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THE SHORT REDACTION OF JOANNES ZONARAS’ Ἐπιτομή Ἱστοριῶν IN THE SLAVONIC MANUSCRIPT TRADITION*

Abstract. The paper will focus on the four known Slavic witnesses of the so-called short redaction of Zonaras’ *Chronicle* and will try to explore its provenance and development. The conclusions will be based on the comparison of the content of the codices the short redaction is preserved in, on the one hand, and on the other – on the text critical and linguistic similarities and differences the witnesses show. The relations between the short redaction and the full version of Ἐπιτομή Ἱστοριῶν will also be tackled upon.

Keywords: Zonaras’ *Chronicle*, codices, Slavonic manuscript tradition

The Slavic translation of the world chronicle of Joannes Zonaras’ Ἐπιτομή Ἱστοριῶν is now known in two redactions – a long one and a short one. The long redaction of the *Chronicle* has six full witnesses that belong to the Serbian recension of Old Bulgarian (Old Church Slavonic). The earliest one, MS Slav 321, which is kept in the library of the Romanian Academy of Sciences [RAS] in Bucharest, has been recently identified by M. Petrova, who overthrew the commonly accepted opinion of A. Jacimirskij that the manuscript contained the second Slavic translation of the *Chronicle* of George the Monk¹. Before that, in 1980, the manuscript dating was revised by a team of Serbian experts, changing from the second half

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¹ M. PETROVA, *Hamartolos or Zonaras: Searching for the Author of a Chronicle in a Fourteenth-century Slavic Manuscript: MS Slav. 321 from the Library of RAS*, SeS 8–9, 2010, p. 405–418.

of the 15th century, according to A. Jacimirskij, to the more plausible last decade of the 14th century². *Pravoslavnaia entsiklopediia* mentions another 14th-century witness of the Chronicle (RNB, Gil'ferding. № 94. f. 1) of which a single folio, containing part of the narrative about Leo VI, is preserved³. The excerpt was identified by A. Turilov and dates to the second half of the 14th century⁴.

The other five witnesses relate to the period from the 15th to the 17th centuries:

1. Vienna, National Library of Austria, MS Slav. 126, end of the 15th century [ÖNB Cod. Slav 126]⁵;
2. Belgrade, Patriarchal Library, MS 47, (previously belonged to the Metropolitan's library in Sremski Karlovci), the 15th or 16th century [Belgrade PB 47];
3. Mt. Athos, Hilandar Monastery, MS 433, 1520–1530⁶ [Hil. 433];
4. St. Petersburg, Library of the Academy of Sciences, MS 24.4.34, first half of the 16th century [St. Petersburg, BAN 24.4.34];
5. Moscow, Russian State Library, depository 310, MS Undol'skij 1191, 17th c.⁷ [RGB Undol'skij 1191].

² Л. ВАСИЛЬЕВ, М. ГРОЗДАНОВИЧ, Б. ЈОВАНОВИЧ, *Ново датирање српских рукописа у Библиотеци Румунске Академије наука*, АП 2, 1980, p. 58, No 73.

³ *Pravoslavnaia Entsiklopediia: Православная Энциклопедия* под редакцией Патриарха Московского и всея Руси Кирилла (электронная версия), <https://www.pravenc.ru/text/471214.html> [31 VIII 2024].

⁴ А. ТУРИЛОВ, *Заметки о славянской рукописной традиции Хроники Иоанна Зонары*, [in:] *Летописи и хроники. Новые исследования 2015–2016*, Москва–С. Петербург 2017, p. 7–11. Link to the manuscript <https://nlr.ru/manuscripts/RA1527/elektronnyy-katalog?ab=D04355A7-0D21-4086-80A1-5AF0ACAD5EE2> [31 VIII 2024].

⁵ G. BIRKFELLNER, *Glagolitische und kyrillische Handschriften in Österreich*, Wien 1975, catalog number II/63, p. 176–178, dated here to the beginning of the 16th century.

⁶ A. Turilov found out that this manuscript includes the precise date of its creation, noted back in 1859 by Archimandrite Antonin Kapustin in a scribal note “сие съписях... от Константина до лета 7042 (1533–1534). года” (А. ТУРИЛОВ, *Заметки...*, p. 8). The note on f. 248v reads actually сѣ сѣа писѣ | кѣ лѣ ѿ кѣстѣнтїна до лѣ змѣ-го (I wrote this now how many years [had passed] from Constantine to the year 7042) and represents a comment on the date of the foundation of Constantinople сѣ н ѿ н лн, which is followed by the Dativus cum infinitivo construction ꙗко вѣ кѣтнѣс граѣ ѿ сѣзѣанїа єго | даже до днѣ лѣтѣ ѿ. м. meaning ‘therefore 840 years have passed from the foundation of Constantinople to the present’. The year 1170 must have been reported by the Greek scribe who was copying the Chronicle and has nothing to do with the date of the Slavic translation. See also А. ТУРИЛОВ, *Заметки...*, p. 4 n. 5.

⁷ М. РЕТОВА, *Namartolos...*, p. 412; Н. ГАГОВА, „Из книги Константина Костенечкаго“: *Зограф 105*, [in:] *Шестовуѣж нынѣ по слѣдоу оучителю. Сборник в чест на проф. д.ф.н. Анна-Мария Тотоманова*, София 2021, p. 216.

The source of Zonaras's excerpt edited by V. Kačanovskij⁸ is now untraceable, and efforts to find yet another copy, which, according to some scholars, was housed in Gračanica Monastery have been unsuccessful⁹.

No one today disputes the Bulgarian provenance of the translation¹⁰, especially after the discovery of the 14th-century witnesses, and it is almost commonly accepted that the translation occurred in the 14th century, during the reign of the Bulgarian Tsar Ivan Alexander¹¹. The lost Bulgarian version found its way into Serbia no later than the second half of the 14th century, where the two known Serbian interpolations were made: the identifications of Dacians and their King Decebalus (87–106) as Serbs and the remark that Constantine the Great's brother in-law Licinius, husband of his sister Constance, was of Serbian origin¹². According to N. Gagova, the Serbian interpolations point to an ideological and political concept meant to write the Serbs into the "Sacred History". This concept emerged between the 1340s and the 1390s in connection with the imperial ambitions of Tsar Stefan Dušan and his coronation in 1345. As such, it served to affirm the Lazarevići as a new dynasty during the last decades of the 14th century. N. Gagova also implies that the above-mentioned Bucharest RAS Slav 321 might have been ordered by Stefan Lazarević himself¹³.

The text of the full redaction has not yet been thoroughly studied, nor has it appeared in print. A. Jacobs published a critical edition of part of the St. Petersburg, BAN 24.4.34 (concerning Byzantine rulers from Constantine the Great to Constantine VIII¹⁴). By comparing the Slavic version to the Greek Vorlage, Jacobs found that the translation properly rendered only the first six books of Zonaras, (covering the period from the Creation to the destruction of Jerusalem as opposed

⁸ VI. KAČANOVSKIJ, *Iz srbsko-slovenskoga prijevoda bizantijskoga ljetopis Ioanna Zonare*, Starine 1882, 14, p. 125–172. The editor defines the text as belonging to the same redaction as Moscow Undol'skij 1191 and the Athonite Hilandar 433 and dates it to the 15th century. He does not indicate any shelf mark, saying only that the manuscript was housed in Belgrade (p. 126).

⁹ See M. WEINGART, *Byzantské kroniky v literatuře církevněslovanské. Přehled a rozbor filologický*, vol. I, Praha 1922, p. 89 (and the respective literature).

¹⁰ See the literature in H. ГАГОВА, „Из книги...”, p. 216, n. 57.

¹¹ The date of the Bulgarian translation has been disputed for a long time and various years (1170, 1332 and 1344) have been proposed, see M. PETROVA, *Hamartolos...*, p. 411. We share the opinion of A. Jacobs that it should be dated to the year ϠΩΗΒ (= 1344). (A. JACOBS, *Zwarpác. Die byzantinische Geschichte bei Joannes Zonaras in slavischer Übersetzung*, München 1970, p. 102). This date is preserved in both the Petersburg (f. 359) and Moscow (f. 273v) MSS that reveal the archaic grammatical and orthographic features, while the Vienna, ÖNB Slav 126 and Belgrade, PB 47 (at this point, we've only learned of 1 Belgrade ms, unless referring to the one cited by Kačanovskij), report the date ΔΩΗΒ, which seems to be just a misreading. Regarding the date of the Athonite Hil. 433 MS, see above n. 6. On this matter see also A. ТУРИЛОВ, *Заметки...*, p. 4–5, n. 5.

¹² H. ГАГОВА, „Из книги...”, p. 216–217; see also M. PETROVA, *Hamartolos...*, p. 411–412.

¹³ Most specialists who have examined this codex, however, confirm its Wallachian-Moldavian origins (M. PETROVA, *Hamartolos...*, p. 405).

¹⁴ Zonaras' Chronicle ends with John II Komnenos' ascension to the throne in 1118.

to the next twelve books devoted to Roman and Byzantine history). The Slavic man of letters translated less than half of the third part, which contained the last six books (12–18) on the history of Byzantium. The summary of the Roman epoch (book 8) is totally missing, and the reigns of Justinian I, Heraclius, Leo III, and Constantine V are neglected for no plausible political or theological reasons¹⁵.

The observations of O. Tvorogov, which are based on the same manuscript, are in agreement with the conclusions of A. Jacobs. The former established that the narrative of the biblical history and the history of the eastern monarchies (ff. 1–161v), i.e., those concerning Alexander the Great (ff. 161v–177r), his successors, and the history of Judea, up to the destruction of Jerusalem by Titus (ff. 177r–268r), as well as the history of Rome from Aeneas's arrival in Italy to the assassination of Julius Caesar (ff. 268r–314v), had been translated without any significant abbreviations. Caesar's death, however, is immediately followed by the narrative regarding the emperors from Vespasian to Maximian (ff. 330r–354v) and Constantine the Great (ff. 354v–363r), and the Byzantine emperors, from Theodosius I to Marcian (ff. 363r–379r), as well as in regards to the reigns of Anastasius (ff. 379r–383r), Mauritius (ff. 383r–388v), Irene and Constantine VI (ff. 388v–395r). It then goes on to recount the emperors from Theophilus to Leo VI (ff. 395r–436r), as well as Basil II and Constantine VIII (ff. 436r–447r). In all manuscripts, the narrative of Leo V the Armenian is placed at the end of the translation, thus breaking the chronology and the succession of the Byzantine rulers¹⁶.

