The Tenth-Century Old Bulgarian Nanuscript

отъгоннтн. ненчетворжах жассами дынійноштні йнейшанинша ZETTHETHIESSITENESDICTEN T TABLEN BLHY BEO

С. К. К. К. К. НОУСЛЪЦИАВЪСИ HNACKA HICONHOYMED BUSHX BRIDDOXE ПОБ ТА Н TH HI H H HOCKAA BABT BEAGCT PT In the Cohreck of Byzantin ВС АТО ОТ СТАКТАКСТНИРЬСТНИВСТНИВ В СТАЖЕНТИКА

Сьж. Тухб A CTHANH MHON BCBPALICTHE HE CAPSCT BIVE YNAMERARY IC XCOV. CENHALD XE и постечни в докі выстини в докі выстини в докі

MECAYLANDETLEBEZENS MAYENHECTILPOBLCHINCKL NEM BARPHMA: HIDHAENABBEROYENX ΤΑΤΤΧΑ· ΓΗΠΙΜΑΝΗ MAHOBAHYMMICHTPHYBANHH . AANEO .





Културен институт, Министерство на Външните работи Institute for Culture Ministry of Foreign Affairs, Bulgaria



Посолство на Република Полша в София Embassy of Poland in Sofia



Институт за литература Българска академия на науките Institute for Literature

Listed in the UNESCO's Memory of the World





United Nations Cultural Organization • Memory of the World

- **Codex Suprasliensis**
- Educational, Scientific and Inscribed on the International Register in 2007

CHOROYPA FOTA A BUNDAH TBAX BUDT BU BAA· XH BOCTPANSNHETBOPA· NHUTE XHEHEZACT X TIXA TANATSCEATBIN V ЪПВОДА.ДОБР OAPBZOTENZ. NEICOTO PHYDN'S FEZ BADEEN B. FEZTNIE BLNB. TINYYAXHBB BBICOPPOTHNY YANPH XIAAUTAAKTIIABHHBH · 74 TO B to A A HESB to A, IT TENSON BOY A OBSCIT непавы датныелавный мера 2 Y T. ARAHMAN HAHROVINOGAUTAHATO HYX. OTBYAHCBINAHCBATAATIANXXA.

The Codex Suprasliensis (called also the Retkov Sbornik), a Cyrillic manuscript copied in the late 10th century, is the largest extant Bulgarian manuscript from the Preslav literary school. Codex Suprasliensis contains 24 vitae of Christian saints for March and 23 homilies for the movable cycle of the church year.

The Codex Suprasliensis has been listed in the UNESCO's Memory of the World Register since 2007. The Memory of the World Register lists documentary heritage which has been identified by the International Advisory Committee and endorsed by the Director-General of UNESCO as corresponding to the selection criteria for world significance.

F. 260 of the manuscript with a marginal note that reads g(ospod)i pomilui retъka amin ('Lord have mercy on Retъko. Amen')

51

ГН

110

A BE

100

IPE

154

A A A



The Codex Suprasliensis is written on parchment and shows careful writing and craftsmanship. It was discovered in 1823 in the Uniate Basilian Monastery of Supraśl (then in Lithuania, nowadays in Northeastern Poland in the Podlaskie Voivodeship) by Canon Michał Bobrowski. He sent it to the Slovenian scholar Bartholomaeus (Jernej) Kopitar for study. After Kopitar's death the first 118 folios were preserved in the University Library in Ljubljana, where they are still kept. The following 16 leaves were purchased by A. F. Byčkov in 1856 and are now located in the Russian National Library in St. Petersburg. The remaining 151 leaves found themselves in the collection of the Counts Zamoyski; this so-called Warsaw part disappeared during World War II and was long considered lost until it reemerged in the USA and was returned to Poland in 1968. It is now located in the National Library in Warsaw.

The codex was published by F. Miklosich (Vienna, 1851), S. Sever'janov (Saint Petersburg, 1904), and J. Zaimov and M. Capaldo (Sofia, 1982–83) but none of these editions is easily available. The bibliography on the Codex Suprasliensis numbers more than 200 titles (not counting more general scholarship about the Old Church Slavonic language or on the Cyrillo-Methodian tradition), which demonstrates the breadth of interest in Europe and elsewhere.

Codex suprasliensis, 86r-88v	же: enclitic particle of cont.narr., after повѣдааше
 [Gk] [Eng] [86r] Повѣдааше же стъін божин. нераў. І и кронин. и ини мноди отъ братиА І о йихъже хъштж глаголати. ыко І паулъ нѣк⊡то полъскъін ратан. І иддрадь бедълобенъ и простъ І жити€мъ. 	стьіи: for сватьіи, N.sg.masc. of сват-, agr.w. иераў
съ красьноя женоя съпраже са . дълонравън радоума . каже І отан єго съгрѣшааше : на дльдѣ врѣмеlни же съ села напрасно въшедъ въ домъ І свои . обрѣте ка дъло творашта . промъilслоу на	божии: N.sg.masc. of божии-, poss.adj. of богъ, agr.w. иераѯ
польдьноє оуправыліящтоу І паула, и видѣвъ ія съ объічьняня ка І хотиня, вьеминавь са въдьпи к нима І глагола : добрѣ добрѣ тако ми їсоуса І небрѣгя о томъ, адъ оуже к томоу не І виждя ка, иди имѣи ка и вѣти ка, Lazь бо иля и бяля урьнориденъ.	иераž: N.sg. of masc.pers. name, subj. of S, tog. w. кронии
1 Διηγεῖτο δὲ ὁ ἄγιος τοῦ θεοῦ Ἱέǫαξ καὶ Κρόνιος καὶ ἕτεροι πλείονες τῶν ἀδελφῶν. περὶ ὧν μέλλω λέγειν, ὅτι Παῦλος τίς ἄγροικος γεωργός, καθ΄ ὑπερβολὴν ἄκακος καὶ ἀπλοῦς τὸν	и: conj. links иераž and кронии
βίον, ώφαιοτάτη γυναικὶ συνεξεύχθη κακατφόπω τὴν γνώμην· ἥτις τοῦτον διελάνθανεν ἁμαφτάνουσα ἐπὶ μήκιστον χφόνον. Εἰσελθὼν δὲ τότε ἐξ ἀγφοῦ αἰφνίδιον εἰς τὸν οἶκον	кронии: N.sg. of крониј-ъ subj. of S tog.w. иера <u></u> ž
έαυτοῦ, εὖϱεν αὐτοὺς αἰσχροπραγοῦντας, τῆς προνοίας εἰς τὸ συμφὲρον ὑδηγούσης τὸν Παῦλον. Καὶ θεασάμενος ταύτην μετὰ τοῦ συνήθους αὐτῆς, γελάσας σεμνὸν, ἐπιφωνεῖ	и: conj. links иераž, кронии, and ини
1 God's saint, Hierax, and Cronius and many other of the brothers told me this tale about these things that I now will speak, about Paul, a certain field plowman, exceptionally innocent and simple as to his life. He had married a beautiful woman, of immoral nature, who was secretly cheating on him for a long time. Paul suddenly entered his house from the fields and found them behaving wickedly. Providence	ини: N.pl.masc. of pron.adj. ин-, used as noun, subj. of S, along w. иераѯ and кронии
directing Paul to his own good, and seeing her with her usual lover, he laughed and shouted to them "Good, good. By Jesus, I don't care about it. Moreover, I no longer see her. Go, have her and her	мноди: N.pl.masc. of pron.adj.

This project is intended to unite digital images of all known parts of the Codex Suprasliensis, currently located in three different countries (the National Library in Warsaw, Poland; the National Library of Russia in St. Petersburg; and the National and University Library in Ljubljana, Slovenia). In addition the current project aims to develop an electronic version of Codex Suprasliensis, together with a critical apparatus, a parallel Greek text, a modern translation, a vocabulary, a grammatical analysis, and tools for searching. Digital images of every page of the manuscript will be available simultaneously with the transcribed text as a unified electronic product.

The electronic version of the Codex Suprasliensis will be made freely available in its original form by means of modern information and communication technologies, where it will be used both in education in the field of Bulgarian studies and Slavistics and by all who are interested in the history of Bulgaria, the Byzantine Commonwealth, the Balkans and Slavia Orthodoxa.



Contents of Codex Suprasiensis



On the orders of the Roman Emperor Maximian (c.250-310) St Paul and his sister St Juliana were beaten with red-hot bars, their bodies were burnt with candles, their wounds were salted, they were also thrown in ice-cold water and burnt at the stake. Angels deprived those who dared to violate Juliana of their sight (Martyrdom of SS Paul and Juliana, 4 March). St Basiliscus was forced to wear boots full of nails and the soil under his feet was soaked with blood. Fire from heaven burnt the temple of Apollo and the tree that was revived by the saint began to heal the people (Martyrdom of St Basiliscus, 5 March). The Arabs tortured the Forty-two martyrs for their Christian faith and threw their bodies into the river Euphrates. God reunited the martyrs' heads and bodies and the Christians buried them with honour (Martyrdom of SS Forty-Two Martyrs of Amorium, 7 March). The Roman emperor Licinius I (308-324) cruelly punished forty of his brave soldiers because they refused to worship the pagan gods and to renounce their faith in Jesus Christ. During the night they were thrown into an icecold lake beside which the torturers build a warm bath to tempt the Christians. After the prayers of the victims the water of the lake warmed up and forty haloes descended from the sky. The next morning all the soldiers died at the stake and their bones and their ashes were thrown in the river. Three days later the martyrs appeared to Peter, the bishop of Sebaste, who came to the river together with all the believers. Then the bones of the martyrs began shining in the water and the Christians buried them with great honour. The vitae of the monastic saints recount miracles telling about their trials and about their healing powers. These are the stories about St Jacob the Monk (without date), St Gregory the Great (11 March), St Aninas the Wonderworker (bearing no date), St Paul the Simple (19 March), St John Climacus (30 March). Representative of the genre is the miracle with St Gregory and the invisible mendicant who put the saint's philanthropy and generosity to the test and proclaimed to him God's will to honour him with the papal throne (Acts of our Holy Father Gregory, Pope of Rome).

The Holy 40 Martyrs martyred of Sebaste

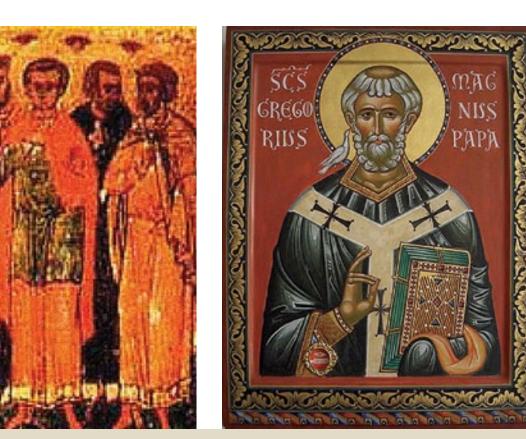
Staatliche Museen. Berlin, 10th c.



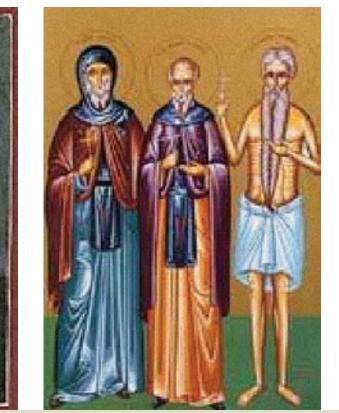
ALL REAL PROPERTY AND

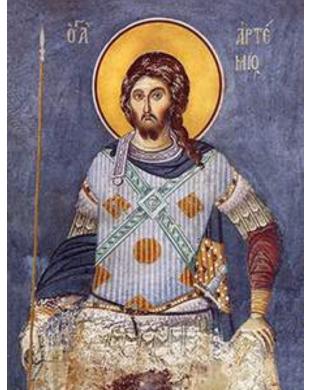
Most of the hagiographic works are vitae of martyrs from the 3rd-4th centuries, like SS Paul and Juliana, St Basiliscus, the Forty Martyrs of Sebaste, St Pionius, presbyter of Smyrna, and some others. Several vitae tell the lives of saints who lived in the 1st-2nd centuries, such as St Conon of Isauria, in the 6th-7th centuries, such as St Gregory the Great, Pope of Rome, or in the 9th century, like the Fortytwo Martyrs of Amorium. Geographically, the stories took place in various regions- the Roman Empire, Asia Minor, Palestine, Egypt, the present-day Tunisia.

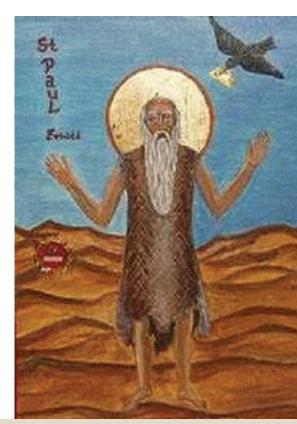
The martyrs' vitae have a dramatic plot revealing the devotion of the first Christians. They were mercilessly tortured by the heathen rulers and stood up for the Christian faith sacrificing their lives. Typically of the hagiographic genre, the vitae abound with miracles made by the saints or by their relics. There are plenty of episodes in which God eases the sufferings of the martyrs or punishes their torturers.













Contents of Codex Suprasiensis

The homilies for the movable feats found in the Codex Suprasliensis belong to famous Byzantine authors like St John Chrysostom (the majority of the texts, only some of which are really his), St Basil the Great and Patriarch Photius. Most of the vitae and homilies for the feasts from Lazarus Saturday to Good Friday were translated from Greek in Preslav, but at different times. Some of the translations retain traces of earlier periods (Dobrev, Ivan. The Greek words in the Codex Suprasliensis and the second revision of the Old Bulgarian liturgical books // Bălgarski ezik, 28, 1978, 2). St John Chrysostom (c.340-407) is one of the Three Holy Hierarchs of the Church, together with St Gregory Nazianzen and St Basil the Great. He is the most renowned Christian author, orator and preacher. He composed over 800 works reflecting all aspects of theological thought.



The Codex Suprasliensis contains 20 works of St John Chrysostom included in the homiletic part of the book. They are devoted to the greatest Christian feasts – the Annunciation, the Raising of Lazarus, Holy Week, Easter, and some others. These works are ethical in character and deal with the significance of Lent (De jejunio, de Davide et de presbyteris, de Josepho et de novato), faithfulness (Homily on Matthew's Gospel on the parable of the ten virgins). They condemn treachery (Homily for Holy Thursday on Judas' betrayal of Christ), envy (Homily for Holy Wednesday on envy) and unbelief (Homily on St Thomas the Apostle).

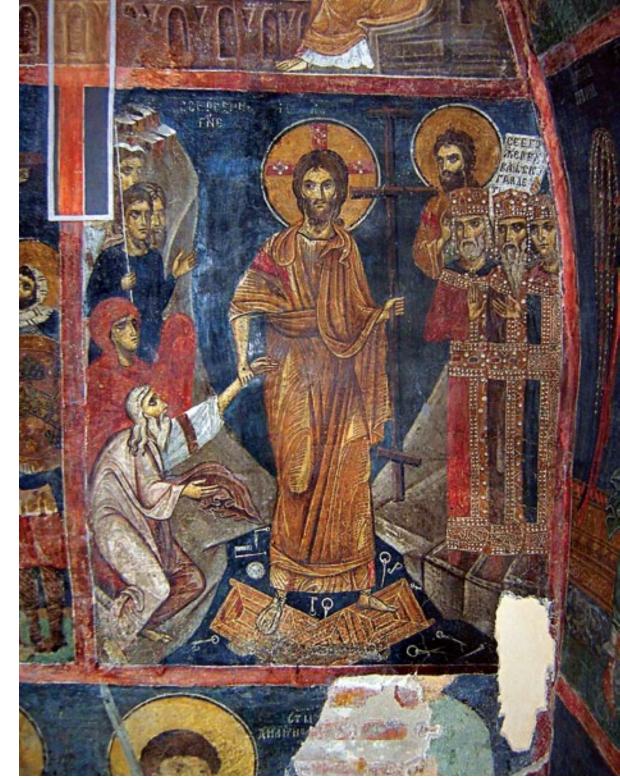
The works of St John Chysostom were an inexhaustable source for generations of mediaeval painters who interpreted literary texts by means of figurative art.

St Jonh Chrysostom. Wall-painting in the cloister "Orlitsa", Rila monastery, 1491



St. Basil the Great. Wall-painting in the church "St Demetrios of Thessaloniki", Boboshevo, 1487/88





Resurrection (Descent into Hell) Wall-painting in the church "St Panteleimon and St Nicholas" in Boyana, 1259

Raising of Lazarus.

Icon of St Catherine's monastrey, Sinai, 14th c.

Entry into Jerusalem (Palm Sunday)

Icon of St Catherine's monastrey, Sinai, 14th c.



The Ladder of St John Climacus. Icon of St Catherine's monastrey, Sinai, 12th c.

Complaint of Christ. Fresco from the "St. Theotokos Perivlepta"

("St. Clement") in Ohrid 1295



St John Chrysostom had great authority not only in Byzantium but also in the whole Eastern Orthodox world. His works were translated in Bulgaria and later on were disseminated among the rest of the Orthodox Slavonic peoples. The Byzantine theologian had a great impact on the writings of St Clement of Ohrid, Constantine of Preslav and John the Exarch. Tsar Simeon compiled the collection called Zlatostruj out of St Jojn Chrysostom's works (Conevski, Ilija. Patrologia. Sofia, 1986, 325-346).

