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THE JULY AND AUGUST VOLUME OF THE HILANDAR  
MENOLOGIUM

Иже въ оученыхъ Предрагоу Матеночу,  
хранителю Соугласницы Ввысокосьскыа

Between 1622/3 and 1625/6 a large menologium was compiled in eight volumes at the monastery of Hilandar on Athos under the supervision of its abbot Hilarion (1622/3–1627/8), six volumes of which with the months of September to April, codices 439–444 in the Hilandar collection, were copied by the monk Abercius (Аверкиѣ), while the final two volumes, codices 445–446 with the months of May to June and July to August respectively, were copied by a scribe who, unlike Abercius, appended no colophons to the volumes and thus remains anonymous. Since the jubilarian to whom this *liber amicorum* is dedicated was born in August, it is the latter of these two volumes which has been selected for examination<sup>1</sup>.

From Abercius' colophon to the last volume which he copied, viz. codex 444 with the months of March and April, it is known that the anonymous scribe copied both of his volumes in 7134 (1625/6) at precisely the same time that Abercius copied his last two volumes<sup>2</sup>:

<sup>1</sup> The author, who has drawn the attention of scholars in the field of hagiography to the importance of the Research Center for Medieval Slavic Studies at The Ohio State University, see Thomson 2007: 429–432, must also express his personal gratitude to Predrag Matejic, who in his capacity of Director of the Center made microfilms of all of the volumes of the Hilandar Menologium available to him. For a similar description of the December volume of the Hilandar menologium see Thomson 2009: 139–157. On *codex 446*, which has I+397+4 folia, see Sava 1896: 64–65; Богдановић 1978: 172–173; Matejic, Thomas 1992 1: 542; Суботин-Голубовић 1999: 211, № 451; Турилов, Мошкова 1999: 184; Иванова 2002: 367; Иванова 2004: 265, and BHBS: 146–147. For the little that is known about abbot Hilarion see Thomson (in the press): footnote 119.

<sup>2</sup> This edition of the colophon, which is on 360v, is based on a microfilm of the MS; it has also been edited by Стојановић 1923 4: 127, № 6665, and Богдановић 1978: 171–172, for facsimiles see Богдановић 1978: № 173, and Синдик 1995: № 9; on the codex see Sava 1896: 64; Никольский 1913: 6; Богдановић 1978: 171–172; НМН: 67–68; Матеич 1981: 82–89; Matejic, Thomas 1992 1: 540; Синдик 1995: 391; Велчева 1998: 419; Суботин-Голубовић 1999: 211, № 449; Турилов, Мошкова 1999: 181–182; Thomson 2001: 140–143; Иванова 2002: 366–367; Иванова 2004: 264, and BHBS: 144–145.



*for me to illuminate a letter. Have mercy on me, O holy Lord, for the sake of your holy martyrs and for the sake of the holy fathers, and forgive for their sake my transgressions. Forgive me, O saints who are with God, pray for me a sinner you who are still alive, and let us pray: O Holy Trinity, our God, Glory [be] to Thee.*

In the colophon of the final volume of the synaxarium, to which he is here referring, as well as in the colophons of first, second, third and fourth volumes of the menologium copied between 7131 (1622/3) and 7133 (1624/5) and in those of a homiliary which he copied in 1625/6, a quadragesimale copied in 7140 (1631/2) and the *Vita Barlaam et Joasaph* copied in 7141 (1632/3) Abercius specifies that he is working in the hermitage founded by St Sabas of Serbia just outside Karyes on Athos<sup>6</sup>. Whether the anonymous scribe was also working there is – for lack of evidence – uncertain, although the muddle at the end of codex 445 in the entries for 30 June with the resultant omission of the entry for 1 July in codex 446 as well as the incorrect order of the entries for 20 and 25 July and the fact that the entry for 12 August was appended after the entry for 31 August at the end of the codex would rather indicate that the two scribes were not working in close cooperation.

The ductus of the anonymous scribe is both neater and smaller than that of Abercius and he writes twenty-six lines on each side of a folio to Abercius' twenty-four, but in all other ways their scribal mannerisms are similar with letters such as *д*, *т*, *м* and *χ* not being written under *titla* but serving as *titla*, the letters *з*, *т* and *з* often being written very large, e.g. на *З*емли, *Ѡ*тнѣ and *кѢ* вѣоу; in the case of *з* it is possible that this was to distinguish it from *ь*, which is not written large. There are frequent ligatures of consonants especially of *т* with *в*, *и* and *р*, but also occasionally of vowels, e.g. *а* and *ѡ* in *злауѡтаго*, in which the back of *а* forms the first stroke of *ѡ*. If the final letter(s) of the last word in a line risked spilling over into the margin they were written as superscripts, e.g. *пррчьскоѣ* and *цртвѣцѣа*. There are a few differences between the two scribes, e.g. Abercius writes the customary formula *bless, father* or *father, bless* after each title in

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obscure reason Турилов, Мошкова 1999: 234 state that the scribe of codex 436 was a certain Sabas and (ibid. 230 and 232) consider that he probably also copied the other two volumes.

<sup>6</sup> It is impossible to give all the literature regarding the MSS and the editions of the colophons mentioned here but the colophon of the first volume of the menologium, codex 439 in the Hilandar collection, f. 424r, reads:

Иларіѡ ꙗчюмѣ съ вратѣю стго монастыра Хілардара. Трѣдѣи тѣ и настоѡніемъ пописасѣ сѡ пагерѣи въ Карѡбахѣ оу пиргоу простите и писашаго. Въ лѣѣ зрѣла :- Аверкіа†

*Abbot Hilarion with the brethren of the holy monastery of Hilandar. By their labour and [under their] supervision this panegyricon was written in the tower at Karyes. Forgive also him who wrote [it]. In the year 7131 (1622/3). Abercius†*

For other editions see Sava 1896: 63; Стојановић 1902 1: 307, № 1136; Богдановић 1978: 168; for a facsimile edition see Синдик 1995: № 7. All sixteen colophons that Abercius wrote between 7123 (1614/5) and 7141 (1632/3) as well as one of December 7171 (1662), which theoretically could be his, are edited in Thomson (in the press). On the hermitage at Karyes dedicated to St Sabas of Jerusalem see Живојиновић 1972: 91–102; Ненадовић 1989: 71–89 and Петковић 1950: 144; on its scriptorium see Синдик 2000: 351–363.

various forms from  $\overline{\text{ВЛАГОСЛОВИ}} \overline{\text{ѠЧЕ}}$  to  $\widehat{\text{ВЛВИ}} \widehat{\text{Ѡ}}$ , in most cases due only to the amount of space left in the last line of the title, whereas no matter how much space there is in the line the anonymous scribe never writes more than  $\widehat{\text{ВЛВИ}} \overline{\text{ѠЧЕ}}$ , although if there is a lot of space he writes a greatly extended  $\widehat{\text{w}}$ . If there is no more space in the last line of the text, both scribes omit much of the final doxology and finish with  $\text{и прѣно}$ , but whereas Abercius only begins the next entry on the same folio if there is sufficient space for more than just the title and otherwise leaves several empty lines and begins the next entry on the following folio, the anonymous scribe begins immediately with the next entry or if there are only two lines left he fills them by writing the ending of the doxology in very large letters, e.g. on f. 274r the twenty-fifth line is filled by  $\text{ѠѠѠѠѠ}$ , with the superscript written above a gigantic  $\widehat{\text{w}}$ , and twenty-sixth is filled by  $\text{ΔΜΙΝ}$ , with the  $\Delta$  and the  $\text{ι}$  written in the outwards curving legs of the  $\text{μ}$  and the  $\text{η}$  is written underneath in the margin.

The information on each entry in the codex is divided into three sections: a. information regarding the actual codex, mostly the presence of glosses; b. information on the Greek source; c. information with regard to the translation, including whether or not it is to be found in the Great Macarian Menologium (BMЧ)<sup>7</sup>. In view of the strict limitations regarding the length of contributions, the bibliography devoted to each of the entries has had to be limited to a bare minimum: in most cases only one edition of the original and of the translation has been listed and the relevant literature has been limited to bibliographies of MSS. For each entry the title and incipit are given, preserving as far as is possible the actual orthography of codex 446.

Before describing the first entry in codex 446 it is necessary to list the entries at the end of codex 445 with the texts for 29 June, the feast of SS. Peter and Paul, and 30 June, the synaxis of all twelve apostles, since the entry for 1 July is found among them.

1. 297v–310v: Symeon Metaphrastes, *Commentarius de SS. Petro et Paulo* (BHG 1493).

2. 310v–312r: Hesychius of Jerusalem, *Laudatio SS. Petri et Pauli* (BHG 1501f; CPG 6577)<sup>8</sup>.

3. 312r–316r: John Chrysostom, *In transfigurationem Domini nostri Jesu Christi* (BHG 1988; CPG 4646; RPC 182). The reason why the scribe included it here is clearly because in Slavonic it is entitled:  $\text{ΠΟΧΒΑΛΗΘΕ ΠΕΡΣ, ΙΩΑΝΝΗΣ Η ΙΑΚΩΒΟΣ}$ .

4. 316r–319v: John Chrysostom, *Oratio encomiastica in principes apostolorum Petrum et Paulum* (BHG 1497; CPG 4572; RPC 364).

5. 319v–323v: John Chrysostom, *De laudibus S. Pauli apostoli homilia I* (BHG 1460k; CPG 4344i).

<sup>7</sup> Since the month of August in the Macarian menologium has not been edited all references are based on the detailed description of that month by Archimandrite Iosif Levitsky (1831–1891), see *Иосифъ* 1892 2: 395–502.

<sup>8</sup> The Slavonic translation is a valuable independent witness as all the traced Greek MSS go back to *codex Vaticanus graecus 1667*.

6. 323v–325v: John Chrysostom, *Sermo in sanctos XII apostolos* (BHG 159; CPG 4573; RPC 95).