Both A. Jacobs and O. Tvorogov seem to share the opinion that the omissions of certain historical periods and reigns from the Slavic translation were intentional and cannot be explained by a corrupted Vorlage¹⁷.

This conclusion seems to be supported by some additional arguments: Pietro Luigi Leone traced the Greek manuscript tradition of Zonaras by examining 74 manuscripts¹⁸ and divided them into seven categories according to their content: the first one includes the manuscripts that contain the whole *Epitome* where the text does not present many omissions and lacunae; the second – manuscripts in bad conditions that must have incorporated the whole or almost the whole work; the third – manuscripts that contain the first 12 books or some of them (at least three); the fourth – manuscripts containing books 10–28; the fifth – manuscripts

¹⁵ A. JACOBS, *Zwvapaς*..., p. 3–5.

¹⁶ О. ТВОРОГОВ, *Хроника Иоанна Зонары*, [in:] *Словарь книжников и книжности Древней Руси / X (Хождение Агапия... – Хронограф Троицкий)*, <http://lib.pushkinskijdom.ru/Default.aspx?tabid=4707> [31 VIII 2024]. The indication *recto* and *verso* for the folia is provided by me according to the electronic copy at <https://kp.rusneb.ru/item/reader/hronograf-ioanna-zonary> [31 VIII 2024] (A. TOTOMANOVA).

¹⁷ A. JACOBS, *Zwvapaς*..., p. 5–7; О. ТВОРОГОВ, *Хроника*... <http://lib.pushkinskijdom.ru/Default.aspx?tabid=4707> [31 VIII 2024].

¹⁸ According to *Pinakes*, the Greek tradition of Zonaras is presented in 73 witnesses from the 12th–18th centuries, <https://pinakes.irht.cnrs.fr/notices/depot/940/> [31 VIII 2024].

containing books 12–18; the sixth – manuscripts containing books 13–18; the seventh – manuscripts that contain one or two books or excerpts. In the appendix Leone lists five manuscripts that contain translations or paraphrases¹⁹. The Slavic Zonaras does not match the content of any of these codices.

All witnesses known today from the full redaction of the Chronicle ascend to a common archetype. However, based on the lexical and orthographic differences, they fall into two groups: the first one is represented by the St. Petersburg, BAN 24.4.34 and Moscow, RGB Undol'skij 1191 that are close to each other, retain archaic forms and reveal less omissions; the second group contains the rest of the MSS but it is not totally unified: on the one hand, the Belgrade, PB 47 copy often coincides with the Kačanovskij excerpt, and on the other, the Vienna, ÖNB Slav 126 copy shows specific readings that go either with the Moscow, RGB Undol'skij 1191 or with the Athonite Hil. 433²⁰. M. Petrova has the impression that the earliest full copy of Zonaras, RAS, Slav 321 in Bucharest, although often coinciding with Vienna, ÖNB Slav 126, sometimes differs from both the Vienna, ÖNB Slav 126 and Moscow, RGB Undol'skij 1191²¹.

The so-called short redaction of the Slavic full (indeed abridged) translation of Zonaras' Chronicle is preserved in four witnesses:

1. Belgrade, Museum of the Serbian Orthodox Church, MS 42, ff. 125r–221v, the second fourth of the 15th century around 1430/1440; [MSPC 42, hereinafter referred to as Belgrade 42].
2. Mount Athos, Zographou Monastery, MS 105, ff. 1–156r. The codex can be precisely dated based on a remark about the solar eclipse of 17 June, 1433 that can be found in the Moscow fragment of the same manuscript (Russian State Library, Muzejnoe sobranie, MS 3070). The four folia of the fragment are the only remnants of the quires that V. Grigorovič took to Russia after examining the codex during his stay in Mount Athos in 1844–1845²². [Zogr. 105 and RGB Muz. 3070].
3. Cavtat, Croatia, Collection of Baltazar Bogišić, MS 52, 1st section ff. 1–83v, third fourth of 16th c. [Bogišić 52, hereinafter referred to as Cavtat 52].

¹⁹ P.L.M. LEONE, *La tradizione manoscritta nell'Epitome historiarum di Giovanni Zonaras*, [in:] ΣΥΝΔΕΣΜΟΣ. *Studi in onore di Rosario Anastasi*, vol. II, Catania 1994, p. 226.

²⁰ A. JACOBS, *Ζωναράς...*, p. 101; see also M. PETROVA, *Hamartolos...*, p. 412–413 with the respective literature.

²¹ M. PETROVA, *Hamartolos...*, p. 414.

²² D. BIRNBAUM, *Textual and Accentual Problems of Muz. 3070 and Zogr. 151*, Cambridge 1988, p. 31–33; A. ТУРИЛОВ, *Этническое и культурное самосознание сербов в конце XIV–XV вв.*, [in:] *Этническое самосознание славян в XV столетии*, Москва 1995, p. 158. See also IDEM, *Заметки...*, p. 9–10, where he expresses the opinion that the copying of MS Zogr. 105 could have started earlier in 1432, given the fact that the survived fragment belonged to the first part of the codex.

4. Moscow, Russian State Library, fond 113, MS Volokolamskij 655, ff. 1–122v, beginning of the 16th c. The text is known as *Paralipomenon* and was edited twice: first by Bodjanskij in 1847, and then by Tvorogov in 2010²³. See digitized manuscript on the Holy Trinity St. Sergius Lavra website, <https://lib-fond.ru/lib-rgb/113/f-113-655/> [Volokolamskij 655].

The first three witnesses are Serbian, while the fourth one represents a Russified copy from a Serbian apograph compiled in 1408 for the Serbian despot Stefan Lazarević²⁴. The codices incorporating the short redaction of Zonaras represent miscellanies with different content, but it is worth mentioning that Zogr. 105 and Cavtat 52 demonstrate striking similarities in this regard. They both contain *Donatio Costantini* (156v–161r//87r–93r), *Alexander the Monk's treatise about how Constantine and his mother Helena discovered the True Cross* (161r–174v//87r–93r), *the Life of Stefan Lazarević by Constantine of Kostenets* (175r–182v without the ending in Zogr. 105)²⁵, *Cosmographic-Geographic fragments, usually ascribed to Constantine of Kostenets* (183r–186v – the beginning and the end missing in Zogr. 105//112r–122v), *Commentary on the Song of Songs by Theodoret of Cyrus* (179r–180v – the beginning and the end missing in Zogr. 105//124v–142r). The Slavic text of the *Ohrid Chrysobull of 1273, issued by Michael VIII Paleologos*²⁶ and a *Festal Menaion* (187r–239v without the end) can be found in Zogr. 105, and *Commentary on the Holy Liturgy* (122b–124v + 133)²⁷ can also be found in Cavtat 52. Belgrade 42, apart from Zonaras's Chronicle, also contains *Donatio Costantini* (224r–231v) and the treatise of Alexander the Monk (232r–254v)²⁸. These three works seem to form a common nucleus of the three codices. By contrast, the Volokolamskij 655 reveals quite different content, as the *Paralipomenon* is followed by: *Life of Stefan Lazarević by Constantine of Kostenets* (123r–221r), *The responses of Joannes, bishop of Kitros, to Constantine Kabasilas, archbishop*

²³ О. БОДЯНСКИЙ, *Паралипомен Зонарин*, ЧИОИДР, Год третий, № 1, Москва 1847, р. I–VIII, 1–119; О. ТВОРОГОВ, *Паралиромен Зонары: текст и комментарий*, [in:] *Летописи и хроники. Новые исследования. 2009–2010*, Москва–С. Петербург 2010, р. 3–101.

²⁴ А. ТУРИЛОВ, *Заметки...*, р. 7–11.

²⁵ The final five pages of the text are contained in the fragment that is housed in the Russian State Library [RSL], Muzejnoe sobranie, MS 3070, ff. 2v–4v. See D. BIRNBAUM, *The Life of Stefan Lazarević: A Contribution to the Study of Manuscript Tradition*, SeS 23, 2023, р. 139–172. In Cavat 52 this text is in the second part of the codex.

²⁶ The text is contained in the same fragment RGB Muz. 3070, ff. 1r–2r and published by D. BIRNBAUM, *A Slavic Translation of the Ohrid Chrysobull of 1273*, AUS.SL 21, 1990, р. 267–284; the same with minor corrections in SeS 23, 2023, р. 173–182.

²⁷ Н. ГАГОВА, „Из книги...”, р. 223–224.

²⁸ The codex contains also *Palea Historica* and an impressive number of different orations and excerpts. The detailed description of the whole manuscript was published in В. ВЕЛИНОВА, *Н нїїє вжѣственїє добродѣтелн сладуеншеже сластї медовнїїє н богатенше паче линожество златникъ (За литературния контекст на Историческата паля)*, [in:] *Осми международен колоквиум по старо-българистика. Сборник доклади*, София 2022, р. 133–147.

of Dyrrachium, cf. Gr. Ἀποκρίσεις πρὸς Κωνσταντῖνον ἀρχιεπίσκοπον Δυρραχίου τὸν Καβάσιλαν (221v–233v), *Prayers for breaking an oath* (234r–238r), *The story of Alexander the Great* (238v–262r), *Life of Stefan of Dečani* by Gregorios the Monk and Presbyter, *hegumen of the same abode* (263r–328), *Life of Hilarion of Meglin* by Euthymius of Târnovo (327v–377v)²⁹.

