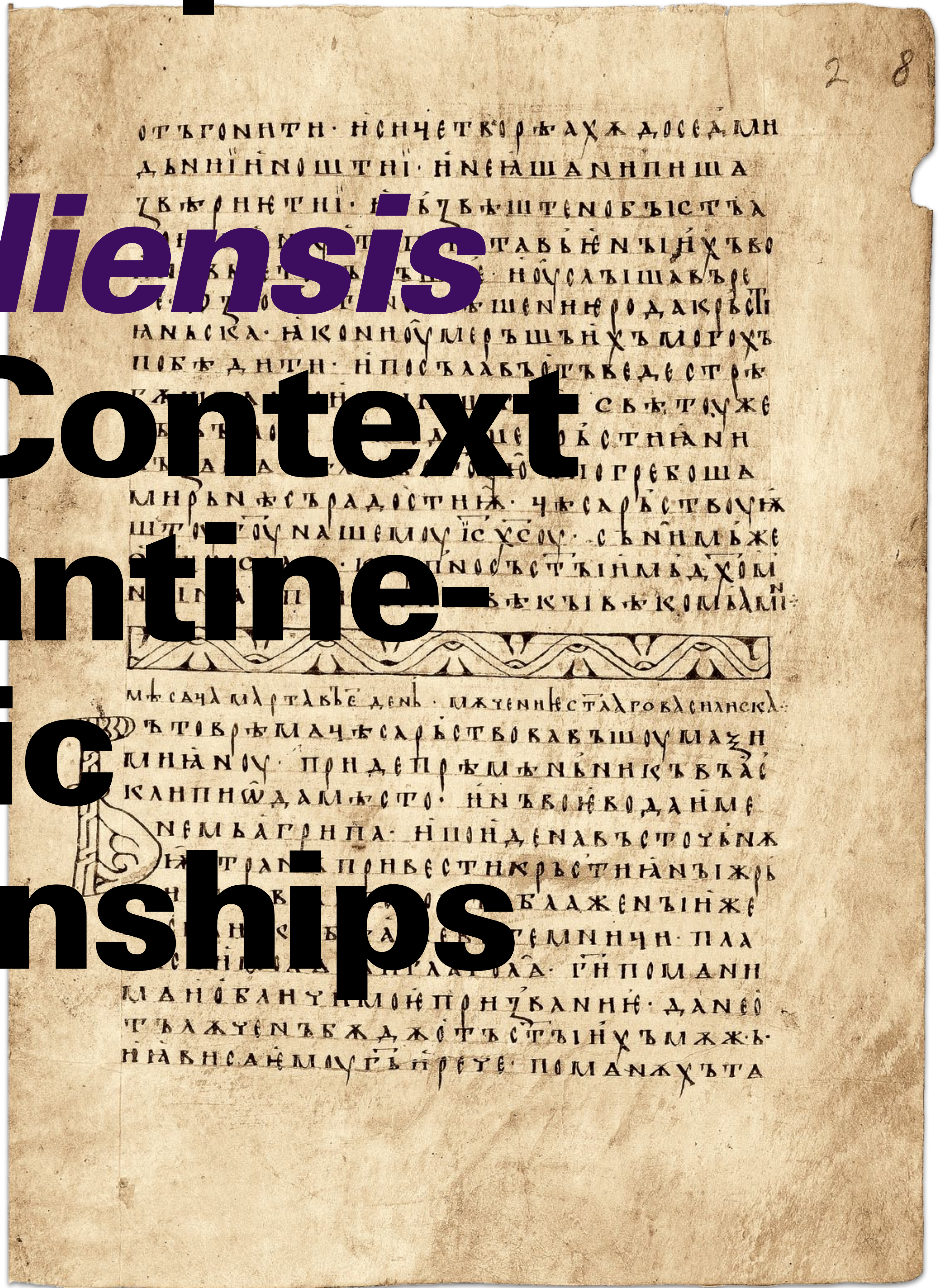


# The Tenth-Century Old Bulgarian Manuscript

# *Codex Suprasliensis* in the Context of Byzantine- Slavonic Relationships



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

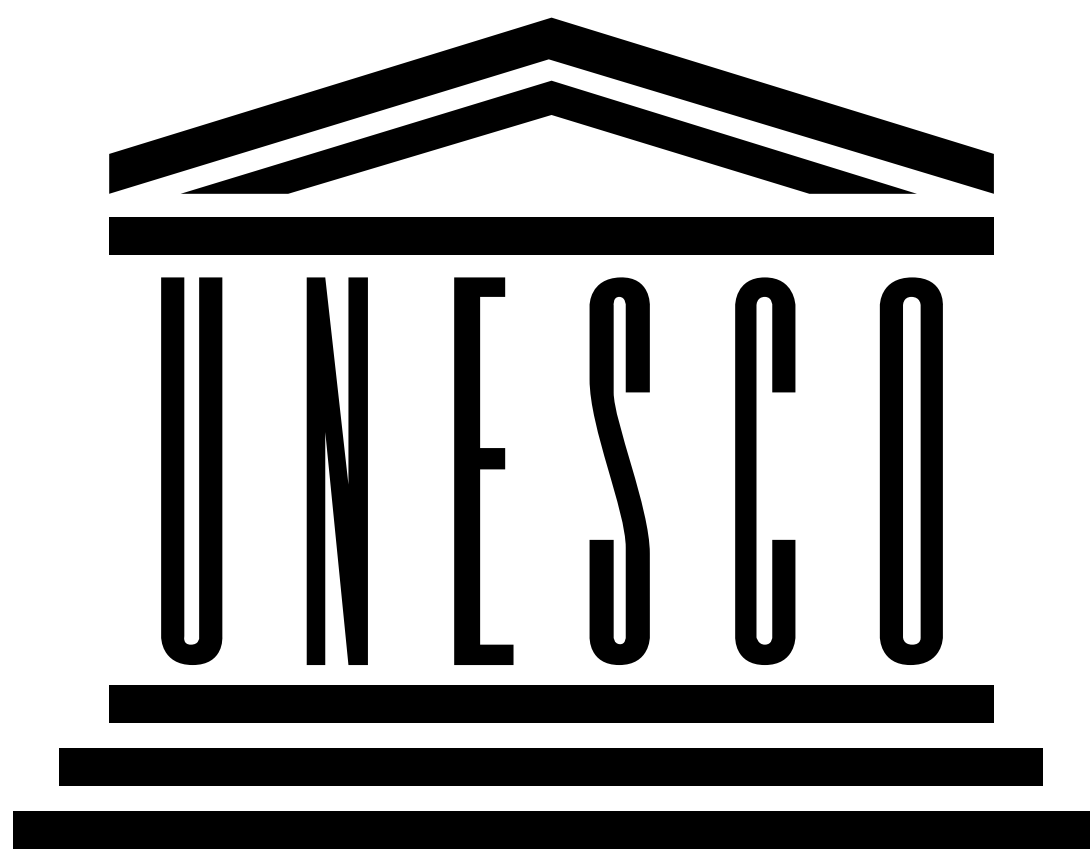


Посолство на Република Полша в София  
Embassy of Poland in Sofia



Институт за литература  
Българска академия на науките  
Institute for Literature  
Bulgarian Academy of Sciences

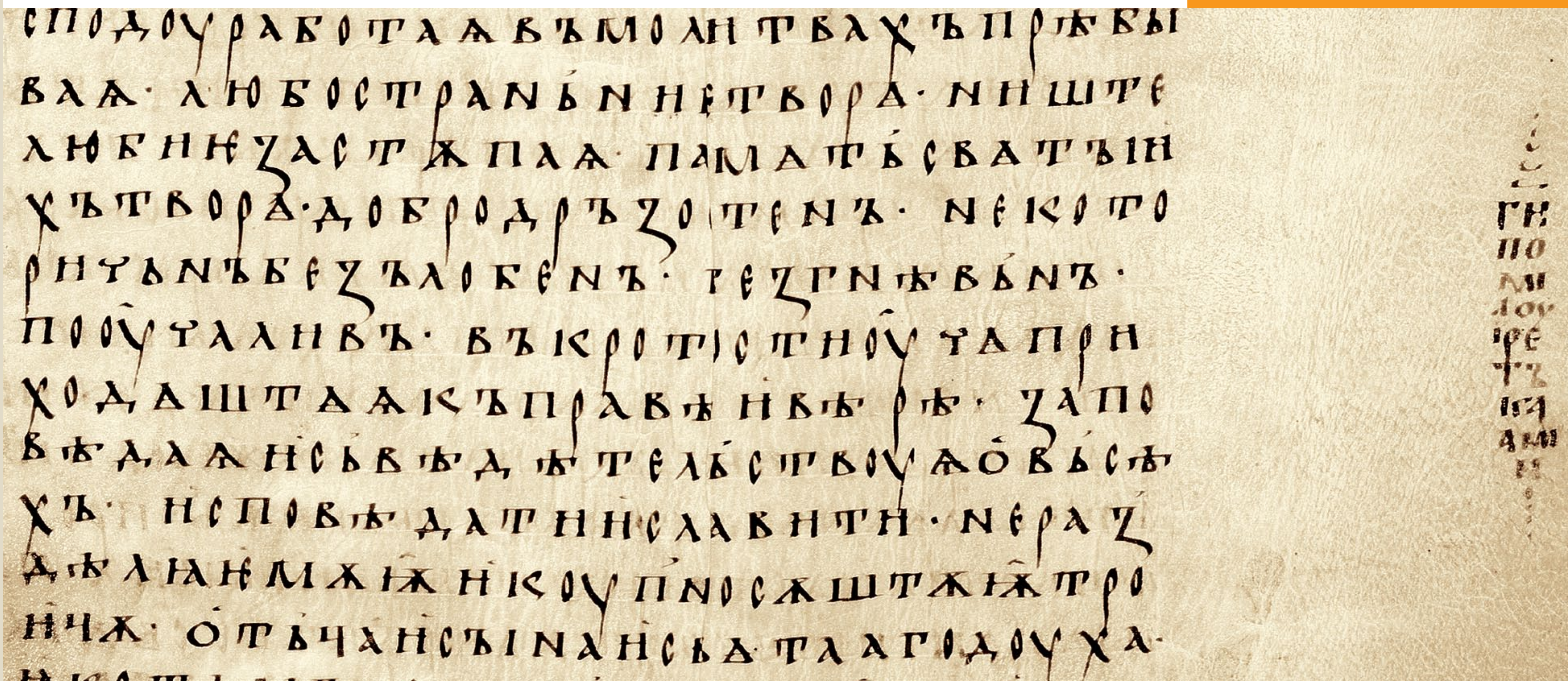
Listed in the UNESCO's  
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United Nations Educational, Scientific and Cultural Organization



- Codex Suprasliensis
- Inscribed on the International Register in 2007
- Memory of the World



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

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 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 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.

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.

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.

Paul the Simple

**Codex suprasliensis, 86r-88v**

1. [Gk] [Eng] [86r] Показаше же сѣнь божи . иераѣ . и иви мнози отъ братва Іо ѡнъ кае хъиже глаголати . ѡко І пауль иѣдо полюскыи рати . І иераѣ берзобень и прость І житиѣмъ . съ краснѣиже женомъ сърыже са . злыравныиже рерома . ѡже І отан кто сърыѣваше ; на днѣхъ рѣмени же съ сѣла направо вѣдъше въ домъ І свои . обрѣше ѡ злы твораша . провѣдшоу на полдроме оуправыишшоу І паула . и вшеѣхъ ик съ обѣщаньи ка І хотиѣ . въсмымъ са въдыи к ѡиы І глагола : добръ добръ тако ми Іоуса І иераѣѣ ѡ томъ . ахъ оуже к тому не І вшедѣ ка . иди иди ик ѡ икѣи ка . І ахъ бо иже ѡ божѣ сърышешъ .

1 Διαγείτο δὲ ὁ ἄγιος τοῦ Θεοῦ Γεράσιος καὶ ἕτεροι πλείονες τῶν ἀδελφῶν. περὶ ὧν μετὰ λέγειν, ὅτι Παῦλος τις ἀγροικὸς γεωργός, καθ' ὑπερβολὴν ἀκακὸς καὶ ἀπίστος τὸν βίον, ὀρανοειδέτη γυναικὶ συνελεύθη κατακροῖσαι τὴν γυναῖκα· ἤρας τοῦτον διαλάνθαιεν ἀμαρτανόσας ἐπὶ ἡμετέροις χρόνοις. Εἰσελάθον δὲ τότε εἰς ἀγορᾶν αἰώνιον εἰς τὸν οἶκον αὐτοῦ, εὗρον αὐτοὺς ἀιοχρηστογούνας, τῆς προνοίας εἰς τὸ συμφῆρον ἰδηροῦσθαι τὸν Παῦλον. Καὶ θεασάμενος αὐτὴν μετὰ τοῦ συνήθους αὐτῆς, γελάσας σμεῖνον, ἐτίθειναι

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 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

**Linguistic commentary**

Показаше: 3.p.sg. imperf. of показѣ-ј

же: enclitic particle of cont.narr., after показаше

сѣнь: for свѣтъи, N.sg.masc. of свѣтъ-, agr.w. иераѣ

божи: N.sg.masc. of божи-, poss.adj. of богъ, agr.w. иераѣ

и иви: N.sg. of masc.pers. name, subj. of S, tog. w. кронии

мнози: N.pl.masc. of pron.adj. used as noun, subj. of S, along w. иераѣ and кронии

и хотиѣ: N.pl.masc. of pron.adj. used as noun, subj. of S, along w. иераѣ and кронии

и вшедѣ: N.pl.masc. of pron.adj. used as noun, subj. of S, along w. иераѣ and кронии

иди иди: N.pl.masc. of pron.adj. used as noun, subj. of S, along w. иераѣ and кронии

# Contents of *Codex Suprasliensis*

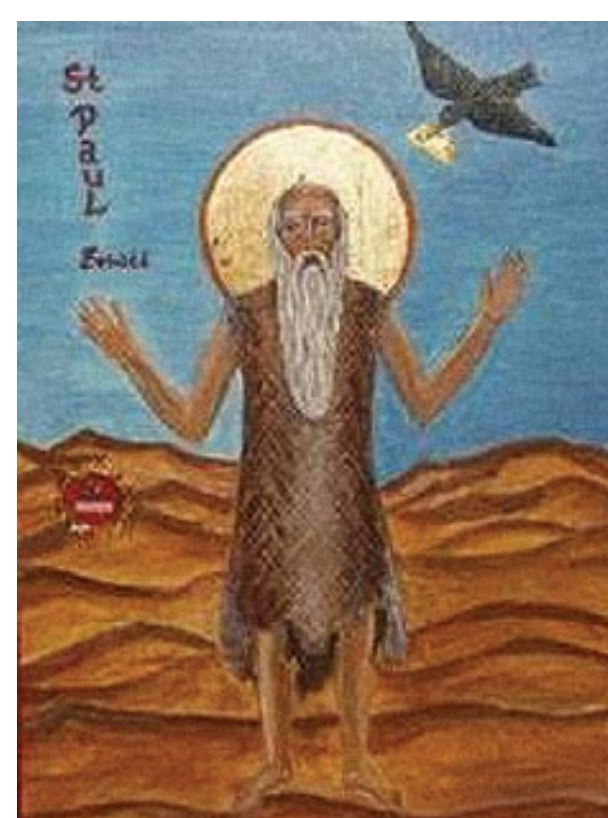
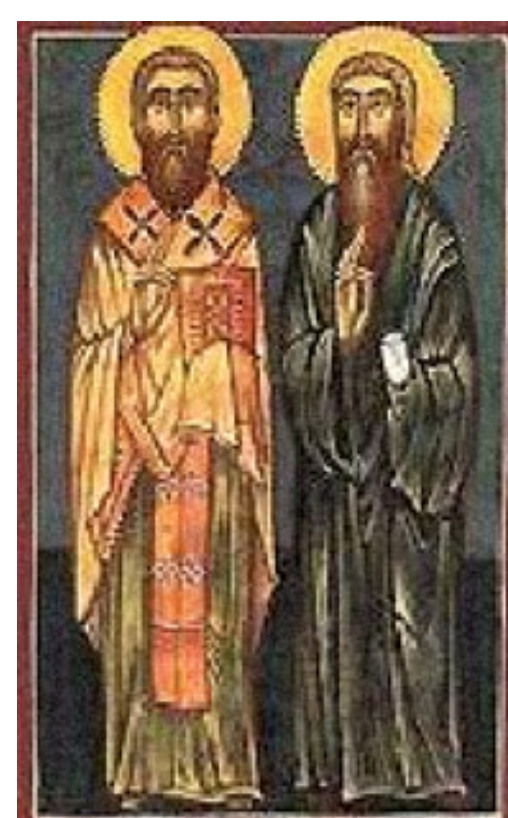


**The Holy 40 Martyrs  
martyred of Sebaste**

Staatliche Museen, Berlin,  
10th c.

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.

Most of the hagiographic works are vitae of martyrs from the 3<sup>rd</sup>-4<sup>th</sup> 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 1<sup>st</sup>-2<sup>nd</sup> centuries, such as St Conon of Isauria, in the 6<sup>th</sup>-7<sup>th</sup> centuries, such as St Gregory the Great, Pope of Rome, or in the 9<sup>th</sup> century, like the Forty-two Martyrs of Amorium. Geographically, the stories took place in various regions- the Roman Empire, Asia Minor, Palestine, Egypt, the present-day Tunisia.



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 ice-cold 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).

# Contents of Codex Suprasliensis



The homilies for the movable feasts 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 // *Balgarski 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.



**St. John 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

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 Chrysostom were an inexhaustible source for generations of mediaeval painters who interpreted literary texts by means of figurative art.



**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.



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



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

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 John Chrysostom's works (Conevski, Ilija. *Patrologia*. Sofia, 1986, 325-346).



**Complaint of Christ.**  
Fresco from the "St. Theotokos Perivlepta"  
("St. Clement") in Ohrid 1295

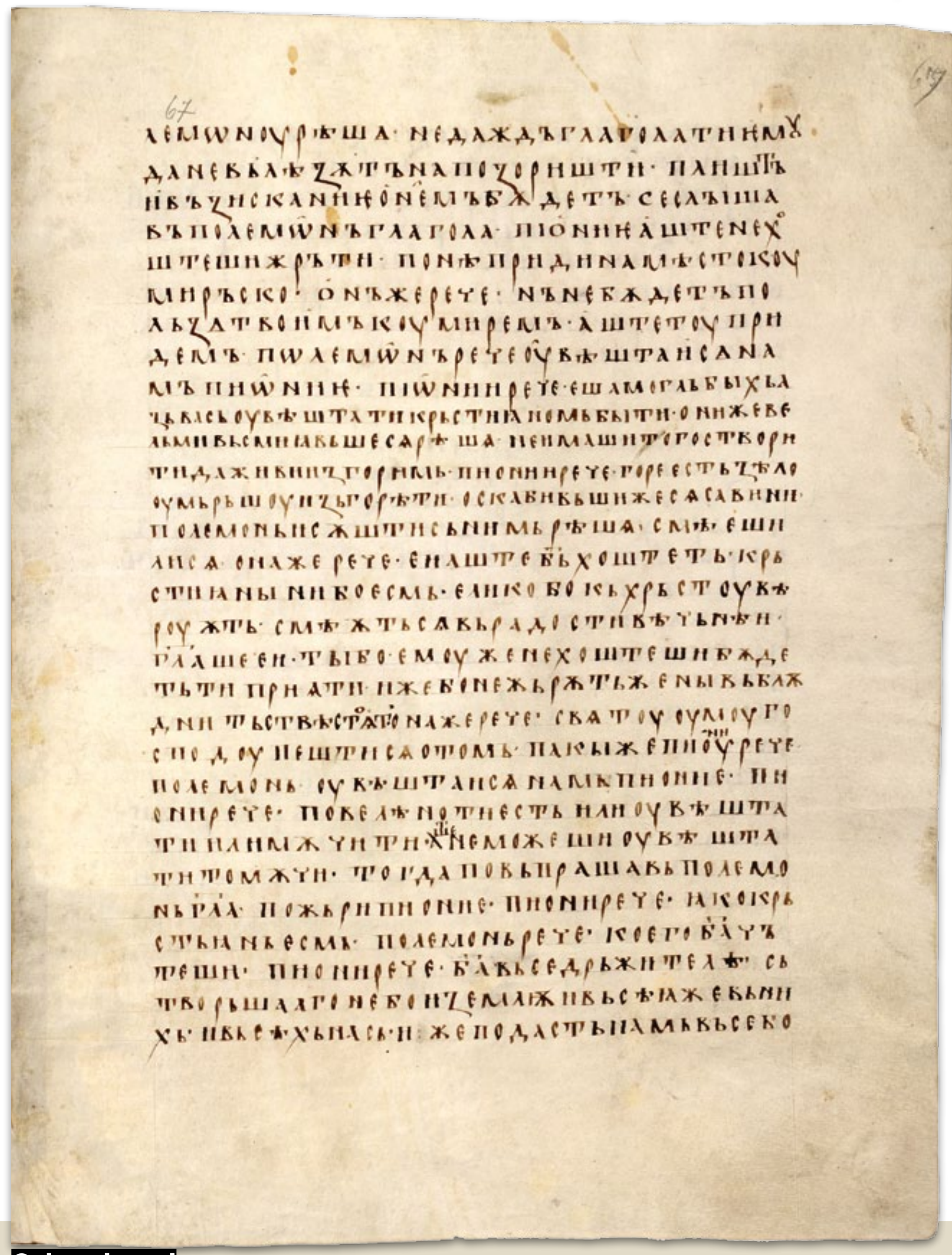
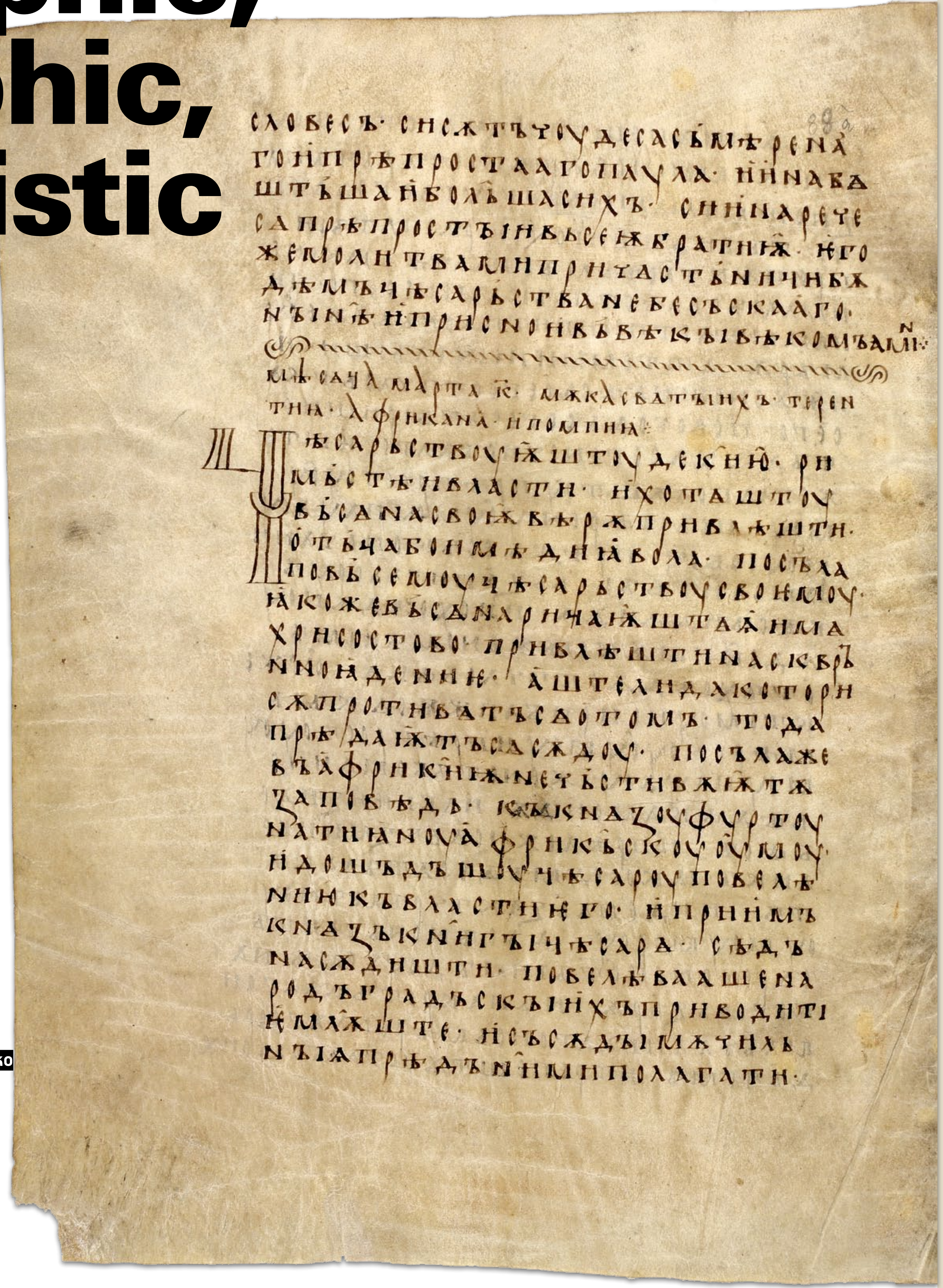


# Palaeographic, Orthographic, and Linguistic Features

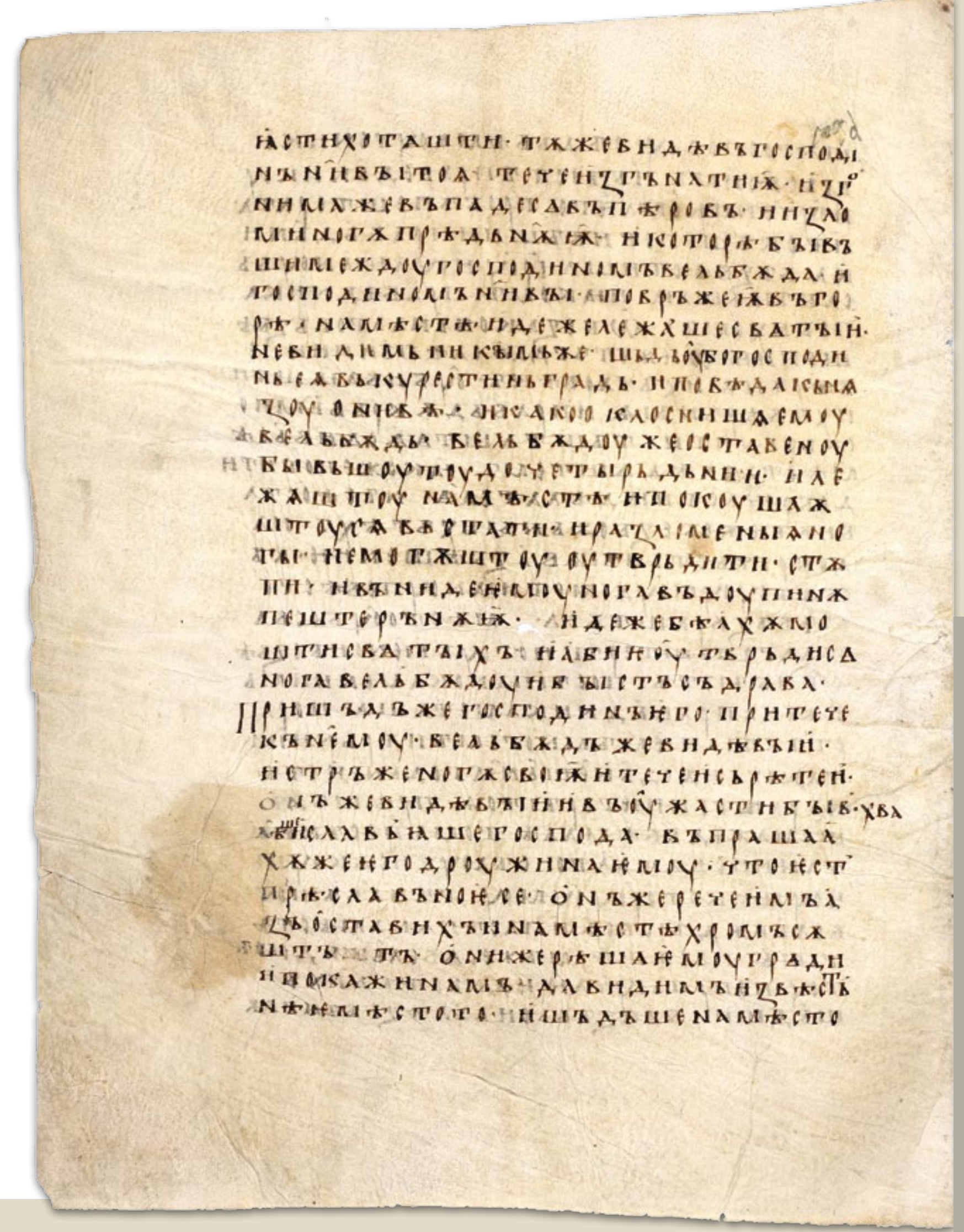
The *Codex Suprasliensis* was copied by three scribes. The main part of the manuscript was made by Retko. The second copyist wrote f.129.30 and f.139.9-20. It is supposed that the text on f.218.8-16 was copied by a third scribe and was afterwards corrected by Retko. The manuscript reflects a developed Cyrillic script system that is characterized by four letters for nasals (А, ІА and ІѦ after vowels, Δ and ꙗ after consonants), two *yers*, special letters for the jotted vowels ІѦ, ІѦ and ІѦ, and for the palatal sonorants Ѡ and ѡ. 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 *yers*, the use of *є* instead of a front *jer* (in both roots and suffixes) and of *о* instead of a back *jer* in suffixes only. There are many instances of omission of *l*-epentheticum. After the soft Ѡ and ѡ either ІА or ІѦ may be used, and after the soft Ѣ either А, Ѣ, or ІА and either Ѡ or ІѦ. 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 Retko

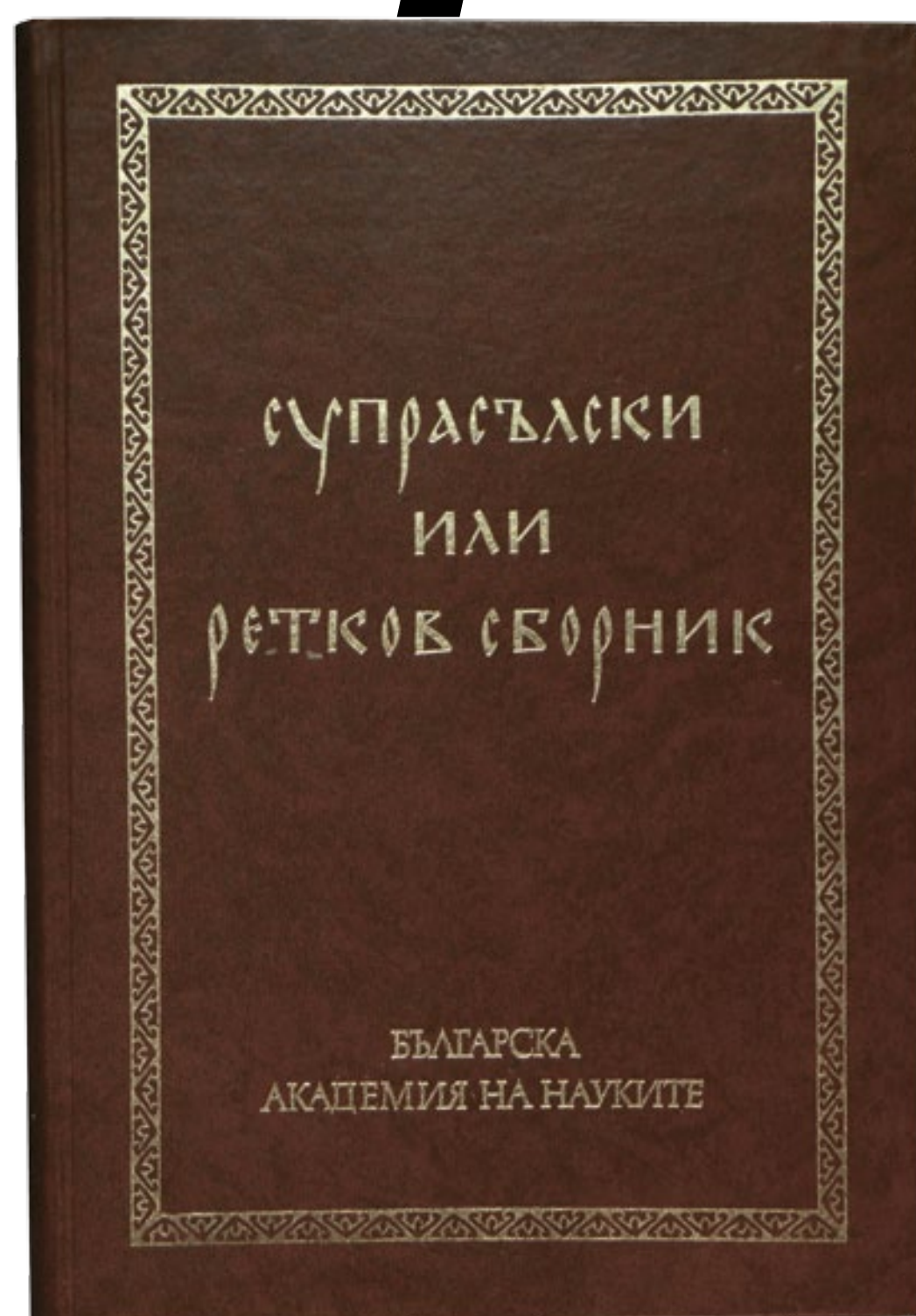
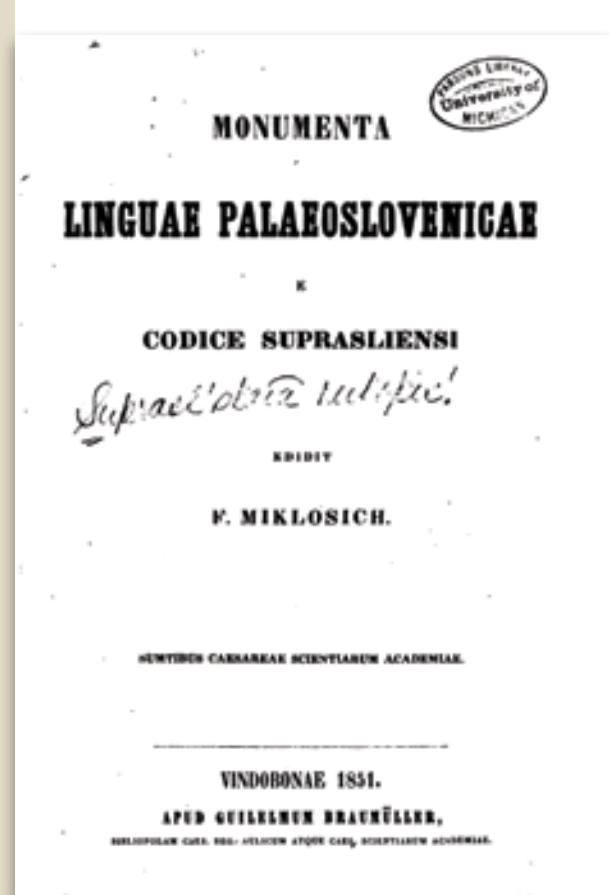


Other hand



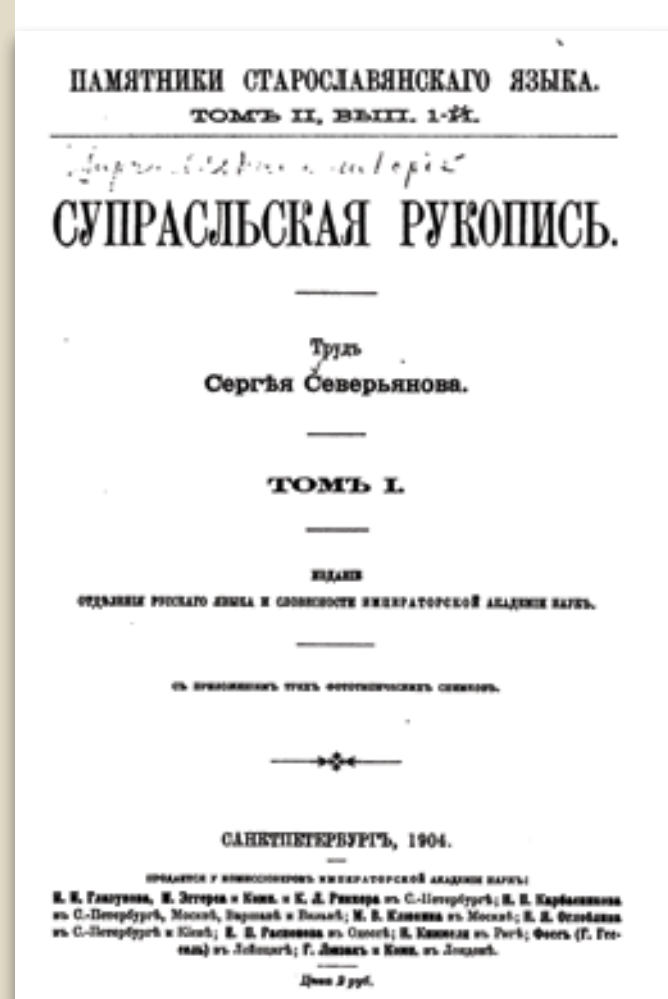
Other hand, corrected by Retko

# Editions of *Codex Suprasliensis*



## 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 19<sup>th</sup> 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 an honorary member of the Bulgarian Literary Society, the future Bulgarian Academy of Sciences.



