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THE "IZBORNİK OF JOHN THE SINNER":
A COMPILATION FROM COMPILATIONS

WILLIAM R. VEDER

The best thing that ever happened to the codex of 1076 Leningrad, GPB, Ermitažnoe sobranie № 20, the third dated Old Russian manuscript, was its superbly complete description and edition: *Izbornik 1076 goda* (Moskva 1965), conceived as the first of a whole series of linguistically and palaeographically reliable editions of entire manuscripts by KOTKOV 1965-1977, and masterfully executed by GOLYŠENKO, DUBROVINA, DEM'JANOV and NEFEDOV. This edition at once became a major asset to scholarship: comparative study of the codex could now be extended beyond the boundaries of single component texts to its entire structure. The results of research published by KOPREEVA 1979 and VEDER 1982 give eloquent testimony to this value of the edition.

Previously, the study of the codex did not excel in attention for Slavic textual and structural parallels. Much work was done on identification of Greek sources by MALININ 1878:171, SMIRNOV 1888, ARCHANGEL'SKIJ 1889:37-49, SEMENOV 1893, IVAKIN 1901:15,94, SPERANSKIJ 1904:476-479, ABRAMOVYČ 1929,1931, POPOV 1935, DUBROVINA 1965, ŠEVČENKO 1966, LEPISSIER 1966,1973 and FREYDANK 1967, but it never exceeded single component texts. Moreover, vast discrepancies appeared to disturb the relation between the Slavic and the known Greek texts, while for many component texts no Greek source could be found at all. Two explanations were possible for these discrepancies: they could be assumed to be due to either (1) individual factors, i.e. originality in selection, translation, and even composition of texts, or (2) factors of tradition, i.e. transformation of texts through consecutive stages of compilation and transmission. With the notable exception of ŠEVČENKO 1966, scholars generally considered only the former explanation, which led them to search for filial rather than paternal parallels, technical and thematic rather than structural and textual: ARCHANGEL'SKIJ 1890:70-73 and JAKOVLEV 1893:30 discovered relations to the Slavic *Ismaragd*, SPERANSKIJ 1904:passim compared the codex to Slavic gnomologies, including the *Pžela*, ADRIANOVA-PERETC 1941 and BUDOVNIC 1954, following IVAKIN 1901, wanted to see the direct influence of the codex in works ascribed to Vladimir Monomach (1053-1125) and Daniil Zatočnik (12-13th century); the very vague

ness of these parallels paved the way for POPOV 1935 to claim for a number of component texts the authorship of Metropolitan Hilarion (1051-1054). Yet the fact, pointed out already by ARCHANGEL'SKIJ 1889:37-61, ABRAMOVYČ 1929 and more recently MEŠČERSKIJ 1977, namely that the text of the codex is in more than one of its components directly dependent upon the Slavic *Izbornik of Czar Simeon* (cf. *Izbornik velikogo knjazja Svjatoslava Jaroslaviča 1073 goda*. S.-Peterburg 1880, repr. Wiesbaden 1965) should have served as an indication that the latter explanation of the discrepancies between the Greek and the Slavic text merited serious consideration: it might alter the interpretation of the relationship between the codex and the technical and thematic parallels claimed to be its offspring.

In the following, I shall (1) present the manuscripts I know to contain direct textual and structural parallels to the Cod. Ermitažn. 20, (2) describe the text structure of that codex in relation to its direct parallels, (3) propose an interpretation of the interrelation of the manuscripts and (4) propose an interpretation of the prehistory of the Cod. Ermitažn. 20. I shall summarize all relevant textual and structural data in four tables, using for references to the text not codicological coordinates (folium, line), but textological coordinates, based on a consecutive numbering of rubrics from 1 (f.1) up to 1120 (f.276). Defects, whether material or textual, will always be marked by ||.

MANUSCRIPTS WITH TEXTUAL AND STRUCTURAL PARALLELS

(Cod. Ermitažn. 20 equivalents are shown in italic numbers; data irrelevant to this study are omitted)

- √ (A) Sofia, NBKM, 433: XVIc, Bulgarian, ff.172, "Panagjurski Sbornik" (ANGELOV 1979:21-30)
- | | | |
|------------|------|--|
| f.156v | | Изборникъ |
| f.156v-158 | 1-7 | Довро несть братіе прочитаніе паве въскомоу хрис |
| f.158-159v | 8-19 | Сноу ѹждо приклонн оухо свое и послушан шца си |
- √ (B) [lost?] Jazak, Manastir: ? c, Serbian, ff.?
- (ANGELOV 1979:28)
- | | | |
|-------|-----|---|
| f.? | | Изборникъ |
| f.?-? | 1-? | Довро несть братіе прочитаніе книжное паве в'са |
- √ (C) Moskva, GBL, F.304(TSL)12 + F.310(Und)963: XII-XIIIc, Russian, ff.204 (SPERANSKIJ 1904:510-511, TIČHOMIROV 1968:98)
- | | | |
|----------|---------|--|
| f.53 | | Рошшнгоу же него мѣро вѣно нарицанн и дѣцго со |
| f.53-55 | 107-145 | крѣстоу хѣоу съ вѣрою клданнн са. како на томъ с |
| f.55-55v | 186-186 | црѣви вѣни зовоуши на мѣтвоу. остави дѣло зѣмьно |
| f.55v | 192 | не рѣчи много сзгрѣшихъ много безаконьновахъ. и |
| f.55v | 194 | аше истинно показаннне хошеши приѣти. то гави |

- f.55v 198-199 Ёпискоупомъ и пастоукомъ хѣа стада словесънѣи
f.56 205-208 Коньць же всѣмъ прѣже реченымъ възлюбивши гѣ
- (D) Beograd, NBS, 651: XIIIc, Serbian, ff.272, "Zbornik Popa Dragolja"
(STOJANOVIĆ 1903:М 466)
- f.71-85 Улоѣноу соушоу улѣвѣсна несть мыслити· Велико б
f.230v-232v 1070-1082 Се же гѣто къ исходешимъ вьнѣ· ис црѣве или вьнѣ
- (E) Athos, Hilandar, 382 + Leningrad, BAN, 13.7.1 + Dmitr. 41 + Moskva,
GBL, F.87(Grig)19: XIII-XIVc, Serbian, ff.273
(IVANOVA 1979:66-67)
- f.55v-56 Понеже не вси улѣци неучѣтви бл҃гоучѣтвиѣхъ немы
f.66v-67 1083-1088 Сѣде на трапезѣ моле се приносе хлѣбъ къ оустомъ
f.67-67v || 313 Законооуставникоу мосию рекшоу излѣтеномъ· гак
- (F) Sofia, NBKM, 1037: XIVc, Serbian, ff.246
(STOJANOV-KODOV 1964:М 1037)
- f.94-100v 8-53 Сноу мон и чедо приклони оухо свое и послушан
f.102-110 Улѣве вса прирель неси ш ба разоумъ хѣтрость и о
f.229-230v 740-753 азъ чедѣ улѣвѣскаго жити на штити хошоу· вѣста же
f.230v-233 83-104 Ёслико великыиъ сподели се неси ш ба бл҃гыиъ· т
- (G) Bucureşti, BARSR, 72: XIVc, Serbian, ff.245
(MIHAILA 1977)
- f.22v-23 Понеже не вси улѣци неучѣтви ниже бл҃гоучѣтви·
f.49v-50 1083-1088 Сѣде на трапезѣ мѣи се приносе хлѣбъ къ оустомъ·
f.50-51v || 313 Законооуставникоу мосию рекшоу инлѣтеномъ· гак
- (H) Leningrad, GPB, Pogodin 1032: XVc, Russian, ff.252
(KOPREEVA 1979, VEDER 1982)
- f.135 Бл҃жнаго нифонта черноризца
f.135-? 105-145 Вѣрчи во оца и сна и ст҃го дѣа· въ трѣцю нераздаѣл
f.? 185-186 Црѣви бжии зовоуши на млтвоу· остави дѣло земног
f.? 192 Не рци много сгрѣших· много безаконовах· и не им
f.? 194 аше истинно покаание хошеши приати· то навн е дѣ
f.? 199 Прозвѣтеры іереа хѣи· прѣдстатела таннѣ ег тра
f.? 198 ёпѣпомъ и пастоукомъ хѣа стада словесныѣхъ овьцѣ·
f.?-139v 205-208 Конецъ же всѣмъ прѣже реченымъ възлюбивши гѣ ш в
f.139v-143v 209-312 || Страхъ выинѣ имѣти и бжню лювов· и чѣсто но все
f.143v-145v || 313 Законоположникоу мшусею· рекши ко инлѣтом· се а
f.145v-152 314-644 Всяка мѣрсть ш гѣ· и с нми ес во вѣкы· пѣска мо
f.152-155 645-705 Наоучи са когъ подобѣе вл҃жити· когъ ли окаанна и
f.155-155v 754-762 Взехши ж бл҃жнаа феѣдра дѣтѣица на ломо свое· ловз
f.155v || шестидѣи во ш вѣд изѣвѣи та· седмо ж не коснѣ
f.155v-156 Малы наказани бѣвше ст҃и· велику вл҃гѣт приаша
f.156-157 1002-1030 аше оубо обращеши мужа дхѣна искѣсна· могѣша та
f.157v-158 984-985 Все наше разнѣ ес с аг҃лыи бѣтїе и житїе· и мѣр
f.158 Просѣ ѡ мене нѣѣ сѣда прѣдѣна· и приблжити сѣ бѣ·
f.158 991-994 Црѣ хота прїати градъ противныиѣхъ· шимѣ ны воу·
f.158v Вѣдомо ж ес гак не мѣсто спасае· но оум и еж изво
f.158v-159 987-988 Вѣдомо ж ес· гак не пытаемо млтвеное мѣсто но ш
f.159-159v 1031-1039 слышахъ неина мирскїа лѣннво живѣща· и гл҃ша ко м
f.159v-160v 1043-1060 Пакы ж ты о прозвѣтере хѣа· и прѣдстателю стр
- (I) [lost] Beograd, NB, 827: XV-XVIc, Serbian, ff.494

