

Corpus of Old Slavic Texts from the XIth C.

Introduction by R. Pavlova

A relatively small number of manuscripts has been preserved of the XIth c. Slavic Orthodox literary texts. On the whole, they represent codices written in Bulgaria or Kievan Rus'. The present corpus comprises texts copied by the Eastern Slavs in the XIth c. from Old Bulgarian manuscript books. It is namely texts from the XIth c. which are the oldest preserved East Slavic Christian manuscripts (Kievan Rus' was officially baptised under Prince Vladimir in 988).

This is the first attempt ever at creating an electronic corpus of these earliest manuscripts. It was carried out under the research project between Sofia University "St. Kliment Okhridsky" and NTNU-Trondheim in the period 1996-1999.

Participants in the project. Heads: Prof. Rumjana Pavlova (on the Bulgarian side), Prof. Jan Ragnar Hagland (on the Norwegian side). On the Bulgarian side: Prof. Ivan Kasabov, Dr. Subka Bogdanova, Dr. Tzvetana Raleva, Dr. Rostislav Stankov, Dr. Veselka Željazkova, Tzenka Doseva. On the Norwegian side: Prof. Lars Hellan, Prof. Mila Vulchanova, Dr. Valentin Vulchanov; from the Computer Section at the Faculty of Arts, NTNU: computer engineers Kirsti Rye Ramberg, Bjorn Grønnesby.

The East Slavic Christian texts from the XIth c. are copied from the corresponding Old Bulgarian translations from Byzantine Greek made or edited in Early Bulgaria. The historical circumstances were such that Bulgaria played a significant role in the process of Christianization and the spreading of literacy in the Kievan state. As A. A. Šakhmatov notices, from the very beginning, the Byzantine influence was transferred to Russia through the mediation of Bulgaria, already incorporated in the Byzantine

church-religious culture.¹ According to A. I. Sobolevskij, we "can unhesitatingly claim that Russia received from Bulgaria the greater part of what she possessed".² These thoughts are not isolated in Palaeoslavica studies. The fact that, along with the Christianization, the rich Old Bulgarian literature was passed on to Rus' is considered convincingly proved. Therefore the present corpus of texts is of great importance not only for the history of the East Slavic writing culture, but for Old Bulgarian writing culture, as well as for the Old Slavic Orthodox culture in general.

The beginning of the Slavic letters

As is well known, the beginning of the Slavic letters, is connected to the names of the saint brothers Constantine-Cyril and Methodius, who created the Glagolitic alphabet. Their translations from Byzantine Greek lay the foundations of a literary language based on the Thessaloniki Old Bulgarian vernacular. Together with their disciples they preached in Moravia (for 22 years, starting in 863) and in Pannonia (for 7-8 years) thus spreading the Slavic letters. In 869 the younger brother, Constantin-Cyril died, however Methodius continued their work until his death in 885. The Slavic mission among the Western Slavs suffered defeat after the death of Methodius, however their work gained a considerable and prolonged success in Bulgaria. During the IX - Xth c. Bulgaria was an important political entity over a large territory. The country was christianised in 864. The Baptist, Prince Boris, cordially received Constantine-Cyril and Methodius' disciples in his capital Pliska providing them with all the conditions for developing their literary activity. There were two big cultural centres in Bulgaria at the time – the Pliska-Preslav centre (in the North-Eastern part of the country, Preslav became capital in 993) and the Okhrid centre (in South-Western Bulgaria). The Old Bulgarian basis of the literary language was extended by embracing (along with the Thessaloniki vernacular) the North-Eastern and South-Western Old Bulgarian

¹A. A. Šakhmatov, "Zametki k drevnejšej istorii ruskoj cerkovnoj žizni," *Naučnyj istoričeskij žurnal*, 1914, N 4, pp. 49-52.

²A. I. Sobolevskij, *Drevnjaja cerkovnoslavjanskaja literatura i ee značenie*, Khar'kov, 1908, p. 136.

dialects. The old translations were edited during the IXth – Xth c. in Bulgaria, new translations were made and original works were written. During the reign of King Symeon (893-927) and that of his son Peter (927-969) the literary language was polished and normalised according to the Old Bulgarian standards. In Tzar Symeon's time the Cyrillic alphabet was introduced. This rich literature was passed on to the other Orthodox Slavic countries. The Orthodox Slavic literature spread in Serbia, which in Tzar Symeon's reign was within the borders of Bulgaria. The process of Christianization of Serbia was completed during the reign of the Bulgarian King Samuel (†1014). Kievan Rus', formally baptised in 988, received the body of Christian books from Bulgaria in a complete form. Due to the fact that the religious Orthodox texts were considered as sacred, the Eastern Slavs sought to copy the texts punctually, thus creating exact copies of the Old Bulgarian books. However the Bulgarian texts contained some phonemes and sound combinations alien to the vernacular pronunciation of the Eastern Slavs. Firstly, these are the nasal vowels (with their graphic design in the Cyrillic alphabet: ѡ, ѣ, ѥ, ѧ), which became extinct already before the arrival of the Slavic letters in the East Slavic language territory. The segment [æä] in the place of the Proto-Slavic ***dj** was also absent: the Proto-Slavic ***dj** became [æ] in the Eastern Slavic vernacular, while the combination [æä] (but not in the place of ***dj**) became possible only after the loss of the weak reduced vowels [ú] and [ü], that is, by the XIIth c. Differences of this kind demanded a “russification” of the rules of pronunciation. Indeed, in Old Russian church pronunciation [ó] sounded in the place of ѡ, [jà] and [a] in the place of ѣ, [æ] in the place of ѥ. Church pronunciation dictated the changes in Old Russian orthography, where writing ѧ in the place of ѡ and æ in the place of æä became standard by the XIIth c. The Old Russian Metropolitan see introduced other orthographic standards as well, for example, regular writing of -òü in 3rd person forms of verbs, ú and ü before sonants and between consonants, that is the combinations ***túrt**, ***türt**, ***túlt**, ***tült**; the writing of ù remained, however in pronunciation it sounded as [ø÷] and not as [÷] according to the