Palaeographic, Orthographic, and Linguistic Features

The Codex Suprasliensis was copied by three scribes. The main part of the manuscript was made by Retko. The second copyist wrote

CLOBECT. CHEKTTY YAECACERIT PENA гонпожпостал гопауля нинава штышанбольшаенхъ снинарече САПРЕПРОСТЪІНКЬСЕНКЕРАТНИК. НГО жеполн твалипритастымичных A THIN THE CAP SOT BANE BEC'SCRAAPS. N'SINTE HIPHCNOHBSBE K'BIBTE KOMBANNE Dummunummunum RINGAYA RIAPTA R. MARAGBATTSINX B. THEN тна дорикана иломпина: THEAPSETBOVER MTNAEKHHO. PH Inischenszachen HXOMAMINON В БСА НАСВОНА В В РАПРИВЛАНИТИ. О П БЦАБОНКАК Д. ННАВОЛА. ПОСТАД TIONS CERTOY HIS CAPSCT BOYCBOHRIOY. KIXEBSCANAPHYXIX UTAAHAIA ХРНСОСТОВО ПРНБАВШТНИАСКВОВ NИОНДЕНИН. ХШТЕХНДХІСОТОРН CXTPOTHBATBCAOTONIS TOAX При ДАНХ Т BEACK ANY. ПОСВЛАЖЕ вахфрикных мечьстиваната ZANIS BAD. ISTAISNAZOVOVPTON NATHANOVA OPHRECKOVOVINOV. НАОШЪДЪ ШОУЧЬСАРОУПОВЕЛЬ NНЮКЪВЛЛСТНЕГО НПОННИТЬ KNAZBKNHPBIHBCAPA CBAB NACKАНШТН. ПОВЕЛЬ ВААШЕНА род вррад вскъгну вприводит HMAX LUTE HEBEKABINATHAL NTATIONATIONATATH

f.129.30 and f.139.9-20. It is supposed that the text on f.218.8-16 was copied by a third scribe and was afterwards corrected by Retko. The manuscript reflects a developed Cyrillic script system that is characterized by four letters for nasals (A, \bowtie and \bowtie after vowels, A and π after consonants), two *jers*, special letters for the jotated vowels κ , κ and κ , and for the palatal sonorants $\hat{\lambda}$ and $\hat{\mu}$. The most significant orthographic features are: the regular etymological use of the letters for the front and back nasals, an inconsistent norm for the *jer* vowels with instances of loss of the weak *jers*, the use of ε instead of a front *jer* (in both roots and suffixes) and of \circ instead of a back *jer* in suffixes only. There are many instances of omission of *l*-epentheticum. After the soft \hat{M} and \hat{H} either R or r_{B} may be used, and after the soft $\hat{\rho}$ either λ , π , or Ha and either w or w. The morphology of the Codex Suprasliensis is characterized by a high frequency of forms that are typical of the later stage of the Old Bulgarian literary language and reflect peculiarities of the Eastern Bulgarian dialects.

The language of the Codex Suprasliensis is somewhat heterogeneous because of the different origins of the vitae and homilies included. Generally, two layers can be recognized but both of them display considerable internal variation. The archaic layer shows a broader use of lexemes typical of the translations of SS Cyril and Methodius and their disciples. It is represented mainly by homilies (the homily of Epiphanius, for the Annunciation, for Good Friday, for Easter, etc.) and two vitae (of St Sabinus and of St John Climacus), as well as the encomium on the Forty Martyrs. Supposedly, the most ancient kernel was a very early translation made in the time of SS Cyril and Methodius. The newer layer includes the texts in which the peculiarities of the texts translated in the Eastern Bulgaria prevail. It consists of the rest of the homilies (about Lazarus, Palm Sunday, Joseph, the Tuesday, Wednesday, and Thursday of Holy Week, the Homily by Patriarch Photius). All the texts are assumed to have been revised by Preslav scribes at different periods. In this respect, the manuscript contains valuable data about the processes and the stages in the development of the Old Bulgarian language up to the end of the 10th century.

Hand of Retъko





AEMWNOVPIEMA: NEAAXABPAATOAATHEMS АЛИЕВКА УХЛИВНАПОХОРНШТН. ПАНШТА HE'SYHOKANHHONEN'SEX AFT'S CELABILLA B'S TI A EMWN'S FAAFOAA TIONHHA MITENEX штешнжритн. поню прна, ных ли roloov MHPBCICO ONBREPEYE NENERALET'S III A KYAT KOHM'S KOY'MHPERI'S A HITETOY HPH A FRIS TWAFMWNKPETEOVER MTAHCANA N'S THWNHH . TIWNHHOFTE EWAMERALE MY LA LAKICLOYET WTA THISPLETHA HOME ENTHO NHX FEF лымивысынывышесар нша пенмашитерестворн тидажнына торымы пномнирете тореесть 25 ло оумьрышоундырортыти оскавныешижесасавные TI CAEMON LITC A HIT HC LNH ME PTE HA CMIE FILLI анса онажерете енаште выхоштеть керь стинаны инкоесль. елико во кехрест сука POY MUE CMI X TECAKEPAAICTIKE TENEH. PAAMEEH.T LIFO. EM OY XENEXOMTEMHEXAE ТЬТН ПРНАТН НЖЕВІНЕЖЬГЖТЬЖЕНЫВЬБАЖ A, NH TLETBRETATO NAX EPETE' CHA TOY OYNIOY PO CHO A BY HELLIPHEA OTOME HAICHKENNOYPEYE HOAF MONE OV KELITANCA NAMENTHONNE. IIH енирете покелж потнесть наноувж шта типлимжүнтижиемежеши сувт шта тниомжүн. Погда повьпрашакь полемо NEPAA Пожерипноние. Пномирече. насокре CTTER MERCARE HOAGMONDPETE KOEPO BAYK пешн. пнонирете. Баккседежитель сь творьшалто невону слаж невстажевьен ХЕ НЕКСАХЕНАССИ ЖЕПОДАСТЬНАМКЕВСЕКО

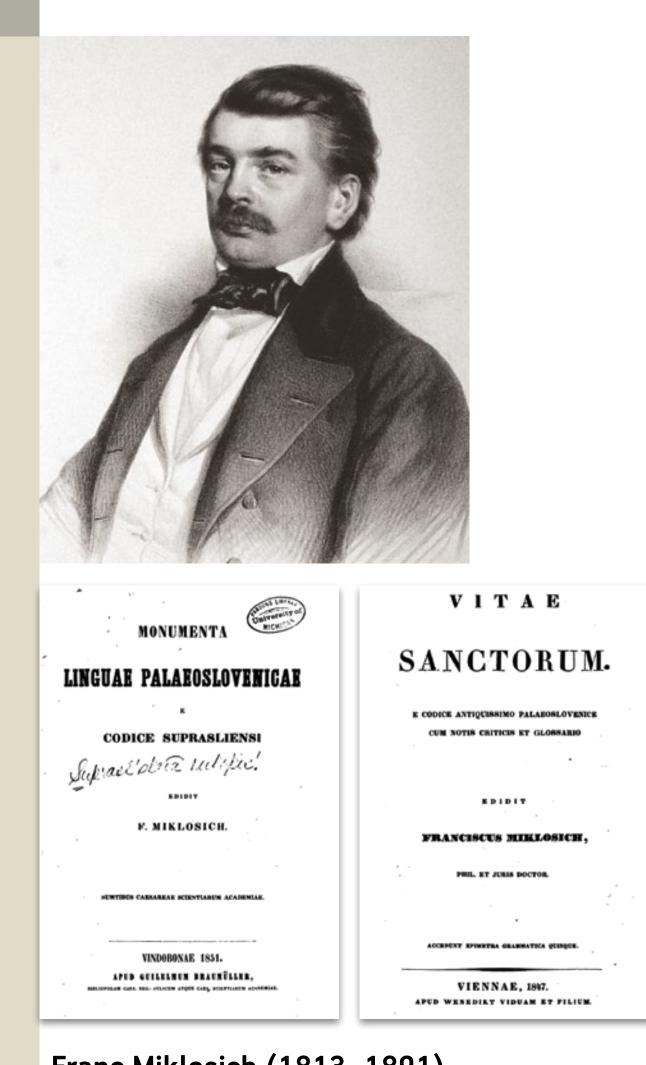
HOTHYITAHTH TAKESHA * BETOCHOAL NENHEBETIA TETTHITIKNATHA HIT NHAIN SEBBIA A FLABAN & PIES HHYNA MIHNOFX TO & ABNA TA HICOTOPALA FAIBS HIHRIEX ANY POCIDIA, HNARISKEASS X AA H TACTION, HNORISNHKIKI MIOSPEKEIKEBTO Prov NAM & CT & DA F & FAF X X LIFC BATSIH. NEEH ANME HH KBIALE XF LULL BOYS OF OC HOAH NE FABARY PROT HHEFAA . H HA & A AICHA LON & BHOR M. 2 HIS AROO ICAOCHHHA FANOY A BAFA BOX ALA BELLS B X ANY X FOC TABENOY HTEREBRICOVIDAVA DISET BLANANEH HAF X ALD TTOY NAMA BACT HIL OICOY WAX III TOYNA BETTATHE HOATAINE HATAINE HAIAHO TAP HEMITIXIUT AVE AVT BALANTH. CTX THE HERHEL CHANVHOPLES AVTINA MELL TEPOKN XEX. HARKEERXXXIII INTHESA TALX & HABHHOV TEPSAHCA NOTA BEALE X LOW HE BICT BOT A PARA IIIH MAABKE POCITOA HNERPO TIPHTERE KENEMON BEASE XAT XEBHA, BESTH. HOTPBKENOTKOBIEKHTETEHCLOKTEH. OHT XISHA, TOTHE BUY XACTHE BIS. XBA хенславьние господа вапрашах XXXEHPO APOX XHNA HMOY . TTO HOT HABRAA BBRICH CON BKEPETEHMBA LA CTASHY THNAN & CTAXIONSCA THIT'S THE ONHERED BUAHMOVPPAAN HEMSAX HNANS AABHAHANBHZERCIA NHHAIT FOTOTA HUN AN HIENAN KOTO

Other hand, corrected by Retъko



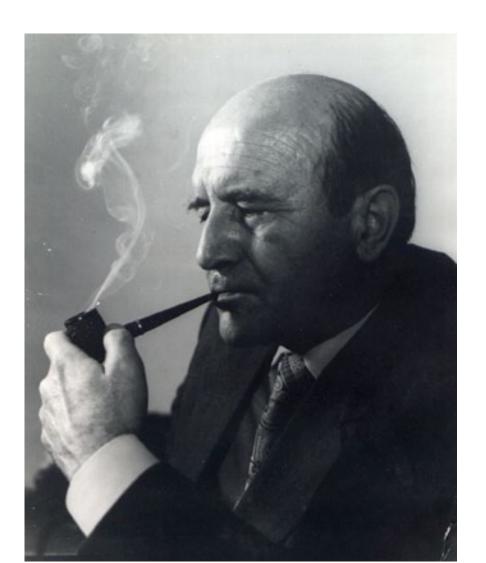
Other hand

Editions of **Codex Suprasliensis**



VASVASVASVASVASVASV асълски ИЛИ тков (борний

> БЪЛГАРСКА ΑΚΑΠΕΜΙΛЯ ΗΑ ΗΑΥΚΙΛΤΕ



Jordan Zaimov (1921–1987)

Balkan and Slavonic etymology and

Bulgarian linguist, a specialist in Bulgarian,

onomastics, in the historical grammar of the

Together with Mario Capaldo he prepared

the first Bulgarian edition of the *Codex*

Bulgarian language and in Slavonic epigraphy.

Suprasliensis (1982-1983). The Old Bulgarian

text is printed according to the edition of S.

Sever'janov. Every leaf of the manuscript is

reproduced at its actual size, and parallel

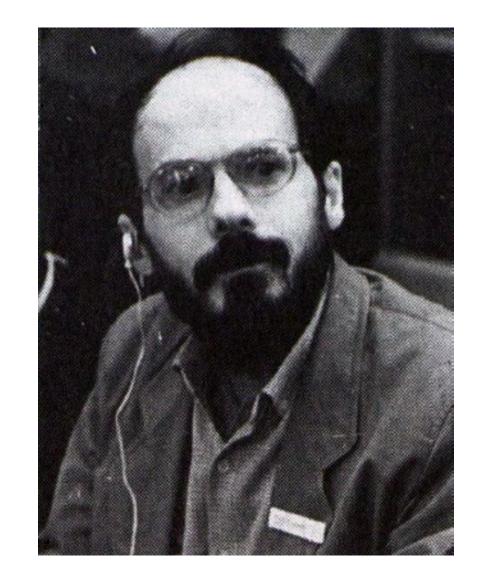
Greek texts are provided where available.

J. Zaimov wrote the preface to the edition

and the commentaries to the Old Bulgarian

text. He has also studied particular issues

concerning the language of the codex (1980).



Franc Miklosich (1813–1891) Slovene linguist, the founder of the comparative grammar of the Slavonic languages and one of the most significant scholars in the Cyrillomethodian studies and in slavistics of the 19th century. He worked together with B. Kopitar in the field of Slavonic linguistics at the Austrian National Library (Österreichische Nationalbibliothek), in Vienna. Miklosich studied Old Bulgarian Glagolitic and Cyrillic manuscripts, including Codex Suprasliensis, the Ostromir Gospel, and Glagolita Clozianus, and published the Ljubljana part of the *Codex Suprasliensis* using the copy made by B. Kopitar (Wien, 1851). In 1884 he became a honorary member of the Bulgarian Literary Society, the future Bulgarian Academy of Sciences.

ПАМЯТНИКИ СТАРОСЛАВЯНСКАГО ЯЗЫКА. TOM'S II, BBIII. 1-PL



ПОЛСАЛСКИ ИЛИ етков сборник

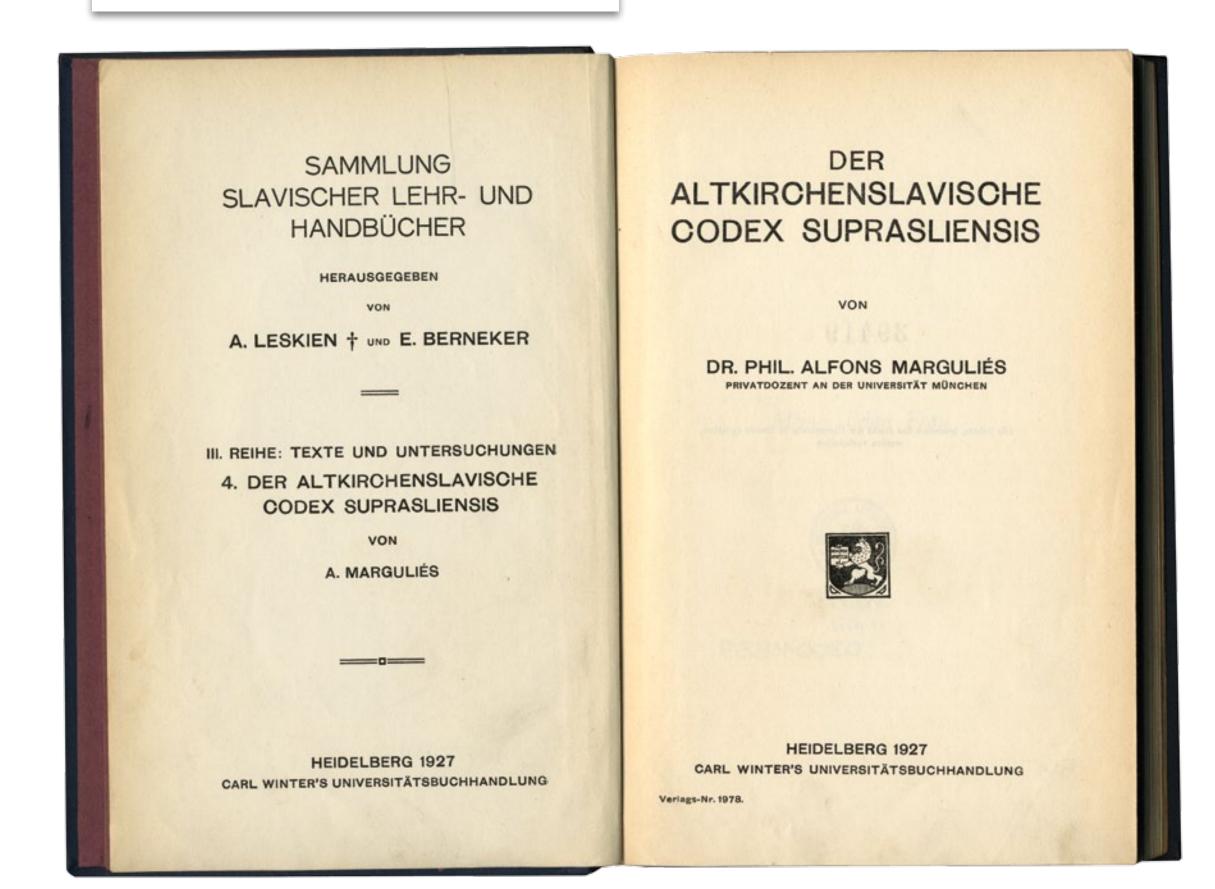
ЙОРДАН ЗАИМОВ Увод и коментар на старобългарския текст марио капалдо

В ДВА ТОМА

Подбор и коментар на гръцкия текст

ИЗДАТЕЛСТВО НА БЪЛГАРСКАТА АКАДЕМИЯ НА НАУКИТЕ

София - 1982



Mario Capaldo (1945–)

Italian slavist and a specialist in classical studies. His fields of research are palaeoslavistics and the Bulgarian-Byzantine literary relationships. He has studied the works of the first Old Bulgarian authors, for instance those of John the Exarch. Together with J. Zaimov he prepared an edition of the Codex Suprasliensis (1982-1983). M. Capaldo's contribution to the study of the manuscript was the identification hitherto unknown Greek sources and the establishment of all the Greek correspondences to the texts in the manuscript. He is responsible for the selection and commentaries to the Greek texts in the edition. His analysis of the composition of the *Codex Suprasliensis* revealed that it was most probably compiled from various sources (1980).

Altkirchenslavisch-griechisches Wörterbuch des Codex Suprasliensis Karl H. Meyer Deficient an der Universität Mangler v. Werti Verlag J. J. Augustin, Glückstadt und Hamburg

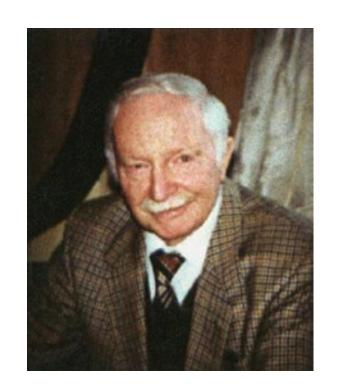


Sergej Nikolaevič Sever'janov (1840s–1918) Russian palaeographer and specialist in the Old Bulgarian language. Sever'janov made a complete critical edition of the *Codex Suprasliensis*. It contains a detailed palaeographical analysis, linguistic commentaries, a comparison with the Greek texts, with Miklosich's edition, and with other Old Bulgarian sources- Evangeliarium Assemani, Codex Marianus, Glagolita Clozianus, the 1073 *Izbornik*, and some others. He intended to publish a second volume of the edition with a dictionary of the *Codex Suprasliensis* and probably with an index of the Biblical references. The dictionary card-index was once deposited at the Rumjancev Museum in Moscow, but was lost and has not been found so far.

Alfons Marguliés (1897–1928)

German slavists, a specialist in a comparative Indoeuropean linguistics, in Baltic languages, and in Byzantine studies.