(MATIĆ 1952:№ 191)

f.24-25 [Да не съ мироуъ осландиъ сѧ· многашъдзи во сѧг]
f.26-27 1009-1024 [Егда оубо дѣша изъидеть шъ тѣла· наждъ съ нею]
f.28 [Просагъ оу мене нѣинѣ сѣда праведна и приближн]
f.124-125 || 313 [Законоположннкоу мшѣсѣю рекшоу къ илѣтън]
f.157 [Паки бѣговорѣци· чѣсо ради не потреби гѣ диаво]

(J) București, BARSR, 310: XVIc, Serbian, ff.353
(MIHAILA 1977)

f.84-84v Понеже не вси ѹлци нечѣтнви ниже блѣгочѣтнви· да на
f.118v-119 1083-1088 сѣде на трапезѣ мѣи се· и приносе хлѣбъ къ оубо
f.119-120v || 313 Законоуставннкоу мшѣснѣ рекшѣ къ илѣтоу· се дах п

(K) Kiev, CBAN, Mel.м.р.119: XVIc, Ukrainian, ff.313, "Meleckij Sbornik"
(VEDER 1982)

f.51v-56v 209-312|| Страхъ вынѣ имѣи и бжїю лубовѣ· и усто къ всѣ
f.56v-60v 8-53|| снѣ мои чѣдо мое· приклонн оубо твое· и послѣша
f.60v-62v 706-739 Лѣпо есть ѹлнѣ имѣти паче всего житїа· да небреж
f.62v-64 || 313 Законоположннкоу рекшѣ къ илѣтоуъ· се дахъ пре
f.64-68v 645-703 Надѣши сѧ кого подобаетъ влажннн· кого ли оудн
f.68v-69 Ико оучитель истиненъ сзвѣсть есть блга· а еже
f.69-72 Подобаетъ оубо смѣреномѣрїе· о всемъ ко добро и
f.72-72v 1082-1087 сѣдан на трапезѣ мѣи сѧ· и приносн хлѣбъ къ о
f.72v-73v Ико оубо оубо въровашомѣ къ бгѣ· агглы гнѣ приходн
f.73v-74 1004-1007 Исповѣданїемъ бо стрѹпн дѣшевнн исцѣлїють· и брѣ
f.74-74v 1015-1024 Ико подобаетъ и по смрѣти даати млстїю· и послѣ
f.74v-75 1009-1014 Егда оубо дѣша изъиде шъ тѣла наждъ съ нею агглы
f.75-76 Книгамъ глшнмъ· ико млстїинн покрѣвѣе мншество
f.76-77 1031-1042 слышаахъ нѣкѣю мнрѣскїа лѣнь живѣщѣ· и главаша
f.77 Не можетъ никтоже добрѣ дѣлателн стрѣжати· и мил
f.77-77v 1025-1030 Ико мншн пѣтїе спснїа· прѣвнн каднїе грѣха· в
f.77v-78 984, 983 Въсе наше разнѣ есѣ съ агглы· вытїе и житїе· и
f.78-79 985-988 сего ради на възснѣомъ мѣстѣ млнн сѧ велнть апс
f.79-79v Проснѣ оу мене нѣ сѣда праведна· и приближнн с
f.79v-81 Црѣ хотн прїати градъ противннхъ· и шемлетъ нн
f.81 Чѣдо въз животѣ своемъ искѣсн дшю свою· и видѣа
f.81-82 1043-1060 Пакн тебѣ глїю ш прѣзвнтере хѣви браа· прѣдстате
f.82-83 сзвѣршнте оубо мѣна вы· и въззненнвднте пѣстошн
f.83-84v 1061-1082 слышнте чѣда павла апѣла глїюша· покранте сѧ
f.85-88v Чѣто тревѣши ѹлѣ мншоу книгѣ ишан наставлннѣошн
f.88v-104v 740-975 дѣзъ чѣда рекѣ вама· ѹлѣска житїа шннн хошѣ· вѣст
f.104v-107 Въспрос· ш погывели їевренскон· шскѣдѣша швца ш
f.107-111v Улнѣ сѣщѣ ѹлѣскаа сзмыслннн· велнко есѣ ѹлкоу в
f.111v-113 83-104 Ико иелнко велнннмъ сподобнлз сѧ еси ш бѣ блгн

(L) Moskva, GIM, Voskr.bum. 110: XVI-XVII + XVIIc, Russian, ff.143 + 335
(AMFILOCHIJ 1875:№ 110, VEDER 1982)

f.56 Иже во стѣхъ шѣа нашего ннфонца поученнне
f.56-64v 209-312|| Страхъ вынѣ имѣи и бжїю лубовѣ· и усто кѣ всѣмъ
f.65-69 || 313 Законоположннкоу монснѣ рекшѣ к илѣтоу· се дах пр
f.69-83v 314-644 Влннн мѣрстѣ шъ га· и с ннн естѣ в вѣкн паче пѣс
f.84-92v 645-705 Наоучнн сѧ кого подобаетъ влажннн· кого ли шканна
f.93v 754-762 Вземшн жъ блженнѣа феоодора дѣтншѣ на лоно свое· ло
f.94-95v || шестнждѣи бо шъ вѣдъ изъбавнт та· семѣе же не нос

