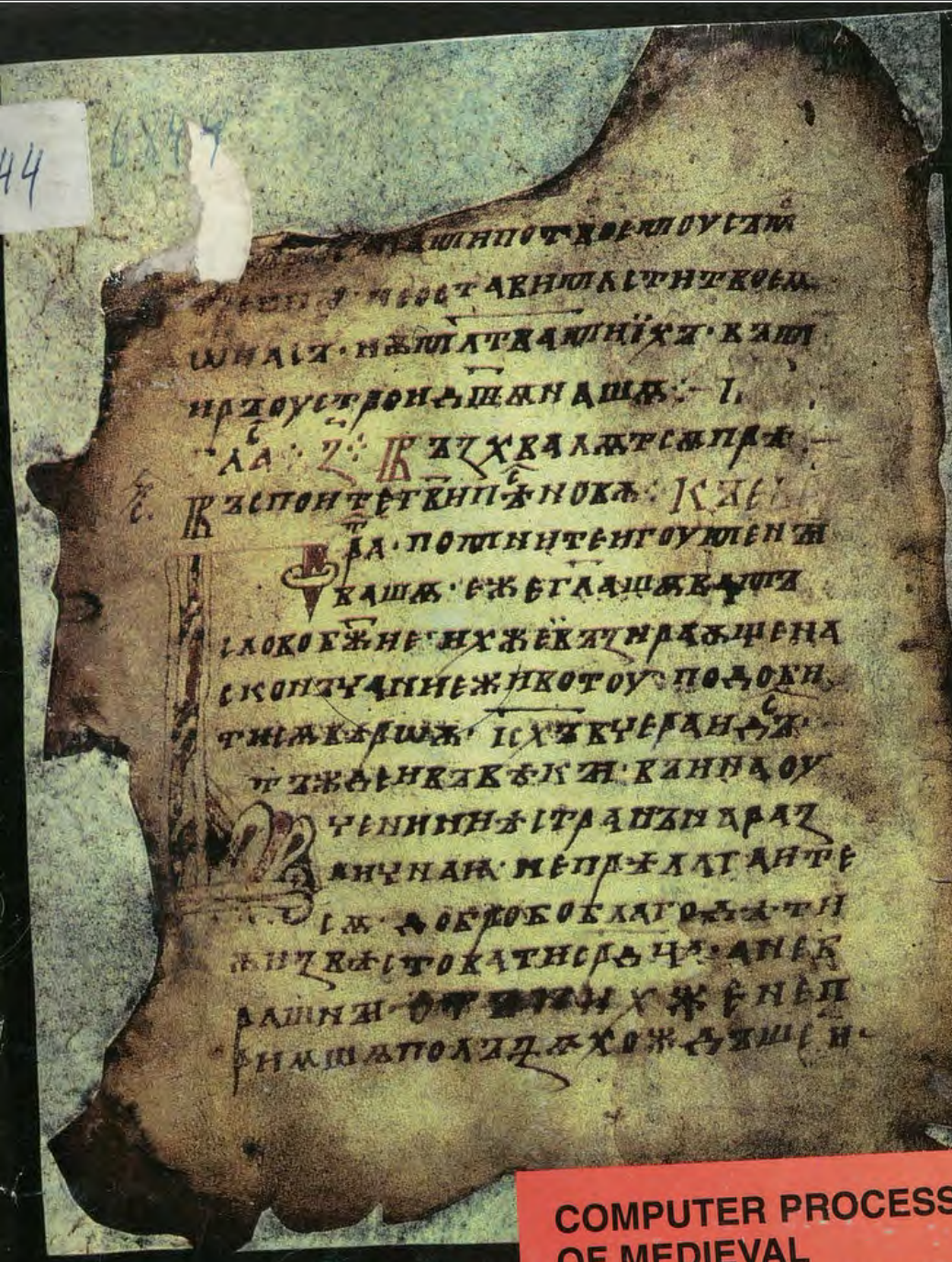


COMPUTER PROCESSING OF MEDIEVAL SLAVIC MANUSCRIPTS

Medieval Slavic Manuscripts and SGML

Problems and Perspectives

Professor
Marin Drinov
Academic
Publishing House

MEDIEVAL SLAVIC MANUSCRIPTS AND SGML

Problems and Perspectives

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Проблеми и перспективи

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Preface

This anthology reports on the current status of a series of projects that attempt to apply information technology to the study of medieval Slavic manuscripts. Although the articles included in the book are different in their methodological, chronological, and socio-cultural aspects, they are united by a common interest in building, testing, and analyzing machine-readable corpora of data from medieval Slavic manuscripts that have been developed at the Institute of Literature of the Bulgarian Academy of Sciences.

In the framework of an experimental project titled *Repertorium of Old Bulgarian Literature and Letters*, information about over two hundred manuscripts was processed according to an application of the Standard Generalized Markup Language (SGML) based on the guidelines of the Text Encoding Initiative (TEI). The initial members of the team in the Department of Old Bulgarian Literature when this project began in 1994–1995 were Anna Stoykova, Nina Georgieva, Elena Tomova, Dimitrinka Dimitrova, Dilyana Radoslavova, and Andrej Boyadzhiev from Sofia University, working under the direction of Associate Professor Dr. Anisava Miltenova. After 1995 Adelina Angusheva and Margaret Dimitrova, both graduate students in the Department of Medieval Studies at the Central European University, began to participate actively in the project. In 1997 four other young scholars joined the team at the Institute: Radoslava Stankova, Marina Iordanova, Desislava Atanasova, and Maya Petrova. Finally, in the autumn of 1999 Dorotey Getov, a specialist in Byzantine studies and Greek manuscripts, began participating in the project with the aim of identifying and encoding possible Byzantine sources of the texts found in Slavic miscellanies manuscripts.

The system employed in the projects described here for encoding medieval Slavic manuscripts on the level of modern archeography, paleography, codicology, and textology was first elaborated between June and August 1994 in Pittsburgh as part of a joint Bulgarian-American project entitled *Computer-Supported Processing of Old Slavic Manuscripts*, which was sponsored by grant from the International Research and Exchanges Board (IREX) in Washington, DC. The goal of the project was to create a sophisticated system for processing Slavic manuscripts based on universal (non-proprietary and system-independent) formats and capable of supporting multiple uses of the documents (multipurposing). At this time a TEI-conformant Template for Slavic Manuscripts (TSM) was built by

David J. Birnbaum (University of Pittsburgh, USA), Anisava Miltenova (Institute of Literature, BAS), and Andrej Boyadzhiev (University of Sofia). The initial implementation of this design was performed by Berend Dijk (University of Groningen, Netherlands), Milena Dobreva (Institute of Mathematics and Informatics, BAS) and Harry Gaylord (University of Groningen, Netherlands). In July – August 1995 a set of changes in the document type definition (DTD) was implemented by David J. Birnbaum in Sofia. At that time part of the costs of the research project were underwritten by a grant from the "Open Society" Foundation.

The first public discussions of the use of the TSM for encoding medieval Slavic texts were held at an international conference in Blagoevgrad (1995), the proceedings of which were published shortly thereafter.[1] The philosophy of SGML helped to settle some well-known misunderstandings among Slavic medievalists concerning philological questions of terminology, the inventory of graphic and orthographic units, character sets, and document structure.

The descriptive model for Slavic manuscripts was developed specifically to support the preparation of a *Repertorium of Old Bulgarian Literature and Letters*. By *Repertorium* we mean a universal corpus of analytical descriptions of Slavic manuscripts. The development of fonts to support the rendering of transcriptions of the original texts in medieval Cyrillic was undertaken by Rumyan Lazov (Institute of Mathematics and Informatics, BAS). The indices used for querying in the first stage of the project were developed by Milena Dobreva and the program for searching and extracting indices for the second stage of the project was created by Stanimir Velev (Institute of Literature, BAS).

The system used to describe Slavic manuscripts is based on the application (and, where necessary, the extension) of the TEI SGML DTDs. Because SGML element content is not subject to length constraints, the TSM enabled Slavic philologists to include non-normalized transcriptions of texts from the manuscripts themselves of arbitrary length as part of the process of description. Simultaneously with their work on the Template for Slavonic Manuscripts (TSM), Bulgarian scholars also elaborated lists of standardized terminology (including names of manuscripts, macrogenres, genre forms, and titles of literary works).

At 1996–1997 an international project titled *Computer-Supported Processing of Slavonic Manuscripts and Early Printed Books* began at the Department of Medieval Studies of the Central European University.[2] Joint work between Professor Ralph Cleminson (University of Portsmouth), who was a coordinator from CEU, and the Bulgarian team from BAS represented a continuation and extension of the initial Bulgarian-American project. A. Miltenova (Institute of Literature BAS) and Dr. Martha Boyanivska (Institute of Ukrainian Studies, L'viv, Ukraine)

worked on the computer-assisted description of Slavic manuscripts from the collection of the National Museum in Lviv (1996–1997) and R. Cleminson on cataloguing early printed books in Great Britian. A workshop on this same theme sponsored by Central European University was held in Budapest (November 1997) and included participants from Russia, Belarus, Hungary, Ukraine, and parts of former Yugoslavia.[3] TSM was demonstrated and discussed at the workshop, and although the initial results were impressive and the response very positive, we are sorry to report that the cataloguing of manuscripts from the National Museum in L'viv remains incomplete due to lack of funding.

A wide circle of ideas concerning electronic data bases of Slavic manuscripts and early printed books was discussed at a special session of the Twelfth International Congress of Slavists, Kraków, 1998,[4] where participants from Belarus, Bulgaria, the Czech Republic, Finland, Italy, Macedonia, Great Britain, the United States, and elsewhere discussed crucial issues pertaining to the application of computer technology to Slavic philology. One of the result from this discussion was the establishment of a special Commission to the Executive Council of the Congress for Computer-Supported Processing of Slavic Manuscripts and Early Printed Books. The first workshop of the Commission was held in August 1999 in Sofia.

The articles in this volume are dedicated both to general issues and to a range of ongoing philological projects that involve the application of computer technology to the study of medieval Slavic manuscripts and imprints. These are:

- David J. Birnbaum (University of Pittsburgh) in "A TEI-Compatible Edition of the *Rus' Primary Chronicle*" reports on the development of a TEI-conformant SGML edition of the *Rus' Primary Chronicle* (*Povest' vremennykh let*) on the basis of an electronic transcription of the text that originally had been prepared for paper publication using *troff*. The report also discusses strategies for browsing, indexing, and querying the resulting SGML edition and compares explicitly the functionality of the SGML edition with that of *troff* and plain text alternatives.
- Anisava Miltenova (Institute of Literaure, BAS) and Andrej Boyadzhiev (Department of Cyrillo-Methodian Studies, Sofia University) in "An Electronic Repertory of Medieval Slavic Literature and Letters: A Suite of Guidelines" discuss theoretical and practical issues involved in using the Template for Slavic Manuscripts (TSM) for building an electronic corpus in a standardized file format intended for multiple use. The authors review problems concerning the inventory of optional elements in the TSM using SGML in the framework of the Text Encoding Initiative (TEI).

- Andrej Boyadzhiev (Department of Cyrillo-Methodian Studies, Sofia University) in "Codicology, Paleography, and Language in the Computer Description of Medieval Slavic Manuscripts" proposes a list of features in the fields of Slavic codicology, paleography, orthography, and language for the computer description of medieval Slavic manuscripts. He also draw attention to parallels between ruling types in the Byzantine and Slavic traditions that need to be represented in the TSM framework.
- Milena Dobreva (Institute of Mathematics and Informatics, BAS) in "A Repertory of Old Bulgarian Literature: Problems Concerning the Design and Use of a Computer-Supported Model" describes one experience in the application of SGML-based computer model within the framework of a project for creating a Repertory of Old Bulgarian literature. The author defines elementary indices for searching, including, for example, names of authors and scribes, dates of manuscript creation, dates from the church calendar, places where manuscripts were created, etc.
- Ana Stoykova (Department of Old Bulgarian Literaure, Institute of Literature, BAS) in "Problems of the Composition of Late Medieval Non-Liturgical Miscellanies and the Place of Hagiographic Works in Them" investigates the hagiographic repertory in medieval South Slavic manuscripts from the fourteenth through eighteenth centuries. This study is based on sixty-two miscellanies of different composition and content and demonstrates the possibility of using an electronic corpus to facilitate the functional classification of miscellanies.
- Nina Georgieva-Gagova (Department of Old Bulgarian Literature, Institute of Literature, BAS) in "A Study of Groups of Manuscripts Chosen by Socio-Cultural Criteria (Manuscripts Belonging to Rulers' Libraries from the Fourteenth and Fifteenth Centuries)" applies the TSM to the analysis of a series basic problems concerning the contents of works and their function in a set of manuscripts known to have belonged to the social and political elite. The contents of eleven such royal and aristocratic manuscripts from the fourteenth and fifteenth centuries have been classified in comparison with twenty other manuscripts from the fifteenth and sixteenth centuries that represent what is traditionally called "popular" literature. The author also proposes a model for improving the functionality of one of the elements currently used in TSM, namely <NOTE>.
- Dilyana Radoslavova (Department of Old Bulgarian Literaure, Institute of Literature, BAS) in "Problems Concerning the Computer Description and Processing of Slavic Euchological Manuscripts (A Typology of Bulgarian *trebnici* of Seventeenth Century. Preliminary Results)" deals with typological problems of liturgical books called *trebnici* that are Bulgarian in

origin and datable to the seventeenth century. The goal of the investigation is to determine whether the TSM, originally developed to support the study of mixed-content miscellanies, could be applied to the study of liturgical miscellanies, which contain non-narrative texts with a complex structure. The eventual typological results can be combined with paleographic data to enrich the possibilities for localizing manuscripts.

- Elena Tomova (Department of Old Bulgarian Literaure, Institute of Literature, BAS) in "Miscellanies Devoted to St. John of Rila in Fifteenth–Nineteenth-Century Bulgarian Literature" examines a type of late medieval miscellany with a constant composition that is devoted to a particular cult and contains the services for the three feats of the hermit (18 August, 19 October, 1 July). The use of the TSM to systematize the works making up the repertory of these miscellanies enables the elements of the cult of the saint – its constant kernel and changing components – and their relationships to be clarified.
- Adelina Angusheva (Department of Cyrillo-Methodian Studies, Sofia University) in "The Application of Computer Tools to an Investigation of the Place of Prognostic Books in the Medieval Slavic Tradition" addresses the place of prognostic books in the South Slavic manuscript tradition. The author concludes that the TSM (which she used in an *Author/Editor* interface) provides insights into the typology and genealogy of prognostic books. Her results also clearly show that prognostic books appear in manuscripts where other texts also exhibit similar functions and characteristics.
- Anisava Miltenova (Department of Old Bulgarian Literature, Institute of Literature, BAS) in "A Typology of Miscellanies with an Inconstant Macrostructure for Computer-Assisted Analysis" demonstrates that electronic processing provides an opportunity for precise specifications and comparisons of the relationships among manuscripts. The author shows the possibility of tracing a series of issues (from identifying a given text and its history—sources, translation, literary redaction, revision, etc.—to a full list of the concrete text and its different redactions) in a data base, and also of studying the typical surroundings (convoy) of individual writings and of groups of texts or cycles in a large corpus of thousands of manuscripts.
- Dimitrinka Dimitrova-Marinova (Department of Old Bulgarian Literaure, Institute of Literature, BAS) in "The Dynamics of Literary Life between the Middle Ages and the Renaissance: The Structure and Content of Miscellanies" investigates fourteen manuscripts from the eighteenth century that have been attributed to Josif Bradati, Nikifor Rilski, Jankul Hreljovski, Todor Pirdopski, etc. The results presented here, undertaken within the TSM framework, give an idea of the opportunities which this project provides not only for developing a typology of the contents of miscellanies, but also for

comparative research on late medieval compilations of texts, their transmission, and possible sources.

- Milena Dobreva (Institute of Mathematics and Informatics, BAS) and Malina Jordanova (Institute of Psychology, BAS) in "Some Psychological Aspects of Computer Modeling of Complex Objects" present some of the difficulties encountered by researchers from the humanities (and, in particular, medieval studies) when they attempt to master SGML. The authors have studied the acquisition of a computer model designed for working with the Repertory of Old Bulgarian Literature through a test that was given to a group of eight specialists who had used the model for approximately one year. Analysis of the results of the test reveals essential concerns that should be taken into consideration while developing similar types of computer models and training specialists how to use them.
- Rumyan Lazov (Institute of Mathematics and Informatics, BAS) in "Toward an SGML-Compatible Representation of Cyrillic" discusses the possibility of standardizing the representation of the characters of early and contemporary Cyrillic writing systems. The author proposes a transcription system that avoids the ambiguity and difficulties present in systems developed previously by W. Veder and K. Grünberg, and also discusses the implications of the emergence of Unicode for transcribing early Slavic documents. The transcription system and a set of early Cyrillic fonts developed by the same author have been tested in the work of Slavic philologists at the Institute of Literature, BAS.
- Stanimir Velev (Institute of Literature, BAS) in "A Data Searching and Extracting Program from SGML Database" gives a preliminary study on developing a database from SGML data sources. The program created reads SGML hierarchical structure, recognizes tags, attributes and links between the elements tables, creates a database in which the user could search, extracts and exports information.

In brief, the preliminary results of the TSM project, as reported in this collection, are of two types:

Practical: The researchers involved in the TSM project are already using the corpus extensively in their textological research, including their papers and studies.

Theoretical: Because SGML encoding is formalized, the encoding process compels scholars to address explicitly a variety of theoretical questions in the field of text structure, including the structural analysis of composite texts (such as hymnography), genre (such as the differences among homily, sermon, encomium, story, etc.), colophons and marginal notes, etc. After using portable electronic

files in an SGML format, the scholars involved in these projects find that this experience changes their point of view concerning manuscript description, a change they attribute to the deep and explicit structural analysis required by the encoding process. Among other things, it has become clear that the research scholars intend to conduct partially determines the way they encode information in their corpora, which is to say that there is a correspondence between the type of information encoded and the particular research interests of the scholars who prepare the files. This observation supports the thesis that encoding the structure of a document is an analytical act in its own right. Additionally, the related projects discussed in this volume have led to the development of standardized lists with original and scientific titles of literary works. More generally, these projects have also contributed to the development in Bulgaria of a new interdisciplinary field, uniting philological historical investigation and computer and information science, which presupposes a strong coordination between humanities scholars and computer specialists.

Slavic philologists, like other humanities scholars on the eve of the twenty-first century, already employ computer technology in their research more accurately, more effecitvely, and more comfortably than was the case only a few years ago, when this project began. The use of standardized, non-proprietary descriptive markup, such as the SGML-based TSM, guarantees compatibility, interchange, and the multiple use of the electronic *Repertorium* of medieval Slavic manuscripts both today and in the future.

As David J. Birnbaum notes in his article in the present volume, "The ultimate value of electronic text in general as a research tool for medieval Slavic studies can be determined by evaluating whether electronic texts enable scholars to conduct meaningful philological research that would have been either impossible or considerably more cumbersome without the assistance of computers. The ultimate value of SGML in particular as a research tool for medieval Slavic studies can be determined by evaluating whether SGML enables scholars to conduct meaningful philological research that would have been either impossible or considerably more cumbersome without the use of SGML." Accordingly, the focal point of the present volume might best be understood as reporting not primarily on the process of applying computer technology to Slavic philology, but, rather, on the new advances in basic philological research that have been facilitated or enabled by this technology.

The publication of this volume was supported by grants from the International Research and Exchanges Board in Washington, and from the Central European University in Budapest. None of these organizations are responsible for the views expressed. The editors (David Birnbaum and Anisava Miltenova) would also like to acknowledge the generous support of the Institute of Literature, Bulgarian Academy of Sciences and University of Pittsburgh, PA.

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NOTES

1. *Computer Processing of Medieval Slavic Manuscripts. Proceedings. First International Conference 24-28 July, 1995, Blagoevgrad, Bulgaria.* Ed. D. J. Birnbaum, A. T. Bojadzhiev, M. Dobreva, A. L. Miltenova. Sofia, 1995. Support for the conference was underwritten by grants from IREX, the Open Society Foundation, and the American Council of Learned Societies (ACLS).

2. Cleminson R. "Computer Supported Processing of Slavonic Manuscripts and Early Printed Books." In: *Annual of Medieval Studies at CEU. 1996–1997.* CEU/OSI Publication Office, Budapest, 1998, pp. 146–148.

3. Information about the workshop may be found in the *Annual of Medieval Studies at CEU. 1997–1998.* CEU/OSI Publication Office, Budapest, 1999, p. 197.

4. Articles published in: Palaeobulgarica, XXII, 1998, N 2.

A TEI-Compatible Edition of the *Rus' Primary Chronicle*

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Keywords: Standard Generalized Markup Language (SGML), Text Encoding Initiative (TEI), Povest' vremennykh let (PVL), Rus' Primary Chronicle, troff

Abstract: This report describes the development of a TEI-conformant SGML edition of the Rus' Primary Chronicle (Povest' vremennykh let) on the basis of an electronic transcription of the text that originally had been prepared for paper publication using troff. The present report also discusses strategies for browsing, indexing and querying the resulting SGML edition. Selected electronic files developed for this project are available at a web site maintained by the author.

History of the New Print Edition of the Rus' Primary Chronicle

The *Rus' Primary Chronicle* (henceforth *PVL*)[1] tells the history of Rus' from the creation of the world through the beginning of the twelfth century. It was based on both Byzantine chronicles and local sources and underwent a series of redactions before emerging in the early twelfth century in the form that scholars currently identify as the *PVL*. This text was then adopted as the foundation of later East Slavic chronicle compilations.[2]

In the 1970s, Donald Ostrowski reviewed the existing critical editions of the *PVL*, determined that none was satisfactory, and concluded that it was appropriate to prepare a new edition based on two principles: 1) the full presentation of all significant manuscript evidence and 2) the development of a *paradosis* (closest possible reconstruction of the common ancestor of the extant witnesses) according to stemmatic principles.[3]

Ostrowski's new print edition of the *PVL* renders the complete evidence from all major manuscript witnesses in an interlinear format, as follows:
Witness A: full text of first line from Witness A
Witness B: full text of first line from Witness B

Witness C: full text of first line from Witness C
Paradosis: full text of first line from Paradosis
Witness A: full text of second line from Witness A
Witness B: full text of second line from Witness B
Witness C: full text of second line from Witness C
Paradosis: full text of second line from Paradosis

etc. The unabridged transcription of all significant manuscript evidence in this format overcomes two weaknesses of traditional critical editions. First, traditional critical editions usually include only selected variant readings (the problem of incomplete presentation of the evidence). Second, traditional critical editions usually relegate variants to a set of cryptic marginal notes, which frustrates easy reading (the problem of compromised legibility).

Concerning completeness of presentation, whereas traditional critical editions provide variant readings only where the editor believes that these are significant, the new edition transcribes the full text of all witnesses, which will enable the reader to see at a glance the exact textual evidence that guided every step of the editor's preparation of the paradosis. These complete transcriptions free readers from having to accept without verification the editor's decisions about what constitutes significant variation. The editor still fulfills his responsibility to evaluate variant readings (when he decides what to include in the paradosis), but the reader is no longer unable to distinguish situations where there is no variation from those where the editor has decided that variation, although present, is not significant.[4]

Concerning legibility, even when the apparatus of a traditional critical edition does include all significant variation, reconstructing a reading other than the main one requires that the reader mentally insert pieces of the apparatus into the text where appropriate, a much slower and much less accurate process than simply reading continuously from left to right along a single line. While it is certainly true that an interlinear layout occupies more space than a traditional critical apparatus, since it foregoes the economy of presenting repeated information only once, the amount of paper, while significant (the print version of Ostrowski's edition of the *PVL* comes to slightly more than 2100 pages), is not prohibitive. Furthermore, the length of the published text is far less imporant where electronic editions are concerned than is the case with paper, and convenient and legible access to all manuscript evidence makes an interlinear format a very attractive choice for electronic publication.

The new print edition was originally prepared for processing by *troff*, a unix-based typesetting system popular in the 1980s and capable of supporting the formatting requirements of a complex multilingual text.[5] Because accessible optical character recognition software at that time was unable to deal effectively and af-

fordably with handwritten manuscripts, early Cyrillic imprints, or even modern Cyrillic imprints, the editor engaged a typist to transcribe the full text of D. S. Likhachev's critical edition of the *PVL*. Each line of the transcription was then reproduced several times, so as to provide separate copies that would eventually represent each manuscript witness, each published critical edition, and the new paradosis. The individual copies were then edited against the sources they were intended to represent, that is, the text from each line of the Likhachev edition was compared to a particular source and altered to reflect the corresponding text that actually appeared in that source.[6]

Preparing the SGML Edition

troff was designed to support the publication of documents on laser printers and typesetters, and has been used in a unix environment as part of a multipurposing publication strategy that relies on *troff* for printing that requires a high typographic standard and *nroff*, a similar program, for printing to a line printer or monospaced screen display. This flexibility in the choice of output device is possible because *troff* files are structured formally in a way that provides for easy access to the markup information by any formatter that is capable of parsing the structure. Although the markup of *troff* documents is presentational (rather than descriptive) in nature, the fact that it is formal greatly simplifies the process of translating between *troff* and SGML.[7]

I decided to translate the *troff* source documents to SGML for several reasons: SGML is more portable than *troff*;[8] SGML is descriptive, rather than presentational, in nature;[9] SGML supports structural validation in a way that *troff* does not; SGML can be indexed and queried using existing tools;[10] and SGML is more easily converted to HTML for delivery on the World Wide Web than *troff*. After outlining the method I adopted to prepare the SGML edition of the *PVL*, below, I describe browsing, indexing, and querying this edition, emphasizing the differences between these procedures in an SGML environment and comparable procedures with *troff* or plain text.

TEI DTD for the Electronic Edition

I decided to use the Text Encoding Initiative (TEI) document type description (DTD) for the SGML edition of the *PVL* for two reasons. First, the TEI DTD is widely used, which means that a TEI-conformant edition of the *PVL* can be processed using existing tools and can easily be incorporated into existing TEI-oriented digital libraries.[11] Second, the support for critical editions in the TEI DTD was developed with input from an international committee of experienced philologists from different disciplines, and it was clearly sensible to take advantage of their careful analysis of issues confronting the preparation of critical editions,

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particularly in an electronic format. In fact, the TEI DTD supports three different encoding strategies for critical editions (the location-referenced method, the double-end-point-attached method, and the parallel segmentation method), and my decision to adopt a TEI approach required me to evaluate and choose among those strategies.[12]

The interlinear structure of the existing electronic *PVL* files, as well as the desire to preserve an interlinear presentation for rendering the SGML edition, made the parallel-segmentation method an obvious choice. In the parallel-segmentation method, alternate readings of a passage are given in parallel in the text, with no notion of a privileged base text and no separate critical apparatus, an approach that is well suited to the interlinear design of the *PVL* edition. Furthermore, because the *troff* files had already aligned the parallel selections from the witnesses, both the *parallel* and the *segmentation* parts of parallel-segmentation analysis had already been implemented.

The segmentation in this case was performed according to the lineation of E. F. Karskii's 1926 edition of the Laurentian text of the *PVL*.[13] The principal advantage of this segmentation strategy is that the lineation of Karskii's edition has become a standard reference system, and is thus the closest thing *PVL* scholars have to a reference method that is suitable for collating texts that may vary substantially (cf. biblical chapters and verses). An additional practical advantage of segmentating the SGML edition according to Karskii lines, noted above, was that the *troff* files had already been segmented in precisely this way, which meant that I could obtain automatic parallel segmentation in the SGML edition by preserving the segmentation that had been implemented in the *troff* source files.

One disadvantage of this segmentation strategy is that querying text that spans apparatus blocks (that is, that crosses Karskii lines) is not supported directly, since text that crosses Karskii lines is not contiguous in the electronic files.[14] A second disadvantage is that segmentation that is dictated by the content of the text (such as by linguistic units) may be more appropriate in some cases than segmentation that is dictated by the typographic accidents of a single edition. An additional consideration that may or may not be a disadvantage is that the TEI parallel-segmentation method assumes that variant readings will be given only where there is variation, while the *PVL* edition presents the full text from all witnesses, regardless of the extent of agreement or variation among the witnesses. This complicates searching for specific patterns of agreement, since in the present edition there is no information in the markup that indicates which witnesses agree with which other witnesses at a given place.[15]

The TEI parallel-segmentation method groups variants within an app element, which may contain, among other things, rdg elements (which contain individual readings) and rdggrp elements (reading groups, which contain rdg ele-

ments). For the present edition, the readings have been assigned to two reading groups, one for manuscript witnesses (<rdggrp n="manuscripts">)and one for published editions (<rdggrp n="editions">). The witnesses within each rdggrp are identified by the value of the wit attribute on the rdg element (e.g., <rdg wit="lav">).

The following is the first block of text from the SGML edition:

```
<p id="k0-1">
  <app>
    <rdggrp n="manuscripts">
      <rdg wit="Lav">se pov\(qesti vrem\(qan~ny\*(Sx
1\(qe\*(St \fR[1\u\s-2v\d\s+2]</rdg>
      <rdg wit="Tro">se pov\(qesti vremen~nyx&
1\(qet&amp; \fR[51]</rdg>
      <rdg wit="Rad">pov\(qest~ vremenny\*(Sx
1\(qet&amp; \(qcernorizca feodos~eva \fR[1\u\s-
2v\d\s+2]</rdg>
      <rdg wit="Aka">pov\(qest~ vremenny\*(Sx
1\(qet&amp; \(qcernorizca feodos~eva \fR[1\u\s-
2r\d\s+2]</rdg>
      <rdg wit="Ipa">pov\(qest~ vremennyx&amp;
1\(qe\*(St \(qcernorizca fedos~eva \fR[3a]</rdg>
      <rdg wit="Xle">pov\(qesti vr\(qemenny\*(Sx
1\(qe\*(St nestera \(qcernorizca fe\*(Sdo\*(Sosieva
\fR[2\u\s-2r\d\s+2]</rdg>
    </rdggrp>
    <rdggrp n="editions">
      <rdg wit="Byc">Se pov\(qesti vrem\(jan~nyx
1\(qet&amp;,</rdg>
      <rdg wit="Lix">Se pov\(qesti vrem\(jan~nyx
1\(qet&amp;,</rdg>
      <rdg wit="Sax">Se pov\(qesti vremen~nyx&
1\(qet&amp;,</rdg>
      <rdg wit="Ost">Pov\(qest~ vremen~nyx& 1\(qet&amp;
\(qc~rnoriz~ca Fedosieva</rdg>
    </rdggrp>
  </app>
</p>
```

Because a TEI reading group (rdggrp) element may contain not only individual reading (rdg) elements, but also other reading groups, it is possible to subdivide the witnesses further. For example, the paradosis (*Ost*) might be separated from the other editions by grouping the latter in their own reading group. And the manuscript witnesses might be divided according to the evidence of

stemmatic analysis, which reveals a southern tradition (*Ipa* and *Xle*) and a northern one, with the latter subdivided into one branch containing *Lav* and *Tro* and one containing *Rad* and *Aka*. In other words, the following stemmatic structure:

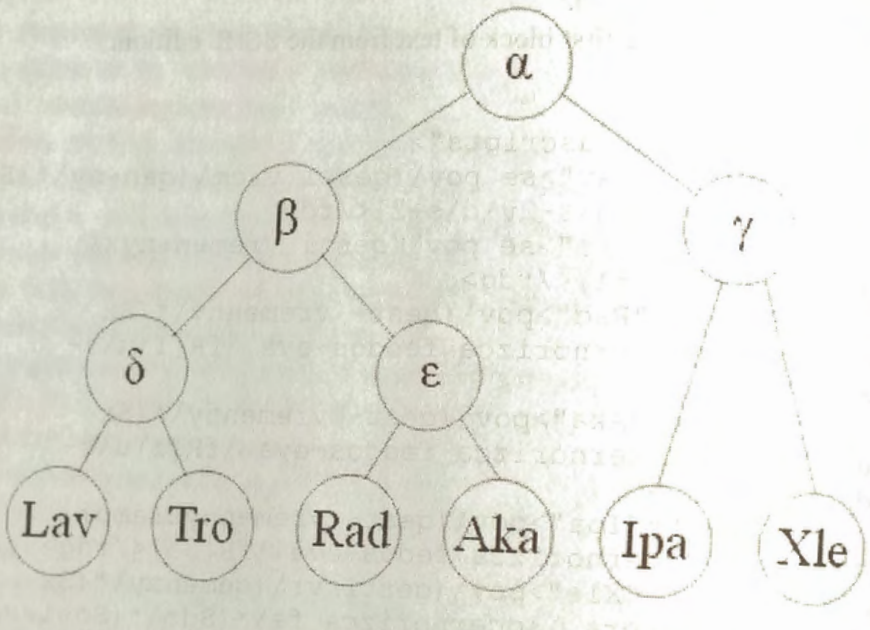


Figure 1: Stemma Codicum for the PVL (Simplified)

can be represented by the following element structure:

```
<app>
<rdggrp n="manuscripts">
  <rdggrp n="beta">
    <rdggrp n="delta">
      <rdg wit="Lav">Text from lav</rdg>
      <rdg wit="Tro">Text from tro</rdg>
    </rdggrp>
    <rdggrp n="epsilon">
      <rdg wit="Rad">Text from rad</rdg>
      <rdg wit="Aka">Text from aka</rdg>
    </rdggrp>
  </rdggrp>
  <rdggrp n="gamma">
    <rdg wit="Ipa">Text from ipa</rdg>
    <rdg wit="Xle">Text from xle</rdg>
  </rdggrp>
</rdggrp>
<rdggrp n="editions">
```

```
  <rdggrp n="old">
    <rdg wit="Byc">Text from byc</rdg>
    <rdg wit="Lix">Text from lix</rdg>
    <rdg wit="Sax">Text from sax</rdg>
  </rdggrp>
  <rdg wit="Ost">Text from ost (paradosis)</rdg>
</rdggrp>
</app>
```

This more elaborate nesting of reading groups is obviously an interpretive statement, but it is also a technological convenience, since it simplifies incorporating references to branches of the stemma into queries. That is, a search for a particular string in the northern tradition can be framed in terms of all `rdg` elements contained at some level by `<rdggrp n=beta>`, rather than by enumerating the individual witnesses. This grouping has not been attempted in the present edition, but the additional markup could be introduced in a simple automated SGML-to-SGML conversion.[16]

Troff-to-SGML Transformation

The input files for the SGML edition were already encoded for processing by *troff*, a legacy of a print edition that was conceived before SGML had been developed. As was mentioned above, this format dictated both the general decision to use a TEI parallel-segmentation structure for the SGML edition and the more specific decision to segment the text according to lines in Karskii's edition of the *PVL*.

The TEI DTD is far more complex than the structure of the *PVL* actually requires, and the text (non-header) portion of the ultimate TEI-conformant edition uses only four of the 174 elements allowed in the document.[17] To avoid dealing with the unneeded richness of the TEI DTD at the initial stage of the project, I decided to separate the task of parsing the *troff* source and converting it to SGML from the task of ensuring that the SGML output would be TEI-conformant. With this in mind, I began by developing a minimal DTD that described the structure of the *PVL* edition more precisely and specifically than the more general TEI DTD. The interim DTD had the following structure:

```
<!-- pvl-interim.dtd -->
<!ELEMENT pvl - - (block)+>
<!ELEMENT block - o (manuscripts, editions)>
<!ATTLIST block column number #required
                line number #required>
<!ELEMENT manuscripts o o (lav?, tro?, rad?, aka?,
  ipa?, xle?, kom?, nak?, tol?)>
<!ELEMENT editions o o (byc?, lix?, sax?, ost)>
```

```
<!ELEMENT (lav | tro | rad | aka | ipa | xle
  | kom | nak | tol) - - (#PCDATA)>
<!ELEMENT (byc | lix | sax | ost) - - (#PCDATA)>
<!ENTITY amp SDATA "&">
<!ENTITY lt  SDATA "<">
<!ENTITY gt  SDATA ">">
```

Not only did use of the interim DTD enable me to postpone ensuring TEI compliance until I had fine-tuned my *troff* parser, but it also enabled me to verify that the witnesses always appeared in the edition in a consistent order. I used omittag to avoid having to determine from the *troff* source where the manuscript and edition groups began and ended, a task that was complicated by the fact that no witness, manuscript or edition (other than the paradosis) was obligatory for any block of text. In retrospect, I should have combined what I encoded as column and line attributes of the block element into a single attribute of type id, which would have enabled me to verify that all such references were unique.[18]

I tested the adequacy of the interim DTD by hand-coding one block of *PVL* text and ensuring that it passed validation, after which I wrote an *OmniMark* script that would parse the *troff* source and generate an SGML output file that conformed to the DTD. *OmniMark* is a free text-processing language that combines powerful pattern-matching facilities with a built-in SGML parser. It incorporates an up-translate mode that pipes its output through a validating SGML parser, and one possible strategy for my *troff*-to-SGML transformation would have been to use *OmniMark's* SGML parser to validate the SGML output during conversion. I opted instead to use *OmniMark's* cross-translate mode, which simply matches patterns and fires rules (most of which generate output) without validating the resulting SGML. I then parsed the *OmniMark* output externally using *nsgmls* (a free SGML parser) to ensure that the *OmniMark* output did, in fact, conform to my interim DTD. Separating the generation of SGML output from the validation of that output enabled me to isolate errors in my parsing of the *troff* input files from syntax errors in the SGML output I was generating.

The *troff* source files used ampersand (&), less-than (<), and greater-than (>) to represent text characters, and the *OmniMark* script converted these to SDATA entities, as declared in the interim DTD, above. The character coding was otherwise left intact. This decision is not wholly satisfactory, both because the character coding is nonstandard and because it mixes formatting commands (particularly those pertaining to superscription and the lineation of the manuscripts and editions) with text. The script should eventually be modified to recode superscription and lineation as SGML markup, at which point the transcription can also be adjusted, as needed.[19]

Once I had fine-tuned the *OmniMark* script to parse the *troff* input files and generate valid SGML output, I then modified the script to generate TEI-conformant SGML, which I verified by validating the SGML with *nsgmls*. Until this time I had been operating with individual parts of the *troff* source, which had been prepared not in a single large file, but in forty-eight separate small files, each containing six Karskii columns, but my eventual SGML edition was to be a single large document. Because the final print edition was to run continuously but the output of most of the forty-eight small parts would not end at the bottom of a page, the editor of the *troff* files had repeated a varying number of lines from the end of each section at the beginning of the following section. This would enable the publisher to print each section separately, discard the incomplete final pages of each section, and then combine the output of all sections.[20] Because I developed the tools to generate the SGML source at a time when the *troff* files were still undergoing editing, I could not simply combine them once and remove the duplicate lines manually, since I would continue to receive revisions of the smaller files, and I would need to incorporate these and remove the duplicates once again each time a revision arrived. I avoided this repetitive manual editing by writing a separate *OmniMark* `cross-translate` script whose only function was to delete the duplicate sections. I was then able to combine all the *troff* files into a single input file, generate SGML output, and remove the duplicate lines. The output of this operation passed validation with *nsgmls*.

Using the SGML Edition

The ultimate value of electronic text in general as a research tool for medieval Slavic studies can be determined by evaluating whether electronic texts enable scholars to conduct meaningful philological research that would have been either impossible or considerably more cumbersome without the assistance of computers. The ultimate value of SGML in particular as a research tool for medieval Slavic studies can be determined by evaluating whether SGML enables scholars to conduct meaningful philological research that would have been either impossible or considerably more cumbersome without the use of SGML.

Regardless of how it ultimately is used, the mere preparation of an SGML edition of the *PVL* is a considerable accomplishment for at least two reasons. First, it serves the archival purpose of encoding the text using an open standard that has at least as strong a claim on longevity as any electronic format. Second, the SGML edition can be validated in an SGML validating parser, which is not true of the *troff* files. This means that the SGML edition is guaranteed to be free of certain types of errors, such as repeated sections.[21] But the more important advantages of an SGML-based electronic edition over a plain-text or *troff*-encoded electronic text involve browsing and querying. In both of these areas, the SGML

markup enables the user to access not only the textual content of the document, but also structural information, and this, in turn, provides more sophisticated querying and browsing than would be possible with either paper editions or non-SGML electronic editions.

The *troff* source files can be browsed using any plain-text browsing utility (such as unix *less*), text editor (such as gnu *emacs*), or word processor (such as Microsoft *Word*). But what the user sees in such cases is not pretty, since the raw *troff* markup is intermixed with the text. Furthermore, even in cases where what might be considered markup information should be displayed (as is the case with the labels that associate each line of text with its source manuscript), the *troff* files provide no graphic distinction between markup and text.

It should be noted that the *troff* source files can be converted to plain text fairly easily by using global search and replace operations (such as with unix *sed*) to strip out all *troff* formatting commands. The result is less distracting than the raw *troff* source files, but it still lacks any graphic distinction between markup that should be displayed (such as the manuscript labels that precede each line of text) and data content.

An SGML edition will prove superior to a *troff* or plain-text edition for on-line browsing if it is able to suppress unwanted markup and to format desired markup in a way that highlights the difference between markup and data content. One process for browsing the SGML edition that accomplishes these goals—at least partially—is described below.

The *troff* source files can be searched in a linear fashion using any plain-text pattern-matching tool, such as unix *grep*, or a custom-designed program written in a language with strong pattern-matching facilities (such as *OmniMark*, *perl*, *Snobol/Spitbol*, *gema*, and many others). But because the *troff* source files do not distinguish manuscript labels from manuscript content, there is no easy way to retrieve, for example, all sequences of the letters "ro" without also retrieving the manuscript label *Tro* wherever it occurs. More importantly, because not every manuscript line is encoded as a single line of text (terminated by an end-of-line code) in the *troff* source files, it is not possible to retrieve all text in a particular manuscript merely by searching for all lines that begin with the manuscript label. The SGML edition avoids both of these problems, the first by moving the manuscript labels out of the data stream and into markup and the second by using element structure, rather than end-of-line codes, to organize the data. While either of these strategies could be duplicated in a non-SGML electronic edition, it is unclear why one would choose to construct complex patterns that duplicate a function already present in SGML.

The non-SGML tools mentioned in the preceding paragraph perform linear searching, which is of O(N) complexity, which is to say that the time required to

complete an arbitrary search increases linearly with the size of the file. More efficient searches require indices that enable more rapid access to arbitrary locations in the data, a concern whose importance increases with the volume of data. It is possible to build such indices for either SGML or non-SGML data, and the SGML indexing tool described below uses Patricia trees, a particularly efficient structure of O(lgN) complexity.

Browsing the Electronic Edition

The tool I selected for browsing the SGML edition of the *PVL* was *Panorama Pro* 1.5 (running on Microsoft *Windows NT* 4.0, SP 5), formerly distributed by SoftQuad and now part of the *SoftQuad Panorama* line of Interleaf products. Any SGML browser should provide roughly the same functionality.[22]

My main SGML file was developed using TEI formal public identifiers (FPIs), which I accessed through local SGML Open catalog files that mapped FPIs to system identifiers (local files). Because the *Panorama* edition of the *PVL* might at some point be distributed to users who do not have either the modular TEI DTD files or support for SGML Open catalogs, I used the TEI Pizza Chef to create a monolithic TEI DTD that incorporated all of my modifications in a single file. This makes it possible to distribute a browsable *Panorama* publication that contains instead of the more complex standard TEI file set a single DTD file that requires no system-dependent catalog configuration.

Panorama Pro includes an interactive menu-driven stylesheet editor. Developing a stylesheet that would render the present edition in a way that is conducive for reading involved simply creating the appropriate brief *Panorama* `catalog` and `entityrc` configuration files, opening the document, and applying style information to structural parts of the text. On a color display, text from manuscript witnesses is displayed in blue, text from editions in green, and the reading from the new paradosis in red. I also configured the stylesheet to prepend the value of the `wit` attribute of each reading (that is, a label identifying the witness), followed by a colon and space, to each line. The stylesheet also extracts the Karskii reference numbers from the `id` attribute of each block of text, renders those numbers in an enlarged typesize at the beginning of the block, and precedes the number with horizontal rule for all blocks except the first.[23]

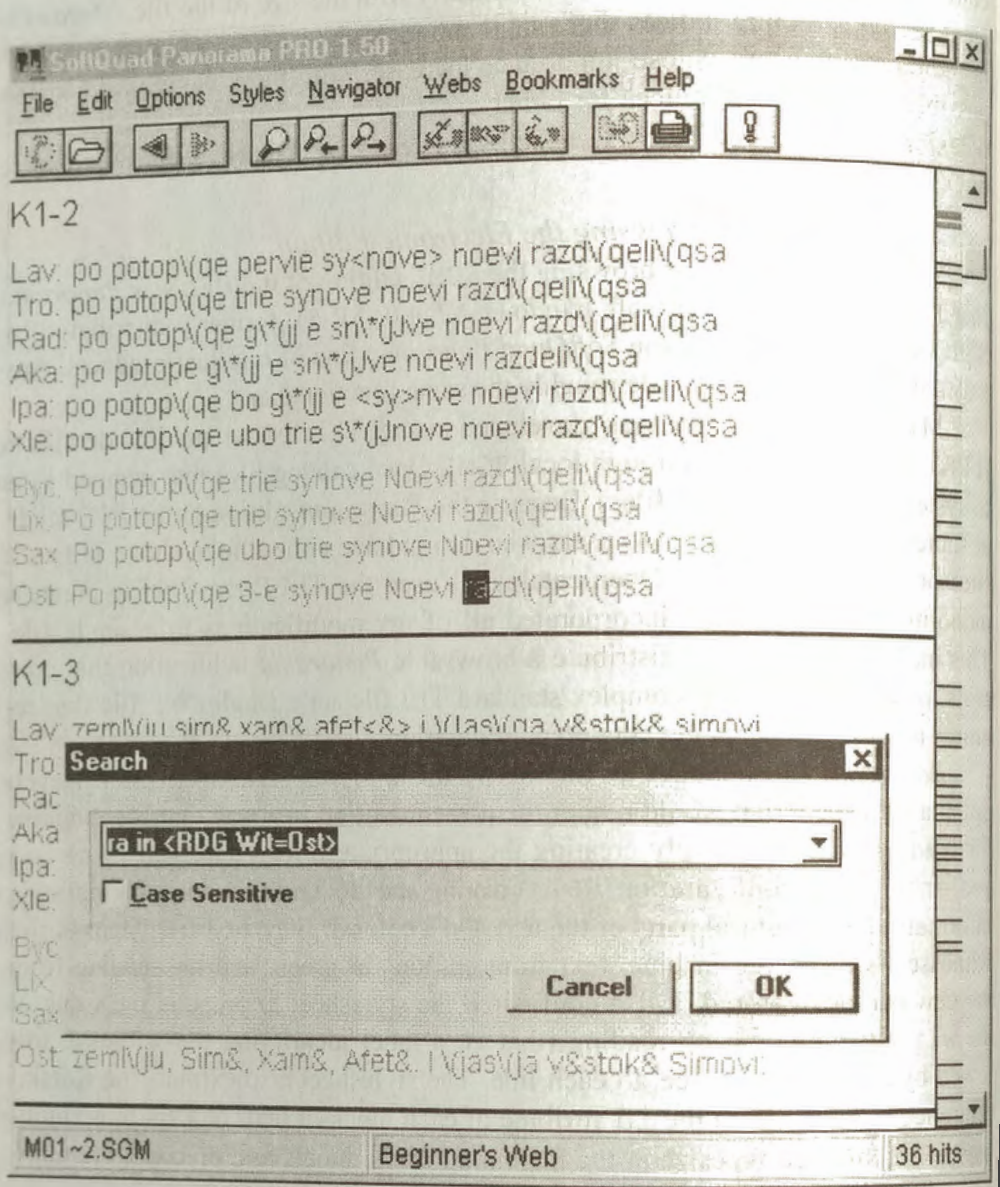


Figure 2: The PVL Displayed in Panorama Pro

Panorama is first of all an SGML browser, that is, a tool for applying rendering information to an SGML document and displaying the document in a way that enables users to read it easily. But *Panorama* also includes support for context-sensitive searching, which enables it to serve as a research aid in ways that transcend merely displaying a text for reading.

One traditional object of study for Slavic historical linguists has been the distribution of reflexes of Common Slavic liquid metathesis in East Slavic manuscripts. Identifying these examples is a laborious process using conventional, non-electronic methods, which require users to read through each manuscript individually, noting occurrences of the forms in question as they appear. This task is simplified considerably in an electronic edition, since the user can execute a string search within any witness or set of witnesses and find at a glance not only the readings in the witnesses that were queried directly, but also the parallel readings in all witnesses.

Of course an electronic string search cannot distinguish "ra" as a genuine reflex of liquid metathesis (e.g., *razd\(qeli\(qsa* 'divide [3pl aorist],' Karskii 1-2) from other sequences of the same characters that do not reflect liquid metathesis (e.g., *D&n\(qepra* 'Dnepr [river] [Gsg],' Karskii 3-18), and scholars must sift through the results of such queries manually in order to separate the two categories. But this sifting takes place as part of non-electronic searching as well, and the added value of electronic searching is that the scholar is not distracted by having to look at absolutely every word in a witness, including those that cannot possibly contain "ra" from liquid methathesis because they do not contain the string "ra" at all.

The preceding screen shot depicts the result of instructing *Panorama* to search in the paradosis (Ost) for all instances of the sequence "ra" in the first six columns of the Karskii edition of the *PVL*. The gray vertical bar between the textual display and the right vertical scroll bar is the *Panorama* "occurrence density indicator," which marks hits with small horizontal black lines. This allows the user to see the distribution of hits within the document,[24] and also to move immediately to any single hit by selecting the appropriate black line. The total number of hits (36) is displayed in the lower right corner and the query target in the text display window (in section K1-2 in this example) is highlighted. Note that *Panorama's* search engine is capable of implementing queries that refer not only to strings of text, but also to the structure of the document as encoded in SGML markup (in the present case, it can search for "ra" only when that sequence occurs in the paradosis). This gives *Panorama* considerably more power than plain-text search utilities such as unix *grep*.[25]

While *Panorama's* searching abilities greatly transcend those of plain-text tools, they are nonetheless limited in at least three ways. First, searching in *Panorama* is linear, which means that the time required to conduct a search increases at a constant rate with respect to the size of the file. This is insignificant as long as one is dealing with relatively small files, but it can be a severe inconvenience should a user wish to query hundreds of lengthy manuscript witnesses simultaneously. The limits imposed by *Panorama's* linear search algorithm can be over-

come by employing a search engine that uses index files to implement efficient, non-linear searching, such as the *Open Text* 5 system, described below.

Second, *Panorama* can search for text strings only by specifying them exactly. It has no support for character classes, regular expressions, or any type of metacharacters that might let a user search not just for sequences of "ra", but, more narrowly, for such sequences only when they are preceded by either a consonant or the beginning of a word and followed by a consonant, a restriction that would greatly reduce the number of false hits during searching. Below I discuss a strategy for combining the indexed structural retrieval of the *Open Text* system (which does not support unix regular expressions) with an external regular-expression processor in order to specify extremely complex queries.[26]

Third, *Panorama* incorporates support for a *navigator* feature, which is rendered as a collapsible hierarchical table of contents to a document. Unfortunately, the navigator can include text only from the content of an element, and it cannot include text that is generated by *Panorama* itself or extracted from markup. Because the Karskii reference numbers are attributes of the paragraph elements, it is not possible to construct a navigator that can render a list of numbers, which would enable a user who is interested in the apparatus for a particular Karskii line to use the navigator to identify the location of that line in the document instance. The user can, of course, search for a particular Karskii line in the text, since *Panorama* does support queries that refer to attribute values, but it is nonetheless not possible to display attribute values directly in a *Panorama* navigator.

This problem could be circumvented by duplicating the Karskii numbers in the content of an extra element added to the content of the `p` element expressly for this purpose. One could even use the TEI `div` structure to divide the *PVL* into Karskii columns, which would be subdivided into Karskii lines using the TEI `P` element; if the text that should be rendered in the navigor is included somewhere in the content of each block, the navigator could be configured to display a list of column numbers, each of which can be expanded into a list of line numbers.[27]

Furthermore, because *Panorama* allows the user to attach multiple navigators to a single document, it would in theory also be possible to construct multiple navigators, each of which displays each line of text for each witness. This would enable the user to read continuous text from a single witness in the navigator, without being distracted by parallel readings, and then to move to the parallel readings for a specific passage whenever desired.[28] Because the names of witnesses in a TEI-based edition are stored only in attribute values and *Panorama* cannot use attribute information to control the content of a navigator, this approach would also require modifications to the structure of the `SGML` document.[29]

Although the enhancements required to support the use of *Panorama* navigators in the *PVL* edition have not been implemented for the present report, it

would not be difficult to do so, and this would broaden the types of access to the edition that would be available to scholars through *Panorama* (albeit at the perhaps considerable expense of lessening TEI conformity). Meanwhile, the present version, despite its limitations, clearly illustrates the improvements in rendering and access that an SGML edition provides when compared to a non-SGML electronic or paper alternative.

Indexing the Electronic Edition

Open Text is an indexing and retrieval tool designed for use with documents in a client-server environment. It uses Patricia trees to build indices that are able to locate text strings extremely quickly even in very large documents, and it provides an API than enables user-designed programs (such as CGI scripts) to query an indexed file and retrieve a report for subsequent formatting and delivery.

Although *Open Text* does incorporate a full SGML parser, it is ultimately a byte-indexing system, which means that it does not index fully information that may be part of the ESIS output of an SGML document but that is not specified explicitly in the document instance. In practice, this means that queries of SGML documents that have been indexed with *Open Text* cannot refer, for example, to default attribute values that have not been specified in the document itself.[30]

This limitation can be overcome by using *spam* (which stands for "*sp* add markup"), part of James Clark's *sp* suite of SGML and XML tools, to insert omissable markup that was not specified in the original SGML file. The output of *spam* may then be piped through *sgmlnorm*, another tool from the *sp* suite, which normalizes markup capitalization and spacing. This modified SGML file generates the same ESIS as the original (partially minimized and nonnormalized) version, but it differs from the original by making additional ESIS information available to *Open Text*.[31]

Although *Open Text* supports its own control file for associating FPIs with system files, the format of this file differs from the format of the SGML Open catalog used by most other SGML tools, and it proved simplest to forego FPIs and use the monolithic DTD that was generated for *Panorama*. With this in place, the *Open Text* indexing procedure was simple and quick, although it was necessary to make three sets of changes to one of the automatically-generated control files.

First, by default *Open Text* creates index points only at the beginnings of words, which makes it impossible to retrieve strings that start in the middle of a word. Since Slavic philologists may wish to search for strings within a word (e.g., to investigate the reflexes of liquid metathesis described above), it is necessary to instruct *Open Text* to create index points for every character in the document.

Second, by default *Open Text* converts all punctuation to space characters for indexing purposes, which enables users to search for a particular word by termi-

nating the query string with a space character (e.g., " text " will retrieve not only the string "text" surrounded by spaces, but also the same string followed by a period or comma, in parentheses, etc.).[32] In the *PVL* edition, however, many punctuation marks represents alphabetic characters, which means that the lines in the configuration files that would normally map punctuation to space characters need to be deleted.[33]

Third, by default *Open Text* maps upper-case alphabetic characters to lower-case ones for indexing, which enables support for case-insensitive queries. This conflation is generally desirable, although it forecloses searches that target specifically upper-case or specifically lower-case letters, and different index files would have to be built if support for this type of searching were required. The *PVL troff* files employ upper- and lower-case letters in their usual alphabetic function (for editions) and to distinguish larger or decorative letters from regular ones (for manuscripts, where case in its modern sense is not part of the orthographic system). There is, however, one other place where the *troff* files exploit a case distinction: the *troff* string call **(jj* represents titlo over the preceding character, while **(jJ* represents titlo that straddles two characters. Because upper-case *J* is not otherwise used in the *troff* files (lower-case *j* is used widely as part of an escape sequence), the distinction between upper-case *J* and lower-case *j* in the *Open Text* indices has been retained even as all other alphabetic case differences have been neutralized.

Querying the Indexed Electronic Edition

Open Text supports queries either directly (by launching the *Pat* query and retrieval engine in its own terminal window) or through an API (where access may be mediated by an *Open Text* tool such as *Lector* or, as illustrated below, by an `HTML` query form and `CGI` script). In the present case, the direct method was used to fine-tune the query specifications, after which these specifications were built into a `CGI` script, for which an `HTML` query form was then developed.

For the purpose of this report, all queries involved searching for a particular string in the normalized paradosis and returning, among other things, the corresponding evidence from the manuscript witnesses. As far as *Pat* is concerned, searching the non-normalized manuscript transcriptions directly is no different from searching the normalized paradosis, since both queries simply look for the specified string. But the process of specifying the strings for searching non-normalized transcriptions is complicated by orthographic variation, which may license an unmanageable number of spellings of a particular word. The orthographic variation is preserved in the edition for archeographic reasons, to provide better documentation for the edition in general, and because orthography is often an object of study in its own right. But once these differences have been included

in the source document, telling *Pat* to ignore them when they are not wanted is effectively impossible.

This limitation can be overcome by including in the document instance both normalized and non-normalized versions of each witness, both of which would then be available for querying and reporting. Although much of the conversion from the existing non-normalized transcriptions to normalized transcriptions can be automated, some manual editing will nonetheless be required, since orthographic variation includes not only variant letter forms, but also unpredicatable abbreviation and other idiosyncracies.

Pat queries may refer to SGML elements, attributes, and data content. For example, the following *Pat* query retrieves the Karskii column and line numbers for all lines where the paradosis contains the string "ra":

```
pr.region."A-ID" K within (region "A-ID" within
  (region P including (ra within
  (region RDG including (Ost within region "A-WIT")))))
```

The initial `pr.region."A-ID"` instructs *Pat* to print the value of the `id` attribute returned by the query defined by the rest of the line. Working from the left, this query, which is going to return the value of the `id` attribute, restricts itself to instances of that attribute that contain the string "K".[34] The text in question must then occur within a `p` element (a block of text including the readings of all witnesses that correspond to a specific Karskii line) that must include the string "ra" within the paradosis (a `rdg` element whose `wit` attribute has the value "Ost"). *Pat* is flexible enough to be able to return whatever the user requires; in the present instance this was just the value of the `id` attribute, but it could just as easily have been the corresponding text from any witness or set of witnesses.

Pat is capable of generating reports in two different modes, one designed for legibility and the other designed for machine processing. *Pat* also reads from `stdin` and writes to `stdout`, which means that the output generated by *Pat* can be piped to other processes and vice versa. This feature makes it possible to graft support for regular-expression processing onto *Pat,* which can be used to eliminate many false positives, such as those generated by an unrestricted string search for "ra" when what is really desired is only the instances of "ra" that may reflect liquid metathesis. This strategy is described below within the context of an `HTML` query-form interface to a `CGI` script written in *perl.*

The `HTML` query form asks for two pieces of input: the type of query (string with case folding or *perl* regular expression) and the query string itself. The following screen shot illustrates an abbreviated query form; a more complete one includes a brief description of the project, instructions about how case folding and regular expressions are implemented, and a pointer to the official documentation for *perl* regular expressions:

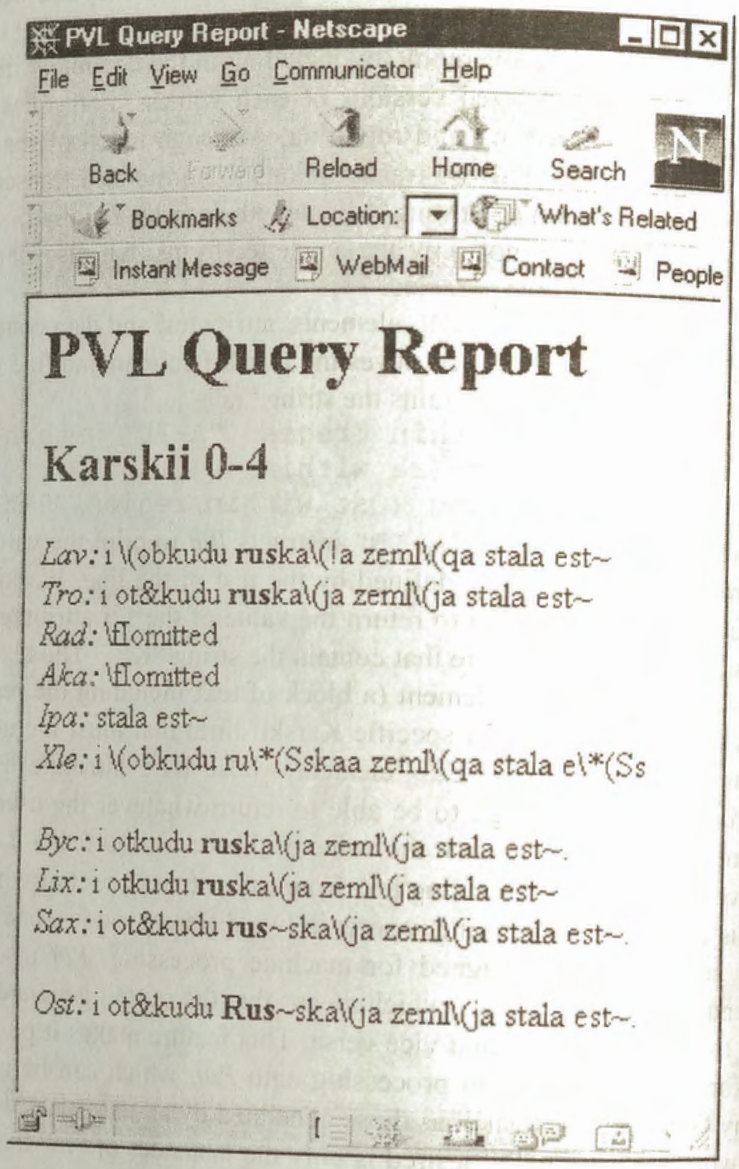


Figure 3: Abbreviated HTML Query Form

A user who fires off this string query might see the following result:

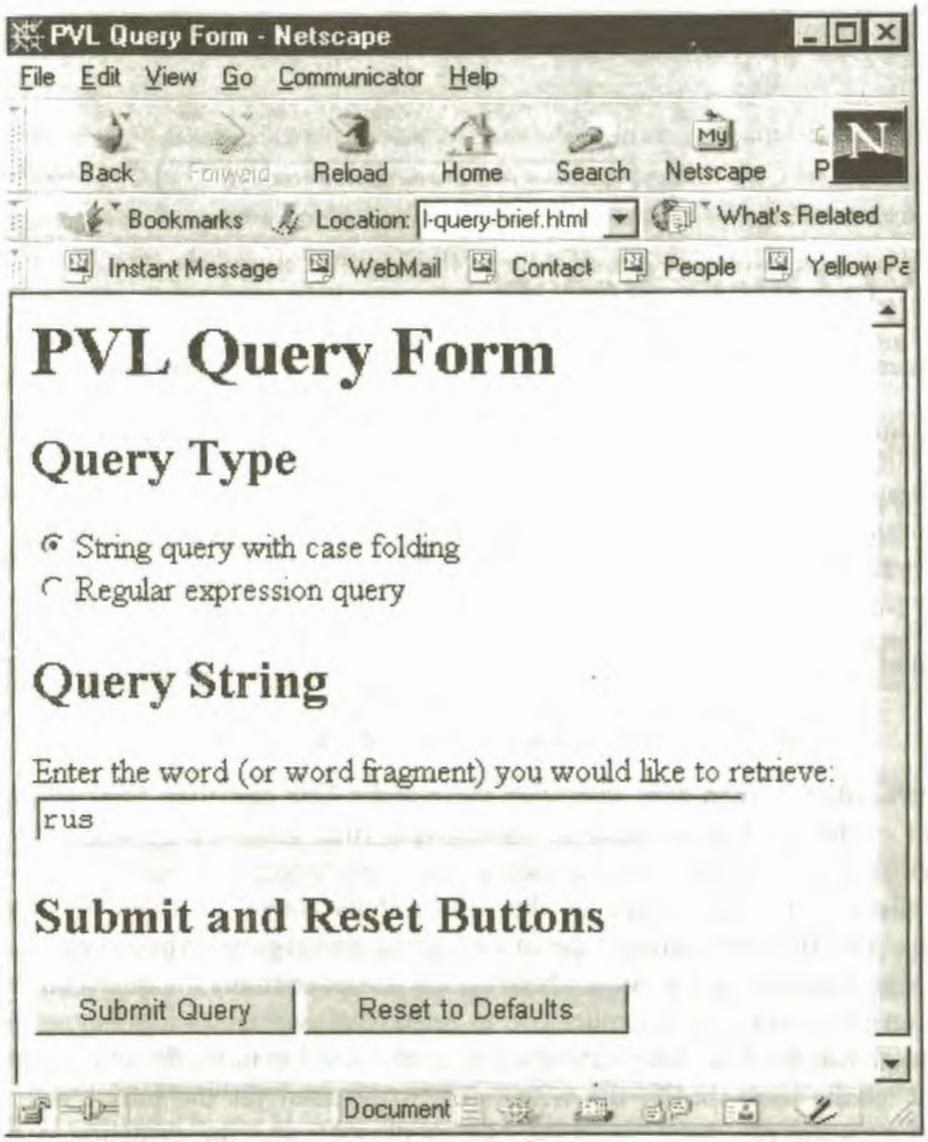


Figure 4: Results of Search for "rus" in the Paradosis

In the preceding screen shot, each line of text from the paradosis that includes the query string ("rus" in the present example) is displayed in full with the search string in bold and is preceded by the Karskii line number. The line numbers are links to a second CGI script, which will retrieve the corresponding readings from all witnesses. The following screen shot shows the results of selecting Karskii line 0-4 from the initial report above:

3
ЧИТАЛНЯ
БАН

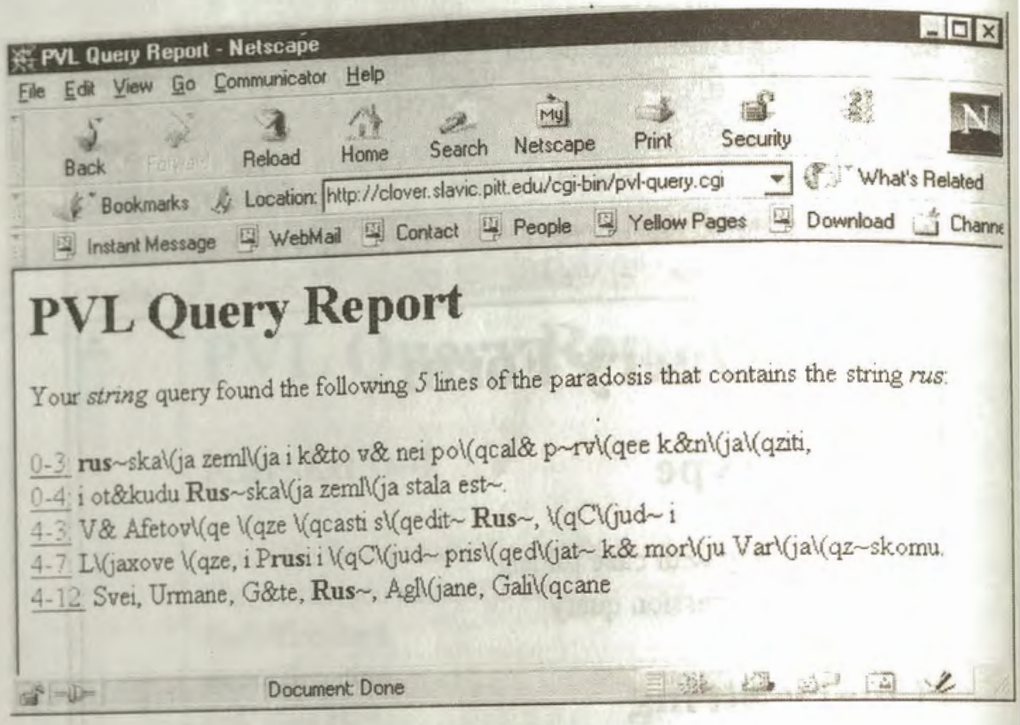


Figure 5: Text of Karskii 0-4 from All Witnesses

The preceding screen shot identifies the Karskii line and then presents the manuscript evidence, with a block of manuscripts first, followed by a block of previous editions, followed by the paradosis. The query target is in bold.

The query system illustrated by the screen shots above is driven by three `CGI` scripts. The first two conduct the initial (string and regular-expression) queries, returning a list of Karskii lines where the paradosis contains the query target. The third script is called by the other two to retrieve all witnesses corresponding to a particular Karskii line. Alternatively, one could develop more flexible scripts that would let the user specify the witness(es) to be used for the initial search (instead of only the paradosis, as is the case at present) and the evidence to be returned (perhaps a user-selected set of witnesses, rather than all witnesses).

The algorithm for string searches uses *Pat* to find all lines of the paradosis that match the target string and return both those lines and their associated Karskii line numbers. Because *Pat* does not support regular expressions, the algorithm for regular-expression searches retrieves all lines of the paradosis and their associated Karskii numbers, uses *perl* regular expressions to identify the lines of the paradosis that include a match for the query target, and then passes only those along to the user. In both string and regular-expression reports the Karskii line number that

precedes each lines of the paradosis is an HTML a element that includes the Karskii line number and the original search target in the href attribute (e.g., <A HREF="http://clover.slavic.pitt.edu/cgi-bin/pvl-query1.cgi?string=rus&karskii=0-4">). Selecting a line number will return the entire app element (text from all manuscripts and editions) for that Karskii line number.

Conclusions

In general, any electronic edition will provide faster searching and retrieval than a paper edition.[35] If one wishes to take the structure of a document into consideration, an SGML document will support more sophisticated structural queries than plain text or text with procedural markup (such as *troff*).

The present report has documented the generation of a TEI-conformant SGML edition of the *PVL* from *troff* source using free tools. It has also illustrated the convenience of browsing and searching the text in *Panorama,* which includes support for queries that refer to the SGML element structure. This report has also described the use of *Pat* in a web-based environment to retrieve and render only selected portions of the document. Although *Pat* does not support regular expressions directly, this report has outlined a method for overcoming this limitation.[36]

NOTES

[1] The acronym *PVL* is based on the traditional Russian name of this work: *Povest' vremennykh let.*

[2] The literature on the *PVL* from both historical and philological perspectives is vast. The best-known and most important sources (both editions and criticism) are cited in Ostrowski (1981).

[3] See Ostrowski (1981) for an introduction to stemmatic source criticism, with bibliography, and Ostrowski 1999 "Principles" for additional discussion of the application of stemmatic source criticism to editing the *PVL*

Ostrowski's edition of the *PVL* is scheduled for publication in 1999 as *The Povest' vremennykh let: An Interlinear Collation and Paradosis,*. Donald Ostrowski (ed), Cambridge, MA: Distributed by the Harvard University Press for the Ukrainian Research Institute of Harvard University, 1999 (*Harvard Library of Early Ukrainian Literature. Texts.* Vol. 10. 3 volumes.)

[4] The new *PVL* edition thus incorporates certain features of diplomatic editions into a critical edition.

[5] These files are currently being processed with gnu *groff,* a gnu (see http://www.gnu.org/) counterpart to *troff* written by James Clark, the author of the *sp* suite of SGML tools.

[6] This data-entry strategy was determined primarily by economic concerns; the project did not have the funding needed to support the traditional data-entry method of having

each source entered twice, so that the two copies could then serve as controls of each other's accuracy.

The original transcription from the Likhachev edition was performed by Volodymyra Stefura. The text from the manuscript witnesses was edited initially by Donald Ostrowski (using the critical apparatus in Ludolf Müller's *Handbuch zur Nestorchronik*) and then by David J. Birnbaum (using microfilm copies and published facsimiles). It was then proofread by Aleksei Gippius (using the actual manuscripts), after which Donald Ostrowski evaluated and input the suggested corrections. The text from published critical editions was edited initially by Donald Ostrowski and then proofread by Thomas Rosen, after which Donald Ostrowski evaluated and input the suggested corrections. Donald Ostrowski also prepared the paradosis and served as general editor of the project.

[7] Procedural markup tells a processor what to do, e.g., to italicize a segment of text. Descriptive markup records the structural role of a segment of text, e.g., that it is a book title. Because procedural statements tend to neutralize descriptive differences (e.g., book titles, emphasis, and foreign words are all descriptively different, but all may be italicized identically for presentation), conversion from descriptive to procedural markup is almost always simpler than conversion in the opposite direction.

[8] This has three implications, two synchronic and one diachronic. First, although *troff* is still part of most standard unix distributions, since it continues to underlie the unix *man*(ual) system, very little unix-based document processing other than man pages is currently performed using *troff*. There are very few *troff* books in print and it can be very difficult to find a knowledgeable *troff* specialist. Second, although *troff* has been ported to many non-unix operating systems (either directly or as gnu *groff*), its unix pedigree and its diminishing use means that it may be difficult to find and configure *troff*-compatible software on non-unix systems. Third, because SGML is a document-description system, rather than a piece of software, documents marked up with SGML are likely to have a longer lifespan than those that are marked up in a way that supports a single use with a single piece of software. Software tools tend to change, often rapidly, and documents encoded in formats that rely on a single piece of software may become inaccessible should that software become obsolete.

[9] This commonplace requires qualification, since there is nothing about SGML itself that requires that documents be marked up descriptively, rather than presentationally. It is nonetheless the case that SGML does not privilege presentation in the way that systems such as *troff* do, and SGML markup that is based on description, rather than presentation, is more flexible than the necessarily presentational *troff* markup (for reasons described above).

[10] While the textual content of *troff* and other electronic text formats can also be queried (using unix *grep*, for example), queries of SGML documents that have been marked up descriptively can take both textual content and structure into consideration.

[11] For a partial list of existing TEI-based projects see http://www-tei.uic.edu/orgs/tei/app/index.html .

[12] See TEI P3, Section 9.2 for detailed descriptions of all three methods.

[13] *Lavrent'evskaia letopis'. Vyp. 1, Povest' vremennykh let.* 2. izd. Leningrad: Akademiia nauk SSSR, 1926. *Polnoe sobranie russkikh letopisei;* t. 1. Prepared by the Arkheograficheskaia komissiia Akademiia nauk SSSR.

[14] Queries that cross Karskii lines could be supported by encoding the individual witnesses separately, without segmentation, and linking these versions to the parallel-segmentation edition. If the link endpoints in the unsegmented transcription are encoded with standoff markup that uses location ladders, users will be able to query a single, continuous text stream and generate a report that returns the corresponding portion of the segmented edition. This strategy has not yet been implemented.

[15] The new edition of the *PVL* reproduces many orthographic (and sometimes even paleographic) peculiarities of the manuscript witnesses. These variants are often important to Slavic philologists who are interested in orthographic issues, while they are simultaneously distracting to historians who may not require this level of detail. That an edition may serve multiple audiences complicates determining when variation should be considered significant, and this, in turn, makes it impractical to conflate readings in the way that is commonly encountered in editions based on heavily normalized transcriptions. For a description of considerations involved in transcribing manuscripts for electronic editions, see Birnbaum (1996), especially Section 3.

[16] Although this grouping would simplify processing, it is not strictly necessary, since it is inferable from the existing markup.

[17] The *PVL* `SGML` files use the TEI base tag set for prose and the TEI auxiliary tag set for critical editions.

[18] When I switched over to the TEI `DTD`, I did, in fact, encode these references as a single `id` attribute of the `p` element enclosing each Karskii line, preceded by a "k" (e.g. "K11-20") both to represent "Karskii" and because attributes of type `id` may not begin with numerals (unless one modifies the `SGML` declaration).

The use of `number` as the declared-value keyword (type) of the `column` and `line` attributes in the interim `DTD` proved problematic when I encountered significant portions of text that Karskii had excluded from his edition but that nonetheless needed to be recorded because they were part of the evidence. The *troff* edition used Arabic letters to indicate these, e.g., block 11,20 (Karskii column 11, line 20) is followed by block 11,20a (omitted from Karskii's edition but occurring after the text of block 11,20 in some witnesses and some other editions), and my use of the `number` keyword excluded alphabetic characters from the attribute value. I could have modified the interim `DTD` to deal with this situation, but instead I fine-tuned the *troff* parser using the interim `DTD` only on portions of the *troff* source that did not contain such inclusions, and then switched to a TEI-conformant `DTD` (see below) to parse the entire source.

[19] Because early Cyrillic is not currently supported in standardized tools, some form of transcription is desirable, especially for web delivery. The most widely-used system for rendering early Cyrillic writing with ascii characters (Geurts (1987)) is suitable only for texts that have been normalized more thoroughly than the *PVL* transcriptions. See Birn-

baum (1996) and Lazov (1999) for a discussion of transcriptions of early Cyrillic materials for electronic publication.

[20] This problem could have been avoided by combining the current forty-eight small sections into a single comprehensive file at any stage, but processing files of this size was sufficiently impractical when the project was begun to make the current treatment of incomplete pages more convenient.

[21] In fact, except for the deliberate repetition of sections across the boundaries of the forty-eight small files, the *troff* source was also free of duplication. The difference is that there was no way to verify this on the basis of the *troff* files except by visual examination, while the syntactic integrity of the SGML files can be guaranteed by a validating parser.

It should also be noted that the TEI DTD does not support all types of validation that scholars might want. For example, my interim DTD could verify that all manuscript transcriptions occurred in the same order in all sections, while the TEI DTD cannot. The difference is that my interim DTD treated each manuscript line as a separate SGML element, specifying that those elements, although optional, could occur only in a particular order. The TEI DTD treats each manuscript line as a rdg element, with the identity of the manuscript encoded in the wit attribute, and SGML is unable to restrict the order of identical elements that differ only in attribute value. For that matter, the TEI DTD cannot even ensure that a particular app element does not contain two rdg elements that have the same value of their wit attributes.