A. Marguliés studied the language, the orthography and the composition of the *Codex Suprasliensis*. He considered that the manuscript was copied by Retko c.1010 somewhere near Panagjurište. According to him the codex was compiled from various translations from Greek and had a Cyrillic antigraph, which was derived from several protographs, including Glagolitic ones. He also concluded that the dialect of the copyist was Eastern Bulgarian. This scholar made a considerable contribution to the study of the manuscript.



Karl Mayer (1890–1945)

German slavist and specialist in classical studies and a research into Old Bulgarian language and Bulgarian historical grammar. K. Mayer's contributions of to study of *Codex Suprasliensis* were in the fields of its phonetics, morphology and lexis, as well as analyses of the translations from Greek. His Old Bulgarian-Greek Lexical Index to the *Codex Suprasliensis* (1935) had a great importance for further studies.

Thomas A. Lysaght (1928–2010) A New Zealand palaeoslavist and a specialist in Bulgarian studies. He published *Codex* Zographensis, Evangeliarium Assemani, Codex Marianus, an Anthology of the oldest Bulgarian texts (Monumenta minora palaeobulgaricae. A selection of ancient Slav literary monuments: incorporating monumenta minora palaeobulgaricae. 1982), as well as an Old Bulgarian dictionary.

He is also the author of the Modern English translation of the Greek and the Latin sources of Codex Suprasliensis (English translation of Greek and Latin source material used in the compilation of Codex Suprasliensis. 1988).



The Preslav Civilisation in the Golden Age



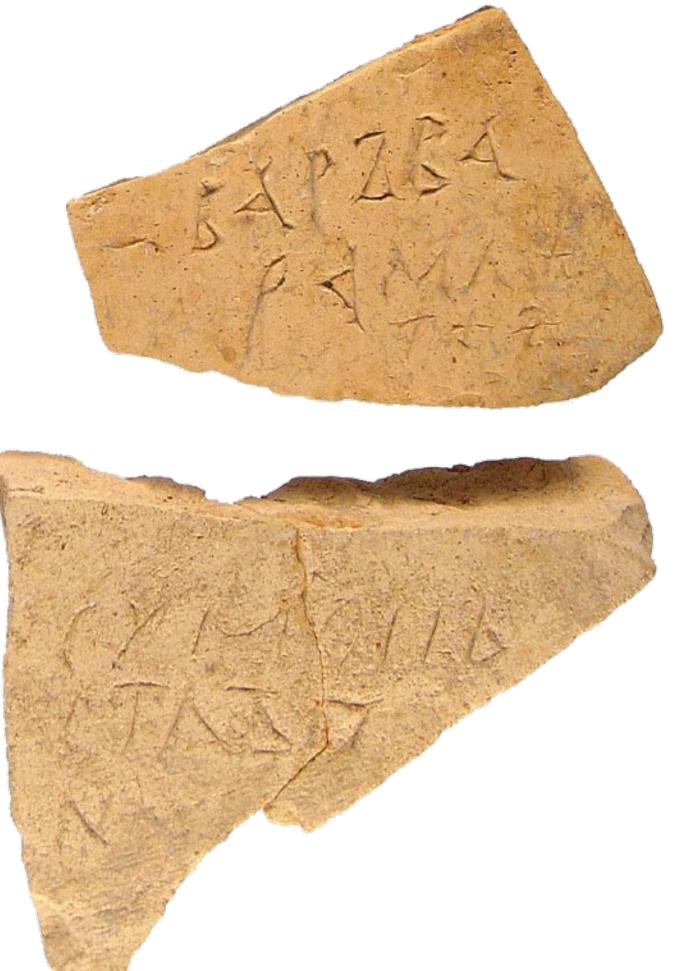




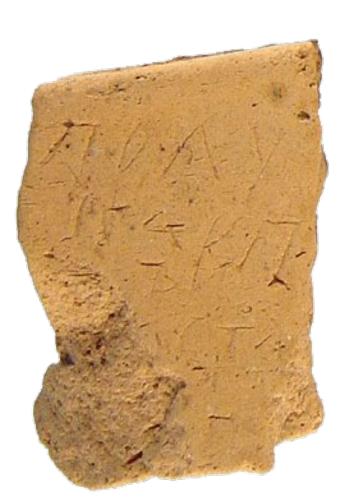
Veliki Preslav was the second capital (893-971) of the Mediaeval Bulgarian state. The town was founded in the first half of the 9th century during the reign of Khan Omurtag. In 893 Prince Simeon I (863/864-913) moved the capital of the First Bulgarian State to Veliki Preslav.

The written sources describe the magnificent architecture of Preslav palaces, churches, monasteries and fortifications, witnessing to the high level of the city's material culture. The



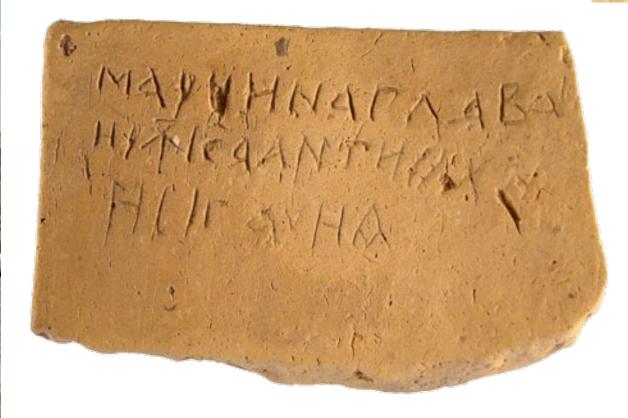


Preslav culture and art had their flowering during the reign of prince Simeon I the Great (893-927) and it has been proved by archaeological findings and epigraphic materials discovered after 1897 through the researches of B. Zlatarski, K. Škorpil, F. Uspenskij, J. Gospodinov, Kr. Mijatev, V. Ivanova-Mavrodinova, St Vaklinov, T. Totev, P. Georgiev, D. Ovčarov, K. Popkonstantinov and others.











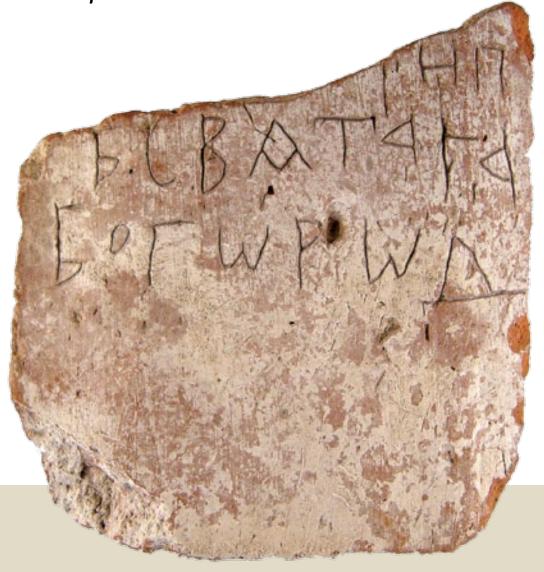




During the excavations of the Church of Mostič the Ichirgu-Boil in Preslav in 1952-1953 the archaeologists discovered eight pieces of tiles bearing the names of the following saints: HOHAC, варъвара, істратнос, купрнънь, марнина грава н ржка антнохнискън, сумеон стлъпи[икъ], полукарпъ ста[р]ън, къю ноанъ. The ceramic ostraca were found piled in the corner of the most northerly burial chamber in the nave together with some bones and with casing of small arks. It is supposed that the pieces served as durable labels for the corresponding saints' relics. The cults of these saints were popular in the 10th-century Bulgaria. It is significant that the Vita of Jonas and Barachisius is included in the Codex Suprasliensis.

Preslav ceramics are a particular kind of applied art from the 9th-10th centuries. Ceramic objects were made in workshops near the Round Church, in Patlejna, Tuzlalăka, Selište, Pod Zăbuite. The Preslav ceramic architectural ornaments and luxurious vessels have similar vegetal and geometrical ornaments and coloring. The ornamentation includes oriental leaves and flowers, birds, arches, interlaces and occasionally birds. The Preslav ceramic icons represent a special branch of the art. Among the various ceramic pieces are to be mentioned the icons of St Theodore Stratilates (Patlejna), of St Paul the Apostle and of St James, son of Alphaeus (Tuzlalăka), of Jesus Christ (The Palace Monastery) and the relief icons of a blessing saint (Patlejna) and of the Virgin Mary with the Child (the Palace centre).

The Preslav ceramic plates with inscriptions or with liturgical texts, such as the 10th-century Cyrillic inscription from the Round Church, as well as the ostraca with names of saints whose relics were translated to Preslav, are important historical, archaeological and linguistic sources. Preslav painted ceramics are among the most interesting phenomena of the Old Bulgarian art. They preceded all the similar productions in Europe and is a unique example in the history of European fine arts (Totev, T. 2001).





Preslav Literary School The Golden Age of **Bulgarian Literature**

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насънсъпроса слидатаннира Авланавлъ. асщикъслъдъ нинуъжегры ШБЪІВАЮЩН 27. **АСТБУБАЛАНАН** HYB YOWAA . HEBHH BIBATOWA MA.WKACOV уъжеесть по КК ТАЕННЕНZA TLBANACT. ISON'S OVET ALAAR UIBAMENE B'SHAC'S. DY KO HITA XECOVT b CON WEHALENE **БЪНАСЪДШЬНА** HARCHA.HWHHX'L AATHIECAN BEAM D WEEP BETOVEAN. властьнн.тю

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John Exarch translation of **On Orthodox Christianity** by John of Damascus

CATH-
тодесатьонапръ
дневнаназъко:-
естькрилатьси
лоукъсприналъ:-
петкоуюны
HE-HOCVETOLOLA
чнтелю»-1
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The Preslav Literary School arose as a result of important historical events in the second half of the 9th century: the Conversion of the Bulgarians to Christianity (864), the establishment of an independent Bulgarian bishopric (870), the arrival of SS Cyril and Methodius' disciples SS. Clement of Ohrid, Naum of Ohrid, Gorazd, Sava and Angelarius in Bulgaria after they were expelled from Great Moravia. In 893 during the Preslav Ecclesiastical Council the Old Bulgarian language was proclaimed an official liturgical and administrative language. Its role became comparable with those of Latin in the West and with Greek in the East (Picchio, R. 1981).

In the Preslav monasteries worked the most talented Old Bulgarian authors, like

Prayer in alphabetical order by Konstantine of

Preslav

Kubikong hat Dpantonung Tydog Monacian ocpera 18-4 61. Hippolytus of Rome.

Treatise On Christ and Antichrist

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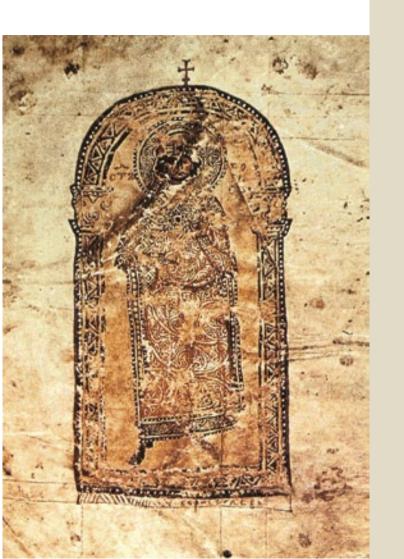
PAZOMANTAT.

BEZASHETH

BOA L'S.Kt. H. CICOO THOU OICTOBAA ICE + CTOTALLE IIO LABOA R.P. ILE I IEDZ PYPOL P. WAR ATTASPART IN TA BO AOABHUL IHIT'S MAA. BIS K . KI PHEA OFYA BAAAA IS AOVHAKELIO KOHANOYXLADANTCA цжпрткалникь шнежшети на токо F'BOS BYOLAM TH.H Кежсеолш тесътбе рищи кроугъсутрь еня KTHHOMLKOO TT .X TOTHHIKOONLPPWY АТНАОБРАШТЕ ТА KOXCHTCTHIHEAOY ныноннижышнож ШТНХОУЖАНИНСТЬ »

THE Z MASSAL CETT

HEMALLA HOYNA A BETACTE TOATIHTH HELATHAAAA*E HYAH IA AA BIZALANHCAO TTA PRAHCHH SAY POYCTA CATZANEIAKAL T. CETENIKAA A. MATICA ненжаь ноктавра ЛА НЕГАЖАЬОЦ В ТАНА + DICTAFAA A NEW LI HEATACTE I AHCAEPA AA.ICANOVET BIHEXAS TA HIE HOYAPA AA B TTA . ICO ZLA LOOTT СЪ.К.ПНИКНИАЦТАА MANO BI OFYPOYAPA ICH CEYICAAHEMAKI МЦНПонлатната.нн CAH. B. HAJC'B. F. CH WA 11. A. & AMOYZ B. E. AL B. S. HIVONNI Z. + HUCH.H. MAPCOVALL . A . XACAEK 3.0



Miniature of king Boris-Michael in Učiteľnoe evangelie, copy of 12th c.

Constantine of Preslav, Gregory the Presbyter, John the Presbyter, John the Exarch, Černorizec Hrabăr and Tudor Doksov. The Preslav men of letters created an extensive written heritage that was various in genre and subject: a) translated literature, embracing works like St Basil the Great's *Hexaemeron* and St John of Damascus' On the Orthodox *Faith,* both translated by John the Exarch, *The* Erotapokriseis of Pseudo-Caesarius, some florilegia, such as the *Izbornik of 1073* and the *Izbornik of 1076*, works of the Church Fathers Gregory the Theologian, John Chrysostom, Ephraem the Syrian, the Gospel commentaries in the *Učitel'noe evangelie* compiled by Constantine of Preslav, some historiographic works, like John Malalas' Chronicle, monastic literature, including *The Ladder of Paradise* by John Climacus, and plenty of hagiographic works, some of which can be found in the *Codex Suprasliensis*; b) original writings, like The Alphabetical Prayer, Černorizec Hrabăr's treatise On the Letters, the Encomium for Tsar Simeon in the Izbornik of 1073, the Service for St Methodius (with an acrostic in the Canon), the hymnographic works of Constantine of Preslav and many others.

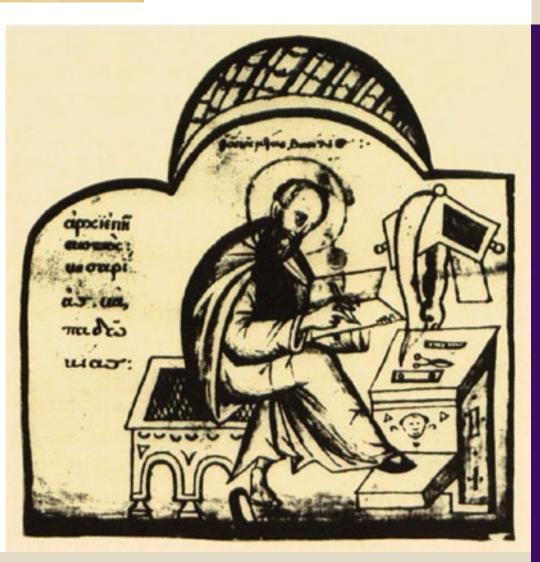


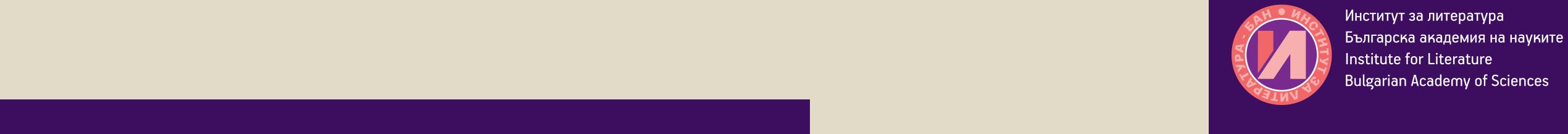
Russian copy of Simeon's florilegium, Izbornik of 1073

T. THEH & 'S. IA. CABAT'L HOE FLATTLE KOATE IF IE ALAPS THINDOHMAANEM'S . W ЦН Помакедономъ: ADAZAHTENISHIN'S A. TAYAOS FAHAAYM л. БСАЦНИЛ В.: T.KA, KHH B.A. ALET MANTA AA CAAA BICOA E- TANA CHOS . S ZAVISI XALHIIHH B.ARAH A ATTILITIETE Z.CKOSTHOL H. TOSOTH FETOKET I VAPHX OOC Corting it AAAHIA AA HOACATE

Bulgaria achieved the glory of being the home of classical Slavonic letters and the Preslav literary centre played a significant role in the history of Slavia Orthodoxa and in the formation of the Byzantine-Slavonic political, religious and cultural commonwealth. The Preslav literary heritage found its way to Kievan Rus', where the tradition continued and the works were copied until up the 15th-16th century.

Russian copy of Simeon's florilegium, Izbornik of 1073, the images of constellations





Further copies of the Codex Suprasiensis

The Codex Suprasliensis was a source for further copies and it was reproduced in whole or part.

Cheti-Minei (Menologion) for March with supplements, 15th c. (St Petersburg, The Library of the Russian Academy of Sciences, Collection of new acquisitions, № 596). The manuscript is the earliest copy of *Codex* Suprasliensis and follows its composition. It is of Western origin and was made in The Grand Duchy of Lithuania (Turilov, A. A. 1986).



ANOKALAMOEXPICTUIANAL . TAOYAL PE FAILOBIC ANIE OV GONO Y MEMMEN. Ronnie Torkey pining to MONE TO BOETO parmpaya . Waperpinousa inmeneno Step ATTENKACOY WACHAE SHIA EASON BAPO . MOY YENIA S'AIT SOA BEMANNA toyms . Mamoroymsoyempaun MASAECA WHIA . MOY YENIBOY BA BOS YNALOY ME . MAICON CHERETADH AMICHINABAMALO BANADOANS piniansemit . MENERGE TYNARE . mooy somokem bistmashing MAKHEANTIGENMOY MINICOYMA CAMOMOY CHE STO. YO SALCULOY вае балій накоу боббер убеса мінепречліки твергоуса Егон Агьпрешцемьмойматьненыяма. AGUIAIAN SAEEN #LICOANICOTTIN пропов Бладоу шоу пооу ре NEADE OF OF ACTIOF OF EAROINACINE. TADYATE PDAG TEA ANO FONEBHA S. Mamoyin Fanameroicya. Ems право Гано Шпра шив . «истыма общань лиріананаренов венешема

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Cheti-Minei (Menologion) for March, 16th c. (Kiev, Central Scientific Library of the Ukrainian Academy of Sciences, Institute of Manuscripts, № 117). The manuscript contains texts from the *Codex Suprasliensis*, though here they are rearranged, as the menaion part precedes the homiletic one. The copyist archaized the lexis and introduced some orthographic and grammatical changes typical of the Second South Slavonic Influence. It contains text fragments lost in the *Codex* Suprasliensis. (Aitzetmüller R. Eine russischkirchenslavische Parallelhandschrift zum aksl. Codex Suprasliensis: Materialen zu dessen Textgestalt//Anzeiger für Slavische Philologie.