7. [July entry 1.] 325v–327r: Моччєніє стхъ бесрєврѣни и чютворьць крѡзѣмы и дамїана:~ блви вчє

По иже съ плзтїю влкъ нашего хѡ на земли явлєніи, єдино є слышати вѣсѣ кѡпно стхъ хѡ мникъ житєлєво...

a. The text breaks off with the words ...дондє мимондє гнѣвь црєвь, доблєствныи же блгочтїа повини and at the top of 327r is the gloss зри толико въ извѣ вы and the scribe left the rest of the recto of the folio and all of the verso blank so that the text missing in his exemplar could be added later. At the top of 325v is the gloss юѡ. ѡ. Since the feast of Cosmas and Damian is indeed 1 July, a possible explanation for its presence here is that the exemplar which the scribe was using for John Chrysostom's *Sermo in sanctos XII apostolos* for 30 June also contained texts for August beginning with this one and he inadvertently continued copying before realizing his error.

b. *Passio Romana SS. Cosmae et Damiani* (BHG 376–377), the latter redaction ed. Deubner 1907: 208–217.

c. The only other manuscript which has this translation also has a text the ending of which is missing, viz. a sixteenth-century Serbian menologium for February to August, codex 443, 318r–319v, in the collection of the Bulgarian National Library<sup>9</sup>. To which of the two Greek redactions of the translation, which remains unedited, it is closer remains to be established. MSS: BHBS 573. The ВМЧ has an earlier translation found in MSS from the fifteenth century on, e.g. a July menologium, codex 598 in the collection of the monastery of the Dormition at Volokolamsk, 18r–24r, with the incipit: По плзтнѣ влкъ хѡ блга вѣсїанїи на земли, єдино є слышати вѣсѣ вкѡпѣ стхъ хрѣтєвъ мникъ житїє..., which is also unedited, see Иосиф 1892 2: 293. MSS: ТПЖ 75.

8. 335r–336r: Eriphanius of Salamis, *Index apostolorum Domini* (BHG 150–150d, 150m; CPG 3780). This is the last entry for 30 June copied by the anonymous scribe<sup>10</sup>.

On 328r–334r the codex contains a later addition, viz. Damascenus Studites' *Homilia XXVI, In adorationem Crucis*, of which there are at least five translations. This particular one was made on the instructions of Patriarch Nikon Minov of Moscow (1652–1658, †1666) because it describes in some detail the way to cross oneself properly with three fingers. In the codex the passage is on 331r:

На како длъжень єть творити кїждо блгочєстивы хрѣтїанинь крѣть свои; Прѣвѣ оубо да сѡкавпї три своє прѣсти... Єгда творить тако, тогда знаменєть истинныи крѣт.

<sup>9</sup> On the codex see Цонев 1910: 464–470, for the translation see p. 469.

<sup>10</sup> Of the various Slavonic versions it is identical to the one in the Bosnian New Testament, which has been edited on the basis of the copy made by Hval in 1404 (Bologna University Library *codex 3575b*) by Kuna 1986: 61–777, see 367–370, with facsimile 1r–359v, see 154r–155v. The idea that the translation is to be associated with Gregory the Presbyter of the tenth century, thus Леонид 1889: 23, is unsubstantiated.

This translation was published for the first time at Moscow in 1656 in the collection of texts intended to provide theological explanations for the Niconian liturgical reforms. The collection, a copy of which is in the library of Hilandar, has no title but is known as the *Скрижаль*, a word found in the title of the first entry, and the text is on pp. 756–789 of the third pagination<sup>11</sup>.

Since the first entry for July is in codex 445 the July–August volume begins with the second entry for July:

2. 1г–8v: мѣца юуліа бѣ. Слово явлѣе мѣсто и врѣме и винѣ. вѣнже явнсе стаа риза  
вѣци и дѣ лежи въ чѣтнѣ ковчезѣ. еиже въ владхернѣ покланяюсе. бави ѿ:

стаа нѣкаа и великаа таина. бжїе члколюбїе явлена въ наши родѣ. явншесе  
сїи прѣсвѣлїи, паче явленно въ врѣме наше...

a. In addition to giving the date in the title the scribe has also written it as a gloss at the top of the first folio: ѿ, в, although he did not add a gloss indicating where the entry for 1 July was to be found.

b. Theodore Syncellus of Constantinople, *Homilia de inventione et depositione tunicae Deipara in Blachernis* (BHG 1058; CPG 7935), ed. Combefis 1648: 751–786. Whether the historical events described in the text refer to the attack on Constantinople by the Avars in 619 or to that by the ‘Ρῶς in 860 is still disputed, although the theory that the homily was written by George of Nicomedia (fl. mid ninth century) has been shown to be incorrect<sup>12</sup>. If the homily was only written in the ninth century as some consider<sup>13</sup>, then there are two Theodores Syncelli, one of the seventh century, the other of the ninth.

c. There are two translations, both of which are in the ВМЧ, see Иосиф 1892 2: 295: 1. a version found in menologia as in Hilandar codex 446, the earliest MS of which is fourteenth-century codex 19 (I.v.9) in the collection of Zographou, 172v–182r; this version has been edited on the basis of sixteenth-century codex 67 in the collection of Canon Antin Petruszewicz by Мельник 2006: 394–404; 2. a version found in panegyrica, the earliest witness of which is a fourteenth-century East Slav florilegium, codex 20 in the collection of the Miracle monastery in the Kremlin, 227v–237v; the original text has not been edited, for a later redaction edited on the basis of sixteenth-century Petruszewicz codex 57 see Мельник 2006: 384–393<sup>14</sup>. Which of the two versions is the earlier

<sup>11</sup> For detailed descriptions of the contents see, for instance, Родосский 1891 1: 265–267, № 248 and Сопилов 1904 1: 60–61, № 1091; for the Hilandar copy of the 1656 edition, see Sava 1896: 88, № 82. It is interesting to note that the text in codex 445 is marked by *аканье*, cf. in the brief quotation above the words *на* and *сѣвакѣни*.

<sup>12</sup> For the ascription to George of Nicomedia see Лопарев 1895: 613–628; for its disapproval see Васильевский 1896: 83–95.

<sup>13</sup> For example, Beck 1959: 545.

<sup>14</sup> There is also a parallel edition of a considerable portion of the text of both versions, the menologium version on the basis of codex F XLVIII in the collection of the Общество любителей древней письменности of the late sixteenth or early seventeenth century and the panegyric version on the basis of sixteenth-century codex I. 292 (F.I.257) in the collection of Count Fedor Tolstoy, see Лопарев 1895: 592–612.

remains to be established. MSS both versions: Лопарев 1895: 585; MSS menologium version: BHBS 575–576.

3. 9r–51v: житіє и повизи и ѿчести чюсь сзповѣданіє прѣобнаго ѿца нашего аѳанасіа аѳѿска : бави ѿ :~

Аже изрѣный мочжеи написана житіа, и древни оубо поужна вѣхъ, радъ еже ѿ сѣ члкъ прибываемыє полъ. а иже по на лѣниваго рода...

a. Beginning with the second entry the dates of the feasts are not written beside the titles but in glosses mostly at the top of the first folio, but at the foot if the title is fairly low down on the folio. In this case it is at the top of 9r: юліа ѿ. On 37r the scribe has left a small gap in the text beside which there is the marginal gloss *скопсѡваше* and on 37v there is a similar gap and the gloss *скопсаніе*, while on 43v beside the phrase *они кетвъ ѿ сѣ ѿходити глахъ оцъ* is the gloss *такѡ пи изво*.

b. *Vita et miracula S. Athanasii Athonitae* (BHG 188), ed. Noret 1982: 127–213. The vita contains some useful information on the Slavs<sup>15</sup>.

c. The earliest South Slav MSS are of the fourteenth century, e.g. codex 307 of the Bulgarian National Library, 3r–67r, the earliest of the East Slav MSS are of the fifteenth, e.g. codex 746 in the collection of the Trinity Laura of St. Sergius, 337r–416v. The vita with the same twenty-eight appended miracles is found in the ВМЧ, see Иосиф 1892 2: 298–301<sup>16</sup>. The sole edition is that of the text in the menologium drawn up by Neil Maykov of the Sor(k)a (c. 1433–1508) for monks leading the anachoretic life, for which purpose he did not hesitate to revise the texts and hence the edition must be treated with caution, ed. Леннгрѣн 2000 1: 269–389. MSS: BHSB 577; НМН 233; MR 196; ТПЖ 28.

4. 51v–71r: мѡченіє стго и славна вѡкомнка прокопѡ. бав ѿ :~

Въ врѣмена она црѣтоваше дѡклитѡнъ мѡчитель . и неистовъ сѡ идольскы обьорудѣвъ и погѡбляе цркви хѡвы, то велѣніє изложи...

a. The date is given in a gloss at the top of 51v: юлі. ѿ. The beginnings of Procopius' three prayers at his martyrdom are each marked by the marginal gloss *м* on 67r, 69v and 70r.

b. *Passio S. Procopii Caesareae* (BHG 1577), ed. Παπαδόπουλος-Κεραμεύς 1898 5: 1–27.

c. A particular feature of most of the copies of the translation is that the text is divided into two parts, the second (BHG 1577a) beginning on 65r with the title and incipit:

втораа срѣсть стго прокопѡ  
Въ врѣмена она прѣиде въ кесарѣинскыи градъ флавіанъ игемонъ . и имѣаше дшѡ немливѡ...

There are so many variants between the South and East Slav texts that there are at the very least two variant redactions but as neither has been edited or

<sup>15</sup> On this see Тѣпкова-Займова 1958: 759–762.

<sup>16</sup> The only serious study of the translation is that by Буланин 2012: 635–645.

compared with the original their precise relation remains uncertain. The earliest MSS of both are of the second half of the fifteenth century, e.g. the South Slav panegyricon-menologium for the entire year copied in 1479 by Vladislav Grammaticus, 118r–128r<sup>17</sup>, and the July–August menologium, codex 1376 in the collection of St Sophia’s Cathedral, Novgorod, 90r–109r<sup>18</sup>. The East Slav version is in the ВМЧ, see Иосиф 1892 2: 303. MSS: ВНБС 579; НМН 234; МР 173; ТПЖ 102.