- f.95v-100 1002-1030 Аше оубо шбрашеши мѡжа дхѣна искѡсна· могѡща та
 f.100-100v 985 || такоже же нж чѣмь срѣцмь и дѣлеси прѣдѣньим
 f.100v-102 Просат нѣѡ оу мене сѡда прѣдѣна· и прѣближити са
 f.102-102v 991-2,994 Црѣь хота поіати град противнѣи· шемлет нм водѡ
 f.102v-103 Вѣдомо же естѣ· како не мѣстѡ· спѣсаетѣ но оумъ·
 f.103-103v 987-988 Вѣдомо же естѣ· како не пытаемо млѣтное мѣстѡ· н
 f.103v-105 1031-1039 Слышашъ нѣнѣа мирскѣа лѣнь жнвѡща· и глѡша нз мн
 f.105-107v 1043-1060 Пани же ты ш прозвѣтере хѣвъ· и прѣдстателю стр
- (M) L'vov, LBAN, ASP 134: XVIIc, Ukrainian, ff.123
 (SEVENCIC'KYJ 1906:216-221, VEDER 1982)
- f.102v-108 645-705 Наѡумь са кого подобаетѣ блжити· кого ли шканна
 f.108 Юно оучитель истинен· совѣе естѣ· влѣга· а нж посл
 f.108v-109 Пани бгѡворци усѡ рад не потребн гѡѡ дѣвола шме
 f.109-110 1004-1006 Исповѣданіемъ бо стрѡпы дшевнѣи нцѣлаютѣ· и вр
 f.110-111v 1043-1060 Пани товѣ глѡш прозвѣтере хѣвы братіам· и прѣдъз
- (N) Moskva, GIM, Uvarov 157-4^o: XVIIc, Ukrainian, ff.285
 (LEONID 1894:№ 1888, VEDER 1982)
- f.35v-61v 764-981 Въпрѡс· Уто еѡ знаменіе сѡвершена хрѣстїаннна· шѡ

TEXT OF COD. ERMITAŽN. 20 AND PARALLELS

(Sigla refer to the manuscripts above, italic numbers to rubrics of Cod. Ermitažn. 20, italic capitals to rubrics not represented there)

- 1-7 Слово нѣкогѡго малѡугѣра о чѡ[тенин] книгѣ
 = compilation from Slavic *Aprophthegmata Patrum N 670* (VEDER 1978a:1-2),
Psalms 118 (ROZOV 1977:26) and as yet unidentified sources
- (A) is superior in reading 1,4.
 (B) most probably was concordant, but only the incipit is extant.
- 8-53 || Слово нѣкогѡго оцѣа· нз снѡу своѣмоу словеса дшепользнаѣа
 = translation from Greek?
- (A) is superior in reading 15,18, but breaks off after 19.
 (F) includes final part; is superior in reading 9,15,18,23,35,45,49.
 (K) is concordant with (F), save in reading 18.
- || 54-82 unidentified text, as yet without parallel.
- 83-104 Наказаннѣ богатымъ
 = compilation from Slavic Agapetus Diaconus *Capitula admonitoria* CPG
 6900 (SEVČENKO 1966:723-730)
- (F) structure: 83-89, A, 90, 92-95, B, 96-97, C, 99, 98, D-E, 100, F-G, 101-102, H-J,
 103-104; is superior in reading 89.
 (K) structure: 83-86, 88-89, A, 90b, 92-96, 98-104; is inferior in many read-
 ings.
- 105-208 Иже оубо правѡвѣрноу вѣроу нмѣтн
 = compilation from Slavic Gennadius I Constantinopolitanus "*Centuria
 de fide*" (SPERANSKIJ 1904:507-511)
- (C) structure: ||A, 107-145, 185-186, 192, 194, 198-199, 205-208; is superior in
 many readings.
 (H) structure: 105-145, 185-186, 192, 194, 199, 198, 205-208; no further details
 available no microfilm.
- 209-312 || Наказаннѣ ісѡхнм прозвѣтера нерслмѣѡ
 Slavic Hesychius Hierosolymitanus *Sententiae* CPG 6583 (SPERANSKIJ

1904:417-418, THOMSON 1978:115)

- (H) is concordant with (K); no further details available no microfilm.
(K) structure: 209, 218a, 219-224, 226-227, A, 228-241, B, 242-250a, 252-268, C, 269-291, 293-311, D, 312, includes final part; superior in reading 223, 237, 259, 301.
(L) structure: 210, 209, 211-227, A, 229-268, 271a, 272b-304, 307-311, includes final part; inferior in many readings.

|| 313 [СѢИHX ѠЪ ЗАПОВѢДЬ]

= excerpt from florilegium to Slavic Anastasius Sinaita *Quaestio 15* CPG 7746 (KOPREEVA 1979:99)

- (E) no details no microfilm.
(G) no details no microfilm.
(H) includes first part; superior in reading 313.
(I) no data, save attestation.
(J) no details no microfilm.
(K) includes first part, but adds 1 and omits 9 rubrics by comparison with (H); inferior to (H) in many readings.
(L) concordant with (H); no further details - no microfilm.

314-523 || 524-643 || 644 ПРЪМОУДРОСТЬ КСѢА СНА СРАЖОВА

= compilation from Slavic *Ecclesiasticus* (SPERANSKIJ 1904:475-480)

- (H) structure: 314-394, 396, 399-410, Ѡ рабѣхъ 15 rubrics, 531-537, 584-643, A-G, 644; no further details available no microfilm.
(L) structure: 314-332, 353, 355-360, 362-379, 381-388, Ѡ рабѣхъ 13 rubrics, 531-537, 584-643, A-G, 644; superior in most readings.

645-705 ІѠ ЗЛѠУСТАГО СЛОВО

= compilation from an eclogue from Slavic Johannes Chrysostomus *Homiliae ad populum Antiochenum* CPG 4330 and as yet unidentified sources (VEDER 1982:156)

- (H) is concordant; no further details available no microfilm.
(K) structure: 645, 647-653, 678, 654-655, 657, A, 658-660, B, 661-662, 664-677, 679-681, C, 663, 685, 687, D, 688-694, E, 695-697, F-H, 699-703; superior in reading 645, 650, 670, 678, 687.
(L) structure: 645-656, 658-662, 664-681, 663, 682-685, 687-695, 697-705; no further details available no microfilm.
(M) is concordant with (K); no further details available no microfilm.

706-739 СѢО ВАСИЛНА КАКО ПОДОБАЕТЕЪ УЛѢНОУ ВЪИТИ

= adaptation of Slavic Basilius Caesarensis *Sermo XII De ascetica disciplina* CPG 2890 (IVAKIN 1901:94)

- (K) is superior in most readings.

740-753 ЗЕНОФОНТА НЕЖЕ ГЛА КЪ СНОМА СВОИМА

adaptation of Slavic *Vita S.Xenophontis* c.2 BHG 1887u-w (DUBROVINA 1965:724-726)

- (F) is concordant.
(K) is superior in reading 747.

754-763 СѢИНА ДЕОДОРЪІ

= adaptation of Slavic *Vita S.Theodorae Alexandrinae* c.17 BHG 1727 (DUBROVINA 1965:727-729)

- (H) structure: 754-761 || owing to defect in protograph, cf. (L); no further details available - no microfilm.
(K) superior in reading 758-760.
(L) is concordant with (H).