ZAANOCTOALCKAIA OF C TARAI - H& CEPOHNEML CATHCALAWTHIMA · OCTABLEACATOR AA THATER FORHAT . MROMHOST MARCHA HOTOTO OF MPS TENCH & MAN HE RA ACTICE fATH . TPOFALIMENTONENHIANE 4,21 · A#E Подажулпраковфрине · нпотединслава HAM HEMOY # HTHM . HOBLEEDOY MKO REPE штнпонашемоу житню невьташтин YSCANANEMLASEPSTAPAANCASEXUTOY SAITHAROW CONTINATTCEATTIN HEMOY A ZAIKAFAATOAA WTL . BAARAAFCAT 3 HO HE CROKEN HEMOY EPSCTLIAN TO HOCMORE THEROY NA HOCTABLIE NAEAI · MAROMENBAIMECAKA 3ATOME · HEETERPHERENHCKOFHHHAECA TLAGTA. HITPERIESAAEPE IPRESHATT. IE. iTANHXARECANOR HAGTAMECTE . HEAXAL SHH& SAT KOPENZ · KENENMENALCENAMAL THTA CARONATAORONGATTA . MS . HCE AO HAECTTSHAAFOYET BALTAAFOCEOIEA RABETALASTA · HIE CTASSADETAPA · HERS TLASANNEMS RAOY WERA TOFY STENEN HED WLCTERHRIAE JAP & ATHNANJENE H 3. TOMONMASH CCANATIOPROSHH . AAFOFT нештеплуенплуевазляжьнасатверн THE TO . HTEYENNIE HE PORT MAPOY CARP'S WHTS ARTONOF HOLORATSCAARATSCT APARABA. HIOKAANIA INHE STOY HCNOP HEBATOY OF MOYAOY YOY - WAINIA H HOHCHO HEL BEKOM BEKKOML AMHN

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Homilies and Sermons by John Chrysostom (Lenten *Zlatoust*), 16th c., the first quarter (Vilnius, Library of the Lithuanian Academy of Sciences, F. 19, № 257). The manuscript came to the Vilnius Public Library from the Monastery of Supraśl. It contains homiletic works from the Codex Suprasliensis. It forms the second volume of a Lenten *Zlatoust*, embracing homilies for the period from the Third Sunday of the Lent to the Sunday of St Thomas. The great similarity between the texts in the Vilnius copy and in *Codex* Suprasliensis suggests a direct connection between the two manuscripts or the existence of an intermediary copy (Dobrjanskij F. 1882).

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SHARWEN MESOFATTICA . BEESKE TPAALIWITPOY ANAAFTOBECH . TA MATTA TOTOBS CANTE MATTBOPALLE. TIPAZHHICKBEAHICKHMATTIK . BEERA BARISTEITIMAISH TAICOAN FHEAISEA ПОЖЕНМАПОВЕТТАВЖЕЛАВН. БАВА WEWLAHCHAHCHIOATA MOVAF CAABAHAFERABA . HINTHINKO : .

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MA

HEILIKKSHIKHINH BARHAIAD MEALIN HONAL MATERALBER PERCONNIA ANAL TÀ CMHAAHATHEINKAWKO ... EAH NEIHABARMA APELA HAPTEMA Арынмантправнитель овърж 4 TETOHAZAHIAWBECAMOA .. O томьоу гожныхщенденжа щил оуващании саная, MMENHMOETONPHLEANIH . ME мыхрадниемощи , запиния пислоуваши . панециталация гораднинемощинаша поба

Homilies and Sermons by John Chrysostom (Lenten Zlatoust), 16th c. A Partial manuscriptcopy

from the 19th century

Cheti-Minei (Menologion)

for March, 16th c.

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A Partial manuscript copy from the 19th century (Vilnius, Library of Lithuanian Academy of Sciences, F. 19, № 271). It was made directly from the original manuscript by its discoverer M. Bobrowski. The copy was deposited in the Library unbound and together with the manuscripts from the Monastery of Supraśl. It originally consisted of 128 leaves, of which 42 were later lost. (Dobrjanskij F. A Catalogue of Manuscripts from the Vilnius Public Library. Vilnius, 1882).

Kopitar's Copy of the Codex Suprasliensis, 1838-1840 (Ljubljana, National and University Library, Cod. Kop.1). B. Kopitar copied the entire manuscript together with the ornamented borders and initials and left his notes in the margins. He also put in his copy blank leaves in place of the missing ones in the original. F. Miklosich made his edition of the Codex Suprasliensis (1851) after Kopitar's copy (Mošin, V. The Kopitar Collection of Slavonic Manuscripts. Ljubljana, 1971).



Kopitar's Copy of the

Codex Suprasliensis,

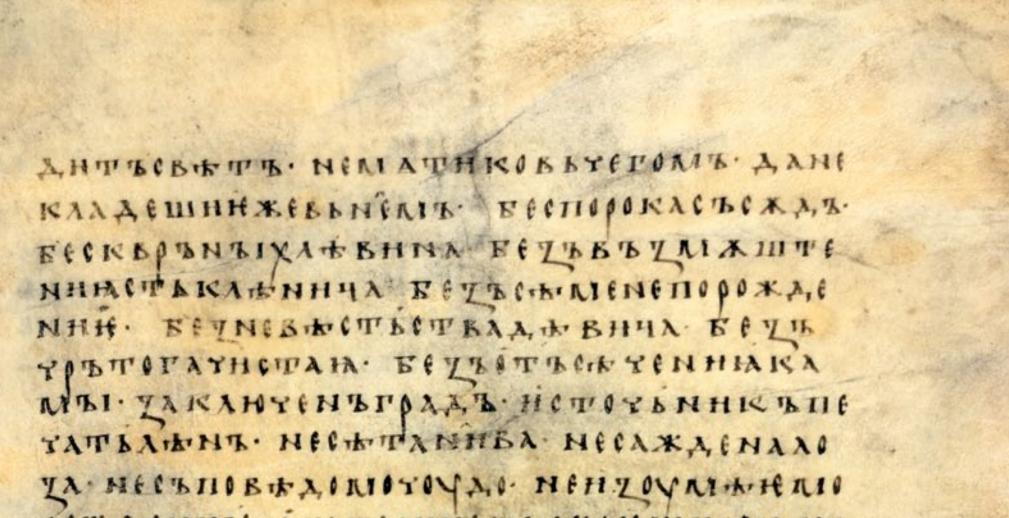
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History of the Text

The Codex Suprasliensis is the earliest witness of a relatively complete stage in the development of voluminous collections of readings in the Slavonic milieu. In this regard, it could be concluded that by the end of the 10th century this type of composition was already established in Bulgaria. Similar collections for other months have been preserved in later Russian manuscripts descended from Old Bulgarian protographs, like the so-called Uspenskij sbornik from the 12th–13th century (State Historical Museum, Moscow, Uspenskii 4), which contains readings for May, as well as the Miscellany with readings for February, № 92.1. from the Moscow Ecclesiastical Academy.

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Church Historical and Archival Institute No 803, f. 60v, 10th c.



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Homily for the Annunciation, Codex Suprasliensis

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DIE GROSSEN LESEMENAEN DES METROPOLITEN MAKARIJ

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German's Miscellany (1358-59)

When the Codex Suprasliensis was compiled, all the works included were edited according to the principles of translation followed by the Preslav men of letters. For instance, it is supposed that the *Homily for the Annunciation* was previously translated by St. Clement of Ohrid. The text in *Codex Suprasliensis* presents a later version of his translation which displays features typical of the so-called Preslav redaction. A more archaic version is to be found in German's Miscellany (1358-59). The latter became a base for a new (Middle Bulgarian) version of the Homily, created by the Tărnovo men of letters in the 14th century. Later this version was included in the Great Chet'i Menei of Metropolitan Macarius.

1. - 11. März 1-11 марта

herausgegeben unter Mitarbeit von TH. DAIBER, Y. DAIBER, T. V. DIANOVA, F. KELLER, N. A. KOBJAK, L. M. KOSTJUCHINA, A. C. MINČEVA, A. I. PLIGUZOV, E. I. SEREBRJAKOVA, E. V. ŠUL'GINA, CH. VOSS, E. WEIHEJ

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Great Chet'i Menei

of Metropolitan Macarius, the Freiburg edition

> The Codex Suprasliensis is thus a source of primary importance for the development both of the techniques of translation and of the norms of the Old Bulgarian language of the late 10th century.



Manuscripts indirectly derived from the Codex Suprasliensis

The *Codex Suprasliensis* preserves Byzantine works, each of which has its own history in the Slavonic letters. Some of them had a limited distribution or are known only from the *Codex* Suprasliensis. For instance, the Codex contains the only copy of one of the three Slavonic translations of the Vita of Gregory the Great. The second translation dates back to the same early period. It was made in a monastic milieu together with the translation of St. Gregory's Dialogues, known also as The Roman Paterikon. The third translation was made by the Tărnovo men of letters in the 14th century.

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Most of the texts had a complicated history even prior to their inclusion in the Codex Suprasliensis. For example, the Encomium on the 40 Martyrs of Sebaste is a compilation of two earlier translations made in the 10th century – the first is preserved in German's miscellany, and the second is included in the Great Chet'i Minei.

St. John Chrysostom's Homily for Palm Sunday also has two Old Bulgarian versions. Grigorović Hom<u>iliarion,</u> 13th c.

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The earlier is partly preserved in *Glagolita Clozianus* and in two Cyrillic copies – in the Bulgarian *Grigorović Homiliarion* from the 13th century (Russian National Library, f. 87, 18.1), and in a Russian manuscript from the first quarter of the 15th century (The Trinity St Sergius Lavra of collection, № 9). A newer revision of this translation is included in the Codex Suprasliensis and in the Uspenskij sbornik.

W AND . TH' HO'RETONS WIT пй. ны того злачено уб ста-EHILIACA. MW YES OVALINIO TO CAPAIOURICA. EAFONTH II AD-HMORTHE. NEMOLINO ECTA ATLAI REPURTABLE INDADAMAYS. & HE тиса, и Флетати сене Ф сй. and where anort wepaways ENE OVER THEY, BAR SANT C' HRANDORE CA C'ARDRONTHE. HE сотвориять тажыхо слы го-PAAH PANOVIETIKA AXORNON WERESTAURIE HERESA. HE P HEAH EINTEALANN BALLY STATE RECORDENTS CROCKS IN TH. AUE OW MINA HA CORONN оуттер'женію, ни есть сй. ление имончан с' нимъ, даря н мыклить что и сотворит ----смотно шебдится, коли мина коскир'мити не магі паче дуовним8 шекцинію ст н'рава фа неоучтер'женіа; -ROROVINELA, WESHINE BOYAR Мия тогоже. в' .Я. Ань. мчине малаученію, шкій ауди телестыхъ мчёкъ четыре деса. скін впрію совоюзплила ри нже в' севастій мячени выш HEMOLINE & & TRAS WTOP'NS В' л'яті лисний цара, ваше тиса, и такиже чер'нирозгонение велие на хртаны. в'ен 15 @ пратія. поцнино събаб niverto'nu живоуцин w ft. . Атоеньми составы содръж HOURSESEA MOUTH BOOMS. власти не имать. Шврецика агрикилаю восвода соуцие Ф на, с нама совоночтие. голытталю содщю свер%-» аци Фтръгнетса то мртв и нау и выстр8 ка ділешни сла есть данно и лихованъ дхон ER. XPTIME HE HORE EAXS & нили паденію, шки свою вонистић вси ноужадоуса ичекта Швер'гъса, аце ли W HIT'S MOTH STOWN. ST DITL NTO DOW HELIAN HERT чхол же вонин изи,шагчанин FASCH. HE BELINE OW HIMATE O скіа страны. в' саноу клині when " and a the state of the second " TSANTH. HE EW & BIT WET цини сотворника, шли всб Ж. нетов'ядники, и добли в BALLWE ELITH. ENGY ALLE OV в рате. и се нициа имъ. ID BW FARTS SAM HTAUSH @ BOAT ADMETIANT, HEVYIN, HIS не хранациса, и плотно марагдъ, мелитонъ, ира пытани чер'нирна цоу прес KARS, AMINIAN'APL. EVTHраюцию, и того ради лагии и зан. лисний. домносъ. TTE WARYLATHEA. HE ADcamp' ภูพิ. เพิ่มหมิ. อริทอทธ кол'ного изв'ята разлочині дан'дін. собраннь. ен'дакім ARANIN, PAVINE, PAH. ADA-» се примыкли, не въ петръ и ан'драй ний нюдины злое насін. гор'конін. оулл'. н-Швер'гошаса, прочее съ аплъ อรุกไมงъ. เพิ่งหมุย. มู่หักหน้-C CRAPO ANKA, NH HIN'L MAKTO тонъ. корилъ. оглагрін.

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Institute for Literature

Decoration of the Codex Suprasliensis

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Juxtaposing the *Codex Suprasliensis* with a Greek manuscript from Ohrid (Cod. Gr. 70, Inv. 44), A. Džurova finds both similarities and differences. For instance, the headpieces in the *Codex Suprasliensis* are executed in a different way, they have a more independent place and clearer function in the manuscript, and there are more vegetal ornaments. Even the simplest ones end with palmettes or trefoils, just as in the products of the 10th-century Constantinopolitan workshops (*Džurova, A.* On the graphical decoration of the early manuscripts from Ohrid, Cod. Gr. 70 (Inv. 44) // The Christian Culture in Mediaeval Bulgaria. Veliko Tărnovo, 2008, 234–257).

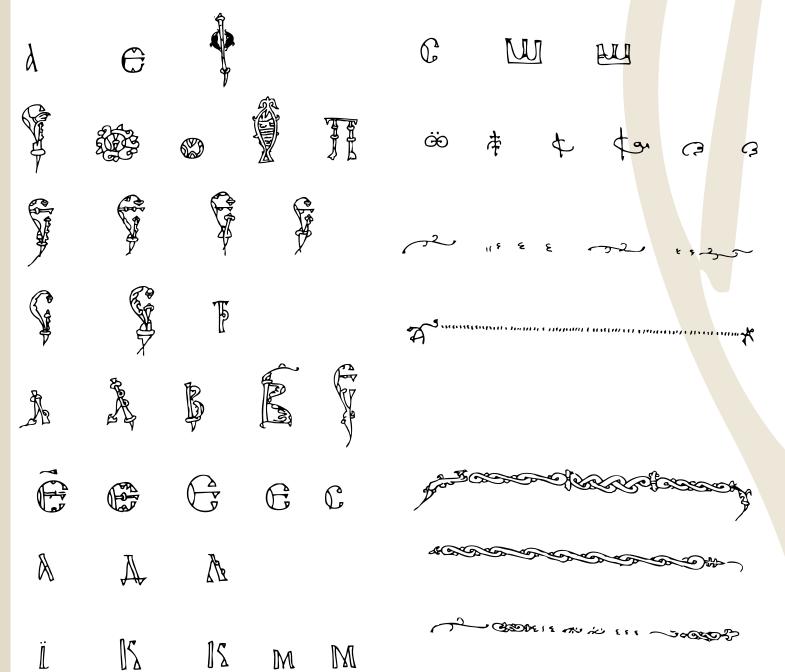
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Cod gr. 70 (inv. 44), Ohrid, f. 590



Cod gr. 70 (inv. 44), Ohrid, f. 674

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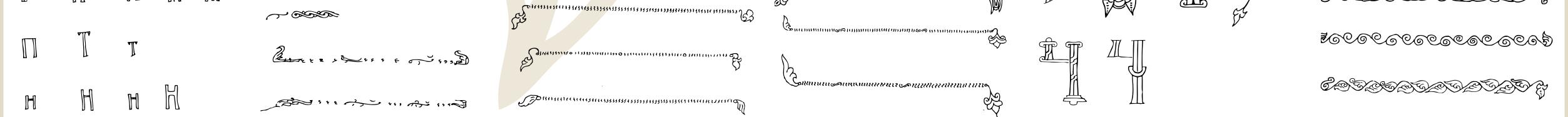
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The decoration of the *Codex Suprasliensis* is purely graphical and monochrome. It was executed with a brush and with the same ink as the main text, and was probably made by the copyist Retko. It consists of 13 headpieces, of some text-dividers and of decorated initials that are 3 to 6 lines in height. The initials form two groups, each one having two subgroups. The first subgroup of initials resembles the style that can be found in some early Glagolitic manuscripts. Their stems have simple lines and broader, asymmetrical lower sharp ends. The initials of the second subgroup have stems with an additional simple medial line and with a surrounding ring (sometimes of an angular form) in the middle. The stems have rounded ornaments at the lower end, and s-shaped volutes and palmettes.

The second main group of initials is characterized by richer ornamentation and by stems filled up with strands of rectangular forms. Its first subgroup comprises letters with bows formed of semi-palmettes, and some other initials ornamented with vegetal motifs. The fourth subgroup includes initials with curved (mainly s-shaped) outlines. The variety of groups of initials reflect different stages in the development of manuscript decoration and show that the protographs of the *Codex Suprasliensis* were of various dates (V. Ivanova-Mavrodinova, L. Mavrodinova. On Codex Suprasliensis decoration // Literary and Folklore Studies. In honor of Academician Petăr Dinekov. Sofia, 1983, 165–174).

Codex Suprasliensis

The style of the *Codex Suprasliensis* decoration resembles that in the early Greek minuscule codices and stays within the tradition of the simply designed Greek manuscripts of the 9th-10th centuries, which was also kept later on in the Byzantine provinces. Parallels to some of the ornaments in *Codex Suprasliensis* could be found in mosaics from the Near East. V. Ivanova-Mavrodinova and L. Mavrodinova have established a similarity of the Codex to a Greek manuscript copied in 861-862 in Bithynia, Asia Minor (Greece, The Meteora, Monastery of Transfiguration, Cod. Gr. 591).

The style of execution of the *Codex Suprasliensis* bears a resemblance to some 10th-century Preslav epigraphic works, such as the Inscription of Mostič the Ichirgu-Boil and the inscribed ceramic plates found in Preslav. The Codex's decoration proves that Retko was both a skilled calligrapher and a gifted producer of books with a rich imagination, who managed to create numerous variants out of a basic design.