5. 71r–84v: похвалное стѣмъ и славномъ великомъченикѣ прокопїю. блѣни ѿ :-

Сладко збо видѣнїе о пришѣзшеи иже на земли храбрый пѣвигы очима проходить, и тѣ храбрѣствы дшѣ оуслаждати...

a. At the top of 71r is the gloss въ тѣже днь ~, while on 72r beside the word ѿчьско and in the next line the words градъ древнїи . градъ славны is the explanatory gloss керлмъ. On 74r is the gloss устало but it is unclear to what it refers. Beside Procopius’ prayer on 83r is the gloss м̄.

b. *Laudatio S. Procopii Caesareae* (ВНГ 1581), which has not been edited.

c. The earliest South Slav MSS are of the second half of the fifteenth century, e.g. Vladislav Grammaticus’ panegyricon-menologium of 1479, 128r–134v. No East Slav MSS have been reported and hence it is not found in the ВМЧ. MSS: ВНБС 580; НМН 234–235; МР 120.

6. 84v–156v: житїе и жизнь иже въ стѣни ѿца нашего феоѿра възсѣдшаго въ постницѣ. въ велицѣи лаврѣ стѣго ѿца нашего савы, посемже архїепкпа быша въ градѣ едесѣ. и достопомнима исправивша дѣла. съписана ѿ василїа еппа емесїиска. бл ѿ :-

Блнь въ ѿць възседржитель. ворць нбоу и земли. вїмы же възсѣ и невїмы. блнь едїнорѣныи снь и слово вожїе . безначалень же...

a. At the top of the first folio is the gloss юѿ. ѿ. On 88v the marginal gloss хоѿж is given on прѣходѣ, while on 101r the gloss beside the words помлисе сице is unsurprisingly м̄. The gloss тако п̄ изѿо on 122v beside the phrase и прочее стротъ дѣвы reveals that for this entry, as in the case of the passion of Cosmas and Damian, he had only one exemplar at his disposal. Beside the expression възкрзвнїю слоѿвѣс on 153r is the explanatory gloss жрѣвѣс. At the end, rather than writing the last line at the top of 157r he wrote it in the bottom margin and ended the doxology with и прно :-.

b. Basil of Emesa, *Vita S. Theodori Edesseni* (ВНГ 1744), ed. Помяловский 1892: 1–120.

<sup>17</sup> Many of the entries in the Hilandar menologium are found in this 1479 codex, now codex 4/8 (61) in the collection of the monastery of Rila, the most detailed description of which is that by Христова 1996: 64–109; there is a considerable literature devoted to it including Спространов 1902: 104–114 and Данчев 1969: 65–75.

<sup>18</sup> The codex is a composite manuscript with some folia of the early fifteenth and the others of the late fifteenth century; the folia with the text are of the late fifteenth century; on the codex see Абрамович 1907 2: 283–287, who incorrectly dates the codex to the sixteenth century, and Никольский 1897: 301–307.

c. The text in a late fourteenth-century Bulgarian florilegium (Bulgarian National Library, *codex 1045*, 244r–284v, with both the beginning and ending missing, ed. Кодов 1967: 33–110, has so many corrections and alterations that it has been considered to be the translator’s original copy<sup>19</sup>. In fact there are so many variants in the texts that it has been claimed that there are two different translations but as yet no comparison with the original Greek text has been made<sup>20</sup>. The earliest East Slav MSS are of the fourteenth century, e.g. *codex 45* in the collection of Moscow Theological Academy, 1r–64v, and it is in the ВМЧ, see Иосиф 1892 2: 305–306. The lithographic edition of the seventeenth-century illuminated manuscript, *codex F LXXXIX* in the collection of Prince Pavel Vyazemsky, owes more to the illumination than to the text, Елисеев 1879–1885 1: 1–104; 2 [1880]: 105–208; 3[1885]: 209–321. MSS: ВНБС 580–581; НМН 235; РМ 33; ТПЖ 117–118.

7. 157r–162r: \* въ стхъ ѿца нашего кѣрила архієписпа александрійскаго. о стѣи бци и о стїи ѿце иже въ ефесе на съборѣ на несторїа нечъстивѣишаго и безбожнаго :~ блн ѿ :

Свѣтло наше слово и блгти пазно, понеже и стхъ ѿць свѣтль оустроисе съборь. ибо съло ми въ печали соущи ради прѣвезаконнаго хуленїа Несторїева...

a. At the top of the first folio is the gloss мца юлї. сї .

b. Pseudo-Cyril of Alexandria, *Homilia XI. Encomium in sanctissimam Mariam Deiparam* (ВНГ 1154; СРГ 5255), ed. PG 1859 77: 1029–1040. It is in fact a later revision of Cyril’s *Homilia IV. De Maria Deipara et in Nestorium* (ВНГ 1151; СРГ 5248).

c. It has been claimed that it is in the ВМЧ (see ВНБС 583) but that contains an earlier translation, ed. Weiher 1998: 1056–1059, the earliest codex of which is the late eleventh-century Dormition florilegium, ed. Котков 1971: 433–440, whereas South Slav MSS contain a later translation, the earliest MSS of which are of the fifteenth century, e.g. Vladislav Grammaticus’ panegyricomenologium of 1479, 134v–137r. MSS: ВНБС 542, 583–584; НМН 236; РМ 50.

8. 162r–168v: Мъченїе стые и славныя великомнце, и срасторъзнице марины . блви ѿче :~

Ничтоже сице оуслаждае и оутишае душѣ блгѣ и вѣрнѣ паче . такѣ доброповѣннѣи и стрѣтоньсьць прочитаема срднїаже и борьбы . и толико паче веселе слышателя...

a. The title begins in the sixth line from the bottom so the gloss with the date юлїа, зї was written at the foot of the folio. Beside each of her prayers in prison prior to her execution on 165v and 167v is the gloss м̄.

b. *Passio S. Marinae Antiochiae Pisidiae* (ВНГ 1168), as yet unpublished, although a Latin translation was published by Lipomanus (1558: *Tomus sextus Sanctorum Priscorum Patrum* [...]. Roma, 130–133), and has been reprinted five

<sup>19</sup> See Христова 1994: 254–258.

<sup>20</sup> For the claim see Калужняцкий 1907: 24.

times in the editions of Laurentius Surius' collection, the most recent being that of 1875.

c. The earliest South Slav MS is Serbian codex 91 of the beginning of the fifteenth century, 138r–143v, in the collection of the Russian State Archives of Early Acts, although a fourteenth-century Glagolitic fragment has been reported as being in the archives of the cathedral chapter at Novi Sad<sup>21</sup>. East Slav MSS from the fifteenth century on, e.g. codex 678 in the collection of the Trinity Laura of St. Sergius, 304v–324v<sup>22</sup>, contain the vita by Theotimus (BHG 1165), which is in the ВМЧ, see Иосиф 1892 2: 317. MSS: ВНБС 585; НМН 236; МР 173; ТПЖ 80.

9. 168v–191r: житіє и жизнь прѣповныє и блженныє мѣре нашеє Евпраѣіє . блви ѿ :-  
Бѣ нѣкыи мѡужь въ константинѣ градѣ сѣнглѣтѣи, именѣ антигвнѣ . сзрѣвникѣ  
сыи блгочтиваго црѣ Оуѣвѣа. прѣвмѡудрѡси исплзненѣ, и словѡ и дѣлѡ...

a. At the foot of 168v is the gloss with the date юѣ.кѣ., which represents another major scribal error in the order of the entries as the following entry is the reading for 20 July. Beside the abbess's and Eupraxia's prayers on 176v and 188r respectively is once again the gloss ѿ.

b. *Vita S. Eupraxiae virginis in Thebaide* (BHG 631), ed. ASS 1668, *Martii* III: 727–735.

c. The earliest South Slav MSS are of the fourteenth century, e.g. Serbian codex Vindobonensis slavicus 42, 125v–135r. Despite the claim to the contrary (in ВНБС 590) the ВМЧ does not have BHG 631 but BHG 631b, see Иосиф 1892 2: 328–329, although BHG 631 is found in some East Slav menologia, e.g. the above-mentioned codex 678 in the collection of the Trinity Laura of St. Sergius on folia 503r–535r of the late fourteenth century. MSS: ВНБС 590; НМН 237; МР 192; ТПЖ 49–50.

10. 191r–195v: иже въ стѣх ѡца нашего юванна архієпѣпа константина грѣа злѡчѣста<sup>о</sup>  
похвалное о стѣмъ прѣцѣ илїи:~ блви ѡчѣ :-~

Прѣвѣне оубо юудейскыи сзворъ прѣчскыи красвашесе красвтами. и прѣчскѡ  
бѣше възѣбланиє. ннѣже и таковыє ѡ цркве ѡиетъ бѣ похвалы...

a. At the top of the first folio is the gloss юѣлѣ. кѣ., while at the foot of 192v is the gloss злѣрѣтѡ ѣ. It has been stated that it refers to words онже и врѣнѣ in the last line on the folio, see (ВНБС 587) but a reason for this has not been given.

b. John Chrysostom, *In Eliam prophetam sermo* (BHG 576; CPG 4565; RPS 433), ed. PG 1859 56: 583–586.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav

<sup>21</sup> See Reinhart 2004: 79.

<sup>22</sup> The codex is a composite manuscript with some folia of the late fourteenth century, some of the second half of the fifteenth and others of the sixteenth century; the folia with the text are of the second half of fifteenth century; on the codex see Иларий, Арсений 1879 3: 33–35; for the dating of the folia see Молдован 1981: 64–76.

Grammaticus' panegyricon-menologium of 1479, 137r–139v. No East Slav MSS have been reported and it is not found in the ВМЧ. MSS: ВНБС 586–587; НМН 237; МР 85.

11. 195v–214r: мѡченіе ст҃го и славно҃го велико҃мника пантелеимовна . б҃лви ѡче :~  
Идо̀лско̀мѡ оубо̀ помраченію̀ . по̀ вѣсеѝ распротѣршѝсе вѣселенѣи . вѣзне҃га ма҃римиань, на ски҃пра римска҃го начелсва̀ вѣзѣтѣпи...

a. At the top of the first folio is the gloss ю҃ліа, кѣ.

b. Symeon Metaphrastes, *Martyrium sancti et inclyti martyris Panteleemonis* (ВНГ 1414), ed. PG 1864 115: 448–477.

c. Only three South Slav MSS have been traced, the earliest being codex 152 in the collection of the Rumanian Academy on folia 255r–267r of the late fifteenth century<sup>23</sup>. East Slav MSS have the premetaphrastic passion (ВНГ 1413b), e.g. the July menologium Trinity Sergius 678, on folia 353v–553v of the late fifteenth century. This translation is in the ВМЧ, see Иосиф 1892 2: 293, and is also found in a few early South Slav codices. MSS: ВНБС 591–592; МР 152; ТПЖ 94.