Because the TEI DTD is intended for general use, it is not able to use generic identifiers (element names) to represent the names of witnesses, and is forced instead to rely on the wit attribute (whose content type is defined as CDATA). Careful preparation of an edition might, therefore, involve validating the files using an ad hoc DTD comparable to my interim DTD, above, before producing a final TEI-conformant document. Alternatively, one could modify the TEI DTD to include additional elements representing individual witnesses, although such extensive modification would complicate access to the benefits derived from using the TEI standard in the first place.

[22] The SGML edition could also be converted to an XML edition, which would enable users to browse the texts using a much larger number of tools, including Microsoft's free *Internet Explorer* 5. An XML version of the TEI DTD is under active preparation by the TEI Consortium. The *PVL* edition does not use any feature of SGML that cannot also be supported in XML.

[23] Ideally I would have set off the prepended manuscript labels from the manuscript text typographically, as well, but *Panorama* does not support different typographic features (color, typeface, weight, etc.) for the content of an element and for prepended generated text (such as text extracted from attribute values) for the same element. This is a limitation of *Panorama*, rather than of SGML in general.

[24] This may be of limited use when one is examining such low-level orthographic details as reflexes of liquid metathesis, but it could be very helpful if, for example, one wishes to find the portions of the *PVL* where a particular person or place is discussed. In this case, the density of hits for the name of the person or place would almost certainly be

correlated, at least in some general but nonetheless meaningful way, with the extent to which a given portion of the text is concerned with that person or place.

[25] It might seem as if one could mimic the *Panorama* search by using a regular expression like *^\fBOst\f[cC]:.*ra,* but there is no guarantee that a Karskii line will appear on a single *troff* line, and Karskii lines that are broken over multiple *troff* lines do not contain the manuscript label on each *troff* line. It would be very awkward (although not impossible) to construct a regular expression that would cross end-of-line codes until doing so encountered a string that indicated the end of the current witness.

[26] *Pat*, the *Open Text* query engine, allows queries to specify ranges of contiguous byte values, but it does not support other features of regular expressions.

[27] In general, the design of an SGML document should be determined by the inherent structure of the source document and by the interests of those who will use the electronic text. To let the limitations of a particular application determine the design of the edition compromises the application-independent multipurposing nature of SGML. More practically, however, the editor needs to decide whether introducing a superfluous element that will enable *Panorama* to support a navigator that uses Karskii reference numbers is sufficiently important to compensate for having to ignore that element when the same SGML document is processed by other applications. (One could, of course, perform SGML-to-SGML transformations to create variant custom SGML documents for each application, but this is an additional step that may be more of an inconvenience that the use of application-driven SGML structure.)

[28] One minor inconvenience is that *Panorama* does not support searching directly in a navigator, which means that a user who wanted to search for a string within a particular witness displayed in a navigator would have to search for that string within the entire document, constructing the search so as to restrict the domain to the witness in question. The effect is the same as that of searching the navigator text directly, but the syntax of the query is more complex.

[29] In this case, the modifications, which would involve enclosing the entire witness text in an element other than rdg, would be so great as to impinge significantly on the TEI-conformity of the document. And because *Panorama* cannot render text in a navigator that is not rendered in the main document window, it is not possible to include a parallel copy of the text that would be used only to facilitate navigation and would not be displayed in the main text window.

[30] *Open Text* indexes minimized default attributes, but the index points to a zero-length string, that is, it retrieves the attribute value specified in the document instance (in this case nothing), rather than a default value specified in the DTD (which is part of the ESIS).

[31] The *Open Text sgmlrgn* tool supports a normalize mode that can produce the same result.

[32] This remapping occurs only in the index files. The document file remains unchanged, which enables the punctuation to be ignored during indexing but rendered during reporting.

[33] The only mapping of punctuation retained in the *Open Text* document definition (dd) file involved the double quotation mark ("), which cannot be searched explicitly even if it is not remapped because the *Pat* query engine uses this character as a delimiter and does not provide an escape mechanism.

[34] Because `id` is an implied attribute for all TEI elements, all elements in the document contain an `id` attribute, even where this is not specified. Requiring that the attribute value contain a value that is known to occur in all Karskii references (and nowhere else, although in the present case no other `id` attribute value has been provided anywhere) weeds the implied values out of the query.

[35] Of course an electronic edition cannot perform philological or linguistic analysis by itself. For example, a user could search an English-language electronic text for all forms of the verb "to go" only if someone had included the information that "go" and "went" are both forms of "go". On the other hand, the same user could construct a set of careful string searches to locate all forms of "go" fairly quickly, even though this process might retrieve some false hits that might then need to be weeded out manually.

[36] As impressive as these achievements may be, there is also considerable room for improvement before the edition is ready for general use. Possible improvements include the following:

Not all manuscript details noted by the editors have been entered into the *troff* files, which means that they are not yet reflected in the `SGML` edition.

The *troff*-based character coding should be replaced by something that renders the text in a more legible and more familiar manner. This is not an easy problem to solve, especially in a client-server environment. Early Cyrillic character sets and fonts have not been standardized (even in Unicode; see Birnbaum (1996) for dicussion) and they are not supported in any general-purpose web browsers. Even were fonts to be made available, they would have to address the various requirements of different operating systems. While query responses could be generated in PDF or in `HTML` that embeds graphics to represent the Cyrillic, the user would still need to be able to input Cyrillic query strings. Because the paradosis is heavily normalized, it would not be difficult to use Geurts's (1987) familiar transliteration system for this purpose, but users may also wish to query the manuscript transcriptions in a way that employs distinctions that are not supported by this transliteration. See Lazov (1999) for a proposal to overcome this limitation.

Queries cannot easily cross the boundaries of Karskii lines, which is irrelevant for word-based retrieval but a serious impediment to searches for phrases. This can be overcome by transcribing the running text of the witnesses in both normalized and non-normalized form and linking these transcriptions to the edition with location ladders. The running texts could then be used behind the scenes for queries without being rendered.

Segmentation systems based on units other than Karskii lines might be considered. For example, a sentence may provide more appropriate context for evaluating a reading than a Karskii line does.

The indications of some line and page breaks in the witnesses are encoded in line in the *troff* source files, and they have been retained as such, although they should instead be moved into markup.

A tool such as Dynabook could be used to publish a standalone edition that would combine browsing capabilities with indexed query and retrieval support.

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TEI P3. Guidelines for Electronic Text Encoding and Interchange. // C. M. Sperberg-McQueen and Lou Burnard (ed). Chicago and Oxford: Text Encoding Initiative. 1994.

Software and Other Electronic Resources

DynaText

A commercial SGML publishing environment from Inso.

Available at: http: //www.inso.com/dynatext/ .

nsgmls

SGML parser. Part of James Clark's free *sp* suite of SGML tools.

Available at: http://www.jclark.com/sp/ .

OmniMark

Free text transformation language with powerful pattern matching features and an integrated SGML parser. Available at: http://www.omnimark.com/ .

Open Text

Pat is part of the discontinued commercial *Open Text* 5 indexing and retrieval product from Opentext, now replaced by *Livelink*. See http://www.opentext.com/ .

Panorama

Commercial SGML browser formerly manufactured by SoftQuad and now available from Interleaf. See: http://www.interleaf.com/ .

sgmlnorm

SGML normalizer. Part of James Clark's free *sp* suite of SGML tools. Available at: http://www.jclark.com/sp/ .

sgmlrgn

General-purpose SGML processing tool, part of the discontinued commercial *Open Text* 5 indexing and retrieval product from Opentext, now replaced by *Livelink*. See http://www.opentext.com/ .

spam

Adjusts optional markup features. Part of James Clark's free *sp* suite of SGML tools. Available at: http://www.jclark.com/sp/ .

TEI P3

Text Encoding Initiative DTDs and documentation. Available at: http://www.uic.edu/orgs/tei/ .

TEI Pizza Chef

Text Encoding Initiative utility for generating a single customized DTD file from the TEI modular structure. Available at: http://www.uic.edu/orgs/tei/pizza.html and http://www.oucs.ox.ac.uk/humanities/TEI/pizza.htm .

Electronic Files Developed by the Author for This Project

`pvl-interim.dtd`

Interim (non-TEI-conformant) DTD used to develop *troff* parsing code. Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/pvl-interim.dtd .

`pvl-tei.dtd`

TEI-conformant DTD (encoded as a single file).

Available at http://clover. slavic.pitt.edu/~djb/sgml/pvl/pvl-tei.dtd .

`pvl-interim.xom`

OmniMark (version5.1) script to convert `m01.n` to `m01.interim.sgml`.

Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/pvl-interim.xom

`pvl.xom`

OmniMark (version 5.1) script to convert `m01.n` to `m01.sgml`.

Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/pvl.xom .

`pvl.ssh`

Panorama stylesheet for browsing `m01.sgml`.

Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/pvl.ssh .

`catalog`

Panorama `catalog` file for browsing `m01.sgml`.

Available at http: //clover.slavic.pitt.edu/~djb/sgml/pvl/catalog .

`entityrc`

Panorama `entityrc` file for browsing `m01.sgml`.

Available at http: //clover.slavic.pitt.edu/~djb/sgml/pvl/entityrc .

`m01.n`

First part of *troff* source, containing the first six columns of the *PVL* according to Karskii's edition. Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/m01.n .

`m01-interim.sgml`

Non-TEI-conformant interim `SGML` version of `m01.n` (uses `pvl-interim.dtd`). Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/m01-interim.sgml .

`m01.sgml`

TEI-conformant `SGML` version of `m01.n` (uses `pvl-tei.dtd`).

Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/m01.sgml .

`m01-spam.sgml`

TEI-conformant `SGML` version of `m01.n` (uses `pvl-tei.dtd`) that has had omissable markup (such as default attribute values) inserted by *spam.* Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/m01-spam.sgml .

`m01-sgmlnorm.sgml`

TEI-conformant `SGML` version of `m01.n` (uses `pvl-tei.dtd`) that has had markup formatting normalized by *sgmlnorm.* Used with *Pat.*

Available at http://clover.slavic.pitt.edu/~djb/sgml/pvl/m01-sgmlnorm.sgml .

An Electronic Repertory Of Medieval Slavic Literature And Letters: A Suite Of Guidelines

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Key words: Slavic manuscripts, cataloguing, classifying, identifying, description, electronic repertory

Summary: The present study gives reason for necessity for an electronic repertory of medieval Slavic manuscripts in a standardized file-format with multiple use. The authors discuss problems with the inventory of optional elements in the Template for Slavic Manuscripts (TSM) using SGML in the frames of Text Encoding Initiative convention.

Introduction

A contemporary scientific study of medieval Slavic literature is impossible without first compiling a new source repository of material to serve as the foundation for further comparative research. This applies not only to the diachronic investigation of literary phenomena, but also to the analytical investigation of texts. The efforts of philology in the 20th century were aimed mainly at discovering and publishing original works of Slavic writers throughout the Middle Ages. As a result, a number of valuable monuments were found and put into scientific circulation and the works of the most renowned writers received the attention that they deserved. However, despite the great significance of these writers' works for literary theory and for the history of the Slavs, it is obvious that a number of blank spaces still remain in connection with Byzantine-Slavic and Balkan cultural relations, and with the tradition of letters that appeared in the context of bilingual and multilingual manuscript contacts. Most texts that have survived as translations in

Slavic manuscripts have not been studied sufficiently [Ivanova 1986]. Today, without having compiled a systematic source base for the further study of translated literature, we are still not capable of writing a thorough comparative history of the Medieval literature of Southern and Eastern Europe, nor are we capable of drawing sound and non-contradictory theoretical conclusions concerning its poetics. Another fundamental issue is the study of compilative works composed by Bulgarian writers from Byzantine and local sources. These translations and compilations not only represent significant number of literary works, but they also play a decisive role in the creation of literary models in the spirit of the Eastern Orthodox tradition.

The need for new means and approaches in determining the features of literary life during the Middle Ages and in studying the natural interdependency of literary phenomena in the Byzantine-Slavic community brought about the idea of creating a Repertory of Medieval Bulgarian literature and works with the aid of computers. The idea for this kind of project emerged in Bulgaria a few years ago, when a new methodology first became feasible: the analytical description of the Bulgarian cultural heritage and, in particular, of the Medieval manuscript book in a standardized electronic form, which will permit the book to be used and circulated with the help of modern information systems.

A History Of The Problem

Medieval studies in the sphere of Slavistics traditionally use different types of catalogues, all of which include, to some extent, information about the manuscript heritage [Nikolova 1995]. Most of these catalogues are organized according to a principle of territory, describing, for example, the manuscripts from the book and archive depositories in a particular town, region or country. Examples of this type include the Union Catalogue of Bulgarian manuscripts dating back to the 9th – 18th century that are kept in Bulgaria [Hristova, Karadzhova, Ikonomova 1982], the Inventory of the Cyrillic manuscripts in Yugoslavia (9th – 17th cent.) [Bogdanovich 1982], the Union Catalogue of manuscript books, 9th – 13th cent., on the territory of USSR [Zhukovskaya, Tihomirov, Shelamanova 1984], the Union Cata-logue of Cyrillic Manuscripts in British and Irish Collections [Cleminson 1988] etc., all of which contain important data concerning the present situation of the medieval book in Slavia Orthodoxa: how many manuscripts are preserved, what language they are written in, what their contents are like, etc. But the work underlying Union catalogues of the manuscripts does not compensate for the work that still has to be done to compile a repertory of the records and the individual texts, original and translated, made up, compiled or copied during a particular period. This sort of reference book should contain the information that is usually dropped when creating short catalogues of manuscripts and that often is not in-

cluded even in analytical descriptions: identification of the text, sources, translation, literary editing, etc.

The idea of creating a repertory dates back to the end of the 19th and the very beginning of the 20th C. (see [Sreznevskij 1863/1882] and [Nikol'skij 1896, 1914]; cf. [Pokrovskaya 1948], [Adrianova-Peretc 1961]). It is not surprising that a great many of their ideas for making a repertory (especially those of Nikol'skij), although identified, remain unrealized, because the volume of material makes it impossible for one research worker to cope with it all through the traditional method of philological card-indices. Almost a century later, F. Thomson [Thomson 1980] argued in support of preparing an analytical description of Slavic translations from Greek. He pointed out that despite the hundreds of published descriptions of Slavic manuscripts, no thematic key to the translated works that exist in them is available. In Thomson's projected reference book of translations, the works will be divided into seven groups: biblical books, apocrypha, hagiography, liturgical books, law, individual authors, and anonymous authors. Every work will be provided with information concerning the place and date of the translation; a characterization of the translation (correlation with the original text, value for the possible restoration of the original, qualities and peculiarities of the translation, etc.); a survey of the literary redactions; information about the writer's influence on original works of Medieval Slavic literature; excerpts that can be found in other compositions; title and beginning (and, if available, end) of the real text; circulation – a list of copies in Slavic manuscripts; and a complete bibliography. The author also intends to add a full description of concrete miscellanies with the earliest copies of the translations.

O. V. Tvorogov [Tvorogov 1983] has made a thorough analysis of the principles and possibilities of a future repertory of Medieval Russian literature. He accepts a chronological principle as the basis of selection, assuming that the work will be planned in separate stages. O. V. Tvorogov presents the following structure of the final product of the study[1]: First, the scientific titles of the articles (texts) should be followed by an enumeration of all their copies in Slavic manuscripts through the end of the 15th cent. Second, there should be a historic-literary and textological section, "в котором выясняется место древнейшего списка среди других рукописей, наличие вариантов (редакций) текста в отобранных временых пределах, сообщаются сведения о соотношении перевода (если памятник переводной) и оригинал и т. д." [Tvorogov 1983: 8–9]. Third, the final product has to contain a thorough bibliography, not only of the individual copies, but also of the record itself. O. V. Tvorogov believes that one of the most important parts of the repertory is a list of the initial words (incipits) of the individual works. Through this list we can easily search for and identify a given text. Finally, he points out that it is necessary for each text to be placed in

the context of the whole composition of the miscellany, with the argument that in the Slavic manuscript tradition "явно обнаруживаются связи отдельных сборников, содержащих сходные тексты, а порой и в сходных комбинациях." [Tvorogov 1983: 15].

Theoretical Background

A Repertory of Medieval Bulgarian literature and letters can be created by applying computational resources and methods to the description, analysis and processing of medieval Slavic manuscripts. The electronic form of information, in this case, is specially adapted for the specific character of the medieval Slavic texts, which poses very significant impediments to normalization and standardization.

The notion 'repertory' means not only recording arrangements and storing the facts and phenomena, but also discovering, analyzing and synthesizing the data[2]. More specifically, in the present case, 'repertory' should be understood as "a place, environment, where the scientific descriptions of medieval Slavic books and texts are stored"[3]. These books and texts are not merely enumerated or copied; the data concerning them reflects the results of analysis (synthesis), which gives them the possibility of being structured (arranged/combined with other data) in a particular format. Since the descriptions are given electronically, one way refer to them is as "computer" descriptions or descriptions in "electronic" from. To us, this form of presenting the material is fundamental, while a subsequent published form would be based on an index or an excerpt from the fuller electronic description. What is going to change our view of a modern repertory is not, of course, the fact that the repertory is done by computer, but the fact that, in the project, we have a different understanding of the structure and analysis of old books and texts in comparison to that of traditional philology. Such an understanding of the repertory invites new possibilities for a comparative study of the empirical facts from Slavonic texts, for researching their sources, and for studying the dependencies between their structures and the compositions of the manuscripts in which they occur. These goals are reflected in the following basic principles we have been observing in this project:

1. We can define two research operations in the work of the philologist: the first refers to the immediate, practical study, in the broadest sense, of the objects (manuscripts) themselves: the collection of palaeographic and codicological data, the technique of studying the handwriting, the ornamentation, etc., the deciphering of the original texts and the copying of the necessary fragments from them (in miscellanies – title, beginning and end; if necessary – parts of the text itself), etc. The second research operation consists of studying the collected data and the conclusions they yield regarding the attribution and localization of a manuscript, re-

constructing the circumstances in which it appeared, and identifying not only its sources, but also the individual constituent texts (articles). The sequence of processing the data goes through a so-called 'logistical' analysis [Garden 1983: 43–55]. This analysis, in its application to the medieval texts, comes down to the following:

A. Cataloguing[4] – discovering whether particular types of written records or individual texts do or do not exist. The simplest kind of final product, a "catalogue", is a list of texts made by following a formal system (for example alphabetical arrangement), such as a list of titles, authors, incipits, etc. This method reduces the interpretation of the material to a minimum[5].

B. Classification – presenting the output data according to specific principles of organization: for example, orthographic schools, chronology, localization, classes of texts, types of compositions, stylistic or genre forms, etc. The philologist performs this operation in the same way as his colleagues in other spheres (for example biology), and it yields a distribution of the objects of study according to the regular similarities and differences that he has selected. The important question that arises, according to our methodology, is what rules and what systematic symptoms will be regarded as determinative (sufficiently differentiating the objects) so that we can achieve a satisfactory result.

C. Identification – the so called "recognition of images". In some spheres of knowledge other than philology, the concept "recognition of images" is used to denote a complex intellectual activity, performed during the study of an object, so as to determine its function or common sense[6]. Identification can be applied to different levels: Restoration of lost text in the true sense of the word; identifying the text by authorship or as an original work, translation or compilation; discovering the sources of the text (or, respectively, of the manuscript as a whole); and a scientific "reading" of the text, i. e., its relation to other forms and structures, in order to determine the genres and styles to which it belongs, interpreting the text by using the method of the hermeneutics.

D. Final judgments, conclusions, hypotheses. They represent a result of the previous three operations and they presuppose the following conditions: the existence of an initial set of objects (manuscripts, texts) that represent a material base for cataloguing, classifying and identifying, a compilation of the scientific comments (the scientific descriptions) pertaining to these objects, and a summary of conclusions from both of the preceding areas of information (including summarizing descriptions, classifications, paratextual data – for example, from the sphere of sociology of culture, of the reception of non-written forms, such as from folklore, etc.). This outline resembles the methods used in such disciplines as cy-

bernetics, systematic analysis, or computing. In these disciplines, processes are formalized and presented in the form of programs for electronic processing of information, which, with a suitable configuration, are fully applicable in the sphere of the humanities [Montgomery 1972].

2. As we know, three procedures are used in scientific studies: induction, deduction and abduction[7]. As Charles Pierce points out: "Deduction proves that something must be: Induction shows that something is actually operative: Abduction merely suggests that something may be" [Andrews 1990:85]. Abduction corresponds to the hypothesis in the scientific way of thinking. Actually, behind the opposition general rule/specific case, we can identify the following categories: (general) rule, (specific) case, result. We can characterize them using Pierce's words: "1) Deduction is inference of a result from a rule and case; 2) Induction is inference of a rule from a case and result; 3) Abduction is the inference of a case from a rule and result". Deduction can be found in the sphere of analysis, while induction and abduction refer to the sphere of synthesis [Peirce 1957; Savan 1976: 4]. It may be added that this triad corresponds, in the sphere of semiotics, to the triad: analytic: sign – synthetic: object, interpretent [Andrews 1990: 87].

The appearance of modern structural linguistics, in the beginning of our century, was influenced, to a great extent, by discoveries made in the sphere of theoretical mathematics. Actually, the tendency toward structuring phenomena in language is a consequence of the attempt to discover and work out certain indications that may be arranged in a way that may help explain the phenomena and their alteration. Thus, group theory, set theory and typology had a decisive influence on the semiotics of Charles Pierce. Roman Jakobson, who actually applies and develops the principles of semiotics proposed by Pierce, conceived the idea of bringing linguistics closer to such exact sciences as algebra, arithmetic and geometry. This led to the application of certain principles and theories in linguistics, such as topology, the theory of lines, which can be applied not only in the study of semantics, but also in grammatical explanations. These theories reflect a tendency to discover common scientific principles that combine the logic of the natural sciences with that of the humanities. If we accept that every sign carries its opposite in itself and is defined through it, then this is also valid for the linguistic sign, and is of fundamental importance for structural linguistics. R. Jakobson defines every linguistic unit as consisting of two parts[8]. The sign "0" (zero), according to R. Jakobson, is also significant, because a "zero desinence is nonetheless a desinence and serves to distinguish meaning[9]: Language can tolerate the opposition between something and nothing not only on the level of the signifier (*significant*), but also on the level of the signified (*signifié*)" [Jacobson 1984: 152].

Since the humanities share the same fundamental principles with the other sciences, and observe the same common postulates, this means that in the former

there are both statements that cannot be proven (axioms) and statements that can be proven (theorems)[10].

There can be no doubt that the text is a level of language[11]. While studying medieval miscellanies, however, we must include one additional level of linguistics. The aim of this branch of linguistics is to study and explain the collection, i.e., the miscellany of texts. This kind of task is of interest when it concerns an argument about the author himself (or the compiler). This approach brings the miscellany onto the same level of idea as an exhibition of the arts – our perception ultimately depends on the arrangement of the information available. A visitor at an exhibition may be subjected to an already established order or he may decide for himself the sequence in which he wishes to see the works on display. In the same way, the reader of a miscellany of stories or poems may become the compiler and create for himself a new kind of reading. It is normal, when reading a whole book, to get a different impression from a particular sequence of texts in comparison to the one we get from the individual texts. This means that the approach to studying the miscellany should be rather different from the approach to studying individual texts. The analysis of a whole miscellany does not equal the sum of analyses of every separate unit in it. In this respect, R. Picchio points out: "The very notion of a book expressed the idea of a collection, that is, a *sylloge* or *sbornik*. If one considers the main individual works mentioned in current histories of Medieval Russian, Serbian or Bulgarian literature, it appears that, as a rule, they were included in one or more miscellaneous collections. Slavonic sborniki were, therefore, without any possible doubt, the most typical carriers of Orthodox Slavic literature. One may maintain that they represent the only well-documented type of functional unit in the history of that literary civilization. To isolate any section of a sbornik from other components of a book that was actually used by the consumers of medieval Orthodox Slavic literature can be seen as an arbitrary operation, or, at least, as an extremely delicate critical choice" [Picchio 1981: 2].

Since it is necessary, to a certain extent, to separate text linguistics from the linguistics of the miscellany, it is also necessary to relate the features of the separate texts to those of their neighboring texts. This approach, applied to medieval Slavic texts, is important when it concerns those miscellanies that have not been compiled according to a calendar principle. In those miscellanies that have been compiled according to a calendar principle (the prologue or meneon, for example), the choice and combination of texts, regardless of their structure or composition, are defined by the sequence of holidays of the church year, by the local tradition (celebrating certain saints only in certain areas), or by whether the holiday is sanctioned by the typikon. In so-called "mixed content miscellanies" the compilation cannot be explained in this way. This makes it necessary to search for new approaches [Miltenova 1982: 17–23; 1986: 517–526].

The textology of these type of miscellanies and their eventual Greek parallels, their characterization as the combination of features of both the individual texts and the entire miscellanies, has not been studied sufficiently[12]. In order to examine this phenomenon properly, we have to co-ordinate our idea of description in medieval manuscripts with the idea that emerged when we analyzed the word "description" earlier on. This means that the computer description of manuscripts should be oriented to allow all methods of thinking present in the description: deduction, induction and abduction. In this way, not only will the feature of the texts and the data of the book be understood better, but, also, the principle of dialogue between the author and the reader will be introduced at the very heart of the description. This dialogue allows subsequent researchers to make changes and go into greater detail.

Finally, how should we understand under the term 'description', which has already been used several times in this essay? It is normal for us to try to define, so to speak, in integrum, by determining what this word meant in the old languages of medieval European civilization – Greek, Latin and Old Slavonic. The verb 'описати', from which the noun is formed, has had the following old meanings in Eastern-Orthodox Slavic texts: 1. "describe" = "explain". This is the meaning it had in "Nebesa" by Joan Ekzarh; 2. describe = "limit, restrict" in the Izbornik of 1073; 3. "describe" = "portray" in the Slavonic translation of "Thirteen homilies" by Gregory of Nazianzus, and, as a result of this meaning, "draw, cover with paint, gold" in "Xozhenie Afanasia Nikitina" [Sreznevskij 1896, 2: 682]. The meaning of the verb "compiling a list of names, objects, etc." appeared much later (end of the 14th – beginning of the 15th cent.). Usually, the Slavic lexemes 'описати, описание' correspond to the Greek 'περιγράφω' = "draw out, outline, sketch, describe the common features of", "limit precisely, determine, make a difference, limit, divide, turn off", the Greek 'περιγραφή' = "delineated; limited" and the Greek 'περιγραπτός' = "outlined, limited". The Latin 'descriptio' also carries in itself the meaning of: a list; a sketch; a copy; an inventory; image; description; division, distribution; definition, distinction; determination; structure, organization[13].

Therefore, it can be said that the following elements are present in the process of description: 1) copying, 2) comparison 3) explanation: a) definition > distinction, elimination, separation, determination; b) verification > organisation, formulation of rules, arrangement according to rules; 4) normalization > portraying, sketching, presenting.

It is very important to point out that any description incorporates an element of analysis, and this is the way in which the description acquires its real scientific value. In other words, to us, the description of manuscripts is not a preparation for

a scientific analysis or synthesis; in order for it to be useful to readers, the description itself must incorporate these elements.

Computer Applications In The Processing Of Slavic Manuscripts

Slavic philology and, more specifically, the subarea connected with the analysis and processing of manuscript book lags behind other modern philologies, which started using computers decades ago. It should be pointed out that in the sphere of classical philology, for example, thanks to the early use of computers, there exists a large database not only of bibliographical descriptions, but also of an impressive inventory of processed texts. This continues even today (for example, Thesaurus Linguae Graecae – developed in 1972 at the University of California, Irvine, USA; Isocrates – developed in 1985 at Brown University, Providence, USA; Perseus – developed in 1988 at Harvard University, Cambridge, USA, etc.). No project similar in essence and aims that involves Slavic manuscripts has been started or completed in any European country. The reasons for this were not only the lack of a software platform suitable for processing old Slavic texts, but also the complexity of the polyvalent connections among the numerous components on the basis of which a Slavic record can be described, dated and attributed. This makes it necessary for computer applications to be orientated towards complex processing and analysis of the data.

The first systematic attempt to use computers in the field of Paleoslavistics took place in August 1980 at the University of Nijmegen, the Netherlands. A research team under the direction of professors Albert Gruijs and Cees Koster created a system for the description and cataloguing of manuscripts (Producing Codicological Catalogues with the Aid of Computers). At the end of 1981, they were joined by professor William Veder (Slavic Philology). Their research took advantage of all well-known information from Latin, Greek and Slavic manuscript descriptions up to that time.

At the end of 1983 a Dutch version of the programme SDDR (Syntax Driven Data Recorder) was developed to work on the Philips P 2000 and Osborne M I PC under a CP/M operating system. At the same time, a model for systemising the codicology and palaeography of specific manuscripts was published[14]. In this project, the results of the study of Latin and medieval German manuscripts were used as a model for describing Slavic manuscripts. The main modules for working with the programme were developed in 1984. The programme is meant to work with systems of the type VAX 11-750 or 780 and its operation in other environments is not guaranteed.

At the end of 1986 Jordan Denev (University of Sofia) compiled an implementation of SDDR software on IBM PC type computers (for MS-DOS). He included a Cyrillic character set and the facility to define other character sets, as

well. In September of 1987, a conference was planned, dedicated to creating an international database for studying medieval manuscripts, to be held at the Catholic University in Nijmegen. Unfortunately, this project was not completed, but the reports of all the participants were published[15]. Earlier in the same year, work was started on software that was adapted to work with a database for PC computers at the Centre international d'information sur les sources de l'histoire balkanique et mediterraneenne (CIBAL) in Sofia, Bulgaria. The scheme that was proposed for describing Slavic manuscript books in this project has been described in detail in Polata Knigopisnaja (December, 1987, 17–18). Despite the great expectations of Slavists, this theoretical base has not been put into practice as originally intended. One type of database was compiled to work with ISIS library software (author: Tanya Voynikova). Despite the expectations of paleoslavists, this theoretical platform has never been applied fully in practice. The database system used in CIBAL was compiled in the ISIS framework and contains a restriction regarding the size of the information in each field. Another disadvantage of this tool was that it was not possible to provide different types of linking between segments and external information. The unsatisfactory nature of these software platforms is one reason that the analytic description of Slavic manuscripts has never been fully successful.

Another theoretical platform for purposes of electronic processing was proposed by Ljubov Dubrovina, Kiiv, Ukraine. [Dubrovina 1992a, 1992b] She built a very sophisticated system for the codicological description of Ukrainian manuscripts, which included all contemporary requirements concerning the investigation of Slavonic manuscripts. In comparison with optional elements proposed by W. Veder, L. Dubrovina's codicographical scheme was more detailed and more successful. Efforts were being made to support L. Dubrovina's system with Ukrainian modifications of ISIS (CDS/ISIS/M 2,3) as part of the "CODEX" project, which was intended to catalog the manuscript collection in the Central Scientific Library in Kiiv.

In the last two decades in the institute of Russian language in Moscow a project was carried out for creating the so-called 'Mashinnyj fond russkogo jazyka' (Russian language Electronic Archive) – Russian language files intended primarily for lexicographic purposes. It is not popular elsewhere and is based on a local platform.

Slavists today may also use a number of commercial programmes, which they can adjust to suit their research goals. One such example adapted to work with Old Bulgarian fonts is the word-processing programme T3, as developed by Reinhard Lampe, Heidelberg, Germany (the firm TSAR). Unfortunately, the programme is both expensive and inconvenient to work with. Another commercial product used for creating a database is IST, also developed and marketed by R. Lampe. IST gives very limited possibilities for encoding (marking) the repertory

of Slavic texts (concerning the quantity of text and the proprietory code for marking individual text units). The text units (articles) are structured on the basis of a feature that must be chosen in advance without the possibility of comparing empirical facts as they emerge from the description itself. The system does not allow the use of Cyrillic and ancient Greek fonts, which is why medieval Slavic texts are transliterated in a modern Russian font (without superscript letters and signs and with no signs for abbreviation and stress). Last, but not least, the final result can be used in practice only within the programme itself, i.e., the electronic description is not portable. The IST product was used to process materials in Tatyana Chertorickaja's book about medieval Slavic homilies connected with calendar dates [Chertorickaya 1994]. In Bulgaria Maria Shniter [Shniter 1995] has experimented with the same programme.

Thus, the situation of using computers in the field of medieval Slavic manuscript studies is quite varied. There exist different hardware platforms as well as a wide range of software, not to mention the plethora of terminology and traditional topics of manuscript description used by slavists from different countries. There exists no meaningful coordination between slavists and specialists in the fields of Latin, Greek and Hebrew paleography and codicology. This lack of coordination has led scholars to overlook the necessity of developing systems for Slavic studies that are compatible with already existing systems in other fields.

Initial work on the present system for the computer-assisted analytical description of medieval Slavic manuscripts on the level of modern archeography, palaeography, codicology and textology (from now on – TSM = Template for Slavonic Manuscripts) was carried out from June to August 1994 in Pittsburgh, USA by David J. Birnbaum, from the University of Pittsburgh, USA and Anisava Miltenova, Institute of Literature of the Bulgarian Academy of Science (IL BAS). The original computational implementation of their proposals[16] was undertaken by Berend van Dijk, who was then a post-graduate student in Groningen, The Netherlands, Milena Dobreva, Institute of Mathematics and Informatic in BAS and Harry Gaylord, who taught humanities computing in Groningen. Experiments on this system continued almost to the end of 1994. In July–August of 1995, the last changes and specifications in the document type definition (DTD) were made in Sofia by David J. Birnbaum, Anisava Miltenova, and Andrej Bojadzhiev. As a pilot (experimental) project based at the Section for Old Bulgarian Literature, Institute of Literature, BAS, over two hundred manuscripts have been processed according to this system.

The description used here is specifically intended for developing a repertory of Old Bulgarian literature. The development of fonts for writing the original texts in Medieval Cyrillic and a conversion program were undertaken by R. Lazov from the Institute of Mathematics and Informatic (BAS). It is based on the D. Birn-

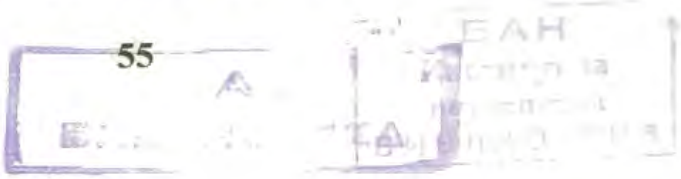
baum's proposal for standardizing characters, glyphs and SGML entities [Birnbaum 1996]. The indices for the first stage of the project were developed by Milena Dobreva, Institute of Mathematics and Informatic in BAS. The searching and extracting program for the second stage of the project are being created by Stanimir Velev.

The description was developed in the framework of the Standard Generalized Markup Language (SGML), a standard promulgated by the International Organization of Standardization (ISO 8879). This electronic standard is based on, among other things, the ability to include special markings (markup), called tags, in the natural language texts. These tags demarcate certain parts of the text (elements) and signal what the data represents, simplifying the identification and extraction of data from the text during processing. Standard Generalized Markup Language (SGML) is fairly new to philologists – it entered into practice in the 90's through the work of an international group of specialists united in the Text Encoding Initiative (TEI). They tested the application of various markup elements in different classes of texts – poetry, drama, prose, dictionaries, etc. This standard, used here for the first time in the description of Medieval Slavic manuscripts, supports arbitrary (free from limitations) sizes of un-normalized texts from the manuscripts themselves in the process of description. The original goals of the project included the following principles: 1. Standardizing of document file formats; 2. Multiple use (data should be separated from processing); 3. Portability of electronic texts (independence from local platforms); 4. Necessity of preservation of manuscripts in electronic form; 5. Orientation toward the well-structured division of data according to the Slavic traditions of orthography, textology, paleography, etc. [Birnbaum 1995]. The team determined that the Standard Generalized Markup Language (SGML) and its applications as provided by Text Encoding Initiative (TEI) corresponded most adequately to these principles.

The system for encoding medieval Slavic text (TSM) was discussed at an international conference in Blagoevgrad (24th–28th July, 1995), where it received high marks. The reports from the conference were published in a separate volume. [Birnbaum, Boyadzhiev, Dobreva, Miltenova 1995] The philosophy of SGML helped to settle some well-known misunderstandings among paleoslavists concerning philological questions of terminology, inventory of units, character sets and data structure.

Structure Of The Electronic Description

In linguistics, the presence of a signifier, signified, and feature is implied from the characteristics of the sign, which necessarily possesses three elements "representament" (or vehicle), "object", and "interpretant" [Brown 1978: 86]. In our case this means that to explain the data we must first determine the structure



of the elements, into which these data should be classified, so as to analyze their hierarchies and relationships. What is more significant for us is that the logical part of any data can be expressed and structured as a tree. This is particularly important for documents consisting of many small, nested parts: chapters, paragraphs, sentences, words and characters [van Herwijnen 1993].

Tree-structured data is one of the main principles of SGML (Standard Generalized Markup Language). So, let us suppose that the repertory of Medieval Bulgarian literature is a universal information bank of data that unites archeographic, palaeographic, codicological, textological and literary-historical data concerning original and translated medieval texts distributed through Balkan Glagolic and Cyrillic manuscripts. The repertory is structured on the basis of the analytical description of the manuscripts, and the description includes parts of real texts (for example, original title, beginning and end of the article in Old Slavonic; subchapters of texts with a complex composition, etc.). The repertory is also structured according to the results of the scientific study of the composition of manuscripts. A special place is devoted to the history of individual texts (for example, the probable Byzantine originals of the translated texts are indicated, if such can be determined, the time and place of the translation, the literary redaction of the text, the presumable protograph, antigraph, etc.) and to their distribution in other Slavic literatures. The bibliography pertaining to the individual manuscript is included alongside that of the individual texts in them (redactions, studies, translations into modern languages).

Searching and getting information is carried out through indexes that function according to certain indicators: chronology, book depository, type of manuscript, copyist, the place where the manuscript was created, relations between the type of manuscript and type of article depending on the chosen key words, the author of the articles or of the specific text, the date from the Christian calendar, a given title (an original one), a scientific title (in English or Bulgarian), beginning and end of a specific text, marginal notes, etc. With its gradual process of creation, the repertory of South-Slavic manuscripts does not simply offer a study of the context in which the works by one or more authors are published or of the typology of the manuscript book. The most important result that we expect to achieve is connected with the possibility of giving a new meaning to the historic-literary process, with the creation of conditions for a new perspective on literary phenomena.

Template for Slavonic Manuscripts (TSM) consists of five interconnected parts: a description of the electronic file, a scientific description of the manuscript as a whole, a scientific description of the individual texts in the manuscript, samples of the texts from the manuscript and a bibliography.

I. The description of the electronic file includes: the name of the author of the file; the name of the editor of the file; the institution that has delegated copyright to publish data from the description, the town and country in which the description was prepared; the date when the file was made; sources of the description (card-index, catalogue, a publication, work "de visu"); the name of the manuscript in Bulgarian and English, the place where the manuscript is kept (name of the archive depository and book depository of the collection): press-mark – current and old; catalogue number; the person to whom the manuscript belonged before it entered the book depository, bibliographical data. That is, in addition to information specifically about the electronic file, this section also includes archeographical data of the type usually found in short catalogues of Slavic manuscripts. This part of the electronic description not only protects the copyright of the research worker who made the file, but also refers users to the bibliography connected with the description of the given manuscript. The bibliographical information can be included directly in the electronic description according to TSM, but it can also exist in a separate file, to which users can be referred by a code number. In every field of the description, subsequent editors can add text as needed concerning, for example, the history of the manuscript, etc.

II. The scientific description of the manuscript as a whole permits us to make a detailed codicological, palaeographic, and orthographic characterization of the manuscript. Since the present volume includes a special section discussing the elements that comprise this part[17], we will point out here only that the chronology of the manuscript (its dating) and its location are included as a result of palaeographic and orthographic analysis. In case the dating is taken from an existing source (catalogue, description or another publication), this should be indicated in the field reserved for the responsibility of the research worker. In this part of the electronic description users can find information about the manuscript (if such is known), about the identification of the translation and its chronology (if the record is a translation and if the translation has been studied), the eventual prototograph, antigraph and apograph of the whole manuscript, and the literary redaction of the record as a whole. The listed elements are intended to be used in cases where a manuscript represents one record (for ex., Aprakos Evangelion, Psalter without interpretation and attendant articles, etc.), and the researcher decides that there is no need to describe separately every graphically-marked text in the record (for example, the individual Psalms). They can also be used to describe a manuscript that includes only one work, for example, Ladder to Paradise by John Climacus, Dioptra by Philip Monotropus, Vita of St. Basil the New, etc.

III. The scientific description of the individual texts (articles) in the manuscript. This part of the electronic description reflects fact that most medieval

Slavic manuscripts are, in essence, miscellanies (anthologies) of texts. The arguments for the selection of possible features according to which the scientific description of a specific text can be given have been discussed in a separate publication [Miltenova 1995]. Here, we will point out only that when formulating them, our main consideration was the goals of the description – the aim of the present project to compile texts from the Slavic manuscript heritage and place them under one roof, but also to present them in a way that will facilitate their use. In this sense, a very important point is the identification of the texts and the standardization of their scientific names (see below, in the section concerning the document language of the scientific description). These elements contain not only information that is drawn directly from the real text (for example, the name of the author or the pseudoauthor of the article; data concerning the date from the church calendar to which the text is attached), but also information that results from the evaluation made by the researcher – for example, the classification according to TextType (an original, a compilation or a translation), according to TextStyle (narrative, non-narrative); description of the sources of the text, which is very important when dealing with compilative types of works, etc. It is in this part of the electronic description that the most significant stages of the history of individual texts are pointed out, which is of great importance when tracing the distribution of the texts in the manuscripts. Other data is also included, such as the place of a given text in the manuscript and the texts that precede and follow it. This allows us to study the structure of the composition in comparison to other manuscripts with similar contents. Despite the effort to be as exhaustive as possible, some unsolved problems still exist in this part of the description primarily because of the lack of clear philological criteria for describing the complex structure of texts united by a common title, a common rubric or a common function. At this stage of the project, the repertory of medieval literature and works is compiled on the basis of the scientific description and the real texts of the individual articles (text units) that comprise the manuscript, with the latter differentiated through a combination of specific signs. We tried to observe the following sequence when structuring the description of the text.

– creating a convention for a common model (models) for the text.

– creating invariants of this model for compositions structured on a practical principle (for example, for the text of the Physiologist, which consists of separate short narrative parts, for the text of compilations of excerpts that do not have internal titles, etc.)

– creating a non-contradictory hierarchy of text units that have a mosaic structure or composition on a hypotactic principle (for example, hymnographic compositions – services, rites, etc.).

IV. Samples of the text from the manuscript. The main requirement here is to extract a sufficient quantity of text to secure its quick and faultless identification. The number of samples is determined by the researcher according to the structure of the manuscript he adopts for his analysis, the scientific description of each article (of a reasonably independent text whole, framed by a title, beginning and end) is connected with the real text through internal index codes (ACD1, ACD2, ACD3, etc.).

1) Title of the text (if the text has one, and is not simply a fragment without a title). The title often carries an inner literary genre definition of the medieval text, information concerning the theme of the work and the function of the text (the purpose it serves), and sometimes the name of its author or a date from the Christian calendar for which it was intended, etc. The large amount of information that the title of the medieval text carries makes it a necessary element in the repertory.

2) Beginning of the article (incipit). This part of the text acts as a differentiating sign and plays a great role in its identification. The beginning is important for determining the translation and the literary redaction of the text. The extract of text that marks the beginning has to be large enough (somewhere around 10–15 words or even a syntagma) to support conclusions concerning its nature. Apart from that, as is known, the beginning of the text can be a base for making various observations and gathering statistics; it can, for example, point out the genre to which the text belongs.

3) "The body" of the text is a conditional symbol that allows a text extract, with no beginning and end, to be treated in an electronic form. In works that have a complex structure or a compositionally-assigned heterogeneity (for example, the alternation of non-narrative and narrative texts in the service), the element "body" can be repeated according to a paratactic or hypotactic principle as many times as is necessary in order to describe all subdivisions of the text (most often through the elements <DIV> and <P>)[18]. In this part of the scheme, a real text is also included in the cases when the title, beginning or end of the text is missing due to mechanical damage to the manuscript, i.e., we can describe fragments of a given article, which has already been identified in the scientific description (III).

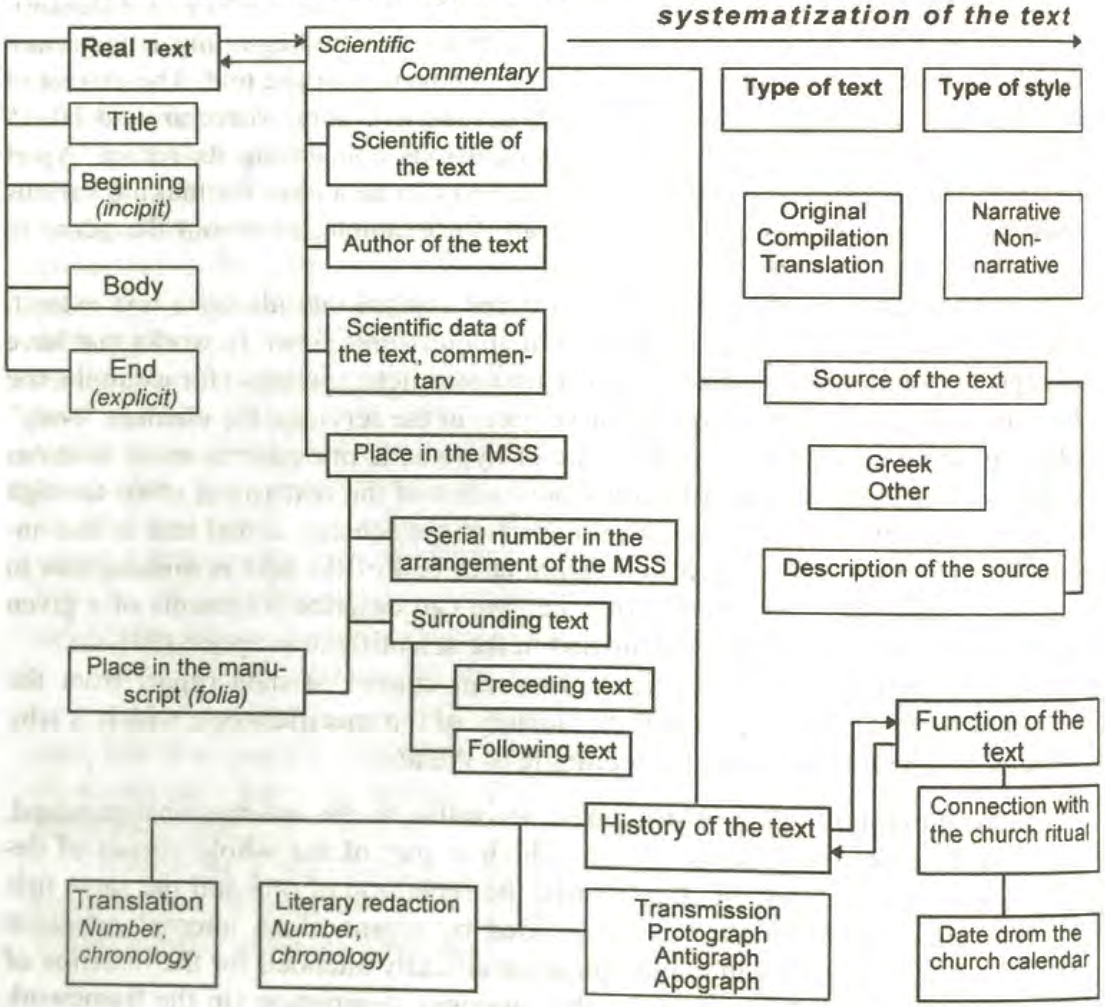
4) End of the article (explicit). This can consist of data (apart from the obligatory formula) connected with the history of the specific work, which is why it may be just as important as the beginning of the text.

V. Bibliography. This is structured according to the international standard, but it can be stored in a separate file, which is part of the whole corpus of descriptions of manuscripts. In other words, the repetition of one and the same title in one or more descriptions can be avoided by means of an internal reference (<REF>). There are a few in the template specifically intended for the insertion of bibliography – citing the sources for the catalogue description (in the framework

of the description of the file, here I.); discussion of research and publications concerning the whole manuscript (at the end of the scientific description of the manuscript); discussion of studies of the separate articles (works, texts) in the composition of miscellany (at the end of the scientific description of each article).

It is important to stress that the TSM scheme includes a very large number of elements, but it is not obligatory for the researcher to enter information into all of them immediately. TSM is constructed in a way that allows another specialist at a later time to go back to the given manuscript or separate text to add, edit or reassess the initial entry. We have to point out that the present scheme in as open one, which we consider one of it biggest advantages in comparison to other strategies for compiling an electronic catalogue or database.

The system of principles for processing the electronic text included in TSM can be illustrated in the following scheme:



Documentary Language Of The Scientific Description

In the process of working with TSM, an important issue arises: the standardization of the scientific titles of the manuscripts and of the individual articles (works, texts) in both Bulgarian and English. This standardization would make the repertory more accessible to users, which is a very important point, because its function is not only to store identified materials from Slavic manuscripts, but also to secure their quick and easy use. The language of the scientific description must overcome the existing faults not only in discussing the genre of the texts in Slavic manuscripts, but also in the non-contradicting classification of genres.

Let us suppose that we have to find, in the index of scientific names of articles in Bulgarian, an article with the title: Slovo o glaveh Adamoveh (Homily about Adam's head). From the cited title it is not clear whether the text is a separate work or part of a work; the genre nature of the text is not clear and neither is its function. If in the index of the repertory, homilies, encomiums, etc., parenetic instructions and stories (i.e., rhetorical and narrative types of text) carry the denomination "Slovo", then we would not obtain a fully satisfactory result. Going through the sources, we will find out that such a query may match "Slova" of various types and functions, and the particular work we are looking for will match a very small part of the processed material. The unnecessary (non-relevant) part of the data which emerges as part of an answer to a given query, is metaphorically called 'noise' (by analogy with a similar situation in the theory of information). The 'noise' may be minimized by subdividing the names in a way that reflects as precisely as possible the nature of the objects. This is why we have introduced the following specification into the scientific titles of the articles in Bulgarian: the short narrative genre goes under the name "razkaz" (corresponding to the English "story"), the homily on the feasts are described like "slovo", parenetic lectures go under the term "pouchenie" (corresponding to the English "sermon"); the interpretive lecture under the term "talkuvanie" (corresponding to the English "interpretation"). When the scientific titles are specified, the so-called rubric (heading) is introduced. For example, the stories that are in the framework of the series of stories about the Holy Tree are named in the following way:

Series of stories about the Holy Tree. Story about the first tree
Series of stories about the Holy Tree. Story about the second tree
Series of stories about the Holy Tree. Story about the third tree
Series of stories about the Holy Tree. Story about Adam's head
Series of stories about the Holy Tree. Story about two robbers etc.

We have adopted a principle of placing the genre name before the name of the particular article, for example:

Erotapokriseis. Conversation of the three Hierarchs
Erotapokriseis. Razumnik
Erotapokriseis. Razumnik-Ukaz
Erotapokriseis. On the New and the Old Testament

The thematic circle to which the article belongs is also placed first:

Miracles of archangels Michael and Gabriel. Miracle about how archangel Michael defeated the army of king Sennacherib

Miracles of archangels Michael and Gabriel. Miracle about how archangel Michael fed prophet Daniel

Miracles of archangels Michael and Gabriel. Miracle about how archangel Michael killed 70 thousand people at the time of king David

Miracles of archangels Michael and Gabriel. Miracle about boyar's wife Anna

Miracles of archangels Michael and Gabriel. Miracle performed at the Docheiariou monastery

Miracles of archangels Michael and Gabriel. Miracle about Abraham and Agar etc.

When the text is an extract from a larger work or from another text, this is specifically pointed out in the scientific title:

Story about how the temple of Solomon was built, from the Hronograf
Hronograf, excerpt. About the kings of Jerusalem
Vita of St. Andrew the Fool (Salos), excerpt. Story about the dead virgin, etc.

Conclusion

As we have pointed out previously, the literary-historic study, the analysis in the sphere of historical poetics and stylistics, is accompanied by a systematic study of sources. This study will allow us to outline very accurately the literary background from which the works of classical Old Bulgarian literature have emerged – the works of St. Clement of Okhrida, John Ekzarh, Chernorizec Hrabar, the oldest original vitas, services, encomiums, etc. For a long time there has been a need for a thorough investigation of Old Bulgarian works as a combination of texts, compiled according to the copies in medieval manuscripts that have reached us. This is precisely the aim of the present study, with the assistance of computer technology.

The following levels of results of the electronic processing of Slavic manuscripts can be outlined:

1. Describing Slavic manuscripts with the aid of computers > electronic indexes of the type "initia-desiderata" > concordance > conclusions made on the

basis of the comparative analysis of the data with palaeographic, codicological, structural and textual character;

2. Describing Slavic manuscripts with the aid of computers > making a data base > making an electronic Thesaurus with a hypertextual organization similar in type to the Bibliotheca Hagiographica Graeca;

3. Describing Slavic manuscripts with the aid of computers > joining this to "images" (visual samples of handwriting, ornamentation, and the whole formation of the manuscript, tables, etc.) (by scanning) > creating a computer product of a multimedia type. [Miltenova, Birnbaum, Boyadzhiev 1996].

The present collection of studies, indexes and dictionaries that emerged fro the computer processing of Slavic manuscripts presents an attempt to create a basis for discussing the principles of reconstructing a repertory of Medieval Slavic literature in an electronic form. We hope that the work done by both philologists and computer specialists not only will enlarge the given material and prove that it can be systematized, but also will create a perspective for new interdisciplinary studies through the application of the Template for Slavonic Manuscripts.

NOTES

1. The author refers to the list made by Zhukovskaja, Tihomirov, Shelamanova 1976: 2/1, 1–32.

2. The comparatively lat. repertorium, re-perio "find, discover, learn, find out, think of".

3. E.g., compare the English meaning of repertory as 'a storehouse or other place where a stock of things is kept', 'something stored in or as if in such place; a stock or collection'.

4. The term is used in the sense of a logical operation; the concept of 'catalogue', used in the description of the manuscripts has nothing in common with this definition.

5. Under the word "interpretation" many authors understand the careful actual reading of the medieval Slavic text.

6. Here (similarly to Garden 1983: 47–48) we use the concept of "recognition of the images" in the sense in which it used in the mathematical theory of the artificial intelligence and above all the cognitive science.

7. Lat. ab-ductio, onis, de-ductio, onis, inductio, onis (gr. ἐπαγωγή).

8. This is the way that R. Jakobson defines the relationships in the sign: "two constituents of any linguistic sign (and of any sign in general) necessarily presuppose and require each other" [Jakobson 1949/19711: 103]. Comp. such phrases in modern linguistics such as "A thing without oppositions ipso facto does not exist" [Peirce 1: 457], "There is no signatum without signum" [Jakobson], as well as the opinion of F. Poss: "Opposition is not an isolated fact, it is a principle of structure. It always unites two things which are distinct but at the same time bound to each other in such a way that cannot be thought of without a co-presence of the other." [Pos 1938: 245], and that of Henry Wallon: "What can be asserted at the start is the existence of coupled elements. The prime of thought is just

this binary structure and not the constituent elements. Duality has come before unity. The couple, or the pair, is anterior to the isolated element." [Wallon 1945: 41, 67].

9. [Jakobson 1984: 152]: "Any step, including zero is significant. Therefore, a zero step is a step." (cf. [Andrews 1990: 135]; [Brown 1969: 37, 80]).

10. If we accept that the linguistic bipartite signs form sets, then the following principles-axioms can be applied to them. Here they are followed by Edna Andrews [Andrews 1990]. See also [Halmos 1960; Hall 1959; Herstein 1975; Wilder 1952; Hrbacek & Jech 1978].

11. A comparison from the huge amount of literature on the subject. [Harris 1963; Weinrich 1972; Werlich 1975; van Dijk 1969, 1977, 1979; Dressler 1978; Koch 1973; Petofi 1980; Schmidt 1973].

12. See the paper in the present miscellany: Miltenova A., A Typology of Miscellanies with an Inconstant Macrostructure for Computer-Assisted Analysis.

13. Comparing the Latin descriptus "organized, well laid-out", descripte "in a given way, according to determined series", de-scribo with many meanings, some of which are "draw, distribute, divide, segment, determine, define".

14. Codicografie en computer. Nijmegen (Alfa) 1983.

15. In: [Polata knigopisnaja 1987].

16. I. e., conversion of the hierarchy of philological features identified by D. Birnbaum and A. Miltenova in real SGML elements by creating a DTD (Document Type Definition) based on the guidelines of the TEI (Text Encoding Initiative). The product `Author/Editor`, from the company Soft Quad – Canada, was used as an authoring and editing environment.

17. See the paper in the present miscellany: Boyadzhiev A., Codicology, Paleography and Language in the Computer Description of Medieval Slavonic Manuscripts.

18. See the specific applications of the patterns in the different types of manuscripts.

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Codicology, Paleography, and Language in the Computer Description of Medieval Slavic Manuscripts

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Keywords: Slavic and Greek codicology and paleography, Slavic orthography, language, computer description, SGML, TEI

Abstract: The paper proposes a list of features in the fields of Slavic codicology, paleography, orthography and language for the computer description of Medieval Slavic manuscripts. Some parallels between ruling types in the Greek and Slavic traditions are discussed.

The last four decades have seen considerable progress in developing criteria for describing the codicological, paleographic and linguistic features of Medieval Slavic Manuscripts (cf. e.g. [Bogdanovich 1968, p. 361–390; Kodov, Rajkov 1976; Stanchev 1984; Geurts, Gruijs, van Krieken, Veder 1987; Dubrovina 1992, Dubrovina, Galchenko 1992]). In the field of Slavic codicology however, there is still a pressing need to coordinate these criteria with similar approaches applied to Greek, Latin and Hebrew manuscripts, where there are well-established and different traditions. [Samaran 1941, 1957; Geurts, Gruijs, van Krieken, Veder 1987, p. 4–29]. Nowadays there is a strong belief that the scientific methods of codicology are similar but not equal to those of paleography and archeography[1], but, in fact, the definition of codicology itself varies widely. According to Alphonse Dain, codicology is: 1. A descriptive branch of scholarship concerned with manuscript studies, and: 2. A field of research concerned with the history of manuscripts, the history of manuscript collections, studies of current-day archives of manuscripts, problems of description, catalogues, repertories, manuscript trade and circulation, and the use of manuscripts. For Dain, paleography focusses on writing, materials, and preparation of the book, including its decoration and architecture [Dain 1944, 1975][2]. In most cases the term *codicology* coincides with Ludwig Traube's expression *Handschriftkunde* in the German tradition. Accor-

ding to Traube, the *Handschriftkunde* is "applied or historical paleography", which includes the study of marginal notes, glosses, text corrections, the order of texts, the manuscript as a whole in its historic or geographic context, as well as all the constructive elements of the book: the link between the content and the material part of the book, quires and their composition, folia, collections of manuscripts, libraries, conservation of the book, etc. [Traube 1909-1920]. Charles Samaran had promoted the use of the term *codicography*[3]; for him, the word *codicography* is more precise than codicology, and corresponds exactly to the term bibliography as a field of research for printed books [Dobiash-Rozhdestvenskaya 1987]. The most popular definition of codicology is François Masai's: "codicology is archeology ... of the book"[4]. It is helpful to connect the terms *codicology* and *codicography* (cf. the discussion in [Gruijs 1974, p. 19–25]); here, codicology is used according to the definition given by Fr. Masai.

The Slavic codicological tradition[5], unlike the Greek, should be connected with a detailed characterization of the linguistic and orthographic features of texts. This characterization is achieved in the present framework by providing structured answers to some problems of Slavic orthography with most linguistic conclusions emerging from the orthographic data [Bojadzhiev 1995: 142].

The first stage in developing a new codicological apparatus was the preparation of list of relevant features for the characterization of the codicology, paleography, orthography, and language of written documents.

A. Description of the Book

1. Binding: make-up and composition of the binding; pasteboards are equal/ bigger /smaller than the book-body, decoration (plate / repoussé cover; ornamentation, etc.); headbands, raised bands; flyleaves, endpaper; ornamentation and/or inscriptions at the boards and edges, etc.[6]

2. Quires: make-up, composition, signatures and their place in the quire; running headers, catchwords [Gregory 1886; Samaran 1941, 1957]

3. Rule-lining

a) Tools and methods: traditional / with lead pencil / with pencil / with ink / other [Canart 1991]

b) Type (according to some known system, such as Lake, Leroy - Sautel. Dzhurova - Stanchev)

c) Measures

d) Place of rule-lining in the quire (system)

4. Pricking

a) Type of pricking / instruments.

b) Place in the top/ bottom / left / right margin (according to Jones 1946a, 1946b)

B. Decoration[7].

C. Graphematic Inventory

I. Writing. General.

1. Number of columns on the page

2. Type of writing: hanging or standing letters.

3. Ductus and characteristics of the letters. For the Glagolitic alphabet – semiround, round or stiff hand. For the Cyrillic alphabet, e.g. official or with the elements of the so-called "popular" writing[8].

4.Scripto continuo or not.

5. Number of lines per page; invariable or variable.

6. Phenomena at the end of the line: only vowel letters or not; ligatures at the end of the line; cursive or decorative letters at the end of the line; special sorts of abbreviations; special sorts of orthographic and grammatical phenomena at the end of the line.

6. Different shapes of letters for the first and last lines in the page.

II. Graphic features

7. Alphabet. Details of the alphabetic inventory. Different shapes of one and the same letters according to their position in the word, line or in the text. Paleographic characteristics (chronological, localized and typological features).

8. Ligatures. Inventory. Rules of usage, if any.

9. Abbreviations. Type of abbreviations. Distinction in usage.

10. Numerals. The numerals from 10 to 20. The signs for 6, 90, 900. Is there some trace of Glagolitic usage of numerals in Cyrillic manuscripts?

11. Supralinear signs for easy reading. Rules governing their placement. Meaning.

12. Supralinear signs – accent. Regular or irregular usage. Correct or incorrect usage. Systematization.

13. Signs for segmentation of the text. Usage of the dot (double dot). Type of text segmentation. Hierarchy of signs.

14 Musical signs.

15 Explanatory and transmissional signs.

16 Marginal signs. Connection between them, the text and the construction of the manuscript.

III. Usage of the signs. Orthographic rules and violations.

Usage of vowel letters

17. Usage of different letters for *i*, e.g., as part of *ery*, in the numeral 10, in the word for "Jesus". Usage in the beginning of the word, word-internally, after soft consonants, after other consonants and before other vowel letters, etc.

18. Different types of *ery*. *Ery* in place of *i* and vice versa.

19. Usage of the letters for jotated vowels, if any. Rules.

20. Usage of "*u*"- letters. "*u*" and "*v*" at the beginning of the words.

21. Letters for "ѭ". Mirror "ѭ". "оу" instead of "ѭ" after soft consonants; "и" instead of "ѭ".

22. "оу" and "ѭ" differentiation of usage at the beginning of the word, after vowel letters, and after various types of consonants.

23. *Jer* letters. One- or two-jer orthography with front, with back, with the so-called "middle" jer; with the predominant usage of one of the jer vowels; systematic non-etymological use of one or the both jers; two-jer orthography with a tendency toward etymological usage. Back jer in the place of front jer or vice versa. Lowering of the jers and positions for this change. Dropping (deletion) of the jer letters. Reflexes of the Proto- Slavic *turt, *tult, *tirt, *tilt; Back or front jer in the 3 sing. pres. act. Absence of flexion in the same position; -ив: -ьв: -ъв; Jer instead of ery; Jers or other vowels in the o/jo-stem Instr. Sing. and Dat. Plur.; Other positions.

24. Usage of different *e*-letters.

25. Usage of different *o*-letters. Different letters for omega. Positions.

26. Change of *e* into *o* at the beginning of the word. Doublets of *e/o* in the middle of the word. *e/o* in the personal pronouns.

27. Usage of the juses. Different shapes of the front nasal and their distribution. Doublets with the front nasal/jat. Letters in place of the front nasal, and vice versa. Letters for the back jus and their distribution. Doublets with the back jus/ letter for u. Letters in place of the back jus, and vice versa. Front nasal in place of the back, and vice versa. Traces of juses in predominantly non-jus orthography. Morphological cases, as, e.g., in the 3 Plur. Aorist.

28. Usage of *jat*. Changes of *jat* into *e*, *i* or other vowel.

29. Usage of letters for *a*. Distribution of letters for *jat-ja-a*. Rules for usage adjacent to vowels and after soft consonants.

30. Front nasal in place of *jat*, *ja*, *a*, and vice versa.

31. The Proto-Slavic groups **tort*, **tolt*, **tert*, **telt*, **ort*, **olt*, **ert*, **elt*.

32. Contracted or full forms in the compound declension of adjectives and participles.

33. Contracted or full forms in the imperfect.

34. Conclusions.

Usage of letters for consonants.

35. Usage of letters for labials (*p*, *b*, *m*, *v*). Results of the Proto-Slavic palatalization. l-epentheticum. v/u at the beginning of the words and elsewhere (s. above 19).

36. Usage of letters for dentals (*t*, *d*, *n*, *l*, *r*).

37. Usage of letters for palatals.

38. Usage of letters for *u/ju*, *a/ja/jat*, *front/back jer* after palatals and jod.

39. Usage of letters for *c*, *dz*, *s*, *z*. Usage of letters for *dz*. *z*, *dz*, *c* instead of

zhd, *sht*, and vice versa.

40. Usage of letters for *ch*, *zh*, *sh*. *Ch* instead of *sht* < **tj* and etc. *Zh* instead of *zhd* < *dj.

41. Differentiation of *ch* and *c*. Distinctions between *sh* and *s*.

42. Usage of letters for *k*, *g*, *õ*. *Gerv* usage.

D. Morphology and syntax

E. Lexica

F. Linguistic features related to the history of the text.

G. Linguistic conclusions. Time and place of the text.

H. Conclusions regarding the time and the place of the manuscript.

This list of features has the following distribution:

<codicology>: This element contains the data for archeology of the book in the following order:

<quireStructure>: This part of the description begins with the quire description and analysis. The element <quire>, which is contained in the element <quireStructure> includes two types of information: the number of quires <num>, and their composition – <compositionQuire>. The latter contains the following information: 1. The characteristic way of folding the folia (e.g., 4 bifolia or 8 folia); 2. Deviations from this rule and the reason why. If the reason is due to manuscript damage, this is recorded in the element <miscObservat>[9].

<pagination>: Information regarding the quire signatures and pagination. If there are two or more signatures this may be recorded in the attribute *type* (original | new, etc.).

<pricking>: description of the pricking used in rule-lining in the ms. Several types of information may be included here: 1. The place of pricking in the margins (top, bottom, inner, outer). 2. Type of holes; 3. Instrument. [cf. Jones 1946a, 1946b].

<binding>: This element contains information regarding various aspects of binding studies, although currently not in a structured form[10]. This information includes, for example, whether the binding is original or late, whether the book has been rebound, etc.

<materialDesc>: This element contains information regarding the material description of the manuscript. The first sublelement is <layout> which contains other elements used to describe the codicology and paleography of the manuscript. The first of these is <numFolio>, after which the dimensions of the folia and the text may be recorded in the element <sizeMaterial>. This element has several obligatory atributes: *type* = vertical | horizontal; *range* = material | written area, and *unit* = cm | inch. Because the

<sizeMaterial> element is repeatable, we can record regarding the folio dimensions, written area, and the unit of measurement.

<ruleline>: Here the author may describe the type of rule-lining according to any convenient typology. Two possibilities are supported by the attribute *type* = Gilissen | other[11].

<numColumn>: Data regarding the number of columns. If their number changes, the number of the folia should be given as well.

<numLines>: Information regarding the number of lines.

<ink>: Color of the ink, and if possible, its composition.

<watermark>: Presence or absence of watermarks in paper manuscripts[12]. Type and subtype of watermark. Attribution (century, year, album, number or some other reference in the album). Reference note.

<gregoryRule>: Whether the rule is preserved. How parchment folia are arranged in quires, e.g., FS-HS-HS-FS[13], or vice versa. If there is no system or if one system changes in various quires, this should be pointed out.

<ornament>: Information regarding the manuscript's ornamentation. This element is repeatable and supports several values of the attribute *type*: borders, cadels, calendars, capitals, initials, illustrations, linefillers, vjaz.

<miscObservat>: A repeatable element for recording miscellaneous information. The values of the attribute *type* are miscdamage | restoration | palimpsest. This heterogeneous information is connected to the problem of the manuscript condition both as whole and with reference to specific different parts, and can record information about damages and lacunae. Traces of restoration may be entered under the appropriate attribute.

<alphabet>: Data on alphabet(s) used in the text. If these change, the place of any change should be recorded.

The element <materialDesc> is followed by the element <scribe>.

<scribe>: The first subelement identifies the name(s) of the scribe(s) (if known) (the element <name> and the number of scribes (the element <num>). The page-range of each scribe is entered in the element <pageRange> with two other elements – <startingPage> and <endingPage>.

These general data on each scribe are followed by a paleographic characterization of the manuscript in element <palaeoCharact>. This element records: 1. General characteristics of the handwriting; 2. Particular information regarding the shapes of letters and other signs that are important for the dating, typology or localization of the codex.

<orthogrCharact>: This element may include either an unsystematic general overview of orthographic features, or a systematic description. In the latter case, its first subelement is <letters>, which contains four other elements:

<jer>: Possible values of the attribute *type* are: front (for orthography

with only front jer) | `back` (for orthography with only back jer) | `etymReg` (for orthography which tends to be etymologically correct with two jers) | `nonEtymReg` (for such orthographic systems as the Euthymian or Resavian) | `irregular` (orthography without any strong rules, or where it is difficult to distinguish the type of jer). Other data, such as lowering of jers, loss of jers, epenthesis of jers, etc. are entering as plain text in the element content.

<jus>: Possible values of the attribute *type* are: `etymReg` (orthography that tends to be etymologically correct) | `nonEtymReg` (systematic but not etymologically correct orthography, such as Middle Bulgarian orthographic systems or just one jus) | `nonCons` (not consistent use of juses, including alternations of nasals and oral vowels in Old Russian and Old Serbian texts, as well as the nonsystematic use of juses) | `nonJus` (orthography without juses) | `jusTrace` (traces of jus orthography in a nonjus environment may provide information about the antigraph or protograph of the document).

<jotVowel>: Description of the letters for jotated vowels. This element has no obligatory attributes because the possibilities are too numerous for a simple list.

<otherLetters>: This element provides an opportunity to describe any other letters that could be important in future analyzes. This element has no obligatory attributes.

The rest of the elements in <orthogrCharact> are:

<ligatures>: Description of the ligatures in the codex and their place and function.

<abbrev>: Description of the abbreviations in the codex and their types.

<numeral>: Description of the orthography of numerals. Special signs for numerals.

<supralinear>: Description of two types of signs: 1. Signs for easy reading; 2. Signs for accents, their distributions and regularities.

<musical>: Description of musical signs and the system(s) of notation to which they belong.

<punct>: Description of sign(s) for the inner segmentation of the text.

<marg>: Description of any marginal signs.

<explain>: Description of the explanatory and transmission signs used for glosses in the margins and in the text.

<final>: Description of signs for end of the text (regardless of its level).

<foreignOrth>: Description of foreign words orthography. Special letters, such as Greek psi, ksi, theta, etc., are noted here.

<crypt>: Description of cryptography, its system(s) and technique.

<otherOrth>: Description of orthographic data not provided in the preceding elements.

<gramConcl>: Grammatical conclusions. Parallels with the other texts. Linguistic conclusions regarding the origin and the date of the text.

It is important to point out that the elements <codicology>, <material Desc> and <scribe> are repeatable and may have different attributes when they recur. In this way it is possible to describe codices consisting of parts, written at various times, by different scribes, and on various materials.

The elements listed above and their relationships could be represented as follows:

➢ ***codicology***
- quireStructure
  - quire
    - num
    - compositionQuire
- pagination
- binding
- pricking
- alphabet
- miscObservat
- ornament
- watermark
- gregoryRule
- ink
- materialDescr
- layout
  - numFolio
  - sizeMaterial
  - rulelline
  - numbColumn
  - numbLines

➢ ***scribe***
- num
- name
- paleoCharact
- orthogrCharact
  - letters
    - jer
    - jus
    - jotVovel
    - otherLetters
  - ligatures
  - abbrev
  - numeral
  - supralinear
  - musical
  - punct
  - marg
  - explain
  - final
  - foreignOrth
  - crypto
  - gramConcl
  - otherOrth

The significance of ruling techniques is well known by paleographers [Muzerelle 1985], with the first attempt to systematize the information found in K. and S. Lake's voluminous album "Dated Greek Minuscule Manuscripts to the Year 1200" [Lake 1934–1939, 1945], which identified 198 ruling types from 400 Greek manuscripts written before the year 1200. However some of their criteria

were arbitrary and irrelevant, and according to their formulae it is not always possible to reconstruct the *mise en page* of the manuscript. This first attempt nonetheless showed very clearly that ruling types are an important part of codicology. Since the fifties several publications have pointed out different aspects of ruling techniques and models. After J. Irigoin's epoch-making paper on codicology [Irigoin 1958–1959], interest in the codicology of the Medieval Greek and Latin manuscripts begin to grow at a faster pace. For Latin MSS it was Leon Gilissen who published valuable studies on rule-lining, as well as on the correlation between the text and the margins of the page [Gilissen 1969, 1972, 1977].

In his first paper Gilissen developed the following index: [a<b>c<d>e<f>g] (Σ) x [h<i>j], where *a-g* mean the distance in mm between the left parchment fold, vertical lines, and the right edge of the folio, *h-j* mean the distance in mm between the top edge, horizontal lines, and the bottom edge of the folio (top to bottom), Σ is the sum of *b-f*, proposed for the text dimensions. *[* and *]* mean the beginning and end of the folio [Gilissen 1969, p. 150–162, cfg. Derolez 1984].

The Gilissen formula is used in the first computer-oriented descriptive model of Slavic manuscripts [Geurts, Gruijs, van Krieken, Veder 1987, p. 20–21]. This model also incorporates the formula of Dzhurova–Stanchev [Dzhurova, Stanchev, Japundzhich 1985, p. 216–221] and the classification of books with commentary made by Powitz [Powitz 1979, p. 80–87].

The system of K. and S. Lake was revised completely by Julien Leroy. On the basis of more than 3000 Greek parchment manuscripts he developed a system of indices, where each letter or numeral in his formulae has a specific meaning [Leroy 1976, 1977a, 1977b, 1995].

According to Leroy's system the first numeral in the formula is the index of vertical lines. The ruling of a single-column page requires at least two vertical lines and the ruling of two-column text requires at least four vertical lines. Leroy calls this type 0. If you have two columns of text with five vertical lines (one additional vertical line) the first numeral will be 5–4 (the minimum lines you need in this case subtracted from the actual number found) = 1. The second numeral in the formula gives information about horizontal lines. This numeral is the total number of all horizontal lines within the top and bottom margins. After this numeral the formula contains a capital letter, which gives information about the disposition of horizontal ruling lines made for the text. *A* means that these lines go from the left to the right edge of the page. *B* means that the lines go from the left edge of the page to one of the vertical marginal lines on the right. *C* is similar to *B*, except that the lines are restricted by the first vertical line of the text-frame to the right. *D* means that the lines are restricted between the principal vertical lines and are not extended systematically beyond them. *E* is used in the same meaning as *D* but for a two-column page. The numeral after the capital identifies the number of col-

umns. These are the main elements of Leroy's formula, and they may be followed by supplementary information. Additional types of vertical lines include: *a* : all the horizontal lines are at the top margin; *b*: all the horizontal lines are at the bottom margin; *c*: most of the horizontal lines are at the top margin; *d*: most of the horizontal lines are at the bottom margin; *e*: single + double lines at the top margin; *f*: single + double lines at the bottom margin. For vertical lines he uses the following indexes: *m*: the left line is double but the right is not; *n*: the line on the left is single, but the right one is double; *p*: the line on the left is triple; *q*: the line on the right is triple; *o*: the line on the right is single but there is a double line as well; *r*: line(s) restricting the text + triple line on the right margin; *s*: line(s) restricting the text + two separate lines; *t*: the group of 2+1+2 lines on the right margin; *x*: double line for text restriction + single additional line in the left margin.

Ruling types that could be described fully with the help of this system Leroy called "normal" (normaux). However, he noticed that there are also other types for which the elements described above are insufficient, which led him to create an additional category of ruling models, called "special types" (types spéciaux). For this purpose he used once again capital letters: *B*: the horizontal marginal lines at the top and bottom margin begin from the left edge of the page and reach the marginal line(s) on the right; *C*: the horizontal marginal lines at the top and the bottom margin begin from the left edge of the page and reach the text restriction line on the right; *D*: the horizontal marginal lines at the top and the bottom margin are only between the lines that restrict text; *E:* the same, but for two-column text; *G*: the same as in *D* and *E,* but on the right the horizontal lines reach the last of the vertical marginal lines; *I*: the horizontal marginal line(s) begin(s) to the left of the text restriction line and ends on the right at the edge of the page. *J*: in two-column page a medial line occurs between the two columns; *K*: in a two-column page thre is a double lines on the inside part of the columns; *P*: there is (are) one (several) first or last horizontal text lines that extend from the left to the right edge of the page. In this case the length of the other text lines must differ from this (these) line(s). This type has several variants: *P1a*: first text line extends between the edges; *P1b*: the last text line extends between the edges; *P2*: the first and last text lines are extend between the edges; *P2a*: only the first two text lines extend between the edges; *P2b*: only the last two text lines extend between the edges; *P3c*: the first two and the last text lines extend between the edges: *P3d*: the first and the last two text lines extend between the edges. The same is true of *P4, P5c, P5d, P6*, etc.; *Q* is used to indicate that not only the first, and the last, but also medial lines are extend between the edges. *R*: the text lines alternate between long and short, which always consists of two other types (*A+C, C+D, D+E*); *T:* for every two ruled lines there is just one text line between them; *U:* No ruling of

the text lines; *V*: only the first and the last line of the text are ruled; *W*: the first, last and some, but not all, of the medial lines are ruled; *X*: every odd line of the text is ruled, every even is not; *X2*: the text lines are ruled at an interval of 2; *X3*: the text lines are ruled at an interval of 3; *X4*: the text lines are ruled at an interval of 4; a small letter after *X*, as *Xa*, means that there are different first or last lines of the text; for example, *Xa2b5* means two ruled first lines of the text with the five ruled last lines of the text; *Y*: two ruled lines that alternate with one unruled; *Z*: three ruled lines that alternate with one unruled [Leroy 1976, 1977a, 1977b, 1995][14] . Leroy used also data from Latin manuscripts in his research [don Wilmart 1937; Rand 1930, p. 11–18; Reed 1972], which make his scheme applicable to them, as well.