- 764-828|| 829-981 **Афанасиеви ѿвѣсти противу нанесеныиъ гомоу отвѣстома**
 compilation from Slavic Athanasius Alexandrinus *Quaestiones* CPG
 2257, Anastasius Sinaita *Quaestiones* CPG 7746, and as yet unidentified
 sources (ARCHANGEL'SKIJ 1889:37-49)
- (K) has the same title; structure: 758-817, 819-828, Ath. Qu. 77 3 rubrics, 829-
 832, Ath. Qu. 137 with florilegium 14 rubrics, 833-902, 1 question 8 ru-
 brics, 933-938, 944-947, 962-975, 15 questions 44 rubrics; superior in
 most readings.
- (N) is concordant with (K).
- 982-1088 **Съборъ отъ многъ оцъ и апѡлъ и прѡрѡкъ**
 compilation from Slavic translations from Greek (VEDER 1982:156-157)
- (D) contains only 1070-1082; no further details available no microfilm.
 (E) contains only 1083-1088; no further details available no microfilm.
 (G) is concordant with (E); no further details available no microfilm.
 (H) contains 1002-1030, 984-985, 991-994, 987, 988, 1031-1039, 1043-1060; no fur-
 ther details available no microfilm.
 (I) no data, save attestation of 1009-1024.
 (J) is concordant with (E); no further details available no microfilm.
 (K) contains 1082-1087, 1004-1007, 1015-1024, 1009-1014, 1031-1042, 1025-1030,
 984, 983, 985-988, 991-999, 1043-1082; superior in most readings.
 (L) contains 1002-1030, 985, 991-992, 994, 987-988, 1031-1039, 1043-1060; no fur-
 ther details available no microfilm.
 (M) contains 1004-1006, 1043-1060; no further details available no micro-
 film.
- 982, 989-990, 1000-1001 are without parallel in any of the manuscripts above.
- 982 = excerpt from Slavic Johannes Chrysostomus *Homilia XXVII in epistu-
 lam ad Hebraeos* CPG 4440
- 989-990 **Отъ патерника**
 = excerpts from compilation from Slavic Johannes Climacus *Scala Para-
 disi* c. 28:9, 10-11 (VEDER 1978b:26)
- 1000-1001 **Нѣкоего старца о постѣ**
 excerpts from Slavic *Aprophthegmata Patrum: Collectio systematica* c.
 10:105, 81 CPG 5562, 5610 (VEDER 1978b:27-29)
- 1089-1097 **Прѡрѡка ишѡла о пинаньствѣ**
 excerpts from Slavic Basilius Caesarensis *Homilia in ebriosos* CPG
 2858 (DUBROVINA 1965:819-822)
 as yet without parallel
- 1098-1105 **Апѡла павла**
 compilation from Slavic *Ecclesiasticus* 19:1, 26:8, 43:29, 25, *Luke* 21:
 34, *1 Corinthians* 6:10, *Ephesians* 5:18 and an unidentified source (DU-
 BROVINA 1965:823-824)
 as yet without parallel
- 1106-1127 **О иждоштивѣхъ созоменѣ**
 = adaptation of Slavic *Vita S. Niphontis Constantiani* c. 89 BHG 1371z
 (SEVCENKO 1966:732-735, LEPISSIER 1966)
- (H) mentions the name of S. Niphon at the beginning of the complex of paral-
 lels; no text extant.
 (L) mentions the name of S. Niphon at the beginning of the complex of paral-
 lels; no text extant.
- 1128-1129
 colophons, without parallel

INTERRELATION OF COD. ERMITAŽN. 20 AND PARALLEL MANUSCRIPTS

The manuscripts can be divided into two main groups:

- (α) contains 1-7, preceded or not by the title *ИЗБОРНИКЪ*
= Cod. Ermitažn. 20 and mss (A)-(B);
- (β) does not contain either title and 1-7, or 54-82, 982, 989-990, 1000-1001,
1089-1105
mss (C)-(N)

Even though the complete structure of (α) is hitherto attested only by one manuscript, the other two attesting no more than 1-19 and 1, respectively, its opposition to (β) is supported by the recurrence in (β) of a number of component texts not included in (α); these texts are given without rubric numbers in the survey of parallel manuscripts above.

The latter group can be further divided into five subgroups according to common contexts (not shown in the survey above), which are concomitant with differences in representation and configuration of parallel texts:

- (βa) contains a partial copy of the *Izbornik of Czar Simeon* (MIHAILA 1977, IVANOVA 1979)
= mss (E), (G), (J);
- (βb) contains a compilation from Slavic Athanasius Alexandrinus *Quaestiones* CPG 2257, complementary to 764-981, beginning with *Quaestiones* 5, 7, 10-11, 13 &c. (VEDER 1982:158)
= mss (C), (K);
- (βc) contains a series of symbolical exegeses of biblical and para-biblical texts (VEDER 1982:158-159)
mss (H), (K)-(N)
- (βd) contains a series of *antilatiniāna* (VEDER 1982:155)
mss (H)-(I), (K), (N)
- (βe) contains no common context
ms (D), (F)

I assume that (α) forms a family with a common archetype, while (β), obviously, does not: its parallels to (c) cannot be ascribed to (α) directly, but merely to independent exploitation of a common source. The text structure of this common source is, evidently, best represented by the manuscript (K), which exhibits contextual features of three out of the five subgroups and, concomitantly, gives both parallel and other recurrent component texts in a much more complete form than any other manuscript; this manuscript, most probably, represents a stemmatic node superior to (βb)-(βd). I consider it to be representative of the common source of (β) in its entirety, because it also encompasses all texts that link (βa) and (βe) to (α). Similar importance must be assigned to the manuscript (H), which

exhibits contextual features of both (βc) and (βd). I propose to use it as the main instrument for verification of (K).

Henceforth, I shall refer to the archetype of (α) as *Izbornik of John the Sinner* (*Izbornik grešnogo Ioana*), following colophon 1128 of Cod. Ermitažn. 20, which testifies to its compilation *роукою грѣшнаго юана*; and to the common source of (α) and (β) as *Knjažij Izbornik*, following the same colophon, which testifies to its compilation *изъ мѣноуъ книгъ княжихъ*.

PREHISTORY OF COD. ERMITAŽN. 20

COD. ERMITAŽN. 20 WAS COPIED FROM THE *IZBORNİK OF JOHN THE SINNER*

If it can be accepted that the codex forms one family together with the (corresponding parts of) the manuscripts (A)-(B), it must be accepted that it is not an original, but a copy from an antigraph, which may or may not have suffered alterations in the process of copying. Until further evidence is brought to light, I assume it to be a faithful copy, i.e. to represent the *Izbornik of John the Sinner* in its entirety, its only individual structural feature being the addition of the copyist's colophon 1129 (VEDER 1980).

THE *IZBORNİK OF JOHN THE SINNER* WAS COMPILED FROM SEVERAL SOURCES

If it can be accepted that the rubrics 1-17, 54-82, 982, 989-990, 1000-1001, 1089-1105, as well as the title and the compiler's colophon 1128, are the main features that distinguish the *Izbornik of John the Sinner* from the *Knjažij Izbornik*, it must be accepted that they stem from different sources and embody, more than anything else, the original compilatory activity of John the Sinner. Of these sources, two are identifiable, the third (or others) are not as yet:

- (1) *Protopaterikon Scaligeri* (VEDER 1978a:№ 1-480; 1978b)
= 989-990, 1000-1001

Although both component texts have been identified above by reference to different primary sources, they can be traced to the same immediate source: a compilation from the Slavic *Paterik Skitskij* (VEDER 1981) and from compilations from the Slavic *Paterik Egipetskij* (VEDER 1979) and the *Lestvica* (a reflex of the latter compilation is preserved in the manuscript (H) f.184-188v). In the first text, the *Izbornik of John the Sinner* represents the third, in the second text the second stage of compilation of the Slavic translation. The use of the *Protopaterikon Scaligeri* by John the Sinner is also, in a different way, attested by the component text 1-7 (cf. below 3c).

- (2) *Zlatostruj?* (MALININ 1878)
= 982

The component text has been identified above by reference to its pri-

mary Greek source. In Slavic, it may have formed part of this vast compilation of homilies by S. John Chrysostom, which was extensively exploited already by the compiler of the *Knjažij Izbornik*. Unfortunately, it is at present impossible to test this assumption, because the only extant edition of the *Zlatostruj* (VELIKIE MINEI 1889) is not complete either in text, or in documentation.