12. 214r–219v: иже вѣ ст҃ы ѡца̀ нашего̀ иѡанна архіе҃пска кѡнстантина г҃ра злѡуст҃аго. Слово̀ о ст҃ы макавеѡ и о матери́ и . б҃лви ѡ :~

Иа̀ко свѣтѣль и славно̀ нашъ г҃ра. лѣтаже свѣтѣлѣши вѣсак҃ого днѣшнїи днѣ . не слнца̀ свѣтѣлѣе лѡчѐ обы҃чныѣ испѣщаѐ днѣ, нѣ свѣтѡ ст҃хъ мнѣсь...

a. At the top of the first folio is the gloss а҃в҃роу҃сть, ѡ.

b. John Chrysostom, *In sanctos Maccabaeos et in matrem eorum homilia I* (ВНГ 1008; СРГ 4354), ed. PG 1859 50: 617–624.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 145r–148r. East Slav August menologia, e.g. late fifteenth-century codex 232 in the collection of Vukol Undol'sky, 230r–236r<sup>24</sup>, have a different translation which is earlier than that in South Slav codices and is found in the ВМЧ, see Иосиф 1892 2: 395. MSS: ВНБС 594–595; НМН 239; МР 87.

13. 219v–237r: о҃брътеніе и прѣнесеніе мо҃ще . ст҃го прѣво҃мника стефана̀ . б҃лви ѡче :~

Стефанъ сѣ исплѣнь сынъ бл҃҃готи и силы . вѡраше чюдѡ и знаменїа̀ вѣ людѣ̀ мно҃га ... вѣ ср҃аны жи҃довскыѣ и самаранскыѣ развѣ аплѣ... The beginning (219v–222v) consists of Acts 6:8–11a, 13b–15; 7: 1–8:1<sup>25</sup>, with the omission of a few phrases and a small interpolation in 7:57 (222v), which has clearly been influenced by Matthew 27:28, cf. Acts 18:6: и рѣ кѣ нимъ стефанъ . не вы ли оубо̀ реко҃сте. крѣвь

<sup>23</sup> The codex is a composite manuscript with some folia of the late fourteenth century, the others of the late fifteenth, some of which were copied by Vladislav Grammaticus; on the codex see Яцимирский 1905: 746–754 and Panaitescu 1959: 200–210; of the 434 folia only the first 278 with Vladislav Grammaticus' contribution are described in detail by Христова 1996: 110–119.

<sup>24</sup> On the codex see Ундольский 1870: 198–201.

<sup>25</sup> Ivanova (ВНБС 596) gives Acts 6:8–11, 13–15; 8:1, which is probably a misprint.

его на нѧ и на чедѣ нашихъ, яко вы глѧете. Слышавше разгнѣвашесе дшѧми. The actual homily begins on 222v with the words: Скъташе стго пръвоимка и старѣишинѧ дѧчьскѧ стефана . можѧи блговѣрнѧи и вгвовашиивыи...

a. At the top of folio 219v is the gloss августа, ѿ, while on 224v the gloss идоу же corrects юдоу же in the text. On 233v the two superscripts in the word оцѧше have been partially obscured by the tail of the letter ρ of the word покриваи in the line above and the scribe has written въ in a gloss beside the line.

b. *Inventio et translatio reliquiarum S. Stephani protomartyris* (BHG 1649), ed. Παπαδόπουλος-Κεραμεύς 1898 5: 28–53.

c. The translation of BHG 1649 has as yet only been traced to two MSS, the Hilandar menologium and the fourteenth-century Serbian codex 4/11(83) in the collection of the Dormition monastery of St. John of Rila, where it is on folia 69v–83v<sup>26</sup>. The claim (in BHBS 598) that the BMЧ has the same text but ascribed to Lucian of Jerusalem (better: of Kephars-Gamala near Jerusalem), viz. the author of the *Epistola ad omnem ecclesiam de revelatione corporis Stephani martyris primi et aliorum* (BHG 1648y), is incorrect. The BMЧ has the *Epistola* with a preface beginning with the same quotation of Acts 6:8 as the *Inventio* but in a different translation made from a Biblical text with variants, cf. *Inventio*: Стефанъ съ исплънь сын блѧти и силы, but *Epistola*: Стефанъ же исполнь си благодати и вѣры, in which силы and вѣры correspond to the Biblical variants χάριτος and πίστεως, see Иосиф 1892 2: 398–399. MSS: BHBS 596.

14. 237r–244v: мчченіе стго мника евсегніа . блви ѿ :~  
Въ дни авритѧна . и оуліана . оубиень бы коста црь . и възцри се іліанъ црь . прже ѿ, днь ноебра . и въ живе въз полатѣ антѧхѧисцѧи...

a. At the top of the first folio is the gloss августа, ѿ.

b. *Passio S. Eusignii Antiochiae* (BHG 639), two redactions of which have been edited: Латышев 1915: 81–88; Devos 1983: 213–228.

c. The Hilandar menologium is as yet the sole traced witness to this second translation of BHG 639, the first translation of which is found in East Slav codices, e.g. fifteenth-century codex 1 in the collection of Vukol Undol'sky, 452r–455v<sup>27</sup>. Both are closer to Latyshev's text than that of Devos. The BMЧ has a translation of BHG 640, see Иосиф 1892 2: 402, but neither of the two of BHG 639. MS: BHBS 598.

15. 244v–258r: Пръповнаго ѡца нашего Іоанна дамаскѧна и пръзвѧтера, на прѣсланное прѣовраженіе га и ба и спа нашѧ іу ха :~ блви ѿ.

Прїидѣте рѣжъсвѧи днь ѿ вгольвѣзнь съставленіе . прїидѣте съпразнѧоуимъ лювопразнѧствный силѧ . прїидоше во зде съ нами...

<sup>26</sup> The codex consists of parts of two different MSS; folia 1–39 are Bulgarian of the fifteenth century and 40–83 are Serbian of the fourteenth; on the codex see Спространов 1902: 117–118, whose dating to the sixteenth century is too late, see Христова и др. 1982: 77, № 176.

<sup>27</sup> On the codex see Ундольский 1870: 1–9.

a. At the top of the first folio is the gloss  $\text{αβγοϛ. ϛ.}$ , while at the foot is +  $\text{простите, забывсе сзгрши}$ , which refers to the fact that he first wrote the initial of the incipit as **N** and then added a cap to it to turn it into a **П**, although there is also another unnoticed mistake: in the title  $\text{прѣславное}$  should obviously read  $\text{прѣславное}$ .

b. John of Damascus, *Homilia de gloriosa Domini nostri Jesu Christi transfiguratione* (BHG 1979; CPG 8057), ed. PG 1860 96: 545–576; Kotter 1988 5: 419–459.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 151r–157v. It is not in the BMČ and no East Slav codices have been traced. MSS: BHBS 603–604; НМН 242; MR 116.

16. 258v–269v:  $\text{* и вѣ стѣи оца нашѣ андреа криста . на стое прѣображеніе га и ба и спа нашего i iv ха . блви ѿ:~}$

Ѓлици истѣцаніе слова бесловесѣа ѿиесте покрывало . мысліюже ѿ земліе възвысѣсе (sic) и вышинаа моуѣрсовати ѿ ѿца навчисте се, гредн оубо вѣровавше...

a. The incipit of this homily has not seldom been misread as  $\text{Ѓлици и сз тѣцаніе слова}$ <sup>28</sup>, which means virtually the opposite since  $\text{истѣцаніе}$  renders  $\text{τῷ κενώσει}$ , whereas  $\text{тѣцаніе}$  renders the Greek term  $\text{σπουδή}$ .

b. Andrew of Crete, *Oratio VII. In Domini nostri transfigurationem* (BHG 1996; CPG 8176), ed. PG 1865 97: 932–957.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 162r–167v. The sole witness to the homily in an East Slav manuscript is a translation of Laurentius Surius' Latin version made for Prince Andrey Kurbsky (c. 1528–1583) and found only in his hagiographic corpus of vitae translated from Latin in *codex 219* of the collection of the Russian Synod, 177r–189v<sup>29</sup>. MSS: BHBS 606–607; НМН 243–244; MR 26.

17. 269v–274r:  $\text{иже вѣ стѣхъ ѿца нашего іуанна архіепіпа константина гра зладустаго. тлзкованіе ѿже ѿ маѣа евліа . на стое прѣображеніе га и ба и спа нашего i iv ха:~ блви ѿ:~}$

Аминь глаю ба . соу нѣцїи ѿ зде стоецїи хъ иже не възкоуѣ сзмрзти, дондѣ видѣ сна члѣскаго гредѣща вѣ славѣ оца своего. The text begins with this slightly adapted quotation of Matthew 16:28 and the actual homily then begins with the words:  $\text{Поніе многа о вѣдѣ изъгла, и сзмрзти и стрти свои, и оученичсцѣ закланїи, и жестокаа повелѣ вна...}$

a. At the top of the first folio is the gloss  $\text{Въ тѣ днѣ}$ .

b. John Chrysostom, *In Matthaеum homilia LVI* (BHG 1984; CPG 4424, LVI), ed. PG 1860 58: 549–558.

<sup>28</sup> To give but two examples, НМН 243 and Мошин 1971: 95.

<sup>29</sup> On Kurbsky's hagiographic corpus see Калугин 1998: 11–43; for this translation see 26.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 169v–171v. No East Slav witnesses have been traced but among the entries for the feast of the Transfiguration on 6 August the ВМЧ has two short entries, both of whose variant incipits recall that of this homily, see Иосиф 1892 2: 403 and 404. The first entry for the day is:

Воспоминаніе бжтвеннаго преображеніа г҃а нашего Іса Христа  
Понеже о напастехоу и во вѣдахъ и о инѣхъ скорбехъ Хс̄ глаголаше...