The first description of Slavic manuscripts with information about ruling types was *The Catalogue of the Slavic Manuscripts of the Library of Vatican* [Dzhurova, Stanchev, Japundzhich 1985]. The ruling types in this catalogue reflect a new and simple principle [Dzhurova, Stanchev 1980]. The first numeral, given in a bold typeface, is the type. Other numerals mean lines, so 1+1 means two vertical line without a horizontal line, $1+2^{1/1}$ means one vertical line on the left, two vertical lines on the right, one horizontal line on the top and one on the bottom. When there is a need for a more precise formalization we can use more sophisticated notation: for example, $2+(2+2)\ ^{(2+2)}/_{(2+2)}$ means: two double lines on the left, two double lines on the right, two double lines at the top and two double lines at the bottom.

This review shows that there have been two general approaches in the description of ruling: the first based on a simple formula [Lake, Dzhurova-Stanchev] and one other on a comprehensive description of all relevant details [Leroy]. While both have their advantages and disadvantages, Leroy's is the only system that offers a comprehensive approach to the problem, which make this a system that could be useful for a future research on Latin and Slavic manuscripts[15]. The disadvantages of Leroy's system are: separation into normal and special types[16]; difficulty of memorizing all the steps and letters for different meanings; the need to have the book at hand when describing the ruling types, at least initially[17]; the ruling of parchment and paper manuscripts may differ. Advantages of the Dzhurova, Stanchev approach include simplicity and their attention to the tool need for ruling: pencil, ink, China ink, as well as to the color of the rule-lining. The disadvantage of their system is that it cannot describe certain features, such as different length of some lines[18], or the different disposition of the elements.

We can compare the two systems described by examing their application to two different ruling types. The first one occurs in many Slavic and Greek manuscripts, and the second is even more common. According to the method proposed by Dzhurova and Stanchev these belong to the same type $1+1\ ^{1}/_{1}$ and only the

number of the type differs (5. and 5.1 accordingly). According to the method proposed by Leroy this type is difficult to define. The other type is not even mentioned by Leroy and cannot be described with his rules, even though such types are very common in paper manuscripts.

The result of this comparison leads to several important conclusions:

1. The formula for the Greek and Slavic manuscripts must be the same.

2. The underlying rules for parchment and paper codices must be the same.

3. It is necessary to indicate the technique of ruling. We can adopt the terms "traditional" for the ruling with a sharp tool, "Lead" for the ruling with a lead pencil, and "Pencil", "Ink", "China Ink" for the respectieve techniques.

4. It is better not to divide manuscripts into normal and special types.

5. There could be two different approaches: digitization of all data (Gilissen) and typological, formal description (Lake, Leroy, Dzhurova–Stanchev). These two approaches have different goals and are complementary to each other.

Formal description might record several features of representation:

1. The ruling in the left (inner) margin of the page. The differences here are not great and additional lines in the margin have very restricted variation in Greek and Slavic manuscripts.

2.1. The representation of the text frame. This representation could be different for the inner and outer (right) parts of the text frame. Here the number of vertical lines on both sides of the text should be included.

2.2. All the text frame may be ruled or just part of it. It may be ruled continuously or in some sequence and order.

2.3. The horizontal lines of the text may or may not reach the margins (given by Leroy as types A through I).

2.4. The first, last, and middle text lines could be longer than the others.

2.5. The rule-lining may be double, with a narrower space for small letters and wider one for large.

2.6. Horizontal text may or may not continue in the top bottom margins.

III. Text columns

1. Number of columns.

2. Does a frame for the columns exist?

3. Are there vertical lines between the columns in the inner field?

IV. Right (outer) margin.

1. Number and combination of the vertical lines.

V. Top margin

1. Number and combination of the horizontal lines.

2. Length of the lines and their disposition in the text.

VI. Bottom margin

1. Number and combination of horizontal lines.

2. Length of the lines and their disposition in the text.

VII. Number of text lines.

VIII. Rule-lining technique.

IX. Rule-lining color [cf. Canart 1991].

X. The place of rule-lining in the quire = system of rule-lining [Leroy 1977a, 1977b]

The last four aspects are not included in the formulae for rule-lining. The ninth criterion could be defined separately. The tenth one must be given separately as well, because it is important for the relation between the folia and quire structure specifically. It is important to preserve the distinction between the type of rule-lining = the scheme of the page, and the system of lining = disposition of the flesh and hair side parchment in the quire and where in the quire the lining is made. Leroy defined several principal systems and their variations [Leroy 1977b; 1990, p. 133–179; 1995, p. 36–37], and there is no doubt that they will be extended in the future. Some of these systems had been described even earlier[19].

Various researchers pay attention to different aspects of these criteria, but what is most important is to find a reasonable and simple way to formalize the first six of them. The aim is that the information should be independent of various formulae, so that it can easily be transferred into a formula that is convenient for a particular project. This manner of entering the information could be explained as follows. Let us accept the following abbreviations:

C = column(s)
D = dexter (= right or outer margin)
d = in the right margin, on the right
doub = double
M = middle (inner field)
m = margina, -ae
p = primus, first
per = at an interval of
q = quadrus
S = sinister (left or inner margin)
s = in the left margin, on the left
Sub = bottom margin
Sup = top margin
T = text field
tri = triplus, triple
u = ultimus (last)
Numerals = number of the lines

Let us now consider example 1. According to the symbols above, the description may be as follows: TC1.1doub+1doub.s-d.D1+1.Sup1doub

This means: no additional lines in the inner margin (no record needed), text in one column (TC1) enclosed from the left and from the right with one double line (1doub+1doub) and the rule-line is only in the text field, in the outer (right) margin there are two lines set at a distance, the top field has just one double line (Sup1doub). Now, if we would to convert this information to the Gilissen formula we need only to add the dimensions. To turn it into the Leroy formula add the following information: 1. The vertical lines on the left and right side of the text are double, and there are two additional vertical lines on the right, so 6–2=4. There are two horizontal lines in the top margin = 2. The text lines are enclosed in the text frame (s-d) = D. The text is in one column =1. The horizontal lines are only in the top margin = a, and in the right (outer) margin there are two separated lines = s. So the Leroy formula will be 42D1as.

In the Leroy formula the information regarding the margins is stored in different places, because this formula begins with general information and then provides specifications. As a result, information concerning one and the same features maybe found in various places.

The corresponding Dzhurova-Stanchev formula will be: $2+(2+1+1) / 2/0^{20}$.

Old Bulgarian codices have not been studied consistently from the perspective of rule-lining. Those editions that have information represent a very simple scheme; for example, the ruling of the *Enina Apostle* from the second half of tenth century has two vertical lines, between which are ruled the text lines. This scheme is also characteristic of the *Dobromir's Gospel* from the end of eleventh century and the *Ochrida Apostle* from the twelfth century [Velcheva 1975, p. 9; Kulbakin 1907, p. III–IV],[21] and seems in general to be characteristic of manuscripts written with so-called "popular" writing. In Byzantine codices this scheme is not unusual; it occurs in 115 codices from the 7th to 13th century studied by Leroy. A 7th-century example is Paris BN, Gr. 17. Examples from the 8th century are not known, but from the 9th century there are numerous Greek uncial manuscripts, such as Vat. Gr. 1904, Vat. Pal. Gr. 423, Roma, Bibl. Angelica 0106, Patmos, Paris BN, Coislin 60, Coislin 261, and Coislin 277. This type is attested in only two minuscule codices: Athen, EB 0210 (minuscule buletée) and Paris BN, Gr. 1069. The combination of this type of rule-lining with the uncial inclined to the right occurs in the Codex Paris BN Coislin 277. This combination of features is very characteristic for Slavic manuscripts with so-called "popular" writing, and we may hypothesize that this type of rule-lining was characteristic of the earliest Cyrillic manuscripts, as well.

One characteristic of Slavic manuscripts arose during the earliest period of Slavic writing: the first and last one or several horizontal text lines are ruled across the page, while the middle lines are enclosed in the text frame and are shorter. In the Old Bulgarian period this type may be seen in the *Euchologium*

Sinaiticum from the 10th century, and in *Codex Marianus* from the 10–11th century. The type, that corresponds to the Leroy P4 20D1[22] and is characteristic for the *Euchologium Sinaiticum* is also popular in Greek codices from the later period[23]. The type in *Codex Marianus*, which corresponds to the Leroy P2 00D1[24], has parallels with the Mount Sinai, St. Catherine, gr. 210 from the 9th century (year 861–862) and just three more Greek manuscripts from the 10th through the 13th centuries [Leroy 1995, p. 302].

In the Catalogue of Slavic manuscripts in the Vatican there are several types of lining for the *Codex Assemanius* from the end of the 10th century [Dzhurova, Stanchev, Japundzhich 1985, p. 52; cf. Ivanova-Mavrodinova, Dzhu-rova 1981]. These types, according to their terminology are: the two-column text 2+(1+1)+2 1/1[25] at the beginning of the manuscripts, 1+(1+1)+11 1/1 (from the f. 17)[26], the second one-column part 1+1[27]. Only on ff. 17-118v the type is 2+1[28].

From this study we can conclude, that:

1. Slavic manuscripts have some common characteristics with Greek and in some instances with Hebrew manuscripts (e.g., the special type P in Leroy's system is very characteristic of Hebrew MSS. as well, cf. [Dukan 1988]).

2. In contrast to Greek manuscripts, the rule-lining of the text is enclosed in the text frame and the text lines do not cross this frame[29].

3. The vast majority of the manuscripts have longer first and/or last text lines[30]. Exceptions include some early Slavic manuscripts, such as *Enina Apostle*, *Dobromir's Gospel*, and the *Ochrida Apostle*.

NOTES

1. Cf., e.g. [Amosov 1989].

2. "Dans mon rapport sur la codicologie présenté à Munich devant le X[e] Congrès des Études byzantines, 1958, je me suis exprimé sur ce point en marquant les missions et le domaine de la codicologie: *histoire des manuscrits, histoire des collections de manuscrits, recherches sur le site actuel des manuscrits, problèmes de catalogage, répertoires des catalogues, commerce des manuscrits, leur utilisation*, etc. Au contraire, relèvent à mes yeux de la paléographie: l'étude de l'écriture et de la matière à écrire, de la confection du livre et son illustration et l'examen de son "architecture" [Dain 1975, p. 77]

3. The term was used for the first time by the Dutch codicologist B. Kruitwagen. In Slavistics the term is used by L. A. Dubrovina and O. M. Galchenko [Dubrovina, Galchenko 1992, Dubrovina 1992].

4. "La codicologie est l'archéologie des monuments les plus précieux d'une civilisation: de ses livres", cited from [Gruijs 1974, p. 21-22, cf. also [Masai 1956].

5. Slavic codicology is relatively new field of research, cf. [Lebedeva 1972; Velcheva 1975; Bogdanovich 1979; Bogdan 1980; Dogramadzhieva, Rajkov 1981; Dimitrova 1986, Laleva 1988, 1994; Dzhurova 1997].

6. On Slavic bindings, see, e.g. [Atanasov 1963; Kaziev 1966; Janz 1974; Vasilev 1976, 1981, 1983, 1995; Valk-Falk 1976; Zafirov 1980; Karadzhova 1984, 1994; Galchenko 1989, 1991; Kalugin 1990]. A proposition for the structure of the computer description of binding is given in [Boyadzhiev 1995, p. 143-145]. A more detailed scheme for the description is proposed in [Dzhurova, Sajkova, Boyadzhiev 1996, p. 388–421]. Somewhat similar is the approach proposed by L. A. Dubrovina and O. M. Galchenko [Dibrovina 1992, Dubrovina, Galchenko 1992]

7. For a proposition concerning the computer description of manuscript decoration and illumination cf. [Boyadzhiev 1995, p. 145-146].

8. Other typologies may also be used, although the terms *ustav*, *semiustav*, *cursive* in the Slavic tradition are not accepted by all Slavists.

9. Cf. below about this element and its attributes.

10. Cf. [Boyadzhiev 1995, p. 143-145] for a proposal concerning the internal structure of this element.

11. Cf. below the discussion on different approaches and formulations on rule-lining types.

12. For watermarks in Slavic manuscripts, cf. e. g. [Zafirov 1980, Atanasova 1985]

13. FS = flesh-side, HS = hair-side

14. In the descriptions of the Greek manuscripts the Leroy' system is very popular despite of some objection [Leroy 1977b; Muzerelle 1985]. Other system for formalizing the ruling types of the Greek manuscripts is proposed by A. Tselikas [Tselikas 1976, p. 297-319].

15. For Hebrew manuscripts this formula is not very convenient [Beit-Arie 1981].

16. The special types consist of 580 in more than 1000 manuscripts. In the second edition prepared by Sautel the statistics of the types' frequency among the first 50 types are several with the special ruling: *25.* Ê 20C2 - 30 mss., 6 ‰; *30.* K 44C2 - 24 mss., 5 ‰; *31.* K32C2 - 23 mss., 5 ‰; *35.* P2 20C1 - 21 mss (Ill. 1), 4 ‰; *39.* V 00A1 - 19 mss, 4 ‰; *40.* P2 32C1 - 19 mss (Ill. 2), 4 ‰; *48.* V 00D1 - 15 mss, 3 ‰; *49.* C 34C2 - 15 mss, 3 ‰.

17. The practice shows that the cases when you are making your own formula with the Leroy principles are very rare. But even if there is no scheme in his book you can apply his principles and generate one.

18. Cf. the type P by Leroy.

19. Cf. the ideas of J. Irigoin [Irigoin 1958-1959, p. 215]

20. Among the described codices there are only 26 types, which, of course, does not mean that the types could not be expanded.

21. I, 1a by Lake 1945:121, 00D1 by [Leroy 1976, p. 1995:39; 1+1 by Dzhurova–Stanchev 1985, p. 217]

22. Lake has not such an example. According to the formula of Dzhurova–Stanchev it must be 2+2 2/2

23. Vat. Pal. gr. 186, 15 century [Leroy 1995, p. 312].

24. Lake I, 1b, Dzhurova–Stanchev 1+1 1/1.

25. Lake I, Leroy P2 20E2 [Leroy 1995, p. 305] with three examples from the 11th and 12th centuries.

26. Lake I, Leroy P2 00E2 [Leroy 1995, p. 302] with two examples from the 12th and 12th-13th centuries.

27. Lake I, 1b, Leroy P2 00D1.

28. On f. 145 the same type is to be seen: Lake I; Leroy I, must be P2 10D1m

29. Type D for the MSS written in one column and type E for the mss. written in two columns in Leroy terminology.

30. Special type P by Leroy with different combinations according to the different number of the first and last lines.

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A Repertory Of Old Bulgarian Literature: Problems Concerning The Design And Use Of A Computer-Supported Model

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Key words: Text Encoding Initiative (TEI), indexing, medieval Slavic manuscripts

Abstract: This study presents my experience in the application of an SGML-based computer model within the framework of a project for creating a Repertory of Old Bulgarian literature

1. Introduction

Linguists welcomed the first applications of information technology in the humanities with genuine enthusiasm. The expectation that their work would be made easier has, however, at best, been realized with only part of their routine work. In other cases, they are disappointed that, instead of the anticipated useful data, the computer "throws up" a huge quantity of unnecessary print-outs.

This study describes the difficulties facing every initiative where the computer is envisaged as a serious aid to researchers and lecturers in the Humanities in general and Paleoslavistics in particular, based on real experience with a large-scale project. These difficulties reflected:

- the complexity of the field;
- the lack of standardization and formalization in the field;
- the different needs and requirements of specialists in the field;
- disregard of programming technology.

Complexity of the field

The design and development of computer applications for presenting and processing data from medieval Slavic manuscripts are difficult tasks due to the complexity of the field. Scholars in medievistics perceive a manuscript as a whole. Existing information technology cannot easily formalize the data from

manuscripts. The choice among presenting the manuscript as an image, text, metadata or a combination of the three in a multimedia model requires an interdisciplinary team or a designer with interdisciplinary knowledge.

Lack of standardization and formalization in the field

The application of information technology is least painful where formal models exist. Since medieval manuscripts are not such a case, the application of computer technology in the modeling of manuscripts still involves considerable difficulty in elaborating a formal model as the base for computer applications. This is a long and difficult process, which, considering the different views of researchers about their fields and the absence of standardized terminology, leads to decisions that may not prove generally acceptable.

Different needs and requirements of specialists in the field

Medieval manuscripts are an object of interest for specialists with various research profiles, aims and interests.

While for the palaeographer, for example, it is essential to see a precise image of the manuscript and its details, the linguist requires a text without normalization, reflecting, as precisely as possible, the original manuscript, and the specialist in textology may need a normalized text (and one without images).

Most old lists undoubtedly will benefit from the use of structured data to describe manuscripts, but a single structure serving equally the linguist, the paleographer, the art specialist, the specialist in medieval music, etc. is not possible.

This issue requires flexibility in computer modeling and manuscript description, allowing modeling from various points of view as well as the addition of new elements according to specialists' interests.

Processing the data is similarly problematic, since it also cannot be unified in a way that responds to the needs of specialists with various research interests.

Disregard of the programming technology

The development of computer applications in the humanities still generally disregards established procedure in information science, namely, the stages of *design, evaluation, prototyping, testing, development of the product and its documentation,* and *testing the product and its support*. In the case of applications in the humanities, the preliminary design almost never reaches the stage of a serious finished product due to the absence of a sufficient commercial market. From this point on, phases such as testing and support are also based on an endless patching of the prototype, which is not done according to a serious analysis of design requirements and therefore is more of an *ad hoc* decision than an *ad modum* one (see Fig. 1).

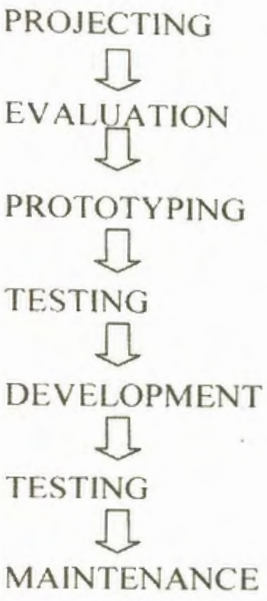


Figure 1. Two life cycles in the creation of computer products
Left–standard, right–corrupted, often observed in applications for the humanities. The diagram shows a non-uniform rate of the process, with no initial or final stage. The prototype is revised repeatedly, accommodating additional ideas and current evaluation.

The approach to the design of computer applications in the humanities remains one-sided: attention is paid to what kind of data will be entered in the computer, rather than the results we aim to achieve. Careful design would save wasted effort in the entry of practically unusable data and could also suggest in a timely manner how the data should be structured.

Another peculiarity is that design (in this case the design of computer applications in the field of medieval studies) is connected with a given computer platform or product. This peculiarity has its obvious explanation in an orientation towards accessible software, which, however, could result in data ultimately not being accessible, as was the case with a number of projects from the sixties and seventies.

In the second part of this study, I will present the design of the software for the Repertory of Old Bulgarian literature. In the third part, problems concerning use of the entered data are discussed. Several final notes and conclusions are presented in the fourth part.

2. The computer design for the Repertory of the Old Bulgarian literature Project

When the idea of creating a computer repertory of Old Bulgarian literature was launched, the following steps were planned:

1. First of all, a platform for the entry of data was chosen. Standard Generalized Mark-Up Language (SGML) was adopted as the most appropriate format. The choice of this platform for data entry was appropriate because the data could be entered in conformity with an international standard, allowing easy electronic distribution and use by other specialists. Furthermore, using an existing framework means that the work does not start from scratch and that in the future this model can be expanded easily.

The concept underlying SGML is that an electronic text can be processed easily (i.e., data can be extracted from it easily) when these data are surrounded by so-called tags or markers-previously defined symbolic sequences, surrounded by angle brackets. Unlike full-text searching or the processing of texts on the basis of structural patterns, this approach allows querying all previously marked data. Naturally, a great effort is required when entering markup in the text, but it seems that these efforts are worthwhile if they facilitate the use of electronic texts in the SGML format.

As an addition to this priority, Text Encoding Initiative requires that together with the text itself something like its business card should be included, which provides data concerning the creation of an electronic version of the text. That can be used subsequently for processing data about the text. This approach to electronic text means that it includes, as an inseparable part, not only the text itself, but also meta-data, which is essential for the description of manuscripts in electronic form. SGML may include internal and external references. This means that the users can include, in particular, references to image files in their descriptions.

Unlike previous computer-aided manuscript descriptions (such as the database developed several years ago in CIBAL), the SGML approach has obvious advantages, because encoding the text with meta-data as well as operating within an international standard allows the model to be narrowed or expanded.

2. A list was made of the data to be included in the computer description of medieval Bulgarian manuscripts (this part of the work was done by Prof. D. Birnbaum and Assoc. Prof. A. Miltenova in 1994 at the University of Pittsburgh, PA).

3. On the basis of the SGML-based TEI (Text Encoding Initiative project), a document type definition (DTD) for a mixed-content miscellany was made. This definition represents a formal description, according to SGML, of all data appearing in the scientific description of the medieval manuscript. This description

includes the names of all elements, their sequence in the description, indications about the number of appearances of the element (the element can be obligatory or optional and it can appear a specific or variable number of times). The document type definition (DTD) was developed by D. Birnbaum, B. Dijk, M. Dobreva, and H. Gaylord.

The document type definition is presented in Appendix 1 of the volume. When the definition was drawn up, it was important to distinguish the structural elements with analogues in TEI and those requiring the definition of new SGML elements. In the formal definition, the newly-defined elements are presented in a separate section, which allows the reader to find his way in the additions that had to be made to the TEI DTD. I would like to mention that our definition includes over 120 elements, 2/3 of which are new for the TEI. Undoubtedly, this is a contribution to the theoretical base of the TEI, which lacks a detailed section for encoding medieval manuscripts.

4. The DTD was discussed on several occasions and its last specified version was used to create a template for entering data. This template uses a specialized commercial product (Author/Editor formerly from SoftQuad), which makes it easier to enter data that is compatible with SGML by presenting on the monitor a list of all the elements supported by the DTD.

3. Using the repertory

Unlike with data entry, where specialized software supports the work of specialists preparing manuscript descriptions, processing the data is more problematic due to the lack of specialized tools. There are several types of processing software: searching, printing, browsing and indexing.

Searching serves to find a value of a given element. The program used for entering data for manuscripts (A u t h o r/E d i t o r) includes elementary support for searching within a single document, but it does not support searching a corpus of electronic documents. Searching is one of the most elementary operations performed by researchers, which is why we will not discuss it here in detail.

Tools for preparing data for printing can be defined as programs that translate the description from SGML into the format used by a word processing or typesetting program. R. Lazov from the Institute of Mathematics and Informatics at the BAS is responsible for solving this problem in the framework of this project.

Navigation tools allow the user to follow links among various elements within a group of electronic documents. Based on the principles of hypertext technology, browsers have to display the data on the screen in an appropriate manner and must support searching within a collection of electronic documents.

Indexing tools serve to create indexes containing previously determined data. Thus, at the first stage of their work they have to be able to extract the given data, and to arrange them later, for example, in alphabetical order.

Indexes can be elementary (consisting of extracted data of only one type) or complex (including various combinations of elementary data). Also, according to the need for additional processing of the indexes, they can be *primary* (without additional processing) or *secondary* (involving additional processing, for example, excluding those elements that are of no interest; arranging the elements alphabetically, etc.).

Two approaches can be used for creating indexing tools: to define the criteria for compiling indexes in advance (ad hoc) or to develop an interface that will allow the researcher to define the criteria for collecting data in indexes (ad modum). The second approach requires substantial development work. A user who adopts this approach should be familiar in great detail with the description and, in particular when SGML is used, with its hierarchical structure.

During the work on the Repertory of Old Bulgarian literature, preliminary experiments with *ad hoc* indexing tools were undertaken by M. Dobreva, who developed a collection of indexing programs in the ICON programming language according to the needs of the users.

3.1 Elementary indexes

The elementary indexes, including names of authors and scribes, dates of manuscript creation, dates from the church calendar, places where manuscripts were created, etc., are, undoubtedly, useful, although they fall into routine data processing results. The elementary indexes that were prepared for the aims of the Repertory include:

- names of all manuscripts in Bulgarian
- names of all manuscripts in English
- scientific names of the texts in the manuscripts in Bulgarian
- scientific names of the texts in the manuscripts in English
- names of authors of texts
- names of scribes
- dates of manuscript creation
- dates from the church calendar
- places where manuscripts were created
- authors of descriptions
- incipita
- explicita
- ornamentation in the manuscripts
- key words

- spelling characterization
- paleographic characterization

3.2 Complex indexes

The computer-generated complex indexes include combined data of different types, which relieves researchers of the effort of compiling them by hand. The use of complex indexes is discussed in the rest of the articles in the volume.

- index file (see the Appendix to the volume)
- paleographic and codicological data
- repository data for the manuscripts

3.3 Additional output data

The more interesting results of computer-assisted analysis are these that go beyond the routine work of cataloguing and excerpting. An example of such an application in the framework of the Repertory of Old Bulgarian literature is the creation of a macrostructure concordance of the texts, which makes the study of the composition of medieval manuscripts considerably easier.

The data received with the help of this concordance must then be processed further in order to create a more specific idea of the composition and distribution of the various types of texts during the Middle Ages (see the article of A. Miltenova in this volume).

The possibility of generating and processing complex data allows different subsets of elements to be extracted after a core set of manuscript descriptions has been collected. During work on the descriptions, different views are created. which present data that supports different research interests. This is an essential step towards creating a Repertory of Old Bulgarian Literature, which will reflect as precisely as possible the viewpoints of the team of specialists that participated in entering manuscript data.

4. Conclusion

The attempt to create a computer Repertory of Old Bulgarian Literature can be defined as a successful one. For the first time, not only in Bulgaria, but also in general, data for over 200 medieval Slavic manuscripts has been encoded in an electronic form.

The future development of the project can continue in the following directions:

- modifying the model to support entering more specific data, especially in the text part
- making the generated data more precise
- additional processing of the data

- attracting other specialists from the sphere of medieval Slavic studies for collaboration

The fact that the Repertory, when presented before Bulgarian and foreign specialists, was accepted as a universal model leaves us optimistic about its future expansion and development, and more important about its benefit to specialists in Slavic studies.

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Toward an SGML-compatible Representation of Cyrillic Symbols (SGML, TEX, Veder, Birnbaum and All That . . .)

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Key words: SGML, TEX, transcription system, standard representation. Cyrillic writing systems

Summary: Discussion of the possibility of standardizing the representation of the characters of early and contemporary Cyrillic writing systems. The author proposes a transcription system that avoids the ambiguity and difficulties present in systems developed previously by W. Veder and K. Grünberg, and also discusses the implications of the emergence of Unicode for transcribing early Slavic documents.

It is doubtful whether anyone seriously thinks that everything contained in the title can be joined together successfully in a system in a manner that will satisfy everybody. It is clear that our more modest task is to make Something That Works in a satisfactory way for a significant number of members of the Slavistic collegium and, of course, to improve whenever possible on the proposal of the third participant in the title. Compatibility with the SGML standard is obviously conditio sine qua non, and it is desirable to follow the TEX ideology to enable us to integrate this project without serious difficulties in a large and powerful system such as Scientific Word. Finally, it is necessary to assure the representation of *all* symbols listed by the fourth title participant in his article [Birnbaum 1996].

The defects of the Veder system [Geurts, Griuijs, van Kricken, Veder 1987] to be corrected (we shall not discuss them in details) and the other modifications of a new system lead to the following requirements:

a) uniqueness - at present it is possible to interpret a record in different ways. due to, among other things, overscripted letters;

b) completeness - it is necessary to assure the representation of *all* symbols listed in the Birnbaum table; the Veder table contains approximately one half of this list and no graphical variants at all.

c) extensibility - it must be possible to extend the list with new symbols according to rigorous rules.

The intention of exploiting the advantages of the Unicode system are in the unpredictable future; even in that case it is unclear whether this standard will pay attention to such an exotic domain as Slavic studies. Furthermore, the local philological community introduces requirements of personal and psychological character:

– *intuitivity* - the meaning of a record must be clear at a glance;

– *comfort* - we want to write Old Slavic texts in conformity with the SGML ideology as easily and simply as English ones;

– *brevity* - the symbols in the Old Cyrillic alphabet are twice as numerous as in Latin one, but multisymbol combinations for Cyrillic letters are to be avoided;

– *conventionality* - the symbols and notations used for the Cyrillic letters must belong to the set of symbols used in the linguistic practice of the precomputer era.

Compromise is possible concerning the last four criteria, but in no case concerning points *a), b), c)*. Sometimes the orthodox TEX ideology [Knuth 1986] is sacrificed for the convenience of the opinions ad hominem. The propositions contained in this article are probably obvious, and may be trivial for the reader familiar with TEX or the Microsoft RTF standard, but I shall not presuppose prior knowledge on these subjects. For a more detailed discussion of these problems, as well as of different (but conceptually similar) representations of Cyrillic symbols (including the Veder and Grünberg transcriptions) the reader can consult [Kleminson 1998].

What type of notation do we need?

Unicode distinguishes *Plain Text* from *Rich Text:*

– *Plain Text* contains nothing but character codes;

– *Rich Text* incorporates additional (control) information (usually structural and presentational), but the character codes and the control information are strictly delimited.

The TEX and RTF standards are typical Rich Text formats, the Veder system is neither Plain Text, nor Rich Text notation. The *a), b), c)* criteria from the previous paragraph demonstrate that only a *Rich Text* notation can successfully resolve these problems. With some efforts the additional criteria could be fulfilled, at least partially; this is significant, because our notation is designed to be used not only by computers.

Symbol types and letters representation

The first category of symbols contain those for which there is an one-to-one correspondence between the Cyrillic and Latin letters.

Stand-alone symbols:

a = а b = б v = в g = г d = д e = е z = з i = и k = к l = л

m = м n = н o = о p = п r = р s = с t = т u = у f = ф x = х

c = ц y = ы # = ь q = ъ

The second category includes *initial-final* symbols, composed from two symbols:

– the first one is a *stand-alone* symbol and the second is a *final* one, which is never used independently – for the present such symbols are ***h*** and ***w***. This category includes the symbols:

eh = э zh = ж lh = л nh = н oh = о sh = ш th = ѳ ch = ч uh = ѵ

– the first symbol is ***j*** (initial) and the second - *stand-alone;* this method produces the patterns for the jotated vowels:

ja = я je = е ju = ю

– the first symbol is \ (backslash) (initial) and the second - *stand-alone* (final):

\i = і \y = ы \o = ѡ \q = ъ \m = ѧ \n = ѫ

It is clear that we can add new symbols to the *initial-final* category, but in principle their number is limited. In general the existence of the *initial-final* symbols is a bit of compromise with the orthodox TEX ideology, but with no fatal consequences.

The third category includes the *backslash names* – in this case the first symbol is *always* \ (backslash), followed by a string of letters; the end of this string is marked by the *first symbol that is not a letter*. The standard delimiter can be the character - (hyphen), or _ (underscore) which are not used in the representation of Cyrillic letters. It is clear that in principle the number of *backslash names* is not limited and may be extended according to the practical need for representing all symbols in (and outside, if necessary) the Birnbaum list. The symbol string following the backslash is *the name* of the concrete letter and this name can be chosen arbitrarily, at least in principle, having in mind the requirements ad hominem. This category is the main resource for extending the table of representable symbols, and the rules for creating new elements are well defined.

Backslash names (the list is not complete):

\dz = ѕ \dj = ћ \ot = ѿ \ks = ѯ \ps = ѱ \uk = ѹ \sht = щ

The initial-final symbols and combination of \ (backslash) and *one* stand-alone symbol are, to a certain extent, exceptions from the general rule (there is no delimiter after the letter), but for the sake of brevity we can deviate from the orthodox T_EX ideology and there is no danger of ambiguity.

Example:

братніе моіа вѣзлюбленаіа врѣмѧ юже пакы зоветъ насъ на доуховьноіе пирієннie иеже прѣдълагаіетъ намъ прѣподобьнъін сь ѿьць

bratije moja v\qzljublenaja vrehm\m juzhe pak\y zovet\q nas\q na douxovqnoje pirjenije jezhe prehd\qlagajet\q nam\q prehpodobqn\yi sq \ot-qcq

Remarks on the symbol representations

1) The patterns for ъ and ь. The choice of the patterns **\q** and **q** resp. has no particular linguistic motivation, but it has an essential practical advantage - they are very simple to use. In a situation like this one, it is important for letters with high frequency to be simple to memorize and write. A linguist would probably accept with satisfaction the pattern \i for ь (from the i.e. $*i$ > old sl. ь) and \u for ъ (from the i.e. $*u$ > old sl. ъ). But whatever the reasoning based on historical grammar, these alternatives lack visuality and intuitivity, and it seems that **\q** and **q** are simpler and more appropriate for those unfamiliar with the Indo-European grammar (for a detailed exposition see [Georgiev 1981, Mladenov 1979, Savchenko 1974]).

2) The patterns for ѫ and ѧ. It is well known that ѫ is the result of a combination of an i.e. velar vowel and nasal [Georgiev 1981, Mladenov 1979]. Perhaps it would be useful to have a pattern for this nasal, and the letter *w* can be used for this purpose. In this way the notation *ow* can be adopted for ѫ. Analogously, *ew* can be used for ѧ (as *initial-final* symbols). But the notations ѫ = \n and ѧ = \m are very comprehensive and compact, and for this reason we have preferred them. From the general rules it follows ⟨ѫ = \jn, ⟨ѧ = \jm.

Operators

Operation, applied to one or more symbols, is represented by the appropriate *operator*. The operators are: *over-script, super-script, case-change, comment* and *rubric.*

The *over-script* operator * fixes two symbols, the second over the first one, in the same horizontal position in the line, but at different vertical levels. It is analogous to the T_EX operator *\overscript*. The *super-script* operator ^ is the standard superscript operation, frequently used in mathematical formulae, but in

Old Slavic texts it is rather exceptional. In our notation system it is present only for compatibility with TEX. The TEX operators *\upperscript* and *_ (subscript)* have no analogies in our system.

Example:

сказанне како составн стын кнрн^ ѳнлософъ аѣѣук8 по ѧзык8 словѣ̈ску

skazanie kako sostavi styi kiri^l thilosof\q ab*zbuk\uk po \mzyk\uk slove*nsku

Caution: ѿ = \ot is not overscript, but a digraph.

Case-change defines the transition

– from small to capital letters – control sequence *\cp*

– from capital to small letters – control sequence *\sm*

Since case is not an orthographic characteristic in early Cyrillic writing, the case-change operators define only the font size and may be used for better and more exact description of the text graphics. In the modern Slavic languages the case-change naturally defines a transition to lower- or upper-case letters. The case-change operator acts on *all* symbols that follow it. Thus, its action by default is assumed until the appearance of a new case-change operator.

Example:

тѣмьже прнстѫпнмъ напнимъ сѧ доуховьнаго сего пнра нстоуьнкъ бо живота отъ нѥго истѣкаѥтъ

tehmqzhe prist\npim\q napiim\q s\m \cp douxovqnaago sego pira \sm istochqnik\q bo zhivota ot\q njego istehkajet\q

The *comment* is a symbol string that does not belong to the text. It is separated from the text by opening /* and closing */ parentheses.

The *rubric* operator *\rb* indicates a change of the font color and may be used for a more exact description of the graphical design of the text. Like the case-change operator *\rb* acts over all following symbols until the appearance of the *rubric-cancellation* operator *\rc*. The font color change is indicated by an appropriate font.

Diacritical signs

For the most frequently used diacritical sign, titlo, we use the standard ASCII symbol ~ (tilda), placed after the letter.

The other diacritical signs can follows the TEX tradition: these are initial-final combinations with first symbol \ (backslash):

\' = acute accent (acuteos) \` = grave accent (graveos) \^ = palatalization (palos) \- = non-spacing macron (macronos) \. = dot accent (odotos) \" = non-spacing diaeresis (diaeros)

The placement of these signs after the letter is determined only by the traditions in the philological community.

Example:

послaвъ и̃ стаго констaтина филосо҃а

poslavq i*m sta~go konsta*n~tina filosotha

Groups

Sometimes it is necessary to consider a part of the text as an unity, with properties identical for all symbols of this part. Such a part of the text is defined as a *group*, and the beginning and the end of the group are indicated with brackets { and }. This construction is analogous to the TEX group definition, and the possibility of nesting groups determines a block structure. The action of all operators in a group is limited to the symbols inside of the group, but not outside it.

Example:

нарицаемã° во монашескѡ̃ чинѵ кѵ̃рила

naricaema*{go} vo mona\sh-esko*m chinu k\uhk-rila

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Representation table of Cyrillic Letters

Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation	Type	Name in the DJB table	Veder repre-sentation	
ѧ	a	Ѧ	A	stand-alone	aos	a	A
ѡ	\a1	Ѧ	\A1	backslash-name	a1os		
ѣ	b	Ѣ	B	stand-alone	bos	b	B
ѣ	\b1	ѣ	\B1	backslash-name	b1os		
ѣ	v	Ѣ	V	stand-alone	vos	v	V
ѣ	\v1	ѣ	\V1	backslash-name	v1os		
ґ	g	Ґ	G	stand-alone	gos	g	G
ґ	gh	Ґ	Gh	backslash-name	hardgos		
ѧ	d	Ѧ	D	stand-alone	dos	d	D
ѧ	dh	Ѧ	Dh	backslash-name	softdos		
є	e	Є	E	stand-alone	eos	e	E
є	\e1	Є	\E1	backslash-name	e1os		
є	\e2	Є	\E2	backslash-name	e2os		
є	\e3	Є	\E3	backslash-name	e3os		
ε	\e4	E	\E4	backslash-name	e4os		
ɜ	\e5	ɜ	\E5	backslash-name	e5os		
ɜ	\e6	ɜ	\E6	backslash-name	e6os		
ж	zh	Ж	Zh	initial-final	zhos	zh	ZH
ѕ	\dz	Ѕ	\Dz	backslash-name	dzos	z2	Z2
ѕ	\dz1	Ѕ	\Dz1	backslash-name	dz1os		
ʒ	\dz2	Ʒ	\Dz2	backslash-name	dz2os	z3	
н	i	Н	I	stand-alone	ioctos	i	I
і	\id	І	\Id	backslash-name	idecos	1	1*
ι	\idg	ι	\Idg	backslash-name	idecgos		
і	\id2	І	\Id2	backslash-name	idec2os		
ї	\id3	Ї	\Id3	backslash-name	idec3os	1h	
ј	\j1	Ј	\J1	backslash-name	j10s		

Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation	Type	Name in the DJB table	Veder representation	
ⰽ	k	Ⰽ	K	stand-alone	kos	k	K
ⰾ	l	Ⰾ	L	stand-alone	los	l	L
ⰿ	lh	Ⰿ	Lh	initial-final	softlos	lh	
ⱀ	m	Ⱀ	M	stand-alone	mos	m	M
ⱁ	n	Ⱁ	N	stand-alone	nos	n	N
ⱂ	nh	Ⱂ	Nh	initial-final	softnos	nh	
ⱃ	o	Ⱃ	O	stand-alone	oos	o	O
ⱄ	oh	Ⱄ	Oh	initial-final	broadoos	o2	
ⱅ	\oc	Ⱅ	\Oc	backslash-name	oocos		
ⱆ	\ob	Ⱆ	\Ob	backslash-name	obocos		
ⱇ	\ob1	Ⱇ	\Ob1	backslash-name	oboc1os		
ⱈ	p	Ⱈ	P	stand-alone	pos	p	P
ⱉ	r	Ⱉ	R	stand-alone	ros	r	R
ⱊ	\rr			backslash-name	rros		
ⱋ	s	Ⱋ	S	stand-alone	sos	s	S
ⱌ	t	Ⱌ	T	stand-alone	tos	t	T
ⱍ	\t2	Ⱍ	\T2	backslash-name	t2os		
ⱎ	\t3			backslash-name	t3os		
ⱏ	\dj1	Ⱏ	\Dj1	backslash-name	dj1os		
ⱐ	u	Ⱐ	U	stand-alone	uos	u	U
ⱑ	\uk	Ⱑ	\Uk	backslash-name	u2os		
ⱒ	f	Ⱒ	F	stand-alone	fos	f	F
ⱓ	th	Ⱓ	Th	initial-final	thos	th	TH
ⱔ	x	Ⱔ	X	stand-alone	xos	x	X
ⱕ	\o	Ⱕ	\O	initial-final	omos	oh	OH
ⱖ	\ot	Ⱖ	\Ot	backslash-name	omtos	oh+t	
ⱗ	\sht	Ⱗ	\Sht	backslash-name	shtos	wt	WT
ⱘ	c	Ⱘ	C	stand-alone	tsos	c	C
ⱙ	\dz	Ⱙ	\Dz	backslash-name	dzos		

SGML-compatible Representation of Cyrillic Symbols

Cyrillic letter small	Representation	Cyrillic letter capital	Representation	Type	Name in the DJB table	Veder representation	
Ѵ	ch	Ѵ	Ch	initial-final	chos	ch	CH
҂	\kop	҂	\Kop	backslash-name	kopos		
Ш	sh	Ш	Sh	initial-final	shos	sh	SH
Ꙣ	\q	Ꙣ	\Q	initial-final	bjeros	7	7*
Ꙥ	\y	Ꙥ	\Y	initial-final	jerybos	71	7*1*
Ы	y	Ы	Y	stand-alone	jeryos	61	6*1*
Ъ	q	Ъ	Q	stand-alone	fjeros	6	6*
Ъ	\nq	Ъ	\Nq	backslash-name	njeros		
Ѣ	eh	Ѣ	Eh	initial-final	jatos	eh	EH
Ꙗ	\jeh	Ꙗ	\Jeh	backslash-name	jatjos		
Ю	ju	Ю	Ju	initial-final	juos	ju	JU
Ꙗ	\jur	Ꙗ	\Jur	backslash-name	juros		
Ꙗ	ja	Ꙗ	Ja	initial-final	jaos	ja	JA
Ѥ	je	Ѥ	Je	initial-final	jeos	je	JE
Ѧ	\m	Ѧ	\M	initial-final	juslos	8	8*
Ѧ	\m3	Ѧ	\M3	backslash-name	jus3os		
Ѧ	\m4	Ѧ	\M4	backslash-name	jus4os		
Ѧ	\m5	Ѧ	\M5	backslash-name	jus5os		
Ѫ	\n	Ѫ	\N	initial-final	jusbos	q	Q
Ѩ	\jm	Ѩ	\Jm	backslash-name	jusjlos	j8	J8
Ѩ	\jm3	Ѩ	\Jm3	backslash-name	jusj3os3		
Ѭ	\jn	Ѭ	\Jn	backslash-name	jusjbos	jq	JQ
Ѯ	\ks	Ѯ	\Ks	backslash-name	ksios	k3	K3
Ѱ	\ps	Ѱ	\Ps	backslash-name	psios	p2	P2
Ѵ	uh	Ѵ	Uh	initial-final	izhos	4	4*
Ѵ	\uhk	Ѵ	\Uhk	backslash-name	izhkos		
Ѷ	\yn	Ѷ	\Yn	backslash-name	ynos		
҃	#			stand-alone	mult4os	#	
҄	~			stand-alone	titos	//	

Problems Of The Composition Of Late Medieval Non-Liturgical Miscellanies And The Place Of Hagiographic Works In Them

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Summary: The study is based on 62 miscellanies of different composition and content. The hagiographic works represented allow to trace back the development of this medieval South-Slavic genre from the 14th till 18th C. The article demonstrates the possibility for facilitated functional classification of miscellanies and allows a generalization of element <keywords> in the descriptions in Template for Slavic Manuscripts in SGML format.

When the first stage of the project for computer-supported research of old Slavic manuscripts was finished, it turned out that the corpus contained a considerable number of miscellanies – more than 60. The earliest of these miscellanies originated in the 13th century; the latest – at the end of the 19th and the beginning of the 20th century. These miscellanies were not selected on the basis of any previously established principle; they represent a varied collection of manuscripts that have been objects of scientific interest for the participants in the project. For this reason the corpus in question gives, on the one hand, broad evidence of the nature and composition of different types of miscellanies created and used by the South Slavs during a period of great chronological scope; on the other hand, however, the corpus is quite small when one considers the enormous number of extant South-Slavic manuscripts, which means that the results of their study may be accepted only with certain reservations. Nevertheless, the opportunities which the system of computer processing offers enable new approaches to the study of this branch of Old Bulgarian literature within the frameware of a large and varied textual corpus.

Interest in miscellanies as characteristic of a literary system has existed for a long time. A series of publications adresses not only the concrete specific character of separate manuscripts and groups of miscellanies, but also issues pertaining to the theory of genres[1]. The studies of A. Miltenova on miscellanies of mixed content are of great interest[2], as they observe a principle according to which each miscellany is classified on the basis of functional, structural, thematic, genre and linguistic features. The application of these criteria allows scholars to trace indications that, on the one hand, differentiate miscellanies of mixed content from other types of miscellanies, and, on the other, integrate them as a separate group.

62 miscellanies are included in the present study. According to the classifying criteria proposed by A. Miltenova, these miscellanies could be defined in the following way:

1) They have a non-liturgical and non-ritual function, and do not include gospels, psalters, prayer books (euchologia), nomocanons and so on. Works extracted from these books may be found in miscellanies, but usually they are surrounded by texts of a different character.

2) They have variable composition, if we do not take into consideration such stable entities and cycles of works as apocrypha and miracles, for example, or texts from the Physiologus, which could be treated as independent, intricately structured works.

The miscellanies in question cannot be defined as a group according to any thematic or genre principle. They are of interest for the present study precisely because of their diverse content and the variety of genre forms included in them. It should be noted, however, that there are manuscripts among them that may be differentiated on the basis of some extra-literary feature, such as their origin and purpose or their use by a certain social group. These include manuscripts that, for example, have been owned by people belonging to secular high society, the so-called "ruler's miscellanies" studied by N. Gagova. These are books mainly from the 14th century, when Bulgaria still retained a social group whose specific interest in and preferences for historical and eschatological works defined a great part of the literature created at that time. Other manuscripts, mainly from the 15th to 18th century, the majority of which were introduced by A. Miltenova, were selected according to their content, which includes works of quite different natures: apocrypha, stories from the *Paterik*, prognostic books, etc. These were compiled in by the lower clergy and were meant to gratify the interest of a large reading audience. The question about one or another group of miscellanies as representative for a given period is not clear, but we nonetheless believe that the existence of miscellanies differentiated by their social addressee will allow us to examine the literary process in the late Bulgarian Middle Ages from a different perspective.

БИБЛИОТЕКА

The chronological range of the manuscripts selected is also of great interest. The inclusion of non-liturgical miscellanies from the 13th to the end of the 19th century and the beginning of the 20th century allows us to trace the dynamics of the development of the literature during different historical periods. These processes include the gradual break-up of the hierarchy of "high" and "low" genres, their penetration into compositions that are not typical for their nature, and even their complete functional realignment in late manuscripts. This, in turn allows us to trace the historical context for the appearance of new works and genres in the miscellanies with diverse content and changing public interest in different types of miscellanies. Tracing these processes in a selected set of materials can be reduced to a few basic questions: How do particular texts function in relation to works of a given genre? Which of these works have spread beyond the miscellanies where they appeared initially? When and in what type of miscellanies do they emerge? Is there any difference in this respect among different works?

Hagiography was chosen as a basis of the present study because it is normally regarded as a liturgical genre, representative of "high" literature and central to the medieval literary system. Hagiography subsumes vitas and stories about miracles and translation of relics. This is one of the most productive genres in the medieval literature of nations from Slavia Orthodoxa, as well as in Byzantine literature. Hagiography appeared first in separate miscellanies with a constant structure (cheti-menaia, panegyrics, menologia) and later spread to miscellanies with diverse content and functions[3]. Questions about the particular stages of this penetration and about the criteria by which one or another hagiographic work has been arranged by bookmen-compilers have not been a subject of special interest until now. Furthermore, the criteria for analysis have themselves changed along with the changing historical situation in the Balkans. During the 13th – 14th centuries, when ecclesiastical and state centres produced books exclusively for a highly-educated readership, an opposition of "high" – "low" literature obtained. This opposition is not maintained in the following centuries.

The observations and conclusions of A. Miltenova regarding miscellanies created and distributed after the 15th century are of interest, as well. The institutions sanctioning the use and distribution of certain literary works disappeared under foreign domination, while at the same time miscellanies of diverse content and consistent mainly with the interests and needs of given "circles" were created[4]. What were these circles and why were hagiographic works included in the miscellanies they compiled? What are the criteria for the arrangement of these works? What is the "downward" path of the hagiographic works and can any intermediate stages be identified?

An attempt was made to answer these questions by means of computer processing the descriptions of 62 miscellanies. This approach relied mainly on the

statistical data of the manuscripts, generated by searching programmes from several indexes. One of these indexes (ARTCONC) represents the composition of miscellanies through the serial numbers of particular works from an alphabetical list (see Appendixes). A number of hagiographic works were found in it, both vitas[5] (N 642-709) and stories about the *translatio* of relics (N 435, 436) and miracles (N 33-78)[6]. It turned out that the corpus could be divided roughly into three groups of similar size: 1) manuscripts where there are no hagiographic texts at all – 18 (Group I), 2) manuscripts where there are 1-2 vitas and miracles, whose appearance could be due to accident – 20 (Group II) and 3) miscellanies where hagiography plays a significant role – 24 (Group III). These are represented in chronological order in *Table 1* [7].

Table 1

Century	Group I	Group II	Group III
13th	am39a, am305nbb		
14th	ng17pant, ng2vat ng320bab, ng97bab	ng376p ng38gmm	am29sav mp408g ng13317s
15th	aa771	am677 am109pat am11odes am13613s	am52nik am828nbb am413bdl am241hlu as681, as22pant
15th-16th		aa308	
16th	am740dab aa36nbb, am433 am13225s as447bab as26054w	am82nik, aa53nbb am149nbw am38nbb, ng434hil ng649bab dd312, as9d15mp	am1161cm am309 am13410s
16th - 17th		am76nbw	
16th and 17th			am89pl am101pl
17th c.	am39pl		am100mcb am738nbb dd684, as685
17th-18th		as1052	am326
18th	aa325, aa724 aa1322	as1055, dd437	as1053 am17dujc dd13518s dd688
19th	aa1348	aa698	dd333

Chronological presentation of the groups of manuscripts in the table allows us to trace the interest in hagiography during the centuries. The 13th century is represented by two manuscript fragments, in which there are no hagiographic texts at all. The 9 manuscripts from the 14th century, however, show that even in this early period, vitas and miracles were included in books with non-liturgical function and without calendar order. It is noteworthy that the three manuscripts where there is a great number of vitas – am29sav, mp408g and ng11317s – originated in quite different social milieux. The famous Bdinski miscellany was written in 1360 at the behest of Anna, the wife of the Vidin king Ivan Srazimir. Probably addressed to some nunnery in the vicinity of Vidin or to the queen herself, it contains only vitas of women-saints. This conception itself explains the large number of hagiographic works in it. This manuscript probably originated in the capital of the kingdom of Vidin or in some competent monastery scriptorium outside the capital and reflects the state of the hagiographic corpus known in one major literary centre in the middle of the 14th century. The miscellany of Lovech ng13317s (miscellany of king Ivan Alexander) was written in Lovech before the year 1331, when king Ivan Alexander was still a despot. This codex was most likely created in a monastery in the town itself, the headquarters of the despot, or in its environs. It contains a greater variety of works than the Bdinski miscellany, including two vitas. In this way the Lovech miscellany differs from the large group of secular miscellanies from the 14th century (ng2vat, ng320bab, ng97bab, ng17pant, ng376pbs, ng38gmm), where hagiographic matter is practically missing. It is significant, however, that the two vitas in the Lovech miscellany occur with no calender date, while one of them – the Vita of St. Nicetas – has the title Ѹьтенїе с҃тго Ннкїтн. The third miscellany of this epoch that contains vitas, am29sav (dating ca. 1380)[8], originated in a small provincial monastery. The presence of a large number of hagiographic texts in it shows their tendency to penetrate into miscellanies of diverse content in rather an early period.

The situation changes in the 15th century, when the number of miscellanies where hagiographic texts prevail increases. In fact, of all the manuscripts discussed here, only aa771 does not include any vitas. This is the illustrated *Alexandriada* of Sofia, a manuscript, that, on the basis of its content and decoration, could be reckoned among the "ruler's miscellanies" represented by the group from the 14th century. The number of manuscripts with 1-2 hagiographic works is greater, but from this period there are already six miscellanies with a significant number vitas and miracles. This fact shows the growth of interest in vitas, which by this time have become an invariable component of miscellanies of diverse content. If we take into consideration changes in the historical situation in the 15th century on Bulgarian soil, when major civic and monastic literary centres were destroyed after the fall of Bulgaria under Ottoman domination, and when the

readership of secular miscellanies characteristic of the 14th century gradually disappears, in fact we should speak rather about a change in the prevailing type of manuscript in that epoch. This is not a new phenomenon of the 15th century, but only a growth of interest in one type of miscellany at the expense of another that had dominated the 14th century.

In that case, however, a problem arises concerning the cause of the obvious drop in the interest in hagiography during the 16th century. It is clear that the most numerous type of miscellany is one where hagiographic texts are an isolated phenomenon and not part of the main composition. Manuscripts where there is no hagiography at all are also common. This is most likely the result of the insufficient number of manuscripts from the 16th century included in our corpus, but drop in interest in hagiography in the 16th century manuscripts discussed here is nonetheless a problem that cannot be solved at this stage.

The 17th century shows an increase in the number of miscellanies where vitas and miracles play a considerable role. Their total number is smaller, as a whole, for this period, but there is a clear tendency towards an increase in the number of hagiographic works in the miscellanies. There are almost no manuscripts where only one vita can be found throughout the 17th century The only manuscript where vitas are entirely missing is a miscellany (am39pl) that is, for the most part, a liturgical book (oktoechon) with two brief instructive readings joined to it. The appearance of the so called damaskini is also of importance in literary life in Bulgaria during that epoch, and the role of vitas and miracles in them is considerable.

A review of miscellanies from the latest period, the 18th-19th century, shows that the role of hagiography in their composition changes yet again. Here there is an increase in the number of manuscripts in group I and II and a decrease in the percentage of manuscripts from group III, the manuscripts containing a great number of vitas. One of the reasons for this phenomenon may be a growth of interest in texts with practical applications - prognostic books, prescriptions, prayers against illnesses, etc., which are found in books where, usually, texts intended for reading do not occur. On the other hand, early printed books, which become more popular during this period, partly displace miscellanies meant for reading. The wide distribution of the Russian printed Prologue, for example, is well known, and fragments from it penetrate into Bulgarian manuscripts of that epoch. We should not forget the new ideological trend of the 18th century, as well, when an interest in concrete historical reality arises and new Bulgarian literature begins to appear.

The nature of the miscellanies where hagiographic works occur or fail to occur can be illuminated by examining the thematic circles found in the three groups of manuscripts. For this reason an attempt was made to identify and categorize all data from the content of each miscellany. As a result, the following thematic cir-

cles were identified and every work from the miscellanies in question can be related to one of them:

1) exegetic works; eratoapocriseis; popular theology;
2) biblical stories (apocrypha);
3) homilies;
4) revelations, visions and prophecies;
5) stories from the *Paterik*;
6) canonical rules; prayers to God and saints; liturgical texts; paschal tables;
7) fiction;
8) prognostic books; prayers against illnesses; prescriptions;
9) chronicles and annals; genealogies; historical tales;
10) sermons for feasts;
11) travel notes; cosmographic descriptions and the like.

Hagiography is not included in these thematic circles because the miscellanies were pre-divided preliminary into three groups according to the number of the vitas and miracles they contain. The content of each of the miscellanies could be represented as a collection of texts related to the thematic circles stated above. As a result, we hope to achieve both a more general idea of the nature of each manuscript and possible conclusions about its function.

Table 2: Group I

Century	signature	1	2	3	4	5	6	7	8	9	10	11
13th	am39a		x		x							
	am305nbb		x		x							
14th	ng17pant							x		x		
	ng2vat							x		x		
	ng320bab									x		
	ng97bab	x										
15th	aa771	x		x				x	x			
16th	am740dab	x	x					x	x			
	aa36nbb						x		x	x		
	am433	x	x		x							
	am13225s		x			x		x				
	as447bab	x	x	x	x							
	as26054w	x		x		x	x	x	x	x		
17th	am39pl	x					x					
18th	aa1322	x			x				x			
	aa1348					x	x		x			
	aa325			x								
19th	aa724			x					x			

The manuscripts from Group I, where there are no hagiographic texts (*Table* 2), contain the largest number of works from the topical circles 1; 8; 7, 2; 3, 4, 9 (arranged in descending order). This means that exegetic works and eratoapocriseis are the most common works there. These are followed by prognostic books and prayers, then fiction and biblical stories, and, finally, visions, homilies and chronicles. What is most striking is that sermons for feasts, travel notes and cosmographic writings are entirely missing. This situation will change to a certain extent if the manuscripts are divided into two groups: manuscripts dating back to the 15th century and those of a later period. The most common texts in miscellanies until the end of the 15th century are chronicles and annals. Next come biblical stories, visions, revelations and fiction; exegetic works are rare, and homilies, stories from the *Paterik* and liturgical texts are entirely missing. The second group of manuscripts, those created from the 16th to the 19th century, contains a large number of exegetic works and prognostic books, biblical stories and homilies follow, next come works of fiction and liturgical texts, etc. Thus, a conclusion could be drawn that manuscripts meant for laymen and whose dominant readings are of a cognitive nature were created during the period before the fall of Bulgaria under Ottoman rule (in the end of the 14th century). These readings include chronicles, annals, biblical stories, and revelations, which tell about the other world. Such fictional works as the Troia's romance and the Alexander romance also have features of historical tales and were probably perceived as such. Writings with a practical function, prognostic books and prayers against illness, come to the fore in later miscellanies. As with common exegetic works, biblical stories, homilies and separate liturgical texts, they suggest that these were mainly miscellanies that belonged to mendicant friars (taxidiotes) or village priests. These people, besides preaching to others and explaining the Bible to them, would have cured the sick by means of prayer or medicine and would have told fortunes.

Table 3: Group II

Century	signature	1	2	3	4	5	6	7	8	9	10	11
14th	ng376pbs	x		x		x						x
	ng38gmm	x		x	x					x	x	
15th	am677	x	x	x		x		x				
	am109pat		x									
	am11odes	x	x			x	x	x	x			x
	am13613s	x	x	x								
15th-16th	aa309		x						x			x
16th	am82nik		x	x		x		x				
	aa53nbb	x	x		x		x	x	x	x		
	am149nbw	x	x	x	x		x		x			

Century	signature	1	2	3	4	5	6	7	8	9	10	11
16th	am38nbb	x	x									
	ng434hil	x			x					x		
	ng649bab	x	x	x					x	x	x	
	dd312						x					
	as9d15mp		x	x						x		
16th-17th	am76nbw	x	x	x			x			x		
17th-18th	as1052	x					x		x			
18th	as1055			x	x							
	dd437		x	x	x							
19th	aa698				x				x			

Works from the thematic circles 2, 1, 3; 4, 8, 6, 9; 5, 7 can be found in the second group (*Table 3*) of miscellanies, where one also encounters separate vitas or miracles. The most substantial portion of these works concerns biblical stories, exegetic works and eratoapocriseis and homilies. There are fewer visions and prognostic books, and still fewer texts with liturgical usage, chronicles and annals, stories from the *Paterik* and fiction. Least numerous are travel notes, cosmographic descriptions and sermons for feasts. It is difficult to draw any conclusions concerning the nature and function of the manuscripts from this group. It could be mentioned that homilies, which were almost missing in the first group of miscellanies, can also be found here, where there are vitas, as well. It seems to me that, generally speaking, a didactic tendency comes to the fore, especially if we bear in mind that the hagiographic works that can be found in these miscellanies are often excerpts from the Vitas of St. John the Merciful or St. Andreas Salos.The bare fact of the use of excerpts suggests that they function not as vitas, but, rather, as moralizing tales.

The third group of miscellanies, which includes a great number of hagiographic works (*Table 4*), contains the greatest number of works belonging to the following thematic circles: 2, 1, 3; 5, 4; 10, 6, 7; 8, 9. The general impression is that biblical and exegetic stories, eratoapocriseis and homilies prevail, as is the case in the second group. These are followed by stories from the *Paterik*, prophecies and visions, and then come sermons for feasts, liturgical texts and fiction. Prognostic books and chronicles are the least well represented. It can be seen at once that there are more vitas in this group, while the prognostic books are much fewer. The table also shows that homilies are not found at all in the 14th century, when there are mainly chronicles, annals and sermons. On the other hand, there are many homilies, and particularly sermons for feasts during the 15th century. From the 16th century on, the sermons for feasts are missing. They appear again only in the Damascene miscellanies from the 18th and 19th century, as part of the

"Treasure" by Damascenos Stoudites. Their appearance there is a result of a new literary influence and is not a continuation of the pre-sixteen-century tradition.

Table 4: Group III

Century	signature	1	2	3	4	5	6	7	8	9	10	11
14th	am29sav	x	x		x	x		x			x	
	ng13317s	x	x		x	x			x		x	
	mp408g											x
15th	am52nik	x	x	x	x	x				x	x	
	am828nbb	x	x	x	x	x		x			x	
	am413bdl			x	x	x	x					
	am241hlu	x	x		x		x				x	
	as681	x	x	x	x	x		x			x	
	as22pant	x		x	x	x					x	
16th	am1161cm	x	x	x	x	x		x		x		
	am309	x	x	x	x	x		x	x	x		
	am13410s	x	x									
16th and 17th	am89pl	x	x				x		x			
	am101pl	x		x			x	x				
17th.	am100mcb	x	x	x	x							
	am738nbb	x	x	x	x	x	x	x				x
	dd684	x	x	x		x	x		x	x		
	as685			x		x						
17th-18th	am326	x	x	x	x			x				
18th	as1053	x	x	x	x	x	x					
	am17dujc	x	x	x	x	x		x	x	x		
	dd13518s			x			x				x	
	dd688		x	x		x					x	
19th	dd333		x	x		x	x				x	

The application of two approaches to the study of miscellanies – 1) their grouping according to the presence or absence of hagiographic texts and 2) the distribution of their content in thematic circles – allows us to trace both the time-sequence of the processes and the functions of the vitas in different types of miscellanies. (*Table 5*)

Table 5

Century	Group	Signature	1	2	3	4	5	6	7	8	9	10	11
13th	I	am39a		x		x							
		am305nbb		x		x							
14th	I	ng17pant							x		x		
		ng2vat							x		x		
		ng320bab									x		
		ng97bab	x										
	II	ng376pbs	x		x		x						x
		ng38gmm	x		x	x					x	x	
	III	am29sav	x	x		x	x		x			x	
		ng13317s	x	x		x	x			x		x	
		mp408g											x
15th	I	aa771	x		x				x	x			
	II	am677	x	x	x		x		x				
		am109pat		x									
		am11odes	x	x			x		x	x	x		x
		am13613s	x	x	x								
15th-16th		aa308		x						x			x
15th	III	am52nik	x	x	x	x	x				x	x	
		am828nbb	x	x	x	x	x		x			x	
		am413bdl			x	x	x	x					
		am241hlu	x	x		x		x				x	
		as681	x	x	x	x	x		x			x	
		as22pant	x		x	x	x					x	
16th	I	am740dab	x	x					x	x			
		aa36nbb						x		x	x		
		am433	x	x		x							
		am13225s		x			x		x				
		as447bab	x	x	x	x							
		as26054w	x		x		x	x	x	x	x		
	II	am82nik		x	x		x		x				
		aa53nbb	x	x		x		x	x	x	x		
		am149nbw	x	x	x	x		x		x			
		am38nbb	x	x									
		ng434hil	x			x					x		
		ng649bab	x	x	x					x	x		
		dd312						x				x	

Century	Group	Signature	1	2	3	4	5	6	7	8	9	10	11
16th	II	as9d15mp		x	x						x		
16th-17th		am76nbw	x	x	x			x			x		
16th	III	am1161cm	x	x	x	x	x		x				
		am309	x	x	x	x	x		x	x	x		
		am13410s	x	x							x		
16th, 17th		am89pl	x	x				x		x			
		am101pl	x		x			x	x				
17th	I	am39pl	x					x					
	III	am100mcb	x	x	x	x							
		am738nbb	x	x	x	x	x	x	x				x
		dd684	x	x	x		x	x		x	x		
		as685			x		x						
17th-18th	II	as1052	x					x					
	III	am326	x	x	x	x			x				
18th,19th	I	aa325			x								
		aa724			x					x			
		aa1322	x			x				x			
		aa1348					x	x		x			
	II	as1055			x	x							
		dd437		x	x	x							
		aa698				x				x			
	III	as1053	x	x	x	x	x	x					
		am17dujc	x	x	x	x	x		x	x	x		
		dd13518s			x			x				x	
		dd688		x	x		x					x	
		dd333		x	x		x	x				x	

Some regularities in the development of non-liturgical miscellanies are outlined in *Table 5*. Exegetic works (column 1) and biblical stories and homilies (column 2 and 3) almost to the same extent make up the most characteristic part of the content of the miscellanies in general. Nevertheless, it should be mentioned that interest in exegetic literature and biblical stories dies out after the end of the 17th century. Homilies prevail during the 18th and 19th century. Interest in visions and prophecies remains the same mainly in the miscellanies from group III and partly in those from group II, where vitas can be found, as well. It is not by chance that they are an invariable part of these miscellanies in the 15th century, after the historical cataclysm experienced by the Balkan Slavs by the time of the fall of Constantinople. The function of the stories from the *Paterik* (column 5) as

instructive examples is supported by the fac that they are present in manuscripts that also contain homilies. Additionally, the greater part of these are precisely those miscellanies where hagiography is a basic part of the content.

The presence of works of fiction is shown in column 7. It should be mentioned at once that this is not a homogeneous group of texts. Even if we assume that they are similar in a formal respect (narrative non-liturgical texts), they function in a different way in miscellanies with diverse content. The Troia's romance appears in the two earliest manuscripts (ng17pant and ng2vat from group I) where fiction can be found. This story, along with the chronicles and annals characteristic of the "ruler's miscellanies" from the 14th century, has been viewed as a historical document. This type of reading is found in later miscellanies, as well, although until the end of the 16th century this type is characteristic only of miscellanies where there are no vitas – these from group I. Miscellanies that include vitas contain other fictional works. For example, we find a Story about Ahikar the Wise in the earliest of them, am29sav from the 14th century. This short novel is viewed as an instructive work that illustrates human vices and virtues. This didactic perception of works of fiction continues through the 15th century in the same groups of miscellanies. "Historical" works, such as the Troia's romance and the Alexander romance, inherited from the secular type of miscellanies, disappear from the repertory of medieval literature in the 16th century. From there on, works that we traditionally call "fictional" can be found in all groups of miscellanies. These works are not numerous and, undoubtedly, they serve as moralistic illustrations or represent instructive examples (*exempla*): Story about Theophano the tavern-keeper, About the Old Alexander, the Story about Ahikar the Wise and the Parable about the Three Friends from Barlaam and Joasaph. An exception is Story about Aesop, which is found almost exclusively in miscellanies from group I. Only a structural and textological study of these miscellanies can provide an explanation of this fact. The observation of this shift of the nature and function of miscellanies after the end of the 15th century suggests that the manuscripts that fall into group I (without hagiographic works) in the 14th and 15th century could be related to "secular cognitive books", meant for an educated audience, while vitas seem still to have been included only in calendar miscellanies with a constant structure. From the 16th century on, books with a practical application, and thus not meant "for reading", belong first and foremost to group I.

It was stated that sermons for feasts can be found in manuscripts from the 14th and 15th century. They then disappear entirely during the next two centuries and reappear only in the 18th and 19th century in the Damascene miscellanies. It is clear, however, that sermons for feasts are present as a rule only in manuscripts where there is a considerable number of vitas. This could be associated with the

common origin of the vitas and sermons for feasts from liturgical calendar miscellanies.

Column 6 from the tables, where texts generally marked as "liturgical" and sometimes found in separate books are noted, also merits attention. This column includes particular chants and whole offices, as well as penance rules and canonical rules, prayers, paschal and moon tables, instructions for the circles of the sun, different rites, etc. It could be thought in most cases that these books were meant for priests and this is obvious in cases where there are religious rites (am89pl, as1052, am76nbw, etc.).Yet other miscellanies seem rather monastic, including instructions for monks, a rite and prayers before sleep, etc. (dd684, as26054w, etc.). The manuscripts where prayers, separate stichera, penance rites, rites for chaplet, etc., can be identified are, generally speaking, for clergymen, and there are miscellanies containing works of that kind in all three groups. The study of manuscripts differentiated by this feature could be of interest from the point of view of studying the reading habits of village priests or monks. If we take into consideration the data from other elements of the system for describing Slavic manuscripts (such as "marginal notes" <NOTE> or "place of origin" <MANUSCRIPTPLACE>), we could try to determine the nature of miscellanies of non-liturgical function used in the central and peripheral monasteries, to answer the question about the transmission of this literature, etc. It would be interesting to trace the differences between miscellanies carried by mendicant friars and those whose owners lived permanently in monasteries. For example, the monastic miscellany as22pant from the St. Panteleimon monastery in Athos, containing only vitas and homilies, is from the second type. The necessary liturgical readings would have been accessible constantly in separate books in monasteries, especially in the greater ones or those of Mount Athos. It would not have been necessary for these materials to be mixed with texts for individual reading.

A thorough study of these miscellanies should analyze the thematic groups found during the different periods, as well as the nature of the works covering certain subject-matter. As can be seen in *Table 5*, early miscellanies consist of works from not more than 4–5 thematic circles (ng17pant, ng320bab), while the content of later miscellanies becomes more diverse – the thematic circles in some miscellanies from the 15th and the 16th century are 7-8 (for example, am52nik, as26054w, etc.). It should be noted, however, that a greater number of manuscripts is needed before these results can be considered conclusive.

Identification of the content of miscellanies on the basis of some formal features (that is, whether they contain works from a given thematic or functional circle) is supported by the element <KEYWORDS>. Only an exhaustive description of all thematic circles that can be found in the manuscripts, however, would allow us to determine conclusively whether a given miscellany can be associated with a

certain type. It is clear that this would make such an identification a difficult process with unreliable conclusions. One way of facilitating the functional classification of miscellanies is to take advantage of designations used by the bookmen themselves. Two marginal notes added to miscellanies included in the present study – am738nbb and am100mcb – contain such designations. One of them is also known as the scientific designation of this type of manuscript book – 18th century Damascene miscellanies. The other marginal note, however, contains a clear indication that the book was meant for reading: **сию книгоу зоволи четенїа...**

Another possibility for facilitating the identification of a miscellany as belonging to a certain type involves element <KEYWORDS>. When we consider the thematic circles to which works in miscellanies could be related, some of them (biblical stories, revelations, visions and prophecies, some eratoapocriseis, fiction, chronicles and annals, travel notes, etc.) are essentially cognitive works. Their main function is to give information – about the history of the Universe, mankind, the future end of the world, the kingdom of Heaven, far and unknown lands, etc. Exegetic works, as well as some eratoapocriseis, aim at giving an explanation, usually of the Holy Scripture or the the liturgy. Homilies, hagiography and stories from the *Paterik* that figure as edifying examples also provide information and explanation. The general model is one in which it is not enough to come to know the world or the phenomena in it; the Universe must submit to God's harmony and man must assume an appropriate place in it.

These three conventionally differentiated sections in the content of the miscellanies – cognitive, interpretative and instructive – could be regarded as basic. The texts differentiated in them are meant for individual reading. Works from the first two parts – historical and exegetic writings, for example – are predominant in books intended for laymen, such as "ruler's miscellanies". These works were read by lay brothers of high standing and would probably have been a basic part of their education. Texts from the three parts are also found in the miscellanies of the lower clergy; the mendicant friar would read them during periods of rest, or the priest would read them when he had summoned lay brothers to talk about spiritual salvation. Another matter is that the three parts are treated by different works in books meant for people belonging to different social groups. The texts related to item 6 (canonical rules; prayers to God and saints; liturgical texts, etc.), item 8 (prognostic books; prayers against illness; prescriptions) and item 10 (sermons for feasts) are not, in fact, differentiated thematically. They are associated with practical needs – they facilitate performing the divine service in church or in private or serve as reference books in medicine – and usually are not intended for reading. Of course, miscellanies often contain both works belonging to the main parts and texts of practical application. This can be seen in priests' miscellanies, where rites, chants, paschal tables and prayers to saints can be found

along with salvational readings. It is interesting that these miscellanies, obviously meant for the lower clergy, cannot be found until the 15th century. This probably indicates that parts of liturgical books and excerpts from nomocanons and trebnika were not mixed with books for reading until the end of the 15th century. On the other hand, prognostic books can be found exceptionally in miscellanies where there is hagiography. As we have already said, however, stories from the *Paterik* appear only where there are also vitas and miracles. This is due to their similar function as instructive examples – *exempla* – in these miscellanies.

An examination of the hagiographic works in late miscellanies can help explain their sources and selection. All vitas and the miscellanies where they occur are listed in table 6. Their total number is 52: 28 of them can be found in only one manuscript, 14 – in two, or occasionally 3 manuscripts, and 10 – in more than 4. The miscellanies in which the vitas of saints contain church calendar dates are marked in italics:

Table 6

1. 40 martyrs from Sebastia (Mar. 9) - as1053
2. Abraham, venerable, and Mary, blessed (Oct. 29) - mp408g
3. Agatha (Agathia), great martyress (Febr. 5) - *dd333*, *dd688*
4. Alexius of Rome, Man of God, venerable (Mar. 17) - *am828nbb*, am413bdl, am241hlu, aa308, am149nbw, am309, am17dujc, dd684, dd437
5. Andreas Salos (Oct. 2) - ng38gmm, ng434hil, ng649bab, am76nbw, as685
6. Athanasius of Mt. Athos, venerable (Jul. 5) - as22pant
7. Barbara and Juliania, great martyresses (Dec. 4) - *mp408g*, *dd333*
8. Barbara, great martyress (Dec. 4) - *as681*, *as9d15mp*, *dd688*
9. Basil the New, venerable (Mar. 26) - am52nik, dd312
10. Benedict of Nursia, venerable (Mar. 14) - ng13317s
11. Catharine, great martyress (Nov. 24) - *mp408g*, *dd688*
12. Charalampus, hieromartyr (Febr. 10) - *dd688*, *dd333*
13. Cosmas and Damian, wonderworkers (Nov. 1) - as681 (& miracles)
14. Cyprian and Justine, martyrs (Oct. 2) - as22pant
15. Cyricus, child-martyr, and Julitta, martyress (Jul. 15) - *am413bdl*, *am13410s*, *am101pl* (& service), *am326*, *as1053*
16. Demetrius of Thessaloniki, great martyr (Oct. 26) - *am828nbb*, am413bdl, am241hlu, am13410s, as685, *dd13518s*
17. Eudokia, venerable great martyress (Mar. 1) - *dd688*
18. Eugenia, venerable great martyress (Dec. 24) - *dd688*
19. Euphrosyna, venerable (Sept. 25) - mp408g, am82nik
20. Eupraxia, virgin, venerable (Jul. 25, in the manuscript Jun. 25) - *mp408g*

21. George the Victor, great martyr (Apr. 23) - *am 241hlu, as681*, am52nik, aa53nbb, *dd688*, as685, *dd13518s*
22. Gregory the Decapolite, venerable (Nov. 20) - am828nbb
23. Gregory, bishop of Great Armenia (Sept. 30) - as22pant
24. Hypathius, bishop of Gangra, hieromartyr (Mar. 31) - as22pant, *am11odes*
25. Ignatius "Bogonosec", hieromartyr (Dec. 20, Jan. 29) - dd688
26. Job, righteous (May 6) - *am13410s*
27. John of Rila, venerable (Aug. 18, Oct. 19, Jul. 1) - *dd688*
28. John the Merciful, archbishop of Alexandria (Nov. 12) - ng376pbs, am677, am828nbb, am52nik, as681, dd684, as1052
29. Juliana, martyress (Dec. 21) - *mp408g*
30. Lazar of Serbia, prince (Jun. 15) - *as22pant*
31. Macarius of Rome, martyr (?) (Oct. 23 ?) - am109pat, dd684
32. Marina, great martyr (Jul. 17) - am29sav, *mp408g*
33. Mark of Athens, venerable (Apr. 5) - ng13317s, am38nbb
34. Mary of Egypt, venerable (Wednesday, fifth week of Lent; April; fifth Sunday of Lent; Apr. 1) - *mp408g*, *am677*, *am101pl*, *dd13518s*
35. Menodora, Metrodora and Nymphodora, martyresses (Sept. 10) - *as22pant*
36. Nedelia, martyress (Jul. 7) - am828nbb
37. Nicetas, martyr (May 28) - ng13317s
38. Nicholas, archbishop of Myra, wonderworker (Dec. 6) - am52nik (& miracles), am241hlu (& miracles and story about the translation of the relics), ng13317s, am89pl (synaxarion vita, service, miracles and story about the relics), am100mcb (synaxarion vita, miracles and story about the relics), *as1055*, as685 (& miracles), *dd13518s*
39. Onuphrij Gabrovski, venerable martyr (Jan. 4) - aa698 (& service)
40. Pantelejmon, great martyr (Jul. 27) - *am29sav*
41. Peter of Korica, venerable (Jun. 5) - as22pant
42. Peter, apostle (Jun. 29) - am29sav, *am828nbb*, am738nbb, am309, am17dujc, dd684
43. Petka (Paraskeva) of Rome, great martyress (Oct. 14 instead of Jul. 26) - am29sav, *mp408g*, am413bdl, am241hlu, am11odes, am13613s, am82nik, am309, am17duic, am101pl, as1053
44. Petka (Paraskeva) of Turnovo, venerable (Oct. 14) - *dd13518s*
45. Seven infants from Ephesus, martyrs (Aug. 4) - as22pant, dd333
46. Simeon Stylites, venerable (Sept. 1) - *dd13518s*
47. Taisia, blessed (May 10) - mp408g
48. Thecla, first-martyress (Sept. 24) - *mp408g*, *dd688*
49. Theodor Stratilates, great martyr (Febr. 8, Jun. 8) - as681

50. Theodor Tiro, great martyr (first Saturday of Lent; Febr. 17) - *am29sav, am13410s*
51. Theodora of Alexandria, venerable (Sept. 11 instead of Nov. 18) - *mp408g*
52. Tryphon, martyr (Febr. 1) - *dd688*

There are two early codices of a specific nature where vitas appear in only one copy. One of these codices, mp408g, is the famous Bdinski miscellany from 1360, composed only of vitas of women-saints and commissioned by Anna, the wife of king Ivan Sratsimir of Vidin. It is clear that these criteria of selection explain the inclusion of such works as the vita of St. Abraham and Mary, St. Theodora of Alexandria and St. Juliania, which occur only rarely in Old Bulgarian literature. The other miscellany, as22pant from the 15th century, is a Serbian monastic miscellany with vitas and sermons from the library of the St. Pantelejmon monastery in Athos. The inclusion of the Vita of St. Athanasius of Mt. Athos, the founder of the oldest monastery there "The Great Lavra", reflects its Athonite origin. The vitas of the Serbian prince Lazar and that of the hermit Peter of Korica are associated with the nationality of the bookman who was responsible for the selection. Only some of the vitas in these two codices have preserved their dates from the church calendar. This is due to the different character of the books from which the hagiographic texts were selected, as well as to the production of a composition meant for reading, where the calendar order would not have been significant. Some of these hagiographic texts were extracted from calendar miscellanies, and others from books meant for non-liturgical needs. Unlike mp408g and as22pant, the third miscellany, dd688 (from the end of the 18th century.), which includes a great number of vitas in unique copies as well as hagiographic works in their Damascene versions, always keeps the date of the church commemoration. It is well known that the Damascene miscellanies as a type do not continue the tradition of the literature from the preceding centuries, and represent instead a translation of the "Treasure" by Damascenos Stoudites, published in the middle of the 16th century. The original translation, however, undergoes a complex development on Bulgarian soil during the 17th and 18th century, when, alongside other changes, a large number of hagiographic works are incorporated in its composition. The changes show a tendency to arrange the composition according to the church calendar, so that Damascene miscellanies gradually become collections of the menaion type[9]. This seems the probable explanation for the selection of non-Damascene vitas from much older liturgical compositions.