Russian vernacular. Besides ¹ in the place of ©, ^{ÿ/â} in the place of - and æ in the place of æä, the other orthographic and pronunciation rules mentioned above were specific not only to the Old Russian orthography, but existed as variants in the Old Bulgarian writing system as well: in some Old West-Bulgarian dialects [ø÷] occurs in the place of [øò] reflecting the Proto-Slavic *tj; in the North-Western Old Bulgarian dialects *túrt, *türt, *túlt, *tült occur too, rather than just *trút, *trüt, *tlút, *tlüt as in many other Old Bulgarian dialects; in Old Bulgarian manuscripts -òü occurs as a variant of the broadly accepted -òú in the 3rd person form of verbs. In other words, in XIth c. Old Russia the Old Bulgarian books were not “translated”, but copied. At the same time the church pronunciation was relatively sparingly russified and some sounds and sound combinations unacceptable for the Old Russian articulatory apparatus (in the vernacular language), but acceptable for the Old Bulgarian language, both in its vernacular and literary form, were avoided. This “russification” gradually passed over from pronunciation to the graphic³ and orthography. During the XIIth - XIVth c. the so-called orthographic russifications get standardized in the Old Russian writing system in two ways: 1) the choice of the Old Russian variant owing to the absence of the relevant sound, as, for example, ¹ in the place of ©, æ in the place of æä; in pronunciation there was [ja], [’a] in the place of -, ^a, however orthography had its own rules tolerating both - and ^{ÿ/â}, as well; 2) the choice of one of the Old Bulgarian variants, which were present in the Old Russian vernacular pronunciation as well, as, for example, *túrt, *túlt, *türt, *tült, the variation in writing -üp, -üÿ, -üþ, -üâ and -₃p, -₃ÿ, -₃þ, -₃â, the ending -òü in the 3rd person form of verbs in present/future simple tense, the endings -î¹, -â¹ and some other. The Old Russian church texts from the XI - XIVth c. feature non-normative russifications, as well.⁴ The

³ See, for example, the unregular and still nonnormalized writing of ¹ in the place of ©, or © in the place of the original ¹, sometimes ^ÿ and ^â in the place of -, or - in the place of the original â and ^ÿ in the present corpus of Old Russian manuscripts from the XIth c.

⁴ On normative and nonnormative russifications see, Pavlova, R. *Peter Černorizec. Starobulgarski pisatel ot*

developing processes of russification (on graphic, orthographic, grammatical and vocabulary levels) stop, alter or continue during the XIIth - XIVth c. They show a tendency of archaization in the period of the Second South-Slavic influence (from the end of the XIVth c., the XVth, the XVIth, and to some degree in the XVIIth c.). In Old Russian church literature from the XIth c., however, the russification on the specific language levels is not so common and still irregular, in the sense of standards of the literary language. The Old Russian texts from the XIth c., with the exception of certain preserved official documents, contain quite a small stratum characteristic of the language of the Eastern Slavs. The Old Russian men of letters endeavoured to copy the texts carried over from Bulgaria, which were understandable for them owing to the common language basis inherited from Proto-Slavic. On the other hand, however, due to the sacral nature of the texts, they copied and carried over phonetic, orthographic, and grammatical Old Bulgarian characteristic features, which were absent in their native language and in many cases, on the vocabulary level in particular, were incomprehensible to them.

Significance of the Corpus

The Old Russian manuscripts from the XIth c. contain Old Bulgarian texts with quite small stratum of graphic and phonetic russifications. In this way they can serve for the extension of the scholarly conceptions about Old Bulgarian literature. On the other hand, the texts were current in the East-Slavic milieu and have great significance for the study of the oldest literary culture of the Eastern Slavs. In a more general sense, they represent material for studying the Slavic culture of the initial literary period.

The manuscript texts were entered in electronic form accurately, the scholarly team copied the texts from the originals (based on microfilm and photocopy back-ups), thus guaranteeing precision and seeking to correct the misprints in various previous editions.

This first electronic corpus of Old Slavic manuscript texts from the XIth c. provides scholars with invaluable material on a large-scale. It can be used not only by palaeoslavists, but by Byzantologists, theologians, historians and by everyone who studies the old spiritual culture of the Orthodox Slavs as well.

Content of the Corpus

As already emphasised above, the texts of the nineteen East-Slavic manuscripts from the XIth c. included in the corpus are written down according to the originals. For this purpose we used microfilms and photocopies owned by Sofia University and NTNU Trondheim. The available editions of the manuscripts served as an additional source for comparison with the originals. The corpus does not include the Office Menaia for May, the so-called Putjatin *Menaia* from the XIth c.⁵ The microfilm of this manuscript is available in Bulgaria. However, due to the fact that no complete edition of the text was available while work on the current corpus was in progress, we did not get permission in time to edit the text. Another fragment deserves comment. This is the so-called Novgorod (Kuprijanov's) folios, which are kept in RNL, number: F.p.I.58. The manuscript contains two folios with excerpts from the Aprakos Evangelium. Scholars attribute them sometimes to the Old Bulgarian⁶, sometimes to the Old Russian⁷ literature. A thorough study of the text of the preserved Novgorod folios characterises them as a text written on Old Bulgarian territory. The ending -òü in the 3rd person form of verbs, attested inconsistently in these two folios, features in Old Bulgarian manuscripts as well; the nasals stay in their etymological place; ú and ü show e typical Old Bulgarian writing, already with the loss of the week ú and ü: êòî f.1b, 11, 16, äíà l.1b, 12, íèèòî f.2b, 12; the ending -îî ú (for

⁵ The manuscript is kept in St. Petersburg, in the Russian National Library (the former State Public Library E. M. Saltykov-Ščedrin) under the number Sof. 202.

⁶ Minčeva, A. *Starobulgarski kirilski otkusleci*, Sofia, 1978, pp. 45-56 (with the edition of the text and literature about the manuscript); *Starobulgarski rečnik*, T. I, Sofia 1999, p. XVII.