The second last entry for the day reads:

Воспоминаніе бжтвеннаго превращеніа г҃а бга и спаса нашего  
Понеже многоу вѣдахъ Хс̄ повесѣдова...

Neither incipit agrees with that of the homily but they both reflect the Greek and whether either or both are related to the Slavonic translation in the collection of John Chrysostom's ninety homilies on Matthew (except for the forty-fifth) which Maximus Triboles 'the Greek' (c. 1470–1555) made in 1523/4 some five years after his arrival at Moscow in 1518 remains to be established. MSS: ВНБС 598–599; НМН 240–241; MR 87; JCAS 2.

18. 274r–278r: \* въ стѣхъ вѣща нашѣ° юванна архієпкпа константина г҃ра зладѣстаго.  
сло на стое хво прѣображеніе:~блви вче :~

Слыша ннѣ възлюбленне влкоу х҃а гл҃юща, Аминь гл҃ю вѣ . ѡко соу нѣциѣ ѿ  
зде стоещѣи и не имоу възкоусити сзмрѣти, дондеже видѣт сна члѣскаго гредѣща  
въ цр҃тви своѣ. Видѣ ли ѡко єдина слава вѣща и сна; прже мала єво глааше...

a. At the top of the first folio is the gloss въ тѣхъ прѣ.

b. Pseudo-John Chrysostom, *Homilia in transfigurationem Domini* (ВНГ 1987; CPG 7424; RPC 177), which remains unedited. It is in fact a variant ending of Leontius of Constantinople's *Homilia XIV. In transfigurationem Domini* (ВНГ 1975–1976; CPG 7899), ed. Datema, Allen 1987: 407–448. There is another independent variant ending (ВНГ 1986), ed. Σαβίλιος 1613 7: 339–340.

c. The earliest South Slav MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 172r–173v. The claim (in ВНБС 605) that this is a translation of ВНГ 1986 with a variant ending is incorrect as it is a translation of ВНГ 1987. The translation of ВНГ 1986 is earlier and has been published twice on the basis of codex III.c.19 of the Croatian Academy of the early fourteenth century, better known as the Mihanović homiliary as it belonged to Antun von Mihanović (1796–1861), the more recent of the editions with the Greek original in parallel being that by Bayer 1971: 128–158<sup>30</sup>. The ВМЧ has a version with a slightly variant incipit: Слышасте ннѣ влкоу нашего Іс̄ Х҃а гл҃юща..., see Иосиф 1892 2: 404 and its relation to the translations of ВНГ 1986 and 1987 remains to be established. MSS 605; НМН 241; RM 87; JCAS 380.

<sup>30</sup> For a facsimile edition of the codex see Aitzetmüller 1957: 1r–265v. Much of the large literature on the manuscript has been inspired by the hypothesis that it somehow reflects the translation of *отъчскыи кзники* by Methodius; on its dating to the early fourteenth century see Турилов 2009: 462–465.

19. 278r–287r: анаста́сїа смѣрнаго мнѣха стѣе горы синайскыє . Слово на стѣе х̄а̄ ба̄ нашего прѣображенїе, реное на тоиже стѣи горѣ фаворцѣи въ празньникъ :~ блви ѿ:~

Иако срашно мѣсто се, и оудивлѣе и азъ съ парїархѣмъ іаквѣо . празничнаа горы въззѣпїю . зрѣво іакѣ ѿнь лѣствицѣ, іакѣ ѿ землїе до нбє...

a. In the incipit зрѣво is an obvious scribal error for зрѣ оубо.

b. Anastasius Sinaita, *Homilia in sanctam transfigurationem Domini* (BHG 1999; CPG 7753), ed. Guillou 1955: 237–257.

c. The earliest South Slav MSS are of the fourteenth century, e.g. codex III.c.22 of the Croatian Academy, 359r–364r, the March half of the fourteenth-century Serbian Gračanica menologium<sup>31</sup>.

The translation is found in East Slav manuscripts from the fifteenth century on, e.g. codex 83 in the collection of Anzer hermitage, 354r–365r<sup>32</sup>, and is in the ВМЧ, see Иосиф 1892 2: 403–404). It has been edited on the basis of an unspecified Serbian manuscript of the fifteenth century by Петровский 1887: 6–28). MSS: BHBS 605–606; НМН 242; MR 242.

20. 287v–293v: прѣпѣбнаго оца̄ нашего ефрема сѣрина, Слово на стѣе прѣображенїе га̄ ба̄ и спа̄ нашего іѿ х̄а̄ :~ блви ѿче :~

ѿ нивыи жетва и радѣванїа . ѿ винограда плоды снѣднїи . ѿ писанїа повченїе живѣорное, нива въ єдино врѣме имѣ сзбранїа . писанїе же възсѣга...

b. Ephraem Syrus, *Sermo in transfigurationem Domini Dei et Salvatoris nostri Jesu Christi* (BHG 1982; CPG 3939), ed. Assemani 1743 2: 41–49.

c. It was not included in the *Paraenesis*, a collection of at least seventy-seven of Ephraem's homilies translated in the late ninth or early tenth century, although it is sometimes found among the homilies appended to the collection, e.g. in the fifteenth-century Moldavian *codex 138* in the collection of the Rumanian Academy, 289v–318r, on the basis of which it was partially edited by Olteanu 1967: 311–313). It is found in East Slav manuscripts from the fifteenth century on, e.g. codex 753 of the collection of the Trinity Laura of St. Sergius, 450r–457v, and in the ВМЧ for the feast of the Transfiguration on 6 August, see Иосиф 1892 2: 403, but not among the appendices to the *Paraenesis* in the ВМЧ for 28 January, the feast of St Ephraem. It is undoubtedly the best-known homily for the feast of the Transfiguration since it is also found in all printed editions of the synaxarium, e.g. Moscow 1744, II, 578v–584r. There is an earlier translation, the sole traced copy of which is the above-mentioned Mihanović homiliary, in which it is the final entry, the ending of which is missing, 231r–232v; the most recent edition of the Mihanović text is that with the Greek original in parallel by Bayer 1971: 202–245. MSS: BHBS 602–603; НМН 244; MR 55.

<sup>31</sup> On the contents of the two-volume menologium see Mošin 1955 1: 165–170, 170–175; on the actual codices with twenty-seven facsimiles see Церних 1979: 133–165.

<sup>32</sup> On the codex see Аноним 1881 1: 672–683.

21. 294r–298r: \* и въ стѣхъ оца нашего кѹрилла архієпкпа александрійскаго слово на стое прѣображеніе га и ба и спа нашего иѹ ха :~ блви ѿ:~

Иже оубо доврѣ въщен братисе, нарѡный оуслажающе зрѣніе и почзстен надежами, пощрают се къ тѣмъ побаяющіи побѣдѣ...

b. Cyril of Alexandria, *Homilia IX*. In *Transfigurationem D.n.J.C.* (BHG 1994; CPG 5253, cf. 5207, II). In Greek it is also found incorrectly ascribed to Proclus, Pantaleon of Constantinople and Theophilus of Alexandria, ed. PG 1859 77: 1009–1016, ascribed to Cyril, and PG 1865 93: 1248–1254, ascribed to Pantaleon.

c. This translation is found in South Slav MSS from the fifteenth century on, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 167v–169v, but it is not found in East Slav MSS. However, the earlier translation in the March half of the fourteenth-century Gračanica menologium, 314v–316r, is found in East Slav MSS from the fifteenth century on, e.g. codex 232 in the collection of Vukol Undol'sky, 53r–55r, an August menologium, and in the ВМЧ, see Иосиф 1892 2: 403. MSS: BHBS 601–602; НМН 243; MR 50.

22. 298r–301v: \* и въ стѣхъ ѿца нашего прокла архієпкпа константина г҃ра . на прѣображеніе га и ба и спа нашего иѹ ха :~ блви ѿ:~

Прїидѣте друзи и днь євльскый нелѣнностнѣ прикоснемсе скровище, да ѿтоудѡ обичнѣ почзпѣ богасво. независтнѣ вѣсѣмъ раѣвляемо и никако никогда иживаемо...

a. There are three corrective marginal glosses, on 298v beside the line with the phrase съхрани ѿ ѡ правѣныи ис оче; on 300v beside a word only the ending of which is legible \*шныи the scribe has written выш, while on 301v beside the line with довлѣ бо he has written влѣво, although both forms are correct.

b. Proclus, *Oratio VIII*. In *Transfigurationem Domini ac Dei et Salvatoris nostri Jesu Christi* (BHG 1980; CPG 5807; RPC 68). In Greek it is also found incorrectly ascribed to John Chrysostom, ed. PG 1859 61: 713–716, ascribed to John, and PG 1864 65: 764–772, ascribed to Proclus.

c. This is the only one of the three translations to have the correct ascription to Proclus and is found in MSS from the fifteenth century on, including Vladislav Grammaticus' panegyricon-menologium of 1479, 173v–175v, but it is not found in East Slav codices. There are two earlier translations, the first found only in the Mihanović homiliary, 228v–231r, and amongst the MSS of the second is the March half of the Gračanica menologium, 316r–318r. It is disputed whether the text in the Bulgarian panegyricon-menologium of the late thirteenth or early fourteenth century known as the 'Jagić *Zlatoust*', now codex Q.п.I.56 in the Russian National Library, 227r–232r, contains a variant redaction of the second translation or a different translation; if the latter, then there are four translations<sup>33</sup>. The second translation as in the Gračanica menologium is also found in

<sup>33</sup>The codex has been edited by Димитрова 2011: 87–336, for Proclus' homily see 314–319). It is called the Jagić *Zlatoust* since after it had been 'removed' from St Catherine's monastery on Sinai, where it was *codex Sinaiticus slavicus 31*, it came into Vatroslav Jagić's possession in c. 1896, who

East Slav MSS, e.g. on the early fifteenth-century folia 355r–358v of the August menologium codex 1376 in the collection of St Sophia’s Cathedral, Novgorod, and is in the ВМЧ, see Иосиф 1892 2: 404. MSS: ВНБС 600–601; НМН 241–242; MR 149.

