

16/01/2021

Ολονυκτία στο Βιδίνιο για τον τοπικό Άγιο Ρωμόλο

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Ολονυκτία, στην οποία χοροστάτησε ο Σεβασμιώτατος Μητροπολίτης Βιδινίου κ. Δανιήλ, πραγματοποιήθηκε χθες στον Μητροπολιτικό Ναό Αγίου Νικολάου Βιδινίου επί τη εορτή του τοπικού Αγίου Ρωμούλου.











Ο Ρωμύλος του Βιδινίου ήταν Ησυχαστής μοναχός του 14ου αιώνα, που γεννήθηκε στο Βιδίνιο (Vidin) της Βουλγαρίας. Ο ελληνόγλωσσος βίος του γράφτηκε στα ελληνικά από τον Αθωνίτη μαθητή του Γρηγόριο και σύντομα μεταφράστηκε στα βουλγαρικά/σλαβονικά. Σύμφωνα με την σλαβονική/βουλγαρική μετάφραση, ο πατέρας του Ρωμύλου ήταν «Γραικός"/грѣк το γένος» και η μητέρα του Βουλγάρα.

Πληροφορίες για τον βίο του μπορείτε να διαβάσετε στο λεξικό της Οξφόρδης:

The Oxford Dictionary of BYZANTIUM

Prepared at Dumbarton Oaks

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VOLUME 1-2-3

New York • Oxford
OXFORD UNIVERSITY PRESS
1991

1812 | ROMULUS AUGUSTULUS

(*info*). The initial section was compiled from BEDA, OROSIUS, Paul the Deacon, *LIBER PONTIFICALIS*, Bonizo of Sutri, and other sources. The section from 899 to 1196 preserves some unique information on events and disasters (earthquakes, famines, etc.) in Apulia and Benevento; the emphasis on Troia suggests that this section could have been written there and then continued at Salerno. The long description (ed. Garufi, pp. 270.5–296.26) of negotiations for the treaty of Venice (1177) explicitly identifies itself, and possibly the entire chronicle, as the work of Romuald, who figures prominently in the later sections. Revisions concerning southern Italy and Antioch introduced into some MSS derive in part from Lupus Protospatharius (see *ANNALS OF BARI*). The chronicle treats Norman relations with Byz. (e.g., 227.4–16, 254.23–255.1, 261.16–22). Manuel I's operations against Italy (239.6–241.15), Byz. and Iconion (267.13–268.6), and the Norman kings' artistic projects (e.g., Palermo: 252.21–253.2, 254.1–3).

ED. Chronicon, ed. C.A. Garufi [= RIS² 7.1] (*Chia di Castello* 1914–15). Cf. C. Erdmann, *Norman Antioch* 98 (1950) 510–12 and H. Hoffmann, *DA* 23 (1967) 126–70.
ALT. D.J.A. Matthew, "The Chronicle of Romuald of Salerno," in *The Writing of History in the Middle Ages: Essays Presented to R.W. Southern* (Oxford 1981) 259–74.
—M.McC.

ROMULUS AUGUSTULUS (in texts) or Augustus (on coins), Western emperor (51 OCT. 475–after 4 Sept. 476); died probably after 507 or 511. Romulus (Ρωμύλος) was proclaimed augustus by his father Orestes, who was the former secretary of Attila, and *magister militum* and patrician during the brief reign of JULIUS NEPOS, whom Orestes soon overthrew. The Eastern court never recognized Romulus. When the Germanic troops revolted and Orestes was killed, ODOACER became ruler of Italy and made Romulus formally abdicat. The life of Romulus was spared due to his youth and physical charm: he was given a substantial pension and sent to live in Campania with relatives. Odoacer sent a delegation to Zeno announcing that no new Western emperor was needed, but Constantinople continued to regard Julius Nepos as the official augustus of the West.

The events of 476 are often considered the end of the Western Empire and of antiquity. They did not, however, produce any real change in the

state of affairs and were not viewed by contemporaries as a major turning point.

ALT. A. Morghiano, "La caduta senza rumore di un impero nel 476 d.C.," in *Comento, storia, non e monsignori del Medio Evo* (Florence 1975) 409–28. B. Crake, "A.D. 476: The Manufacture of a Turning Point," *Greece* 13 (1989) 81–119. E. Demougeot, "Bedeutet das Jahr 476 das Ende des römischen Reichs im Okzident?" *Klio* 60 (1978) 321–81. J. Irmscher, "Das Ende des weströmischen Kaiserreichs in der byzantinischen Literatur," *Klio* 60 (1978) 392–401.
—T.E.G.

ROMYLOS, hesychast monk; saint; born Vadin, Bulgaria, died Ravanica, Serbia, after 1381; feast-days 11 Jan., 1 Nov. Son of a Greek father and Bulgarian mother, he was given the baptismal name of *Raikos* (or *Rousko*). To avoid the marriage planned by his parents, he fled to the Hodegetria monastery at Tŭrnovo, where he took the monastic name of *Romanos* (later changed to *Romylos*). He preferred the solitary to the cenobitic life, however, and moved to PARORIA in south-eastern Bulgaria, where he became a disciple of GREGORY SINAITES and helped him construct his monastery. On three occasions Romylos was forced to leave his beloved Paroria for the safety of Zagora (near Tŭrnovo) because of famine and the threat from brigands and Turks.

After a Turkish attack on Paroria, Romylos fled to Athos, where he lived as a solitary near the LAVRA. When Athos became endangered after the Serbian defeat at MARICA in 1371, Romylos moved on to Avlon. His final journey was to the Serbian monastery at Ravanica. Before 1391, Gregory, a Greek who had been Romylos's disciple on Athos, wrote his vita (*BHG* 2384), its contemporary Slavonic version also survives.

SOURCES. F. Halkic, "Un ermite des Balkans au XIV^e siècle. La vie grecque inédite de Saint Romylos," *Byzantion* 51 (1961) 111–47. Eng. tr. M. Rortois, K. Ben Nasser, A. Laiou, "Days and Deeds of a Hesychast Saint: A Translation of the Greek Life of Saint Romylos," *BZ* 88 9 (1982) 24–47. P. Devos, "La version slave de la Vie de S. Romylos," *Byzantion* 51 (1961) 149–87.
—A.M.T.

ROOF (στέγος, ὀροφή). In Byz., roofs were ordinarily flat for houses, trussed over palaces and the broad spans of the naves of basilicas (with shed roofs over the aisles), and conical or domical (in imitation of vaulted masonry domes) over centralized spaces. Roofing material—thatch, tile (ceramic, marble, copper), lead or bronze sheets—

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