## 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- *Evangelium 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.

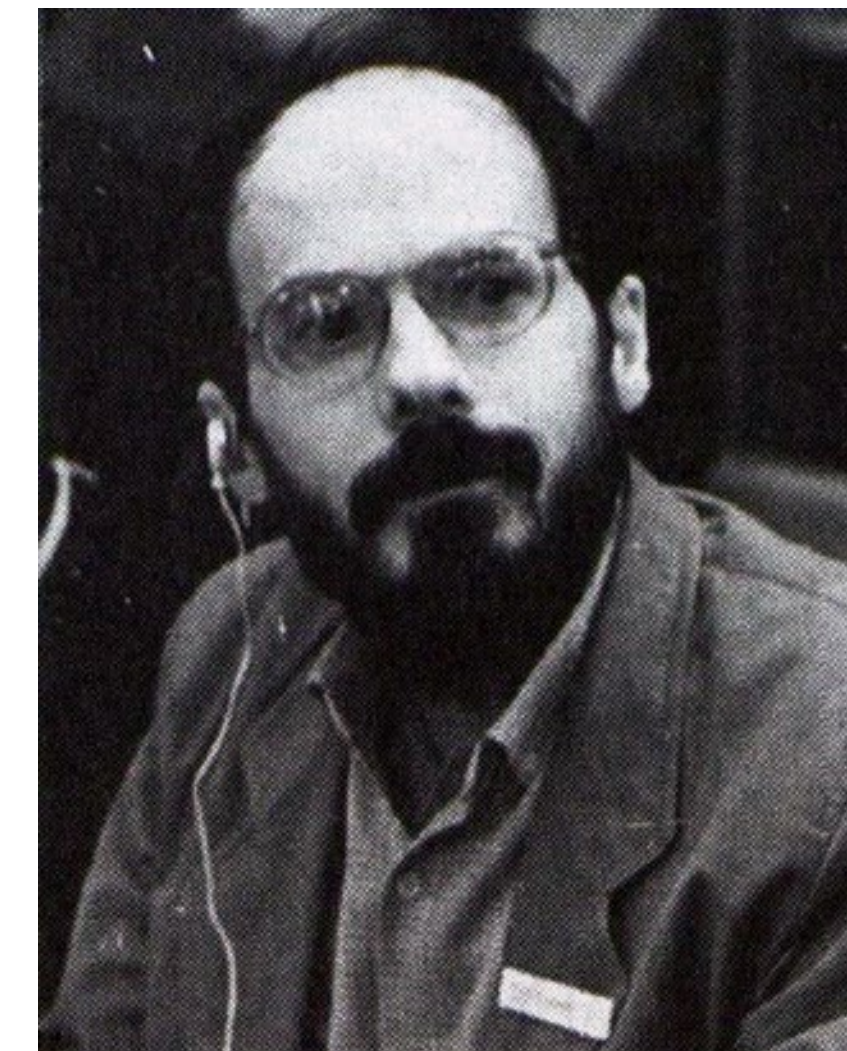
## Alfons Marguliés (1897–1928)

German slavist, 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.



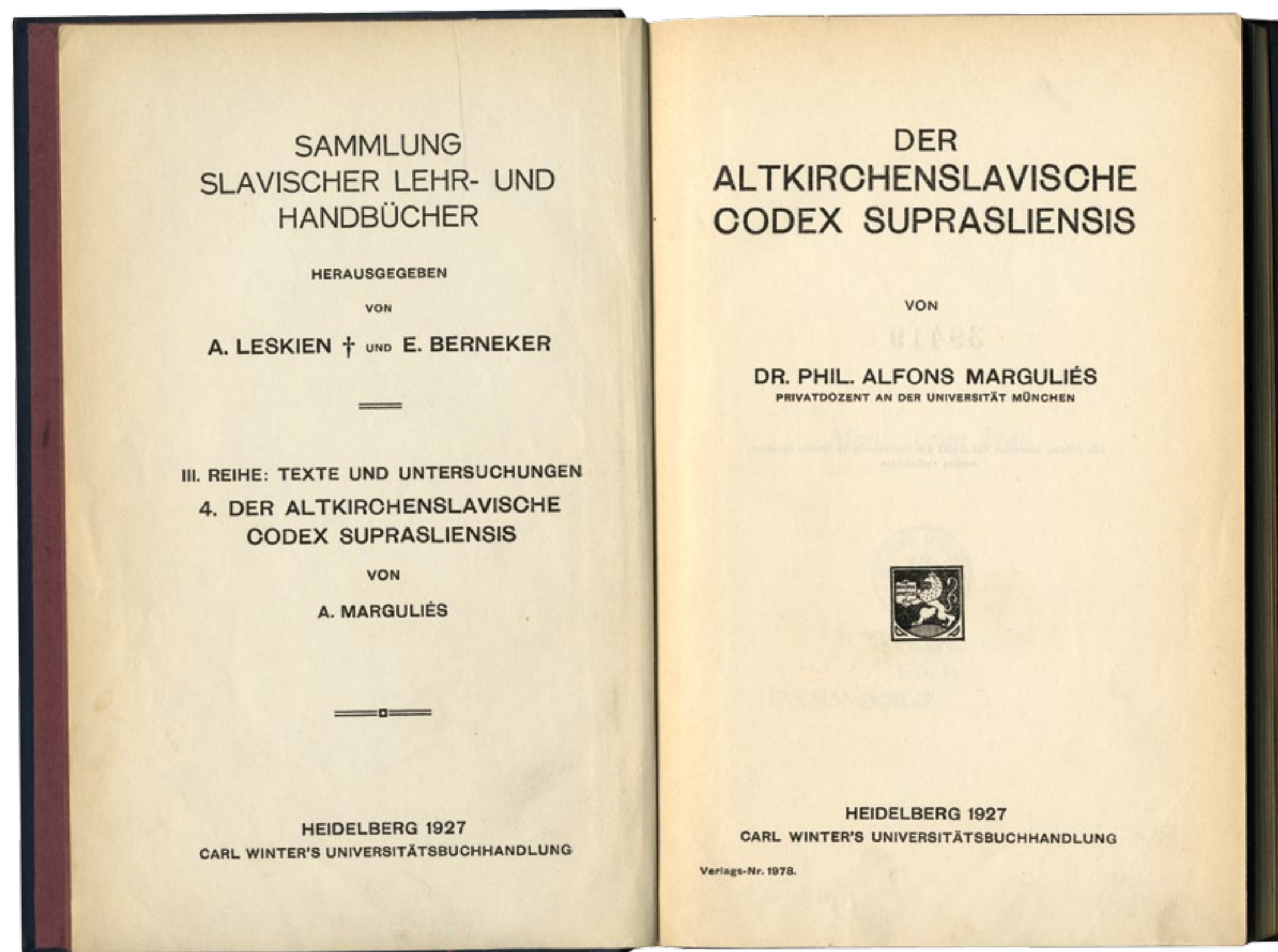
## Jordan Zaimov (1921–1987)

Bulgarian linguist, a specialist in Bulgarian, Balkan and Slavonic etymology and onomastics, in the historical grammar of the Bulgarian language and in Slavonic epigraphy. Together with Mario Capaldo he prepared the first Bulgarian edition of the *Codex 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).



## 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).



## 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 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.

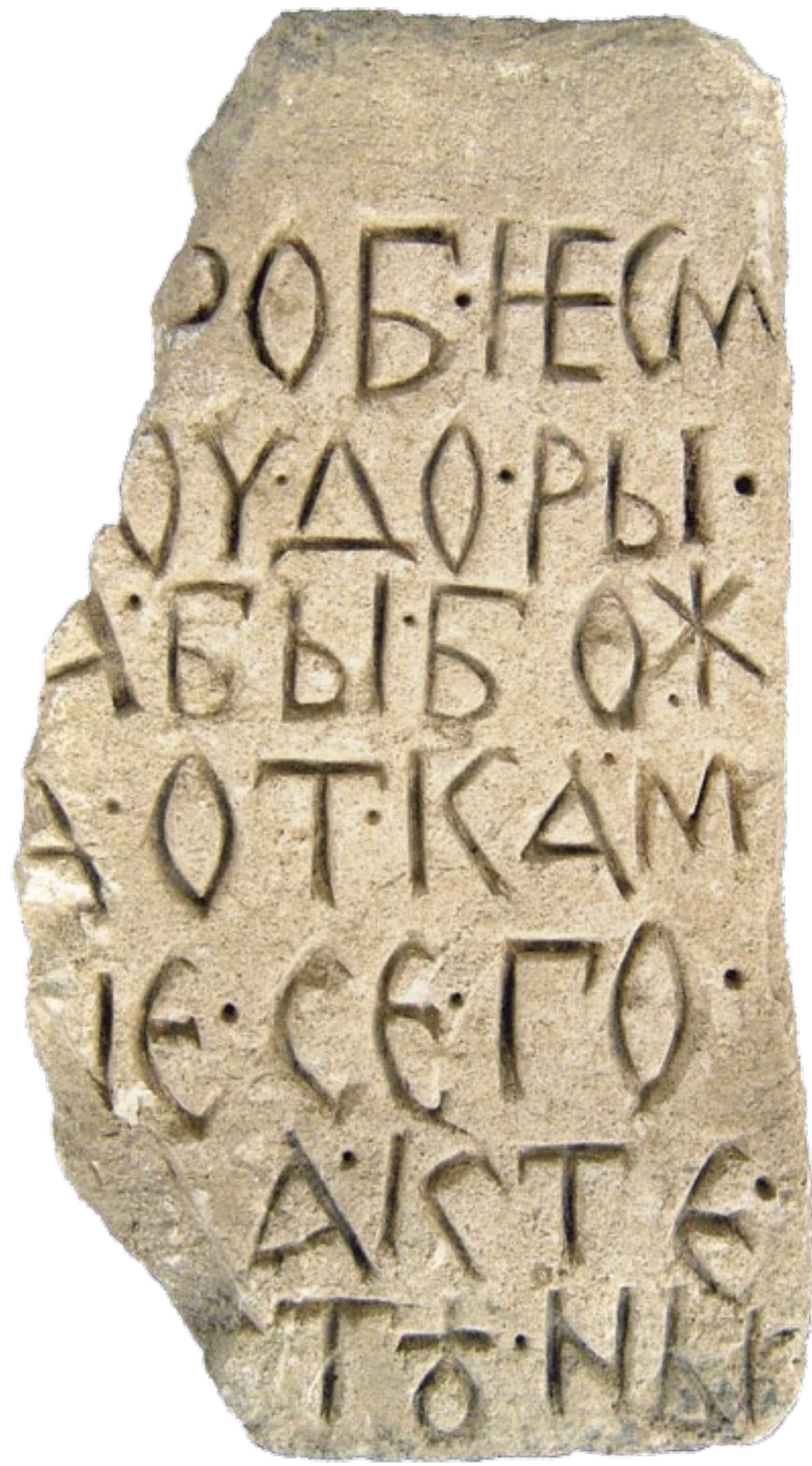


## Thomas A. Lysaght (1928–2010)

A New Zealand palaeoslavist and a specialist in Bulgarian studies. He published *Codex Zographensis*, *Evangelium 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 9<sup>th</sup> 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.

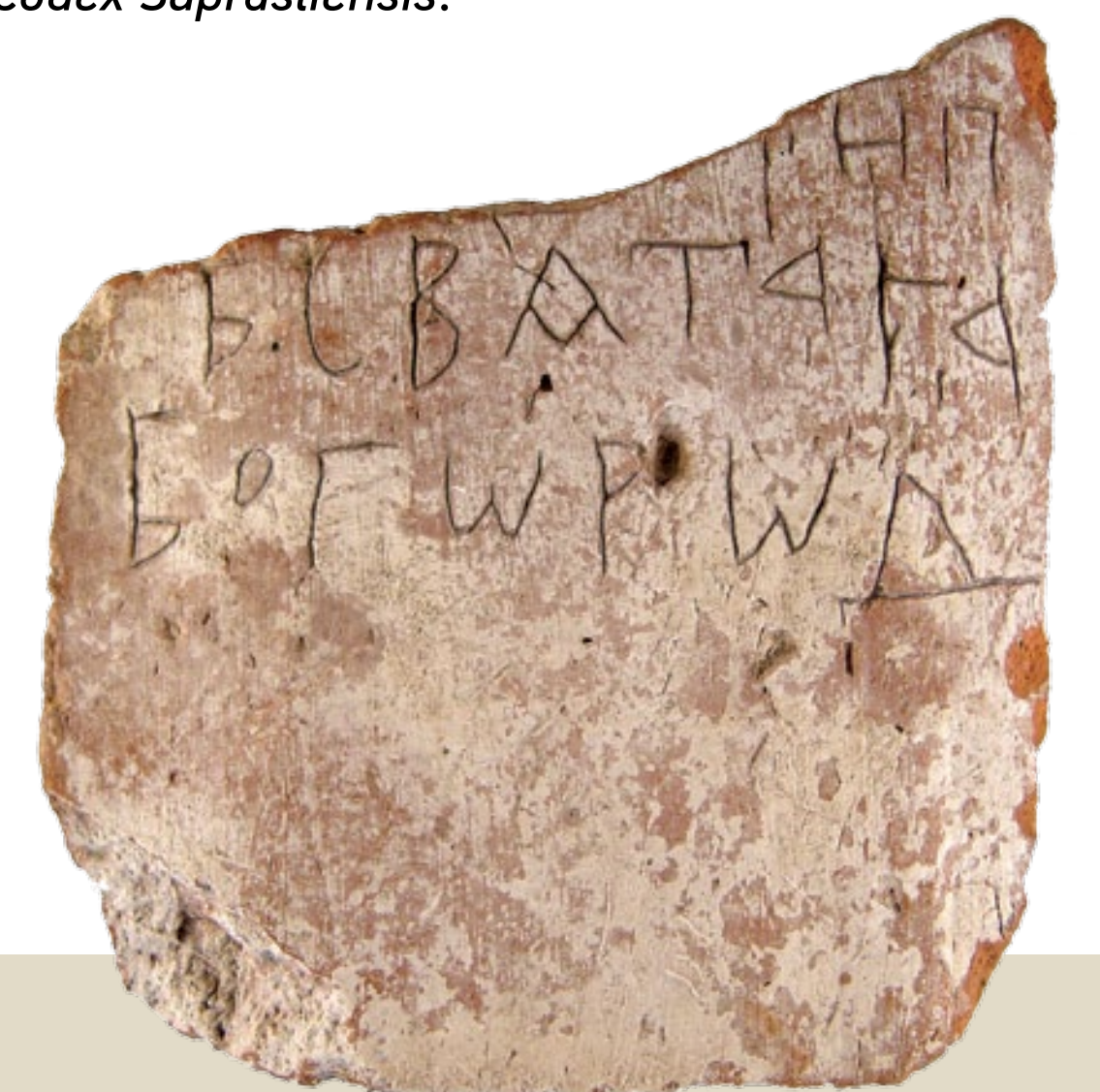
The written sources describe the magnificent architecture of Preslav palaces, churches, monasteries and fortifications, witnessing to the high level of the city's material culture. The Preslav culture and art had their flowering during the reign of prince Simeon I the Great (893-927) and it has been 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. Oščarov, K. Popkonstantinov and others.



Preslav ceramics are a particular kind of applied art from the 9<sup>th</sup>-10<sup>th</sup> centuries. Ceramic objects were made in workshops near the Round Church, in Patlejna, Tuzlaläka, Selište, Pod Žäbuite. 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 (Tuzlaläka), 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).

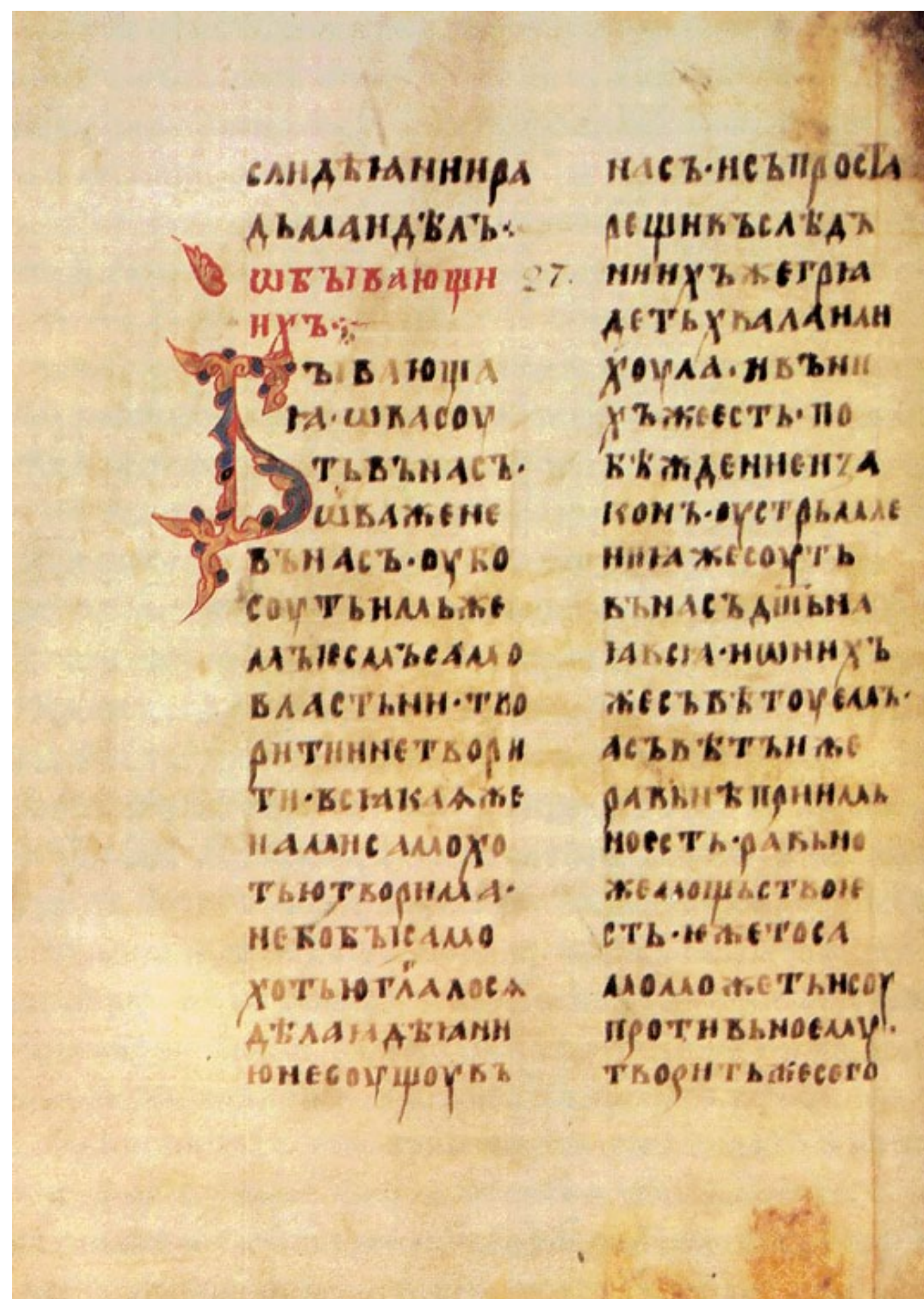
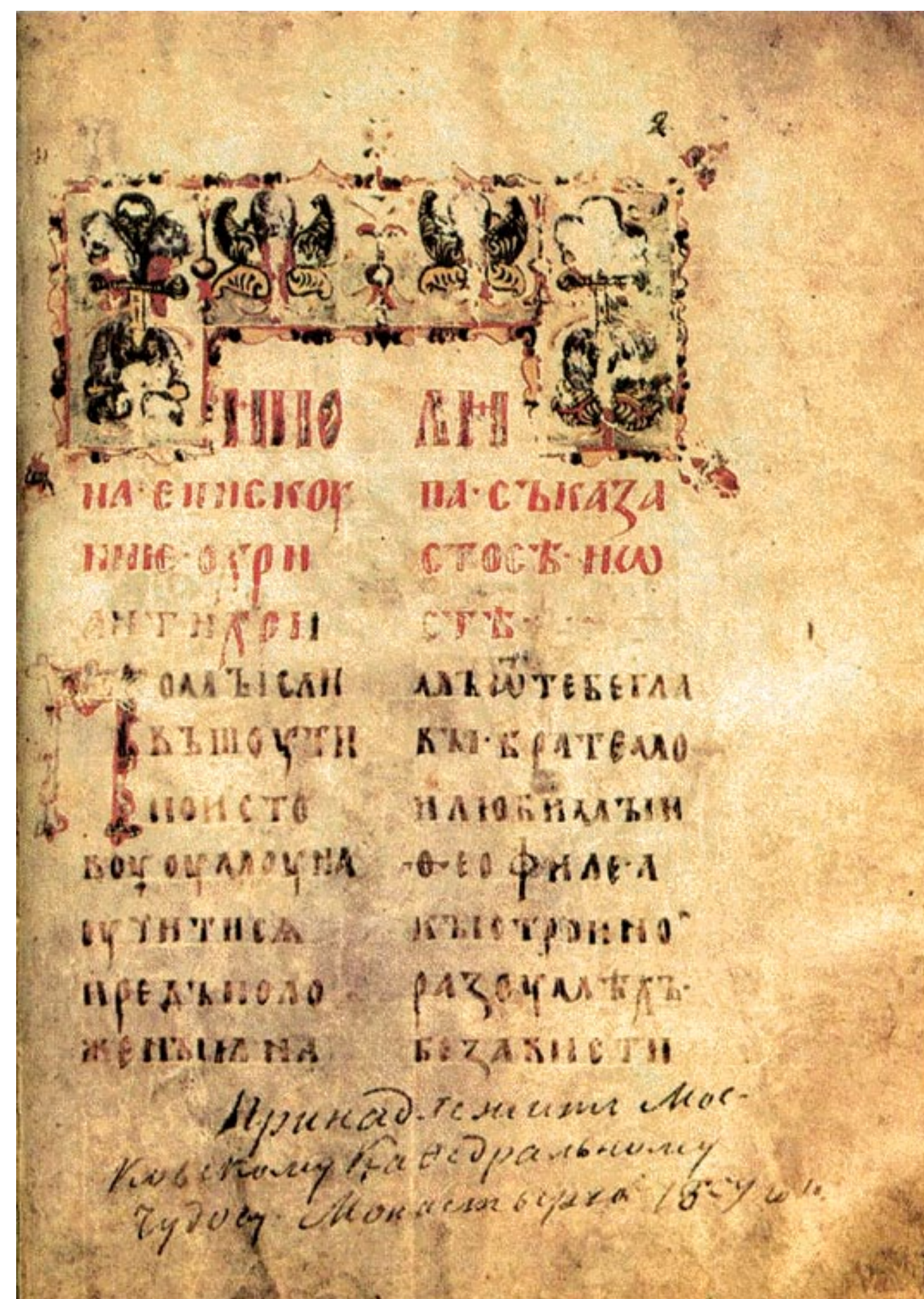
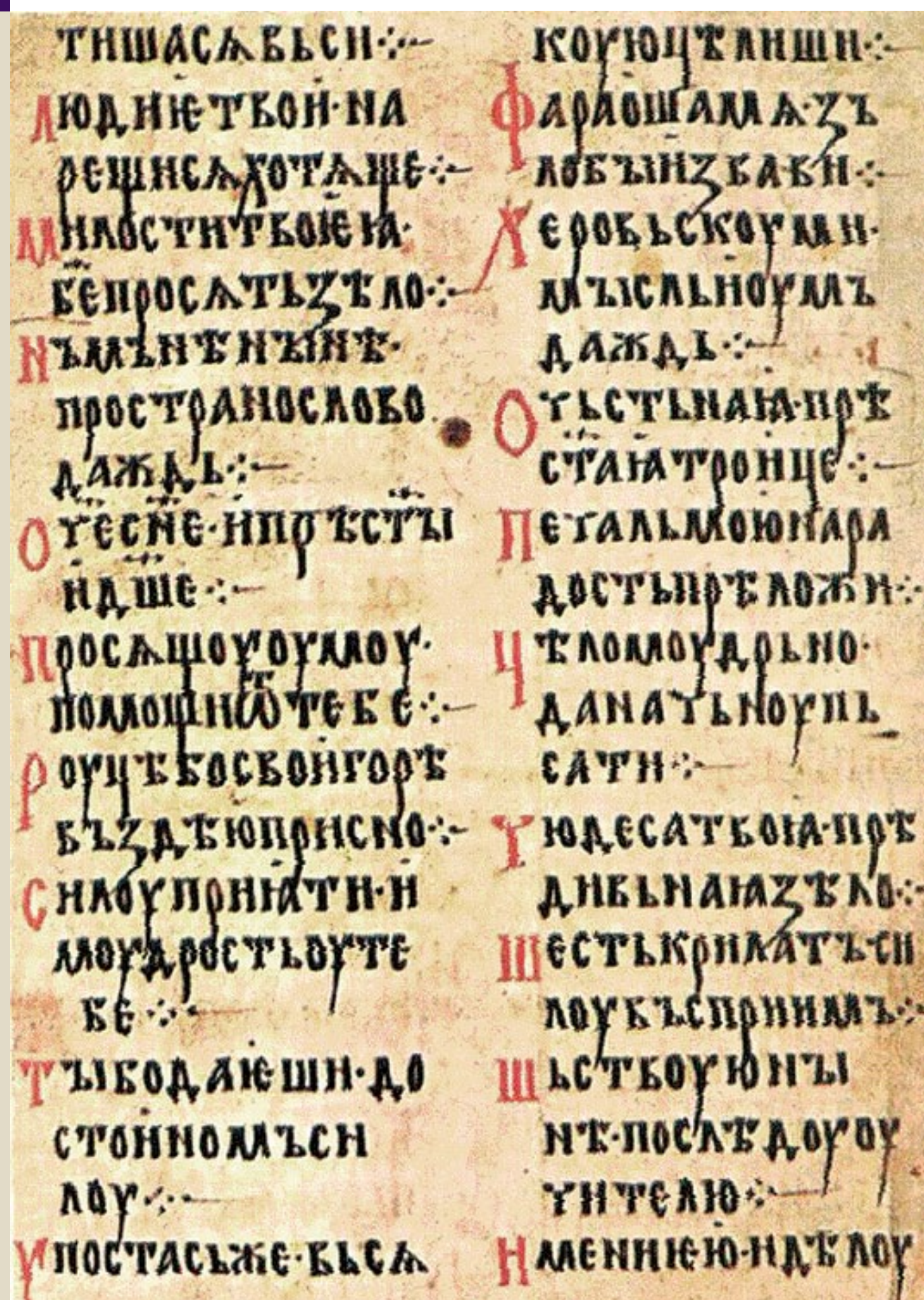
The Preslav ceramic plates with inscriptions or with liturgical texts, such as the 10<sup>th</sup>-century Cyrillic inscription from the Round Church, as well as the ostraca with names of saints whose relics were translated to Preslav, are important historical, archaeological and linguistic sources. 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).

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: нонас, варъвара, истратнос, купринънь, маринна гравд и ржка антохнискън, сумеон стаъпн[нкъ], полукарпъ ста[р]ън, кыр нонаъ. 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 10<sup>th</sup>-century Bulgaria. It is significant that the *Vita of Jonas and Barachisius* is included in the *Codex Suprasliensis*.



# Preslav Literary School

## The Golden Age of Bulgarian Literature



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

The Preslav Literary School arose as a result of important historical events in the second half of the 9<sup>th</sup> 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).