⁷ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihja v SSSR (XI – XIII v.)*, Moskva, 1984, pp. 45-56 (also literature about the manuscript); *Staroslavjanskij slovar' X – XI vv.* Moskva 1994, p. 9.

example, *âëâñî ù âëëêî ù f.2a, 18-19*), which is traditionally considered of Moravian origin, features in Old Bulgarian literature as well. Since the Novgorod folios do not feature any specific russifications we did not include them in the corpus of manuscripts written in East-Slavic language environment. The homilies by Cyril of Jerusalem, kept in the State Museum of History (GIM) in Moscow under the number Sinod. 478 and believed by some scholars to date from the XIth c. are not included in the present corpus. I have worked with the text of the manuscript and agree with the opinion of its somewhat later dating. Two folios of the Office *Menaia* for March of the XIth c., kept in RGB⁸ in Moscow under the number M 1337 are preserved in Old Russian literature. These two folios are not included in the corpus since we do not have at our disposal the microfilm, while in I. I. Sreznevskij's edition the text is rendered from a manuscript from the XVth c. – Sinod. 172 (kept in GIM)⁹

The present corpus includes the following manuscripts, copied in the XIth c. on the territory of the Eastern Slavs in Kievan Rus'.¹⁰

1. *The Ostromiri Gospel 1056-1057* – a short Aprakos Evangelium kept in the Russian National Library (RNB) in St. Petersburg, number: F.p.I.5. The manuscript has 294 folios. It contains readings of the short Aprakos, morning and Sunday Evangeliums, Calendar, Evangeliums on different occasions, readings for the hours of Passion Friday.¹¹ The Ostromiri Gospel has echphonetic signs. The text is copied from an East-Bulgarian original. The manuscript shows some errors in the use of nasals, however the East-Slavic standard of their writing is still not worked out. Although rare, it contains other russifications, as well, for example, the text features three cases of full vocalism, two of them in the first section of the Afterword, where the copyist used

⁸ See *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihjsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 63

⁹ I. I. Sreznevskij, *Drevnie slavjanskije pamjatniki jusovogo pisma. S opisanimi i zamečanimi ob osobennostjah ih pravopisanija i jazyka*. St. Petersburg, 1868, pp. 166-173.

¹⁰ Detailed bibliography on the manuscripts see in, *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihjsja v SSSR (XI – XIII v.)*, Moskva, 1984.

¹¹ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihjsja v SSSR (XI – XIII v.)*, Moskva, 1984, pp. 34, 33-40.

Old Russian realia $\text{íîâýâîðîäý, âîëîä}_\text{,î}_\text{,ðà}$. The Afterword is on ff.294 and 294v., and consists of two sections. The first one (beginning: $\text{ñèàâà òááý ä}_\text{,}...$, end: $\text{ñúäðüæ-ùâ îîð}^1 \text{÷áí}_\text{,â} \text{ñâîâ} < \text{àî}_\text{,íú} < 7$) undoubtedly is left by the Old Russian copyist. He conveys the date of the writing of the manuscript: from $\text{sô}_\text{;â}$ (6564=1056) to $\text{sô}_\text{;â}$ (6565=1057). The Old Russian copyist reports that he has written the text of the Gospel for the governor of Novgorod Ostromir (hence Ostromiri Gospel). The second section of the Afterword (beginning: $\text{àçú äð}_\text{,âîð}_\text{,} \text{ä}_\text{,ýêîð.}$), probably, ascends to the Bulgarian manuscript, from which the Old Russian man of letters copied the text. According to some scholars, the original of the Ostromiri Gospel belonged to the Bulgarian Royal library.¹²

The Ostromiri Gospel is the oldest dated East-Slavic manuscript which has reached us. It was found in 1806 among the personal belongings of Empress Catherine the Great and handed over to the Public Library (now the Russian National Library). It is also known that in 1701 the manuscript was in the Moscow church *Voskresenie slovushego* (The Resurrection of the *Wording*) in the Kremlin, and was transferred to Petersburg in 1720.¹³ Some of the folios of the Ostromiri Gospel have no text at all: ff.1v., 87v., 126a are taken by miniatures, while ff.57a, 87a, 125 (both sides), 126v. are empty.

The corpus has used the text from the facsimile edition "Ostromirovo evangelie 1056-1057", Leningrad 1988 g., which excellently reproduces the original of the manuscript. When reproducing the text the rare marginal notes, for example, on f.11a, b – 17c, are not recorded. The sign † inscribed above the line to designate ¹ (ó) is preserved.

2. *The 1073 Miscellany* (*Symeon Miscellany* or *Svjatoslav Miscellany*). The manuscript is kept in the State Museum of History (GIM) in Moscow, number: Sinod. 1043. The manuscript comprises 266 folios and according to its contents is a compendium, or as

¹² See Ščepkina, M. V. "K izučeniju Izbornika 1073 g.," *Izbornik Svjatoslava 1073 g. Sbornik statej*, Moskva 1977, p. 233.

¹³ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 34.

The date in the 1073 Miscellany was inscribed by the copyist *Ēīāīī* on f.263c-d: #ōīā (6581=1073). It is considered that the manuscript belonged to Patriarch Nikon and was kept in the Voskresensk monastery of New Jerusalem, where it was found by K. F. Kalajdovič and P. M. Stroev in 1817 and handed over to the Synodal library in 1834. The manuscripts of the Synodal library are kept now in GIM. The manuscript is not entirely preserved. The text breaks off between the folios 4 and 5, 7 and 8, 11 and 12, 130 and 131.

In the corpus the text is entered according to the facsimile edition "Izbornik Svjatoslava 1073 g.", Moskva 1983, which excellently reproduces the original manuscript. The Bulgarian typeset edition "Symeonov sbornik" (po Svetoslavov prepis ot 1073 g.) T. 1. Isclodvanija i tekst, Sofia, 1991, pp. 201-725 was also used. The two later interpolations in the manuscript (the marginal note by Bishop Dionysius on f.122d and the text on f.127c-d) are not reconstructed. Due to technical reasons, the palatalised *ý* in the text is inscribed as the simple letter for *ý*. All instances of palatalised *ý* in the manuscript text are marked in the edition from 1991. The sign † inscribed above the line to designate ¹ (ó) is preserved. The special letters for palatal *ë*, *ì* and *í* are rendered by the character combinations of *ë*, *ì*, *í* and the sign † in the corpus text. On f.1v there is a miniature depicting the family of Prince Svjatoslav with the inscription: æâèá , ý ñðäöà ì îpâî â , íá ìðýçüð , íü ìð , ì , í¥ âüñ- , ìîî , ë¹ , í¥ âúëýáú" îëüâú" äàä" ðwì àíú" ýðîñèââú" êí - â¥í , ñðññèââú. F.2a has the miniature of Christ on the throne with the text: á©ä , õðñðîîèþá , âý , äø , ðâîp , âú îðúì üøðáí , p âýíüöâì ú âú íâîðýáðüâîî ¥ , âýêú âýêîî ú àì , íú. The signs of the zodiac are found on ff.250a and 251a, on the sidelong and lower margins with the inscriptions: ñððýëüöü , âîâîëý , öü , îâúíú , ðâëüöü , áë , çíüö¥ , ëââú (f.250), -ðüì ú , ðâëú , äýâ , öà , ñèîðì , ð¥áà , êîçüëüðîâú (f.251). Folios 3a, 3v, 128v are taken by miniatures (portraits of the Church Fathers) without inscriptions.