The review of vitas that can be found in only two miscellanies suggests the following conclusion. The vitas of St. Barbara, St. Catharine and St. Thecla, though different, can be found only in the Bdinski miscellany (mp408g) and miscellany dd688. The date of the church calendar is retained in the copies. We find the vitas of St. Agatha and St. Charalampus only in two Damascene miscellanies,

dd688 and dd333 (from the end of the 19th – beginning of the 20th century). Both vitas are also drawn from older composition that was based on a calendar arrangement. Additionally, as noted above, homilies for feasts reappear after several centuries precisely in these miscellanies, as well as in the Damascene miscellany from Kotel dd13518s (from 1763) (see *Table 4*).

Ten vitas occur in more than two or three miscellanies. The most numerous are the copies of the vitas of great martyress St. Petka (11), of St. Alexius of Rome, Man of God (9), of St. Nicholas, archbishop of Myra (8), of St. George (7), of St. John the Merciful (7), of St. Demetrius (6), of St. apostle Peter (6), of St. Andreas Salos (5), of SS Cyricus and Julitta (5), and of St. Mary of Egypt (4).

It is noteworthy that only the texts about St. George, St. Demetrius and St. Nicholas, which relate to the real works of Damascenos Stoudites, are included in Damascene miscellanies, where they appear, as expected, in their Damascene versions. Their source in this case is the "Treasure". In all other cases the manuscripts retain earlier texts. The four manuscripts with vitas of St. George, as681, am52nik, am241hlu (from the 15th century) and aa53nbb (from the 16th cent), however, do not contain the vita (BHG 676) that was adopted officially by the church and included regularly in cheti-menaia and panegyrics along with other works of the saint; instead, here we find the oldest, so-called "apocryphal" vita of the saint (BHG 670), a pre-Methaphrast work that is rarely found in Old Bulgarian literature. Furthermore, the later vita of St. George by Pasicrates (BHG 671) is included even in Greek pre-Methaphrast menaia, which were a source for the oldest Slavic cheti-menaia. This fact proves that the vita of St. George entered late miscellanies not from the church books of constant composition used at that time, but from an older source, a book with a non-liturgical purpose. The Vita of Mary of Egypt in the copy of the Damascene miscellany from Kotel dd13518s is also not connected with the text of Damascene Stoudites. Instead it is New-Bulgarian version of the old vita, which we can also find in the Bdinski miscellany mp408g. These observations lead to the conclusion that most often the vitas in late miscellanies with diverse content are not drawn from contemporary liturgical miscellanies and other books of constant composition; instead, they are part of an older tradition of books meant for reading.

The most common vita in the miscellanies, that of St. Petka, the great martyress, also belongs to the texts translated in an early epoch from Greek. These texts, however, remain at the border of official and non-official literature and are copied only in non-liturgical books. The wide distribution of this Vita, which has two Bulgarian versions[10], in late miscellanies of non-liturgical application is due to the same reason as the popularity of the oldest "apocryphal" Vita of St. George, the Vita of St. Barbara, etc. These are very early texts, which include folkloric elements in their Christian interpretation of events. The interesting subject and the

numerous miracles that are not typical of conventional hagiography (such as the resurrection of deceased people, various transformations, the appearance of Jesus Christ himself, who cures the saint, the victory over a dragon, etc.) draw these vitas close to fairy tales and make them particularly popular among those readers whose folk consciousness coexists with their Christian one.

The Vita of St. Andreas Salos occupies a particular place among the remaining six hagiographical works that are most wide-spread in the miscellanies. It is found mainly in a particular type of book from group II, the so-called "ruler's miscellanies" (ng38gmm, ng434hil, ng649bab, am76nbw), where there are no other hagiographical texts. This suggests that, in fact, it did not serve as a hagiographical work in their composition. All of the miscellanies listed above consist mostly of historical writings, sermons, exegetic works and eratoapocriseis. On account of this they should be characterized as compositions meant (also) for secular people: About the Holy Trinity and Christianity, Revelation of St. Methodius of Patara, Vita of Andreas Salos in an excerpt, and the Chronicle of Constantine Manasses. The later codex am76nbw (from the 16th-17th century), which was intended for a priest[11] and included other texts, is an exception. In am76nbw, however, we find a genealogy of the Serbian rulers, explanations of parables and of the prayer "Pater noster", and other writings belonging to the same thematic circles, which are characteristic of earlier miscellanies with the Vita of Andreas Salos. It turns out in all cases that only excerpts from its text are included: in the first three manuscripts this is the part containing the questions of the follower Epiphanius to St. Andreas about the structure of the visible world and the Last Judgement. This part comes immediately after the Revelation of Methodius of Patara, and this leaves no doubt that the extract of the Vita of St. Andreas Salos was viewed as an eschatological work in these cases. An excerpt containing the questions of Epiphanius and the answers of St. Andreas about the needs of the world, which can be related to the same translation[12], is also included in am76nbw. This extract is not directly connected with the texts from the first three miscellanies. It is evident, however, that it was viewed similarly by the bookmen and it is not by accident that it was included in a composition similar to theirs. The eratoapocriseis-form of the text of the excerpt is probably also of importance. This form draws it close not only to the Questions and Answers of Athanasius of Alexandria in ng38gmm and ng649bab, but also to the Razumnik-Ukaz, the latter occuring in its closest surrounding in ng649bab and in am76nbw. There are also three extracts of the Vita in the Damascene miscellany as685, but they are in a later translation[13].

The Vita of St. John the Merciful appears in excerpts, as well. John Alexander's miscellany (miscellany of Lavrentij) ng376pbs (from 1348), where there is the only complete text of the Vita, is an exception. The nature of this large work, structured as a series of moralizing episodes, has led to the popularization of iso-

lated selected extracts from it, the most common extract of which is the story about the brothers Sidor and Glitian. This text, distributed in two versions, does not include the term "vita" in its title. It always appears without any calendar date and is obviously considered a brief cautionary tale.

Observation of the 62 miscellanies of non-liturgical application included here provides no easy answer concerning the reasons for placing one or another vita in these miscellanies. Most probably, some vitas found their way there from liturgical miscellanies, as is obvious in vitas which have retained the calendar date in all copies, such as the Vita of SS Cyricus and Julitta or of St. Mary of Egypt. The greater part of the vitas, however, seem to follow the early tradition of miscellanies meant for reading, where the calendar order is no longer important. This conclusion is also supported by the observation that some of the vitas with the greatest number of copies in the miscellanies do not appear in their contemporary liturgical text. In some cases these are even pre-Methaphrast works, probably translated during the composition of the earliest Slavic cheti-menea[14]. Perhaps in other cases the translations were made from existing Greek collections with a non-liturgical character. In any case, the hagiographic texts turned into texts of non-liturgical function in a chronologically earlier period, which is not evidenced here. The composition of Belgrad N 104 miscellany from the 14th century, which was burnt in World War II and where there was a large number of vitas[15], could be regarded as an earlier stage in the development of the genre on the way "downwards". Most of these vitas were placed under their church calendar dates, but without following any calendar order in their succession. They were copied in groups where they were mixed with sermons, homilies for feasts and apocrypha, thus forming a gross, crudely-arranged mosaic of fragments. Gradually, as they become more remote from the compositions intended for liturgical use, homilies connected with certain dates drop out of them.

The information in electronic form about a relatively large corpus of late non-liturgical miscellanies afforded an opportunity to collect statistical data about the composition and content of these miscellanies as a whole. The development of interest in hagiographic texts of non-liturgical usage across of six centuries was traced on the basis of indexes. The distribution of the content of the miscellanies in thematic circles allowed the development of their composition to be studied diachronically, and also facilitated the study of the appearance of different works in the miscellanies and their coexistence with or gradual replacement by others. Notwithstanding the reservation that the results obtained relate only to the miscellanies actually studied, some regularities in the development of non-liturgical miscellanies, including particular trends associated with concrete historical conditions, can be defined. The most indisputable of these are connected with the shifts in the character and function of non-liturgical miscellanies after the end of the 15th century (for example, the disappearance of large historical and fiction

writings and homilies from their repertory and the appearance of vitas and liturgical texts in them). They are also associated with the gradual formation of two main functional groups of texts in these miscellanies – for reading and for practical usage. There is no doubt that only the inclusion of more manuscript material could confirm or refute the tentative conclusions drawn here. Nevertheless, this methodology seems very promising, because it will allow the development of the separate thematic circles of works to be traced back diachronically. Along with the results of other studies (textological, historical, archaeographical, codicological, etc.) it will also try to answer questions about the function of late non-liturgical miscellanies, the social status of their owners and readership, the place of origin and their ways of distribution.

NOTES

1. [Lihachev 1979], p. 59—62; [Picchio 1981], p. 1–4; [Ivanova 1981], p. 11–21; [Miltenova 1980], p. 22—36.

2. [Miltenova 1980], p. 22—36; [Miltenova 1986], p. 517—526.

3. [Ivanova 1986], , p.11.

4. [Miltenova 1980], p. 29.

5. In the work with the computer system for describing old Slavic manuscripts, the word "vita" is used as a universal genre definition of the separate types of vitas – "vita", "martyrium", "passion".

6. Here, we will pay attention to miracles and stories about the translation of relics only as far as they can be found in miscellanies and are of interest as hagiographic texts for the compilers. The origin and the way in which miracles penetrated into late miscellanies with variable contents will be the subject of a separate study.

7. For more details on the miscellanies with signatures presented here see indexes.

8. [Bogdanovich, Miltenova 1987], 7—30.

9. [Mircheva 1995], p. 9—10.

10. [Petrova 1996] p. 83—109.

11. See above for the miscellanies that comprise texts in the sixth column – canonic rules, prayers, liturgical texts, paschal tables, etc., whose presence can be considered necessary only for the needs of a priest.

12. [Miltenova 1997], p. 105—119.

13. [Miltenova 1997], p.109

14. [Sreznevski 1904], p. 173—202.

15 [Stoyanovich 1903], p, 294—305.

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A Study Of Groups Of Manuscripts Chosen By Socio-Cultural Criteria (Manuscripts Belonging To Rulers Libraries From The Fourteenth And Fifteenth Centuries)

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Key words: royal (rulers', aristocratic) Slavonic mss and their contents; improvement of the encoding possibilities of the TSM element NOTE

Summary: This article treats the basic problems encountered by using TSM for describing such groups of mss. It proposes a model for development of one of the elements of description, namely NOTE. The contents of 11 royal and aristocratic mss from 14th and 15th C. has been listed and classified. The codicological and contents data from these mss have been compared to those from 20 other 15th and 16th C. miscellanies.

One of the preliminary ideas concerning experiments with the TSM project was testing its suitability for a comparative analysis of groups of manuscripts and texts according to socio-cultural criteria[1].

Most of the manuscripts that I introduced for processing with TSM — seven in number — were commissioned and owned by people belonging to the South-Slavic elite from the second quarter of the 14th C. to the first quarter of the 15th C. These are: ng2ban, ng2vat, ng38gmm, ng376pbs, ng17pant, ng97bab, ng320bab[2]. In what follows the epithets "rulers'", "royal" or "aristocratic" are meant to denote only the *social status of manuscript commissioners and/or users* and not the type of their contents or codicological peculiarities.

It is clear that the first four of them belonged to the Bulgarian tsar John Alexander (1331-1371)[3], and for the time being they constitute almost everything known about his library, which consisted of six manuscripts. These include the Interpretative Psalter (Sofia, Bulgarian Academy of Science (BAS) N 2), known also as John Alexander's Sofia Psalter (*pesnivec*) of 1337 (ng2ban); the Vatican copy of the Chronicle of Manasses, of about 1343-1345 (?) (ng2vat); the so-called Miscellany of Priest Philip of 1345 (ng38gmm); and the so-called Lavrentij Mis-

cellany of 1348 (ng376pbs). In addition, two other manuscripts, the famous London Tetraevangelium of 1356 and the Interpretations of the Acts and Epistles, of after 1356, preserved in a copy of 1516[4] (along with the preface-dedication) have been identified as having belonged to John Alexander. These two manuscripts will also be taken into account in drawing some consclusions, although data from them have not been processed so far.

Two manuscripts of the rulers group were owned by the Serbian despot Stephan Lazarevich (1389-1427) and by his brother, Prince Vuk. These are, respectively, the Commentary on the Gospel of Matthew by Theophylaktos, archbishop of Ohrid, of the first quarter of the 15th C. (ng97bab) and the Chronicle of George Hamartolus of 1387 (ng17pant). The last manuscript in the group is a copy of an older South-Slavic manuscript, most probably of the second quarter/half of the 14th C., prepared for the Moldavian voivode John Petru in the 16th C.

As far as the indexes and the conclusions are concerned, one additional rulers manuscript from the general corpus, the famous Bdinski Sbornik (mp408g), which belonged to Anna, the daughter-in-law of Tsar John Alexander and wife of Tsar Sratsimir of Vidin, is taken into account (with the necessary reservations ensuing from the peculiarities of this female composition).

The relationship of all these manuscripts to their owners is established on the basis of a record (including those meant as prefaces or epilogues), or donor's miniature (only for ng2vat), identifying the person in question as a possessor/commissioner of the manuscripts.

My interest in rulers and aristocratic manuscripts is based on the conviction that the study of groups of manuscripts united by their ownership by a certain social group has been neglected undeservedly. This study could be a valuable source of direct and indirect data about the development and function of the mediaeval book among the South Slavs – an area that has not been researched thoroughly. First of all, most studies have focused attention on monastic libraries and the work of monastic scriptoria. Generally speaking, particularly for the period before the end of the 15th C. and for an urban or secular milleau, manuscripts (or groups of manuscripts) whose origin and use have been precisely localized are comparatively few in the South-Slavic tradition. Of course, there are many references in scholarly literature to numerous rulers manuscripts, such as those owned by the famous "book-lovers" Tsar Simeon and Despot Stephan Lazarevich. These manuscripts, however, have not been studied sufficiently as "libraries" with particular owners; furthermore, they have been examined only as *groups of manuscripts – not of texts*. As a group they have not been the subject of any special study. I think that such a study is extremely promising, especially within the framework of an electronic description of a corpus of manuscripts and texts, such as the one that can be achieved with the help of TSM. I hope that this will become clear in what follows.

Study of groups of manuscripts chosen by socio-cultural criteria

The choice of precisely these rulers manuscripts was not accidental. Their primary characteristic is chronological: these are manuscripts of the 14th and 15th C. (or in two cases – copies of such manuscripts). This is the period of the greatest number of surviving rulers manuscripts. Their research is an appropriate starting-point for the study not only of the earlier and considerably less well-documented rulers tradition, but also for the study of the fate of particular types of compositions after the loss of political independence for the South Slavs at the end of the 14th and the middle of the 15th C., when the social class in question existed no more, or at least not as before.

Some aspects of the analysis of manuscripts were determined, on the one hand, by existing information about these manuscripts and, on the other, by the potentialities of computer processing.

First of all, we could analyze the data about the "production" and fate of rulers manuscripts from the evidence for social origin in scribal notes and colophones, as well as from the types of texts with such a function. We could also look for and study those parameters of description that characterize rulers manuscripts *as codices*. The analysis of contents could outline the repertory of rulers and aristocratic libraries *as types of texts* that after the loss of state independence were transferred to Romanian lands. This picture could easily be supplemented later with the introduction of data about more manuscripts with the same social addressees.

The general analysis of different parameters in the description of the rulers group could outline those that are particularly characteristic of this group. Future comparative studies may show if it is possible to use a *combination of parameters* – both codicological and of contents – that could serve as an "identifier" of manuscripts with the same social addressee when there are no reliable direct data as to the social class of their owners from scribal notes or sponsor's miniatures. In such cases the advantages of computer processing seem to be evident.

The study of rulers and aristocratic miscellanies when compared to non-liturgical miscellanies of relatively stable contents dated from the 14th to the 16th centuries seems especially promising. Besides, this could provide convincing arguments for the discussion about "high"—"low" ("popular") literature.

From a philological point of view, TSM presents in an exhaustive way the most important parameters for a contemporary scientific description of medieval Orthodox Slavic manuscripts of various contents[5]. What is more, the SGML base of TSM allows these parameters to be supplemented and revised as needed. The well-known general advantages of word-processed texts, as well as the possibility to use information compiled by many people as a single corpus, are also of considerable importance.

I have chosen particular TMS parameters that could easily be *processed into* ***indices*** covering both groups of manuscripts and single texts or groups of such texts.

It seems evident that with such groups of manuscripts great attention should be paid to *the study of their notes (subscriptions)* – they provide the richest and most direct source of social and cultural data that are indispensable for a study like mine.

With **TSM** all data from (or related to) the notes of a particular manuscript are introduced into the element **note.** This has been done in the following way:

1) Information about the note itself – data about the **type of note** (TYPE) - e.g. "later inscription", "colophon", "margin", etc.; about its **language** (LANG) - e.g. "OS", and about its **place** in the manuscript (PLACE) – e.g. "binding", "157v", etc.

2) The entire text of the note itself. For the time being only the marking of all **proper names** (NAME) in the note has been completed – e.g., of "scribe", "writer", "archbishop", "despot", "monastery", "skit (metochion)", "place', "commissioner", etc.

With the searching program presently at our disposal, written by Milena Dobreva, one can prepare the following indexes, based on the element **note**:

1) An index of *data* covering all notes from randomly formed groups of manuscripts (according to type, language, place in the manuscript), combined with randomly chosen parameters (no more than two) of the general description – e.g., the type of contents and date of the manuscript.

2) An index covering the *texts* of all notes or of particular types of notes in randomly formed groups of manuscripts, combined with randomly chosen (although limited in number) parameters of the general description.

3) Various combinations of indexes 1) and 2).

With the coding and searching possibilities available one could easily go through a certain group of manuscripts in order to check if there are notes in them. If so, one could quickly get the basic data for these notes, combined with parameters of the general description. The limitations inherent in the searching program could be avoided by previous groupings by date and/or contents. If we want, however, to check the exact information contained in the notes themselves, we have to extract these texts and read them in the traditional way. It is evident that if we need automatic searching for information from notes and its fast juxtaposition to other previously-chosen parameters of the manuscript or its notes, we have first to provide for the proper structuring and marking of this information. In what follows I will propose a possible systematization, based on a detailed analysis of the notes from manuscripts of the rulers' group.

With the exception of **ng2vat,** there are notes (most often – more than one) in all manuscripts of this group. This fact is very unusual for South Slavic manuscripts of the period under consideration – most manuscripts have been handed down in a damaged state, there are textual losses at beginnings and ends, so that many notes and especially the scribal ones (the subscriptions) have been irretrievably lost. In our case it is precesely such notes that helped constitute the rulers' group of manuscripts, once again with the exception of **ng2vat,** which was included on the basis of its donor's miniature. The analysis of the index, based on the element **note,** covering the rulers' group of manuscripts, yields several *types of notes*[6], according to contents.

Seven manuscripts (**ng2ban, ng38gmm, ng376pbs, ng17pant, mp408g, London Tetraevangelium, Apostle with Commentary**) have notes of the type "main note of the writer (scribe)" that contain data about the production of the manuscript. Such notes are characteristic not only of royal and aristocratic manuscripts – they follow specific models. It seems that commissioned and especially *de luxe* manuscripts always contain such notes, but they have been preserved relatively seldom. **The main note of the scribe** contains information about:

1) *the time of its production* – e.g. "in the days" of the respective ruler or head of church; the year from the creation of the world,

2) *the highly-placed commissioner*,

3) *the purpose of the manuscript* (with fixed formulae),

4) *the name of the copyist* with an indication of his social status. The absence of information about the copyist in a preserved main note of the scribe may often mean either that the original note has been copied incompletely or that the note itself has been handed down in a damaged state although this may not appear so at first sight. The first case is evidenced in one of John Alexander's manuscripts – the Apostol with Commentary, known from a copy of 1516. For the second one we have the testimony of the Bdinski Sbornik of Tsaritsa Anna, **mp408g**, which also proved to be a later copy[7],

5) *the place of copying of the manuscript* – often not specified.

In most manuscripts of Tsar John Alexander the main notes of the scribe are relatively long and they contain elements of praise of the tsar's love of books. In 1/3 of them (two out of six) there is a well-defined "praise of the tsar" – these are the London Tetraevangelium and the Sofia Pesnivets (ng2ban). The fact that such notes turn into a *laudatio* for their commissioners can be considered characteristic of this type of note in rulers manuscripts. Length alone is not enough for such attribution[8].

In their general layout (type of script, justification, number of columns and lines per page) these notes do not differ significantly from the main text of the manuscript in John Alexander's Tetraevangelium and Apostol with Commentary

as well as in the Bdinski Sbornik of Tsaritsa Anna. They are placed immediately before (meant as an introduction in the Apostol with Commentary) or after the main text and in most cases they stand out at the beginning of the text or elsewhere by the larger size and red color of the initial letter, or, sometimes, by placement of this initial letter in the margin. A comparison of this type of notes to comparable ones in other manuscripts shows that this design is typical of the 14th C. and remains predominant till the first quarter of the 15th C., when records with the same type of composition begin to be compiled in another way (mainly with smaller characters or different types of script)[9]. Of the rulers manuscripts only the note by the copyist in Lavrentij's miscellany (ng376pbs) is marked by smaller script[10]. Such notes can also be marked by leaving blank lines after the main text or by beginning the note on a new folio (Bdinski Sbornik – mp408g). In the Tetraevangelium there are two pages between the record and the main text; the first page (recto) is blank and the second one (verso) is taken up mainly by a magic square in which the name of the commissioner of the manuscript is inscribed[11]. In the Apostol with Commentary (where the note serves as an "introduction" to the manuscript) and in the Sofiiski Pesnivets of John Alexander (ng2ban), the scribal note is marked with a headpiece. The design of the second note (which is at the same time a praise of the tsar's love of books) is the only one that differs from the usual design of such notes in South-Slavic manuscripts of this period: the note is written in ink of two colors (red and black?) which alternate on every other line, and it is ornamented ("framed") in the margins with special marks at the beginning and end of each line. We still do not have data concerning the design of notes of this type in the other two manuscripts (ng38gmm and ng17pant).

A comparison of scribal notes in rulers manuscripts with some parameters of palaeographic description (e.g. number of hands, script, orthography, ornamentation) shows that they were made by one or two very competent bookmen (compare, for example, the manuscripts copied by five, six, and more hands), mainly clergymen (Hieromonk (*Sveshtenoinok*) Lavrentij, Priest Philip, Monk (*Inok*) Nikodim Mrucheta, Monk (*Monah*) Simeon) or, less often, by secular people (Priyak). Unfortunately, very little can be said about the place where these manuscripts were made; we find such data in only two of them: the Bdinski Sbornik (mp408g), copied in the capital Bdin, and the Hamatrolos of Prince Vuk (ng17pant), written in the "Holy Archangels" monastery, near the town of Prizren[12].

In my opinion, the absence of a record of the type "main note of the scribe" in a rulers manuscript can be explained in two ways. The first involves mechanical damage to the manuscript itself (missing folios at the beginning and/or end), which can be determined relatively easily during actual work with the manuscript. In the rulers group mentioned above, this is the case with ng320bab and, most probably, only with it. Second, there is the possibility that the manuscript was not commissioned by a given person, but was rather bought or inherited by him (or

donated to him?). In this case, the identification of the manuscript as "rulers/ aristocratic" can be done on the basis of another type of record (later marginal notes) – the so-called "notes of possession".

Such notes are not unique to manuscripts with owners of "high" rank (a tsar or a patriarch); we also find them in many manuscripts owned by parish churches or monasteries. They can be written in a variety of places: on the inside of the binding, on the first or last folio, on the inner folios, or in marginal notes or in a subscription, and they can be repeated. Usually they consist either of the phrase "this book belongs to" + the name of the church or monastery, or only of the name of the church or monastery[13]. Sometimes this kind of marginal note is followed by a curse that will fall on the person who dares to steal or damage the book.

In the manuscripts mentioned here "notes of possession" are found on the inner side of the front cover (ng320bab), in one of the margins of the inner folios (ng2vat, ng2ban), or on the last folios after the end of the main text (ng97bab). They are designed analogically to the ones cited above; they consist of the phrase "this book belongs to" followed by the title and name of the owner (ng97bab) or only of the name and title of the owner (ng2ban, ng2vat, ng320bab). It is interesting to note that the note in ng97bab is in blue ink[14]. This kind of writing of the name + title in the margin (the binding, the last folio) of one manuscript is indirectly confirmed by the design of one of the marginal notes in ng2ban – <LANG "OS">ІѠАННЪ АΛЕКСАНᴩР ЦРЬ БΛГАРᵂМ.+ СЇрѣчь, сне сътворено бы̑ въ пѡщь и оучтвръжєнїе и҃ѡ҃нѵ алеѯа҃ндрѵ цр҃ю бΛгарѡ҃ паче же и гъркомь. и вжди вьсегда а҃мн҃ь÷</LANG>

In these cases (with the exception of ng2ban) the "notes of possession" were inserted later by a different hand and we cannot exclude the intriguing possibility that this could have been the hand of the owner. However, when the design of the note is similar to that in ng97bab ("This book belongs to Despot Stephan"), there is probably another person involved. It is possible that such a note was added much later than the actual copying of the manuscript, or even after the death of the owner mentioned in the note itself; it is also possible that the manuscripts could have been inscribed in this way before being lent for reading or as a model to be copied (this practice has been described for books that belonged to monasteries, such as Hilandar). For the time being, we have at our disposal data from two more manuscripts of Despot Stephan Lazarevich, which confirm this impression, especially in the second case, where the note was obviously made after the death of the owner. These are two manuscripts from the collection of the Dechani Monastery[15]: Dech.27, Praxapostol, 1360/1370 (it was obviously not prepared specifically for this despot, who had not been born yet), 254 folios. There is a marginal note on f. 243 in blue ink that says <LANG "OS">"..ѯ...го ѵ҃на деспота̑" </LANG> Dech.85, Zlatoust for the Pentecost cycle, 1395/1400, 323 folios, in f.

3, on a place which seems to have been left for a headpiece, but which was not filled, there is a marginal note in blue ink, saying: <LANG "OS">сѣи комать Ѯлоуста. блгоꙋтвааго гна деспота стефана вѣунаа мѫ паметь:·</LANG>

As already mentioned, "notes of possession" seem to be connected with another type of relationship between a manuscript and its high-rank owner: we find notes in manuscripts that were not prepared originally for their actual possessors, but that were acquired by purchase or inheritance. A supposition of this kind is confirmed by the presence of a similar type of marginal note in combination with a note by the scribe of the manuscript, where the two notes indicate *different* owners.

We find a "note of possession", which says <LANG "OS"> "пандазн лѫфеть" </LANG>, in ng2ban, a manuscript undoubtedly commissioned and possessed by Tsar John Alexander. Obviously, this note refers to a later owner who, most probably, took possession of the manuscript after the death of the tsar. The marginal note from ng2vat (<LANG "OS"> Ѓнѫ мн жѫпанѫ нникоѵѣ </LANG>, written in Cyrillic script of a Bosnian type), could also be interpreted in the aforementioned way. It seems logical that the later owners of rulers books could also have been of aristocratic origin and high social status, so as to be able to inherit or buy such manuscripts. Thus they insisted on proclaiming their rights on them. The way a book was obtained is stated in only one of the manuscripts, the London Tetraevangelium, where there is a marginal note on f. 5, written in red ink, that says: "a son of Stephan voivode, John Alexander, voivode and lord of the whole Moldovian land" (in fact, this is Alexander the Good (1400–1432) "has bought back this tetraevangelium, which had been given as a pledge"[16].

A red-ink signature executed in *vjaz'* (*monocondyle*) in Greek below the donor's miniature on f.1v in ng2vat, saying "to John the Despot'[17], deserves special attention in the context of "notes of possession". This signature has been deciphered by Ivan Duichev, who does not doubt that it belongs to John Alexander himself. If we accept Duichev's arguments[18], we would be able to state that the signature of the tsar has the function of *ex libris*, a practice preserved even today. However, there is a possibility that the word "despot" in this case may be a title or it may simply refer to another ruler called John. If that is so, we would have to conclude that this signature most probably belongs to a later owner of the manuscript (if we are not referring to the"old" signature of John Alexander, used at the time when he was a despot in Lovech, and preserved for later use as *ex libris*).

Another type of notes in rulers miscellanies gives evidence that the *translation (and not only the copying)* of a given text of a miscellany was commissioned by the ruler. Such a statement in **ng38gmm** refers to the text of the Chronicle of Constantine Manasses, and the note has been incorporated into the headpiece

before this text by the same hand. A statement of this kind – that a certain book has been translated from Greek into Slavic by order of the tsar – can be found in two other manuscripts made for Tsar John Alexander: these are the London Tetraevangelium of 1356 in the main note of the scribe, Monk Simon, and the Apostol with Commentary from the 40s–60s of the 14th C.[19] in the preface of the translator. Information about new translations, including Byzantine texts that had not been translated before, made by order of the tsar, is rather important for the study of the formation of the literary repertory in the Middle Ages. This kind of information deserves to be classified and studied within the framework of a precise textological analysis of the manuscript tradition. Nevertheless, a preliminary comparison of the texts, cited above, about which such an evidence exists, may also be worthwhile.

It seems quite logical, for example, for the translation of the Chronicle of Manasses, a text of "secular", historical and "royal" content, to have originated through the personal commissioning of the tsar. Such a supposition may be confirmed by the analysis of the four extant South-Slavic manuscripts affiliated with one and the same text, which originated about the middle of the 14th C., that is, at the time of Tsar John Alexander[20]. It is well known that this work was compiled in Greek by order of the Byzantine princess Irina, wife of Sebastocrator Andronik and daughter-in-law of Emperor Manuel I Komnenos[21]. In translation its introductory address has been modified in such a way as to be "re-addressed" to Tsar John Alexander, whose "royal soul, appreciating the Word, always eager for knowledge and enjoying books" had "wished for this description, which states clearly the writings of the ancient" tsars. It appears that the tsar owned two manuscripts containing the text of this Chronicle – why only one of them was illuminated has not been satisfactorily explained[22].

The textual tradition of the Apostol with Commentary has not been studied sufficiently. At present we are not able to say whether this type of text had been translated in its entirety for the first time around the middle of the 14th C., and especially whether it had been made for Tsar John Alexander. However, this is quite possible if we consider the rise of interest in exegetical literature during the 14th C. and some evidence about translations of other exegetical texts, commissioned by the tsar. It is possible also to think either of an entirely new (not first) translation, or of a reworking of an older translation, newly compared with the Greek text. The Tetraevanglium, however, had been translated at a much earlier date and not only once – these were translations that certainly enjoyed popularity. That is why it is not very clear how to interpret the information from the London manuscript that its text had been translated from the Greek especially for the tsar, as well as why the tsar should need such a (new?) translation. This note may betray a connection between the production of this manuscript and the entire process of "correction" of translations in the 14th C., or it may be simply a courteous verbal

formula, devoid of any concrete sense. Only a textological study, which cannot be undertaken here, can answer these questions.

Marginal notes that provide data on later locations of rulers and aristocratic manuscripts are of particular interest. After the Ottoman conquest two out of three manuscripts in which we find such notes happened to be kept for some time, it seems, in one and the same monastery on Mount Athos – "St. Paul"(compare: ng376pbs <LANG "OS">сїа книга с҃т҃го павла цр҃кїе wбнтєлн їwаннь мл̂отнв. </LANG> ng17pant <LANG "OS"> + Да с(є) зиаєть вь лѣто ,зрк҃з (1616) вправнх(ь) азь многогрѣшнїн іwснфь іє́рмо(на)х(ь) wв8 книгв лѣтописца Гєwргїа с(вє)том8 монастнр8 Па́вл8. wть Б҃ытол(а).</LANG>). The London Tetraevangelium had been kept in the same monastery on Mount Athos as well. This is hardly an accidental fact, if we bear in mind that this monastery had been sponsored by members of some famous Serbian noble families in the last quarter of the 14th C. and that during the following decades it was a popular place of asylum for high-standing monks from South-Slavic lands as well as an important cultural center[23]. The evidence that the second manuscript was restored[24] during the first quarter of the 17th C. deserves attention, too, although it is not clear where this happened (probably also on mount Athos). The third manuscript having such a note (**ng97bab**) was "offered" (donated) to another monastery on Mount Athos – Xenophontos.

How **ng2vat** reached the Vatican from Turnovo deserves a special comment, since the manuscript does not contain direct evidence for its route. Two notes that we classified as "notes of possession", one in Greek and the other in Cyrillic of a Bosnian type (see above), along with the reliable information that this manuscript came to the Vatican library before 1475, most probably as part of the collection of cardinal Issidor of Kiev[25], offer interesting material for speculation.

We also find another specific type of text, which we can define as a brief pedigree (or *pomenik*), in the form of notes to manuscripts of the "rulers" group, for example: <LANG "OS"> рѣдвй .а҃і҃. мнрчѣ .в҃і҃. гндна .і҃. кьзань .і҃. слав .г҃ї҃. бєчѣ .ї.</LANG> from ng320bab, written on the inner side of the front cover. This type of note offers indirect evidence that some rulers and aristocratic manuscripts were kept in noble families, where they could have been used for recording such original "genealogies". The note from ng320bab, mentioned above, also confirms the observation that after the 15th C. rulers manuscripts or copies of them very often got into the hands of Wallachian-Moldovian rulers; compare the note in the London Tetraevangelium, according to which this manuscript was bought back by the Moldovian voivode Alexander the Good.

Two other notes from **ng2ban** are also of interest:

<NOTE LANG="OS" TYPE="UPPER MARGIN" PLACE="F.107V"> + ѿ҃ъ дд простї сїмона. </NOTE>

<NOTE LANG="OS" TYPE="INSCRIPTION" PLACE="F.310"> Великъıй ѡ цр҃ю, їѡане алеѯа҃ндре, не ѕабѫдн писавшаго книгѫ сна. въ т...ѫ помощь и похвалѫ и ѕастѫпленїе твоемѹ ц҃ртвїю въ ... </NOTE>

The first one is written by the copyist himself and mentions a certain Simon. It was suggested that this might be the monk Simon, the copyist of the London Tetraevangelium, who might have also copied ng2ban[26]. The author of the description of this manuscript, Christo Kodov, refutes this assumption by pointing out reasonably that the Simon in question is mentioned (most probably) as a deceased person, and the Tetraevangelium had been written nineteen years after the Sofiiski Pesnivets[27]. We should not, however, ignore the possibility that someone else, who had known Simon, such as a colleague of his or an user/owner of the manuscript, could have respectfully recorded the fact of his death in the margin. If we have a mention of monk Simon, the scribe of the Tetraevangelium of 1356, the note could mean: 1) that these two copyists of royal manuscripts had known each other, having worked together or studied in the same place or having come from the scriptorium from which the tsar preferred to commission books; 2) that the user of royal manuscripts (the tsar?) knew monk Simon personally and was interested in his further destiny. If we accept the statement of Kodov that the note was written by the writer of ng2ban, this could support the first possibility. In support of the second possibilty one could draw the indirect evidence of the second note, where the copyist requests his high-ranking commissioner "not to forget him".

The analysis offered above was intended to show that, although of limited length, the notes from royal and aristocratic manuscripts may often yield interesting and important information related to various concerns. It may offer unique testimony that is precious as a *source for the study of book-producion and use.* I will try below to present the types of data that can be extracted from such notes and introduced into the element **note,** affording possibilities for development of the *TSM* itself in the corresponding section.

The main point of my proposal envisions a preliminary choice and classification of data, related both to the *notes themselves* and to the *history of the manuscript, as seen from these notes,* in **two distinct sections**. A third section is provided for the text itself of these notes.

The first section which is repeateble houses data for *each note as a unit,* while the second section offers processed data from *all notes*, related to the provenance and history of a particular manuscript.

One could systematize the significant information that can be extracted in an exhaustive way from the notes of our manuscripts as follows:

I. Data from each note, related to the note itself:

1. General data:

– position in the manuscript (here length is also given by number of lines or folios)

– distance from the main text (in lines)

– language

– ink

– date of the note

– copyist of the note (name and rank)

– place where the note was written

– non-standard palaeographic peculiarities (peculiarities that can be used for identification of the scribe that are neither specific for a certain place nor for a certain time, e.g. the writing of "ц" and "ч" in the same way in the Skopje menaion)

– presence of fixed formulae – yes/no (one might think of typologizing them)

– deviations from the *genre* of notes, i.e., notes that are longer than usual, similar to prefaces or epilogues that praise the commissioner of the manuscript (yes/no)

– was the text of a particular note edited before in scholarly literature – bibliography

– existing facsimiles of the note, if any – bibliography.

2. Type of the note:

A) **Notes by the copyist**	– about the manuscript itself	– main note of the scribe – remarks about his model (protograph, "извод") – remarks about some texts – remarks about the conditions of copying – instructions for cryptography – editorial comments of the copyist himself – reference to other books or texts – data about the cost of copying
	– on other topics	– comments on the contents

B) **Later notes**	– note of possession	– monocondyle – monogram – name+rank – "сия книга"+ name+rank – "сия книга"+ name+church/monastery – name+church/monastery
	– dedication note	(to a parish church or monastery)
	– note recording a restoration of a ms	
	– about copying	
	– about reader(s) of the manuscript	
	– on other topics	– historical note – mention of natural disasters – economic data – "Бог да прости" + name – year + "представи се"+ name
C) A note, copied with the mss from the other scribe in the other time		

3. Additional features of the note:

A) Graphic markers of notes	– initial letters – crosses – cross+initial letter – frame (of what kind) – decoration
B) Type of script	– semiuncial – minuscule – calligraphic minuscule – cryptography – of smaller characters
C) Unusual verbal organization (e.g. versified notes) – yes/no	

II. Data about the manuscript from all notes contained in it

1. Name of the ms	
2. Date of production	
3. Place of production	– church – monastery – private place – town – village – unknown toponym
4. Characterization of the model	– according to its language – according to the scriptorium or library, from which it was taken – quality of the text in the model – quality of the model ms itself
5. Duration of copying	
6. Purpose of copying	– to supplement the library of a church or monastery – to be presented as a gift to a church, monastery, or private person – for private use by a private person
7. Price at the time of commissioning	– paid or not yet paid
8. The whole ms or a section of it contain a new translation (yes/no)	– who made it (translator – name and rank/ or it was made by the copyist himself) – when – by order of (to be marked if it is the person who commissioned the ms)
9. The text derives from a "new model" ("новоизводен") (yes/no)	
10.The whole ms or a section of it had been compared to the underlying Greek text when first copied	– by whom (name and rank / by the copyist himself) – what particular section
11. The Slavic text derives from another Slavic language text	– by whom (copyist/ another person)
12. The manuscript contains a new sequence of texts, compiled expressly for it	– compiler (name and rank /the copyist himself) – did the commissioner take part in the process of compilation (yes/no)

13.The whole ms or a section of it had been "corrected"	– by whom (by the copyist himself/ by a later user) – what particular section
14. Characterization of the copyist – secular/ clerical (name and rank) – repeatable	– particular section, copied by him – other mss by the same hand, as known from the notes – other mss by the same hand, copied for one and the same commissioner, as known from the notes – the scribe is at the same time translator and/or compiler – the scribe compared his text to the underlying Greek text – the scribe translated from one into another Slavic language – the scribe "corrected" his text.
15. Miniaturist (name and rank)	
16. Commissioner (name and rank, place of origin	– way of commissioning : direct; through an intermediary (name and rank); way unknown
17. Owner(s) of the ms (name and rank, provenance), if owned by an individual	– way of acquisition: hereditary; gift; purchase (at what price); way unknown
18. Former locations of the manuscript – by what churches or monasteries it was owned (repeatable)	– name of the place – date – use – *kept* or *restored* by (name and rank, place); *by order of* (name and rank, place); *taken for copying from* (name and rank, place); *read by* (name and rank, what exactly he read from the ms)
19. Notes in the mss	– their number – their type (main note of the scribe, note of the scribe, later notes, copied notes)

It would be useful as well to introduce a **comment** into the parameter **scribe**, where data about other manuscripts copied by the same scribe and identified on palaeographic grounds could be inserted along with the corresponding bibliogra-

phy. Including information pertaining to published facsimiles of some notes (in l.) with bibliography could be supported in the same way. The same type of information could be included about the manuscript itself – in a separate window of the first part of the description of the whole manuscript (photographs of which folios have been published and where).

The opportunity to study the rulers and aristocratic manuscripts from the point of view of the codicological parameters included in the first part of the description (**mandesc**), in combination with information of the same type obtained from '**note**,' also seems promising for our research. The system allows indices to be developed according to each of these parameters for a group of manuscripts selected on the basis of one feature or a group of features.

The codicological parameters that we have chosen here are: writing material, contents, size, decoration, scribes, palaeographic peculiarities and orthography (see Index 2). These parameters, in our opinion, are sufficient for an initial orientation as to the presence or absence of distinctive codicological features in the rulers manuscripts. Data concerning watermarks, justification, number of columns and lines per page have been left for a later stage of this study. Among other things, these data are not always known and recorded by all participants in this project. The same is true of the description of bindings. Unfortunately, authentic bindings from the time of production of a manuscript or at least from the time of its restoration – perhaps a century or a century and a half later, have rarely been preserved. We have data about only one precious binding, mentioned in a scribal note – the one for the Tetraevangelium [28].

A basic corrective in the procedure of identifying groups of manuscripts to be compared by codicological features is presented by the contents of manuscripts. It is well-known that this is particularly decisive for the spectrum of variation in most codicological parameters. Other factors, such as dates of production, also influence these parameters.

We were tempted to compare data within the group of rulers manuscripts[29] at the first stage of our research without considering differences of contents, thus checking whether this would not turn out to be only a minor factor in defining some codicological parameters. This comparison showed that rulers manuscripts differ from one another to the smallest extent in parameters such as scribes, palaeography, orthography and, to a certain extent, in decoration (mainly presence/absence). They have been copied by one or two professional scribes, more often clergymen, clinging to the specific orthography of their time and place. In most cases their names appear in special notes, which contain also other data about the production of manuscripts. Most often they have been written in a fine, legible semi-uncial ("*poluustav*"). Majuscule ("*ustav*") can also be found in some

of them (the Tetraevangelium, ng2vat). During the second half of the 14th C. this type of script was used mainly for *de luxe* or liturgical manuscripts.

Almost all rulers manuscripts are illuminated and the decoration of only **ng320bab** could be defined as modest. Headpieces appear most often as elements of decoration and some of them display impressive size and complexity (ng17pant, for example). Elaborate initials are neither numerous nor even mandatory in rulers manuscripts, especially if there is already some other impressive element of decoration. The comparatively high quality of illuminations is a common feature here and the same applies to the quality of copying. The approach to decoration shows that most often the copyist and the illuminator are not one and the same person. One fifth of rulers manuscripts (two out of ten) contains miniatures of a type very rare in South-Slavic manuscripts, depicting the donor and illustrating the text. They constitute two fifths (two out of five) of John Alexander's manuscripts.

It is noteworthy that for almost one third of manuscripts (three out of ten) the writing material is parchment, although almost all of them were produced at a time when paper was most popular. Concerning their size (format), rulers manuscripts could be defined as "large size," between a "double folio" (about 40×30 cm) and a quarto (about 20×15 cm). A format greater than the standard one is preferred for particular types of contents (for example, all John Alexander's manuscripts, with the exception of the Sofia Pesnivets, have dimensions of about 30×20 cm[30]). If the codicological parameters identified here suggest some common peculiarity of these rulers and aristocratic manuscripts as a group, undoubtedly it is their being *de luxe* objects (at least in half of the cases) and their comparatively high price, both associated with comparatively large formats.

It is a well-known fact that books in the Middle Ages were as a rule a precious commodity, and large-format illuminated parchment manuscripts, produced by skilled professionals, were extremely expensive. Only very wealthy persons could affor them. We have to mention here that more modest manuscripts from the rulers group (from the library of tsar John Alexander, for example) do not differ significantly from manuscripts of the same period, such as those copied for major monasteries, for example, as far as their codicological features are concerned. It seems that tsar John Alexander may not have been that wealthy, or that he may have ordered his books from scriptoria that did not specialize in the production of luxury books. We should not forget, however, that not all types of books commissioned by the tsar had richly decorated (or illuminated) prototypes in the Byzantino-Slavic tradition. Judging by their large format, one could imagine that these manuscripts were placed on a stand, from which they were rarely removed, having served a merely ostentatious purpose. This does not necessarily mean that they were seldom read.

The different styles of decoration, in particular, in the group of rulers manuscripts suggest that they were produced in different scriptoria. This seems to apply to the five (or rather four) manuscripts that had one owner, Tsar John Alexander, although some scholars have postulated the existence of a "royal scriptorium"[31]. The question of where royal manuscripts were produced and whether there was a scriptorium connected directly to the court raises another important issue, about which we have at present very little information. This concerns the models used to produce these manuscripts, or, more precisely, whether specifiable Byzantine emperor or aristocratic codices may not have served as models for illuminated manuscripts in particular. Presently we have only one such manuscript in our rulers group, John Alexander's Tetraevangelium, which was "copied", according to researchers, from the Parisian Greek manuscript N74[32]. One could open a special rubric in TSM where data about the existence of a Byzantine prototype for the decoration or for the whole codex could be recorded.

An analysis of codicological data for miscellanies from the rulers group yielded the following results. By contents they may be divided into four groups: 1) "real' miscellanies of variable and diverse contents – two manuscripts (ng38gmm, ng376pbs); 2)historical writings – three manuscripts (ng2vat, ng17pant, ng320bab); 3) exegetical books – three manuscripts (ng2ban, John Alexander's Apostol with Commentary, ng97bab); 4) thematic miscellanies – one (hagiographical) manuscript (mp408). Their length varies from 140 to 376 ff. and six of the nine manuscripts have between 206 and 286 ff. The predominant format is folio (27–29,5 × 19–21), distributed in the following way: all manuscripts from the first group (ng38gmm, ng376pbs); two of the three manuscripts from the second group (one on parchment) ng2vat, ng320bab; two of the three manuscripts from the third group (Apostol with Commentary of John Alexander, ng97bab). Two manuscripts are in quarto (about 20×15) – one manuscript from the fourth group (mp408g) and one from the third group (parchment, slightly bigger – ng2ban). The last manuscript from the group of historical miscellanies has the biggest dimensions – 39,5×25,5 (ng17pant).

Research into the full corpus, based on the analysis of codicological data from rulers manuscripts of the 14th and 15th centuries as well as of the type of their contents, found that one manuscript – **aa771**, also known as the Sofia Illustrated *Alexandria*[33], seems to belong to the "rulers/aristocratic" group in spite of the lack of direct evidence in a note. Such an attribution could easily be corroborated by the presence of rich (and expensive) miniatures in aa771 and by the historical content of this manuscript. It would be interesting also to compare some other parameters of codicological description with those of miscellanies from the rulers group, especially with those of historical contents.

reading in the 15th and 16th centuries is about 20 – 21x14 – 15 (quarto) – 14 manuscripts, next come 4 manuscripts of about 15×10 (octavo). There are no data for two other manuscripts. The format of about 30×20, characteristic of rulers miscellanies of the 14th and 15th centuries, is entirely absent. The prevailing number of copyists, as far as one could judge from partially-preserved manuscripts, is one (7 manuscripts), 3 manuscripts have had two copyists at work, and 3 other manuscripts – more than two copyists. Most scribes are well-educated. They follow strictly the chosen orthographic system and the prevailing script is medium-sized semi-uncial. Only one miscellany is distinguished by decoration; this is the so-called Baychov Sbornik (am13410s, of the second half of the 16th C.). In it we have large red initial letters and *vjaz'* in the style of the Etropole school[35], as well as a text illustration portraying the Old Testament kings David and Solomon.

For the time being, we are not able to draw concrete conclusions from the comparison of these two groups of miscellanies apart from the fact that the folio format is not really characteristic of miscellanies from the 15th and 16th centuries and that it represents a peculiarity of rulers manuscripts in the same way as rich decoration does. Besides, the codicological peculiarities of rulers manuscripts are not transferred to the miscellanies during the 16th C. that are part of their repertory[36].

The next stage of our study is the content analysis of rulers manuscripts based on alphabetic indices of the their texts (manart). Automatic classification in thematic groups is impossible at present because these texts have not yet been marked up in this manner, a problem to which we shall return later. This analysis points to the following.

Two categories are clearly distinguishable in manuscripts from the rulers group. The London Tetraevangelium and John Alexander's Apostol with Commentary, ng2ban, ng2vat, ng38gmm, ng376pbs, mp408g, ng17pant, ng97bab, ng320bab, aa771 seem to contain *texts meant for individual reading*. On the other hand, to the category of *"applied texts"*[37] belong some predictions, exorcisms and prescriptions. The texts for individual reading may be subdivided into three groups: I. Texts for religious instruction; II. Historical texts and III. Morally edifying texts. To the first group belong brief exposés of the tenets of faith, texts of biblical and patristic exegesis, some books of the Bible (the full text of the Four Gospels, for example), descriptions of Christian rites, ritual objects and oecumenical councils. The exegetical texts, however, are most common in the catechetical form of questions and answers. Group II includes historical and historico-apocalyptic works, while Group III comprises of sermons and edifying narratives mainly from the Paterikon. In what follows an attempt has been made to

present all texts in rulers manuscripts, classified into the above groups according to function and contents[38].

Category for individual reading

I. Texts for religious instruction:

1. Biblical books:

John Alexander's (London's) Tetraevangelium

2. Commentaries on the Bible[39]:

Psalter with Commentary – ng2ban:

– Preface to the Psalter with Commentary (hypotheses of Eusebius, bishop of Caesarea) – ng2ban
– Psalter with Commentary (Psalms 1 – 76) – ng2ban
– Interpretation of the Symbol of Faith – ng2ban
– Interpretation of the Lord's Prayer – ng2ban
– Psalter with Commentary (Psalms 77 – 150) – ng2ban
– Psalm 151 (uncommented) – ng2ban
– Biblical canticles (all ten) – ng2ban
– Epilogue and praise for Tsar John Alexander – ng2ban

Commentary on the Gospel of Matthew by Theophylaktos, archbishop of Ohrid – ng97bab:

– Dedication to Empress Mary by Theophylaktos, archbishop of Ohrid (i.e. the preface – probably in verse in the original – to the Commentary on Matthew's Gospel by the same author) – ng97bab
– Preface to John Chrysostom's Commentary ? on the Gospel – ng97bab
– Commentary on Chrysostom's Prologue by Theophylactus archbishop of Ohrid – ng97bab
– Commentary on the lack of contradictions about the Resurrection in the Gospels, by John of Thessaloniki – ng97bab
– Commentary on the Gospel of Matthew by Theophylaktos, archbishop of Ohrid – main text – ng97bab

John Chrysostom's Commentary on the Acts and Epistles (its inner structure has not yet been described)

3. Excerpts from Biblical Commentaries:

Commentary on the 6th Psalm (by John Chrysostom?) – ng376pbs

4. Commentaries in the form of questions and answers:

Erotapokriseis of St. Athanasius of Alexandria, excerpt – ng38gmm
Erotapokriseis. Responses of Athanasius of Alexandria to prince Antioch – ng376pbs
Erotapokriseis by St. Anastasius of Sinai – ng376pbs
Erotapokriseis. Conversation of the Three Hierarchs – aa771

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Erotapokriseis on the New Testament – aa771
Erotapokriseis, unidentified excerpt – ng376pbs
Erotapokriseis about faith (a compilation based on Anastasius of Antioch, Cyril of Alexandria and other Church Fathers) – aa771
Exegetical compilation of six homilies ("Book about Holy Trinity and Christianity"), excerpts from the writings of Cyril of Alexandria, Epiphanios of Cyprus, John the Philosopher, Severian of Gabala (etc.?) – ng38gmm
Commentary on selected parables from the Gospels in the form of questions and answers (<LANG=OS> Тлъкованиѥ еѵ̆лъско и сказанїе </LANG>) – ng376pbs

5. Interpretation of short apocryphal narratives
Interpretation of the inscription on Solomon's cup (prophecy about Jesus Christ) – ng376pbs
Interpretation of the dream of King Joas (why kings should read the Old and New Testaments) – ng376pbs

6. Brief exposés of the *Symbol of Faith* type:
Exposition of the true faith by Konstantin the Philosopher – ng376pbs
Church tenets about Faith – ng376pbs

7. Explanations of church symbolism:
On Church organization and liturgy (<LANG "OS">"Црькꙋноє сказанїе" </LANG>) by Konstantin of Preslav – ng376pbs
Homily on the Assumption of the Holy Virgin (about the origin and meaning of the *Panagia*) – ng38gmm
About baptized and unbaptized children – ng38gmm

8. About the oecumenical councils[40]: – ng376pbs

II. **Historical and historico-apocalyptic works**
1. Historical works:
A brief chronicle from Adam to the present day – ng17pant + ng320bab
Alexander romance – aa771
Troy' romance – ng2vat + aa771
George Hamartolus' Chronicle – ng17pant + ng320bab
Constantine Manasses' Chronicle – ng38gmm + ng2vat
Symeon Metaphrastes' Chronicle – ng320bab
Chernorizets Hrab'r. On the Alphabet [41] – ng376pbs

2. Historico-apocalyptic works
Vita of St. Andrew the Fool (Salos), an extract, consisting of questions by his pupil Epiphanios about the end of the world – ng38gmm
Revelation of St. Methodius of Patara – ng38gmm

III Edifying Texts

1. Sermons ("pouchenija"):
Sermon on the transience of human life by Basil the Great – ng38gmm
Sermon on the eight spiritual vices by Nilus of Sinai – ng376pbs
Extracts from sermons by Maximos the Confessor – ng38gmm

2. Edifying narratives on human virtues and vices:
Vita of John the Merciful by Leontius of Cyprus (a collection of instructive tales for rich men on the theme of charity) – ng376pbs
Sinaiskij *Paterik*, exceprt (13 texts) – ng376pbs
Unidentified excerpt from the *Paterik*, ("Story about the books") – ng38gmm

We should perhaps attach hagiographic miscellanies also to this third group. One such miscellany is the Bdinski Sbornik (mp408g), composed of twelve vitae, four short synaxarion lives of saints and a "Description of the holy places in Jerusalem". A probable explanation of the function of the Bdinski Sbornik is that it was copied for a nun of noble birth from a Byzantine model[42].

Hagiographic miscellanies:
Matericon of Queen Ana:
Vita of the Abraham and Mary – mp408g
Vita of St. Theodora of Alexandria – pm408g
Vita of St. Thecla –mp408g
Vita of St. Petka – mp408g
Vita of St. Barbara – mp408g
Vita of St. Marina– mp408g
Vita if St. Thais – mp408g
Commemoration of empress St. Theophano (from the Prologue (Synaxarion)) – mp408g
Commemoration of St. Agape, Hione, and Irina (from the Prologue) – mp408g
Commemoration of St. Theodota (from the Prologue (Synaxarion)) – mp408g
Commemoration of St. Eugenia (from the Prologue (Synaxarion)) – mp408g
Vita of St. Euphrosyne, called Zmaragd – mp408g
Vita of St. Catherine – mp408g
Vita of St. Juliana – mp408g
Vita of St. Mary of Egypt – mp408g
Description of the holy places in Jerusalem – mp408g

As mentioned above, in one of the aristocratic manuscripts we have the following "applied" texts. Though uncommented, their presence will be registered here.

Category of Applied Texts

1. Prediction about the fate of an ill person – aa771
2. Predictions by means of ecclesiastical books – aa771
5. Predictions for all occasions – aa771
6. Exorcisms against illnesses of horses – aa771

Among the texts of rulers manuscripts, we come across texts whose presence, obviously or most probably, can only be explained by their having been commissioned by high-standing persons. These are:

Translated texts, addressed to kings (legendary or historical), out of those listed above:

1. Erotapokriseis. Responses of St. Athanasius of Alexandria to prince Antioch – ng376pbs
2. Interpretation of the dream of King Joas (why kings should read the Old and New Testaments)[43] ng376pbs
3. Commentary on the Gospel of Matthew by Theophylaktos, archbishop of Ohrid, commissioned by Byzantine empress Maria of Alania (1071/3–1081)[44] – ng97bab
4. The Chronicle of Constantine Manasses, commissioned by Irina Komnina, wife of sebastocrator Andronik and daughter-in-law of Emperor Manuel I Comnenos.
5. Vita of St. John the Merciful – ng376pbs[45].

Original texts addressed to commissioners of manuscripts: royal eulogies (in prefaces, epilogues and notes)

1. Epilogue and eulogy of Tsar John Alexander **ng2ban** – two separate texts at the end of the manuscript; the eulogy is rhythmic (versified?)
2. Epilogue – eulogy of Tsar John Alexander in the London Tetraevangelium – one text
3. Prologue with elements of eulogy, containing data about its commissioning – Tsar John Alexander's Apostol with Commentary.

The preceding review of the contents of rulers and aristokratic miscellanies suggests several interesting opportunities for comment: here we will outline only its main directions. Why do rulers order books? "For spiritual health and salvation of soul – their own and of their families and for strengthening their kingdom" is what marginal notes tell us[46]. In this respect high-standing commissioners do not differ from ordinary owners and donors of books, as one may see in numerous similar notes in non-rulers manuscripts. Such a statement is completely explicable, if we consider the special attention of medieval Christian culture to the Word (Logos), and, hence, to the written word and the book in general as a central instrument of salvation. Yet, the initial acquaintance with the theme of rulers books reveals some important details: the *rulers may have preferred particular texts* to

be part of the contents of their books; besides, most of these books, at least in the 14th and 15th centuries, were meant for personal use[47] and not dedication to a church or monastery, for instance. In other words, tsars knew, or were obliged to know, a certain portion of what books could offer in the Christian Middle Ages.

What did rulers have to read and know? As seen in the list above, above all texts that present and expound Christian faith by ecclesiastical authors of high authority in the Byzantino-Slavic tradition (Athanasius of Alexandria, Anastasius of Sinai, Eusebius of Caesarea, John Chrysostom, Theophylact of Ohrid, etc.). The content of this relatively large group speaks for itself; it includes the text of the *Symbol of Faith*, the main biblical books (the Gospels, the Psalter, the Apostle), mainly with commentary, question-and-answer works (erotapokriseis), explanations of church symbolism and rituals, and information about oecumenical councils. It is significant that at least two long texts from this part had been compiled for tsars also in the Greek original – the Erotapokriseis of St. Athanasius of Alexandria to Prince Antioch (ng376pbs) and the Commentary on the Gospel of Matthew by Theophylaktos, archbishop of Ohrid (ng97bab). Similar exegetical texts in the form of questions and answers had been included in Orthodox-Slavic royal miscellanies of the 10th and 11th centuries – compare the *Izbornitzi* of 1073 and 1076. It seems that rulers were expected to be well acquainted with Christian faith without having to delve into the complexities of numerous theological treatises. They studied it by means of extracts (such as those compiled for such a purpose into the "Book about Holy Trinity and Faith". Nevertheless, they had to learn all basic tenets of Christianity from authoritative writings.

Why was such knowledge necessary for tsars? A brief text by an unknown author that found its way into the miscellany of John Alexander of 1348 (Interpretation of the dream of King Joas – ng376pbs) recommends the Bible as a particularly appropriate reading for tsars, and it emphasizes the above-mentioned theme of salvation: "To become drunk by the milk of the Old and New Testament means to master from these holy books their soul-saving doctrine and having accepted (their) commandments, to find the way leading to eternal life"[48]. The same text had also been included in Tsar Symeon's miscellanies, since we come across it in the *Izbornik* of 1076. It seems that the Serbian king Stefan the First-Crowned, in turn, knew it in the 13th century, because he uses it in the vita he compiled for his father, St. Symeon Nemanja[49]. By paraphrasing the end of the above quotation, Stefan the First-Crowned laid stress on something very important: to suck from the milk of the Old and New Testament means to be able to perform according to its prescriptions. It is true that the orthodoxy of Christian rulers in the Middle Ages has been viewed as a main requirement, a precondition for successful rule that could guarantee favorable conditions for the activity of the church, the orthodoxy of its subjects and military victories of the army. A main social aspect of this "performance" on the part of the ruler (elaborated into an episode

from the same vita of St. Symeon) contributes to answer of our initial question – rulers should be well-versed in the issues of faith by means of sources of unquestionable authority, in order not only to profess it, but also to defend it by organizing and presiding over church councils devoted to the "purity of the faith".

Historical works constitute the second compact group of texts in rulers miscellanies. It seems obvious that the second thing a ruler would have been expected to know was the histories of his "colleagues" and predecessors from Alexander the Great and Constantine the Great to his contemporary Byzantine emperors. We learn why this was necessary from chapter 12 of the introduction to the Vita of the Serbian despot Stefan Lazarevich, owner of a manuscripts in our corpus, a Gospel with commentary. He is famous mainly as a patron of literature and for his interest in history[50]. According to Konstantin Kostenecki, the author of his biography, despot Stefan *studied the lives of ancient kings (including the biblical ones), in order to adopt into his own rule the best and the most useful of their experience, to emulate their virtues and in order to learn how to be as victorious as they were*[51]. Apocalyptic texts have been subsumed under "historical works" because their subject is the end of human *history* according to Christian belief. How rulers relate to such texts requires special comment; here we will point out only that knowledge of the end of the world was an ingredient of the idea of royal wisdom[52].

The considerations above lead us to the conclusion that *the choice of this rulers textual repertory was based on a clearly defined concept*. This concept definitely *corresponds to the* **medieval Orthodox-Christian image of the ruler and the basic aspects of his social role**: *a true believer and defender of orthodoxy, a victor in battles, an honest and wise ruler*. Analysis of some other texts in this repertory just adds to the picture: we have here above all sermons and accompanying narratives on the theme of vices and virtues, as well as a few "applied" texts.

A cursory look at these *sermons* would show that they are works of general nature, relatively few, that once again expound the major issues in a concise way – works by acknowledged authorities. If we take into account the morally edifying narratives (stories from the Patericon, the Vita of St. John the Merciful, etc.), we could say for the moment that this group of texts was intended to form a general idea of Orthodox Christian virtues and vices and to recommend above all those virtues that were seen as important for "those in power" – humbleness and charity.

In analyzing the category of "applied texts" in the rulers repertory one should not forget that all its texts can be found in the Sofia *Alexandria*, i.e., in a manuscript of the 15th C. We do not yet know of similar texts having ever been included in rulers and aristocratic manuscripts of an earlier date. As we can see

from their titles, these are texts that can be used by the whole family. Their presence – especially the presence of prognostic books – in this type of manuscripts is another indication that the traditional dichotomy of "high" and "low" repertory in medieval Orthodox-Slavic literature needs reconsideration.

A more thorough examination of rulers and aristocratic books, and of rulers miscellanies in particular, presupposes a preliminary study of the repertory of other miscellanies of the 14th and 15th centuries, which can not be offered here.

We must emphasize that text classification according to main themes and subthemes – which can easily be done by means of searching program – requires very precise markup (during data entry) with previously specified key words. The actual determination of the key words, however, at least at present, turns out to be a long and difficult process, hindered constantly by as yet unsolved theoretical problems: Do *genres* exist in Orthodox-Slavic literature? To what extent and how do themes and functions of particular texts determine their literary form? What are the main themes and basic functions of such literature (within and beyond oppositions like liturgical/non-liturgical, religious/secular, high/low)? Which should be crucial classificational criterion – the thematic or the functional? The situation becomes even more complicated not only because most texts with which we work are polyfunctional and polythematic, but also because each researcher inevitably applies subjective criteria in determining theme(s) and function(s), especially with non-liturgical texts.

We could conclude that the new possibilities opened by the computer processing of medieval Slavic manuscripts (TSM) not only gave specific and meaningful results, but also, to our surprise, raised some purely philological issues in need of revision. This was caused by the predetermined structure and classification system for the input information. The ensuing discussions should perhaps involve more scholars than those working on the project itself.

INDEX 1: List of mss used

1. **aa771** Sofia illustrated *Alexandria:* N 771, National Library, Sofia, 15th C. and 18th C.
2. **aa53nbb**: Apocrypha miscellany N Rs 53, National Library, Belgrade, 16th C.
3. **am828nbb** Miscellany of priest Pribil N 828, National Library, Belgrade, 15th C.
4. **am13613s:** Miscellany N 13.6.13, BAN-Sankt Petersburgh, Jacimirskij coll., 15th C.
5. **am413bdl:** Miscellany N 413, Bodleian Library, Oxford, 15th C.

6. **am52nik:** Miscellany N 52, "Nikoljac" monastery near Bjelo pole, now in National Library, Belgrade; 15th C.
7. **am677:** Miscellany from village Murzen near Tikvesh N 677, National Library, Sofia, end of 15th C.
8. **am11odes**: Apocrypha Miscellany N 11, Scientific Library, Odessa, Grigorovich coll., 15th C.
9. **am101pnb:** Miscellany of offices, sermons and apocryphal stories N 101. National Library, Plovdiv, 16th–17th C.
10. **am13225s:** Apocrypha Miscellany 13.2.25, Library of the Russian Academy – Sankt Petersburgh, Jacimirskij coll., 16th C.
11. **am13410s:** Miscellany written by grammatik Bajcho N 13.4.10. Library of Russian Academy – Sankt Petersburgh, Syrku coll., 16th C.
12. **am309:** Miscellany from Beljakovec N 309, National Library, Sofia, 16th C.
13. **am38nbb:** Apocrypha Miscellany N Rs 38, National Library, Belgrade, 16th C.
14. **am740dab:** Miscellany N 740, Bucharest's Public state record office, Mihaj Voda's monastery collection, 16th C.
15. **am76nbw:** Miscellany N 76, National Library – Vienna, 16th – 17th C.
16. **am82nik:** Miscellany N 82, "Nikoljac" monastery near Bjelo pole, National Library, Belgrade; ov. 1515 –1520
17. **am738nbb:** Miscellany N 738, National Library, Belgrade, 17th C.
18. **am433:** Miscellany from Panagyurishte community centre N 433, National Library, Sofia, 17th C.
19. **am149nbw:** Apocrypha Miscellany N 149, National Library – Vienna, 16th C.
20. **as26054w:** Miscellany N I 26054, University Library, Vienna, 1566
21. **as447bab**: Miscellany N 447, Library of Rumanian Academy, Bucharest,16th C.
22. **mp408g**: Miscellany from Bdin (*Bdinski zbornik*) N Slav. 408, University Library, Gent, 14th C.
23. **ng13317s:** Lovech miscellany 13.3.17, Library of Russian Academy – Sankt Petersburgh, Jacimirskij coll., 14th C. (before 1331)
24. **ng2ban:** Sofia Psalter of John Alexander (Pesnivec) N 2, Library of Bulgarian Academy, Sofia, 1337
25. **ng2vat:** Chronicle of Constantine Manasses Vat. Slav. 2, Vatican Library. Rome, 1343 – 1345
26. **ng38gmm:** Miscellany (Chronicle of Constantine Manasses) N 38, State Historical Museum, Moscow, Synodal collection, 1345
27. **ng376pbs:** Lavrentij's miscellany F.I.376, National Library, Sankt Petersburgh, 1348 .
28. **ng17pant:** George Hamartolus' Chronicle 17, N Slav. 17, Library of St. Panteleimon Monastery, Mont Athos, 1387

29. **ng97bab:** Interpretation on the Gospel by Theophilaktus the bishop of Ohrida N 97, Library of Rumanian Academy, Bucharest, end of the 14th – beginning of the 15th c.
30. **ng320bab:** George Hamartolus' Chronicle N 320, Library of Rumanian Academy, Bucharest, 14th C.
31. **ng434hil:** Miscellany N 434, Hillandar monastery, Mount Athos, 16th c.
32. **ng649bab:** Miscellany from Tulcha N Ms. Slav. 649, Library of Rumanian Academy, Bucharest, 16th C., first half

INDEX 2: Rulers manuscripts of the 14th and 15th C. Codicological parameters

On parchment: 3

ng2ban (II+315 f) 22,5x16,5, 1 column, 29–30 lines,
ng2vat (IV f. paper (flyleaves)+206 f.) 29.5x21, 1 column, 23 or 25 lines
London Tetraevangelium (286 f.) 33x24,3

On paper: 8

ng376pbs (III+214 f.), 27x19, 1 column, 23 lines
ng38gmm (II+140+II f.), 28,8x19,8, 1 column
John Alexander's Apostol with Commentary, Спб., ГПБ, F.I.516 (278 f.), folio
ng97bab (376 f.), 28×20.5, 1 column
ng17pant (252+III f.), 39.5x25.5, 2 columns, 34 lines
mp408g (242 f.), 20x13; 1 column
aa771 (272 f.), 20.5×13.5, 1 column
ng320bab (222 f.), 29.5×20, 1 column, 30 lines p.f.

One scribe: ng376pbs, London Tetraevangelium, ng2vat, ng2ban, ng97bab
Two scribes: ng17pant, ng38gmm, aa771 (the part of 15th C.)

Script:

Turnovo liturgical uncial (London Tetraevangelium); large official *ustav*, type "t7rnovski (ng2vat)

Semi-uncial (different variants):ng17pant, ng2ban, ng376pbs, ng38gmm, ng97bab ng320bab, mp408g, aa771

Orthography:

Turnovo type: ng2ban, ng2vat (two juses, two jeres, inconsistent jotation, z3 and z2), ng376pbs (two juses, two jers), ng38gmm

Serbian type with one jer: aa771 (for the part of the 15th C.)

Resavian: ng97bab

Unspecified:ng320bab (without juses, with two jers), mp408g (without juses, predominantly with small jer, frequent reduplication of the vowels "i", "a", "o")

Ornamentation: ng2ban, ng2vat, ng38gmm, ng376pbs, ng17pant, ng97bab, ng320bab, The London Tetraevangelium, John Alexander's Apostol with Commentary

ng2ban: ORNAMENTS: f.4 and f.158 : large ornamented initials in red and green.
HEADPIECES – f.1: small red headpiece with "*pletenie*", unfinished; f.158: large square headpiece, with round medallions inside, with floral elements, in blue and gold (in very poor condition); f. 310 and 311: simple "*pletenie*" in red and blue.

ng2vat:ORNAMENTS: red initials of floral and geometric type; 69 polychrome miniatures; f.1v and f.205 – miniatures of the "ktitors"

ng376pbs: ORNAMENTS: red capitals.
HEADPIECES – different headpieces: f.1 – ornamented headpiece in the form of an arch, in red, blue, yellow and white; f.70 and f.83v – headpieces in two parts, in red; small headpieces in black and red – f.93v, f.155, f.160v; different small headpieces (type "*pletenie*"), in red – ff. 101v, 105v, 182, 205

ng38gmm: ORNAMENTS:
HEADPIECES: of Balkan type, f. 1, 38, 132 - red initials, ff. 10, 21,132, 134v; f.1 and f.38 "*pleten*" initial letter of Balkan type; red capitals; first line with elements of "*vjaz*"

mp408g: ORNAMENTS:
HEADPIECES: f.1 – headpiece of Balkan type in the form of an arch; f.18 and f.114: marginal drawing marking the beginning (flower); f.225: marginal drawing (hand);:

ng17pant: ORNAMENTS:
HEADPIECES: on f.1: large ornate headpiece covering half the page; other headpieces: ff. 11, 39,127 left-hand column decorated initials on ff. 11, 39. 127

ng97bab: ORNAMENTS:
HEADPIECES: large headpiece in Balkan style, f.1; small red headpiece, f.359

ng320bab: ORNAMENTS: red initials; larger red capitals

The London Tetraevangelium: the most richly ornamented Bulgarian medieval manuscript; with 366/352 miniatures: illustrations to the text as well as two

collective portraits of the tsar's family; HEADPIECES: large square headpieces representing each evangelist with his Gospel

John Alexander's Apostol with Commentary:

ORNAMENTS:

HEADPIECES: f.1, above the introduction: a small headpiece of the divisional type; f.2 above the title and the beginning of the text: modest in size (as high as the title, a little longer), but a delicately filled interlaced headpiece with small leaves, entwined at the end, and with a cross in the middle, on top with IS XS NI KA; initials (unclear exactly where and what)

INDEX 3: Codicological parameters of miscellanies of the 15th and 16th centuries with content analogous to the rulers ones (including only those found in our corpus)

15th c.	<numfolio>	<sizemat>	<scribe> <orthogr>	<ornament>	<note>
am828nbb priest Pribil	236 f. (+30)	20.5 x 14	1 (without juses, with one jehr, serbian)	small red capitals and titles	priest Pribil (colophon)
am13613s	127+II (without beginning and end)	20.4 x 14.5	4 (Tarnovo school, with two juses and two jehrs)	small red capitals and titles	no
am413bdl	I+155+I	13.5 x 9.5	6 (without juses, with one jehr, serbian)	small red capitals and titles	no
am52nik	447	21 x 14	1 (without juses, with two jehrs)	small red capitals and titles	no
am677	123 (without beginning and end)	21 x 14	1 (without juses, with with one jehr (predominate small jehr)	small red capitals and titles	no
am11odes	119	no data	1 (without juses, with one jehr (predominate small jehr)	small red capitals and titles	no

16th c.	<numfolio>	<sizemat>	<scribe> <orthogr>	<ornament>	<note>
aa53nbb	147	14.8 x 9	1 (without juses, with two jehrs)	small red capitals and titles	no
am101pl (convolute)	174	21 x 15	3 (resavian)	small red capitals and titles	no
am13225s	55 (without beginnin and end)	20 x 13.4	1 (Tarnovo school, moldavian orig.)	small red capitals and titles	no
am13410s	152	21.5 x 15	1 (without juses, with two jehrs, resavian, etropole school)	big red initials in the style of Etropolian school; *vjaz*; miniatures of David and Solomon	Bajcho gramatik
am309	174 (without beginning and end)	18.5 x 13.5	1 (resavian)	small red capitals and titles	
am38nbb	I+78+1 (+24)	15 x 10	1 (serbian)	small red capitals and titles	
am740dab	II+139 (without beginning and end)	17.5 x 11	1 (Tarnovo school, moldavian origin)	small red capitals and titles	
am76nbw	47 (+?)	20.5 x 14.5	2 (resavian)	small red capitals and titles	
am82nik	72 (without beginning and end)	no data	1 (without juses, with one jehr)	small red capitals and titles	
am738nbb	159 (destroyed!) without beginning and end	no data	1 (serbian?)	small red capitals and titles	the MS had been both for a church, named "damaskin"

16th c.	<numfolio>	<sizemat>	<scribe> <orthogr>	<ornament>	<note>
am433	I+172 (without beginning and end)	21 x 14.5	2 (without juses, with one jehr)	small red capitals and titles	marginal notes from 17–19th C..
Am149nbw	192 (without beginning and end)	20.5 x 14	9? (without juses, with two jehrs, used in-constantly)	small red capitals and titles	
as26054w	78 +? (without beginning and end; some folia seem to be missing)	18.7x12.5	2 (without juses, with one jehr)	small red capitals and titles	the MS is prepared between 10.01 – 11.08!
as447bab	23 (some folia seem to be missing)	19.5 x 14	1 (moldavian?)	small red capitals and titles	

NOTES

1. When we say "socio-cultural criterion" we mean all points of view that relate the origin and/or the usage of manuscripts/texts to the socio-cultural peculiarities of the South-Slavic Middle Ages – to the social status of users of the books, for instance. In our case we are talking about manuscripts belonging to people who were at the top of the social pyramid, rulers and the secular aristocracy.

