

Stefka Pileva

**AN IMPORTANT WITNESS TO THE OLD SLAVONIC MONASTIC
MISCELLANIES – KRKA 4 (1346)**

M.A. Thesis in Medieval Studies

Central European University

Budapest

June 2003

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by
Stefka Pileva
(Bulgaria)

Thesis submitted to the Department of Medieval Studies,
Central European University, Budapest, in partial fulfillment of the requirements
of the Master of Arts degree in Medieval Studies
Accepted in conformance with the standards of the CEU

Chair, Examination Committee

Thesis Supervisor

Examiner

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I, the undersigned, **Stefka Pileva**, candidate for the M.A. degree in Medieval Studies declare herewith that the present thesis is exclusively my own work, based on my research and only such external information as properly credited in notes and bibliography. I declare that no unidentified and illegitimate use was made of the work of others, and no part of the thesis infringes on any person's or institution's copyright. I also declare that no part of the thesis has been submitted in this form to any other institution of higher education for an academic degree.

Budapest, 1 June 2003

Signature

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INTRODUCTION

This MA thesis is aimed at providing a detailed description of a fourteenth-century Church Slavic manuscript. Unfortunately, the codex was probably lost some ten years ago because of the war in Croatia in the period 1991-1995. This sorrowful fact, however, makes such a description indispensable and essential. Happily, microfilms and photocopies of the manuscript are available,¹ as well as a machine-readable text² and a full digital copy.³ The present study is not intended to be a profound and complete one, but rather is intended to present as exhaustive description of the manuscript as is possible in terms of both its physical features and content, which can be used by other researchers later on for analysis and further investigations. The principal approach is a descriptive one, although on occasion I also suggest some interpretations of the evidence, thus proposing some ideas concerning the circumstances about the creation of the manuscript and the history of the codex.

The Slavic manuscript designated as Krka 4 (264/62) is known among the specialists in Slavonic Studies as the Krka Patericon. In the catalogues and in different works it is usually referred to as a patericon collection. It is called either *Krka Patericon*⁴ or a *Bulgarian Patericon from 1346*,⁵ or even the *Vissarionov Patericon*

¹ As far as I know, microfilms of cod. Krka 4 are available at the National Library “SS. Cyril and Methodius” in Sofia, at the National Library in Belgrade and at the Hilandar Research Library, RCMSS, Ohio State University, from where I received the photocopies of the manuscript.

² I thank Prof. Veder who sent me the machine-readable text of Krka 4.

³ At “Kirilometodievistika” Department, Sofia University “St. Kliment Ohridski.”

⁴ Nikolaas van Wijk and Richard Pope, *The Old Church Slavonic Translation of the Ἀνδρῶν Ἀγίων βίβλος* in the edition of N. van Wijk, ed. D. Armstrong, R. Pope and C. H. van Schooneveld (Hague – Paris: Mouton, 1975); Zhivka Ikonomova, *Наблюдения върху фонетиката и правописа на Кръчкия патерик* (Observations on the Phonetics and Orthography of the Krka Patericon), Sofia, unpublished.

⁵ Vladimir Mošin and Milan Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji” (Cyrillic Manuscripts in Northern Dalmatia), *Starine* 48 (1958): 190.

after the name of one of the scribes.⁶ It is a fourteenth-century (1346) Slavic manuscript, Bulgarian recension, containing part of the text of the Scete Patericon, lives of venerable monks as well as other works connected to monasticism – sermons and homilies of John Chrysostom, Ephraem the Syrian, St. Basil the Great, Athanasius of Alexandria and other Church Fathers. From the colophon left by one of the scribes we know that it was copied in 1346 in the Lavra of Saint Michael the Archangel.⁷ A full description of the manuscript has not been provided until now.⁸ The composition has not been of interest to the scholars either. Usually they simply mention it as one of the Slavonic manuscripts containing the text of the Scete Patericon, the Slavonic translation of the systematic collection of *Apophthegmata patrum*. It has been taken for comparison with other manuscripts containing this text, or has been studied with regard to its linguistic characteristics. Its colophon was published twice but the full text was never published in its original Church Slavic language.⁹

The manuscript bears its name after the Krka monastery, where it was kept for several centuries. Unfortunately, its present location is unknown.¹⁰ According to the tradition, the sister of the Serbian King Stefan Dušan, Princess Helena, the wife of Mladen Šubic, founded the Krka monastery in the middle of the fourteenth century. There is evidence that in 1402 the church was built. From then onwards the monastery

⁶ Ivan Duichev, *Из старата българска книжнина* (From the Old Bulgarian Literature), vol. 2 (Sofia: Nauka i izkustvo, 1944), 128.

⁷ The text of the colophon in Church Slavic and its English translation are presented in Chapter One.

⁸ An overview of the secondary literature on Krka 4 is provided in Chapter Two.

⁹ Petâr Dinekov, Kuio Kuev and Donka Petkanova, *Христоматия по старобългарска литература* (Anthology of Old Bulgarian Literature) (Sofia: Nauka i izkustvo, 1974), 320-321. Part of the colophon is published also by Ivan Duichev, *Из старата българска книжнина*, 128-129.

¹⁰ Dr. Slobodan Mileusnic, a Director of the Museum of the Serbian Orthodox Church in Belgrade, told me that during the war in Croatia in 1991-1995 he went to the monastery and tried to save the books from the library. He managed to take many early printed books and some manuscripts, which are now at MSOC, but Krka 4 was not among them.

played a significant role in the life of the Orthodox population in northern Dalmatia.¹¹ Nothing is known about the history of the manuscript itself, or when and how it appeared in the Krka monastery.¹²

After World War II, in the 1950s, Prof. Milan Radeka established a new inventory of the manuscripts in northern Dalmatia in general and in the Krka monastery in particular, together with Prof. Vladimir Mošin. Therefore, most of the manuscripts now have two shelf-marks: a new one and an old one. So the Krka Patericon owes its current number (N 4) to Prof. Radeka, but I will use both the new and the old shelf-marks for convenience and in order to avoid eventual confusion in the future.

The first chapter of the present thesis is dedicated to the codex itself. It presents a physical description of the manuscript, but some questions concerning its contents are also brought forward. There are two main points here: 1. The number of the scribes and the distribution of their handwritings suggest that it was in a monastic center that the codex was prepared; 2. The codex consists of two distinct parts originally belonging to independent codices, which were probably bound together at a later point. These two conclusions are confirmed by the examination of the scribes' handwritings, the decoration, the information provided by the colophon, and so on. The arguments and possible explanations are given at the relevant places.

The second chapter deals mainly with the contents of the manuscript and with the Scete Patericon as its main source, at least of the first part. A briefly presented

¹¹ Mošin and Radeka, "Ćirilski rukopisi u sjevernoj Dalmaciji," 189. About the history of the monastery, see also Boshko Strika, *Dalmatinski manastiri* (Dalmatian Monasteries) (Zagreb, 1930): 95-115 and Vladimir Petkovic, *Pregled crkvenih spomenika kroz povjesnicu srpskog naroda* (Review of the Church Monuments throughout the History of the Serbian People) (Belgrade: Serbian Academy of Science, 1950): 155-156.

¹² Probably it came from the Hilandar monastery on Mount Athos; see V. Mošin and M. Radeka, "Ćirilski rukopisi u sjevernoj Dalmaciji," 191.

table of contents re-confirms the high probability of the supposition that there were originally two distinct parts that were later united, but which were produced at the same place by the same monk-scribes. The chapter also contains some information about the Scete Patericon in general and its presence in a Slavonic context. Special attention is accorded to the way that Krka 4 represents this text: to what extent the manuscript shares the common features of the textual family to which it belongs, and what its own peculiarities are. At the end of the chapter I present a short overview of the secondary literature concerning Krka 4 manuscript.

The last but not least part of the thesis is the Appendix: perhaps this is the most essential element. A very detailed content with all the *incipit* in Church Slavic is presented. Each text is supplied with information in parentheses about its place in the manuscript. For non-patericon works both *incipit* and *desinit* are provided in order to facilitate the identification of the texts. I supplied all the *apophthegmata* with a numbering that reflects the numbering of the archetype of the Scete Patericon, which William Veder created. It coincides with that of the critical edition of the Scete Patericon that is going to be published this year.¹³ It also corresponds to the numbering of the Greek text of the systematic collection of *Apophthegmata patrum* established by Jean-Claude Guy.¹⁴ The original orthography of the manuscript is preserved, the marks of abbreviation are kept, but the diacritical marks are not given. Sometimes the original punctuation is preserved; sometimes it is changed according to the modern standards.

¹³ William R. Veder, *Хиляда години като един ден. За живота на текстовете в Православното славянство* (Thousand Years as One Day. Towards the Life of the Texts in Slavia Orthodoxa) (Sofia: Bulgarian Academy of Sciences, in press). I would like to express my gratitude to Prof. Veder, who kindly placed at my disposal some of his latest findings and who answered all my questions.

¹⁴ Jean-Claude Guy, *Recherches sur la tradition grecque des Apophthegmata Patrum* (Brussels: Société des Bollandistes, 1962) (Subsidia Hagiographica 36).

As far as was possible, I tried to indicate some of the sources of the texts in Krka 4, apart from the *apophthegmata* of the systematic collection, which are accompanied by numbering according to standards established by William Veder.¹⁵ These sources are included in the short table of contents of the Krka 4 manuscript in the second chapter. I give the references to the editions of the texts (if such exist) in the footnotes. Some of the texts, however, still remain unidentified.

¹⁵ William R. Veder, “Le Skitskij Paterik (Collection Systematique Slave des Apophthegmata Patrum).” *Polata knigopisnaia* 4 (1981): 51-72; “La Tradition Slave des *Apophthegmata Patrum*.” *Slovo* 24 (1974): 59-93; *Хиляда години като един ден*.

CHAPTER ONE:

THE CODEX: KRKA 4 MANUSCRIPT FROM OUTSIDE

As was mentioned in the Introduction, this chapter is dedicated to the codex itself. It is aimed at presenting as full a description of Krka 4 manuscript as is possible, both in terms of its physical characteristics and its content. The descriptive part will be combined with an analysis of the material presented, thus trying to reconstruct some of the circumstances of the creation and eventually of the later history of the manuscript. The data from the study of the specific characteristics will be compared, analyzed and interpreted in order to clarify and gain more precise information about the place where the manuscript was copied, about the scribes, and so on. Whenever it is relevant, linguistic data will be considered as well.

Two stipulations, however, need to be made at the beginning of this thesis. The first one is that all the observations are based on photocopies of the manuscript and not on direct work with the codex itself. This naturally imposes certain limits, beyond which the study cannot be extended. Nevertheless, bearing in mind the fact that nowadays the manuscript's location is unknown and that it has not been fully studied and described until now, it is still worth investigating that codex.

The second pre-condition to be mentioned from the beginning is the fact that the manuscript consists of two parts: the first one is on ff. 1r-224v and the second one on ff. 225r-279v. Whether these were originally two different collections, which were later bound together, or whether they belong to one and the same codex, is a question that still needs clarification. That problem should be always kept in mind, and I will address my study very often precisely in order to shed light on that issue.

2.1 Physical Description

Due to the unfortunate loss of the manuscript in the years of the war in Croatia (1991-1995) the physical description of the manuscript will be limited to the data which one can gain having only photocopies. Happily, we have at our disposal three short but, nevertheless, extremely valuable descriptions of some codicological features of the manuscript.¹⁶

Krka 4 is a fourteenth-century (1346) Bulgarian codex, containing the text of the Scete Patericon as well as some other monastic texts. The language is Church Slavic, Bulgarian recension. The manuscript is written on paper. It has the following watermarks: a pear with two leaves, scissors and an arrow.¹⁷ In its current arrangement the codex consists of 279 leaves¹⁸ with size 280x 200 mm (written area 210 x 130 mm).¹⁹ The script is *ustav*. Usually, the text is distributed into twenty-seven lines per page, apart from the occasions when a new text begins and the letters of the title are of a bigger size. There are two blank pages (18v and 115v) probably because the ink from the front page has penetrated through the leaf and the reverse side was not good for writing. The binding is later, of Renaissance type.²⁰

There are traces of two numberings in the manuscript: an older and a modern one. Neither of them seems to be original. There are thirty-six quires, each of which consists of eight leaves with the exception of the first one, which consists of six, the

¹⁶ N. van Wijk and R. Pope, *The Old Church Slavonic Translation*, 92; V. Mošin and M. Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji,” 190-191; Dimitrije Bogdanović, *Инвентар ћирилских рукописа у Југославији (XI-XVII века)* (An Inventory of the Cyrillic Manuscripts in Yugoslavia from the Period between the Eleventh and the Seventeenth Century) (Belgrade: Serbian Academy of Science, 1982), 80.

¹⁷ Mošin and Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji,” 190. The first watermark is under N 4288 according to Vladimir Mošin and S. Traljić, *Filigranes des XIIIe et XIVe ss.* (Zagreb, 1957).

¹⁸ It is unknown to me why Mošin and Radeka mention 287 leaves, see Mošin and Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji,” 190.

¹⁹ Van Wijk, *The Old Church Slavonic Translation*, 92.

twenty-eighth (where is the colophon) with four leaves, and the last one with seven leaves. The distribution of the quires is as follows: I⁶, II-XVI⁸, XVII⁸ (-3-7), XVIII⁸ (disrupted), XIX⁸, XX⁸ (± 3), XXI-XXVIII⁸, XXIX⁴, XXX-XXXV⁸, XXXVI⁸ (-8). As is seen, the third leaf of the seventeenth quire is missing. The text of the f. 128 is interrupted, according to the traditional sequence of the *apophthegmata* in this chapter two of them are missing. The seventh leaf was misplaced after f. 150 (the text on ff. 131-151-132 is in a succession). The third leaf of the twentieth quire is also missing being replaced by f. 151 from the seventeenth quire.

The quires are numbered both at the first and the last page, for example, the marker \hat{a} is found both on ff. 1r and 6v. Two types of markers can be distinguished. The first type, which is more typical for the first part, has the following characteristics: the letters are surrounded by three dots, two from the sides and one under the letter. Above the letter itself there are two marks of abbreviation (*title*) ($\hat{}$) one above another and on the top there is a small circumflex (\wedge). The signs of the second type have a different look: the letter is surrounded again from the three sides (right, left and below) this time not by one dot but by groups of four dots of very small size (\therefore), there is one mark of abbreviation (\neg), and again the sign (\wedge) on the top. Both types of signatures follow one sequence, being distributed as follows: quires 1-16 - 1st type, 17-29 - 2nd type, 30-36 - 1st type.

Worth mentioning here is the short twenty-ninth quire, which consists of only four leaves, signed both front and back. This could be regarded as an indicator pointing at the supposition that the manuscript was originally intended to end at this point. I shall refer to the question of the arrangement of the codex on many occasions

²⁰ Mošin-Radeka, "Ćirilski rukopisi u sjevernoj Dalmaciji," 190. According to their description, on the

in my study. In any case, however, this evidence is important enough, because it strongly supports the hypothesis of two codices which were later bound together.

2.2 Colophon

On ff. 224r-224v the principal scribe of the manuscript, probably Vissarion, left a relatively long colophon, which has been, until now, the only source for the eventual date and place of compilation of the manuscript. Of special importance for the present study is the notice that the manuscript was prepared in the Lavra of St. Michael the Archangel. The evidence that the manuscript was composed in a certain monastery will be confirmed later on also by other data, which testify that this monastery must have been not so small and that there was a scriptorium in it. I shall turn to this issue again when I focus on the question of how many scribes took part in compiling the manuscript.

The colophon was published twice, but the full text was never published in its original Church Slavic language.²¹ Here I give both the Church Slavic text and the English translation:

Многомѣтѣ прѣщедрыи гѣи. рекыи ищѣте
и ѡбращете. и примете. тѣхѣте и
ѡвръзѣтъ сѧ вамѣ. и азѣ грѣшныи и
недостойныи рабѣ твои гѣи. поноудѣи хѡудѣа
мысль сѣца моегѡ. помѣнѣвъ нелѣжное
ѡбѣщание ѡлѣколюби твоегѡ вѣко. еже ѡе
нехѡтѣи сѣмѣрѣти грѣшникуѡ. нѣ

Oh most merciful and most generous
God, who said: "Seek and you will find and
you will receive, knock, and it shall be opened
to you!" (Matthew 7:7, Luke 11: 9). And I, oh
God, being your sinful and unworthy servant,
forced the poor thoughts of my heart having
recalled the unlying promise of your love of
mankind, oh Lord, "who said that you do not
want the death of the sinner, but rather that he

cover there are three concentric frames with two rhombi in the middle.

²¹ Peter Dinekov, Kuio Kuev, and Donka Petkanova, *Христоматия по старобългарска литература*, 320-321. Part of the colophon is published also by Ivan Duichev, *Из старата българска книжнина*, 128-129.

вѣзвратити сѧ емѣ и живѣ быти. того ради
 і азъ оукрѣпивъ немощи тѣла моего. и
 тѣннож грѣвож рѣкож наурѣтѣ писание се.
 да аще и съгрѣшѣ въ коемѣ либо ѣтнѣ, или
 главизнѣхъ или съ дръгы гл҃а. или въ
 помыслѣхъ. въсе оугодно вѣди твоимѣ
 ѹл҃колюбию г҃и. а въсѣбкѣ ѹбѣтѣ. грѣбости
 исправлѣн а не кльните, нжѣ ѡбаѹе
 помѣните како ѣе намѣ х҃с. Яще ѡпѣстѣте
 ѹл҃комѣ съгрѣшениа ѣ ѡпѣститѣ вамѣ ѡцѣ
 мои нѣныи. понеже вѣси имамы смѣрти,
 тако и съмѣрни ѹл҃ци. и въсѣ краснаа мира
 сего встанѣ. а мы наши родихом сѧ. и наши
 имамо въ земаѣ вѣннѣти. ѡ неж же вѣзлѣти
 вѣхомѣ. такоже ѣе аплѣ павелѣ. всѣ слава
 ѹл҃комѣ трѣва. трава во истѣше и цвѣтѣ еж
 ѡпадѣ. а слово прѣбываетѣ въ рѣѣ и рѣѣ. да
 не лѣните сѧ ѡци и братѣ. нжѣ помѣните и
 мене грѣшнаго и х҃сдааго и послѣднѣаго. въ
 инокѣхъ, влѣв..е а не кльните: имѣ рѣ ви //
 сарѣѡна. емѣже вѣсегда вѣспоминание
 смѣрѣ. а вѣтѣство грѣсѣ. и ѡчѣство грѣсѣ.
 Писа же сѧ сѣа книга рекомѣи патерикѣ. въ
 лаврѣ весплѣтнаго архистратѣга мѣханаѣ.
 Настоящѣмоу архимандрѣтѣ кирѣ никодимѣ,
 при х҃толюбивомѣ и благородномѣ, цѣри
 ѣѡаннѣ александрѣ. ѡвѣдрѣжащѣомѣ
 влѣгарѣское цѣрѣтво и грѣхѣское. въ лѣ. ѣ
 ѡ. нѣ. ендѣи. дѣ

should come back and live.” (Ez 18:23)²²
 Therefore, I too, having confirmed my bodily
 weakness, wrote this writing with a perishable
 and crude hand. If I have erred in some reading
 or chapter, or, I say, in something else, or in
 my thoughts, let it all be convenient to your
 love of mankind, oh God. And let everyone,
 who is reading, correct the rudeness. “Do not
 curse” (Ro 12:14) but remember what Christ
 said to us: “If you forgive man’s
 transgressions, your transgressions will be
 forgiven by My Heavenly Father” (Mat 6:14).
 Because we all have to die as a mortal human
 beings and all the beauties of the world will
 remain, “and we were born naked and naked
 we will enter” “the earth from which we were
 taken” (Job 1:21 combined with Gen 3:19). As
 Paul the Apostle said “Each human glory is
 like grass. The grass withers and its flower falls
 away,” but the word remains there” (1 Peter
 1:24, quoting Is 40:6) “to generation and
 generation” (Ps 105: 31 etc.). Do not be lazy,
 fathers and brethren, but remember me also, the
 sinful and poor and the last among the monks.
 “Bless and do not curse” (Ro 12:14) the name
 (имѣ рѣ) of Vissarion, for whom the death is a
 permanent reminder, sins are wealth, and the
 grave his fatherland.

This book called Patericon was written
 in the Lavra of the incorporeal *Archistrategos*
 [Highest Commander of the Heavenly Host]
 Michael, during the government of the
 archmandrite kyr Nikodim, in the time of the
 Christ-loving and honorable Tsar Ivan
 Alexander who possesses the Bulgarian and the
 Greek kingdoms, in 6865 (Anno Mundi),
 indiction 1.

At first sight the colophon gives us precise answers to the questions where and when
 the manuscript, or at least its first part, was compiled. In the case of time its belonging
 to the fourteenth-century milieu is confirmed also by other evidence like orthography

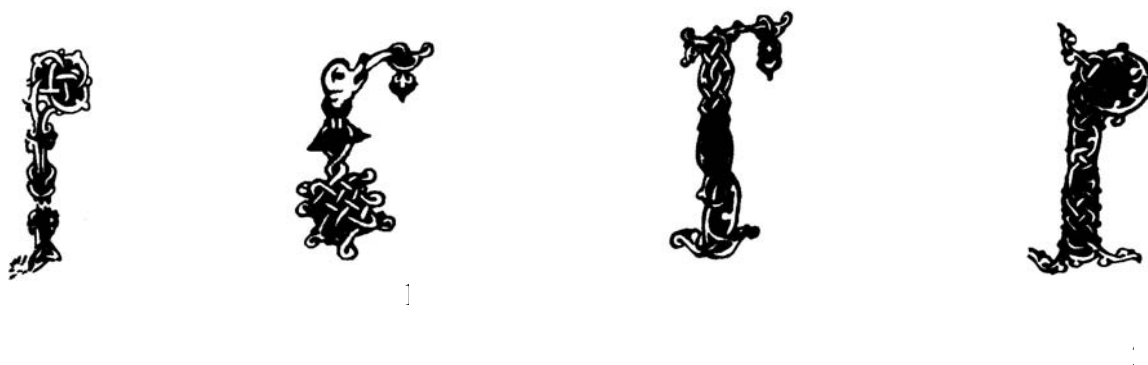
²² Although the citation is originally from Ez 18:23, which contains it in a somewhat different form, the scribe quotes in fact the standard prayer that the Orthodox priest recites over the repentent, beginning with these words: “For you said, oh Lord: ‘I do not want...’” Greek text: Εὐχολόγιον τὸ Μέγα τῆς κατὰ Ἀνατολᾶς Ὁρθοδόξου Καθολικῆς Ἐκκλησίας, ed. Hieromonk Spyridon Zervos (2nd edition: Venice: Phoinix, 1862; 4th reprint edition: Athens: Aster, 1992), 224.

and decoration for example. However, although the name of the monastery is explicitly given, its whereabouts still remain unidentified. A good candidate could be one of the rock monasteries near Ivanovo, in northeastern Bulgaria where a monastic complex of cells, churches and cloisters was established that became a scholarly and cultural center in the thirteenth and the fourteenth centuries.²³

2.3 Decoration

One headpiece²⁴ and about thirty-four ornamented initial letters represent the decoration of the manuscript. The decoration is not very rich, a fact which is no surprise when dealing with codices of a monastic type.

The headpiece is interlaced, elaborated in a simple manner. The same style is applied to some of the initials among which interlaced figures prevail (see Appendix 2):



Two types of initial letters are to be found in the manuscript, according to the text that they introduce. Ordinary letters but bigger and a bit thicker represent the first type. These initials introduce paragraphs or utterances within the framework of a larger

²³ <http://get.info.bg/visit/dir.asp?d=0-4-Monasteries>, accessed on May 28, 2003.

²⁴ On f. 1r, see Appendix 3, figure 1.

textual entity. Decorated initials represent the second type. Usually, we find a decorated initial at the beginning of a new text under the title (with few exceptions).²⁵

Very often there is a very small stylized floral element on the left margin, after which follows the title. The following text starts with a decorated initial, forming in this way a composition. Sometimes, after each textual entity there is a special drawing indicating the end of the reading representing a hand holding a roll (see Appendix 2, fig.130v).

In Krka 4 there are thirty-four ornamented initials. They correspond to the so-called Balkan style. Interlaced and geometrical figures characterize this style, which was typical for the manuscripts from the fourteenth and the fifteenth centuries.²⁶ Sometimes floral elements are combined with teratological features (see fig. 158r above and also Appendix 2). Very often the construction of the initial letters unites floral, teratological, and interlaced elements.

Decorated initial letters cover from three to eight lines of the page. The greater part represents Б-initials (13 out of 34). It seems that they were elaborated by the scribe(s) himself/themselves. An interesting marginal note supports this assumption. On f. 49r a big six-line decorated Б-initial is depicted. However, the text begins with Г not with Б (Глѣше нѣкто старецъ ѿвѣдаиниѣ).²⁷ The scribe realized the mistake too late and on the upper margin he wrote “I wrote the wrong letter, forgive me.”²⁸ Apart from the fact that the case is quite out of the ordinary, the first person of the verb definitely

²⁵ The initial on f. 89v, see Appendix 2.

²⁶ For more information see Aksinija Dzurova, *Въведение в славянската кодикология* (Introduction to the Slavonic Codicology) (Sofia, 1997), 184-189, and <http://www.omda.bg/engl/history/initials.html>, accessed on May 15, 2003. See, for instance, initial No 1101 from the *Miscellany of Vladislav the Grammarian* (1469) and the initial on f. 49r from Krka 4, or initials No 794 and 766 from the *Tomic Psalter* (1360) and most of the Б-initials in Krka 4.

²⁷ “A certain father from Thebais was saying...”

²⁸ съгрѣшихъ вѣквѣжъ + да простѣте

demonstrates the practice of elaborating the initials by the scribes of the manuscripts. In this respect of a certain importance is the fact that the marginal note is in Vissarion's handwriting. Therefore, this observation is decisive in terms of establishing who was the creator of the initial letters in the manuscript; to my view it was Vissarion.

Two observations are worth mentioning here: firstly, all the decorated initial letters are of one and the same type in both parts of the manuscript, see, for instance, Π-initials on ff. 40v and 230v, Ε-initials on ff. 38v and 225r, Ε-initials on ff. 114v and 261v, and so on. This demonstrates the unity of the manuscript in terms of its decoration. However, it does not prove that the two parts were originally one codex. This fact only supports the hypothesis that there was probably a scriptorium in the Lavra of St. Michael the Archangel and that the second part of Krka 4 could also have been produced in the same place.

Secondly, all the initials in the first part are to be found on the pages filled with Vissarion's handwriting. This question is important in terms of establishing whether the two parts of Krka 4 originally belonged to the same codex. The assumption that it was Vissarion who elaborated them could help to account for the textual unity represented in the first part (containing the text of the Scete Patericon and the interpolation, which, however, contains part of this text as well). This observation is also important for clarifying the fact whether the titles in part two were written by hand A, that is to say, the hand which had worked out the initials in the manuscript.

In order to establish whether there is such dependence, let us study the different hands recognizable in this manuscript, as far as it is possible from photocopies.

2.4 Scribes

Although it is difficult to precisely identify the different hands with only photocopies of the manuscript at our disposal, some preliminary observations could still be made, because sometimes it is obvious that the hand had changed. I have distinguished eight different hands in the first part of the manuscript (A, B, C, D, E, F, G and I) and three in the second (H, F, A). The principal scribe of the first part is hand A (Vissarion), while other scribes appear only from time to time. Here is the distribution of the hands:

Hand A (ff. 1r - 11v 9, ff. 12r 1 - 66r 22, ff. 66v 16 – 72r 24, f. 72v 3-16; ff. 74r 1 – 75v 2, ff. 76r 4 – 103r 1, 103v, ff. 105r 1 – 113r 27, f. 116r, f. 117r, ff. 118v 14 – 127r, ff. 127v 22 – 145r 27, ff. 146r 1 – 224v (end of the first part); possibly the titles in the second part: f. 232v, f. 237r 8-12; f. 248v 21-26; f. 251v 18; f. 271v). Vissarion (scribe A) obviously is a proficient and very skilful scribe. His handwriting, sloping to the right, is beautiful and legible, although at a certain point later on he becomes careless, often makes mistakes and has to cross out incorrectly copied texts. He indicates his mistakes also by writing in the margins “I made a mistake,” and so on (see Appendix 3 where samples of the hands are given).

Hand B (f. 11v 9-27). His script has the following characteristics: the letters are more lengthened than those of the Hand A, the two parts of *ŷ* are separated; *ʁ* and *ʌ* are longer than other letters; the stem (*hasta*) of *ʌ* is almost vertical and often protrudes above other letters. His letters in general are vertical.

Hand C (ff. 66r 22 – 66v 16). This hand has two most characteristic features: he regularly uses *ʌ* (after a vowel and in the beginning of the word), which is not the norm of the manuscript, and he decorates the stems with small dots, thus making his

script really particular and specific. Another peculiarity of his writing is the belly of **м**, which is longer than the two stems and goes under the line. This scribe must have been a skilful and proficient one.

Hand I (72r 24 – 72v 3; 72v 16 – 73v 27). The most characteristic features of this hand are that the belly of **м** is much bigger than that traced by the other hands, its letters are long and narrow.

