15, and D. Harlfinger, D.R. Reinsch, J.A.M. Sonderkamp, G. Prato, *Specimina Sinaitica. Die datierten griechischen Handschriften des Katharinen-Kloster auf dem Berge Sinai, 9. bis 12. Jahrhundert*, Berlin, 1983, p. 47)». (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 140). Nu știm ce înseamnă în această notă: „d. 1508” (d. = datum?). Credem totuși că este vorba de o eroare, anul 1538 fiind de fapt 1583 când își încheie păstorirea Evghenie aflat la nr. 125 în lista noastră, și despre care știm că a lăsat și el o însemnare pe același pe același ms. gr. 339 SINAI (vezi mai jos).]

136. SOFRONIE II <Σωφρόνιος> (1540-1545);

[«καὶ πάλιν ἐν ἔτει 1540, ἐχειροτονήθη Σωφρόνιος Ἀρχιεπίσκοπος...» (PROSCHINITAR⁵, p. 153). A fost hirotonit de Gherman al Ierusalimului. Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «68. Σωφρόνιος 1540».]

137. MACARIE IX <Μακάριος ὁ Κύπριος> (1545-1547);

[«...καὶ μετὰ τὴν τελευταίαν τούτου, ἔτος 1545, Μακάριος ἐκεῖνος ὁ Κύπριος, τοῦ ὁποῦ τοῦ ἀκατάστατον καὶ ἀλλοπρόσαλλον μὴ ὑπομένοντες οἱ Πατέρες Σιναίται, μάλιστα ὑποκινούμενοι καὶ παρ' ἄλλων, ἐκάθησαν αὐτὸν ἔτος 1547, ἐν Αἰγύπτῳ, διὰ τῶν τριῶν συνδταμόντων Πατριαρχῶν, οἱ τινες διὰ συνοδικοῦ αὐτῶν γράμματος, κατέλυσαν τὴν Ἀρχιεπισκοπὴν τοῦ Σινᾶ. Ἀφ' οὗ δὲ τοῦτο ἐγένετο παρήλθον ἔτη δεκαοκτῶ, καὶ διορίζετο εἰς τὸ Μοναστήριον Ἡγούμενος. (Ἴδε τὰς αἰτίας τῆς μεταβολῆς ταύτης εἰς τὸν Ἀραβικὸν Χρονογράφον, ἐν τῷ γ'. τμήματι τῆς Ἱερᾶς Ἱστορίας, Φυλ. 205 καὶ 210. Ἔκδοσις 1805...)» (PROSCHINITAR⁵, p. 153). L. ECKENSTEIN, „Rulers...”, p. VII: «36. Macarius of Cyprus, 1547»; K. AMANTOY, „Κατάλογος ἐπισκόπων τοῦ Σινᾶ”, pp. 83-84: «Τὸ 1545 ἀναφέρεται ἐπίσκοπος ὁ Κύπριος Μακάριος ὁ ἔπειτα καθαιρεθεῖς. Εἰς τὸν Σιν. Κῶδ. 2197 (σελ. 128) εἰς αἴτησιν πρὸς τὴν Βενετιανὴν ὑπὸ ἡμερομηνίαν 29 Ἰανουαρίου 1566 ὑπογράφει ὁ Μακάριος ὡς ἀπλοῦς ἐπίσκοπος, συνυπογράφει δὲ „Θεόδουλος ἱερομόναχος καὶ ἡγούμενος τοῦ ἁγίου Ὁρους Σινᾶ”. Ἐπίσης συνυπογράφει καὶ ὁ πατριάρχης Ἀλεξανδρείας Ἰωακείμ». Caterisit în 1547, la 1566 semnează ca simplu episcop. Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «69. Μακάριος Γ' 1545-1547 (ἀκατάστατος καὶ ἀλλοπρόσαλλος). 1547-1575 κατηργήθη ἡ ἀρχιεπισκοπὴ λυπηρὰ ἱστορία 28 ἔτη». Ms. gr. 3 SINAI, Scolii la Cartea lui Iov și Protheoria lui Olimpiodor, sec. XI (sf.); «...another note of similar nature, on fol. 246v, is signed by Makarios, bishop of Sinai, probably Makarios IV, the Cypriot, who became bishop of Sinai in 1545 (See M.H.L. Rabino, *Le Monastere...*, p. 86)». (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 100). Vezi și: N. Jorga, *Notes et extraits pour servir à l'histoire des croisades du XV siècle*, 1916, p. 139.]

138. TEODUL <Θεοδούλος, ἡγούμενος> (1566);

139. ANTONIE III <Ἀντώνιος, ἡγούμενος>;

140. AVRAAM III <Ἀβραάμ, ἡγούμενος>;

141. NIL <Νίλος, ἡγούμενος>;

142. CALIST <Κάλλιστος> (sec. XVI-XVII).

[Numele lui este menționat pe un ms. sinait din sec. XVI-XVII care conține Liturgia Sf. Ioan Gură de Aur (*Tă véa...*, p. 225, nr. 252).]

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143. EVGHENIE II <Εὐγένιος> (1567-1583);

[«Ἀφ' οὗ λοιπὸν γέγονε τὸ συνοδικὸν, νὰ μὴ ποιήσωσι πλέον οἱ πατέρες Ἀρχιεπίσκοπον εἰς τὸ μοναστήριον, ἀλλὰ Ἡγούμενον, ὅτε καὶ τὸν Μακάριον τελείως διώξαντες ἐκάθησαν, ἐπέρασαν χρόνοι ιη'. καὶ ἐποίησαν Ἡγούμενον. ὁμῶς βλέποντες ὅτι τὸ κακὸν προβαίνει εἰς χειρότερον, διέλυσαν, ὡς εἶπομεν, τὸ κακῶς κριθὲν καὶ κυρωθὲν ἐκεῖνο συνοδικὸν, καὶ γέγονεν ἄλλο, τὸ ὑπὸ Ἱερεμίου, καὶ εὐθὺς τὸν αὐτὸν χρόνον ἐχειροτόνησαν Ἀρχιεπίσκοπον κύρ Εὐγένιον, τὸν ὁποῖον εἶχον πρότερον, καὶ ἐζήσεν ἀφ' οὗ ἐχειροτονήθη, χρόνου ιζ'» (PROSCHINITAR¹, f. 39-39^v); «VII. EUGENIUS. Saeculo decimo-sexto labente, ad