2. Compare the list of abbreviations and the index N 1.

3. About the manuscripts of tsar John Alexander see [Gyuzelev 1985], p. 172 —181 (with bibl.) His list, however, has been extended without justification to include two manuscripts that had been copied *during the reign of* but not *by commission of* tsar John Alexander.

4. Cf. [Zhivkova 1980]; [Angelov 1971], p. 333—341.

5. For the moment, this program is oriented mainly towards non-liturgical miscellanies of relatively stable composition and variable contents. Special schemes for other types of manuscripts have not been developed.

6. According to criteria established by scholars, notes are divided into two types: notes by the scribe of the manuscript and notes by other (mainly later) hands – compare [Rajkov 1992], p. 38 -49 (with older bibl.); [Uzunova 1992], p. 353-363, 500 -513;, [Uzunova 1993], p. 121 - 127; [Uzunova 1996] p. 136 —145; see also [Christova, Karadzho-va, Uzunova 1989] (currently in press). The typology suggested here is slightly different; having as a basis the aforementioned division according to the author of the note, it takes into

account the information contained in such a note and, partly, the way in which it has been formed as a text.

7. See [Petrova 1999]

8. Lengthy notes by the main scribe (subscriptions), containing various data of historical interest or about the origin of the manuscript itself, can be found mainly in manuscripts copied by of elite bookmen of the end of the 14th and the 15th centuries. See the notes by *Isaja Serski, Vladislav Gramatik* a.o.

9. See, for example, [Bogdanovich 1978]: a main note by the scribe with the same presentation – pictures NN 25, 28, 30, 47, 56; notes in another style of writing – NN 66, 71, 95, 121, 123, 125.

10. See [Kuev 1981], p. 400.

11. According to A. Dzhurova, who saw the manuscript itself, it is probable that the folio containing the magic square, belonged originally to the first gathering, having once been placed *before* the miniature of the tsar's family. There are traces, argues Dzhurova, of folio relocations when the manuscript was rebound; besides, such combinations of letters ("magic squares" or "labyrinths"), often containing the name of the commissioner, were placed as a rule at the beginning of the manuscript. Cf. [Dzhurova 1998], p. 199–201.

12. The "St. Archangels" monastery near Prizren was used as a "zaduzhbina" of King and Tsar Stephan Dushan ([Trifunovich 1980], p. 15), a circumstance that is probably related to the fact that some rulers codices, such as ng17pant, were made there.

13. As far as I know, until now this type of note has not been an object of special analysis and interpretation as far as *the ownership of manuscripts by secular individuals is concerned.* At the same time, it is beyond reasonable doubt that notes giving the names of churches or monasteries should be interpreted as notes of possession.

14. The color is quite dark, almost dark-grey. The same note, again in blue ink (but rather lighter), can be found in other books of despot Stefan – for example, Dechani 27 and Dechani 85 (for them, see note 15). The styles of writing (by different hands) in these manuscripts appear to be quite early (15th – 16th centuries). It is necessary to point out that the use of blue ink (charter signatures, for example) is a privilege of noblemen; in the Byzantino-Slavic cultural region this privilege belonged to sebastocrators, not to despots. Being most closely related to the emperor (as a son or a son-in-law), the despot had the right to sign his name in red ink, despite the fact that he stamped charters with a silver and not with a golden seal – [Ferjanchich 1960], p. 20–22 and note 76. However, the question of privileges is not quite clear when the man who bore a certain title was a foreign ruler; as a whole he was closer in privileges to the emperor than his Byzantine counterpart. The use of blue ink in manuscripts (especially in notes) before the 18th C.(?) is very rare and it is hardly accidental; for now, we can point out only the manuscripts of Stefan Lazarevich mentioned above (in notes) and the Sofia Pesnivets (where three colors of ink (!) were used for the main text: red for the text of the psalms, and blue or green for the commentary). It is possible that ink color may have changed with time, but, in any case, we are talking about the use of an ink with a peculiar composition and color, different from the ink in the main text and the cinnabar notes.

15. These manuscripts have not been included in the list of manuscripts of despot Stefan in the valuable work of [Trifunovich 1979] p. 80—98. I had the opportunity to work in Belgrade with the manuscripts from the Dechani Monastery in 1996, enjoying the kind

assistance of colleagues from the Archeographic section of the National Library (especially Irena Shpadijer), for which I heartily thank them. The inventory of Dechani manuscripts (by the late Prof. D. Bogdanovich) has not been published and is still being added to by researchers. As to the date of the two manuscripts cited here I follow [Grozdanovich-Pajich, Stankovich 1995], pp. 10, 31.

16. [Zhivkova 1980], facsimiles, f.5.

17. [Dujchev 1962], p. 32; [Dujchev 1963], p. XXXV; compare [Dzhurova, Stanchev, Yapundzhich 1985], p.49

18. According to him, the word "despot" in the signature is used in the sense of a "royal name" and not of a title – [Dujchev 1962], p. 32; [Dujchev 1963], p. XXXV

19. According to the translator's introduction, the translation was made after the second marriage of tsar John Alexander, since there is a mention of his "newly converted queen", i.e. between the forties of the 14th C. and 1371. (cf. [Bozhilov 1985], p. 168-169). According to Bozhilov, the fact that no children are mentioned in the note proves that the manuscript is of an earlier date, soon after the marriage of John Alexander to Theodora II)

20. Compare [Dujchev, Salmina 1988], p. 28 - 43.

21. [Dujchev, Salmina 1988], p. 13 – 14.

22. It is possible that here we have an interesting glimpse at the procedure for ordering new translations by high-standing commissioners. The translator produces a simpler first draft and then, if his work is approved, the text is copied to become a luxurious codex, worthy of its commissioner. A similar opinion was offered by Duichev, who maintains that the miscellany of priest Philip was commissioned by and not made for John Alexander – cf. [Dujchev 1963], p. XXXV. More doubt concerning the "royal" attribution of the miscellany of priest Philip has been cast by the textological analysis of the text of the Chronicle of Manasses compared to Vatican manuscript N2. This analysis suggests that the Vatican copy is not directly derived from priest Philip's miscellany, but rather that the two have a common ancestor (the translation commissioned by the tsar?!) – [Dujchev, Salmina 1988], p. 42—43.

23, One of the renovators, Nikola Radonja, son of sevastocrator Branko Mladenovich, was a relative of the Lazarevichi (his elder brother, Vuk Brankovich, was married to a daughter of prince Lazar, Mara). Prince Lazar himself gave to the monastery (after it had been restored) some properties in Serbia – [Trifunovich 1980], p. 22.

24. In my opinion, this is the meaning of the verb <LANG "OS">"ѕпрдвнχ(ь)" </LANG> as used by the author of the note; the compiler of the inventory only points out that according to the note cited in 1616 the manuscript had already been in "St. Paul" – [Tachiaos 1981], p. 47.

25. [Ruysschaert 1985], p. 13. Dujchev, who edited and commented all Latin notes in this manuscript, thinks that at some point of time it was "in the hands of educated Croats" and that it found its way to the Vatican library together with other manuscripts from the collection of Nikola Katarski, a bishop of Modros in Croatia (it is not obvious whether this happened through the agency of cardinal Isidor) – [Dujchev 1962], p. 28.

26. This opinion belongs to Benyu Conev – cit. by [Kodov 1969], p. 16.

27. [Kodov 1969], p. 16.

28. "He covered it with golden panels" – f.274v

29. I am talking about the following manuscripts: The Tetraevangelium and the Apostol with Commentary of John Alexander, ng2ban, ng2vat, ng38gmm, ng376pbs, ng17pant, ng97bab, ng320bab, mp408g. I have to admit that such an analysis is provisional; it can serve only for an initial orientation. It is fair to repeat here that two of these ten manuscripts are 16th C copies that hardly reproduce the outer design of their originals (the Apostol with Commentary of John Alexander and ng320bab). One (ng97bab) was probably not commissioned by despot Stefan, and was only purchased by him, and another, ng38gmm, was perhaps not meant for the royal library, although it was commissioned by the tsar (see note 22).

30. They include: One tetraevangelium (for which this is the normal format), one Apostol with Commentary and 3 miscellanies (for which this is the largest standard format). The "Sofiiski Pesnivets" (i.e. a Psalter with Commentary) belongs to the most common format for miscellanies, the quarto; the other standard format, the octavo, is not evidenced at all. It should be noted that a good catalogue should certainly contain information about eventual changes in format, if any, upon rebinding.

31. [Syrku 1898], p. 437—438; [Dzhurova 1990], p. 51, 70, 71 a.o. Iv. Bozhilov is a strong opponent of the opinion that John Alexander's manuscript was produced "at the court" with the participation of the tsar – [Bozhilov 1985], p. 163.

32. Compare [Dzhurova 1990], p. 51 and note 7.

33. This manuscript consists of two parts: the main one is from the 15th C., with many sections of the text of the *Alexandria* missing. It was restored and the lost text was supplied by a hand of the 18th C. – [Alexandria], p. 22—24.

34. For now, most miscellanies have been chosen on the basis of their contents, which include a stable nucleus of apocryphal texts. They cannot be considered as the only type of miscellanies with a relatively fixed contents, but they represent the predominant kind of composition during the 16th C. – compare [Miltenova 1980], p. 22—36.

35. As we know, the cultural centres in the Sredna Gora mountain region during the 16th and the 17th C., especially the one of Etropole, were among the main places where the tradition of good professionalism in book production was preserved after the destruction of Turnovo and of other major Bulgarian towns during the 14th C.

36. Two manuscripts of the 16th C. (not included in the index) deserve special consideration. Their contents is very close to that of the miscellany of priest Philip (ng38gmm); these are ng43hil and ng649bab. We will point out only that the first of them, copied in and owned by the Hilandar monastery on Mount Athos, has the same format as ng38gmm (folio); the second one, whose provenance is unclear (it probably came from the lands north of the Danube), is in quarto.

37. All these "applied texts" come from just one illuminated rulers manuscript of the 15th C., the so called Sofia *Alexandria* (**aa771**). Furthermore, most of its texts are very rare in the South-Slavic tradition. They deserve special examination, which can not be made here.

38. Several very brief texts from **aa771**, evidently – excerpts, are not covered by this classification (see below "Category of Applied Texts"). A special study is needed to clarify their origin and function.

39. The texts included in this group are exegetical books that fill entire manuscripts.

40. Texts about oecumenical councils can be divided into two types: those that relate the history of these councils and those that give the canons issued by them. A separate classification by keywords is possible.

41. In the context of the Lavrentiev miscellany, it seems that this work has a function similar to the supplements on Bulgarian history to the text of the Chronicle of Manasses: to give information about an important moment in Christian history omitted in translation – the creation of the Slavic alphabet.

42. [Petrova 1995], p. 195–200 ; [Petrova 1996], p. 1–11; [Georgieva-Gagova 1998], p. 258—281.

43. This text was included in tsar Symeon's compilations (and can be found in the *Izbornik* from 1076).

44. One translation of this work was included in a compilation made in 1347 for the sister of tsar John Alexander, Helen, wife of the Serbian tsar Stefan Dushan. In the introduction by the translator and compiler, the monk Joanikij from Mount Athos, it is said that pious Queen Helen asked for a reading that would be useful to the soul, "as once the blessed Queen Mary did" – compare [Georgieva-Gagova 1998], p. 273-274 and notes 33 and 34.

45. This is the only complete Vita included in the "secular" repertory as an edifying and instructive narrative, except for extracts from the Patericon. This is the case because it is not a "genuine" vita, but a compound of short narratives on the theme of "charity," and charity according to Christian belief is the main virtue of rich and powerful men.

46. Compare the subscriptions (the "main notes of the scribe") in the manuscripts of John Alexander and Anna Vidinska.

47. As far as can be determined from data of the codices themselves (formats, design, notes).

48. [Kuev 1981] p. 384.

49. [Georgieva 1994], p. 92—92.

50. For the manuscripts of Stephan Lazarevich see note 15.

51. [Kuev, Petkov 1986], p. 365.

52. [Georgieva 1993], p. 161—180.

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PROBLEMS CONCERNING THE COMPUTER DESCRIPTION AND PROCESSING OF SLAVIC EUCHOLOGICAL MANUSCRIPTS

(A typology of Bulgarian *trebnici* of 17th century. Preliminary results)

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Keywords: Euchological manuscripts, *trebnik*, *sluzhebnik*, rubric, microstructural peculiarities, prayers, rites.

Abstract: This report deals with problems concerning the computer description and processing of Slavic euchological manuscripts with the help of Temlate for Slavic manuscripts (TSM). By way of illustration, the author also presents the intermediate results of studies concerning the typology of liturgical books called *trebnici* that are Bulgarian in origin and that date to the 17th century. The author chose these problems and this object of study as part of the project "Computer processing and analysis of medieval Slavic manuscripts". The goal was to determine whether TSM could be used when studying liturgical miscellanies that contain non-narrative texts with a complex structure.

Slavic euchological manuscripts are liturgical miscellanies that have been certified in the manuscript tradition of Slavia Orthodoxa and whose purpose corresponds to that of the Greek *Euchologion*[1] and works derived from it[2]. These liturgical collections have been used by clergymen (bishops, priests, deacons) when administering the sacraments, when reading prayers and when performing various rituals, mainly liturgical in nature.

The terms *trebnik* and *sluzhebnik* have been used primarily for describing medieval Slavic manuscripts of this kind, and they developed into scientific terms under the influence of Russian theological and philological thinking of the 19th and beginning of the 20th century. They have been defined essentially on the basis of data from the relatively late Russian liturgical tradition[3], and when they are applied to the whole Slavic manuscript heritage, these two terms do not have full and precise definitions.

A review of the existing specialized literature shows that in order for a given Slavic manuscript to be described as a *sluzhebnik*, it has to contain a text of the Divine liturgy in any of the three forms confirmed by the Eastern church: that of St. John Chrysostom, that of St. Basil the Great and that of the Liturgy of the Presanctified Gifts[4]. We can say that a *Sluzhebnik* corresponds to the Greek *Leitourgiarion* when its contents also include texts of other unchangeable rites or prayers from the twenty-four-hour liturgical cycle — the Vespers and Matins, as well as of the various rites and prayers connected to this cycle in time and place of performance, such as the prayers after purification, for the blessing of boiled wheat in memory of the dead, etc. However, if its contents include texts concerning sacraments or other rites and prayers not directly connected to the twenty-four-hour liturgy, the *Sluzhebnik* comes closer in essence to the Greek *Euchologion* or, more precisely, to the *Euchologion to mega.*

On the other hand, the *Trebnik* is the Slavic liturgical miscellany that comprises the texts of the rites for administering sacraments without the Eucharist, of certain other rites, as well as of various prayers held or read by the clergymen in connection with the needs of one or more individuals as determined by the circumstances in their life. The absence of the text of the Divine liturgy brings the *Trebnik* closer to the Greek *Hagiasmatarion* or *Mikron euchologion.*

The euchological miscellanies *Archierejski sluzhebnik* (also called *Archierejski chinovnik* or simply *Chinovnik*) and *Djakonski sluzhebnik* are well established in the Slavic manuscript tradition. These miscellanies, similar to the Greek books *Archieratikon* and *Diakonikon,* were compiled to function as a Bishop's and Deacon's liturgy, respectively.

The following late medieval Slavic manuscripts can also be defined as euchological in type, and they reflect a tendency to compile miscellanies that are homogeneous in genre: *Molitvenik*[5], *Molebnik*, *Kanonnik,* and *Akatistnik*.

Studies that compare the differences between original Slavic *sluzhebnici* and *trebnici*[6] often reveal that they have common elements in their compositions. Researchers describe this as normal, explaining it by the fact that the two types of miscellanies have the same predecessor, the Greek *Euchologion*[7]. This "gradation" between the compositions, as well as the very late appearance and formulation of the terms *sluzhebnik* and *trebnik*, are the most likely explanations for the existing instability in terminological usage when describing Slavic euchological manuscripts. This instability is visible, for example, in the description a given manuscript as *trebnik* despite the fact that it contains a text of the Divine liturgy[8], or the use of phrases such as "*trebnik* with *sluzhebnik*" or "*sluzhebnik* with *trebnik*" to mean *sluzhebnik*[9]. Furthermore, ambiguity also arises concerning certain terminological exceptions, such as the use of the term *molitvenik,* which is taken from the manuscript tradition itself, and which appears not only in the meaning of *trebnik* and *sluzhebnik*, but also in the meaning of late medieval miscellanies of

various prayers. Another exception is the use of the term *euchologion* to denote the oldest known Slavic manuscript of this kind, the glagolitic Euchologium Sinaiticum from the 11th century.

This terminological confusion could be resolved by a review of the names that have been used in the tradition itself, but only once scholars have access to detailed typological research on Slavic euchological codices (hand-written and early printed[10]), if possible in a form that compares the Slavic to the Greek tradition. This, however, is a task that requires considerable time and effort, because it involves the study of highly complex material. On the one hand, medieval Slavic euchological texts are attested in a written tradition that has spanned almost nine centuries—from the 11th to the 19th century. During this long period it has repeatedly been subject to codification connected with reforms in the liturgy[11], as a result of which the written tradition has developed its own local (for Slavia Orthodoxa) peculiarities. On the other hand, despite the fact that they are defined as miscellanies with a comparatively stable composition, Slavic euchological manuscripts consist of individual texts, each of which undergoes its own development[12]. Additionally, some of these texts have specific compositional peculiarities that make textological research extremely difficult.

Due to their liturgical function, euchological miscellanies consist mainly of *chinoposledovania*. When we say *chinoposledovanie* (from **уставъ**, *taxis, diataxis* and **послѣдованиѥ**, *akolouthia*) we mean the text of a given *posledovanie* (*akolouthia*, service) or *sluzhba* (office)[13]. In this text, the comparatively independent and genetically heterogeneous text units that constitute a given service (prayers, biblical readings, psalms, chants, sacred verbal formulas and others) are laid out together with instructions for the performance of the service. This complex structure is susceptible to the loss or addition of separate elements pertaining to a given *chinoposledovanie*, as well as to variation in their order.

Although it is logical to expect that the texts of the sacraments and the various rituals that are the kernel of the euchological manuscripts will be comparatively stable because of their unchangeable liturgical character, the manuscript tradition often gives examples of different variants, redactions or translations of one and the same *chinoposledovanie*. With this in mind, when undertaking a typological study of the composition of euchological manuscripts, it is necessary to differentiate between the macrostructural peculiarities of a given euchological miscellany and the peculiarities of the separate texts it comprises.

All this makes the analytical description of the contents and the textological study of euchological manuscripts all the more difficult in comparison to, for example, the study of miscellanies that consist of narrative texts. But because philologists can now process medieval Slavic manuscripts with computers, we hope

that the typology of Slavic euchological miscellanies can now be studied productively.

In fact, the first step in this direction has already been made. In 1996, M. Shniter published a system for encoding euchological texts that conforms to the parameters of the IST program[14], which was developed with a view to producing a catalogue of the texts found in the manuscript tradition of Slavia Orthodoxa. This particular approach allowed M. Shniter to avoid the terminological problems stated above by speaking simply of the Slavic Euchologion. When, however, Template for Slavic Manuscripts (TSM) is used for such purposes, it is necessary, at least at this stage, to retain the current scientific terminology. This is so because the task is not simply building up a repertory by recording the presence or absence of separate texts, but also drawing it up on the basis of the analytical description and thorough study of the medieval Slavic manuscripts themselves.

When working with the IST program, the presence of every specific euchological text in the composition of a given Slavic manuscript is identified with its own digital code (four signs, with an optional letter coefficient), as well as through the original title, beginning and end. The system for encoding corresponds to a classification of euchological texts developed by the author on the basis of a preliminary inductive analysis of eighty-five euchological manuscripts (11th-18th century) of mainly Southern-Slavic origin[15]. We could say that this classification and encoding system reflects an abstract model of a Slavic Euchologion and at the same time represents the corpus of euchological texts through their functional-thematic relations. This is one of the basic merits of this method (along with the speed and convenience of entering information with digital codes). On the other hand, however, this type of study of the typology of Slavic euchological manuscripts is limited (from the point of view of the variation of the texts of the akolouthias) to the level of macrostructural peculiarities of the separate miscellanies.

From this perspective, TSM offers significant advantages, connected not only with the possibility of providing a better description (which will support more detailed computer processing), but also with structuring information in a way that allows searching programs to vary their queries.

In the framework of TSM, the content of a given Slavic euchological manuscript is represented by a scientific description of each of its constituent texts (articles) in <ARTICLECONTENTDESC>. The real text may be encoded in <TEXT>, not only through a title, beginning, middle and end, but also in its entirety. Furthermore, TSM supports an elaborate structural description, which is of great significance when it comes to processing euchological texts because it will allow more detailed textological studies.

Through the elements of the group <ARTICLECONTENTDESC> every individual text found in a given Slavic euchological manuscript can be described in the following way:

* <ARTICLENAME> — standardised scientific title in Bulgarian and English, which should give an idea of the exact type of the particular text is: rite (*chinoposledovanie*), prayer/prayers, biblical readings, etc. For example: the Liturgy of St. John Chrysostom; Rite of the annointing of the sick; Funeral Rite for lay persons; Prayers for women in childbirth on the 3rd day after childbirth; Prayers for various occasions; Resurrectional Gospel readings; Troparia and Theotokia for the days of the week; Poenitential rules by St. John the Faster, excerpts; Rules on the degrees of kinship and on lawful weddings; Instructions about how to read the Psalter by kathismata; Menologion for the whole year, etc.
* <ARTICLEAUTHOR> — author or pseudo-author, if such is included in the original text.
* <TEXTLOCATION> — place of the text in the manuscript (serial number <LOCNUMBER>, neighboring texts <NEIGHBOR>, folia <LOCFOLIO>, lines <LOCLINE>).
* <CHURCHCAL> — connection with the church calendar.

Due to the specific character of euchological texts and the present condition of textological studies, the following elements still cannot be used effectively: <SOURCE>, <TRANSLATION>, <PROTOGRAPH>, <ANTIGRAPH>, <APOGRAPH> and <LITREDACTION>. On the other hand, the element <ARTICLEDATA> is of great importance, since it provides an opportunity to present the peculiarities of each separate text analytically.

The main problem that arises during the scientific description of the contents and the study of the composition of Slavic manuscripts with the help of TSM is how to describe texts that can be found not only individually, but also as components of another text in the manuscript tradition. This phenomenon occurs in some of the *chinoposledovania* of the sacraments. For example, if the Prayers for taking the vow or for the washing of a child after its baptism are not included in the text of the Rite of Baptism, but, instead, follow it with some sort of graphic separation, then the question arises whether they should be identified as individual texts or subsumed under a common scientific name: "Rite of Baptism". Similar problems exist in connection with a scientific description of homogeneous texts that can exist either separately or under a common title as part of a cycle. A typical case are the prayers from the cycle for various occasions (на вс҃ка потр҃ба). For example, if the Prayer over a polluted vessel can be found separately in TSM, it will have the title "Prayer over a polluted vessel", but if it is part of the cycle of prayers for various occasions, other possibilities exist. If we follow a linear principle of description, the prayer will have to be identified as "Prayers for various

occasions. Prayer over a polluted vessel" (or "Prayer over a polluted vessel. Prayers for various occasions"). However, due to the lack of coincidence between the scientific titles in the two cases (when the prayer is written separately and when it is included as part of a cycle), it cannot easily be identified as one and the same text during its automatic processing. In order to avoid such inconvenience, the following compromise could be made: in the second case, when placing the prayer together with other prayers in a cycle under a common title, it should be reflected not by a scientific title, but, for example, in <ARTICLEDATA>. There is a third possibility: the prayers can be put down as a whole text (article)[16] with a scientific title "Prayers for various occasions" and then their detailed description can be given in elements from the group <TEXT>. This kind of approach will complicate the automatic searching for individual prayers in certain circumstances. Because we are exploring the ability of TSM to encode the original text according to the specific character of the euchological tradition as well as in conformity with the results of contemporary scholarly practice, at the present state of the project we have adopted a principle of maximum enlargement of the original text.

In the present version of TSM the elements from the group <TEXT> are structured according to a model of the medieval text that recognizes:

* beginning of the text <INCIPIT> (including title <TITLE> and the real beginning of the article),
* middle <DIV> and <P>,
* end <EXPLICIT>.

This part of TSM can be used for processing manuscripts of a liturgical character and, in particular, of euchological miscellanies, if it is improved by giving new meaning to the model according to the peculiarities of the texts that comprise liturgical instructions, such as: *chinoposledovania*, texts of prayers or of biblical readings written together with instructions for their liturgical use and others. Their specific character makes it not only pointless, but also impossible to point out the real beginning (and in some cases, the end) with the intention of identifying them. Rather it requires the ability to distinguish the structure in which these texts appear.

The fact that TSM itself is based on a hierarchy facilitates introducing the necessary changes in the group of elements <TEXT>. Thus, for example, the already existing <DIV> and <P>, with a few changes of attributes, can be used for encoding the structure of: 1) relatively individual text units, such as prayers, dismissals, biblical readings, etc. and 2) complexly organized text wholes, for example, hymnographical compositions such as groups of troparia, canons, etc. Encoding the liturgical instructions requires a new element, the specific character of their graphic presentation in Slavic texts, as well as scientific tradition, suggests the term "rubric". This is preferable to the term "instructions" because it can refer

to some elements of manuscript ornamentation (for example, borders, ornamental endings) and also to ornamented initials and titles written in v j a z (ligaturshrift), which are elements of both manuscript decoration and text[17]. The new element <RUBRIC> should have parameters that will allow it to be inserted in random positions with respect to the elements <TEXT>, <TITLE>, <DIV> and <P>, as well as within a segment of the real text. For more detailed markup and analysis, the individual type of instructions (descriptions of the performance of the servants of God during a ritual, their names, the beginnings of texts used in public services, for example, the Lord's Prayer, Trisagion, etc., the titles or names of the relatively individual text units, ornamented initials and others) can be included in <RUBRIC>.

Of course, before specific changes are made in the group of elements <TEXT>, the problems connected with the markup of texts containing liturgical instructions need to be discussed more broadly. With the aim of exploring the ability of TSM to represent the contents of euchological manuscripts, an experiment was developed for marking up in detail the cycle of Prayers for various occasions. Since these documents have a simpler structure than any other *chinoposledovanie*, it was sufficient for our aim to use temporarily the following elements that exist in TSM:

* <OPENER> — to insert the element <TITLE> in the framework of the element <DIV>,
* <LABEL> — with a value "rubric" for the attribute N — for marking the instructions (see Appendix 1).

The specific object of the present study is sixteen Bulgarian manuscript *trebnici* dating to the 17th century and kept in Bulgaria. They were chosen according to the following criteria:

1) accessibility 2) Bulgarian origin 3) resavian orthography 4) date (17th century). The specific manuscripts were selected from the Catalogue of Bulgarian Manuscript kept in Bulgaria[18]. The condition that the manuscripts should be accessible reflects the desirability of working 'de visu' with the manuscripts in the TSM framework. The second criterion is connected with the idea of studying *trebnici* that can show the peculiarities of a local tradition. Because of this, the definition "Bulgarian" is understood not in its linguistic meaning, but more as a localization mark, which, in fact, is the way it is used in the Catalogue where it refers to records of the 15th-17th century in resavian orthography[19]. The orthographical and chronological limitations are connected with creating a corpus for a diachronic analysis of the tradition, one in which a retrospective method of study may be applied. This idea rests on the observations in the dissertation work of M. Shniter of the peculiarities of Bulgarian manuscript *trebnici* from the 17th century: "It is as if, during this third century of slavery, the church found a way to control the penetration of non-canonic texts. This is the case because liturgical

literature keeps quite strictly to traditional, commonly-used rites and prayers for all kind of petitioning. We would expect, and with reason, that this kind of phenomenon would take place in the Russian manuscript tradition. This would be explicable on the basis of reforms and revisions of the liturgical corpus that took place during this period, connected with the publication of the early printed euchologions. It turns out, however, that the results of these reforms in Russia became evident a few decades later, while in Bulgaria even more than a decade after that. So the 17th century is the last stage when the euchological tradition in Bulgaria is displayed in its pure Bulgarian version"[20].

We should say here that since this study includes manuscripts only from Bulgarian book depositories (only sixteen from the twenty-nine[21] *trebnici* included in the Catalogue), it must not be looked upon as a representative sample. The conclusions should also not be regarded as final or as representing a full picture of the typology of Bulgarian *trebnici* from the 17th century.

Only two of the manuscripts are signed and have exact dates. One of them, dr54cms, was written in 1600 by hieromonk Vassilij in the St. Elijah Monastery, close to the town of Teteven. The second one, dr972, was created between the 6th of June and the 1st of August 1685 by the schoolmaster Philip, probably in the village of Adzhar (today called Svezhen, in the region of Karlovo). Manuscript dr54cms dates back indirectly to 1686, according to the data from the paschal tables it contains[22]. The results of filigranological analysis shows that manuscript dr971 dates back to the forties of the 17th century. According to their dating, the rest of the manuscripts are distributed in the following way:

- from the first half of the 17th century: dr621
- from the second quarter of the 17th century: the main inner book of the convolute dr149nbp
- from the middle of the 17th century: dr57cms, dr280cms, dr617, dr250, dr248
- from the second half of the 17th century: dr620, dr253, the third part of the convolute dr944cms
- from the last quarter of the 17th century: dr124cms
- from the end of the 17th century: dr940cms, main inner book of convolute dr944cms
- from the end of the 17th century or beginning of the 18th century: the supplement in manuscript dr149nbp
- from the beginning of the 18th century: the second part of the convolute dr944cms.

Five of the manuscripts, dr621, dr971, dr54cms, dr972, dr944cms, are preserved almost entirely. As far as dr940cms, dr250, dr253, dr86nbp, dr57cms, dr248, dr149nbp are concerned, the text of rites at the beginning or at the end are missing because of physical damage, with later replacement added to the last two

of them. A supplementary text to the Rite of Blessing of the Water can be found in dr972, as well. Manuscript dr944cms is a convolute containing an intact *trebnik* and added texts that are restricted to this type of miscellany. Manuscripts dr620, dr280cms, dr617, dr124cms are preserved in fragments (with missing beginnings and ends), and consist of six to fourteen texts.

Except for dr54cms and dr972, all manuscripts have no colophons (Index MANNOTE), and this fact makes their localization very problematic (Index MANPLACE), although in some cases the palaeographic analysis allows them to be associated with some of the Bulgarian calligraphic centres dating back to the 17th century. dr971, for example, is thought to belong to the Etropolian literary centre[23], and B. Angelov points to priest Bogdan from the village of Slavovitza, near Pleven[24], as being the probable copyist of this *trebnik*. However, if we compare the peculiarities of the handwriting in *trebnik* dr621 and in the other manuscript which is signed by priest Bogdan — *trebnik* 251 from the collection of the Bulgarian National Library "SS. Cyril and Methodius"[25] (not included in the studied group) – there is reason to doubt whether dr971, dr621 and dr124cms can also be considered Bogdan's work. Furthermore, detailed palaeographic analysis shows that a group of calligraphers have covered the Etropolian *trebnik* with writing whose peculiarities distinguish it from the writing of dr621 and dr124cms, despite the typological analogy. On the other hand, it is difficult to conclude definitely whether the latter two *trebnici* were written by the same bookman or not, and one might say that the palaeographic characterizations are much closer to the aforementioned *trebnik* of monk Vasilij. What is more, it is also possible that these three *trebnici* (dr621, dr54cms and dr124cms), together with the anonymous dr280cms and dr620, fall into a distinct subgroup in comparison with the rest of the *trebnici* because of a similarity in the style of writing. Six of the other *trebnici* whose palaeographic peculiarities associate them by origin with the Adzhar literary centre[26] fall into a similar group. Aside from the afore mentioned *trebnik* of schoolmaster Philip from 1685, dr86nbp and dr940cms also appear in the main inner book of the convolute dr944cms, and the supplemented part of dr149nbp and dr248 are also included in this group. The last five manuscripts are newly-attributed after a detailed comparative analysis of their palaeographic peculiarities with the characteristics of manuscripts known to come from the literary centre of Adzhar[27]. dr86nbp, dr940cms and dr149nbp are associated with the literary work of schoolmaster Philip[28]. dr86nbp and the main inner book of the convolute dr944cms were written entirely by that bookman, while he, together with another copyist, probably his pupil, wrote dr940cms. The supplementary texts in the convolute dr149nbp are also schoolmaster Philip's work. Taking into consideration their palaeographic peculiarities, the main inner book of this manuscript, dating back to the second quarter of the 17th century, and dr57cms are close to the style of the calligraphic school whose representatives are the bookman Avram

Dimitrievich from Karlovo[29] and Krustyo Grammatic from the Monastery "SS. Kosmas and Damian", situated near the village of Kuklen[30], who worked during the second half of the 17th century. The origin of dr250, dr253 and dr671 remains unknown.

Indexes MANART and MANTEXT give an idea of the content of each of the manuscripts considered here. The results of computer processing show that 51 different texts can be found in these *trebnici* (Index ARTTNUM). Index ATR-CONC introduces the composition of the 16 *trebnici* by the respective numbers of the articles. The data from this index, as well as the information from Index AR-TRED, which gives an idea of the frequency and the content of each of the text units, can serve as a basis for some conclusions about the macrostructural peculiarities of the studied *trebnici*.

A comparison of these peculiarities shows that nine of the *trebnici* fall into the following groups according to their type of composition:

* Type A has for representatives the Etropolian dr971, the *trebnik* of hieromonk Vasilii dr54cms and the anonymous dr621. These three manuscripts are almost entirely preserved. They date to the first half of the 17th century and, as was mentioned above, they have similar palaeographic characterizations.

* Type B includes the whole group of Adzharian manuscripts studied here: the anonymous dr248, Filip's: dr972, dr86nbp, dr944cms (ACD 1-20), dr940cms, as well as the anonymous dr57cms with hypothetical Karlovo-Kuklen origin, all from the second half of the 17th century.

What is typical for the two types of composition is the clear differentiation of three separate parts of the *trebnik*. The first, or main, part, generally speaking, contains the text of various rites of invariable liturgical character. The second part contains a cycle of prayers for different cases with the common title "Prayers for all kind of petitioning". The third part could be considered additional since it contains excerpts from the Nomocanon, as well as different texts about the variable part of the liturgy, etc. In a way, this division is conventional, because in some cases the texts of prayers and akolouthias can be found in the additional part of the *trebnik* for purely practical reasons.

Macrostructural peculiarities of trebnici of Type A

The main part of *trebnici* of Type A is composed of texts of rites and prayers. These texts are organized in a number of thematic kernels:

* The texts of two blessing rituals, which serve as a beginning of the three manuscripts: the *Rite of the Small Blessing of Water*, 1st of August — *Elevation of the Holy Cross*, and the *Rite of blessing of a new house*.

----+ **18**+ **13**+ 28+ 30+ 29+ 5, ref: DR971.sgm
----+ **18**+ **13**+ 28+ 30+ 29+ 5, ref: DR621.sgm

----+ **18+ 13**+ 28+ 30+ 29+ 5, ref: DR54CMS.sgm.

* Texts of prayers and rites associated with Birth and Baptism of a child: *Prayers over a midwife's water*, *Prayers for a woman in childbirth on the third day*, *Prayers for a woman in childbirth on the 40th day* (each of these articles contains three prayers), *Rite of Baptism*, *Prayer for immediate baptism when the baby's life is in danger* (in dr971 and dr54cms) *and Prayer for the ablution of the neophyte on the 8th day* (in dr621).

----+ 18+ 13+ **28+ 30+ 29+ 5+ 26+** 8, ref: DR971.sgm

----+ 18+ 13+ **28+ 30+ 29+ 5+ 26+** 8, ref: DR54CMS.sgm

----+ 18+ 13+ **28+ 30+ 29+ 5+ 27+** 8, ref: DR621.sgm.

* Text of rites of the sacrament of marriage: *Rite of Engagement*, *Rite of Nuptials* and *Rite for those, concluding a second marriage*

+ 28+ 30+ 29+ 5+ 26+ **8+ 16+ 17+** 4+ 7+ 9, ref: DR971.sgm

+ 28+ 30+ 29+ 5+ 27+ **8+ 16+ 17+** 4+ 3+ 7, ref: DR621.sgm.

+ 28+ 30+ 29+ 5+ 26+ **8+ 16+ 17+** 4+ 7+ 9, ref: DR54CMS.sgm.

* *Rite of Confession*

+ 5+ 26+ 8+ 16+ 17+ **4+** 7+ 9+ 10+12+ 20, ref: DR971.sgm

+ 5+ 27+ 8+ 16+ 17+ **4+** 3+ 7+ 2+ 9+ 10, ref: DR621.sgm.

+ 5+ 26+ 8+ 16+ 17+ **4+** 7+ 9+ 2+ 10+ 12, ref: DR54CMS.sgm.

* Texts of rites in case of serious illness and *chinoposledovania* of funeral rituals and commemorating ceremonies: *Rite of the annointing of the sick*, *Funeral Rite for lay persons*, *Funeral Rite for children*, *Funeral Rite for Easter week*, *Rite over the boiled wheat for the deceased*, *Rite of Communion for seriously ill persons*, and *Rite for the soul's departure*. The last of these is missing from dr971, where, however, it has a functional substitute: <os>Ml//tva na isxod6 d//shi cl//kom6</os>. It is placed in the cycle named "Prayers for all kind of petitioning"[31].

+ 4+ **7+ 9+ 10+ 12+ 20+ 15+** 3+ 19, ref: DR971.sgm

+ 4+ 3+ **7+ 2+ 9+ 10+ 12+ 20+ 15+** 31+ 43, ref: DR621.sgm

+ 4+ **7+ 9+ 2+ 10+ 12+ 20+ 15+** 3+ 19, ref: DR54CMS.sgm.

Only dr971 and dr621 contain a copy of the *Funeral Rite for clerics*. This copy is not included in the main part of both these *trebnici*, which makes it appear to be a text added to the presumed basic composition.

+ 33+ 34+ 37+ 36+ **39+ 11+** 45----, ref: DR971.sgm[32].

+ 20+ 15+ 31+ 43+ **19+ 11+ 6+** 33+ 34+ 37+ 32, ref: DR621.sgm.

It is easy to see that in the first case it is placed after the content of the manuscript, which, in fact, marks the end of the book. However, in dr621 it is in the additional part of the *trebnik*, together with the:

* *Rite of Cross carrying during the dominical feasts*, which is characteristic only for this *trebnik* and with the

* *Rite of the Great Blessing of Water*, which, as the next excerpt shows, is put at the very end of the main part in the other two manuscripts after the

* *Rite of becoming brothers by choice*

+ 10+ 12+ 20+ 15+ **3+ 19+** 31+ 24+ 1+ 43+ 33, ref: DR971.sgm.

+ 10+ 12+ 20+ 15+ **3+ 19+** 31+ 43+ 33+ 49+ 32, ref: DR54CMS.sgm.

The last of these, on the other hand, shows variation in location in dr971, where it can be found among the texts of the Rite of confession and Rite of Blessing of the Oil

+ 27+ 8+ 16+ 17+ 4+ **3+** 7+ 2+ 9+ 10+ 12, ref: DR621.sgm.

The peculiarities of the second part of this type of *trebnik* formed by the cycle

* *Prayers for various occasions*[31] will be considered separately because the electronic processing requires another level of analysis.

The third, or additional, part of *trebnici* of type A shows greater variation of the content in comparison with the main part. Compulsory for the three manuscripts are:

* The texts about the variable part of the liturgy: *Troparia and Theotokia for the days of the week* and *Dismissals for the days of the week*

+ 3+ 19+ 31+ 24+ 1+ **43+ 33+** 34+ 37+ 36+ 39, ref: DR971.sgm

+ 10+ 12+ 20+ 15+ 31+ **43+** 19+ 11+ 6+ **33+** 34, ref: DR621.sgm

+ 20+ 15+ 3+ 19+ 31+ **43+ 33+** 49+ 32+ 34+ 37, ref: DR54CMS.sgm.

* Excerpts from the Nomocanon: *Poenitential Rules by St. John the Faster, excerpts* and *Rules on the degrees of kinship and lawful marriages*

+ 31+ 24+ 1+ 43+ 33+ **34+ 37+** 36+ 39+ 11+ 45---, ref: DR971.sgm

+ 31+ 43+ 33+ 49+ 32+ **34+ 37**----------, ref: DR54CMS.sgm

+ 43+ 19+ 11+ 6+ 33+ **34+ 37+** 32+ 38--------, ref: DR621.sgm.

Apparently so as to be close to the Rules on Penance in *trebnici* dr621 and dr54cms:

* *Prayers for remission of sins read by priests or spiritual fathers* are also included:

+ 11+ 6+ 33+ 34+ 37+ **32+** 38----------, ref: DR621.sgm

+ 19+ 31+ 43+ 33+ 49+ **32+** 34+ 37----------, ref: DR54CMS.sgm.

These prayers are part of the cycle "for all kind of petitioning" in dr971. On the other hand, this *trebnik* and dr54cms differ from dr621 in that they have a considerably enlarged additional part with various:

* Complementary excerpts from the Nomocanon: *Rules on fasting, excerpts* and *Poenitential Rules*

+ 1+ 43+ 33+ 34+ 37+ **36+** 39+ 11+ 45--------, ref: DR971.sgm

+ 6+ 33+ 34+ 37+ 32+ **38**----------, ref: DR621.sgm.

As well as

* *Readings from the Apostle for Easter Week* and *Resurrectional Gospel readings*[33]

+ 15+ 3+ 19+ 31+ 24+ **1**+ 43+ 33+ 34+ 37+ 36, ref: DR971.sgm

+ 3+ 19+ 31+ 43+ 33+ **49**+ 32+ 34+ 37--------, ref: DR54CMS.sgm.

Only in dr971

* *Menologion for the whole year*

+ 20+ 15+ 3+ 19+ 31+ **24**+ 1+ 43+ 33+ 34+ 37, ref: DR971.sgm

occurs as the beginning of the additional part.

Macrostructural peculiarities of trebnici of Type B in comparison with those of Type A

Almost the same thematic kernels observed in Type A can be identified in the first, or main, part of the trebnici of Type B. The large number of representatives of this group allows texts missing because of physical damage in some of the manuscripts to be reconstructed with much greater certainty than in the case with Type A.

Unlike those of Type A, *trebnici* of Type B begin with:

* Texts of prayers and rites connected with the Birth and Baptism of a child: *Prayers for the midwife's water*(2 prayers), *Prayers for women on the 3rd day after childbirth* (2 prayers), *Rite of Baptism*, *Prayers for women on the 40th day after childbirth* (3 prayers)

----------+ **28**+ **30**+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR248.sgm

----------+ **28**+ **30**+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR972.sgm

----------+ **28**+ [**30**]+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR944CMS.sgm

----------+[**28**+ **30**]+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR57CMS.sgm

----------+[**28**+ **30**]+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR86NBP.sgm

----------+[**28**+ **30**]+ **5**+ **29**+ 8+ 16+ 17+ 19+ 18, ref: DR940CMS.sgm.

The first and second of these articles contain a different number of prayers than is the case with Type A. Furthermore, here *Prayers for women on the 40th day after childbirth* are put before the *Rite of Baptism* and *Prayers for immediate baptism when the baby's life is in danger* are missing.

* The text of rites of the Sacrament of marriage are the same as those in Type A:

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 7+ 9, ref: DR248.sgm

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 41+ 7, ref: DR972.sgm

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 7+ 3, ref: DR944CMS.sgm

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 7+ 3, ref: DR57CMS.sgm

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 7+ 9, ref: DR86NBP.sgm

+ 5+ 29+ **8**+ **16**+ **17**+ 19+ 18+ 7+ 9, ref: DR940CMS.sgm.

Here, however, they are followed by

* The texts of the two rites of Blessing of the water: the *Rite of the Small Blessing of Water* (with no indicated date) and the *Rite of the Great Blessing of Water*:

+ 16+ 17+ **19+ 18**+ 7+ 9+ 10+ 20, ref: DR248.sgm
+ 16+ 17+ **19+ 18+41**[34] + 7+ 9+ 10, ref: DR972.sgm
+ 16+ 17+ **19+ 18**+ 7+ 3+ 9+ 10, ref: DR944CMS.sgm
+ 16+ 17+ **19+ 18**+ 7+ 3+ 9+ 10, ref: DR57CMS.sgm
+ 16+ 17+ **19+ 18**+ 7+ 9+ 10+ 12, ref: DR86NBP.sgm
+ 16+ 17+ **19+ 18**+ 7+ 9+ 10+ 12, ref: DR940CMS.sgm.

In comparison with Type A, Type B shows the following specific features:

* The thematic kernel of the texts of rites in case of serious illness, of the funeral rituals and commemorating ceremonies is restricted (without the *Rite of Communion for seriously ill persons* and *Rite for the soul's departure,* while the *Funeral Rite for Easter week* is also not included in dr248).

The *Funeral Rite for clerics*, as in Type A, gives the impression of a text which was not part of the original composition. Here we can find it at the end of dr86nbp, and it has a subsequent supplement in dr944cms:

+ 3+ 4+ 34+ 37+ 42+ **11**----------, ref: DR86NBP.sgm
+ 31+ 4+ 34+ 37+ 42+ **11**+ 22+ 49+ 50+ 32+ 46, ref: DR944CMS.sgm.

As it can be seen from the following excerpt, in all six manuscripts belonging to this group, after the *Rite over the boiled wheat for the deceased* we find

* *Kanon in praise of the Theotokos,* which may be treated as one of the distinctive peculiarities of this type of *trebnik*.

+ 19+ 18+ 7+ **9+ 10+ 20+ 21**+ 31+ 3----, ref: DR248.sgm
+ 19+ 18+ 41+ **7+ 9+ 10+ 12+ 20+ 21**+ 3+ 31, ref: DR972.sgm
+ 19+ 18+ 7+ 3+ **9+ 10+ 12+ 20+ 21**+ 31+ 4, ref: DR944CMS.sgm
+ 19+ 18+ 7+ 3+ **9+ 10+ 12+ 20+ 21**+ 31+ 4, ref: DR57CMS.sgm
+ 17+ 19+ 18+ **7+ 9+ 10+ 12+ 20+ 21**+ 31+ 32, ref: DR86NBP.sgm
+ 17+ 19+ 18+ **7+ 9+ 10+ 12+ 20+** [**21**]+31--------, ref: DR940CMS.sgm.

What is curious in this case is:

* *Rite of becoming brothers by choice*, which is characterized by variation in placement within the framework of the whole group, occurs among texts belonging to the thematic kernel (as is the case in dr971, as well)

+ 9+ 10+ 20+ 21+ 31+ **3**----------, ref: DR248.sgm
+ 9+ 10+ 12+ 20+ 21+ **3+** 31+ 4+ 34+ 37+ 42, ref: DR972.sgm
+ 16+ 17+ 19+ 18+ 7+ **3+** 9+ 10+ 12+ 20+ 21, ref: DR944CMS.sgm
+ 16+ 17+ 19+ 18+ 7+ **3+** 9+ 10+ 12+ 20+ 21, ref: DR57CMS.sgm
+ 12+ 20+ 21+ 31+ 32+ **3+** 4+ 34+ 37+ 42+ 11, ref: DR86NBP.sgm.

This occurs in DR248 as a supplement, located between the *Kanon in praise of the Theotokos* and the *Prayers for various occasions* in dr972, while in dr86nbp it is included in the supplementary part of the miscellany together with the

* *Rite of Confession*

+ 21+ 3+ 31+ **4**+ 34+ 37+ 42----------, ref: DR972.sgm
+ 20+ 21+ 31+ **4**+ 34+ 37+ 42+ 11+ 22+ 49+ 50, ref: DR944CMS.sgm
+ 20+ 21+ 31+ **4**+ 34+ 37+ 42----------, ref: DR57CMS.sgm
+ 31+ 32+ 3+ **4**+ 34+ 37+ 42+ 11----------, ref: DR86NBP.sgm,

which, for its own part, is followed logically in dr972, dr944cms and dr57cms (in the rest of the group the text is missing, probably because of physical damage) by the:

* *Poenitential rules by St. John the Faster.*

In fact, this text and the *Rules on the degrees of kinship and on lawful weddings* are the only

* Excerpts from the Nomocanon and they, in practice, exhaust the composition of the additional part, in which the

* *Paschal Tables*

+ 21+ 3+ 31+ 4+ **34**+ **37**+ **42**----------, ref: DR972.sgm
+ 20+ 21+ 31+ 4+ **34**+ **37**+ **42**+ 11+ 22+ 49+ 50, ref: DR944CMS.sgm
+ 20+ 21+ 31+ 4+ **34**+ **37**+ **42**----------, ref: DR57CMS.sgm
+ 31+ 32+ 3+ 4+ **34**+ **37**+ **42**+ 11----------, ref: DR86NBP.sgm.

characteristic of this type of *trebnici* were included.

The tendency towards enlarging the additional part of the *trebnici*, outlined in dr971 and dr54cms from type A, is realized here in the texts from the third part of the convolute dr944cms[35]

+ 34+ 37+ 42+ 11+ **22**+ **49**+ **50**+ **32**+ **46**+ **40**+ **51**, ref: DR944CMS.sgm.

The last two articles are similar in nature: *Menologion containing selected feasts and saints' lives with troparia, kontakia, stichera and doxologies* and *About how to read the Triodion* belong to the addition of schoolmaster Philip in dr149nbp.

It should be noted that this convolute could be associated with *trebnici* of Type B, bearing in mind the peculiarities of its composition (as a whole), as well as its usage in the environment of Adzhar, as established by the supplements of schoolmaster Philip. There is, however, some hesitation because some texts, such as the Rite for those concluding a second marriage, the Funeral rite children and the *Funeral Rite for Easter week* are not in their usual place for this type of *trebnik* in the main inner book, of presumable Karlovo-Kuklen origin. Considering the dating of this archaic part to the second quarter of the 17th century, it is not clear whether these peculiarities are the result of an "error" on the part of the anonymous bookman or whether they testify to a stage of the formation of composition

B[36], which is typical, it seems, for *trebnici* from Adzhar from the second half of this century.

As far as the rest of the manuscripts — those not yet discussed — are concerned: dr253 and dr124c7ms, dr620, dr617, dr280cms, preserved in fragments, as well as the *trebnik* dr250, at this stage of analysis the first four of them could be defined as close to Type A (with some hesitation because of positional variation in some separate texts). However, the last *trebnik* (dr250) could be regarded as an exception within the corpus, since it shows basic differences from both Type A and Type B.

A comparative analysis of the cycle Молитвн ρазлнунн на вс'ъкоу пот'ρъбоу <os>Molitv61 razlichn61i na vsehku potrehbu</os> (Prayers for various occasions) could help clarify there issues. Copies of this cycle are present in 13 of the 16 *trebnici* included in study. The following 24 text units <ACD1>, identifiable as independent within the framework of the cycle, occur in the aforementioned 13 manuscripts:

1. Prayer for those who have eaten polluted food
2. Prayer for a vessel containing polluted oil, wine or honey
3. Prayer for polluted vessels
4. Prayer for polluted food
5. Prayer for a contaminated well
6. Prayer for a new well
7. Prayer for a new house
8. Prayer over grapes
9. Prayer over new wine
10. Prayer over the paschal lamb
11. Prayer over the boiled grains of wheat to honour saints
12. Prayer for remission of sins read by priests or spiritual fathers
13. Prayer over a spiritual son on Christmas
14. Prayer over the osier branches for Palm Sunday
15. Prayer for Easter
16. Prayer for blessing of the bread
17. Prayers for the breaking of bread
18. Prayers against all kind of damnation and desecration
19. Prayer for the soul's departure
20. Prayer over a woman who has miscarried
21. Prayer for the small Blessing of Water
22. Prayer for those building a new house
23. Prayer for the meat and food on Easter
24. Prayer for remission of sins read by priests or spiritual fathers

Their presence and arrangement in the separate manuscripts could be presented in the following way:

Type A							
N	dr971	dr621	dr54cms	dr124cms	dr620	dr280	dr250
1							
2	P10	P10	P4	P5			
3	P14	P13	P9	P9			
4	P16	P15	P11	P11			
5	P9	P9	P3	P4			P1
6	P8	P8	P2				
7							
8	P18						
9	P19	P16	P12	P12			
10							
11							
12	P17						
13	P1	P1			P1	P1	
14	P2	P2		P1		P2	
15	P3	P3		P2			
16	P5	P5					
17	P6	P6					
18	P11	P11	P5	P6			
19	P12		P6	P7			
20	P13	P12	P8	P8			
21	P15	P14	P10	P10			
22	P7	P7	P1				
23	P4	P4		P3			
24			P7				

Type B						
No	dr972	dr86 nbp	dr944 cms	dd248	dd57 cms	dd149nbp
1	P1	P1	P1	P1	P1	P1
2	P2	P2	P2	P2	P2	P2
3	P3	P3	P3	P3		P3
4	P4	P4	P4	P4	P3	P4
5	P5	P6	P6	P6	P5	P6
6	P6	P7	P7	P7	P6	P7
7	P7	P5	P5	P5	P4	P5
8	P8	P8	P8	P8	P7	P8
9	P9	P9	P9	P9	P8	P9
10	P10	P10	P10	P10	P9	P10
11	P11	P11	P11	P11	P10	P11
12	P12		P12	P12	P11	

DR971 --- 13+14+15+23+ 16+17+22+6+
7+2+18+19+20+3+21+4+12+8+9+--
DR621 --- 13+14+15+23+ 16+17+22+6+ 7+2+18+20+ 3+21+4+9+---
DR54CMS -- 22+6+ 7+2+18+19+24+20+3+21+4+9+---
DR124CMS -- [13]+14+15+23+[16+17+22+6+]7+2+18+19+20+3+21+4+9+---
DR620 --- 13
DR280CMS --- 13+14
DR250 --- 7+
DR972 ---1+ 2+ 3+ 4+ 5+ 6+ 7+ 8+ 9+ 10+ 11+ 12+----
DR86NBP ---1+ 2+ 3+ 4+ 7+ 5+ 6+ 8+ 9+ 10+ 11+ ----
DR944CMS ---1+ 2+ 3+ 4+ 7+ 5+ 6+ 8+ 9+ 10+ 11+ 12+----
DR248 ---1+ 2+ 3+ 4+ 7+ 5+ 6+ 8+ 9+ 10+ 11+ 12+----
DR57CMS ---1+ 2+ 3+ 4+ 7+ 5+ 6+ 8+ 9+ 10+ 11+----
DRDR149NBP --1+ 2+ 3+ 4+ 7+ 5+ 6+ 8+ 9+ 10+ 11+----

It is clear that a basic difference between Type A and Type B can be observed in the macrostructural peculiarities of the cycle "Prayers for various occasions". Additionally, there is agreement within the framework of each of the two types. This agreement is clear in Type B[37], and, it turns out, less consistent in Type A; the trebnic of hieromonk Vasilij dr54cms, in which the expected first six prayers[38] are missing, shows the principal deviation. On the other hand, data from the comparison support the suggestion that dr124cms, dr620 and dr280 are close to each other with respect to Type A (note especially the opening section of the latter two) and that they resemble dr149nbp in respect to Type B. What is more,

the data also give evidence that there is a marked difference in dr250 in comparison with the two types, if we judge by the Prayer for a contaminated well, which is the only one preserved from it and which is the first of the cycle.

Of course, these results of the macrostructural analysis can serve only as a basis for determining typology of the *trebnici* studied here. This fact, on the other hand, calls for analysis and comparison on the level "peculiarities of the separate texts" contained in these manuscripts. At the present stage of the study this could be done partially on the basis of the electronic descriptions only for the cycle of prayers "for various occasions". As was already noted, the peculiarities of the separate independent text units which constitute it are presented in greater details by the elements of the group <TEXT> through their titles (<TITLE>, LEVEL = A), the whole text of the instructions (<LABEL>, N = "rubric") and the real beginnings of the real text: prayers, troparia, dismissals (<P>).

First and foremost, the results of the analysis of the data of index MAN-TEXT show the presence of one and the same version of the separate texts making up the cycle within the framework of the two types that are differentiated according to their macrostructural features. On the other hand, the independent text units common for Type A and Type B for this part of the *trebnik* (see NN 2-6, 8, 9, 12 from the presented above table) testify to two different versions.

Without dwelling on details of the nature of the differences occurring in the texts of each of the units discussed above (these distinguishing features will be the object of a separate study), this can be illustrated by the text of prayers over polluted food (N 4) from the electronic record of dr971 of Type A and dr972 of Type B:

dr971 (Type A)	dr972 (Type B)
<TITLE>m/l/tva na oskvr7nshim se brashn6</TITLE> <LABEL N="rubric">g//lje/t/, 1erei. bl/s/ven6 b//6 n//sh6. tr/s/toe. i po oh//che nash6. jako tvoe je/s/ cr/s/tvo. tro/p/ d//nju. i b/o/. g//u pom//lim se: m/l/, s1hju velm/i/</LABEL> <P>g//i 1//se x//e b//e nash6 zapovehdav61i vr7xovnomu ap/s/lu tvoemu petru videhn1hem6 i gla/s/o/m/ ...</P> <LABEL N="rubric">sla/v/. i n//nja, g//i pom//lui, g/wt/ bl/s/vi. i oh/t/poust6. d//nju.</LABEL>	<TITLE>m/l/ na/d/ oskvr6nivshim' se v7 brash'neh.</TITLE> <P>g//i b//e nash6, zapovehdav6 videhn1hem6 glasoh/m/. pertu vr6xovnomu ap/s/lu...</P>

Furthermore, comparison of the text of the Prayer over a polluted well (N5), which is also present in dr250 along with data about the macrostructural differences between this miscellany and two main types, gives reason to suggest that the miscellany attests to the presence of yet another – third – type of *trebnik* from the period.

dr971 (Type A)	dr972 (Type B)	dr250
<TITLE>ml//tva, eg/d/a awte chto v7padet6 skvr7no v7 kladenc6 </TITLE>	<TITLE>m/l/tva awte chto padet6 skvr6n'no v7 studenec6</TITLE>	<TITLE>ml//tvu, na/d/ oskvr7nivshim se studence.</TITLE>
<LABEL N="rubric"> do/s/oit6 pr7vehe izvrehwti v7pa/d/shee v7n6 skvr7noe. I ichr7pati, m// vehdr6, i izl1hati v7n6. i v7zhewti, tri svehwti okolo. I pokadiv6 okr/s/t6. ta/zh/ pop6. bl/s/ven6 b//6 nash6. ta/zh/, tr/s/toe. po oh//che nash6. Jako tvoe je/s/ cr/s/tvo. po sem6. tro/p/ d//hjevi. Tazhe. g//u pom//lui. i g//lje/t/ ml//tvu s1hju veleglasno.</LABEL>	<LABEL N="rubric">da izlehjut6 oh/t/njego. m//, vehdr6 i v'lehjut6 vodu oh/t/ s//t61x6 b//gojavljen1he. i pokadiv6 1erei, i tvorit6 bl/s/ven1he g//ljet6 bl/s/ven6 b//6 ta/zh/ tris//toe tro/pre pom//lui na/s/ g//i. ta/zh/ g//u pom//lim' se.</LABEL>	<LABEL N="rubric">pr7voe izlehet6 oh/t/ nego, m//. vehdr6 i v7zhigajut6. d//. svehwte i prilepit6 na/d/ studencem6 kr/s/taobrazno i v7se ljud1he bl/s/ven6 b//6 nash6. tazhe s//t61 b//e. prehs//ta troice. o//che nash6. Tro/p/ sp//si g//i svoi. i drug61 pamet6 pravedniku. i st//mu im/r/6. tro/p b/o/ v7 glase. g//i pom//lui. m//. tazhe pop6. Ml//tvu s1hju g//u pom//lem se. </LABEL>
<P>b//e velik61 I divn61i. Izhe neizre/ch/nnoju bl//gost61njeju ...</P>	<P>b//e velik61 i divn61i, izhe neizre/ch/nn61/m/ bl//gostineju ...</P>	<P>g//i b//e nash6 velik61 i divn61i. Neizrechennoju bl//gost1hju ../</P>
<LABEL N="rubric">i v7livaet6 v7 kladen7c6 vodu oh/t/ s//t61/x/ b//gojavljen1hi. i p1het6 oh/t/ njee pr7vehe s//wtennik6, i po njem6 ljud1hi. ta/zh/. Ch/s/tnehishuju xeruvi/m/. slava. i n//nja. g//i pom//lui, g/wt/. g//i bl/s/vi. i oh/t/pu/s/ d//njevn61. pi/s/ na krai.</LABEL>		<LABEL N="rubric">ta/zh/ i oh/t/pus6. ch/s/nehishuju xruvi. </LABEL>

Despite the restricted perspective of the present study concerning both content and extent the results nonetheless allow some conclusions to be drawn. They, of course, can be only preliminary and require supplementary examination.

On the basis of data about the origin of the manuscripts consisting Type A and Type B, one can conclude that they testify to the presence of at least two traditions that were local to the Bulgarian lands in the 17th century. With some hesitation because of the limited data, Type A could be defined as being characteristic of the work of the monastic centres in the Balkan range (Teteven and Etropole). Type B undoubtedly could be considered typical for the work of the bookmen of Adzhar and probably also for the work of bookmen who worked in Plovdiv region (Karlovo, the monastery of Kuklen) and who, as is well known, maintained contact with Adzhar[39]. The confirmation or rejection of these hypothesis within the framework of a future study could shed considerable light on one of the most controversial questions of 17th-century Bulgarian literary history — the localization of the so-called "*srednogorski*" archaic translation of the miscellany "Thesauros" by Damaskene Stoudites[40].

In closing, it may be added that this type of research can assist in localization of written records. That is, decisions about localization can be based on the type of composition of a given manuscript along with its palaeographic characterization[41].

NOTES

1. [Goar 1960].
2. [Politi 1961], p. 66-67; [Kazhdan 1991], entries: Euchologion, Liturgical book.
3. [Nikolskij 1907], p. 95-98, 121-131; [Nesterovskij 1906], p. 161-164; [Gorskij, Nevostruev 1869], p. I-XII, 1-239; and others.
4. Concerning the earlier period and Liturgy of St. Peter.
5. [Shniter 1989], p. 143, 144.
6. [Rozov 1976].
7. [Rozov 1976], p. 314-315.
8. [Gorskij, Nevostruev 1869], N 377.
9. [Conev 1910], p. 166-167, NN 258, 259.
10. See [Cibranska 1992].
11. We can give as an example the reforms of Euthymios of Turnovo, Patriarch of Bulgaria (around 1320/1330-1402) and those of Metropolitan Cyprian (around 1330-1406) in Russia, as well as the reform of the Russian Patriarch Nikon (1605-1681).
12. See [Arranz 1979], and the bibliography there; also see [Shniter, Krpova 1987].
13. The term is used here in its broader sense, rather than the more limited sense common in philology "a system of chants, dedicated to an acknowledged (canonized) Saint, meant to be performed on the day fixed to celebrate his memory". See [Kozhuharov 1976], p. 44.

14. See [Shniter 1995].

15. [Shniter 1995].

16. See the part about the language of the scientific description in the introductory article in the present volume.

17. The necessity of including the elements of manuscript ornamentation in an analytical description of the contents of Slavic manuscripts was first identified by Elena Kotseva during her lectures on Cyrillic paleography delivered in the University of Sofia (1992-94). It is supported in [Radoslavova 1995].

18. [Hristova, Karadzhova, Ikonomova 1982].

19. [Hristova, Karadzhova, Ikonomova 1982], p. 11.

20. [Shniter 1989], p. 141, 146.

21. The actual number of *trebnici* in the Catalogue is 28. I added to the list, on the basis of its palaeographic peculiarities, *trebnik* N 248, from the National Library "SS Cyril and Methodius" in Sofia. Until now this has been considered a record from the end of the 16th century. (See [Conev 1910], p.158; [Hristova, Karadzhova, Ikonomova 1982], p. 148, N 400). The redating of the manuscript was confirmed by the filigranological analysis made by Mrs. Nina Vutova of the Archeographic commission at the National Library "SS Cyril and Methodius" and I take this opportunity to thank her sincerely for her assistance. According to Mrs. Vutova, watermarks demonstrate that the manuscript dates to the middle of the 17th century.

22. [Conev 1920], p. 54.

23. [Rajkov 1972a], p. 135; [Raikov 1972b], p. 19-41.

24. [Angelov 1983], p. 119-123.

25 [Conev 1910], p. 160-161.

26. [Angelov 1972]; [Angelov 1976]; [Doncheva-Panajotova 1982].

27. The arguments for this attribution were set out in my report "Novi danni za knizhovnata dejnost na daskal Filip ot selo Adzhar", delivered at the research conference "The Bulgarian 17th century", Sofia, November 1996.

28. Although the specific handwriting of this bookman excludes the possibility of an "error" in the attribution, attributing authorship of unsigned manuscripts like that of Philip is slightly conventional. This reflects the complex problems every palaeographer confronts when identifying separate copyists trained in one and the same calligraphic school. This fact, however, does not call into question the Adzhar origin of the *trebnici* noted here.

29. [Angelov 1976], p. 40-45; [Vasilev 1979], p. 141-162.

30. [Stoyanov 1954]; [Angelov 1983], p. 130-132.

31. This prayer is included in the cycle of prayers for all kind of petitioning from dr54cms too, despite the presence of the text of the Rite of the Soul's departure.

32. The instruction *About how to read the Psalter by kathismata* were added later in a different hand. In this sense, they have the character of an additional note.

33. For the Gospel texts in the structure of the *Trebnik*, and, particularly, in the structure of the glagolitic Euchologium Sinaiticum, see [Dogramadzhieva 1995] and the bibliography indicated there.

34. The stichera added later to the Rite of the Small Blessing of Water from dr972 in fact outline the basic difference between the two variations of this text: in *trebnici* of Type

A (dating 1st of August) and in *trebnici* of Type B (with no stated calendar date for the service).

35. Without undertaking a detailed analysis of the texts from this addition, I will mention only that it may be identified as a fragment from a *sluzhebnik*, judging by the end of a copy of the text of the Liturgy of Presanctified Gifts that is found in its beginning.

36. Recall the lack of the last of the aforementioned rites in dr248, which dates to the middle of the 17th century.

37. The exceptions are limited to variation in the arrangement of texts 5-7 and the absence of the Prayer over a polluted vessel in dr57cms.

38. Typical only for this *trebnik* is that the two accepted Prayer for remission of sins read by priests or spiritual fathers (24) are also included in the cycle. This could be explained by the fact that they are omitted from their usual place in the copy of the text of the Funeral Rite of lay persons in the same *trebnik*.

39. [Koceva 1984] and the bibliography stated there.

40. [Koceva 1984], p. 160.

41. The presence of a publication by a venerable expert in medieval Slavic literature, the Serbian scholar J. Trifunovich, is a lucky circumstance, that could present the opportunity to test both this statement and the results of the study presented here. The list was published by J Trifunovich, accompanied by a brief description of Slavic manuscripts from the Iviron monastery on Mount Athos (see [Trifunovich 1968]). The data from the brief description of manuscript N 7, dating to the last quarter of the 17th century and identified as a *sluzhebnik* (p. 428), as well as much of the data from the published photos, suggest that we are speaking about a *trebnik* that can be associated with the work of the literary centre of Adzhar, according to its palaeographic peculiarities. If this is the case, the *trebnik* mentioned above may be related to Type B.