(3) unknown

1-7, 54-82, 1089-1105

- a Totally unidentified, both in primary and in immediate source, is the component text 54-82.
- b Largely identified in primary, but unidentified in immediate source are the component texts 1089-1097 and 1098-1105. I propose to consider them taken from the same source, most probably a general edificational miscellany (it may have contained 54-82 as well) with a thematic collection of texts on drunkenness, because the erroneous superscription of 1089 and the omission of the superscriptions of 1100, 1101, 1105 can best be explained as an accident of (consecutive stages of) compilation.
- c Two of the doubtless numerous textual sources have been identified of the component text 1-7. I propose not to search for an immediate source, but to consider it compiled by John the Sinner for the following reasons: (1) its place in the *Izbornik* and its structure (central quotations from *Protopaterikon Scaligeri* 1-2 in 1 and 3, supplemented by quotations from *Psalms* 118 (the main Bible text quoted in the apophthegm) in 1, 3 and 4, interpolated with quotations from other sources in 2 and continued from other sources in 5-7) betray the model of an immediate source, manifestly used by John the Sinner; (2) only if the use of various other sources in this text is taken into account, can John the Sinner's claim in colophon 1128, i.e. to have used *many books of the Prince*, be said not to be exaggerated. Moreover, the vague ascription of this component text to *a certain monk* (title to 1) would be the maximum of explicitness an author could permit himself in referring to his own person.

These sources account but for a fraction of the total text of the *Izbornik of John the Sinner*. For the remaining, major part, one single source was used, a vast compilation from what may well have been the entire erotapocritical, gnomological and, generally, edificational literature in Old Slavic translation:

(4) *Knjažij Izbornik*

8-53, 83-981, 983-988, 991-999, 1002-1088, 1106-1127

The role of John the Sinner in the handling of this source is restricted to selection of texts and rubrics and rearrangement of their order. Although both procedures can only be satisfactorily described in relation to the complete structure of the source (cf. the preliminary survey below), I shall point out two facts which may serve to characterize the *Izbornik of John the Sinner* both as a compendium and a compilation from compilations: (1) it contains no more than two thirds of the text of the *Knjažij Izbornik* (including the additions described above); (2) the omission of the titles to rubrics 998, 1004-1007, 1008 and the erroneous superscription of rubric 1025 are typical acci

dents of (consecutive stages of) compilation. An object of further investigation must be the differences between Cod. Ermitažn. 20 and mss (K),(N) in the structure of the component text 764-981: some of its rubrics (notably 903-932) may turn out to be additions by John the Sinner.

THE KNJAŽIJI IZBORNIK WAS COMPILED FROM COMPILATIONS

Before examining the arguments to support this claim, it is necessary to present at least a preliminary survey of the structure of this compilation. For practical purposes, I impose a division into 14 chapters, one of them subdivided into 35 sections (in an edition, I should use a consecutive numbering of the rubrics, the division of which is admirably constant in the manuscripts). I present all data relating to the relative order of the chapters and sections in the manuscripts, leaving aside the rubric numbering used until now, and using the sigla introduced above; the *Izbornik of John the Sinner* is indicated by an asterisk (*). I quote titles and texts in a more or less standardized Old Slavic form.

1 [О милостивѣмъ Созоменѣ]
(H),(L) before 1? (*)31

Although this text is not attested in any of the manuscripts that represent the *Knjažij Izbornik*, the mention of the name of S.Niphon in (H),(L) may well be a trace of the former presence of just this text.

1 Кѣже оубо правобѣрнѣжъ вѣржъ имѣти основаниа добръинѣхъ дѣлѣжъ
(C)1(H)1(*)3

Compilation from the Slavic *Stoslovec Gennadija* (cf. original order in Cod. Sofia, NBKM, 1047, f.15-21v) of a structure outlined by SPERANSKIJ 1904:510. Two rubrics are unidentified (Cod. Ermitažn. 20: 114-115) and only (C) contains the third commandment: Рождѣши жѣ него мѣтръ вѣжъ нарицаемъ...

2 Наказаниѣ Исѹхри на презвѣтера Іероусалимьскааго
(H)2(K)1(L)1(*)4

3 Нѣно него оца нѣ сѣноу свогѣмоу словеса дѣшепользнага
(F)1(K)2(*)1

4 Слово сѣго Василина како несть улѣноу лѣпо вѣтити
(K)3(*)8

5 Сѣхъ оцѣ заповѣдѣ
(E)3(G)3(H)3(I)4(J)3(K)4(L)2(*)5

Excerpt from Slavic *Izbornik of Czar Simeon I:187*.

6 Прѣмудрость Ісѹа сѣа Сирахова
(H)4(L)3(*)6

The intricate structure, outlined by DUBROVINA 1965:753-793, must be further detailed by the identification of the complements in (H),(L).

7 Сѣго Іоана Златоустааго разоуми пользѣнии ѿ адармата и ѿ проуми нѣ
го дѣшепользѣниихъ оучении
(H)5(K)5(L)4(M)1(*)7

Compilation from Slavic series of excerpts, preserved in original or-

der in (C) f.158-180.

- 8 Даласина + Даласина о постѣ

(K)6(M)2

Excerpts from Slavic *Thalassius Abbas Centuriae IV de caritate et continentia* CPG 7848.

- 9 Сѣборъ шъ мѣногъ оуѣ тѣкованиа о неразоумьнѣихъ словесехъ въ еуѣллии и въ нѣихъ книгахъ взиратѣцѣ сѣложено

The title is an obvious borrowing from the Slavic *Izbornik of Czar Simeon*. The contents of this chapter show the influence of its model in variety and text length. It is not improbable that the chapter is nothing other than a compendium from a Slavic compilation designed as a complementary volume to that book.

- 9:1 О сѣмѣреностѣ дриин

(K)7

Unidentified text + *Matthew 5:16* + Athanasius Alexandrinus *Quaestio 93*.

- 9:2 О славохотии свѣта сего + Марково о улѣкоуѣждении + О славохотии
(E)1(G)1(J)1(K)8

Excerpts from Slavic *Zlatostruj (Izbor Ioana Zlatoustago ? VELIKIE MI NEI 1889:№ 81:7)* + Marcus? + Slavic *Lestvica 22:36* (Johannes Climacus *Scala Paradisi* CPG 7852).

- 9:3 О глѣшникъ негоже хошетъ бѣ того и спсѣатѣтъ

(K)9

unidentified

- 9:4 Геннадина патрарха уѣсо попоусти бѣ днаволоу брати сѣ съ родомъ улѣву
сизимъ + аданасина

(I)5(K)10(M)3

Excerpts from Gennadius I Constantinopolitanus? + Athanasius?

- 9:5 Словьца нѣзѣраннаа и дѣепользѣннаа

(F)2(K)11

Unidentified text, published by ВУЃКОВ 1891:105-108.

- 9:6 Сѣтго Василина о бѣпохвадении

(E)2(G)2(J)2(K)12(*)30

Excerpt from Slavic Basilius Caesarensis *Homilia in martyrem Iulittam* CPG 2849.

- 9:7 Сѣтго Василина

(K)13

Excerpt from Slavic *Izbornik of Czar Simeon I:78bis*.

- 9:8 Јоана зѣтоуѣстааго нахо не шѣанати своного спсѣеннаа

(K)14

Excerpt from Johannes Chrysostomus?

- 9:9 Тогоже Јоана о покагании

(K)15

Excerpt from Johannes Chrysostomus?

- 9:10 Јоана зѣтоуѣстааго о исповѣдании грѣховъ

(H)8(L)7(*)19

Excerpt from Slavic *Izbornik of Czar Simeon I:72,81*.

- 9:11 Јоана зѣтоуѣстааго о исповѣдании грѣховъ + Тогоже

(H)9(K)16(L)9(M)4(*)20

Excerpt from Slavic *Zlatostruj (Izbor Ioana Zlatoustago 15)* + Johannes Chrysostomus?

9:12 Тогожде Иоана

(H)10(L)8(*)21

Excerpt from Johannes Chrysostomus?

9:13 СѢГО МѢЩЕВНА СКИТѢННА О ИСХОДѢ ДШИ

(H)11(1)2(K)18(L)10(*)22 I reverse the sequence of 9:13 and 9:14 in (K), because (H), (L), (*) agree to present 9:10-14 as one complex.