All of Zonaras's short witnesses – Zogr. 105 on ff. 140v–141r, Belgrade 42 on f. 210v, Cavtat 52 on f. 75r, and Volokolamskij 655 on ff. 93v–94r reveal the same error in dating the Slavic translation of Zonaras, reporting the year αὐτῆς³⁰, which allows us to presume that the short redaction comes from a manuscript of the same redaction as the full Vienna, ÖNB Slav 126 and Belgrade, PB 47. The text of Zonaras in the first three witnesses opens with the synopsis of the Roman and Byzantine rulers, which is introduced as follows:

ОКАЗАНІЄ ЙЗЪ БСТНОЄ ГЛАВѢ МѢ КНИГѢ ^{c1e}

Прѣвѣ начинáеть ѿ книгѣ мѡѵсѣевскѣй. начѣнь ѿ бытіа | ѡ творѣніи мѣра. дрѣже єи по редѣ. въ коупѣ съ ѡснѡпомъ | и паралипомѣны, дáже до ѡсоуѣса сѣа навѣна. въ нѣхъ же и ѡбрѣтáет се прѣвни начѣл'нѣ въ люхъ. невѣѡ • тѣа | ѡсоуѣса навѣнна съ прѡчѣи ми. дá до книгѣ четвороцѣтвнѣ. и ѡсоуѣдоу полагаѣть начѣло гла-вѣзнамъ:~ (cited according to Zogr. 105, f. 1r–v). The list of rulers coincides – with minor differences – with the one in Moscow, RGB Undol'skij 1191, where it is placed after the text of the Chronicle³¹. In all three MSS, the narrative about Leo V the Armenian, which was misplaced in the full redaction, is inserted according to the chronology preceding the reign of Theophilus. In the list of rulers, however, this narrative stays at the end in both the Zogr. 105 and Cavtat 52. The scribe of Zogr. 105 explains his decision at the end of the synopsis: **Ѣго лѣвѣна армѣнѣа цѣтѣо. прѣжѣ мѣхайла. а́л'мѡрѣа и ѡѡфѣла є. нѣ жѣ ѡбрѣтѣше сѣѣ | не прѣлѡжихѡ нѣ тáко написахѡ**:~ (Zogr. 105, f. 1b21–23). A similar text could be found in Moscow, RGB Undol'skij 1191, f. 336v, Hil. 433, f. 294r, and in the fragments published by Kačanovskij, cf. **Ѣго лѣва армѣнѣа цѣтѣо. прѣжѣ ѡѡфѣлова цѣтѣа єсть. нѣ на конѣць книгѣ написа сѣ**³². In the synopsis of Belgrade 42, Leo V the Armenian is listed by mistake before the reign of Irene and her son Constantine VI.

²⁹ О. Бодянский, *Паралипомен...*, p. VIII. The indication *recto* and *verso* for the folia numbers is provided by me and the content of the MS is verified according to the electronic edition cited above (A. TOTOMANOVA).

³⁰ See note 11 above.

³¹ See the appendix at the end of the article.

³² Cited according to Moscow, RGB Undol'skij 1191. The beginning and the end of the St. Petersburg, BAN 24.4.34 are lost and, not having access to the other witnesses of the full redaction, it is impossible to say whether they include a synopsis or not.

The text of the short adaptation of Zonaras in MSS Belgrade 42 and Cavtat 52 is entitled **“ѢЖЕ | ѿ НАЧЕЛА | МИРОВЪ БЫШШІИХЪ ПИСАНІИ ВЪ ПРОСТРАНСТВЕ ОБЛИЧЕНІА ПОВѢДАННЫИ** and starts with a short preface explaining who Zonaras was, why he undertook his work and how the short redaction was made, cf. БѢ зонара великы начелникъ стражнѣи и прѣвыи | сѣдѣи. оумрѣтѣ жена и чѣда его. по скръби ра|зсѣдивъ и въ инокъ. и мѣише его любимии | емоу съписати и мѣ въ кратѣцѣхъ іаже ѿ съзнаніа | мироу іаже на полъзоу. да не въ разширеннѣи лѣто|писаніи оунывають. пишѣтѣ бо и воєводамъ | поставленіа, и воємъ. и пѣтѣ оузѣкы и широки | гдѣ кои соутѣ. и гдѣ градѣвы высоци и гдѣ низѣци. | и чѣто глахѣ поклѣсаремъ. съвѣты же и инаа. | потребено бо бѣ рѣши. какъ въ кои црѣ, и кои рѣдѣтѣи. и каковы рѣдѣ црѣвѣа его. съ же съкра|тивъ многаа, пользнаа же възѣмъ ѿ всѣхъ лѣтописаніи. глѣетѣ бо се. іакоже каплѣ многыє каплю|щѣи и ровѣцѣ сътварають. тако и мнозы глѣи | подвижаютѣ члѣка іаже невъзмѣжнаа емоу. | ѿ сѣ пакы мѣи и ѿ сего възѣхѣ елика възмѣгохѣ въмѣстити кратѣчайше поіеже тога | и свѣтлаа зѣра рѣпопоминѣи лѣчѣ съкры:~ (cited according Belgrade 42, f. 126). This preface, together with the metaphor of water drops hollowing out a stone, represents a short resume of the original Zonaras' preface, as it has come to us in Vienna, Slav 126, Moscow, RGB Undol'skij 1191, and in the *Paralipomenon*, where it is included as a second part of the introduction of the compiler. The last sentence spoken in the name of the compiler in the first-person plural states that Zonaras' text was abridged again and the conclusion about the bright dawn that hid its beams seems to be a reference to the recent demise of the ruler Despot Stefan who was referred to as рѣпопоминѣи. Constantine of Kostenets used this epithet eight times in the title and in chapters 10, 21, 23, 31, 40, 49, 79 of the *Life of the Despot*, cf. Житіе и жизнь рѣпопоминѣи словоу|цааго благочѣтивааго глѣдина Стефана. Съписанно повелѣніемъ и повѣженіемъ сѣтѣишаго | патрїарха земли твое сръбскѣи кѣ Никонѣи и полатнѣи начелникѣ, виднѣи же трѣ|сѣтѣи и явленіемъ самоу тѣззониенито|моу проглаголющоу се быти. бѣви вѣкѣ³³. Once the same adjective рѣпопоминѣи refers to the mother of the despot (chapter 30) and in three cases (chapters 29, 39 and 51) it is replaced with the synonymic рѣновѣспоминѣи³⁴.

³³ К. КУЕВ, Г. ПЕТКОВ, *Събрани съчинения на Константин Костенечки. Изследване и текст*, София 1986, p. 361–426.

³⁴ It is worth noting that both adjectives *присновоспоминаемый* и *присновоминимый* are registered only in the *Polnyj cerkovnoslavjanskij slovar'*: *Полный церковнославянский словарь: (со внесенным в него важнейшим древнерус. слов и выражений)*: [ок. 30 000 слов]: пособие / сост. свящ. Григорий Дьяченко. – [Репр. воспр. изд. 1900 г.], Москва 2004, p. 500. The lexemes are found in a Prologue for the 5th of June and in a Menaion for the 21st of May. The second date is related to the memory of SS. Constantine and Helena, but the first one celebrates the miraculous salvation of Constantinople from the Russian invasion in 860–861. For this feast see А.И. ПАПАДОПУЛО-КЕРАМЕВС, *Акафист Божией Матери, Русь и патриарх Фотий*, ВВ 10.3–4, 1903, p. 357–401.

The text of the adaptation itself in both Belgrade 42 and Cavtat 52 is preceded by the title **ѿ нача́ла ми́роу сказа́нїе. лѣтѡ же ѿ цѣ́ркви**. The compiler of this redaction either excerpted short texts from the full redaction or simply retold certain episodes, in an attempt to connect them chronologically. In fact, the text shortly paraphrases the so-called full Slavic redaction where the narrative about Leo V the Armenian is inserted in the right place. The text segmentation in both manuscripts is quite uniform and starts from the very beginning of the biblical paraphrase following the main titles of the full redaction. After the end of the Octateuch marked as **конѣ ѿсморѡдници ѿ нача́ло цѣ́ркви**, the segmentation complies with the synopsis (cf. Tables 1 and 2).

The compiler of the adaptation in Zographou MS, presumably Constantine of Kostenets, used the same short redaction as Belgrade 42 and Cavtat 52, but in presenting the biblical history according to the Octateuch, Samuel, Kings and Paralipomena, he usually replaced the historical narrative with the respective biblical text. This approach to the biblical narrative was not new to the Slavic chronographic tradition. It was applied by the unknown compiler of the famous Chronograph of the Archive³⁵, who, inspired by Africanus' Chronography, replaced the paraphrase of the first nine biblical books with a large Old Testament compilation. In addition, just like the first Christian chronographer Julius Africanus³⁶, Constantine inserted in the biblical narrative excerpts from other biblical sources – mostly the prophets, but also Proverbs and Ecclesiastes, Job, Esther, Judith, and Tobit³⁷. In Zogr. 105, Constantine even marked the excerpts from the biblical books with the respective liturgical notes according to the church calendar. In this way, he linked the text of the biblical part of the Chronicle with the text of the Festal Menaion at the end of the manuscript, thus making the codex a liturgical manual. He also drew on some non-biblical sources (mostly the lives of saints and prophets) in describing events of the Roman-Byzantine period, which merits special attention and exploration. As a result, the historical narrative became more extensive, containing more facts and details than the paraphrase in both Belgrade 42 and Cavtat 52.

The title of Constantine's adaptation, compared to the title of the short paraphrase described above, was extended to add the phrase **въ кра́цѣ ꙗ́влєніе**, thus emphasizing the abbreviated nature of the version, cf. **ѢЖЕ | ѿ НАЧЕЛА | МИ́РОУ БЫ́ВШИХ ПИ́САНИИ ВЪ ПРОСТРА́НСТВИ | ѡБЛИЧЕ́НІА ПОВѢ́ДАННЫИ. ВЪ**

³⁵ Known also as Judean Chronograph and housed in the *Russian State Archive of Ancient Documents* [RGADA], fond MGAMID № 279/658, 479 ff. For more details see <http://lib.pushkinskijdom.ru/Default.aspx?tabid=4713> [31 VIII 2024]. The full text of the Chronograph could be seen at <https://histdict.uni-sofia.bg/chronograph/clist> [31 VIII 2024].

³⁶ А. ТОТОМАНОВА, *Parabiblical and Biblical Compilations in Simeon's Bulgaria*, ВВГУ Серия 4, История. Регионоведение. Международные отношения 22.5, 2017, p. 132–141.

³⁷ The excerpts from Isaiah have been recently published by A. BOJADZIEV, *Proverbs of Solomon in the Slavic Manuscript No. 105 from the Zograf Monastery*, SeS 23, 2023, p. 183–230.