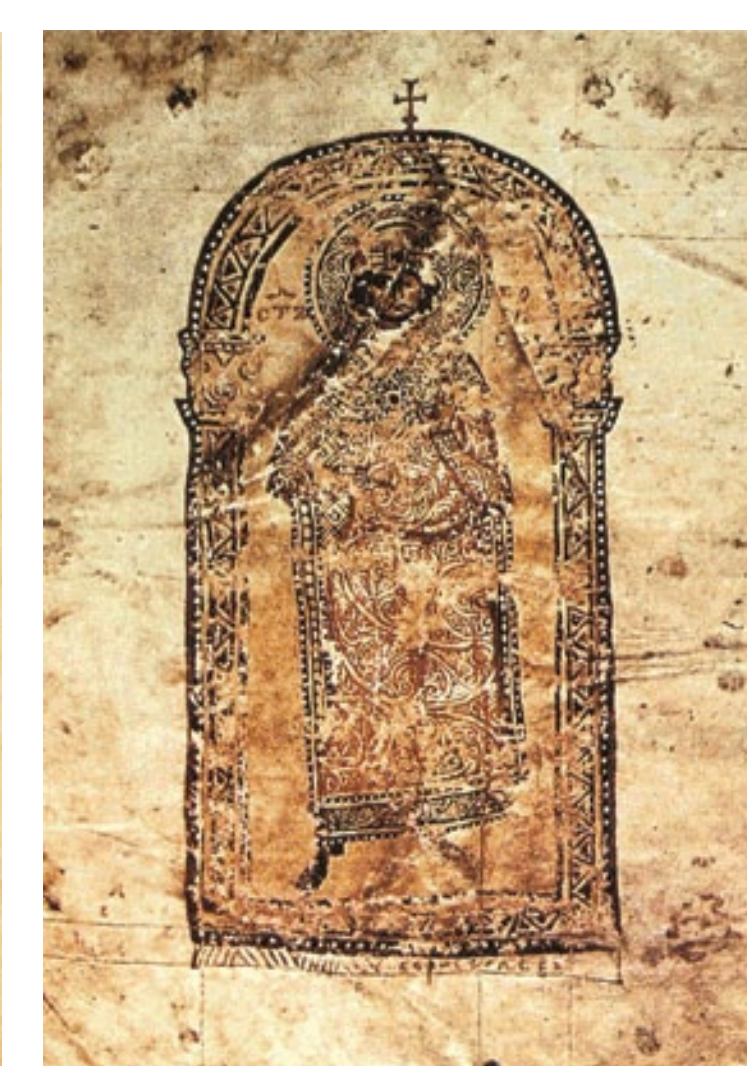
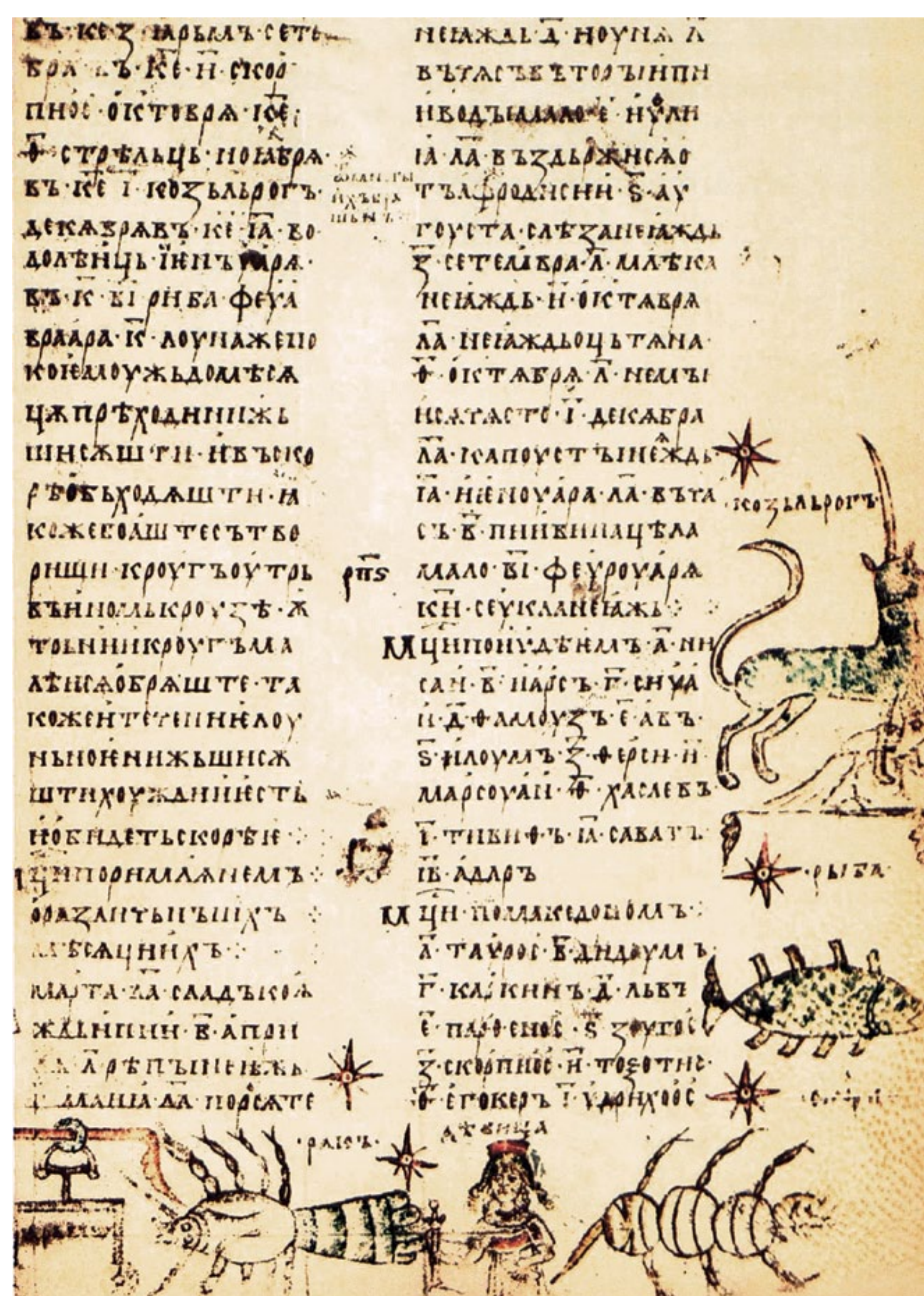
In the Preslav monasteries worked the most talented Old Bulgarian authors, like Constantine of Preslav, Gregory the Presbyter, John the Presbyter, John the Exarch, Ćernorizec Hrabăr and Tudor Doksov. The Preslav men of letters created an extensive written heritage that was various in genre and subject: 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*, Ćernorizec 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.

**Prayer in alphabetical order** by Konstantine of Preslav

**Hippolytus of Rome. Treatise On Christ and Antichrist**



Russian copy of **Simeon's florilegium**, *Izbornik of 1073*



Miniature of king Boris-Michael in **Učitel'noe evangelie**, copy of 12<sup>th</sup> c.

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

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 15<sup>th</sup>-16<sup>th</sup> century.



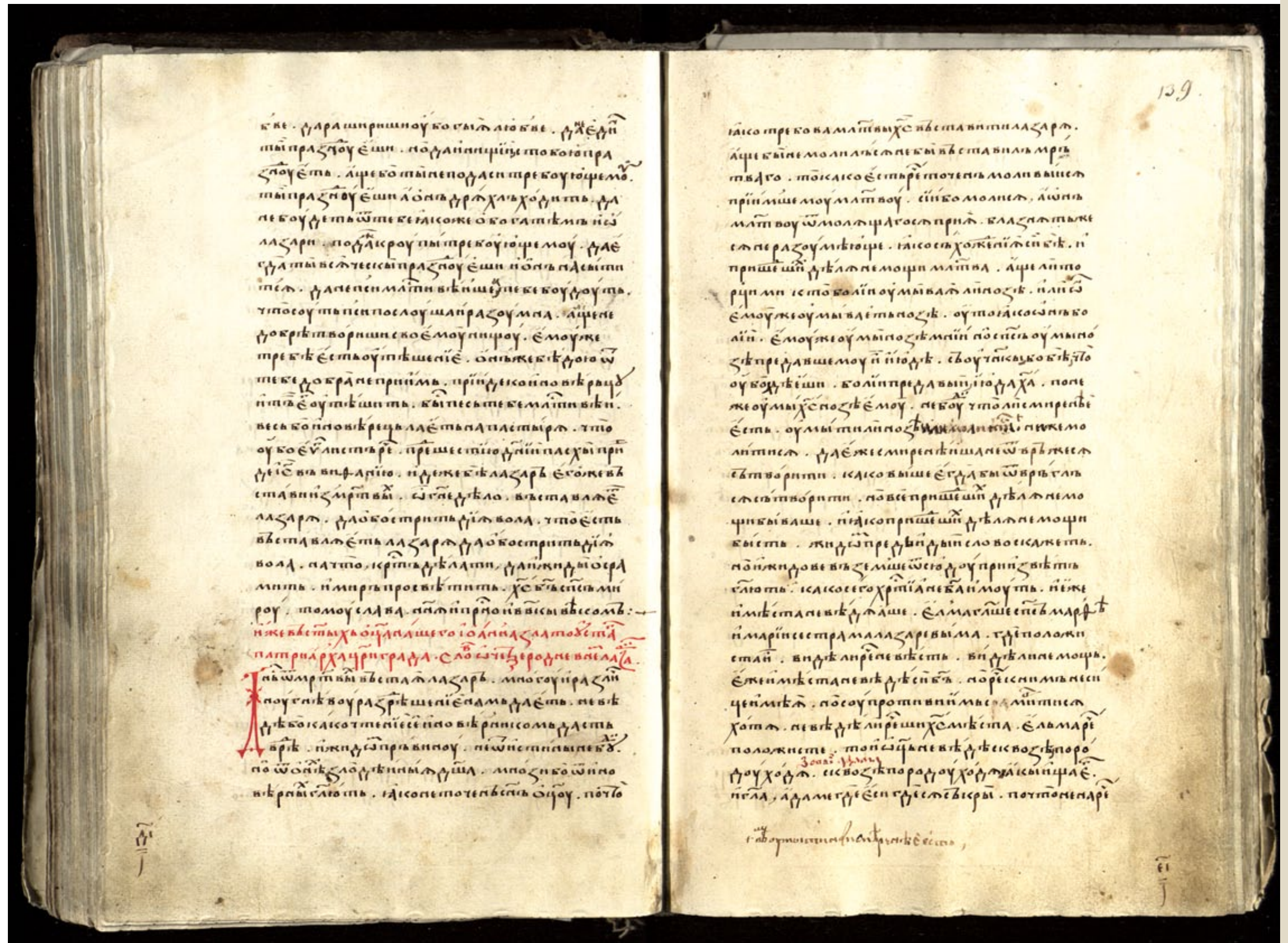
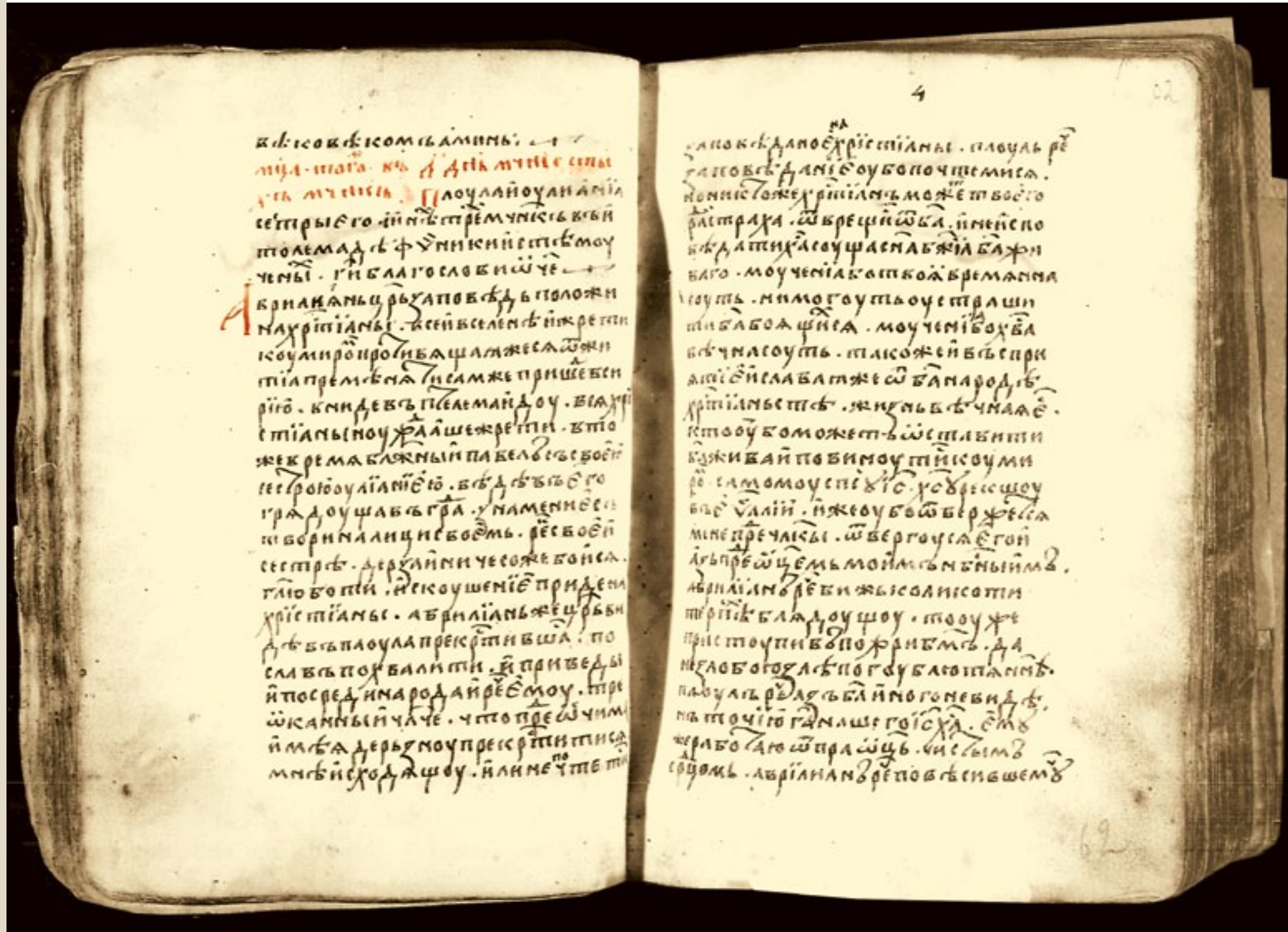


# Further copies of the Codex Suprasliensis

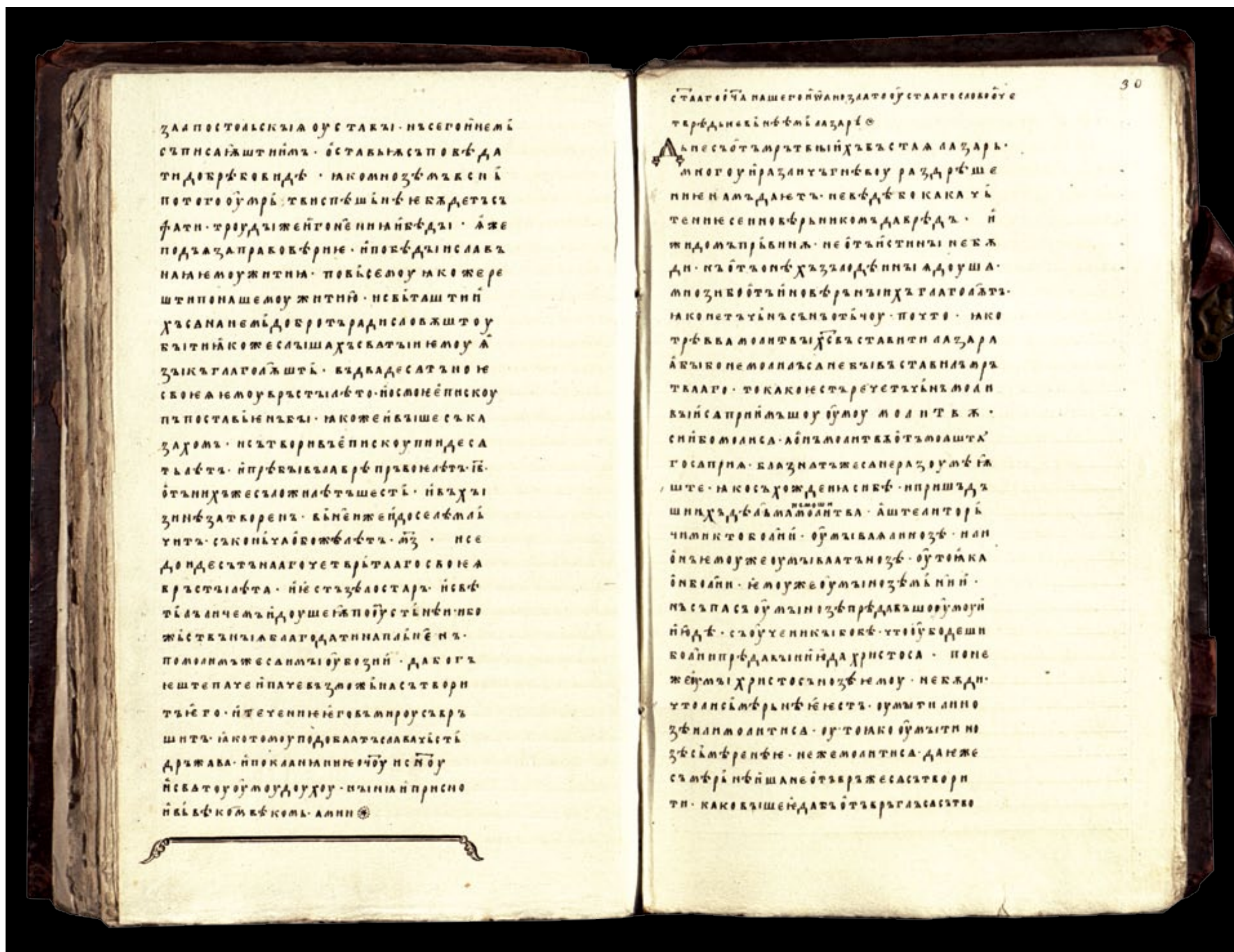
The *Codex Suprasliensis* was a source for further copies and it was reproduced in whole or part.

Cheti-Minei (Menologion) for March with supplements, 15<sup>th</sup> 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).

**Cheti-Minei (Menologion) for March with supplements, 15th c.**



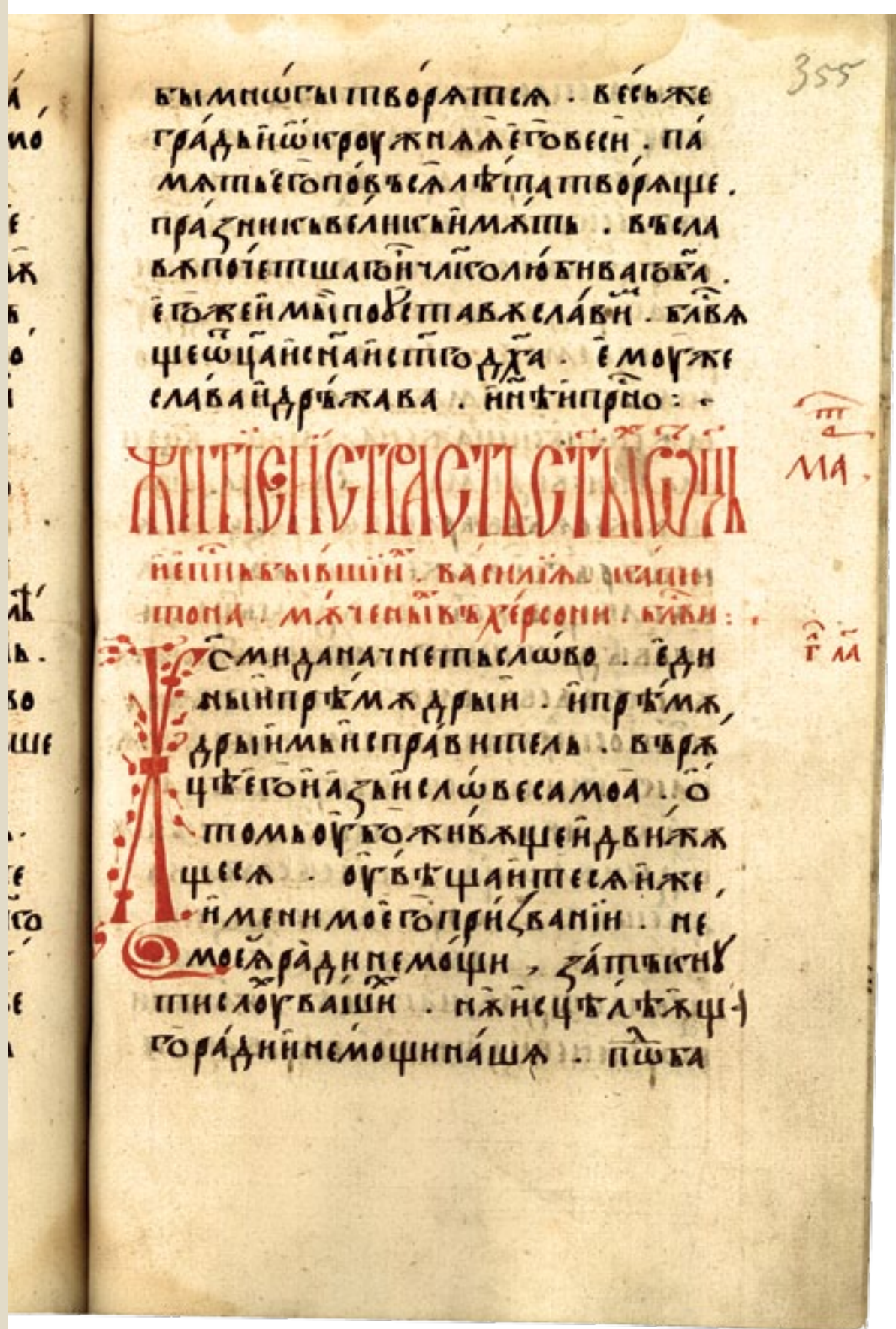
Cheti-Minei (Menologion) for March, 16<sup>th</sup> c. (Kiev, Central Scientific Library of the Ukrainian Academy of Sciences, Institute of Manuscripts, № 117). The manuscript contains texts from the *Codex Suprasliensis*, though here they are rearranged, as the menaion part precedes the homiletic one. 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 russisch-kirchenslavische Parallelhandschrift zum aksl. Codex Suprasliensis: Materialien zu dessen Textgestalt//Anzeiger für Slavische Philologie. 1967-1974).



**Homilies and Sermons by John Chrysostom (Lenten Zlatoust), 16th c. A Partial manuscript copy from the 19th century**

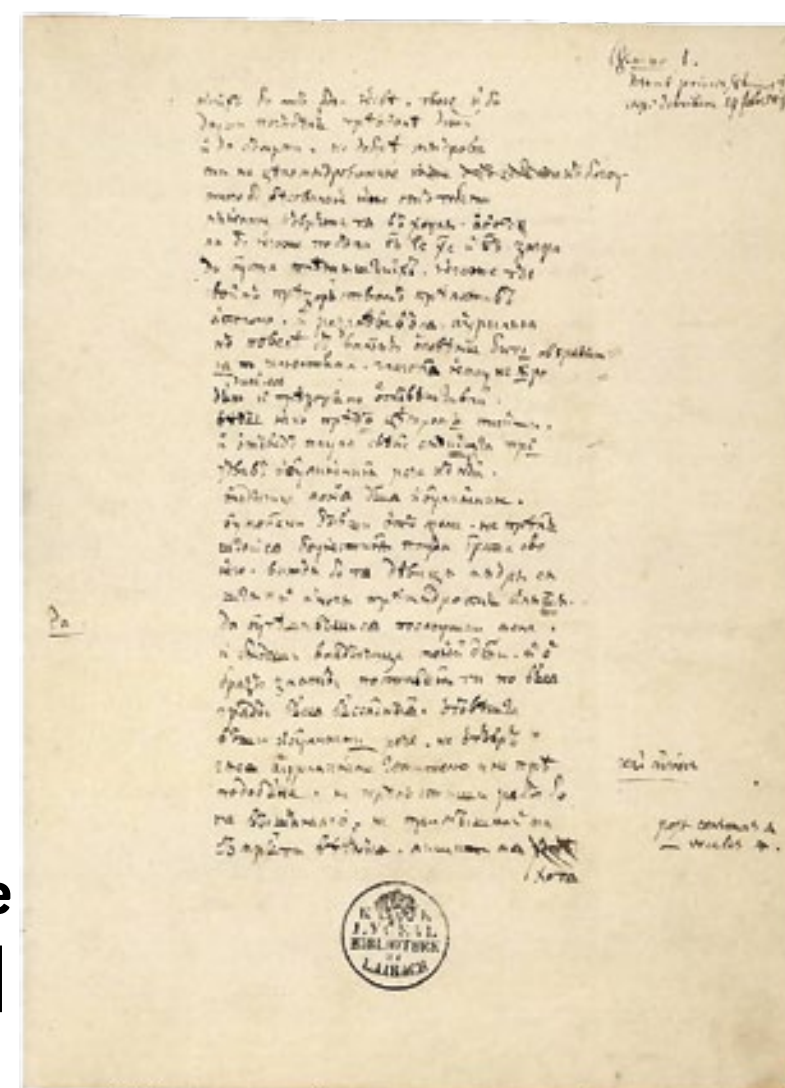
Homilies and Sermons by John Chrysostom (Lenten Zlatoust), 16<sup>th</sup> c., the first quarter (Vilnius, Library of the Lithuanian Academy of Sciences, F. 19, № 257). The manuscript came to the Vilnius Public Library from the Monastery of Supraśl. It contains homiletic works from the *Codex Suprasliensis*. 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 (Dobranskij F. 1882).

A Partial manuscript copy from the 19<sup>th</sup> 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. (Dobranskij F. A Catalogue of Manuscripts from the Vilnius Public Library. Vilnius, 1882).



**Cheti-Minei (Menologion) for March, 16th c.**

**Kopitar's Copy of the Codex Suprasliensis, 1838-1840**



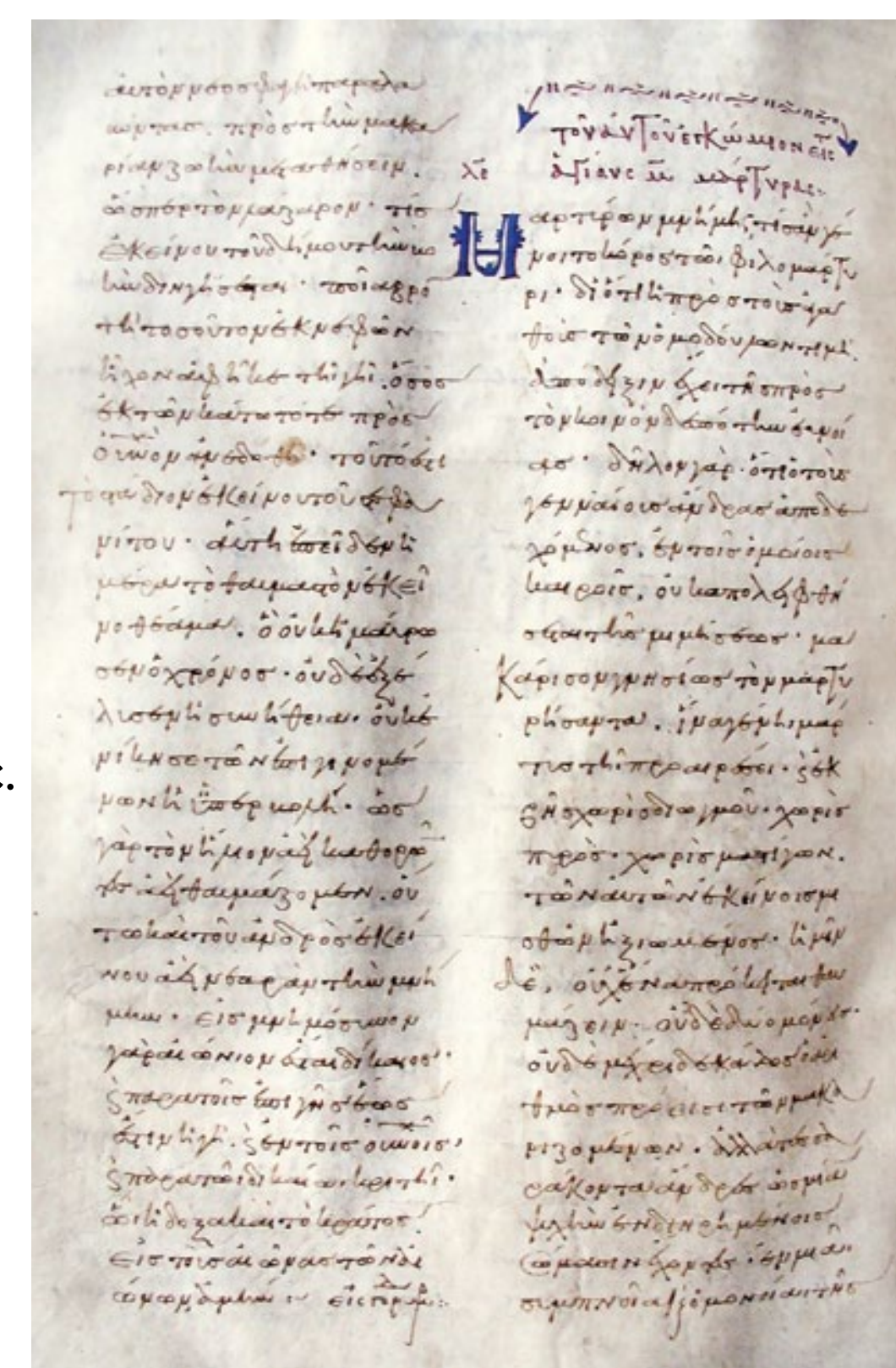
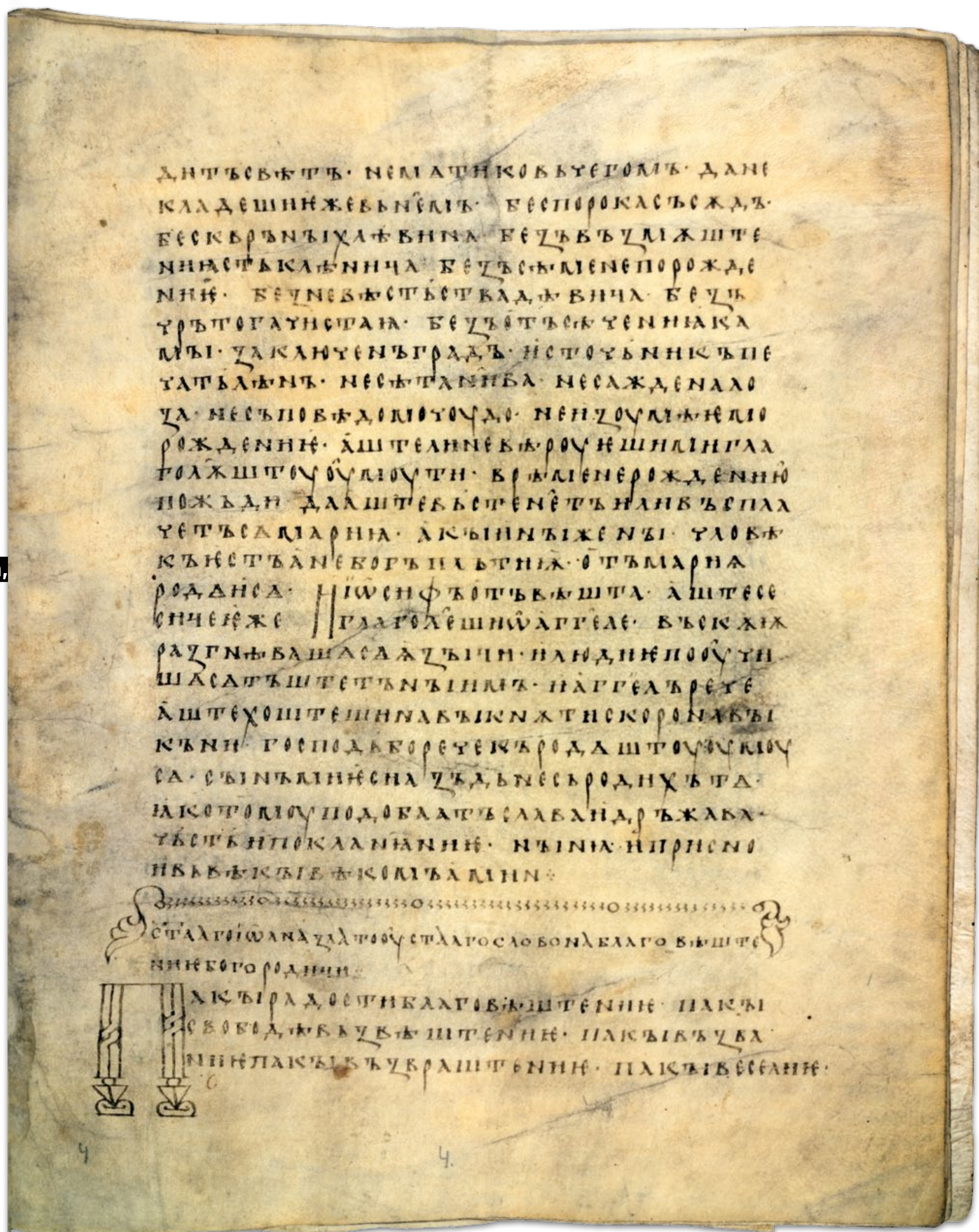
Kopitar's Copy of the *Codex Suprasliensis*, 1838-1840 (Ljubljana, National and University Library, Cod. Kop.1). B. Kopitar copied the entire manuscript together with the ornamented borders and initials and left his notes in the margins. He also put in his copy blank leaves in place of the missing ones 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).