3. *The 1076 Miscellany*. The manuscript is kept in RNB, in St. Petersburg, number: Erm. 20. The manuscript consists of 277 folios.

According to its contents it represents a compendium. It comprises articles, such as: the Oration of a certain father to his son, the Punishment of the rich, why should the true believer have faith, the Punishment of Isihiah (a compilation of works by Nilus of Sinai), Wisdom of Jesus the Son of Sirach, various sermons by John Chrysostom (both original and attributed to him), by St. Basil the Great, from the *Paterikon*, from the *Climax* (the Ladder) and others. The 1076 Miscelany was composed in Bulgaria, or, according to some scholars, in Kievan Rus'. However the texts, included in the compendium, originally belonged to the Old Bulgarian literature. The date #s»i ä (6584=1076) was recorded by the scribe *Ēîâíí* on ff.275v - 276 with the explanation that the manuscript was written in the time of Svjatoslav, the Prince of the Russian lands. The manuscript came in the former Public Library (now the Russian National Library) in 1852 from the Ermitage collection where it was acquired together with the other books of prince Ščerbatov in 1791.¹⁸ The text in the 1076 Miscellany breaks off between the folios 79 and 182, 181 and 142, 84 and 85, 133 and 188. In Medieval studies there is no evidence about an analogous Byzantine compendium. So far, Greek parallels have been found approximately for half of the texts in the Miscellany. No other complete Slavic copy of this monument is available. This is what determines its uniqueness in Old Slavic literature. The manuscript has come down to us in a bad condition. It was badly affected not only by time, but also damaged by repeated restorations. It should be noticed that restoration of written texts of such a big scale is exceptional in the history of Russian palaeography.¹⁹ During the “restoration” and “research” work in the past the sequence of the quires was also confused, so that the pagination of the folios does not reflect the correct sequence order of the manuscript text. Under the reproduction of the text for the purposes of the electronic corpus we have stuck to the precise professional type-set edition from 1965 (see footnote 19).

¹⁸ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 42.

¹⁹ See *Izbornik 1076 g.* Izd. podg. V. S. Golyšenko, B. F. Dubrovina, V. G. Demjanov, G. F. Nefredov. Moskva, 1965, p. 33.

4. *Archangel'sk Gospel of 1092*. The manuscript is kept in the Russian State Library (RGB, the former Lenin Library) in Moscow, number: M 1666. Folio 178-178v was written in the XIIth c.; folio 177b was written later too (XIIIth c.). Folios 1 - 177 were copied in the XIth c. (1092). On ff.174b-175 there is a record by the copyist; his name was *Ī è÷üêà*. The record of the other copyist is on f.177, who left the date of the completion of the manuscript: *#sō* (6600=1092). According to its contents, the manuscript is a short *Aprakos*, which, due to the loss of folios, starts with the readings on the Week of the Woman of Samaria Ff.123-173 have a calendar with readings on selected memories and feasts. Ff.173-174b contain instructions about the readings on specific occasions. Ff.175-177 contain Sunday mornings Evangeliums. There are omissions in the Archangelsk Gospel because of loss of folios or whole quires;²⁰ the beginning is missing, too.

The Gospel is called *Archangel'sk*, because it was brought in Moscow from the town of Archangel'sk. This is recorded by A. E. Viktorov on the inner side of the index cover: "Jan. 1877, Incom. N 1666. Purchased from the Museum's commission-agent Bol'sakov, who received it from Archangel'sk."

For the purposes of the corpus the text is reproduced from a microfilm by comparing it to the text of the last edition: "Archangel'skoe evangelie 1092 g. Issledovanija". Drevnerusskij tekst. Slovoukazateli. Moskva 1997.

5. *Office Menaia for September of 1095-1096*, ff.9-176v, while ff.1-8 are from the XIIIth c. The manuscript is kept in The Russian Public Record Office of Ancient Documents (RGADA), the former Central Public Record Office of Ancient Documents (CGADA), in Moscow, number: f. 381 (Sin.tip.) N 84. 176 of the manuscript folios date back to the XIth c. According to its contents, the manuscript represents an Office *Menaia* for September of the full-corpus type. The text on the first folios (1-8) was written in the XIIIth c. to fill in the lost beginning of the manuscript. The whole complex of Office

²⁰ See the work by M. A. Sokolova, "K istorii zvukov russkogo jazyka. Rukopis' Moskovskoj biblioteki im. Lenina N 1666", *Izvestija Akademii nauk, Otdelenie russkogo jazyka i slovesnosti*, t. III, kn. 1, Moskva, 1930, pp. 75-135.

Menaia texts - 12 books was translated in Bulgaria during the Xth c. It was V. Jagič who dated the writing of the manuscript by comparing the *Menaia* for September to the *Menaia* for October. He ascertained that both manuscripts were copied by the same scribe. His name was **Äúì úêà** (in baptism **Βêîâ**, Jacob). In the October *Menaia* **Äúì úêà** recorded the date of writing: the 26th of March, 6604=1096. Jagič assumed that the *Menaia* for September was written earlier than the *Menaia* for October, i.e., in 1095-1096. The name **Äúì úêà** is recorded several times in the *Menaia* for September. According to A. A. Pokrovskij, the manuscript came in the Synodal printing-office (from there it passed on to RGADA) from the Novgorod monastery of Lazarus in 1679. The Office *Menaia* for September contains rare musical signs.

For the purposes of the corpus the text is reproduced from a microfilm and by using the text of the manuscript edited by V. Jagič: Jagič, V., "Služebnye minei za sentjabr', oktjabr' i nojabr' v cerkovnoslavjanskom perevode po ruskim rukopisjam 1095-1096 g.", *Pamjatniki drevnerusskogo jazyka*. T. I. St. Petersburg, 1886. ĩ ýñ-öü ñâí ò-áđü.