краицѣ ꙗвлѣніе. The biblical narrative (the first excerpt contains Gen 1: 1–31) starts directly after the title, and the preface together with the intermediate title *ѿ начѣла міроу сказаніе. лѣтъ же ѿ црѣмь* is omitted. The text segmentation follows the same scheme as in Belgrade 42 and Cavtat 52, but the compiler introduced an additional segmentation according to the biblical books: 15v13 *паралипомѣнь прѣвыи*, 21r4 *Книга исхъ*, 27r30 *ѿ леуїтика*, 27v23 *[вт]ѣраа числа*, 30v20 *Второзаконіе*, 36r8 *ѿ книга ѡ [соудѣахъ] | [по]чинаѣ*, 39v18–20 *ѿ ѿліи архієрѣи. како съ прѣвыи дръжа люди въ архієрѣе. сѣа же | книга рѣѡ ѣлет се*, 40r24 *къ ѡсморо[ници] | црѣви а · начѣло црѣвиѡмь. црѣви а', 45615 црѣвиѣ. ѣ*, 66r1 *црѣкви[н]*, 72r4 *ѿ а цр[ства] начѣ[къ]*, 95v28–30 *Пѣ маінасіина. ѿже въспѣ гви въ оузилици вѡлѣ мѣнѣ въ вавѣлѡнѣ*, 97r25 *прѣчѣства іереміина ѿ юнѣ*, 117r on the bottom margin: *ѣсоіѣ ѣ книга*, 117r13 *книга а'-а. ѣсоіѣ*, 137r12 *ѿ вѡра лѣтописца ѿ самодрѣѣ*. The last subtitle is taken from the synopsis but is not included either in Belgrade/Cavtat redaction or in Moscow, RGB Undol'skij 1191, St. Petersburg, BAN 24.4.34 and Hil. 433. On f. 141v, the scribe introduced the reign of Theodosius the Great with the following marginal note: *[ѣк]ѣ паралипо|мѣ нѣкыи | [в]ѣ лѣтописѣ. | црѣвиа ѡста|валъ къ ѡѡсѣіѣ прѣидѣ*. As a result, his extended narrative has more subtitles than the one in Belgrade/Cavtat version (Table 2).

And last, but not least, the whole manuscript seems to be a draft version with a lot of glosses in both Slavic and Greek, partially blank pages and lines³⁸.

The title of the *Paralipomenon* in Volokolamskij 655 is completely different and the text opens with an introduction of the copyist *Grigorie*, cf. *Сіѣ начало Паралипоменуѣ занаринѣ. | црѣкыи книгъ. ѿ преписавшаго | кнігоу сію снѣ прѣсловіе*. In fact, only the first part of it (ff. 1r1–7r3) belongs to the copyist. In my opinion, Grigorie must have transcribed and corrected the text according to the Holy Scriptures, some ancient and early Christian authors (Xenophon, Herodotus, Appian of Alexandria, Theodoret of Cyrus, Eusebius of Caesarea), the Chronicle of George the Monk, and the full version of the Chronicle of Joannes Zonaras. The conclusion of his reasoning confirms that as well, cf. f. 7r6–17: *Прѣвѣѣ начинаѣ ѿ книгъ мѡѡсеѣскы. начѣнь ѿ вытѣа | ѿ | твореніи міра. дръже сѣ по рѣдѣ. въ коупѣ съ ѿѡспѡ ѿ паралипомены, дръже до ѿсоуса | снѣ навѣина, въ нѣже ѿ ѡврѣ|таѣ сѣ прѣи | началнѣиѣкъ въ лю|дѣ. невѣѣ. та жа | ѿсоуѣ навина | съ прочини. дръже до кнігы чѣ|твѣроцрѣ|веные, ѿ ѡсоудѣ | полагаѣтъ начало главизнѣ*. Aside from the spelling differences, this text completely matches the text that precedes the synopsis in Belgrade 42, Cavtat and Zogr. 105 (see above).

The second part of the introduction reproduces the original *προοίμιον* of Zonaras in Slavic translation (ff. 7r18–11v15). The title (f. 7r18–20) *Съ бгѡ починаѣ собраніе. ѣже ѿ | ꙗла мирѣ бывшѣ писанѣ. въ пространствѣ ѡбличеніа повѣданы* :— matches partially the titles of the three short version witnesses mentioned

³⁸ А. ТОТОМАНОВА, М. ТОТОМАНОВА-ПАНЕВА, *Гръцките глоси в Книгата на Константин Костенечки (Зогр. 105)*, [in:] *Slavia Orthodoxa and Balkania Orthodoxa*, Thessaloniki 2024, p. 127–136.

above. The text of the *προοίμιον* in the *Paralipomenon* (ff. 8v1–11v15) coincides with the text in the Vienna, ÖNB Slav 126 ff. 2r–4v³⁹ and the text in Moscow, RGB Undol'skij 1191 that lacks the beginning (ff. 2r–v in Vienna, ÖNB Slav, and ff. 7r–9v in *Paralipomenon*, starting with *и мѣхъ войны*).

The title *Начало писани именуи | ѿ начала мироу сказаниа. лѣтоу же и црмъ, мѣсѣцишии зѣнароу:* on f. 11v16–19 and the following text on f. 12r1–12v14 are borrowed from the beginning of the full Slavic version, while the same title (f. 5r) can be found in the Vienna, ÖNB Slav 126. In the respective places in Moscow, RGB Undol'skij 1191 and in Hil. 433 the title remains *начало писании. Лѣтописца*. The excerpt from the full version, which follows the title, ends abruptly with a paraphrase of Gen 1: 1, f. 12v10–14: *въ началѣ сътвори | бѣ нбо и землю. земля же оубо невидима бѣ. понеже лежаше тма на лицѣ еѣ. и не | токмо тма но и вода, и прѣе:* The preceding narrative, which is severely abbreviated in both Belgrade 42 and Cavtat 52 to *Прѣвѣ сътворяеть аглы и по тѣ миръ съ* and is directly followed by the same biblical paraphrase: *земля же невидима бѣ* etc., briefly explains the trinitarian dogma and states that the Lord first created the angels to glorify Himself and only after that did He create the visible and sensory world. However, while the parabiblical narrative continues in these two manuscripts, this verse (Gen 1: 1) is the only parabiblical text in the *Paralipomenon*. Taken from the Octateuch, it is meant to introduce the reader to the biblical history thus linking the moment of the Creation to the expected end of the world as predicted in the following *Οκάζаниε* въ кратцѣ ѡ скѣньчаніи кроуговъ и пасхалии:

This apocryphal text is dedicated to the prophecy about the end of the world that was supposed to happen in the year 7000 from Creation and at the end of the thirteenth indiction, and the year 6916 (= 1408) marks the beginning of the remaining 84 years of sorrow. According to N. Gagova, the same calculations, which were based on the solar and lunar circles and the great indiction, predetermined the concept of the *Life of Stefan Lazarević* and its complicated text structure⁴⁰. The *Οκάζаниε* occupies ff. 12v15–14v4 and it is followed by the note of the unknown compiler of the *Paralipomenon* (f. 14v5–19): *Написа се сѧ кнѣга вѣ великѣ въ блгочѣстїи и дѣръжавѣ и прѣрсти. дѣсполтоу стефанову. вѣ велицѣи ѿбители. хилаѣари. при игѣменѣ тимофеѣ. въ лѣто. сѣси. крѣгъ сѣнца. а. лѣны | ѿ. къ кѣнчинѣ вѣкѣ. кнѣга мѣрѣишаго въ сѣтѣи горѣ | зонары. паралипомѣ. наполаѣиши недостатѣкъ | цѣрѣскѣ кнѣгѣ. ѿ зонары | въ кратцѣ. а не іако писанѣ по рѣдоу.* In my opinion, the year 6916 (= 1408), mentioned in this abridged version of the Chronicle of Joannes Zonaras (which was compiled by the order of Despot Stefan Lazarević) was the reason for including the *Οκάζаниε* in the *Paralipomenon*.

³⁹ The pages are reproduced phototypically in A. ЯКОВС, *Ζωνάρας*..., p. 77–82. On the Slavic translation of the *προοίμιον* see *ibidem*, p. 83–87.

⁴⁰ Н. ГАГОВА, *Вписването на деспот Стефан Лазаревич в Свещената история и жанровите колебания на автора на неговото Житие*, [in:] *Юбилеен сборник в чест на 60-годишнината на Красимир Станчев и Александър Наумов* (= СЛ, 41–42), София 2009, p. 291–294.

Therefore, these two texts – *Началѡ писанїи...* and *Сказанїе*, along with the scribal note, should be considered as a third part of the introduction. It is not the case with Belgrade 42 (ff. 221r5–222v15) and Cavtat 52 (ff. 83v–84r8) where the apocryphal text follows the end of the short version after the narrative about Constantine VIII.

The compiler of the *Paralipomenon* selected and retold narratives of the complete text of the Slavic Zonaras but, unlike the compilers of the other short redactions, his historical account covers world history starting with Samuel, Kings and Chronicles/*Paralipomena*, from which the title is taken. The selection includes narratives regarding David (15r1–16v16), Cyrus (16v17–33v14), Darius (33v15–36r14), Xerxes (36r15–37r15), Artaxerxes (37r15–18), Alexander the Great and his successors (37r19–66v19), the foundation of Rome and the first Roman kings (67r1–73r9), republican leaders including Caesar, some Roman emperors (73r9–92v14) and Byzantine emperors Constantine the Great and Theodosius the Great (92v15–95v19), Theodosius II (96a1–97v5), Marcianus (97v5–19), Anastasius I Dicorus (97v19–98v19), Mauricius (98v19–100v16), Irene and Constantine VI (100v16–103v12), Theophilus (103v12–105r6), Michael III (105r6–106v12), Basil I (106v12–109v5), Leo VI (109v5–111r17), Basil II (111r17–113v3), and Constantine VIII (113v3–114r8). The *Paralipomenon* ends with the misplaced narrative about Leo the Armenian (114r9–122v12), introduced by *цѣтѡ, лѣва, ѡрменина прѣжѣ и миѡхїла фѣѡфїла сѣна єго єсть*. Unlike the other redactions, the text of the *Paralipomenon* is not divided into as many sections (Table 2) and does not include a synopsis. The preliminary comparison of some narratives to the respective texts in other two redactions unequivocally proves that the compiler of the *Paralipomenon* followed a different editing strategy (Table 3).

