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## A NEW CATALOGUE OF THE GREEK MANUSCRIPTS IN THE NATIONAL LIBRARY IN SOFIA, BULGARIA

Dorotei Getov. *A Catalogue of the Greek Manuscripts in the National Library "Sts. Cyril and Methodius"*, Sofia. Turnhout: Brepols, 2019. XX + 335 pp., 175 plates. ISBN 978-2503586120.

In recent years, the collections of Greek manuscripts in Bulgaria appeared on the world map of Byzantine scholarship thanks almost single-handedly to the efforts of Dorotei Getov, a professor of Byzantine studies at the Bulgarian Academy of Sciences in Sofia and a scholar of international prominence. He is the author of the catalogues of previously undescribed or insufficiently examined collections, such as the Greek manuscript collections in the "Ivan Dujčev" Center for Slavo-Byzantine Studies<sup>1</sup>, the Scientific Archives of the Bulgarian Academy of Sciences<sup>2</sup>, and the Ecclesiastical Historical and Archival Institute of the Patriarchate of Bulgaria (Bačkovno Monastery and Sofia)<sup>3</sup>.

In 2019, Getov's new catalogue of the Greek manuscripts in the National Library "Sts. Cyril and Methodius" in Sofia, Bulgaria, was published. Unlike the organic collections of some monastery libraries, such as the monasteries of Bačkovno and Rila, where the manuscripts have been accumulated in the course of centuries, the Greek manuscripts in the National Library in Sofia have been acquired mainly in the 20th century by purchase or donation<sup>4</sup>. For the first time, the existence of 18 Greek manuscripts was announced by Prof. Benyo Tsonev in his 1910 catalogue of the manuscripts in the National Library<sup>5</sup>. The first complete catalogue of the Greek

<sup>1</sup> Getov, D. *A Catalogue of Greek Liturgical Manuscripts in the "Ivan Dujčev Center for Slavo-Byzantine Studies"*. (= *Orientalia Christiana Analecta*, 279). Roma, 2007.

<sup>2</sup> Getov, D. *A Catalogue of Greek Manuscripts in the Scientific Archives of the Bulgarian Academy of Sciences*. Sofia, 2010.

<sup>3</sup> Getov, D. *A Catalogue of the Greek Manuscripts at the Ecclesiastical Historical and Archival Institute of the Patriarchate of*

*Bulgaria*. Vol. 1. *Bačkovno Monastery*. Turnhout, 2014. XXII + 532 pp.; Vol. 2. Turnhout, 2017. XXI + 497 pp.

<sup>4</sup> Getov, D. *A Catalogue...*, 2019, p. VII, n. 2.

<sup>5</sup> Цонев, Б. *Опис на ръкописите и старопечатните книги на Народната библиотека в София*. Т. 1. София, 1910, с. 511–516 (present-day manuscripts NL gr. 1, 4, 5, 13, 21, 23, 32, 34, 35, 39, 40, 55, 61, 67, 70, 82, 95, 104, cf. Getov, D. *A Catalogue...*, 2019, p. VII, n. 3).

manuscripts, however, was made more than half a century later by the Head of the Department of Manuscripts at the time, Manyo Stoyanov, and was published only in 1973<sup>6</sup>. It covered the entire collection of 148 Greek manuscripts, making it known to the public, and gave basic information about their physical characteristics, contents, and marginal notes. The older catalogue envisaged foreign readership, as well, supplying English and German translations of the introduction and Latin versions of the titles (or content definitions) of the manuscripts. The catalogue by the experienced scholar was undoubtedly an important first step towards presenting the expanded Greek manuscript collection to a large audience and stimulating further research, but nevertheless, as Dorotei Getov justly points out in his Introduction, “it suffers from flagrant methodological and substantive inadequacies as well as from an unwarranted bulgarocentrism” and “as a whole did not stand the test of time” (p. VII).