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APPENDIX

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<TEXT DECLS="ACD21">
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<TITLE LEVEL="S">m/o/litvi razlichn61je na v7saku potrehbu.</TITLE>
</NONNORMINCIPIT>
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      <OPENER>
         <TITLE LEVEL="A">ml//tva v7 njegda nacheti xraminu z/d/ati </TITLE>
      </OPENER>
      <LABEL N="rubric">g//lje/t/ 1erjei bl/s/ven6 b//6 nash6. tr/s/toe. i po oh//che
na/sh/. jako tvo je/s/ cr/s/tvo. ta/zh/ tro/p/. d//nju i b/o/, po se/m/, g//u po/m/. i m/l/,
s1hjuve/l/ </LABEL>
      <P>b//e v7sedr7zhitelju, s7tvoriv61 nb/s/a razumo/m/ ...</P>
      <LABEL N="rubric">ta/zh/. sla/v/. i n/n/. g//i pom//lui, g/wt/. g//i bl/s/vi. i
oh/t/pu/s/ d//njevn61i.</LABEL>
   </DIV1>
   <DIV1 N="P2" TYPE="prayer">
   <OPENER>
      <TITLE LEVEL="A">m/l/tva na/d/ nov61/m/ kladence/m/ </TITLE>
   </OPENER>
      <LABEL N="rubric">pop6 bl/s/ven6 b//6 na/sh/. ta/zh/ tr1hs//toe po oh//che
na/sh/. tro/p/, i b/o/ d//nevn61i. ta/zh/ g//u pomolim se, i m/l/tvu s1hju velmi</LABEL>
      <P>z2izh/d/itelju vodam6, i s7z/d/atelju v7sehm6 ...</P>
      <LABEL N="rubric">sla/v/. 1h n/n/. g//i milui, g/wt/. g//i bl/s/vi. ta/zh/ oh/t/pu/s/.
d//nevn61.</LABEL>
   </DIV1>
   <DIV1 N="P3" TYPE="prayer">
      <OPENER>
         <TITLE LEVEL="A">m/l/tva, eg/d/a awte chto v7pade/t/ skr7no v7
      kladen/c/6 </TITLE>
      </OPENER>
      <LABEL N="rubric">do/s/it6 pr7vehe izvrehwti ono v7padshee v7n6 skvr7noe, i
ischr7pati, m//, vehdr6 i izl1hati v7n6. i v7zhewti, tri svehwti okolo. i pokadiv6 okr6st6,
ta/zh/ po/p/ g//lje/t/, bl/s/ven6 b//6 na/sh/ ta/zh/ tr/s/toe, po oh//che na/sh/. jajako tvo/e/ je/s/
cr/s/tvo. po se/m/ tro/p/re d//nevi ta/zh/ g//u po/m/. ta/zh/ m/l/, sqhju</LABEL>
      <P>b//e velik61i i divn61i. izhe neizre/ch/n'noju bld/s/t61njeju, i bogatim6
prom61sloh/m/ stroei chl//ch6sk61 zhivot6 ...</P>
      <LABEL N="rubric">i v7livaet6 v7 kladene/c/ vodu oh/t/ s//t61/x/
b//gojavljen1he. i p1het6 oh/t/ njee pr7vehe po/p/ po njem6 ljud1hi. ta/zh/, ch/s/tnehishu
xeruv1h/m/. sla/v/, i n//nja. g//i pom//lu, g/wt/. g//i bl/s/vi. i oh/t/pu/s/ d//nev61i.
</LABEL>
   </DIV1>
   <DIV1 N="P4" TYPE="prayer">
      <OPENER>
```

<TITLE LEVEL="A">m/l/tva awte chto v7pade/t/ skvr7noh v7 s7sou/d/. vina, ili masla, ili me/d/.</TITLE>
</OPENER>
<LABEL N="*rubric*">do/s/it6 v7pa/d/shee izvrehwti v7n6. i in6 s7sou/d/ om61vshi chist6. i iz6v7nutr6 oudu, i izv6neh. i pokadiv6 kr/s/taobrazno. i v7livaet6 vodu oh/t/ s//t61/x/ b//gojavljen1hi, g/wt/. i takoh prehlivajut6, vino, ili masloh ili me/d'/, v7 t6i s7sou/d/ chist61i. g//lje/t/ po/p/, bl/s/ven6 b//6 na/sh/. tr1hs//toe, i po oh//che nash6. tro/p/re d//njevn61i, i b/o/. po se/m/, g//u po/m/. ta/zh/ g//lje/t/, m/l/ s1hju na/d/ s7soudom6:</LABEL>
<P>s//t61i vl/d/ko g//i 1//s x//e b//e na/sh/. i/zh/ tvoi/m/ bl//goutrobn61/m/ na zemlju prish6stv1he/m/. v7saku nechistotu vrazh1hju upraz/d/niv6 ...</P>
<LABEL N="*rubric*">i tako v7kushaet6 pr7vehe pop6 poto/m/ proch1hi chl//ci, i tako g//lje ch/s/tnehishuju xeruv1h/m/. slava. i n//nja g//i pom//lui, g/wt/. g//i bl/s/vi i oh/t/pu/s/ d//nju. po/d/obae/t/ veh/d/ti tebeh oh s//wtenniche, ispitovati dobreh o sem6. awte boude/t/ razgniloe v7pa/d/shee v7 vino ili v7 masleh, ili v7 medeh, ili v7 prehsoli, ili v7 tursh1hi, ili v7 kon'boseh. nikto zhe da ne v7kusi/t/ oh/t/ si/x/ prehzh/d/e re/ch/n'n61/x/. n7 da proljaet se i v7 popran1he chl//ko/m/ da bude/t/.</LABEL>
</DIV1>
<DIV1 N="P5" TYPE="*prayer*">
<OPENER>
<TITLE LEVEL="A">m/l/tva o izhe sam61 sebe zakleshe postiti na nehkoliko lehta. i pak61 xotewti/m/ post6 ostaviti.</TITLE>
</OPENER>
<DIV2 TYPE="default">
<LABEL N="*rubric*">ne po/d/obaet6 im6 bez' s1hju ml//tvu post6 ostavljati. n7 prixode/t/ v7 cr//kov6 k7 s//wten'niku. i s//wten/n/ik6 na/d/ ni/m/ nichto zhe g//lje/t/ t7kmo g//u po/m/ i m/l/, s1hju ve/l/mi</LABEL>
<P>b//e strashn61i, i chl//koljubiv61i, sil'n61i i ml/s/rd61i ...</P>
</DIV2>
<DIV2 TYPE=" default">
<OPENER>
<TITLE LEVEL="A"> m/l/tva, b//, raz/d/rehshiti v7saku kletvu </TITLE>
</OPENER>
<P> vl/d/ko g//i b//e v7sedr7zhitelju. izhe sp/s/en1ha radi rodu chl//ch6skomu s7nide na zemlju ...</P></DIV2>
<DIV2 TYPE=" default">
<OPENER>
<TITLE LEVEL="A"> m/l/tva oh/t/ v7sakoeskvr7n61</TITLE>
</OPENER>
<P>g//i b//e nash6, edin6 bl//g61i cl//koljub'c6. edin6 s//t6 i na s//t61/x/ pochivaei ...</P>
<LABEL N="*rubric*">sla/v/, i n//nja g//i pom//lui, g/wt/. bl/s/vi. i oh/t/pu/s/, d//hju </LABEL>
</DIV2>

```
</DIV1>
<DIV1 N="P6" TYPE="prayer">
    <OPENER>
    <TITLE LEVEL="A">m/l/tva na isxo/d/ d//shi chl//koh/m/</TITLE>
    </OPENER>
    <LABEL N="rubric">g//lje/t/ 1erei. bl/s/ven6 b//6 na/sh/. tr/s/toe, i po oh//che
na/sh/, jako tvoe je/s/ cr/s/tvo. ta/zh/ g//u pom//lim se</LABEL>
    <P>vl/d/ko g//i b//e v7sedr7zhite. oh/t/che g//a nashe/g/ 1//s x//a. izhe v7sehm6
chl//kom6 xotei sp/s/ti se ...</P>
    <LABEL N="rubric">slava, i n//nja. g//i pomilui. g/wt/. g//i bl/s/vi. i oh/t/pu/s/
d//hevn61.</LABEL>
</DIV1>
<DIV1 N="P7" TYPE="prayer">
    <OPENER>
    <TITLE LEVEL="A">m/l/tva na/d/ oum7rsha/g/. </TITLE>
    </OPENER>
    <LABEL N="rubric">stane/t/ oh/t/c6 d//xovn61i na/d/ grob6 zre k7 zapadug//lje,
g//u pom//lim' se. i prochitaet6</LABEL>
    <DIV2 TYPE="default">
        <LABEL N="rubric">m/l/tvu s1hju prowtenu za grehx61</LABEL>
        <P>v7 ime o//ca i s//na i s//tago d//xa. i s//t61e prehch/s/t61e vl/d/chce nashee
b//ce i pr/s/no d//v61 mar1he. i s//t61/x/ sil6 nb/s/n61x6 ...</P>
    </DIV2>
    <DIV2 TYPE="default">
        <LABEL N="rubric">a s1he ml//tvu oh/t/pu/s/tnu napisuet6 oh/t/c6 d//xovn61i
na xart1hju, i prochitav6 v7lagae/t/ v7 ruk61 oum6rshomu, g//ljet6 g//u pom//li/m/ se:
</LABEL>
        <P>b//6 ml/s/rd1hi, i mnoofoml/s/tiv61i izhe na/s/ radi v7chl//chiv61i se ...</P>
    </DIV2>
</DIV1>
<DIV1 N="P8" TYPE="prayer">
    <OPENER>
    <TITLE LEVEL="A">m/l/tva zheneh eg/d/a iz6vr7zhe/t/ otroche </TITLE>
    </OPENER>
    <LABEL N="rubric">g//lje/t/ 1erei. bl/s/ven6 b//6 na/sh/, tr/s/toe. i po oh//che
na/sh/. tro/p/ d//nju, i b/o/. po se/m/, g//lje/t/ g//u po/m/. i m/l/, s1hju. ve/l/mi</LABEL>
    <P>vl/d/ko g//i b//e nash6, rozh/d/ei se oh/t/ s//t61e b//ce i pr/s/no d//v61 m//r1he. i
v7 jaslja/x/ jako zhe otrochiwt6 v7zleg6 ...</P>
    <LABEL N="rubric">sla/v/, 1 n/n/ g//i pom//lui, g/wt/, g//i bl/s/vi, i oh/t/pu/s/
d//nju.</LABEL>
</DIV1>
<DIV1 N="P9" TYPE="prayer">
    <OPENER>
    <TITLE LEVEL="A">m/l/tva na/d/ oskvr7/n/shim' se s7sudeh</TITLE>
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```
</OPENER>
<LABEL N="rubric">1erei g//lje/t/. bl/s/ven6 b//6 na/sh/. tr/s/toe. i po oh//che
na/sh/. tro/p/ d//njev61 i b/o/. ta/zh/ g//u pom//lime i ml//tvu s1hju:</LABEL>
<P>g//i b//e nash6, rek61 vr7xovnomu ap/s/lu svoemu petru. v7 s7sudeh plaw-
tanich'neh/m/. nechistomu i skvr7n/n/omu v7semu chistu b61ti ...</P>
<LABEL N="rubric">sla/v/, 1 n/n/, g//i po/m/, g/wt/. g//i bl/s/vi, i oh/t/pu/s/ d//nju
</LABEL>
</DIV1>
<DIV1 N="P10" TYPE="prayer">
<OPENER>
<TITLE LEVEL="A">m/l/tva os//titi vodu v7 kra/t/ceh </TITLE>
</OPENER>
<LABEL N="rubric">po/p/ g//lje/t/, bl/s/ven6 b//6 na/sh/. ta/zh/ tr1hs//toe i po
oh//che na/sh/. tro/p/ i b/o/ d//njevn61. po se/m/ g//u pom//lim' se. i m/l/tvu s1hju ve/l/mi
</LABEL>
<P>b//e velikoimenit61i. tvorei chjudesa, im'zhe neh/s/ chisla ...</P>
<LABEL N="rubric">sla/v/ 1h n/n/, g//i pom//lui, g/wt/, g//i bl/s/vi. i oh/t/pu/s/,
d//nev. </LABEL>
</DIV1>
<DIV1 N="P11" TYPE="prayer">
<OPENER>
<TITLE LEVEL="A">m/l/tva na/d/ oskvr6nshi/m/ se brashneh </TITLE>
</OPENER>
<LABEL N="rubric">g//lje/t/ erei. bl/s/ven6 b//6 na/sh/. ta/zh/ tr/s/toe, i po
oh//che na/sh/, ptr/o/ i b/o/ d//nev61. po sem6 g//u pom/li se. i m/l/tvu s1he vel'mi
</LABEL>
<P>g//i 1//se x//e b//e nash6, zapovehdav61i vr7xovnomu ap/s/lu tvoemu petru.
videhn1he/m/ i glaso/m/ ...</P>
<LABEL N="rubric">
</LABEL>
</DIV1>
<DIV1 N="P12" TYPE="prayer">
<OPENER>
<TITLE LEVEL="A">m/l/tvi bl/s/viti vino kipehlo,</TITLE>
</OPENER>
<LABEL N="rubric">po/p/ bl/s/ven6 b//6 na/sh/ ta/zh/ tr/s/toe. i po oh//che na/sh/.
jako tvoe je/s/ cr/s/tvo po se/m/ tro/p/re v6skr/s/n61 osm61/m/ glaso/m/,</LABEL>
<DIV2 N="M1" TYPE="troparia">
<DIV3 TYPE="troparion">
<LABEL N="rubric">tro/p/ gla/s/, a//:</LABEL>
<P>kameni znamenanu oh/t/ 1oudei ...</P>
</DIV3>
<DIV3 TYPE="theotokion">
<LABEL N="rubric">b/o/</LABEL>
```

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        <P>gavr1hilu provehwtavshu ti d//vo ...</P>
      </DIV3>
      <DIV3 TYPE="hypakos">
        <LABEL N="rubric">4hpako/i/</LABEL>
        <P>razboiniche pokaan1he rai prokrade ...</P>
      </DIV3>
    </DIV2>
    <DIV2 N="M2" TYPE="default">
      <DIV3 TYPE="troparion">
        <LABEL N="rubric">tro/p/, gla/s/, b//</LABEL>
        <P>egda s7nide k7 s7mr7ti ...</P>
      </DIV3>
      <DIV3 TYPE="theotokion">
        <LABEL N="rubric">b/o/</LABEL>
        <P>v7sa pache s7m61sla ...</P>
      </DIV3>
      <DIV3 TYPE="hypakos">
        <LABEL N="rubric">4hpako/i/</LABEL>
        <P>po strasti sh6/d/she na grob6 ...</P>
      </DIV3>
    </DIV2>
    <DIV2 N="M3" TYPE="default">
      <DIV3 TYPE="troparion">
        <LABEL N="rubric">tro/p/, gla/s/ g//</LABEL>
        <P>da ve/s/let se nb/s/naa, i da ra/d/uet se  zeml7naa ...</P>
      </DIV3>
      <DIV3 TYPE="theotokion">
        <LABEL N="rubric">b/o/</LABEL>
        <P>tebeh xodataicu ...</P>
      </DIV3>
      <DIV3 TYPE="hypakos">
        <LABEL N="rubric">4hpakoi</LABEL>
        <P>oudivljae videhn1he/m/ ...</P>
      </DIV3>
    </DIV2>
    <DIV2 N="M4" TYPE="default">
      <DIV3 TYPE="troparion">
        <LABEL N="rubric">tro/p/, gl/s/, d//:</LABEL>
        <P>svehtluju v7skr/s/en1ha prorpovehd6 ...</P>
      </DIV3>
      <DIV3 TYPE="theotokion">
        <LABEL N="rubric">b/o/</LABEL>
        <P>ezhe oh/t/ vehka outaen'noe. i agg//loh/m/ ...</P>
      </DIV3>
```

```
    <DIV3 TYPE="hypakos">
      <LABEL N="rubric">4hpa/k/</LABEL>
      <P>jazhe tvoego prehslav'nago v7stan1ha ...</P>
    </DIV3>
  </DIV2>
  <DIV2 N="M5" TYPE="default">
    <DIV3 TYPE="troparion">
      <LABEL N="rubric">tro/p/, gla/s/, e//:</LABEL>
      <P>s7 beznachelnoe slovo oh//cu i d//xovi ...</P>
    </DIV3>
    <DIV3 TYPE="theotokion">
      <LABEL N="rubric">b/o/</LABEL>
      <P>ra/d/ui se dver61 g//nja ...</P>
    </DIV3>
    <DIV3 TYPE="hypakos">
      <LABEL N="rubric">4hpa/k/</LABEL>
      <P>agg//l'sk61/m/ zrakohm6 </P>
    </DIV3>
  </DIV2>
  <DIV2 N="M6" TYPE="default">
    <DIV3 TYPE="troparion">
      <LABEL N="rubric">tro/p/ gla/s/, z2//</LABEL>
      <P>agg//l'sk61e sil61 na grobeh tvoe/m/ ...</P>
    </DIV3>
    <DIV3 TYPE="theotokion">
      <LABEL N="rubric">b/o/</LABEL>
      <P>izhe bl/s/ven'nuju narek61i sebeh mt//r6 ...</P>
    </DIV3>
    <DIV3 TYPE="hypakos">
      <LABEL N="rubric">4hpa/k/</LABEL>
      <P>volnoju i zhivotvor'nuju ti s7mr7t1hju x//e ...</P>
    </DIV3>
  </DIV2>
  <DIV2 N="M7" TYPE="default">
    <DIV3 TYPE="troparion">
      <LABEL N="rubric">tro/p/ gla/s/, z//</LABEL>
      <P>raz/d/rehshi kr/s/to/m/ svoi/m/ s7mr6/t/ ...</P>
    </DIV3>
    <DIV3 TYPE="theotokion">
      <LABEL N="rubric">b/o/</LABEL>
      <P>jako nashemu v7skr/s/en1hju skroviwte ...</P>
    </DIV3>
    <DIV3 TYPE="hypakos">
      <LABEL N="rubric">4hpako/i/</LABEL>
```

```
            <P>1zhe na/sh/ zrak6 pr1hem6 ...</P>
          </DIV3>
        </DIV2>
        <DIV2 N="M8" TYPE="default">
          <DIV3 TYPE="troparion">
            <LABEL N="rubric">tro/p/, gla/s/, i//.</LABEL>
            <P>s7 v61shn61/x/ s7nide ml/s/rde ...</P>
          </DIV3>
          <DIV3 TYPE="theotokion">
            <LABEL N="rubric">b/o/</LABEL>
            <P>izhe na/s/ radi rozh/d/ei se oh/t/ d//v61 ...</P>
          </DIV3>
          <DIV3 TYPE="hypakos">
            <LABEL N="rubric">4hpa/k/</LABEL>
            <P>m4hronosice zhivodavca ..</P>
          </DIV3>
        </DIV2>
        <DIV2 TYPE="prayer">
          <LABEL N="rubric">i poka/zh/et6 vino. g//lje/t/, g//u pom//lim se.po se/m/
g//lje/t/ ml//tvu s1he veleglasnoh</LABEL>
          <P>g//i 1//s x//e b//e na/sh/. prehlozhiv61i vodu v7 vino. v7 kana galileisceh/m/
braceh ...</P>
        </DIV2>
        <DIV2 TYPE="prayer">
          <LABEL N="rubric">g//u pomo/l/. i ml//tvu vtoru tomu/zh/</LABEL>
          <P>g//i bl//g61i chl//koljubche. prizri na vino s1he ...</P>
        </DIV2>
        <DIV2 TYPE="prayer">
          <LABEL N="rubric">ta/zh/ ch/s/tnehishuju xeruv1h/m/. sla/v/, 1 n/n/ja. g//i
pom//lui, g/wt/. g//i bl/s/vi.</LABEL>
        </DIV2>
        <DIV2 TYPE="dismissal" PART="Y">
          <LABEL N="rubric">i oh/t/pu/s/, sice:</LABEL>
          <P>v7skr/s/e iz mr7tv61/x/, x//s istin'n61i b//6 nash6. ml//tvami prch/s/t61e ego
mt//re. siloju ch/s/tnago i zhivo tvorewtago kp/s/ta. r'ci i d//nju i xramu. i v7seh/x/ s//t61/x/.
pom//luet6 n61 i sp/s/et6 na/s/ jako bl//g6 i chl//ko ljub'c6</P>
        </DIV2>
    </DIV1>
<NONNORMEXPLICIT>
</NONNORMEXPLICIT>--ref: 54CMS.sgm
```

LEGEND

ELEMENTS	ATTRIBUTES	VALUES
TITLE	LEVEL	S (series)
		A (analytic)
DIV1	N	Pn P (prayer) n=serial number
	TYPE	prayer
LABEL	N	rubric
DIV2	N	Mn M (mode) n=1-8
	TYPE	troparia
		dismissal
DIV3	TYPE	troparion
		theotokion
		hypakos

ref: DR248.sgm + 28+ 30+ 5+ 29+ 8+ 16+ 17+ 19+ 18+ 7+ 9+ 10+ 20+ 21+ 31+ 3
ref: DR972.sgm + 28+ 30+ 5+ 29+ 8+ 16+ 17+ 19+ 18+ 41+ 7+ 9+ 10+ 12+ 20+ 21+ 3+ 31+ 4+ 34+ 37+ 42
ref: DR944CMS.sgm + 28+ 5+ 29+ 8+ 16+ 17+ 19+ 18+ 7+ 3+ 9+ 10+ 12+ 20+ 21+ 31+ 4+ 34+ 37+ 42+ 11+ 22+ 49+ 50+ 32+ 46+ 40+ 51
ref: DR940CMS.sgm + 5+ 29+ 8+ 16+ 17+ 19+ 18+ 7+ 9+ 10+ 12+ 20+ 31
ref: DR86NBP.sgm + 5+ 29+ 8+ 16+ 17+ 19+ 18+ 7+ 9+ 10+ 12+ 20+ 21+ 31+ 32+ 3+ 4+ 34+ 37+ 42+ 11
ref: DR149NBP.sgm + 37+ 28+ 30+ 5+ 29+ 8+ 16+ 19+ 18+ 7+ 9+ 20+ 21+ 31+ 32+ 3+ 17+ 10+ 12+ 23+ 44
ref: DR57CMS.sgm + 5+ 29+ 8+ 16+ 17+ 19+ 18+ 7+ 3+ 9+ 10+ 12+ 20+ 21+ 31+ 4+ 34+ 37+ 42

ref: DR971.sgm + 18+ 13+ 28+ 30+ 29+ 5+ 26+ 8+ 16+ 17+ 4+ 7+ 9+ 10+ 12+ 20+ 15+ 3+ 19+ 31+ 24+ 1+ 43+ 33+ 34+ 37+ 36+ 39+ 11+ 45
ref: DR621.sgm + 18+ 13+ 28+ 30+ 29+ 5+ 27+ 8+ 16+ 17+ 4+ 3+ 7+ 2+ 9+ 10+ 12+ 20+ 15+ 31+ 43+ 19+ 11+ 6+ 33+ 34+ 37+ 32+ 38
ref: DR54CMS.sgm + 18+ 13+ 28+ 30+ 29+ 5+ 26+ 8+ 16+ 17+ 4+ 7+ 9+ 2+ 10+ 12+ 20+ 15+ 3+ 19+ 31+ 43+ 33+ 49+ 32+ 34+ 37
ref: DR124CMS.sgm + 19+ 20+ 31+ 43+ 33+ 34+ 37

ref: DR620.sgm + 7+ 9+ 10+ 12+ 20+ 15+ 3+ 31
ref: DR617.sgm + 9+ 20+ 3+ 19+ 18+ 7
ref: DR280CMS.sgm + 16+ 17+ 4+ 7+ 9+ 3+ 13+ 10+ 12+ 20+ 15+ 18+ 19+ 31
ref: DR253.sgm + 18+ 19+ 13+ 28+ 30+ 29+ 5+ 26+ 14+ 8+ 16+ 17+ 4+ 7+ 9+ 10+ 12+ 15+ 20+ 3

ref: DR250.sgm + 5+ 8+ 16+ 17+ 7+ 4+ 9+ 10+ 15+ 2+ 3+ 19+ 18+ 21+ 47+ 35+ 48+ 25+ 31

1. Readings from the Apostle for Easter Week
2. Rite of the the soul's departure
3. Rite of becoming brothers by choice (*adelphopoieia*)
4. Rite of Confession
5. Rite of Baptism
6. Rite of Cross carrying during the dominical feasts
7. Rite of the annointing of the sick
8. Rite of Engagement
9. Funeral Rite for lay persons
10. Funeral Rite for children
11. Funeral Rite for clerics
12. Funeral Rite for Easter week
13. Rite of blessing of a new house
14. Rite of cutting a lock of hair of a child
15. Rite of Communion of a seriously ill man
16. Rite of Nuptials
17. Rite of Nuptials of a second marriage
18. Rite of small Blessing of the Water
19. Office of the great Blessing of Water
20. Rite over the boiled wheat for the deceased
21. Canon to the Theotokos (Paraklis)
22. Liturgy of Presanctified Gifts
23. Menologion containing selected feasts and saints' lives with troparia, kontakia, stichera and doxologies
24. Menologion for the whole Church Year
25. Prayer over a polluted vessel
26. Prayer for immediate baptism when the baby's life is in danger
27. Prayer for the ablution of the neophyte on the 8th day
28. Prayers over a midwife's water
29. Prayers for women on the 40th day after childbirth
30. Prayers for women on the 3rd day after childbirth
31. Prayers for various occasions
32. Prayers for remission of sins read by priests or spiritual fathers
33. Dismissals for the days of the week
34. Penitential rules by St. John the Faster, excerpts
35. Penitential rules by St. Basil the Great

36. Rules on the fasting, excerpts
37. Rules on the degrees kinship and on lawful weddings
38. Penitential rule
39. Contents of the MS
40. Doxologia over a table
41. Stichera to the Rite of the Blessing of Water
42. Paschal tables
43. Troparia and Theotokia for the days of the week
44. About when to chant from the Triodion
45. About how to read the Psalter by kathismata
46. Hymnographic text, unidentified
47. Rulings of the 318 Nicene fathers on fasting
48. Regulations by St. John Chrysostom on church law
49. Resurrectional Gospel readings (*anastasima*)
50. Readings from the Apostle and from the Gospels for the dominical feasts and for the feasts of selected Saints
51. Menologion containing selected feasts and saints' lives

Miscellanies About St. John of Rila in 15th – 19th Cent. Bulgarian Literature (Computer Processing of the Manuscripts)

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Institute of Literature BAS, Sofia
and Ljubljana University, Slovenia

Key words: St. John of Rila, anthologies devoted to one saint, monastic literature

Summary: The author examines a type of late medieval miscellany with a constant composition that is devoted to a particular cult and contains the services for the three feats of the hermit St. John of Rila (18 August, 19 October, 1 July). The use of the Template for Slavic Manuscripts to systematize the works making up the repertory of these miscellanies enables the elements of the cult of the saint—its constant kernel and changing components—and their relationships to be clarified.

The cult of the Bulgarian national Saint John of Rila (about the 70s of the 9th cent. – 946), is a considerable spiritual phenomenon in the history and the culture of medieval Bulgaria. St. John of Rila is a forefather of Bulgarian seclusion and monasticism and the founder of the Rila Monastery, one of the most remarkable literary centers in the Eastern Orthodox world[1]. A rich written and oral tradition, whose beginning is in the 10th C., and whose development continues until the first half of the 19th C., has arisen to glorify the saint. The Grigorovich Triodion (12th–13th C.), testifies to the great authority of St. John of Rila in Bulgaria. There it is mentioned that "father John from the Rila desert" should be extolled along with the Slavic first teachers St. Cyril and Methodius.

The literature about the Rila hermit is connected directly to the festive cycle for the ascetic: 1)18th of August – The Assumption, 2) 19th of October – the Translation of the relics in Turnovo, and 3) 1st of July – bringing the relics back in the Rila monastery in 1469. In the 10th C. the relics were transferred from Rila to Sredets, probably after the canonization of the hermit. His earliest mention as a saint is in the Zograph Gospel from the end of the 10th C. or the first half of the 11th C. In 1183 the Hungarian king Bella III (1173–1196) conquered Sredets and

carries the relics to the town of Gran (Ostrigon), but in 1187 he returned them. The Bulgarian king Ivan Alexander I then transferred them to Turnovo as a precious trophy (1195), and in 1469 the relics were finally brought back in the restored Rila Monastery at the insistence of the Rila brethren.

The cult of St. John of Rila in medieval Bulgarian culture is expressed in writings associated with hagiographic, hymnographic, pictorial, and folkloric cycle. It has been ascertained that the hagiographic cycle is composed of 25 works (original Bulgarian works and new Russian redactions), organic components of a tradition that mark some of its individual stages. The literary expression of the cult started in Bulgaria (in the Rila Monastery, in Sredets, in some West-Bulgarian cloisters, and in Turnovo), and was later disseminated far beyond its boundaries, to Athos, Serbia, Moldavia, Wallachia, Hungary, Ukraine, and Russia. Hagiographic and hymnographic texts appeared also in Greek, in the work of the Byzantine writer George Skilitses (the 12th C.) and of the Greek editor Nikodim Svetogorets (1746–1809). The vitas of the Bulgarian anchorite were included in the Great *chet'i-minei* of Makarius, bishop of Moscow and all Russia (the 16th C.), as well as in the first edition (1641) and all subsequent editions of the Russian printed Prologue from the 17th C. The veneration of the Bulgarian saint in large territories of Eastern Europe is a phenomenon in the cultural history of the Slavic people. The founder of the noteworthy literary center in Bulgaria is not only a local saint, but also an East -European Orthodox saint.

Literary works about St. John of Rila were copied in miscellanies of stable composition (the Simple prologue and the Verse prologue, service menaia, panegyrics), as well as in codices of mixed content. The last type of collection will be an object of our attention in the present publication. Here we will pay attention to several main problems: brief data about the manuscripts; the peculiarities of the miscellany type that concerns a saintly person; characterization of the elements of the cult of St. John of Rila; general conclusions about the development of the cult; indexes (in a supplement).

Archaeographic notes about the miscellanies:

1. Miscellany including canons, divine services and vitas of St. John of Rila from the second half of the 15th C.

II + 225 + 3 folios of paper; 195x130 mm. Handwriting – middle incorrect semiuncial. Orthography – Resavian and Turnovo style (two jers, two juses). Scribes – different parts of the manuscripts were written by three copyists: the writer of the Skopje Menaion, monk David, and Nikiphor of Rila.

Decoration – borders in interlaced style and initials in Balkan style

Binding – boards with ornamented morocco

Content: Canons to St. John of Rila; Popular (Rila) vita of St. John of Rila; Long vita by George Skilitses; Rite over boiled wheat for deceased; Canons about

St. John of Rila (in 8 modes); Office for St. John of Rila (19th October) with the Turnovo short (prologue) vita; Office for St. John of Rila (18th August) with the Turnovo short (prologue) vita; *sedalni.*

Repository: National Museum 'Rila Monastery' N 1/26(79); N 79

Listed in: [Sprostranov 1902], p. 24–25; [Hristova, Karadzhova, Ikonomova 1982], N 189, p. 80–81.

File: et1_26rm.sgm

2. Miscellany of services and vitas of St. John of Rila and St. Joakim of Osogovo from the 15th C.

114 folios of paper; 200x140 mm; 10–20 lines; without end; A contemporary figure page–numbering.

Palaeographical characteristics – middle semiuncial, 19–20 lines on the page.

Decoration – a border in vegetal style.

Content: Service for St. John of Rila read on 19th of October, Long vita by George Skilitses; Canon by George Skilitses; Popular (Rila, or monastic) vita; Service for St. Joakim of Osogovo; Long vita of St. Joakim of Osogovo (the end is lost)

Repository: Church Historical and Archival Institute N 47(99).

Listed in: [Sprostranov 1900], N 47(99), p.78–80.

File: et47cms.sgm

3. Leitourgikon with divine service and vitas of St. John of Rila, dated 1602.

III + 204 + 1 folio of paper, 203x152 mm; 17–19–20 lines;

Scribe: the manuscript was written by hieropriest Nikiphor in middle-sized, correct calligraphic semi-uncial; the second copyist wrote in big semi-uncial.

Decoration – borders in Balkan geometric-interlaced style; initials of geometric and vegetal type. Ligatursshrift.

Binding – boards in ornamented morocco.

Content: Hymn (Paraclis) for the Virgin Mary, Sermon by Basil the Great to the priests, Typicon (ustav) on the divine liturgy, Divine liturgy of St. John Chrysostom; Prayer over wheat to honor a saint, martyr or venerable; Service for St. John of Rila by the Jerusalem rules (Typikon) with Turnovo short (prologue) vita, *carskji chasove* before Christmas, *Carski chasove* before Epiphany, Office for the Great Saturday, Popular (Rila, monastery) vita of St. John of Rila, Vita of St. John of Rila by George Skilitses, Honor to the three fathers: Prohor of Pchinja, John of Rila, and Joakim of Sarandapor.

Repository: National Museum 'Rila Monastery' N 1/22 (47).

Listed in: [Sprostranov 1902], N 1/22, p. 22–23; [Rajkov, Kodov, Hristova 1986], N 32, p. 22–23; [Hristova, Karadzhova, Ikonomova 1982], N 414, p. 153.

File: et1_22rm.sgm

4. Miscellany with a service and vitas of St. John of Rila from the first half of the 17th C.

99 folios of paper, 205x145mm; 19–23 lines;

Scribe – small-sized and middle-sized correct semi-uncial;

Orthography – Resavian school, some isolated nasals can be found.

Decoration – polychrome borders in Balkan interlaced style and red vegetal-geometric elements.

Binding – boards with ornamented morocco.

Content: Hymn for the Virgin Mary, Rila Service for St. John of Rila (for 19th of October) with Turnovo short vita (in verse) after the 6th chant of the canon; Popular (Rila) vita; Long vita by George Skilitses; Service for Blessing of the water (on the 1st of August), Paschal Tables.

Marginal notes – by the bookbinder, priest Valcho from the Etropolian monastery (1716).

Repository: National Library, N 986

Listed in: [Stoyanov, Kodov 1964], p.140–142; [Hristova, Karadzhova, Ikonomova 1982], N 522, p. 192.

File: et986.sgm

5. Miscellany of services and vitas of St. John of Rila from the second half of the 17th cent.

III + 113 + 3 folios of paper, 130x85 mm; 18–21 lines.

Content: : middle correct semiuncial, 18–21 lines.

Orthography – Resavian.

Decoration – cinnabar initial letters and titles.

Binding – boards with morocco.

Content: Service for St. John of Rila (for October 19) with Turnovo short vita (in verse); Long vita by Patriarch Euthimius of Turnovo with the supplement of Vladislav the Grammarian; Hymn about St. John of Rila;

Marginal notes: 1) by Petronij Kovatch from 1792; and 2) by father Paisij the New (Paisij Novi) from 1813.

Repository: National Library N 270 (519); N270, N 575.

Listed in: [Conev 1910], p. 173; [Hristova, Karadzhova, Ikonomova 1982]. No 575, p. 208–209.

6. Miscellany of services and vitas of St. John of Rila from the second half of the 18th C.

II + 124 folios of paper; 155x105mm; 17 lines. Contemporary page numbering with printed Arabic figures

Writing: middle-sized correct semi-uncial;

Orthography – Church-Slavonic

Decoration – with interlaced borders with vegetal elements in Balkan style.

Binding – cardboard with morocco

Content: Service about the translation back of the relics from Turnovo to the Rila monastery (1st of July); Service for 19th of October; Service for the death of St. John of Rila (18th of August); compiled Long vita, composed according to the vita of Euthimius of Turnovo and other authors by the monk Danail of Rila; Translation of the relics of the saint, composed on the basis of the vitas of the saint by Euthimius of Turnovo, Vladislav the Grammarian and Dimitar Kantakuzin; Canon about St. John of Rila.

Marginal notes – notes of Neophite of Rila.

Repository: National Museum "Rila Monastery" N 5/32 (172); 70; 729.

Listed in: [Hristova, Karadzhova, Ikonomova 1982], N 729 p. 265–266.

File: et5_32rm.sgm

7. Miscellany of service and vitas of St. John of Rila from the end of the 18th C.

60 folios of paper; 210x150mm; Without beginning and end; 16–18 lines.

Written in the Rila Monastery.

Writing – middle-sized incorrect semiuncial;

Orthography – Church-Slavonic

Decoration – border in geometric style.

Binding – boards with ornamented morocco.

Content: Service for the 19th of October (without beginning); Long vita compiled by Danail of Rila; Long vita of the saint composed after Euthimius of Turnovo; Translation of the relics back to Rila, composed after the vitas of Vladislav the Grammarian and Dimitar Kantakuzin (without end).

There are no marginal notes.

Repository: National Library N 987, N 761; N 9/ 1931.

Listed in: [Stoyanov, Kodov 1964], p. 142–143; [Hristova, Karadzhova, Ikonomova 1982], N 761, p. 275–276.

File: et987.sgm

8. Miscellany of services and vitas of St. John of Rila dated 1791.

I + 84 folios of paper; 305x185mm;

Written by hieromonk Theophilactus of Rila in the Rila Monastery

Scribe– middle-sized incorrect semi-uncial;

Orthography – inconsistent Church-Slavonic

Decoration – small geometric borders.

Binding – cardboard with morocco.

Content: Service for the saint's death for August 18; Service for October 19; Service dedicated to the translation back of the relics in Rila (1st of July) by Dimitar Kantakuzin; Homily on Penance; Homily on the Canopy of the Holy Virgin Mary; Homily by John Chrysostom; Homily by Basil the Great on obedience;

Instruction about the Kingdom of God; Story about all translations back of the relics of the saint, composed after Patriarch Euthimius, Vladislav the Grammarian, and Dimitar Kantakuzin; Translation of the relics back to Rila, compiled after Vladislav the Grammarian and Dimitar Kantakuzin; Long compiled vita by Danail of Rila, composed on the basis of the all earlier vitas of the saint

Marginal note by the writer. It is recorded in it that the manuscript was written at the time of the abbot Gerasim (1786–1798).

Repository: National Museum "Rila Monastery" N 5/13 (153); N 690

Listed in: [Hristova, Karadzhova, Ikonomova 1982], N 690 (p. 253).

File: et5_13rm.sgm

9. Miscellany with services and vitas of St. John of Rila, dated 1809

129 folios of paper; 330x120mm. Contemporary page-numbering

Written in the Rila Monastery by the monk Danail of Hilendar (Hilendaretz)

Scribe – new semi-uncial;

Orthography – with one jus and two jers.

Decoration – does not exist. Cinnabar titles and initials

Content: Hiermoi of the 8th and 9th ode of the canon for the 8th mode (by anonymous author); Canon performed on Saturday; Sticheras on *litia* about St. John of Rila; Prayer Canon about the saint; Service for October 19; Turnovo short vita (with the supplement about translation of the relics from Turnovo to the Rila monastery); Service for July 1 by Dimitar Kantakuzin; Rila story of translation of the relics by Vladislav the Grammarian (the Sofia version); Service about the death of the saint (18th of August); Long vita by Euthimius of Turnovo (without the final prayer)

Marginal notes: 1) on f. 2r; dated 1809; concerns the creating of the manuscript; 20 on f. 129v; by the copyist hieromonk Danail Hilendaretz

Repository: National Museum "Rila Monastery" 1/27

Listed in: [Rajkov, Kodov, Hristova 1986], p. 116–118.

File: et1_27rm.sgm

10. Miscellany with services and vitas of St. John of Rila by Hristaki Pavlovich and Trebnik from the second quarter of the 19th C. (between 1825 and 1830)

Part I: ff. 1 – 45; 235x210mm; 29–36 lines. No pagination.

Part II: ff. 46 – 85; 210x165mm; 29–36 lines. Only the first 16 folios are paginated.

Written in the Rila Monastery by Hristaki Pavlovich

Orthography: Late Church Slavonic Language

Decoration – graphic image of St. John of Rila in Part I; initial letters in vegetal-geometric style in Part II.

Binding – boards in ornamented morocco

Content: Part I – Preface to the readers by Hristaki Pavlovich; Long vita of Saint John of Rila: it is a compilation done by Hristaki Pavlovich composed after the text by Danail of Rila; Compilation about the Translation of the relics from Turnovo to the Rila monastery; Service for the 19th of October by Hristaki Pavlovich; Service for 1st of July by Hristaki Pavlovich; Prayer Canon about the saint by Hristaki Pavlovich;

Part II – Akolouthia (rite) about an ill man; Akolouthia (rite) about the chasing away of magic and the evil eye; Akolouthia (rite) over a house or place for chasing away magic and the evil eye.

Marginal notes: on f. 3r and f. 17v by the copyist

Repository: National Museum "Rila Monastery" 4/29

Listed in: [Sprostranov 1902], p. 123; [Rajkov, Kodov, Hristova 1986], p. 118–123.

File: et4_29rm.sgm

The miscellanies dedicated to a particular saintly person create a peculiar information system in Old Slavic literature. This system contains different data concerning the worship of these saints during the centuries. These miscellanies encompass literary works of all genres about a given saint – vitas, divine services, canons, brief hymnographical texts, celebrations (doxas), stories about the translation of relics, notes concerning commemoration of saints, etc. Such types of miscellanies were produced about the South Slavic anchorites (mainly about St. John of Rila and St. Sava of Serbia), i.e., these codices represent a peculiarity predominantly of the old Bulgarian and Serbian literature[2].

The basic constructive elements of the literary works in honor of St. John of Rila are the narratives and hymnographic works composed in the course of several centuries (from the 15th to the 19th C.). As far as the processing of the literary material in the 10 selected codices is concerned, the computer program used allows not only for displaying the composition of the miscellanies, but also for determining the mutual links among the literary works and for their textological examination and history. This computer program also aids in the resolution of a series of additional problems, such as literary context, the link between the contents of the miscellanies and the functions of the individual works in them with respect to the church ritual, etc., that is, problems that have not been discussed in detail in scholarship.

The potential of computer processing turns every manuscript into a particular information entity, which can be studied not only as an isolated fact, but also in its original link with the whole corpus of literary works dedicated to the saint. A statement that becomes more and more common in modern studies is that every manuscript, on the one hand, has common features of all written sources, but, on

the other hand, it represents a peculiar polyfunctional cultural microsystem with extensive range and diverse content information in a concise form[3].

The selection of miscellanies entirely dedicated to St. John of Rila suggests a study of only a part of the whole written tradition about the saint. For objective reasons, in our study we do not focus on miscellanies of stable composition, though they enriched and supported the stable literary tradition in the development of the cult of the founder of the Rila monastery. These miscellanies include mainly *Prologues, Menaia* (festive and of service), and *Panegyrica*. The computer processing of these codices still lies ahead and requires further work. Thus, we concentrated here only on mixed-content miscellanies. What is of principal importance in the computer processing of the type of miscellany scrutinized here is the complex study of the manuscripts on the level of texts and on the level of intertextual links with other types of liturgical miscellanies.

Our efforts were directed mainly toward specifying how the contents of the miscellanies with works about St. John of Rila were composed. The difficulties here stem from the specific mosaic character of the structure of these codices, which requires an appropriate principle of text coding. This requirement concerns mainly the presentation of the hymnographic texts, which have a complex composition and rhythmical entities with a definite functional significance in the church ritual[4].

The main questions that present article poses could be systematized, generally speaking, in the following way:

1) Being one of the most current means of processing the manuscript material, the computer program allows for an overall picture of the composition of the manuscripts studied and for determination of the peculiarities of their repertory.

2) The miscellanies dedicated to the founder of Bulgarian seclusion and monasticism show the variety and thoroughness of the literary tradition, manifesting the cult of the Bulgarian national saint. These miscellanies have an **organic** character and, as a rule, belong to **organic monastery collection** (such as the Rila one). From this point of view, the miscellanies dedicated to St. John of Rila are indicative not only of the development of the local literary tradition related to the cult of the saint, but also of the system of works forming this cult in the course of several centuries and created in other Bulgarian literary centers of great importance, such as Turnovo, Sredets, Etropole, and West-Bulgarian monasteries.

3) The systematization of the works included in the repertory of the miscellanies allows for elucidation of the elements of the saint's cult: its constant kernel and its changing components.

It is known that the main corpus of hagiographic and hymnographic works dedicated to St. John of Rila was formed by the end of the 15th C. All later works about the saint (and some from the 15th C. itself) are only later compilations and

do not add important new data about the life of the hermit. However, they also possess undoubted literary values. The following medieval Bulgarian hagiographic and hymnographic writings were composed before the end of the 15th C.

A) Hagiographic:

– The Rila (or popular, or monastery) vita from the 12th C.

– The long vita by George Skilitses from the 12th C.

– The short vita in the Dragan menaion from the 13th C.

– The short vita from the Norov Prologue from the 13th C.

– Turnovo (First) short vita from the 13th C.

– The long vita by Euthimius of Turnovo from the 14th C.

– Translation of the relics from Turnovo to Rila by Vladislav the Grammarian from the second half of the 15th C.

– The vita with a short encomium/eulogy by Dimitar Kantakuzin from the second half of the 15th C.

B) Hymnographic:

– The Rila Service from the 10th C.

– The Sredets version of the service from the 12th C.

– The Second version of the Sredets service

– The Canon by George Skilitses from the 12th C.

– The Canon written in Sredets after bringing saint's relics from Hungary from the 13th–14th C.

– The Turnovo version of the Service from the 13th C. (Draganov menaion).

– The Turnovo version of the service from the 14th C.

– The Compiled Rila version from the 15th C.

– The Service for the 1st of July by Dimitar Kantakuzin[5].

These two corpora of narratives and hymnographic works form the classical stock of the literary texts dedicated to St. John of Rila in Old Bulgarian literature. In accordance with the purposes of the present article, they will be regarded as the basis for comparison when defining the kernel of the miscellanies and the dynamics of the cult manifested in the codices from the 15th – 19th C.

The manuscripts from the 15th C. include the following basic texts:

1) hagiographic: Popular (Rila) vita, the long vita by George Skilitses, and the Turnovo short vita, and 2) hymnographic: the Services for the 19th of October and the 18th of August, Prayer canons on the 8th modes, and the Canon by Skilitses. The works included in the miscellanies from this period show clearly that the earliest extant codices that are dedicated entirely to the Bulgarian national saint synthesize the literary tradition about him created in the 12th and 13th C. Thus, the kernel of vitas and divine services is his honor was well preserved in the following centuries. What seems strange is that the Euthimian work remained outside the scope of attention of those bookmen who compiled the compact miscellanies about St. John of Rila. The model vita of the Turnovo Patriarch has its place

in the repertory of the panegyric literature in the 15th –17th C.: Panegyric from 1425 (National Library 182), Rila panegyric from 1479 (National Museum "Rila Monastery" 4/8), Panegyric from 1483 (National Museum "Rila Monastery" 4/5), Panegyric from 1622–1623 (Vratsa, the bishopric 4). This fact represent a new challenge to the scholar of medieval Bulgarian literature and deserves a separate investigation.

We would like especially to point out that we can only formulate hypotheses about the literary existence of these miscellanies from the 16th C., because, for the time being, no such codex is registered. The Long vita by Euthimius of Turnovo with the addition by Vladislav the Grammarian is included already in the main body in the miscellanies from the 17th C. (National Museum "Rila Monastery" 1/22, National Library 986 and National Library 270). The content in the so-called Nikifor's miscellanies is covered only by the Short, the Popular and the Skilitses' vita. The work of Euthimius did not find a place in them, but it is included in the National Library 270. The most stable part of the hymnographic writings about St. John of Rila, belonging to the main body, is the Service for the 19th of October with the short vita in verse.

In the 18th C. the development of the literary tradition dedicated to the saint is mainly in the direction of establishing the corpus of services for the three feasts of the hermit (18th of August, 19th of October, 1st of July) and in the direction of narrative compilations. The original works give way to the extensive vitas written by Danail of Rila and by an anonymous bookman from the 18th C., as well as to the short story about all translations of the relics (the late compilation), put in after Euthimius of Turnovo's vita, after the story about the bringing of the relics back to Rila (1469), and after the works of Vladislav the Grammarian and Dimitar Kantakuzin.

An interesting process appeared in the literary history of the miscellanies about St. John in the beginning of the 19th C. On the one hand, the hymnographic cycle about the hermit preserved its stability (the services about the three feasts, prayer canons and *Litia* sticheras), but on the other hand, there is a return to the classical hagiographic stock from the 13th –15th C., i. e., to the works of the writers belonging to the literary schools of Turnovo and Rila. Such a type of composition is displayed by the miscellany National Museum "Rila Monastery" 1/27 from 1809, copied by the Rila monk Danail Hilendaretz.

A new type of miscellany appeared in the history of the cult of the Rila saint towards the end of the 19th C. We could define it as an "author's" or, rather, as a "miscellany about a personality" composed by one bookman. The compilative work about St. John of Rila has its summit in the work of Hristaki Pavlovich in this century. He formed a new idea about the cult, by concentrating it in two narrative texts (the long vita by Danail of Rila and a narrative about the translation of the relics back to Rila) and in three hymnographic works (services for 19th of

October and 1st of July, and Prayer Canon). Hristaki Pavlovich added a new detail to the composition of his miscellany: this was a text of moral-instructive character (preface), by means of which he gave expression of his views about sanctity and its effect on the life of the Christian. The miscellany of Hristaki Pavlovich marked the end of the manuscript tradition dedicated to St. John of Rila during the Middle Ages and the early Revival.

It is clear from what was stated above that the content of the miscellanies demonstrates the dynamics of the cult of the Bulgarian national saint in the course of almost five centuries. A small part of the miscellanies have one and the same composition (that of hieropriest Nikifor from the 17th C.). In the remaining miscellanies, the elements of the constant body of hymnogrphic texts and works that are not directly connected with the saint (such as a liturgy and homilies by John Chrysostom, writings of Basil the Great, instructions, prayers, etc.) are combined in different ways. The presence of the texts is an interesting phenomenon, referring to the question of literary context. Here, the problems also should be regarded as depending on the main function of the miscellanies and on the functions of each text in them. In this way, the inclusion, for example, of other works for the October feast seems logical (cf. Homily on Canopy of the Virgin Mary (1st of October), Hymn for the Most Holy Virgin Mary).

It is known that St. John of Rila belongs to the group of the so-called West-Bulgarian anchorites (together with St. Prohor of Pchina, St. Gavriil of Lesnovo, and St. Joakim of Osogovo). A common cult and, in particular, common encomia (hymnographic doxas) and folkloric works exist – formed about them throughout many centuries. Thus, the appearance of a service and vita of St. Joakim of Osogovo (under the date August 16) in the miscellany Church Historical and Archival Institute N 47 can easily be explained. In this respect, the study of each particular miscellany is a task for future research; such an investigation will enable us to explain the polyfunctionalism of the codices discussed. Another matter of importance is the textological analysis of the works, which will facilitate preparing a genealogy of hagiographic and hymnographic works (and of the miscellanies themselves).

The computer processing of medieval manuscripts gives great opportunities for their detailed archaeographic, palaeographic and codicological description. Its scientific value increases particularly with regard to the type of miscellanies discussed here, whose origin is mainly associated with one literary center. The results of the computer analysis could be useful for specialists dealing with problems of language, codicology, folklore, and church history.

The matter discussed here is part of a larger long-term research program – computer processing of all known manuscripts with works about St. John of Rila. I believe that the results of the realization of this program will form a solid re-

search basis for the study of the cult of the Bulgarian saint in the East Orthodox world.

NOTES

1. For a detailed bibliography – see: [Angelov 1958], p. 69–97; [Dinekov 1995], p. 25–33; [Tomova 1993], p. 70–91; [Guergova 1996].

2. All possible miscellanies are systematized in the present study. They are entirely dedicated to St. John of Rila. For data about the Serbian saint Sava Nemanich, see [Popovich 1925], p. 223–226; [Marinkovich 1978], p.3–20.

3. See [Shtavinskaya 1995], p.181.

4, [Guergova 1995], p. 207–214; [Kozhuharov 1996], p. 163–173.

5. Published in: [Kantacuzin 1989].

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APPENDIX

1: --------+ 18+ 21+ 57+ 1+ 14+ 43+ 4+ 3+ 54, ref: RM 1/22
2: ----------+ 44+ 68+ 2----------, ref: NBKM 519
3: + 57+ 1+ 14+ 43+ 4+ 3+ 54+ 31+ 67+ 36----, ref: RM 1/22
4: + 21+ 57+ 1+ 14+ 43+ 4+ 3+ 54+ 31+ 67+ 36, ref: RM 1/22
5: ----------+ 41+ 5+ 28+ 7----------, ref: RM 5/32
6: + 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29, ref: RM 1/27
6: + 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29, ref: RM 1/27
6: ----------+ 6+ 8+ 56+ 11+ 52+ 29, ref: RM 1/27
7: --------+ 41+ 5+ 28+ 7----------, ref: RM 5/32
8: + 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50, ref: RM 1/27
8: + 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50, ref: RM 1/27
8: ----------+ 6+ 8+ 56+ 11+ 52+ 29+ 50, ref: RM 1/27
9: + 66+ 23+ 25+ 45+ 53+ 9+ 13+ 20+ 59+ 60----, ref: RM 4/26
10: ----------+ 10+ 33+ 42+ 58+ 30----, ref: RM 1/26
11: + 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8, ref: RM 1/27
11: + 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 64----, ref: RM 1/27
11: --------+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8, ref: RM 1/27
12: + 32+ 65+ 55+ 15+ 16+ 12+ 19----------, ref: NBKM 986
13: + 23+ 25+ 45+ 53+ 9+ 13+ 20+ 59+ 60--------, ref: RM 4/26

14: ----+ 18+ 21+ 57+ 1+ 14+ 43+ 4+ 3+ 54+ 31, ref: RM 1/22
15: + 17+ 35+ 32+ 65+ 55+ 15+ 16+ 12+ 19--------, ref: NBKM 986
16: + 35+ 32+ 65+ 55+ 15+ 16+ 12+ 19----------, ref: NBKM 986
17: ----------+ 17+ 35+ 32+ 65+ 55+ 15, ref: NBKM 986
18: ----------+ 18+ 21+ 57+ 1+ 14+ 43, ref: RM 1/22
19: + 65+ 55+ 15+ 16+ 12+ 19----------, ref: NBKM 986
20: + 25+ 45+ 53+ 9+ 13+ 20+ 59+ 60----------, ref: RM 4/26
21: ----------+ 18+ 21+ 57+ 1+ 14+ 43+ 4, ref: RM 1/22
22: + 49+ 40+ 39+ 37+ 38+ 22+ 24+ 25+ 62--------, ref: RM 5/13
23: ----------+ 27+ 66+ 23+ 25+ 45+ 53+ 9+ 13, ref: RM 4/26
24: + 40+ 39+ 37+ 38+ 22+ 24+ 25+ 62----------, ref: RM 5/13
25: + 39+ 37+ 38+ 22+ 24+ 25+ 62----------, ref: RM 5/13
25: --------+ 27+ 66+ 23+ 25+ 45+ 53+ 9+ 13+ 20, ref: RM 4/26
26: ----------+ 48+ 63+ 26----------, ref: NBKM 987
27: ----------+ 27+ 66+ 23+ 25+ 45+ 53, ref: RM 4/26
28: ----------+ 41+ 5+ 28+ 7----------, ref: RM 5/32
29: + 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11, ref: RM 1/27
29: + 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11, ref: RM 1/27
29: + 6+ 8+ 56+ 11+ 52+ 29+ 50+ 64----------, ref: RM 1/27
30: ----+ 10+ 33+ 42+ 58+ 30----------, ref: RM 1/26
31: + 14+ 43+ 4+ 3+ 54+ 31+ 67+ 36----------, ref: RM 1/22
32: ----------+ 17+ 35+ 32+ 65+ 55+ 15+ 16+ 12, ref: NBKM 986
33: ----------+ 10+ 33+ 42+ 58+ 30--------, ref: RM 1/26
34: ----------+ 46+ 61+ 34+ 47----------, ref: ELENA9.sgm
35: ----------+ 17+ 35+ 32+ 65+ 55+ 15+ 16, ref: NBKM 986
36: + 4+ 3+ 54+ 31+ 67+ 36----------, ref: RM 1/22
37: --------+ 49+ 40+ 39+ 37+ 38+ 22+ 24+ 25+ 62, ref: RM 5/13
38: ----+ 49+ 40+ 39+ 37+ 38+ 22+ 24+ 25+ 62----, ref: RM 5/13
39: ----------+ 49+ 40+ 39+ 37+ 38+ 22+ 24+ 25, ref: RM 5/13
40: ----------+ 49+ 40+ 39+ 37+ 38+ 22+ 24, ref: RM 5/13
41: ----------+ 41+ 5+ 28+ 7--------, ref: RM 5/32
42: ----------+ 10+ 33+ 42+ 58+ 30----------, ref: RM 1/26
43: + 18+ 21+ 57+ 1+ 14+ 43+ 4+ 3+ 54+ 31+ 67, ref: RM 1/22
44: ----------+ 44+ 68+ 2----------, ref: NBKM 519
45: ----+ 27+ 66+ 23+ 25+ 45+ 53+ 9+ 13+ 20+ 59, ref: RM 4/26
46: ----------+ 46+ 61+ 34+ 47--------, ref: CIAI 47
47: --------+ 46+ 61+ 34+ 47----------, ref: CIAI 47
48: ----------+ 48+ 63+ 26----------, ref: NBKM 987
49: ----------+ 49+ 40+ 39+ 37+ 38+ 22, ref: RM 5/13
50: + 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52, ref: RM 1/27
50: + 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52, ref: RM 1/27
50: + 8+ 56+ 11+ 52+ 29+ 50+ 64----------, ref: RM 1/27
52: + 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56, ref: RM 1/27
52: + 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 64--------, ref: RM 1/27

52: ----+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6+ 8+ 56, ref: RM 1/27
53: + 27+ 66+ 23+ 25+ 45+ 53+ 9+ 13+ 20+ 59+ 60, ref: RM 4/26
54: + 1+ 14+ 43+ 4+ 3+ 54+ 31+ 67+ 36--------, ref: RM 1/22
55: ----+ 17+ 35+ 32+ 65+ 55+ 15+ 16+ 12+ 19----, ref: NBKM 986
56: + 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6, ref: RM 1/27
56: + 52+ 29+ 50+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 64, ref: RM 1/27
56: ----------+ 6+ 8+ 56+ 11+ 52+ 29+ 50+ 6, ref: RM 1/27
57: ----------+ 18+ 21+ 57+ 1+ 14+ 43+ 4+ 3, ref: RM 1/22
58: --------+ 10+ 33+ 42+ 58+ 30----------, ref: RM 1/26
59: + 45+ 53+ 9+ 13+ 20+ 59+ 60----------, ref: RM 4/26
60: + 53+ 9+ 13+ 20+ 59+ 60----------, ref: RM 4/26
61: ----------+ 46+ 61+ 34+ 47----------, ref: CIAI 47
62: + 37+ 38+ 22+ 24+ 25+ 62----------, ref: RM 5/13
63: ----------+ 48+ 63+ 26----------, ref: NBKM 987
64: + 56+ 11+ 52+ 29+ 50+ 64----------, ref: RM 1/27
65: --------+ 17+ 35+ 32+ 65+ 55+ 15+ 16+ 12+ 19, ref: NBKM 986
66: ----------+ 27+ 66+ 23+ 25+ 45+ 53+ 9, ref: RM 4/26
67: + 43+ 4+ 3+ 54+ 31+ 67+ 36----------, ref: RM 1/22
68: ----------+ 44+ 68+ 2----------, ref: NBKM 519

1, Божествена литургия на св. Йоан Златоуст
2, Чин как подобава да се пее честният параклис на преподобния наш отец св. Иван Рилски
3, Царски часове срещу Богоявление
4, Царски часове срещу рождество Христово
5, Даниилово житие на св. Иван Рилски
6, Ирмоси на песни 8 и 9 от канона на осми глас
7, Канон молебен на св. Иван Рилски
8, Канони, изпълнявани в събота
9, Молебен канон за св. Иван Рилски от Христаки Павлович
10, Молебни канони на св. Иван Рилски за осемте гласа
11, Молебни канони за св. Иван Рилски
12, Молитва (втора) за благословение на ново вино
13, Молитва към св. Иван Рилски от Христаки Павлович
14, Молитва над житото в памет на светец или на мъченик, или на преподобен
15, Молитва над осквернен съд
16, Молитва за благословение на ново вино
17, Параклис на св. Богородица
18, Параклис на св. Богородица (втори)
19, Пасхални таблици
20, Последование молебно за болен
21, Поучение на св. Василий към йереите
22, Поучение за небесното царство

23, Повест за пренасянето на мощите на св. Иван Рилски
24, Повест за пренасянето на мощите на св. Иван Рилски от Средец в Търново
25, Повест за пренасянето на мощите на св. Иван Рилски от Търново в Рила
26, Повест за връщането на мощите на св. Иван Рилски в Рилския манастир
27, Предисловие към читателите
28, Разказ за пренасянето на мощите на св. Иван Рилски
29, Рилска повест от Владислав Граматик
30, Рилска служба за св. Иван Рилски за 19 октомври
31, Рилско (народно) житие на св. Иван Рилски
32, Рилско (народно) житие на св. Иван Рилски
33, Рилско (народно) житие на св. Иван Рилски
34, Рилско (народно) житие на св. Иван Рилски
35, Рилска служба на св. Иван Рилски
36, Слава на тримата отци Прохор Пшински, Иван Рилски и Йоаким Осоговски
37, Слово на Йоан Златоуст
38, Слово на Василий Велики за послушанието
39, Слово за покров на пресветата Богородица
40, Слово за покаянието
41, Служба за св. Иван Рилски от Димитър Кантакузин с акростих (1 юли)
42, Служба како подобает пети коливо усопших
43, Служба за св. Иван Рилски по Ерусалимския устав с Търновско (Първо) проложно житие
44, Служба за св. Иван Рилски за 19 октомври
45, Служба за св. Иван Рилски за 19 октомври от Христаки Павлович
46, Служба за св. Иван Рилски за 19 октомври
47, Служба за св. Йоаким Осоговски за 16 август
48, Служба за св. Иван Рилски за 19 октомври
49, Служба за св. Иван Рилски за 18 август (Успение)
50, Служба за св. Иван Рилски за 18 август (Успение)
51, Служба за св. Иван Рилски за 18 август (Успение)
52, Служба за св. Иван Рилски за 19 октомври
53, Служба за св. Иван Рилски за 1 юли от Христаки Павлович
54, Служба за Велика събота
55, Служба за освещаване на водата и маслосвет за 1 август, Макавей
56, Стихири за св. Иван Рилски
57, Устав на Божествената литургия и на дяконството
58, Утринни канони за св. Иван Рилски на осемте гласа
59, Последование молебно за изгонване на магия и уроки от човека
60, Последование молебно над дом или място за изгонване на магия и уроки
61, Житие на св. Иван Рилски от Георги Скилица
62, Житие на св. Иван Рилски от йеромонах Даниил Рилски
63, Житие на св. Иван Рилски от Евтимий Търновски
64, Житие на св. Иван Рилски от Евтимий Търновски
65, Житие на св. Иван Рилски от Георги Скилица
66, Житие-компилация на св. Иван Рилски

67, Житие на св. Иван Рилски от Георги Скилица
68, Житие на св. Иван Рилски от Евтимий Търновски с разказа за пренасяне мощите от Търново в Рилския манастир от Владислав Граматик
69, Житие на св. Иван Рилски от Евтимий Търновски с разказа за пренасяне мощите от Търново в Рилския манастир от Владислав Граматик

The Application of Computer Tools to an Investigation of the Place of Prognostic Books in Medieval Slavic Tradition

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Keywords: Prognostic Books, Groups of Prognostic Books, Slavic Manuscripts

Summary: This paper addresses the place of Prognostic Books in the manuscript tradition. The Template for Slavonic Manuscripts Author/ Editor Computer interface provides insights into the typology and genealogy of Prognostic Books in a singular manuscript.

Prognostic books are a heterogeneous group of texts that predict the climate, future of human beings, and political events with the help of different natural or psycho-somatic omens. They appeared for the first time in ancient Babylonian and Egyptian cultures and were elaborated in the prognostic discourse of the Etruscan, Greek and Roman worlds. Prognostic books were adopted and used in the Middle Ages when changes in their texts reflected the influence of various cultural spheres. Thus, in the Middle Ages, Prognostic books were diffused in many different languages; beside Greek and Latin versions, there are also Hebrew, Old Slavic and Armenian translations. The Prognostic Books in Slavic tradition were translated from Greek. My analysis concentrates on Greek, Latin, and Old Slavic texts as representative examples of medieval European culture.

The term 'Books' should not be misunderstood here; it refers to what in a modern sense might better be described by the term 'text' or 'short text'. The term 'Books' is used here for two reasons: 1) the term signifies the fact of their textual completeness and independence from the other texts in a given manuscript and 2) it mirrors medieval attitudes towards the text division and differentiation.

In the Slavic literary milieu Prognostic books are preserved in different kinds of manuscripts. After giving some preliminary remarks on this topic, I am going to discuss the grouping of Prognostic books in a given manuscript. It is important to examine the place of Prognostic texts in the manuscript tradition because such studies reveal some mechanisms underlying the selection of texts in a manuscript

and facilitate the analysis of the history of the diffusion of texts in the Slavic literary tradition.

As a literary historian and linguist, and not a computer expert, I shall give the results of my computer investigations without discussing in any detail the computer processing itself.

1.1. Examining Prognostic books in the manuscript tradition (Some preliminary remarks)

The manuscript tradition in which Prognostic books appeared during the Middle Ages is an important indicator of the place and function of this genre in the medieval literary canon. The fact that Prognostic books are not found in every type of manuscript reflects the conscious identification and selection of their place in the process of manuscript production. There is a connection between Prognostic texts and the whole content of the manuscript within which they were copied. This connection is relevant for understanding the semantic relations between Prognostic books and other texts that appear in the same manuscripts. When I started to examine this question, I understood it only in the narrow field of text semantics and genre configuration. However, a comparison of different manuscripts containing Prognostic books shows that the appearance of these texts in a given type of manuscript depends on the compiler's general attitude towards knowledge and towards divination as a whole and towards prognosis in particular in the medieval and post-medieval period. Therefore, the principles governing the selection and spread of Prognostic texts go beyond their own immediate features and meaning. Thus, by means of the study of the place of Prognostic books in different kinds of manuscript, the meta-texual strategies underlying the medieval manuscript tradition can be brought to light. However, the traditional methods of studding this question are insufficient for our investigation; the sheer volume of material is such that the computer is a effective tool in studying the question. The Template for Slavonic Manuscripts in the interface of the Author/ Editor computer program is specially designed for this type of task, since it helps trace the connections among series of texts in the manuscripts.

The question of the compilation of a manuscript is usually regarded either as (1) **a process in which the tradition has a leading role**, and the copyist follows strictly the "archetype" of the codex from which he is copying, or as (2) **a result of the needs** and interests of the commissioner. Both reasons usually lead to one and the same result: a given type of manuscript will be copied and distributed for a very long period.

The attitude towards the Prognostic books is very closely related to the social strata in which the prognostic texts had been copied. In the very beginning these texts were connected with medical and astrological collections and represented

the transformation of ancient knowledge within a Christian milieu. Sometimes, as in the case of John Lydos, the tendency to imitate or collect ancient knowledge and practice was deliberately underlined as an opposition to the new period, while at other times Prognostic books were copied precisely because of their "practical" use. Prognostic books belong to the literature of divination, which had been attested broadly in medieval culture. However, Prognostic books do not share the mysticism of many medieval apocalyptic texts related to the discourse of divination. They stand closer to astrological and medical texts because they are derived from astrological and medical discourse as tools and in this respect they contain not only a prediction of the future of society or a certain person, but also climate, health, and other guidance for the medieval man based on particular omens. Prognostic books are not literary texts in *strictu sensu* even when represented in their most elaborated poetical versions. The diffusion of Prognostic books results from their practical use and their importance for the everyday life of medieval people. We can find almost one and the same Prognostic text copied with no change during the whole medieval and post-medieval period in different kind of manuscripts. Consequently, the place of Prognostic books in the manuscript tradition mirrors the specificity of the cultural dominant in different periods of the Middle Ages. The Slavic Cyrillic manuscripts represented in my study cover the period from the 15th to the 18th centuries. They were chosen deliberately because this is a period of great variation in the manuscript tradition.

1.2. Repertory of Slavic Cyrillic texts: The case of Prognostic books

Several *Repertory* represent the Byzantine and Latin traditions of Prognostic books by giving information about different types of books of divination: I shall mention here only *Catalogus Codicum. Astrologorum Graecorum*[1], and *A Catalogue of Incipits of Medieval Scientific Writings in Latin*[2]. However, there is no precise catalogue of Slavic manuscripts containing Prognostic texts. The SGML Template for Slavonic Manuscripts aids the solution of this task, and this is one of the first results we can obtain from the application of this system. At the same time the examination of Prognostic books by means of SGML Template for Slavonic Manuscripts displays the connection of the divination text with the whole content of the given manuscripts. With the assistance of this computer system it is possible to find approximately ten different types of Prognostic books, each with at least two versions. SGML Template for Slavonic Manuscripts shows that we have to divide the Prognostic books (as Thunderbook, Dreambook, Lunary, etc.) from the Prognostic practices as attested in MS 771 (NBKM). To obtain a more precise description of the text even on the level of content representation, we have to specify the type of a given text: for instance, "Thunderbook" is not a sufficient article name because there are three main types of Thunderbooks (see the *appen-*

dices with article names). Thunderbooks are the most common Prognostic books copied during the period. Almost every manuscript containing Prognostic books includes a Thunderbook.

As we can see from the *Repertoria,* thunder is an indication of the most widespread Prognostic book in the literature of *Slavia Orthodoxa.* Not only there is a great number of copies of Thunderbook preserved in medieval Russian and South Slavic literatures, but different versions of Byzantine Thunderbooks were also translated into Old Slavic. In apocryphal prayers (attested in manuscripts 274 and 646 from the National library, Sofia) the thundering is depicted as sound caused by the activities of angels who whirl the wheel of thunder. This newly-created image of thunder corresponds to its pagan understanding as an omen by which predictions for the future can be made. Consequently, Prognostic books continued to be used in the medieval period because they functioned in a cultural context that produced and spread images that supported the picture of the world presented in them.

1.3. The place of Prognostic books in the manuscripts. Some comparative historical remarks

In the period of late Antiquity when the Prognostic books were both widespread and reflected in huge collections[3] they were normally associated with astrologic and medical manuscripts.

The appearance of Prognostic books in different kinds of manuscripts represents the transformation of their place from codices with medical and astrological content to collections with so-called monastic and liturgical texts. These four types are characteristic of the Byzantine and Latin traditions, where Prognostic books were copied in typologically similar collections. Various types of manuscripts containing Prognostic books were common during different centuries. For instance, from the fifteenth to the eighteenth centuries in the Greek tradition Prognostic books appeared mainly in astrological collections, while during the same period in the Orthodox Slavic milieu, the prevailing type was a collection of so-called mixed content, and only manuscript IX F 10 from the National Museum Prague represents a type combining some of the peculiarities of a medical manuscript with a typical miscellany. Therefore in each of these three traditions there is a specific cultural tension that supports the spread of Prognostic books in one or another way. In this sense the Old Slavic tradition stands apart from Latin and Byzantine ones because it did not include all the varieties of manuscript types in which Prognostic books may appear. Only the manuscripts with so-called mixed content and liturgical content may include Prognostic Books in this tradition.

The investigation by means of the SGML Template for Slavonic Manuscripts shows that the prevailing type of manuscript in which Prognostic books appeared

are *codices* with mixed content, which were spread in a monastic milieu and which derive from Byzantine miscellanies in which low-level monastic prayers, stories, and apocrypha were combined.

Before we start to analyze the concrete types of manuscripts, we have to make some preliminary remarks on the manuscript tradition and our investigation of its content.

2. 1. Characteristics of manuscript content. Principles.

The manuscript, a collection of texts copied and bound in a book, is one of the most typical features of medieval literacy, and, furthermore, the manuscript shaped the principles of distribution and use of texts during the period under discussion. The fact that the manuscript usually consists of more that one text makes it multifunctional. Typical phenomena of medieval literary production are manuscripts differing in function and content, and the variety of manuscript content was pointed out in the very first stages of the investigation of manuscript traditions. The similarity of the content of two (or more) manuscripts results from two different principles: (a) the principle of genetic relations and (b) the principle of typological similarity. The principle of generic relations characterizes a group of manuscripts in which one of the codices could be regarded as a *protographus* of the other. In fact, analysis of this type of relation may reach beyond a given text. Let me give two examples: the so-called *Simeonov (Svetoslavov) izbornik* is a manuscript dated from 1073 that was prepared for the Kievan *knjaz* Svjatoslav Jaroslavovich (1073–1076). The manuscript was copied from a lost Old Bulgarian *protographus* ordered by the Bulgarian *tsar* Simeon (893–927). However, many other manuscripts with almost the same content are attested in the Old Slavic milieu. All these manuscripts are genetically related to the *izbornik* or to its possible prototype(s)[4].

Four Latin manuscripts from the Vatican collection (N 642 [the 12th c.], 643[the 12th c.], 644 [the 10th–11th c.], 645 [the 9th c.]) have almost one and the same content: Pseudo-Bede astrological treatises and other astrological texts. There is no doubt that all of them belong to one and the same prototype and they are genetically related to one another. However in the process of copying many divergences appeared: Only manuscript N 642 in this group contains a Prognostic book – *Kalendologion.* This example offers a model of extending the manuscript content by adding works that have a close semantic connection to the intended group of texts. The Prognostic book *Kalendologion* discusses knowledge about the causes of the weather through predictions of the climate for the next year.

In some other cases we may find a pseudogenetic relation, or a relation in which the real genetic connection had been lost in a process of change during the time of copying and distribution of a given manuscript type. In these cases it is

better to speak about a typological connection. For instance: The most widespread manuscript type in the Orthodox Slavic tradition from the 13th c. onward is the so-called miscellany or manuscript with mixed content[5]. These may have similar content: apocryphal texts or vitae, or even groups of several Prognostic books in them, but these very texts may belong to different versions and may not coincide textually. This situation can be illustrated by two manuscripts, N 308 (from the 15 – 16th c.) and N 309 (from the second half of the 16th c.), both kept in the National Library – Sofia. There are groups of Prognostic texts in both manuscripts (Thunderbook, *Kalendologion*, Palmistry etc.), but the texts do not belong to the same textological tradition. Consequently, the manuscripts are typologically connected.

There are two different levels in the process of manuscript production: (1) similarity of codices that results from the direct copying of one manuscript from another (or of one group of texts from another) and (2) the conscious process of collecting and arranging texts in a manuscript. It is usually difficult to distinguish these two levels.

As has already been shown, the meaning of the content of one codex is formed through the close relations among the different texts it contains. This represents the real significance of the manuscript, which goes beyond the individual meanings of the separate texts and engenders the structure of the *macro-genres* in medieval literature[6]. The determination of the *macro-genre* peculiarities of one manuscript does not always reflect a generalization of the generic patterns of the texts in the codex. Beside the *macro-genres* typical of the medieval period, such as *Typicon, Menaion, Euchologion* (which usually contain homogeneous components), there are manuscripts with texts that vary in their own genre characteristics. The key role in their integrity is played by criteria that lead not only to the semantics of their message, but also to the social function and destination of the texts. According to Kl. Ivanova, the texts in one manuscript not only are semantically connected, but also usually belong to one and the same stylistic group.[7]

D. Lihachev uses the term *convoy* to describe the position of texts that surround a given work in a manuscript and that have usually been copied together with it.

2.2. The meaning of texts and logic of compilation. The place of Prognostic books in a manuscript.

The compilation of the texts in a manuscript depends on the copyist's understanding of the semantic similarities among them, and on the fact that the copyist finds the information in them to be closely related. For instance, medical manuscripts usually contains a group of Prognostic books – *Lunaries*, or predictions about Lucky and Unlucky days (the book is based on Lunary prediction). These

texts appeared in a broader content of medical texts, because they contain guidance for healing procedures as far as they may help a doctor choose the date for healing intervention, etc. Another interesting example could be taken from the development of manuscripts with medical content.

In the Byzantine tradition after the 8th century in monastic circles the traditional content of medical manuscripts had been transformed by replacing traditional healing recipes and medical treatises with popular healing prayers. However, the Prognostic books in them continued to be copied. In its final form this type of manuscript penetrated the Slavic milieu in the first decades of the 12th c. Thus, among the Slavs Books of divination, apocryphal prayers and incantations were copied in one and the same literary milieu, by the same bookmen and with all probability they understood the images that appeared in these texts as connected and correlated. The books of divination and the apocryphal prayers deal mainly with the calendar, physical phenomena (thunders, flood, rains), and human beings (their future, health). To put it more precisely, books of divination predict the climate in the four seasons, natural phenomena – rain, wind, earthquakes, crops, illnesses, misfortune, the fate of human beings and different social groups – kings, soldiers, and social destruction – wars, revolts. Many of these topics are the subject matter of prayers as well; we can mention here only prayers against illnesses, fevers, flood and drought in the Old Bulgarian manuscript 308 from the National Library in Sofia and in Serbian Ps 53 from the Belgrade Library. These two manuscripts contain Prognostic books with predictions about climate, crops and foretelling the future of an ill person, on the one hand, and prayers aimed at healing from different illnesses and recovery from natural calamities, on the other. Consequently, the meta-text structure of the manuscript claims to embrace different aspects of one and the same element. The common topics not only attest to the identical cultural context in which both prayers and Prognostic texts function, but also represent the discourse to which these two genres belong. They appear in one and the same type of the manuscript because for the copyist they exist in a kind of functional relation. They both represent a type of text oriented towards the future and the supernatural world: Prognostic books reveal what prayers try to change or request.

Fevers are the most frequently-mentioned illnesses in Prognostic books (for instance: there are predictions about fevers in *Thunderbook* by thundering in the different signs of the zodiac and in *Kalendologion* in prognosis about an year started with Christmas that falls on Saturday). Prognostic books, predictions of the future of an ill person and prayers against fever mirror the medieval understanding of the mystical connection between time and fever. In Prognostic book, predictions the future on a day of the month function in close connection with

prayers against different illnesses. Manuscripts 308 National library, Sofia, contains both Predictions for the fate of an ill person and healing prayers.

A similar analysis could be made of the content of the each of the manuscripts in question that contains Prognostic books. The results clearly show that Prognostic books appear in manuscripts where the rest of the texts exhibit similar functions and characteristics. The place of Prognostic books in the Slavic manuscript tradition depends on the semantic similarity of the texts and complementary of their functions.

NOTES

1. See [Catalogus]
2. [Thorndike, Kibre 1963].
3. For example, the one of John Lydos.
4. [Kuev 1979]; [Kamchatnov 1984]; [Ivanova 1979]
5. [Miltenova 1986]
6. [Lihachev 1967]; [Miltenova 1980]; [Petkanova 1987], p. 223–235.
7. [Ivanova 1981], p.10.

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A Typology of Miscellanies with an Inconstant Macrostructure for Computer-Assisted Analysis*

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Key words: Template for Slavic manuscripts, miscellanies with mixed content, identification of a concrete text, classification of articles in different MSS, comparative analysis, structural characteristics, typology of content.

Summary: The systematization by computer means of a corpus of late medieval South-Slavic manuscripts according to type of composition does not yield results very different from those achieved through traditional philological approaches. However, electronic processing provides an opportunity for a more detailed comparison of the copies and also allows more precise specifications of the relationships among manuscripts. This permits us to trace a series of issues (from identifying the given text and its history – sources, translation, literary redaction, revision, etc. – to a full list of the concrete text and its different redactions), and also to study the typical surroundings of individual writings and of groups of texts or cycles in a large corpus of thousands of manuscripts.

The term 'typology', when understood as a method of scientific analysis, has the following possible definitions:

A. In the broad sense: any arrangement of a number of objects that allows the author to draw conclusions that are not available from the initial presentation (description) of the empirical facts.

B. In the practical sense: revealing the systematic correspondences and differences between the characteristics of the objects.

C. In the narrow sense: organization of a complex of material objects, based on the systematic comparison of their inner and outer features, through which the

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research worker receives additional information (for example, concerning their origin, chronology, localization and attribution).

We can identify three general types of typological concepts:

– The so-called "free" concept – here, the choice of signs and classification of objects is not determined by any pre-existing knowledge of the characterization. Example: an object *x* has to be classified as an object *y*, without the research worker knowing anything about the time of appearance, the location, or the distribution or cultural parallels of the objects in question, i. e., the objects are classified "for themselves"[1]. These kinds of classifications are not very common for medieval texts. The choice of features in "free" concept is not grounded in any argument and the results are determined without considering the arbitrary nature of this operation. This is the method used by T. Lekova[2] in her classification of the text in mixed-content miscellanies. Not only is the potential of this method of typologization limited, but it also leads to a distorted presentation of the texts and manuscripts as a whole.

– "Controllable" typologies (induced concepts) – in comparison to the "free" concept, this method is based on the fact that the research worker already knows the history of the manuscripts and the texts, the time and place of their appearance, editing, distribution, etc. Undoubtedly, differentiating features are of first importance here: for example, variation in the language and style of one and the same text (article) in miscellanies with similar contents; the presence of different translations or literary redactions of one and the same text and their function in the manuscripts; a reflection of the requirements of the *typikon* (rules) in the contents and structure of hymnographical genre forms, etc. In other words, the "controllable" construction of the classes or series does not move from the real or presumable disorder of the initial data to their "arrangement" (as in the "free" concepts). Its aim is to unite all known empirical data of the texts and of the composition of the manuscripts, assigning them to groups according to specific features. Mathematical modeling is productive in this case only when the logic of the philological analysis can be reproduced appropriately because, otherwise, the dangers that were pointed out with the so-called "free" concept are also present in "controllable" typologies.

– "Predetermined" concepts (deductive typology) – are created on the basis of the scientific observation of a number of inner and outer features of the object. for example, data from palaeographic, linguistic and textological analysis, the genre nature of the text, its compositional and stylistic characterization, etc. The method of the compiler of a typology, in this case, consists of not only generalizing the data, but also outlining their hierarchy according to similarities and differences. In the "predetermined" concept, the choice of principles for the typologization is of great importance, since these principles play the role of criteria of truth when systematizing the objects. The aim of this kind of typology is to create

a structural model of the composition of the manuscripts. This model should be a basis for characterizing styles, literary phenomena, and the schools that are dominant in the development of the literature and works during a given period.

When using the term "structural model" here, we mean a number of specific textological, linguistic and literary peculiarities that characterize a given type of composition[3]. The structural models have a relation to genetic connections between their various representatives; because of this, the differences between them reflect the historical development of the manuscript tradition. On the basis of the structural model, conclusions can be drawn concerning the purpose of the medieval texts in Slavic manuscripts, the social conditions that accompany their creation (or translation) and usage, the perception of a given text in a specific epoch, etc.

In this report, I will analyze results of the electronic processing of a corpus of South-Slavic late medieval miscellanies with inconstant macrostructure, known under the name "miscellanies of mixed content"[4]. As has been pointed out more than once, these are manuscripts with a non-business, non-official function that appeared in response to the need for popular instructive, and cognitive reading. The object of computer processing here was not chosen at random; it was chosen because the texts in these types of miscellanies are the most difficult to systematize according to formal features. Their composition is organized in a free structure that changes whenever they are copied. This structure is not arranged according to the holidays of the Christian calendar, but, rather, according to a thematic principle. The unstable composition of these miscellanies differentiates them from such miscellanies as the *Prologue*, *Zlatoust*, *Izmaragd* etc., as well as from chronicles, patericons, nomocanons, etc. The latter, because of the tight inner connections among the texts they contain, are regarded by the reader as individual books. Another problem of this research is the variety of contents in the miscellanies, which include texts of different topics and various genre forms. The results of a mechanical-statistical study would show what predominates in them – for example, apocryphal writings (with subjects from the Old or New Testament), short instructive stories ("examples"), question-answer texts, sermons and vitas – or materials meant to be used as recipes for ink, charms and prayers against illness, medical prescriptions, prognostic books, etc. A similar statistical analysis could be performed according to chronology, which is why manuscripts from the whole late medieval epoch should be included. Last, but not least, there is a possibility of identifying and characterizing the contribution of each separate compiler, not only during the composition of the manuscript, but also during the copying of the separate texts. This contribution – or interference – is a common phenomenon in miscellanies of mixed content.

A. A. Shahmatov pointed out in his studies of Russian chronicles the need for a comprehensive approach to studying the miscellanies of the Slavonic Middle Ages. Shahmatov was the first to formulate the principle of a complex study of the composition and an analysis of individual works in connection with all others included in a given manuscript[5]. Some basic principles of the comparative study of miscellanies were also formulated in the works of V. A. Yakolev[6] and of A. S. Orlov[7], where the research workers attempted to determine the change in different types of composition in the history of the *Izmaragd*, *Zlatoust* and *Tarzhestvenik* miscellanies. Each separate type is considered an individual redaction.

The general concepts laid out by D. S. Lihachev[8] represent significant progress in the creation of a modern scientific method of studying miscellanies with a stable composition. Situating a particular text of an individual work within the composition that surrounds it ("convoy") and the text of the whole miscellany in the context of other miscellanies with similar composition, D. S. Lihachov created a new perspective on the history and typology of miscellanies. Lihachov's methods were further developed in studies by T. N. Kopreeva[9] and R. P. Dmitrieva[10] of so-called cheti-miscellanies, similar in function to the ones discussed here, as well as the studies by E. I. Demina[11] of miscellanies called *damaskini*. Valuable theoretical refinements to this approach were made by R. Picchio[12], concentrating on the compilation work of the bookmen who produced the miscellanies. This work typically consists of adapting, interpreting and processing the textual material, which supposes redactional interference by the author, who adapts the individual works (composition, size and style) to the common context of the manuscript book. Last, but not least, this discussion has benefited from the analysis of miscellanies with stable composition of a calendar type, which were examined in detail first in the studies of K. Ivanova and then in those of T. Chertoritskaya[13].