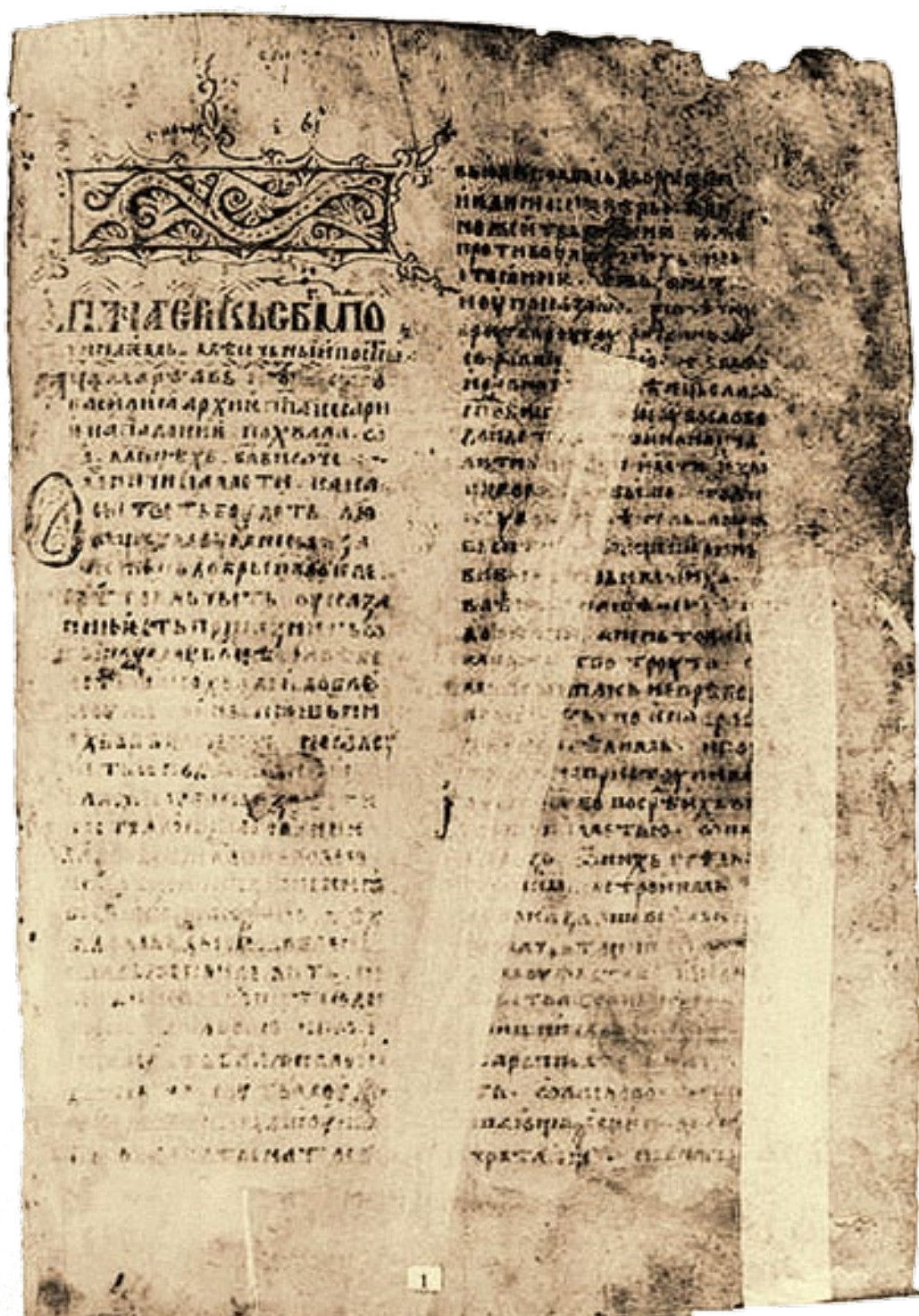
# History of the Text

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 10<sup>th</sup> 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 12<sup>th</sup>–13<sup>th</sup> century (State Historical Museum, Moscow, *Uspenskij 4*), which contains readings for May, as well as the Miscellany with readings for February, № 92.1. from the Moscow Ecclesiastical Academy.

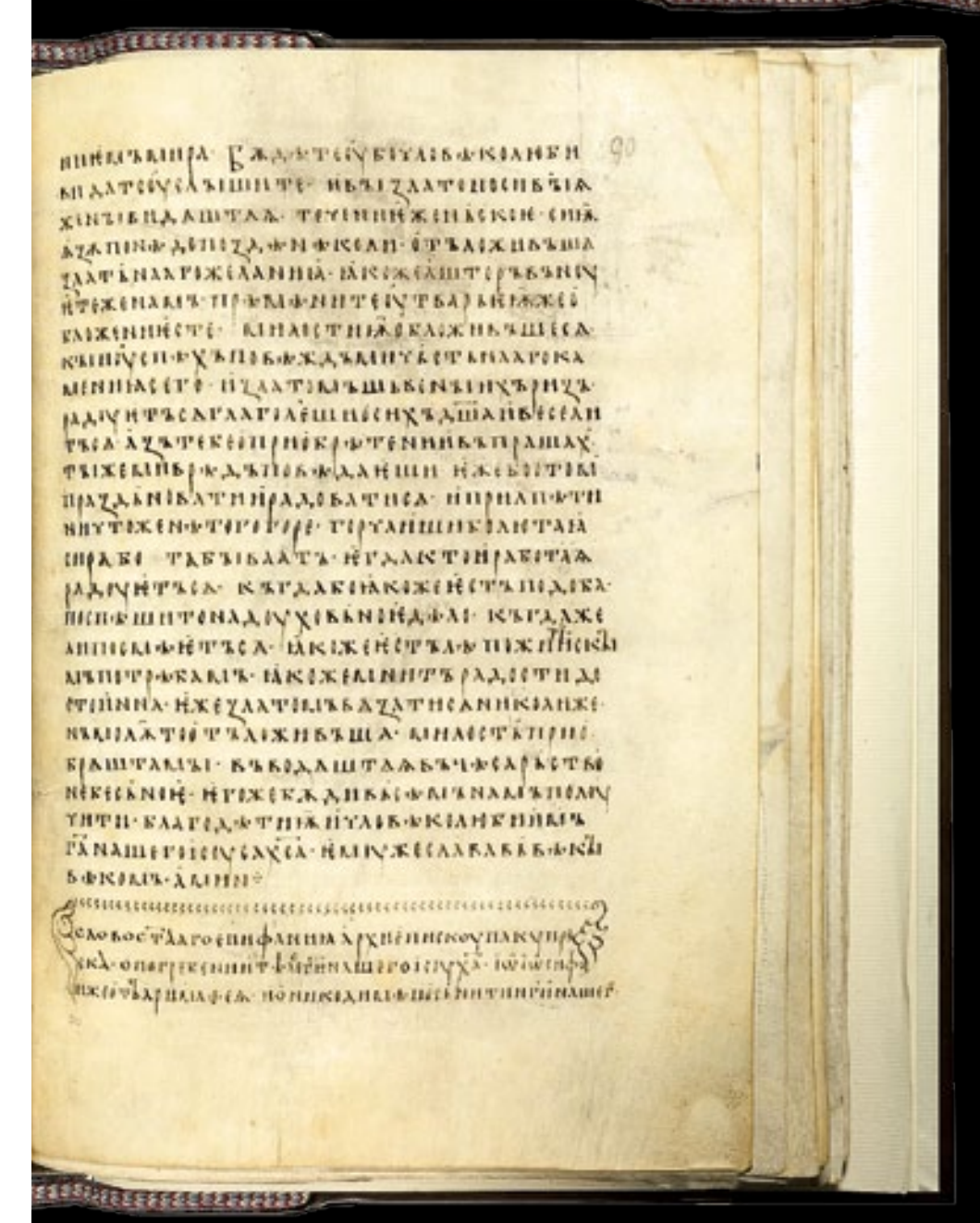
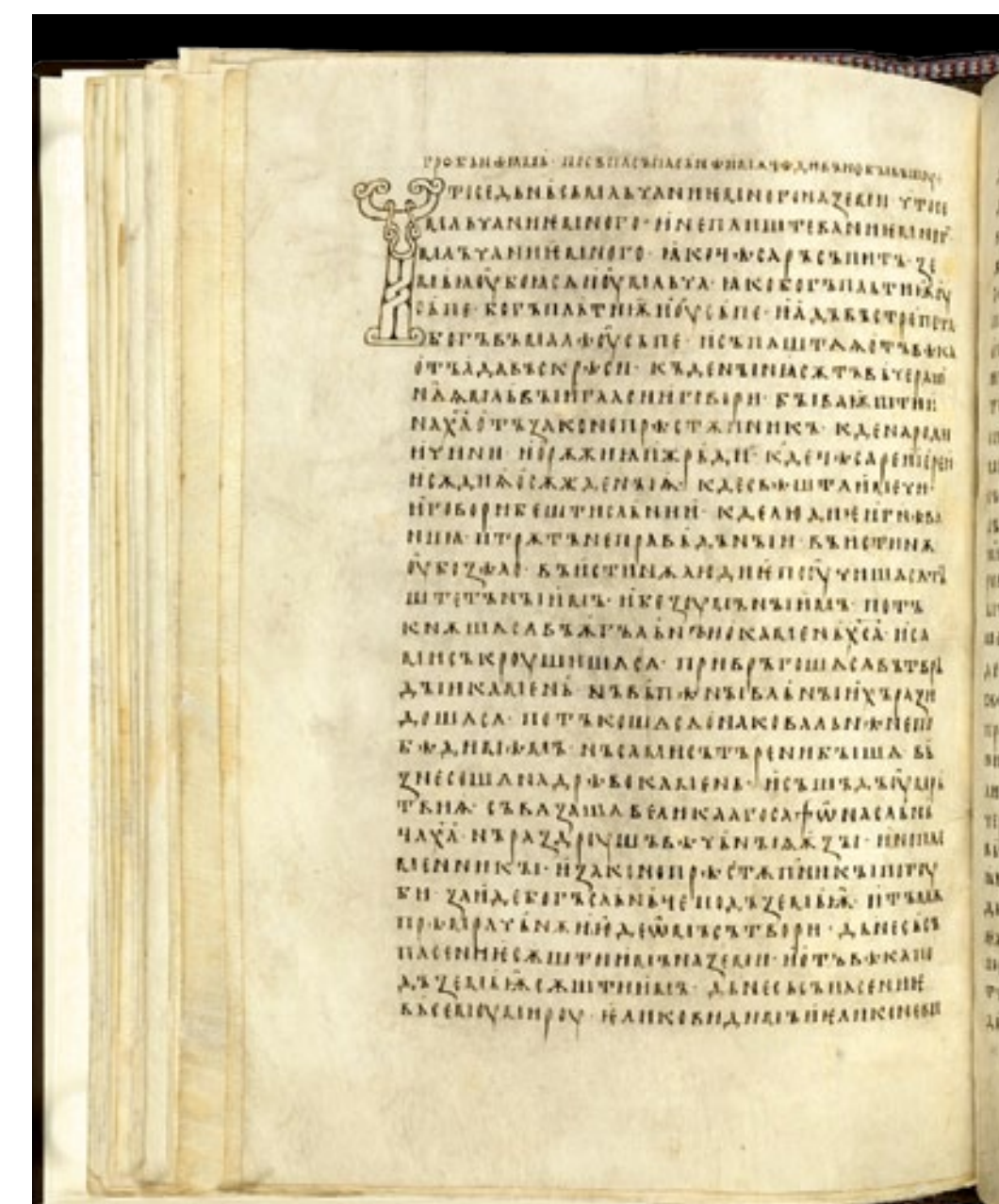
Homily for the Annunciation, *Codex Suprasliensis*



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

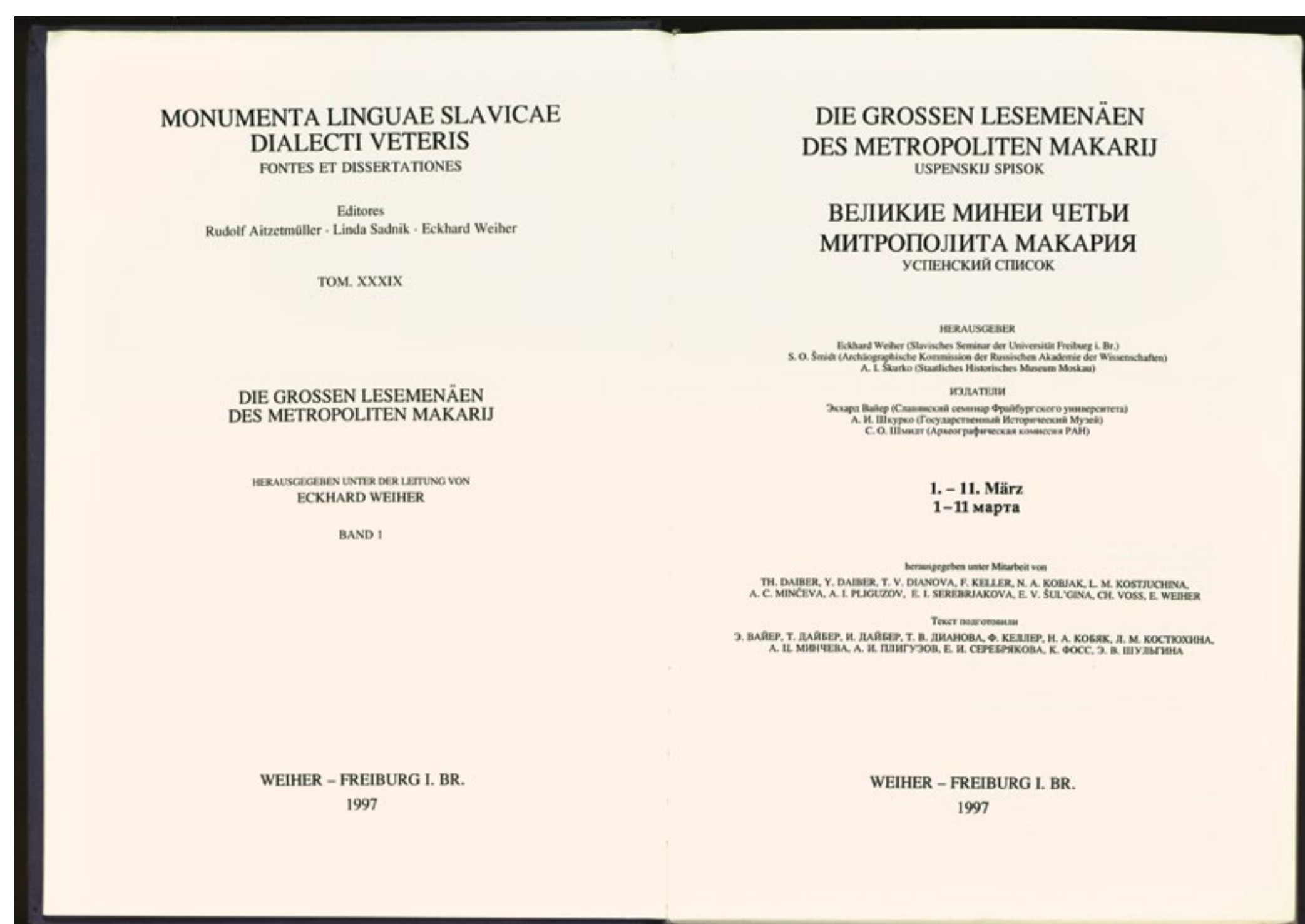


Uspenskij sbornik from the 12th–13th c.



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 14<sup>th</sup> century. Later this version was included in the *Great Chet'i Menei* of Metropolitan Macarius.



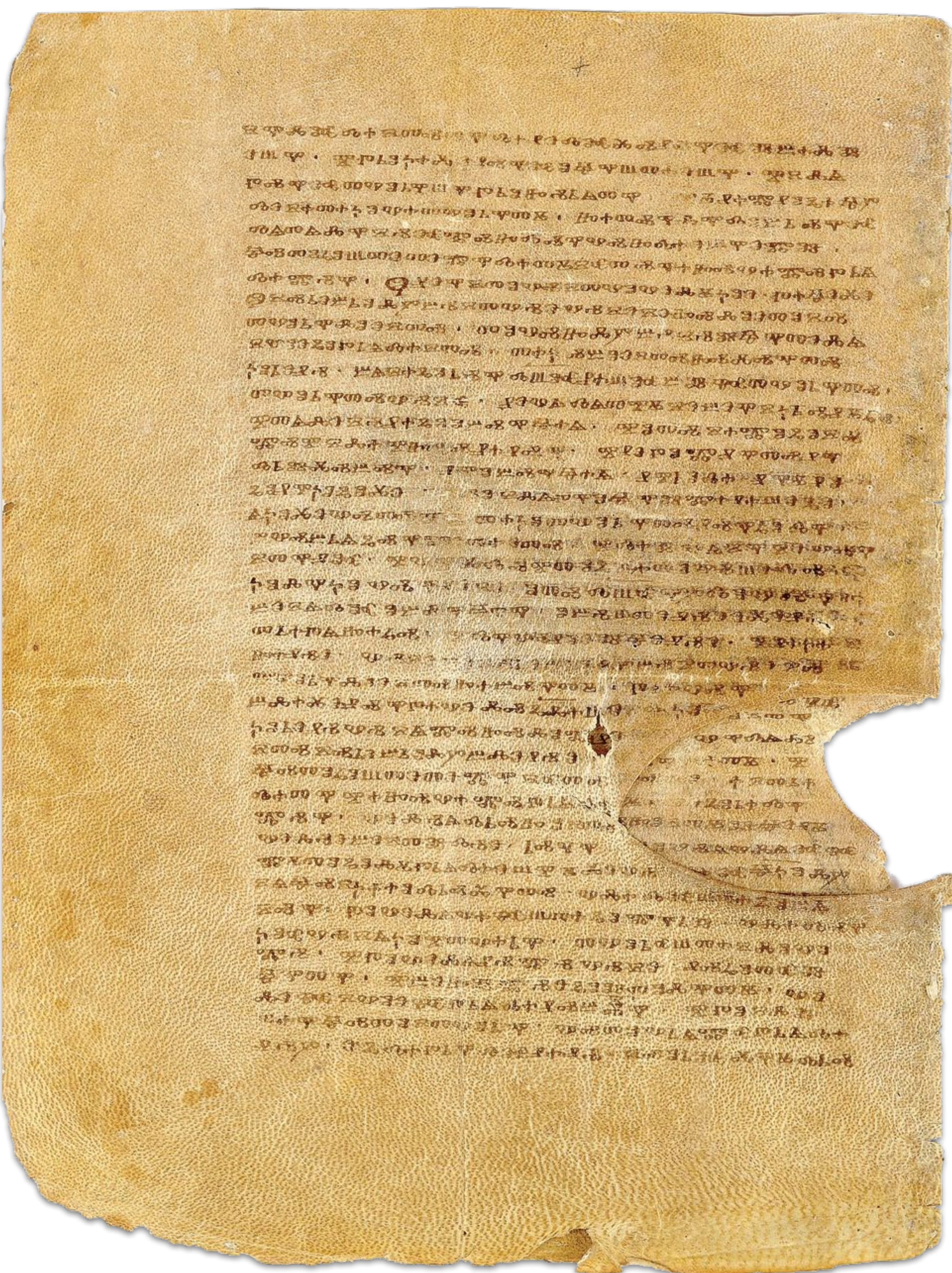
Great Chet'i Menei of Metropolitan Macarius, the Freiburg edition

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 10<sup>th</sup> century.



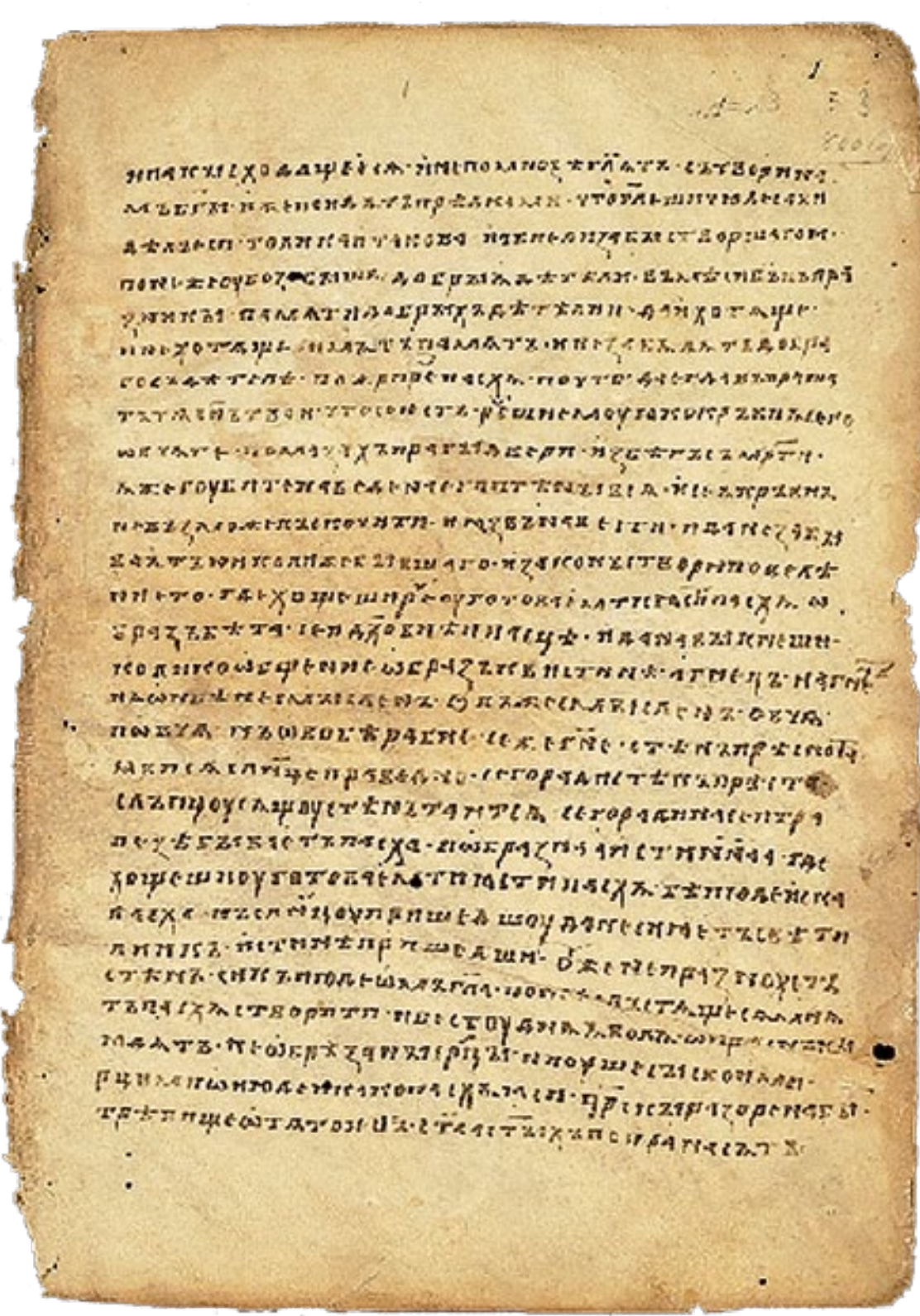
# Manuscripts indirectly derived from the Codex Suprasliensis

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 Tärnovo men of letters in the 14<sup>th</sup> century.

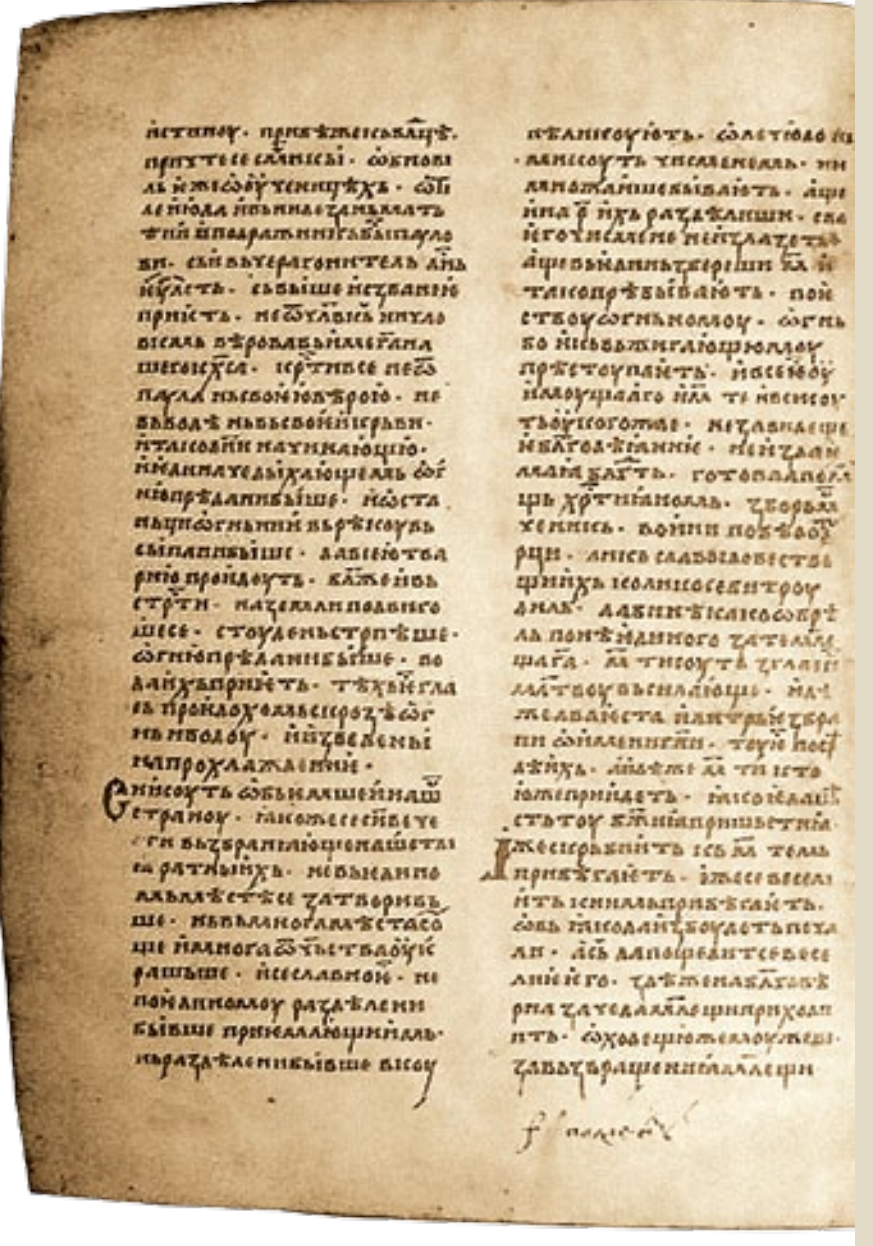


**Glagolita Clozianus,**  
10th c.

**Uspenskij sbornik**  
from the  
12th–13th c.



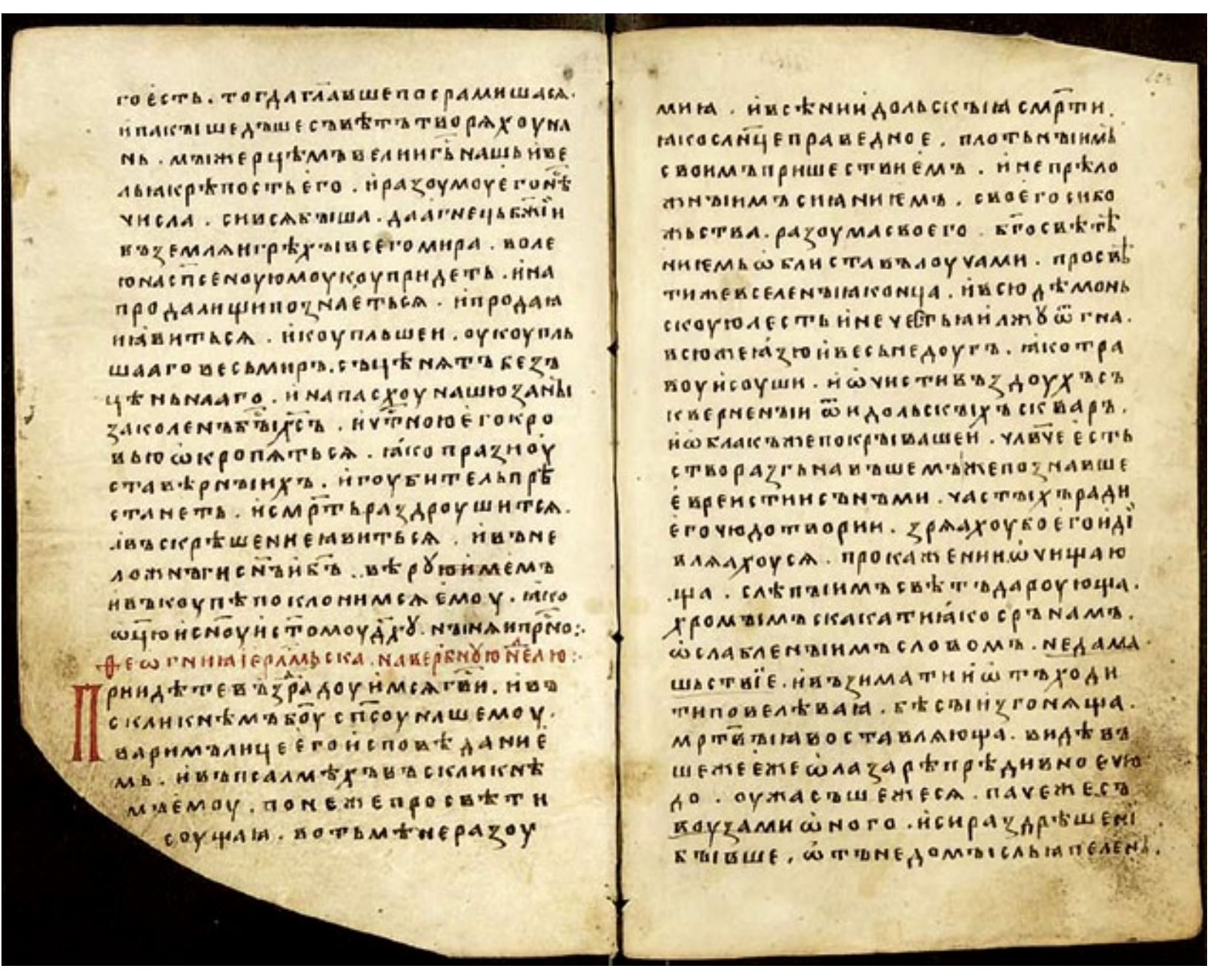
**Grigorović Homiliarion,**  
13th c.



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. The earlier is partly preserved in *Glagolita Clozianus* and in two Cyrillic copies – in the Bulgarian *Grigorović Homiliarion* from the 13<sup>th</sup> century (Russian National Library, f. 87, 18.1), and in a Russian manuscript from the first quarter of the 15<sup>th</sup> 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*.

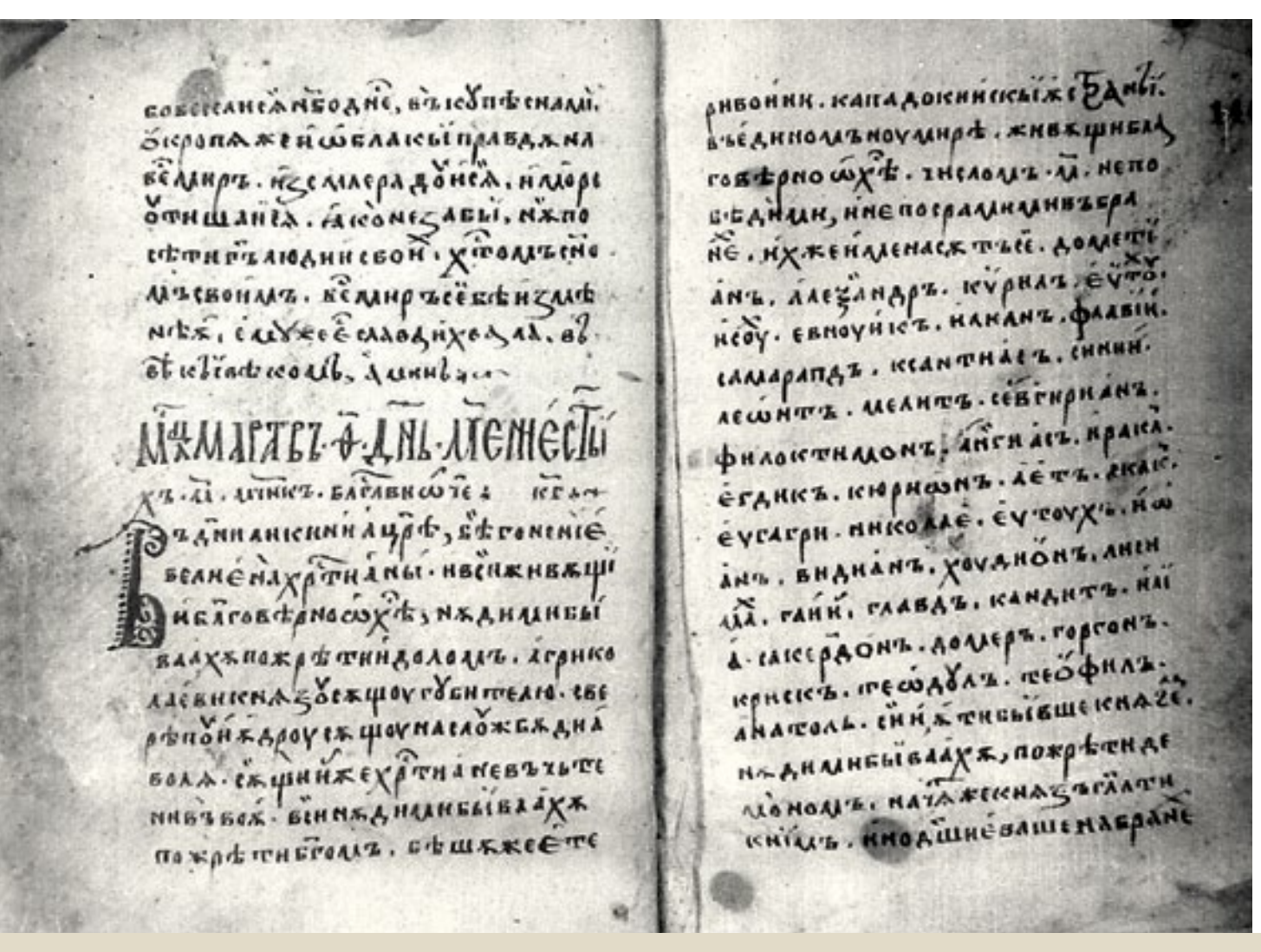
The *Codex Suprasliensis* is a valuable witness for the history of the large Slavonic calendrical collections of vitae and homilies in both the Slavonic and Byzantine traditions. Side by side with the classical works of the famous writers, like St. John Chrysostom, Epiphanius of Cyprus, Patriarch Photius, St. Basil the Great, etc. the *Codex* contains separate vitae, some of which have no exact Greek prototypes. Therefore the manuscript is a potential source for texts that were lost or were not very popular in the Byzantine tradition.