Maximilianum Imperat. et Carolum Austriae archiducem supplices litteras scripsit Eugenius eo titulo inscriptas: Potenti ac divinitus coronato Regi (sive Imperatori Basilei/) Domino nostro, Domino Maximiliano, cum summa reverentia Viennam; Eugenius episcopus et antistes sancti montis Sinaï, τῷ κραταιῷ καὶ Θεοσεπτῷ βασιλεῖ Μαξιμιλιανῷ Εὐγένιος ἐπίσκοπος καὶ καθηγούμενος τοῦ ἁγίου ὄρους Σινᾶ, cum omnibus suis hieromonachis, et monachis, in Domino salutem. Ignosce Imperator, etc. Data in monte Sinaeo, anno, ab Incarnata Christi dispensatione, 1569. die Martii 20. Ind. XII. Humilis episcopus Eugenius montis Sinaï et Rhaiti, ὁ ταπεινὸς ἐπίσκοπος τοῦ ἁγίου ὄρους Σινᾶ καὶ Ραιθοῦ. In ea subsidium ab Imperatore postulabat, quo possent Imperatori Turcarum ingentem pecuniarum summam suis monasteriis impositam solvere. Extat illa epistola Graecè cum translata. Latina, apud Martinum Crusium in Academia Tybingensi Graecum et Latinum professorem, Turco-graecia lib. 3. pp. 261. et 262. qui etiam ita annotat ad istam epistolam, p. 263. „Acceperam (hanc) 16. Mart. 1579. à D.D. Chytraeo, Restochio. Monasterium montis Sinaï magnum est... Situm est ad radicem illius montis. Conditor ejus Imperator Justinianus (hallucinatur Crusius, siquidem saeculo quinto medio jam subsistebat, ex supra dictis, ubi de Macario episcopo Pharan). In montis vertice, ubi Deus tabulas Moysi dedit, reliqui (maceriae) templi, ab eodem Imperatore extracti, cernuntur. In eo monasterio sunt plus centum Graeci monachi, Eugenius ἀρχιεπίσκοπος, καὶ ἡγούμενος τοῦ Συναίου ὄρους, τῷ Ἱεροσολύμων πατριάρχη ὑποτεταγμένος. E regione montis Sinaï, este alter mons τὸ Αἰκατερίνης ὄρος, sanctae Catharinae mons: ubi et templum ejusdem Maryris. Rhaiti, antiquitus Ἐλίμ, locus est, aut κόμη (vicus): distans bidui à monte Sinaï. Ibi est S. Georgii templum. Sic audivisse se D. Theodosius παρὰ Ἱερομονάχων Συναίτων ait”. Haec praefatus Martinus Crusius. Superstes adhuc erat anno mundi 7087. Christi 1579. Eugenius episcopus montis Sinaï, quem Germanus Patriarcha Hierosolymitanus hanc sedem dimisit, teste Dositheo, lib. XI. de Patr. Hierosol. c. 7. §.4. (Vid. supra col. 517. C. ubi pro 7088. lege 7087). Idem Crus. p. 234. dixerat de S. Catharina: „In montis Sinaï monasterio 120. monachi Graeci sunt: in quod, ex monte sanctae Catharinae, hujus corpus, metu Arabum, translatum est: cujus adhuc restant ambae manus integrae propè chorum templi» (M.LE QUIEN, *Oriens Christianus...*, cols. 756-757). «Ἀφ’ οὗ λοιπὸν γέγονε τὸ Συνοδικὸν νὰ μὴ ποιήσωσιν πλέον οἱ Πατέρες ἀρχιεπίσκοπον εἰς τὸ Μοναστήριον, ἀλλ’ ἡγούμενον, ὅτε καὶ τὸν Μακάριον ἐκείνον τὸν Κύπριον, ὡς μηδεμίαν ἔχοντα εἰς ἑαυτὸν καλογηρικὴν κατάστασιν, τελείως, διώξαντες ἐκάθησαν, ἐπέρασαν χρόνοι ιη´. καὶ ἐποίουν ἡγούμενον, ὅμως βλέποντες ὅτι τὸ κακὸν προβαίνει εἰς τὸ χειρότερον, διέλυσαν τὸ κακῶς κριθέν, καὶ κυρωθὲν ἐκεῖνο Συνοδικόν, καὶ γέγονεν ἄλλο, τὸ ὑπὸ Ἱερεμίου, καὶ εὐθὺς τὸν αὐτὸν χρόνον ἐχειροτόνησαν ἀρχιεπίσκοπον τὸν κύρ Εὐγένειον, τὸν ὁποῖον εἶχον πρότερον, καὶ ἔζησεν ἀφ’ οὗ ἐχειροτονήθη, χρόνους ιζ´» (PROSCHINITAR³, pp. 49-50; PROSCHINITAR⁴, p. 130). Lucrarea cuprinde la acest text de mai înainte și următoarea notă (tipărită) marginală: «Βλέπε ἐν τῷ Ἀραβικῷ Χρονογράφῳ, ἐν τῷ γ´ τμήματι τῆς Ἱερᾶς Ἱστορίας φύλλ. 215 καὶ 217 καὶ εὐρήσεις τὴν αἰτίαν ὑπὸ τῆς ὁποίας ἠναγκάσθησαν οἱ Συναίται, νὰ καθηρωστοῦν τὸν Μακάριον, καὶ νὰ μὴ ποιῶσιν εἰς τὸ ἐξῆς ἀρχιεπίσκοπον» (PROSCHINITAR³, pp. 49-50); «Ἀλλὰ βλέποντες οἱ Πατέρες, ὅτι τὸ κακὸν ἦν μέγα, προβαῖνον εἰς ὄλεθρον, ἀνευ γνησίου ποιμένος καὶ προεστῶτος, ἀνέτρεψαν τὸ κακῶς κριθέν καὶ κυρωθὲν ἐκεῖνο Συνοδικόν, διὰ τοῦ ὑπὸ Ἱερεμίου τοῦ Δευτέρου Πατριάρχου Κωνσταντινουπόλεως ἐκδοθέντος ἑτέρου, ἔτος 1565, καὶ εὐθὺς, τὸν αὐτὸν χρόνον χειροτονηθεὶς, κατέστη πάλιν Ἀρχιεπίσκοπος τοῦ Σινᾶ, ὁ Εὐγένιος, ὁ ὁποῖος

ἔζησεν ἔτη ιζ´» (PROSCHINITAR⁵, p. 153); L. ECKENSTEIN, „Rulers...”, p. VII: «37. Eugenius, 1565-1583»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «70. Εὐγένιος Α΄ 1575. Ἀρχιεράτευσε χρόνους 17». În timpul lui (1568-1569) s-a clădit paraclisul Sf. Ioan Botezătorul de la Sinai de către Alexandru II Mircea Voevod (1568-1577). În mod ciudat semnează: «ὁ ταπεινὸς ἐπίσκοπος εὐγένιος τοῦ ἁγίου ὄρους σινᾶ» în ms. gr. 339 SINAI, Sf. Grigorie Teologul, cca 1150, cf. *Specimina...*, p. 47.]