The author of the present study has attempted a philological analysis of approximately seventy miscellanies, from the 13th – 14th cent. to the beginning of the 18th cent. which include over six hundred works. The results of the analysis were published in several articles and papers[14]. The attempt to apply information technology to the material from late medieval miscellanies with unstable contents is the next step in identifying the inner relations among the texts in the manuscripts and also in identifying, on the one hand, the common peculiarities, and, on the other, the differentiating features of the compositions. The aim is not only to catalogue a given text and its context (according to the criteria for a Repertory of Old-Bulgarian literature[15]), but also to compare manuscripts that have a similar composition and to make a comparative analysis of the data of those works or series of works that are characteristic of a given type of miscellany. This requires the use of data from the scientific study of the texts, which is determined by philological analysis and entered in an appropriate way into a computer using SGML (in this case TSM): its identification, sources, genre nature, translation and liter-

ary editing (if such exist), connection with a date from the church calendar, parallels with the original text from the manuscript, etc.[16]

Here, an attempt will be made to illustrate the possibilities for applying the TSM scheme for computer processing in the following ways:

- A comparison of the original title <Title> and the beginning <Incipit> in SGML format of a number of copies of the original text with elements from its scientific description, with the aim of identification and attribution of a given text; a comparison between parts of the original text of the manuscripts in order to determine various translations or redactions.
- A comparison of the distribution of given texts in the manuscripts with respect to those that precede or follow them directly, their so-called "neighbors" (element <Neigbor>). These are of great importance when determining stable combinations in the composition of miscellanies, such as the regular juxtaposition of particular articles, which, because of the thematic connections among the texts they comprize, have been perceived by bookmen and by consumers of manuscripts as complete works. "Neighbors" also give information about the segmentation of some texts, which during copying may have been broken down into new, individual articles.
- A detailed comparison of two or more manuscripts according to coincidences in composition and textological features. Here we support the view, formulated in previous studies, that the structural models of the miscellanies differ from one another according to a "core" of texts. This "core" represents a relatively stable combination of articles with similar historic-literary, editorial, and stylistic features that play the role of a compositional center of the manuscript[17]. Since the core of every individual manuscript (apart from those that coincide fully in usage and contents due to a common antigraph) differs from the rest, every miscellany has its own individual features. On the other hand, the "core" of a given type of miscellany, according to its composition, represents an abstraction of the structural and textological peculiarities common to the group of manuscripts, although without a requirement that it coincide exactly with a given manuscript or a hypothetical proto-miscellany. Those miscellanies that reflect the "core" in an increased or reduced form can also be associated with a given structural model, as long as the texts offer sufficient textological proof of a common origin.

* * *

The choice of data to be used as a starting point for creating the typology of composition is based on the following criteria:

1. We have chosen miscellanies marked in the MANKEY.CPY index of key words as both "miscellanies of mixed contents" and "apocrypha miscellany" (see

the appendix). This principle identifies manuscripts in which apocrypha and short narrative stories, as noted above, prevail.

2. We have chosen those separate articles or series of articles that have been studied with respect to the history of the text; in other words, the fields included in the scientific description of each text in TSM for translation (the element <Translation>) and literary editing (the element <LitRedaction>) have to contain the necessary information. We have also taken into consideration the data in the field intended for additional information about the article (the element <Articledata>) and about its source (the element <Source>). Thus, the output data include: a scientific name of the text (identification), information concerning its circulation in a given translation or literary redaction, as well as sources and context in the manuscripts.

3. We analyze copies of both translated and original Bulgarian works and compilations, without limiting their chronology. These data are obtained through chozen attribute in the element TextType: original, compilation, translation.

4. Only narrative works are included, as identified by the attribute in the element TextStyle: narative, non-narative.

5. Individual texts (articles) must be presented in at least three manuscripts, so that there can be a basis for comparison by using the data from the scientific identification of the text in the element <ArticleName> and the original title and beginning of the real text: <Text>: <Title> <Incipit>.

6. Texts (articles) united in series should be attested in at least five manuscripts because of the more complicated relations among them.

7. For the scientific descriptions of texts and comparison of structure at this stage of work we use the indices: MANCARD.CPY, ARTNUM.CPY, ARTCON.CPY, ARTCONCS.CPY, while for comparison of titles and beginnings of real text we use MANINC.CPY.

Possibility of identifying the text of one and the same work: a) with different original titles; b) distributed in more than one translation or literary redaction

Developing a corpus of analytically-described manuscripts with the help of computers, where the relationship between the scientific description and the real text is formalized, allows automatic searching according to scientific title, original title, beginning of the text, church calendar, etc. This increases the philologist's opportunity to identify a given text that may have been copied under different original titles, but with obvious similarities in the beginning of the text. Here is an example concerning the so-called Story about Incest in South-Slavic literature in fourteen manuscripts processed by TSM:

1.<TITLE LANG="os"> Слово Їѡана Златоѹстаго ѡ покаѧнии ѿче. благословн.</TITLE> Къто не днвитъ сѧ и ѹюдитъ сѧ ѡ семъ вѣцѣ како оуставленьна сѫтъ врѣмена сиѧ (am29sav.sgm)

2. <TITLE LANG="os"> Слово Ѡѡна Златоѹстаго ѿ пророка Ѡсанію ѡ послѣднемь врѣменн и о покаюшнихъ се.</TITLE> (am109pat.sgm) The beginning of the text is not marked by P.A. Lavrov[18]. At present we do not have a text from the manuscript.

3.<NONNORMINCIPIT LANG="os"><!--The title is illegible--> Кто не днвитъ се и не ѹюдитъ се ѡ семь вѣцѣ како оуставленна соуть врѣмена сїа. (am52nik.sgm)

4. <TITLE LANG="OS"> Слѡ Їѡана Златоѹ҃саго ѡ дшевнихъ разъборех ѿче вл҃сви.</TITLE> Кто не днвит сіе и не ѹю҃нть се ѡ се҃ вѣцѣ. (am413bdl.sgm)

5. <TITLE LANG="os"> Слово Ѡѡана Златоѹстаго ѡ [доуше]внихъ разборѣхъ. ѿче в[л҃ви].</TITLE> Кто не днвит се. и не ѹюднть се ѡ семь вѣцѣ. како оуставлена (!) соу҃ врѣмена сиѧ. за прѣумноженїа грѣхъ нашн҃. (am677.sgm)

6. (Without a title, beginning and end) <DIV1 TYPE="default" SAPLE= "INITIAL" PART="Y"><P LANG="OS"> ковчегъ и напнсавъ кнѣжицоу. сіе ѿроче шбра҃н ѿ сестре створене і҃е. и аше ѵл҃вкъ ѡ҃рѣщеть и҃ да знаіеть и по҃ставнше въ море. нзвръже море вь землю рекомоу нрѡдь...</P></DIV1> (am82nik.sgm)

7. <TITLE LANG="os"> Слѡ с҃тго Ѡѡна златоѹстаго ѿ прⷪрка Ѡсаїю. ѡ послѣ᷄нн҃ врѣменн ѡ покащи (!).</TITLE> Кто не днвит се и кто не ѹю҃нт се ѡ семь вѣцѣ. како оуставена сѣ҃ врѣмена сїа. (am149nbw.sgm)

8. <TITLE LANG="os"> Слѡ Ѡѡ҃а Златоѹстаго ѿ пр҃р҃ка Ѡсанж ѡ послѣднемь врѣменн ѡ покажшы᷄х сж </TITLE> Кто не днвнт сж. и кто не ѹюд҃н сѧ ѡ семь вѣцѣ. како оуставена сж҃т врѣмена сиѧ. за оумноженїе грѣхъ нашн᷄х вынеі҃а прѣ᷄станне҃ нази ꙗко и рожденн. (am433.sgm)

9. <TITLE> Слѡ҃ с҃тго Їѡанна Злаоуста҃ ѡ дшевны҃ нсправленнн҃. </TITLE> Кто не днвнт сѧ и не ѹю҃т сѧ о семь вѣцѣ. како оуставлена сжть врѣмена сїа за прѣумноженныѧ грѣхы наша. внднш бо нмѣнїа многа (!) оу себе. и не р҃ешн ꙗко твоеж хытростїж нлн мж᷄ростїж пришло е᷄ к тебѣ. (am13225s.sgm)

10. <TITLE LANG="OS"> Слово Іѡа҃ Зла҃оустаго ѡ <SIC>д҃ше</SIC> разборѣ</TITLE> Кто не вѣднтъ н не чюдн҃ се ѿ овога свѣта како сътворн бь за грѣхъ чл҃скы. (as26054w.sgm)

11. <TITLE LANG="os">Слово ст҃го Їѡа҃ зла҃оуста҃ ѡ дш҃евныі разборѣхь. </TITLE> Кто не днвнт сѧ. н не чюднть сѧ ѡ сѐ вѣце. (am740dab.sgm)

12. <TITLE LANG="OS"> Слово светаго Їѡанна Златоустаго ѿ пророка Їсаїе о послѣднем врѣмена н ѡ каюшнхъ се.</TITLE> Кто не днвнте се нлн кто не чюднте се ѡ семь вѣцѣ како ѡставлен҃на соуть врѣмена сїа. (am738nbb.sgm)

13. <TITLE>Слово ст҃го Їѡн҃на Зла҃устаго, о пр҃рка Їсаїю н о послѣдне҃ врѣмени, н ѡ каюшнх се.</TITLE> Кто не днвнт се, н кто не чюднт се о семь вѣцѣ. како оустављена соу҃ врѣмена сїа. злоумноженїе грѣ^{х} нашн҃. (am100mcb.sgm)

14. <TITLE>Слово ст҃го Їѡанна ѡ послѣдне҃ врѣменѣ ѡ покаанїю ѡ҃е бл҃вн.</TITLE>Кто не чюднт есе(!)кто не днвнт ѣ ѡ се вѣцѣ. како ѡставлена сѹдь врѣмена сїа за оумноженїн^{х} грѣхь нашн^{х}. (am326.sgm)

This comparison shows clearly that the titles and beginnings belong to one and the same work, which was circulated in two variants. Thus, the error of research workers who described the text under different scientific titles (Sermon on Spiritual Analysis, Sermon about Penance by John Chrysostom, Sermon of St. John Chrysostom concerning Last Times and Penance, Sermon about Penance, Sermon on the Prophet Isaiah's words by John Chrysostom, etc.), thereby defining the text as different works, was corrected[19]. Furthermore, with the help of computers we can quickly determine that despite the variants in the original title, the copies are divided into two main groups:

93, Поучение [върху казаното] от пророк Исайя от Йоан Златоуст. Разказ за кръвосмешението. = Sermon on a locus from Isaiah by John Chrysostom. Story about incest

116, Поучение за душевните разбори от св. Йоан Златоуст. Разказ за кръвосмешението. = St. John Chrysostom's Sermon on sin and forgiveness. Story about incest.

93: + 39+ 35+ 37+ 41+204+93+148+202+291+315+225, ref: am29sav.sgm
93: + 39+ 35+ 37+ 41+328+ 93----------, ref: am109pat.sgm
93: + 54+ 97+177+ 40+ 99+ 93+161+ 35+ 37+205+183, ref: am149nbw.sgm
93: + 66+ 54+177+ 40+ 99+ 93+161+ 35+ 37+205+183, ref: am433.sgm
93: +315+167+274+198+171+93 +177+ 40+ 37+205+183, ref: am738nbb.sgm

93: + 54+ 97+177+ 40+ 99+ 93+161+ 35+ 37+205+183, ref: am100mcb.sgm
93: + 39+ 41+ 37+205+183+ 93+159+112+ 52+208+144, ref: am326.sgm

116: ----+146+171+ 33+ 29+116+148+320+197+213+336, ref: am82nik.sgm
116: +182+273+172+263+179+116+161+345+262+303+140, ref: am677.sgm
116: +187+ 52+273+132+212+116+ 55+181+ 56+160+161, ref: am52nik.sgm
116: +319+ 28+317+122+225+116+137+124+ 98+142+336, ref: am413bdl.sgm
116: +138+139+ 86+ 94+ 96+ 116+ 45+144+ 46+132+ 47, ref: as26054w.sgm
116: + 38+ 37+179+210+214+116+161+182+172+211----, ref: am13225s.sgm
116: +210+193+214+185+171+116----------, ref: am740dab.sgm

Future textological analysis of the full text of the two groups of copies will show which of the literary redactions (or translations) is basic. In this case, it is important to point out that the preparatory work for the textological study – obtaining an initial grouping of the copies – can be done automatically. Last, but not least, a comparison of the beginnings of texts from different manuscripts can be used to identify texts that do not have a title (due to defects in manuscripts). Actually, the identification of copies of one and the same text according to a few words of their beginnings is one of the most important prerequisites for creating a Repertory of Medieval literature.

The possibility of classifying different articles and series of articles according to their textological features by means of computer. The possibility of comparing their environments.

Here we present a few typical examples that have been chosen because they are well known and have previously been studied through traditional philological approaches[20]. The aim is to compare the conclusions available from traditional philological studies to the results obtained from processing the texts by computer.

1. It has been determined that the apocrypha about Adam and Eve is circulated in miscellanies with mixed content in two main redactions: extensive (six of the manuscripts processed here: am100mcb.sgm, am433.sgm, am149nbw.sgm, am29sav.sgm, am326.sgm, am738.sgm) and short (four of the manuscripts: aa53nbb.sgm, am13410s.sgm, am13225s.sgm, am740dab.sgm); additionally one copy contains an intermediate redaction (as681.sgm) and one integrated redaction (dd437.sgm)[21]. The most extensive editing probably took place during the initial translation of the text from Greek; this has been investigated (with reference to Greek sources) by V. Jagic[22]. The oldest copy of this group is found in miscellany 29 of the "Savina" monastery, around 1380[23]. It was written by a Serbian writer, but it has obvious features of a Middle-Bulgarian original. The abridgement represents a processing of the apocrypha on South-Slavic and, more precisely, Bulgarian grounds. This conclusion is fully confirmed by the analysis of the copies

listed above. In the so-called "intermediate" redaction, the text reflects every detail that is typical for a first redaction. Differences can be found in the linguistic expressions used to describe the events. This text has an intermediate position between the two main redactions and is of great importance in determining the way that the second (short) redaction was produced. The so-called "integrated" redaction mechanically unites features from the two main redactions, a combination that was probably produced by the writer who created miscellany 437 from Kotel.

The results of the analysis of the data encoded in TSM according to the study proposed here show that the computer scheme can systematize the results successfully. They also show that it can serve to create a thorough information base, not only one in which manuscripts of a given work can be located, but also one in which it is possible to trace the spread of translations and redactions (see appendix). Additionally, the following table of the "*convoy*" [24] of the Story, which is obtained automatically during the electronic processing of the manuscripts, illustrates the tendency to establish a permanent surrounding context for the specific text, one that differs in manuscripts of the first and second groups:

177, <ARTICLENAME LANG="EN"> The Story about Adam and Eve

First group:

177: ---------- + 97+**177**+ 40+183+ 39+ 35+ 37, ref: am29sav.sgm
177: --------+309+ 54+ 97+**177**+ 40+ 99+ 93+161+ 35, ref: am149nbw.sgm
177: ----------+ 54+ 97+**177**+ 40+ 99+ 93+161+ 35, ref: am100mcb.sgm
177: ----------+ 66+ 54+**177**+ 40+ 99+ 93+161+ 35, ref: am433.sgm
177: --------+134+303+148+**177**+ 40+ 39+ 41+ 37+205, ref: am326.sgm
177: +167+274+198+171+129+**177**+40+37+205+183+39, ref: am738nbb.sgm

In this group of copies, a distinct connection can be found between the apocrypha about Adam and Eve and the series of stories about Abraham, which is placed directly after it, i.e., both the similarity of the characters from the Old Testament and the "binding together" of stories about popular characters from the Old Testament in conformity with biblical chronology are leading forces in the formation of the composition.

Second group:

177: ----+ 60+306+ 68+295+**177**+ 46+ 44+ 45+186+199, ref: am740dab.sgm
177: ----------+**177**+ 46+ 44+ 45+199+206, ref: am13225s.sgm
177: +297+186+207+ 45+ 52+**177**+171+291+292+228+326, ref: am13410s.sgm

Here, the history of the text of the apocrypha of Adam and Eve is tightly connected with the series of stories about the Holy Tree (serial number: 46, 44, 45), which is distributed in three redactions[25]. In the second group of manuscripts,

a third redaction of the cycle is found, a continuation of the second redaction of the Story about Adam and Eve. Obviously, this lets us draw the conclusion that this group is secondary in relation to the preceding one and reflects purposeful re-redaction not only of the apocrypha, but also of the entire "core" of the structural model.

2. The series about Abraham consists of the following stories: About the righteous Abraham, Story about Sarah, About Isaac, About Ismael, How Sarah instructed Abraham, About Abraham's hospitality, About the death of Abraham. We know that the cycle has two redactions, the first of which represents the initial translation from Greek into Old-Bulgarian, probably around the end of the 10th – beginning of the 11th cent. No Greek text with identical content has reached us[26]. The second redaction, also done on Bulgarian land at the end of the 12th – beginning of the 13th cent. contains numerous additional details entwined in the initial translation. For example, in it the Story of Sarah is an individual work; a separate story of the origin and fate of Ismael is included, the Story about Melkizedek is omitted, while the episode where he meets Abraham is included in the story "How Sarah Taught Abraham". The oldest copy of this circle is included in miscellany 29 from the "Savina" monastery around 1380 and miscellany 104 from the National Library in Belgrade from the 14th cent., burnt during the Second World War[27] (which is why it is not included in the present corpus of manuscripts). The comparative analysis of the two groups identifies a circle of manuscripts in which the first and second redactions of the cycle correspond to the re-redaction of the composition of the entire miscellany. The first redaction of the cycle is included in the following South-Slavic miscellanies: am29sav.sgm, am109pat.sgm, am828nbb.sgm, am433.sgm, am149nbw.sgm, am100mcb.sgm, am326.sgm, am738nbb.sgm; the second redaction is found in: am677.sgm, am740dab.sgm, am13225s.sgm (here we have excluded a few separate copies in other manuscripts).

The cycle is distributed in the manuscripts with the following arrangement and sequence:

35, Series of stories about Abraham. How Sarah instructed Abraham.
36, Series of stories about Abraham. Story about Sarah.
37, Series of stories about Abraham. About Isaac.
38, Series of stories about Abraham. About Ishmael.
39, Series of stories about Abraham. About Abraham's hospitality.
40, Series of stories about Abraham. About the righteous Abraham.
41, Series of stories about Abraham. About the Death of Abraham.

First redaction:
+177+ **40**+183+ **39+ 35+ 37+ 41**+205+127+148+202, ref: am29sav.sgm
----+ **40**+183+ **39+ 35+ 37+ 41**+328+ 93--------, ref: am109pat.sgm
+ 33+ **40**+193+185+149+212+ **41**, ref: am828nbb.sgm
+ **40**+ 99+ 93+161+ **35+ 37**+ 205+183+ **39**+116+295, ref: am433.sgm
+ **40**+ 99+ 93+161+ **35+ 37**+205+183+ **39**+116+295, ref: am149nbw.sgm
+ **40**+ 99+ 93+161+ **35+ 37**+205+183+ **39**+116+295, ref: am100mcb.sgm
+148+177+ **40+ 39+ 41+ 37**+205+183+ 94+159+112, ref: am326.sgm
+198+171+129+177+ **40+ 37**+205+183+ **39+ 41**+302, ref: am738nbb.sgm

Second redaction:
+ 40+ 36+ 35+ 39+ 38+ 37+ 41+198+ 54+182+273+172+263+179, ref: am677.sgm
+ 40+ 36+ 35+ 39+ 38+ 37+179+210+214+116+161, ref: am13225s.sgm
+ 40+ 36+ 35+ 39+ 38+ 37+345+226+179+180+210, ref: am740dab.sgm

From the table we can see that the stories from the cycle maintain a permanent connection among themselves and also that they have a similar context in the different redactions: for example, in the first redaction, the "core" includes Story about Melchizedek (183) and the Story about the Prophet Samuel (205). Additionally, three manuscripts (am433.sgm, am149.sgm and am100.sgm) include the Sermon on Humility (99), the Story about Incest (93) and a Parable about the Fruit Tree (161) after the Story about the Righteous Abraham. In the second redaction we can clearly see the purposeful "arrangement" of the stories from the cycle using a thematic principle. Included in this "arrangement" are the new texts of Sarah and of Ismael; immediately next to this we find the Story about Aesop (179), the Story about Aesop and king Diogen (80) and the Story about Old Alexander (210), which corresponds to the following series of stories about the evil women. In the miscellany from Tikvesh (677 NL – Sofia), which is characterized by well-defined individual peculiarities, the Story about the Beautiful Joseph (198) is included immediately next to it, probably because Abraham and Joseph are among the most popular characters of the Old Testament.

This approach can be applied not only to series from works (articles), but also to different writings, for example, the Story about Sibyl:

First redaction:
226: +147+ 1+ 28+341+166+226+331+336+178+ 4+ 86, ref: **am29sav.sgm**
226: + 39+116+295+291+297+226+202+ 80+295+291+289, ref: **am149nbw.sgm**
226: + 39+116+295+291+297+226+203+ 74+295+291+289, ref: **am433.sgm**
226: + 39+116+295+291+297+226+203+ 80+295+291+289, ref: **am100mcb.sgm**
226: +159+112+ 52+208+144+226+203+232+169+184+ 87, ref: **am326.sgm**

Second redaction:
226: +292+300+146+291+224+226+163+169+187+ 52+273, ref: **am52nik.sgm**
226: + 35+ 39+ 38+ 37+345+226+179+180+210+193+214, ref: **am740dab.sgm**

The transmission of the question-answer work known under the title *Razumnik-Ukaz*, is significant for the two main structural models of miscellanies, as well:

First redaction:
295: +210+229+ 61+217+223+295+293+219+336+323+293, ref: am11odes.sgm
295: -------- + 60+306+ 68+295+177+ 46+ 44+ 45+186, ref: am740dab.sgm
295: + 9+ 13+269+268+283+295+294+274+270+ 10+272, ref: am89pl.sgm
295: ----+ 22+341+319+227+295+297+186+207+ 45+ 52, ref: am13410s.sgm

Second redaction:
295: + 37+205+183+ 39+116+295+291+297+226+202+ 80, ref: am149nbw.sgm
295: + 37+205+183+ 39+116+295+291+297+226+203+ 74, ref: am433.sgm
295: + 37+205+183+ 39+116+295+291+297+226+203+ 80, ref: am100mcb.sgm
295: + 48+ 44+228+ 50+280+295+293+318+ 65--------, ref: am76nbw.sgm
295: + 59+287+225+291+304+295+ 62+139+223+ 54+148, ref: am309.sgm
295: + 57+ 59+225+291+304+295+ 62+139+223+ 54+148, ref: am17dujc.sgm

There are some similarities between *Razumnik-Ukaz* and the Story about Sibyl, which reflects a common history of the text. This can be explained not only by the fact that they are distributed in manuscripts of one and the same type, but also by a more direct connection. We hypothesize that a presumable Greek source has been used not only to compile the question-answer work *Razumnik-Ukaz*, but also to compile the Story about Sibyl already familiar to the Bulgarian writer as a narrative text with a patriotic-messianic idea[28].

Without increasing the number of specific examples (which is so great that it cannot possibly be exhausted, at least within the scope of the present work), we will point out that as a result, on the one hand, of the comparative analysis of manuscripts with similar contents and, on the other, the textological study of the text of those works or circles of works typical of a group of manuscripts, the following two structural models can be established:

A. A model that includes:
- The first redaction of the apocrypha about Adam and Eve[29] (177)
- The first redaction of the series of stories about Abraham[30] (35-41)
- The series of stories about the Holy Tree, attributed to Gregory the Theologian[31] (42-48)

- The first redaction of the Story about Theophano the tavern–keeper[32] (193)
- The first and second redactions of St. Anastasia's vision[33] (302)
- The first redaction of the Story about Sibyl (226)
- The Story about how the Psalter was found in the sea (second redaction) (184)
- The Story about how the Gospel was written (second redaction) (169)
- The second redaction of *Razumnik-Ukaz* (295)

B. A model that includes:
- The second redaction of the apocrypha of Adam and Eve (177)
- The second redaction of the Story about the righteous Abraham (35 -41)
- The second and third redactions of the series of stories about the Holy Tree (42-48)
- The *Solunska legenda* (273)
- The first redaction of the Story about how the Gospel and the Psalter was written (163, 169)
- The first redaction of the apocrypha about David (206)
- The first redaction of the apocrypha about Solomon and his wife (186)
- The Story about Solomon's wisdom (99)
- The Story about Aesop (79)
- The Story about the Old Alexander (210)
- The Story about the origin of the *Pavlikijani* (270)
- The series of stories about evil women (a short sermon; the Story about Samson; the second redaction of the Story about Theophano the tavern–keeper; the Story about prophet Elijah and Queen Jezebel) (45, 249, 193, 214)
- The second redaction of the Story about Sibyl (226)
- The first redaction of *Razumnik-Ukaz* (295)
- Three stories from the *Paterik*: Story about Melentij who lived in the desert (182); Story of how a woman accused Ephrem (172); the Story about St. Eustratius, (211) (redaction peculiarities, typical for copies in the miscellany from Tikvesh).

While studying the distribution of the works from both model "A" and "B", it became obvious that many of the miscellanies with mixed content maintain a constant connection among themselves during a long period of time, which suggests that they have a common origin and common chronology. An additional and by no means less important proof of this is the mutual penetration of the texts into one another, the transfer of appropriate plot episodes and whole stories from the essence of one work to another, for example, in the second redaction of the apocryphal cycle about the Holy Tree from the Abraham cycle, in the Story about Adam and Eve (second redaction) from the cycle about the Holy Tree, etc. This interrelationship among the texts may result from their simultaneous copying, as they are part of one and the same "core" and have a common history. Actually,

according to the theme and the type of texts, the two structural models do not differ greatly, and whatever difference there is between them concerns their origin and chronology.

The composition of the manuscript tradition of the miscellanies shows that they are not a new phenomenon in literature of the 15th–17th cent. Some of their apocrypha, instructional homilies, question-answer articles, etc. were translated or compiled from Byzantine sources at a very early stage, probably during the 10th–11th cent. Other writings are original and appeared in Old-Bulgarian literature during Byzantine rule (1018–1185). A third group of works represents new translations and revisions of already familiar texts, which appeared in Bulgarian and Serbian literature during the 13th–14th cent. A number of works and even whole cycles are distributed in more than one redaction, and deliberate changes in the texts often depend on changes in the miscellanies as a whole. For this reason the common features of manuscripts of one and the same type of composition include not only the arrangement, or the presence or absence of a given article, but the history of the text of the "core" works that are typical of a given structural model.

For example, a manuscripts that observe structural model "A" include: miscellany from Panagjurište 433 (am433.sgm), miscellany 149 (am149nbw.sgm), miscellany of Daniil 100 (am100mbc.sgm), miscellany from Tulcha (the first part of this convolute) (ng649bab.sgm) and miscellany from Adzhar 326 (am326.sgm). Only in this group of manuscripts do we find the Story about how the Psalter was found in the sea (second variant), the Story about how the Gospel was written (second redaction), and St. Anastasia's vision (second redaction), as well as the Story about the Prophet Samuel, the Story about the origin of *samodiva*, etc. These miscellanies, which, according to their structural model, can be identified as a subgroup of "A", are distinguished by both ancient corrections of a number of works and whole cycles and, simultaneously, a few later revisions (for example, the Story about how the Psalter was found in the sea and Story about how the Gospel was written, St. Anastasia's vision in a re-edited version, *Razumnik-Ukaz* in a second redaction, etc.).

The fact that these manuscripts are close in composition can be seen from the following table, which emerges from computer processing:

ref: am433.sgm + 66+ 54+177+ 40+ 99+ 93+161+ 35+ 37+205+183+ 39+116+295+291+297+226+203+ 74+295+291+289+172+169+184+ 83+290+ 82+302+159+ 41+300+196+109+128+136+126+100+345+346+345+345
ref: am149nbw.sgm +309+ 54+ 97+177+ 40+ 99+ 93+161+ 35+ 37+205+183+ 39+116+295+291+297+226+202+ 80+295+291+289+172+169+184+ 83+290+ 82+302+159+ 41+223+301+196+109+128+137+257+100+153

ref: am100mcb.sgm + 54+ 97+177+ 40+ 99+ 93+161+ 35+ 37+205+183+ 39+116+295+291+297+226+203+ 80+295+291+289+172+169+184+ 83+290+ 82+302+159+ 41+300+196+109+128+136+126+100+113+ 25+ 28+ 26+201+335
ref: am326.sgm +134+303+148+177+ 40+ 39+ 41+ 37+205+183+ 94+159+112+ 52+208+144+226+203+232+169+184+ 87+ 82+302+223+298+ 28+ 25+ 23+216+196+327+ 43+ 44+
45+164+206+187+189+249+210+193+170+171+130

It is interesting to note that new redactions of some articles are included particularly in this subgroup. Redactions typical of the other structural model of miscellanies of mixed content are marked "B". This can be explained by the growing popularity of miscellanies of mixed content during a given period (the late Middle Ages) and also by the blending of compositions of different sources where the common protograph of the manuscripts in question originated, in connection with monasteries and literary centers during the 14th–17th cent. in *Sredna gora* and *Stara planina*[34].

The possibility of comparing two or more manuscripts by means of TSM, with the aim of creating a typology of their composition

As we pointed out earlier in the text, the analytical description of the manuscripts through TSM allows the composition of a given manuscript to be compared to that of many others with the aim of identifying those miscellanies that are closest to it. When the data from the scientific description alone is not enough, additional positions of the original texts are also compared (beginnings, middle and ends). Here, we will demonstrate the results of processing both manuscripts that have been studied previously and those that are being investigated thoroughly for the first time.

It had been determined in earlier studies that manuscript 17 from the collection of the Center for Slavic-Byzantine Studies (am17dujc.sgm) is an exact copy of Belyakovski miscellany 309 National Library - Sofia (am309.sgm)[35]. Here is the comparison, of the compositions of the two miscellanies that was produced electronically:

ref: am309.sgm [0] + 59+287+225+291+304+295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25+122+336+106+149+115 +143+194+121+168+4+315+185

ref: am17dujc.sgm +57+ 59+225+291+304+295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25+122+336+107+149+115 +143+194+121+168+ 4+315+185+195

This shows that we can use TSM quite successfully for reconstructing the composition of miscellanies that have not reached us in their full form. Computer analysis performs the difficult and error-prone task of indexing the articles in the miscellanies and comparing them with similar manuscripts. Let us broaden the comparison with two more schemes, noting the greater frequency of the texts that can be found in them in comparison to the Belyakovski miscellany:

ref: am413bdl.sgm +140+ 89+ 88+319+ 28+317+122+225+116+137+124+ 98+142+336+ 72+327+149+196+302
ref: am309.sgm [0] + 59+287+225+291+304+295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25+122+336+106+149+115 +143+194+121+168+4+315+185
ref: am17dujc.sgm + 57+ 59+225+291+304+295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25+122+336+107+149+115 +143+194+121+168+ 4+315+185+195
ref: am11odes.sgm + 63+ 78+ 46+ 44+ 45+210+229+ 61+217+223+295+293+219+336+323+293+ 58+ 67+ 69+149+143+194+228

Bodleian Library 413, which has not been used previously for comparative analysis, shows similarities to Belyakovski miscellany 309 and its later "twin", MSS 17 from the Center for Slavic-Byzantine Studies, Sofia. It can be supposed that its protograph resembles in composition miscellany 11 from the Public Library in Odessa from the 15th cent., which comprises seven of the articles in the Belyakovski manuscript. It is clear that these manuscripts form an archive group, probably dating to the end of the 11th – 12th cent., a hypothesis supported by several of the writings included in them.

A careful study of miscellany 413 is still to be performed[36], but for now basic specification can be made concerning the typology of these miscellanies with mixed content: the Odeski miscellany, the manuscript from the Bodleian Library, the Belyakovski miscellany and its "twin" 17 from the Center for Slavic-Byzantine Studies "Iv. Duychev" form an individual link in the history of the composition, which occupies a middle position between structural models "A" and "B". In other words, by means of computer processing it has been possible to make corrections in formulations created by traditional philological approaches.

Here is another example of how miscellanies can be compared through TSM to create a typology of composition:

ref: **am677.sgm** +154+212+171+145+185+214+193+259+163+169+187+ 52+293+292+ 40+ 36+ 35+ 39+ 38+ 37+ 41+198+ 54+182+273 +172+263+179 +116+161+345+262+303+140+126+329

ref: **am740dab.sgm** + 60+306+ 68+295+177+ 46+ 44+45+186+199+206+
+163+169+187+ 52+ 40+ 36+ 35+ 39+ 38+ 37+345+226+179+180+210+193+
+214+185+171+116
ref: am13225s.sgm +177+ 46+ 44+ 45+199+206+163+169+52+40+36+35+39+
+38+37+179+210+214+116+161+182+172+211
ref: **am1161cm.sgm**+146+24+25+158+22+4+283+83+231+64+165+198+54+
+182+273+172+215+179+210+211+132+303+305+ 49
ref: **am13410s.sgm** + 22+341+319+227+295+297+186+207+ 45+ 52+177+171+
+291+292+228+326+316
ref: **am82nik.sgm** +146+171+ 33+ 29+117+148+320+197+213+336+166+ 53+
+193+190+149

In these examples, the miscellany from Tikvesh 677, the miscellany 740 from NL – Bucuresht, and 13.2.25 from the Library of RAN, St. Petersburg undoubtedly come from a common protograph. To this group we can add manuscript 1161 from Church Historical-Archival Institute in Sofia, 16th cent., in which the "core" of the second type of miscellanies with mixed content is present (here marked with "B"). Manuscript 13.4.10 from Library of RAN, St. Petersburg, written by the Bulgarian writer Baycho, a grammarian in the 16th cent., shares seven articles with 740 and six articles with 677. This means that the compiler used a protograph characterized by typical features of the type of miscellanies similar to the manuscript from Tikvesh. The immediate antigraph was probably defective; a large part of the structural "core" is missing and some of the articles, such as the apocryphal Story about Adam and Eve, *Razumnik-Ukaz*, etc., have omissions in their contents or are presented in an abridged version.

Interesting conclusions can be drawn concerning the previously-neglected miscellany 82 from the monastery "Nikolats" in Montenegro from the 16th cent. This miscellany had not been described analytically until it was included in the present electronic corpus[37]. The orthography of the miscellany and its entire layout points to one of the west-Bulgarian literary centers. Its composition, which includes copies of such uncommon works as the Story about how archangel Michael defeated Satanael, the Gospel of St. Thomas, the Story about how St. Basil the Great delivered a man from the devil, the Story about Ahikar the Wise, etc., unites it not only by arrangement, but also by its textological peculiarities with the structural model of miscellanies of the Tikveshki type. It has the greatest number of shared articles with manuscript 1161 from the Church Historical-Archival Institute in Sofia, 16th cent. At the same time, it also includes texts that can be found only in miscellany 29 from the "Savina" monastery, in miscellany 52 from the "Nikolats" monastery, in Belyakovski miscellany 309 and in its "twin" 17. This can be seen from the following tables :

53, <ARTICLENAME LANG="EN"> The Gospel of St. Thomas 53: +103+279+ 3+ 2+305+ 53+293+292+300+146+291, ref: am52nik.sgm
53: +139+223+ 54+148+130+ 53+317+ 28+ 25+122+336, ref: am17dujc.sgm
53: +139+223+ 54+148+130+ 53+317+ 28+ 25+122+336, ref: am309.sgm
53: +320+197+213+336+166+ 53+193+190+149--------, ref: am82nik.sgm

171, <ARTICLENAME LANG="EN"> Story about how St. Basil the Great delivered a man from the devil
171: + 31+315+167+274+198+171+129+177+ 40+ 37+205, ref: am738nbb.sgm
171: +180+210+193+214+185+171+116----------, ref: am740dab.sgm
171: +186+207+ 45+ 52+177+171+291+292+228+326+316, ref: am13410s.sgm
171: +189+249+210+193+170+171+130----------, ref: am326.sgm
171: ----------+154+212+171+145+185+214+193+259, ref: am677.sgm
171: ----------+146+171+ 33+ 29+117+148+320, ref: am82nik.sgm

166, <ARTICLENAME LANG="EN"> Story about how archangel Michael defeated Satanael
166: +128+147+ 1+ 28+341+166+226+331+336+178+ 4, ref: am29sav.sgm
166: +148+320+197+213+336+166+ 53+193+190+149----, ref: am82nik.sgm
166: +158+ 22+ 4+283+ 83+166+ 64+165+198+ 54+182, ref: am1161cm.sgm

148, <ARTICLENAME LANG="EN"> Story about Ahikar the Wise
148: + 35+ 37+ 41+204+127+148+202+291+315+225+250, ref: am29sav.sgm
148: +146+171+ 33+ 29+117+148+320+197+213+336+166, ref: am82nik.sgm
148: +212+ 41+198+317+315+148+ 4+ 27+ 28+247+238, ref: am828nbb.sgm
148: +295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25, ref: am17dujc.sgm
148: +295+ 62+139+223+ 54+148+130+ 53+317+ 28+ 25, ref: am309.sgm
148: +330+149+298+225+336+148----------, ref: am101pl.sgm
148: ----------+134+303+148+177+ 40+ 39+ 41+ 37, ref: am326.sgm

213, <ARTICLENAME LANG="EN"> Story about St. Mercurios
213: + 29+117+148+320+197+213+336+166+ 53+193+190, ref: am82nik.sgm
213: +198+ 54+182+273+172+213+179+210+211+132+303, ref: am1161cm.sgm
213: +198+ 54+182+273+172+213+179+116+161+345+262, ref: am677.sgm

336, <ARTICLENAME LANG="EN"> Vita of St. Paraskeve (Petka) (Great martyr)
336: + 25+ 90+ 27+200+178+336+319+ 42+ 4+198+250, ref: am241hlu.sgm
336: + 28+341+166+226+331+336+178+ 4+ 86+302+223, ref: am29sav.sgm
336: + 53+317+ 28+ 25+122+336+106+149+115+143+194, ref: am309.sgm
336: + 53+317+ 28+ 25+122+336+107+149+115+143+194, ref: am17dujc.sgm

336: +116+137+124+ 98+142+336+ 72+327+149+196+302, ref: am413bdl.sgm
336: +117+148+320+197+213+336+166+ 53+193+190+149, ref: am82nik.sgm
336: +141+101+267+ 4+ 82+336+146+173+119--------, ref: am13613s.sgm
336: +153+330+149+298+225+336+148----------, ref: am101pl.sgm
336: +217+223+295+293+219+336+323+293+ 58+ 67+ 69, ref: am11odes.sgm
336: --------+308+314+340+336+342+331+339+220+312, ref: mp408g.sgm

The study of miscellanies with an unstable macrostructure requires a different approach than the one applied to other manuscripts (for example, some miscellanies with stable composition). It is not enough to study individual articles; it is also necessary to study a combination of works (articles) that are connected by a similar theme or character and have identical functional and stylistic peculiarities. In this sense, the TSM hierarchy and the indexes MANCARD.CPY, ARTNUM.CPY, ARTCONC.CPY, ARTCONCS.CPY provide excellent opportunities for comparing the manuscripts and processing the results electronically. Second, the machine-readable form of the data, used here, not only allows the connections among the separate manuscripts to be located automatically but also allows us to develop and analyse parts of the structural models according to one or more articles in more than one miscellany at a time.

The systematization by computer means of a corpus of late medieval South-Slavic manuscripts according to type of composition yields results not very different from those achieved through traditional philological approaches. However, the opportunity for more detailed comparisons among the copies after electronic processing facilitates more precise specification of the relationships among the manuscripts. This approach provides an opportunity to trace a complex of issues (from identifying the given text and its history – sources, translation, literary redaction, revision, etc. – to a full list of the concrete text and its different redactions), and also to study the typical surroundings of individual writings and of groups of texts or cycles in a corpus of tens of thousands of manuscripts. Traditional methods are insufficient to deal with such a large corpus; the more the number of manuscripts increases, the more important it becomes to develop an easy and accessible way to outline specific structural models on the basis of as exhaustive a set of materials as possible. In this sense, the use of computers in philological research is still in its infancy, and it will continue to provide perspectives that we cannot even imagine today.

NOTES

1. [Doran, Hodson 1975].

2. [Lekova 1987], p. 73–83. The author suggests the following formula for calculating the relative share of each specific text in the miscellanies: $F = A/18.(L_1/C_1 + L_2/C_2 + ...)$, where A is the number of manuscripts in which the texts are included; 18 is the overall number of miscellanies; L1 is the length of the specific text in the manuscript in pages; C1 is the length (i.e., size) of the whole manuscript. In the statistics a normative coefficient is used for every text; the largest and most common text has a coefficient 1000, and the others follow behind it in descending order.

3. The term "structural model" is used in the definition given by C. Levi-Strauss. [Levi-Strauss 1958].

4. The name is given by B. Penev, see [Penev 1976], p. 644; [Miltenova 1980], p. 22–36. Included in the corpus are not only miscellanies with apocrypha and short narrative writings (i.e., stories), but also those that include more applied material, for example, prognostic books (see [Angusheva 2000]). The term "miscellany with mixed content" is also used to denote manuscripts from the late Middle Ages with an emphasized didactic purpose (so called damaskini) that are not arranged according to the church calendar; they are not a subject of the present study.

5. Cf. [Shahmatov 1989], p. 118.

6. [Yakovlev 1893].

7. [Orlov 1905].

8. [Lihachev 1983], p. 245–263.

9. [Kopreeva 1976], p. 78–92.

10. [Dmitrieva 1972], p. 150–180.

11. [Demina 1968], p. 39.

12. [Picchio 1981], p. 1–4.

13. [Ivanova 1981], p. 11–21 and the bibliography there; [Chertorickaja, Miklas 1994], p. 38–57.

14. [Miltenova 1982a]; [Miltenova 1986a], p. 66-87; [Miltenova 1986b], p. 517–526.

15. See the introductory article in the present anthology.

16. Concerning the electronic description see: [Miltenova 1995], p. 129–139.

17. Cf. [Miltenova 1986b], p. 517–526.

18. [Lavrov 1899], p. 70–81; 82–92.

19. A large number of the manuscripts cited have analytical descriptions, but the Story about Incest is not identified. See the bibliographical reference at the end of the description of the miscellanies.

20. See the formulation of the "predetermined" typological concepts above.

21. See [Miltenova 1982b], p. 35–55.

22. [Jagich 1893].

23. [Bogdanovich, Miltenova 1987], p. 7–30.

24 According to the term given by Lihachev D. S., see: [Lihachev 1983], p. 555–557.

25. [Miltenova 1982b], p. 35–55.

26. A correspondence can be found between ancient Hebrew texts and the series of stories about Abraham; see [Valchanov 1976], p. 189–229.

27. [Istrin 1896], p. 1 – 86.
28. [Miltenova 1986c], p. 20—44.
29. [Miltenova 1982b], p. 33–35.
30. [Miltenova, Badalanova 1996], 203—251.
31 [Miltenova 1982b], p. 35–55.
32 [Miltenova 1994], p. 131–136.
33. [Miltenova 1998], p. 237–281.
34. [Miltenova 1986d], p., 114—125.
35. [Miltenova 1989], p. 61–74.
36. At the present moment I do not have a microfilm of the manuscript.
37. There is a catalogue description in [Moshin 1961], p. 704.

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APPENDIX

ref: am326.sgm +134+303+148+177+40+39+41+37+205+183+ 94+159+112+52+208 +144+226+203+232+169+184+87+82+302+223+298+28+25+23+216+196+327+43+ 44+45+164+206+187+189+249+210+193+170+171+130

ref: am38nbb.sgm +332+297+285+ 37+169+ 44+ 45+293+ 54+ 28+157+300

ref: am39a.sgm +221+162+276+275+277

ref: am39pl.sgm + 77+223+149

ref: am413bdl.sgm +140+ 89+ 88+319+ 28+317+122+225+116+137+124+ 98+142+336 +72+327+149+196+302

ref: am433.sgm +66+54+177+40+99+93+161+35+37+175+242+39+116+295+291+ 297+226+203+74+295+291+289+172+169+184+83+290+82+302+159+41+300+ 196 +109+128+136+126+100+345+300+346

ref: am52nik.sgm +223+274+149+146+123+84+4+222+159+307+ 92+209+103+279+ 3+2+305+53+293+292+300+146+291+224+226+163+169+187+52+273+132+212+ 116+55+181+56+160+161+343+321+81+303+192+91+191+197+241+235+237+104 +239+265+260+264+245+243+261+253+236+105+266+244+230+234+238+250

ref: am677.sgm +154+212+171+145+185+214+193+259+163+169+187+52+293+292 +40+36+35+39+38+37+41+198+54+182+273+172+263+179+116+161+45+262+ 303+140+126+329

ref: am738nbb.sgm +114+284+ 33+ 30+ 21+ 31+315+167+274+198+171+129+177+ 40+ 37+176+183+ 39+ 41+302+125+ 42+193+194+296+155

ref: am740dab.sgm + 60+306+ 68+295+177+ 46+ 44+ 45+186+199+206+163+169+187+ 52+ 40+36+35+39+38+37+345+226+179+180+210+193+214+185+171+116

ref: am76nbw.sgm +151+217+281+47+45+48+44+228+50+280+295+293+318+ 65

ref: am828nbb.sgm + 33+40+193+185+149+212+1+198+317+315+148+4+27+28+247+ 238+333+255+319+85+132+252+46+293+122+138+254+120+322+228+51+133+82 +33+150+218

ref: am82nik.sgm +146+171+33+ 29+117+148+320+197+213+336+166+53+193+190 +149

ref: am89pl.sgm + 7+75+12+5+11+14+73+71+151+152+9+13+269+268+283+295+294 +274+270+10+272+16+17+18+29+26+201+27+229+6+8+70+12+15

ref: mp408g.sgm +308+314+340+336+342+331+339+220+312+325+324+330+311+ 79

ref: md13518s.sgm +156+338+246+251+337+310+248+313+241+330+252+240+258+ 256+321+233+118+145+135+ 20+ 19

ref: am100mcb.sgm +54+97+177+40+99+93+161+35+37+205+183+39+116+295+ 291 +297+226+203+ 80+295+291+289+172+169+184+83+290+82+302+159+ 41+300+ 196+109+128+136+126+100+113+ 25+ 28+ 26+201+335

ref: am101pl.sgm +271+327+153+330+149+298+225+336+148

ref: am109pat.sgm + 40+183+ 39+ 35+ 37+ 41+328+ 93

ref: am1161cm.sgm +146+24+25+158+22+4+283+ 83+231+64+165+198+54+182+273 +172+215+179+210+211 +132+303+305+ 49

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ref: am13613s.sgm +146+52+108+131+111+95+96+83+46+44+45+300+278+286+102 +288+282+141+101+267+4+82+336+146+173+119
ref: am149nbw.sgm +309+54+97+177+40+99+93+161+35+37+205+183+39+116+295 +291+297+226+202+ 80+295+291+289+172+169+184+ 83+290+ 82+302+159+41+ 223+301+196+109+128+137+257+100+153
ref: am241hlu.sgm +317+ 49+229+334+28+25+90+27+200+178+336+319+42+4+198+ 250+321+41+51+228+34+151+52+304+302+ 32+299
ref: am29sav.sgm +97+177+40+183+39+35+37+41+204+127+148+202+291+1+ 28+ 341+166+226+331+336+178+4+86+302+223
ref: am305nbb.sgm + 84+221+227+51+76
ref: am309.sgm [0]+59+287+225+291+304+295+62+139+223+54+148+130+53+317+ 28+25+122+336+106+149+115+143+194+121+168+4+315+185
ref: am17dujc.sgm + 57+59+225+291+304+295+62+139+223+54+148+130+53+317+ 28+25+122+336+107+149+115+143+194+121+168+4+315+185+195

1, Акростих, азбучен
2, Антилатински съчинения, извадки
3, Антилатинско съчинение, неидентифицирано
4, Апокалипсис на св. Иоан Богослов, апокрифен
5, Чинопоследование на "изход души"
6, Чинопоследование на изповед
7, Чинопоследование на кръщение
8, Чинопоследование на литии на Господските празници
9, Чинопоследование на маслосвет
10, Чинопоследование на обручение
11, Чинопоследование на опело и погребение на мирянин
12, Чинопоследование на малък водосвет
13, Чинопоследование на Велик водосвет, извлечение
14, Чинопоследование над ковчега на починал
15, Чинопоследование, неидентифицирано
16, Чудеса на св. Николай Мирликийски. Чудо за Димитрий
17, Чудеса на св. Николай Мирликийски. Чудо за Симеон
18, Чудеса на св. Николай Мирликийски. Чудо за сина на Агрипа
19, Чинопоследование на изповед: Молитва 2
20, Чинопоследование на изповед: Молитва 1
21, Чудеса на св. Георги. Чудо за колоната на вдовицата
22, Чудеса на св. Георги. Чудо за змея

23, Чудеса на св. Николай Мирликийски. Чудо как спаси града от глад
24, Чудеса на св. Николай Мирликийски. Чудо с венеца от иконата му
25, Чудеса на св. Николай Мирликийски. Чудо за Димитрий
26, Чудеса на св. Николай Мирликийски. Чудо за килима
27, Чудеса на св. Николай Мирликийски. Чудо за поп Христофор
28, Чудеса на св. Николай Мирликийски. Чудо за сина на Агрипа
29, Чудеса на св. Николай Мирликийски. Чудо за слепия юноша
30, Чудеса на св. Николай Мирликийски. Чудо за тримата воини
31, Чудо на св. Димитър Солунски, неидентифицирано
32, Чудо на св. Мина
33, Чудо на св. Николай Мирликийски, неидентифицирано
34, Чудо на св. Теодор Тирон
35, Цикъл разкази за Авраам. Как Сара учеше Авраам
36, Цикъл разкази за Авраам. Разказ за Сара
37, Цикъл разкази за Авраам. За Исаак
38, Цикъл разкази за Авраам. За Измаил
39, Цикъл разкази за Авраам. За гостолюбието на Авраам
40, Цикъл разкази за Авраам. За праведния Авраам
41, Цикъл разкази за Авраам. За смъртта на Авраам
42, Цикъл разкази за кръстното дърво от презвитер Йеремия. Как Господ сътвори братство с Пров
43, Цикъл разкази за кръстното дърво, извлечение. За третото дърво
44, Цикъл разкази за кръстното дърво, извлечение. За Адамовата глава
45, Цикъл разкази за кръстното дърво, извлечение. За двамата разбойници
46, Цикъл разкази за кръстното дърво, приписван на Григорий Богослов
47, Цикъл разкази за кръстното дърво, приписван на Григорий Богослов (1)
48, Цикъл разкази за кръстното дърво, приписван на Григорий Богослов (2)
49, Епистолия за неделята
50, Евангелие Никодимово
51, Евангелие Никодимово. Послание на Пилат до Тиберий
52, Евангелие Никодимово. Разказ как Марта осъди Пилат
53, Евангелие Томино
54, Физиолог
55, Физиолог (1)
56, Физиолог (2)
57, Гръмник по растяща и намаляваща луна
58, Имената на ангелите
59, Коледник
60, Лекарственик (лечебни билки)
61, Летопис кратък (2)
62, Летопис кратък (Беляковски)
63, Летопис кратък от Адам до Константин Велики
64, Мъдри мисло. Премъдрост на св. Кирил Философ
65, Молитва на Григорий архиепископ
66, Молитва преди четене

67, Молитва против нежит
68, Молитва против тресавици
69, Молитва против всякаква болест
70, Молитва срещу лош дъжд
71, Молитва за изповед
72, Молитва за покаяние
73, Молитва за причестяване
74, Молитва за този, който учи книга, но я забравя
75, Молитви за пострижение на отроче
76, Неидентифициран текст
77, Октоих
78, Описание космографско, извлечение. Друго за Едем
79, Описание на светите места в Ерусалим
80, Описание на магическа практика за усвояване на грамотност
81, Откровение Варухово
82, Откровение Варухово
83, Откровение на св. Богородица за седемте гряха
84, Откровение на св. Методий Патарски
85, Откровение на св. апостоли
86, Откровение Варухово
87, Откровение на св. Богородица за седемте гряха
88, Параклис на вмч. Димитър
89, Параклис на вмч. Георги
90, Пасхалия
91, Патеричен разказ, неидентифициран
92, Послание на Петър Антиохийски до Доминик, архиепископ на Венетия
93, Поучение [върху казаното] от пророк Исая от Йоан Златоуст
94, Поучение [върху казаното] от пророк Исая от Йоан Златоуст
95, Поучение как да бъдат учени духовните чада
96, Поучение как да се слави св. Троица
97, Поучение на Спанеас
98, Поучение за отделянето на душата от тялото на св. Теофил Александрийски
99, Поучение на св. апостол Павел за смирението
100, Поучение преди причастие от Климент Охридски
101, Поучение против езическите и юдейските обичаи
102, Поучение срещу крадците и сребролюбците
103, Поучение срещу латинската ерес
104, Слово за Лазаровден
105, Слово за Петдесетница
106, Поучение за Второ пришествие от св. Йоан Златоуст
107, Поучение за Второ пришествие от св. Йоан Златоуст
108, Поучение за бъбривите
109, Поучение за бързопреминаващия живот и за бъдещия съд на св. отец Ефрем
110, Поучение за бедния Лазар
111, Поучение за богатите и бедните, които са починали

112, Поучение за царството на Антихриста
113, Поучение за четенето на книги от Изборника
114, Поучение за десетте Божи заповеди
115, Поучение за добрите жени от св. Йоан Златоуст
116, Поучение за душевните разбори от св. Йоан Златоуст
117, Поучение за душевните разбори от св. Йоан Златоуст. Разказ за кръвосмешението
118, Поучение за душевното покаяние
119, Поучение за имащите власт
120, Поучение за милостинята и за поста
121, Поучение за обущаря от св. Йоан Златоуст
122, Поучение за отделянето на душата от тялото на св. Теофил Александрийски
123, Поучение за покаянието
124, Поучение за покаянието (неидентифицирано)
125, Поучение за покаянието и милостинята според казаното от 318 църковни отци
126, Поучение за покаянието на душата
127, Поучение за покаянието на св. Йоан Златоуст
128, Поучение за покаянието от св. Ефрем
129, Поучение за последните времена и покаянието от св. Йоан Златоуст
130, Поучение за прекрасния Йосиф от Ефрем Сирин
131, Поучение за разделянето на душата от тялото
132, Поучение за суетния живот
133, Поучение за светия образ на нашия Господ Исус Христос
134, Поучение за светите църковни събори
135, Поучение за тези, които врачуват и баят
136, Поучение за този свят и за страшния съд
137, Поучение за този свят и за страшния съд
138, Поучение за умилението
139, Поучение за всяка неделя от Йоан Златоуст
140, Поучение за второто пришествие и страшния съд от Ефрем Сирин
141, Поучение за християнската вяра според казаното от 318 църковни отци в Никея
142, Поучение за жените (неидентифицирано)
143, Поучение за злите жени
144, Поучение за злите жени от св. Изидор
145, Поучение за злите жени от св. Йоан Златоуст
146, Поучение (неидентифицирано)
147, Поучение за този свят и за страшния съд
148, Повест за Акир Премъдри
149, Повест за Варлаам и Йоасаф. Притча за тримата приятели
150, Повест за пътуването на апостол Тома до Индия
151, Правила епитимийни
152, Правила епитимийни на Йоан Постник
153, Правила от Номоканона. Заповеди на светите апостоли

154, Правила за живота през 12-те месеца
155, Правило за броеница
156, Предисловие на поп Стойко
157, Премъдрост на св. Кирил Философ
158, Прение между душата и тялото
159, Прение на нашия Господ Исус Христос с Антихриста
160, Притча за лозето
161, Притча за овошката
162, Пророчество за раждането на Христос в светилището на Аполон
163, Разказ как Давид написа Псалтира
164, Разказ как Константин цар и майка му Елена намериха честния кръст
165, Разказ как Рим отпадна от православната вяра
166, Разказ как архангел Михаил победи Сатанаил
167, Разказ как е построен Соломоновият храм, извлечение от Хронографа
168, Разказ как пророк Даниил съкруши идола Вила
169, Разказ как се написа Евангелието
170, Разказ как се появиха павликяните
171, Разказ как св. Василий избави човек от дявола
172, Разказ как жена осъди Ефрем
173, Разказ от Патерика, неидентифициран
174, Разказ от Патерика, неидентифициран
175, Разказ за пророк Самуил
176, Разказ за пророк Самуил
177, Разказ за Адам и Ева
178, Разказ за Антихриста
179, Разказ за Езоп
180, Разказ за Езоп и за цар Диоген
181, Разказ за Герасим и лъва, от Патерика
182, Разказ за Мелентий пустинника, от Патерика
183, Разказ за Мелхиседек
184, Разказ за Псалтира как беше [намерен] в морето
185, Разказ за Самсон
186, Разказ за Соломон и жена му
187, Разказ за Успение на св. Богородица (Св. Панагия)
188, Разказ за отец Макарий Велики
189, Разказ за Соломон и жена му
190, Разказ за черноризеца Мартирий
191, Разказ за двама братя, от Патерика
192, Разказ за двамата търговци, от Патерика
193, Разказ за кръчмарката Теофана
194, Разказ за милостинята, от Патерика
195, Разказ за монаха, който бягал от манастира си, защото го обиждали, от Патерика
196, Разказ за отец Агапий
197, Разказ за отец Марко, от Патерика

198, Разказ за прекрасния Йосиф
199, разказ за премъдростта на Соломон
200, Разказ за пренасяне на мощите на св. Николай Мирликийски
201, Разказ за пренасяне на мощите на св. Николай Мирликийски
202, Разказ за произхода на самодивата
203, Разказ за произхода на самодивата
204, Разказ за пророк Самуил
205, Разказ за пророк Самуил
206, Разказ за пророк и цар Давид
207, Разказ за пророк и цар Давид
208, разказ за разбойника Флавиан, от патерика
209, Разказ за разделението между Източната и Западната църква
210, Разказ за стария Александър
211, Разказ за св. Евстратий, от Патерика
212, Разказ за св. Йоан Милостиви и братята Сидор и Глитиан
213, Разказ за св. Меркурий
214, Разказ за св. пророк Илия и царица Йезавел
215, Разказ за св. Меркурий
216, Разказ за великото Чудо, което се случи с светата икона на нашия Господ Исус
217, Родослов на сръбските владетели
218, Съдържание
219, Съновник
220, Синаксарни памети за св. имератрица Теофана
221, Сказание на Афродитиан за раждането на Исус
222, Сказание на пророк Исайя за последните времена
223, Сказание за 12-те петъка
224, Сказание за 12-те петъка, извадка. Прение между християнин и евреин
225, Сказание за 12-те сънища на цар Шахиншахи
226, Сказание за Сивила
227, Слизане на Исус Христос в ада
228, Слизане на Йоан Предтеча в ада
229, Слизане на св. Богородица в ада
230, Слово (за Рождество Христово?), неидентифицирано
231, Разказ как архангел Михаил победи Сатанаил
232, Разказ как жена осъди Ефрем
233, Слово похвално за св. Илия
234, Слово похвално за св. първомъченик Стефан
235, Слово за 24-ти март
236, Слово за 318-те отци на църквата
237, Слово за Благовещение
238, Слово за Богоявление
239, Слово за Цветница
240, Слово за Цветница
241, Слово за кръстопоклонна неделя

242, Разказ за Мелхиседек
243, Слово за Мироносците
244, Слово за Неделята на всички светии
245, Слово за Пасха
246, Слово за Рождество Богородично
247, Слово за Рождество Христово
248, Слово за Събор на св. Архангели
249, Разказ за Самсон
250, Слово за Успение Богородично
251, Слово за Въздвижение на Честния кръст
252, Слово за Възкресение Лазарово
253, Слово за Възнесение
254, Разказ за черноризеца Мартирий
255, Слово за отсичане главата на св. Йоан Кръстител
256, Слово за погребение Христово
257, Поучение за спасението на душата
258, Слово за предаването на Христос от Юда
259, Разказ за пророк и цар Давид
260, Слово за разпятието
261, Слово за разслабления
262, Поучение за суетния живот
263, Разказ за св. Меркурий
264, Слово за свалянето от кръста
265, Слово за тайната вечеря
266, Слово за утринната служба след Петдесетница
267, Поучение за Второ пришествие, неидентифицирано
268, Служба малка вечерня
269, Служба полунощница
270, Служба полунощница, извадка
271, Служба за св. Кирик и Юлита
272, Служба за св. Николай Мирликийски
273, Солунска легенда
274, Сведения за домашните врагове на човека
275, Сведения за нрава и образа на Исус Христос
276, Сведения за нрава, образа и възрастта на Богородица
277, Сведения за родословието на св. Богородица
278, Тълкувание на Евангелието от Матей
279, Тълкувание на Символа на вярата
280, Тълкувание на молитвата "Отче наш"
281, Тълкувание на притчата за съдията и вдовицата
282, Тълкувание на стиха "Исусе Христе Боже наш, помилуй нас"
283, Тълкувание на светата литургия
284, Тълкувание върху 12-те съставни части на православната вяра
285, Тълкувание за литургията на св. Григорий
286, Тълкувание за православната вяра от дванадесетте апостоли

287, Трепетник
288, Въпроси и отговори на Атанасий Александрийски, извлечение
289, Въпроси и отговори на Григорий и Василий
290, Въпроси и отговори на Григорий за литургията
291, Въпроси и отговори. Беседа на тримата светители
292, Въпроси и отговори. Изправление за Новия завет
293, Въпроси и отговори. Разумник
294, Въпроси и отговори. Разумник, извадка
295, Въпроси и отговори. Разумник - Указ
296, Въпроси и отговори. Сказание върху Новия и Ветхия завет
297, Въпроси и отговори. Указ за църковните дарове
298, Въпросите на св. Йоан Богослов към Авраам
299, Въпросите на св. Йоан Богослов към Авраам
300, Въпросите на св. Йоан Богослов към Авраам
301, Въпросите на св. Йоан Богослов към Авраам, фрагмент
302, Видение на Анастасия Черноризица
303, Видение на апостол Павел
304, Видение на пророк Даниил
305, Заклинание против зъбобол
307, Житие и чудеса на св. Николай Мирликийски
308, Житие на Аврамий и Мария
309, Житие на св. Алексий, фрагмент
310, Житие на св. Димитър Солунски
311, Житие на св. Евпраксия
312, Житие на св. Ефросина
313, Житие на св. Николай Мирликийски
314, Житие на св. Теодора Александрийска
315, Житие на апостол Петър, апокрифно
316, Житие на праведния Йов
317, Житие на св. Алексий
318, Житие на св. Андрей Юродиви, извлечение
319, Житие на св. Димитър Солунски
320, Житие на св. Ефросина
321, Житие на св. Георги
322, Житие на св. Григорий Декаполит, извлечение
323, Житие на св. Ипатий
324, Житие на св. Юлияния
325, Житие на св. Катерина (великомъченица)
326, Житие на св. Кирик и св. Юлита
327, Житие на св. Кирик и св. Юлита
328, Житие на св. Макарий Римски, който достигна рая
329, Житие на св. Мария Египетска
330, Житие на св. Мария Египетска
331, Житие на св. Марина
332, Житие на св. Марк Атински

333, Житие на св. Неделя
334, Житие на св. Николай Мирликийски
335, Житие на св. Николай Мирликийски от Пролога
336, Житие на св. Петка (великомъченица)
337, Житие на св. Петка Търновска
338, Житие на св. Симеон Стълпник
339, Житие на св. Таисия
340, Житие на св. Текла
341, Житие на св. Теодор Тирон
342, Житие на св. Варвара и Юлияния
343, Житие на св. Василий Нови
344, Житие на св. Пантелеймон

The Dynamics of Literary Life Between the Middle Ages and the Renaissance: the Structure and Content of Miscellanies with *TSM*

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Key words: Josif Bradati, Damaskenos Stoudites, sermons about women, 18th-century compilations, *cheti*-miscellanies with a didactic character

Summary: The article is based on fourteen manuscripts from 18th c., that have been attributed to Josif Bradati, Nikifor Rilski, Jankul Hreljovski, Todor Pirdopski, etc. The results presented here, undertaken within the TSM framework, give an idea of the opportunities which this project provides not only for developing a typology of the contents of miscellanies, but also for comparative research on late medieval compilations of texts, their transmission, and possible sources.

The literary production of the second half of the eighteenth century is of particular interest both to medievalists (since this production marks the end of medieval Bulgarian literature) and to researchers of modern Bulgarian literature (which is generally recognised as having emerged in the eighteenth century). Russian scholars began to study these sources at the end of the nineteenth and the beginning of the twentieth centuries[1], which is when the first Bulgarian studies also appeared[2].

The most detailed examination of this literature, until now, is that of professor B. Angelov. He discovered new bookmen who worked during the period in question, and also attributed many individual writings and compilations to particular *literati*[3]. More recent Bulgarian studies continue to shed new light on literary life in the second half of the eighteenth century[4]. Nevertheless, both general literary tendencies characterising the transition from the Middle Ages to the Renaissance and peculiarities of literary compilation in the framework of the narrative and didactic tradition of the late Middle Ages remain insufficiently elucidated.

Because the configuration of the manuscript tradition during this period was very complex, it can be approached from different perspectives. First, the medieval Bulgarian literary tradition was still alive at this time, and writings of Byzan-

tine authors that had probably been translated in the range of the Turnovo literary school were being copied. Second, at the same time, new translations into modern Bulgarian of the book "Θεσαυρος" by Damaskenos Stoudites were being produced, as was also the case with the works of Agapios of Crete and other authors writing in modern Greek. Third, Church Slavic books printed in Russia and Ukraine also played a very important role in Bulgarian literary life; to a certain extent they took the place of the old liturgical manuscripts.

We should point out, however, that it is from this period that the most numerous manuscripts of varied content and function have been preserved, which suggests that the study of these manuscripts as a group could be of great importance for characterising the literary tendencies and mentality of this transitional period. Therefore, we attempted to examine some of these sources within the framework of a pilot project for computer-supported processing of Slavic manuscripts using SGML and we believe that our results within this framework represent a solid basis for further studies in the fields of literary history, comparative typology of manuscripts, and the history of mentality. Unfortunately, since a relatively limited number of manuscripts has been described, a comprehensive presentation of the characteristics of the period has not yet been achieved. Nevertheless, we believe that what has been done demonstrates definitively that this project provides far better opportunities and perspectives (as compared with traditional methods of investigation) for studying the literary peculiarities of the transition from the Middle Ages to the Renaissance,

The dominant phenomenon of this period is undoubtedly the literary work of the travelling friar (*taksidiot*) Josif Bradati from Rila. He draws up an original "program" not only for literary work, but also for composing didactic anthologies. which he characterises in the following way:

"Прилѣчно лѝ есть правило без повѣнѣе (!!!) Где могѫт простіи людіѣ да разѫмеютъ псалтирское тълкѫваніе и каноническое четаніе. Мнрскн цр҃кви дрѫго правило требѫе – да имаютъ книгн повѫнителнн по простн ѣзнкъ, да се разѫнрать и простн людіе безкнижнн да разѫмеютъ"[5]

This phrase by Josif Bradati has, to a great extent, turned into a structure-determining concept, not only for the formation of miscellanies with narrative and didactic content, but also for the subsequent history of a large number of the texts that were copied. Josif Bradati compiled several main types of miscellanies, including gospels with interpretations, panegyric miscellanies, miscellanies with popular vitas, a miscellany with instructions against pagan beliefs and about women's morals, non-calendar *cheti*-miscellanies with didactic contents, etc. His followers copied these miscellanies literally or took compact parts of them and combined these with other texts that were similar in content. Additionally, it is generally accepted that Josif Bradati was the last translator of the compositions by

Damaskenos Stoudites, who initiated the literary tradition written in vernacular Greek[6].

Reading-type miscellanies (*cheti-sbornici*) with a didactic character are of particular importance in the literary work of Josif Bradati. They include sermons mainly of an instructive character, stories from the *Patericon*, and vitas of saints. The lack of a calendar sequence of the individual compositions, only some of which are connected with dates from the church calendar, shows that these manuscripts were used for non-liturgical purpose, and the presence of instructive sermons suggests that they are intended for a secular readership. Thus, they look like books for travelling friars who could find in them interesting and edifying texts for the people in whose houses they spent the night; alternatively, these books could have been of use to village priests when they prepared their weekly sermons. The character of the texts included in these manuscripts differentiates them, to a certain extent, from the cheti-miscellanies for monastic use.

The present study focuses on miscellanies intended for the lay public. Such books fit the purposes and perspectives of the TSM project, because the manuscripts examined are relatively homogeneous in content and most of the texts have a common source (TSM – the element <Source>). This enables me to draw a relatively clear picture of the differences in their contents, which makes it possible to identify any likely <Protograph>, <Antigraph>, and <Apograph>. At the same time, these books demonstrate considerable similarity in language, palaeography and codicology.

For the present TSM-based project, the following *cheti*-miscellanies with didactic character were described and processed by computer.

1. Miscellany N 328 NBKM (dd328), 1749-1750, written by Josif Bradati. (155x100), inconsistent late Church Slavic orthography, West Bulgarian dialect, without nasals, and with only one *jer* (only ъ);

2. Miscellany N 325 NBKM (aa325), second half of the eighteenth century. (205x125), probably written by Nicephorus of Rila, inconsistent late Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, only one *jer* (only ь);

3. Miscellany N 324 NBKM (dd324), from the end of the 18th cent., (145x93), probably copied by Todor Vrachanski, convolute (only the third part is described), inconsistent late Church Slavic orthography, west Bulgarian dialect.

4. Miscellany N 761 NBKM (aa761), end of the eighteenth or the beginning of the nineteenth century, (165x11), written by schoolmaster Todor Pirdopski, west Bulgarian dialect.

5. Miscellany N 688 NBKM (Mihailov) (dd688), second half of the eighteenth century, (190x135), inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, only small *jer*

6. Miscellany N 333 NBKM (dd333), end of the eighteenth or beginning of the nineteenth century, (165x105), inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, only small *jer*.

Apart from them, the following miscellanies are described in the framework of the TSM project, but they have not been processed by computer in the indices[7]:

1. Miscellany N 329 NBKM, first half of the eighteenth century, (155x105), unknown writer, inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, only small *jer*.

2. Miscellany N 689 NBKM, 1755 (Jankulov), (160x105), modern Bulgarian language, western dialect (in some portions inconsistent Church Slavic orthography with elements of modern Bulgarian), with two *jers*, without nasals (traces of *big jus*).

3. Miscellany N 917 CIAI, dated 1757, (155x100), written by Nicephorus of Rila, inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, with two *jers*.

4. Miscellany N 982 CIAI, 1758, (155x100), written by Nicephorus of Rila, inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals and with two *jers*.

5. Miscellany N 343 NBKM, 1768, (160x100), written by Nicephorus of Rila, inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals and with two *jers*.

6. Miscellany N 691 NBKM, third quarter of the eighteenth century, (150x100), part of the manuscript is written by Nicephorus of Rila; inconsistent Church Slavic orthography with elements of modern Bulgarian, west Bulgarian dialect, without nasals, only *small jer*.

7. Miscellany N 38 (64) from the collection of V. I. Grigorovich in Odessa (Svishtovski miscellany), 1789, written by Grigorij pop Ilijovich.

Apart from these, the following manuscripts will be used for comparison, particularly when some individual works are discussed:

1. Manuscript N 680 NBKM, fifteenth century, inconsistent Resavian orthography, miscellany with homilies of panegyric type.

2. Manuscript N 682 NBKM, second half of the fifteenth century, inconsistent Resavian orthography, miscellany with homilies of John Chrysostom, Leontius of Jerusalem, George Hartophilakos, Epiphanios of Cyprus, Athanasios of Alexandria, Basilios the Great, Gregory of Nissa, etc.

3. Manuscript N 1059 NBKM, 1740, written by Josif Bradati, inconsistent late Church Slavic orthography with elements of modern Bulgarian, miscellany with Sunday sermons.

4. Manuscript N 1060 NBKM, 1743, written by Josif Bradati, late Church Slavic orthography with elements of modern Bulgarian, without nasals, only one *jer*, miscellany with vitas.

5. Manuscript N 1058 NBKM, middle of the eighteenth century, late Church Slavic orthography with elements of modern Bulgarian, without nasals, only one *jer*, possibly written by Josif Bradati, miscellany with compositions of Damaskenos Stoudites and other festive homilies, sermons and vitas connected with the church calendar and with a cycle of sermons (for the cathechumens?) for the Lenten period.

The *cheti*-miscellanies with didactic contents that are described in the framework of the TSM project can be united in one group with common palaeographic features:

A) The format - element <Layout> in which most of the manuscripts are written is 16°: (dd324, dd333, dd328, miscellany 329 NBKM, miscellany 343 NBKM, miscellany 689 NBKM, miscellany 691 NBKM, miscellany 917 CIAI, miscellany 982 CIAI).

B) The <Orthography> is inconsistent Church Slavic with several elements of modern Bulgarian, in particular of west Bulgarian dialects. In most cases only one *jer* is used (only ъ, or only ь); usually no nasals are used or the letter for the front nasal is used following the Church Slavic pattern.

C) The element <Source> also gives significant information. In it the denotation "Church Slavic old printed Prologue" is of particular importance, because the main source for most of the texts studied is the printed Church Slavic Prologue, regardless of whether the texts were changed only linguistically or also on the textual level.

D) The element <Protograph> is of particular importance for the group of manuscripts examined here because all of the miscellanies studied have a common origin, and in some cases justifiable suppositions can be made concerning a common <Antigraph>. In order to make this clearer, in the table below I have presented the results of studying the elements <Protograph>, <Antigraph> and <Apograph> (each work is represented by its number in the MSS):

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Both the sequence of appearance of the studied miscellanies and their textual dependence on other texts is specified by the element <Note>, which enables us not only to record the relations between <Antigraph> and <Apograph>, but also to trace, in individual cases, the history of the individual manuscripts.

Thus, we can assert that manuscript N 328 from NBKM (dd328) - Sofia, with a colophon by Josif Bradati, definitely represents the basis for this group of manuscripts. It consists of instructional sermons and vitas copied from panegyric

miscellanies[8], from the Church Slavic printed Prologue (published in Moscow in 1735[9]) and from martyrs' vitas newly translated from the editions of Agapios of Crete[10]. Most of the texts are translated freely into modern Bulgarian and included in new compilations. Only some of the texts retain references to the church calendar (see element <ChurchCal>).

Miscellany N 328 was written during Josif Bradati's travelling, as recounted in his marginal notes at various places in the miscellany:

"Написахъ това житие оу Враца въ домъ Димо Николовн синъ въ лето ҂ӑѱїѳ азъ Їωснфъ"

"Ѡ много любовъ имѣщомї сѣомѣ щѣ Їаннѣ многѣ страдалномѣ написахъ житие и бытие и възвращение чесни мощи мца їюнїа ζ лето ҂ζсїѳ ҂ӑѱїѳ оу Самоковъ писахъ въ дом хаѣн Їωанъ Єрїна Їωсїфъ непотрѣбнн"

"Писах сїю книжицу оу Самоковъ оу хаѣн Їωана Єрїна въ лето ҂ӑѱмѳ мца мртїа їѳ"

The three notes cited above inform us that the miscellany was written in separate parts and in different places and times. The notes thus mark different points in Josif Bradati's travels. Of great importance, however, is yet another note, which has not drawn much attention until now. It follows the title of the Sermon on Charity, which remained unwritten, but the note says:

"оуѕеше мї нѕвотъ (!) и шстана слово не писахъ го"

The important fact, in this case, is that the marginal note cited follows a monolithic part of the manuscript copied selectively from the Prologue for September-November (articles marked in the table 5–15). Thus, the note cited marks a specific stage in the writing of the miscellany, and the bookman probably continued his work later using another source. For the time being, no exact parallel text of the "Sermon on the salvation of the soul" (17) has been established, while the three following works (articles 16, 17 and 18) are probably taken from the Paschal panegyric (the last of them is found in miscellany N 628 from NBKM, fifteenth century; in miscellany N 129 (Ia/6) from CIAI, also Paschal panegyric, etc.). In all probability, also taken from a Paschal panegyric are both the first work (Sermon on the Penance by St. John Chrysostom, which has a parallel text in miscellany N 680 from NBKM, a fifteenth-cent. panegyric) and the Homily on Palm Sunday (4).

The next relatively independent group of literary works is vitas (20–28), possibly taken from an early printed Prologue (Vita of St. John Chrysostom, Vita of St. Andrew the Apostle, Vita of St. Thomas the Apostle /unfinished/), although it is more likely that they were obtained from a Bulgarian Menaion or other common Bulgarian source. This conclusion is supported by the beginning of the Vita of St. Thomas, which is different from the same text in the Prologue, but which

coincides with all copies of this Vita (that I have investigated) from the eighteenth century[11].

Another important peculiarity of these works is that the sermons and vitas taken from the Prologue are presented without connection to the church calendar (see element <ChurchCal>), while the homilies copied from panegyric miscellanies, as well as other vitas (20–28), have preserved this element. This is significant for their protograph, too, as it confirms the hypothesis that nine vitas have been taken not from a Church Slavic Prologue, but from a Menaion Miscellany, possibly Middle Bulgarian.

An argument corroborating the statement that miscellany 328 NBKM (dd328) lies at the back of the tradition that follows it is the fact that the first three homilies from it (Sermon on Penance by St. John Chrysostom, Parable of the vinyard by Cyril of Alexandria, Sermon about the yard, the serpent and vanity, a compilation by Josif Bradati, attributed to John Chrysostom) form a separate type of fixed combination of literary works. It is known to exist in four copies: manuscript NN 917 and 982 from CIAI and NN 691 and 329 (in 329, however, the last six works are missing) and miscellany N 688 from NBKM (dd688). According to B. St. Angelov, the first four manuscripts are the work of Nicephoros of Rila or, at least, were written under his guidance and with his participation. Two of them include marginal notes from the writer, in which he points out that he has been copying from manuscripts written by Josif Bradati[12]:

"Сїю книжицѫ прописахъ азъ много грѣшнꙑи недостоинꙑ монахъ Никифоръ ѿ изводъ ѯховникѫ Їосифѫ ѯ ст҃ое ѯбитель преподобнаго и бг҃оноснаго ѿца нашего Їѡанна Рилскаго пѫстиню жителѧ пре їгѹмена Серапїѡна въ лѣто ѿ Ѧдама ,ҁ҃ч҃ѯ҃ѳ҃ ѿ Хса ,а҃ѱ҃н҃ѯ мсца априлїа а҃ четѫщи аще что wбре wбрѣщете изгрѣшено изправлѧйте Бг҃а ради и насъ прощавати іако невеждн и неискѫснꙑ есмн въ писанї и вї да полѹчите цр҃тво небе҃ное."[13]

Two of the copies (miscellany 917 CIAI and miscellany 982 CIAI) preserve the introductory note by Josif Bradati, which is included in the protograph of this group of miscellanies:

"Словеса ѯшеполазънꙑ сабранꙑ ѿ многн ст҃ꙑхъ ѿцъ и прїведенꙑ на пр҃отъ иѯникъ трѹдомъ Їосифа їеромонаха опщаго ѯховника рилскаго и всемѹ хр҃тїано҃ православнимъ"[14].