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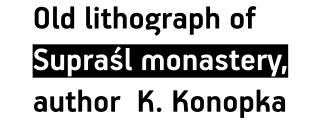
Bulgarian Academy of Sciences

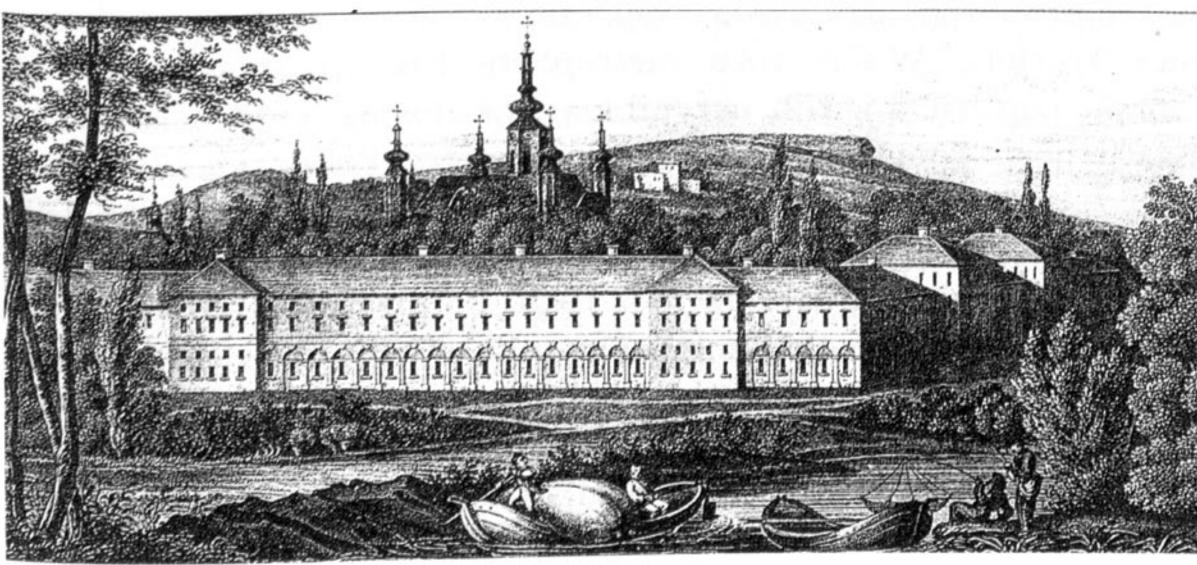


Suprasi Monastery

The Supraśl Monastery of the Annunciation is situated on the River Supraśl near Białystok, Podlachia, and is one of the six Orthodox monasteries in Poland.







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manuscript had found its way to the Suprasl

Kiev Caves Lavra and Kiev (A. Rogov);

b) the manuscript was evacuated, like many



The monastery was founded on the territory of the Grand Duchy of Lithuania by the court marshal Aleksander Chodkiewicz. From 1614 to 1839 the Monastery of Suprasl was a Uniate community and an important cultural centre for the Orthodox, Uniate and Old Believer population of the the Grand Duchy of Lithuania. In 1722 Luka Lev Kiszka, the Uniate Metropolitan of Western Russia, made it a centre of the Basilian order. In 1695–1803 there was founded a monastery printing house. During the 18th century Church Slavonic and Polish books were printed there. By the end of the century, after the Partition of Poland, the monastery became Prussian territory and in 1807 Russian. A seminary was established in the monastery in 1835.

The Library of Supraśl Monastery holds a valuable manuscript collection. 113 manuscripts, which form the main part of the collection, were deposited in the Public Library in Vilnius in 1877. After World War II they were transferred to the Library of the Lithuanian Academy of Sciences (Fond № 19). In 1882 the manuscripts were described by the Russian archaeographer Flavian Dobrjanskij (1848-1919). Nadežda Morozova reconsidered their dates in 2008. Among the most important Supraśl manuscripts with connexions to Old Bulgarian letters are: the 16th-century *Vilnius Chronicle* with an inscription of the Old Bulgarian man of letters Gregory the Presbyter (№ 109), a Lenten *Zlatoust* from the first quarter of the 16th century containing 16 homilies derived from the *Codex Suprasliensis* (№ 257), and a 14thcentury copy of the Roman Paterikon with Bulgarian translations (\mathbb{N}° 3).

other books, to the north of the Danube and thus came to the Supraśl Monastery, or was brought there by Athonite monks (K. Kuev);

c) the codex was granted to the monastery's founder Aleksander Chodkiewicz by one of the Patriarchs of Constantinople – either Joachim I (1505) or Jeremias II during his visit to the monastery in 1588–1590 – or was brought to the monastery by a Balkan pilgrim monk (M. Hajduk);

d) the manuscript had been in the monastery since its foundation in 1498 (L. Ščavinskaja);

e) the old Bulgarian manuscript came to Podlachia from the Kiev Caves Lavra before the Monastery of Supraśl became a Uniate centre at the beginning of the 17th century when (V. Pucko);

f) in the 13th century the manuscript was already in use in the East Slavonic lands (S. Temčin).

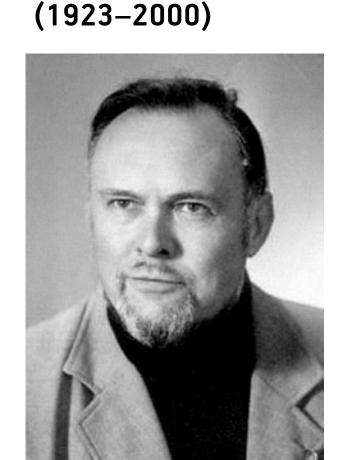
СОСТАВИЛЪ Доврянскій Φ. neen ВИЛЬНА. Тниографія А. Г. Сыркина, Вольшая ул., собств. д. 🗶 37. 1889. - 1681



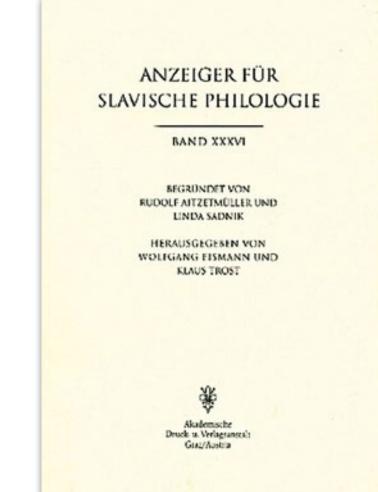
History of its Study non-Bulgarian Scholars

The study of the Codex Suprasliensis has a long and rich tradition that started in the 1830s. The manuscript became the subject of great interest to mediaeval studies.

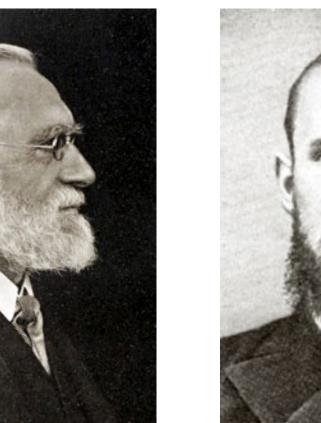
The contributions of foreign scholars are mainly in studying the language of the *Codex Suprasliensis*. Its palaeographic and orthographic features were investigated by Russian, German, Czech, and Polish researchers. Among them were A. Vostokov, F. Miklosich, I. Sreznevskij, P. Lavrovskij, A. Leskien, P. Diels, F. Pastrnek, J. Papłoński. According to them the manuscript is an example of early Cyrillic script.



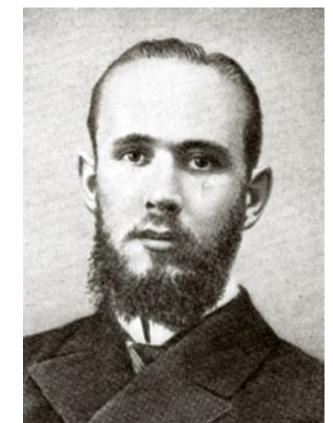
Rudolf Aizetmüller



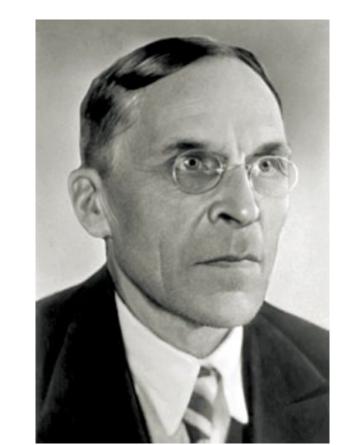
August Leskien (1840–1916)



Nikolaj N. Durnovo (1876–1937)



Sergej P. Obnorskij (1888 - 1962)





Izmail I. Sreznevskij (1812 - 1880)



Vratoslav Jagic (1838 – 1923)

Reihold Trautmann

(1883–1951)



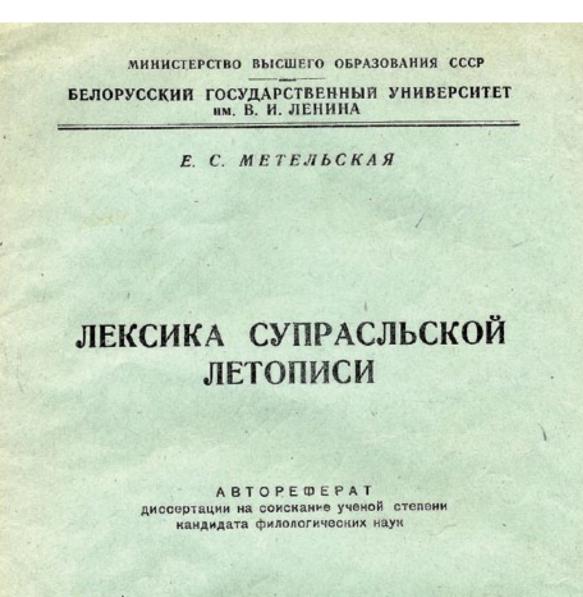
Vaclav Vondrak (1859 - 1925)



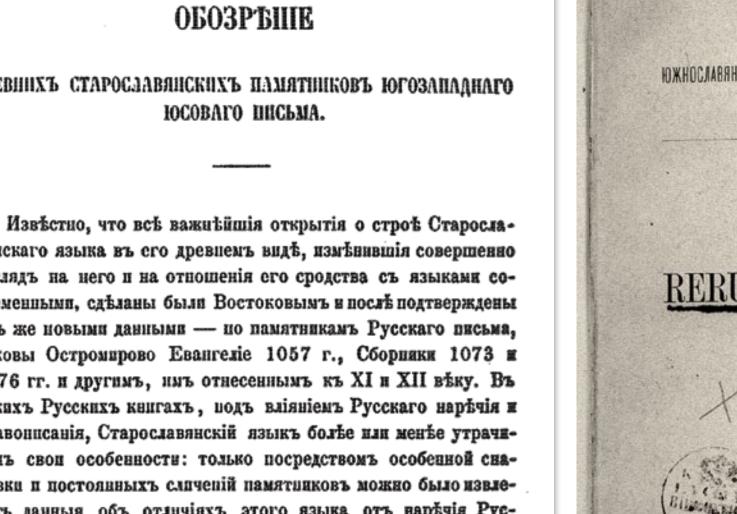
Nicolaas Van Wijk (1880 - 1941)



Emilie Blahova (1931–

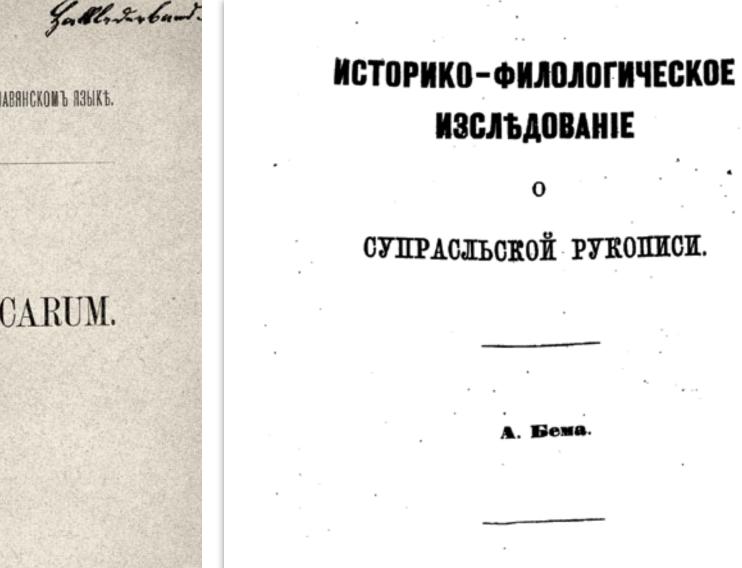


Научный руководитель-доктор билологических наук М. А. ЖИДОВИЧ



РАЗСУЖДЕНИЯ ЮЖНОСЛАВЯНСКОЙ И РУССКОЙ СТАРИНЫ О ЦЕРКОВНО-СЛАВЯНСКОМЪ ЯЗЫКЪ. собраль и объясниль огд. акад. И. В. Ягичь.

CODEX SLOVENICUS RERUM GRAMMATICARUM. JAGIC.



древнихъ старосјавянскихъ плмятниковъ югозападнаго

вянскаго языка въ сго древнемъ видъ, измъннышія совершенно взглядъ на него и на отношенія его сродства съ языками соплеменными, сдѣланы были Востоковымъ в послѣ подтверждены имъ же новыми данными --- по памятникамъ Русскаго письма, каковы Остромирово Евангеліе 1057 г., Сборники 1073 и 1076 гг. и другимъ, имъ отнесеннымъ къ XI и XII вѣку. Въ такихъ Русскихъ книгахъ, подъ вліяніемъ Русскаго нарѣчія и правописанія, Старославянскій языкъ болье или менье утрачивалъ свои особенности: только посредствомъ особенной снаровки и постоянныхъ сличеній намятинковъ можно было извлекать данныя объ отличіяхъ этого языка отъ наръчія Русскаго. Нельзя было не желать открытія памятанковъ, столь же древнихъ, но письма не Русскаго. И такіе памятники дёй-

Напынсь намятники письма Сербскаго, прежде другихъ Шестодневъ Іоанна екзарха Болгарскаго въ Сербскомъ спискъ 1263 года, открытый, изслёдованный и въ отрывкахъ изданный Калайдовичемъ, а потомъ и другіе, боліе древніе. Эти открытія

ствительно нашлись.

I. I. Sreznevskij. Obozrenie jusovogo pis'ma

102

The phonetic features of the *Codex* Suprasliensis were studied by the Croatian philologist V. Jagić, the Dutch scholar N. van Wijk, the German philologists K. Meyer and A. Leskien, the Russian slavist S. Obnorskij, the Czech slavist V. Vondrák, etc.

The vocabulary and the syntax of the *Codex* Suprasliensis were discussed in the works determining the Bulgarian origin of the manuscript and investigating its language layers, the time and place of origin of its parts, the archaic and the newer lexis. A lexical and syntactical analysis of the codex and a study of the earliest homilies in comparison with the Glagolita Clozianus, Uspenskij miscellany, and Mihanović Homiliarion were conducted by V. Oblak, V. Vondrák, S. Kuľbakin, N. Durnovo, R. Aitzetmüller, Ju. Otkupščikov, E. Metel'skaja and mostly by the Czech linguist and palaeoslavist E. Bláhová.

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> V. Jagic Codex Slovenicus rerum grammaticarum

The morphology of the *Codex Suprasliensis* was a subject of interest to celebrated palaeoslavists, like A. Marguliés, J. Kurz, V. Vondrák, S. Słoński, T. Amse-de Jong, K. Meyer, N. van Wijk, R. Scholvin, O. Wiedemann, M. Dumitrescu. They analysed the case, nominal and verbal systems, classified the morphological differences between the hagiographic and the homiletic texts in the codex, underlined the morphological peculiarities of the translation from Greek.

The Greek sources of the *Codex Suprasliensis* and its texts have also been thoroughly investigated. The main Greek sources were traced and published (R. Trautmann, R. Klostermann, R. Aitzetmüller, M. Capaldo), an index of sources was compiled (R. Abicht), the translated vitae were interpreted from a historical and cultural point of view (S. Ivanov, W. Lüdtke), and a comparative study

воронежъ. Въ типографів В. Гольдштейна. 1869.



A textological analysis of the texts in the *Codex Suprasliensis* was conducted by scholars like A. Popov, V. Jagić, J. Vajs, A. Vaillant, E. Bláhová, etc. The most detailed studies of the translations from Greek belong to A. Leskien (Zur Kritik des altkirchenslavischen Codex Suprasliensis.1.-2. Abhandlungen der K. Sächsischen Gesellschaft der Wissenschaftler. Philosophisch-historische Klasse, 27, 1909) and to K. Meyer (Altkirchenslavische Studien. 1. Fehlübersetzungen im Codex Suprasliensis. Halle, 1939).

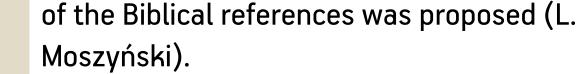
E. S. Metel'skaja. Short presentation of the thesis

Izmail Ivanovič Sreznevskij (1812-1880) Russian Slavonic philologist, palaeographer, lexicographer and archaeographer.

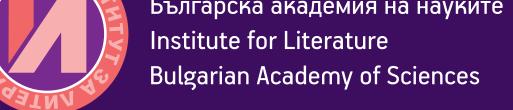
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I. I. Sreznevskij dealt with general topics of Cyrillomethodian studies, investigated the history of some original and translated texts, and published much valuable lexicographical material. He also prepared the very first editions of the earliest Old Bulgarian manuscripts (The Kiev Folia, The Rila Glagolitic Folia, The Folia of Undolskij, etc.), and of selected homilies from the *Codex* Suprasliensis. To the latter manuscript he devoted his work "Old Slavonic Monuments of jus-orthography". 4. Codex Suprasliensis // Acts of the Department of Russian Language and Literature of the Imperial Academy of Sciences, 3, 1868.





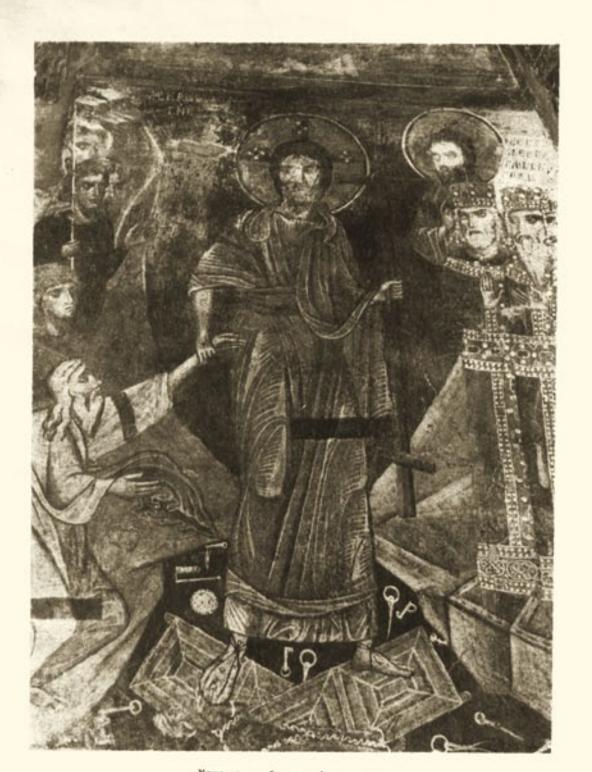




History of its Study Bulgarian Scholars

The contributions of Bulgarian mediaevalists to the edition and the study of the *Codex* Suprasliensis are considerable. The critical edition with commentaries to the Old Bulgarian and to the Greek texts by J. Zaimov and M. Capaldo (1982-1983) was and still is the most comprehensive one.