6. *Office Menaia for October of 1096*. The manuscript is kept in RGADA in Moscow, number: f. 381 (Sin.tip.) N 89. It contains 127 folios. According to its contents, the manuscript represents an Office *Menaia* of the full-corpus type for October (after f.8 two quires are lost). On f.1v the copyist **Äúì úêà** left the date ês (26) of March #sõä (6604=1096). The letter for Theta, inscribed on the top of individual words with the meaning of musical signs is available in the manuscript text. According to A. A. Pokrovskij, the manuscript came in the Synodal printing-office from the Novgorod monastery of Lazarus in 1679. From the Synodal printing-office the codex was passed over to RGADA. The Office *Menaia* for October was copied in Novgorod in the XIth c.

For the purposes of the corpus the text is reproduced from a microfilm by comparing with Jagič's edition: Jagič, V., "Služebnye minei za sentjabr', oktjabr' i nojabr' v cerkovnoslavjanskom perevode po ruskim rukopisjam 1095-1096 g.", *Pamjatniki*

drevnerusskogo jazyka. T. I. St. Petersburg, 1886. Ѐ ѡñ-öü îêò-áðü. The last lines on f.65v starting with ìëúòüñêúÿ ñ¹ øëú ðñ..., are reconstructed according to Jagič's edition. In this case the division into lines is arbitrary.

7. *Office Menaia for November of 1097*. The manuscript is kept in RGADA in Moscow, number: f. 381 (Sin.tip.) N 91 and comprises 174 folios. The manuscript contains texts of the full-corpus *Menaia* for November with some losses due to missing folios. There are several records of the scribes: on ff.16, 35, 40v., 54v., 68v., 89v., 171v.; they mention Ì èõàèë (lay-name Áÿ[¥]íà – f.35, 89v., probably scribe) and the date²¹ #sôâ (6605=1097) on f.171v. There are also rare musical signs inscribed on top of individual words. On f.1 A. A. Pokrovskij remarked that the manuscript came in the Synodal printing-office (*Tipografskij dvor*) from the Novgorod monastery of Skovoroditzk. It is now in RGADA together with the other manuscripts of the Synodal printing-office.

For the purposes of the corpus the text is reproduced from a microfilm by using its Jagič edition: Jagič, V., "Služebnye minei za sentjabr', oktjabr' i nojabr' v cerkovnoslavjanskom perevode po russkim rukopisjam 1095-1096 g.", *Pamjatniki drevnerusskogo jazyka*. T. I. St. Petersburg, 1886. Ѐ ѡñ-öü íî-áðü. F.174b is entirely reconstructed according to Jagič's edition since the text in the microfilm was almost illegible. The three *Menaia* manuscript texts contain a lot of errors due to omissions or repetitions of syllables, which makes the text unclear. In the present edition, the errors are not recorded. They are commented upon in Jagič's edition by means of variant readings from other copies and printed editions of the Greek text.

8. *Turov Gospel of the XIth c*. The manuscript is kept in the Central Library of the Academy of Sciences (CBAN) of Lithuania, in Vilnius, number: F19-1.²² The manuscript received its name because it was kept in the Church of the Transfiguration in the town of Turov. F.2v contains a record of a gift by prince Konstantin

²¹ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 49.

²² *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 51.

Ivanovič Ostrožskij, his wife Tat'jana and their son Il'ja of the 10th of February, 7021 (=1513) to the Church of the Transfiguration in the town of Turov. The manuscript contains 10 folios. It comprises individual Evangelical readings. The manuscript is not dated. According to its linguistic and palaeographic data, the Turov Gospel is referred to the XIth c. The manuscript was found by I. I. Sokolov in 1865 in the town of Turov (the province of Minsk) and in the same year it was handed over to the Public library of Vilnius (see footnote 22).

The photocopies of the 10 folios from the book, Toth, I. H., E. Horgoshi, G. Horvat, "Turovskie listki", *Monumenta Lingua Russica. Pamjatniki drevnerusskogo jazyka*, t. XIII, Szeged, 1978, are used for the purposes of the corpus.

9. *The Life of Condrad*. The manuscript is kept in RNB in St. Petersburg, number: Pogod. 64. It comprises two folios. The manuscript includes the *Life* of saint Condrad. On the basis of linguistic and palaeographic data it is dated to the XIth c. The translation is Old Bulgarian. The manuscript was given as a gift to M. P. Pogodin by the Bishop of Novgorod Evgenij Bolhovitinov, who found it in the Novgorod monastery of Jur'ev.²³

The text of the corpus is based on photocopies and the edition of the text in: Toth, I. H., "The Life of Condrad", *Dissertationes slavicae. Slavistische Mitteilungen. Materialy i soobščeniya po slavjanovedeniju. Studia Slavica*, t. XXI, Szeged, 1975.

10. *The Life of Thecla*. The manuscript is kept in RNB in St. Petersburg, number: Pogod. 63. The manuscript comprises two folios. It is referred to the XIth c. and includes the Old Bulgarian translation of the *Life* of saint Thecla in an Old Russian copy. The manuscript was given as a gift to M. P. Pogodin by the Bishop of Novgorod Evgenij Bolhovitinov. Bishop Evgenij discovered the manuscript in the Novgorod monastery of Jur'ev.

The text of the corpus is based on photocopies and the edition of the text in: Toth, I. H., "The Life of Thecla", *Dissertationes slavicae*.

²³ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 61.

Slavistische Mitteilungen. Materialy i soobščeniya po slavjanovedeniju. *Studia Slavica*, t. XXI, Szeged, 1976.

11. *Zlatostruj* (*Zlatostruj of Byčkov*) is a manuscript from of the XIth c., which is kept in RNB in St. Petersburg, number: Q.p.I.74. Prior to its acquisition by RNB (1947) the manuscript was part of the collection of A. F. Byčkov and his son I. A. Byčkov. Along with its translation to Old Bulgarian in the Xth c. (for the Bulgarian King Symeon, probably with his participation, too) the book came to be known as “Zlatostruj” (Gold stream) and contained Sermons of John Chrysostom. However, only 4 folios are preserved in the manuscript Q.p.I.74. They represent a part of a sermon by John Chrysostom. The complete text of this sermon in the same translation is included in a Serbian manuscript from the XIII c., which is kept in the library of the monastery of *Hilendar* on Mt. Athos.²⁴

For the purposes of the corpus the text is reproduced from phototype pictures and the edition of the text in: Il'inskij, G. A., “Zlatostruj A. F. . Byčkova XI v.”, *Bulgarski starini*, kn. X, Sofia, 1929 and Minčeva, A., *Starobulgarski kirilski otkusleci*, Sofia, 1978.