144. ANASTASIE V <Ἀναστάσιος> (1583-1592);

[«Μετὰ δὲ τὸν θάνατον τούτου ἐχειροτονήθη Ἀναστάσιος, ἔζησε καὶ αὐτὸς χρόνους, η´» (PROSCHINITAR¹, f. 39^v); «Μετὰ δὲ τὸν θάνατον τοῦ κῦρ Εὐγενείου ἐχειροτονήθη Ἀναστάσιος, ἔζησε καὶ αὐτὸς χρόνους, η´» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον ἐχειροτονήθη Ἀναστάσιος Ἀρχιεπίσκοπος, ἐν ἔτει 1583 ἀπὸ Χριστοῦ, καὶ ἔζησεν ἔτη η´» (PROSCHINITAR⁵, p. 153); L. ECKENSTEIN, „Rulers...”, p. VII: «38. Anastasius, 1583-1592»; K.N. ΠΑΠΑΜΙΧΑΛΟΠΟΥΛΟΥ, „Ἡ Μονή...”, p. 422; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «71. Ἀναστάσιος Α΄ 1583. Ἀρχιεράτευσε χρόνους 8»; D.S. RICHARDS, *St. Catherine's Monastery...*, p. 175; *Τὰ νέα...*, p. 204, nr. 89.]

145. LAVRENTIE <Λαυρέντιος> (1592-1617);

[«Μετὰ τὸν ἀναστάσιον, ὁ κῦρ Λαυρέντιος, ἔζησε δὲ οὗτος χρόνους, κδ´» (PROSCHINITAR¹, f. 39^v; PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον Λαυρέντιος ἀρχιεπίσκοπος, ἐν ἔτει 1592, ἀπὸ Χριστοῦ, καὶ ἔζησεν ἔτη κδ´» (PROSCHINITAR⁵, p. 153). L. ECKENSTEIN, „Rulers...”, p. VII: «39. Laurentius, 1572-1617»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «72. Λαυρέντιος Α΄ 1592. Ἀρχιεράτευσε χρόνους 24». Am respectat însă, începând cu Lavrentie, datele prezentate în lucrarea Σ.Δ. ΚΟΝΤΟΓΙΑΝΝΗΣ, *Τὸ Σιναιτικὸν ζήτημα, ἰστ´-ιθ´ αἰ.*, Ἀθῆναι, 1987, passim. Semnează: ὁ ταπεινὸς ἀρχιεπίσκοπος λαυρέντιος ἁγίου ὄρους σινᾶ καὶ ῥαιθοῦ, în ms. gr. 339 SINAI, Sf. Grigorie Teologul, cca 1150, cf. *Specimina...*, p. 47.]

146. IOASAF II <Ἰωάσαφ ὁ Ῥόδιος> (1617-1661);

[«Τούτου θανόντος, ἐχειροτονήθη ὁ κῦρ Ἰωάσαφ, ὁ Ῥόδιος, ἐν ἔτει αχιζ´. τοῦ σεπτεμβρίου μηνὸς εἰς τὰς λ´. ἡμέρα δ´. καὶ ἀρχιεράτευσε χρόνους μ´» (PROSCHINITAR¹, f. 39^v); «VIII. JOASAPH» (M.LE QUIEN, *Oriens Christianus...*, col. 757); «Τούτου θανόντος ἐχειροτονήθη ὁ κῦρ Ἰωάσαφ, ὁ Ῥόδιος, ἐν ἔτει αχιζ´. εἰς τὰς λ´ τοῦ Σεπτεμβρίου μηνὸς, ἡμέρα δ´. καὶ ἀρχιεράτευσε χρόνους μ´» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον Ἰωάσαφ ὁ Ῥόδιος, ἐν ἔτει 1617, καὶ ἔζησεν ἔτη μ´» (PROSCHINITAR⁵, p. 153). L. ECKENSTEIN, „Rulers...”, p. VII: «40. Joasaph, 1617-1658»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «73. Ἰωάσαφ Α΄ 1617. Ἀρχιεράτευσε χρόνους 24». „Ioasaf episcop de Sinai (1617-1660)” (K. WEITZMANN, G. GALAVARIS, *The Monastery...*, p. 170).]

147. NECTARIE II <Νεκτάριος ὁ Κρής> (1661);

[1605: se naște în Creta, după nume Nikolaos Pelopide; urmează cursurile școlii întreținute de călugării sinaiți în Handaka (Creta), astăzi Heraklion; intră în monahism în M-rea Sf. Ecaterina de la M-le Sinai; cca 1650: călătorește în Moldova și la C/opol, rezolvând diverse probleme ale metocurilor sinaite;

urmează cursuri de filosofie și teologie la Athena; 1659-1660: scrie Epitome tis ierokosmikes historias, publicată la Veneția în: 1677, 1756, 1770, 1783-1784, 1805, 1980-Athena, ediție facsimil a celei din 1805; 1660: este ales arhiepiscop al Sinaiului; 9 apr. 1661: este instalat patriarh al Ierusalimului; 1669: din motive de sănătate, se retrage într-o m-re din Ierusalim; publică mai multe lucrări; 1676: moare (toate acestea la: A. POPESCU-BELIS, J.-M. MOUTON, Un aperçu des descriptions..., pp. 193-194, conform V. GRUMEL, „Nectaire”, în: Dictionnaire de théologie catholique, IX, col. 54-56; F. KATTENBUSCH, „Nectarius”, în: New Schaff-Herzog Encyclopedia of Religions Knowledge, VIII, p. 98; S.M. STERN, „A Fatimid Decree of the Year 524/1130”, în: BSOAS 3/1060, pp. 439-440; J. NASRALLAH, în: HMLEM, IV/1, pp. 148-152). «Μετ’ ἐκεῖνον ἐνήφισαν τὸν κύρ Νεκτάριον διὰ ἀρχιεπίσκοπον, καὶ ἀπερχόμενος εἰς τὴν Ἱερουσαλήμ, ἐχειροτόνησαν αὐτὸν Πατριάρχην Ἱεροσοῦμων» (PROSCHINITAR¹, f. 39^v); «IX. NECTARIUS electus. Joasaph iste, ex Renaudotio, obiit in extrema senectute circa annum 1661. siquidem eo anno ei successor elector est in sede montis Sinaï Nectarius, qui eodem tempore Constantinopoli nominabatur Patriarcha Hierosolymitanus post Paisii obitum. Unde consecratus est, non in episcopum montis Sinaï, sed in Hierosolymorum praesulem, die 10. Aprilis ejusdem anni. Vide supra col. 520. E. De eo loquitur Dositheus lib. 12. Patriarch. Hieros. cap. 3 §. 1» (M.LE QUIEN, Oriens Christianus..., col. 757); «Μετ’ ἐκεῖνον ἐνήφισαν τὸν κύρ Νεκτάριον διὰ ἀρχιεπίσκοπον, ὅστις ἀπῆλθεν εἰς Ἱερουσαλήμ τούτου ἕνεκα, ὅμως οἱ Ἀγιοταφῖται ἐχειροτόνησαν αὐτὸν Πατριάρχην Ἱεροσολύμων» \$PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130%; «Μετὰ τοῦτον ἐνηφίσθη Νεκτάριος ὁ Σοφώτατος, καὶ ἀπελθὼν εἰς Ἱερουσαλήμ, διὰ τὰ χειροτονηθῆ, ἐχειροτονήθη ὑπὸ τῶν Ἱεροσολυμητῶν Πατριάρχης Ἱεροσολύμων, ἀντ’ αὐτοῦ δ’ ἐχειροτονήθη εἰς τὴν Ἀρχιεπισκοπὴν τοῦ Σινᾶ Ἀνανίας Βυζάντιος, ὁ ὁποῖος μετὰ ἰ. ἔτη παρητηθῆ» (PROSCHINITAR⁵, pp. 153-154); L. ECKENSTEIN, Rulers..., p. VII: «41. (Nectarius)»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «74. Νεκτάριος Α΄ 1661, ὁ σοφώτατος, γενόμενος Π/αρχης Ἱεροσολύμων». A devenit patriarh al Ierusalimului.]