Studies on *Codex Suprasliensis*, an Old Bulgarian Manuscript from the 10th Century (1980, the proceedings of the First International Symposium on *Codex* Suprasliensis, Šumen, 1977) contain substantial surveys. They represent the achievements of Bulgarian and of the foreign scholars in linguistics, mediaeval literature, ecclesiastical history, Bulgarian-Greek literary relations, in the research on *Codex* Suprasliensis' vocabulary and Greek sources, and many topics of an interdisciplinary character.



БЪЛГАРСКА АКАДЕМИЯ НА НАУКИТЕ ИНСТИТУТ ЗА БЪЛГАРСКИ ЕЗИК

ДОРА ИВАНОВА-МИРЧЕВА ЖИВКА ИКОНОМОВА

хомилията **НА Є ПИФАНИЙ ЗА СЛИЗАНЕТО** ВАДА

(неизвестен старобългарски превод)

БЪЛГАРСКА АКАДЕМИЯ НА НАУКИТЕ ИНСТИТУТ ЗА БЪЛГАРСКИ ЕЗИК

Sort 9

11-53



СТАРОБЪЛГАРСКИ ПАМЕТНИК ОТ Х ВЕК

Доклади и разисквания пред Първи международен симпозиум за Супрасълския сборник

28-30 септември 1977, Шумен

The first studies on the language of *Codex* Suprasliensis by Bulgarian scholars were published in the late 1960's and were in the field of Bulgarian historical lexicology (Mirčev, K. 1958). B. Velčeva studied the manuscript's orthography (1980), A. Davidov compared the vocabulary of *Treatise against the Bogomils* by Cosmas the Presbyter with that of *Codex* Suprasliensis (1980). Articles on separate lexemes were published by S. Smjadovski, L. Stefova (1980), A.-M. Totomanova (2005), M. Tihova (2009), etc. Valuable observations on the morphology of *Codex Suprasliensis* can be found in the works of D. Ivanova-Mirčeva (1969, 1980), J. Zaimov (1980), I. Kočev, E. Kočeva, T. Mostrova (1980). Among the scholars who studied the syntax in the Codex are E. Dogramadžieva (1968), and A. Minčeva and R. Zlatanova, in whose research attention is paid to the influence of the Greek syntax and to the creative attitude of the Old Bulgarian translators to the Greek counterparts.

Христос освобождава Адам от ада" Стенопис от Боянската черква, 1259 г.

София • 1975

ИЗДАТЕЛСТВО НА БЪЛГАРСКАТА АКАДЕМИЯ НА НАУКИТЕ

София · 1980 ИЗДАТЕЛСТВО НА БЪЛГАРСКАТА АКАДЕМИЯ НА НАУКИТЕ

Kym Kyes (Codma) ИСТОРИЯ НА СУПРАСЪЛСКИЯ СБОРНИК

Супрасълският сборник е старобългарски кирилски наметник, съдър жа жития (24 житая) и слова за м. март (- мияси), има 285 пертакентия листа, 1°. Той е най-обезистият от старобългарските ръкописы. Пише го викой си Ретько (д. 104).

Кога и при какин обстоителства ръкописът е напусная родината си, не се знае — за това могат да се правят само предлоложения. Пъзмеж-но е сборишкът да с панесся, както и много други ръковиса, кай-напрта на селер от Дунан и след това да е поевдила в Супрасълския манастир?, кълго били открит. Като се явна обоче пред вид обстоятелството, че ръкописи, минали по толи път (Учителното свангели Константии Преслански, Симеоновнит сборных, Беседата на Козма и т най-старин период от развитието на вашата книжница), обекнове до от най-старим период от развитието на ванаита книжнина), обяконе-но са пропаднаки и от тях са останали само по-късния препися, то тази персия едма ли би могла да се смята за най-зеронтва. Затова по-склонен съм да приема следното: ръконнесът е изнесен от България най-напред в Атон, както и редица други ръконнесът е изнесен от България най-напред и Атон, както и редица други ръконнесът е изпесен от Атон нече попада в Супрасълския манастир, който гървоначално е вреднаннует в обятавали от атопеси моваси. Те именно са го довесян тук. Но кога е ставало то-на, също не се инае. Възможно е да е довесен още когато се основава манастирът, по не е изпекото и по-късно. Засега визем само, че ръконисът е собственост на Супрасълския манастир до първата полонина на XIX в.

астор е основан проз 1606 г. от Александар Хланевич, меляк о князиство. Намера се на р. Супрасъд, околе 15-20 км. ет-, Попия, Отвичало тух обживат меласе от Алек, но в пачалети на в ръзсте на улигатот. Проз 1722 г. унигатотнят матроснове нах по проврзаща в седаление на Белилические орлен и строение стра a fudicentras and Ban sydaward defeneres mars. Cats Bropers ra

Лора Иванова-Мирчева (София)

СУПРАСЪЛСКИЯТ СЕОРНИК И СТАРОБЪЛГАРСКИТЕ преводачески школы

Супрасълският сборник е източник на разнообразни научно Сопрастленият соорник с инточных на размодорални научноже донно телска проблеми. На выхон от тяк с отговоряно нече, други все опре чакат споето осветление, а третя се появняят като резултат на деенното състояние на вауката в там област. Еден от основните въпрося, който е възнувал и вълкува наследявачите, е: кан е възникная тоон паметник; откъде, по какъв път са дощан словата, които плинат в неговня състая; кога и от кого са бяли преведени, даля поотделно или на групи; део нато какъв път са дощан словата, които плинат в неговня състая; кога и от кого са бяли преведени, даля поотделно или ва групи; део нон са били преведени, преди да влизат и наметника, какъв живот са

вихой са били преведени, преди да вликат и заменияма, какъв илиот са имали пределя това. Тези въпроси са вълиували и самия Мартилиес, автора на едно от най-ятьлияте изследвания на Суприсълские сборник (изтатък СД, илизало през 1927 г.). На тези проблеми Мартулеет поснензана значителна чает от труда си: §65 Die Entstehung des S, §66 Die einzelne Stocke des S; §67 Martyrologischer und homiletischer Teil; § 08 Die Homilien. Вълрека че тези параграфи съзърхат миото тъяка наблюдения, на места се чущ-стаува, че авторът още не притежава достатъчно докавателствен материад, движи се в областта на догаданте и предположенията, а се виждат и ред нерецения проблеми.

ред нерешени проблеми. Този доклад си постави за цел да се опита да отговори на инкон

Токи замлад си востави за цел да се спита да отговори на изкон въпроси, поставени от Мартулиес, като изнолязува затернали, конто по негово време не са били познати, и въз основа на най-кози проучвлин да избелезки и оща некиследани или недостатъчно изследвани проучвлин на Стъз връкц с неговото изливилане като цило. В работита ми върху Гримаковни сборние, дитанчен паметник в претис от 1359 г.(нататък Г). С бе използуван като източник на сълоставителен натернал. Общо воето, двата паметника: С в Г имат малисо допирни точко. По текст са сделания само три сдова; то консилтичната част на СМ 40 — Екифаниевата комплия за слизаето в ада и Словото за Благонепение — № 21 от G, а от нартироложита част – Слово № 5, за четирилести възства, тъй като в Г Епифаниевата хонилия и Сеното за четириле-сетте изменици от Севастия са в други, различен, малер и в их стародът-сетте изменици от Севастия са в други, различен, малер и в их стародът-

1 A. Margullids. Der altdischenstavische Codes Seprestiensis, Heidelberg 1907.

50 Проучания вырху Старагалския сборьах, 1980

Sopera Beavena (Coders)

ЗА ПРАВОНИСА НА СУПРАСЪЛСКИЯ СБОРНИК

Най-ингого от проучваните изпроси на славниската филология са ба-ки спъравни с правосиксната класнфикация на старобългарските паметны-ви с развол на старобългарските графически и правонисни системи. Въпреке това тели въпроси са останали недостатъчно проучени и ве-достатъчно иски. Откривнието на воян паметници от най-развият пириод и редица ениграфски тистоке владата още полече да бъдат разгледани отково много от спорянте коменти на старобългарския пракодели. Общите черти в правосвеската корма на Супрасълския сборянк с няком от глагодическите паметнаци и проблем, чето решваняе би мосо пългарски и кистоки и за дейността на старобългарские связа бъдатарските изпано-пътото и глагодическите паметнаци и проблем, чето решваняе би мосо пългарски и кискови к да дейността на старобълагарските изпанон-

ни центроне. Обисковено Супр. сб. се сравнява с другим обемист старобългарски паметник, Санина книго, и двата заедно се противодоставит повече или по-малко на глаголически паметници като Зографско евангелие, Марине-ско св., Синийски требник, Сизайски псатир и др. Често Супр. сб. бана опредали като Преслански пли наточкобългарски, а глаголическите ръкописи – като паметници от югозапалнобългарски, проиход – по ду-ните на Mapryлике "sidwesiliche Gruppe". Какан продани продават на сило старование на силосописности с советности на силостическите на правони проезнати применения на сило советности с советности с

Какана връдки сладочнатили Ситерре". Какана връдки похазва правоннезат на Супр. об. с глаголяческата писиевост? Този въпрос е поставен сернозно у Мартулиес, като е све-ден гланно до търсенето на следн от гласолически кинод — "Spuren der einstmaligen glagolisischen Vorlagen". Тин следи Мартулиес нижда гланно в колебаннита на ъ и н. в един

и същи позиции. Смесването на в и на в Супр. сб. е явление, което е бало тълкуваво многократно в от други слависти, срв. напр. Меуег³ и чов Arnini⁴. Разляките в тълкуването се свеждат до въпроса, даля явае-

A. Marguillés. Der sitkischenslavische Godes Sapasliensis. Heidelberg 1922, S. 205. Opp. exame M. K. N.P. habin, Du chansment des testes vieux-slaves. Rever des Else-des Slaves, 1922, 88, 205.
 A. Marguillés, met, cus, c. 152.
 K. Nepret, Die Wechnel von é und jain Codes Sapasliensis. Symbolae Gramma-tiere in honsern Jouanie Riszwaldwald, vol. 88, Cacortise 1928, c. 1930. 200.
 B. von Arnim. Studien zum altholgestischen Paalterium Stantistum, Leipzig 1930.

60 Проучения верху Супраського сборник, 1999

Эмилия Благова (Прага

ЛЕКСИКА СУПРАСЛЬСКОЙ РУКОПИСИ И ЛЕКСИКА ИОАННА ЕКСАРХА

Уже в 1927 году, в своей рецевлян монография Альфонза Маргулисса

Уже в 1927 году, в своей реплязан констрафия Альфокка Маргулисса Der altkirchemlavische Codex Supraslientis', боллагой знатуск старославны-ских техстов Наколару Наз-Вейк' коспускуют вопроса о измеования сопдствая Супрасанской руковнов и сочинений Иоавна Ехсарда. По его мнению, в группе гомплянй Супрасльской руковном № 32, (37), 38, 39 имеются не-которые помоловые особенности, сблажающие ее с языком Иоавна Ех-сария. Однако, Н. Ван-Вейк ве подкрепная своего тезися внакомы Иоавна Ех-сария. Однако, Н. Ван-Вейк ве подкрепная своего тезися внакамым и язы-ковалия фактами. С тех пор, ковечно, ваши знаяно зака о Супрасльской руковися, так и о тюрчестве Иоавна Ехсария, значительно расширились, благодаря повым изданиях техстов и ряду вовых исследовлий. Что ка-сарется Супрасльской руковися, то при ее изумения больше внамания уделялось гомплетической части. Гоналия сравняваная с одной стороны, со сбороваком Клода, в, с другой стороны, с одное подрянованся. уделялось гомянетической части. Гомалая сравновались, с одной сторовы, со оборевном Клода, и, с другой сторовы, с более подлания руковисныя, вапр., со сборянком Германа", с'обравнов Махавовичи", Усенскии сбор-виком". В результате, на фоле других руковноей, врие врояваные со-бенвости тезество Суправлаской руковиса. В исследования творчества Ио-анна Ексарла сделая огромный шаг вперед благодаря изданным текстов, подгоговленным Р. Айтивтиколлером", Д. Марчевой и Ликдой Садико". В даявом созобщения и возробую ответить на для вопроса: 1) какой текст или какая группа текстов Супрасльской руковано наболее банкки по языку к сочиненны Иоанна Ексарла; 2) можно ли счятать Иоанна

A. Marguillés, Der ablättchenslavische Codex Sapandiensis. Heidelberg 1927.
 Zotachtell für sinvische Philologie 4, 1927, 475.–485.
 F. K. off, a philosom R. Hussieven-Marguesta generaties encargamente currants an ary sensy; K. Senghey 6 Sapartopactura four-pectra fuer-personal; cp. et mocargamente currants an ary sensy; K. Senghey 6, Nasartopactura four-pectra fuer-personal; cp. et mocargamente currants an ary sensy; K. Senghey 6, Nasartopactura four-pectra fuer-personal; cp. et mocargamente currants an ary sensy; K. Sanghar, J. Hassensa, A. Nasartopactura fuer-personal sense of L.-X. So XIV sense. Faster 1, 1967, cp. 321–331.
 C. R. and S. B. Salarona R. Personant Company. Construction of Spansense. Ch.

T. As DEAT. COMM. CHARGE 1967, CIP. 381-397.
⁸ Cp. as ap. 38. 574.70 as, Freename Cympachactrics a Vermanicoro obsponene. O accesse estimation economic composition. Society and a seconomic comparison of the seconomic composition. Noncons 1995, 77-8.
⁸ R. Aitzermuller, Das Heastmerne des Exordem Johannes. 1-VIL Gro.

Инанова-Мирчева, Вын Екоре Българска. Сково. Тон април. Съ-

⁸ L. S. ed n i k, Des M. Johannes von Damaskus "Erdone skopplig sigt deftabilite al-transe: in der Übernetzung des Exarchen Johannes. Wiesbaden, 1967.

Проучания парху Супратьятия оборног, 1960

Марио Кападдо (Рим

ЗА СЪСТАВА НА СУПРАСЪЛСКИЯ СБОРНИК (Текстологичен и езиков подход)

Това заглавяе воси и едия съществен привос на Ван Войх за муза-навето на Супрасълския сборник. Това посочване на статията на Ван Вейк съвсем не е случайно — то дляке е коллано от мене, за да стават ведната коня две вениа: на) окази насока на проучвленията на Супрасълския оборник, ятм конято да се придържан: б) вовото, което и таме насока различава вои подход — той не е само симов, както обякловено у Ван Вейк, но е и текстоличие, и структурни. Възросът за състава (или за предняторянта) на Супрасълския сбор-ния е милото посложия, огруктурни.

пларосът за състява (кли за предисторнита) на Супрасълския соор-ния е явлото по-сложен, отколкото изгледала на пръв послед. Той пред-никада два подходл: а) езиков подход, който, ровейки се в езика на ръмо-ниса, уставонява разни пластове от различая: екоки и инколя; 6) тексто-логичея и структурен подход, който, като поставя Супрасълския сборнак и общата картика на тръповяте в славниссите сборнака с житененско-про-новединико съдържавие и като разлирава неговни компилативек характер, се старае да открие неговите съставкя. Супрасълският раковие с сборнак от житен и пооволеди (общо, 45).

Супратьленият рыховие е сборнан от житин и проповеди (общо 45), който, както понечто полобик сборнано за куждите на Изгоната дърк-на, е бил състанен според изискванията на църковната служба. И наистна, е ома съставен сооред нинскионента на пърновната служов, и и винст-ная и лаята му съставня дака, а именно мартенски несепослон с 2.28 четния в 20 прополеди на Страствата седмица, вървит по реда в литургачния ка-лендар. Тика в глави 1—25, конто са идро на пърнае дод, пърнит една след друга според дияте на месец март: 25 главна в 22 дена, а кисенко на двите 4—7, 9—14, 18—26 в 29—31, по сдво четиво на ден, като за ти воста на съставета седмира. ри дела има по две четива: 9 март (5 и 6 глава); 10 март (9 и 10 глава март (20 и 21 глава). Останаляте тря четина от тов для са поставет 25 март (20 и 21 глава), Оставляет три четева от тов дъл са поставени в кроя на ръзовнаса като долълнения (глава 41 – 48 се четат съотичтво на 2 (или 4) март, на 7 и 18 март). Същото се отваси и за вторин дял. Там главите от 26 до 45 са вздредени по ред от Лязъровата събота до То-мина неделя (20 проповеди за 10 дена, по две проповеда на правнах, без Развети истък, за който е предвидена една проповед, и без Великден, за който са предвидени три проповеда).

В Супрасължия сборящ, както е известно, яма провуски на 8 места: на три места по два листа и на две места по един лист. Те могат да се

Проучения тряу Супральския сборная, 1989







The Greek sources of individual texts from the Codex Suprasliensis and their Old Bulgarian translations are the subject of interest in the works of D. Ivanova-Mirčeva (SS Forty Martyrs of Sebaste, 1969), D. Ivanova-Mirčeva and Ž. Ikonomova (Homily for Holy Saturday on Christ's Descent into Hell by Epiphanius of Cyprus. Sofia, 1975), A. Milev (1980), P. Petkov (1993).



Ekaterina Dogramadzhieva

Ekaterina Dogramadžieva (1933–2008) Bulgarian linguist and a specialist in the Old Bulgarian language.

Her work The Structure of the Old Bulgarian *Compound Sentence* (1968) and some other publications of hers are based on linguistic material from the *Codex* Suprasliensis and reveal some syntactical features that can also be found in the Modern Bulgarian. She also established a partial influence of the Greek syntax in the translations of the Codex's texts.

Dora Mircheva

Kiril Mirchev

Dora Ivanova-Mirčeva (1920-) Bulgarian linguist and a specialist in the Old Bulgarian language.