23. 301v–312r: <sup>п</sup>р<sup>п</sup>овнаго <sup>о</sup>ца нашего <sup>и</sup>ованна монаха и <sup>п</sup>резвитера <sup>д</sup>амаскѣна, слово на оуспеніе <sup>п</sup>р<sup>в</sup>стые <sup>в</sup>це . <sup>в</sup>ави <sup>в</sup>че :~

<sup>п</sup>амѣ <sup>п</sup>раведны<sup>х</sup> <sup>с</sup>з <sup>п</sup>охвалами <sup>б</sup>ывае, <sup>р</sup>е <sup>п</sup>р<sup>в</sup>моу<sup>р</sup>ыи <sup>с</sup>оломвнъ . <sup>ч</sup>тна во <sup>п</sup>р<sup>в</sup> г<sup>м</sup>ь <sup>с</sup>змр<sup>з</sup> <sup>п</sup>р<sup>п</sup>вны<sup>х</sup> <sup>е</sup>го, <sup>в</sup>г<sup>о</sup>н<sup>ц</sup>ь <sup>п</sup>р<sup>в</sup>ре <sup>д</sup>вѣ, да <sup>а</sup>ще оубо <sup>в</sup>сѣ <sup>п</sup>раведны<sup>х</sup> <sup>п</sup>амѣ... The first phrase of the text is a quotation of Proverbs 10:7a and the third is Psalm 116:15 [Masoretic 115:6] so that the actual homily only begins with the words да <sup>а</sup>ще оубо <sup>в</sup>сѣ <sup>п</sup>раведны<sup>х</sup> <sup>п</sup>амѣ.

a. At the top of the first folio is the gloss <sup>а</sup>в, <sup>е</sup>и, while at the foot is <sup>в</sup>з <sup>в</sup>и <sup>с</sup>ѣ <sup>м</sup>ца и <sup>м</sup>нѣ <sup>с</sup>т<sup>х</sup> <sup>м</sup>нк<sup>з</sup> на <sup>к</sup>о <sup>к</sup>ни, since the scribe had omitted the entry for 12 August, the passion of the martyrs of Nicomedia, and added it at the end of the codex. He also omitted the words и <sup>в</sup>г<sup>о</sup>носн<sup>а</sup> in the first line of the title and added them in a marginal gloss beside it. On 307r all that can be read of a word in the third last line is <sup>ц</sup>рк<sup>\*и</sup> and he has written <sup>ц</sup>рковны<sup>е</sup> in the margin.

b. John of Damascus, *Homilia I in dormitionem beatae Mariae* (ВНГ 1114; СРГ 8061), ed. PG 1860 96: 700–721; Kotter 1988 5: 471–500.

c. The earliest South Slav MS, not listed in any of the three bibliographies, is a Serbian florilegium of the second half of the fourteenth century, now codex 32/1109 in the collection of the Dormition monastery of Cyril of Belozero, 110v–127v<sup>34</sup>. The earliest East Slav codices are of the fifteenth century, e.g. the August menologium codex 232 in the collection of Vukol Undol’sky, 70r–77r, and it is in the ВМЧ, on the basis of the Dormition version of which, viz. Synodal codex 997, it has been edited by Амфилохий 1879 1: 73–83. MSS: ВНБС 612, НМН 247, MR 116.

24. 312v–323v: \* <sup>и</sup> <sup>в</sup>з <sup>с</sup>ты<sup>х</sup> <sup>в</sup>ца нашего <sup>а</sup>ндрѣа <sup>а</sup>рх<sup>і</sup>еп<sup>с</sup>ка <sup>к</sup>р<sup>і</sup>скаго <sup>і</sup>ер<sup>л</sup>м<sup>л</sup>янина, на <sup>п</sup>р<sup>в</sup>славное оуспеніе <sup>п</sup>р<sup>в</sup>славны<sup>е</sup> <sup>в</sup>л<sup>ц</sup>е на <sup>в</sup>це и <sup>п</sup>р<sup>н</sup>од<sup>в</sup>ы <sup>м</sup>аріе . <sup>в</sup>а <sup>в</sup>

<sup>с</sup>лицы <sup>ч</sup>тныи <sup>с</sup>з <sup>в</sup>це <sup>п</sup>остигосте <sup>х</sup>р<sup>а</sup>, <sup>г</sup>р<sup>е</sup>те <sup>м</sup>лю <sup>с</sup>зпомоз<sup>в</sup>те <sup>д</sup>нь о <sup>с</sup>ловесѣ <sup>р</sup>о<sup>у</sup>де<sup>ц</sup>иом<sup>с</sup> се . и <sup>к</sup>з <sup>в</sup>ысотѣ и <sup>г</sup>л<sup>з</sup>бинѣ <sup>н</sup>едом<sup>в</sup>ьющ<sup>а</sup> <sup>ч</sup>юсе...

a. On 316r beside the passage beginning: <sup>а</sup>з<sup>ь</sup> <sup>р</sup>е <sup>н</sup>ичто <sup>в</sup> ч<sup>л</sup>ч<sup>з</sup>скыи <sup>п</sup>р<sup>в</sup>м<sup>в</sup>ни... is the explanatory gloss <sup>в</sup>ца.

b. Andrew of Crete, *Oratio XII. In dormitionem SS. Deiparae Dominae nostrae sermo I* (ВНГ 1122; СРГ 8181), ed. PG 1865 98: 1045–1072.

c. The earliest MSS are of the fifteenth century, e.g. Vladislav Grammaticus’ panegyricon-menologium of 1479, 182v–188r. The statement (in ВНБС 617) that it is in the ВМЧ is uncertain in view of the fact that the translation there has a different incipit, which is not found in South Slav MSS: <sup>с</sup>лик<sup>о</sup> <sup>в</sup>ас<sup>з</sup> <sup>в</sup>чина <sup>с</sup>его

made the first major contribution to its study, see Jagić 1898: 1–72. In 1899 it entered the Imperial Public Library at St. Petersburg, since when a considerable literature has been devoted to it.

<sup>34</sup> On the codex see Никольский 1897: 315–318 and Скарпа 2008: 23–35.

честнаго прїасте храма, грядите..., see Иосиф 1892 2: 414. MSS: BHBS 617–618; НМН 246; MR 26.

25. 323v–327v: \* въ стхъ ѿца наше германа парїарха константина грѣа, на оуспенїе прѣстые бцѣ. блви ѿ:~

Длѣжныи, въсегда своего блгѣла хвали . спдемыи, не невѣсть своего спителя покровь. и ѿ дѣль възмѣзїе подати не имыи, еже ѿ словесь окоушаете приносити прѣстателю дарь...

a. At the top of 323v is the gloss въ тѣ дмь, while on 325v beside the line with the abbreviation пѣ is the gloss паче.

b. Germanus I of Constantinople, *Oratio VI. In sanctam Dei Genitricis dormitionem sermo I* (BHG 1119; CPG 8010), ed. PG 1860 98: 340–348.

c. The earliest MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 197v–199v. There is an earlier translation, the sole traced copy of which is the above-mentioned Mihanović homiliary, 246r–249r. No East Slav codices of either version have been traced and the claim that the former of these translations is in the ВМЧ (in НМН 248) is a confusion of it with the homily for the feast of the Transfiguration ascribed to John the Exarch of Bulgaria, which clearly made use of Germanus' homily and which, incidentally, immediately precedes it in the Mihanović homiliary on 240r–246r. MSS: BHBS 609–610; НМН 247–248; MR 68–69.

26. 327v–331v: тогоже стѣишаго герма архїепкпа константина грѣа, на прѣславное оуспенїе прѣстые бцѣ. блви ѿ:~

Да прѣстаноу оубо еретикѡ невѣжьствена и сверѣпаа словеса . да заградѣсе тѣ неправедныи оустны . да възрѣют се и възвелет се о тебѣ вси имоущи тебе бцѣ...

a. At the top of the first folio is the gloss Въ тѣ прѣа.

b. Germanus I of Constantinople, *Oratio VII. In sanctam Dei Genitricis dormitionem sermo II* (BHG 1135; CPG 8011), ed. PG 1860 98: 348–357).

c. The earliest MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 199v–201v. No East Slav codex of it has been traced. There is a second translation, which has been traced to only one South Slav witness, a Serbian manuscript of the sixteenth century, codex 139 in the Museum of the Serbian Orthodox Church at Belgrade, 437v–441v. There is, however, also one East Slav (Ruthenian) witness, seventeenth-century codex 167 in the collection of St Sophia's cathedral, Kiev, 95r–99r, although it was clearly copied from a Serbian exemplar<sup>35</sup>. MSS: BHBS 607–608; НМН 248–249; MR 69.

27. 332r–339v: \* въ стѣи ѿца нашего андреа іерлѣмкаго , слово на всечтное оуспенїе прѣславныи и прѣпѣтыи бцѣ и прѣно двы марїе . блви ѿ:~

<sup>35</sup> On codex 139 in the Museum of the Serbian Orthodox Church see BHBS 86–88; on the Kievan codex see Петров 1904 3: 43–49, for the translation see 44.

ТѢиство настоѣщее рѣжьсѣво . имоуши вещь бгѣорѣчнѣаго оуспенїа . и слово прѣхѣдѣщее силѣ . тѣиство немногыми оубо дѣвемо, възсѣми нѣна почитаемо...

b. Andrew of Crete, *Oratio XIII. In dormitionem SS. Deiparae Dominae nostrae sermo II* (BHG 1115; CPG 8182), ed. PG 1865 97: 1072–1089.

c. This homily, which is found in South Slav MSS of the fourteenth century, e.g. on folia in muddled order in the March half of the Gračanica menologium, 351v, 348r–349v, 354r, is found in East Slav MSS from the late fifteenth on, e.g. in codex 432 in the collection of the Dormition monastery at Volokolamsk, 148r–154v<sup>36</sup>, and is in the ВМЧ, see Иосиф 1892 2: 412, but the second translation found in South Slav MSS from the fifteenth century on, whose incipit begins: ТѢиство настоѣщее трѣжество, винѣ имоуши..., e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 178v–182v, has not been traced in East Slav codices. MSS: ВНБС 615–616; НМН 246; МР 26.