[ANTONIE: «X. ANTONIUS. In Nectarii locum probabiliter sussectus est episcopus montis Sinaï Antonius, qui certè sedebat anno 1665. Eo enim anno, cum Macario Antiocheno, et Paisio Alexandrino praesulibus, in Moschoviam petiit ad Imperatorem Basilium, ut gentis illius Patriarcham ad ordinem redigeret. Ita refert D. de la Croix, Turhie Chrestienne, pag. 181» (M.LE QUIEN, Oriens Christianus..., cols. 757-758).]

148. ANANIA <Ἀνανίας Βυζαντινός> (1661-1671);

[«Καὶ γέγονεν ἀρχιεπίσκοπος ὁ κύρ ἀνανίας ὁ Βυζάντιος, ἀρχιεράτευσε δὲ χρόνους ἰ. καὶ ἐποίησε παραίτησιν» (PROSCHINITAR¹, f. 39^v; PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); vezi și nota precedentă; L. ECKENSTEIN, „Rulers...”, p. VII: «42. Ananias (1667-1677), 1658-1668»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «75. Ἀνανίας Α΄ ὁ Βυζάντιος 1661-1668. Ἀρχιεράτευσε χρόνους 7». „Anania (1661-1671)” (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”, în: Κ. ΜΑΝΑΦΗΣ, Σινᾶ..., p. 239). Însemnare pe un epitrahil: «Ἀνανίου ἀρχιεπισκόπου / τοῦ Σιναιίου Ἁγίου Ὁρους ζρπ.» (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”, p. 239).]

149. IOANICHIE I <Ἰωαννίκιος Πελοποννήσιος> (1671-1702);

[«Καὶ ἐχειροτονήθη ἀρχιεπίσκοπος ὁ κὺρ Ἰωαννίκιος Πελοποννήσιος, καὶ ἀρχιεράτευσε χρόνους λε'. Εἰς τούτου τὸν καιρὸν ᾠκοδόμησεν ὁ ὑψηλότατος αὐθέντης Ἰωάννης Κωνσταντῖνος Μπασαράμπας Βοεβόδας ὁ μέγας Μπραγκοβάνος, καὶ Ἦγεμὼν πάσης Οὐγγροβλαχίας, μετὰ τοῦ ἐνδοξοτάτου ἄρχοντος μέγα Σπαθαρίου Κυρίου Μιχαήλ Καντακουζηνοῦ, τὴν ἱερὰν καὶ περικαλῆ Μονὴν τοῦ Ῥιμνίκου, καὶ ἀφιέρωσαν αὐτὴν εἰς τὸ Θεοβάδιστον ὄρος τοῦ Σινᾶ» (PROSCHINITAR¹, f. 39^v; PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «XI. JOANNICIUS I. Responsioni Nectarii quondam Patriarchae Hierosolymitani adversus ministrum Claudium Calvinistam anno 1672. mense Junio subscriptus legitur Ἰωαννίκιος ἀρχιεπίσκοπος τοῦ ἁγίου ὄρους Σινᾶ, Joannicius archiepiscopus S. montis Sinaï. Quatuor post annis, id est anno 1676. haec Nectarii responsio è monte Sinaï, D. Carolo Francisco Olier de Nointel Christianissimi regis apud Turcarum Imperatorem oratori missa est, teste doctiss. Renaudot. to. 4. Perpet. fid. circa Euchar. pag. 128.» (M.LE QUIEN, *Oriens Christianus...*, col. 758); «Μετὰ τοῦτον Ἰωαννίκιος Πελοποννήσιος ἐν ἔτει αὐχξη'. καὶ ἔξησεν ἔτη λε'. Ἐπὶ τῆς Ἀρχιερατείας τούτου ᾠκοδόμησεν ὁ ὑψηλότατος Αὐθέντης πάσης Οὐγκροβλαχίας Ἰωάννης Κωνσταντῖνος Βασαράμπας Βοεβόδας, ὁ Βραγκοβάνος, μετὰ τοῦ εὐγενεστάτου Ἄρχοντος μεγάλου Σπαθάρη Μιχαήλ Καντακουζηνοῦ, τὴν Ἱερὰν καὶ περικαλῆ Μονὴν τοῦ Ῥιμνίκου, καὶ ἀφιέρωσαν αὐτὴν εἰς τὸ Σινᾶ» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «43. Joannicus I (1677-1703), 1668-1703»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «76. Ἰωαννίκιος Α' 1668 (Μονὴ Ῥιμνικίου Βοεβόδας Ἰωάν. Κ'νος Βεσσάριο).»]