D. Ivanova-Mirčeva studied the language of the Codex Suprasliensis and of some similar manuscripts (Mihanović Homiliarion, 1969). She traced and published archaic copies and newer translations of the texts from the *Codex* Suprasliensis and offered a review on the Old Bulgarian schools in translation (1980). Her work on the Homily for Holy Saturday on Christ's Descent into Hell by Epiphanius of Cyprus (1975, together with Ž. Ikonomova) studied a unknown translation of the work and defined its place in the Slavonic literatures.

Ivan Dobrev

INAME : HEAT : HEATHE : MAAT HAT TOM ARE : ANNARE : ANNARE : ANDARE : ANDRARE : ANDRARE EA дователност'), темпоралните нгда : двыдажі (+'краси предел'). Не-

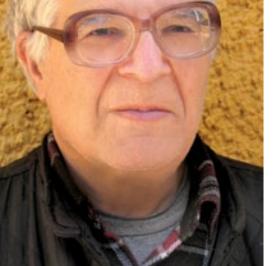
е просълза на всячки типове съм BENH CHOME: L. CHAMMETERNER: 1) CHERRENTERNER.

АГИОГРАФСКАТА РЕФОРМА НА СИМЕОН МЕТАФРАС

И СЪСТАВЪТ НА СУПРАСЪЛСКИЯ СБОРНИК

HEAH GOSPER

скова на теми данни и въз основа на ста-Maxr6 mpes 1927 r. A. Mapryanec¹ meme их е назярно дометифонстов никологий за м. маги





Екатерина Дограмадинева (Софин

ENTS MONGY THE, 38 DESIGN

ВАРИАТИВНОСТТА НА СЪЮЗНИТЕ СРЕДСТВА В СУПРАСЪЛСКИЯ СБОРНИК

воля санк. Тя с давала възножност на книже и начан да проявнат своето отношение към

вариантите може да предостави интересни данни по р мяя на Супрасълския сборних - за съставните

The History of the Codex Suprasliensis in Slovenia

The Lubljana part of the Codex Suprasliensis

MANDERI - TERZARIEDCENENER - 4 BATH чрыкъвьний Васънедемайтокры ла наневопри Ватъ отвръдошавра ТАРАНСКАН ДОСТОННОВИД ВИННЕВОЕ ив аггельскъннив достеннопатрих PXONIS . ПРОРОКОКІ БПРАВЬ Д. NHKORI S. NIX жибысалымачвата ности ожнтні небръгъще патередниель патетадъ ТАВБУЛНБЕЩЕ САМОТОЖНТНЫРАШТЕ NHHNOLAMITE. TIPTE TAPTE MABPIE MENT NXIXXHTNB . ANTIPOCANBATTEN BEOVAR хасконхъ поторнштекълкъшжинро вн. натрелокий нуховыколи. сыпада шнихъвъдавнгоша сжанаштніхъ CANTERPEA, HILA. EXALOBIT PENBIHMERE AANHH COVPONENILA. HANXNOE AX RECHRAAT XHX B & A KENTABHTOMA HAI NIT NIK CHER NET CAT INALABING CHILLAGA. OXTO ICT THNAMENT. HMOV KEEAABAHA, PBKABA BEBBBKBIBBKEII

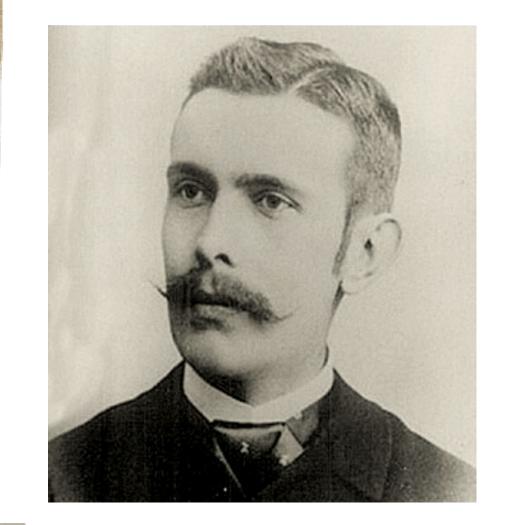
The appearance of part of the *Codex* Suprasliensis in Slovenia is closely connected with the name of the renowned Slovenian philologist Bartholomaeus Kopitar. He requested M. Bobrowski, the discoverer of the Codex, to send it to him for studying. Kopitar initially received the second part of the Codex, which he copied and returned to Bobrowski. Later he received the first 118 folia and had copied them by 1840. For one reason or another, the Slovenian scholar did not send back this part of the manuscript. After his death in 1845 his archives together with the *Codex Suprasliensis* were transferred to the Library of the Ljubljana Lyceum. Today it is kept at the Manuscript Department of the National and University Library in Ljubljana in the Kopitar collection of Slavonic manuscripts (Cod. Kop. 2). The Ljubljana part of the Codex was published by F. Miklosich according to Kopitar's copy (1851).

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МАСАНХИХРТХВВ ПИХКАСТАХРОКОДОАТА нижесьины!

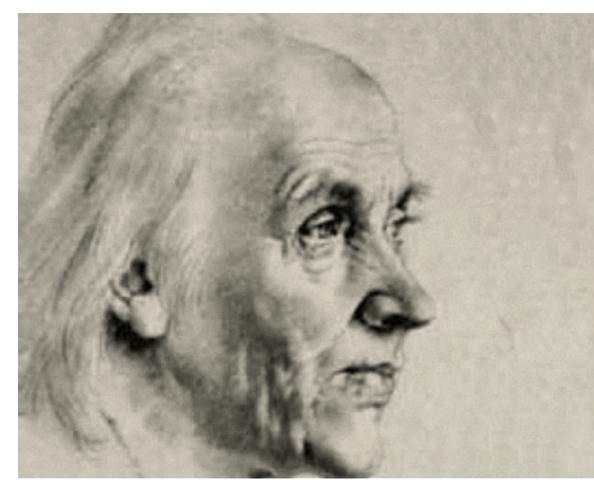
тъклиогънраданченъградъ похт штеналькъвыкъщельковстнимели. BEEPIN ALCHA, EKHAYPAHOVA AEPHIANA PHEEDONIONISF'SIS'S MEMBERS SCHHICOMH дннекъзнград вку финна. Небтеле

The Codex Suprasliensis has been a subject of interest to some other eminent Slovenian mediaevalists, V. Oblak, V. Babić, etc.





National and University Library, Ljubljana, Cod. Kop. 2 The Ljubljana part of the *Codex* Suprasliensis is made up of 16 gatherings. The texts for the 1st–3rd March are missing, as are gatherings № 3, 11, 12 and 16. The fragment contains 16 vitae (4th–24th March) and an encomium. The greater part of the book is taken up by the lives of the martyrs (SS Paul and Juliana, Basiliscus, Conon, the Forty Martyrs of Sebaste, Kodratos, and others), as well as the Vita of St. Gregory the Great.

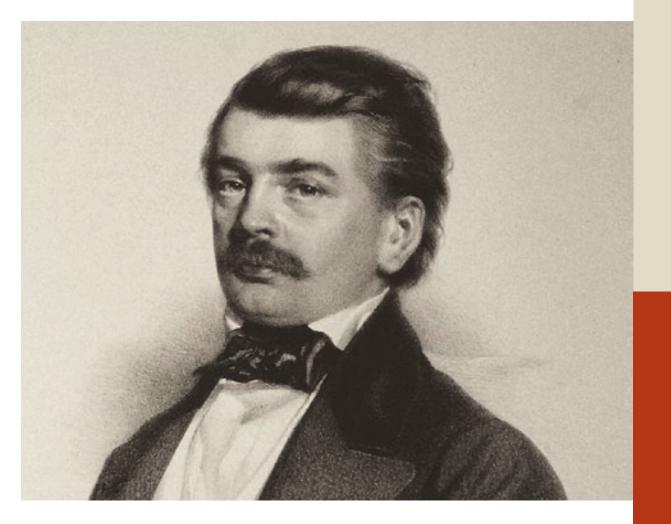


Vatroslav Oblak (1864-1896) Slovene linguist, founder of the historical

The National and University Library, Ljubljana. The main reading room

Bartholomaeus Kopitar (1780-1844) Slovenian cultural figure, philologist and slavist and one of the pioneers of Slavonic philology. He investigated important Old Bulgarian manuscripts (Evangeliarium Assemani, the Bologna Psalter, the Chronicle of Constantine Manasses). Kopitar published Glagolita Clozianus (1836) and wrote the first Grammar of the Slavonic languages (1808). His contributions to the study of the Slavonic languages, folklore and literature are considerable. Kopitar's transcript of the Codex Suprasliensis has become a subject of great interest to modern scholars.

dialectology and the scientific study of minor Slavic languages. For the first time pointed out that *Codex Suprasliensis* kept translations from the Golden Age (first quarter of 10th c.)



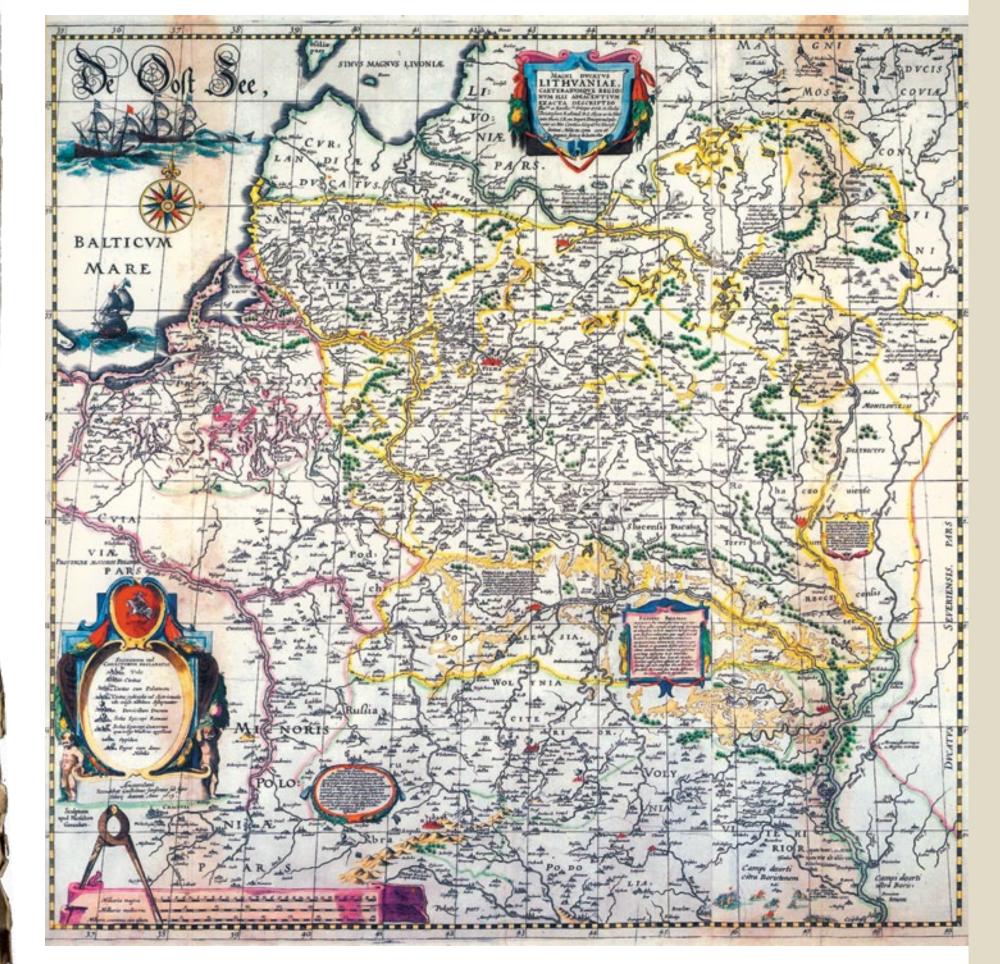
Franc Miklosich (1813–1891) Slovene linguist, one of the most significant scholars in the Cyrillomethodian studies and in slavistics of the 19th century. Author of the edition of the Ljubljana part of the *Codex* Suprasliensis.



The History of the Codex Suprasliensis in Lithuania

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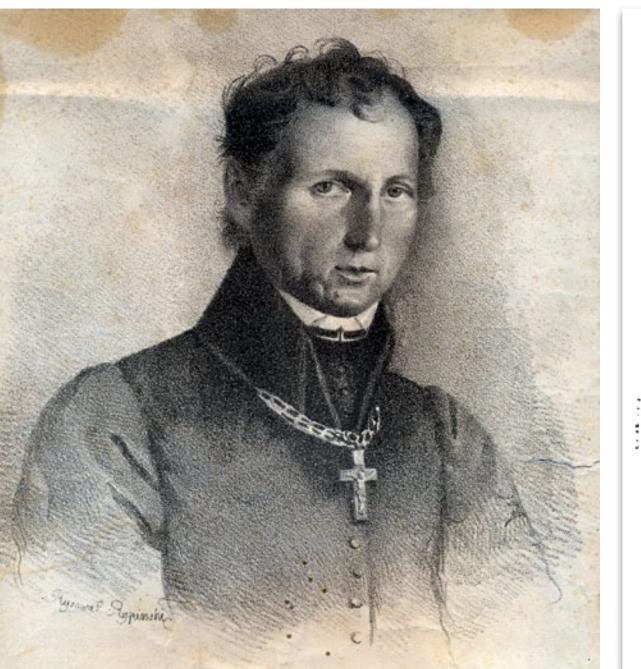
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Lenten Zlatoust from the **16th Century (Library of** the Lithuanian Academy of Sciences, f. 19, № 257). A leaf from a copy, similar to Codex Suprasliensis.

The Supraśl Monastery manuscript collection, consisting of 113 items, was deposited in the Vilnius Public Library (now the Wróblewski Library of the Lithuanian Academy of Sciences) and is now kept in the Collection of Old Church Slavonic and Russian manuscripts (fond 19). The Supraśl manuscripts were first described by the Russian archaeographer Flavian Dobrjanskij (1848–1919). Modern mediaevalists are reconsidering the manuscripts' dates and compiling a catalogue of watermarks (N. Morozova), studying the Supraśl literary heritage (Ju. Labyncev, L. Ščavinskaja), analyse the Cyrillic manuscript tradition in the Grand Duchy of Lithuania (S. Temčin), and describe the 15th-19th-century Cyrillic manuscripts (A. Turilov, N. Kobjak). Some Bulgarian scholars have also made contributions to the study of the Vilnius archives. T. Mostrova has discovered new copies of vitae and homilies from the *Codex* Suprasliensis. D. Kenanov is studying Old Bulgarian and South Slavonic manuscripts and early-printed texts.



РУКОПИСЕЙ ВИЛЕНСКОЙ ПУБЛИЧНОЙ БИБЛОТЕКИ, USPKOSHO-CARSANCKHXX H PYCCKHXX

Ф. Доврянскій

ВИЛЬНА. Типографія А. Г. Сырнина, Вольшая ул., собств. д. № 37.

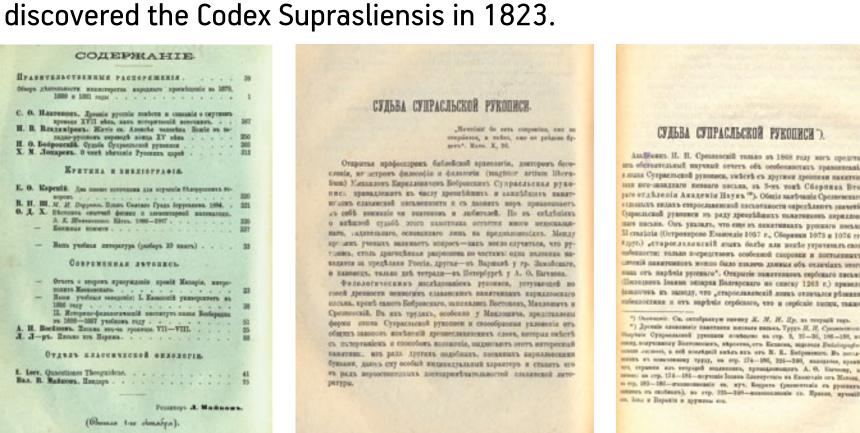
The Map of Prince Mikołaj Krzysztof Radziwiłł (1549–1616)

Printed for the first time c.1603. The only surviving copy of this first edition is kept in Sweden. It is better known from the 1613 edition, and was reprinted several times. The map's scale is 1:1 300 000. It was made on the initiative of Prince Mikołaj Krzysztof Radziwiłł (The Orphan), statesman, military leader and one of the richest patrons of the arts in the Grand Duchy of Lithuania. The map was prepared in the late 16^{th} – early 17^{th} century in Niasviž (in modern Belarus) and was made by the famous engraver Tomasz Makowski.

The full version of the map presents the lands of The Grand Duchy of Lithuania and the lower River Dnepr. 1039 settlements are marked on the map, 554 of them in the Grand Duchy.



Michał Bobrowski (1784-1848) He was a professor of the Theological Department of the Vilnius University, where he founded the Department of Slavistics and taught Biblical archaeology, hermeneutics, Slavonic and Arabic languages. His private library of 20 000 volumes is now divided and kept in Vilnius, St Petersburg and Moscow. Bobrowski traced and studied Slavonic manuscripts in Austria, France, Italy, Bohemia and other Slavonic countries. He investigated the collection of the Suprasi Monastery and



1889.

A Description of the Old Church Slavonic and Russian manuscripts

in the Vilnius Public Library. Vil'na, 1882.



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Flavian Nikolaevič Dobrjanskij (1848 - 1919)Russian philologist, historian, archaeographer

and pedagogue.

DOBOLIHERDE N'L CTATLA

"СУДЬВА СУПРАСЛЬСКОЙ РУКОПИСИ". Insurence manuell erroras "Crasfia Cyrpacanenoll presence" ra Курилл 5 Мил. Пар. Просв. на октабра в конбра телущато года на-нало новки сообщения на отоку попросу. Очитаеми пункция по понау ихъ сванать ибсязанаю слонь съ своей сторени

нго округа Швала Михійловгча Топаренскаго на получнат письм пъ 2-го плабря съ иблоторими познаки документник, ниблодини ве mille ersonesie an namare micricos

"М. Г. Паколь Оперовачь. Вылідованіе наше о судьба Супрасл us pynesses, saorarassoe va ografpacnol szenzi Zypraza Mumeroperus Hapognaro Ilpocafiquela, massanto o nepeganur, nd orgens mours, sportospicos Illepemesand aspane, star 20 voz волль, когда и быль еще студентовъ, савлянскихъ руконнскихъ " Б сералай онноллось, что это собственноруказ сдалятие знанена-рога далят вышить, протобренть Махаллога Киридлоанчена Боброплита, спония («Ірибе-совеля) съ Супрагласной урнопеси, а почно: санно св. Іолина Зактоуста "на праблято,6.", санно св. Еслефанія

⁹) Догранти, нась оказают на полей статьй, на правенный Пера, водная на И. И. Токарскина, Шереклистить баконскина, полё сверте на цах Самистите, которыте мого дел. И. Б.