Hand D (ff. 75v 2 – 76r 3; 103r 2-27). The most specific feature of this hand is that it uses the character between **к** and **т** for **т**. Its **к** is also bigger than that of the other scribes. In general, his handwriting is not beautiful.

Hand E (ff. 103v 1–104v 27; ff. 127r–127v 22). The stems of **з**, **с**, **ш**, **ч** and **х** are quite long and reach the letters from the line below. This scribe uses almost only **к** and very rarely **т**. As a diacritical mark he uses only a reversed circumflex (**˘**) on the vowels. The left side of **т** is longer than the right one.

Hand F (f. 115r; f. 116v; ff. 117v 1–118v 14; f. 226v; f. 233v). Ugly and careless handwriting, the rows are wavy, the letters are deformed. It is obvious that the scribe had no experience, but he appears in both parts of the codex.

Hand G (f. 145v). The letters have more of an oval shape. The line of **а** is wavy and almost vertical. The slope is rather to the left.

Hand H (ff. 225r 1–226r 27; ff. 227r 1 – 232v; ff. 233r – 233v 2; ff. 234r–279v probably without the titles).²⁹ Peculiarities: the stem of **к** is sloping to the right, he writes **ж** as a star (one vertical and two crossed lines); the stems of **р**, **х** are short; he uses **с** not **ѡ**, puts dots on the vowels.

Typical ligatures for all the scribes are *тѣ*, *тѣ*, *тѣ*, *ѣѣ*, *ѣѣ* (the last only once).

As it appears from the proposed scheme, Vissarion was the principal scribe of the first part (ff. 1r – 224v, if we assume that the colophon is original). But from time to time it was necessary for someone else to interfere, perhaps in order to finish the work as soon as possible. There are occasions when the scribes took turns and each copied one side of a leaf. It is hardly possible to establish a certain correlation between the different scribes and the texts. The only thing we can claim with a certain extent of plausibility is the fact that there was one principal scribe who copied almost the whole first part. This preliminary observation is important in terms of providing evidence for the assumption that more than one collection was used as a source for Krka 4.

As for the second part, it seems to me that the principal scribe of part two does not appear in part one. However, we can certainly recognize the peculiar handwriting of F and the skilful hand of A, who probably painted the initial letters. The precise definition of how many hands there were, and which were the leaves, pages and even passages covered by their handwritings, is difficult to establish. Here I present only the cases in which the change of the hand is obvious and is supported by some orthographic evidence as well.

The only thing we can surely ascertain is that from time to time the principal scribe had to be replaced, but the longest interference was no more than one leaf and a half (F, ff. 117v 1-118v 14). This allows us to state once again that there was a principal scribe, probably Vissarion. Perhaps it is not only a coincidence that on the

²⁹ Hand A, as it seems to me, made the titles.

leaves covered by his handwriting the text of the Scete Patericon is to be found; perhaps he was copying mainly this text.

As was mentioned, in some cases it is quite obvious that the hands had changed, sometimes even in the middle of the line, as is the case with the last text, *The Life of St. Theodora*. In this case one scribe (A) wrote the first several words of the beginning of the text and another hand replaced him in the middle of the sentence. It seems to me that in the second part of the manuscript an interesting practice was established: one and the same hand wrote most of the titles, and another hand (H) wrote the text itself. What makes me think so is the fact that on several occasions in the first part and more often in the second, a special mark stands after each title or sometimes at the end of an entry. This mark resembles a *cursive* Ѡ with a longer cross line. When this mark indicates the end of an entry, it is in a way turned and resembles а, as if the scribe is about to write аминъ, which is the usual end of the sermons and *Vitae*. It is interesting, because different homilies, sermons and lives of the saints, that is, those texts that do not belong to the genre of patericon, end with the usual formula, such as ѡ хѣ ісѣ гѣи нашемъ, емѣ же слава ... и дръжава въ вѣкы, вѣкомъ , амин. (*Sermon about Amphilochius the Faster*, f. 33v). So apparently, sometimes the principal scribe copied just a single *apophthegma* with a similar type of an end-indicator also, which sign might be considered as his “signature.” In the first part of the manuscript this sign is usually placed at the end of the utterances, always in those parts which were copied by scribe A, while in the second part it appears at the end of the title. The appearance of this “personal signature” also makes me think that scribe A was writing the titles of the texts in the second part.

This brings us to another problem which, however, cannot be solved without having the codex itself at our disposal. It is probable that the two parts of the

manuscript originally did not belong to the same codex. Indeed, it is strange that after this long and sophisticated colophon on ff. 224r-224v the manuscript continues with other texts. However, the colophon is placed after the final text of the *Scete Patericon*, included in *Krka 4* (chapter 18, apophthegm 16). If the copyists used more than one collection as a source in compiling *Krka 4* (which is certain), it is possible to assume that the colophon might have belonged to one of the sources for *Krka 4*. According to this assumption, the source would have been copied until its end together with the colophon, and after that the scribes turned to another collection. As I have said, this question can be solved only after a firsthand study of the manuscript. Here this possibility is only mentioned. However, until contrary evidence, I assume that the colophon is an original one written by Vissarion, whom I consider to be the principal scribe of part one also.

Another preliminary conclusion might be drawn at this point as well. It is clear that several scribes were working on this manuscript. Two of them we meet in both parts (A and F), and perhaps one and the same person elaborated the decorated initials. We also mentioned the possibility that it might turn out that we are faced with originally two independent codices. All that considered, we could hardly be wrong if we state that it was in a scriptorium of a monastery that *Krka 4* was prepared. That monastery, probably the *Lavra* of St. Michael the Archangel, may have been a provincial one, but the scribes were literate and some of them quite skillful and well prepared. Certainly in this scriptorium the elder monk-scribes were teaching and training their younger brethren. Traces of a kind of educational process could be noticed in some of the marginal notes, with which I will deal in the following pages.

2.5 Marginal Notes and Ownership Marks

An interesting feature of every manuscript is the presence of marginal notes, both contemporary and not. In Krka 4 we can distinguish several groups of such notes: on the one hand, some of them are contemporary and written by the scribes themselves. On the other, most of the marginal notes are late, the last being even from the twentieth century. I have already mentioned the type of “educative notes.” Such a type, for instance, is presented on f. 279v.

The text on the last folio covers only half of the page. In the free space below there are some drawings and short notes, as if somebody was training himself to draw. Three hands are depicted, one of them holding a roll, imitating the images which were put after the separate texts in the manuscript, similar to the one on f. 130v (see Appendix 2). It is obvious that the hand is not trained. On the right there is the head of an old man and on the left the figure of a saint. The depictions of the hands and the roll are between them. There is a short note saying *глава съкратитѣ а роуѣк (...)*³⁰ which seems to be an instruction of a master or a teacher to his students. Traces of such educational activity can be found at other places in the manuscript as well. On f. 31r somebody had trained himself in writing certain letters (Ѧ, ж, ѣ), on f. 34r in the lower margin traces of four Ѧ may be noticed, and finally, on f. 28v we find an attempt at an imitation again of the hand holding a roll. The decorated initial letter on f. 89v also fits into this context. It is of the same type as the rest of the initials; however, the belly of **Н** is not very well elaborated and it seems that the depiction of this initial letter was entrusted not to scribe A but to somebody else who was not so skilful.

³⁰ “Make the head smaller, and the hands (...).”

There is another group of marginal notes, which are closely related to the text. Sometimes in the right or left margins we find written either names of monks telling a certain story, or those of the persons whose *Vita* is being told in the parallel text. For instance on f. 42r, which is covered by the *Life of Mark from Athens*, somebody wrote **Марко**. We have a similar case on f. 124r, where **синклитикѣа** is written next to one of her *apophthegmata*, or on the next f. 124v where the name of **Гарра** is to be found. Certainly one of the purposes was to make it easier to find a certain texts. But the fact that we can find particular names in the margins might give us a hint about the reception by a reader, who perhaps preferred some texts to the others.

The attitude of the readers toward the text may also be discerned in another group of marginal notes, which could be called “notes-commentaries.” They are among the most interesting and attractive ones. On f. 122r, for instance, we read **ѡ сѣла тебѣ гди**,³¹ or on f. 119v: **ѡ велико дѣши(на) вдовице (упива) на бѣа**; on f. 146v: **Гарра митера ...хидеви достославна и присно хвалима**. Particularly interesting are the inscriptions of the scribes themselves, which they write mainly when they make mistakes: **сѣгрѣши азъ согрѣ(...)ша сѣгрѣши**³² (f. 48v).

From the seventeenth century there is a transaction mark on f. I, published by Vladimir Mošin and Milan Radeka³³ and saying “Да се зна сиа книга монаѣира Вилендара стие стие (*sic*) гори атона. И даше е игѣменѣ Виариѡнѣ оѣсе троице за цекин ѡ. И да е има плати ермонхѣ Серафиѡнѣ.”³⁴ It is an important note not only because it gives us information about the price of the book in those times, but also

³¹ “Praise to You, oh Lord.”

³² “I made a mistake, I, the sinner, made a mistake”

³³ Mošin and Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji,” 191.

κεφάλαιον παράινεσιν εἰς προκοπὴν τελειότητος ἐκ διαφόρων προσώπων περιέχει.³⁹ The other one is preserved mainly in Slavonic manuscripts and begins with the chapter Τὸ δεύτερον δὲ. τὸ ἀπὸ τῆς ἡσυχίας δείκνυσι κέρδος. Scholars traditionally divide Slavonic manuscripts into two groups according to the presence or absence of the first chapter.⁴⁰ Preobrazhenskii states that the second one was earlier. Krka 4 manuscript represents precisely this early editing of the text, which, however, is typical for most Slavonic manuscripts forming the Slavonic tradition of the systematic collection of *Apophthegmata patrum*.⁴¹

The typical structure and content of the Scete Patericon, represented in the Slavonic tradition, consists of three sections: [1] Chapters A, 1, B and their convoy, [2] Chapters 2-22, and [3] Final convoy.⁴² According to William Veder, who established the manuscript tradition of the Scete patericon, Krka 4 belongs to family W.⁴³ This family contains only section [2]⁴⁴ (chapters 2-22) and from section 3 (the final convoy), chapters H-J. On the one hand, Krka 4 shares these common features of family W, but on the other, it shows some individual peculiarities as will be shown.

³⁸ “Stories of the Holy Fathers about how it Behooves to Long for Stillness in all Eagerness. Father, Bless.”

³⁹ I quote the chapters according to V. S. Preobrazhenskii, *Славяно-русский Скитский патерик. Опыт историко-библиографического исследования* (Slavic-Russian Skitskij Patericon. An Attempt at a Historical and Bibliographical Research) (Kiev: Tipografiia I. I. Chokolova, 1909), 11.

⁴⁰ Veder, “Le Skitskij Paterik,” 63.

⁴¹ More details about the origin and the Slavonic tradition of the Scete Patericon will be presented in the next chapter.

⁴² W. Veder, “Le Skitskij paterik,” 52-54.

⁴³ To this family together with Krka 4 also belong the following manuscripts: 1) Vienna, ÖNB, Slav. 152 (end of the thirteenth–beginning of the fourteenth century, Bulgarian, known also as Mihanović Paterikon. The part containing the text of the Scete Patericon was published by van Wijk, *The Old Church Slavonic Translation*); 2) Peć, MPP, 86 (end of the thirteenth century, Serbian, described by Biljana Jovanović, “Pečki Paterik. Tri jezičke redakcije slovenskog prevoda Skitskog paterika” (Peć Patericon. Three Linguistic Editings of the Slavonic Translation of the Scete Patericon), *Slovo* 24 (1974): 139-188.; 3) Paris, BN, Slave 10 (fourteenth century, Serbian); 4) Moscow, GBL, Popov 93 (fourteenth century, Bulgarian); 5) Moscow, GIM, Chludov 185 (fourteenth century, Bulgarian, lost) and the fragment Leiden, UB, BPL 2290.

⁴⁴ With regard to the content of the primary translation into Slavic, it should be mentioned that van Wijk believed that it was limited only to the section 2. However, he knew only three manuscripts and the Leiden fragments.

From this section [2] Krka 4 contains chapters 2-7 and 9-18; that is, it omits chapter 8 and chapters 19-22.⁴⁵ (One saying from chapter 19 and two from chapter 21 are incorporated into the big interpolation (f. 38v-104v) with which I will deal later on). From the final convoy in Krka 4 are presented chapter Н (Прѣповѣдо ѿца нашего Стефана Фѣвскаго. заповѣди ѿрекшихъ сѧ мира и также въ мирѣ. ѿ ѿѣ, бл҃гослови)⁴⁶, chapter О (Словеса свѣта авва макарія великаго)⁴⁷ and chapter М (о нравѣхъ добрыхъ).⁴⁸

As was mentioned above, the manuscript consists of two parts. The text of the Scete Patericon is to be found only in the first part (ff.1r-224v). The arrangement is not linear: the chapters do not follow immediately one after another. Between them sometimes different texts are incorporated, as is the case between chapters four and five, where two texts, originally not belonging to the text of the Scete Patericon, are added (a Sermon about Amphilochius the Faster and a story about a bishop who left his bishopric). This is not an isolated example. There are occasions where even the successive structure of the sayings within a chapter is broken and the chapter continues later (this is the case with chapters 5, 10 and 16). Particularly interesting is the case with the breaking of chapter 5, because after its sixteenth saying quite a long interpolation is incorporated (ff.38v-104v), after which chapter 5 continues from saying No 30. This lengthy interpolation is quite interesting from several aspects. Firstly, as we saw above, the scribe did not change. The interpolation starts from f. 38v and is still in Vissarion's hand. Through the pages covered by the interpolation, several scribes can be distinguished. However, there is no correlation between the scribes and any particular text, so we have to look for an explanation somewhere else.

⁴⁵ See Appendix 1.

⁴⁶ "Commandments of our Reverend Father Stephan of Thebais to those who have Died for the World, but yet are in the World. Father, Bless."

⁴⁷ "Homily of St. Abba Macarius the Great," saying 1.

Such an explanation could be provided by the supposition that the scribes used another collection, from which they copied the texts from the interpolation. This seems quite probable; however, it does not explain why the copyists decided to change the collections exactly in the middle of chapter 5 of the Scete Patericon.

Within the framework of the interpolation *apophthegmata* from different paterica are united under the title *Sentences and Stories of the Holy Fathers* (ff. 47v-55v). Sixteen of these *apophthegmata* are from the Scete Patericon itself and thirteen of them are found in Krka 4 also as parts of the chapters to which they originally belong (see Appendix 1). The repetition of texts in one manuscript is not such an extraordinary phenomenon. It could have happened by mistake, but here the case hardly can be the same. We have to search for a plausible explanation rather in a different direction, namely in the aforementioned supposition that the scribe(s) turned to another collection at a certain point and copied perhaps all of its texts.

The new collection was not a patericon but it certainly contained texts related to that tradition and to the tradition of the Scete Patericon in particular. Such a hypothesis is occasioned by the fact that ff. 55v-56v, 62v-65v, and 73r-73v are covered by chapters H, M and O of the Scete Patericon, which originally do not belong to it. Both chapters M and O are part of the so-called *Slavic Complement* to the Scete Patericon,⁴⁹ presented by seven series complementary to the *apophthegmata* transmitted by the Scete Patericon without, at present, being documented by the Greek manuscripts.⁵⁰ The chapters in question are part of the so-called final convoy,⁵¹ and usually these texts followed the text of the Scete Patericon. Whatever the explanation could be, it is obvious that the compilers of the manuscript used at least two – or

⁴⁸ “About Good Virtues,” sayings 1-5, 7-13.

⁴⁹ Veder, “Le Skitskij Paterik,” 54.

⁵⁰ *Ibid.*

maybe even more – collections to compound their manuscript. Probably these were other monastic collections available to them at that time. We have already established that the manuscript was prepared in a scriptorium of a monastery and monks probably had different kinds of monastic collections at their disposal.

The repetition of the *apophthegmata* gives us quite a fruitful opportunity for some textual observations. I will provide two short excerpts from texts copied twice in the manuscript which text seem to two different translations:⁵²

(49r)

Глѣше нѣкто старецъ ѿвѣанинъ. тако азъ ѹаѡ въ ереѣ еллинъска. и дѣтиць сын, единож. тако видѣ ѿца своего въшедша въ коунирице. тако да жрътвѣхъ сътвори. вънидо въслѣдъ его. и видѣ сатанѣхъ сѣдѣща. и ѡкрѣтъ воинство его, въсе прѣстожце. и се единъ ѿ князь его, въшедъ посрѣ, кланѣше сѣ емоу. ѡнъ же рече емоу. ѡкждоу ты градеши (...)

(110v)

Глѣше етеръ ѿ ѿвѣатскихъ старецъ, тако азъ въ ереѣ идолъскаго и сѣдѣ въ цркви малъ неще сы. и видѣхъ ѿца своего, множицежъ въхѡдѣща, сътворити жрътвѣхъ идолѡмъ. азъ же единожъ ѡтан вънидо въслѣдъ его. и видѣхъ сотонѣхъ сѣдѣща, и въсѣа воѡ его прѣстожцѣхъ емоу. и се единъ ѿ князь прѣиде кланѣжъ сѣ емоу. ѡвѣщавъ же дѣволъ рече емоу. ѡкждоу ты пришесть еси (...)

The differences concern the lexicon (vocabulary), the word order, and the syntax (mainly in the substitution of participles by subordinate clauses). Here are the lexical couples from the passage quoted above, the right side representing the text on f. 48r (interpolation) and the left the one on f. 110v:

нѣкто — етеръ
ереѣ еллинъска — ереѣ идолъскаго
дѣтиць — малъ

вѣтры — воура
ѹлкы — мжж
порази — изби

⁵¹ *Ibid.*, 53-54.

⁵² Prof. Ralph Cleminson brought my attention to that fact.

ВЪШЕДША - ВЪХОДАЩА
 ВОИНСТВО - БОА
 ВЪШЕДЪ — ПРІИДЕ
 ГРАДЕШИ - ПРИШЕЛЪ ЕСИ
 НѢКОЕИ — СЕИ
 ВЕСИ — СТРАНѢ
 ИЗЛИТІЕ — ПРОЛІАНІЕ
 ВЪ КОЛИКО ВРѢМѦ - КОЛИЦѢМИ ДНѢМИ
 ЕЛИКО — ТОЛИКО
 ТЪУІЖ - ТЪКМО

ТАУЕ — СЕ
 ДРОУГЫ - ТРЕТІИ
 СЪВЪАЖЕНІЕ И КРАМОЛЖ СЪТВОРИ — ВЪЗВІГО
 БРАНЪ
 МНОГО КРЪВОПРОЛИТІЕ СЪДѢЛАВЪ —
 МНОЖЕСТВО ПРОЛИТІЕ КРѢВЕ СЪТВОРИ
 НЕВѢСТНИКА — ЖЕНИХОМЪ
 ВЛЖДЪ — ЛЮБОВѢАНІЕ
 ДѢЛО - ВЕЩЬ
 ДѢЛО ИНОУЪСКОЕ — ЧИНЪ МНИШСКИИ

(48r)

Старецъ нѣкто, сѣдѣше въ пѹстыни,
 имѣж ѿстоаніе ѿ воды, пѹприщѣ бѣ. шедъ
 едіножъ въззати, прѣнемогъ, и реуе. что естъ
 потреба троудоу сицевоу. прїидж и
 прѣкываѣ близъ воды. и се рекъ въ себѣ,
 оувѣдѣвъ нѣкоего послѣдѣствоужаго, и
 ѿвращъ сѧ, и видѣ послѣдѣствоужаго,
 мѣрѧща стопы егѡ. и въпроси его старецъ
 и посланъ есмь мѣрити стопы твоѣ, и
 въззаті ти мѣзъж. и се слышавъ старецъ,
 бл҃годѣшествовавъ, оусрѣднѣ шедъ, приложи
 вътрѣнѣише, пѹприщѣ. и въсели сѧ въ
 пѹстынѣ, вънѣтрѣнѣишѣ, и ѿстожъ ѿ
 воды, пѹприщѣ, зѣ.

(126v)

Старецъ етеръ сѣдѣше въ поустыни.
 имѣше ѿстоаніе воды далече, тако, бѣ.
 пѹприщѣ. і едіножъ поиде старецъ
 поурѣпѣсти водѣ, и изнеможе. и рѣ въ
 себѣ, каа потреба троуда сего. нѣ да
 прїидж и живѣ близъ воды. и се рекъ
 въззати сѧ възспати. и видѣ етера
 послѣдоужѣ емоу, и ѹтъжѣща стопы емоу.
 ѡн же въпроси его г҃ла, кто еси ты. ѡн же
 рѣ емоу. аг҃ла г҃нѣ есмь. и посланъ есмь
 исѹсти стопы твоѣ, и дати ти мѣзѣж.
 Слышав же се старецъ, и оукрѣпи сѧ. и
 поспѣшенъ бы и приложи к томоу и еще
 пѹприщѣ едіно

The comparison between the texts shows that in this case we are faced with two two translations, that in the interpolation being later, which is clear from the more archaic vocabulary of the texts representing the Scete Patericon in its normal order. Here it should be added that it is precisely the archaic character of the lexis of the Scete Patericon that made some scholars state that it was St. Methodius who translated the

Scete Patericon in Old Church Slavonic probably in Moravia or Pannonia.⁵³ Leaving aside the long lasting and still going debate among the scholars on that issue, only one thing can be taken for certain: that an early date should be assigned to the Old Slavic translation, which statement however, does not contradict the otherwise unprovable supposition of a possible Methodian translation.

Before I start dealing with the contents of Krka 4 in the next chapter, let me briefly summarize some of the observations and suppositions proposed in this one. The first hypothesis that I suggest is that the manuscript was prepared in a scriptorium of a monastery, perhaps the Lavra of St. Michael the Archangel. Several pieces of evidence support this idea. Firstly, it is mentioned in the colophon that the book was prepared in a monastery. Secondly, several scribes who were working on the manuscript can be distinguished and, moreover, the handwriting of two of them can be recognized in both parts. Even if the second part did not originally belong to the manuscript, it was prepared in the same place by the same scribes (probably monks). The identical style of the decoration in both parts is also a hint that the place and the time of their creation might well be the same. Another piece of indirect evidence supporting that hypothesis is to be found in the interpolation, which made us claim that the scribes probably used more than one collection in compiling Krka 4. In the monastery they certainly had had different monastic collections at their disposal and even perhaps a library.

Another important supposition is the idea that I have already mentioned, that most probably the scribes used more than one collection as a source for Krka 4. However, the question whether the two parts of the manuscript represent two separate

⁵³ See particularly the works of N. van Wijk, “O Pateryku, przetłumaczonym przez Metodego.” (On the Patericon Collection Translated by Methodius), *Prace filologiczne* XVII (1937), 59-65; *The Old Church Slavonic Translation*, and all his works on Slavonic Paterica in general.

codices or not is at this stage hard to answer. It seems to me most probable that they really were part of different manuscripts, although compiled in the same place, in the same time and by the same people. Apart from all the evidence leading to such a conclusion, I am inclined to accept this idea also because of another reason. In the colophon itself the scribe explicitly states that “This book, called Patericon, was written...” However, in the following leaves of the second part there is only one section “Words from the Patericon” (ff. 230v-237r) and no other patericon works are found. It really seems that the colophon marked the end of an entire book, so the hypothesis that the two parts were independent sounds quite logical. In any case, only an immediate study of the codex can completely clarify this issue, but a brief study of the content of the manuscript could contribute to that issue as well.⁵⁴

⁵⁴ Here I should mention Prof. Perczel’s opinion who believes that there is another possibility, namely that Vissarion wrote his colophon when his team finished copying the first collection and then they turned to copy another collection. This is a usual phenomenon, that is, to write a colophon after having finished the main text copied and then to copy another text, in order to fill the blank folios.

CHAPTER TWO:

THE CONTENT: THE MANUSCRIPT FROM INSIDE

In this chapter I will briefly present and discuss the contents and the composition of the Krka 4 manuscript. A profound textological study, although needed, is quite beyond the scope of this thesis. However, some preliminary observations certainly can be of use: firstly, because the one-sidedness of the approach will be avoided and some of the suggestions that were proposed in the first chapter could be re-confirmed; secondly, because it could become a good starting point for further investigations.

The presentation and the interpretation of the material will naturally be based on some of the conclusions drawn in the previous part of the thesis. Such an important conclusion is the hypothesis that in the case of Krka 4 we are faced probably with originally two independent codices (or parts of codices). As will be clarified by the short table of contents that follows, this supposition is supported, alongside other evidence, also by the texts constituting both parts:

3.1 Short Table of Contents of Krka 4

Part I:

(1r-29r) Sayings of the Holy Fathers

Scete Patericon, chapter 2: 1 - chapter 4: 86

(29r-33v) A Logos about Amphilochius the Faster how he was Sanctified by the Angels

Ἀσκησις τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Ἀμφιλοχίου ἐπισκόπου Ἰκονίου καὶ μοναχοῦ⁵⁵

⁵⁵ H. Delehaye in his article "Catalogus codicum Hagiographicorum Graecorum regii monasterii S. Laurentii Scorialensis" *Analecta Bollandiana* 28 (1909): 393 describes a Greek manuscript from the

(33v-35r) A Story about the Bishop who Left his BishopricJohn Moschos, *Pratum Spirituale*, cap. 37⁵⁶**(35r-38r) Sayings of the Holy Fathers***Scete Patericon*, chapter 5 (until No 16)**(38v-40r) About the Monk Ior****(40r-47v) Life of our Venerable Father Mark from Athens**

Βίος καὶ πολιτεία του ὁσίου πατρὸς ἡμῶν Μάρκου τοῦ Ἀθηναίου τοῦ
ἀσκήσαντος ἐν τῷ ὄρει τῆς Θράκης τῆς οὔσης ἐπέκεινα τῶν
ἐνδοτάτων ἡμερῶν τῆς εἰσόδου Αἰθιοπίας ἐπέκεινα τοῦ ἔθνους τῶν
Χίτων⁵⁷

(47v-55v) Sentences and Stories of the Holy Fathers**(55v-62v) Commandments of our Father Stephen of Thebais to those who
have Died for the World, but yet are in the World***Scete Patericon*, chapter H**(62v-65v) Homily of St. Abba Macarius the Great***Scete Patericon*, chapter O: 1**(65v-67v) Other Sentences of the Holy Fathers**John Chrysostom, Antony the Great, Ephraem the Syrian, Basil the Great,
Isidore, John Carpathos**(67v-71v) Other Chapters from the Holy Fathers on Different Virtues**

Neilus of Ancyra, John Cassian, Abba Isaiah, Maximus Confessor, Thalassius,

Ephraem the Syrian, John Climacus, Mark the Hermit, Carpus, Palladius,
John Carpathus, Sirah)**(71v-72v) Words of the Fathers**

From different Paterica

(73r-74v) About Good Virtues*Scete Patericon*, chapter MAbba Isaiah, *Sermon VII*⁵⁸**(75r-79v) St. Ephrem, About the ones who Weaken because of their Sins****(79v-84v) Homily of our Venerable Father Ephraem about the Blessed ones**Ephraem the Syrian, Μακαρισμοὶ ἕτεροι, κεφάλαια κ.⁵⁹**(84v-95v) Homily of St. Ephraem the Syrian with 22 chapters (here only 18)**Ephraem the Syrian, Περὶ ἀρετῶν καὶ κακιῶν λόγος⁶⁰1. *About the Fear of God*10. *About Wrath*

eleventh century containing the Greek text. See also Corpus Christianorum. Clavis Patrum Graecorum, vol. 5, ed. S. Gennaro and Fr. Glorie (Turnhout: Fabriken Brepols, 1987), 3230-3254 (later referred to as CPG).

⁵⁶ Patrologiae cursus completus, series latina 74, ed. J.-P. Migne (Paris: J.-P. Migne, 1850), coll. 136-137 (later I will refer to the volumes in the series as PL).

⁵⁷ A Greek manuscript containing this text is described by H. Delehaye, "Catalogus codicum Hagiographicorum Graecorum regii monasterii S. Laurentii Scorialensis," 387.

⁵⁸ Patrologiae cursus completus, series Graeca 40, ed. Ed. J.-P. Migne (Paris: J.-P. Migne, 1858), coll. 1126-1127 (later I will refer to the volumes in the series as PG).

⁵⁹ *Beautitudines aliae, capita viginti*, ed. Konstantinos G. Frantzoles, Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 2 (Thessaloniki: To periboli tēs Panagias, 1989), 267-279.

⁶⁰ *Sermo de virtutibus et vitiis*, ed. Konstantinos G. Frantzoles, *Sanctis patris nostri Ephraem Syri opera omnia*, vol. 1 (Thessaloniki: To periboli tēs Panagias, 1988), 37-73.