150. COSMA <Κοσμᾶς Βυζάντιος> (1702-1707);

[«Μετὰ τὴν ἀποβίωσιν ἐκείνου, ἀρχιεράτευσεν ὁ κὺρ Κοσμᾶς χρόνον ἕνα, καὶ ἐποίησεν παραίτησιν ἰδιοθέλητον, καὶ ἰδιόγνωμον» (PROSCHINITAR¹, f. 39^v); «XII. COSMAS. Cosmas, qui fuit renuntiatius Patriarcha Constantinopolitanus post Cyrillum hujus nominis V. erat archiepiscopus montis Sinaï quum eam sedem conscendit. Qua deinde abdicata, ad montem Sinaï rediit, ibique procul à vitae tumultibus cibum suabissimasque delicias habuit divinarum scripturarum meditationem, ut refert Demetrius Procopius. Vide supra tom. I. col. 348. D. E. Praeerat ecclesiae montis Sinaï ante annum 1720. quo ejus successorem in sede Constantinopolitana Hieremiam III. à paucis diebus exauctoratum suisse tradiderunt Amstelodamenses publici commentarii ad diem 14. Maii ejusdem anni 1720. ex litteris Constantinopoli datis die 26. Febr. Vide rursus supra ibid. col. 349 A.» (M.LE QUIEN, *Oriens Christianus...*, col. 758). «Μετὰ τὴν ἀποβίωσιν τοῦ κὺρ Ἰωαννικίου τούτου ἀρχιεράτευσεν ὁ κὺρ Κοσμᾶς Βυζάντιος χρόνον ἕνα, καὶ ποιήσας παραίτησιν ἀπῆλθεν εἰς τὴν Κωνσταντινούπολιν, καὶ ἐγένετο Οἰκουμενικὸς Πατριάρχης, καὶ Ἀλεξανδρείας ὕστερον» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον Κοσμᾶς Βυζάντιος, καὶ μετὰ παρέλευσιν ἐνὸς ἔτος, προσεκλήθη Πατριάρχης Κωνσταντινουπόλεως, καὶ ἔπειτα μετετέθη εἰς τὸν θρόνον τῆς Ἀλεξανδρείας» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «44. Cosmas, 1705»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, *Κατάλογος...*, p. 519: «77. Κοσμᾶς ὁ Βυζάντιος 1704· ἐγένετο καὶ Πατριάρχης Κ/πόλεως»; K. Amantos spune că a stărețit între 1703-1706 și că timp de 2 ani nu a existat arhiepiscop la Sinai (*Σύντομος ἱστορία τῆς Ἱερᾶς Μονῆς τοῦ Σινᾶ*, Θεσσαλονίκη, 1953, p. 61). Alcătuiește în 1704 primul catalog al manuscriselor din Mănăstire (N. ΛΙΒΑΔΑΡΑΣ, H. HARRAUER, „Ἡ συλλογὴ παπύρων...”, p. 356).]

151. ΑΤΑΝΑΣΙΕ ΙΙΙ <Ἀθανάσιος Βεῤῥοιᾶνος> (1708-1720);

[«Καὶ ἐνηφίθη καὶ ἐχειροτονήθη ὁ νῦν κύρ Ἀθανάσιος, ὁ ἀπὸ τῆς ἁπαρχίας Βερροίας. Ἐχειροτονήθη δὲ εἰς τοὺς ἀψη΄. Ἰαννουαρίου, ζ΄. Παρὰ τοῦ Μακαριωτάτου Χρυσάνθου Πατριάρχου Ἱεροσολύμων» (PROSCHINITAR¹, f. 39^v); «Καὶ ἐνηφίσθη ὁ κύρ Ἀθανάσιος, ὁ ἀπὸ τῆς Ἐπαρχίας Βεῤῥοίας, ἐχειροτονήθη εἰς τοὺς ἀψη΄. Ἰαννουαρίου στ΄. καὶ ἀρχιεράτευσε χρόνους ιβ΄. καὶ ἀνεπαύθη ἐν Κυρίῳ ὁ αἰδίομος» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον Ἀθανάσιος Βεῤῥοιᾶιος, ἔτος ἀπὸ Χριστοῦ ἀψστ΄. καὶ ἔζησεν ἔτη ιβ΄» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «45. Athanasius of Bari, 1706-1718»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «78. Ἀθανάσιος Γ΄ ὁ Βερροιᾶνος 1707 διεφώνησε μὲ τοὺς πατέρας»; însemnare pe o psaltire scrisă în 1648: «1720 ἀυγούστου, ἡμέρα τρίτη ἐκοιμήθη ὁ μακαρίτης Ἀθανάσιος ἀρχιεπίσκοπος Σιναίου ὄρου» (BENESEVICI, *Catalogus...*, I, p. 24, nr. 14 [19]).]

152. ΙΟΑΝΝΙΧΙΕ ΙΙ <Ἰωαννίκιος ὁ Λέσβιος> (1721-1728);

[«Μετὰ τοῦτον ἐνηφίσθη ὁ κύρ Ἰωαννίκιος Λέσβιος, καὶ ἐχειροτονήθη εἰς τοὺς ἀψκ΄. Ὀκτωβρίου ια΄. ἔζησε χρόνους ζ΄. καὶ ἀνεπαύθη» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «XIII. JOANNICIUS II. Hoc eodem saeculo decimo-octavo praesul montis Sinaï perhibetur Joannicius alter, de quo nihil aliud novimus» (M.LE QUIEN, *Oriens Christianus...*, col. 758); «Μετὰ τοῦτον Ἰωαννίκιος Λέσβιος, ἔτος ἀψη΄. καὶ ἔζησεν ἔτη ια΄» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «46. Joannicus II of Mytilene, 1718-1729»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «79. Ἰωαννίκιος β΄ ὁ Λέσβιος 1718».]

153. ΝΙΧΙΦΟΡ <Νικηφόρος Μαρθάλης ὁ Γλυκὺς> (1729-1747);