In conclusion we may say the following:

1. The explored manuscripts show three different short redactions of the Chronicle of Joannes Zonaras based on the so-called full Slavic version.
2. The redaction containing Grigorie of Hilandar's introduction to the Chronicle of Zonaras, which survives in a late Russified copy (the *Paralipomenon*), seems to be the earliest one because of the fewer delineated sections (including only six rubric titles) and the lack of Octateuch narrative.
3. Ms Belgrade 42 and Ms Cavtat 52 contain a short redaction different from the one in the *Paralipomenon*. It must have occurred after the death of Despot Stefan Lazarević as it is alluded to in the short preface. This redaction represents a coherent paraphrase of the Slavic full version including the Octateuch history.
4. The text in Zogr. 105 in all probability is adapted to Constantine of Kostenets' concept for producing a liturgical manual. We cannot exclude his participation in compiling the Belgrade/Cavtat redaction, either, taking into account the draft format of his manuscript and the allusion to Despot Stefan's demise in the other two manuscripts.

5. The compilers of the Belgrade/Cavtat redaction and of the adaptation in Zogr. 105 were familiar with the introduction by Grigorie of Hilandar and included in their redactions a short excerpt of it as an introduction to the synopsis. A short resume of Zonaras' προοίμιον serves as preface to the Zonaras' Chronicle in the Belgrade/Cavtat version.

Table 1. Short redaction structure

Version	Belgrade/Cavtat version	Zographou 105	Volokolamskij 655 <i>Paralipomenon</i>
Synopsis	<i>сказаніе иже бѣсть главѣ мѣ книгѣ</i> ^{cie} + short excerpt from the introduction of Grigorie of Hilandar	<i>сказаніе иже бѣсть ноє главѣ мѣ книгѣ</i> + short excerpt from the introduction of Grigorie of Hilandar	
Title	<i>ѡ еже ѡ началѣ мироу бывших писаніи въ пространст- ви оуличеніа повѣ- данъныи</i>	<i>ѡ еже ѡ началѣ мироу бывших писаніи въ прог- рѣнствѣ оуличеніа повѣданъныи. въ кратцѣ явленіе</i>	<i>Ѹѣ начало Паралипо- меноу̇ занаринѣ. цѣкыи книгѣ. Ѹ преписавшаго книгоу̇ сїю сїе прѣсловиѣ</i>
Preface	Resume of Zonaras' προοίμιον		Introduction by Grigorie of Hilandar, including the προοίμιον, <i>Сказаніе въ кратцѣ...</i> and the scribal note
Inter- mediate title	<i>ѡ начала мироу̇ сказаніе. лѣтѣ же и̇ црель</i>		<i>Начало писаніи̇ и̇моу- щѣ ѡ начала мироу̇ сказаніа. лѣтѣмъ же и̇ црель, мѣдрѣишии̇ зѡнароу̇.</i>
Text	Abridged long redaction	Extended short redaction with excerpts from biblical books replacing the most important narratives according to Octateuch and Kings and complemented with excerpts and facts from other biblical and non-biblical sources	The paraphrase starts with King David. The selection of the episodes and abridgments is different

Version	Belgrade/Cavtat version	Zographou 105	Volokolamskij 655 <i>Paralipomenon</i>
Segmentation	See Table 2		
Leo V	In place according to the chronology		At the end of the text
Date of the translation	ϣω̃νε corrupted from ϣω̃νε (= 1344)		

Table 2. Segmentation of the short redaction witnesses

(the signs * and # mean that Moscow, RGB Undol'skij 1191 and St. Petersburg, BAN 24.4.34, respectively, have the same title; the dark gray fields mean that the text is missing in the respective MS; the blank fields indicate the folio and the row where the text begins and the yellow fields – the beginning of the biblical books)

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
6v11 О ноѡи и Ѡ ковчѣзѣ*	127r21 ѡ нѡи и ков- чѣзѣ	3r16 ѡ нѡи и ков- чѣзѣ	
9r26 Ѡ невѣрѡдѣ ѡже именова се прѣвѣе въ люѣхъ. властелинъ и начелникъ. #	127v14–15 ѡ нев- рѡдѣ ѡ именовѣ се прѣвѣе въ люѣхъ. вла- стелинъ и начелникъ.	3v5 Ѡ невѣрѡдѣ ѡ именова се прѣвѣе въ люѣхъ. властелинъ и начелникъ	
9v2 no title	127v22 ѡ снѡ нѡевѣ	3v14 Ѡ снѡ нѡевѣ	
9v20 ѡ снѡ хамѡвѣ.	128r13 ѡ снѡ хѡ- мѡвѣ	4r2 Ѡ снѡ хѡмѡвѣ	
10r3 Ѡ снѡ сѡмѡвѣ.	128r29 ѡ снѡ сѡмѡвѣ.	4r17 Ѡ снѡ сѡмѡвѣ	
10r19 blank space	128v14 ѡ аѣраѡмѡ	4v1 no title	
12v27 no title	129r28 ѡ ѡсѡѣ	5r6 no title	
15v13 паралипоменъ прѣвѣи			

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
15v18 <i>Jobe</i> no title			
17v16 Ὁ ἰάκωβ'κ пакы ѡ бытѣнскы.	130v2 ѡ ἱεάц'κ continues		
18r6 'Ο пр'κκрасн'κ ἰω[снф'κ] *#	130v28 ѡ пр'κκрасн'κ ἰωснф'κ	6r25 Ὁ пр'κράсн'κнь ἰωсїф'κ	
19v28 [ω сλ]рти ἰάκωβλ*	132r2 ѡ сλῑрти ἰάκωβλн	7r22 Ὁ с'κлар'κти ἰάκωβλн	
21r1 Ὁ сλῑрти [ἰωсн]ф'κ] *#	132r12 no title	7r31 no title	
21r4 Книга ἡс'χ'ω:~			
21v5' Ὁ мωϋ'с'єн*	132r18 ѡ м'ω'γ'с'єн	7v2 Ὁ мωϋ'с'єн	
22v27–23r12 23r2' Ὁ ἰαζ[вд]*			
27r8 Ὁ ц'р'кв'н гл	133r18	9r23	
27r30 (Ѧ) л'єῑ'ттика			
27v23 [вт]όραα чнсл'а.			
29r9 Ὁ сλῑрти (Ярон) 29r11 ἀμ'ορε[и]			
29r18 ώг'			
29r22 Ὁ валаа[ц'κ].#			
30r9 мади[неане]	133v25 Ὁ с'χ'ό'д'κ з'є'млн	9v31 Ὁ с'χ'ό'д'κ з'є'мл'нє	
30r15 гад' ρ[св'ї] н' π'ό [μα'α'с'ї'а]			
30r24 Бъз'в'н'ж'є'н'ї'а			
30v20 Второзак'он'ї'є			

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
34r1 no title	135r4 о смѣрти мѡѡсѣевѣ #	11r9 о смѣрти мѡѡсѣевѣ	
34r13 ѡсѡѡсъ вѣторын начелни и гнѣ ѡлю	135r14 о ѡнсѣ навѣинѣ	11r on the bottom margin о ѡсѣсѣ навѣинѣ	
35r25 на[нмъ] гавд[онитѣскъ]	135v25 о гавдѡни- тѣнѡ ##	11v25 no title	
36r8 ѡѣ книга ѡ [сѡѡдѣхъ] [по]- чиндѣ.	136v8 no title	12v3 no title	
36r20 о колѣ вѣнѣ- мѣновѣ	136v25 о колѣнѣ вѣнѣмѣ- новѣ	12v21 о колѣнѣ вѣнѣмѣ- новѣ	
36r26 гоѡнѣйль ѡ 36r28 ѡѡ ѣ 37r7 ѡмѣгѡ 37r10 ѣ (Deborah) 37r11 ѡ (Barak) 37v12 ѣ (Gideon) 38r18 38r25 38r27 38v13 38v14	137r19 гоѡнѣйль 137r25 ѡѡѡ 137v4 ѡмѣгѡ 137v7 137v8 вараѡ 137v15 ѡмѣйль 137v23 гѣдѣѡ 138r17 ѡѡмѣлѣ 138r26 ѡѡрѣ 138r29 ѡѡѡѡѣ 138v2 ѡмѣса 138v4 ѡвѡдѡнѣ	13r14 13r19 13r29 bottom margin о ѡмѣгѡри 13r31 (Deborah) 13r32 (Barak) 13v15 (Gideon) 14r12 14r17 14r21 14r25 14r27	
38v16 о самѡѡнѣ	138v7 ѡ ѡѡѣ о самѡѡнѣ ⁴¹ #	14r30 ѡ ѡѡѣ о самѡѡнѣ	
39v18–20 о ѡлѣи ѡрѡѣрей. кѡѡ сѣ прѡѡѡи дрѡѡѡ лѡѡи вѣ ѡрѡѣрей. сѣѡ же кнѣга рѡѡѡ гѣлѣт сѣ		15r17 о ѡлѣи ѡрѡѣрей. Кѡѡ сѣ прѡѡѡи дрѡѡѡ- ѡѡи вѣ ѡрѡѣрей #	

⁴¹ The narrative about Samson in Belgrade 42 lacks the final with the episodes about the ass jawbone and Delilah, who betrayed him.