12. *The Menaia of Dubrovskij*. Parchment manuscript of the XIth c., which is kept in RNB in St. Petersburg, number: F.p.I.36. It consists of 15 folios and includes fragments of the Office *Menaia* for the 8th, 11th, 19th and the 24th of June. The manuscript came to be known as the *Menaia* of Dubrovskij due to the fact that prior to its acquisition by RNB in 1805 the manuscript was part of P. P. Dubrovskij's collection.

The text of the corpus is based on photocopies and the edition of the text in: *Dissertationes slavicae. Slavistische Mitteilungen*. Materialy i soobščeniya po slavjanovedeniju. *Monumenta lingua russicae.*, Redigunt V. V. Kolesov et E. H. Toth, t. XVII, Szeged, 1985.

In fact, the following were preserved in the Old Russian literature: *Menaia* texts for September, October, November (all the

²⁴ See Ivanova, K., “Neizvestna redakcija na Zlatostruja v srubski izvod ot XIII v .”, *Zbornik istorije kn'iževnosti*. Kn. 10, SANU, Beograd, 1976, pp. 89-107.

three manuscripts were written in Novgorod), for May (the Putjatin *Menaia*), for June (fragment of the text in the *Menaia* of Dubrovskij) and for March (2 folios). From the Old Russian literature of the XIIth – XIIIth c. are available Office *Menaia* texts for the remaining months of the year, as well, which reflect the Old Bulgarian translation of the 12 Office *Menaia*.

13. *The Pandects of Monk Antiochus of the XIth c.* The manuscript is kept in GIM in Moscow, number: Voskr. 30. The manuscript contains 310 folios, 308 of which are occupied by the *Pandects*. The text reflects the Old Bulgarian translation of the book. It includes 130 chapters of the work with some omissions due to loss of folios. There are extracts from a sermon of John Chrysostom (How befits one to listen the reading) on f.1v and, with the same handwriting as on f.1v., the *Alphavitar*' of Gregory the Theologian is recorded on ff.309v-310. These two texts are not reproduced in the present edition. The *Pandects* of Antiochus, were discovered in 1822 in the library of the New-Jerusalem monastery of the Resurrection. On July 12th, 1907 the manuscript came to the Synodal library, whose collection is now in GIM. The manuscript has lost the text between the folios 8 and 9, 65 and 66, 67 and 68, 164 and 165.

For the purposes of the corpus the text is reproduced from a microfilm. The most recent edition of the text in *Ī īēàòà êúí, āīī, nīf ày*²⁵ is not always reliable for comparison due to certain errors in the text and the lack of explanation of the principles of edition. As a whole, the manuscript is well preserved, however, when following the text from the microfilm, it is sometimes almost impossible to identify the punctuation marks, the title, individual letters and words and even whole lines. The marks for aspiration and for reduced vowels have the same design: a small arc turned left or right. In the present edition, only the mark of the reduced vowels is rendered in a stylised version as „. The period is placed above the line, while in the manuscript it occurs in different

²⁵ Popovski, J., "The Pandects of Antiochus. Slavic Text in Transcription", - *Ī īēàòà êúí, āīī, nīf ày êā" êā"* Amsterdam, January 1989, N 23-24.

positions. The manuscript contains a considerable number of corrections, erroneously recorded words, insertions and glosses. They are reproduced in accordance with the general principles of edition of the texts included in the corpus.

14. *Patericon from Sinai*. A manuscript of the XIth c. kept in GIM, Moscow, number: Sinod. 551. The manuscript consists of 184 folios. Ff.1, 2 and 184 are of later origin and are not included in the corpus. The end of the manuscript is lost. It includes 336 chapters of the Old Bulgarian translation of John Moschus' work. 301 chapters (ff.3-162) correspond to the 219 chapters of the Greek original of the text, while chapters 302-336 (ff.163-182) were added by the Slavic translator.²⁶ The manuscript was found on Sinai, which fact gave the name of the book. There is an incoming note by Patriarch Nikon to the New-Jerusalem monastery of the Resurrection from 1661. Judging by the notes on the manuscript, A. A. Pokrovskij suggested that, after Patriarch Nikon deposited it in the New-Jerusalem monastery of the Resurrection in 1661, the manuscript was transferred to the Synodal library in 1675. Before Nikon the manuscript probably was in the region of Tver' (see footnote 26).

For the purposes of the corpus a microfilm of the manuscript was used. The text is compared to the edition: Golyšenko, V. S., V. F. Dubrovina, *Sinajskij paterik*, Moskva 1967.

15. *Psalter of Byčkov of the XIth c*. The manuscript is kept in RNB, number: F.p.I.73. The manuscript consists of 8 folios. The *Psalter* of Byčkov comprises passages of the text of the *Psalter*, i. e. Psalms XVII 34-51, XVIII – XXIV 19. 135 folios of the same manuscript are kept in the monastery of Saint Catherine on Sinai, number: Slav. 6. The Sinai part is a continuation of the *Psalter* of Byčkov: there the text starts with Psalm XXIV 20. There are fortune-telling (mantic) marginal notes from the XIth c. on ff.2, 2v, 3, 3v, 4v, 6v, 7, 7v; they are written by cinnabar and with the same handwriting as the manuscript itself. Therefore the *Psalter* of Byčkov is usually called *Psalter* with fortune-telling marginal notes. The manuscript came to be known in Slavic studies as “Byčkov

²⁶ *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščihsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 69.

Psalter” because it was the property of A. F. Byčkov and from his collection the manuscript came to RNB. The manuscript has reached us in a bad condition. Some words and lines were re-reproduced by a scribe of the XIIIth c.

For the purposes of the corpus the text is reproduced according to photocopies and the text’s edition in: Kolesov, V. V., E. I. Toth, “Byčkovskaja psaltir’ XI v.” *Dissertationes slavicae. Slavistische Mitteilungen. Materialy i soobščeniya po slavjanovedeniju*. Szeged 1972.