[«Μετὰ τὸν κύρ Ἰωαννίκιον ἐνηφίσθη ὁ ἐν Κωνσταντινουπόλει ἡγούμενος τοῦ μοναστηριακοῦ μετοχίου, τοῦ τιμίου Προδρόμου κύρ Νικηφόρος Μαρθάλης ὁ Γλυκὺς ἐπονομαζόμενος, ὁ ἐκ Χάνδακος τῆς Κρήτης, καὶ ἐχειροτονήθη εἰς τοὺς ἀψκθ΄. Ὀκτωβρίου ιστ΄. ἀρχιεράτευσε χρόνους κ΄. καὶ ἐποίησε παραίτησιν, καὶ ἀπελθὼν ἐν τῇ Πατρίδι αὐτοῦ ἀπεπαύθη, μετεκομίσθησαν δὲ τὰ λείψανα αὐτοῦ εἰς τὸ Μοναστήριον» (PROSCHINITAR³, p. 56; PROSCHINITAR⁴, p. 130); «Μετὰ τοῦτον ὁ ἐν Κωνσταντινουπόλει ἡγούμενος, κατὰ τὸ Μετόχειον τοῦ τιμίου Προδρόμου, Νικηφόρος Μαρθάλης, ὁ Γλυκὺς ἐπονομαζόμενος, ἐκ Χάνδακος τῆς Κρήτης, ἔτος ἀψκθ΄. παρητήθη δὲ μετὰ παρέλευσιν ἐτῶν κ΄. καὶ ἀπέθανεν εἰς τὴν Πατρίδα του· μετεκομίσθησαν δὲ τὰ λείψανα αὐτοῦ εἰς τὸ Μοναστήριον» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «47. Nicephorus Mortales, 1729-1749». AMANTOS dă ca dată a începerii păstoriei anul 1728. La fel: 1728-1747 la N. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸς...”, în: Κ. ΜΑΝΑΦΗΣ, *Σινᾶ...*, p. 16; 1728-1747: în: *Τὰ νέα...*, p. 133; 1729-1749: *Εἰσαγωγή...*, la vol. PROSCHINITAR⁵, p. κς, nota 13. De asemenea, găsım anul 1749 ca dată a încheierii păstoriei lui. Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «80. Νικηφόρος Α΄ ὁ Μαρθάλης 1729. Ἀρχιεράτευσεν ἔτη 20· παρητήθη. Ὁ Σιλβέστρος Ἀντιοχείας ἀπεκάλει Μακαριώτατον». Este cel care s-a ocupat de tirăgirea primului Προσκυνητᾶριον al Sinaiului (PROSCHINITAR¹, Târgoviște, 1710). „ὁ Νικηφόρος Μαρθάλης ὁ Γλυκὺς, κατόπιν ἀρχιεπίσκοπος Σινᾶ (1706)...” (Π. ΝΙΚΟΛΟΠΟΥΛΟΣ, „Ἡ Βιβλιοθήκη...”, p. 353). Însemnare pe un orar din anul 1748: «ἐλεημοσύνη τῶν εὐσεβῶν, χριστιανῶν τῶν ἐν τῇ πολιτείᾳ Ρυθίμνης ἀψημ΄. Νικηφόρου ἀρχιεπικόπου Σινᾶ τοῦ Κρητῶς, συνδρομῇ Κυρίου Καλλίνικου ἐπισκόπου Ρεθύμνης» (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”, în: Κ. ΜΑΝΑΦΗΣ, *Σινᾶ...*, p.

240). Însemnare pe o mitră din anul 1731: «Νικηφόρου ἀρχιεπισκόπου Σινᾶ ὄρου, ἀπλᾶ· σεμτεμβρίω» (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”, p. 242). „Νικηληφορ Μαρτάλες (1728-1747)” (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”, p. 242). „Nichifor Martales (1728-1747; †1748)” (Κ. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 3).]

154. CONSTANTIE I <Κωνστάντιος> (1748-1759);

[«Μετὰ τούτον ἐψηφίσθη ὁ ἀρχιμανδρίτης κύρ Κωνστάντιος, ὁ ἀπὸ πατρὸς μὲν Κρή, ἀπὸ μητρὸς δὲ Βυζάντιος, ὅτε ἀφίκετο ἀπὸ τῆς Μοσχοβίας, ἐπὶ τῆς Βασιλείας τῆς αἰοίδιμου Ἐλισάβετ Πετρόβνης, παρῶν τότε εἰς τὴν χαρὰν τῆς ἡδὴ Αὐτοκρατορίσεως Ἱμπερατορίσεως, Κυρίας Μεγάλης Βασιλίσεως Αἰκατερίνης Ἀλεξιόβνης. Ἐχειροτονήθη δὲ εἰς τοὺς ἀμμη΄ τῆ Κυριακῆ τῶν Βαΐων, καὶ ἀρχιεράτευσε χρόνους δέκα, εἴτα ἐποίησε παραίτησιν, καὶ ἀπερχόμενος εἰς τὴν Βασιλεύουσαν, γέρων, καὶ ἀδύνατος ὢν, καὶ πολλὰ πάσχειν ὑπὸ λιθαργίας, ἀπεπαύθη καθ' ὁδὸν. Μετεκομίσθησαν δὲ καὶ τούτου τὰ Λεῖψανα εἰς τὸ Μοναστήριον. Εἰς τούτον τὸν καιρὸν ἀφιέρωσεν ὁ αἰοίδιμος Αὐθέντης Μιχαὴλ Ῥακοβίτζης, Βοεβόδας τὸ Ἱερὸν Μοναστήριον ὅπου ὠκοδόμησε κατὰ τὴν Μολδαβίαν, ἐπονομαζόμενον τοῦ Φισιτζίου, εἰς τὸ Θεοβάδιστον Ὄρος τοῦ Σινᾶ, διὰ ψυχικὴν αὐτοῦ σωτηρίαν, καὶ μνημόσυνον αἰώνιον τοῦ ἐκλάμπρου αὐτοῦ ὀνόματος, καὶ τῶν διαδόχων, καὶ κληρονόμων του» (PROSCHINITAR³, pp. 56-57; PROSCHINITAR⁴, p. 130); «Μετὰ τούτον Κωνστάντιος, πατρὸθεν Κρής, μητρὸθεν Βυζάντιος, ἔτος ἀμμη΄. παρητήθη δὲ μετὰ παρέλευσιν ἐτῶν ι΄. καὶ ἀπερχόμενος εἰς τὴν Κωνσταντινούπολιν ἀπέθανε καθ' ὁδὸν· μετεκομίσθησαν δὲ καὶ τούτου τὰ λείψανα εἰς τὸ Μοναστήριον. Ἐπὶ τῆς Ἀρχιερατείας τούτου ὠκοδόμησε καὶ ἀφιέρωσε εἰς τὸ Σινᾶ τὴν ἐν Μολδαβίᾳ Μονὴν τοῦ Φισιτζίου, ὁ ὑψηλότατος αὐθέντης Μολδοβλαχίας Μιχαὴν Ῥακοβίτζας Βοεβόδας» (PROSCHINITAR⁵, p. 154); L. ECKENSTEIN, „Rulers...”, p. VII: «48. Constantius I, 1749-1759»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «81. Κωνστάντιος ὁ Α΄, 1749. Μονὴ Φισιτζίου Βοεβόδας Ῥακοβίτσας». Ν. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 16. Cercetarea noastră de până acum nu ne-a confirmat încă dacă este aceeași persoană cu cea pe care Nichifor Marthales a lăsat-o ca stareț în locul său la metocul din Μπαλατᾶ (C/opol) și care mai înainte a ocupat postul de stareț la Mănăstirea Sf. Paraschiva din Iași, și ea metoh al Muntelui Sinai.]