The new catalogue of D. Getov corrects many inaccuracies and mistakes of the older one, giving more precise measurements of the manuscripts, number of folios, dating, etc. In many cases, Getov emends the readings of the scribal and later notes and makes correct identifications, e.g. NL gr. 16, a 1765 New Testament in the Greek vernacular, was written by the hand of the former *hegoumenos* of Vatopedi Monastery Damaskenos (named by M. Stoyanov as the translator<sup>7</sup>), but as Getov indicates, it was translated in the previous century by Maximos Kalliopolites – a translation attested also in the 19th-century manuscript NL gr. 17 (pp. 34–37). Restoration initia-

tives in the 1980s, which changed in some cases the manuscripts’ state of preservation, binding, sequence of folios, quire composition etc. (cf. nos. 14, 15, 19, 20, 26, 28, 29, 30, 32, 33, etc.), as well as new identifications and studies (see e.g. nos. 3, 5, 13, 104, etc.) also called for a new, up-to-date catalogue. For example, the 11th-century Gospel lectionaries NL gr. 3 and 5, together with another fragment Sofia, BAS gr. 18, were identified by E. Moussakova as belonging to a single manuscript and appear to have been copied by the same scribe (p. 5).

Getov’s catalogue is not a mere revision of its predecessor. The author thoroughly reexamined and studied all manuscripts and gave comprehensive descriptions according to the cataloguing principles used in his previous works (based on the ones developed by H. Hunger, O. Kresten, W. Lackner, and Chr. Hannick in their catalogue of the Greek manuscripts in the Austrian National Library)<sup>8</sup>. Of the entire collection of 148 manuscripts described by M. Stoyanov, the present catalogue includes 105 manuscripts, preserving their original numbering. Manuscript nos. 106–148 are excluded, because almost all of them are 19th-century copies of school-books, except for NL gr. 118, a 16th-century *Physiologus*, and it is regrettable that the latter has not found a place among the described manuscripts.

The chronological range of the items is from 10th-century fragments (nos. 1, 2, 28 hand B, 94, 95) to 19th-century musico-liturgical collections (such as nos. 73, 74, 84, 85, and others), with a few of them explicitly dated. Thematically, most of the manuscripts are liturgical and musico-

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<sup>6</sup> С т о я н о в, М. *Опис на гръцките и други чуждоезични ръкописи в Народна библиотека „Кирил и Методий“*. София, 1973.

<sup>7</sup> Op. cit., p. 34.

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<sup>8</sup> These principles are described in detail in Getov, D. *A Catalogue...*, 2007, p. 12–13.

liturgical (*menaia*, a *synaxarion*, *oktoechoi*, *triodia* and *pentekostaria*, *euchologia* and liturgies, *akolouthiai*, *typika*, canon law, a *mathematarion*, a *horologion*, and 34 *musica* – 72 in total), as well as biblical (lectionaries, New Testament and four Gospels, Psalters – 21 in total), the remaining few are theological, hagiographical, ascetic and homiletic collections (no. 94–105, 12 manuscripts and fragments in total). The collection does not contain palimpsests, but four Slavic manuscripts from the collection of the National Library were written on recycled parchment with discernible Greek minuscule writings identified as a Damascenian florilegium and a hymnographic text (p. VIII). These fragments are not part of the catalogue<sup>9</sup>.

Many manuscripts contain notes, readings, and various inscriptions in other languages, such as Slavonic and Bulgarian, Romanian, Karamanli Turkish, Arabic, and Demotic Greek. The thematic and linguistic scope of the manuscripts “bear witness to the culture of the Greek-speaking communities during the Christian Byzantine and post-Byzantine (Ottoman) eras” (p. VIII). Although many items on this collection are of unknown provenance, they reveal the general profile of the main users of Greek-language manuscripts in Bulgaria – monasteries and monastic communities.

Several manuscripts deserve closer attention – some of them are noteworthy for the texts they have preserved, and others for their provenance or their relationships with other fragments.