16. *Psalter of Eugeny of the XIth c.* Part of the manuscript is kept in the Library of the Academy of Sciences (BAN) in St. Petersburg, number: 4.5.7.(Keppen, N 3 (19) - two folios, and the other part in RNB in Sankt Petersburg, number: Pogod. 9 - eighteen folios. The two folios in BAN include a section of the 103th Psalm with the exegesis. Judging by the contents, their place must be after the 9th folio, in the part kept in PNB. Ff.1-9 and 12-20 (i.e. 18 folios) of the part kept in RNB are written in the XIth c., while ff.10-11 are of later origin and are written on paper in the XIXth c. They include the verses of Psalms 85, 88, 95, 96, 97, 98, 102 with their exegesis, the end of the 103th Psalm on f.12a-g and Biblical songs, recorded on ff.13a-20g. The manuscript is known in Medieval Slavic studies as the *Psalter* of Eugeny. It is called after the name of Archbishop Eugeny (Bolhovitinov) who discovered it in the Novgorod monastery of Jur'jev and gave P. I. Kupač 2 folios as a present in 1821. Later, in 1860 they came to BAN together with the whole of Kupač's collection. The part which is kept in RNB was given by Archbishop Eugeny to M. P. Pogodin and later it came to the library.

For the purposes of the corpus the *Psalter* is recorded according to the photocopies in: Kolesov, V. V., E. I. Toth, “Jevgenievskaja psaltyr'”, *Dissertationes slavicae. Slavistische Mitteilungen. Materialy i soobščeniya po slavjanovedeniju*. Szeged 1972.

17. *The Čudov Psalter of the XIth c.* The manuscript is kept in GIM in Moscow, number: Čud. 7, and contains 176 folios. F.1v features a prayer on how to read the *Psalter* (the end is missing).

Ff.2 -176 comprise the text of the *Psalter* with the exegesis of Theodoret of Cyrrihus (a Old Russian copy of the Old Bulgarian translation), however without the beginning and with gaps due to missing folios in the manuscript. The text discontinues on f.176, on the 17th verse of the 86th Psalm. The manuscript is known in Slavic studies as the *Psalter* with the exegesis of Theodoret of Cyrrihus or as the Čudov *Psalter* due to the fact that the manuscript belonged to the monastery of Čudov in Moscow. On ff.1, 10, 20 of the manuscript there are notices of its belonging to the monastery of Čudov (1859). On f.9 the text is written in one column, and not in two like the remaining folios of the manuscript.

The text of the corpus is based on a microfilm and on its edition: Pogorelov, V., "Čudovskaja psaltir' XI v. Otryvok tolkovanija Feodorita Kirrskogo na psaltyr' v drevnebolgarskom perevode", *Pamjatniki staroslavjanskogo jazyka*, t. III, vyp. 1, St. Petersburg, 1910.

18. *The Folio of Viktorov of the XIth c.* It is kept in RGB in Moscow, number: Pisk. 205.I (M.640.I). This folio was taken out by A. E. Viktorov from the binding of one of the manuscripts from D. V. Piskarev's collection.²⁷ It contains part of the Sermon about the Faith from the Pandects of Monk Antiochus (the text is partly lost because the left corner of the folio was torn off).

For the purposes of the corpus the text is recorded according to the facsimile edition by I. Toth: "Listok Viktorova", *Dissertationes slavicae. Slavistische Mitteilungen. Materialy i soobščeniya po slavjanovedeniju*. Szeged 1977, t. XXIII, as well as its edition with the Greek parallels: Hahn, J., "Das Viktorov-Blatt, Ein neues altkirchenslavischen Sprachdenkmal", *Die Welt der Slaven. Vierteljahrsschrift für Slavistik*. IX, H. 1, August, Wiesbaden 1964, pp. 84-89.

19. *The 13 Sermons of Gregory the Theologian of the XIth c.* The manuscript has 377 folios and is kept in RNB in St. Petersburg, number: Q.p.I.16. It contains 13 Sermons from Gregory the

²⁷ See *Svodnyj katalog slavjano-russkih rukopisnyh knig, hranjaščisja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 74.