**MS from the Trinity St Sergius Lavra of collection, № 9, 15 c.**

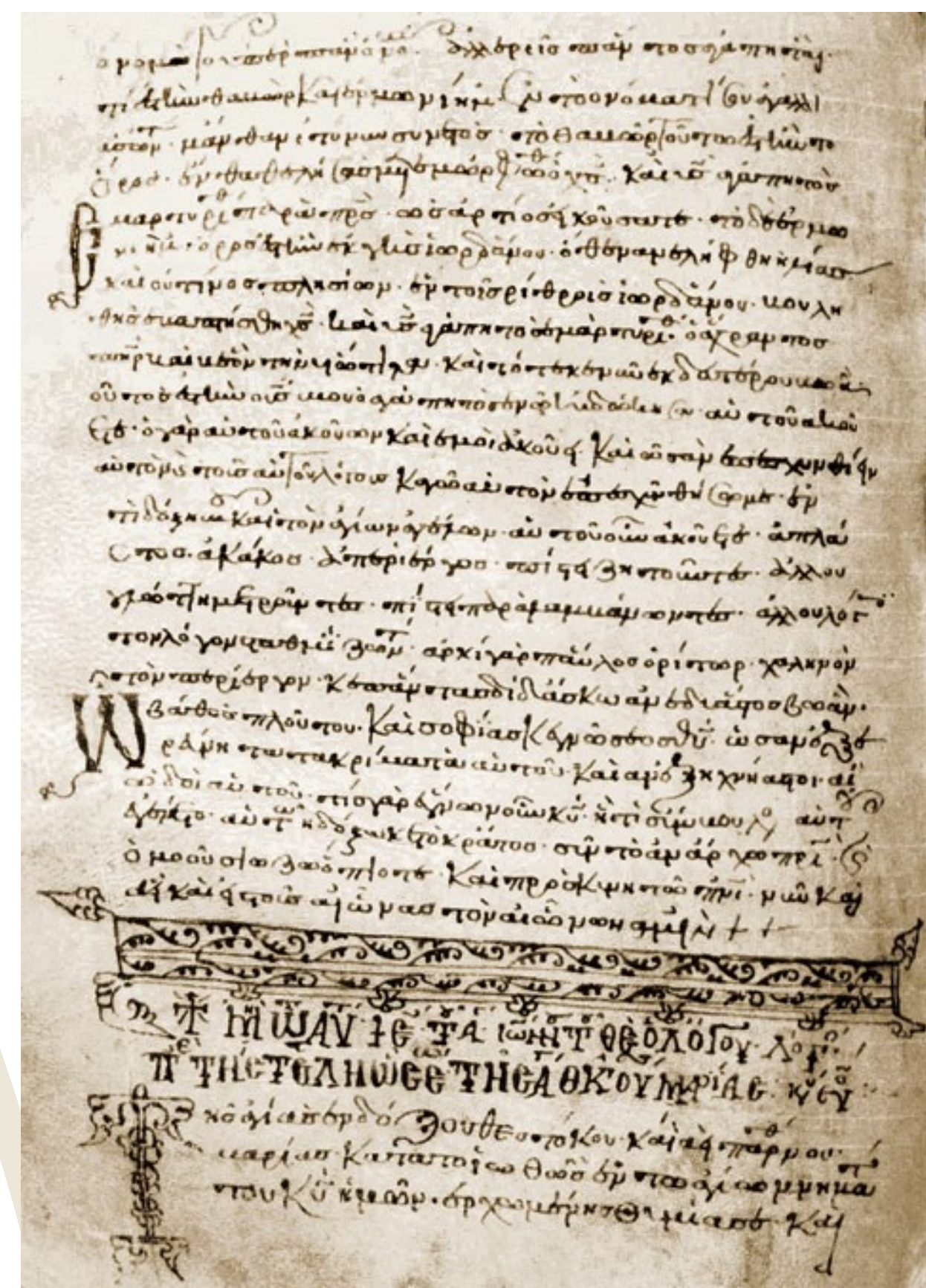


**Great Chet'i Minei of Metropolitan Macarius, the Freiburg edition**



**German's Miscellany (1358-59)**

# Decoration of the Codex Suprasliensis

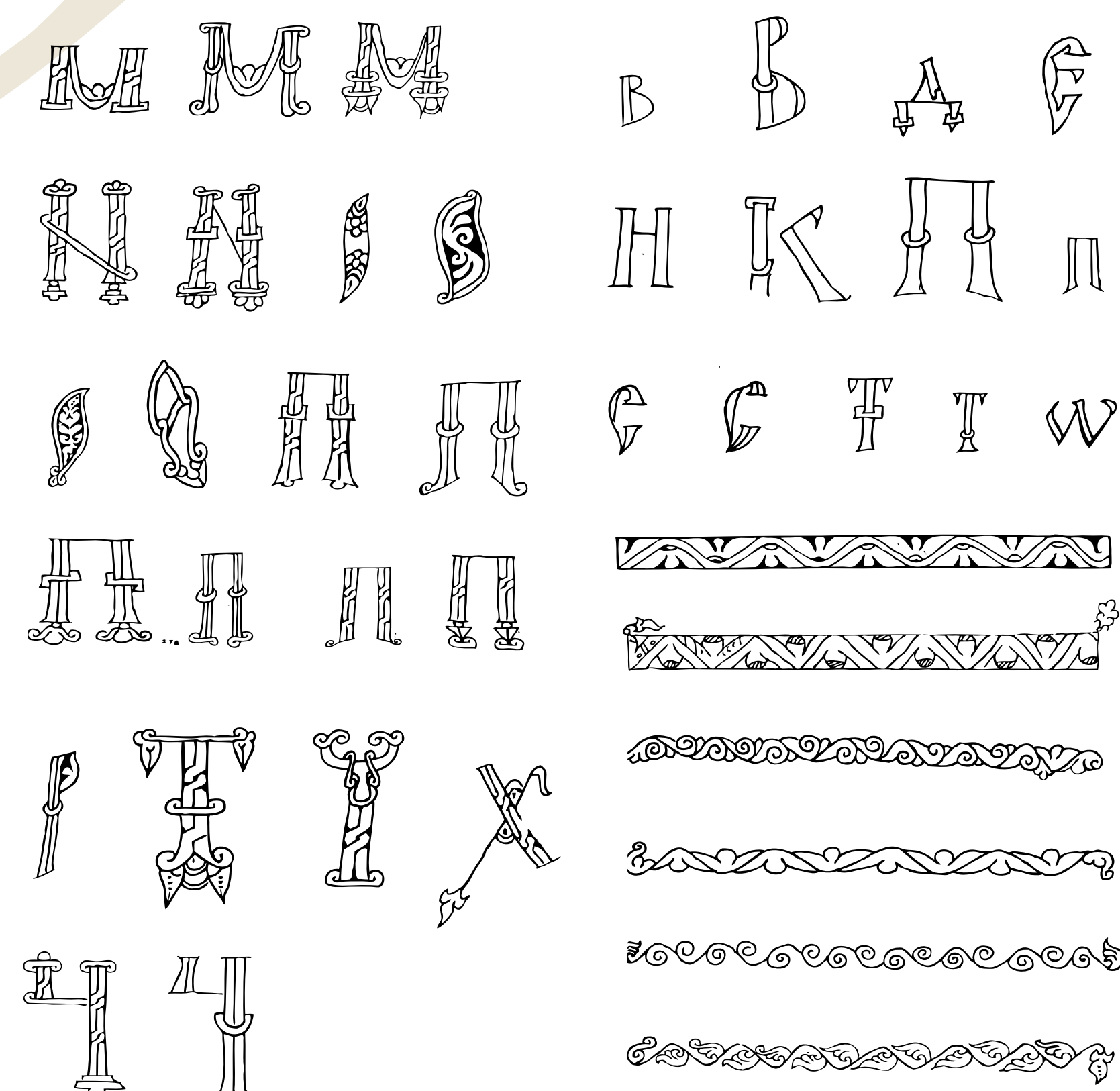
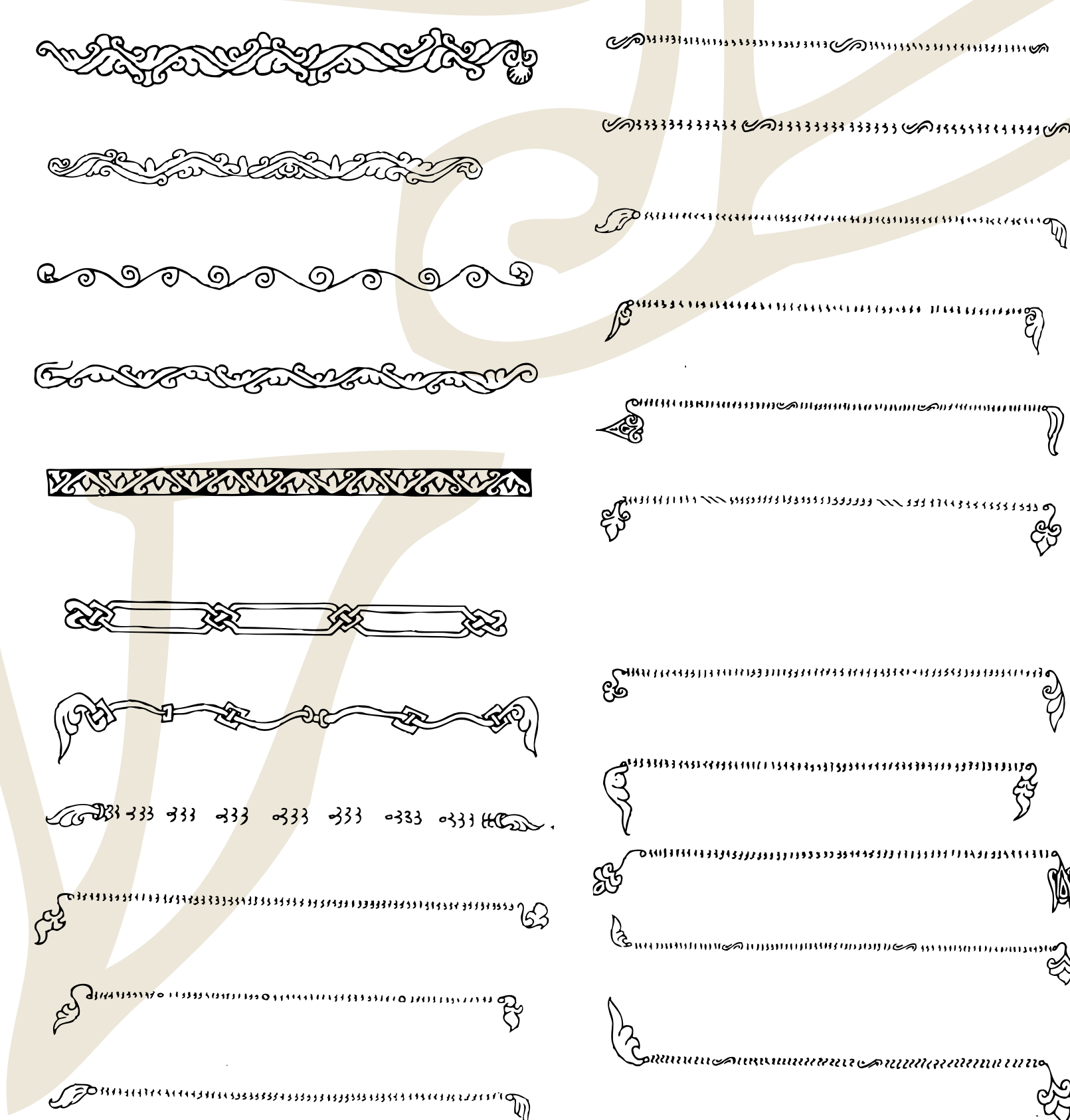


Juxtaposing the *Codex Suprasliensis* with a Greek manuscript from Ohrid (Cod. Gr. 70, Inv. 44), A. Džurova finds both similarities and differences. For instance, the headpieces in the *Codex Suprasliensis* are executed in a different way, they have a more independent place and clearer function in the manuscript, and there are more vegetal ornaments. Even the simplest ones end with palmettes or trefoils, just as in the products of the 10<sup>th</sup>-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).

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



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



Codex Suprasliensis

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).

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 9<sup>th</sup>-10<sup>th</sup> 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 10<sup>th</sup>-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.

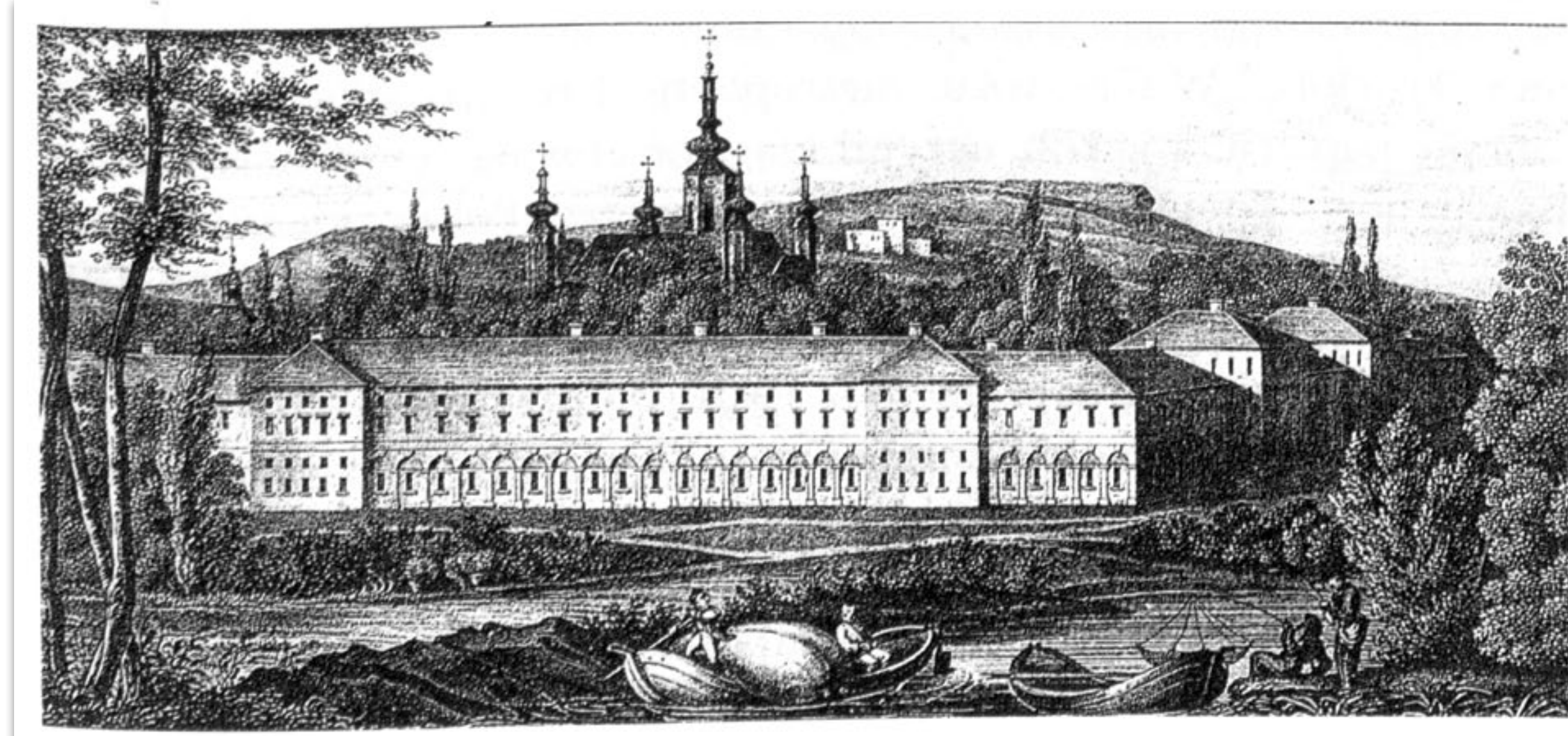


# Supraśl Monastery

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.



Old lithograph of  
Supraśl monastery,  
author K. Konopka



Retko's manuscript was named *Codex Suprasliensis* after the Supraśl Monastery. There are several hypotheses on how the manuscript had found its way to the Supraśl Monastery:

a) the codex came to Supraśl thanks to the close relations of the monastery with the Kiev Caves Lavra and Kiev (A. Rogov);

b) the manuscript was evacuated, like many 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);

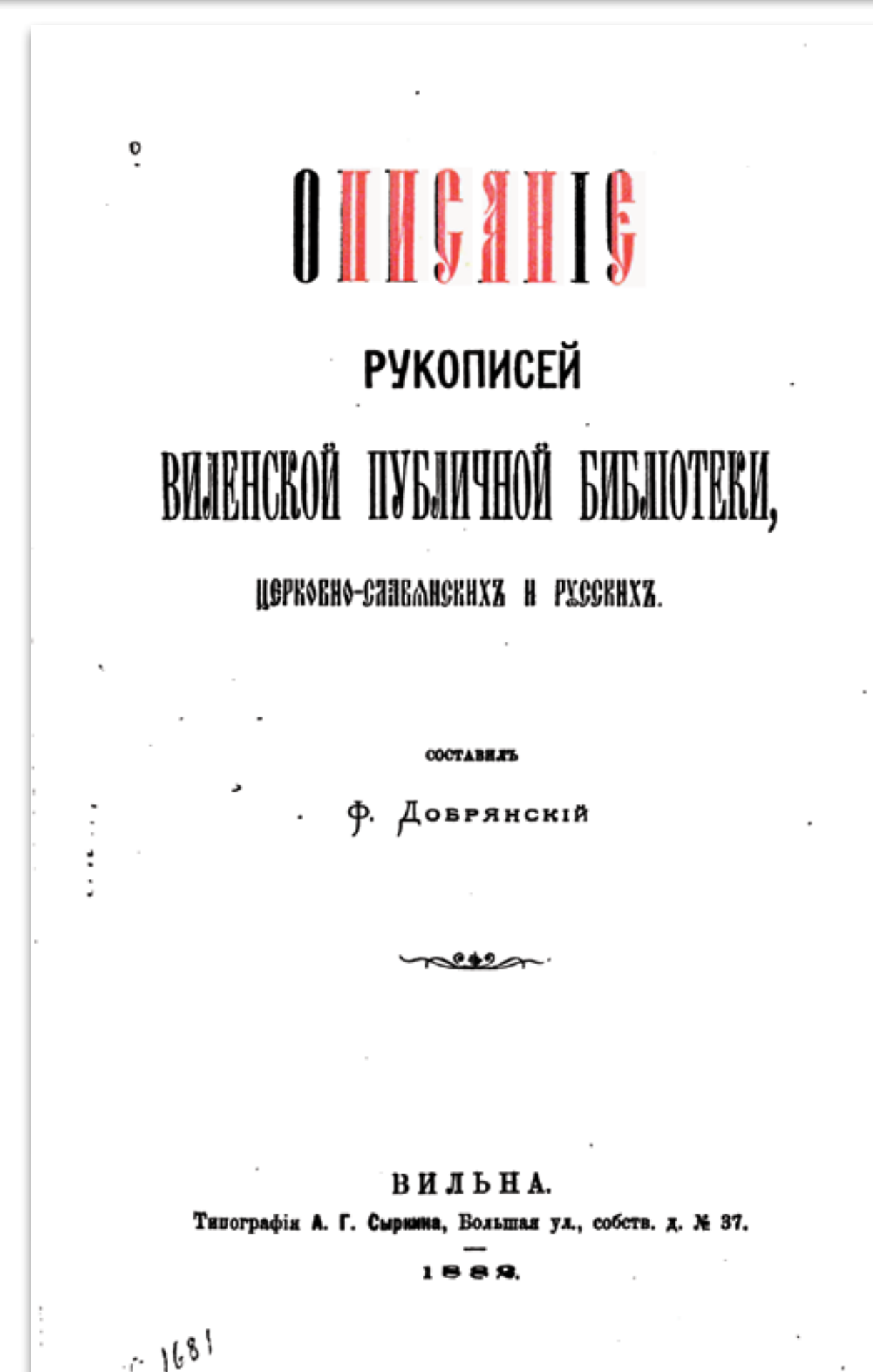
d) the manuscript had been in the monastery since its foundation in 1498 (L. Ščavinskaja);

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 17<sup>th</sup> century when (V. Pucko);

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

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 16<sup>th</sup>-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 16<sup>th</sup> century containing 16 homilies derived from the *Codex Suprasliensis* (№ 257), and a 14<sup>th</sup>-century copy of the *Roman Paterikon* with Bulgarian translations (№ 3).

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 Supraśl 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 18<sup>th</sup> 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.

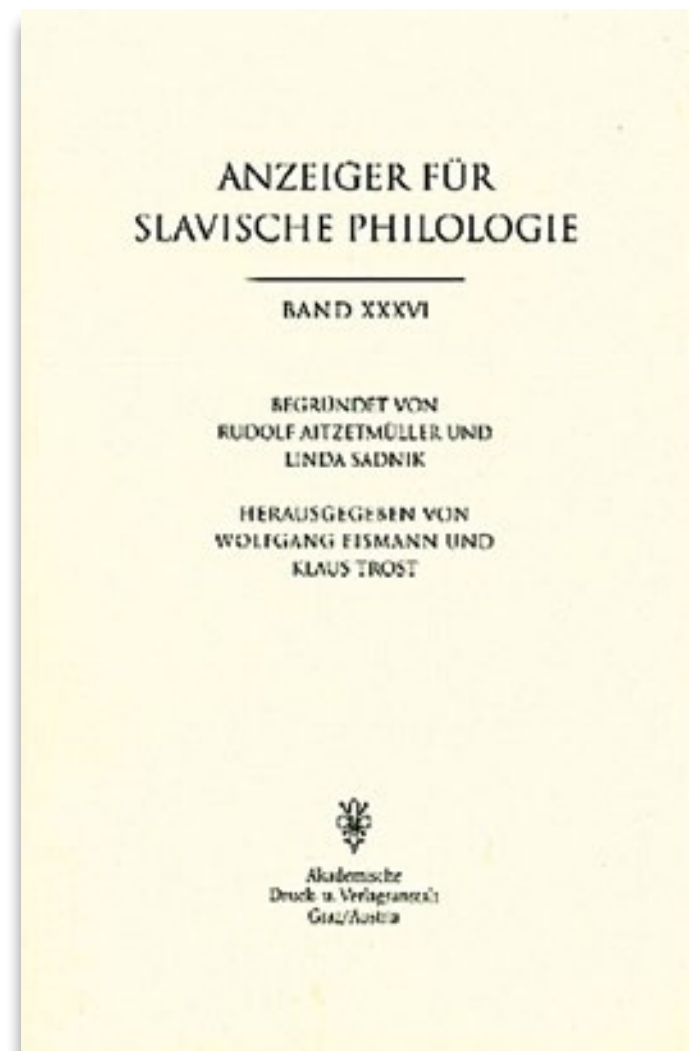


# History of its Study non-Bulgarian Scholars

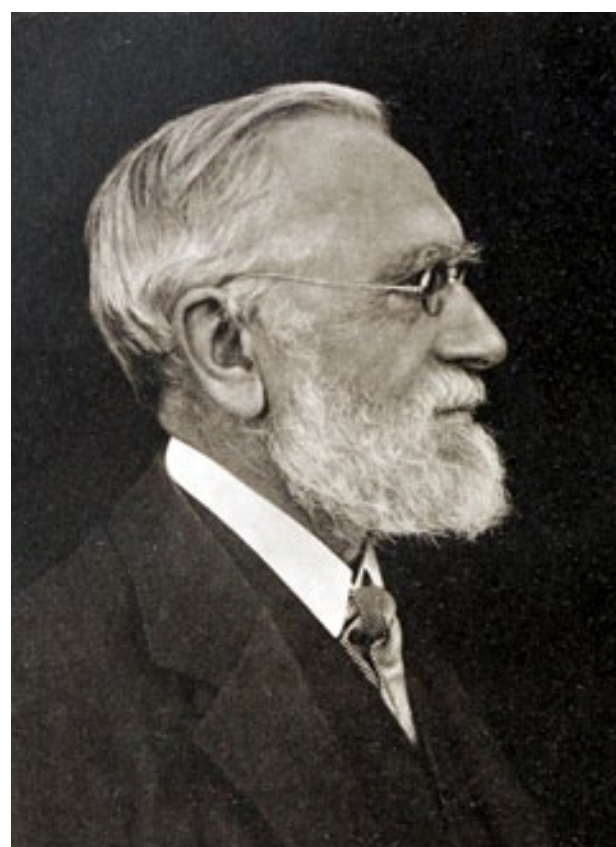
The study of the *Codex Suprasliensis* has a long and rich tradition that started in the 1830s. The manuscript became the subject of great interest to mediaeval studies.

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. Pastrenek, J. Papłowski. According to them the manuscript is an example of early Cyrillic script.

Rudolf Aizetmüller  
(1923–2000)



August Leskien  
(1840–1916)



Nikolaj N. Durnovo  
(1876–1937)



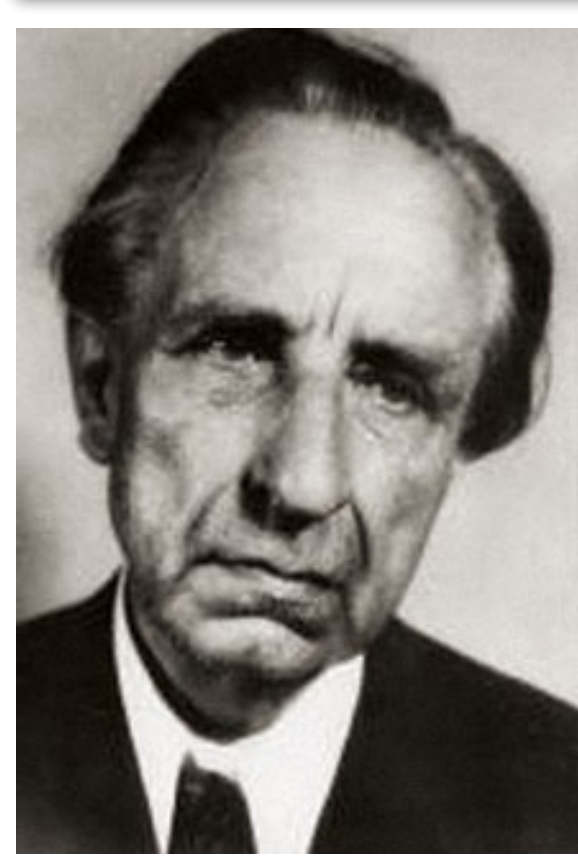
Sergej P. Obnorskij  
(1888–1962)



Izmail I. Sreznevskij  
(1812–1880)



Vratoslav Jagić  
(1838 – 1923)



Reihold Trautmann  
(1883–1951)



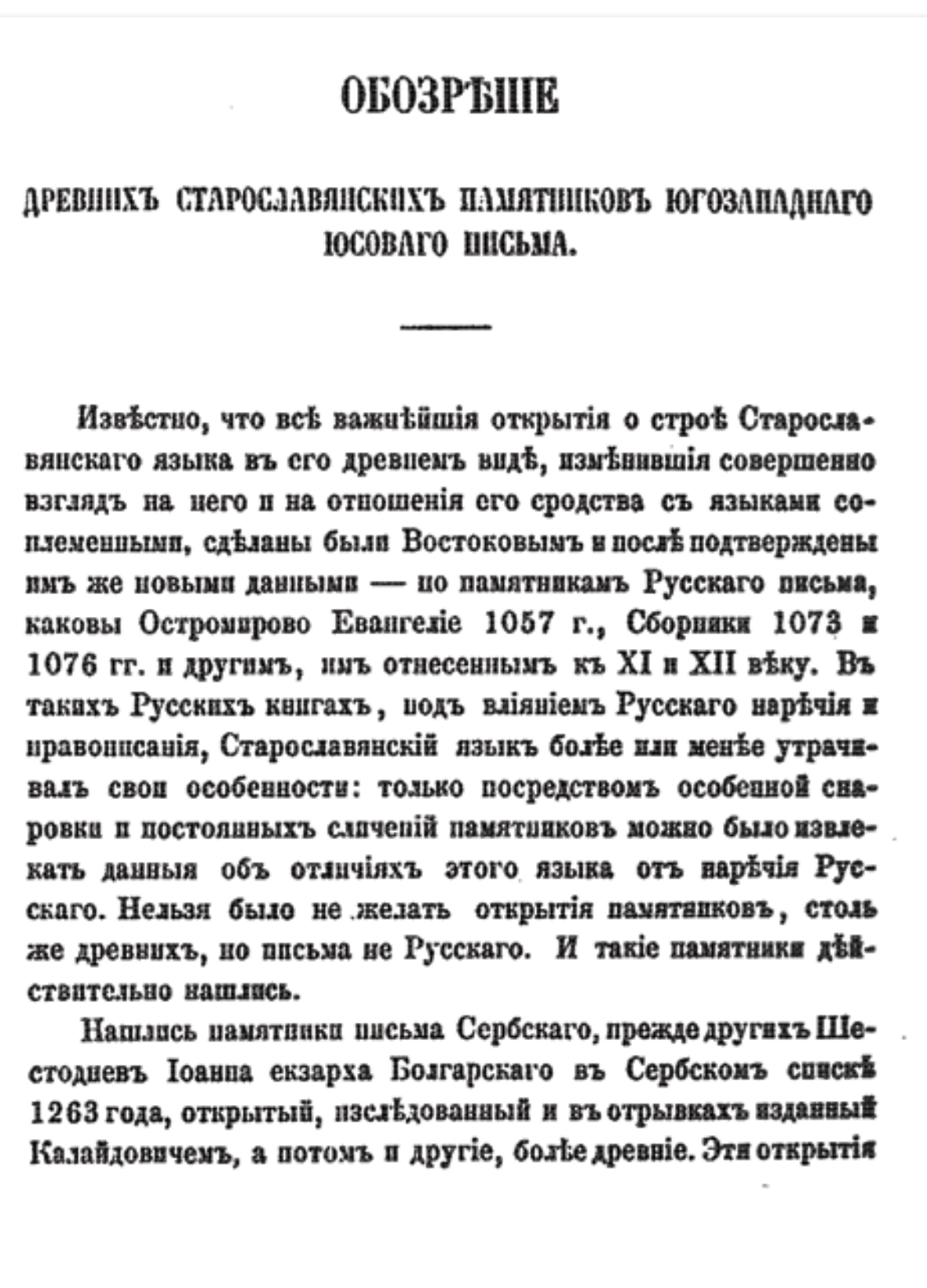
Vaclav Vondrák  
(1859–1925)



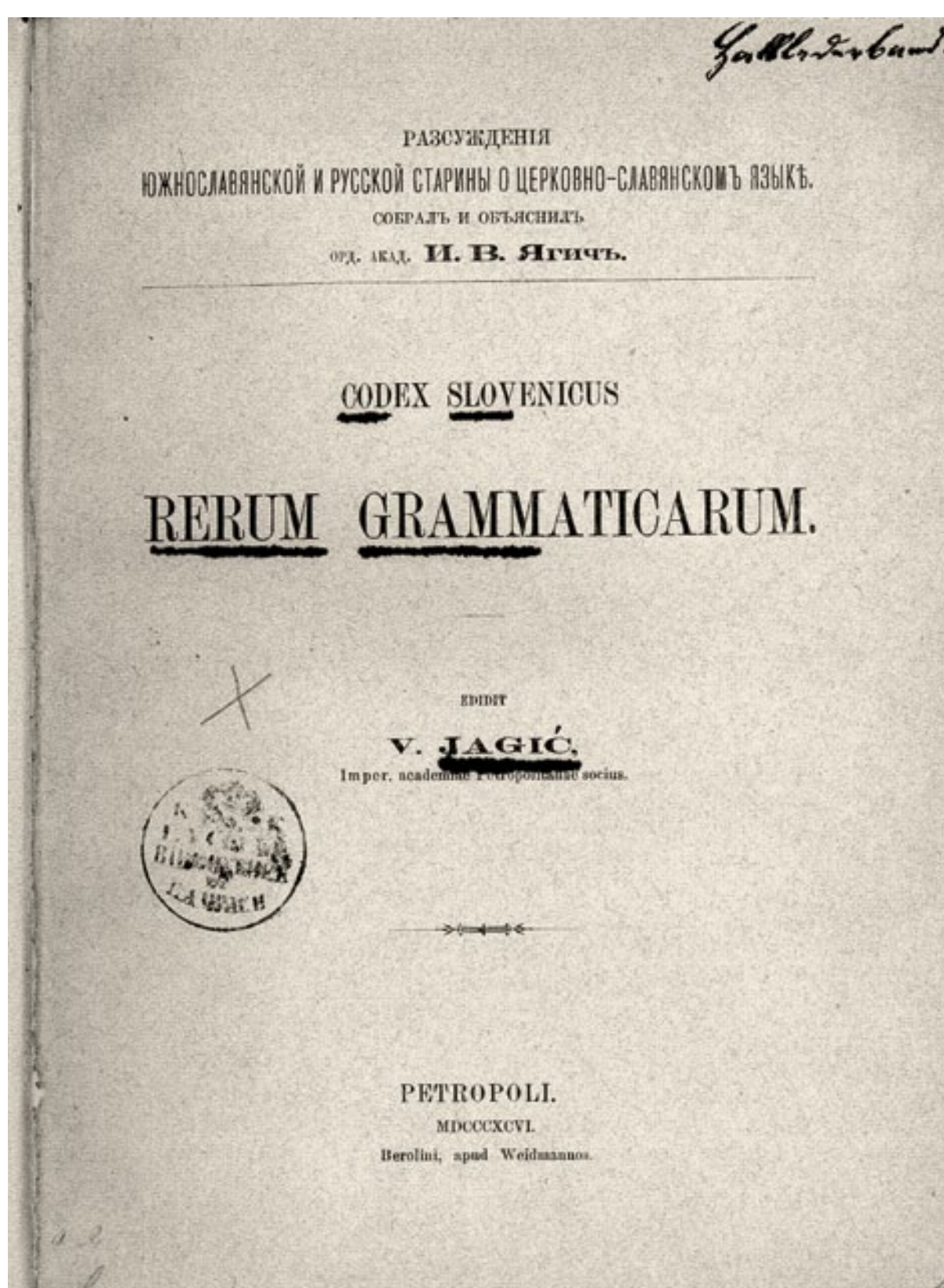
Nicolaas Van Wijk  
(1880–1941)