Manuscript NL gr. 26 (14th century) is a three-month menaion (September 1 – December 9) that contains multiple unedited

hymnographic texts and parts of offices, esp. *kathismata*, *exapostelaria*, *kontakia*, *oikoi*, and *stichera*; some of the canons have acrostics, e.g. in the offices of St Anthonios of Nikomedeia, and of Sergios and Bacchos (p. 63–75, see also NL gr. 27). In the catalogue, Getov identifies the texts and indicates their presence in the main reference books and editions, when available.

Another 14th-century manuscript, NL gr. 56, contains a Sabaitic *typikon* with a rich appendix of canon law texts, non-liturgical poetry by Nicholas III Grammatikos and Nikephoros Kallistos Xanthopoulos, erotapokriseis, prayers, a short chronicle, etc., as well as historical notes on Stefan Dušan’s conquest of Serres in 1345 and his death in 1355. All texts are identified and provided with references (p. 137–142).

Two 14th-century collections (NL gr. 97 and 101) have preserved numerous hagiographic and homiletic works, some of which are rare, and others are well attested in many copies. Manuscript NL gr. 97 covers the entire year starting with the *Protoevangelium Iacobi* and ending with John Chrysostom’s *Sermo in Petrum et Paulum* (June 29). It contains also an otherwise unknown *Laudatio archangelorum Michaelis et Gabrielis*, ascribed to Cyril of Alexandria (ff. 42v–46r, inc. Ὡς ἄλυσις χρυσοῦ καὶ ἀργύρου ἔχουσα περιπετάσματα μαργαρίτων); a pseudo-Athanasian *Sermo exhortatorius*, listed in Pinakes in only 4 copies and one more copy added by Fr. Nau<sup>10</sup> (ff. 122v–125v, CPG 2282); a relatively marginal homi-

<sup>9</sup> Cf. G e t o v, D. *Six Slavo-Byzantine Palimpsest Fragments*. – In: *Medieval Bulgarian Art and Letters in a Byzantine Context*. Sofia, 2017, p. 365–375 (esp. p. 371–374).

<sup>10</sup> Cf. <https://pinakes.irht.cnrs.fr/notices/oeuvre/12506/>; N a u, Fr. *Notes sur diverses homélies pseudépigraphes*. – *Revue d’Orient Chrétien*, 13 (1908), p. 418–420; G e e r a r d, M. *Clavis Patrum Graecorum. 2. Ab Athanasio ad Chrysostomum*. Turnhout, 1974, p. 54. Fr. Nau

ly by Severian of Gabala *In proditionem Salvatoris*<sup>11</sup> (ff. 214v–223r, CPG 4205); another rare homily ascribed to John Chrysostom *De cruce et passione*<sup>12</sup> (ff. 223r–225v, CPG 4877); an apparently yet unedited *Homilia in sanctum Pascha* by Basil of Caesarea<sup>13</sup> (ff. 242v–244r, CPG 2935), and many other works by (pseudo-) John Chrysostom, Ephrem Syrus, Theodore of Stoudios, the Constantinopolitan patriarchs Germanos I and Methodios, etc.

The other collection (NL gr. 101) also yields several unedited or marginal texts with limited transmission, along with numerous well-documented hagiographic and homiletic works, e.g. the unedited *Narratio de Philotheo filio Iusti* (ff. 31v–34r, inc. Ἐν ταῖς ἡμέραις Θεοδοσίου τοῦ μεγάλου ἦν τις ἀνὴρ ἐν Κωνσταντινουπόλει ἐκ τῶν ἀρχαίων γερόντων ὀνόματι Ἰουλιανός, BHG 2373); *Passio s. Menae*<sup>14</sup> (ff. 38r–40v, inc. Ἐτους δευτέρου τῆς βασιλείας Γαΐου, BHG 1254k); *Vita Xenophontis* (ff. 133r–143r, inc. Δηγήσατό τις γέρον ὅτι Ξενοφῶν τις ἦν συγκλητικὸς, BHG 1877y); a *Narratio de vindicta diaconi et presbyteri* (ff. 266r–270r, inc. Θαυμαστός ὁ Θεὸς ἐν τοῖς ἀγίοις αὐτοῦ, BHG 1322d), and a *Narratio de inventione crucis* (ff. 272r–274v, inc. Ἐτους διακοσιοστοῦ τριακοστοῦ τρίτου μετὰ τὴν εἰς οὐρανοῦς ἄνοδον, BHG 397q+409q),