Theologian's (Nazianzen) works in an Old Russian copy, which reflects their Old Bulgarian translation. They include the following: 1) ff.1 - 18d, Sermon for the Baptism; 2) ff.19a - 96a, Sermon on the occasion of St. Basil the Great's funeral; 3) ff.96a - 147b, Sermon for God's Holy Enlightenment and about the Baptism; 4) ff.147b - 162b, Sermon for the Birth of Christ; 5) ff.162b - 231d, Parting Sermon before the departure for the Black Sea (in the manuscript: $\tilde{N}\tilde{e}\tilde{i}\tilde{a}\tilde{i}\tilde{t}\tilde{o}\tilde{u}\tilde{o}\tilde{i}\tilde{a}\tilde{u}\tilde{i}\tilde{i}\tilde{a}\tilde{a}\tilde{y}\tilde{a}\tilde{e}\tilde{a}\tilde{i}\tilde{y}\tilde{a}\tilde{y}\tilde{e}\tilde{y}\tilde{i}\tilde{a}\tilde{i}\tilde{i}\tilde{t}\tilde{o}\tilde{a}\tilde{i}\tilde{i}\tilde{i}\tilde{i}\tilde{u}\tilde{o}\tilde{u}\tilde{n}\tilde{e}\tilde{i}\tilde{a}$); 6) ff.231d - 287d, Sermon against Julian the Apostate; 7) ff.288a - 297a, Sermon without title, beginning: $\hat{e}\hat{u}\hat{n}\tilde{e}\tilde{i}\tilde{a}\tilde{a}\tilde{n}\tilde{a}\tilde{i}\tilde{u}\tilde{y}\tilde{a}\hat{e}\tilde{d}\tilde{a}\tilde{n}\tilde{u}\tilde{i}\tilde{i}\tilde{t}\tilde{n}\tilde{e}\tilde{i}\tilde{a}\tilde{i}\tilde{i}\tilde{u}\tilde{a}\tilde{a}\tilde{i}\tilde{t}\tilde{o}\tilde{u}\tilde{n}\tilde{i}\tilde{n}\tilde{a}\tilde{i}\tilde{y}\dots$; 8) ff.297b - 303c, Sermon without title, beginning: $\tilde{i}\tilde{i}\tilde{i}\tilde{p}\tilde{a}\tilde{e}\tilde{a}\tilde{i}\tilde{o}\tilde{y}\tilde{n}\tilde{o}\tilde{o}\tilde{i}\tilde{i}\tilde{u}\tilde{n}\tilde{e}\tilde{i}\tilde{a}\tilde{a}\tilde{n}\tilde{a}\tilde{i}\tilde{u}\tilde{a}\tilde{a}\tilde{i}\tilde{n}\tilde{e}\tilde{i}\tilde{a}\tilde{u}\tilde{o}\tilde{a}\dots$; 9) ff.304a - 324c, $\tilde{n}\tilde{e}\tilde{i}\tilde{a}\tilde{i}\tilde{t}\tilde{i}\tilde{c}\tilde{a}\tilde{a}\tilde{i}\tilde{y}\tilde{a}\tilde{a}\tilde{a}\tilde{a}$; 10) ff. 324d - 356b, Sermon for Easter; 11) ff. 356b - 372d, Sermon for Pentacost; 12) ff.373a - 376b, Sermon for Easter (without title); 13) ff.376v - 377v, no text available.²⁸ The text is reproduced according to the photocopies on a microfilm. The crossed out places are no recorded. The marginal notes are not reproduced either (on the marginal notes see the edition of A. S. Budilovič²⁹). The gaps are marked by three periods, (...). The sporadic Glagolitic letters, which are to be found in the text, are transliterated in Cyrillic. The signs above the line are not recorded, only the sign for the reduced vowels is preserved. This sign has a specific meaning in the following cases: f.96a2-3, $\hat{a}\hat{u}\hat{a}\hat{e}\hat{u}$ instead of $\hat{a}\hat{u}\hat{a}\hat{y}\hat{e}\hat{u}$; f.162b9, $\tilde{i}\tilde{d}\tilde{n}\tilde{i}\tilde{i}$ instead of $\tilde{i}\tilde{d}\tilde{n}\tilde{i}\tilde{i}$; f.297a7-8, $\tilde{a}\tilde{d}\tilde{u}\tilde{a}\tilde{e}\tilde{a}$ instead of $\tilde{a}\tilde{d}\tilde{u}\tilde{a}\tilde{e}\tilde{a}\tilde{a}$, $\tilde{i}\tilde{h}\tilde{y}$ instead of $\tilde{i}\tilde{u}\tilde{i}\tilde{y}$; f.324c12-13, $\tilde{i}\tilde{d}\tilde{n}\tilde{i}\tilde{i}$ instead of $\tilde{i}\tilde{d}\tilde{n}\tilde{i}\tilde{i}$; f.326a21, $\hat{a}\hat{e}\hat{a}\hat{i}\hat{a}\hat{i}\hat{e}\hat{a}\hat{i}\hat{y}\hat{a}$, where the sign „ corresponds either to \cdot , or to \grave{a} . As ascertained by R. Stankov, the designation $\hat{1}$ corresponding to the Greek letters o, w is to be found in the manuscript. F.194c2 contains $\tilde{n}\tilde{e}\tilde{i}\tilde{t}\tilde{i}\hat{1}\tilde{i}\hat{1}$, and later the letter y was erased (cf. the edition by Budilovič, p. 145 - $\tilde{n}\tilde{e}\tilde{i}\tilde{t}\tilde{i}\hat{1}\tilde{i}\hat{1}$); f.208d12 contains $\tilde{n}\tilde{e}\tilde{i}\tilde{t}\tilde{i}\hat{1}\tilde{i}\hat{1}$, and latter y was erased (cf. the edition by

²⁸ See *Svodnyj katalog slavjano-russkikh rukopisnykh knig, hranjaščihsja v SSSR (XI – XIII v.)*, Moskva, 1984, p. 75.

²⁹ Budilovič, A. S. *XIII Slov Grigorija Bogoslova v drevneslavjanskom perevode po rukopisi Publichnoj biblioteki XI v.* St. Petersburg 1875.

5. All characters used in the manuscript are reconstructed. The existing exceptions are discussed for each particular case.

6. The ligatures are recorded untied. The ligature § is preserved.

7. The punctuation of the manuscripts is preserved. The ornamental design of the titles and of the ends of the articles is stylized.

8. Among the marks inscribed above the line, only the title and the mark for the reduced vowels is consecutively reproduced.

9. The letters inscribed above the line are preserved only in the abbreviations. The other letters and syllables inscribed above the line are inserted in the line without specific notice.

10. Words and expressions inscribed above the line and in the margins are reproduced and ticked off by the mark +. When technically possible, the short words are inserted in the line and ticked off on both sides by + (for example, +ää+). In the other cases, the place in the text, where the added words and expressions belong, is ticked off by the same mark (one, two or more) and the words themselves are rendered under the corresponding column accompanied by the same marking.

11. In combinations, where the last letter of the first word serves at the same time as the first letter of the following word, both words are recorded with a hyphen.

Particular problems, related to the rendering of palaeographic peculiarities specific for the given manuscript are discussed in the description of the composition of the corpus.

The texts were written by:

R. Pavlova: Introduction

S. Bogdanova: The Ostromiri Gospel 1056-1057, The Office *Menaia* for November, The *Menaia* of Dubrovskij.

Tzv. Raleva: The 1073 Miscellany (folios: 1 - 20v, 101 - 200v), The 1076 Miscellany, The Pandects of Monk Antiochus of the XIth c.

R. Stankov: The 1073 Miscellany (folios: 41 -100v, 201 - 266v), The Office *Menaia* for October, The 13 Sermons of Gregory the Theologian of the XIth c.

V. Željazkova: The Čudov *Psalter* of the XIth c., *Psalter* of Eugeny of the XIth c., *Psalter* of Byčkov of the XIth c., The Office *Menaia* for September, The *Patericon* from Sinai, Archangel'sk *Gospel* of 1092, *Zlatostruj* of Byčkov, The *Life* of Thecla, The *Life* of Conrad, The Folio of Viktorov of the XIth c.

Tz. Doseva: The 1073 Miscellany (folios: 21 -41v).

Abbreviations used in the corpus:

GIM	-	State Museum of History
RGADA	-	Russian Public Record Office of Ancient Documents
RGB	-	Russian State Library
RNB	-	Russian National Library
CBAN	-	Central Library of the Academy of Sciences