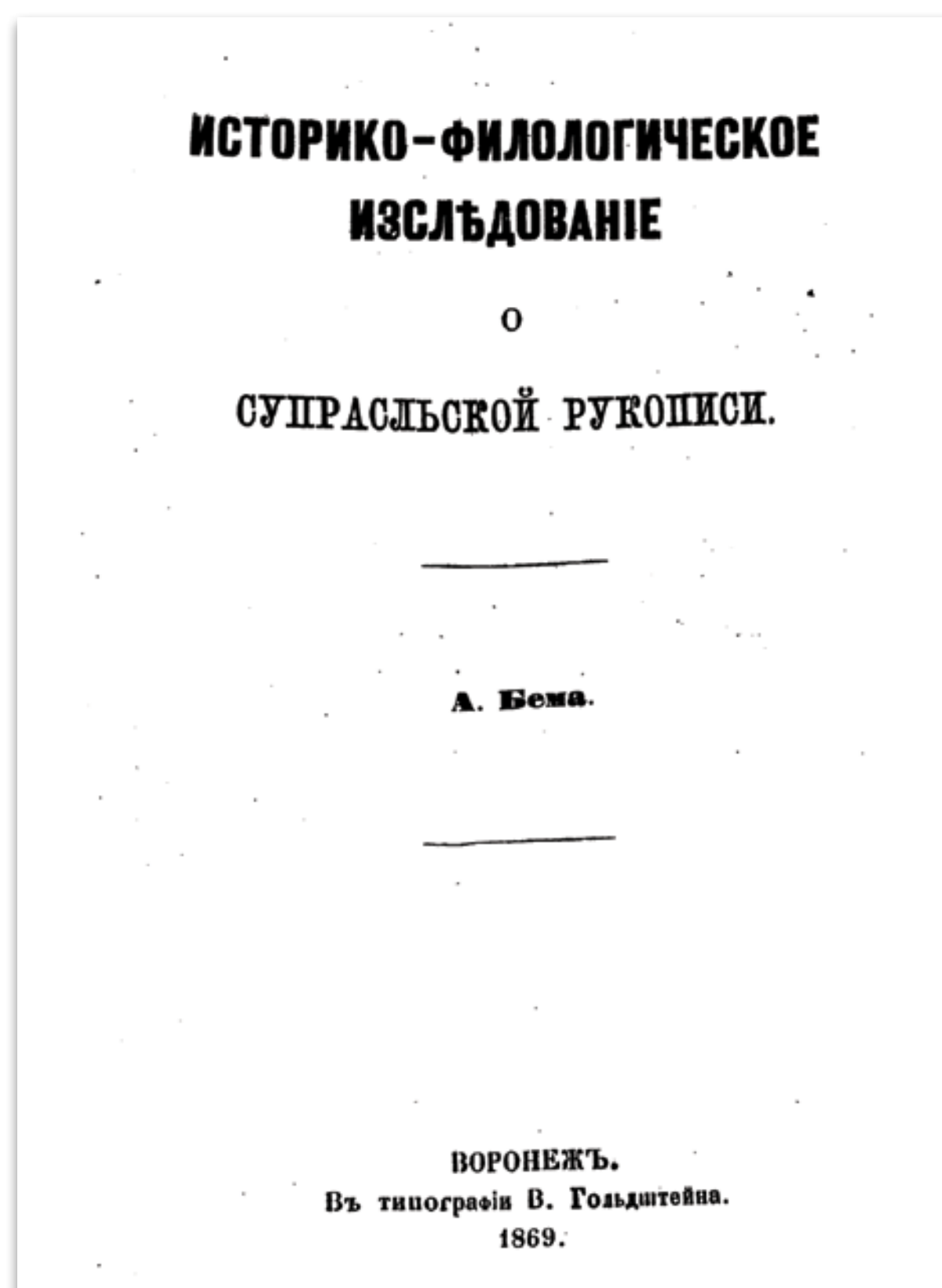
Emilie Blahova  
(1931–)



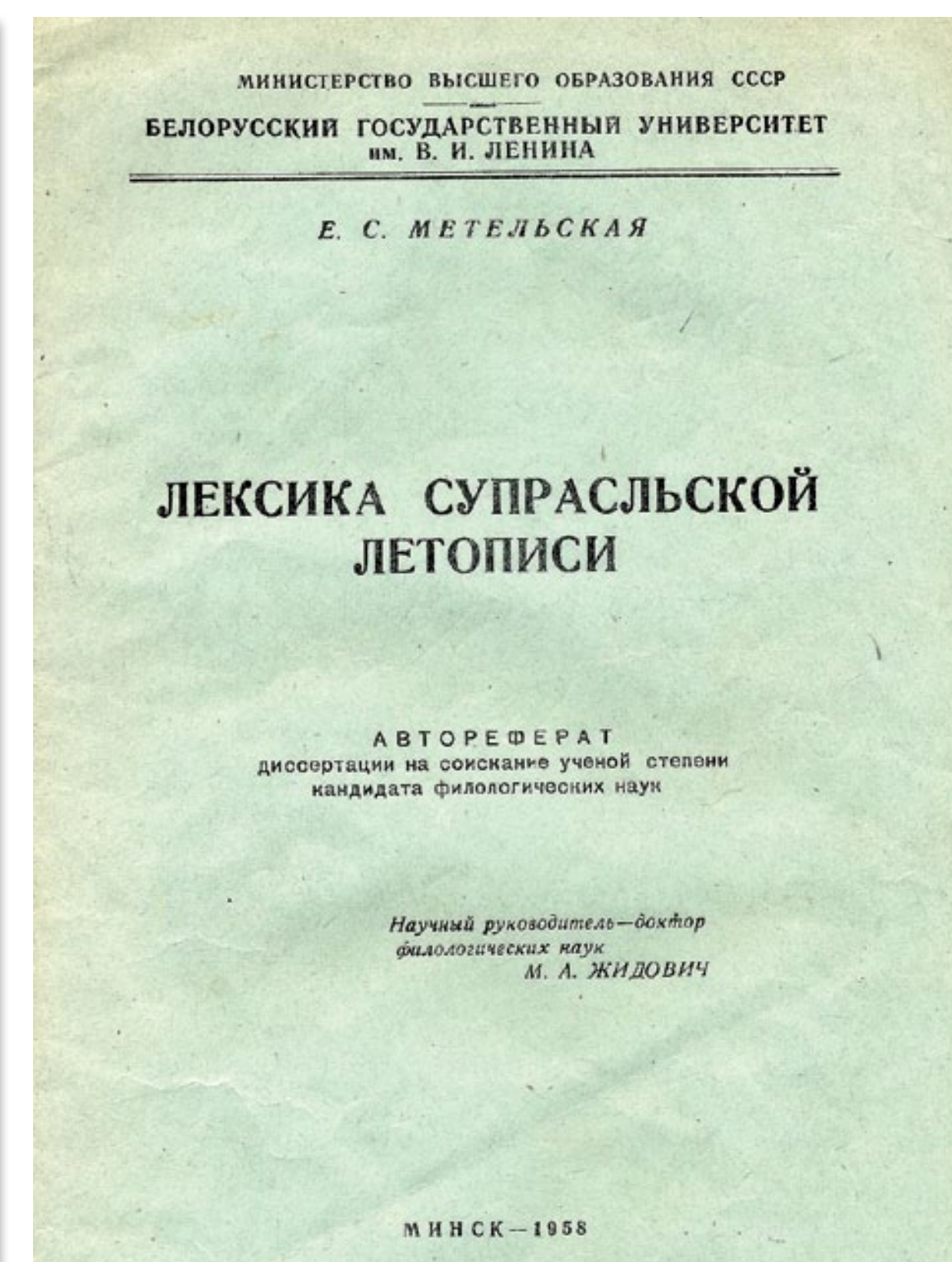
I. I. Sreznevskij.  
Obzrenie jusovogo pis'ma



V. Jagić  
Codex Slovenicus rerum  
grammaticarum



A. Bem.  
Istoriko-filologicheskoe  
izsledovanie



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

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. Kul'bakin, N. Durnovo, R. Aizetmüller, Ju. Otkupščikov, E. Metel'skaja and mostly by the Czech linguist and palaeoslavist E. Bláhová.

The morphology of the *Codex Suprasliensis* was a subject of interest to celebrated palaeoslavists, like A. Margulíes, J. Kurz, V. Vondrák, S. Stoński, 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. Aizetmüller, 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 of the Biblical references was proposed (L. Moszyński).

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).

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

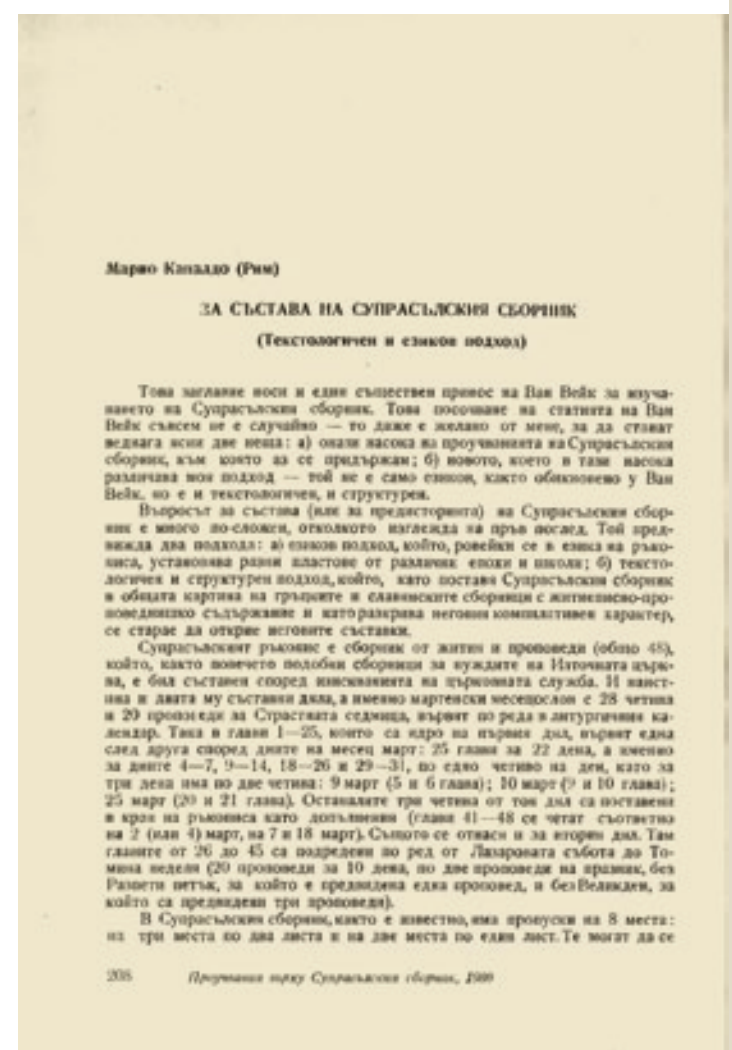
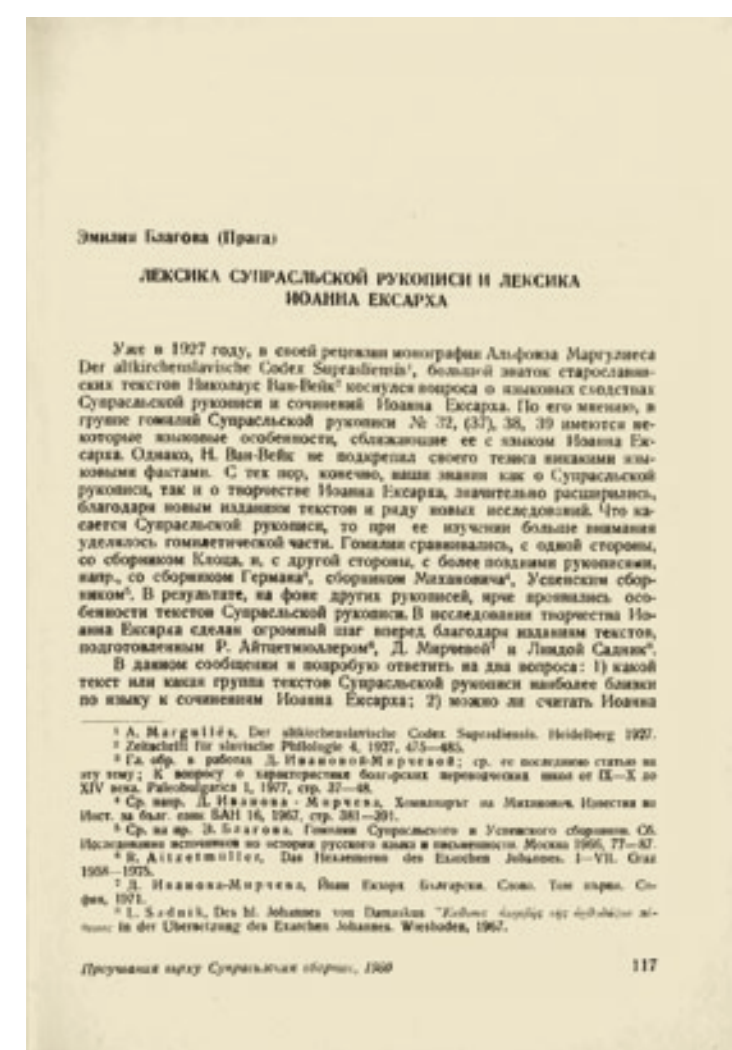
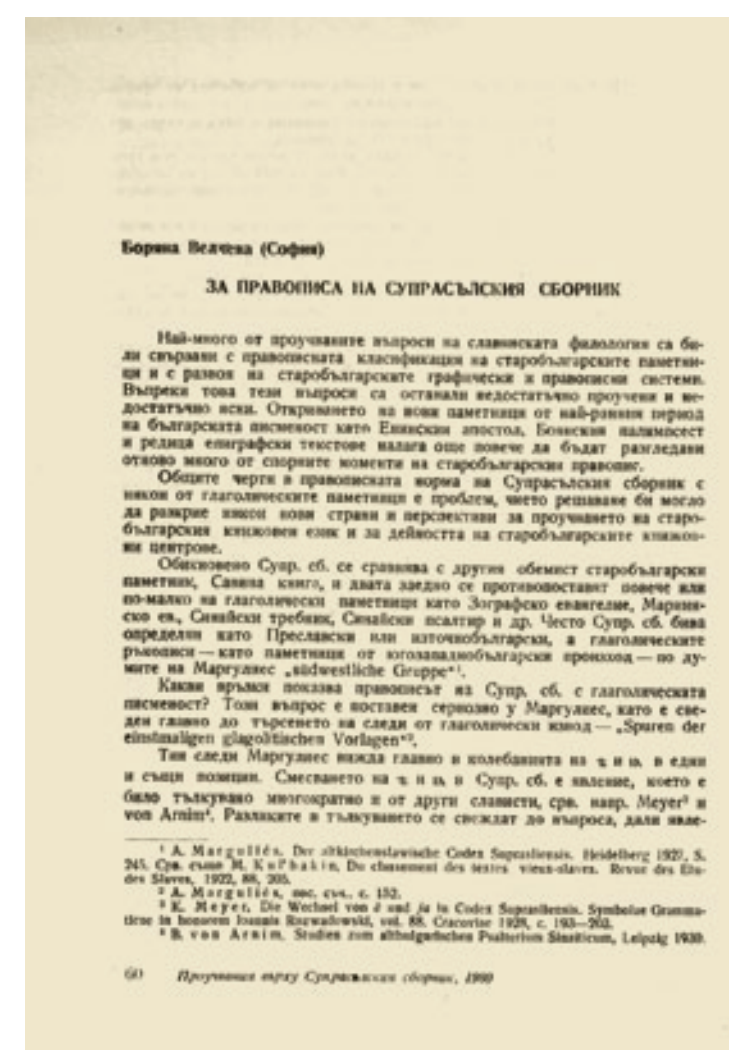
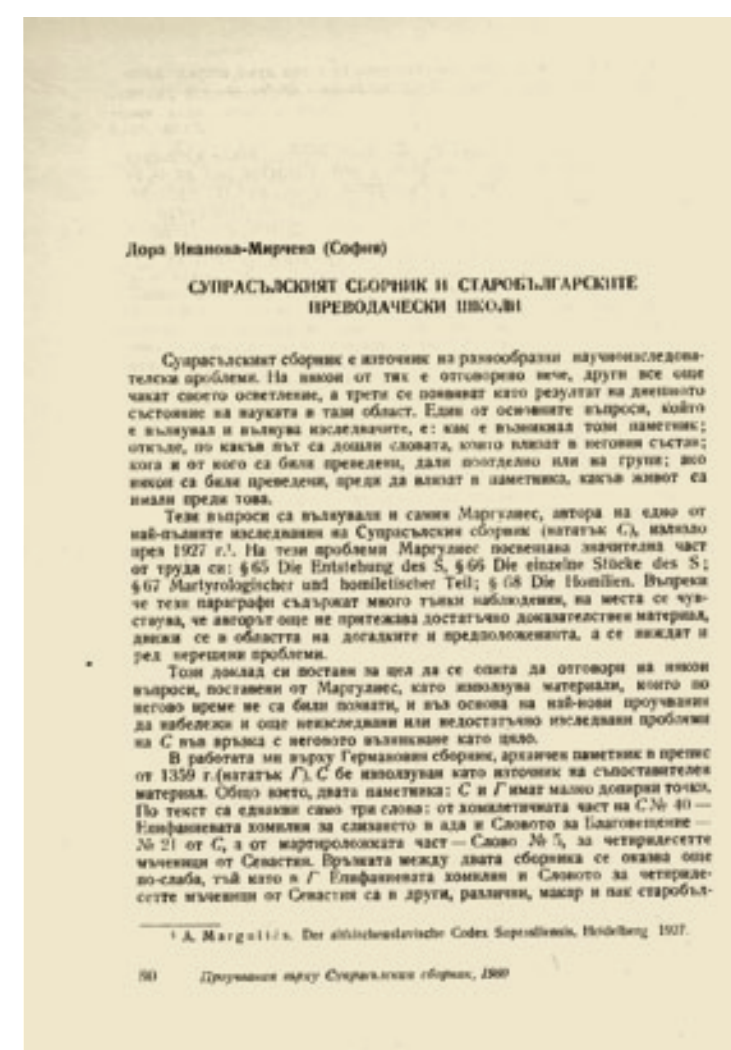
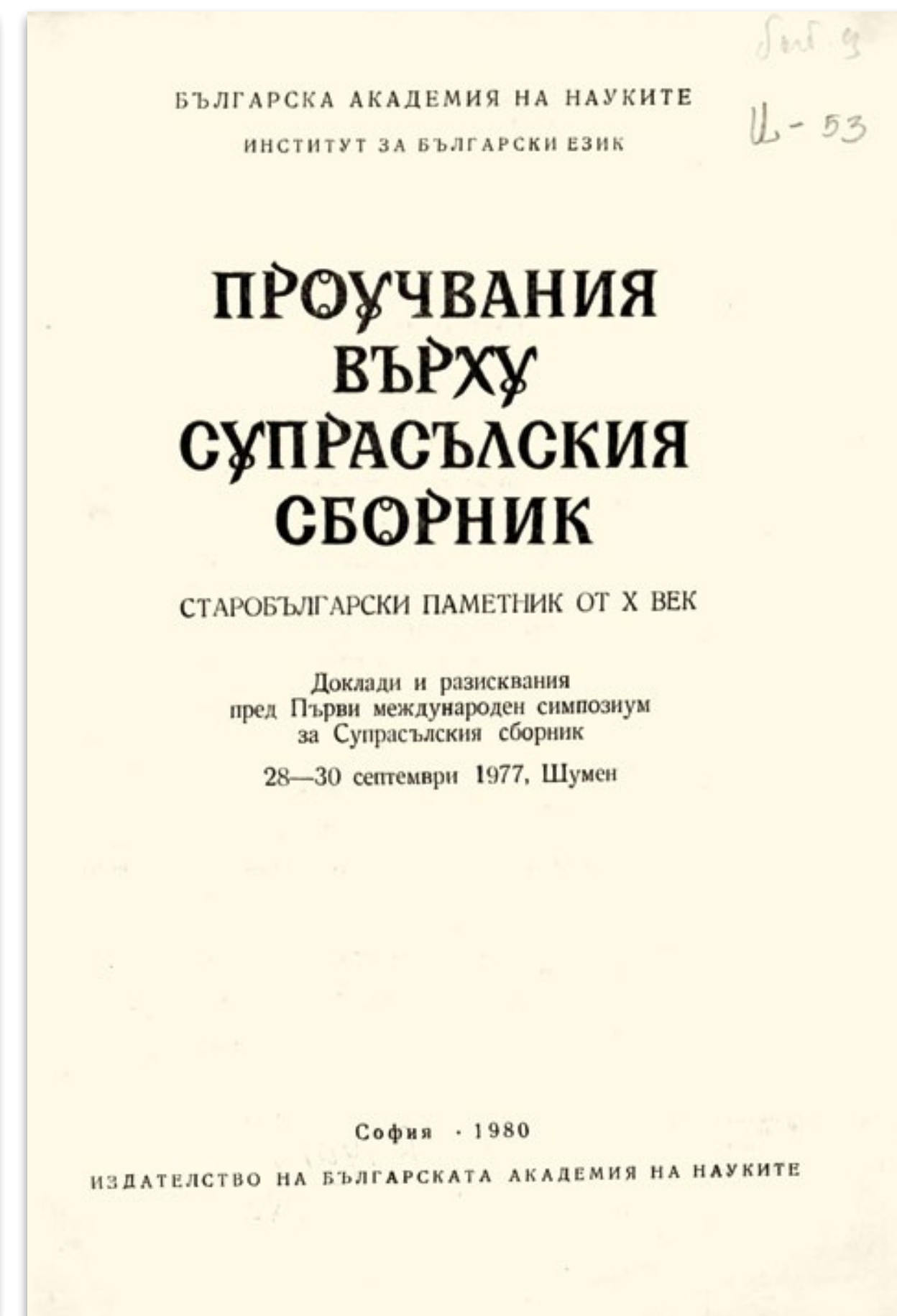
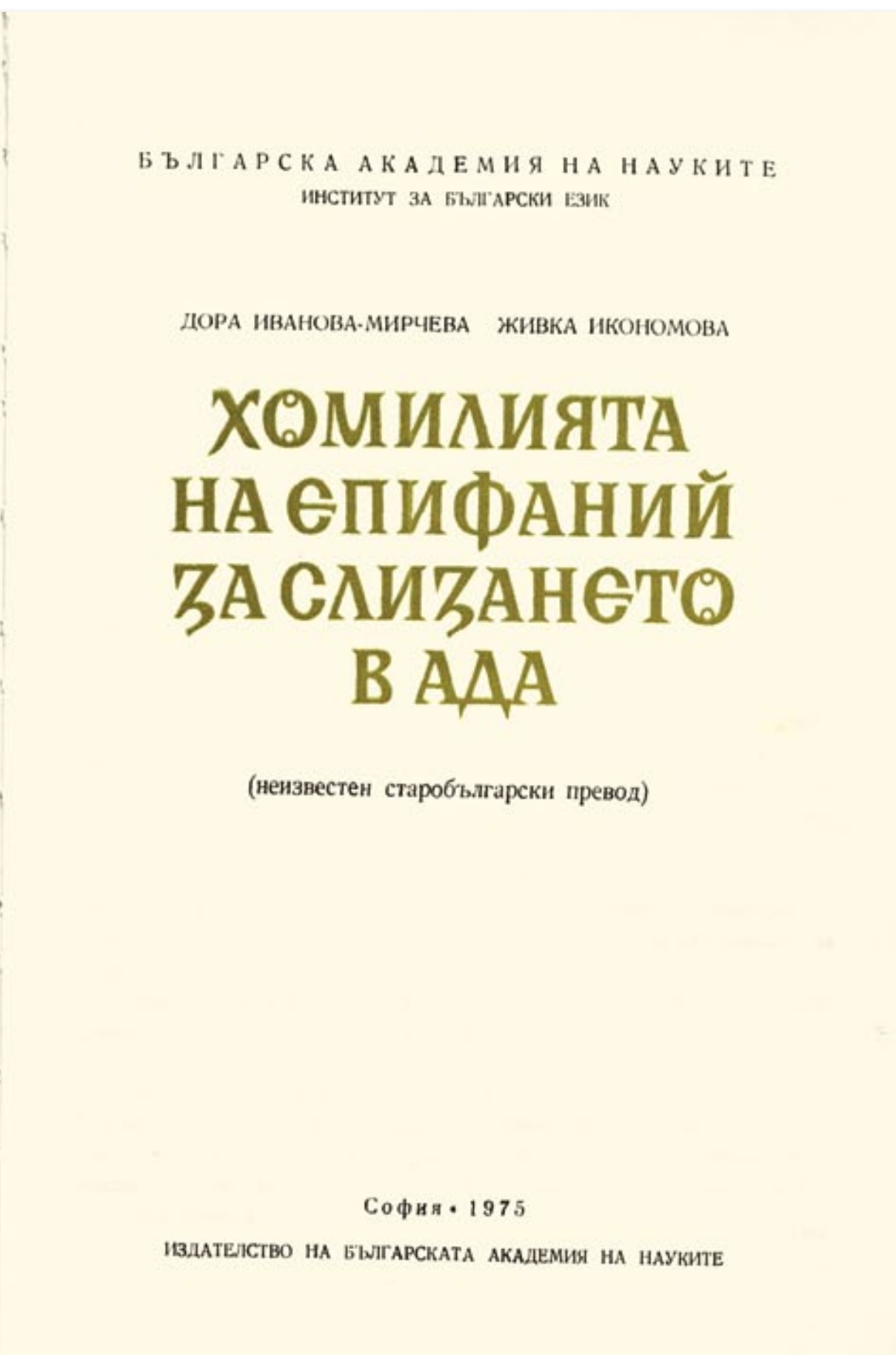
Studies on *Codex Suprasliensis*, an Old Bulgarian Manuscript from the 10<sup>th</sup> Century (1980, the proceedings of the First International Symposium on *Codex Suprasliensis*, Šumen, 1977) contain substantial surveys. They represent the achievements of Bulgarian and of the foreign scholars in linguistics, 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.

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.

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).



Христос освобождава Адам от ада\* Списание от Бонската черква, 1209 г.



Ekaterina Dogramadžieva



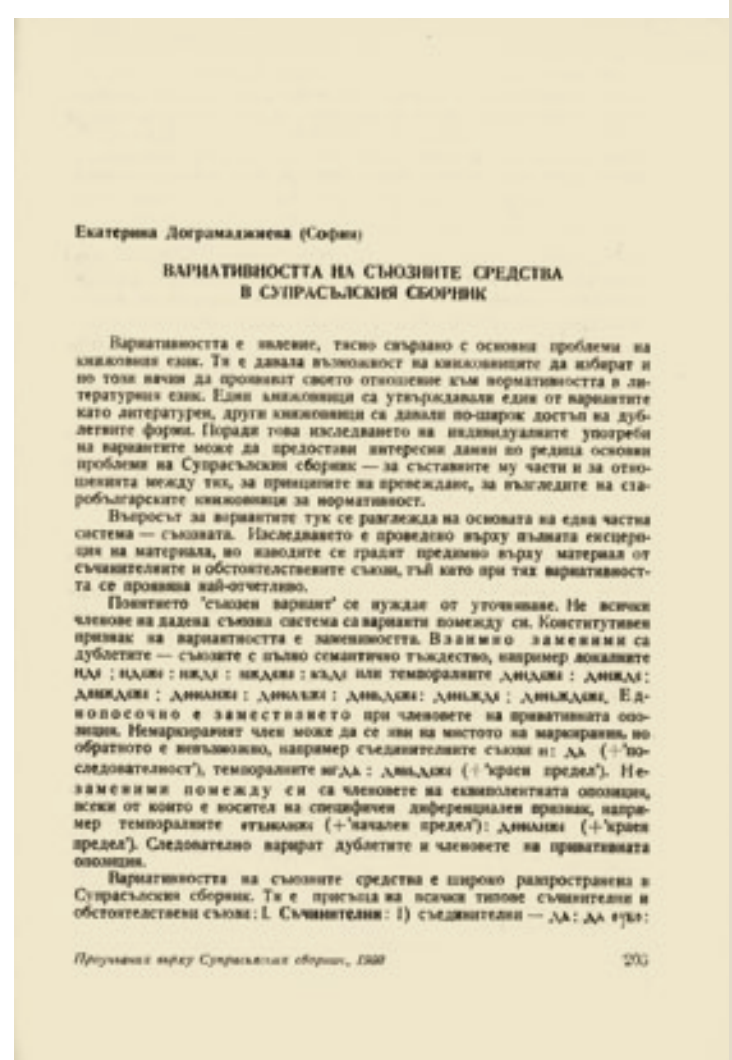
Dora Mircheva



Kiril Mirchev



Ivan Dobrev

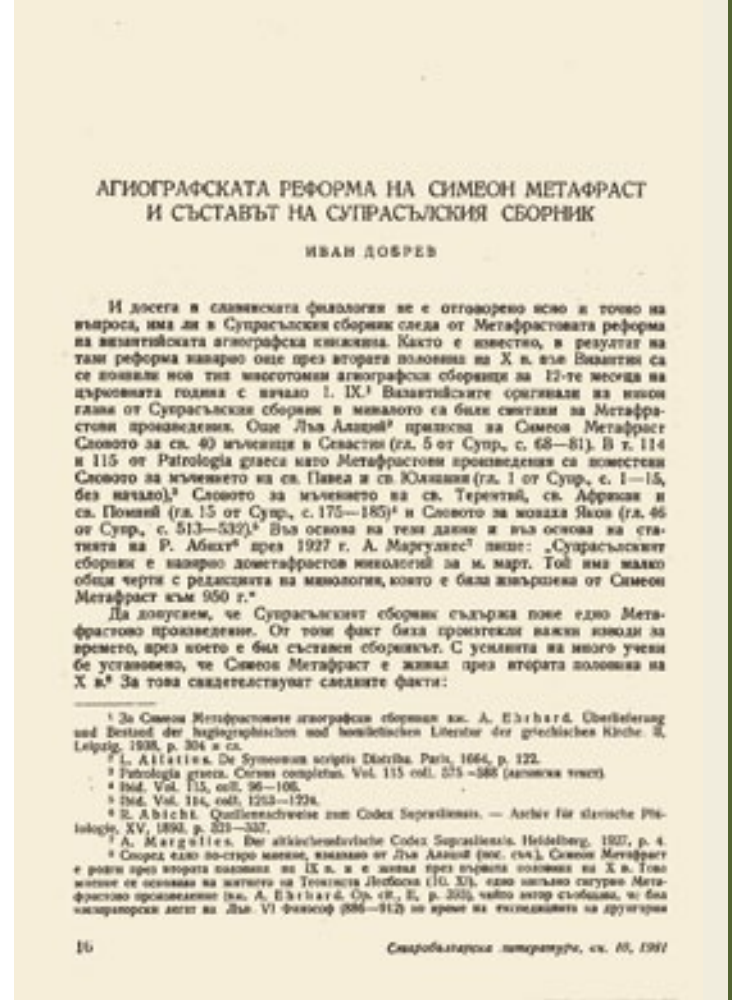


## Ekaterina Dogramadžieva (1933–2008) Bulgarian linguist and a specialist in the Old Bulgarian language.

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.