Περὶ φόβου Θεοῦ

2. *About the Lack of Fear*

Περὶ ἀφοβίας

3. *About Love*

Περὶ ἀγάπης

4. *About those who Do not Have Love*

Περὶ τῶν μὴ ἐχόντων ἀγάπην

5. *About Longanimity*

Περὶ μακροθυμίας

6. *About the One who Does not Have Longanimity*

Περὶ τοῦ μὴ ἔχοντος μακροθυμίαν

7. *About Patience*

Περὶ ὑπομονῆς

8. *About the One who Does not Have Patience*

Περὶ τοῦ μὴ ἔχοντος ὑπομονήν

9. *About not having Wrath*

Περὶ ἀοργησίας

Περὶ ὀξυχολίας

11. *About Meekness*

Περὶ πραότητος

12. *About Wickedness*

Περὶ πονηρίας

13. *About Truth*

Περὶ ἀληθείας

14. *About Lying*

Περὶ ψεύδους

15. *About Obedience*

Περὶ ὑπακοῆς

16. *About Disobedience and Murmur*

Περὶ ἀνυποταξίας καὶ γογγυσμοῦ

17. *About not having either Envy or Jealousy; Περὶ*

τοῦ μὴ ἔχειν φθόνον ἢ ζήλον

18. *About Envy and Jealousy*

Περὶ φθόνου καὶ ζήλου

(95v-97v) **Selected Words from a Patericon**

(97v-100r) **Homily of St. Isaac**

(101r-103r) **Useful Words**

(103r-104v) **Quite Useful Questions and Answers from the Holy Fathers**

(104v-152r) *Continues the text of the Scete Patericon without a title* (chapter 5: 30- chapter 10: 165, omitting chapter 8)

(152v-155v) **Life of our Venerable Father Euphrosinus the Cook**

Βίος Εὐφροσύνου μαγείρου σύντομος⁶¹ or the Synaxarion text :

Οὗτος ἐξ ἀγροίκων ἀποτεξθεὶς, καὶ ἰδιώτης ὢν, μοναστῶν διάκονος ἐχρημάτισε, παρορώμενος πολλὰ καὶ μυκτηριζόμενος, καὶ τῷ μαγειρίῳ προστετηκώς...

(155v-204r) **Scete Patericon**, chapter 10: 170 – chapter 16:21

(204r-211v) **On the Sixth Friday of Great Lent. Regulations of our**

Abba Basil, Bishop of Caesarea in Cappadocia, How it Behooves One to Be a Monk

St. Basil the Great, Λόγος εἰς τὸ πῶς δεῖ εἶναι τὸν μοναχόν⁶²

(211v-212v) **Homily about the Wine and the Good Oil**

(212v-223v) **Scete Patericon**, chapter 16: 22 – chapter 18:16

(224r-224v) **Scribe's colophon**

Part II:

⁶¹ A manuscript containing the Greek text is described by H. Delehay, "Catalogus codicum Hagiographicorum Graecorum regii monasterii S. Laurentii Scorialensis," 393. *Vita Euphrosyni* (BHG 628): Th. von Karayan, *Frühlingsgabe für Freunde älterer Literatur* (Wien, 1839), 70-76; Léon Glugnet, *Revue de l'Orient chrétien* 10 (1905): 42-45; *Vita Euphrosyni* (BHG 628b) cf. *Analecta Bollandiana* 28 (1909): 387; *Synaxarium (11 Sept.)*, *Synaxarium Ecclesiae Constantinopolitanae* 34-36.

⁶² St. Basil the Great, *Sermo 15 De vita monastica*, CPG 2893, listed, however, under the heading "Opera Ascetica Dubia ac Spuria."

(225r-230r) **Homily of our Father Athanasius the Great, Patriarch of Alexandria,**

about God's Commandments to those who Withdrew from the World and Who Want to Be Saved

St. Athanasius of Alexandria, Τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Ἀθανασίου τοῦ Μεγάλου Πατριάρχου Ἀλεξανδρείας, Λόγος διακριτικὸς καὶ εἰς τὰς ἐντολὰς τοῦ θεοῦ τοῖς ἀποταξαμένοις⁶³

(230r) **Homily of the Venerable Father Philemon the Hermit**

(Only the title and the initial letter)

(230v-237r) **Words from the Patericon**

(237r-240v) **The Story of Abba Eulogius**

On Eulogius the Quarry-man (in the stories of Abba Daniel of Scetis): Περὶ τοῦ λατόμου Εὐλογίου: Γέγονεν κατὰ τὴν Θηβαίδα ὁ ἄββας Δανιὴλ ὁ πρεσβύτερος τῆς Σκήτews, ἔχων μετ' ἑαυτοῦ ἓνα τῶν μαθητῶν αὐτοῦ
...⁶⁴

(242v-246v) **Useful Tales from Abba Vissarion's Life**

(246v-248v) **Theophilos, Bishop of Alexandria, On the Holy Eucharist**

(248v-251v) **The Story of Abba Doula**

On Abba Doulas (in the stories of Abba Daniel of Scetis): Ἐπὶ τοῦ ἄββᾶ Δουλά: Διηγήσατο ὁ ἄββας Δανιὴλ ὅτι ἐγένετο τις μοναχὸς Δουλάς ὀνόματι, ὃς καὶ ἐν μεγάλοις τῶν πατέρων ἐλογίσθη...⁶⁵

(251v-261r) **Fifth Homily about Repentance**

(261r-265v) **Homily about the Passions of the Savior**

Ephraem the Syrian, Λόγος περὶ τοῦ πάθους τοῦ Σωτῆρος⁶⁶

(265v-269v) **St. Ephraem's Homily on the Repentance**

Ephraem the Syrian, Λόγος ἑτερος κατανυκτικὸς⁶⁷

(269v-271v) **St. Ephrem's Homily on the Judgment**

Ephraem the Syrian, Λόγος περὶ κρίσεως καὶ ἀναστάσεως⁶⁸

(271v-279v) **Life of St. Theodora**

Two main issues that have been already mentioned on the previous pages are noticeable here: 1. The first part of the codex (ff. 1r-224v) contains a relatively complete Scete Patericon with quite a lengthy interpolation, within the framework of

⁶³ *Sermo pro iis qui saeculo renuntiarunt*, in PG coll. 1409-1420.

⁶⁴ Léon Glugnet, "Vie et récits de l'abbé Daniel de Scété," *Revue de l'Orient Chrétien* 5 (1900) 49-73, 254-271, 370-391. However, this edition could not be consulted and the citations are taken from the following edition: Ὁ ἄββας Δανιὴλ τῆς Σκήτews, ed. and tr. into Modern Greek by P. Giachanatzis (Thessaloniki: To Perivoli tis Panaghias, 1988). Eulogius' life is on pp. 44-57.

⁶⁵ See above, n. 65. The story of Abba Doulas is on pp. 69-75 in Giachanatzis' edition.

⁶⁶ *Sermo de passione Salvatoris*, ed. Konstantinos G. Frantzoles, Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 7 (1998), 31-41.

⁶⁷ *Sermo aliu compunctorius*, ed. Konstantinos G. Frantzoles, Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 1 (1988), 391-399.

which separate *apophthegmata* and even chapters of the Scete Patericon are also found; 2. All the texts in both parts are connected to monasticism.

The first point confirms once again the unity of the first part this time in terms of composition of the texts included. The succession of the text breaks on several occasions, but a real interruption of the text is caused only by large interpolation. Concerning the incorporation of the interpolation I cannot find a reasonable explanation yet; it is obvious that the scribe turned to another collection but I still cannot answer the question why and why exactly in the middle of a chapter. Nevertheless, we can claim certain unison in this first part in terms of its contents as well.

Conversely, the second part of the manuscript, conversely, does not contain a single *apophthegma* of the Scete Patericon. The genre in general is presented quite poorly: nine out of twelve works covering the pages of the second part are homilies and monastic stories, two of them monastic lives, and only seven pages contain words from a patericon. This part also seems to be consistent in its contents. Therefore, the second conclusion we drew may suggest why they were put together. The apparent connection with the tradition of the monastic literature could be a trustworthy motif for their linking. This might not be so difficult, bearing in mind the fact, as we established earlier, that they were prepared in the same monastic scriptorium and perhaps for a monastic audience. But with regard to the questions of when it was done and by whom it is difficult even to speculate at this stage.

⁶⁸ *Sermo de iudicio et resurrectione*, ed. Konstantinos G. Frantzoles, Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 4 (1992), 200-205.

3.2 Scete Patericon – the Main Source

3.2.1 Denomination and Origin

As the bigger part of the manuscript is covered by the text of the Scete Patericon, special attention should be paid to this collection. The question of the origin, history and tradition of the Slavonic Paterica in general is a complicated issue. The problem becomes even bigger because of the fact that only a few texts are published, which makes the investigation to a great extent partial and not complete.

The Scete Patericon is a collection that contains edifying sentences of the holy Fathers and stories about the lives of the eastern monks in the period between the fourth and the fifth century. The text is divided into several chapters and the single *apophthegmata* are listed in alphabetical order according to the name of the fathers following the Greek alphabet. The anonymous sentences are located at the end of each chapter. Most scholars accept the statement that if the alphabetical structure is broken the entries are a later addition.

The denomination Scete Patericon⁶⁹ is not to be found in the Greek manuscripts. It appears in late Slavonic manuscripts (from the seventeenth century onwards) and designates the Slavonic translation of the systematic collection of the *Apophthegmata patrum*. The term *Scete* (Skitskij) appears for the first time in the *trebnik* of Kiprian the Metropolit, in the article about the books that should be read and the ones that should not be read.⁷⁰ However, Kiprian does not mention exactly

⁶⁹ The name comes from the desert of Scetis in Egypt, where there lived the monks whose lives and monastic experiences are the main topic of the text. According to Preobrazhenskii, the word 'Skitskij' comes from the Coptic 'Schiet.' A special form of monasticism was developed in the desert of Scetis, where groups of ascetics lived together in a 'skete', often as disciples of an 'abba', a spiritual father. However, the name Scete Patericon is to be considered conditional, since in the collection there are included stories not exclusively about these monks.

⁷⁰ V. S. Preobrazhenskii, *Славяно-русский Скитский патерик. Опыт историко-библиографического исследования*, 8.

which patericon he designates as *Skitskij*. The early manuscripts (from the thirteenth century) have one of the following titles:⁷¹

Житиѣ и повѣсти разливѣны стѣхъ ѿць бѣносѣныихъ
Lives and Different Stories of the God-Bearing Holy Fathers

Житиѣ стѣхъ бѣносѣныихъ ѿць поустыинѣникъ⁷²
Lives of the God-Bearing Desert Fathers

Повѣсти стѣхъ старѣць
Stories of the Holy Fathers

Повѣсти стѣхъ ѿць (скитѣскыихъ)⁷³
Stories of the Holy Fathers (of Scetis)

Ѫ старѣуѣскыихъ поученіи
From the Instructions of the Fathers

Словеса ѿѣскаѣ
Words of the Fathers

Сѣворѣникъ ѿѣскыихъ дѣшепользныихъ словесъ⁷⁴
Collection of Some Sayings of the Fathers Useful for the Soul

Some scholars think that the prototype of the Scete Patericon is the collection listed under N 198 in Patriarch Photius' Βιβλιοθήκη called Ἀνδρῶν ἁγίων βίβλος. About this collection Photius says that it is an excerpt from another one, namely Μέγα Λειμωνάριον.⁷⁵ Such a Greek collection is not preserved, so the study of the

⁷¹ William R. Veder, "Le Skitskij Paterik," 51; Preobrazhenskii, *Славяно-русский Скитский патерик*, 179.

⁷² The first two examples are also the title of the first chapter.

⁷³ The third and the fourth titles are in the same time the beginning of chapter two.

⁷⁴ The last three are considered new titles of transformed collections. The Greek manuscripts, which contain the systematic collection of the *Apophthegmata patrum*, have the following titles: Ἀνδρῶν ἁγίων βίβλος; Αποφθέγματα τῶν ἁγίων πατέρων; Βίβλος τῶν ἁγίων γερόντων; Παράδεισος; Παραίνεσις τῶν ἁγίων πατέρων; Παραίνεσις καὶ ἀποσπάσματα καὶ βίοι πατέρων. (Preobrazhenskii, *Славяно-русский Скитский патерик*, 130-131). Latin titles: Verba Seniorum; De vita et doctrina et perfectione ss. Patrum; Vitae patrum et sententiae; Paraenese ss. Patrum, Abbatum et Monachorum; SS. Aegyptiorum anachoretarum apophthegmata; Liber sermonum vel adhortationis Patrum ad profectum monachorum; Adhortationes ss. Patrum perfectionesque monachorum; Liber de vita et actibus ss. Patrum de diverso genere virtutum; De verbis seniorum ss. Patrum; Liber de verbis et exemplis ss. Patrum eremitarum; Adhortationes ss. Patrum, perfectionesque monachorum (Preobrazhenskii, *Славяно-русский Скитский патерик*, 130).

⁷⁵ As sources for compiling the collection Μέγα Λειμωνάριον the following were used: Ruffinus of Aquileia, *Historia monachorum in Aegypto*; Palladius, *Historia Lausiaca*; John Cassian, *De institutis coenobiorum* and *Collationes patrum*; Sulpicius Severus, *Dialogi*; Athanasius the Great, *Life of St. Antony*; *Life of St. Synclitici*; *Life of Ephrem the Syrian*; Antony the Great; Evagrius Ponticus; Ephrem

Slavonic text could help the reconstruction of Photius' collection, a little contribution to which could be made by this thesis as well.

The Russian scholar Preobrazhenskii made a detailed survey of the description given by Photius of the contents of Ἀνδρῶν ἁγίων βιβλος. He gives a comparative table of the chapters of the Ἀνδρῶν ἁγίων βιβλος, its Latin translation (*Verba Seniorum*) and its Slavonic translation (Scete Patericon).⁷⁶ On the basis of this table he comes to the conclusion that Μέγα Λειμωνάριον was a common source not only for the Scete Patericon, but also for the so-called Alphabetical-Jerusalem Patericon.⁷⁷ They contain a great number of common texts. However, it can be stated that these excerpts were made independently from one another, as there are many differences between them as well. Leaving aside the scholarly debate concerning the primacy of the Alphabetical or Systematical collections, of certain importance for this study is one of the conclusions Preobrazhenskii makes, namely that the collection Μέγα Λειμωνάριον had a systematical division into chapters, which means that the Scete Patericon (Ἀνδρῶν ἁγίων βιβλος) inherited this way of organization of the texts from its prototype.

The most ancient version, however, of the prototype of the Scete Patericon is preserved not in Greek, but in a Latin translation made in the sixth century by Pelagius and John.⁷⁸

the Syrian; Hesyheia, presbyter of Jerusalem; Abba Isaiah; Dyadoh, bishop of Fotiki; Martin of Dumio, *Aegyptorum patrum sententiae*.

⁷⁶ Preobrazhenskii, *Славяно-русский Скитский патерик*, 11.

⁷⁷ Here it should be mentioned that in the Slavonic tradition six paterica were known: the Scete Patericon, Patericon Sinaiticum (John Moschos' *Pratum Spirituale*), Egyptian Patericon (*Historia monachorum in Aegypto*), Alphabetical-Jerusalem Patericon, Roman Patericon (Pope Gregory I's *Dialogues*) and Composite Patericon (contains readings from all other Paterica).

⁷⁸ *Verba Seniorum*, in PL 73 (books V-VII of *Vitae Patrum*).

3.2.2 Structure and Content of the Scete Patericon

The Scete Patericon consists of a maximum of 1,136 apophthegms. W. Veder assigns to them a numbering corresponding to the synoptic table of the Greek and Latin collections established by Jean-Claude Guy.⁷⁹ The *apophthegmata* are divided into a maximum of 29 chapters dedicated to a certain theme, varying in length from 2 to 140 pieces, the ascribed parts being at the beginning and the anonymous ones at the end.

Veder presents the structure and the content of the hypothetical Scete Patericon after having studied 48 manuscripts. He states that the text of the Scete Patericon consists of three sections: [1] Chapters A, 1, B and their convoy; [2] Chapters 2-22; [3] The final convoy.⁸⁰

Section [1]: Chapters A, 1, B and the convoy:

- | | |
|----------|--|
| A | Житиѣ и повѣсти разлѣчныѣ ст҃хъ оцѣ бѣносецѣхъ
<i>Lives and Different Stories of Holy God-Bearing Fathers</i> |
| 1 | Наказание ст҃хъ оцѣ на прѣспѣвание коньчѣное
<i>Instruction of the Holy Fathers about the Final Achievement</i> |
| B | Другаѣ старьѣскаѣ провѣщания
<i>Other Sayings of the Elders</i> |
| C | Почѣто послѣдшїиѣ оубо многѣ оуспѣхъ даѣтъ
<i>Why [He] Gives Great Success to those who Can Sense</i>
St. John Chrysostom, <i>De Virginitate</i> 38 ⁸¹ |
| D | Почѣто аще ѹбѣхъ бракъ алѣѹжїѣмъ оучитъ Павѣлъ
<i>Why Paul Teaches those who Want that the Marriage is Honest</i>
St. John Chrysostom, <i>De Virginitate</i> 30 ⁸² |
| E | Ѡ третїѣго на десѣте словесе поученїѣ
<i>Admonitions from the Thirteenth Sermon</i> |

⁷⁹ Jean-Claude Guy, *Recherches sur la tradition grècque des Apophthegmata Patrum* (Brussels: Société des Bollandistes, 1962).

⁸⁰ Veder, "Le Skitskij paterik," 52-54.

⁸¹ PG 48 col. 560.

⁸² PG 48 col. 553.

St. John Chrysostom, *Homilia 23 in 2 Ep. Corinth*⁸³

- F** **ГЛОВО СѢГО ЄВСЕВІА**
A Homily of St. Eusebius
St. Eusebius of Caesarea, *Commentaria In Esaiam* 40⁸⁴
- G** **ГЛОВО СѢГО ИВАННА ЗЛАТОУСТАГО О ТОМЪ КАКО ПОДОВАЕТЪ КЪНИГѢ ЧИСТИ**
A Sermon of St. John Chrysostom about how it Behooves to Read Books
Apophthegm N 670; cf. St. John Chrysostom, *De patientia*⁸⁵

[2] Chapters 2-22

- 2** **ПОВѢСТИ СѢХЪ СТАРЬЦЬ ІАКО ВЕЗМАТЪВІА СЪ ВСАКОМЪ ТЪЩАНІЕМЪ ИСКАТИ**
Stories of the Holy Elders about how to Long for Stillness in all Eagerness
- 3a**⁸⁶ **О ОУМИЛЕНІИ**
About Compunction
- 3b** **О ПЕЧАЛИ**
About Grief
- 3c** **О СЪМНІЕНІИ И ПЛАЧУ**
About Humility and Crying
- 4** **О ПОЩЕНИИ, ІАКО НЕ ТЪКЪМО ѿ БРАШНА ИЛИ ѿ БЕСѢДЪ ДОСТОИТЪ ПРИНИМАТИ ЕГО,**

НЪ И ѿ ВИДѢНІА И ѿ ПРОУИХЪ ДШЕВЪНЪИХЪ ПОДВИЗАНИИ
About Fasting that we should not Fast only in Food or Speech, but also in Seeing and in the other Psychic Motions
- 5** **ПОВѢСТИ РАЗЛИЧНЫ КЪ ОУТВѢРЖДЕНІЮ ВЪСТАЖШИМЪ НА НЪ БРАНЕМЪ ѿ**
ЛЮБОДѢЯНІА
Different Stories Fortifying those who have a Fight of Fornication
- 6** **ІАКО НЕ ДОСТОИТЪ СЪНИСКАТИ ИМѢНІА И ѿ ЛИХОИМЪСТВА ХРАНИТИ СЯ**
That it is not Proper to Seek Wealth and that we Must Keep ourselves from the Usury
- 7** **О СЪДѢНІИ ВЪ КЕЛИИ И О ДѢЛѢ РЖУВНѢМЪ ПОВѢСТИ РАЗЛИЧНЫ КЪ ПАМЯТИ**
МЖЖЕСТВОУ ОУЧУЩА НАСЪ

⁸³ PG 61 col. 562.

⁸⁴ PG 24 col. 368.

⁸⁵ PG 63 col. 940

⁸⁶ The tripartition of chapter 3 is proper to the family P of the Scete Patericon; the other Mss have chapter 3 undivided under the title of 3a, including Krka 4, see Veder, "Le Skitskij Paterik."

*About Sitting in the Cell and Manual Work, Different Tales in Memory of the
Virtue of those who have Taught us*

- 8 **И҃ко не подобаетъ дѣлѣ своихъ прѣдѣ чловѣкъ творити**
That it is not Proper to Do our Deeds Before People
- 9 **И҃ко подобаетъ храни́ти сѧ ни единогоже осаждати**
*That it is Proper to Take Heed of ourselves and that we Must not Offend
Anybody*
- 10 **О расъмотрѣнии**
About Watchfulness
- 11 **О бѣдрости, ꙗко подобаетъ бѣдроу быти о все́мъ**
About Cheerfulness, that it is Proper to Be Cheerful about Everything
- 12 **О молитвѣ и о бѣдрости, ꙗко подобаетъ въи́нѣ молити сѧ съ бѣдрости́ѣ**
*About Prayer and Cheerfulness, that it is Proper Always to Pray in
Cheerfulness*
- 13 **О странноприѣ́тнѣ, ꙗко странни́къ подобаетъ приимати съ кротости́ѣ и
миловати**
*About Hospitality, that it Behooves to Accept Strangers in Meekness and to Be
Merciful*
- 14 **О блаженѣ́мъ послушани́и**
About Blessed Obedience
- 15 **О съмирѣ́ннѣи мѣдрости**
About Humble Wisdom
- 16 **И҃ко подобаетъ трѣпѣти обидѣ**
That it Behooves to Endure Offenses
- 17 **О любви**
About Love
- 18 **О прозорливѣ́иѣхъ**
About those who Have Foresight
- 19 **О твора́щихъ знаменіа стѣхъ старѣ́цъ**
About Holy Elders who Perform Signs
- 20a⁸⁷ **О житии доврѣ́ различно́мъ старѣ́цѣмъ**

⁸⁷ The bipartition of chapter 20 and 22 refers only to the family Č of the Scete Patericon, see Veder, “Le Skitskij Paterik.”

About the Good Life of Different Fathers

- 20b** О постѣнницѣхъ и о трѣпѣнни [послоушающихъ]
*About Fasters and the Patience [of those Living in Obedience]*⁸⁸

- 21** Просвѣщаніа състарѣвшихъ съ постѣнникъ
Instructions of Elder Fasters

- 22a** Исправленіа стѣхъ оцъ
Orders of the Holy Fathers

- 22b** О нестѣажанни
About not Having Property

[3] The final convoy:

- H** Заповѣди стѣго оца Стефана ѱисломъ ·вѣ·
Twelve Commandments of the Holy Father Stephen
Stephen of Thebais, *12 chapters on the Virtues*

- I** Слово стѣго оца нашего Ефрема о полъзи дѣши и о сѣмнрени
A Sermon of our Father Ephraem about what Benefits the Soul and about Humility
Macarius the Great, *Homilia 40*⁸⁹

- J** Слово оца Моисѣа сжцаго въ Скитѣ къ оцѣу Пѣмину
A Sermon of Father Moses in Scetis to Father Poemen
Moses the Egyptian, *Ad abbatem Poemena*

- K** Слово оца Макариа о оумилени
A Sermon of Father Macarius about Compunction
Macarius (Symeon), *Sermon on Compunction*

- L** Калогѣра Моисѣа заповѣдь: Седемъ наѣтѣкъ словесныхъ
A Commandment of Moses the Monk: Seven of the Verbal Beginnings

- M** О нравѣхъ добрыхъ и злыхъ
About Good and Evil Dispositions
Hesiah (Moses), *De virtutibus*

- N** Слово стѣго оца нашего Иованна Златаустаго къ етерѣу ипоумену
A Sermon of our Holy Father John Chrysostom to another Abbot
St. John Chrysostom, *Epistola ad abbatem*

⁸⁸ “Those living in obedience” or ὑποτακτικοὶ are the cenobite monks.

⁸⁹ PG 34 coll. 761-768.

О **НАКАЗАНИЕ СѢХЪ ОЦЬ [О ВЪЗДРЪЖАНІИ И О АЛЪУБѢК]**
An Instruction of the Holy Fathers [about Temperance and Greed]

Veder states that there is a Slavic complement of the Scete Patericon, dividing it into seven series [**chapter A** (1-54), **chapter 1** (1-40), **chapter B** (1-27), **chapter 3c** (7-75), **chapter 22b** (15-18), **chapter L** (1-31), **chapter O** (1-66)]. These seven series are supplementary to the *apophthegmata* transmitted by the Scete Patericon and are not documented by the Greek manuscripts.⁹⁰

3.2.3 The Scete Patericon in the Slavonic Tradition

As is very well known, six are the patericon collections spread among the Slavs: the Sinajskij Patericon, the Roman Patericon, the Alphabetical-Jerusalem Patericon, the Composite collection, the Egyptian Patericon, and the Scete Patericon. On the basis of a linguistic comparison of the Slavonic Paterica, van Wijk arrived at the conclusion that the text of the Scete Patericon presents the most archaic lexical and grammatical peculiarities. Therefore he identifies the **ОТЪУБСКЪИЯ КНИГЪ** mentioned in chapter 15 of *Vita Methodii* with the Scete Patericon. Its conclusion remains without having been refuted so far.⁹¹ Whoever the translator of the Scete Patericon might have been, certainly it was translated quite early into Old Church Slavonic. Cosmas Presbyter, in his *Homily against the Bogomils*, written in the tenth century, uses excerpts from it.⁹²

⁹⁰ For more information, see W. Veder, “Le Skitskij Paterik,” 54-61, where he gives the *incipit* of each *apophthegma*.

⁹¹ For a very detailed survey of the different theories and opinions concerning the *Book(s) of Fathers* in the chapter 15 of *Vita Methodii*, see Richard Pope’s *Preface to The Old Church Slavonic Translation*, 1-24. See also Preobrazhenskii, *Славяно-русский Скитский патерик*

⁹² Preobrazhenskii, *Славяно-русский Скитский патерик*, 158. Preobrazhenskii compares Cosmas Presbyter’s text to the text of the Scete Patericon and claims their closeness. For example, in one of the homilies Cosmas quotes the famous sentence of St. Antony about the monks and fish.

The Scete Patericon was one of the sources for the *Izbornik of 1076*⁹³ prepared for Prince Sviatoslav. As is well-known, this manuscript is a copy of a Bulgarian collection prepared during the time of the Bulgarian King Symeon, which means that at least excerpts from the Scete Patericon had been translated into Old Church Slavonic by the first half of the tenth century. Preobrazhenskij dates the copy of the translator to the sixth or seventh century.⁹⁴ Moreover, William Veder points out a number of supplementary *apophthegmata*, unknown in the same normal systematic collection in its more developed state which I already have mentioned.⁹⁵

It is basically accepted that in the Slavonic tradition there were two textual redactions of the Scete Patericon. About seventy Slavonic manuscripts representing this text have come down to us. They testify to only one translation of the text, but to two redactions. Scholars state that in all manuscripts a short version of the text is preserved, but it is supposed that the manuscripts are from a non-preserved extended Slavonic version of the Scete Patericon, because each manuscript contains entries that are not found in other manuscripts but exist in the full text.⁹⁶

3.3 Krka 4 and the Scete Patericon

The part of Krka 4 containing the text of the Scete Patericon belongs to the family W, according to William Veder's categorisation. The manuscripts from this family contain section [2] (chapters 2-22) and from section 3 (the final convoy) chapters H-J. To the same family belong the following manuscripts:

⁹³ W. Veder, "Патерик Египетский Краткий. Переделка патерика Египетского до 1076 года" (Egyptian Patericon, short version. Reworking of the Egyptian Patericon until 1076), *Palaeobulgarica* 3/1 (1979): 8.

⁹⁴ Preobrazhenskii, *Славяно-русский Скитский патерик*, 220.

⁹⁵ W. Veder, "Le Skitskij paterik," 71.

⁹⁶ Svetlina Nikolova, *Патеричните разкази в българската средновековна литература* (The Patericon Stories in Bulgarian Medieval Literature) (Sofia: Bulgarian Academy of Sciences, 1980), 33.