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
40r24 <i>κὼ̃ ω̃ς μορὸ̃ [- ници] цр̃твѣи̃ а̃ · начело̃ цр̃твѣ̃ѡ̃мь. цр̃твѣи̃ а̃'</i>	139r1 <i>конць̃ ω̃сно- родници̃ ї̃ начело̃ цр̃твѣ̃ѡ̃. *#</i>	15v21 <i>ко̃нь̃ ѡ̃снород- ници. Начело̃ цр̃твѣ̃</i>	
40v1 <i>[ω̃ с]ам̃ши̃лѣ̃ *#</i>	139r10 <i>о̃ сам̃ши̃лѣ̃</i>	15v31 no title	
41v11 <i>'О̃ са̃д̃ли̃ к̃ѣ̃сс̃ѡ̃в̃. *#</i>	140r28 <i>о̃ са̃ѡ̃у̃ли̃ к̃ѣ̃сс̃ѡ̃в̃ѣ̃</i>	17r13 <i>о̃ са̃д̃лы̃ к̃ѣ̃сс̃ѡ̃в̃ѣ̃</i>	
43r14 <i>о̃ съ̃тво̃ре̃ни̃ а̃а̃ цр̃тве̃ѡ̃ *#</i>	141v24–25 <i>ѡ̃ съ̃тво̃ре̃ни̃ а̃а̃ на̃ цр̃тве̃ѡ̃</i>	18v13 <i>ѡ̃ съ̃тво̃ре̃ни̃ а̃а̃ на̃ цр̃тве̃ѡ̃</i>	David (15r1–16v16)
44r29 <i>ѡ̃ до̃и̃[ц̃].</i>	143r24	20r10	
45v15 <i>цр̃твѣ̃ѣ̃. в̃</i>	144v27 <i>цр̃твѣ̃ѣ̃. в̃</i>	21v7 <i>цр̃твѣ̃ѣ̃. в̃</i>	
46v3 <i>[о̃] ко̃вче̃ѡ̃'</i>	145v24	22r30	
47r2 <i>о̃ в̃ї̃рса̃вѣ̃#</i>	146r27	22v30	
47v2 <i>[са̃ло̃]м̃ѡ̃</i>	146v17	23r18	
47v6–18 <i>[ѡ̃ а̃]м̃а̃</i>	146v21	23r22	
47v27 <i>'ѡ̃веса̃л̃ѡ̃ #</i>	147r18 <i>ѡ̃ а̃веса̃л̃ѡ̃м̃ѣ̃</i>	23v18 no title	
48r1, 2 <i>ѡ̃ а̃х̃ї̃то̃фѣ̃, ѡ̃ х̃с̃ѣ̃и̃</i>	147r22	23v21	
48v18 <i>ѡ̃ са̃вѣ̃ѣ̃</i>	147v30	24r21	
49r4 <i>га̃ва̃ѡ̃ р̃а̃'</i>	148r16 <i>ѡ̃ ѡ̃м̃ь̃щ̃ѣ̃ни̃и̃</i>	24v15 no title	
49r16 <i>о̃ ψ̃λ̃т̃ри̃ #</i> 49r21 <i>о̃ х̃ра̃ни̃- те̃[л̃ех̃ь]</i> 49r28 <i>о̃ из̃чы̃ти̃</i>	148v1 148v6 148v15 <i>из̃чы̃та̃ н̃ї̃ѣ̃</i>	24v31 25r5 25r14 <i>ис̃чы̃та̃н̃ї̃ѣ̃</i>	
49v7 <i>о̃ г̃д̃ми̃ѣ̃ 'ев̃ѡ̃с̃ѣ̃в̃ѣ̃ѣ̃</i>	148v27	25r25	
49v11 <i>'ѡ̃в̃ї̃са̃а̃</i>	149r2	25r30	

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
49v14 ѿ цркви			
49v17 ѿ двѣ	149r5	25v2	
49v27–28 ѿ въцѣни [с]оломѡн #	149r17	25v12	
50r8–19 ѿ разсѣкани ѿрѣчетъ #			
50r19–50v7 заѣѣ	149r30	25v23	
50v8 црѣво соломѡно г * 50v17 ѿвѣда 50v21 ѿвѣ 50v24 сѣмѣи	149v23 црѣво соломѡ- ново г 150r3 150r9 150r13 150r24 about the two women	26r14 ⁴² црѣво соломѡ- ново. г 26r27	
51r5–63r30 прѣтче соломѡновы ~	150v4	26v24	
64r14–24 ѿ цркви юже създа въ ѿрлѣнѣ *#	150v22 ѿ цркви юже създа въ ѿрлѣнѣ	30a12 (!) ѿ цркви юже създа въ ѿрлѣнѣ	
65v10 ѿ полѣта. 65v14 ѿхрѣи	151r30 151v3		
66r1–26 црковн[и] Ecclesiastes 66r26 Solomon goes astray	151v21		
66v11 ѿдѣ 66v21 ѿрвоа	152r7 152r19		
67r7 црѣво ровоамо- во ~ *#	152v8 црѣво ровоа- мово ѿ	28v20 црѣво рово- амово. г (!)	
67v11 [осї]ѣ прѣркѣ	153r19	29r31	

⁴² Missing folia between ff. 26–27.

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
68r15 ϣῥ̣τβο нава̃	154r3	27r6	
68r17 ϣῥ̣τβο ἀςοβο πο βα̃α̃ ḡ *#	154r6 ϣῥ̣τβο ἀςοβο ḡ	27r8 ϣῥ̣τβο ἀςωβο. ḡ	
68r22 ϣῥ̣τβο ἱλὸβο ḡ *#	154r13 ϣῥ̣τβο ἱλὸβο ḡ	27r13 ϣῥ̣τβο ἱλὸβο. ḡ	
68r25 ϣῥ̣τβο ζαμερίεβο. ḡ *#	154r15 ϣῥ̣τβο ζαμερίεβο ḡ	27r15 ϣῥ̣τβο ζαμερίεβο. ḡ	
68v7 ϣῥ̣τβο ἀχαάβοβο ḡ *#	154v ϣῥ̣τβο ἀχαάβο- βο ḡ	27r27 ϣῥ̣τβο ἀχαάβωβο ḡ	
68v8–9 ἀςα̃	154v2	27r28	
70v17 नावड-ॐḡḡ #	155v19	31v4	
71r6 ἀδερο̃ ḡ ḡ	156r12	31v25	
71r18 μινχ[εα]	156r25	32r6	
71r24 ρεμ[μδ]	156v10	32r166	
71v25 no title	157r11 157r18 ϣῥ̣τβο ωχο ζῖεβο. ḡ *#	32v17 ϣῥ̣τβο ὀχο ζῖεβο	
72r4–5 ḡḡ ḡ ḡ ϣῥ̣[ετβα] нач[кь]			
72r19–20 ϣῥ̣τβο ἰωαρά̃ βῖ' *#	157v10 ϣῥ̣τβο ἰωάρανοβο	Missing folia. 33r11 33r16	
72v21–23 ливѣди	157v21		
72v26 ὀ ρόβḡḡ	157v23		
73v25 быка̃	158r12	33r31	
73v27 ἡ ḡ χḡḡḡ	158r16	33v1–32=74v32	
74v9–10 [ο ε]ḡḡḡḡḡ ωρόчета #	158v22	Missing folia	
75v2 ἱḡḡ	159v19	42v16	
75v11–12 [ϣῥ̣ε]τβο ἰνοϣ̣ ḡḡ *#	159v29 ϣῥ̣τβο ἰνοϣ̣ ḡḡα ḡḡ	42v22 ϣῥ̣τβο ἰḡ ḡḡα ḡḡ	
75v24 ἱεζάβε̃	160r12	43r3	
75v29 ὀ' снḡḡ	160r19	43r8	
	160v7		
	160v9		
	160v28		

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
76r13 ροφωμία 76r15 ἰῶἀεῖ 76r28 Ὁ κοβчевзѣ		43r22 43r24 43v6	
76v10 ζαχαρία			
76v17 ὑρ̃тво ἰῶἀχαζο- βο. ἈΓ *#	161r20 ὑρ̃тво ἰῶἀ- χαζοβο. Εἰ	43v23 ὑρ̃тво ἰῶἀχαζο- βο. Εἰ	
76v20 ὑρ̃тво ἰῶἀσόβο. Εἰ *# 76v28 ἰδ̃λ̃δ̃	161r24 ὑρ̃тво ἰῶἀ- с̃δ̃ βο ΓΓ	43v26 ὑρ̃тво ἰῶἀ- с̃δ̃ βο ΓΓ	
76v30 ὑρ̃тво ἀμεсїе- βο. СГ. *#	161v6 ὑρ̃тво ἀμεсїе- во. ἈΓ	44r5 ὑρ̃тво ἀμεсїе- во. ἈΓ	
77r18 Jobe			
78v6 ὑρ̃тво Ὀзїево *#	161v26 ὑρ̃тво Ὀзїево. Εἰ	44r23 ὑρ̃тво Ὀзїево. Εἰ	
79r8 ὑρ̃тво ἰῶἀφάμο- βο. НГ *# 79r20 н̃д̃с̃	162r11 ὑρ̃тво ἰῶἀφά- м̃д̃. СГ	44v3 ὑρ̃тво ἰῶἀφά- мово. СГ	
79r23 ὑρ̃тво ἀχαζοβο. ΦГ *#	162r28 ὑρ̃тво ἀχαζο- во. СГ	44v19 ὑρ̃тво ἀχαζοβο. [СГ]	
79v2 Isaiha; narrative about Achaz contin- ues on 80v10			
80v16–18 [υρ̃]тво ἐζεκї ι)во К. *#	162v19 ὑρ̃тво ἐζεκїево. НГ	45r3 ὑρ̃тво ἐζεκїево. НГ right margin	
80v19–20 ὑρ̃тво Ὀсїе во КΑ *#	162v21 ὑρ̃тво ῶсїе- во. ΦГ	45r5 ὑρ̃тво ῶсїево. ΦГ	
81v26 – 95v25 prophets			
95r25 [υρ̃]тво мана- ссн̃ε КВ *#	164r in the upper margin [υρ̃]тво м̃анассн̃ево: К	46r2 ὑρ̃тво м̃анассн̃е- во: К	

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
95v28–30 ПѢ́ МА- НАСІ́ИНА. Ю́же въспѣ́ гѣи въ оꙋзѣлици волаѣ́ мѣ́нѣ въ ваѣѣ́ лѣ́нѣ. 96r1–7 left blank for the text of the song			
96r10 црѣ́тво. ѡ́мѣ́во кѣ́' *#	164r7 црѣ́тво ѡ́мосо- во кѣ́	46r2 црѣ́тво ѡ́мосово. кѣ́ right margin	
96r13 црѣ́тво ѡ́всиѣ́ кѣ́. *#	164r12 црѣ́тво ѡ́всиѣ́во. кѣ́	46r12 црѣ́тво ѡ́всиѣ́- во. кѣ́	
96v5 црѣ́тво ѡ́аха́зо- во~ кѣ́ *#	164v12 црѣ́тво ѡ́аха́ зово кѣ́'	46v7 црѣ́тво ѡ́аха́ зо- во. кѣ́' left margin	
96v11 црѣ́тво ѡ́аки́- мѣ́~кѣ́ *#	164v20 црѣ́тво ѡ́аки́- мово кѣ́	46v12 црѣ́тво ѡ́аки́- мово [кѣ́]	
97r7 црѣ́тво седе́кѣ́- во~кѣ́ *#	165r22 црѣ́тво се́кѣ́во. кѣ́	47r9 црѣ́тво седе́кѣ́во. кѣ́ ⁴³	
97r25 пррѣ́ства ѡ́еремі́нна ѡ́ ю́ноѣ́. Jeremiha inserted in the above rubric			
99r6 ѡ́ го́ліи како постави ѣ́ навѣ́зѣ́рдѣ́ ѡ́блѣ́ти ѡ́ерлѣ́но: *	166r18 ка́ко поста́ви ѣ́ на́вѣ́зѣ́рдѣ́нѣ́ го́лію на́мѣ́стника въ ѡ́ерлѣ́нѣ́. кѣ́ #	47v23 ка́ко поста́- ви ѣ́ на́вѣ́зѣ́рдѣ́нѣ́ го́долю́ на́мѣ́стника въ ѡ́ерлѣ́нѣ́.	
99v13 [о] да́нїи́лѣ́ и́ трѣ́ ѡ́рѣ́ *#	167r7 ѡ́ да́нїи́лѣ́ и́ трѣ́ ѡ́троко́. кѣ́	40r31 ѡ́ да́нїи́лѣ́ и́ трѣ́ ѡ́трокѣ́. кѣ́	
100r7 рѣ́ да́нї[и́ на] ѣ́сѣ́хѣ́но[сѣ́рѣ́с]	167r20 ѡ́ сѣ́нѣ́ и́же ви́дѣ́ на́вѣ́сѣ́хѣ́носѣ́ кѣ́ *# 169r8 ѡ́ змї́и:	40v13 ѡ́ сѣ́нѣ́ и́же ви́дѣ́ на́вѣ́сѣ́хѣ́носѣ́ кѣ́ The dragon is on f. 34 r, before which some text is missing.	