The inscriptions are in Latin, most of them containing historical data, commentaries on the settlements, etc.

The Radziwiłł Map has been a significant source for the history of the Grand Duchy of Lithuania and an important example in the history of European cartography for more than two centuries.

(The map is published in: Lietuvos sienos tūkstantmečio istorija. Vilnius, 2009, 41).

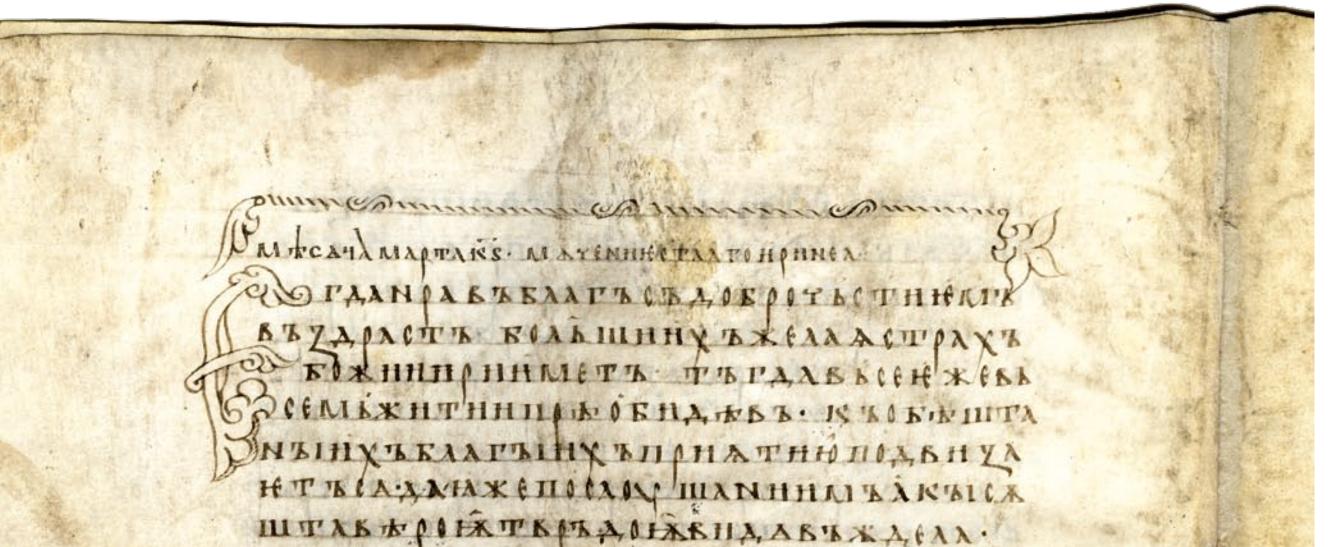
The Grand Duchy of Lithuania (Lietuvos Didžioji Kunigaikštystė) is a historical state in Eastern Europe. It was founded by the Lithuanians in the second half of the 12th century, and absorbed extensive territories of Kievan Rus'. In the 15th century it included the lands of present-day Lithuania, Belarus, Transnistria and parts of Poland, the Ukraine and Russia. In 1386 the Grand Duchy of Lithuania entered into a union with the Kingdom of Poland, and in 1569 became part of the Rzeczpospolita and, with some interruptions, existed until the end of the 18th century.



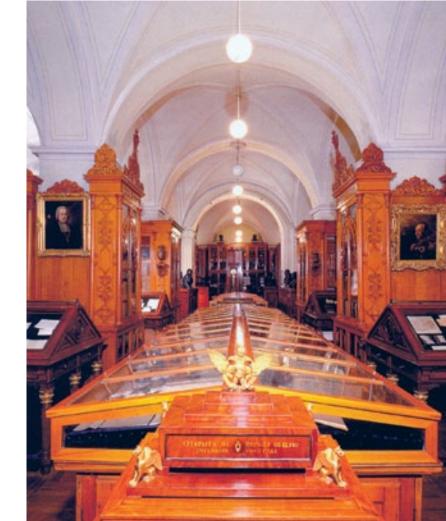
The History of the Codex Suprasliensis IN RUSSIA The History of the Manuscript in Russia

Codex Suprasliensis, **St Petersburg part Russian National Library,** St Petersburg, Q.п.I.72

OHLIOJOFHYECKIS HAGJIOJEHIS A. X. BOCTOROBA. au branch Heristolowitch Vostakof mail (Iron witch) Snegneseki









The National Library of Russia (originally the Imperial Public Library and later the State Public Saltykov-Ščedrin Library), St Petersburg The Library was established by a decree of Catherine the Great. It was one of the first public libraries in Eastern Europe and among the largest libraries in the world. The library treasures valuable Old Bulgarian Glagolitic manuscripts from the 10th-11th centuries, like the Codex Zographensis and a fragment of the Euchologium Sinaiticum, as well as the 1056-1057 Ostromir Gospels, the earliest known exactly dated manuscript representing the Russian recension of the Old Bulgarian letters.

In 1856 Afanasij F. Byčkov, the head of the Manuscript Department of the Imperial Public Library in St Petersburg, bought from the pomeščik (country gentleman) Strel'bickij two gatherings of the Codex Suprasliensis. The fragment was published by I. I. Sreznevskij (Old Slavonic Monuments of *jus*-orthography". 4. Codex Suprasliensis // Acts of the Department of Russian Language and Literature of the Imperial Academy of Sciences, 3, 1868.)

ТАЖЕЛАК БІБОЖНЕНКСАЛВОНКВ В СПОННАІ CAABHT'S POCIONA. HXER BIGT BHOKAAXENIK NITHPHNEHE THEREN HEREPENTHERENATOPPA да кратостирадилихил. нежербежин ADEPOTOEN NHH- ARIBIOV TEPEANNAPETE NOR' HOCTHP BUOY FOTONENHO. HX(FBI стиприднокантинамы наладилинамы HAH. TAHBELENBONFOFBICTSCKATTIH HPHNEHICKNAZOVIDOROV. HET IDOMEND FEISTA HIPE COLLE FT THICK P'STHKOPONTS. OT BETHTAEXXXENBIHHOHNEHFAXFOXX. N'SHX НШНЖЕСТБАЛІННЕХІШТХ ПТАА HOBEAN TATEOPHTHHEATARINHAN KINO TANT KEALNEMIANHNKEBILENTE CKINTS HALIN BETERINHAH BEIIONNOM THIPH IIIKA KIIIOVICNAZOV. HZELLENBEBICITIS TAKKIKAAKENKIHHPHNEH · HPAZAHTK N'INAKKICKTPRIIKKE HEBUPAMAHAH HOTTONELOX KO FILIN. OTTKINITATANTO AA. HICOBOFAHAIAMISHPOKEHYAIAAAMI KOKCTKITHCTHNAKTIKOX & HPAAPOACABIAK

СЛАВЯНСКИЕ РУКОПИСИ БОЛГАРСКОГО ПРОИСХОЖДЕНИЯ В РОССИЙСКОЙ НАЦИОНАЛЬНОЙ БИБЛИОТЕКЕ-CAHKT-HETEP5VPF

> Боряна Христова ячеслав Загребин Геналий Енин Слена Швари



Afanasij Fedorovič Byčkov (1818-1899) A Russian historian, archaeographer, academician and director of the Imperial Public Library (1882 - 1899). He was the author of the Catalogue of the Old Church Slavonic and Russian Manuscripts in the Imperial Public Library (St Petersburg, 1878-1882).



Aleksandr Hristoforovič Vostokov (1781 - 1864)

A Russian Slavonic philologist and the founder of comparative Slavonic linguistics. His Dictionary of the Old Church Slavonic Language (1858-1861), which contains 22 000 lexemes from 130 manuscripts (10th-13th centuries), was a great contribution to palaeoslavistics. Vostokov published the famous Ostromir Gospels (1843). He was the author of the first articles on the Codex Suprasliensis- Notes on Newly discovered Slavonic Manuscripts (On Codex Suprasliensis) // Bibliografičeskie listy (1825) and Addenda and Corrigenda to the Notes on the 11th-century Codex Suprasliensis (1826).



О.п.1.72.

МИНЕЯ ЧЕТЬЯ НА МАРТ И СЛОВА ПРЕИМУЩЕСТВЕННО ИОАННА ЗЛАТОУСТА. СУПРАСЛЬСКАЯ РУКОПИСЬ (отрывок) XI B.

16 лл. пергамена; 1°-313 х 250 мм. Части рукописи находятся: 118 л. в Университетской библиотеке в Любляне (Cod. Кор. 2); 151 л. в Национальной библиотеке в Варшаве (BOZ. 201).

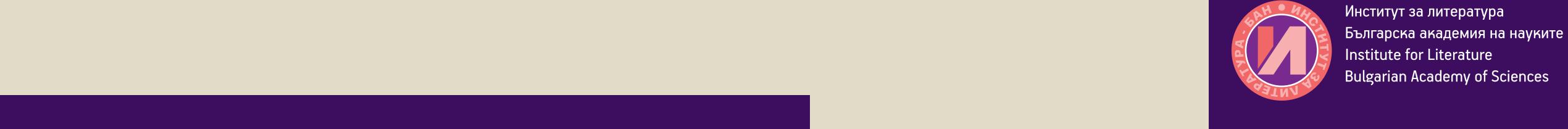
Пергамен: плотный, желтоватый, хорошей выделки. У лл. 10, 15, 16 - обрезано внешнее поле; у лл. 11, 12 надорван верхний угол (у л. 11 с утратой части текста).

Письмо: крупный прямой, изысканный устав, по 30 строк на странице. Писец – Ретко. Украшения: инициалы старовизантийского типа (лл. 4, 8об., 9об.,), заставки-полоски (лл. 4, 8об.) и небольшие маргинальные украшения (л. 9об.) - чернилами

35



раймае отчеты о своить азватиеть черезь каждан ора жёлана, а но околчана путетнестий представить катайо Сранительный Латовско-Русскій сокоро, ть прово бы особення падобы была описны всё конон, ала обществия было была описны всё конон, ала обществия сложа датовски и житерій ала обществия сложува Датовскими и житерій ала обществия сложува Датовскими и житерій ала обществия сложува Влорусстить понроком на которых ала обществия сложува водоствия то болого сложува на для разумблія дремять и стерояваеть понятичного пона понасти с Ститисьской и госорано XI ина. А. О. Болого, Пакицор Бабдостецу понадах возбарнось патий ить 2011, а туберей г,Стрілобицій привесь за Шилогогосного батирую Бабдостецу инадать виб теронять поняти клуха паший огу поргленной руковаеть, состовній провесь болого	іна віят, под пройет з ну нибетію в далада і руковися, а счель чка разворбаба, палба ть ности дистика д она падорбаба, палба ть неку одитика с ранасній вечитного та неку одитика до ранасній вечитного та неку одитика до ранасній вечитного та неку одитика до ранасній вечитного та неку одитика до ранасній вечитного та на сабанствого на на на на егорочос читного на ва старочость читного на ва старочость на старочость н	наск эторой полонича (у поциманалов, просеному чиналов, коно про саче иниато ине г. Стріаліна иналого ине г. Окраловач собі ністально пенаточки товать припадленита чно г. Маклонату, на н правилет сима, като правилет на колоне сучи годане сима, като правилет сима, като правилет на колоне сучи годане сима, като правилита на колоне сучи годане сима, сима, сима правилето сима сима правилето сима сима правилита на колоне сучи годане сима сима правилита на сима правилита на сима годане сима сима правили сима сима годане сима сима сима правили сима сима годане сима правили сима годане сима годане годане сима годане годане годане сима годане
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The History of the Codex Suprasliensis in Poland

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The National Library, Warsaw



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The Warsaw part of the Codex Suprasliensis,

Stanislaw Słoński (1879–1959) Słoński was a Polish palaeoslavist, linguist,

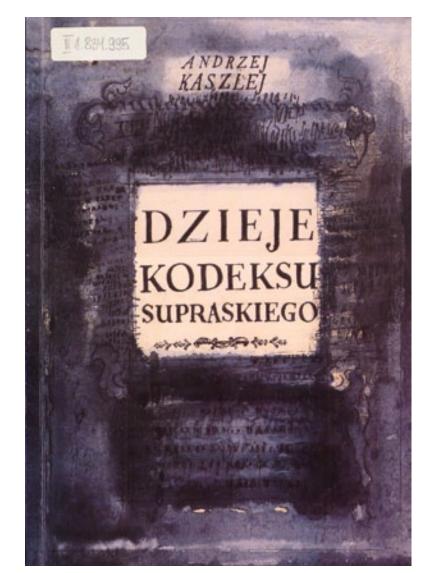
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The Library was established in 1928 with a decree by the Polish President Ignacy Mościcki (1926–1939). The Palace of the Commonwealth It was built in 1783 for Jan Dobrogost Krasiński, the Voivode of Płock. Nowadays the building holds the special collections of the National Library, including the Zamoyski collection, in which the Warsaw part of the Codex Suprasliensis is kept.

The history of the *Codex Suprasliensis* in Poland is complicated. In 1847 Michał Bobrowski sold his library to the Polish bibliophile Władysław Trębicki under the condition that the latter would keep it for himself. After his death the library was bought by the nobleman Tomasz Zamoyski and later became a part of The National Library in Warsaw. In 1872 J. Papłoński made the location of the manuscript known. In 1939, during World War II, the Germans took the book to Berlin, but in 1941 it was returned to Warsaw. After the defeat of the Warsaw Uprising the manuscript disappeared. Later it was found in the USA and was bought and returned to Poland in 1968.

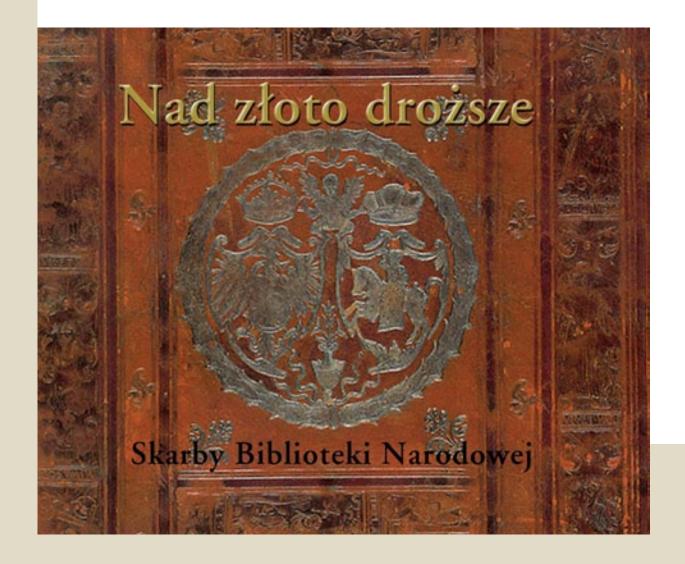
Leszek Moszyński (1928–2006) A Polish palaeoslavic linguist and a founder of

Count Tomasz Franciszek Zamoyski (1832-1889), the 14th Ordynat (hereditary landowner) of the Zamość estate Polish Slavists have made a great contribution to the study of the earliest Old Bulgarian manuscripts, including the *Codex* Suprasliensis. The first publication on the *Codex* in a Polish periodical was made by Jan Papłoński (1872). Polish mediaevalists like S. Słoński, L. Moszyński, S. Jaszuński, A. Brückner and A. Kaszlej studied various aspects of the manuscript. The Warsaw part of the *Codex Suprasliensis* was described by Ja. Ščapov (1976), K. Kuev (1986), A. Kaszlej (1991) and in the *Catalogue of Old Church* Slavonic Manuscripts in Poland (A. Naumow, A. Kaszlej, E. Naumow, J. Stradomski, 2004).



Warsaw, National Library, **BOZ. 201**.

The Warsaw part of the *Codex Suprasliensis* consists of 151 folia and contains 18 homilies by St John Chrysostom, a homily by Epiphanius of Cyprus, a homily by Patriarch Photius, and 5 vitae. The end of the book is missing. The manuscript, which is the largest part of Codex Suprasliensis, is kept at The National Library in Warsaw, in the collection of the Zamoyski Estate Library, BOZ. 201.



polonist, and specialist in general and comparative linguistics and in Sanskrit. He was among the founders of the Polish Slavonic studies, a Foreign Member of the Bulgarian Academy of Sciences (1930), and a Doctor honoris causa of the University of Sofia (1939). The *Codex Suprasliensis* was one of his main sources for studying Old Bulgarian syntax, semantics and lexis and for compiling an Old Church Slavonic Grammar (Gramatyka starosłowiańska. Warszawa, 1938; Gramatyka języka starosłowiańskiego (starobułgarskiego). Warszawa, 1953).

the Department of Slavonic Philology of the University of Gdańsk.

His scholarly contributions are in the general linguistic and textological studies of the 10th-11th-century Old Bulgarian manuscripts (Evangeliarium Assemani, Codex Zographensis, Enina Apostolos). He investigated the technique of translation in *Codex Suprasliensis* (for example, in the Encomium on the 40 Martyrs of Sebaste) and concluded that the Gospel citations in the Codex had been translated independently from the Preslav redaction of the Gospel.

Andrzej Kaszlej. Special Collections Department, National Library in Warsaw

Salomon Jaszuński (1902–1938) He was a Polish linguist who studied the literary history of *Codex Suprasliensis* and the history of the Monastery of Supraśl.

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²) Kodeks dyplomatyczny księstwa Mazowie nie w drukarni Gazoty Polskiej, 1863. Str. 73.

Supras

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¹) Słownik Geograficzny Królestva Polskiego i ianych krajów iańskich. Tem XI. Warszawa, 1890. Str. 590.

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Българска академия на науките



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Codex Suprasients

in the Context of Byzantine-Slavonic Relationships

19-29 август 2011 Софийски университет, южно крило, фоайе



Институт за литература Българска академия на науките Institute for Literature



The Tenth-Century Old Bulgarian Manuscript **Codex Suprasiensis** In The exhibition was **Byorganized with the** Resupport of:

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PIOTHN YAN Ministry of Culture of Republic of Bulgaria H B B - B - T Institute for Culture, Ministry of Foreign Affairs, Bulgaria

Authors:

Elena Tomova, Maria Yovcheva, Anissava Miltenova

Designer:

Milena Valnarova