1) Vienna, ÖNB, Slav. 152 (end of the thirteenth–beginning of the fourteenth century, Bulgarian)⁹⁷

2) Peć, MPP, 86 (end of the thirteenth century, Serbian)⁹⁸

3) Krka 4 (264/62) (1346, Bulgarian)

4) Paris, BN, Slav 10 (fourteenth century, Serbian)

5) Moscow, GBL, Popov 93 (fourteenth century, Bulgarian)

6) [lost] Moscow, GIM, Chludov 185 (fourteenth century, Bulgarian)

The texts of the Scete Patericon represented in Krka 4 are as follows:

- chapter 2:** *Sayings of the Holy Elders about how to Long for Stillness in all Eagerness* (1-4, 6-8, 10, 14, 19-20, 23-29)
- chapter 3:** *About Compunction of the Holy Elders* (3-4b, 5-6, 6, 15-18, 20, 24, 32-42, 44-45a, 57-111)
- chapter 4:** *About Fasting, that we should not Fast only in Food or in Speech, but also in Seeing and in the other Psychic Motions* (1-15, 17, 19-20, 22, 24, 26-31, 33-40, 42-48, 52-57, 59-60, 63-66, 69-76, 78, 82, 85-86)
- chapter 5:** *Different Stories Fortifying those who have a Fight of Fornication* (1-7, 9-10, 13-16)
- chapter 21:** (38, 19)
- chapter 19:** (21)
- chapter H:** *Commandments of our Father Stephen of Thebais to those who have Died for the World, but yet are in the World*
- chapter M:** *About the Good Virtues*
- chapter O:** *Sermon of St. Abba Macarius the Great* (1)
- chapter 5:** (30-33, 35-46)
- chapter 6:** *That it is not Proper to Seek Wealth and that we Must Keep ourselves from Usury* (1-4, 6-11, 14-15, 17-26)
- chapter 7:** *Different Tales in Memory of the Virtue of those who have Taught us* (1-5, 9-12, 14-17, 19-22, 25-30, 32-41, 45, 47-49, 46, 50-51, 53-54, 56-57)
- chapter 9:** *That it is Proper to Take Heed of ourselves and that we Must not Offend Anybody* (2, 5, 7-11, 13-16, 18, 17 19)
- chapter 10:** *About Watchfulness* (1-5, 7-11, 23-26, 44-45, 48-51, 19-20, 22, 21, 52, 38-40, 12-16, 47, 53, 57-61, 64-65, 62, 66, 70-72, 75b-78, 81, 86, 90-99, 102-103, 105, 107-112, 122, 136, 138, 150, 152, 163, 165, 170, 172-175, 191-192b).
- chapter 11:** *That it is not [sic] Proper to Be Cheerful about Everything* (4-5, 8-18, 35-38, 40-41, 44, 46, 48, 55-59, 62-63, 65, 60, 67-72, 74-78, 81, 91-98, 100-110)

⁹⁷ Known also as Mihanović Paterikon. The part containing the text of the Scete Patericon was published by van Wijk, *The Old Church Slavonic Translation*.

⁹⁸ Described by Biljana Jovanović, "Pečki Paterik," 139-188.

- chapter 12:** *That it is Proper Always to Pray in Cheerfulness*
(1-11, 13, 17, 18, 16, 15)
- chapter 13:** *That it Behooves To Accept Strangers*
(1-11, 13-15)
- chapter 14:** *About Blessed Obedience*
(2-4, 11-12, 14-15, 19-21, 23, 13, 24-25, 27-29c)
- chapter 15:** *About Humble Wisdom*
(1-5, 7-20a, 31-36, 38-40, 42, 41, 43, 46-47, 49, 52-56, 58-60, 62, 64-68, 70-81, 83-92, 94, 96-103, 105-107, 109-112)
- chapter 16:** *That it Behooves to Endure Offenses*
(2-6, 9a/b, 13-14, 21, 22-23a, 25-28)
- chapter 17:** *About Love*
(1-4, 6-8, 12, 14-24, 26, 29)
- chapter 18:** *About those who Have Foresight*
(1-2, 6-7, 3, 15, 10, 13, 16)

3.4 Scholars about Cod. Krka 4

Those scholars who have ever dealt with this manuscript can be divided into two groups. The first group is interested in Krka 4 insofar as it contains part of the text of the Scete Patericon, thus somehow ignoring the rest of its contents. The second group pays attention mainly to the linguistic features of the monument.

To the first group belong such scholars as Nikolaas van Wijk, William Veder and Biljana Jovanović. To Nikolaas van Wijk and William Veder we owe the most profound studies on the Scete Patericon.⁹⁹ Van Wijk briefly analyzed the language of the Krka 4 manuscript,¹⁰⁰ his interest being provoked by the fact that the manuscript contains the Slavonic translation of Ἀνδρῶν ἁγίων βίβλος. He was interested mainly in the lexicology and morphology, in order to prove the archaic character of the language and to show that it was precisely the Scete Patericon that was translated by Methodius.

⁹⁹ The full list of his works on Paterica is published by R. Pope, *The Old Church Slavonic Translation*, 25-26. A list of Veder's works can be found in *Polata knjigopisnaja* 12 (1985): 2.

¹⁰⁰ N. van Wijk, "Rukopisni paterik manastira Krke" (Patericon Manuscript from the Krka Monastery), *Magazin sjeverne Dalmacije* 2 (1935): 108-110.

Van Wijk assumed the text of the Krka Patericon to be a part of the very early Slavonic translation of the Scete Patericon, made at the end of the ninth century either by St. Methodius, or by one of his disciples shortly after Methodius' death. In this group he included also three other manuscripts,¹⁰¹ one of which he prepared for publication shortly before his death.¹⁰²

Van Wijk intended to publish variant readings from the Krka Patericon in his edition of *The Old Church Slavonic Translation of the Ἀνδρῶν ἁγίων βίβλος*. He compiled a list of variants from the Krka Patericon, the Leiden folia, and the Greek and Latin versions of the text, but no such list has come down to us.¹⁰³ R. Pope, the editor of van Wijk's manuscript, says that van Wijk was adding copious variants from the Krka manuscript alongside those from the Paris manuscript at the bottom of every page of his edition of the Vienna Manuscript. At a certain point in the text he abandoned this plan, probably in favor of the above-mentioned variant list in appendix form, and he went back and crossed out all the variants from the Krka manuscript. He also planned to make a vocabulary analysis, which, however, was not preserved.¹⁰⁴

William Veder is another scholar who also investigated the Krka 4 codex with regard to the text of the Scete Patericon. He, as a matter of fact, was also a professor at Leiden University like his predecessor, and continued Van Wijk's work. He devoted a number of profound studies to the Scete Patericon, trying to describe and to identify all the Slavonic manuscripts containing this text. In a series of studies he

¹⁰¹ **Vienna, ÖNB, Slav. 152** (end of the thirteenth century, Bulgarian); **Paris, BN, Slav 10** (fourteenth century, Serbian); **Leiden, UB, BPL 2290** (end of the fourteenth century, Serbian): fragment of ch. 9-10.

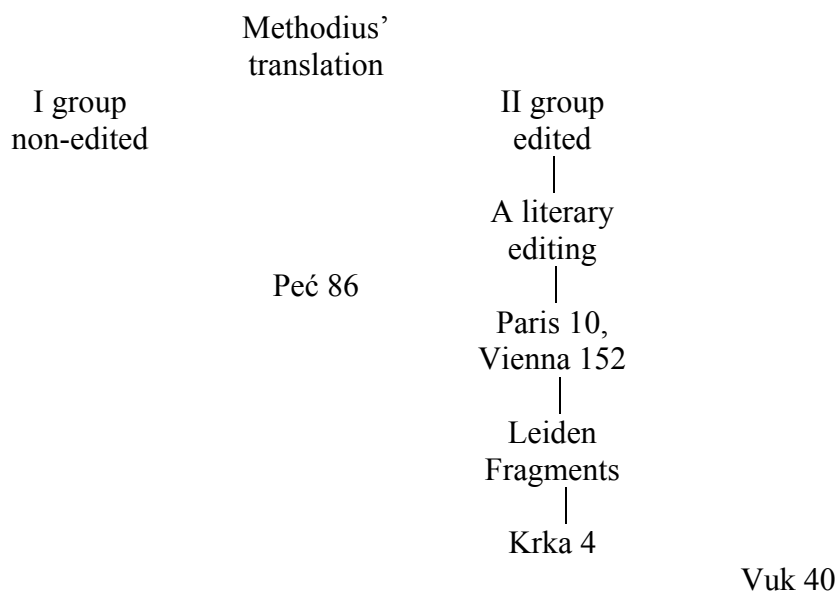
¹⁰² Vienna, ÖNB, Slav 152. It was published after the death of van Wijk; see *The Old Church Slavonic Translation*.

¹⁰³ R. Pope, *The Old Church Slavonic Translation*, 45.

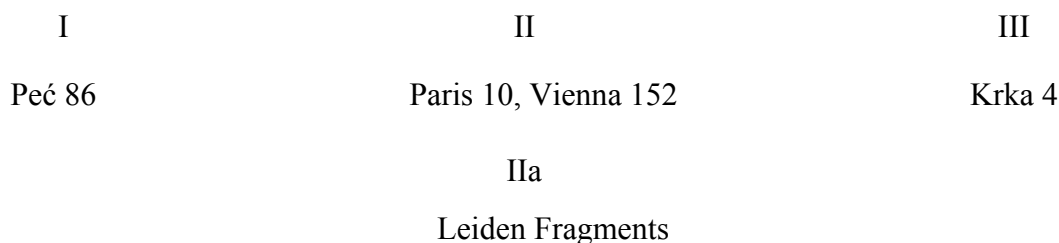
¹⁰⁴ *Ibid.*

reconstructs the archetype of the Scete Patericon and established the manuscript families, the manuscript tradition, and so on. I will use some of his extremely important and for this study fundamental findings in this thesis.

The Serbian scholar Biljana Jovanović is interested in Krka 4 on the one hand insofar as the text of the Scete Patericon is concerned, while on the other she suggests a working scheme for the eventual filiation of the texts of the Slavonic translation of the Scete Patericon.¹⁰⁵ She tries to reconstruct the text and establishes the following scheme:



And in the second group she distinguishes the following:



¹⁰⁵ Biljana Jovanović, “Pečki Paterik. Tri jezičke redakcije slovenskog prevoda Skitskog paterika,” 139-188.

She says that Krka 4 belongs to this group of manuscripts, which were composed in the second quarter of the fourteenth century. It follows the old archaic norms, which served as a literary model, but there are also some corrections and additions, made most often from another Greek protograph, and there is a tendency towards a deliberate archaicization of the language.

The Bulgarian scholar Zhivka Ikonomova wrote another profound linguistic study on the Krka 4 manuscript. She investigated the phonetics and the orthography of the manuscript in connection with the history of the Old Church Slavonic and Bulgarian languages.¹⁰⁶ She worked with photocopies of the manuscript. After having studied the linguistics of the monument, she states that it shares common features with the other Bulgarian manuscripts from the first half of the fourteenth century.

These, then, are the scholars who offer, more or less, a study of the Krka 4 manuscript from a certain aspect. The monument is also included in several catalogues. Dimitrije Bogdanović in his *Инвентар ћирилских рукописа у Југославију (11-17 века)* lists Krka 4 under N 1084 and includes a short description: “1084. Патерик (Патерик крчки), буг., 1346. Папир, 279 листова, 280 x 200 мм. Запис писара Висариона, и др. Крка 4.”¹⁰⁷ The listed bibliography to the manuscript is quite significant: he points out four titles as a secondary literature on the monument; in this, however, the Krka Patericon is not accorded any special attention but is rather simply mentioned. The first one is P. A. Syrkhu’s *Краткий отчет о занятиях за границей доцента императорского Ст.-Петербургского университета*

¹⁰⁶ Zhivka Ikonomova, *Наблюдения върху фонетиката и правописа на Кръчкия патерик*.

¹⁰⁷ Dimitrije Bogdanović, *Инвентар ћирилских рукописа у Југославију (XI-XVII века)*, 80.

П. А. Сырку в летние месяцы 1893 и 1894 гг.,¹⁰⁸ where he describes different monasteries that he had visited in northern Dalmatia. One of these monasteries was the Krka monastery where the Krka Patericon was kept. Syrku simply mentions the manuscript and the last part of the colophon with the indication of the time when the book was written. A footnote is worth mentioning: he points out that the Czech historian Konstantin Jireček in his *History of the Bulgarians*¹⁰⁹ wrongly translated the words при ѿтолюбивомъ и благородномъ, цри ѿаннѣ александръ as if the manuscript was written for the Bulgarian Tsar Ioan Alexander instead of “during the time of Ioan Alexander.”

Very important is the article of Vladimir Mošin and Milan Radeka about the Cyrillic manuscripts in northern Dalmatia.¹¹⁰ This article actually is an inventory of the manuscripts in the Krka monastery with a brief description of some of the monuments. The longest description belongs precisely to Krka 4, to which the two scholars paid special attention. Here we find important information regarding the history of the manuscript: they claim that the manuscript comes from the Hilandar monastery on Mount Athos.¹¹¹ Another very important fact mentioned there is that at the end of the colophon on f. 224r the words *иѿа рѣкъ* were written later than the text of the colophon, namely in the seventeenth century. This could be a very important observation, since it is possible that it might turn out that actually Vissarion was not the real scribe of the manuscript.

¹⁰⁸ Pyotr A. Syrku, “Краткий отчет о занятиях за границей доцента императорского Ст.-Петербургского университета П. А. Сырку в летние месяцы 1893 и 1894 гг.” (A Brief Report about the Occupations abroad of P. A. Syrku, a Professor at the Imperial University of St. Petersburg, during the Summer Months of 1893 and 1894), *Izvestiia imp. Akademii nauk* II/5 (1895): CLXXXVIII-CCXV.

¹⁰⁹ K. Jireček, *История болгар* (A History of the Bulgarians) (Odessa, 1878), 411, footnote 5.

¹¹⁰ V. Mošin and M. Radeka, “Ćirilski rukopisi u sjevernoj Dalmaciji,” 189-215.

¹¹¹ *Ibid.*, 191.

The Russian scholar E. Karskii also only mentions the manuscript and the scribe Vissarion in his *Славянская кирилловская палеография*.¹¹² in the alphabetical lists of the known scribes of Cyrillic books until the year 1500, and in the list of medieval Bulgarian monuments until the fourteenth century. For Vissarion he only says that this is the scribe of the patericon from 1346, giving a reference to another work. For the patericon itself he actually retells the last part of the colophon – that this is a patericon from the Krka monastery written for Nikodim, an archimandrite of the Bulgarian Lavra of Saint Michael the Archangel. His information is based on Syrku and does not add anything new.

The Bulgarian scholar Svetlina Nikolova only mentions the Krka Patericon as one of the seven extant transcripts of the Scete Patericon made in the fourteenth century.¹¹³

It seems that the scholars were interested only in that part of the manuscript which contains the text of the Scete Patericon. Apart from Zhivka Ikonomova's study on the phonetics and orthography of the manuscript, all the scholars actually mention the manuscript only insofar as it presents part of the Slavonic patericon tradition in general and the tradition of the Scete Patericon in particular. In this short review I have tried to include and comment on all the works known to me that mention, for one reason or another, the Krka 4 manuscript. It is certainly not an exhaustive survey, and there are possibly also some other works. However, what I have tried to demonstrate is that this manuscript was ignored and neglected to a certain extent until now and that it is worth investigating.

¹¹² E. F. Karskii, *Славянская кирилловская палеография* (Slavic Cyrillic Palaeography) (Moscow: Nauka, 1979) (1st ed. Leningrad, 1928), 35, 290.

¹¹³ Svetlina Nikolova, *Патеричните разкази в българската средновековна литература*, 32.

CONCLUSION

FINAL SPECULATIONS AND FURTHER PERSPECTIVES

The following conclusions can be drawn after having studied the data provided by the description of both the physical and the compositional characteristics of Krka 4 manuscript:

1. In its present arrangement the codex consists of two distinct parts (I ff. 1r-224v; II ff. 225r-279v) which originally belonged to different and independent manuscripts, which were also produced in the same place, that is, the same monastery. I am inclined to think so because of the following:
 - The colophon testifies that the scribe thought that he was finishing an entire book. The singular form of the noun “patericon” also implies such an assumption (“This book called Patericon was written...”). The place of the colophon, namely after the last *apophthegma* of the Scete Patericon, indicates the same idea;
 - The first part constitutes unity in terms of its content and principal scribe. There is one principal scribe, Vissarion, most probably a monk in the Lavra of St. Michael the Archangel. He was copying the (Scete) Patericon, which is to be found only between ff. 1r-224v. Apart from the long interpolation, the whole first part contains more or less only the text of the Scete Patericon.

2. The first part is a relatively complete (Scete) Patericon with quite a lengthy interpolation, within the framework of which, however, separate *apophthegmata* and even chapters of the Scete Patericon are also represented. All the texts from the Scete Patericon (chapters 2-18) are to be found in the first part.

3. The manuscript(s) were prepared in a monastic center (scriptorium) probably in the Lavra of St. Michael the Archangel mentioned in the colophon. For such a conclusion the following evidence provides testimony:
 - there is the colophon itself;
 - several scribes were working on the manuscript;
 - two of them appear in both parts;
 - there is a unity of the manuscripts in terms of the decoration (they were prepared in the same place by the same scribes);
 - the contents point at a monastic audience.

4. More than one collection was used as a source in compiling the Krka 4 manuscript. This is proved mainly by the presence of the long interpolation, probably copied from a Greek miscellany. Certainly to be mentioned here is the extremely interesting fact that several *apophthegmata* from the Scete Patericon are copied twice, once in the interpolation and once later on as part of the corresponding chapters, and that they represent two different translations of the same sayings.

The description and observations on Krka 4 manuscript that were provided in this thesis are not based on firsthand work with the codex but on photocopies. Certainly, a direct work with the monument could support or, conversely, disprove

some of the hypotheses proposed here. However, the description of the physical characteristics of the codex and the detailed description of the content given in Appendix 1 belong to the objective features of this study and aim to be – counting also the necessary fallibility of human and thus scholarly nature - correct. They can certainly be used in further investigations of both the codex and its content and in comparison to other manuscripts containing not only the text of the Scete Patericon but preserving also other text traditions.

Bearing in mind the traditional problems of Slavonic Studies concerning critical editions of texts, I hope this study will fill some of the gaps that exist especially in the field of the Slavonic Paterica.

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APPENDICES:

1. The *incipit* of the Texts in Krka 4

Chapter 2: (1r) Повѣсти стѣ старецъ како поѡбаеѣ съ вѣсѣцѣмъ тѣщаніемъ
безъмилъвие искати. Бл҃гослови ѡуѣ.

- 1 (1r) Рече авва, антоніе. такоже рыбы зам(ета)хше на сѣсѣ оумирахъ.
2 (1r) Рѣ паки, сѣдѣи въ поустыни, и безмилъвѣствоужа
3 (1r) Ѡцѣ арсеніе, іеце сынъ въ полатѣ црѣвѣ
4 (1r) Тѣхѣ авва арсеніе, ѡшедѣ въ мнишьское житіе.
6 (1v) Пріиде иногда блаженны ѡеѡфіль архіеіпкпъ, къ ѡцѣ арсенію
7 (1v) Иногда же паки изволи архіеіпкпъ, пріити къ немюу.
8 (1v) Иде иногда ѡцѣ арсеніе въ мѣсто. и въ тоу трѣстіе
10 (2r) сѣдѣщюу иногда ѡцѣ арсенію въ кан(опъ)
14 (2v) Рече авва евагріе: ѡсѣкаи многыи людовѣ,
19 (2v) Бѣа пріиде къ ѡцѣ монсеюу въ скитѣ. просѣ оу него слово
20 (2v) Рѣ авва монсин, ѡлѣкъ, вѣгаж ѡ ѡлѣкъ, поѡбенъ естъ гроздоу зрѣлоу
23 (2v) Рѣ ава данилъ. безъ назвы прѣвѣваеѣ ѡ стрѣлѣ вражѣ
24 (3r) Рече авва пименъ. наѡлтокъ зломюу ѣ мильва
25 (3r) Рече паки, тако добро естъ вѣгати тѣлесныхъ.
26 (3r) Гл҃аше иногда, авраамъ Ѥченикъ ѡца сісѡа.
27 (3r) Рѣ ама, синклитикиі. мнози въ горѣ сѣдѣщи
28 (3r) Рѣ старецъ, длѣженъ естъ мни коупити безмилъвѣе
29 (3r) Повѣдаше етеръ. тако тріе вѣстаниви

Chapter 3: (3v) ѡ змилени стѣхъ ѡцѣ, словѣ в:

- 3 (3v) Гл҃ахъ ѡ оці арсени. тако вѣсѣ лѣта живота своего
4 (4r) Бѣа въпроси ѡца амина, гл҃а емоу. Рѣци ми слово.
4а (4r) Братома двѣма. бѣ гоненіе. и ѡта выета пріжти мжкы.
4б (4v) Рече старецъ. наѤуи сѣце свое помаѡ ѡ коемѣо братѣ гл҃ати.
5 (4v) Рѣ авва, евагри. садѣи въ кели свои, и сѣвери си мыслѣ свое
5а (5r) Рѣ старецъ. горе дѣши сѣгрѣшивши по стѣмъ крѣщени
5б (5v) Рѣ паки. горе мнѣ, го мнѣ. тако вѣренъ ѣ слышж
6 (6r) Рѣ авва иліа. азъ тріе вещи вож сѣ.
15 (6r) Блаженны ѡеѡфіль, архіеіпкпъ, Ѥмираж рѣ.
16 (6r) Гл҃ахъ ѡци. тако іаджѣимъ братіамъ
17 (6v) Рѣ авва іаковъ. такоже свѣтильникъ, въ темнѣложници просвѣщаеѣ
18 (6v) Въпросишж етери оці, ѡца макаріа егѣптѣнина гл҃аще.
20 (6v) Послашж иногда старци, нитрискыж горы, къ великомюу ѡцѣу макарію
24 (7r) Мимоходѣ иногда авва пименъ въ егѣпетѣ.
32 (7r) и рѣ, двое ма сътвори. едино ѡнж пагоубѣ, дроугое же тако азъ
33 (7r) Явѣа сілоуанъ, сѣдѣи иногда съ братіж. бѣ
34 (7v) Рѣ блаженна сѣнтиклитіки. подвижъ естъ, и троудъ многоу трѣбѣ
35 (7v) Рѣ авва иперхин. мни вѣдрѣ, ношѣ и днѣ
36 (7v) Пріидошж братіа къ ѡцѣу фѣлипоу, имѣше съ совож люди просты.
37 (7v) Повѣдашж ѡ оці піѡрѣ, и ѡ о ѡеѡрѣ. Іѣко вѣста полагажца милоти

- 38 (8г) Повѣда етеръ ѿ старецъ. тако брат етеръ ѡтѣти хотѣ въ мнишское житіе
- 39 (8v) Рѣ старецъ, аще ви възможно было, въ пришествіе бж҃іе
- 40 (8v) Бѣа въпроси старца гл҃а. ѡуѣ. ѡкждоу ми ср҃це жестоко есть
- 41 (9г) Видѣ старецъ етера смѣжца сѧ. и гл҃а емоу
- 42 (9г) Рѣ страецъ. такоже стѣнь свож съ совож имаши
- 44a (9г) Бѣа въпроси етера старца, гл҃а. что сътворѧ.
- 44b (9г) приключи ко сѧ етероу ѿ старецъ, почити иногда.
- 45 (9г) Въпроси бѣа етера старца, гл҃а. тако желаетъ дша моа слѣзы
- 45a (9v) Бѣа ѡблѣк сѧ въ ѡбразъ мнишскыи. иде и всели сѧ въ горж нитрійскжж.
- 57 (9v) Старецъ етеръ сѣдѣше, въ лжзѣ влаженаго антоніа
- 58 (10г) въ единъ оубо ѿ днѣ, видѣ старецъ брата, насытивша сѧ брашна
- 59 (10v) Гл҃а емѣ братъ. како есть слово се, ѡуѣ.
- 60 (10v) Яце зовеши въсѣкжж агодж, не насыти сѧ.
- 61 (11г) и аще рѣтѣ ти мыслѣ твоа. въ стѣи днѣ. сътвори лоуѣшаа брашна
- 62 (11г) и аще видиши етеры прихѡдѡщжж к тѣбѣ. егда видиши ѿ
- 63 (11г) и аще стѡжиши книгж, не оукраси ж доврож повлакож
- 64 (11v) Яце видиши съсждѣ. или сѣуивце ѿ брата
- 65 (11v) Яце раздѣниши сѧ въстати ноциѧ на Ѹтрѣницж
- 66 (12г) Яце принесетѣ ти бѣа въ любовѣ поучсть
- 67 (12г) Яце слышиши стѣи ѡцѣ житіе. научни и тѣ нарицати имѧ гнѣ
- 68 (12г) аще ли не скончаеши, тогда зазри свои немощи
- 69 (12г) Яце сътворилѣ еси грѣх плѣскыи, не помышлѣи како сътворилѣ еси
- 70 (12г) Яце въ поустыни живеши, и разоумѣеши, тако посѣщаетѣ тѧ гл҃ъ
- 71 (12v) Яце любовѣанна бранѣ, тѣло ти и ср҃це, разжизаетъ
- 72a (12v) Оъ старцемъ етеромъ, и великомъ, живѣше братъ лѣниевъ
- 72b (13г) ѡ въсѣкомъ дѣлѣ своемъ, и на въсѣкѣ днѣ
- 73 (13г) Яце покѣсиши сѧ, на по великъ, или на въдѣнїе
- 74 (13v) Яце идеши къ старцоу. и вждѣ млтва, и повелит ти сѣсти
- 75 (13v) Яце исповѣст (т)и бѣа. таниж свож. ил тѧ заклѣнеть да рѣши
- 76 (13v) Яце не имаши Ѹмленїа въ дши твои. разоумѣи тако величанїе имаши
- 77 (13v) Яце ѡскждѣтѣ ти трѣбованїе тѣлесное. не рѣци ѡлкоу
- 78 (13v) аще ѡ себѣ даст (т)и ѡлѣкъ что, и трѣбоуешѣ его
- 79 (14г) Яце дастъ ти бѣа плачь. не нещюуи, тако велїе
- 80 (14г) Яце не имаши, смѣренїа дх҃овнаго. стѡжи понѣ тѣлесное
- 81 (14г) Яце въпрашаеши ѡцѧ дх҃овныж, и слышиши ѿ нѣ слово бж҃іе
- 82 (14г) Яце похвалитѣ тѧ ѡлѣкъ, прѣд лицемъ твоимъ. помысли авїе грѣхы свож.
- 83 (14г) Яце въпадеши въ любовѣанїе. и вждеши близъ мѣста идеже въпалѣ
- 84 (14г) Яце вїши брата ѡчима своимѧ съгрѣшажца въ влждѣ
- 85 (14v) Яце ѡклеветаетъ, бѣа брата прѣдъ товож. не мози срамлѣти сѧ сего
- 86 (14v) Яце въ колѣзнь въпадеши, и въспроши етеры вещи въ трѣбованїе
- 87 (15г) Въстѡж ѿ сѣна своего, въ прѣвѣмъ словѣ прослави е бѣ оусты своимѧ
- 88 (15г) Яце вїши въ сѣнѣ жены, то двигни сѧ, не помыслити нѣ
- 89 (15г) Възлѣгажцоу ти на ѡдрѣ твоимъ. тѣ помѣни гробѣ твои
- 90 (15г) Сжтѣ во доуи, на въсе готови. да такоже лежитѣ ѡлѣкъ на ѡдрѣ своемъ
- 91 (15v) аще ли дѣлаеши дѣло съ братїами, то не въсхоуи явити имъ тако болше
- 92 (15v) оутверди сѧ, и съхрани сѧ въ словесѣ сиѣхъ. тако аще сѧ твориши
- 93 (15v) Рѣ старецъ. тако длѣжень е мнѣ, егда іастъ съ братїж. въсегда низъ
- 94 (16г) Рѣ пакы, тоижѣ старецъ. пѣбны сжтѣ злыж мысли. мышевемъ
- 95 (16г) Рѣ пакы. сице пѣбаеъ кажцомоу сѧ
- 96 (16г) Рѣ пакы. идехомъ иногда въ канопѣ, къ александри, ии пѣпришь ѿ гл҃а
- 97a (16v) Въпросихом же пакы старца. како можетъ ѡлѣкъ съхранити слѣзы

- 97b (17г) Скаѡа же ваиѡъ и се старецѡъ. іако сирѣчу въ животѣ своемѣ, наставникѡъ
 98 (17v) Глѡше пакы іако ѹлѣтъ вѣдаѡъ сѡ въ скръѣтъ бѡ ради волеѡъ
 99 (17v) Ѣе пакы тѣмѣе старецѡъ. іако вѣсѣкѡъ грѣѣ, кромѣ тѣла ѣ.
 100 (17v) Вѣпросишѡ ѡца лонгина глѡше. каа естѣ добродѣтелѣъ волшин вѣсѣѡ ѡѣ
 101 (18г) Те пакы старецѡъ. іакоже мрътвы не іастѣъ.
 102 (18г) Реѣ пакы, постѣ тѣнитѣ тѣло, а вѣдѣние
 103 (18г) Ииѣше же авва логіанѣъ. много оумиленіѡ слазѣъ.
 104 (18г) Ѣе же емоѡ старецѡъ. ѹадо, се естѣ канонѣ егоже не трѣвоѣетѣ бѣъ
 105 (18г) Бѣа живѣше въ кели ѡ севѣ единѣ, близѣ ѡца
 106 (19г) Бѣа вѣпроси старца како прихѡди плаѡѣ ѡѣ
 107 (19г) Глѡ емоѡ бѣа подоваетѣ ли ѡѣ мнихоѡ поминати родителѡ
 108 (19г) Бѣа прѣидѣ въ горѡ феремскѡъ кѣ старцоѡ
 109 (19г) Глѡ емоѡ старецѡ вѣрѡ ми или ѹадо. іако елико
 110 (20г) Те старецѡ сѡѣреніѣ многоимѣ естѣ сѣние
 111 (20г) Те пакы еже естѣ ѡ вѣрѣ глѡ и ѹѣсти

Chapter 4: (20г) ѡ пощении іако не подоваетѣ ѡ вращѡа постити сѡ тѣкмо. или ѡ вѣсѣды нѡ и ѡ
 видѣния и проѡихѣ ѡши подвижаніи. слово ·г· влѡслови ѡѣ:~

- 1 (20г) Братіѡ придошѡ кѣ ѡцоѡ антоніѡ ѡ скита
 2-3 (20v) Глѡше оѡво авва даніилѣ ѡ оци арсени
 4 (20v) Глѡше ѡ немѣ авва даніилѣ іако толико лѣ житѣ сѣ нами
 5 (21г) Те пакы ѡ немѣ. іако тѣкмо ѣдиноѡ лѣта, измѣнѣаше водѡ ваинѣнѡѡ.
 6 (21г) реѣ пакы. іако егда сѣврѣшааше сѡ вѣсѣкѣ плодѣ сѣнѣдныи
 7 (21г) Глѡхѡ ѡ оци агаѡнѣъ. іако вѣсѣ лѣта живота своего
 8 (21г) Ходѡцоѡ иногда старцоѡ, агаѡноѡ сѣ оѡѣники своими. и вѣрѣте
 9 (21г) Прѣидѣ етерѣ ѡ старецѡъ, кѣ ѡцоѡ ахїлѣ
 10 (21v) Прѣидѣ иногда авва, ахїліѣ, въ келїѡ ѡца ісаїѡ въ с(ки)тѣъ
 11 (21v) Глѡхѡ ѡ оци амѣмон. іако волѣше, и сѣлежааше
 12 (21v) Те авва, веныаминѣъ, попѣ келїискии. іако идохоѡмѣ въ скитѣъ
 13 (22г) (п)овѣдашѡ ѡ оци диѡскорѣъ
 14 (22г) Те авва, евагрїи. іако Ѣе старецѡъ. сего ради ѡѣмѡ сласти.
 15 (22г) Посла иногда епїфанїѣ, архїѣпѣкѣ кипрѣскии, кѣ ѡцоѡ иларїѡноѡ
 17 (22v) Иногда авва зинонѣъ, иды в¹¹⁴. и оѡтроѡди сѡ, сѣде близѣ к
 19 (22v) Те авва ѡѡѣрѣ іако ненасыщеніѣ хлѣба исѡѡшаетѣ тѣло мнихоѡ
 20 (22v) Те авва іѡанѣъ коловѣ іако аѣе вѣсѣхѡтѡтѣ вразї грядѣ прѣжти
 22 (22v) Те авва исаакѣ ппѣ келїискии видѣѣ брата жжнѡца на селѣъ
 24 (23г) Вѣпроси етерѣ братѣъ, ѡца сидѡра поѡа скитѣскаѡ.
 26 (23г) Повѣдааше авва касїанѣъ. ѡ етерѣ ѡци іѡанѣъ. игѡѡмена
 27 (23г) Рѣ пакы. іако повѣда ми ѡцѣъ моиси. ѡ оци сарапиѡнѣъ, глѡ.
 28 (24г) Явва логїнѣъ, ѣдиноѡ волѣвѣъ, глѡше въ севѣъ
 29 (24г) Глѡхѡ ѡ оци макари. іако аѣе оѡпражнѣаше сѡ
 30 (24г) Явва макариѣ великии. глѡше братїѡмѣъ въ скитѣъ
 31 (24г) Те тѣмѣе авва макаріѣ великии. аѣе по даѣши коѡоѡ
 33 (24v) Глѡхѡ ѡ оци пименѣъ. іако зовѡмѣъ на вращѡ
 34 (24v) Повѣдааше етерѣъ, ѡцоѡ пиминоѡ, ѡ етерѣ мнисѣъ
 35 (24v) Те пакы авва пиминѣъ. ѡша ниѡимѡе сѡѣрѣѣетѣ сѡ, аѣе не лишитѣ сѡ хлѣба

¹¹⁴ Leave 22v is corrupted and the word is not legible, but in other manuscripts here stands *палестинѣъ*; see Veder, “La Tradition Slave des *Apophthegmata Patrum*,” 74.