⁴³ The last two lexemes are written on the right margin.

⁴⁵ The title is written on the right margin perpendicularly to the text.

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
117r11 црѣтво артасѣрѣоко *#	181v4 црѣтво арѣ- таѣрѣоко ли 181v23 ѡ мардохей: лѣ *#	52r2 црѣтво артаѣерѣо- ко. ли 52r17 ѡ мардохей лѣ	Artaxerxes (37r15–18)
117r13 книга д'-а. есѣір On the bottom margin: есѣір въ книга	181v27 ѡ есѣірѣ. ли *#	52r21 ѡ есѣірѣ. ли	
119r11' О сана[влетѣ]	183v13 no title	53v9 no title	
119r23' О алеѣандрѣ снѣ фѣлпповѣ ли *#	183v26 ѡ алеѣандрѣ снѣ филипповѣ. ли	53v21 ѡ алеѣандрѣ снѣ филипповѣ. ли	37r19 ѡ алеѣандрѣ снѣ филипповѣ
119v7' О кони волѣглавѣ	184r15 ѡ кони воуѣфалѣ, снѣрѣ волѣглавѣ. ли *# 185r21 ѡ рѣцѣ галгѣн. ли (=120v4) #	54r4 ѡ кони воуѣфалѣ, снѣрѣчѣ волоуглавѣ. ли 54v22 ѡ рѣцѣ галгѣн⁴⁶	
121r7 црѣтво птолемѣа лагоуѣа *#	186r7 црѣтво птоле- мѣа лагоуѣа. ли	55r32 црѣтво птолемѣа лагоуѣа. ли	62v13
121r13 Црѣтво птолемѣа вратолѣбца ли *#	186r12 црѣтво птоле- мѣа вратолѣбца. ли	55v7 no title	63r8
121v12 како [ѡзлови ѡуѣе великыи антѣѡ ли (!)	186v19 како ѡзлови ѡуѣе великыи антѣѡ ли *#	56r4 како ѡзлови ѡуѣе великыи антѣѡ. ли	
123r1 црѣтво алеѣандра. [с]на антѣѡхова *#	188v21 црѣтво але- ѣандра. сѣна антѣѡхова. ли	57v4 црѣтво алеѣандра. сѣна антѣѡхова. ли	
125r23' О ѡрѡдѣ како начѣ облаѣти ѡуѣен и ѡ дрѣсѣ ѡрѡдѣ и тиверѣи кѣсарѣ и прочѣи начелницѣ. и ѣлика сѣтворишѣ въ ѡрѣли въ ѡуѣен. ли *⁴⁷ #	192r25 О ѡрѡдѣ како начѣ облаѣти ѡуѣен и ѡ дрѣсѣ ѡрѡдѣ и тиверѣи кѣсарѣ и про- чѣи начелницѣ. и ѣлика сѣтворишѣ въ ѡрѣли въ ѡуѣен. ли *	60r21 ѡ ѡрѡдѣ како начѣть облаѣти ѡуѣен. и ѡ дрѣсѣли ѡрѡдѣ и тиверѣи кѣсарѣ и прочѣи начелницѣ. ли	

⁴⁶ On the left margin.⁴⁷ In Undol'ski 1191 it reads: како постаѣвишѣ ѡрѡда властѣлиѣна, въ галѣен and coincides with the title in Hil. 433, f. 143r. In St. Petersburg, BAN 24.4.34 ѡ толи начѣть ѡрѡдѣ влаѣдати ѡуѣемѣ. и быѣти начелѣникѣ сѣлиѣ.

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
127r30 no title	195r4 ἀρχέλαε *	63r24 no title	
130a16 како рѡва тѣтъ іѣрлмъ#	198v12 како рѡва тѣтъ іѣрлмъ ѿѡ	65r24 како рѡва тѣѡ іѣрлмъ. ѿѡ	
133v19' О рилмъ и ѡ рѣмиланѡ . назнаменѡ же и трою	203v19 ѡ рилмъ и ѡ рѣмиланѡхъ ѿ#	69v9 ѡ рилмъ ... the rest illegible	67r1–73r9 ѡ рилмъ и ѡ рилмѣнѡхъ
135v5 срѣдоцарѣтвие	205r3 no title	70v11 no title	
137r12 (Ѣ) вѡра ѡкто- писца ѡ самодръжцѣ.	207r5 начѣло писанѣи ѡ самодръжцѣ. *# ѣдиноначѣліе полнѣтѣво на	72r24 начѣло писанѣи ѡ самодръжцѣ. ѣдиноначѣліе полнѣтѣ- во. на	73r9–92v14 74a12
137v13 іѡліе кѣа	207v10 no title	72v25 no title	75v10
138r1 ѣдиноначѣліе оуѣспѣіанѡ *#	208r7 ѣдиноначѣліе ѡспѣіанѡво, и зѡѣ прѣктѣни мнѡ. ѿѡ	73r17 ѣдиноначѣліе оуѣспѣіанѡво. ѿѡ	
138r3 ѣдиноначѣліе тѣта кѣсара *#	208r10 ѣдиноначѣліе тѣта кѣсара . ѿѡ	73r20 ѣдиноначѣліе тѣѡа кѣсара . ѿѡ	
138r9 ѣдиноначѣліе ѡметіанѡ *	208r15 ѣдиноначѣліе ѡметіана кѣсара. ѿѡ #	73r25 ѣдиноначѣліе ѡметіана кѣсара. ѿѡ	76r15
138r27 ѣдиноначѣліе траіана кѣсара *#	208v4 ѣдиноначѣліе траіана кѣсара. ѿѡ	73v9 ѣдиноначѣліе траіана кѣсара. ѿѡ	76v19 траіа on the right margin
138v8 ѣдиноначѣліе ѡнтѡніна блѡѡвѣна ѿѡ	208v19 ѣдиноначѣліе ѡнтѡніна блѡѡѣтѣваѡ. ѿѡ *#	73v22 ѣдиноначѣліе ѡнтѡніна блѡѡѣтѣваѡ- ѡ. ѿѡ	80r11–14
138v8 ѣдиноначѣліе мѡрка ѡнтѡніна прѣмѡдраѡ *#	208v27 ѣдиноначѣліе мѡрка ѡнтѡніна прѣмѡѡдраѡ. ѿѡ	73v30 ѣдиноначѣліе мѡрка ѡнтѡніна прѣмѡѡдраѡ. [ѿѡ]	78r16 ѣдиноначѣліе мѡрка ѡнтѡніна прѣмѡдраѡ
138v20 ѣдиноначѣліе сѣвѣрѡво *#	209r7 ѣдиноначѣліе сѣвѣрѡво. ѿѡ	74r5 ѣдиноначѣліе сѣвѣрѡво. ѿѡ	81r9
138v27 цѣтѡ дѣкѣе- во *#	209r16 цѣтѡ дѣкѣѡво. ѿѡ	74r14 цѣтѡ дѣкѣѡво. ѿѡ	86r1

ZOGRAPHOU 105	BELGRADE 42	CAVTAT 52	Volokolamskij 655 <i>Paralipomenon</i>
144v4 црѣво ирѣны и кѡстан[тина] сна [ѣѣ] *#	214r2 црѣво ирѣны и константѣна сна ѣѣ. ѡ'	77v32 црѣво ирѣны и константѣна сна ѣѣ. ѡ' on the bottom margin	100v16
145r11 црѣво лѣвна армѣнина. *# ⁴⁹	214v20 црѣво лѣвна армѣнина. ѡа	78v9 црѣво лѣвна армѣнина. ѡа	114r9–10 црѣво лѣва арменина преже и михаѣла феѡфила сна его естъ
150r5 црѣво феѡфѣ- лово *#	216r19 црѣво феѡфѣлово. ѡѣ	79v црѣво феѡфѣлово. ѡѣ on the bottom margin	103v12
151v21 Црѣво миха- ѣла с'на феѡфѣлова и феѡры мѣре его *# 151v28 about the exiled patriarch	217v16 црѣво миха- ѣла с'на феѡфѣлова и феѡры мѣре ѣ. ѡѣ	81r црѣво михан- ла сна феѡфѣлова и феѡры мѣре егѡ. on the bottom margin 81r9 patriarch pre- ceded by an illegible title	105r6
153r24 Црѣво васѣла макеѡна #	219r2 црѣво васѣла макеѡна . ѡа	82r13 црѣво васѣла макеѡна. ѡа	106v12
154v10–16 црѣво лѣва прѣмѣдраго *#	219v7 црѣво лѣва прѣмѣдраго. ѡѣ	82v црѣво лѣона прѣмѣдраго. ѡѣ on the bottom margin	109v6
155r20 црѣво васѣла и кѡстантѣна багрѣ- норѡна *#	219v29 црѣво васѣла и кѡстантѣна багрѣ- норѡна	83r3 црѣво васѣла и константѣна багрѣно- родний. ѡз	
155v30 црѣво кѡс- тантѣна брѣта васѣ- лѣва *#	220v3 црѣво кон- стантѣна брѣта васѣлѣва	83v2–4 title illegible or missing	113v3

⁴⁹ In St. Petersburg, BAN 24.4.34 the end and the narrative about Leo the Armenian are missing.