28. 339v–348r: тогѣже въ стѣхъ оца нашего андреа ерѣмѣка, сло, бѣ. на прѣчѣтнѣе оуспѣе прѣстѣе бѣце: блви ѡ:~

Съзываетъ пакы на обычное слово къ рѣжьсѣвѣ . иво побѣе на паче къ прочїи приложити недостатокѣ . яко да не скоуно слово воудѣе и нерѣшимо...

a. The gloss on 343v зра beside the word златозачна (плащаница) clearly corrects the misspelling of the second syllable.

b. Andrew of Crete, *Oratio XIV. In dormitionem SS. Deiparae Dominae nostrae sermo III* (BHG 1109; CPG 8183), ed. PG 1865 97: 1089–1109.

c. The translation, which in addition to the Hilandar menologium has been traced to only two fourteenth-century South Slav codices, one of them the March half of the Gračanica menologium, 354r–358v, is by no means so rare in East Slav MSS and is found, for instance, in the fifteenth-century August menologium, codex 232 in the collection of Vukol Undol'sky, 62v–68r, as well as in the ВМЧ, see Иосиф 1892 2: 411). MSS: ВНБС 610–611; НМН 246–47.

29. 348r–355v: ѡ въ стѣхъ оца нашего григорїа архїепїсѣпа солоунскаго, чѣотворца, слово на оуспенїе прѣчѣтнѣе бгѣомѣре. блви ѡчѣ :~

Мою бесѣдоу днѣ къ вашей любви, и любовь вѣри и длзгѣ . не тѣчїю яко бгѣлюбивы ваши слоухѣ възнести слово спное . и питати ѡсѣвѣ ваше дше...

b. Gregory Palamas, *Homilia XXXVII. In sanctissimam dormitionem Dominae nostrae Deiparae Mariae* (BHG 1145), ed. PG 1865 151: 460–473.

c. The earliest MSS are Serbian of the second half of the fourteenth century, e.g. codex 26 in the collection of the Serbian National Library, which has watermarks of 1365–1375, 281v–290r<sup>37</sup>. Its language shows that it was copied from a Bulgarian exemplar and since Palamas preached the sermon on 15 August 1350 and died on 14 November 1359 it is possible that it was translated in his lifetime.

<sup>36</sup> On the codex see Иосиф 1882: 57–61, for the translation see 60.

<sup>37</sup> On the codex see Штавлѣанин-Ђорђевић 1986: 45–52, for the translation see 49.

It is found in East Slav MSS from the fifteenth century on, e.g. the above-mentioned codex 83 in the collection of Anzer hermitage, 293r–299r, and is in the ВМЧ, see Иосиф 1892 2: 412. There are two editions, one on the basis of fourteenth-century Serbian *codex 13* in the collection of current acquisitions of the Russian Academy by Петровский 1905: 4–18), the other on the basis of fifteenth-century Serbian codex 278 in the Hilandar collection by Лазич 1990: 230–242. MSS: ВНБС 611; НМН 247.

[356r–357v: Blank].

30. 358r–364r: житіє и оу҃свкновеніє чѣнаго прѣрка и прѣтче и крѣтла іуанна . сзписано ѿ оученика его іуанна. сирѣчь Марка : блви ѿ:~  
Исплзвившесе лѣтѿ петысоуць и петимь стомь ѿ мирскаго твореніа, вѣ шесть мь, родисе стѣи іуаннь крѣтль ѿ обѣтованіа дѣха стго...

a. At the top of the first folio is the gloss дѣроу, кѣ. Beside the beginning of John's lengthy prayer on 360v–361v is the gloss м.

b. Mark, *Vita et passio S. Joannis Baptistae* (ВНГ 834; CANT 181), ed. Nau 1908: 526–541.

c. The earliest MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 201v–204r, and it is in the ВМЧ, see Иосиф 1892 2: 440, but as yet no East Slav manuscript prior to the sixteenth century has been reported<sup>38</sup>. MSS: ВНБС 620; НМН 249–250; MR 122; on the Slavonic MSS see also Berendts 1904: 17–48.

31. 364r–368r: иже въ стѣхъ ѿца нашего іуанна златѣтаго архієпкпа кѡнстантина прѣра, на оу҃свкновеніє главы чѣнаго прѣтче . блви ѿче :~  
Іакоже нѣкыи мѡужь лювопѡстыннь. въ нѣкѡторѣ мѣстѣ честѣ и присѣвнѣ по дрѣвїе осѣвнѣ . птицѣ же доброголаснѣ пѣнїе и вѡ благогласнѣ теченїе...

b. Pseudo-John Chrysostom, *In saltationem Herodiadis et decollationem Joannis Praecursoris et Baptistae* (ВНГ 867; СРГ 4578; РРС 578), ed. PG 1859 59: 521–526. In Greek the homily is also ascribed to archbishop Anatolius of Thessalonica (fl. late seventh or early eighth century), which is confirmed by the Armenian version.

c. The earliest MS of this translation dates from the late fourteenth century, viz. the above-mentioned codex slavicus 152 of the Rumanian Academy, in which it is on folia 96v–98r of the late fourteenth century. This translation never went to the East Slavs but the second of the two versions of another translation, the earliest manuscript of which is the above-mentioned Bulgarian codex of the late thirteenth or early fourteenth century known as the 'Jagić Zlatoust', 80v–86r, ed. Димитрова 2011: 167–173, is found in East Slav manuscripts as from the fif-

<sup>38</sup> An example of a sixteenth-century MS is an August menologium, now codex 680 in the collection of the Trinity Laura of St. Sergius, 434r–444v, see Иларий, Арсений 1879 3: 38–40, for the translation see 40.

teenth century, e.g. the menologium codex 1376 in the collection of St Sophia's Cathedral, Novgorod, early fifteenth-century folia 397v–401v, and is in the ВМЧ, see Иосиф 1892 2: 440, incipit: **И**акоже семоуѣ етеръ любви поустынию... All three Slavonic versions have the ascription to John. MSS: ВНБС 622–623; НМН 250–252; MR 85.

32. 368r–371v: **И**же въ стѣхъ ѿца нашего **и**ванна архіепкпа константина гра **з**лаустаго. Слово на оусѣкновение чѣтнаго прѣтче . блви ѿ:~  
**П**акы родѣа вѣситсе . пакы сзмоуцаетсе . пакы плесае . пакы проси главѣи ванновѣ безаконнѣ ѿсецисе . пакы **и**езавель обтицае...

a. At the top of the first folio is the gloss **в**ъ тѣхъ днѣхъ.

b. Pseudo-John Chrysostom, *In decollationem praecursoris et baptistae Joannis, et in Herodiadem* (ВНГ 859; СРГ 4570; RPC 281), ed. PG 1859 59: 485–490. There are several reprints of this edition, the most recent being that in Елисеев 1982: Приложение 41–43.

c. The earliest MSS are of the fifteenth century, e.g. Vladislav Grammaticus' panegyricon-menologium of 1479, 201v–204r<sup>39</sup>. For an edition of this translation on the basis of the sixteenth-century Serb codex IX.H.16 in the collection of the Czech National Library, Prague, see Hahn 1969: 222–282. No East Slav manuscripts of it have been recorded and when it was first published at Moscow in the third (1698) edition of a collection of John Chrysostom's homilies known as the *Margarita*, it was the last of six appended homilies published for the first time, of which it was claimed in the preface (2v) that they were нынѣ новопереведены съ греческа языка, which in the case of this translation is scarcely true<sup>40</sup>.

The earlier translation in the Mihanović homiliary, 262v–265v, ed. Hahn 1969: 222–282 (in parallel with the other translation) and by Димитрова 2011: 159–167 on the basis of the 'Jagić *Zlatoust*', 72v–80r, is found in East Slav MSS as from the fifteenth century, e.g. the codex 1376 in the collection of St Sophia's Cathedral, Novgorod, early fifteenth-century folia 397v–401v, and is in the ВМЧ for 29 August, see Иосиф 1892 2: 439. In a slightly revised redaction this translation was interpolated into the longer version of the collection of John Chrysostom's homilies known as the *Zlatostruy*, viz. *Chrysorrhoeas*, an epithet applied to John because of his homiletic talents; on the interpolation see

<sup>39</sup> According to the description of *codex slavicus 152* of the Rumanian Academy by Petre Panaitescu this text is on 96v–98r, viz. on Serbian folia of the fourteenth century, Panaitescu 1959: 204, which is repeated in ВНБС 621 and НМН 254. However, in her detailed description of the first 278 folia Христова 1996: 116 states that these folia contain the previous entry in the Hilandar menologium, viz. ВНГ 867, while folia 98v–99r are blank except for the repetition of the first three words of the incipit of ВНГ 867 and she makes no mention of the presence in the codex of ВНГ 859, neither does Aleksandr Yatsimirsky (1873–1925) in his description of the manuscript, Яцимирский 1905: 746–754. If it is indeed in the codex, then it is the earliest witness; on the codex see above note 23.

<sup>40</sup> It has nevertheless misled some scholars to date the translation to the seventeenth century, see, for example, Соболевский 1903: 298; on the third edition of the *Margarita* (the first two were at Ostrog in 1595 [not 1596] and Moscow in 1641) see Пекарский 1862 2: 4–5, № 3.

Thomson 1982: 1, 18. This revision is found in the *Chrysorrhoeas* included in the ВМЧ for 29 February, see Иосиф 1892 1: 531; for an edition of this revised redaction on the basis of sixteenth-century codex 1008 in the collection of Mikhail Pogodin see Сухомлинов 1855: 126–130. MSS: ВНБС 620–621; НМН 252; MR 86–87; JCAS 568.