155. CHIRIL II <Κύριλλος ὁ Κρής> (1759-1790);

[«Μετὰ δὲ τὸν Κωνστάντιον ἐψηφίσθη ὁ νῦν κύρ Κύριλλος, ὁ ἐκ Χάνδακος τῆς Κρήτης, εὐρισκόμενος ἐν Σμύρνη, καὶ ἐκεῖθεν ἀπελθὼν εἰς τὴν Ἁγίαν Πόλιν, ἐχειροτονήθη εἰς τοὺς ἀμμη΄. Ὀκτωβρίου ιζ΄. Τὸν ὅποιον ὡς διοικούντα καλῶς, καὶ θεοφιλῶς εἰς τούτους τοὺς ἀξιοδακρύτους αἰῶνας, τὸ Ἱερὸν Μοναστήριον, καὶ ὑπὲρ τῆς συστάσεως τούτου ὀλοψύχως ἀγωνιζόμενον, καὶ ποιμένοντα μὲ ἔνθεον ζῆλον τὴν ἐμπιστευθεῖσαν αὐτῷ οὐρανόθεν Ἀδελφότητα, διαφυλάξει ὁ Κύριος εἰς μακράϊωνας, διὰ τὴν εἶναι εἰς ὅλους ὑπομονῆς, καὶ πραότητος, καὶ θεαρέστου πολιτείας ὑπόδειγμα» (PROSCHINITAR³, p. 57; PROSCHINITAR⁴, p. 130); «Μετὰ τὸν αἰοίδιμον Κωνστάντιον, ἐψηφίσθη ὁ κλεινὸς Κύριλλος, ὀρμώμενος ἐκ Κρήτης, καὶ εὐρισκόμενος ἐν Σμύρνη, κἀκεῖθεν δὲ ἀπελθὼν εἰς τὴν Ἁγίαν Πόλιν, ἐχειροτονήθη κατὰ τὸ ἀμμη΄. Ὀκτωβρίου ιζ΄ ἀρχιερατεύσας χρόνους λ΄ καὶ μῆνας γ΄. Ὅλον δὲ τὸ διάστημα τοῦτο ἐγένετο αὐτῷ μία σειρὰ βασάνων, ἠγωνίσθη ὀλοψύχως ὑπὲρ ἅπαντας τοὺς προκατόχους αὐτοῦ, ἕνεκεν τῆς καλῆς διοικήσεως καὶ συστάσεως τοῦ Ἱεροῦ Μοναστηρίου· ἐποίμανε ἐν θερμότητι ζῆλου, καὶ

πνευματικῆ σοφία καὶ ἐπιστήμη τὴν ἐμπιστευθεῖσαν αὐτῷ οὐρανόθεν ἀδελφότητα· τύπος ὄφθη καὶ παράδειγμα ἀρετῆς πάσι τοῖς πρὸ τούτου, καὶ τοῖς μετὰ ταῦτα Ἀδελφοῖς καὶ Πατρῶσιν· ἐπέδραμεν εἰς πολλὰ μέρη τῆς γῆς, καὶ πολλὰς Βασιλείας καὶ Ἐπικρατείας τῆς Εὐρώπης διῆλθεν, ἐν αἷς πολλοὺς τῶν Χριστιανῶν τῆ γλυκύτητι τῶν λόγων του ἐφώτισε, καὶ τῆ ἀρετῆ τῶν ἔργων του ὁδήγησεν εἰς ὁδὸν σωτηρίας. Τέως δὲ ἀπελθὼν τὸ δεῦτερον εἰς Μολδοβίαν χάριν βοηθείας, καὶ ἀσθενήσας ὑγ' ἐνὸς ὀξυτάτου πυρετοῦ, ἐπλήρωσεν ἐν Ἰασίῳ τὸ κοινὸν χρέος, τῷ αψα'. ἔτει, Ἰαννουαρίου ιβ'. ὁ ἀείμνηστος. Ἐμεινε δὲ χηρεῦσα ἡ Ἀρχιεπισκοπὴ χρόνους γ'. καὶ μῆνας ζ'. Μετεκομίσθησαν δὲ καὶ αὐτοῦ τὰ λείψανα εἰς τὸ Μοναστήριον, καὶ ἐτέθησαν εἰς τὸ κοιμητήριον, ἔνθα κείται καὶ τῶν λοιπῶν Ἀρχιεπισκόπων ἐν κιβωτίοις» (PROSCHINITAR⁵, pp. 154-155); L. ECKENSTEIN, „Rulers...”, p. VII: «49. Cyrillus II, 1759-1790»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «82. Κύριλλος Β' 1759. Ἀρχιεράτευσε 30 ἔτη»; Ν. ΤΩΜΑΔΑΚΗΣ, „Ἱστορικὸ...”, p. 16. «Ἀκριβέστερη εἶναι ἡ παράσταση τῆς Μονῆς σὲ εἰκόνα στὸ ἐρείσινωτο τοῦ ἀρχιερατικοῦ θρόνου τοῦ καθολικοῦ. Στὴν ἐπιγραφὴ τῆς μνημονεύεται ὁ ἀρχιεπίσκοπος τοῦ Σινᾶ Κύριλλος, προφανῶς ὁ Β', 1759-1789 (Παναγυρικὸς τόμος ἐπὶ τῆ 1400ῆ ἀμφιετηρίδι τῆς Ἰεραῆς Μονῆς τοῦ Σινᾶ, Ἀθήναι, 1971, σ. 519)» (Ν. ΔΡΑΝΔΑΚΗΣ, „Μεταβυζαντινὲς εἰκόνες (κρητικὴ σχολή)”, in: Κ. ΜΑΝΑΦΗΣ, *Σινᾶ...*, p. 388, note 97). „Chiril din Creta (1759-1790)” (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”..., p. 237). Însemnare pe o bederniță din anul 1746: «μνήσθητι Δέσπεινα τοῦ δούλου σου Κυρίλλου τοῦ ταπεινοῦ σιναίου αψμστ'» (Μ. ΘΕΟΧΑΡΗ, „Χρυσοκέντητα ἄμφια”..., p. 242). Ms. gr. 259 SINAI, Psaltire – Noul Testament, sec. XII (I jum.): „On fol. 276r, an entry in black ink reads: ἔτους ζσε', ἀπριλίῳ ι', 10th of April in the year 7075 [1767]). Further below, there is a monokondylon signature, difficult to decipher, perhaps of Cyril II, the Cretan, archbishop of Sinai (1759-1798) (For Cyril see M.H.L. RABINO, *Le Monastere...*, p. 90 with earlier bibliography)” (K. WEITZMANN, G. GALAVARIS, „The Monastery...”, p. 127).]