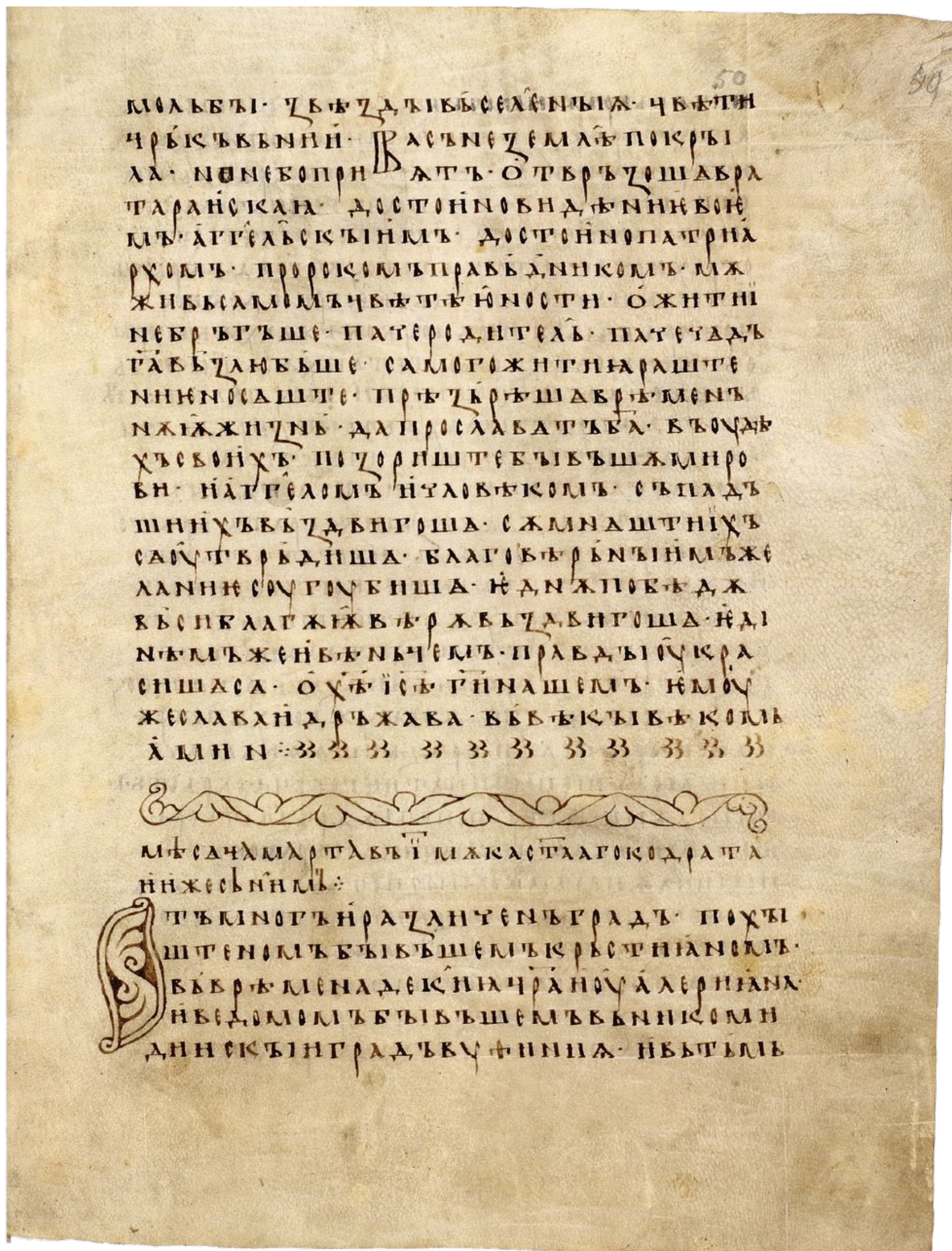
## Dora Ivanova-Mirčeva (1920–) Bulgarian linguist and a specialist in the Old Bulgarian language.

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 an unknown translation of the work and defined its place in the Slavonic literatures.



# The History of the *Codex Suprasliensis* in Slovenia

## The Ljubljana part of the *Codex Suprasliensis*



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.

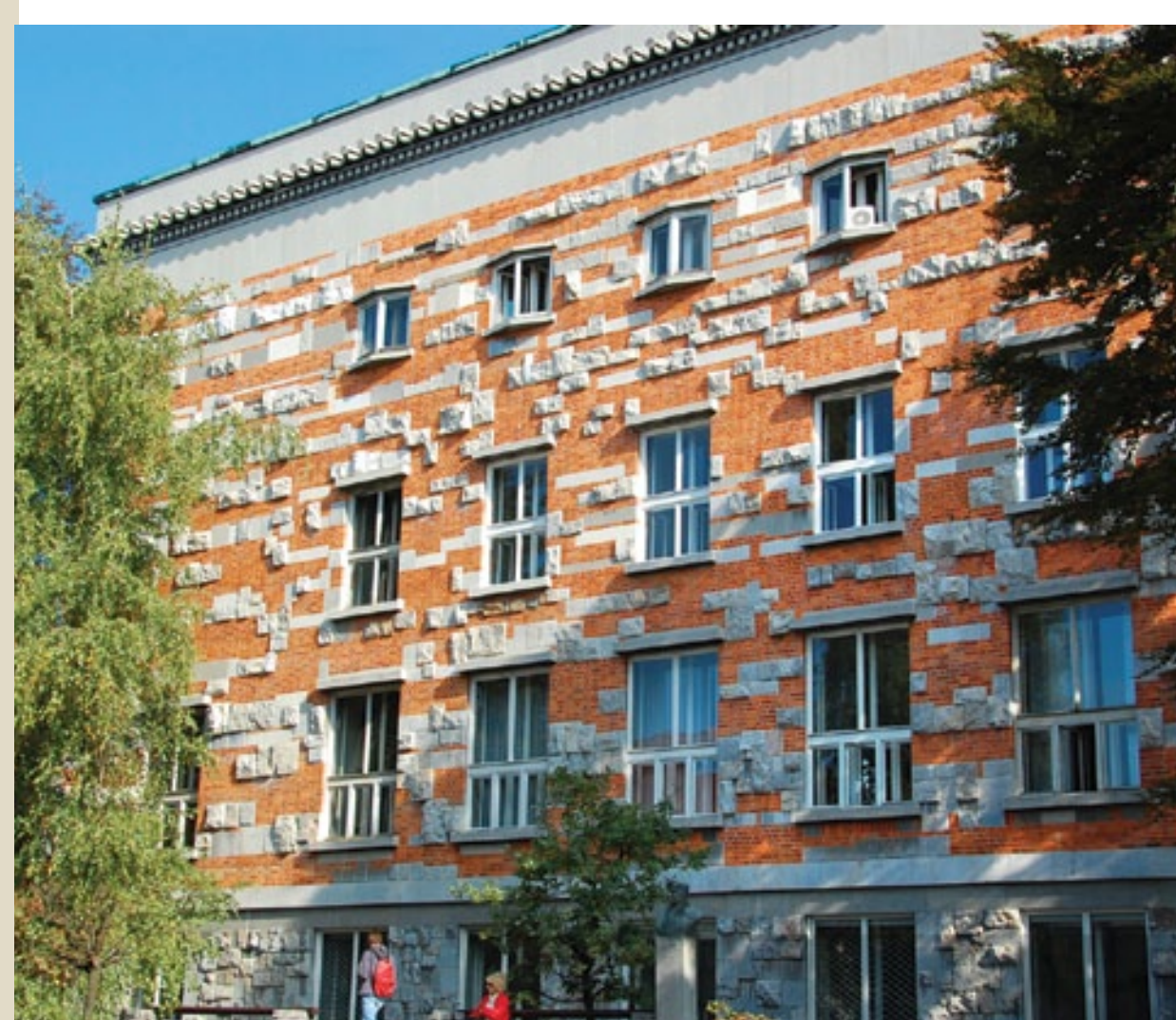
Today it is kept at the Manuscript Department of the National and University Library in Ljubljana in the Kopitar collection of Slavonic manuscripts (Cod. Kop. 2). The Ljubljana part of the Codex was published by F. Miklosich according to Kopitar's copy (1851).

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



### Vatroslav Oblak (1864-1896)

Slovene linguist, founder of the historical 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 10<sup>th</sup> c.)

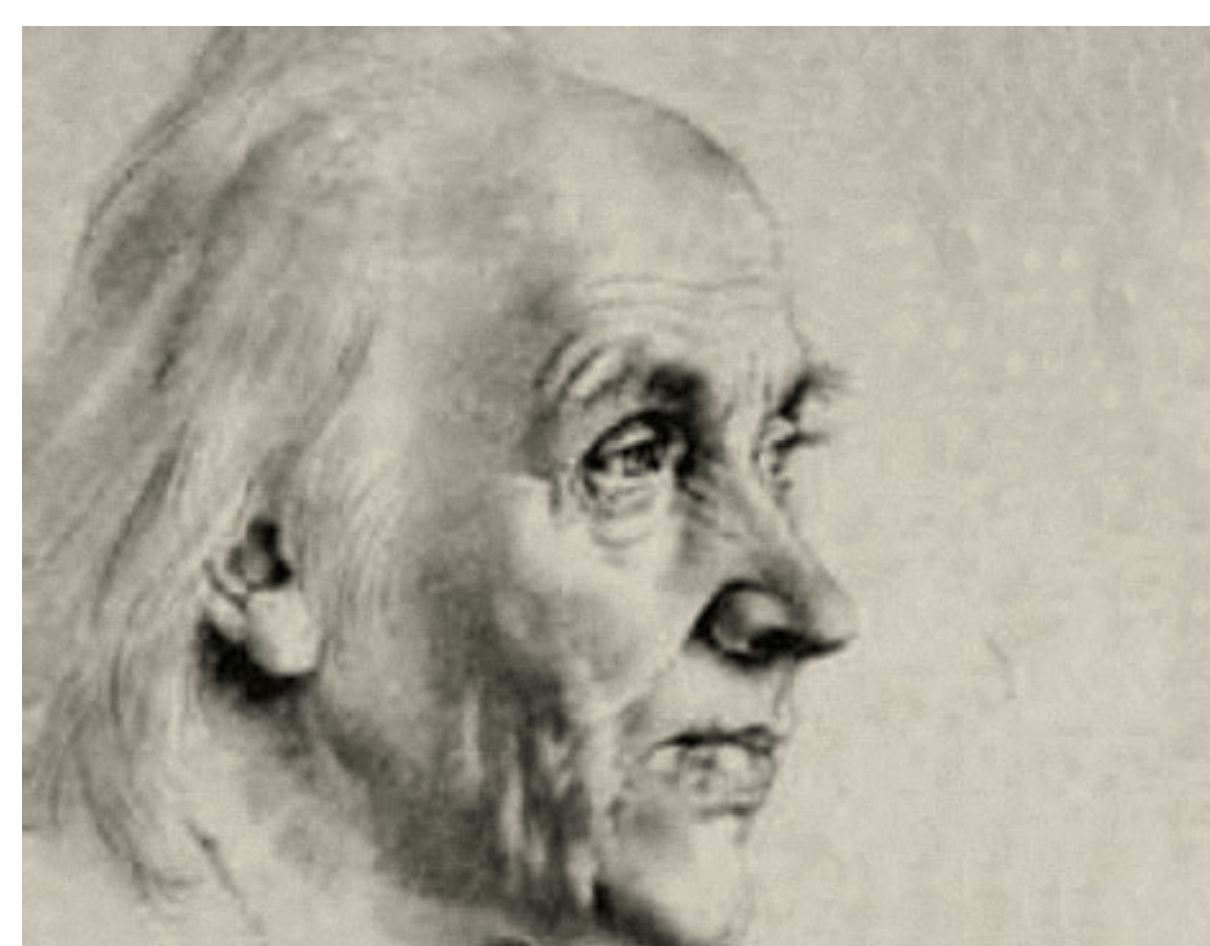


### National and University Library, Ljubljana, Cod. Kop. 2

The Ljubljana part of the *Codex Suprasliensis* is made up of 16 gatherings. The texts for the 1<sup>st</sup>–3<sup>rd</sup> March are missing, as are gatherings № 3, 11, 12 and 16. The fragment contains 16 vitae (4<sup>th</sup>–24<sup>th</sup> 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.

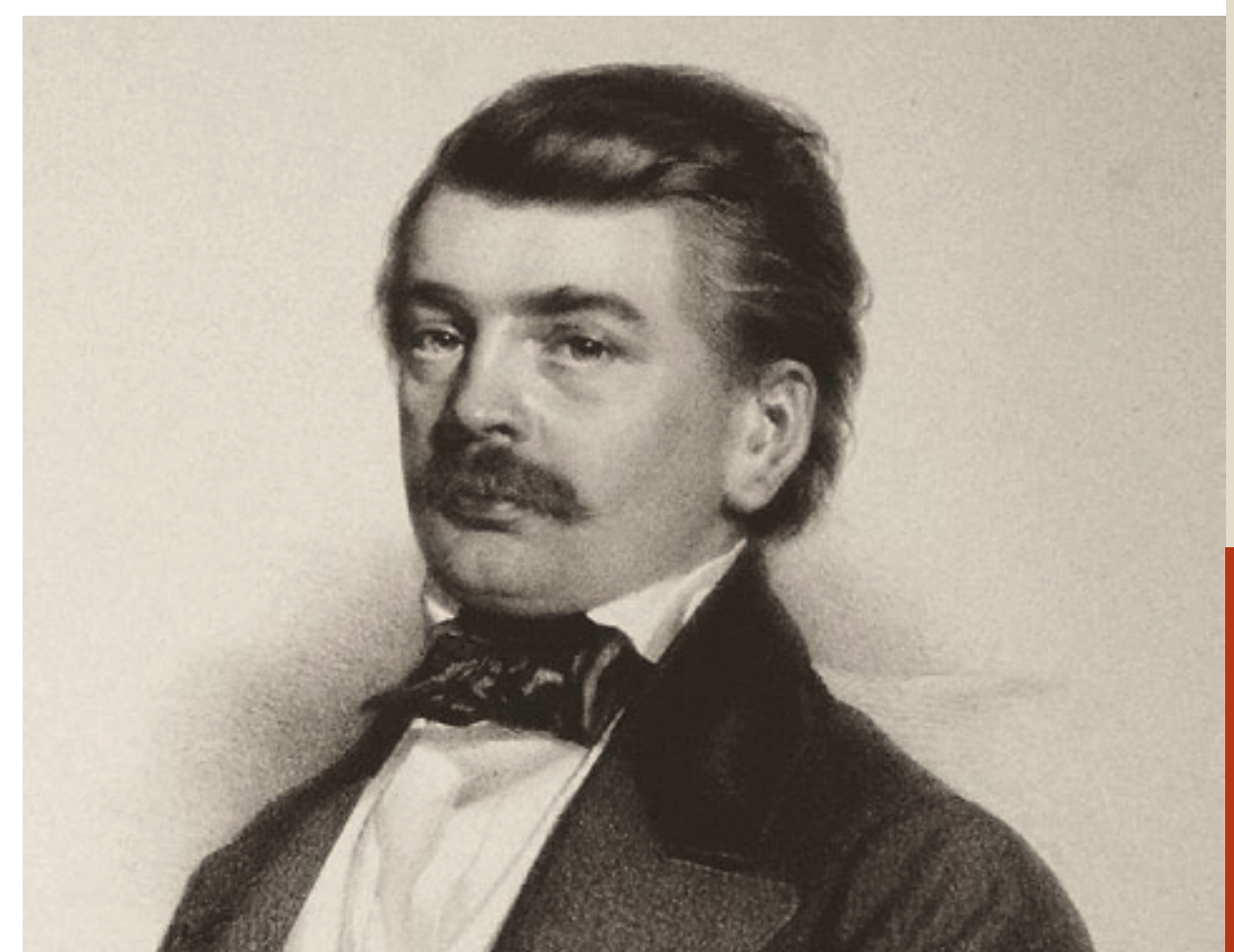


The National and University Library, Ljubljana. The main reading room



### Bartholomaeus Kopitar (1780-1844)

Slovenian cultural figure, philologist and slavist and one of the pioneers of Slavonic philology. He investigated important Old Bulgarian manuscripts (*Evangelium 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.



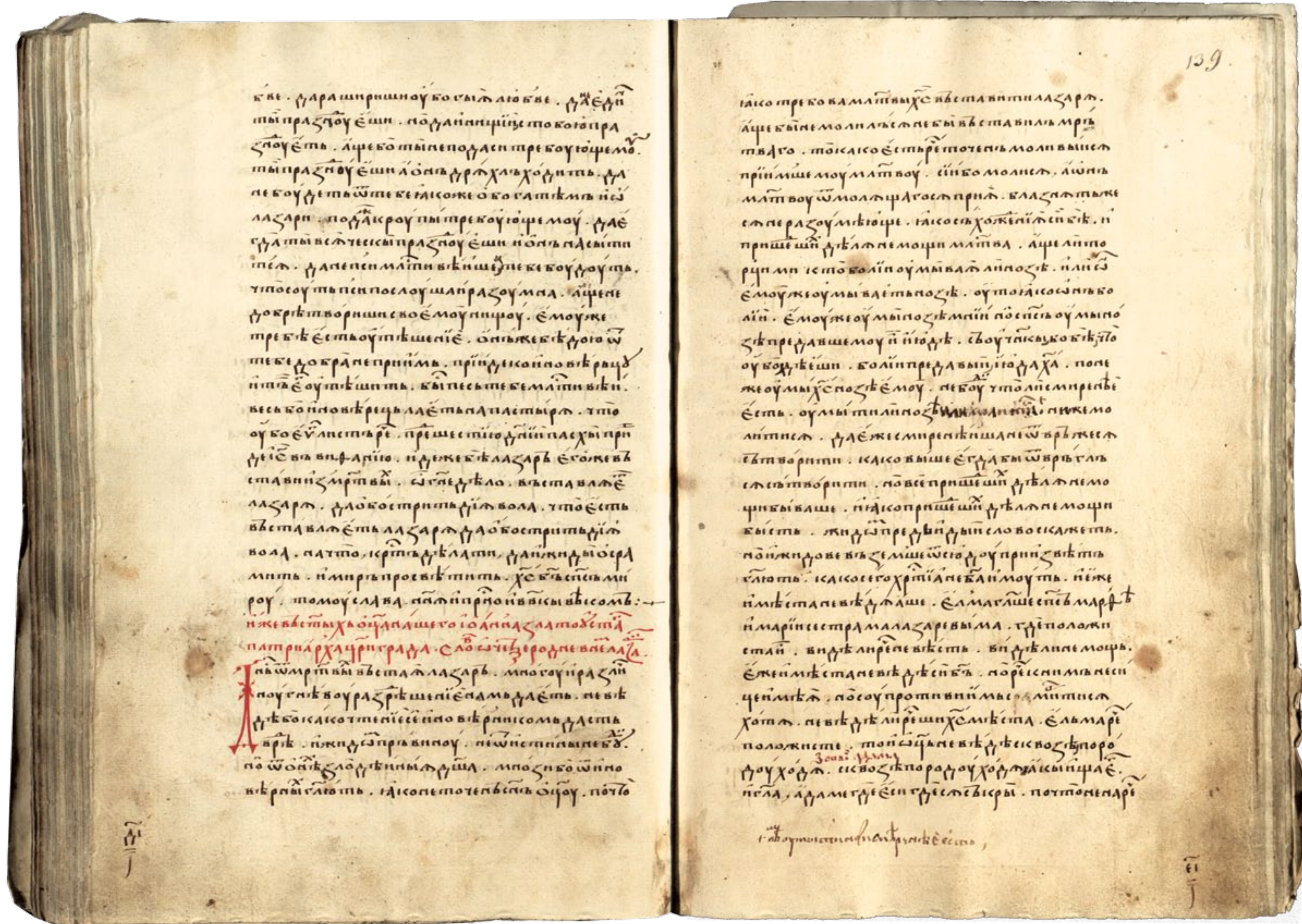
### Franc Miklosich (1813-1891)

Slovene linguist, one of the most significant scholars in the Cyrillomethodian studies and in slavistics of the 19<sup>th</sup> century. Author of the edition of the Ljubljana part of the *Codex Suprasliensis*.





# The History of the Codex Suprasliensis in Lithuania



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<sup>th</sup> – early 17<sup>th</sup> 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. 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 12<sup>th</sup> century, and absorbed extensive territories of Kievan Rus'. In the 15<sup>th</sup> 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 18<sup>th</sup> century.

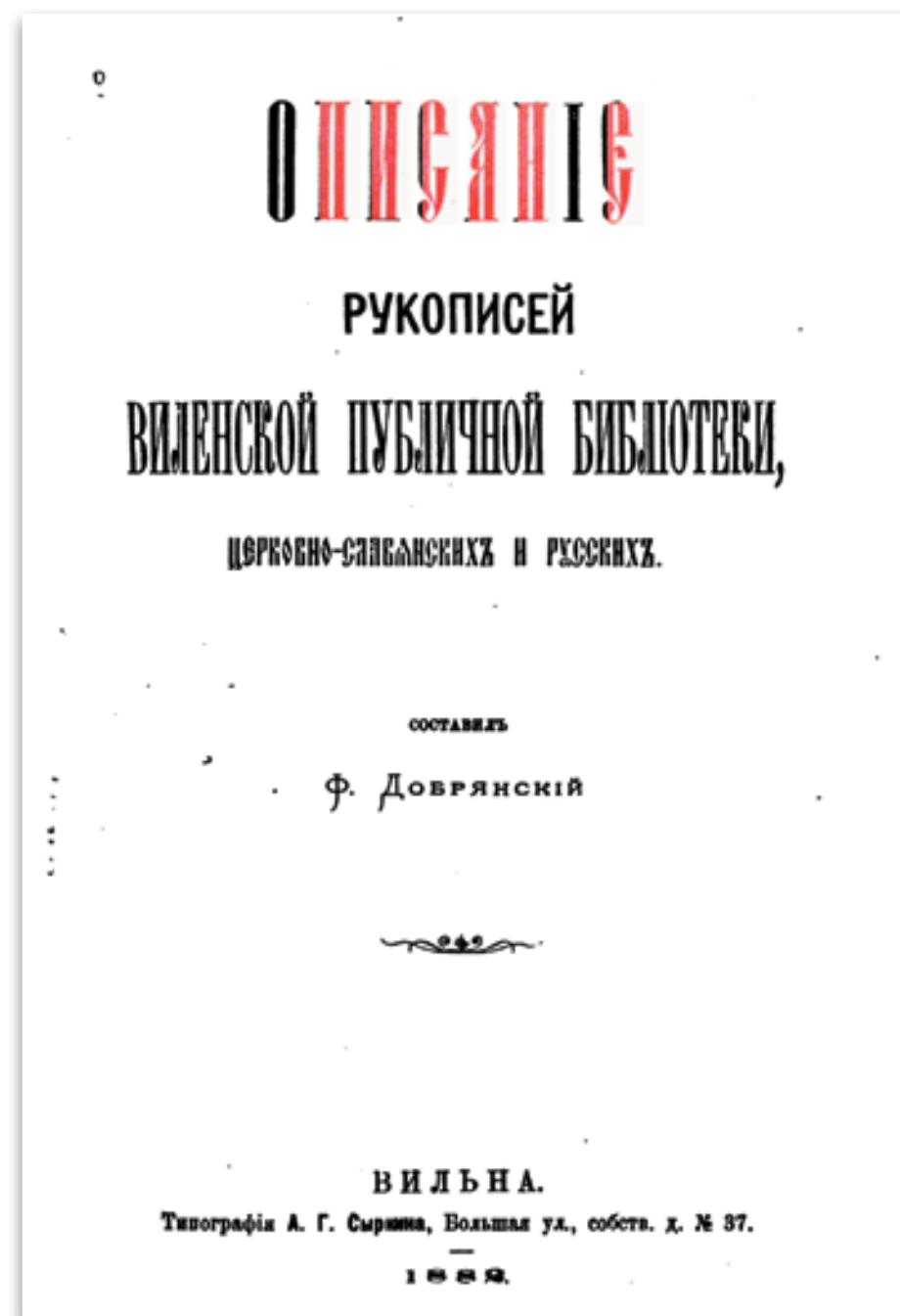
## Lenten Zlatoust from the 16<sup>th</sup> Century (Library of the Lithuanian Academy of Sciences, f. 19, № 257). A leaf from a copy, similar to Codex Suprasliensis.

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. Temčín), and describe the 15<sup>th</sup>-19<sup>th</sup>-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.



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 Supraśl Monastery and discovered the Codex Suprasliensis in 1823.

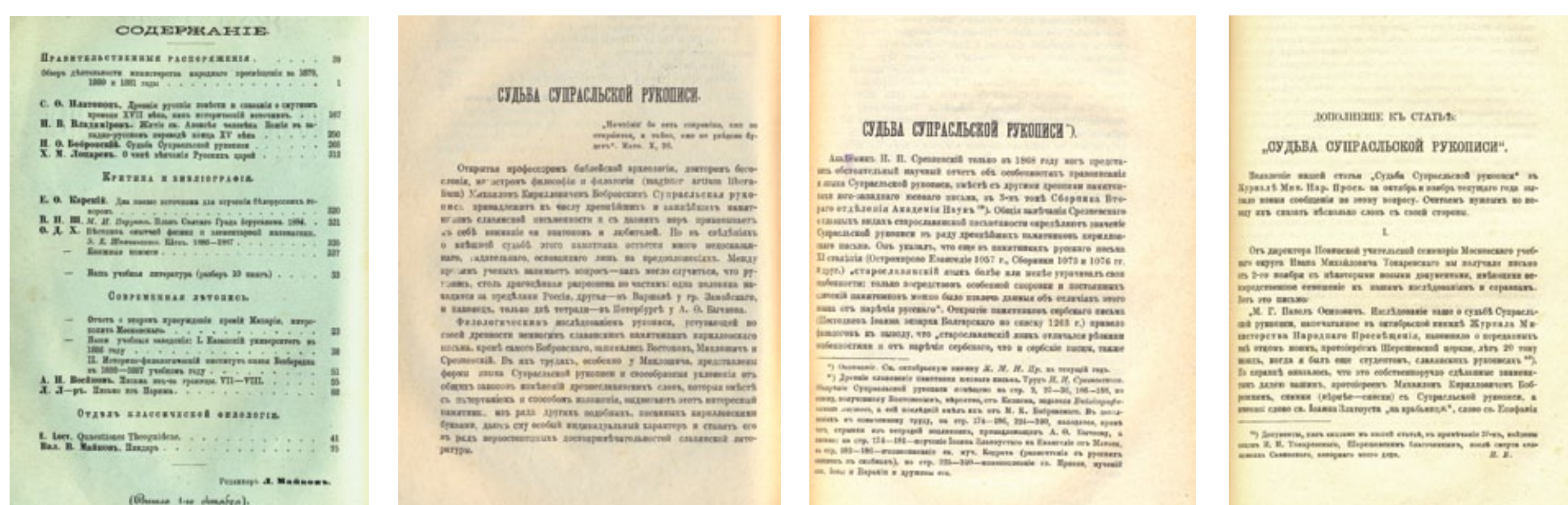


A Description of the Old Church Slavonic and Russian manuscripts in the Vilnius Public Library. Vil'na, 1882.



Flavian Nikolaevič Dobrjanskij (1848-1919)

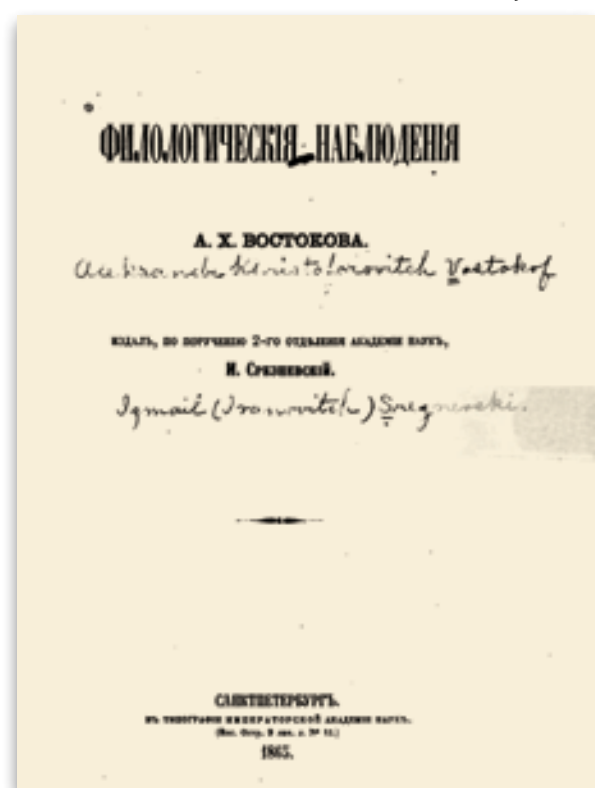
Russian philologist, historian, archaeographer and pedagogue.



# The History of the Codex Suprasliensis in Russia

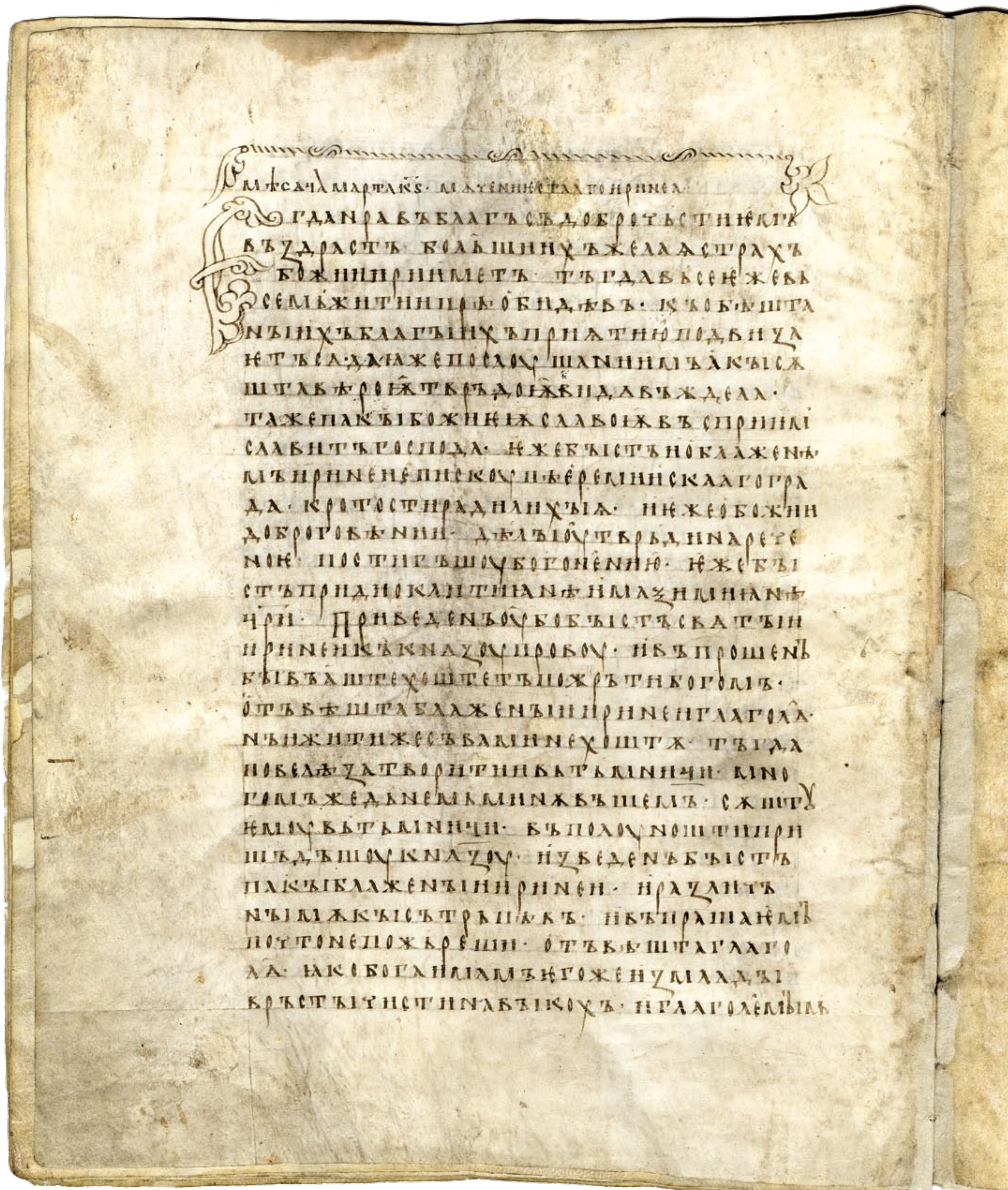
## The History of the Manuscript in Russia

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



The National Library of Russia (originally the Imperial Public Library and later the State Public Saltykov-Šchedrin 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 10<sup>th</sup>-11<sup>th</sup> 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.