Excerpt from Slavic *Paterik Skitskij c. J* (VEDER 1981:53).

9:14 ЗЛАТОУСТААГО КЪ ГАЛАТОМЪ + СѢГО ОЛѢМПИНА

(H)12(K)17(L)11(*)23

Excerpts from Johannes Chrysostomus? + Olympius?

9:15 Иоана ЗЛАТОУСТААГО + О ПРЪВЛЕННИ

(K)19

Excerpts from Johannes Chrysostomus?

9:16 Иоана ЗЛАТОУСТААГО ДЪВА ДЕСАТЕ ШЕСТЪИН

(H)18(K)20(L)17

Excerpt from Johannes Chrysostomus?

9:17 Тогожде Иоана ЗЛАТОУСТААГО + АПЛА ПАВЛА + Иоана ЗЛАТОУСТААГО О ГРѢСѢ

(H)20(K)21(L)19(*)25

Excerpt from Slavic *Izbornik of Czar Simeon I:186* + compilation from Slavic *Apostolus* + Johannes Chrysostomus?

9:18 Иоана ЗЛАТОУСТААГО О СКВОРЪНѢ ДШИ + О ИСПЪТАНИИ КЪНИГЪ + СѢГО КАСИНА

(K)22(*)26

Excerpts from Slavic *Zlatostruj (Izbor Ioana Zlatoustago 32, 5)* + Johannes Cassianus?

9:19 МАКСИМОВО О ПЪТЕХЪ СПѢВНИНА

(H)13(K)23(L)12(*)24

Excerpt from Maximus Confessor?

9:20 Иоана ЗЛАТОУСТААГО О МОЛИТВѢ

(H)14(K)24(L)13(*)14

Excerpt from Slavic *Zlatostruj* (VELIKIE MINEI 1889:№ 75).

9:21 Геннадина патриарха О МОЛИТВѢ

(K)25(*)13

Excerpt from Gennadius I Constantinopolitanus?

9:22 Нила О МОЛИТВѢ + Тогожде

(H)15(K)26(L)14(*)15

Excerpt from Slavic *Izbornik of Czar Simeon I:42* + excerpt from Johannes Chrysostomus *Homilia XI in Genesim* CPG 4409 (from *Zlatostruj*?).

9:23 Иоана ЗЛАТОУСТААГО О ХАНААНЪИНИ

(H)19(K)27(L)18(*)16

Excerpt from Slavic *Izbornik of Czar Simeon I:41*.

9:24 Прѣвство Исанно О постѣ

(H)16(1)3(K)28(L)15

Isaiah 58:2b with commentary.

9:25 Карпадина О постѣ

(K)29

Excerpt from Johannes Carpathius?

- 9:26 **Іоана Златоуѡстадог о постѣ**
(Н)17(К)30(L)16(*)17
Excerpt from Slavic *Zlatostruj* (*Izbor Ioana Zlatoustago 38*) + excerpt from Slavic *Izbornik of Czar Simeon II:118 + Matthew 5:6*
- 9:27 **Сѣго Нила о въздръжании ѹрева + Палладина + Сѣго Георгина + Сирахово**
(К)31(*)18
Excerpts from Nilus Ancyranus? + Palladius *Historia Lausiaca: Prooemi* *um 9-11* CPG 6036 + Georgius? + *Ecclesiasticus 37:30-34*
- 9:28 **Наказаниѣ попови Іоана Златоуѡстадог**
(Н)21(К)32(L)20(М)5(*)27
Johannes Chrysostomus?
- 9:29 **Наказаниѣ въскоуѡмоу ѹлѣкоу**
(К)33
Unidentified text.
- 9:30 **Іоана Златоуѡстадог како подобаетъ іерере ѹстити**
(К)34(*)28
Johannes Chrysostomus?
- 9:31 **Іоана Златоуѡстадог како подобаетъ въ црѣви съ страхомъ стояти**
(D)2(К)35(*)29
Slavic Johannes Chrysostomus *Ecloga XLVII* CPG 4684.
- 9:32 **[Геннадина патрарха о страстѣ Бѣжи]**
(К)36
Gennadius I Constantinopolitanus? (compare ARCHANGEL'SKIJ 1890:9-10).
- 9:33 **Іоана Златоуѡстадог о искушении Бѣжи и о напастехъ + Соломоне + Іако нова апла + Василина + МаѢимово ѡ главнѣхъ + Іоана Златоуѡстадог**
Excerpts from Johannes Chrysostomus + Slavic *Izbornik of Czar Simeon I:111, 121, 125-126* + Johannes Chrysostomus?
- 9:34 **Іоана Златоуѡстадог о кѣнигахъ + Іоана Лѣстевуѣника + Ефрема о праздѣ**
нословни + Карпадина + Іоана Златоуѡстадог о смѣти + О оци и мѣри
(К)38
Excerpts from Slavic *Zlatostruj* (*Izbor Ioana Zlatoustago 3*) + Slavic *Izbornik of Czar Simeon I:32* + Ephraem Syrus? + Johannes Carpathius? + *Zlatostruj* (*Izbor Ioana Zlatoustago 20, 23*)
- 9:35 **Іоана Златоуѡстадог о подвизѣ + Тогожде + О величанин + О чистотѣ дѣше**
вьнѣи + Тогожде + Кѣрила Іероусалимьскадог + Іоана Златоуѡстадог о
творашнихъ грѣхъ + О оцѣтелехъ + Сѣго Касиана
(К)39
5 excerpts from a collection of adagia by Johannes Chrysostomus (to be reconstituted on the basis of the *Uspenskiĭ sbornik* (KNJAZEVSKAJA 1971:490-491) and Cod. Rila, NMRM, 2/25, f.40v-43) + excerpts from Slavic *Izbornik of Czar Simeon I:25* + *Zlatostruj* (*Izbor Ioana Zlatoustago 24, 10*) + the same text attributed to Johannes Cassianus as in 9:18.
- 10 **Поучениѣ Зенофонта неже глѣ къ сѣома своима**
(F)3(К)40(*)9
- 11 **Сѣѣна деодорѣ**
(Н)6(К)41(L)5(*)10

12 ОФАНАСИЕВИ ШЕСТИ ПРОТИВЪ НАНЕСЕНЪИМЪ РЕМОУ ШЕСТОМЪ ШЪ НЪКЪИХЪ ПРАВО-
ВЪРЪНЪИХЪ О РАЗЛИЧЪИХЪ ГЛАВЪИХЪ
(K)42(N)1(*)11

13 МЕНАНРА МЛАДАГО РАЗОУМИ НАΟΥАМЪЩЕ ВЪСЪ РАЗОУМЪ УЛЪКНОУ ЛРОБАШОУ ВЪ
СЪ РАЗОУМЪ
(D)1(K)43
Compilation from Slavic Menander *Gnomai* (cf. SEMENOV 1892).

14 СЛОВО КЪ БОГАТЫИМЪ
(D)2(F)4(K)44(*)2

Of the sources of these texts, the following are most certainly pre-existing compilations:

- (1) *Izbornik of Czar Simeon* (a Greek, not a Slavic compilation); it is remarkable that, save in 9:26, only the first part of this compilation was used: perhaps the book consisted, at the time of writing of the *Knjažij Izbornik*, of two separate volumes 9:7,10,17,23,26,33;
- (2) a collection of adagia by Johannes Chrysostomus (perhaps a Greek compilation, cf. SPERANSKIJ 1904:Priloženie 204-226) 9:35;
- (3) *Zlatostruj* (most probably a Slavic compilation) 9:20,227;
- (4) *Izbor Ioana Zlatoustago* (probably a Slavic compilation, entered into the *Zlatostruj*) 9:2,11,18,26,34,35.