- 36 (24v) Рѣ паки. іако аще помѣнетъ ѹлкъ пишемыѣ рѣчи.
 37 (24v) Рѣ паки старецъ. іако бѣа въпроси ѡца павлона.
 38 (24v) Бѣа въпроси ѡца пилина, гл҃а. како дѣженъ есмѣ быти въ кинови
 39 (24v) Рѣ авва пимѣнъ. іакоже дымъ изгонитъ пчелы.
 40 (24v) Повѣда етеръ старецъ ѡ оцѣ пилинѣ, и ѡ братѣ егѡ
 42 (25r) Гл҃ахъ ѡ оцѣ пирѣ. іако ходѣше гадѣше.
 43 (25v) Гл҃ахъ ѡ оцѣ петрѣ понестѣмъ, иже въ келлахъ
 44 (25v) Бѣ иногда прихожденіе братіамъ къ ѡцѣ антонію въ горѣ.
 45 (25v) Бѣа въпроси ѡца сисоа гл҃а. что сътвори ѡуѣ
 46 (25v) Множицеѣ же гл҃аше, ѡцѣ сисоу ѹчѣнкѣ егѡ
 47 (26r) Рѣ съ дръзновеніемъ многомъ, ѡцѣ сисоу.
 48 (26r) Прїиде иногда авва силоуанъ, и оучѣнкѣ егѡ захарїа
 52 (26r) Рѣ авва фитон. іако странствие наше, се естѣ. еже дръжати оуста своа ѹлвоу
 53 (26r) Рѣ авва еперхи. іакоже лѣвъ страшенъ ѣ ѡнагрімъ.
 54 (26r) Рѣ паки. постъ оузда естѣ мнихоу.
 55 (26r) Рѣ паки. соухѡ ѡ поста тѣло мнихѣ, и дѣшъ
 56 (26v) Рѣ паки. цѣломудръ мни. на земли ѹстенъ вѣдетъ.
 57 (26v) Тѣмъ же реуе. мни недръжжи жзыка своего въ вѣмѣ гнѣва
 59 (26v) Рѣ паки. добро е ясти мяса, и пити вино
 60 (26v) Рѣ паки. іакоже зѣмѣа пошпыта, въ оухѡ
 63 (26v) Бѣ празникъ иногда въ скитѣ. и дашъ
 64 (26v) Иногда же принесенъ бѣ крѣуагъ вина въ наѹтокъ, да дадѣа братіамъ
 65 (27r) Бѣ етеръ, разгнѣва сѧ на етера брата
 66 (27r) Иде иногда пѣпъ скитѣскыи, къ архіепископу
 69 (27r) Иде етеръ старецъ, къ иномоу старцоу. и рѣ
 70 (27r) Инъ етеръ старецъ, иде къ етероу старцоу. ѡнъ же свари лѣщѣ брата
 71 (27v) Вѣзѣалка сѧ етеръ бѣа ѡ оутра иногда. и бра
 72 (27v) Бѣ етеръ ѡ старецъ, и не можае прижти брашно
 73 (28r) Повѣда ѡ оцѣ етерѣ. іако вѣсхотѣшоу емоу единож. дына сънѣсти
 74 (28r) Бѣ етеръ иногда иде. посѣтити своѣ сестрѣ
 75 (28r) Мни срѣте не пѣти ѹрѣноризицѣ. съверати же сѧ егѡуменїа
 76 (28v) Прїидошъ иногда ѡцѣ, звани феофїлоу архіепископу
 78 (28v) Болѣ етеръ старецъ иногда болѣзнь великож.
 82 (28v) Старецъ етеръ пости сѧ, за .мѣ. дѣни не пити воды.
 85 (29r) Братїа въ скитѣ призвани бышъ. истрѣбити пленицѣ.
 86 (29r) Рѣ старецъ, іако естѣ ѹлвѣкъ млѣуа. нѣ не ѡ добродѣтели

(29r) Гл҃о ѡ постницѣ Амфїлѡхи како ѡ агг҃ла сѣнь бѣ. бѣви, ѡуѣ:~

Бѣ етеръ мни, именемъ амфилѡхїе-зѣло праведенъ; и вѣоуѣстивъ... (33v) граждѣне же вѣси плакаашъ сѧ добраго оучителя, и истиннаго-добраго же оученїе егѡ, тѣе дръжжце- славаще бѣ съ вѣсѣми нами. ѡ хѣк ісѣк гѣи нашемъ, еѣ же слава ... и дръжава въ вѣкы, вѣкомъ, амин.

(33v) ПОВѢСТИ СТЫХЪ ѠЦЪ. БѣВИ ѠУѣ:~

(33v)¹¹⁵ Повѣда намѣ единъ ѡ оцѣ о етерѣ епископѣ. іако ѡстави свое епѣпство. И иде въ гл҃а бѣи; и наемникъ бѣ, и работа сѣзиджщимъ гл҃а... (38r) и се паки вранъ нападе егѡ. ѡнъ же паки вѣставъ. иде паки къ старцоу. сътвори же се старецъ, и не ѡскрѣби егѡ. нѣ гл҃аше емоу, вѣсе еже на ползѣ егѡ:~

¹¹⁵ John Moschos, *Pratum Spirituale*, cap. 37, PL 74 coll. 136-137. This work of John Moschos was known among the Slavs as *Sinajskij Paterik*.

Chapter 5: (35г) Повѣсти разлунны кѣ оутверженію вѣстающимъ на ны вранемъ ѿ любовдѣаніа

- 1 (35г) Рѣ авва антѡнїе; помышлѣж, тако иматъ тѣло движенїе
 2 (35г) Рѣ авва; геронтїе, иже на камени. тако мѡзи искоусили
 3 (35г) Рѣ авва, ѡанъ коловѣ. тако насыщажѣ сѧ
 4 (35г) Рѣ авва, касїанъ. тако глаше намъ, ѡцѣ монси. добро есть не танти мысли
 5а (37г) Ѹ мысли любовдѣанїа, въпрошенъ бѣ авва киръ¹¹⁶ александръкинъ
 6 (37г) Глаше авва, матон. тако прїнде бра кѣ мнѣ и рѣ ми
 7 (37г) Рѣ авва пиминъ. такоже спатарїе црю
 9 (37г) Прїнде иногда бра кѣ ѡцѣ пиминоу. и гла
 10 (37г) Бра въпроси ѡца пимина, любовдѣанїа ради.
 13 (38г) Повѣдшѣ ѡ матери саррѣ. тако прѣбѣ, гл. лѣ.
 14 (38г) Рѣшѣ пакы ѡ неї. тако належаше еї тѣнїе
 15 (38г) Братоу етероу вранъ бѣ ѿ любовдѣанїа.
 16 (38г) Бранъ бѣ иномоу братоу въ любовдѣани. и вѣста ношїж,
 (38г) + ѡ урѣнорїсци, ѡрѣ:

Видѣхъ, другога мѣжа ѹюдна въ ѡѡваїдѣ. ѡрѣ, имѧ емоу. ѡца монастырей
 брати, тѣшѣи. и ѡбразъ имѣшѣи аггелъскыи. дѣбѣсѣтїмъ лѣтоу сын. и брадж имѣ до
 прѣсеи... (40г) толико даръ добродѣанїа имѣше. такоже многымъ и добрымъ житїемъ свож
 днїи прѣиде. вѣше же видѣти мнѡжѣствоу урѣнорїзѣцѣ въ цркви. такоже лику нѣкыхъ
 праведныхъ, свѣтлоушѣ сѧ. и немилѣуныи бѧ славаще. емоу же слава въ вѣки ам

(40г) ЖИТІЕ И ЖИЗНЬ ПРѢПОЕВГО ѠЦА НА

шего мар'ка аѡнїеискаго. жившаго въ горѣ фравѣстѣи. сжшѣж ѡв онъ полъ ѡѡпїа. прѣмо
 жзыка. хетїискаго. бѣвї. оуѣ:~

Повѣда намъ авва сѣрапїонъ. сжшѣ ли вънѣтрнїи пѣстыни егѹпта, глѧ. тако
 въ сѣнѣ спашоу ми. идѣ кѣ ѡцѣ ѡваннѣ великомѣ. и прилоушѣста сѧ два ѡшелъника... (47г)
 тако да оулоушѣи и мы мѣтѣ въ днѣ страшныи сждныи. сѣ прѣбнымъ ѡцѣмъ нашимъ
 авва макаромѣ. иже ѿ аѡнїа сказаемыи. мѣтвами прѣуѣтѣж бѣж, и въсѣхъ сѣтѣхъ твої. Іако
 бѣвѣнъ еси въ вѣкы вѣкомъ аминъ:~

(47г) ИЗРѢНІЯ СТЫ ѠЦѢ ПАЧЕ ЖЕ И ПОВѢСТИ

и бесѣды сладѹѣишѣ, и полезны зѣла. іаже въ кратцѣ ѿ многа избрахомъ, и сѣписѣхомъ,
 любве и ради. въ ползѣ дшамъ, ради бѧ тѣшѣшѣи сѧ. бѣви оуѣ:

- (47г)¹¹⁷ Рѣ нѣкто ѿ старецѣ. иже понжѣаетъ себе ради бѧ
 (47г)¹¹⁸ Тѣжѣ рѣ. Ѹже на вѣсѣкаѧ себе понжѣажѣ.
 (47г)¹¹⁹ исаїно брате, не прѣнемаган, въ какоуѣмъ лико троудѣ
 (47г)¹²⁰ такоже бо развращѣнъ домъ, вънѣждоу града
 (48г) Рѣ авва, антѡнїе. тако бѣ не ѡставитъ врани
 (48г)¹²¹ Ѹ старецѣ нѣкто, сѣдѣше въ пѣстыни, имѣж ѡстоанїе ѿ воды,
 (48г) Глѧше авва ѡванъ, клинѣ раифоу иглѣ.

¹¹⁶ In Veder's description it is Father Poemen, not Kyr, see "La tradition Slave des *Apophthegmata Patrum*," 75, chapter 5, *apophthegma* 5a.

¹¹⁷ Scete Pareicon, chapter 21, *apophthegma* 38.

¹¹⁸ Scete Patericon, chapter 21, *apophthegma* 19.

¹¹⁹ Isaias, *Asceticon*, CPG 5555, 5:29, Veder, *Хиљада години катѡ един ден*.

¹²⁰ Isaias, *Asceticon*, CPG 5555, 5:31, *ibid*.

¹²¹ Scete Patericon, chapter 7, *apophthegma* 38.

- (49г)¹²² Глѣше нѣкто старецъ ѿвѣанинъ тако азъ ѹаѡмъ бы ереѣ елииньска
 (50г)¹²³ Приде нѣкто ѿвѣанинъ. къ аввѣ сисоѡ. хотѣа быти мни
 (50г)¹²⁴ Глѣхъ старци. тако аще имать кто вѣрѣхъ въ ѹѣсѡмъ лиѡмъ.
 (50г)¹²⁵ нѣ единого ѹбо сице нищѣ бѣ. ѿ новонаѹмныхъ
 (50г)¹²⁶ ѹлкъ нѣкто, имѣхъ ѹади, трї. и вѣставля ѿ въ градѣ, иде въ монастырь
 (50v)¹²⁷ ѿ житїа стго венедикта а ~ Нѣкогда стмоу венедиктоу, въ свои кели
 (51v) авва, исѣа:~ Яще старецъ твои посилаетъ тѣ ити нѣкамъ
 (51v)¹²⁸ посла нѣкто ѿ братѣ ѹеника своего принести водѣ
 (51v) Пѡкаеть хотѣшомъ повинѣти сѣ бѣ ради
 (52г) Рѣ старецъ нѣкто ѿ великихъ. подобрѣши естъ жити съ дѣла,
 (52г) Братъ въпроси старца глѣ. помышленїе глѣтъ ми. тако мѣуанїе
 (52v) Бѣ нѣкто въ мѣуани сѣдѣ. и проѹтъ
 (53г) стго ефрема:~ Яще живѣши съ братїами, не вѣсхоуши повелѣ
 (53v) Рѣ старецъ. аще немоушиши. и просиши
 (53v) Рѣ пакы. аще ѹдрѣжитъ тѣ въ любовѣ
 (53v)¹²⁹ Явѣ захарїюу, рѣ нѣкогда авва монси.
 (53v)¹³⁰ Повѣдаше авва пиминъ. тако хотѣшъ аввѣ захарїюу прѣставити сѣ.
 (54г)¹³¹ Бѣ рѣ аввѣ феѡроу. рѣци ми глѣ, тако
 (54г)¹³² Глѣше, амина феѡра. такоже ни постѣ
 (54г) Пакы тѣмъже старецъ рѣ. тако легкое вѣмѣ вѣставляше
 (54г) Рѣ авва жанѡїе. пѣсъ, волїи мене естъ.
 (54г)¹³³ Оѣдѣшии старцемъ нѣкогда, и гадѣшїи. стоаше же слоужжи авва алашїе.
 (54v)¹³⁴ Рѣ пакы. землѣ на неже заповѣда глѣ жрѣтвы творити.
 (54v) Бѣ прїиде къ старцоу. и въпроси его глѣ. како еси оѹѣ.
 (54v)¹³⁵ Рѣ авва карїѡнъ. тако многы трѹды сътвори
 (54v)¹³⁶ Прїиде нѣкто бѣ, къ аввѣ сїсою въ горѣ стго антонїа.
 (54v)¹³⁷ Дроугыи бѣ въпросї его глѣ. авва. видѣа тако пѣмѣ бѣа
 (55г) ѡ мѡлитвѣ
 (55г) Рѣ авва исѣа. дондеже не оѹмрѣтѣа сѣ, немоуша ѹюѡствѣа
 (55г) Рѣ авва антонїе. тако аще хоцетъ ѹлкъ, ѿ оѹтра до вѣѣра.
 (55г) Повѣда нѣкто ѿ оѹѣ. тако въ солоуни градѣ величѣмъ
 (55v) Рѣ старецъ. не въскѣ лирѣскыи, крѣтив сѣ, сї(етъ) сѣ.
 (55v) стго ефрема:~ Блаженїи, възлюбивши бѣ. и любѣ ради егѡ, неврѣши ѡ въскѣ

¹²² Scete Patericon, chapter 5, *apophthegma* 44.

¹²³ Scete Patericon, chapter 14, *apophthegma* 15.

¹²⁴ Scete Patericon, chapter 14, *apophthegma* 20.

¹²⁵ Scete Patericon, chapter 14, *apophthegma* 24.

¹²⁶ Scete Patericon, chapter 14, *apophthegma* 28.

¹²⁷ Roman Patericon (the *Dialogues* of Pope Gregory the Great, book 2), see Josip Hamm, *Dijalozi Grgura Velikoga u prijevodu iz godine 1513* (The Dialogues of Gregory the Great in a translation from 1513) (Zagreb: Jugoslavenska akademija znanosti i umjetnosti, 1978).

¹²⁸ Scete Patericon, chapter 19, *apophthegma* 21.

¹²⁹ Alphabetical collection (Zacharias 3, Veder, *Хиляда години като един ден.*).

¹³⁰ Alphabetical collection.

¹³¹ Alphabetical collection, Theodor Pherm. 20, *ibid.*).

¹³² Alphabetical collection.

¹³³ Scete Patericon, chapter 15, *apophthegma* 54.

¹³⁴ Scete Patericon, chapter 15, *apophthegma* 55.

¹³⁵ Scete Patericon, chapter 15, *apophthegma* 17.

¹³⁶ Scete Patericon, chapter 15, *apophthegma* 62.

¹³⁷ Scete Patericon, chapter 15, *apophthegma* 65.

Chapter H: (55v) Прѣпоиго ѡца нашго Стефана Фѣвенскаго. заповѣди ѡрекшихъ сѧ мира и ѡже въ мирѣ: ѡуѣ, вѣгослови: - Прѣвое Ѹбо, не имѣи Ѹбо приуѡщенїѧ съ женами, да не съгориши въ ѡгни ихъ

(56v) тогоже заповѣди колѣжа прѣвы, ꙗко хотѣмъ спѣсѧ
прѣже въсего трѣбоуемъ, цѣломудрїе на всако готови сѧще

Chapter O:¹³⁸ (62v) Словѣ стѣго авва макаріѧ велїкаагѡ:~

(62v) Повѣда намъ авва исѧѧ тако сѣдѡщѣ ми нѣкогда влизѡу авва макаріѧ и
прїдошѣ жъ. врати ѡ александрїѣ. искѡшаще его глѣше. рѣци намъ оуѣ како спѣмъ сѧ

(65v) Инѣ всѣдѣ стѣхъ ѡцѣ¹³⁹

Рѣ старецъ. аще наложѣтъ ти на срѣце помышленїѧ вѣсѡве. на постъ великъ
Рѣ ѡуѡанъ златооустын. сѣдѡщѣ ти на уѣтени словесъ вѣжтвнынъ прѣже призови бѧ
мѣшиВъпроси нѣкто авва антонїѧ глѧ. рѣци ми что съхранити мѡгъ и боу ѡгодити
(66г) ѡуѡана златоуста :~ Молѧ вы оуѣо уѡда повиноуѣ сѧ егѡменѣ тако самоуѣ хѡу.
ефрема:~ Иже повиноуетъ сѧ настожѡмоу аггѡуѣ пѡбитъ сѧ
зѡан:~ Молѧ вы оуѣо уѡдїѧ моїѧ послоушѣние стажеѣте: безъ всѣкого прѣкословїѧ.
(66v) стѣго ѡца нашего василїѧ велїкаагѡ
Братїе истинное и съвершенное повинование къ игоуменоу въсѣмъ явлѣетъ сѧ.
Златооуѣ:~ Братїе възненавидите мирѣскыѣ и многыѣ и празныѣ всѣды.
(67г) ꙗко тогоже:~ Молѧ вы оуѣо оѣи и братїе моѧ и уѡда любите сѧ друѣгѣ друѣга. ꙗ ради
рекшагѡ.
стѣго ефрема:~ Иже въ ношнѣ вѣдѣнїхъ и мѣвахъ ѣдаветъ сѧ съноу
(67v) стѣго оѣа нѣо исѧдора. Вѣ еже вѣдѣти оуѣо не въ ноши тѣуѣжъ глѧ.
ѡ карпаѡн:~ Не глѣте оуѣо ѡ братїе тако хѡеиѣмъ спѣти сѧ и не мѡжеиѣмъ.

ИНѢ ГЛАВНѢЗНЫѢ СТѢѢ ѡЦѣ ѡ РЯЗЛИУНЫѢХЪ ДОБРОДѢ

тѣлехъ прѣподѡвнаго ѡца нїѧла о мѡтѣѣ. оуѣ вѣви:~

Добродѣтѣлемъ добродѣлѣ выти мѣвѣ ѡ вѣжтвнаго писанїѧ наоуѣиѣомъ сѧ.
Науѡло прѣлѣсти Ѹмѣ, тѣщеславіе
Не хѡи такоже тѣѣ нецѡуетъ сѧ
ѡще любїши помиловати сѧ такоже пѡбаветъ
Прѣже ѡеже дароватї ти сѧ слѣзѡмъ помѣи сѧ
(68г) Касїѧнъ:~ Не ѡислы псаломсымѣ нѣжъ пожѡаго съвѣстиѣжъ вѣнїмаеѣтъ вѣ.
їсѧѧ:~ Блюди да не мѡтѣуаниѣмъ оуѣо мѣнѧ сѧ.
стѣго максима:~ Тѣло уѡеуѣ црѣвѣ ѣ вѣна...
ѡаласїе: зри Пристанище ѡвѡ и спѣниѡ и вѣдѡмъ
стѣго ефрема:~ Глава инокоу коати сѧ гѣи сѧвѣрити сеѣ
Не понашаи братѡу несѣдѡщѡу да не и тѣ
Люѡащѡмоу покои тѣлесныѣ вѣпадѣѣ емоу колѣзныи
ѡ мѣжжїи еже въ вѣстраши бѣжїи хѡдѡщиѣ
ѡвѣрѣтынѣ пѣжъ дѡтѣготѣрѣпѣнїѧ и незлѡвїѧ
ѡаласїе:~ ѡреуѣнїе прѣвое инокоу дѣвѡнїѡмъ прѣвѣмѣненїе

¹³⁸ The usual title of this chapter is Наказанїе стѣхъ ѡцѣ [о въздръжани и о мѡтѣуѣѣ], cf. Veder, “Le Skitskij patrik,” 59. In Krka 4 only the first utterance is presented.

¹³⁹ Veder in *Хїлѣда годїни кѡто едїн ден* mentions a manuscript containing some of the following texts: Cod. Kiev, CBAN, DA/P, 154, Serbian, fifteenth century.

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(72r) ѿ двѣ ероникѣ. юнѣ сын, не оутварѣи сѧ ходити
ѿ паки. юноша да не бѣдѣ въ дѣлѣ ризѣ николиже
ѿ паки. аще идѣши въ градѣ или въ весѣ
ѿ паки. аще старца въпрашаеши ѡ помышлени своемѣ
ѿ паки ѡ слѣбреніи. что естъ слѣбреніе
(72v) ѿ паки. аще которыи брѣна брата бесѣдоуетѣ
ѿ паки. аще сътвориши себѣ книгѣ не украшай еѧ скрасно. страсть бо ти естъ
ѿ паки. аще сѧ съблазниши въ усьомѣ либо
ѿ паки. аще клеветанѣ бѣдѣши ѡ нѣкомѣ въ усьомѣ либо
ѿ двѣ макаріе: мѣлѣи въ своемѣ дѣлѣ и елико можеши

(1) (73г) Отрѣ бѣи ѿгонити всѧ зловѣж
(2) (73г) Уетыре нрави сѣмъ млѣуаніа. сѣнавѣдѣти заповѣди
(3) (73г) Уетыре нрави сѣмъ иже сѣблюдати дѣшж свож
(4) (73г) Уетыре силъ нравы потрѣбно ѣ имѣти на всѣхъ ѣа
(5) (73г) Уетыре нрави сѣмъ помагающе новоподвижникоу
(7) (73v) Уетырми дѣлесы възвизжетъ сѧ блѣ
(8) (73v) Уетырми дѣлесы штеинѣвааетъ сѧ оумъ
(9) (73v) Уетырми дѣлесы гнѣвъ възвизжетъ сѧ
(10) (73v) Уетырми дѣлесы поуѣта вывааетъ дѣша
(11) (73v) Уетыре нрави сѣмъ. аже вѣдно притѣжавааетъ уѣвѣкъ
(12) (73v) Конечъ же сѣмоу всемоу еже аще слышиши, рѣци
(13) (73v) тышжи сѧ сѣблюсти сѣмъ нравѣи можеть спсѣнь быти
(73v) Никтоже оумъ въ стрѣ не принидеть вѣжѣи и аще
(74г) Мнози ѿ злаго лѣненіа велии безъ исцѣленіа
Сиче же посѣбѣ града живѣщѣи и въ мѣтѣжѣ
Я немощныи да вѣгають злы да не тѣбѣ ради
Драхлъ вѣди, и радостенъ. печаленъ, и веселъ
Приходѣщѣи ти напасти, сѣмъ радостѣи и блѣгодареніемъ
Прилѣпи сѧ гѣви вѣроу и любови
Смѣжи оумъ свои ѿ видимы да прозриши
(74v) Да възимѣрѣши тѣмъ вѣсе сѣмъ въ седмѣи вѣкѣхъ
(74v) Да прѣидетъ ти на оумъ хоуѣшаа, и скоро тѣмъ вѣстави
(74v) Порѣботи тѣмъ а дѣшж своѣди
Не вѣдаванъ же лѣккыи тѣмоу пѣть въ ѣ
Вѣдаванъ сѧ вѣсѣмъ скрѣпнымъ въ вѣрѣмъ сѣ
Трѣгъ иѣ житѣе сѣ
попѣвѣнаго исаака:~ Помышлѣи на вѣсѣ дѣнъ въ что вѣпадѣ

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- МѢНА СЕБЕ УИСТА БЫТИ ѿ грѣ
 ЯЩЕ ВЪДАМЪ ЕСИ СЕБЕ ВЪ ПОКААНІЕ БОУ, ѡСТАВИ
 (75г) НЕ ВЪСЕЛИ СЯ ВЪ МѢ ВЪ НЕИЖЕ БОУ СЪГРѢШИЛЪ ЕСИ
 НЕ ѿКРЫ ПРѢДЪ ВЪСѢМИ ПОМЫШЛЕНІА СВОА
 ИАКО ТРОУДЪ И НИЩЕТА И СТРАНСТВІЕ И ЗЛОСТРАДАНІЕ
 МѢНѢ ХОУДОЕ ВЪДѢНІЕ. ЄДИНОЖ ПРИЛОЖИ ѿШЕСТВИА

СЛОВО СТО ОЦЯ НАШЕГО ЄФРЕМА ѿ

- ѿпадающихъ ѿ своѣ личности и нещощущихъ вынж ѡ
 ✠ грѣсѣхъ. ѡуѣ вѣви:~

Брате минишескоу ли житіюу похотѣлѣ еси, добръ дѣлоу похотѣлѣ еси ... (79v) тѣмѣ
 блаженъ мжжъ божи сѣ гѣ, іако ѿ него прїимѣ вѣнецъ, иже оуготова бѣ¹⁴¹ любящїмъ егѡ.
 іако томоу пѣкаетъ вѣсѣкаа слава и покланѣніе:~

- (79v) ПРѢПОЕНО ОЦЯ НШГО ЄФРЕМА. СЛО.

мѣ ѡ блаженыхъ. вѣви оуѣ:~

Блаженъ, иже възненавѣитъ житіе се ѡлѣское и съ гѣмъ единомѣ поѡуеніе его естѣ ... (84v) да
 глѣ, въ красѣмъ ран, съ вѣсѣми стѣыми. Славѡѡу и сѡу, и стѣмоу дѣхѡу и ннѣ прѣно и вѣ
 вѣкѡ.