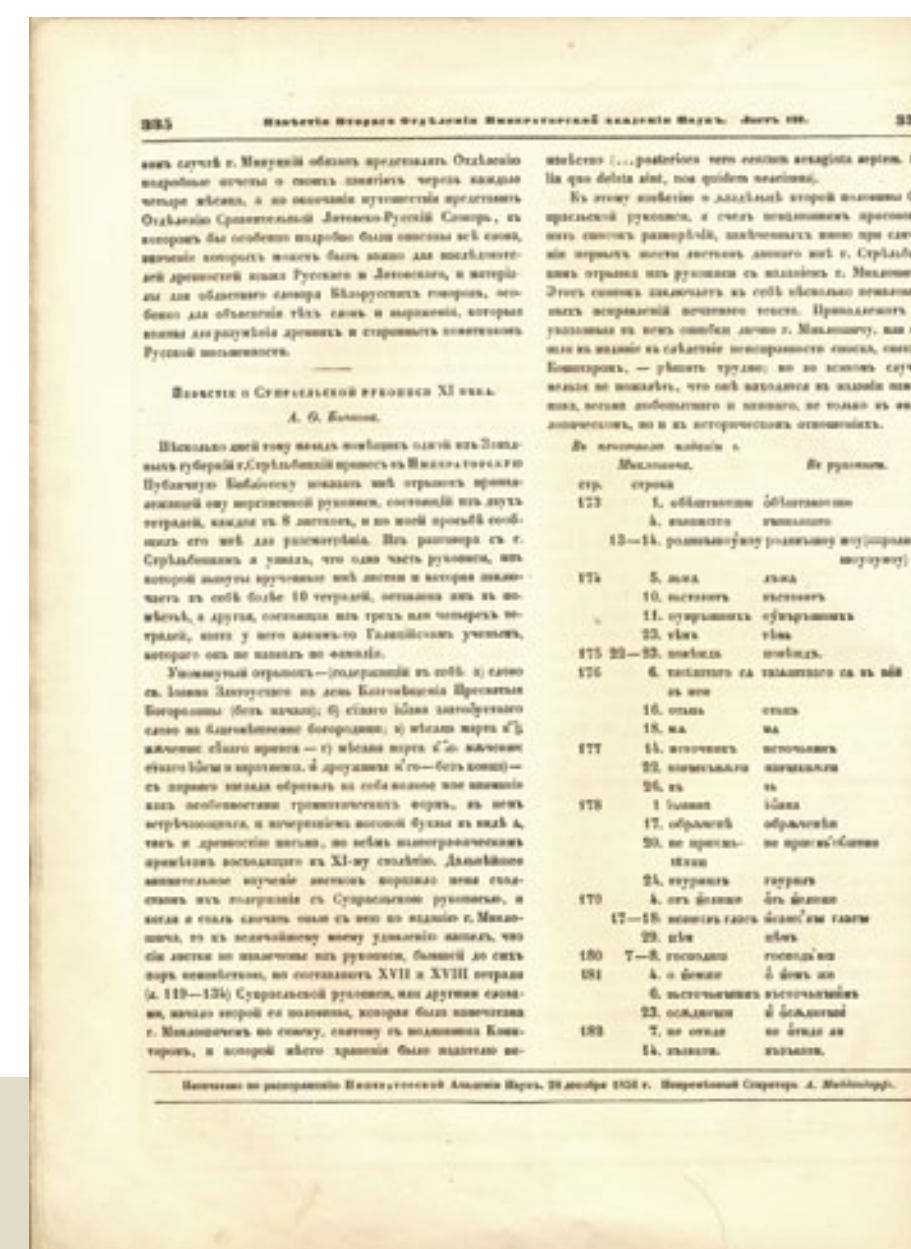
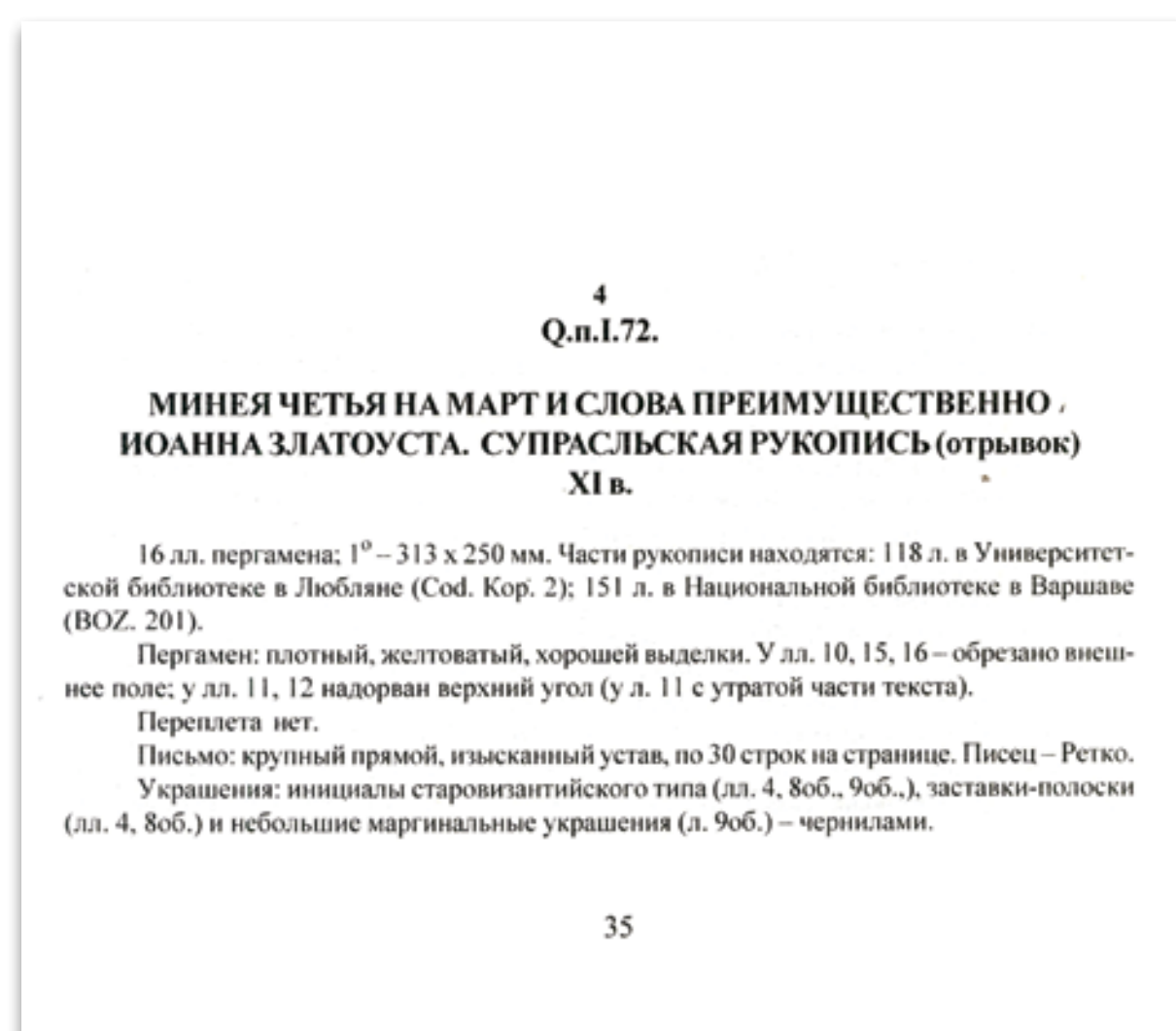
In 1856 Afanasij F. Byčkov, the head of the Manuscript Department of the Imperial Public Library in St Petersburg, bought from the *pomeščik* (country gentleman) Strel'bickij two gatherings of the *Codex Suprasliensis*. The fragment was published by I. I. Sreznevskij (Old Slavonic Monuments of *jus*-orthography".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



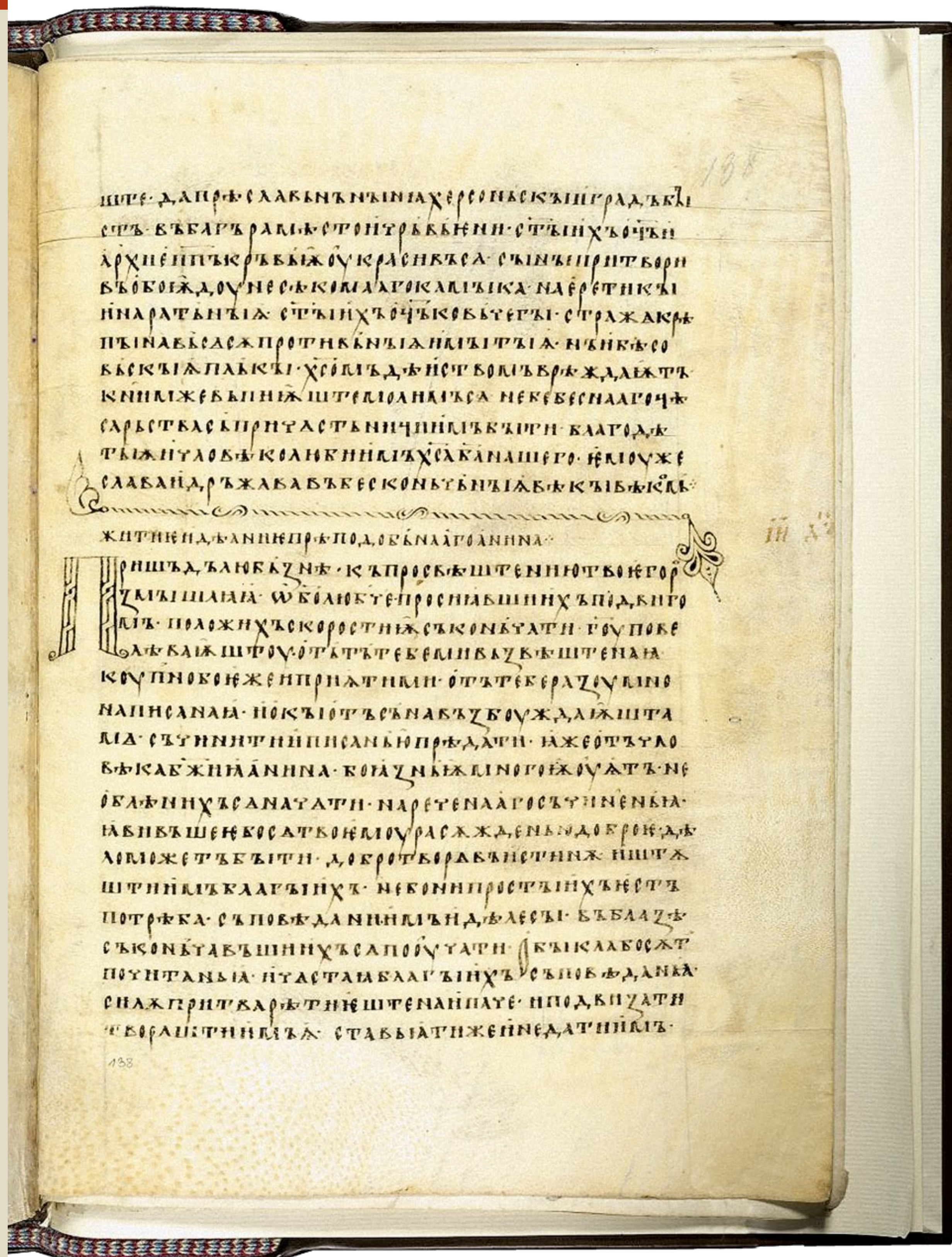
**Afanasij Fedorovič Byčkov (1818-1899)**  
A Russian historian, archaeographer, academician and director of the Imperial Public Library (1882 - 1899). He was the author of the *Catalogue of the Old Church Slavonic and Russian Manuscripts in the Imperial Public Library* (St Petersburg, 1878-1882).



**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 (10<sup>th</sup>-13<sup>th</sup> 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 11<sup>th</sup>-century Codex Suprasliensis* (1826).



# The History of the *Codex Suprasliensis* in Poland

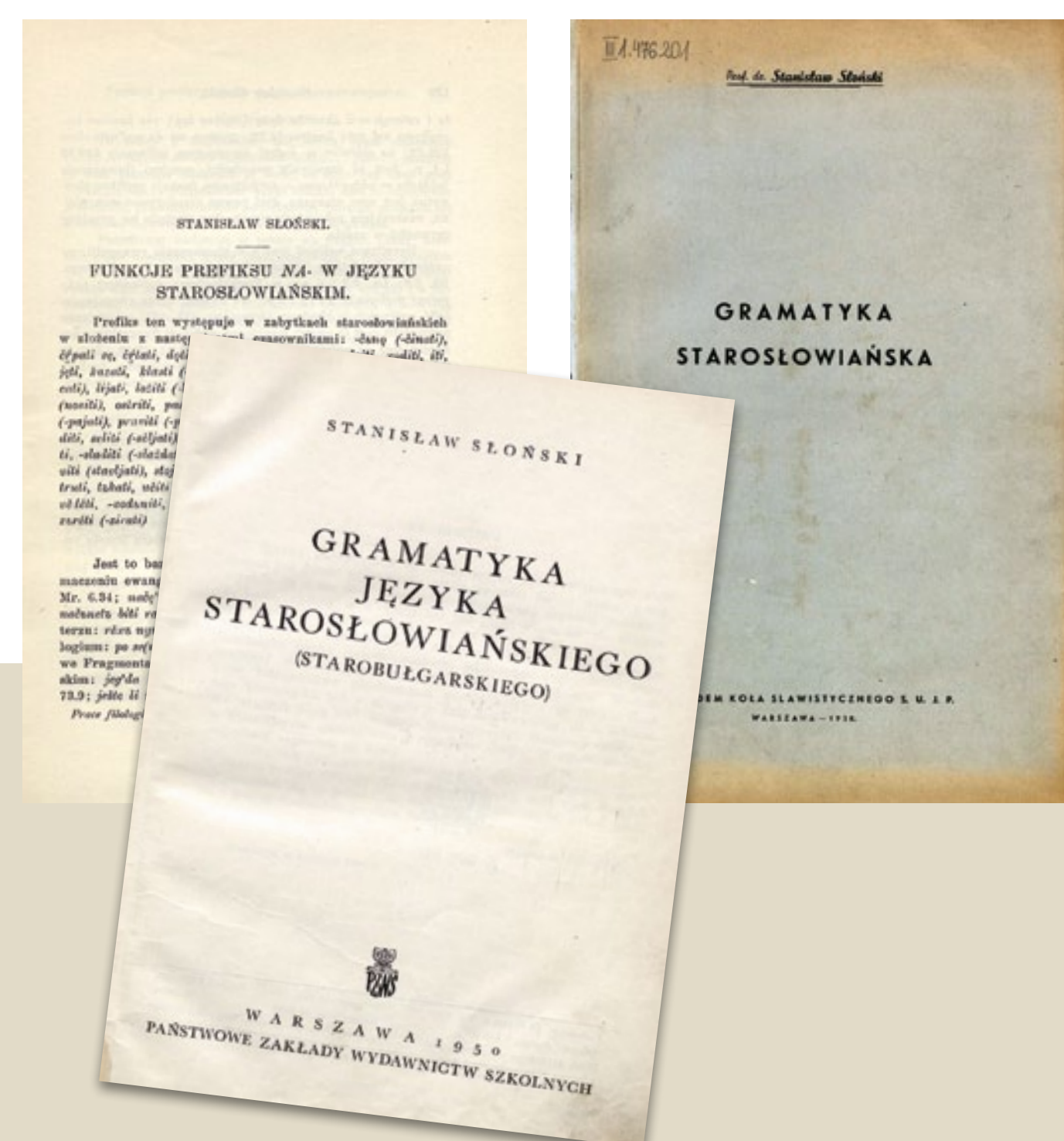
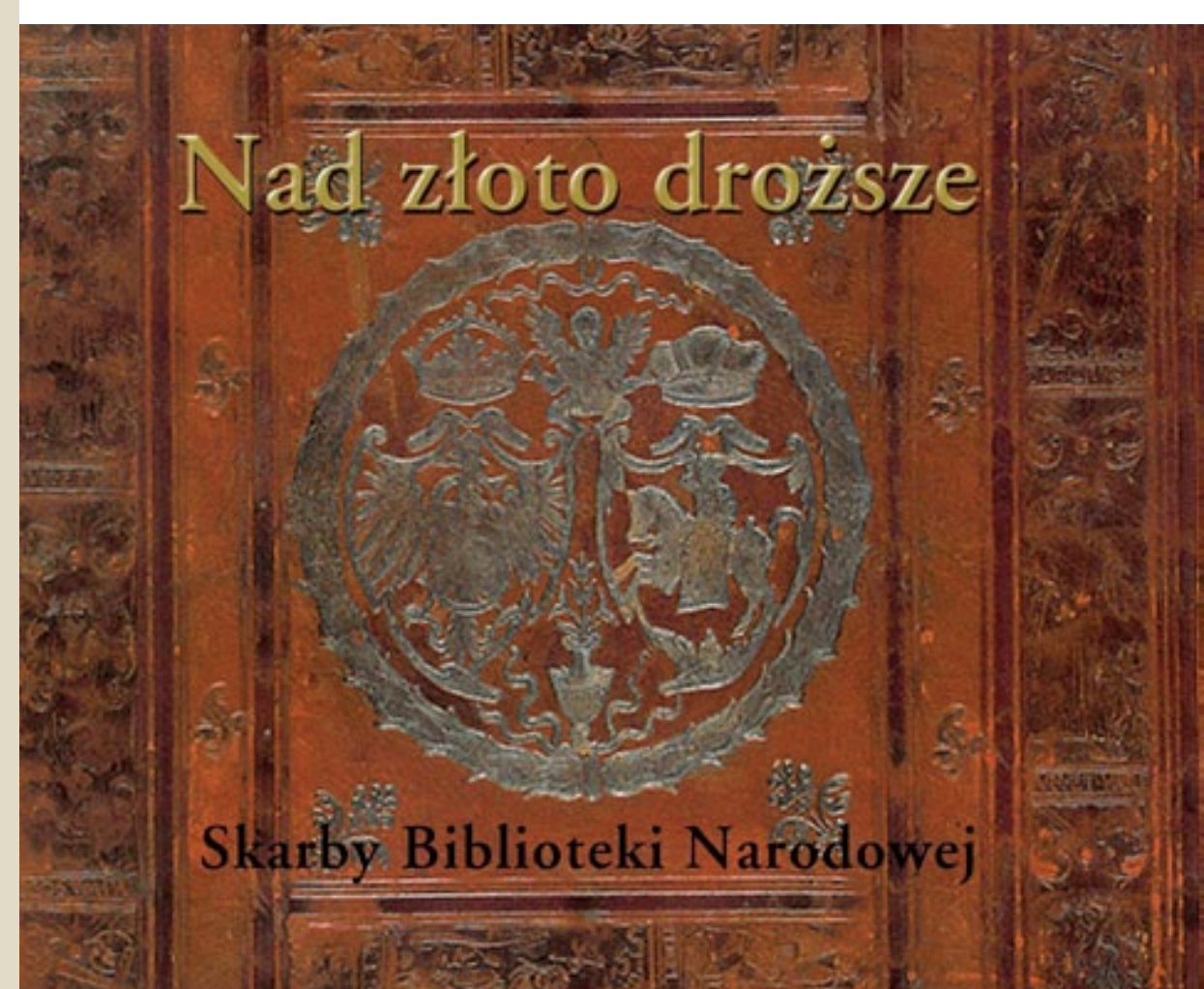


## The Warsaw part of the *Codex Suprasliensis*, Warsaw, National Library, BOZ. 201.

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.

## Stanislaw Słowski (1879–1959)

Słowski was a Polish palaeoslavist, linguist, 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 National Library, Warsaw

The Library was established in 1928 with a decree by the Polish President Ignacy Mościcki (1926–1939).

## The Palace of the Commonwealth

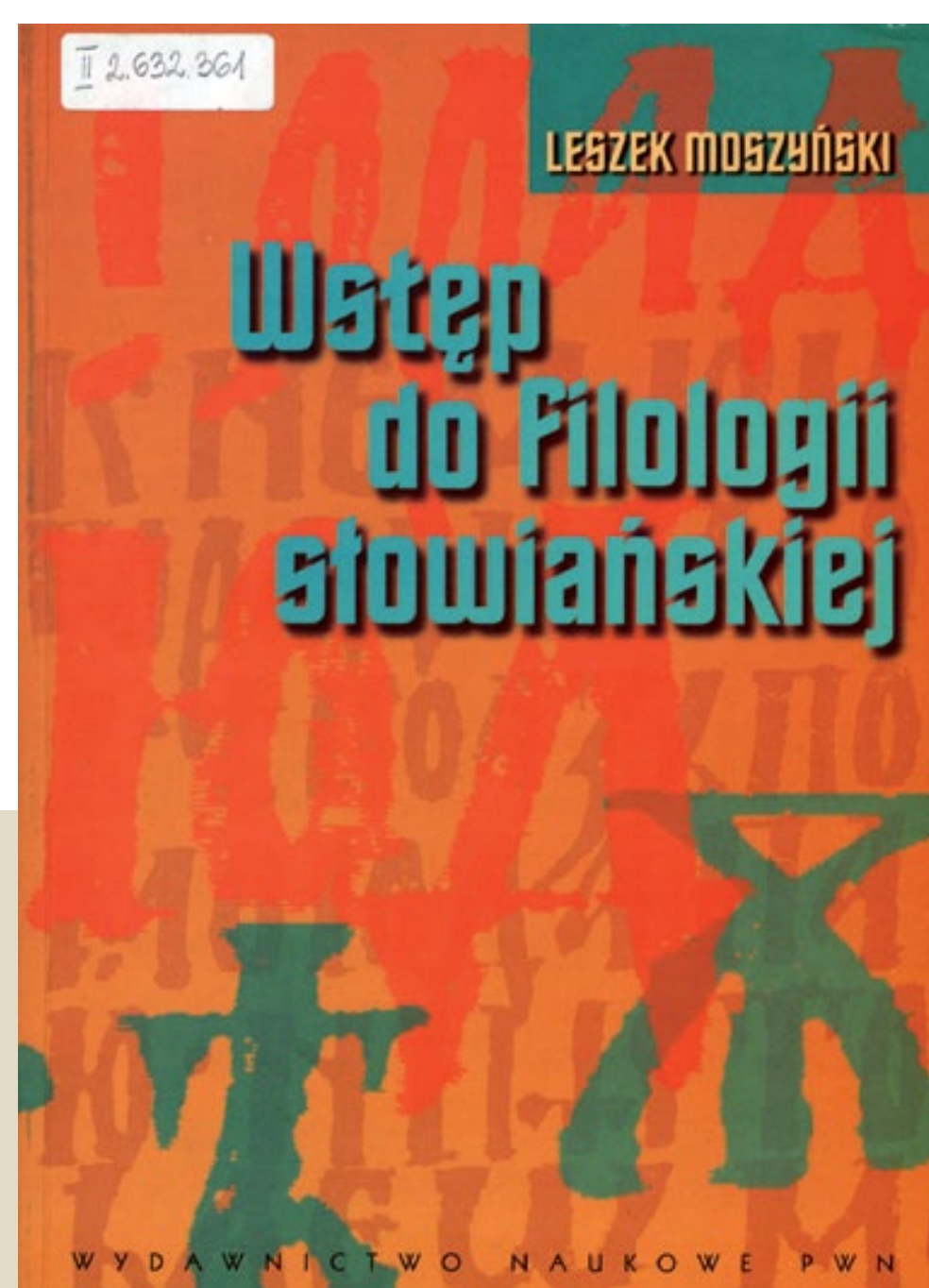
It was built in 1783 for Jan Dobrogost Krasiński, the Voivode of Płock. Nowadays the building holds the special collections of the National Library, including the Zamoyski collection, in which the Warsaw part of the *Codex Suprasliensis* is kept.

## 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. Papłowski 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.

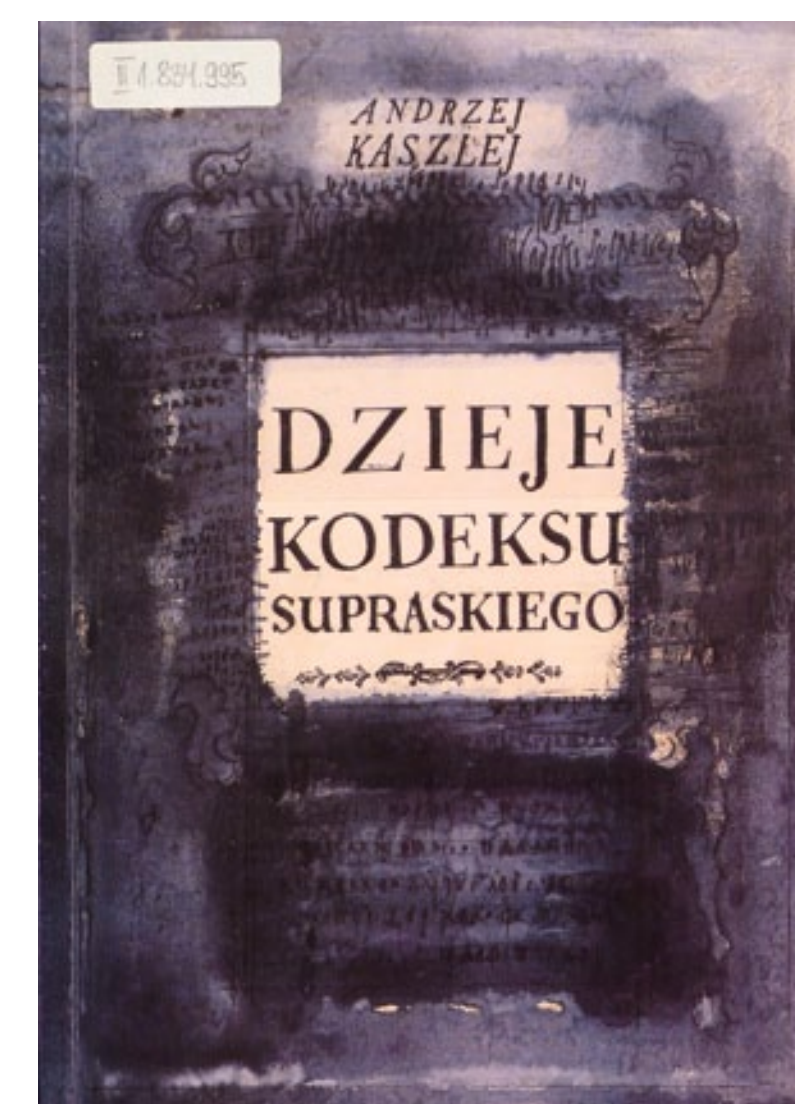
## Leszek Moszyński (1928–2006)

A Polish palaeoslavist linguist and a founder of the Department of Slavonic Philology of the University of Gdańsk. His scholarly contributions are in the general linguistic and textological studies of the 10<sup>th</sup>-11<sup>th</sup>-century Old Bulgarian manuscripts (*Evangelium 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.



## Count Tomasz Franciszek Zamoyski (1832–1889), the 14th *Ordynat* (hereditary landowner) of the Zamość estate

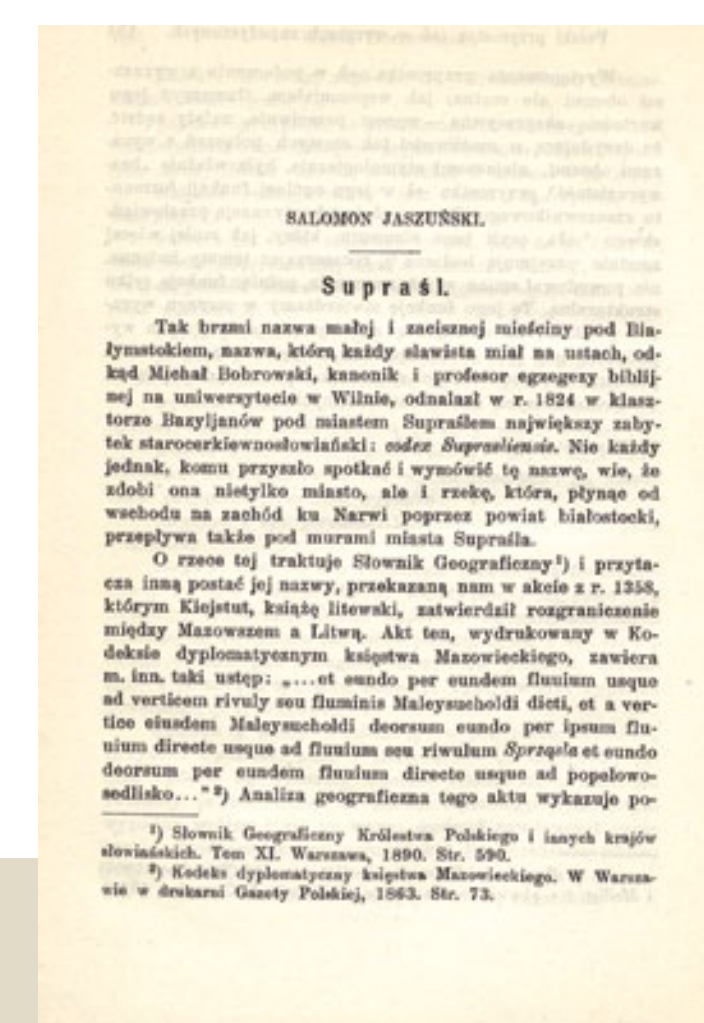
Polish Slavists have made a great contribution to the study of the earliest Old Bulgarian manuscripts, including the *Codex Suprasliensis*. The first publication on the *Codex* in a Polish periodical was made by Jan Papłowski (1872). Polish mediaevalists like S. Słowski, L. Moszyński, S. Jaszuski, A. 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).



## Andrzej Kaszlej, Special Collections Department, National Library in Warsaw

## Salomon Jaszuski (1902–1938)

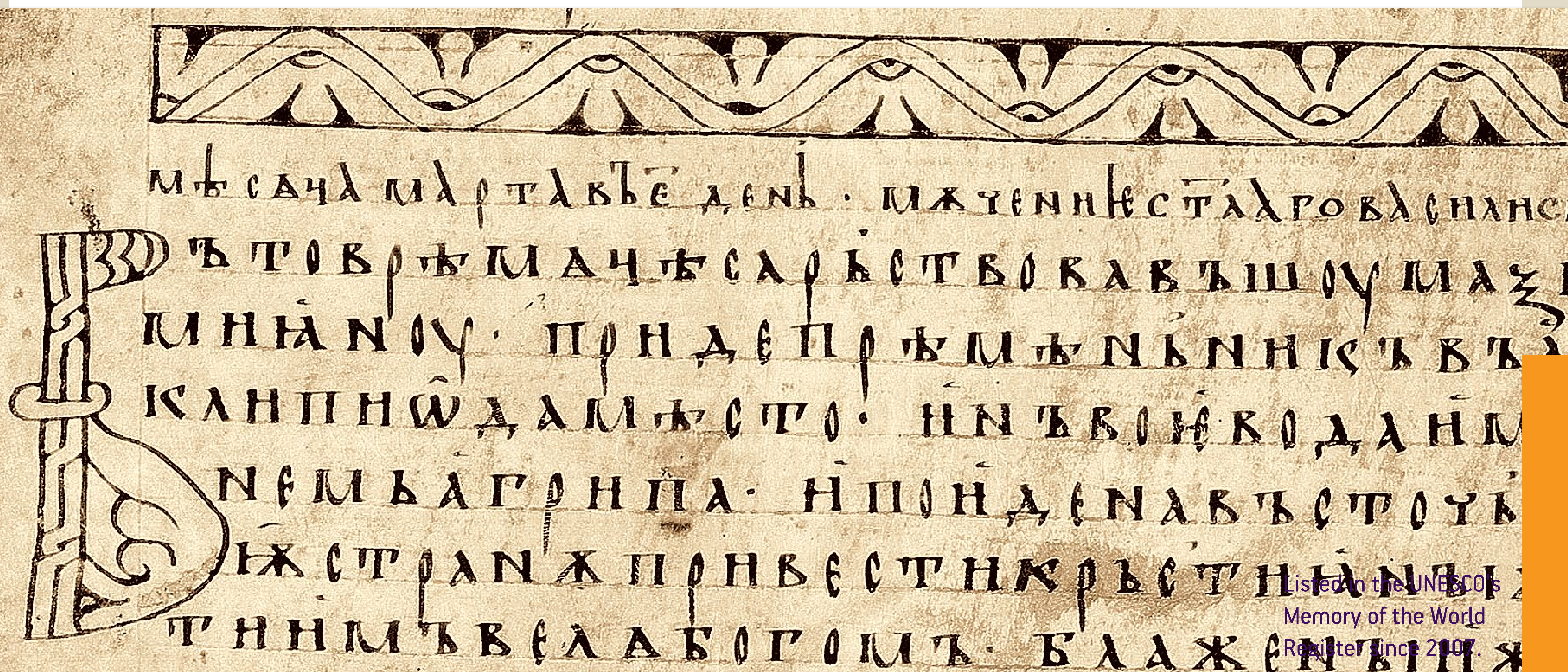
He was a Polish linguist who studied the literary history of *Codex Suprasliensis* and the history of the Monastery of Supraśl.



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Българска академия на науките  
Institute for Literature  
Bulgarian Academy of Sciences

# The Tenth-Century Old Bulgarian Manuscript *Codex Suprasliensis* in the Context of Byzantine-Slavonic Relationships

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



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# The Tenth-Century Old Bulgarian Manuscript Codex Suprasliensis in The exhibition was By organized with the Re support of:

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Russian National Library, St Petersburg

National and University Library, Ljubljana

Library of the Lithuanian Academy of Sciences, Vilnius

Library of the Russian Academy of Sciences, St. Petersburg

Forum of Slavic culture, Ljubljana

Central Library of the Bulgarian Academy of Sciences, Sofia

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National Archaeological Institute with Museum, BAS, Sofia

Archaeological Institute and Museum, Shumen Branch

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Institute for Culture, Ministry of Foreign Affairs, Bulgaria

Embassy of Poland in Sofia

## Authors:

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## Designer:

Milena Valnarova