The following compilations may as well have preceded the *Knjažij Izbornik*:

- (5) compilation from Slavic Gennadius I Constantinopolitanus *Centuria de fide* 1;
- (6) compilation from Slavic *Ecclesiasticus* 6;
- (7) compilation from Slavic excerpts from Johannes Chrysostomus 7;
- (8) compilation entitled СЪБОРЪ ШЪ МЪНОРЪ ОЦЪ 9;
- (9) compilation from Slavic *Izbornik of Czar Simeon* + Athanasius Alexandrinus *Quaestiones* 12.
- (10) compilation from Slavic Menander *Gnomai* 13.
- (11) compilation from Slavic Agapetus Diaconus *Capitula admonitoria* 14.

Of the latter, (5)-(7) and (10)-(11) are essentially reorganizations of the original text, while (8) and (9) are structurally more intricate compilations, based on more than one source. I assume this difference to correspond to a difference in origin.

CONCLUSIONS

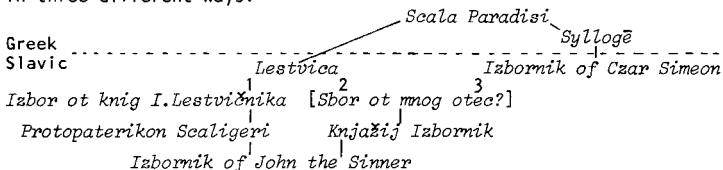
If it can be accepted that the *Izbornik of John the Sinner* is a compilation from compilations, or more precisely: a shackle in a continuous chain of closely interrelated compilations, it must be accepted that both its literary-historical and its linguistic study are possible only within

the framework of the entire tradition of its texts and their structures: Cod. Ermitažn. 20 can no longer be considered in isolation.

For the further investigation of this precious and venerable manuscript, I would specifically make the following suggestions:

- (1) Component texts of Cod. Ermitažn. 20 should no longer be directly compared to Greek texts.

I shall give but one example to demonstrate the distance between both texts. Any excerpt from the *Scala Paradisi* (CPG 7852) could have reached the *Izbornik of John the Sinner*, and via it Cod. Ermitažn. 20, in three different ways:



1 is attested in rubrics 989-990, 2 is not attested in Cod. Ermitažn. 20 (but is in the *Knjažij Izbornik* 9:2), 3 is attested in rubrics 1031-1034. Nothing is to be gained by comparing the two extremes of this chain of transmission, but much is to be gained by analyzing the transformations to which the text was subjected at the various intermediate levels, be it only a better insight into the comprehension and reception of texts handed down in direct translation from Greek to Slavic men of letters.

- (2) Presumed filial parallels should be compared not only to Cod. Ermitažn. 20, but to its entire Slavic ancestry.

Nothing is to be gained by investigating manifestly Slavic compilations like the *Izmaragd* and the 'Russian' *Pšela* to just one shackle in the closely interrelated chain of compilations outlined above. Only a careful analysis and comparison of all compilation techniques and all cycles of sources involved can shed new light upon the origin of seemingly related compilations. (Cf. for a preliminary analysis of compilation techniques and cycles of sources used, as well as models identified, VEDER 1983).

- (3) The East Slavic origin of the *Izbornik of John the Sinner* should not be taken for granted.

Cod. Ermitažn. 20 evidently is an East Slavic copy. But is its archetype East Slavic? Its attestation in two South Slavic manuscripts and the presumable South Slavic origin of the *Knjažij Izbornik* (only five of its eleven manuscripts are East Slavic, and two of them betray South Slavic antigraphs, viz. (C) Old Bulgarian, and (K) Middle Bulgarian) provide sufficient argument to seriously reexamine this question. I think that a comparison with the extant single-ъ East Bulgarian manuscript fragments and reflexes, notably the fragment Lenin-grad, BAN, 24.4.16, the *Macedonian Cyrillic Folium*, could provide important insights into the antigraph transcribed into Cod. Ermitažn. 20.

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(Straight numbers indicate pages of the 1965 edition, italic numbers rubrics, index numbers quantity of pages lost; asterisks indicate lost quires)

<i>Quires</i>	<i>Rubrics</i>	<i>Incipit</i>	<i>Pages</i>
1- 2	151-180	1- 7 Добро гестъ братье поучетаные книжноре: па 151	
		8- 53 Сноу мой и уадо· приклони оухо свое послосуша 159	
	*1 ¹⁶ ?		
3-10	181-308	54- 82 Не рьци бо имѣнню своегоу мое гестъ· нь рь 181	
		83- 104 Ико велико великимъ сподобилъ са геси отъ 198	
		105- 208 Вѣроуи въ оца и сѣа и стааго дѣа· въ трцоу не 207	
		209- 312 Страхъ взнроу имѣи и ежино любезвъ· и чисто к 274	
	*2 ¹⁶		
	11 ⁴ 309-320	313 Тоуъ же сзъмрти гестъ· въ дѣхъ зѣлзнихъ разо 309	
12-15	321-384	314- 644 Всака моудрость отъ га· и сз нмъ гестъ въ в 309	
	*3 ¹⁶	645- 705 Наоучимъ са кого подовагетъ блажити кого ли о 427	
16-17	385-416	706- 739 Лѣпо гестъ улѣноу имѣти паве всього житиа: д 460	
	18	417 ² 430	740- 753 Оуъ уааѣ рекоу вама· улѣвѣа житиа отити хош 475
19-23	431-510	754- 763 Вазымши же блженаа дешдора дѣтишь: на лѣно 481	
	24	511-524 ²	764- 981 Вѣра права и дѣла блгоуьствива· крѣстьанъ во 486
25-35	525-702	982 Ико реже вэдѣти· не ноширо встатати тзуню· 605	
		983 Лѣпо гестъ уаето молити са рекоу прилѣжно· 608	
		984 Все наше гестъ разоу сз англы· вѣити гестъ 609	
		985- 986 Сего ради на всакоу мѣстѣ молити са велитъ 611	
		987- 988 Вѣамо же гестъ ико не пытаемо млѣвное м 617	
		989- 990 Рече старьць не премоудран млѣви своена мно 618	
		991- 994 Цѣрь хота пригати грааъ противныхъ· отемле 619	
		995- 997 Пни вино по малоу· велико бо скоудо пикетъ са 622	
		998 Оурокъмъ бо взноушан· и уресъ оуронъ не взкоу 623	
		999 Златорѣчивъи въ апѣлѣ рече иво нагама волѣзъ 625	
		1000-1001 Глаше старьць· гестъ ѿ ворога простерто лошен 627	
		1002-1003 Аше оубо обрашеши мужа дѣовна искоуьсна мого 631	
		1004-1007 Исповѣданигемъ бо строупи дшннии ицѣлѣротъ· и 633	
		1008 И҃гда дша многими обата боудеть грѣховныхъи 637	
		1009-1014 И҃гда дша изидеть ѿ тѣла· наоуъ сз нею и ан 638	
		1015-1016 Ико подовагетъ и по сзъмрти давати милостын 641	
		1017-1024 Ико стѣи оуъ нашъ златооустьи рече не тзуню 643	
		1025-1030 Ико мнози поуъге спсениа· дѣа· Казнь грѣха 647	
		1031-1034 Сльшадъ нѣкыи на мпрьскыи на лѣнь живоуша· и г 648	
		1035-1036 Отъвѣрѣзмъ ѿ себе всакоу злагоу· наростъ ил 650	
		1037-1039 Не моуѣмъ прѣзрѣти ико малъ грѣхъ· въ снорѣ 651	
		1040-1042 Ходди въ чистѣ ризѣ· аше и редина прилѣнетъ 653	
		1043-1060 Паки же ты о прозвѣтере хѣвъ· и прѣдзстателъ 654	
		1061-1069 Сльшимъ павѣла глѣоша· покаранте са старьшин 664	
		1070-1082 Се же глѣо из исходашнихъ възъ ицѣрке· или въ 668	
		1083-1088 Сѣда на трапезѣ моли са· и приносъ хлѣвъ къ о 676	
		1089-1097 Пманство самовольныхъ вѣсъ· отъ сласти въ д 679	
		1098-1105 Не оупиванте са винъмъ въ немже нѣсть спснни 685	
		1106-1127 Вѣ нѣкыи улѣкъ живѣи въ иероусалимѣ· созоу 687	
		1128 Коньуаша са книгъи сиа роукоу грѣшнааго ноа 700	
		1129 Коньуахъ книжкыи сиа въ лѣ· ѿфпа· лѣто· при 701	