- (84v) СТО ЄФРЕМА СІРІНА СЛО. ЄГЯ ПРІДО

шж кѣ немѡу братїа. вѣпросишж егѡ ѡ дѣлесехъ. имѣ главѣ ·кѣ· прологѣ:~

Блажж вашж жизнь хѣлюбци, іако блѡдрѣзновенна ѣ. ѡкаж же мѡж жизнь, іако непотрѣвна ѣ
 ... (86г) и невѣздѣрѣжанїа ради, вѣнѣ изгнаноу быти ѡрѣтого ѡного:~

- (86г) О страѣ вѣжїи; глава ·а·

Блаженъ страѣ бѣа вѣ сѣвѣ, повиненъ ѣ ... (86v) вѣ мнѡзѣ оублазѣ вина кываетъ стрѣ бѣи
 стѣажавшимъ:~

- (86v) + ѡ вѣстраши, глава ·в·

Неимѣжи страѣ бѣа вѣ сѣвѣ, повиненъ ѣ ... (86v) послетѣ его вѣ тѣмѣж кромиѣшиж. кто оуѣво не
 ѡкаетъ сицеѡгѡ.

- (86v) ѡ любви, глава ·г·

Блаженъ мжжж нѣжжж любовѣ вѣжїж ... (87v) іако вѣ любовѣ ѣ и прѣкыважи вѣ любви, вѣ вѣсѣ
 прѣкываетѣ.

- (87v) О неимѣшихъ любви, глава ·д·

Ѹкаанен же и стрѣтень, ѿ любви бѣж далече ѡстонѣтѣ ... (87v) и прѣлѣцѣает сѣ вѣ вѣсѣ, и не
 вѣстѣ ѡкааннѣ іако вѣ тѣмѣж ходитѣ:~

- (88г) ѡ длѣготрѣпѣни. глава ·ѣ·

Блаженъ, по истинѣ ѡлѣкѣ ѡнѣ. иже длѣготрѣпѣніе стѣажж ... (88г) длѣготрѣпѣніе вѣсѣгда
 цѣлитѣ егѡ.

- (88г) ѡ неимѣщїхъ трѣпѣнїа. глава. ѣ:~

Неимѣжи длѣготрѣпѣнїа и трѣпѣнїа кромиѣ ѣ ... (88v) готовѣ на ѡкрѣвенїе словѡу. и ѡто сего
 ѡкаанѣе.

¹⁴¹ Added later by another hand.

- (88v) ѡ трѣпѣнии, глава. ѿ:~
Блаженъ братіе, иже трѣпѣніе стѣжа ... (89г) трѣпа потрѣѣ ꙗ, и вѣнѣт ми
- (89г) ѡ неимѣщихъ трѣпѣніа. глава. и:~
Ѣкаанень же и страстенъ, нестѣжавыи трѣпѣніа ... (89v) Стѣжи трѣпѣніе, да спсѣте сѧ.
- (89v) ѡ безгнѣви. глава. ѿ:~
Блаженъ ѹлкъ иже неѹдобъ разгнѣваемъ вываеѣ ... (90г) ꙗко сего тѣло, и дѣша вѣсегда ѿрава естѣ.
- (90г) ѡ гнѣвѣ. глава. ѿ:~
Наглодѣшѣи же ѡдрѣжины, скоро множицеж вѣшинныѣ ... (90v) тѣмже вѣнемѣте севѣ ѡ наглодѣшіа:~
- (90v) ѡ кротости. глава. ѿ:~
Блаженъ, и трѣблаженъ въ нетинѣ имѣѣ кротостѣ ... (91г) ѡ блаженное богѣтѣво, кротостѣ. ꙗко ѡ вѣсѣѣ похвалена естѣ:~
- (91г) ѡ лѣкѣствѣ. глава. вѣ:~
Рыдати оубо пѣваеѣ и плакати, ѡ неимѣщѣ кротости ... (91v) того ради мѣла вы братіе. Ѣже храниѣи сѧ ѡ многословесіа:~
- (91v) ѡ истинѣ. гла. гѣ:~
Блаженъ иже въ истинѣ живѣ свои добрѣ ѹини ... (92г) блаженъ ѣ вѣсегда, истинѣ рабѣтажи:~
- (92г) ѡ лѣжахъ. глава. дѣ:~
Ѣкааненъ же, и страстенъ вѣсегда лѣжжи вынѣ ... (92v) тѣмже вѣнемѣте братіа моѧ еже вынѣ не лѣгати.
- (92v) Ѡ послоушаніи:~ глава. ѿ:~
Блаженъ иже стѣжа севѣ послоушаніе ... (93г) тѣмже блаженъ ѹлкъ стѣжажавыи послоушани.
- (93г) ѡ непокѣрѣствѣ ꙗ ѡ рѣптани. гла. ѿ:~
Прокѣла, и ѡкааненъ иже послѣшаніе не стѣжа, нѣ рѣптаниѣ ... (94г) ни же сѣпрѣтивѣ ѡвѣщаваемъ имъ, ни празнословиимъ:~
- (94г) Ѡ ꙗже не имѣти завистѣи и ревности. гла. ѿ:~
Блаженъ иже зависти и ревности не послѣдова ... (94v) и мѣжѣствѣ подрѣга своего радоуеѣи сѧ независтивыи:~
- (94v) ѡ завистимъ ꙗ ѡ ревности. глава. и:~
Въ сѣ же севѣ оуѣзвивыи ѡкааненъ ѣ. и сѣпрѣѣстникъ дѣволоу ѣ ... (95v) далѣ сѣтворите ѡ ѣа завистѣ. да не сѣ дѣволоумъ, ѡсѣжѣни вѣдѣте.
- (95v) ѡ патеріка изѣбранно словѣ:~
Повѣда намъ нѣкыи ѡ искѣсныѣ ѡцѣ. ꙗко вѣнегдаже сѣвѣкѣпла сѧ сѣ
- (96г) Рѣ сѣта ѡѣѣра. егда кто наѣнѣ вѣзмѣѣтѣвати. акіѣ лѣкавыи прихѣдѣи
Братѣ нѣкѣи неѣрѣстанѣи мѣвѣ прилѣжж и ниѣтоже не дѣлаж
Брѣ вѣпроси страца гла. како пѣваеѣ ми быти въ кели
- (96v) Рѣ паки. мѣѣуаніе въ разоумѣ. вѣставляеѣт инока въ страхъ ѣжи
исаакъ: Рѣ авѣа исаакъ. сѣмѣотри разоумѣ ѡ сѣмъ ѡ братѣ
Рѣ паки тѣже старецѣ. аще ѹко не можѣши вѣзмѣѣтѣвати сѣцеимъ

- (97v) Рѣ авва исакъ. Стѣжавы смѣреніе въ своемъ срѣци
Рѣ паки. аще съхраниши жзыкъ свои ѿ вратѣ, тѣ дастъ ти сѧ ѿ бѧ

СВѢТАГО ИСАИЯ. ГЛАВОУ:~

- Съи ѣ чинъ цѣломудръныи, и бѣголюбезныи. еже не съзирати оуми само и швано.
(98r) Болше въсѣкжѧ добродѣтели расжженіе. винѧ же, кромѣ троудѧ велика
Съ цѣломудріемъ іажѧ, и пи, іако ѣ лѣпо ѹдѣмѧ бѣжіемъ.
(98v) Иже въсѣ вѣстѣдѣниа прилежѧ, страненъ ѣ иноуьскаго шбраза
(99r) Яще нжѧ ти вѣдѣ засмѣати сѧ, то да не павѧт ти сѧ зжѧ
Да имѧши съвѣсѣдника и сътаинника вѣщаго сѧ гѧ
(99v) Лоуѣ е тебѣ іадѧ сънѣсти смѣтныи, нежели съ женож іасти
Неврѣженъ вѣди, а не неврѣзи; швидень вѣди, а не швиди
Да не възлюбѧши дѣшеѧ твоеѧ ѹто ѿ мирѣкынѣхъ.
(100r) Ѣ ласкрѣде, иже своемоу ищѧ оугодити ѹрѣвоу
Бѣган еже не оувити. ни же съписанымъ цѣрке.
Съ грѣдымъ не съвесѣи сѧ, да не възметѧ стѣго дѣѧ дѣиство ѿ дѣшѧ твоеѧ
Сѣѧ наказаніѧ, аще съхраниши ѿ ѹлѣуѣ. и оупражниши себе вынѧ.
стѣго ефрема:~ Въспрѣими мѧѣуаніе. то во тѧ избавитъ ѿ многѣ злѧ.
Прѣстани еже испытѣвати тѣжѣдаѧ злаѧ.
(100v) Горѣ неправедникоу. горѣ вѣстоудномоу. горѣ питажцомоу сѧ безправды.
Възлюбѧи добрѣжѧ дрѣжинѧ, а ѿ злыѧ дрѣужины вѣган
Не възжѣлѣи старѣишина быти дѣшамъ
Безловіе имѣи, кѣ въсприжтѣно заповѣди бѣжинѣхъ
Ѣсѣцѧи много іавѣ пакостныѣ вѣсѣдѧ
Не вѣди лжѧвѧ, и горѣ изволеніемъ
Безгнѣвіе дрѣжи, да сѧ не шпениши безъ вина
(101r) Не бывѧи сластолюбивѣ и нерадивѣ.
∴ слово. по вѣсѣ полезно:~ Рѣе старецъ. іако ѹлѣкѣ сѣдѧи въ кѣли свои и поѹѣж сѧ въ
ѹлѣкѣхъ.
∴ словеса полезѧѧ. стѣго исаѧка:~ Въ едѣнѣ ѹбо ѿ дѣни, идохѣ въ кѣлѣж нѣкогого врата стѧ.
(101v) Ёгда не можашѣ сътрѣпѣти възгорѣніе пламѣѧ шного
(102r) Бѣше же мѣтивѣ и срамѣжливѣ съ тихѣстиѧ мѣлоуѧ
(102v) Иногда паки идѣ кѣ нѣкоемоу ѿ дрѣвниѣхъ старецѣхъ, доброу и добродѣтелѣмоу.
И паки рѣ ми. съ ѹлѣкомъ прѣціѣи сѧ, и слово свое хотѣѧ поставити вѣрѣхоу иногѧ
Рѣ нѣкто ѿ стѣхъ. дѣвала сѧ іако слышѧ нѣцѣѣ въ кѣлиахъ
Тѣжѣ старецъ, рѣ слово ѹюдѣси достоинно. въ истинѣ гѣѧ
(103r) Въпрашаѣ вѣше тѣжѣ старецъ ѿ коего вѣѧ ѹто створѧ іако многожѧи бывѧѣт ми вѣщѧ.

СѢТЫ СТАРЕЦЪ ВЪПРОСИ И ѢВѢТИ. СѢЛОѢЗѢИ .:~

въпрѣ: како пѣбѧѣтъ быти инокоу въ кѣлѣ
ѿвѣѣ: Ёже оуѣканѣти сѧ ѿ ѹлѣкаго разѣѧѧ

- въпрѣ: ѹто мѣнитъ сѧ быти мниѣхъ
(103v) ѿвѣѣ: мниѣ голѣбѣ ѣ. іакоже голѣбѣ нехѣдитъ

въпрѣ: Яще оуѣко изѣдѣтъ вѣѧ на слоуѣжѣж, и срамѣѣ его жѣѧ
ѿвѣѣ: вѣѧи не можѣѣ оуѣѣжѧти

въпрѣ: -
ѿвѣѣ: Ниѣтоже мнѣѧѣ оуѣѧѧѧѧѧѧ. Мнѣѧи во хотѣѣѣ быти вышѣдѣши

выпрѣ: Поуто не могъ жити съ братѣмъ
ѡвѣѣ: Зане бѣ не воиши сѧ

- (104г) выпрѣ: Яце съблѣзхит мѧ братъ, велиши ли да покаж сѧ къ немѣ
ѡвѣѣ: Покаи сѧ къ немюу

выпрѣ: Хоуѣхъ мѣнѣ быти бѣга ради
ѡвѣѣ: Яце въ врѣмѧ нѣжди, прѣтрьпѣти кто

выпрѣ: Поуто егда стохъ на мѣтвѣхъ, не ѡпрахнѣет сѧ оумъ мой
ѡвѣѣ: Зане диаволь испрѣва не хотѣше поклонити сѧ

выпрѣ: Ѣждоу сласти брашенныхъ принашахъ ми
ѡвѣѣ: такоже сънѣдихъ адамоу за пѧть

выпрѣ: Поуто сице блѣды стѣжѧеть члвкоу
ѡвѣѣ: Понеже вѣсть диавѣ тако блѣды на тоужда

выпрѣ: Како можѣ члвкъ ѡсѣщи навѣты вѣсовскихъ
ѡвѣѣ: Иакоже рыба не можетъ възбранити рыбаю

- (104v) выпрѣ: Добро ли ѣ жити въ поустыни
ѡвѣѣ: Исраилѣне егда прѣсташъ ѡ раво египетскы

Continues the text of the Scete Patericon, ch. 5:

- 30 (104v) Братъ выпроси старца глѧ, аце приключит сѧ члвкоу выпадиѣти въ напасть.
31 (105г) Брата два изыдоша на трѣгѣхъ продати ржкоуѣиѣ свое.
32 (105v) Прѣиде иногда брѧ къ етерѣ старцоу и глѧ емоу, брат ми ѡскръбѣет мѧ
33 (106г) Брѧ ѡ дѣвола бранѣ имѣше и иде къ етерѣ старцоу
35 (106г) Брѧ рѣ къ старцоу что сътворишъ оуѣ, тако оумръщѣѣхъ мѧ скверныхъ
36 (106v) Ин же брѧ выпроси старца о тоижѣ мысли
37 (106v) Брѧ выпроси етера старца глѧ, что сътворишъ оуѣ тако мыслѣ ми
38 (107г) Глѧхъ ѡцѣ тако мыслѣ любовѣанѣа оловѣна ѣ
39 (107v) Два брѧ бранѣ прижста ѡ любовѣанѣа
40 (108г) Старецъ етеръ вѣ въ скитѣ и въпадѣ въ неджгъ велеи
41 (108v) Брѧ етеръ искоушенъ бѣ ѡ демона любовѣанѣа ради
42 (108v) Мни етеръ вѣ въ нижнѣ странѣ егѣпта и вѣше именитъ
43 (109v) Братѣ мноу бѣ бранѣ ѡ любовѣанѣа, приключи же сѧ емѣ
44 (110v) Глѧше етеръ ѡ фѣвѣтскихъ старецъ тако азъ вѣ члдо иереа идолакаго
45 (111v) Глѧхъ о етерѣ ѡ старецъ тако ѡ житѣа сего мира вѣ
46 (112г) Мни етеръ вѣ ѡ древнихъ и говѣнѣмъ прѣспѣвахъ

Chapter 6: (114v) тако не побѣетъ съискати имѣнна и ѡ лихѣиманна хранити сѧ, блѣгослови оуѣ:~

- 1 (112г) Брѧ нѣкои ѡрек сѧ простаго житиѧ и ⁹⁴зда имѣнѣе свое ницѣмъ
2 (115г) Повѣдаше авѧ данилѣ ѡ оцѣ арѣсени тако прииде иногда
3 (115г) Болѣ иногда тѣждѣ авѧ арсениѣ въ скитѣ и трѣковашѣ
4 (115г) Повѣдашъ ѡ оцѣ агаѣѡнѣ тако бѣ на лѣта многа
6 (116г) Рѣ авѧ евагрѣе тако имѣше етеръ ѡ братѣи нѣлѣе тѣкмо едино
7 (116г) Явѧ фѣѡръ фѣрелѣскыи имѣше книги добры

- 8 (116v) Повѣда етеръ ѿ старецъ о ѿцѣ ѿѡанѣ перъсѣнинѣ тако ѿ многоу слоужбы
 9 (117v) Повѣдаш етери ѿ старецъ тако иногда прїиде етеръ брѣ носѣ капѣ малѣ
 10 (117v) Глѣше ава исаакъ братиѣ тако
 11 (117v) Рѣ пакы. тѣже исаакъ. тако глѣше авва пиминъ
 14 (118r) Рѣ авва касианъ тако синклїтъ етеръ именеѣтъ минъ бѣ
 15 (118r) Брѣ въпросиѣта рѣца¹⁴² [sic] глѣ что сътвориѣ тако
 17 (118v) Въпрошеѣ бѣ сѣта синѣклитики аще добро съвършено ѣ неимѣниѣ
 18 (118v) Рѣ ава нперхѣ скровище ѣ минхоу нищета волѣнаѣ
 19 (118v) Бѣше етеръ ѿ сѣтыхъ рекомы фїлагръ. сѣи жївѣше въ иерѣлимѣ
 20 (119r) Въпрошенъ бѣ старецъ ѿ врата рѣци ми авва слово
 21 (119r) Старца етеръ молѣше прїѣти даанїѣ въ своѣ потрѣбѣ
 22 (119r) Прїидошѣ иногда етери ѿ елиинъ. принесошѣ даанїѣ дати брати любви радѣ
 23 (119v) Прїиде етеръ велен ѿ иноѣ страны и принесе злато
 24 (119v) Принесе етеръ старцоу евиданнѣ¹⁴³ глѣ еѣ
 25 (120r) Повѣдашѣ ѿцѣ ѿ оцѣ етерѣ градѣирѣ¹⁴⁴ тако прилежно дѣлаше
 26 (120v) Брѣ въпроси етера старца глѣ. велиши ли ѿуе да оудръжжѣ сѣбѣ два златника

Chapter 7: (121r) побѣѣ разлиуныѣ къ памѣтї мжжѣствоу оуѣаще нѣ. слово. бѣви,
 оуѣ:~

- 1 (121r) Сѣи антонїѣ сѣда иногда въ пѣстыни и въ оуныни бѣ иноуѣ
 2 (121v) Брѣ въпроси ѿца агатона¹⁴⁵ глѣ. заповѣдї прїиде и ѣ ми бранъ
 3 (121v) Рѣ авва аммонъ. тако, дѣ. лѣ. сътвори въ скитѣ мѣла сѣ бѣ днѣ
 4 (121v) Рѣ авва вїсарїонъ. мѣ, ноѣи прѣбѣ посрѣдѣ драуна
 5 (121v) Рѣ авва вѣнїаминъ оуѣеникомъ своимъ пѣтемъ цѣркѣмъ
 9 (121v) Брѣ етеръ сѣдѣше въ скитѣ единъ и съмжѣше сѣ и иде
 10 (122r) Въпроси тогоже ѿца инъ брѣ глѣ. аще вънезапѣ бѣдѣ етеръ грохотъ
 11 (122r) Глѣхъ оцѣ¹⁴⁶ фѣѡрѣ и о ѿцѣ лїкїи сѣщеѣма има въ енаѣѣ
 12 (122r) Рѣ авва пїлинъ ѿ старци ѿѡанѣ колоѣѣ тако помолѣ сѣ боу
 14 (122v) Прїиде авва великыи макаріѣ къ ѿцѣ антонїю въ горѣ
 15 (122v) Възѣде же иногда тѣже ѿцѣ макаріѣ ѿ скита въ тернатѣ
 16 (123r) Глѣше авва мафѣи хоѣжѣ дѣланїю лекѣкоу и прѣбѣваѣцоу
 17 (123r) Повѣдашѣ старци о ѿцѣ милидѣ іакъ живѣцоу емоу иногда
 19 (124r) Брѣ въпроси ѿца пимина глѣ тако сѣце ми вславлено ѣ
 20 (124r) Рѣ авва пакы исидоръ, презвитеръ келинскы. рѣ иногда людемъ глѣ
 21 (124r) Глѣше авва великыи павѣлъ галатїнскы тако минъ имѣжѣ
 22 (124r) Рѣ сѣта сїнтиклїтики въ храмѣ вѣщаго житїѣ живѣше
 25 (124v) Рѣ пакы тако съгрѣѣшаѣи въ сѣмъ жити и нехѣтаѣи въ темниѣ
 26 (124v) Глѣхъ ѿ влаженѣи дѣѣ саррѣ. тако враѣ рѣкѣ прѣбѣ жиѣци, ѣ. лѣ.
 27a (125r) Рѣ авва еперхїи пѣ дѣхѣвнаѣ да вываѣтѣ ти въ оустѣ поѣуѣнїѣ
 27b (125r) сказанїѣ же сѣго ѣ іавѣ пѣтнїи съ брѣменеѣтъ троѣждаѣ сѣ
 28 (125r) Рѣ пакы тако дѣнтѣ намъ прѣѣже напаѣти въѣржжати сѣ
 29a (125r) Рѣ старецъ. аще прїидѣ ѣлѣкоу напаѣти ѿ въсѣдоу
 29a (125r) Брѣ етеръ вѣше въ келїахъ. и прїиде на него напѣ

¹⁴² Most probably it should be старѣца.

¹⁴³ дагания in Veder, “La Tadiation Slave,” 77.

¹⁴⁴ градари, *ibid*.

¹⁴⁵ антонниѣ, *ibid*.

¹⁴⁶ Without preposition, it is omitted probably.

- 30 (125v) Паки ѿлаше тѣѣже старецъ тако сего ради не спѣетъ сѧ намѣ спѣние
32 (125v) Прїи́дошѧ етери въ пѣстынѧ къ ѡцѣ великоу и рекошѧ
33 (125v) Глѧхѧ тако древнїи старци не скоро прѣхѡжаахѧ ѿ мѣсть свой
34 (125v) Брѧ рѣ етерѣ старцоу что сътвориѧ тако помышленїа вскрѣвѣлѣхѧ ма
35 (126r) Въпрошени въ старецъ. поутѣ славеѣхѧ сѣдѧ въ кели свои
36 (126r) Етера ѿ старецѣ молѣхѧ братїа прѣстати ѿ великѣ тѣлоу
37 (126v) Брѧ въпроси старца глѧ. тако помышленїа моѧ глоумѧтъ сѧ злѣ
38 (126v) Старецъ етерѣ сѣдѣше въ пѣстыни мѣкше ѡстоѧнїе воды
39 (127r) Глѧхѧ старци тако аще приключити ти сѧ напасть на мѣстѣ идеже
40 (127r) Братъ етерѣ вѣше въ вѣщѣжити и вѣше везмѣвникъ
41 (127r) Братъ въпроси старца глѧ: что сътвориѧ оуе тако не дѣлаѧ ничѣсѡже
45 (127v) Братъ въ мѣчѣ мѣслихѧ своеѧ тако хошѧ ѡтити ѿ жилища своеѣго
47 (127v) Глѧше етерѣ о нищѣ лазарѣ тако не вѣрѣтаемъ ни единого дѣла добра
48 (127v) Брѧ прѣвѣѣ, ѿ. Лѣ вранѣ прїемлѧ, хотѧ изыти ѿ общаѣ житїа
49 (128r) Брѧ етерѣ въпадѣ въ напѣ и ѿ скрѣби погоуби мнишьскыи канонъ
46 (128v) Рече старецъ келїа ѣ мнихѣ печь ваваѣлѣоска [sic]
50 (128v) Ин же старецъ. етерѣ вѣ и ѡсто колѣше
51 (128v) Рече старецъ тако иногда етерѣ брѧ (...)
52 (129r) себе, дарова же емѣ вѣ въ сѧи ноци
53 (129v) Болѣ иногда старецъ въ келиѧ и единъ живѣше
54 (130r) Рѣ старецъ. аще постигнетъ тѧ недѣлѣ тѣлесныи то не прѣнемаѧи
56 (130r) Повѣдааше ѿ оцѣ, етерѣ глѧ. тако сѣдѧшоу ми въ александри
57 (130v) Брѧ въпроси етера старца глѧ. аще еслѣ на мѣстѣ и пїидѣ ми скрѣвѣ

Chapter 9: (131r) ꙗко ꙗѡбаѣ храниѣи сѧ и нѣ единого осяжати. слово. бѣви. ѡѡѣ:

- 2 (131r) Сѣ҃грѣши брѣ́ иногда, и ѿлжѹенъ бываше поповѣскаго сана
5 (131r) Приїде иногда авба исакъ въ опщее житіе и видѣ́ врата
7 (131r) Съблазни сѧ́ иногда брѣ́ въ скитѣ́ и вышоу съворѹ
8 (131v) Вѣпроси авба иосѣфъ ѡца́ пимина гл҃а рѣци ми ѡѵе
9 (131v) Брѣ́ вѣпроси тогоже старца пимина гл҃а. аще виждѣ́
10 (131v) Съблазни сѧ́ иногда брѣ́ въ опщеи҃мъ жїтїи вѣ́ше же въ тѣ́х мѣстѣ́х
11 (151v) Брѣ́ вѣпроси ѡца́ пимина гл҃а что сътворѣ́ авба тако стѣ́жаж си
13 (151v) Бы́ иногда съворѹ [sic] въ скитѣ́ и гл҃ахъ ѡцїи ѡ съблазнившїи сѧ́
14 (132r) Реку авба пафноутїе́ тако иногда идждї́ ми пактемъ
15 (132r) Рече́ старецъ не ѡсуждаи любоудѣицѣ́ аще еси цѣломыдрѣнь
16 (132r) Попъ ѿ причѣта прїиде къ ѡшелникоу етерѹ
18 (132v) Быста два врата велика житїемъ въ опщеи҃мъ жити и побїста сѧ́ ѡба
17 19 (133r) Мажкѣ́ епѣ́хъ видѣ́ врата етера сѣ҃грѣшивша и плакав сѧ́ горко и реку

Chapter 10: (133v) ω ρασμoтpeни с̑ло в̑лви ωϣ̑

- 1 (133v) Рѣ авва антѡніѣ, тако сѣхъ етери съхтерше своа тѣлеса пощеніемъ
2 (133v) Братіа етера прїи́дошѣ къ ѡцѣ антѡнію възвѣстити емоу видѣніа
3 (133v) Бѣше етеръ ловецъ въ пѣстыни и ловѣше звѣра дивѣа
4 (134r) Брѣ ѡцѣ антѡнію помысли сѣ ѡ мнѣ
5 (134r) Рѣ паки авва антѡніѣ тако бѣ не вставѣеть врани
7 (134r) Рѣ авва евагріѣ блаженѡмъ арсенію како мы толика наказаніа съвѣмъ
8 (134v) Глѣше блаженъ арсеніѣ тако страненъ мнѣ въ уюженъ земли
9 (134v) Въпроси авва макаріѣ ѡца арсеніа глѣ. добро ли ѣ еже не имѣти никому же
10 (134v) Глѣаше авва данїилъ тако егда хотѣше оумръкти
11 (134v) Повѣда намъ авва петръ ѹченикъ ѡца лота тако бѣ иногда въ келїѣ ѡцѣ

- 12 (139г) Глѣхъ ѿ оцѣ агаѳонѣ тако прїидошъ етери къ нѣмоу
 13-14 (139v) Вѣпрошенъ бы тѣиже авба агаѳонъ что ѣ болѣе
 15 (139v) Тѣиже авба агаѳонъ съворъ вышоу въ скѣтѣ ѿ етерѣ вѣцї
 16 (139v) Рѣ пакы тѣиже авба агаѳонъ аще гнѣвливъ мѣтѣвца въскрѣситъ
 47 (139v) Брѣ въпроси ѿца макаріа глѣ како цѣжъ ми ползы
 19 (137г) Глѣхъ ѿ етерѣ старци тако сътвори .н. лѣ. ни хлѣба їады ни воды скоро
 20 (137v) Повѣда етеръ ѿцемъ тако вѣше старецъ етеръ въстанїи
 22 (137v) Глѣше авба данїилъ тако елико тѣло силнѣетъ толико дѣла лиѣвѣетъ
 21 (137v) Глѣхъ ѿ оцѣ данїилѣ въ скитѣ тако егда прїидошъ варвари
 23 (135г) Повѣдаше тѣиже авба данїилъ тако егда вѣше въ скитѣ авба арценїе
 24 (135г) Прїиде въ науѣтѣкъ своемъ авба евагрїе къ етерѣ старцоу и глѣ емоу
 25 (135v) Рѣ авба евагрїе оуаъ ѡбо плаважши съставляетъ уѣтенїе
 26 (135v) Иджѣиногда ѿцѣ ефремъ и се єдина любадѣица
 52 (138г) Рѣ авба пиминъ хѣцъ ѡлѣа съгрѣшажца и кажца сѣ
 38 (138г) Вѣпроси иногда авба пиминъ ѿца їосифа глѣ что сътвори ѿ ѿ
 39 (138v) Прїидошъ иногда мниси ераклиевѣсти, къ ѿцѣ иосифѣ и се имѣше
 40 (138v) Брѣ въпроси ѿца їосифа и глѣ емоу что сътвори тако ни страдати мога
 44 (136г) Глѣше авба исаакъ ѿївѣанинъ брати не приносите само
 45 (136г) Вѣпроси иногда авба логїнъ ѿца ѡлѣа ѿ трїехъ помышленїхъ
 48 (136г) Рѣ авба макаріе¹⁴⁷ аще помѣнемъ зѣла приносимаа намъ
 49 (136v) Рѣ авба маттѣи не вѣсть сотона коеж сѣтїа повѣжѣна вываеъ дѣла
 50 (136v) Повѣдашъ ѿ оцѣ натирѣ оуѣеници ѿца силѣана тако егда сѣдѣше въ хѣжи
 51 (136v) Брѣ въпроси ѿца пимина глѣ. тако мѣва ми ѣ на мѣстѣ
 53 (140г) Прїидошъ иногда попове мнрѣстїи въ монастырѣ идеже вѣ ѿцѣ пиминъ
 57 (140v) Брѣ въпроси ѿца пимина глѣ. тако сътепрїи грѣ великъ
 58 (140v) Вѣпроси же его авба аммонъ ѿ мыслѣхъ нечистыхъ
 59 (140v) Вѣпроси его авба исаїа ѿ томѣжѣ словеси
 60 (140v) Вѣпроси его инъ брѣ ѿ томѣжѣ словеси
 61 (141г) Вѣпроси его авба иосиф. како пѣваеъ ѿ ѿ постити сѣ
 64 (141г) Вѣпроси ѿца пимина брѣ глѣ что. сътвори тѣготѣ сѣи ѿдрѣжажца мѣ
 65 (141г) Рѣ пакы авба пиминъ не вѣходи въ мѣсто идеже видиши етеры рѣвенїе
 62 (141v) Брѣ въпроси его глѣ. ѿ ѿ авба аще въпаднѣтъ кто ѡлѣа
 66 (141v) Брѣ прїиде къ ѿцѣ пиминѣ глѣ. насѣважъ нивъ
 70 (142г) Брѣ дроуги въпроси его глѣ. по что оудѣлажѣтъ ми похоти
 71 (142v) Рѣ пакы тѣиже авба пиминъ тако добро вывалѣство оуѣо оуѣитъ ѡлѣа
 72 (142v) Рѣ пакы тѣиже пиминъ. тако ѡлѣа ѡуѣа и не твори имже оуѣитъ
 75b (142v) Рѣ пакы тако ѣ ѡлѣа и мѣнѣи сѣ мѣуѣа сѣце емоу
 76 (142v) Рѣ пакы тако аще сѣ трїе вѣкоуѣи и єдїнъ оуѣо вѣзмѣлѣтѣвати
 77 (142v) Рѣ пакы зѣла николїе зѣлажъ ѿгонїт
 78 (142v) Рѣ пакы нѣ мнї хѣлникъ. нѣ мнї твори въздаанїа
 81 (143г) Брѣ прїиде къ ѿцѣ пиминѣ. и рѣ емоу ѿ ѿ иногда помышленїа имамъ
 86 (143г) Брѣ въпроси ѿца пимина. ѿ ѿ аще вїжѣ вещь велиши ли да рекѣи
 90 (143г) Брѣ въпроси ѿца пимина глѣ тако тѣщѣта ми вываеъ ѿ оцѣ мѣемъ
 91 (143v) Вѣпроси ѿца пїна авраамъ оуѣеникъ ѿца агаѳона
 92 (143v) Рѣ авба пиминъ. тако брѣ въпроси ѿца моисѣа како можетъ ѡлѣа
 93 (144г) Брѣ въпроси ѿца пимина глѣ ѿ ѿ како пѣваеъ сѣдѣти въ кели
 94 (144г) Прїидѣа иногда, вѣ врата къ ѿцѣ пиминѣ въпроси его єдинъ єю глѣ
 95 (144v) Брѣ въпроси старца пимѣона глѣ по что вѣзвѣражѣтъ ми вѣси

¹⁴⁷ Рѣе нѣкто ѿцѣ великъ in Veder, "La Tadiation Slave," 80.