among others. Various other genres are also attested, such as a short narrative on Adam's name, *Narratiuncula de Adamo et cruce* (ff. 243v–244r, inc. Πρώτη νῆσος Ἀθουλῆς λεγομένη), which D. Getov has transcribed in full (p. 261); a 15-syllable verse *Lamentatio metrica in Christi passionem* (ff. 257r–258v, inc. Δεῦτε, βροτοί, θεάσασθε τὸν πάντων βασιλέα, BHG 413m), a prayer in 12-syllables, ascetic chapters, an anonymous description of the Holy City of Jerusalem, and many others. One of the texts, *Homilia 2 in praesentationem Deiparae* by patriarch Germanos I (CPG 8008, BHG 1104) is copied twice in the same manuscript as item no. 10 and 19 (ff. 46r–49r, 111r–116r). Getov's meticulous description of each entry brings this interesting miscellany of unknown provenance to scholarly attention.

Getov's catalogue is invaluable not only as a *clavis clavium*, as it were, providing the most relevant bibliography to the described entries, but is also a thorough study in its own right. In several cases, fragments that were catalogued as separate items were recognised as belonging to the same manuscript. For instance, the fragment NL gr. 96 from the 11th century, a Metaphrastes *menologion* for the first half of November, belongs to another manuscript preserved in Bulgaria, codex Sofia, EHAI 806, and its scribe is identified as *Le Copiste du Métaphraste*, called thus by P. Canart (p. 244). Two folios from the 14th-century manuscript NL gr. 103 were misplaced in the 1980s and erroneously bound as part of NL gr. 38 (p. 102, 266). Regarding the two Gospel lectionary fragments NL gr. 3 and 5, which belong to a single manuscript (see above), Getov suggests that “the entry *l* 1734 in Aland's *Liste* should be deleted, and NL gr. 5 should be added under *l* 2038, or *vice versa*” (p. 10). And finally, a six-folio fragment of Basil of Caesarea from

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suggests that this homily was written by Leon-tius of Neapolis: N a u, Fr. *Notes...*, p. 415.

<sup>11</sup> Pinakes lists only nine copies, and the Sofia manuscript is one of the earliest, <https://pinakes.irht.cnrs.fr/notices/oeuvre/8395/>.

<sup>12</sup> Four copies are known to Pinakes, <https://pinakes.irht.cnrs.fr/notices/oeuvre/2354/>.

<sup>13</sup> Pinakes lists eight copies, half of them from the 10th–11th century, <https://pinakes.irht.cnrs.fr/notices/oeuvre/7161/>.

<sup>14</sup> Pinakes lists six copies, half of them from the 10th–11th century, <https://pinakes.irht.cnrs.fr/notices/oeuvre/17085/>.

the 10th century belonged to codex Sofia, EHAI 803 – a rare and precious remnant, “the only indisputable survivor in Bulgaria of the original thirty volumes, brought into [Bačkovо] monastery in 1083 by its founder Gregorios Pakourianos” (p. 243).

An exhaustive list of *initia* of unedited and unrecognised texts is available at the end of the catalogue (pp. 273–294), and the General index is very helpful for searching additional information about

authors, palaeographical features, provenance, etc. (p. 295–335). All manuscripts and many of their scribes are illustrated by 175 high-quality plates.

Dorotei Getov’s Catalogue has brought the collection of Greek manuscripts in the National Library “Sts. Cyril and Methodius” in Sofia into the spotlight of contemporary Byzantine studies, providing a reliable starting point for future research.

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