Table 3. Three short redactions

Belgrade/Cavtat	Zographou 105	Volokolamskij 655 <i>Paralipomenon</i>
f. 216a17–20/79v19–22	f. 150r1–5	
и въцѣривѣш се миѡхайлѣ г҃с҃гнѣш, поустѣи ѡс тѣмнице всѣх ѡповѣдникѣ. нѣ ни чѣтѣше ѡконы ѡи разѡраше. и злѣ пожитѣ развращенно и', лѣ. и ѡмрѣ:	Въцѣривѣш се миѡхайлѣ г҃с҃гнѣомѣш. поустѣи ѡс тѣмнице всѣх ѡповѣдни. нѣ ни тѣ чѣташе ѡконы, ѡи разѡраше. <u>сѣ вѣше ѡко кто</u> <u>хощѣ да творѣи.</u> и злѣ пожѣ развращенно и' лѣ. и ѡмрѣ. <u>Остави снѣ ѡѡфѣла на</u> <u>цр҃тѣо съ мр҃тѣю егѣ.</u>	

Appendix. Synopsis, Zogr. 105, f. 1r-v⁵⁰

1 СКАЗАНІЄ ИЗЪВѢСТНОЕ ГЛАВѢ МѢ КНИГѢ СІЕ

5 Прѣвѣе начинатьъ ѿ книгѣ мѡѵсейскыѣ. начѣнь ѿ вытіа
 Ѿ твореніи міра. дръже ѣи по редѣ. въ коупѣ съ іѡсипомъ
 и паралипомѣны, даже до іѡсѡса сѣа навіна. въ нѣ-
 хѣже и ѡбръѣтаетъ се прѣвни начелънѣи въ люхѣ. невѣѡ • та'
 іѡсѡса навінна съ прѡчѣтѣми. дѣ до книгы четвероцѣт-
 вныѣ. и ѡсѡдоу полагаѣтъ начало главѣзнамѣ⁵¹:~ цѣтво сѣблѣ⁵²
 цѣтво дѣѡ. цѣтво соломиѡново. цѣтво ровѡамоѡ: цѣт-
 во ѡсѡво. цѣтво наѡаѡтово. цѣтво вѡсѡново. цѣтво й-
 10 лѡво. цѣтво замѣріѣѡ. цѣтво ахѡѡвоѡ. цѣтво ѡхѡзіѣ.
 цѣтво іѡѡрѡмоѡ. цѣтво іѡѡѣ. цѣтво іѡѡхѡзѡво. цѣтво іѡ-
 ѡсѡво. цѣтво ѡмѣсіѣѡ. цѣтво ѡзіѣѡ. цѣтво іѡѡѡѡѡѡ.
 цѣтво ѡхѡзѡво. цѣтво ѣзѣкіѣѡ. цѣтво ѡсіѣѡ. цѣтво
 манѡсѣѣѡ. цѣтво ѡмѡсѡво. цѣтво іѡсѣѡво. цѣтво іѡѡ-
 15 хѡзѡво. цѣтво іѡѡкіѡмоѡ. цѣтво сѣдѣкіѣѡ. како постѡ-
 ви наѡѡѡѡѡѡ дѣ годѡліѡ оѡстроитѣлѡ запѡѡѡѡѡѡѡѡѡ цѣѡѡѡ.

⁵⁰ Variant readings are selected from Moscow, RGB Undol'skij 1191 (**U**), Hil. 433 (**H**), where the synopsis is added at the end of the MSS, and from the excerpt, published by Kačanovskij (**K**), in which the synopsis is published twice – in the beginning (**K**₁), and at the end (**K**₂). We cannot say whether there was a synopsis in St. Petersburg, BAN 24.4.34 (see n. 32 above).

⁵¹ In U and H the preface reads: Прѣвѣ написахѣ тѣмъ бѣтїа, иже по грѣскомъ ѣзыкѣмъ палѣа наричѣ се. ѡ єврѣи ѡ прѣчаа іаже ѡ шестоѣневенника сѣтъ. и тѣ ѡвѣрѣхѣ прѣвааго въ людѣхъ гпдіна и на чѣланика нѣврѣда прѣвѣ вѣсѣ цѣи вѣшїи на зѣаи, и по тѣмъ прѣчїи.

ієрлѣм'стѣки. ѿ данїїлѣ и ѿ трѣ ѿрѡкѡ. ѿ сѣнѣ иже вїдѣ
наѡѡхѡнѡсорѣ. ѿ сѣнѣ и' вїдѣ прѡкѣ данїї. ѿ женѣ іоуѡдїѣ.
ѿ тѡвїтѣ. ѿ кѣрѣ црїи пер'сѣ. повелѣніе кѣрово да
20 сѣзѣжѣт се црѣвь, ієрлѣм'ска. ѿ влѣхѡ црѣ. ѿ сѣ-
мрѣти камїсѡвѣ. ѿ црѣти дѣрїевѣ. Оу҃хыщрѣніе ѣже
сѣтворїи коноіу дѣрїевѣ. црѣтво жѣр'жѡво. црѣтво ар'тажѣ-
р'жѡво. ѿ мардохѣн. ѿ ѣсѡірѣ аневѣн егѡ. ѿ алежѣнрѣ
снѣ фїлїп'повѣ. ѿ кѡни волѣеглѣвѣ. ѿ рѣцѣ гѣггїи.
25 црѣтво птолемѣа лагѡса. црѣтво птолемѣа фїлѣделфа. |

Variant readings: 3–4 црѣт[во ѡсѡво] UK₂ om; 4 црѣтво наѡѡтѡво] UH om; 11 іѡѡрѡмѡво] K₂ иѡара-
мѡво; иіѡу' соуїево 11–12 іѡѡсѡѡво] K₂ іѡѡсамѡво 14 манас'сїево] K₂ іѡѡсамѡво 15 запѡустѣн'нѣи]
K₂ заплетѣн 17 ѿрѡкѡ] K₂ ѡтрок 19 повелѣніе] K₂ поновлєніе 21–22 Оу҃хыщрѣніе ... дѣрїевѣ] UHK₂
om K₁ оу҃хыщрѣніе 25 фїлѣделфа] UHK₂ вратѡлюѡца

1 кѣко ѡзѡби іоуѡдѣе великыи антїѡ. црѣтво алежѣнрѣ
снѣ антїѡхѡва. ѿ ірѡдѣс црїи, и ѿ дрѣгын ірѡдѣ. и ѿ рї-
м'скаыи кѣсарѣ. и ѿ ієрлѣм'скѡ разѡрѣни. и погѡѡелєни
іоуѡдѣнскѡ. ѿ рїмѣ и ѿ рїмлянѡ. (Ѧ) **вторѡго лѣ-**
5 **тописца ѿ самѡдрѣцѣхѣ.** Ёдїноначѣлїе пѡлм'-
пїево. Ёдїноначѣлїе оу҃спєсїанѡѡво. Ёдїноначѣ-
лїе тїта кѣсѣрѣ. Ёдїноначѣлїе дѡметїанѡ кѣсарѣ.
Ёдїноначѣлїе трѣанѡ кѣсѣрѣ. Ёдїноначѣлїе антѡ-
нїна блѡчѣстїѡгѡ. Ёдїноначѣлїе мѣрка антѡнї-
10 на прѣлѡу҃рѣгѡ. Ёдїноначѣлїе севїрѡво. црѣтво дѣ-
кїево. црѣтво аврїлїанѡво. црѣтво мажїмїанѡво.
црѣтво мажїмїанѡво. црѣтво стѣагѡ и великагѡ кѡстантїн.
ѿ сѣмрѣти стѣе ѣлєны мѣрѣ егѡ. црѣтво великагѡ фѣѡ-
сїа. црѣтво ѡнѡрїево въ старѡ рїмѣ. црѣтво мѣлаагѡ
15 фѣѡсїа въ кѡстантїнѣ гѣрдѣ. црѣтво аналѣсїево. црѣтво
маврїкїево. црѣтво ирїны и кѡстантїна снѣ ѣѣ.
црѣтво фѣѡфїлово. црѣтво мїхѣйла снѣ фѣѡфїлово.
црѣтво васїлїа македѡна. црѣтво лѣѡна прѣлѣбрагѣ.
црѣтво васїлїа прѣфѣрогѣнїта. црѣтво кѡстанїна брѣ-
20 та васїлїеѡ. црѣтво лѣѡна армѣнїа:~
Сѣго лѣѡна армѣнїа црѣтво. прѣжѣ мїхѣйла. а-
м'мѡрїа и фѣѡфїла ѣ. нѣ зѣ ѡбрѣтше сїѣ
нѣ прѣлѡжнѣхѡ нѣ тако напїсѣхѡ:~ ||

Variant readings: 1 алежѣнрѣ] UK₂ алежѣндрѡво 2–4 ѿ ірѡдѣс црїи... іоуѡдѣнскѡ] UHK₂ кѣко начѣ и под-
вїжѣ ірѡѡ, ѡѡлѣтїи іѡдѣн вѣсѣмѣ, и зѣѣ иѣ и дрѣгын ірѡѡ, и фѡвѣрїе кѣсѣрѣ, и прѡчїи начѣлїннїи,
и илїко сѣтворїшѣ вѣ ієрлѣм' и вѣ іѡдѣн 5 **самѡдрѣцѣхѣ]** K₂ самѡдрѣжѣцѣ 7 дѡметїанѡ] K₂ дѡметїа
12 мажїмїанѡво] K₁ om 13 мѣрѣ егѡ] K₂ om 18 лѣѡна] UHK₁K₂ лѣѡна 15 аналѣсїево] K₂ om 19 прѣфѣро-
гѣнїта] HK₂ вѣрїенѡна 20 лѣѡна] UHK₁K₂ лѣѡна 21 лѣѡна] UHK₁K₂ лѣѡна 21–22 **мїхѣйла. а[м'мѡрїа и]**

УН К₁К₂om 22 ѿ] УН црѣва ёсть К₂ царство юсть; 22 нѣ зѣ ѿврѣтше сѣ] К₁ нѣ зѣ ѿврѣтшихсѣ
 УНК₂om УН К₁К₂ 23 не прѣложихѡ нѣ тако написахѡ] У нѣ на коньць кнѣгы написа сѣ Н нѣ
 на конѣ кнѣгѣ писа сѣ К₂ на коньць кнѣгѣ писахѡ**

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