- 96 (144r) Рѣ авва паладіѣ. побѣаетъ дѣши постѣиці сѧ бѧ ради
 97 (145r) Глѣше етеръ ѿ старецъ яко въпроси ѿца сѣсѡа глѣ
 98 (145r) Брѣ рѣ ѿцѣ сѣсѡу ѿѣ поутѣ не ѿходѣ ѿ мене похоти
 99 (145r) Прїиде етеръ брѣ къ ѿцѣ силоуанѣ въ горѣ синанскѣ
 102 (145v) Рѣ сѣаа синклїтики естѣ пѣуаль полезнаа и естѣ пѣуаль
 103 (146r) Рѣ паки довро оубѣ ѣ еже не прогнѣвати сѧ
 105 (146r) Рѣ паки тако ѣ и ѿ врага пощенїе прострѣто
 107 (146v) Прїидоста иногда два старца ѡшелѣника велика ѿ страны пилѣсїнскѣ
 108 (146v) Рѣ паки мѣти сарра. аще помѣа бѣи да въси ѹлци приимѣ извѣщенїе
 109 (146v) Рѣ авва иперхи. прѣмѣдрѣ ѣ въ истинѣ иже словомъ не ѹвити
 110 (146v) Прїиде иногда етеръ мнїи римѣнїнѣ рѣмѣ
 111 (148v) Глѣше же старецъ. нѣ потреба въ тѣхъ словесехъ
 112 (148v) Въпроси етеръ брѣ ѿца аще ѡсквернѣваетъ сѧ кто
 122 (149r) Рѣ старецъ тако иногда етеръ брѣ въпадѣ въ тѣшкѣи грѣ
 136 (150r) Брѣ въпроси старца глѣ ѿѣ се мѣа старца и глѣт ми
 138 (150r) Брѣ сѣдѣ и безѣмѣвъствоваше и прїхождааху [sic] дѣмони
 150 (152r) те с нами етеро врѣмѣ. аще ли же не можете
 152 (152r) Брѣ въпроси старца глѣ аще приключит ми си, ѡтѣготити ми сѧ ѿ сѣна
 163 (152r) Брѣ въпроси мала мнїихѣ глѣ довро ли ѣ мѣуати
 165 (152r) Глѣше старецъ етеръ тако егда сѣвирахом сѧ въ наѹлѣтокъ

(152v) **ЖИТІЕ И ЖИЗНЬ ПРЕПОБЯГО ѠЦЯ НАШЕГО ЕФРОСИНА ПОВАЯ.
 БЛГОСЛОВИ, ѠУѢ:~**

Ѡти оубѣ, иже въ сѣхъ ѿцѣ нашъ ефросїнъ въ веси нѣцѣи роди сѧ ѿ вѣрноу родителю, и въ невѣждѣствѣ въспитанъ ... (155v) вѣгаж ѹлѣмскѣи славы. мы же сѣа слышавше, въ велицѣ оубѣхѣи вѣхмѣ. слышавше и благословаше ѿца и сѣа и сѣго дѣа. ннїнѣ и присно и въ вѣкы вѣкомѣ. аминѣ.

Chapter 10 continues:

- 170 (155v) Ѡнїидошѣ иногда мнїи ѿ егѣпта въ скитѣ. посѣтїти страца
 172 (156r) Брѣ етеръ ѡшѣ и кѣ мнїи. акїе сѣтвори себѣ тако глѣ
 173 (156v) рѣшѣ же старци аще видиши юношѣ възлазѣа на нѣѡ
 174 (156v) Брѣ етеръ рѣ старцоу великѣ. хошѣ ѿѣ вѣрѣсти старца по воли мои
 175 (156v) Два брата приснаа єдинороднаа прїидоста въ мнїишѣство
 191 (157r) Рѣ старецъ прѣрици книги сѣтворишѣ и прїидошѣ ѿци наши
 192 (157r) Глѣхѣ старци козѣль знаменїе ѣ незловїю
 192a (157r) Прїиде иногда авва аїмонѣ, на етеро мѣсто въкоүсити сѣ братїами
 192b (157v) Въпроси авва агаѡнѣ ѿца алонна, глѣ ѿѣ хошѣ оүдрѣжати жѣзыкъ свои

Chapter 11: (157v) тако не сѣт подѣаетъ въдрѣу кѣти ѡ въсѣмѣ. блгослови, ѡуѢ:~

- 4 (158r) Брѣ въпроси ѿца арсенїа. слышати слово ѿ него
 5 (158r) Рѣ паки тѣжѣ авва арсенїе аще бѧ възѣиѣмѣ гавит сѧ намѣ
 8-10 (158r) Рѣ авва агаѡнѣ. подѣаетъ мнїихѣу въсѣгда не ѡставїи своѣ сѣвѣсти
 11 (158v) Рлѣхѣ¹⁴⁸ ѡ ѿци аїмонѣ тако егда идѣше въ црѣвѣ
 12 (158v) глѣше авва аїмон ѿцѣ анѣнѡвѣи въ наѹлѣтѣ како мѣа види
 13 (158v) Рѣ авва алонїи. тако аще не рѣтѣ ѹлѣкѣ въ сѣри своѣмѣ

¹⁴⁸ Obviously instead of глѣхѣ.

- 14 (158v) Рѣ паки. іако аще хоцѣ ѹлѣ. тѹ до вѣра хоцѣ быти въ праслѣ бѣи
15 (159r) Авва серапіѡнъ¹⁴⁹ оумираж рече. длѣженъ естъ быти мнѣ
16 (159r) Идѣше иногда авва данїилъ и авва аммѡнъ въкоупѣ
17 (159r) Рѣ авва евагрїе. велико ѣ веселѣніе мѣтвѣ дѣати
18 (159r) Тѣиже рѣ. помни вынѣ днѣ исхода твоего
35 (159r) Рѣ авва ѳеѡна¹⁵⁰ сынъ въ енаѳѣ іако аще въмѣнїи въ
36 (159r) Рѣ авва ѳеѡна зане оупразни сѧ оумѣ нашѣ
37 (159r) Прїидошѣ иногда етери ѡ братїа искѹсити ѡца ѿвана.
38 (159v) Глѣхѣ паки ѡ томѣже ѿванѣ коловѣ іако плетѣше пленицѣ
40 (159v) Рѣ паки ѿванъ коловѣ іако азѣ пѡбенъ есмѣ ѹлѡу
41 (159v) Старецѣ етерѣ вѣше въ скитѣ вѣстанїе оубо въ плѣтѣское
44 (160v) Брѣ въпроси ѡца ѿвана глѣ что сътвориѡ оуе іако множицѣхѣ етерѣ брѣ
46 (160v) Рѣ авва исидорѣ попѣ скитѣскыи. азѣ еѣа бѣѣ юнѣ
48 (160v) Повѣдааше авва касїанъ, ѡ старци етерѣ сѣдѣщи въ поустыни
55 (161r) Идѣ иногда авва пиминъ. егда бѣ юнѣ кѣ етерѡу старцѡу
56 (161v) Прїидѣ иногда, авва аммѡнъ, кѣ ѡцѡу пиминѡу
57 (161v) Вѣпрошенъ бы авва пїминъ ѡ скврѣнахѣ и рѣ
58 (162r) Глѣхѣ ѡ ѡцї пиминѣ іако егда хотѣше изыти на пѣніе
59 (162r) Рѣ авва пиминъ іако въпроси етерѣ ѡца пасїа глѣ
62 (162r) Рѣ паки авва пиминъ іако аще сътворитѣ ѹлѣ, ново нѣо
63 (162r) Рѣ паки ѡстѣпи ѡ вѣсѣкого ѹла съ своимѣ
65 (162r) Вѣпроси иногда ѡца петра, оученикѣ ѡца лѡта, глѣ
60 (162v) Рѣ авва пиминъ паки іако наѹлѡтокѣ, и конѹина ѣ стрѣ гнѣ
67 (162v) Брѣ въпроси ѡца сїѡа глѣ. ѡѹе хоцѣхѣ сѣе свое
68 (163r) Сѣдѣшѡу иногда старцѡу сїѡуанѡу, въ горѣ сїнаїстѣбїи
69 (163r) Вѣпроси авва моисїи, ѡца сїѡуана глѣ. ѡѹе может ли ѹлѣ по вѣса днѣи
70 (163r) Вѣпросишѣ иногда братїа, ѡца сїѡуана глѣше. кое дѣѡ дѣлалѣ еси
71 (163r) Рѣ авва серапіѡнъ. іакоже патарїе цѣти
72 (163v) Рѣ еѣа синклитики. ѹлѣа. вѣси вѣмѣ како сїѣти сѧ
74 (163v) Рѣ паки. іако пѡбаеѣ на демоны въѡрѣжати сѧ
75 (163v) Рѣ паки. не имамѣ зѣ вес пѣдали быти
76 (164r) Рѣ авва нперхїи. помышленїемѣ вынѣ выванъ въ цѣтви
77 (164r) Рѣ паки. живѡтѣ мнїхѡу, по подобїеѣ аггѣлѣскоу да выбаеѣ
78 (164r) Рѣ авва арсенїе. іако аще не съхрани ѹлѣ, сѣца своего доврѣ
81 (164v) Прїидѣ етерѣ ѡ старецѣ, кѣ иноѣ старцѡу. и глѣста меѣѡу совож
91 (164v) Рѣ старецѣ. іако пѡбаеѣ мнїхѡу, по вѣса вѣѣры, и по вѣсѣ оутра
92 (165r) Рѣ старецѣ. іако иже изѡѡвїи (кто)¹⁵¹ златѡ, или сребро
93 (165r) Глѣше старецѣ. іако не пѡбааше скрѣѣѣти ни ѡ ѹсѡмїе
94 (165r) Рѣ старецѣ. іакоже воинъ, и ловецѣ, идѣше на бранѣ
95 (165r) Рѣ старецѣ. іакоже не можетѣ, ѡбидѣти никто стожаѣаго оу цѣрѣ
96 (165r) Рѣ старецѣ. іако пѡбаеѣ ѹлѣхѣ храниѣ дѣѡ свое
97 (165v) Рѣ старецѣ ѡ мала дѣѡа и до велика еже сътвориѣ кто
98 (165v) Рѣ старецѣ спѣшѡу ти или вѣстажѣѣ или етерѡу что творѣшѡу
100 (165v) Брѣ въпроси старца что сътвориѡ ѡѹе за лѣностѣ мож
101 (165v) Брѣ рѣ етерѡу старцѡу не видѣ ѡѹе никѡѣа врани въ сѣци
102 (165v) Глѣхѣ ѡ етерѣ старци іако егда глѣхѣ емѣ мысли

¹⁴⁹ висарионъ in Veder, “La Tadition Slave,” 83.

¹⁵⁰ ФЕОДОРЪ, СИНАПЪ, *ibid.*

151 Added later.

- 103 (165v) Рѣ старецъ· аще вънѣтрѣнїи нашъ ѹлкъ не вънимаеѣтъ
 104 (165v) Гл҃ахъ старици· тако три сѣхъ силы сотонины
 105 (165v) Рѣ старецъ· мл҃чѹанїе дрѣжи и ни ѡ ѹсѡмже сѧ печи
 106 (165v) Рѣ старецъ· тако сотона, аже плетецъ ѣ и елико подаваеши
 107 (165v) Рѣ старецъ· етерѡу братѡу· дїаволъ ѣ врагъ а ты еси храмъ
 108 (166v) Гл҃аше етеръ ѿ старецъ· тако е҃а закрыжѣтъ волоу бчи
 109 (166v) Оу҃ праздни сѧ еренъ въ скитѣ и ѡбита оу етера старца
 110 (167r) Гл҃ахъ старици· тако въ горѣ ѡца андонїа сѣдѣше з҃, мж҃жен

Chapter 12: (167r) тако подоваеѣтъ въсегда мл҃ти сѧ съ въдростиа· бл҃ви· ѡуѣ:~

- 1 (167r) Гл҃ахъ ѡ о҃цїи, арсени тако въ сѣтѣхъ вѣрь, ѡставаѣше с҃нце за совож
 2 (167r) Въпросишъ братїа ѡца агаѡна гл҃аше коа реть ѣ въ жити ѡуѣ
 3 (167v) Повѣда авва, доласи оу҃ченикъ ѡца висарїѡна гл҃а
 4 (167v) Рѣ старецъ евагриѣ· аще ст҃жаеши сѧ мл҃а сѧ и съ трепетомъ
 5 (168r) Рѣ пакы тѣжѣ евагриѣ· ѿгда ти вранї наидѣтъ на с҃це
 6 (168r) Нарѣковано въ бл҃женѡмѡу епїфанїю кипрѣскомѡу
 7 (168r) Прїиде иногда ѡцѣхъ моу҃си, на рѣвеникъ поу҃ръпѣсти водѣхъ
 8 (168r) Рѣ авва исаїа попъ пїлоу҃сїискии сътворишъ иногда братїа любовѣхъ
 9 (168v) Прїиде ѡцѣхъ лотѣхъ, кѣхъ ѡцѡу иѡсифѡу и рѣ емоу, ѡуѣ
 10 (168v) Прїидошъ иногда кѣхъ ѡцѡу лоу҃кїю, етери минси, рекомїи еекїтѣне
 11 (169r) Въпросишъ етера браїа ѡца макаріа гл҃аше· како длѣжни есмы ѡуѣ
 13 (169r) Гл҃ахъ ѡ о҃цїи, диѡни¹⁵² тако аще не скоро ржѣт свои свѣдѣше
 17 (169v) Прїиде иногда етеръ старецъ въ горѣ синанскѣхъ
 18 (169v) Повѣдашъ братїа гл҃аше· тако идохѡ иногда кѣхъ старцеиъ
 16 (170r) Гл҃аше етеръ ѿ старецъ· такоже невѣзможно ѣ комоу видѣти лица своего
 15 (170r) Гл҃аше старецъ· тако подоваеѣтъ мл҃твѣхъ дѣлати ѹмсто, понеже мл҃тва

Chapter 13: (170r) тако подоваеѣтъ странникиї приѣмати, и съ кротостиѣхъ миловати· ѡуѣ, бл҃гослови:~

- 1 (170r) Идошъ иногда етери ѡцїи, кѣхъ ѡцѡу іѡсифѡу въ панѣѡ¹⁵⁴
 2 (170v) Рѣ авва касїанъ· тако идохѡ въ егѹпетъ ѿ палестины
 3 (171r) Рѣ пакы тако идохѡ иногда кѣхъ иномоу старцоу и сътвори намѣхъ оу҃ръѣженїе
 4 (171v) Дана въ иногда, заповѣдѣхъ въ скитѣ· тако постити сѧ нѣла единѣхъ
 5 (171v) Брѣ прїиде кѣхъ ѡцѡу пилиноу, по двоу нѣлю поста
 6 (171v) Брѣ етеръ, рѣ кѣхъ ѡцѡу пилиноу· аще далѣ братѡу моеноу
 7 (172r) Ин же брѣ въпроси его гл҃ахъ рѣци ми ѡуѣ слово
 8 (172r) Брѣ прїиде кѣхъ етерѡу ѡшелникоу е҃да же пакы изыде ѿ него
 9 (172v) Ѹшелникъ етеръ, живѣше близъ монастырѣхъ илѣше житїе велико
 10 (172v) Гл҃ахъ ѡ етерѣхъ старици, въ сирїи тако живѣше въ поустыни при пжти
 11 (173r) Прїидоста иногда два брата, кѣхъ етерѡу старцоу ѡбычан же илѣше
 13 (173r) Мнѣ етеръ ѡївѣанинъ илѣше слоу҃жебныи даръ ѿ бѣ
 14 (173r) Мнѣ¹⁵³ етеръ илѣше брата проста людина сѣща да елико дѣлааше брѣ
 15 (174r) Старецъ етеръ сѣдѣше съ етеромъхъ братомъхъ въкоу҃пѣхъ

Chapter 14: (174v) ѡ бл҃жнѣмѣхъ послашани, с҃ло, ѡуѣ бл҃ви:~

- 2 (174v) Блаженни авва арсениѣ рѣ иногда ѡцѡу алексадроу е҃да не достанет ти талїа

¹⁵² сисси in Veder, “La Tadiation Slave,” 84.

¹⁵³ Ѹ ннѣхъ, *ibid.*, 85.

- 3 (175r) Прїиде ѿцѣ авраамъ, кѣ ѿцѣ арїи и сѣдѣшема въкоупѣ
 4 (175v) Повѣдаахъ ѡ оцїи ѿванѣ коловѣ тако иде кѣ ѿвѣаниноу старцоу
 11 (175v) Глѣхъ ѡ оцїи сілоуанѣ тако имѣше въ скитѣ оу҃ченика именемъ марка
 12 (176r) Бѣниде иногда мѣти видѣти марка сѣна своего въ скитѣ
 14 (176v) Прїидошъ иногда чѣтыре скѣтѣне кѣ блаженноу ѿцѣу павлоу
 15 (177r) Прїиде иногда етеръ кѣ ѿцѣу сисоу ѿвѣаниноу, хотѣа быти мнѣ
 19 (177r) Рѣ авба иперхи тако съсѣдѣ ѣ мнѣ послѣшанїе имѣши истинное
 20 (177r) Глѣхъ старци тако аще кто иматъ вѣрѣ кѣ комоу
 21 (177v) Глѣхъ старци тако се ищеть бѣ ѿ вѣсѣкого хрїстїанина
 23 (177v) Брѣ въ скѣтѣ живѣше и единожъ поиде на жѣтѣжъ иде кѣ великоу ѿцѣу
 13 (178r) Бѣше мѣжъ етеръ простѣ и зѣло вѣренъ и прїиде кѣ ѿцѣу пилиноу
 24 (178v) Глѣхъ старци тако ниутоже ищѣ бѣ ѿ послѣднихъ
 25 (178v) Старецъ ѡшелникъ имѣше себѣ слоугъ живѣше въ веси
 27 (179v) Два брата приснаа прїидоста въ монастырь хотѣаца жити тоу
 28 (180r) Инъ етеръ простѣ мѣжъ имѣше трое ѡтроуаѣтъ въ градѣ и ѡстави ихъ
 29a (180v) Рѣ старецъ тако сѣдѣа въ послѣшани ѿца дхѣнаго
 29b (181r) третїи чинъ живыи въ поустыни и не видѣа члѣка
 29c (181r) Гого ради оу҃во ѡ члѣка добро вываеѣтъ послѣшанїе гѣ ради

Chapter 15: (181v) ѡ смѣренѣи мѣдрости, словѣ. ѡу҃е бл҃гослови:~

- 1 (181v) Явѣа андонїе троуждаѣа сѣа кѣ глѣвинѣ бѣа сѣда· и въпроси глѣа· гн·
 2 (181v) Рѣ авба андонїе кѣ ѿцѣу пилиноу тако се ѣ дѣло велико члѣкоу
 3 (181v) Рѣ пакы старецъ андонїе· видѣ въсѣа сѣти неприазнины на земли прострѣты
 4 (181v) Прїидошъ иногда старци кѣ ѿцѣу андонїю и вѣше и ѿцѣ ѿѡсифъ
 5 (182r) Прїидошъ иногда кѣ ѿцѣу арсенїю демони въ келїжъ его
 7 (182r) Вѣпрашащюу иногда ѿцѣу арсенїю етера старца егїптѣнина ѡ своихъ
 8 (182v) Глѣхъ старци тако дано бы ѿгда брати въ скѣтѣ по малоу смѣкѣвъ
 9 (182v) Глѣхъ старци ѡ ѿцѣи арсени тако не възможноже никтоже постигнѣти
 10a (182v) Сѣдѣащюу томоу҃жѣ ѿцѣу арсенїю иногда въ нижнїи странѣ
 10b (183v) Хотѣащюу же арсенїю оумрѣти и смѣтиста сѣа оу҃ченика его
 10c (184r) Слышав же авба пилиминъ зѣ тако оу҃спѣ арсенїе и прослѣзѣа сѣа
 11 (184r) Повѣдааше данїилъ ѡ немъ тако никлиже не хотѣше что глѣти
 12 (184v) Повѣдааше ѿцѣ ѿванъ тако ѿцѣ анѣвъ и ѿцѣ пилинъ и проучѣа еѡ братїа
 13 (185v) Глѣхъ ѡ оцїи амонѣ тако прїидошъ етери исправление прижти ѿ него
 14 (185v) Пѣдашъ ѿцѣу памфїю ѡ епїкпѣ ѡксень хрїстѣмъ тако
 15 (186r) Рѣ авба данїилъ тако вѣше въ вавилонѣ етера покоинника дѣщи
 16 (186v) Рѣ авба евагрїе нау҃аѣтокъ ѣ сїнїю своа съвѣсть
 17 (186v) Рѣ авба карїѡнъ тако многы троуды плѣтъскы сътвори
 18 (186v) Сѣдѣащюу иноѣа ѿцѣу захарїи въ скѣтѣ и прїиде на него видѣнїе
 19 (187r) Рѣ авба моиси кѣ братоу захарїи что да сътвориа рѣци ми
 20 (187r) Рѣ авба пилинъ тако въпроси ѿцѣ мои си брата захарїа егда хотѣше
 20a (187r) Брѣ въпроси ѿца пилина глѣа· что да сътвориа
 31 (187v) Блаженны ѡеѡфїлъ архїепїсѣпъ, прїиде иногда въ горѣ нитрїискѣжъ
 32 (187v) Оу҃празни сѣа иногда авба ѡеѡрѣ, іадѣше съ братїжъ и по іаденїи же
 33 (187v) Глѣхъ ѡ томоу҃жѣ ѿцѣи ѡеѡрѣ тако бы дїаконъ въ скитѣ и не хотѣше
 34 (188r) Рѣ авба ѿванъ коловѣ тако брата бѣа сѣа смѣрение и ѿцѣ наши
 35 (188r) Рѣ пакы смѣренаа мѣдрѣ ѡ страдѣ бжїи выше естъ въсѣкыжъ доводѣтѣли
 36 (188r) Рѣ нѣкыи ѿ ѡвѣандскы старецъ тако длѣженъ ѣ мнѣ прѣжѣ въсего
 38 (188v) Сѣврашѣа иногда въ скитѣ братїа глѣше ѡ мнѣхсѣдѣцѣхъ
 39 (188v) Повѣдааше иногда себе ради ѿцѣ макаріе и глѣше тако егда бѣ июнь сѣдѣхъ

- 40 (189v) Мнѣхъ оуа и нѣгда ѿ блатѣ ѿцѣ макаріѣ въ келіѣ своѣхъ
42 (190r) Идѣи нѣгда авба маѡши ѿ раѡна въ страны гевальскыѣ
41 (190r) Рѣ авба маѡши елико улькѣ приближаѣтъ къ боу толико себе
43 (190v) Глѣхъ ѡ оціи моисеи тако вѣ сїени
46 (190v) Слыша авба пиминѣ таже ѡ несторѣ живѣщаго въ ѡбщемѣ жити
47 (191r) Глѣхъ ѡ оціи лоумби въ скитѣ тако свободенъ бѣ и прихощааше
49 (191v) Въпрошенъ вѣ авба пиминѣ ѿ брата како дѣлѣженъ есмѣ быти на мѣстѣхъ
52 (191v) Брѣ въпроси старца пимины что ми подобаетъ вънимати сѣдѣщоу ми
53 (191v) Рѣ паки авба пиминѣ тако брѣ въпроси ѿ алоніа.
54 (192r) Рѣ паки тѣже старецъ тако сѣдѣщиѣи нѣгда старцеамъ и іаджшїимъ
55 (192r) Рѣ паки землѣ на неизке заповѣда гѣ жрътвы сътворити
56 (192r) Рѣ паки. улькѣ аще съхранити уины свои
58 (192r) Глѣхъ ѡ оціи пиминѣ тако николиже не хотѣше слова своего положити
59 (192r) Прїиде нѣгда бл҃женны архїєпїсѣ ѡеѡфїлѣ и събрашѣ братїа въ скїтѣхъ
60 (192v) Повѣда намѣ брѣ вѣренъ глѣ тако ідохомѣ, зѣ ѡшелникѣхъ
62 (193r) Прїиде етерѣ брѣ къ ѡцоу сисоѡу въ горѣ ѿ аноніа
64 (193v) Прїидошѣ етера братїа къ ѡцоу сисоѡу слышати слово ѿ него
65 (193v) Брѣ въпроси ѿ сисѡа глѣ виждѣ себе ѡуѣ тако памѣтъ ми къ боу
66 (194r) Рѣ стаа синклитикїи такоже невѣзможно кораблю сѣдѣлаѡу
67 (194r) Рѣ авба нперхїи дрѣво животное въ выѣтѣ, смѣренаа мѣдростѣ
68 (194r) побѣнь вѣди мытарю да не съ фарисеѡмѣ ѡсѣдиши са
70 (194r) Старецъ етерѣ вѣше ѡшелникѣхъ и плавааше въ поустыни
71 (194v) Старецъ етерѣ минѣ поустынникѣхъ улькѣ вѣсноужѣ лютѣхъ
72 (194v) Рѣ старецъ егда мысли грѣдынеж ни велануѣніа прїетѣплѣ текѣхъ
73 (195r) Рѣ старецъ не положи рѣца своего на врата своего глѣ
74 (195r) Рѣ старецъ имѣи уѣсть и хвалѣ пауѣ достоенъ ѣ
75 (195r) Брѣ въпроси старца глѣ добро ли ѣ ѡуѣ поклонѣти са много до землѣ
76 (195r) Въпрошенъ вѣ старецъ ѿ брата поуто такоѡжѣ бранѣ имамѣхъ
77 (195v) Рѣ брѣ старцоу аще брѣ принесетѣ ми изгвѣвноу словеса
78 (195v) Въпрошенъ вѣ старецъ что есть ѡуѣ смѣренїе
79 (195v) Рѣ старецъ въ всѣхон напасти не захиранѣ улькѡу
80 (195v) Рѣ старецъ николиже уина своего прѣзрѣ
81 (195v) Брѣ въпроси старца глѣ что ѣ ѡуѣ смѣренаа мѣдрѡ
83 (196r) Инѣ брѣ въпроси старца глѣ что есть дѣло странечѣствїа
84 (196r) Прїидошѣ етера братїа нѣгда ѿ ѡиванды
85 (196v) Живѣше етерѣ минѣ єгїптѣнинѣхъ въ селѣ црѣ града
86 (197r) Глѣхъ старци егда врани прїемлемѣхъ, тогда пауѣ да смѣрим са
87 (197r) Єдиноѡу ѿ братїѣхъ пави са діаволь, и прѣверазѣ са въ аггѣла свѣтлаа
88 (197r) Глѣхъ старци тако аще и аггѣлѣ павит са не прїемли его
89 (197r) Повѣдаахъ ѡ етерѣхъ старци тако сѣдѣше въ келии своихъ и подвижааше са
90 (197v) Старцоу етероу глѣхъ демони хотѣше его прѣклѣстити
91 (197v) Повѣдашѣ ѡ иноѣхъ старци тако сътвори по ѡ. нѣленѣ, єдиноѣхъ днѣмѣхъ іады
92 (197v) Глѣхъ ѡ етерѣхъ старци тако проси оу ба за зѣ. лѣ етеро дарованїе
94 (198r) Рѣ старецъ. хошѣхъ съ смѣренїемѣхъ повѣженъ быти
95 (198r) Рѣ старецъ. Не вѣди нерада ѡ братѣхъ слоужѣще ти
96 (198r) Брѣ въпроси старца глѣ. ѡуѣ аще живѣхъ съ братїа и видѣхъ вещь
97 (198v) Брѣ въпроси старца глѣ. что ѣ спѣканїе улькѡу
98 (198v) Рѣ старецъ аще кто реуетъ коѡѡу съ смѣренїемѣхъ
99 (198v) Рѣ старецъ аще ѡбращенѣхъ съ смѣренїемѣхъ млѣванїе да не имамы себе
100 (198v) Глѣше старецъ аще не би полагаалѣхъ хлѣбопеуѣхъ покровѣ
101 (199r) Рѣ старецъ хошѣхъ наоучень быти нежели оучити