COMPILATION STRUCTURE OF THE *IZBORNİK OF JOHN THE SINNER*

(Straight letters indicate component texts taken from the *Knjažij Izbornik*, asterisks indicate disturbances in correspondence to that source probably due to selection and rearrangement, italics indicate compiler's additions)

<i>Rubrics</i>	<i>Sources or identifications</i>
1- 7	<i>Compilation from Protopat. Scaligeri</i> № 1 + Psalm 118 + others
8- 53	<i>Knjažij Izbornik</i> 3
54- 82	<i>Unidentified text</i>
83- 104	* <i>Knjažij Izbornik</i> 14
105- 208	* <i>Knjažij Izbornik</i> 1
209- 312	* <i>Knjažij Izbornik</i> 2
313	<i>Knjažij Izbornik</i> 5
314- 644	<i>Knjažij Izbornik</i> 6
645- 705	* <i>Knjažij Izbornik</i> 7
706- 739	<i>Knjažij Izbornik</i> 4
740- 753	<i>Knjažij Izbornik</i> 10
754- 763	<i>Knjažij Izbornik</i> 11
764- 981	* <i>Knjažij Izbornik</i> 12
982	<i>Excerpt from Joh. Chrysostomus Hom. XXVII in Ep. Hebr.</i> CPG 4440
983	<i>Knjažij Izbornik</i> 9:21
984	<i>Knjažij Izbornik</i> 9:20
985- 986	<i>Knjažij Izbornik</i> 9:22
987- 988	<i>Knjažij Izbornik</i> 9:23
989- 990	<i>Excerpt from Protopaterikon Scaligeri</i> (№ 105-106)
991- 994	<i>Knjažij Izbornik</i> 9:26
995- 997	<i>Knjažij Izbornik</i> 9:27a
998	<i>Knjažij Izbornik</i> 9:27b
999	<i>Knjažij Izbornik</i> 9:27c
1000-1001	<i>Excerpt from Protopaterikon Scaligeri</i> (№ 363, 341)
1002-1003	<i>Knjažij Izbornik</i> 9:10
1004-1007	<i>Knjažij Izbornik</i> 9:11
1008	<i>Knjažij Izbornik</i> 9:12
1009-1014	<i>Knjažij Izbornik</i> 9:13
1015-1016	<i>Knjažij Izbornik</i> 9:14a
1017-1024	<i>Knjažij Izbornik</i> 9:14b
1025-1030	<i>Knjažij Izbornik</i> 9:15
1031-1034	<i>Knjažij Izbornik</i> 9:17a
1035-1036	<i>Knjažij Izbornik</i> 9:17b
1037-1039	<i>Knjažij Izbornik</i> 9:17c
1040-1042	* <i>Knjažij Izbornik</i> 9:18
1043-1060	<i>Knjažij Izbornik</i> 9:28
1061-1069	<i>Knjažij Izbornik</i> 9:30
1070-1082	<i>Knjažij Izbornik</i> 9:31
1083-1088	<i>Knjažij Izbornik</i> 9:6
1089-1097	<i>Excerpts from Basiliius Caesarensis Hom. in ebriosos</i> CPG 2858
1098-1105	<i>Florilegium to preceding component text</i>
1106-1127	<i>Knjažij Izbornik</i> before 17
1128	<i>Compiler's colophon</i>
[1129	<i>Copyist's colophon]</i>

TENTATIVE TEXTOLOGICAL STRUCTURE OF THE KNJAŽIЈ IZBORNIK

(Attestation and relative order in the main mss is indicated to the right)

Chapter:Section - Incipit

Manuscripts: K H MF *

?	БѢ НѢКЗИ УЛѢКЗ ЖИВИИ ВЪ ІЕРОУСАЛИМѢ СОЗОУЕНЪ ИМЕНЬМЪ · Т	?	31
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TENTATIVE COMPILATION STRUCTURE OF THE *KNJAŽIJI IZBORNİK*

(Italics indicate identified immediate sources, asteriks transformations)

- ? Excerpt from Vita S.Niphontis Constantiani c.69 BHG 1371z
 1 *Gennadius I Constantinopolitanus "Centuria de fide"
 2 Hesychius Hierosolymitanus Sententiae CPG 6583
 3 ?
 4 *Basilius Caesarensis Sermo XII De ascetica disciplina CPG 2890
 5 *Izbornik of Czar Simeon I:187*
 6 Excerpts from Ecclesiasticus
 7 *Excerpts from Joh.Chrysostomus Hom.ad pop.Antiochenum CPG 4330 + ?
 8 *Excerpts from Thalassius Abbas Centuriae CPG 7848
 9:1 ? + Athanasius Qu.93 + Mt. 7:1 + ?
 2 *Zlatostruj (Izb.?) + Marcus? + Lestvica 22:36*
 3 ?
 4 Gennadius I Cp? + Athanasius?
 5 ?
 6 *Basilius Caesarensis Hom.in martyrem Iulittam CPG 2849
 7 *Izbornik of Czar Simeon I:78bis*
 8 Johannes Chrysostomus?
 9 Johannes Chrysostomus?
 10 *Izbornik of Czar Simeon I:72,81*
 11 *Zlatostruj (Izb.15) + Johannes Chrysostomus?*
 12 Johannes Chrysostomus?
 13 *Paterik Skitskij c.J
 14 Johannes Chrysostomus? + Olympius?
 15 Johannes Chrysostomus?
 16 Johannes Chrysostomus?
 17 *Izbornik of Czar Simeon I:186 + Ap.Paulus? + Johannes Chrysostomus?*
 18 *Zlatostruj (Izb.32,5)*
 19 Johannes Cassianus? + Maximus Confessor?
 20 **Zlatostruj (O sudě i o ljuboděičech i o pokajani)*
 21 Gennadius I Cp?
 22 *Izb.of Czar Simeon I:42 + Zlatostruj? (Hom.XI in Genesim CPG 4409)*
 23 *Izbornik of Czar Simeon I:41*
 24 Isaiah 58:2 + commentary
 25 Johannes Carpathius?
 26 *Zlatostruj (Izb.38) + Izb.of Czar Simeon II:118 + Mt. 5:6*
 27 Nilus? + Palladius Hist.Laus.Prooem.9-11 CPG 6036 + Georgius + Eccl.
 28 Johannes Chrysostomus?
 29 ?
 30 Johannes Chrysostomus?
 31 Johannes Chrysostomus Ecloga XLVII CPG 4684
 32 Gennadius I Cp?
 33 Joh.Chrysostomus? + *Izb.of Czar Simeon I:111,121,125-6 + Joh.Chrys.?*
 34 *Zlatostruj (Izb.3,20,23) + Izb.of Cz.Simeon I:32 + Ephr.? + J.Carp.?*
 35 *J.Chrys.Adagia (5) + Izb.of Cz.Simeon I:25 + Zlatostruj (Izb.24,10)*
 10 Excerpt from Vita S.Xenophontis c.2 BHG 1887u-w
 11 Excerpt from Vits S.Theodora Alexandrinae c.17 BHG 1727
 12 **Izb.of Czar Simeon I:16-97bis + Athanasius Alex. Quaestiones CPG 2257*
 13 *Menander Gnomai
 14 *Agapetus Diaconus Capita adhortatoria CPG 6900