156. DOROTEI II <Δωρόθεος Βυζαντινός> (1794-1797);

[«Μετὰ δὲ τὸν Μακαρίτην τοῦτον, ἐψηφίσθη ὁ Ἀρχιμανδρίτης Δωρόθεος Βυζάντιος, εὐρισκόμενος ἐν τῇ κατὰ τὴν Μολδοβίαν Αὐθεντικῇ Μονῇ τῆς Φορμώσας Ἠγούμενος· ἐκεῖθεν δὲ ἀπάρας, καὶ ἀπελθὼν εἰς Ἱεροσόλυμα, ἐχειροτονήθη τῷ αψαδ'. ἔτει, Σεπτεμβρίου α'. Ἀρχιεράτευσε χρόνους β'. καὶ μῆνας ι'. ἀνὴρ ἀπλοῦς μὲν καὶ συνεσταλμένου πνεύματος, τὰ δ' ἄλλα εὐλαβῆς καὶ ἐνάρετος. Εὐρισκόμενος δὲ ἐν Αἰγύπτῳ, καὶ ἀσθενήσας ὑπὸ σφοδροῦ πυρετοῦ, ἐξῆλθε τοῦ βίου ὁ ἀείμνηστος. Ἐμεινεν οὖν χηρεῦων ὁ θρόνος διὰ τὰς τοῦ καιροῦ ἀνωμαλίας, χρόνους ζ'. καὶ μῆνας δ'» (PROSCHINITAR⁵, p. 155); L. ECKENSTEIN, „Rulers...”, p. VII: «50. Dorotheus of Byzantium, 1794-1796»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «83. Δωρόθεος Β' 1789· ἔζησε 3 ἔτη».]

157. CONSTANTIE II <Κωνστάντιος Βυζαντινός> (1804-1859);

[«Μετὰ τὸν Μακαρίτην Δωρόθεον, διδέχθη τὸν θρόνον τῆς Ἀρχιεπισκοπῆς ὁ νῦν ἀξίως ἀρχιερατεῦων Κωνστάντιος ὁ Β'. καὶ αὐτὸς Βυζάντιος, ὃς ἔλαχε διοικῶν Μοναστηρίου, καὶ ἀπελθὼν εἰς τὴν Ἁγίαν Πόλιν κατὰ τὰς Βασιλικὰς καὶ Σινοδικὰς ἀρχαίας διατυπώσεις, ἐχειροτονήθη τῷ αωδ'. ἔτει Νοεμβρίου στ'. ὄν ὡς εὐφρόνως διοικοῦντα τὸ ἱερόν καὶ πρεσβυγενὲς, περιδοξον τοῦτο Μοναστήριον, ἀγωνιζόμενόν τε μετ' ἐνθέρμου προθυμίας καὶ ἀκαμάτων μόχθων, πρὸς ἀπάντησιν

τηλικούτων άνυπερβλήτων δυστυχημάτων, οία ουδέποτε ό πρό τούτου ρούς του χρόνου επέφερεν εις τό Σεπτόν αυτό Προσκύνημα τών Όρθοδόξων, και ποιμένοντα έν ζήλω και πατρικῆ κηδεμονία τήν έμπιστευθεϊσαν αυτό άδελφότητα, διαφυλάξει Κύριος ό Θεός» (PROSCHINITAR⁵, p. 155); L. ECKENSTEIN, „Rulers...”, p. VII: «51. Constantius II, 1804-1859»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «84. Κωνσταντίος ό Β΄, 1794-1830· έγινε Π/αρχης Κ/πόλεως. ό Κωνσταντίος έμεινε και προστάτης του Σινά μέχρι τό 1859».]

158. CHIRIL III <Κύριλλος Βυζαντινός> (1859-1867);

[L. ECKENSTEIN, „Rulers...”, p. VII: «52. Cyrillus III, 1859-1867»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «85. Κύριλλος, 1859-1867· έξδιώχθη υπό τών Σιναϊτών (κακή έκλογή, χειρίστη διοίκησης). Fost stareț la M-reia Făstăci din Moldova.»]

159. CALISTRAT <Καλλίστρατος> (1867-1885);

[L. ECKENSTEIN, „Rulers...”, p. VII: «53. Callistratus, 1877-1885» - se pare că aici este vorba de o greșeală de tipar, în locul anului 1867 apărând anul 1877; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «86. Καλλίστρατος, 1867-1885, έξ Αλατσάτων.»]

160. PORFIRIE I <Πορφύριος> (1885-1904);

[L. ECKENSTEIN, „Rulers...”, p. VII: «54. Porphyrius, 1885»; Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «87. Πορφύριος ό Α΄, 1885-1904, έκ Ζακύνθου.»]

161. PORFIRIE II <Πορφύριος Λογοθέτος> (1904-1926);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «88. Πορφύριος ό Β΄, 1904-1926, έξ Αγίου Εύστρατίου.»]

162. PORFIRIE III <Πορφύριος Παυλίνου> (1926-1968);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «89. Πορφύριος ό Γ΄, 1926-1968. Άρχιεράτευσε 42 έτη. άπέθανεν εις ηλικίαν 91 έτών.»]

163. GRIGORIE III <Γρηγόριος Μανιατόπουλος> (1969-1973);

[Γ. ΜΑΝΙΑΤΟΠΟΥΛΟΣ, „Κατάλογος...”, p. 519: «90. Γρηγόριος ό Β΄, 1969. Έκ Βουτζά Σμύρνης Μικρās Ασίας. Έν Καίρω έξελέγη τήν 4/1/69, χειροτονήθη εις Αθήνας υπό τών άντιπροσώπων Π/ρχείου Ίεροσολύμων τήν 2/2/69. Διά πρώτην φοράν χειροτονείται Σιναίου έν Αθήναις. Ένεθρονίσθη έν Σινά τήν 13/4/69 κατά τήν Β΄ Άνάστασιν. Ταύτα έγινοντο λόγω τής κατοχής τής Μονής.»]

164. DAMIAN <Δαμιανός Σαμαρτζές> (1973-)

[Potrivit informațiilor pe care le deținem, de la Secularizarea averilor mănăstirești (1863-1864), este singurul arhiepiscop sinait care a vizitat România. Acest lucru se întâmplă în jurul datei de 3/16 mai 1981, dată la care semnează pe prima pagină a unui exemplar din lucrarea PROSCHINITAR⁵..., dăruit Bibliotecii Facultății de Teologie Ortodoxă din București, atunci Institut Teologic, această însemnare: «Διά τήν βιβλιοθήκην του Θεολογικού Ίνστιτούτου Βουκουρεστίου. †Σαμαρτζές

Δαμιανός». Tot aici trebuie să menționăm că Patriarhia Română s-a aflat în toți acești ani în relații apropiate cu Sinaiul, mărturie stând o bogată corespondență.]