33. 372r–376v: \* въ стѣхъ ѿца нашего іоанна архієпископа константи́на гра́ зладу́стаго. на оубѣкновеніе прѣчево . бѣви ѿче :~  
 Іоаннъ възывае, и кто малчати сзрѣпитъ . іоаннъ проповѣдае, и кто оумлзкне .  
 и рѣ, глсь, испоустити глсь . да не мы ѿ невѣнїа нашї словесъ оудрзжї глсь...

b. No Greek original of this homily has been traced and the claim (MR 87) that it corresponds to ВНГ 842v, an as yet unpublished homily ascribed to John Chrysostom which has the desinit of ВНГ 867, is belied by the fact that both the incipit and the desinit are totally different<sup>41</sup>.

c. The earliest codices are of the fifteenth century, e.g. Vladislav Grammaticus' 1479 panegyricon-menologium, 208r–210v. It has not been traced in any East Slav manuscript. MSS: ВНБС 619–620; НМН 255; MR 87.

34. 376v–382r: иже въ стѣхъ ѿца нашего германа архієпископа константи́на гра́ . похвалное на положеніе чтнаго пояса прѣчтые вѣце наше вѣце и прнодвѣи марїе . бѣви ѿче :~  
 Что свѣлое сзловіе се . что всесезчетанное пѣнїа вѣцанїе . котораа вссемирнаго сего ликостоянїа и словословіа вина . Како іакѡ рочувою новомѣсечною...

a. At the top of 376v is the gloss юуліа б . и авроу лд, which is not quite accurate as 2 July is the feast of the deposition of Our Lady's robe in the church at Blachernai in Constantinople, see above, whereas 31 August is the feast of the deposition of her girdle in the church of Chalcostrateia in the same city<sup>42</sup>.

b. Germanus I of Constantinople, *Homilia de translatione cinguli Dei genitricis* (ВНГ 1147; СРГ 8026), ed. Combefis 1648: 790–802. In Greek the homily is found ascribed to no fewer than five persons, Germanus, Nicetas (David) Paphlago, Theophanes of Nicaea and Michael Syncellus as well being sometimes anonymous, see Loenertz 1950: 104<sup>43</sup>.

c. The earliest codices are of the fifteenth century, e.g. Vladislav Grammaticus' 1479 panegyricon-menologium, 632r–635r. The text is not found in East Slav codices for either feast. MSS: ВНБС 624; НМН 255; MR 68.

35. 382r–397v: мнїе стѣхъ славны великомникъ фвтїа и анїкѣта . лѣкїана . и и сз нї . бѣви ѿче :~  
 Въ лѣто второе дїоклитїанов црѣвѣюща, бѣше мнѡ неистовство на хртїаны . сло мтелю се заповѣдавш дѣтисе . Вза же мнѡсва въ идолскы капище...

<sup>41</sup> The incipit matches none in either ВНГ, see 314 and *Auctarium* 415, or Baur 1955 1: 540–542 and 659.

<sup>42</sup> On the two churches see Janin 1969: 161–171 and 237–242 respectively.

<sup>43</sup> Hannick (НМН 255) adds Theodore Graptus and George of Nicomedia to the list but gives no source for this information.

a. At the top of 382r is the gloss  $\alpha\upsilon\gamma\sigma\epsilon\tau\alpha$ ,  $\acute{\epsilon}\iota$ . The gloss on 301v at the foot of the first entry for the feast of the Dormition on 15 August refers to this entry, which the scribe appended at the end of the codex. At the beginning of Anicetus' lengthy prayer on 389v is the gloss  $\hat{m}$ , while at the end of it on 390r is the gloss  $\kappa\hat{o}$   $\hat{m}$ . The same two glosses are found for a short prayer on 390v and again on 395v and 396v for the martyrs' final prayer. On 395r the scribe first wrote  $\omega$   $\sigma\epsilon\lambda\eta\eta\gamma$   $\rho\alpha\eta$  but then altered the  $\epsilon$  in  $\sigma\epsilon\lambda\eta\eta\gamma$  to  $\varsigma$ , but clearly considered the result unsatisfactory and added the letter  $\varsigma$  again in the margin.

b. *Passio Photii, Aniceti et sociorum martyrum Nicomediae* (BHG 1543), ed. Латышев 1914: 93–113.

c. Only three manuscripts have been traced, all three South Slav, the earliest of which is Vladislav Grammaticus' 1479 panegyricon-menologium, 624r–632r; the third is a sixteenth-century Moldavian panegyricon for June to August, *codex F 421* in the collection of the Общество Любителей Древней Письменности. The East Slav tradition does not have a passion for these martyrs, who are only commemorated by two short synaxarium accounts in the ВМЧ, see Юсиф 1892 1: 409. MSS: BHBS 604; НМН 244.

Folio 398r is blank but on 398v there is an inscription to the effect that in 1776 (sic, presumably 1726) a monk named Gregory read the manuscript at Hilandar and derived spiritual benefit from so doing.

Сію Книгоу Прѣчати азъ Грыгоріе Грѣхш  
ны • И ва ней обрѣто дѣшепніе речи  
ва фѣ ψψ к с  
оу Хиледаѣ

Although it would be temerarious to attempt to draw any firm conclusions from this survey of the entries for the months of July and August in the Hilandar menologium, one or two points can be made. Firstly, the scribe must indeed have had several exemplars available to him since one of the entries (14) is not found in any of the MSS examined by Hannick, Ivanova, Mircea or this author, two (1, 13) are only found in one other codex and three (11, 35) are only found in two others, while one (28) is only found in two other South Slav MSS, although it is not uncommon in East Slav MSS. Secondly, no fewer than seventeen (1, 5, 7–8, 10–13, 15–17, 21, 25, 31–34) are not found in East Slav MSS including the ВМЧ and an eighteenth (26) in only one East Slav codex which was clearly copied from a Serbian exemplar. Thirdly, in six cases (1, 7, 12, 14, 32) the East Slav tradition contains earlier translations than those in the South Slav tradition and in two cases (21, 22) translations are found only in relatively few South Slav codices, which include the March half of the Gračanica menologium. Fourthly, only in eleven of the thirty-five cases does the East Slav tradition including the ВМЧ contain the same translation as the South Slav tradition (2–3, 6, 19–20, 23, 27, 29–30), while in another three cases it is uncertain whether both traditions have the same translation (4, 18, 24). Last, but not least, the compilation of the

Hilandar menologium provides proof – if that were needed – that the monastery of Hilandar was the most important centre of Slav literary activity on Athos.

#### ABBREVIATIONS AND LITERATURE CITED

- AS Acta Sanctorum, I–LXIII+I–IV. Antwerp–Brussels, 1643–1940.
- BHBS И в а н о в а, Кл. Bibliotheca hagiographica balcano-slavica. С., 2008.
- BHG H a l k i n, F. Bibliotheca hagiographica graeca. Т. 1–3 (=Subsidia hagiographica, 8a). Bruxelles, 1957, and Novum auctarium Bibliothecae hagiographicae graecae (=Subsidia hagiographica, 65). Bruxelles, 1984. References are to entry numbers, not pages.
- CANT G e e r a r d, M. Clavis apocryphorum Novi Testamenti. Turnhout, 1992. References are to entry numbers, not pages.
- CPG G e e r a r d, M. Clavis Patrum Graecorum. Т. 1–5 and Supplementum by M. Geerard and J. Noret (= Corpus Christianorum). Turnhout, 1974–1998. References are to entry numbers, not pages.
- HMH H a n n i c k, C. Maximos Holobolos in der kirchenslavischen homiletischen Literatur (=Wiener byzantinische Studien. Bd. 14). Wien, 1981.
- JCAS Johannes Chrysostomos im altrussischen und südslavischen Schrifttum des 11.–16. Jahrhunderts. Katalog der Homilien. Hrsg. O. Tvorogov (= Abhandlungen der Nordrhein-Westfälischen Akademie der Wissenschaften, 100). Opladen, 1998. References are to entry numbers, not pages.
- MR M i r c e a, I. Répertoire des manuscrits slaves en Roumanie. Auteurs byzantins et slaves. Sofia, 2005.
- PG Patrologiae cursus completus, seu bibliotheca universalis [...]. Series graeca. Vols 1–104; Series graeca posterior, 105–161 [...]. Ed. J.-P. Migne. Paris, 1857–1866.
- PL Patrologiae cursus completus, seu bibliotheca universalis [...]. Series prima [...], vols 1–79. Secunda series [...]. Vols 80–217. Indices, vols 218–221. Ed. J.-P. Migne. Paris, 1844–1864.
- RPC De A l d a m a, J. Repertorium pseudo-chrysostomicum (= Documents, études et répertoires de l'Institut de Recherche et d'Histoire des Textes, 10). Paris, 1965. References are to entry numbers, not pages.
- ВМЧ Великие Минеи Чети, собранные Всероссийским митрополитом Макарием. СПб., 1868–1899; М., 1901–1916.
- ТПЖ Т в о р о г о в, О. Переводные жития в русской книжности XI–XV веков. Каталог. М., 2008.
- СКДР Словарь книжников и книжности Древней Руси. Ред. Д. Лихачев и др. 3 тт. в 8 чч. Л.–СПб. 1987–2012.
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#### ТОМОВЕТЕ ЗА ЈУЛИ И АВГУСТ НА ХИЛЕНДАРСКИЯ ПАНИГИРИК

*(Резюме)*

Между 1622/3 и 1625/6 г. в Хилендарскиот манастир на Атон со подкрепата на игумена Висарион е бил составен обемист панигирик во осем тома, којто сè оште се намира во манастирската библиотека – рџкописи № 439–446. Шест од тези томове, којто сџдржат месеците од септември до април, са били преписани од монаха Аверкие, докато последните два, единият сџдржаш материјала за мај и јуни, а другиот – за јули и август, са били преписани од анонимен монах. Тџј како директорџт на Хилендарската илследователска библиотека, комуто е посветена книжката на списанието, во којто се печата тази статия, е роден през август, илглежда подхојашо да се представи подробно описание на сџдржанието на рџкопис № 446 од Хилендарската колекција, во којто са поместени творбите за јули и август. Тяхното сџдржание е сравнено со това на илточнославианските тџржественици за сџците месеци. Сравнението показва, че јужната и илточната славианска традиција се различават значително, тџј како од 35 творби во Хилендарскиот панигирик не по-малко од 17 не бяха намерени во илточнославианската традиција, како едновремено со това илточнославианската традиција сџдржа шест ранни преводи, којто не са оцелели во јужнославианските рџкописи.

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