*(215r) Паки тоиже урънець афанасіе повѣда намъ ѿ тѣмъже еѣпѣ аделѣѣ

*(215v) Глѣт же стѣи афанасіе сѣе ѣ ѣлѣтъ, иже хощѣ ѣе насладити сѣ

Chapter 17: (216r) ѿ любви слово, ѿѣ блви:~

- 1 (216r) Рѣ авва андоніе азъ оубо бѣ не вож сѣ нж любѣ его понеже любви во
 2 (216r) рѣ паки тако ѿ искрѣнѣ ѣ намъ животъ
 3 (216r) Ѣцѣ нитрѣнскыи аѣмонъ прѣиде къ ѿцѣу андонію и рѣ емоу. вижѣ себе
 4 (216r) Прѣиде авва иларіѡнъ, ѿ палестины къ ѿцѣу андонію въ горѣ и рѣ емоу
 6 (216r) Рѣ авва марко, ѿцѣу арсенію. поутѣ вѣгдаши ѿ ѣа ѿѣ
 7 (216v) Глѣше етерѣ ѿ братѣа тако сѣдѣшеамъ намъ иногда, и глѣхомъ ѿ любви
 8 (216v) Рѣ авва агаѡнъ. тако николиже не спѣ имѣше гнѣвъ на кого
 12 (216v) Рѣ авва піинъ. Сѣтвори силою своею не ѿловити никогѣ
 14 (216v) Бѣи иногда ѿцѣу павлу ходити сѣ братѣа по странамъ еѣпетскымъ
 15 (216v) Глѣхъ о ѿцѣ пафноути. тако не скоро піаше вина
 16 (217r) Рѣ авва иперхи. избави искрѣнѣго ѿ грѣхъ вес поношени елика тѣ
 17 (217v) Постникъ етерѣ видѣ вѣснѣ¹⁵⁶ жѣа сѣ, и не можаше пости¹⁵⁷ сѣ
 18 (217v) Два брата вѣста въ келиахъ и вѣше единъ старѣ
 21 (218r) Глѣхъ ѿ етерѣ старци въ скѣтѣ тако волѣ и вѣсхотѣ мало вѣкоусити
 22 (218r) Брѣа вѣпроси старца глѣа. два ест брата и единъ безмѣстѣуетъ
 23 (218v) Вѣпроси етерѣ братѣ старца глѣа како сѣ етери нѣхъ троуѣжащѣ сѣ
 24 (218v) Пондошѣ иногда трѣе братѣа на жѣтѣж и нажѣж сѣвѣ, ѣ нивѣ
 26 (219v) Два старца вѣста живѣща многа лѣта вѣкоуѣ
 29 (219v) Брѣа слоужаше етерѣу старцѣу болаѣу. приклаѣи же сѣ емоу славетѣи

Chapter 18: (220r) ѿ старѣе прозорлѣвѣ сѣо блви, оѣ:~

- 1 (220r) Ѣцѣу андоніѣу яви сѣ въ ѡустыни тако естѣ въ градѣ подобенъ тѣвѣ
 2 (220r) Брѣа иде въ келѣж ѿца арсеніа въ скѣтѣ и видѣ ѡкѣнѣемъ стаца вѣсего
 6 (220r) Отрокъ сынъ блѣженныи ефремъ и видѣ въ сѣнѣ видѣние тако вѣзрасте
 7 (220v) и паки видѣ етерѣ ѿ стѣхъ въ сѣнѣ
 3 (220v) Рѣ авва данілъ, оѣченикъ ѿца арсеніа тако ѿ инѣмъ етерѣ глѣше
 15 (221v) Глѣше авва макаріе и хотѣше оутѣшити братѣа тако иногда прѣиде
 10 (221v) Рече авва іѡанъ тако видѣ етерѣ старецѣ видѣние въ оужасѣ тако трѣе
 13 (222r) Ѣцѣу макаріе единъ живѣше въ велицѣи ѡустыно и вѣше его близѣ
 16 (223v) Глѣше паки авва макаріе, ѿ запѣстѣни скѣтѣстѣи братѣ

СЛѢА СѢВРѢШТЕАЮ БѢ В БРѢІ ЯМѢНЪ:~

- (224r) Многѣмѣтѣи рѣщедрѣи гѣ рекыи. иѣѣте и ѡбращѣте. и приметѣ¹⁵⁸
 (225r) Иже въ стѣ, ѿца нашего афанасіа великааго, патрѣарха александѣрскаго. слово
 ѡглавлено къ запѣвѣамъ бѣжѣамъ. вѣсѣамъ ѡвѣрѣшѣмъ мира и хотѣциамъ
 спасти сѣ:~

Вѣзлюбленни. потѣщиамъ сѣ ѿ спѣни нашеамъ. тако вѣрѣамъ сѣкращено ѣ проѣе, и не можѣтъ
 кто попѣши сѣ ѿ своѣи дѣши ... (230r) Проѣе оубо братѣе, въ сѣ прѣбывѣте. самѣпоѣѣхѣте

¹⁵⁶ The ѣ on the о seems to have been added later.

¹⁵⁷ Later another ти was added.

¹⁵⁸ This is the colophon.

сѧ· и не оунывайте· тако да сѣбѣиѣмъ нѧ г҃ъ своимъ заповѣдемъ днѣмъ и ноцѣмъ· и спѣтъ въ цр҃кви
своимъ невенчанъ:~

(230r) прѣпѣвнаго ѡца филимона ѡшельца· слово з҃ело полезно ѡ патерика¹⁵⁹

(230v) СЛОВѢ ѿ ПЯТЕРІКА, ѿУѢ БЛ҃ВИ:~

Повѣда намъ ѡцѣ Елисеи тако юнѣмъ ми сѣщюу болѣхъ до смьрти

(236v) Рече ѡцѣ исаніа· ѡ пѣти страсти брань вѣда оумножаетъ сѧ

Нѣсны самѡна сильнѣиши ни соломона мѣдрѣиши

(...) дьяволъ рыкаетъ тако левъ· ходитъ ищѣи кого пожрѣти

(237r) СЛОВѢ, ЕВЛОГІЯ СТАРЦА:~

Повѣдашъ намъ оученици авѣж [sic] евлѡгїа г҃лаше· тако егда послааше ны старецъ евлѡгїе въ
алѣксандрїѣ продати ржкоу дѣли наше тогда дааше ны заповѣди (...) (240v) а братъ твои ѡнь,
понижди сѧ естѣи годити бѡу· тѣмъже не можеш оуже видѣти его :~

(240v) Повѣда намъ авѣа ѡсѣдѣль г҃ла· тако азъ нѣкогда въ кинови ѡрекѡ сѧ

(242r) Г҃лаше тѣ старецъ великий аще хощете ѡ ѡца сѣти сѧ

(242v) Г҃лаше пакы ѡ ѡца вѣжиши оубо прочее ѡвѣжиши тако се смьртѣи приспѣ

(242v) ПОВѢСТЬ ПОЛЕЗНА ѿ ЖИТІЯ ѿЦЯ ВИСАРІѦНА:~

Видѣхомъ и великаго постника ѡца висариѡна вѣсѣко кротчайшаго и оумилени имѣща еже не
видѣхомъ ѡ иного ѡ оцѣ ... (246v) прѣвѣи вѣзъ пѣвали ѡ таковыа вѣды и пагоубы· помощи
прѣстѣи вѣж и ѣтнаго прѣрка и прѣтѣа ѡана крѣстителѣ· иже г҃авишъ ми сѧ:~

(246v) ПОВѢСТЬ ѢОФІЛА, АРХІЕПІСКА

алѣксандрѣскаго ѡ ст҃ѣмъ причащени:~

Г҃лаше ѡ братѣ нѣкоемъ тако бывшъ съборѣ въ ст҃ыѣ днѣ недѣла воста сѣи братъ по
ѡбѣщѣи вѣннѣи въ цр҃ковѣ ... (248v) и которыйжѡ ѡхождаше въ своѣ келиѣ славаши и
бл҃годаряши бѧ, даѣшаго себѣ по насѣ· томъ слава въ вѣкы· аминъ:~

(248v) ѿЦЯ ДОУЛЫ, СЛОВѢ:~

Г҃лаше авѣа данїилъ скитѣѡтинъ тако азъ и въ ѡбщественности сѣдѡ ѡ себѣ и въсѣ
искоушивъ ѡбрѣтохъ, тако въ ѡбщѣи жити пауе множицеж и скорѣе оуспѣхѣтъ ... (251v)
многими бо скръвѣми побаеъ намъ вѣннѣи въ цр҃тѣо нѣное ѡ христѣ исѣѣ г҃и нашемъ· емоуже
слава въ вѣкы аминъ :~

(251v) ТѢУНО СЛѢУИСАТНО, ЕУЛКОМОУ

стѣпени стѣрпѣи стоѣи теки вѣ страха вари нѣкогда петра ѡваннѣ прѣдъ оучини вѣннѣи
послоушаниемъ покаанїа, варивы и послоушанїа· дрѣгѣи же покаанїа· О покаанїи по пѣуенѣмъ· и
истиноѣ явленно, въ немъже и о вѣго въ годнѣи темнищи стѣхъ ѡсѣжени:~ Словѣ· ѣ· ѡуѣ
бл҃ви:~

Покаанїе естѣи възвращенїе крѣщенїю· покаанїе естѣи залогъ къ бѡу вѣторааго житїа· кажи сѧ
естѣи смѣренїю кѣпѣи ... (261r) донелѣже присѣтитъ тебе х҃с сн҃ъ бж҃ий и бѣи въ
въскрѣшени и по пѣуенїаго покаанїа· аминъ:~

(261v) Ѣ СТѢТИ, СПСОВѢ, СЛѢО. ѢУѢ, БЛ҃ВИ:~

¹⁵⁹ A three-line П-initial follows the 'title,' but the rest of the leaf is left blank.

Бож сѧ гл҃ати и жзѣкомъ коснѣти сѧ· страшиѣи повѣсти сѣовѣ· страшно бо есть о сѣи гл҃ати·
бѣ во нашѣ днѣ прѣданъ бѣ въ рѣкы грѣшникомъ и нечѣстивымъ ѹлкомъ ... (265v) и тѣмъ
кроуѣшныѣ, и плача вѣчнаго· да гл҃а и бл҃ва· слава извоушомѣ· спасти грѣшника· многыми
щедротами милосердіа его. аминъ·: ~

(265v) **СТТО ЕФРЕМА СЛ҃О О ПІКІЯНІИ. БЛ҃БИ ОУѢ**

Оумили сѧ дш҃е моа оумили сѧ ѡ всѣхъ благѣхъ іакже прижа еси ѡ бѣ и не сѣхрани (...)¹⁶⁰
(269v) и сѣть кажѣи сѧ. помли сѧ емоу, да ны введешь въ цр҃тво нѣное· іакѡ томѣ пѣбаетъ
слава и покланѣніе· сѣ ѡцѣмъ и стѣмъ дх҃омъ и нинѣ и пр҃но и въ вѣкы вѣкомъ·:

(269v) **СТТО ЕФРЕМА, СЛ҃О; Ѡ СЖДѢ·БЛ҃БІ**

Приндѣте всѣи братіе послѣшаніе мене малааго ефрема и посадиѣ сѣдиѣ своѣи мыслѣ· да
оуѣдиѣ своа сѣца ... (271v) побивѣ своѣи главѣ іакѡ иноша¹⁶¹ въ вранѣ всѣмъ въкѣ прѣжѣ
рѣнныимъ противѣ и повѣжѣ ѡ х҃ѣ ісѣ спасенѣ вѣдетъ аминъ·: ~

(271v) **ЖИТИЕ И ЖИЗНЬ· СТѢІХ ѠЕѠРЫІ**

Вѣ днѣ зинона цр҃ѣ и григоріа епарха сѣца въ александри и жена етера именовѣ ефедора
мѣжа та красна видѣніемъ и богата родителіи вѣщи сѧ гл҃а· та бо сѣ ал҃глы ликѣствова ...
(279v) сѣщи толики напасти (...) да млиѣ сѧ оубо и мы вѣрѣсти сѣдне сѣ неа· бл҃годатиа
и ѹлкоуби (...) гл҃а нашего іу х҃а· емоуѣ пѣбаетъ слава, ѹчстѣ и покланѣніе ѡцѣ и снѣ и
стѣмоу дх҃ѣ нинѣ и пр҃но и въ вѣкы вѣкомъ аминъ·: ~

¹⁶⁰ The text continues on the next page, but the first two lines are illegible.

¹⁶¹ Above и is written ю.

2. Decorated initial letters



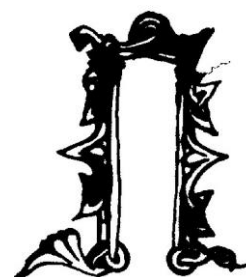
1r



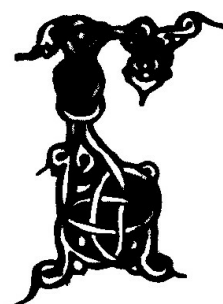
29r



38v



40v



49r



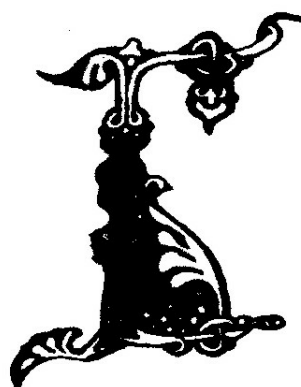
62r



75r



79v



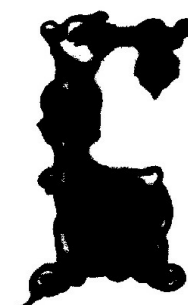
85r



86r



89v



114v



129v



130v



131r



132v



133v



152v



158r



167r



174v



181v



187v



201v



204r



211v



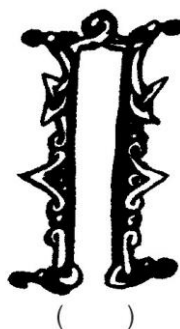
216r



220r



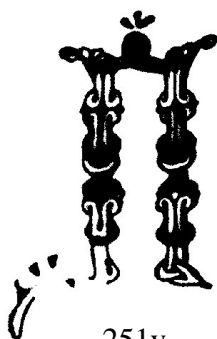
225r



230v



248v



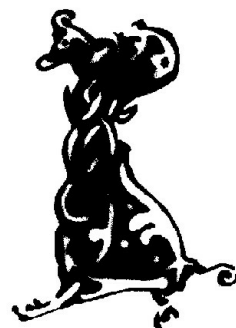
251v



261v



265v



271v

3. Samples of scribes' handwritings

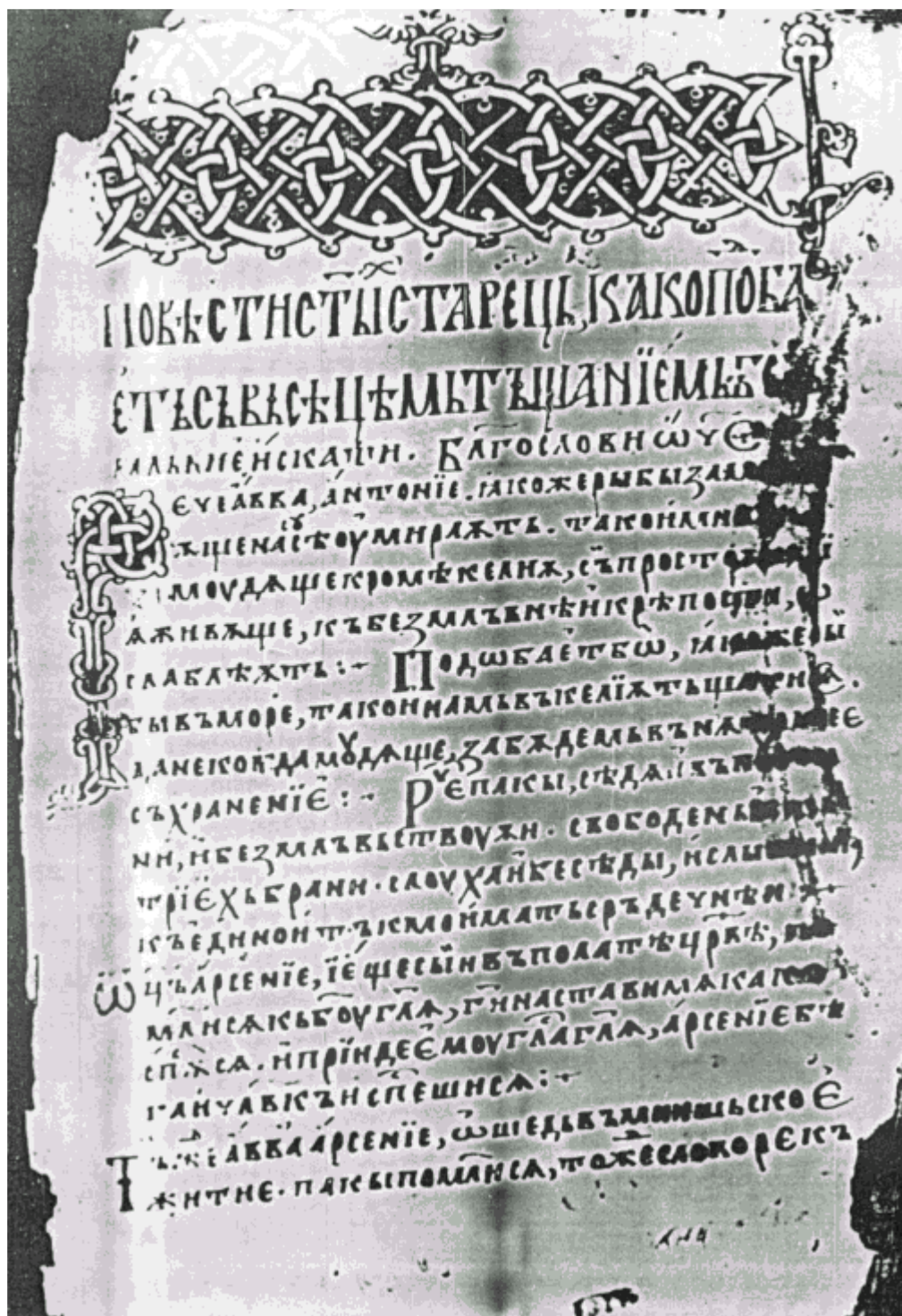


Figure 1. Cod. Krka 4, scribe A (Vissarion), f. 1r

ІАША ГЛА ГЛАЩЕ МОУ. АРСЕНІЕ БѢГАН, НА
 ТН, НЕ БѢЗМАЛѢСТВОУН, СИН БО СЖТѢ КОРОЕН
 ЗГРѢШНЮ:— ПРІНДЕН МОГДА БЛАЖЕНН
 ФІОФІЛЪ АРХІЕПІСКОПЪ, КЪЩОУ АРСЕНІЮ,
 СЪКНА ЗЕМЛѢ ТЕРОМЪ. НВЪ ПРІШАЛШЕ СѢ
 РЦА, АРХІЕПІСКОПЪ СЛЫША ТНШ НЕГО СЛОВО.
 МАЛО ЖЕ ПОМАЛУ АВЪ СТАРЕЦЬ, ШѢЩА КЪН
 ІА. АЩЕ РЕКЪ МАЛАСЪ ХРАНИТИ. ШНН
 ЖѢЩАШЖЕ СЪ ХРАНИТИ. РЕЧЕЖЕ ІА
 ХѢ ЦАРЕЦЬ. ІА ДЖЕ АЩЕ СЛЫШИТИ АРСЕНІА, НЕ
 ТЕРЯТИ ЖАНТАСА:—
 НМОЖЕ ПАКЪ ІА ЗВОЛА АРХІЕПІСКОПЪ, ПРІН
 ІАЩЕ МОУ. ІА ПОСЛА ПРѢЖЕ ВІДѢТИ АЩЕ ШѢ
 РЦА КЪ МОУ. ІА ЦАРЕЦЬ КЪЗѢТНЕ МОУ ГЛА,
 АЩЕ ПРІНДЕШН, ШѢРЪЗЖТН. ІАЩЕ ТЕКѢ ШѢ
 ВРЪЗЖ, НВЪ СѢМЪ ШѢ ВРЪЗЖ. ТОГДА ЖЕ НЕ СЖ
 ДЖЕ. СЛЫШАВЖЕ ТО АРХІЕПІСКОПЪ РЕЧЕ. А
 ФІОФІЛЪ ГЛА ТНШ ГРАДЪ ХЖЕ НЕ НДЖЕ КЪ ТОМУ:
 ІА ІАЩЕ МОУ АРСЕНІЕ ВЪЗМАЖЕТО. НЕ БѢТѢ ОУ
 ТРЪПІЕ ДВНЖЕ АВѢПРОМЪ. ІА РЕСТАРЕЦЬ,
 БРАТІЕ, ЧТО БѢТѢ ПРѢЖЕ, СѢН. ГЛАШЖЕ МОУ,
 ТРЪПІЕ СѢТѢ ШѢ. ГЛА НМЪ СТАРЕЦЬ. КЪН
 ІАТННЖ, АЩЕ КТО СѢДНТѢ ВЪ БЕЗМАЛѢВН, ІА
 ХСЯ ВІШНТѢ ГЛА ПТНН, НЕ НМАТѢ МОУ СѢ
 ПОГОЖЕ БЕЗМАЛѢВН. ІА КОМАДЖЕ ПАЧЕ КЪ
 ІА МАЩЕ ШѢ ОУМЪ ТРЪПІА СЕГѢ:
 КДАЩОУ ІА МОГДАЩОУ АРСЕНІЮ ВЪКАМЪ

Figure 2. Cod. Krka 4, scribe A (Vissarion), f. 1v

[illegible]

Figure 4. Cod. Krka 4, scribe C (from line 22), f. 66r

[illegible]

Figure 5. Cod. Krka 4, scribe C, f. 66v

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Figure 8. Cod. Krka 4, scribe E, f. 103v

Figure 9. Cod. Krka 4, scribe F and other scribes, f. 115r

ВНЖЕВЪСТЫ СМЪ НАШЕГО АѢА
 НАІІАКІАНКААГО, ПАТРІАРХА АЛЕУАН
 ДРІКАГО. ІАВКОУГААКАЕНО. ПЪЗАПО
 БѢДІМЪЖІАМЪ. КЪСѢМЪЖІАМЪ
 МІРА. НХЪТАЦІНАМЪ СПАСѢА: - ѿ
 ѿЗАНКАЕІННІН. ПОТЪНІАБѢОУПІННАШЪМЪ.
 МКОУРѢМАДЪКРАУНОУПІННАШЪМЪ.
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 ТЪАІНІА. ІАКОЖЕМОЖЕТЪКТОУПІННАШЪ
 ДІНІАМЪКОУСАНАШЪ. НАДЪУПІННАШЪ
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 ОУГОДІННАШЪПАТІКААКОУПІННАШЪАДІА
 АНІАІАШЪАКІАКІАКІА. ІАЦЕМОЖЕТЪСѢ
 ПАТІКААМЪАДІАКІАКІА. ІАЦЕМОЖЕТЪСѢ
 ІАЦЕМОЖЕТЪСѢАДІАКІАКІАКІА. ІАЦЕМОЖЕТЪСѢ
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 ІАЦЕМОЖЕТЪСѢАДІАКІАКІАКІА. ІАЦЕМОЖЕТЪСѢ
 ІАЦЕМОЖЕТЪСѢАДІАКІАКІАКІА. ІАЦЕМОЖЕТЪСѢ

Figure 11. Cod. Krka 4, scribe H, f. 225r

БѢДѢ И МО: ВЪ СЛѢДѢ И ПѢНИИ: И ПѢНѢ ХА.
 АХОМЪ И ХЪ - ЛОУЧЕ БОЕ СМЪЛЪЛЪ У. ИИ: НЕ
 ЖЕЛН БЪДѢННЕ ВЪ СОУЕ ПНЪ ИХЪ: ПЛЪТЪ И
 ЗГАНѢТЬ С ПРАСТН. СЛАТЪ ХЪ ЖЕ Р
 ЗАЖѢТЬ СЪ БЪДѢ ЕЖЕ НОБЪЛЪ
 ЦАТН УЛІА. РАЖАЕТЪ СЛАТЪ РѢННЕ:
 СЛАВА ЖЕ УЛЪ, РАЖАЕТЪ ПРѢЗОР
 СТВО: - БЕЗЪ ГНѢВНЕ, РАЖАЕТЪ КРО
 ТКОСТЪ: - ПАКЛАТЪ ЖЕ ЗЛОБНА РАЖА
 ЕТЪ ЛАГОУБЪ: - ЕЖЕ ЛН БНТИ ПРОСТРА
 НІТВО: О ГАНѢТЬ ДѢЛО ДѢТѢЛН: ПѢ
 СНОТА ЖЕ СЛАТЪ РѢТЬ С ПРАСТН: - ЖЕЛ
 ННЕ БРАШЕННОЕ, ИИТЪ ЕТЬ С ПРАСТН: -
 ВЪЗДРЪЖАННЕ ЖЕ О ГАНѢТЬ ИХЪ ОУ
 КРАШЕННЕ ТѢЛѢСНОЕ, ДШН РАЗВРАЩЕ
 ННЕ: - СЪДРЪЖАННЕ ЖЕ ПѢЛА, ОБНОВЕНІЕ
 С ДШН: - ПРѢОБНДѢННЕ ТѢЛА, СПЕННЕ
 ДШН: - ЕЖЕ ВЪЗННІАТИ ГОРѢВЪ СЕГДА:
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 ДѢТѢЛН: ЕЖЕ ХРМНІТНОУСТА, ВЪЗД
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 ЛН: АЕ ЖЕ ТВОРИТИ СВОЮ ВОЛѢ: ЗНАМѢН
 ЕТЬ НЕ РАЗОУМІНЕ: - ПОУЧЕННЕ ВЪСТР

Figure 12. Cod. Krka 4, scribe F, f. 226v

271 v

БЛАЖЕННУЮ СЕБѢ СЛАВУ И ПОСЛАНИИ КЪ КСѢДНИ
И ПОХОТИ СЛОВОУ СВОЕМОУ И ПРИКОСНО
ВЕНІЮ НА ДУШУ СВОЮ И КЪ СЛАВѢ СВОЕ
И ПОСЛАНИИ КЪ КСѢДНИ И ПОХОТИ СЛОВОУ
СВОЕМОУ И ПРИКОСНОВЕНІЮ НА ДУШУ СВОЮ
И КЪ СЛАВѢ СВОЕ

ЖИТЕИЖИЗНСТІА ОЕОІРЬІС

ДА ИИЗНОВА ИЩЕ ПОГРЕБОУ СЕ ПАРУ
 РАЩА КЪ ЛЕКСА НА ДРИ И ЕМЛЕ ТЕРЗА НА
 НЕЩЕ ФЕОДОРА ЧЕДА ТА КРАСНА И НА
 ИМЕА КЪ БОГА ТРОДНТЕЛИ КОЩИНСА
 РАТА БОСЪЛГА ШАН КЪ СТОВА. ИЛИ

Figure 13. Codex Krka 4, scribe A (line 21) and scribe H, f. 271v