The type of miscellany discussed here contains sermons of a moralising character with no reference to the calendar. Their authors are: John Chrysostom, Gregory the Great, Basil the Great, Genadios the Patriarch of Constantinople, the monk Antioch, Gregory the Pope of Rome, etc. The primary source of a large part of these instructions is the Church Slavic printed Prologue, published in 1835[15].

What should be noted is that almost all of these homilies, copied selectively from the Prologue, show peculiarities of west Bulgarian dialects. In most cases the original text is rendered freely and phrases and passages are left out or added–a method familiar from miscellany 328 NBKM (dd328). Literary works with a didactic character predominate, but their connection with the church calendar is omitted; these include the "Sermon on How to Behave in Church", which B. St. Angelov believed to have been written by Nicephoros of Rila. The homily in question is based on the text of a homily by John Chrysostom; it is from the Prologue, which refers to the date February 2: "Въ тоⷩже деⷩь слово Їѡанна Ꙁлатоⷭстагѡ какѡ подобаетъ въ цркви стоѧти на молитвѣ."[16].

Another feature of miscellany 328 NBKM (dd328) is the choice of the text–individual groups of works are copied selectively from one or another Prologue: 6–27 –readings from the Prologue for September; 27–31, 37 – readings from the Prologue for February, 41, 44, 45, 48, 50, 51 – readings from the Prologue for January. These are followed by three "Sermons about women" (52, 53 and 54): the Sermon against Evil Women, the Story about Good Women, and the Sermon about Good Women, the last of which appears in the church calendar under July 26. The works that follow (NN 54–60) also do not have any parallels in the Prologue; these include the Homilies against the Armenians and Jews (from a unspecified source), the Vitas for St. George and St. Demetrios by Damaskenos Stoudites, and the Vitas for St. Pantalejmon and St. Minas by Agapios of Crete[17].

Miscellany N 343 NBKM also belongs to the group of manuscripts similar in content to miscellany N 917. It was also written by Nicephoros of Rila and, according to a marginal note of his, it is the apograph of a miscellany written by Josif Bradati:

"Сїю книжницѹ прописахъ азь мнгѹ грѣшнꙑ и недостоиꙗꙑи монахъ Никифоръ ѿ изводъ ѯховника Їоснфѹ Рꙑлскаго въ с҃тое ѡбитель прпⷪ҃бнаго и бг҃оносна ѻ҃ца Їѡанна Рилскаго пѹстиножителѧ пре еклсїарха ѯховника кꙋръ Васлїа и намѣстника кꙋръ Пахомїа монахъ въ лѣта ѿ Хса ,ѧ҃ѱ҃з҃и мⷰца декемврїа первн день. ѹитѹщи ѻ҃цꙑ и братїа аще ꙋто ѡбрещите изъгрѣшено изправите бг҃а ради и насъ простꙑте ꙗко невежди и ненскѹсны есми въ писанїе и вꙑе да полꙋните милостъ въ день сѹдꙗꙑи"[18]

This manuscript, however, starts with the Homily on the Ten Commandments, given to Moses. It is stated explicitly in the title of the manuscript that:

"Слово а҃ Дамаскина инока ꙋподїакона и стѹдита на десетословїе Мшѷ̈сеевꙑ прїведенꙑ ѿ греческаго ꙗзꙑка на болгарскꙑи ꙗзꙑкъ по просто ѿ меншаго въ иноцехъ Никифора Рꙑлскаго"[19]

The next five homilies (articles 2–6) are parallel to the corresponding homilies from the group of miscellanies (1–5) in question. The remaining fourteen homilies also have correspondences in the miscellanies indicated, although often in a different order. The group of women's homilies (articles 17, 18, 19, respectively 52, 53, 54) is preserved as a relatively differentiated group.

Additionally, miscellany N 343 NBKM – Sofia is important from another point of view. It shows high author's spirits of Nikifor of Rila who does not forget to mention his translation – the feature of the tranzition to the Renaissance. By this way, he marks off his own text from the rest, taken by the protograph and the works of Josif Bradati.

More peculiar is the place of miscellany N 325 NBKM (aa325) which was also written by Nikifor of Rila, and which, generally speaking, is also composed of texts compiled from the type of miscellany discussed above. The first eleven works are arranged freely and do not follow the order of the probable antigraph. The next three works – 12, 13, and 14 (the Sermon against Fairies, the Story about Magicians made up of four individual parts, viz. the Story about Simeon the Magician [identified as: Vita of St. Peter the Apostle, excerpt], the Story about Kinops the Magician [identified as: Vita of St. John the Theologian, excerpt], the Story about Cyprian the Magician [identified as: Vita of St. Cyprian and Justina, excerpt], and the Sermon against Believers in Pagan Customs) – and the Sermon against Magicians, which includes the Sermon on Magicians, Fairies, Wizards, on Divination and Sorcery) are new components of this type of miscellany. The last three works (15,16 and 17) correspond to the "homilies for women" (52, 53 and 54) in miscellany N 917. As a whole, the group of works discussed (12–17) repeats part of the group of homilies with the "woman" theme, published by V. N. Mochulski from the Svishtovski (Odeski) miscellany N 38 (64) from the collection of V. I. Grigorovich in Odessa. It is characteristic of part II of miscellany-convolute N 324 from NBKM, related to the literary work of the priest Todor Vrachanski. The first two homilies in the Svishtov miscellany and in the miscellany N 324 NBKM (dd324) are missing from miscellany N 325 (aa325) (Sermon against the Pagan Feasts and Sermon to the Priests). All this demonstrates that Nikifor's miscellany includes supplementary homilies from another miscellany by Josif.

Concerning this part of miscellany-convolute N 324 from NBKM (dd324), that is described within the TMS framework, it is necessary to mention that the "women's" homilies in it are preceded by the end of the Homily against the Jewish heresy. The text of this homily is identical to the corresponding text in miscellany N 917 (article 56), where this text, along with the Homily against the Armenian heresy and Damaskenos Stouditis's homilies for St. Demetrius of Thessaloniki and for St. George, follows the group of "sermons on women."

Since the autograph of Josif Bradati's miscellany, which contains instructions and homilies exposing heathen beliefs and instructing women, is not preserved (cf. the manuscript denoted as X in the scheme), there are still many unsolved questions about it. V. N. Mochulski quotes from the Josif Bradati's epilogue, copied verbatim by the copyist Gregory:

"Ѕнано бѹдн како азъ Нвснфь Брадатїн посннкъ нзведохь ѿ грьческнн газнкь на словенскнн сне пнсмо радн женскн н бабнин враговщнин, радн самовнлн н бродницн на прочнтанне на ползѹ женамъ ва лето ѧѕс҃д ѿ рж҃тва Хр҃това ѧа҃ѱ҃нс҃ оу Рнлскн монастнрь тогда бехъ"[20].

This marginal note is also repeated by Roman, another probable copyist of the group in question[21]:

"Ѕнано бѹдн како Нщснфъ Брадатн посннкъ ѿ Рнльскаго монастнра превелъ н нспнсалъ ѿ грчѣскаго газыка на словеньскн н азъ Романь неро монахъ препнсахь ѿ негово пнсанїе сна книжіца радн женьскн н бабнин враговьщнин ѕарадн самовнлн н бродницн да се чета на польѕо женамъ ва лето ѕ.с.҃д ѿ рж҃ства Хр҃стова ѧ.ѱ.н.ѕ ѹ Габрово Терновьско тогда бехь"[22].

The contents of the two marginal notes testify plainly in favor of the assumption that Josif Bradati is the author of the whole group of works; this group of compositions was probably copied, with some modifications, in another type of miscellany, elaborated by Nikifor of Rila. The suspicion of Mochulski that Roman could not have copied the homilies in the year of their creation is not well-grounded, because a group of homilies is, in fact, very likely to have been composed and then copied within the scope of one year. At the same time, the miscellany N 917 is dated by Nikifor of Rila 1757, i. e., this follows directly the year in which the miscellany denoted in our scheme as X was produced. Concerning the author's testimony regarding "translation" from Greek, it is, in our case, possible to determine the main sources of the compilations that are undoubtedly Greek. In addition, it should be pointed out that the compositions under discussion include texts that are also used in other works by Josif Bradati (such as the Vita of St. Peter the Apostle – the Story about Simeon the Magician; the Vita of St. Elijah the Prophet – the Sermon against Heathen Feasts, the Sermon against Fairies). Some of the source texts are not found in Josif's well-known compositions, but they are characteristic of the medieval Bulgarian tradition (for instance, the Vita of St. Kiprian and Justina – the Story about Kiprian the Magician), or of the Church-Slavic Prologue (the Vita of St. John the Theologion, 26 September – the Story about Cynops the Magician). We should not ignore the fact that Josif Bradati, when he composed his texts on the basis of the Old Bulgarian manuscript tradition or Church Slavic printed books, mentioned "сабранъı ѿ многн с҃тыхъ

ѿцъ и прѣведены на простъ ѥзыкъ", without naming the language the texts were translated from. In this case, the paticple "прѣведены" may mean 'to adapt' rather than 'to translate'. It must be specified that these works were probably composed simultaneously, because one and the same style is preserved in all of them, and the instructions added to the separate stories are of one type and follow the logic of the texts from the whole group. This suggests that a Greek source of the miscellany including the Sermons against the Heathen Feasts and about Women might have existed. If it existed, however, this source underwent a supplementary processing on Bulgarian soil, when further homilies were added. An argument against this assumption is the fact that the greater part of the texts are excerpts and abbreviations of other texts that have their own individual patterns of distribution. An eventual key to solving this problem may be the discovery of the source of the last sermon, which preserves the date 26 July in its title, but which lacks a direct connection with the Church calendar[23].

From this point of view, the texts included in miscellany N 761 NBKM (aa761) are very interesting. As can be seen in the table in the appendix the Sermon against Heathen Feasts and the Sermon to the Priests are missing from it. The text of Story about Simeon the Magician (excerpt of the Vita of St. Peter the Apostle), includes an additional episode, characteristic of the Vita of St. Peter the Apostle, but missing in the corresponding texts in miscellany N 324 and in the Svishtovski miscellany. In fact, this text (6 in N 324) is the short story retold from a copy close to the text in the N 761.

A similar situation obtains in the case of the Story about the Evil Women in N 761 NBKM, reedited into the Sermon against Evil Women (article 12 from miscellany 324 NBKM (dd324) and 9 from the Svishtovski miscellany). Moreover, the miscellany N 761 (aa761) has also added the Story about Queen Plakiliya, which is an original illustration of the preceding homily. This raises the suggestion that miscellany N 761 could represent an earlier version of the so-called "woman's miscellany," on the basis of which Josif Bradati created his miscellany. Yet another reconstruction of the process of composing this miscellany may also be advanced: miscellany N 761 was composed independently of Josif's miscellany but was based on of the same sources.

Jankul's miscellany N 689 NBKM belongs to the same tradition as miscellany 328 NBKM (dd328). In his miscellany, Jankul preserves two marginal notes of Josif Bradati, referring to two separate miscellanies. The first note was probably included in a panegyric miscellany with a homily about Lent after "Sermon for the First Week of Lent"[24]; it says:

"Азъ Їωснфь напнсахъ сїю книжнцѵ 8 Самоковь напнсахъ вь домь Манонла и дрѵгн рїв лнста 8 манастнрь сѣаго ѿца прн нгѵмена Внсарїѡхна и

хаѣн Монсеѣ и Генадїа. Въ това лето развалнха тврцн каша в Самоковь беха направнли да четать. Повеза Дѣдь їеромонахь ѿ Белово вь лето ѿ сатвореніе мнра ,зсз ѿ рождества ,аѱнв мца сектевріа. Молю вась братїа'ы кон четать и препнсвють не кльните а благодарите како се е нашла такова полезна книжница. в слованскн книгн неможешн да нандешн такїва сабранн повчена. Азь есм ѿ грьчаскн книгн сабраль за ѕ гровш и к парн".

The second marginal note is copied literally from miscellany 328 NBKM (dd328), following the Vita of St. John Chrysostom, to which Jankul has added his name; it says:

"ѿ много любовъ нмвщомї сѣомв щцв Їаннв многв страдалномв напнсахъ житне и бнтне и всъвращенне чесни мощи мца юнїа ѕ лето ,ѕсѯѳ ,аѱна оѵ Самоковъ пнсахъ въ дом хаѣн Їшанъ ерїна Їшсїфъ непотрѣбнн. Препнсахъ и азь Їаньквль".

Moreover, as can be seen from the table in the Appendix, Jankul copied the works from miscellany N 328 NBKM (dd328) entirely, allowing himself some freedom in their arrangement. It should be mentioned that the texts from the Interpretative Gospel (p. 1–117), a translation of the work of Agapios of Crete[25], are identical with the texts from Nikifor's part of the Svishtovski miscellany (where the last six homilies are missing). All this testifies to the fact that Jankul compiled his manuscript mainly from manuscripts written by Nicephoros of Rila.

Manuscript N 688 is, to a great extent, based on content similar to that of miscellany N 917 (1–13 according to miscellany N 917 CIAI) with the addition of the Vita of St. George, even though there are both linguistic and textual differences between the two. At the same time, however, six works from the so-called "woman's miscellanies" are included in N 688 NBKM (dd688) – the Stories about the Magicians Simeon, Cynops, and Kiprian, the Sermon against Believers in Magic, the Sermon against Magicians and the Sermon on Magicians, Fairies, and Wizards and on Spells and Sorcery (22–30). Another significant borrowing from the literary corpus involves the hagiographic part of miscellany N 688, including eight vitas of Christian saints, among which is the anonymous (monastery) Vita of St. John of Rila. Seven of these vitas (without the Vita of St. John) are included in miscellany N 1060 NBKM, written by Josif Bradati, and are also a translation of two editions of Agapios of Crete[26]. The Sermon on the Council of the Archangels by Damaskenos Stoudites is probably also copied from miscellany 1060, where it lacks both its title and beginning because of missing folios. As in the first case, there is a complete textual correspondence between the two miscellanies, with the exception of some spelling (or graphic) differences. The Vita of St. Eudokia, which is missing from miscellany N 1060 NBKM, is a trans-

lation from "The Summer Book" by Agapios of Crete[27]. One exception to these correspondences is the text of the Sermon on the Dormition of the Virgin Mary which differs considerably from the corresponding text in miscellany N 1058, also by Josif Bradati. In miscellany N 688, once again a free selection of texts is arranged without regard to their order in other miscellany manuscripts. However, the selection itself is not accidental; it includes vitas of martyrs who have defended their Christian faith. These are among the most frequently printed vitas in the following period, and, thus, are favorite readings during the Revival. The Vita of St. John of Rila was added to them not by chance; its text is parallel to the text in Jankul's miscellany N 689 from NBKM. Its inclusion in miscellany N 688 could be due to the influence of the Rila school, on the one hand, and, on the other, to the great popularity of St. John of Rila.

To these texts with a definite Bulgarian apograph, a new series of homilies, taken from the Church Slavic Prologue, edition of 1735, was added (articles 20, 21, 32, 33, and perhaps 40, 43, 44). The newly–included homilies, unlike the material incorporated by Josif Bradati, were copied relatively accurately, with only linguistic and purely graphic changes. The compilation of "Christ's Passions"[28], composed of twenty-eight separate chapters and occupying one hundred pages, was also included, under the influence of the Church Slavic (particularly Russian and Ukrainian) and incunabula tradition. The first known edition, dated 1791, is related to the so-called old believer (*staroobrjadcy*) tradition; miscellany 688 NBKM (dd688), as I already mentioned, dates back to the end of the third quarter of the 18th cent. It is remarkable in this case that the text fixed in the three Bulgarian copies has been edited according to the second edition of "Ключь разумѣнїа" by Joanikij Galjatovskij from 1756, a copy of which is kept in NBKM. At the same time, the oldest Russian text, as well as the editions following it, do not contain this emendation. Moreover, the elements of decoration do not have an exact correspondence in published catalogues of the decoration of Russian incunabula books. Thus, the problem of the protograph of "Christ's Passions" in the Bulgarian manuscript tradition is still unsolved. However, the presence of this work in the literary circle of the Rila monastery is evidence of a large literary exchange not only of liturgical literature, but of books of quasi-canonical character, as well.

Miscellany 333 NBKM (dd333), which D. Karadzhova[29] considers a work of the same bookman by virtue of some palaeographic features (handwriting and decoration), is probably an apograph of the Mihaylov miscellany. These arguments can be corroborated by the exact correspondence of the texts from miscellany N 333 NBKM (dd333) with the texts from miscellany 688 NBKM (dd688) (the only exception is the unidentified prayer to the Archangel Michael). The lapses in 333 NBKM (dd333) could be explained by hypothesising that the work

of the bookman remained incomplete for unknown reasons (there are many blank sheets); furthermore, the binding may have been made without his participation.

The group of manuscripts studied here is representative of the period beginning in the second half of the eighteenth century. Many of the works included in these manuscripts can also be found other miscellanies from the same period. Many of these miscellanies are often defined as "damaskins" on account of the presence of one or more homilies of Damaskenos Stoudites, but more nuanced terminology is clearly required. Regardless of the presence of some of Damaskenos Stoudites's works in some of the miscellanies, they should not be defined as "damaskins" because they lack any calendar-based organisation (the fact that some works may keep dates about their calendar function is an exception to the tradition). Actually, the term "*cheti*-miscellanies with a didactic character" is more appropriate. What is more important, however, is that many texts from the Church Slavic printed Prologue became a part of the Bulgarian literary tradition beginning in the second half of the eighteenth century. The selection of these texts is not random: abbreviations and adaptations of homilies of definite didactic content by famous Byzantine authors and meant mostly for a secular readership are used. The situation becomes clearer when one considers the vitas or excerpts from them, that are an original narrative illustration of didactic texts and that are included in these miscellanies. It is these texts that determine the character of the miscellanies discussed; that they are intended primarily for the use of travelling friars is of great importance as far as the principles for textual selection are concerned[30].

In conclusion, the investigation of the fourteen manuscripts presented here, undertaken within the TSM framework, gives an idea of the opportunities which this project provides, not only for computer processing of miscellanies, but also for comparative typological research on their contents. Moreover, other preliminary examinations related to some aspects of textology, such as specification of the structure of the compilations, could be made within the framework of the TSM computer description. Such research includes the following:

1. Attribution of compilations ascribed to the author of a part of the text, or by unintentional preattribution (on the basis of common scholarly titles, beginnings and endings, or if the name of the author of the compilation is mentioned in some of the copies, or is specified on the basis of other attributive features).

2. Fixing and comparing of the parts of a compilation, both original and copied (by means of the element <Div> and its subdivisions <P>), which supports recording the beginnings and ends of each processed part.

3. Identification of the concrete parts of texts that are excerpts from other literary works. This is possible because of the standardisation of specifications

within the framework of the whole electronic corpus, regardless of the fact that these descriptions may be prepared by different persons.

All this, along with further improvement of the searching program, could offer new opportunities for more detailed textological research when describing medieval texts through the Template for Slavic Manuscripts.

NOTES

1. See [Mochulskij 1890], p. 103–114; [Mochulskij 1903]; [Speranskij 1898], p. 84–85.

2. [Conev 1894], 87–88; Marinov 1901, 99–131.

3. [Angelov 1963/1964].

4. [Petkanova, Kuev 1959], p. 322 – 325; [Petkanova 1965], pp. 85–93, 134–169; [Petkanova 1968], p. 51–151; [Atanasov 1986]; [Hristova 1990], p. 61 – 72; [Karadzhova 1992], p. 140–148.

5. From the "Homily for the Simple" from miscellany N 22 SAN, published by [Marinov 1901], p. 119–120.

6. See conclusions of D. Petkanova-Toteva - [Petkanova 1965], p. 85–93.

7. The manuscripts are soon to be processed with the Template for Slavic Manuscripts and searching programs (see the first paper in this volume).

8. Only two earlier copies of Bulgarian origin exist as possible prototypes for sermons in N 228: N 1 in miscellany N 680 NBKM (homilies, 15th cent.) and N 19 in miscellany N 682 NBKM (homilies for Holy Week, 15th cent.).

9. The comparisons are made according to the copies kept in CIAI, NN 245, 246, 247, 248, 249.

10. The identification of the sources were made by D. Petkanova-Toteva [Petkanova 1968], p. 119–133.

11. According to D. Petkanova-Toteva [Petkanova 1968] miscellany N 328 includes translations from the following miscellanies by Agapios of Crete: from "Νεος παραδεισος": Vitae of SS. Constantine and Elena, Vita of St. Silvester, Vita of St. Theodosios, Vita of St. Thomas the Apostle; from "Παραδεισος": Vita of St. Ambrose, Bishop of Milan; from"Βιβλον ονομαζομενον νεοσ θησαυροσ...": Vita of SS apostles Peter and Paul; Vita of St John Chrysostom; Vita of St. apostle Andrew.

12. Here I am citing a marginal note from miscellany N 917, because the marginal note in N 982 is identical except for the year.

13. CIAI N 917, published by B. St. Angelov [Angelov 1963/1964], p. 91.

14. [Angelov 1963/1964], p. 91.

15. For the present study we have compared early printed Prologues for September–November, December–February, for March–May (CIAI). The Prologue for June–August has not been used, because there is no copy in the libraries in Sofia. The end of the pro-

logue for September–November has also not been used because the copy that was previously kept in CIAI is now missing.

16. Prologue for December–February, N 248 CIAI, 1735 edition, Moscow.

17. See D. Petkanova [Petkanova 1968], p. 119–133). Vita of St. Menas is from the anthology "Παραδεισος", and the Vita of St. Panteleimon – from "Εκλογιον".

18. [Conev 1910], p. 357.

19. [Conev 1910], p. 357.

20. [Mochulskij 1903], p. 24.

21. In miscellany N 22 from Library of Serbian Academy (Belgrade), the marginal note by Roman follows the last of the "women's" homilies, the Sermon about the Good Women, which is the only one included in that miscellany (see [Marinov 1901], p. 99–131).

22. [Marinov 1901], p. 128.

23. I assume that the text is taken from the Church Slavic printed Prologue for June–August, which, owing to technical reasons, has not been used in the comparisons. In a later edition of the Prologue, from 1841, there is no such homily.

24. The homily is typical of manuscript 1058, Josif's autograph, but with the marginal note by Roman.

25. [Pertkanova 1968], p. 104–105.

26. [Pertkanova 1968], p. 119–133.

27 [Pertkanova 1968], p. 125.

28. This compilation, according to N. I. Petrov, originated no earlier than the middle of the 17th cent. in South Russia, a dating based texts of the redaction of Nikodim's Gospel, the Homily of Eusebius of Alexandria on John the Baptist's Descent into Hell, etc. (see [Petrov 1875], p. 109).

29. [Karadzhova 1992], p. 140–148.

30. The only exception to the tradition is Jankul's miscellany 689, which comprises not only the compiled part from miscellany 328, but also the cycle of Sunday sermons (folia 1–191); the cycle of homilies about continuous holidays and separate vitas (mainly those of Damaskenos Stoudites), part of the cycle of sermons by Theodore of Stoudios, and some homilies with didactic character typical of the second *cheti*-miscellany with didactic contents by Josif Bradati.

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APPENDIX

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение на св. Йоан Златоуст за покаянието (за Каин, Ирод, Ахав...) Sermon on penance by St.John Chrysostom	1				1	1	1	1	2			2		
Притча за лозето Parable on the vineyard	2				2	2	2	2	3		+	3		28.09
Поучение за двора, змията и суетата Sermon about the yard, the serpent and vanity	3				3	3	3	3	4		+	4		
Слово за Цветница Homily for Palm Sunday	4													
Повест за Варлаам и Йоасаф Притча за еднорога Barlaam and Joasaph. Parable on the uni-corn	5										+			19.11
Житие на св. Макарий Велики. Извлечение. Vita of St. Makarios the Great. Excerpt.	6													
Сведения за третия вселенски събор About the third oecumenical council	7										+			9.09
Житие на св. св. Минодора, Митродора и Нимфодора Vita of SS. Menodora, Metrodora and Nymphodora	8										+			10.09

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Житие на св. София и трите й дъщери (мъченици) Vita of St. Sophia and her three daughters (martyrs)	9										+			17.09
Разказ за трите жени, намерени в пропастта, от Патерика. Story about the three women found in the precipice, from the Paterik	10													10.09
Поучение за покаянието Sermon on penance	11													
Разказ за една блудница Story about a harlot	12													14.09
Поучение против преяждането Sermon against gluttony	13										+			06.10
Поучение против пиянството Sermon against drunkenness	14										+			07.10
Житие на св.Таисия Vita of St. Taisia	15													08.10
Поучение за милостинята Sermon on charity	16													
Поучение за спасението на душата Sermon on the salvation of the soul	17													
Поучение за изсъхналата смоковница от св. Йоан Златоуст Sermon on the barren fig tree by St. John Chrysostom	18										+			

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение за десетте деви от св. Йоан Златоуст Sermon on the ten virgins by St. John Chrysostom	19										+			
Поучение върху Мт 26:42 от св. Йоан Златоуст Sermon on Mt 26:42 by St. John Chrysostom	20										+			
Житие на св. св. Константин и Елена Vita of SS. Constantine and his mother Helena	21													
Житие на св. Силвестър, папа Римски Vita of St. Silvestrus, pope of Rome	22										+			
Разказ за живота на пророк Илия Story about the life of prophet Elijah	23										+			
Житие на св. Амвросий Vita of St. Ambrose, bishop of Milan	24													
Житие на св. Теодосий Vita of St. Theodosius	25										+			
Житие на св. Йоан Златоуст Vita of St. John Chrysostom	26										+			
Житие на св. апостоли Петър и Павел Vita of SS apostles Peter and Paul	27										+			

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Житие на св. ап. Андрей Vita of St. apostle Andrew	28										+			
Житие на св. ап. Тома Vita of St. apostle Thomas	29										+			06.10
Поучение от св. Йоан Златоуст за Велики четвъртък Sermon on Maundy Thursday by St. John Chrysostom	30										+			
Поучение против самовили Sermon against fairies		1	3	4						12		23		
Разказ за Симон магьосник Story about Simon the magician		2	4	5						13		24		
Житие на св. Йоан Богослов, извлечение Vita of St. John Theologian, excerpt		3												
Разказ за Кинопс Магьосник Story about Kinops the magician			5	6						14		25		
Разказ за Киприан Магьосник Story about Kiprian the magician		4	6	7						15		26		
Поучение против вярващите в магии Sermon against those believing in magic			7	8								27		
Разказ за св. Пахомий Велики, изгонил бяс Story about Pachomios the Great, who exorcised an evil spirit		5	8	10						16		28		
Поучение против магьосници Sermon against magicians				9								29		

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение за злите жени от св. Йоан Златоуст Sermon against evil women by St. John Chrysostom		6												
Разказ за злите жени Story about evil women			9	12	52	52	52	51	17	17		30		
Разказ за добрите жени Story about good women		7	10	13	53	53	53	52	18	18				
Поучение за добрите жени Sermon on the good women		8	11	14	54	54	54	53	19	19				
Разказ за царица Плакилия Story about queen Plakilia		9												
Поучение против езическите вярвания Sermon against pagan beliefs			1	2										
Поучение към йереите Sermon to the priests			2	3							+			
Поучение против магьосници, самовили и бродници, против омагьосването и баенето Sermon on magicians, fairies, wizards, on divination and sorcery				11										
Поучение на рождество на св. Йоан Кръстител Sermon on St. John the Baptist Nativity					4	4	4	4	5					
Поучение за рождеството на св. Йоан Кръстител Sermon on the birth of St. John the Baptist					5	5	5	5	6					

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Чудо на св. Симеон Стълпник (1) Miracle of St. Symeon Stylite (1)					6	6	6	6						01.09
Чудо на св. Симеон Стълпник (2) Miracle of St. Symeon Stylite (2)					7	7								01.09
Разказ за момъка, обиращ гробове Story about the young man, who burgled graves					8	8	7	7						11.02 02.09
Поучение против гнева и яростта Sermon against anger and fury					9	9	8	8						03.09
Поучение за добродетелта Sermon on the virtue					10	10	9	9						21.01
Поучение против немилостивите съдии Sermon against unmerciful judges					11	11	11*	11*						06.09
Разказ за стареца, измолил дъжд Story about an old man, who obtained rain by prayer					12	12	12	12						
Поучение против осъждането Sermon against the condemnation					13	13	13	13						09.09
Разказ как св. Агапон изгони дявола Story about how St. Agapon exorcised the devil					14	14	14	14						
Поучение за покаянието Sermon on the penance					15	15	15	15						
Поучение за нищетата Sermon on poverty					16	16	16							12.09

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение за четенето на книги Sermon about how to read books					17	17	17	17						04.02 16.09
Поучение против гнева и яростта Sermon against anger and fury					18	18	18	18						17.09
Поучение за плача Sermon on the lament					19	19	19	19						18.09
Поучение за милостинята Sermon on charity					20	20	20	20						18.09
Разказ за йерея-мъченик Story about the priest-martyr					21	21	21	21						20.09
Поучение за християнския морал Sermon on Christian morality					22	22	22	22	7					06.02
Разказ за немилостивия Петър Story about the unmerciful Peter					23	23	23	23	9	10				22.09
Разказ как св. Йоан Богослов спаси разбойник Story about how St. John the Theologian saved a robber					24	24	24	24						
Поучение против осъждането Sermon against condemnation					25	25	25	25						
Поучение против ленността Sermon against idleness					26	26	26	26	15					27.09
Поучение за покаянието Sermon on penance					27	27	27	27				5	14	29.02
Поучение за смъртта Sermon on death					28	28	28	28	13			8	13	27.02
Поучение за плача Sermon on weeping					29	29	29	29						26.02

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение против тщеславието Sermon on vainglory					30	30	30	30						26.02
Поучение против вярващите в сънища Sermon against those who trust interpreters of dreams					31	31	31	31						
Поучение за спасение Sermon on salvation					32	32	32	32						
Поучение за покаяние Sermon on penance					33	33	33	33	14	3				
Поучение за християнския живот Sermon on Christian life					34	34	34	34		1		6		
Поучение за страха от Бога Sermon about the fear of God					35	35	35	35		2		7		
Поучение за страшния съд Sermon about the Last Judgement					36	36	36	36				8		
Поучение за милостинята Sermon on charity					37	37	37	37	8	6				
Поучение как да се стои в църква Sermon about how to behave in church					38	38	38	38	12			11		06.02
Разказ за девицата, избягала в пустинята Story about the virgin, who escaped to the desert					39	39	39	39		11		12		

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение за четенето на Св. Писание Sermon about how to read Holy Writ					40	40	40	40						
Поучение за покоряването на духовните наставници Sermon on the need of submission to our spiritual instructors					41	41	41	41						04.01
Разказ за добрата воля и лошата воля Story about good and evil will					42	42	42	42						
Поучение за страшния съд Sermon about the Last Judgement					43	43	43	43			+			
Поучение за любовта към ближните Sermon about loving one's neighbour					44	44	44	43	16	4				
Поучение да се молим за враговете си Sermon on the need to pray for our enemies					45	45	45	44		5				29.01
Поучение за покаяние Sermon on penance					46	46	46	45						28.01
Поучение за милостинята от св. Йоан Златоуст Sermon on charity by St. John Chrysostom					47	47	47	46		7		10	8	

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Поучение да не се надяваме на своята праведност, но да се боим от смъртта Sermon preaching not to rely on our own righteousness, but to have fear of death					48	48	48	47				15		26.01
Поучение за покаянието Sermon on penance					49	49	49	48						
Поучение за странопримейството Sermon on the hospitality to strangers					50	50	50	49	10	8		13	7	24.01
Поучение за Йов Sermon about Job					51	51	51	50	11	9		14		24.01
Поучение против арменци Sermon against the Armenians					54	55	55							
Поучение против евреи Sermon against the Jews					55	55	55							
Слово похвално за св. Димитър Солунски Enkomion on St. Demetrios of Thessalonike					56	56	57		20					
Поучение за тачене на празниците Sermon on the need to celebrate the feasts					57	57	56							
Похвално слово за св. Георги Enkomion on St. George					58	58	58					22	5	
Житие на св. Панталеймон Vita of St. Panteleemon					59	59	59							

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Житие на св. Мина Vita of St. Menas					60	60	60				+			
Житие на св. Теодор Тирон Vita of St. Theodore Teron							61							
Слово на събор на св. Архангели Homily for the days of the Archangels											+	39		
Житие на св. Иван Рилски Vita of St. John of Rila											+	31		
Разказ за пренасяне на мощите на св. Йоан Златоуст Story about the transfer of the relics of St. John Chrysostom											+	33		
Слово на Успение Богородично Homily on the Dormition of the Theotokos											+	18	10	
Житие на св. Евдокия Vita of St. Eudokia												16		
Страсти Христови Christ's passions												17	1	
Житие на св. Харалампий Vita of St. Charalampos												19	6	
Поучение за покаянието Sermon on penance												20		
Поучение за спасилия се от болест с милостиня Sermon about the man who cured himself by means of almsgiving												21		

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Разказ за въпроса на тримата монаси Story about the question of three monks												22		20.01
Поучение за смъртта на праведния Sermon for death of the righteous												32		
Разказ за един стълпник Story about a stylite												33		
Поучение за монасите от миналото, за сегашните и за последните Sermon about monks from the past, from the present and about the last monks												34	3	
Поучение за осъждането, клеветата, празнословието, досадата и присмеха Sermon on demnation, defamation, loquaciousness, vexation and ridiculing												35		
Поучение за душевна и телесна чистота Sermon on the purity of soul and body												36		
Поучение за личната жена и за женитбата Sermon on the beautiful woman and on the marriage												37		

Произведения - Texts	328	761	38	324	917	982	691	329	343	325	689	688	333	дата
Житие на св. Екатерина Vita of St. Catherine												38		
Житие на св. Варвара Vita of St. Barbara												40	9	
Слово за младенците, избити от цар Ирод Homily on the Innocents massacred by king Herod												41		
Житие на св. Трифон Vita of St. Tryphon												42		
Житие на св. Агата Vita of St. Agatha												43	2	
Житие на св.Текла Vita of St. Thecla												44		24.09
Житие на св. Евгения Vita of St. Eugenia												45		25.12
Житие на св. Игнатий Vita of St. Ignatius												46		
Поучение за митарствата и вечната мъка Sermon about ordeals and eternal torment												47		
Разказ за ядящите хляб на трапезата, от *Патерика* Story about those, who eat bread on the table, from the *Paterik*												48		
Разказ за авва Макарий Story about abba Makarios												49		
Поучение за второ пришествие Sermon on the Second Coming												50		

Some Psychological Aspects of Computer Modeling of Complex Objects

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Summary: The present study aims at presenting some difficulties related to the creation of computer models of studies in the humanities, and, in particular, Medieval Studies. We discuss a computer model designed for working with a Repertory of Old Bulgarian Literature. This is a hierarchical model that consists of over 120 elements. We studied the mastering of this model through a test, elaborated by a group of eight specialists, who used the model in their work for approximately one year. Analysis of the results of the test shows some essential points that should be taken into consideration while planning similar types of computer models and training specialists to use them:

- The model should be as flexible as possible in order to allow researchers to state their different viewpoints about their field of study.
- Researchers who intend to apply the model must undergo a training course. This will make the future application of the model easier.
- It is necessary to incorporate in the computer model as many metaphors from the field of study as possible. This will facilitate the presentation of the model to scientists for whom computer modeling and programming are *terra incognita*.

These principles should be kept in mind both when programming similar models and when organizing training courses for those who will use such models in their scientific work. We also discuss the level of difficulty encountered by researchers from the humanities when they attempt to master SGML. Contrary to the widely-held opinion that the standard is easy to learn (for non-computer specialists), our study shows that it is not practical to use this model for the elaboration of applications without the participation of or at least regular consultations with specialists in the field of information technology.

1. Introduction

Applications of information technology in the humanities enjoy increasing popularity. However, these applications often caused disappointment and wasted time because of poor design of the computer models. The main reason for these discrepancies is that it is very difficult to create a model that reflects precisely all the needs and demands of specialists in the humanities.

Various prescriptions about who should participate in the elaboration of such models have appeared in the last decades. The earliest applications of computer technology in the humanities were developed above all by computer specialists. The formation of interdisciplinary teams, consisting of specialists in the humanities and computer studies, was also discussed, despite the difficulties facing such teams due to the absence of a common language. In general, the view prevailed that specialists in the humanities should be trained in new technologies and design their models themselves [Yanakiev 1989].

We could say today that an approach that relies on specialists from only one area being able to learn another field quickly is ineffective. Therefore, we should look for a way of forming an interdisciplinary team. Unlike "bipolar" teams consisting only of computer specialists and specialists in the humanities, we should think of including yet another type of specialist, one with a psychological background. The last should not be included in the group as "mediators"; rather, they should aid in the creation of a model that will be acceptable from the point of view of specialists in the humanities. Specialists in the field of human perception and development can assist in two main directions:

1. The complexity of the model should not go beyond the average parameters acceptable for normal human perception. Specialists in human perception are best able to keep the track of the perceptibility of the model.
2. An important feature of the model is its ease of learning and everyday use. Psychologists may help evaluate feedback from the process of learning the models by testing those who already apply them in their work.

2. The Repertory of Old Bulgarian Literature and the basic characteristics of the computer model used for it

The basis of the computer model elaborated for the aims of the Repertory of the Old Bulgarian Literature was established in 1994. At that time the main decisions concerning the *computer platform* to be used in the project (IBM PC-compatible computers) the TEI-conformant *encoding* (Text Encoding Initiative, see [TEI P3]) and the *software* (Author/Editor 3.1, SoftQuad) as an interface for data input were resolved first.

The standard for text encoding chosen for the aims of the project is comparatively new. At the beginning of the 90s, a group of specialists from the USA

and Europe had developed sets of markup for encoding different types of texts within the framework of the TEI (Text Encoding Initiative) on the basis of SGML (Standard Generalized Mark-Up Language, see [SGML]), published in 1986. While SGML gives a general description of textual markup, concrete markup strategies for encoding prose, poetry, drama, encyclopaedias, dictionaries, etc. are included in the TEI. *Elements* (parts of the text surrounded by opening and closing tags), as well as *attributes* (identifying particular element features) are the basic units in SGML.

Attributes also provide an opportunity for the creation of internal references in an electronic text and support identifying specific characteristics of each element. These characteristics can be chosen from existing lists of possible values, or they can be created as needed. A frequently used attribute, for example, is LANG, which serves to define the language in which the content of a particular element was entered.

The markers (tags) identifying the elements are distinguished from the text of the document because special symbols, angle brackets, surround their names. Two tags surround each element, one at the beginning and one at the end. The latter contains an additional special symbol, a slash, which is not present in the opening tag. Attributes are entered in SGML along with their values within the opening tag. For example, the construction

<NAME LANG="BG">Sofia</NAME>

means that we have an element <NAME> (name), and its content is "Sofia". There is also an attribute for language, which is denoted by means of the abbreviation "BG", standing for "Bulgarian".

The elements are grouped in a dendriform structure, which means that each electronic text consists of several hierarchical levels (Fig. 1). At the highest level the electronic document contains only two elements. The first is <teiHeader>, which contains data connected with the history of the electronic texts to be entered. The second is <text>, which contains the text itself. The <teiHeader> consists of four obligatory sub-elements, each of which may contain a different number of constituents. The element <text> contains a variable number of sub-elements, according to the needs of the encoder.

The interface used in the project is able to list on the computer display the names of all the elements. The attributes, however, can be listed and edited only after opening a special window.

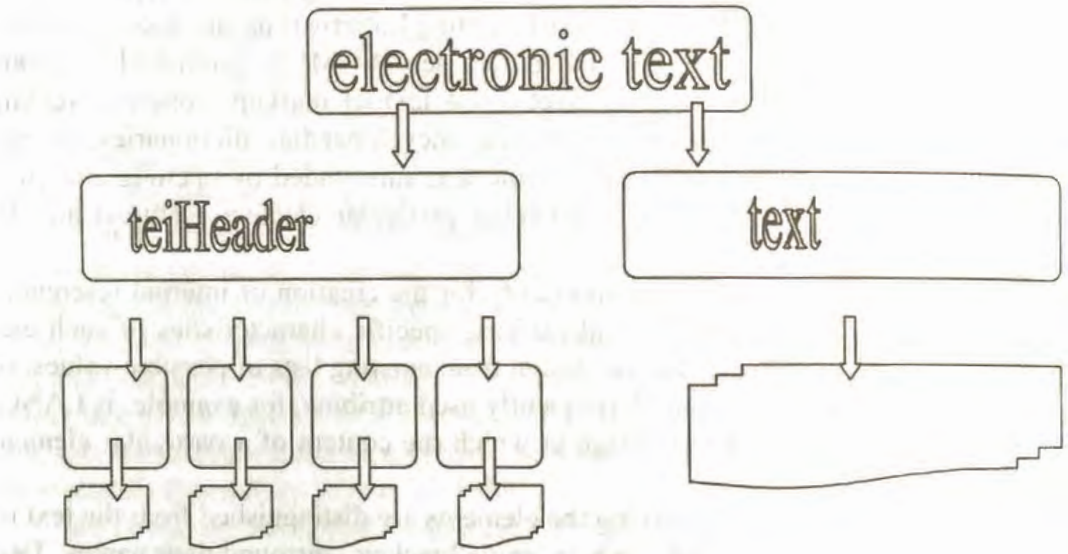


Fig. 1. Electronic text structure in TEI

In order to ensure the easy distribution of the results of the work on the Repertoire, most research data on the manuscripts are entered in English. Bibliographic data are entered in the languages of the sources. Old Bulgarian texts are entered in transcription in the Latin alphabet.

The basic requirements of specialists entering data on manuscripts are the following:

1. Basic computer literacy and familiarity with applications under Microsoft Windows.
2. Mastering the computer model for manuscript description.
3. A good command of written English.

In its essentials the model is a hierarchical structure consisting of over 120 elements. The exact number of elements is not specified because the TEI is an open system and because in addition to elements developed for the Repertory of Old Bulgarian Literature project numerous elements defined by the TEI could also be used.

After a year of experience with data entry through this computer model, an experiment, which is described in section 3 of this publication, was carried out. The basic aim of the experiment was to test how the computer model was mastered. This experiment was essential for planning further work on the project. At the same time, until now we have not had any data about the implementation of such experiments, despite their obvious importance. For example, at one of the recent European scientific conferences dedicated to SGML [SGML-Belux 1996],

only the report on the Repertory of Old Bulgarian Literature [Dobreva 1996] dealt with this matter.

3. Test-control with specialists

3.1. Principles of psychological testing

When planning test experiments, it is important to consider the following factors:

3.1.1. Development of psychological tests

Psychological tests are procedures designed to obtain a sample of behavior from a specific set of measurable behaviors. As with all other procedures, psychological tests are effective only if they are used adequately. This is why we begin by outlining the basic questions we asked ourselves when we decided to design and carry out the test.

Is the testing necessary? Will it provide significant data on performance in the area under discussion or it will only slow down the performance of the participants in the experiment?

Undoubtedly, the testing is necessary, regardless whether it is carried out through a written questionnaire or through an oral survey. The reason is that this is the *first large-scale computer system* created for the description of Bulgarian Medieval manuscripts. No data on the design of an interface for entering this type of description exist, nor do data on the analysis of the psychological aspects of such a product. In other words, the total absence of information (on previous or similar projects) was our main motive in developing and implementing our test.

Is testing within a small group of subjects justified?

It was obvious from the very beginning that the number of researchers applying the computer model will be very limited. Nevertheless, we decided to put the test into practice since we nonetheless hoped that the results obtained from this testing would serve as a basis for establishing the most successful way of presenting the product to its users.

During test development we presupposed the following key concepts:

a) If it is precisely constructed, a test is an effective means even when applied to a limited contingent. It gives valuable factual information, which could not be obtained in other ways.

b) Psychological tests only make sense when they pursue a definite, clearly-defined aim. It makes no sense to administer a test without a clear and specific purpose in mind. Sometimes, when the behavior constructs are well known, the

application of psychological tests could turn out to be only an unnecessary burden. In such cases their power is limited and they are not able to produce significant information. In our situation this is definitely not the case. As was already emphasized, until now no similar computer program for the description of Bulgarian manuscripts has been developed. Objective data for comparison do not exist.

c) Before applying the test we made sure that it not only included all items we were interested in, but also appropriate for the subjects. Terms and questions were devised according to the educational level of the subjects and were made as clear as possible. Specialized computer and psychological terms were avoided, as they could have influenced the survey.

d) Four tasks for measuring attention were also included in the testing session. They serve for tracing of the subjects' concentration while performing the psychological test.

When developing the test we also were careful to avoid the major criticisms of psychological testing. They are as follows:

a) Overuse of psychological testing. Psychological testing, it is claimed, is conducted too frequently and often without sufficient justification. In this particular case the testing is justified.

b) Invasion of privacy. Psychological tests are often claimed to be an unwarranted invasion of privacy because they may be used to delve into personal matters of illegitimate concern to the test user. In order not to be involved in any invasion of privacy, we followed strictly the established guidelines for psychological test ethics [Eysenck 1994]. For example, some of the demands of the test ethics are anonymous and voluntary participation and preliminary explanation of the purpose of the testing, the nature of the test items, and how the test data will be interpreted or used.

c) Test anxiety. Psychological tests tend to evoke anxiety. This cannot be avoided. There is general agreement that small amounts of test anxiety may actually have a facilitating effect on performance. We assume that the worry component of anxiety is significantly reduced because, first, test performance is anonymous and, second, test performance is related to neither evaluating the examinees' professional characteristics nor the professional evaluation of the subjects by the examiners. Furthermore, no items requiring intimate information were included in the test. Only one question required any kind of personal information, i.e., the subjects' self-evaluation of the quickness of learning the program. The number of mistakes committed while using the program serves as a control of this question.

d) Selection of answers. When multiple-choice test items were used, we tried to avoid ambiguous or vague answers. In other words, each test item has no more than one justifiable (concrete and complete) answer.

When developing the test, as well as when discussing the results, we always had in mind that psychological tests themselves might cause problems. Current theory about the development of psychological tests is insufficient. Nevertheless, when used intelligently and knowledgeably, psychological tests are important and objective tools for obtaining necessary information.

3.1.2. Aim of the test. A hypothesis

The results of a psychological test normally enable either an individual or an institution to make appropriate decisions. In this particular case, the test is only for reference purposes for the authors of the software product and their client users. The test serves mainly to evaluate the rate of mastery of a) the computer model for encoding medieval Slavic manuscripts and b) the interface for data entry.

The hypothesis that the mastery of the software product would depend on some professional and personal characteristics of users underlay the testing. Professional characteristics include: training in manuscript description, knowledge of English, and preliminary experience in using computer products. Personal characteristics include neuroticism, introversion/ extroversion, and field-dependence. Because of the limited number of tested subjects we were not able to evaluate how personal characteristics influence learning to use the computer product. Because there would be fewer than ten examinees, items measuring personal characteristics were excluded from the test.

Figure 2 shows the change of the context caused by testing. Subjects' test performance is influenced by the factors included in the figure. Before testing, subjects rely on their past experience, while in the course of test administration they receive additional test stimuli. As a result, when the testing is over, new knowledge is added to the examinees' former experience. This knowledge originated in the process of test interpretation.

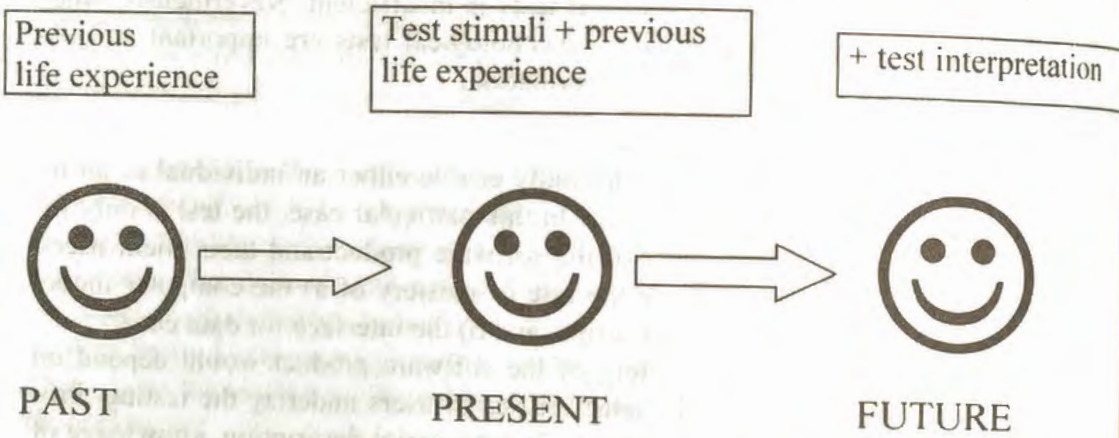


Fig. 2. Test stimuli and human cognitive context

3.2. Subjects

Eight subjects were tested, a number limited due to the peculiarities of the project. The context of the testing was as follows:

- sufficiently long experience in the field;
- sufficient experience, i.e., approximately one year, in the use of the computer program;
- training for specialists using the system was offered twice (once in 1993 for a TEI seminar by Dr. Harry Gaylord, and second time in a specially organized session by Dr. D. Birnbaum, Dr. Nick Finke, Dr. Harry Gaylord, Dr. Winfried Bader, and Dr. A. Miltenova during the conference on Computer Processing of Medieval Slavic Manuscripts, July 1995, Blagoevgrad [BBDM 1996].

3.3. Content of the test

The test contains several groups of questions aimed at checking the extent of knowledge of the model and the SGML used as basis for the development of the model.

AIM	Number of questions
Obtaining characteristics related to the qualification and experience of the subjects	5
Obtaining quantitative characteristics associated with model use	4
Determining the level of learning of the model and ideas for its improvement	3
Clarification of unnecessarily repetitive operations that could be avoided	3
User-friendliness of the model	4
Distraction in the course of work and necessity of consultations	6
Expectations concerning results from the entered descriptions	2
Knowledge of the basic concepts of the TEI and SGML	5

Table 1. General test characteristics

Four attention tasks (after Kaplan) were also included at the end of the testing session. The time necessary for their performance is about five minutes. The results revealed a high attention level.

3.3.1. Subjects' qualification and experience

Fewer than 10 years	5 specialists
10–18 years	0
More than 18 years	3 specialists

Table 2. Experience of the subjects in the field of Medieval Slavic manuscripts

None	1 (<10 years of experience)
Use of text editors under DOS	1 (>10 years of experience)
Use of text editors under WINDOWS	5 (2 with more than 18 years of experience 3 with less than 10 years of experience)
Programming	1 (<10 years of experience)

Table 3. Level of computer literacy

The level of command of the English language could be defined as average high for the whole group.

An essential indicator in the adoption of such systems is the time specialists need to learn it. The experimental results are shown on Table 4.

1-3 weeks	5 (all specialists with less than 10 years of professional experience)
1-3 months	3 (all specialists with more than 18 years of professional experience)

Table 4. Period of mastering the program

These values show a clear correlation between the time required for mastering the system and the experience of the specialists. This could be explained through the influence of three factors:

a) Subjects' age. Advanced age goes along with higher professional experience, but, at the same time, it has negative impact on the quickness of learning. The latter slows down as part of the gradual decrease of the physiological processes with advanced age.

b) Subjects with extensive experience in the description of manuscripts normally pay attention to more details in the descriptions and, as a result, enter more data.

c) As a result of b), entering more data creates a need for additional time to learn the peculiarities of the model.

Our conclusion based on personal observation of the subjects during data entry is that the first two factors are the most important.

The age difference in the speed of learning was not surprising. What was unexpected was that the clearly outlined difference emerged even when the number of subjects was very limited. As was noted above, the observed difference in the time necessary for mastering of the program is due to the gradual slowing down of the intellectual processes with advanced age, which in this case is manifested through a decrease in the rate of obtaining new knowledge. This fact does not mean that the older people are not able to reach the necessary level of mastering the subject. They just need a longer period of training with the program [Kruse et al. 1993; Kliegl et al. 1989]. Parallel to the prolonged period of training, these subjects may apply other subsidiary strategies (selectivity, compensation, and optimization) in order to obtain an optimal level of performance of their tasks [Baltes et al.]. For instance, on the basis of experience acquired from manuscript study, this group does not need to use as many references as younger researchers (compensation). Older researchers have at their disposal detailed personal card-

indices, which are very helpful (optimization), especially concerning the selection of elements that must be included in each section of the description. They are also able to choose a more direct way for realizing their goals (selectivity).

In conclusion, we would like to state that the observed average time necessary for training the subjects might be used as a guideline when similar computer systems are adopted for the humanities.

3.3.2. Quantitative characteristics associated with model use

There are two important quantitative characteristics associated with the use of the model: 1) the volume of the electronic documents representing manuscripts and 2) temporal parameters of data entry.

One of the most important characteristics regarding manuscript description for the purposes of the Repertory of the Old Slavic literature is the volume of material. This volume depends mostly on the number of texts included in one description. Table 5 shows data on the volumes that were used most often by the subjects.

Maximum number of texts per manuscript	Number of subjects	Days spent for data entry for 1 description
Up to 64 texts	2	7 days, 2 days
Up to 45 texts	1	3-4 days
Up to 25 texts	3	10 days, 1-2 days
Up to 10 texts	2	1-2 days

Table 5. Volume of manuscript descriptions

The results reveal considerable differences in both the size of the manuscripts that were entered in electronic form and the evaluation of the time necessary for data entry. The differences in the time required for data entry may be caused by:

a) Various levels of completeness of the descriptions, due to the different research interests of the subjects.

b) Necessity of consulting additional references, which varies for different researchers and also depends on the character of the literary monument being described.

3.3.3. Learning the model and ideas on its improvement

The questions in this group were aimed at checking how well the specialists know the model and whether it meets their real-life needs. One characteristic that helps

evaluate this point is the ability of the specialists to suggest improvements to the model.

The results revealed that the separate elements of the model were mastered well. Half of the subjects (four) suggested improvements to the model. Three of these four subjects were very familiar with the hierarchy of the standard and made their suggestions in a form conformant to SGML.

3.3.4. Clarification of unnecessarily repetitive operations which could be avoided

The majority of subjects correctly pointed out repetitive operations, which could be avoided in programming a better interface for data entry. These include neighboring texts of the manuscript under description, repeated titles of texts from different descriptions, as well as repeated titles of bibliographic citations.

3.3.5. User-friendliness of the model

All subjects state that the model is user-friendly and easy to learn and apply. Considering the necessity of transliterating Old Bulgarian texts and the mistakes observed in their entry, this result shows that subjects entered data under the subconscious influence of other systems of transliteration.

The subjects mentioned that it would be desirable for transliteration to be avoided in further improvements of the model, as well as burdensome crossreferences between the scientific description of the text (placed in the header) and the text itself, obtained through the use of internal pointers in the description.

All subjects without exception intend to apply the model in their further research.

3.3.6. Distraction in the course of work and necessity of consultations

The entry of data about manuscripts is a rather complex operation. All researchers use additional literature, facsimiles, and/or personal card indices while entering data, which suggests that interruptions are frequent in the course of entry. This peculiarity means that when developing similar computer systems, the following two approaches should be combined:

- Development of a data-entry interface that would assist the specialists by marking missing contents and calling subjects' attention to them at the beginning of a new work session. Such an approach means special attention in the creation of an interface that shows all missing data; specialists entering data would find this burdensome.
- Strict discipline in the course of data entry. This suggestion calls for preliminary preparation of an inquiry card instead of entering data on the computer display *a prima vista*.

The actions the specialists should take if they are not able to fill in certain data is another important issue. Most write the problems on a loose sheet of paper. Unfortunately, this means that in most of the cases the questionable data may not be found and completed. For this reason, we recommend a preliminary organization in which the data for the descriptions are established in advance and outside references are not consulted during the computer session itself. When the further development of a data-entry interface is discussed, it would be helpful for researchers if such questions were recorded in a separate file. Thus, the specialists would "receive" all questions that need further clarification.

3.3.7. Expectations concerning results from the entered descriptions

The results from the test show a correct orientation concerning the output data that can be obtained from the electronic descriptions. But this is only true when the question is a multiple-choice one. If we have an 'open' question, where no answers are given, and the tested subjects have to write their expectations for the use of the data then the answers are not concrete, but, rather, are associated with general usefulness without substantiation. Our opinion is that this is due to the insufficient use of computer applications in the humanities, which, in particular, leads also to a lack of orientation regarding the use of the data other than for simple reproduction.

3.3.8. Knowledge of the basic concepts of TEI

One of the main aims of the test was to check whether the subjects, who use a model based on a standard, have mastered the basic concepts associated with this standard. We would not have drawn attention to the mastery of the standard were it not for the following two reasons:

- It is thought that both SGML and TEI are quite accessible and that humanities researchers are able alone to choose which elements to use and how to apply these elements for the needs of their projects.
- The interface used by the subjects engaged in the Repertory of the Old Bulgarian Literature provided access to all elements, attributes, and the whole hierarchical structure of the description on the computer display.

Two key concepts of SGML are element and attribute, and it is significant that about 1/3 of the subjects were not able to distinguish the structures placed in the description and to differentiate attributes from elements. We believe this fact refutes the claim that SGML is easily mastered and applied as a standard without the help of information technology specialists.

The interface where the tags are shown on the display does not assist in the mastery of SGML. From the point of view of the parameters of human perception, such an interface is overburdened because numerous elements must be followed at

When it is not possible to organize team data-entry, special attention should be drawn during training to the factors leading to heterogeneity.

Special attention is also necessary in cases where one element could not be supplied because of a lack of data. The absence of a value should be marked in the respective element in order to ensure correct interpretation when processing the descriptions.

4.3. Use of descriptions

It is important for the subjects to be able to evaluate the extent to which the model corresponds to their personal interests and views on the subject. It is also important for them to get accustomed to the fact that improvement of the model is possible in their medium.

Specialists should not trust the available descriptions entirely because of the possibility of data errors as a result of computer processing.

4.4. Conclusions with respect to the model

One should view the work done until now as prototype development. When proceeding from this prototype it is important to keep in mind that:

- Simplification of the model is desirable in subsequent interfaces.
- Hiding SGML in the interface would not harm the work, if an intelligent front-end based on natural (from the point of view of the users) data-entry makes the description SGML-conformant.

4.5. Future testing

Future testing would reveal which of the characteristics discussed above have improved.

The test that is presented here could also be used to assess mastery of the program. For this purpose, the test must be administered during different periods of time and the temporal interval depends on the intensity of application of the product.

The test could also be used to compare the present program with other similar programs, when they are developed.

The data received from the testing would be used to:

1) improve the preliminary training of the users;

2) solve some psychological and technical problems that originated during the application of the product.

a time. This is yet another argument for the development of interfaces in which the system for marking up the texts is "hidden" from the user. The user could then enter the data without being interested in how they are transformed into computer form.

The structure of the model from the point of view of the specialist in medieval studies is different from the structure from a TEI perspective. The division of the electronic text into two parts, "a business card" (header) and the text itself, is not considered important from a philological perspective. For example, Dr. A. Miltenova and Dr. A. Bojadzhiev in their article in this volume refer to several "sections" of a description, but these sections belong to several different hierarchical levels from the point of view of the TEI. This fact alone shows the difference between the standards for computer encoding of a text and the natural understanding of the people working in a concrete humanities field, which confirms once again the profound difference between the points of view of the computer specialist and the humanities researcher. For the computer specialist, the structural levels in a formalism are a matter of a standard to be followed.

4. Conclusion

As a conclusion to this study, we would like to summarize the results of our observations of the psychological aspects that play a role in different stages of the fulfillment of the project. Once again we would like to stress that although the project under discussion is associated with the application of computers to medieval Slavic studies, the results could be of interest for other projects in the humanities.

4.1. The stage of subjects' training

When training specialists we should keep in mind the differences in time required for mastering the computer application by subjects from different age groups.

The difficult aspects in the model should be emphasized in the course of training. In the case of the Repertory of Old Bulgarian literature these are: need of transcription of the early Cyrillic alphabet, hidden attributes, and overcoming distractions in the process of data entry.

4.2. Practical work/usage

The quality of data entry would be improved if it were undertaken by a team of researchers. This is especially important when the application of the model requires knowledge from more than one very specialized sphere. For example, in the Repertory of Old Bulgarian Literature a certain heterogeneity exists in the descriptions because different specialists prepared their descriptions differently.

When it is not possible to organize team data-entry, special attention should be drawn during training to the factors leading to heterogeneity.

Special attention is also necessary in cases where one element could not be supplied because of a lack of data. The absence of a value should be marked in the respective element in order to ensure correct interpretation when processing the descriptions.

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The test could also be used to compare the present program with other similar programs, when they are developed.

The data received from the testing would be used to:

1) improve the preliminary training of the users;

2) solve some psychological and technical problems that originated during the application of the product.

4.6. Advantages of the test

The advantages of this test are that is inexpensive and portable, and does not require much time for administration. Test performance requires about thirty minutes. Special appliances or programs are not necessary.

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A Data Searching and Extracting Program from SGML Database

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Keywords: Searching, extracting and exporting data, SGML, Repertory of Medieval Bulgarian literature and letters

Summary: The study presents the work done on developing a database from SGML data sources. The program created reads SGML hierarchical structure, recognizes tags, attributes and links between the elements tables, creates a database in which the user could search, extracts and exports information.

Introduction

The Standard Generalized Markup Language (SGML, ISO 8879:1986) is the language which represents text hierarchies in device- and system-independent electronic form. Being a notation of any kind of structures it handles logical structures of documents and became a foundation of multimedia and hypertext (Goldfarb 1995, XIII; Sperberg-McQueen, Burnard 1994; Birnbaum, Miltenova 2000). Such Internet-languages as HTML[1], XML[2], etc. represent further elaboration, simplification and actualization of different aspects of SGML. All of them, however, are implementations of various aspects of SGML sharing with it the same "philosophy". This philosophy is simple and could be defined through the words of the published standard itself:

> "Historically, text processing applications were implemented by 'marking up' manuscripts with instructions to an author, typist, or compositor. When computers took over part of the processing, the same model is followed, the markup now being added to the machine-readable representation of the document. Of necessity, the markup was speciffic to the processing being performed, and to the system that was performing it. The objective of SGML is to free markup from these dependencies and to regularize its use..." [Goldfarb 1995: 25, ISO 8879:1986,3:1].

These are some of the reasons why for the work of philologists this metalanguage is of extremly importance.[3] It changes radically our way of looking on the text

adding the possibilty of representing it as a tree-like information structure with links and addresses between both, parts in the file itself and between files in the whole corpus of documents' archive.

Consider, we have the following text from the New Testament in its English Revised Standard Version:

The Gospel According to John

1.1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 ... [Nestle-Alland 1971: 247].

With the modern text processors it is clear that in text of such a kind you can search on certain word or combinations of words and numbers, on certain attributes[4], as boldface in the example cited above. But if you use SGML you should be aware of the tree-like document structure. This text in the SGML format could be rewritten as:

```
<gospel>
<title>The Gospel According to John</title>
<chapter>1</chapter>
<verse>1 In the beginning was the Word, and the Word
was with God, and the Word was God.</verse>
<verse>2 ...</verse>
<reference>Nestle-Aland 1971:247</reference>
</gospel>
```

We can further elaborate this notation adding some more precise information and redifining the structure to meet our needs for the text critical apparatus in the future:

```
<newTestament>
    <gospel author=John lang=en version=RSV>
        <title face="bold">The Gospel According to
John</title>
        <chapter num="1">
            <verse num="1">In the beginning was the
Word, and the Word was with God, and the Word was God.
</verse>
<verse num="2">...</verse>
        </chapter>
        <reference><author>Nestle</author>
                   <author>Aland</author>
                   <date>1971</date>
                   <page>247</page>
                   </reference>
```

```
    </gospel>
</newTestament>
```

Description of the Searching and Extracting Program

The markup[5] used above describes a document's structure of elements[6], along with the text information itself but it does not say how to process that structure. This is one of the main principles of the SGML [Goldfarb 1995: 20; ISO 8879:1986, Annex B.1.3). That means that we are free to use any searching tool providing that it:

1. Could handle the tree-like structure of SGML document. It means that it should recognize in example cited above <newTestament> as a "root-element" and the rest of elements as "children".
2. Could search for elements, their attributes, and the text itself. It means to have an opportunity to look upon the simple words and/or word phrases and to find any combinations of elements, attributes and text itself on any level of the structure. Consider, you are interested in finding any simultaneous appearing of combination of word *God* in every first chapter and verse in the whole New Testament. In this case you could not use some text-processsing tool because it could not parse through the document structure and could not understand the structural levels. That is why searching and extraction is very specific for SGML coded data.

In the 1994-1995 the team of the project decided to develop its own searching tool for the corpus of described medieval Slavic manuscripts. This was necessary because Author/Editor program, which we are using as SGML-editor and validation tool, does not have an opportunity to search in order to cover the above-mentioned criteria and because in that time there were no SGML-conformant freeware tool for applying this operation. This attempt for data searching and extracting program from SGML database has been designed especially in 1997–1998 for the project "Repertory of Medieval Bulgarian Literature and Letters" in the Department of Old Bulgarian Literature, Institute for Literature, Bulgarian Academy of Sciences.

The SGML data search cannot be effective, if it is done separately for every SGML source (for instance an SGML file). This is so because you usually use SGML standard when you are planing to make a corpus of data with well-defined structure. That means that from some stage of your work on you will need to add searching capabilities to the whole corpus and then you will need a tool searching and extracting data from this corpus.

The program has two main tasks:

1. Creating a database from SGML data sources importing tags[7] and attributes used in SGML files;

2. Searching, extracting and exporting filter definitions.

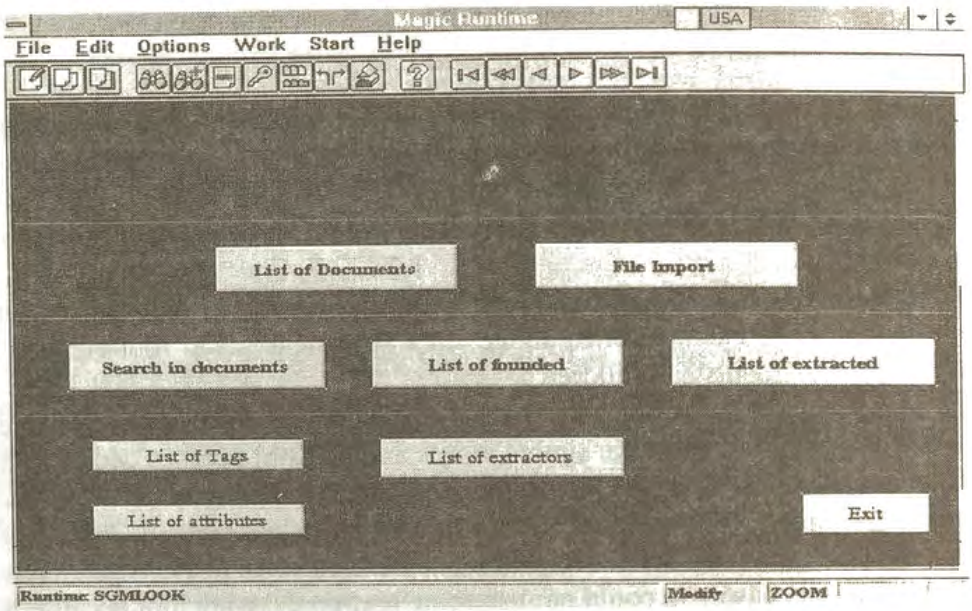


Figure 1: The initial page of the program

Before starting the actual work with program the list of used tags and attributes from SGML sources is created. The next step is to import externally created SGML files with the already defined structure into the program database.

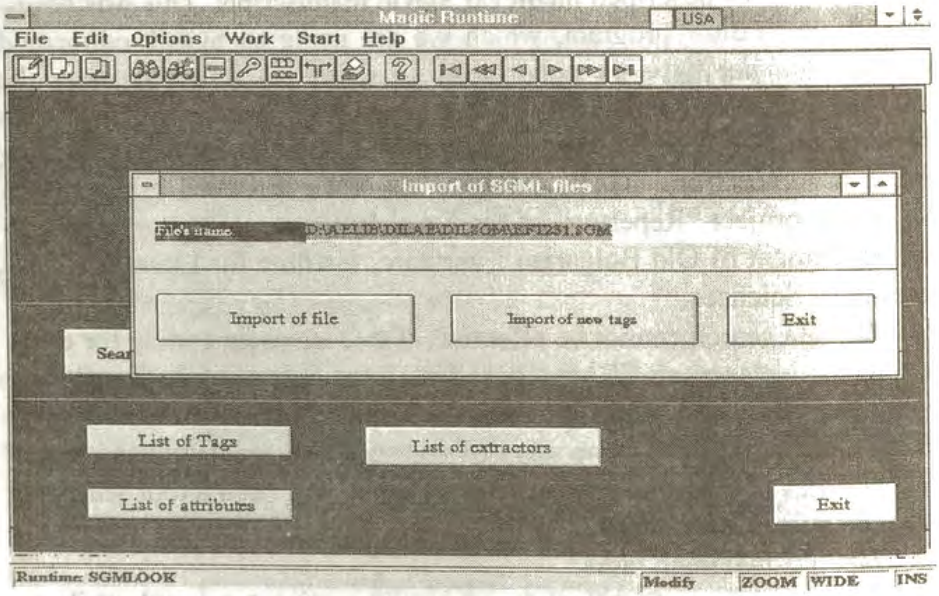


Figure 2: Importing the SGML files

SGML data can be coded/created by means of many different software programs and exported to plain ASCII text files. This plain ASCII files can be imported into the program database. Every imported SGML file is called a DOCUMENT in database and has a corresponding structure to its source SGML file. In this way a list with all imported documents is created. Every document could be browsed – it's tags, attributes and the text itself.

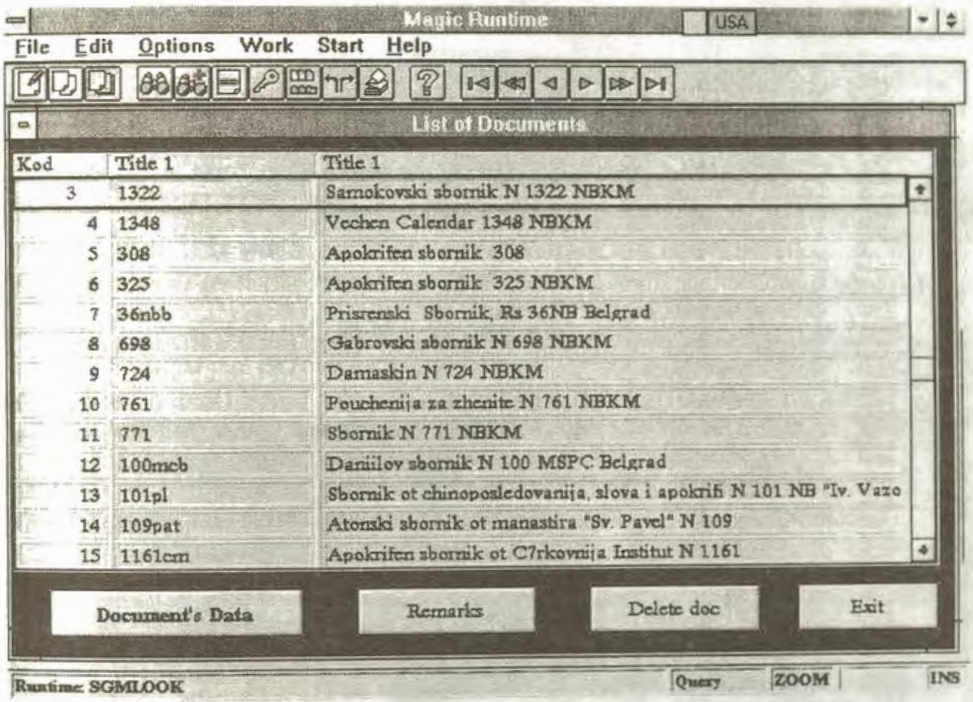


Figure 3: A list of imported SGML documents

There are possibilities to search in the document for a specific tag and/or text in the tag. Many SGML files can be imported in the database, depending on the specific need to search and for research purposes. After creating a database with the needed SGML data, the real work with the program can begin.

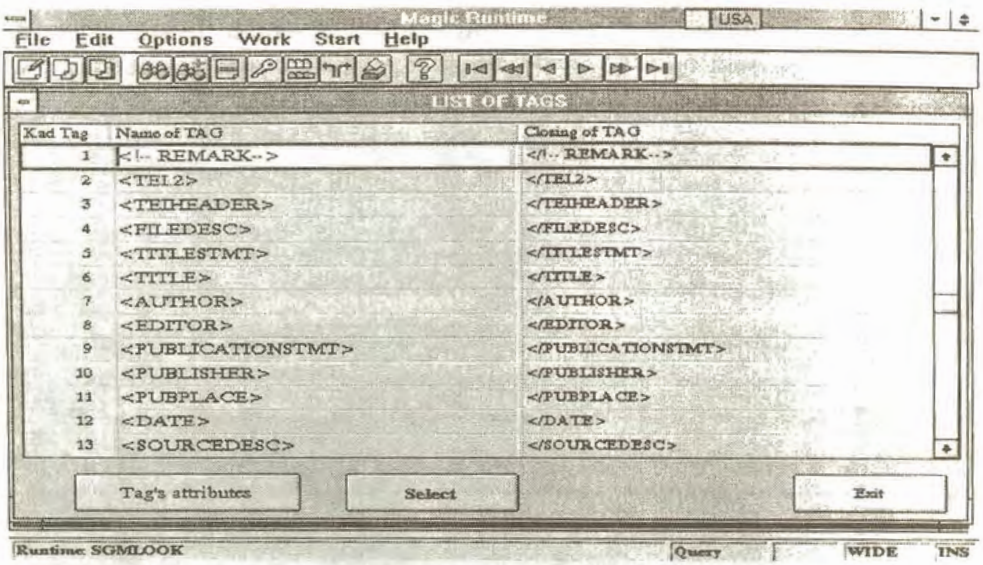


Figure 4: A list of tags

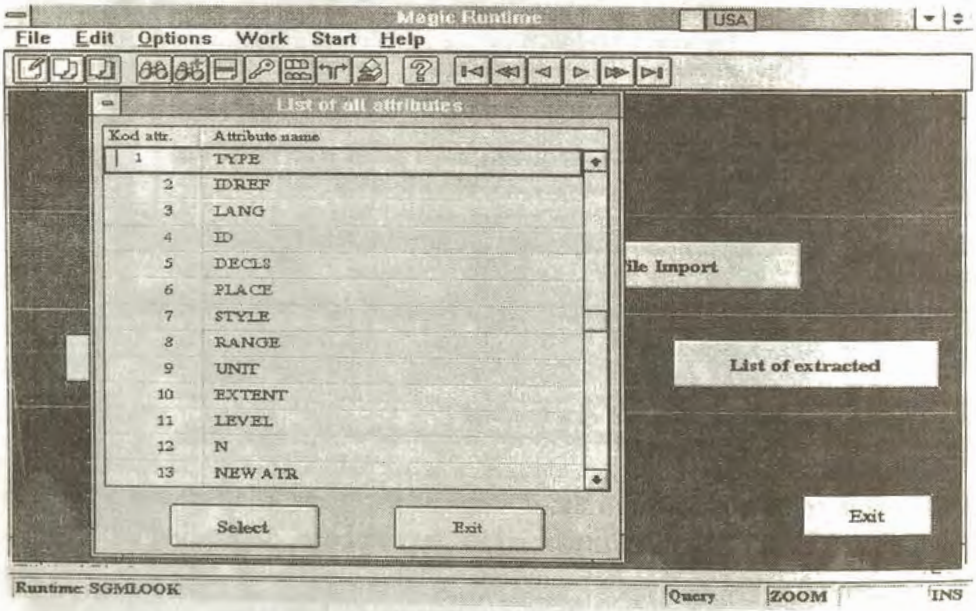


Figure 5: A list of attributes

The work with the program might have the following stages:

1. Compose the desired search. Start this search – the result is a list of founded tags, if nothing found, the search have to be recomposed.
2. Defining extractor (if not already defined). Staring extractor, depending on

the need of getting additional tags from SGML documents which suppl4ement the found tags. The result is a list with all extracted tags.

3. Defining export filter (if not already defined). Starting the export filter for every set of extracted data. The result is a text file with all exported data. This is the last stage of the work with the program.

A description of every stage in detail follows:

First stage: Searching documents from database.

The search by structure of tags is one of the program most powerful characteristics. The structure is defined by a list of tags, enumerated subsequently. The search aims to find the tags in all database documents in exactly the same sequence as they are in the document structure.

The first tag from the list is the tag, which has been first searched for, next is the search for the second tag in the list (of course before the end tag of the first). If the second tag is found, the search goes on to the next and so on with the other tags in the list. If the second tag is not found, the search continues with the first tag from the search list. The search is not only for tags, but also for the text in the last tag in the search list. In fact the search can be described in the following way: it is not enough for SGML documents to search for a tag and a text in it, because a tag can have a different meaning in a different context. That is why the context is defined with the search list tags.

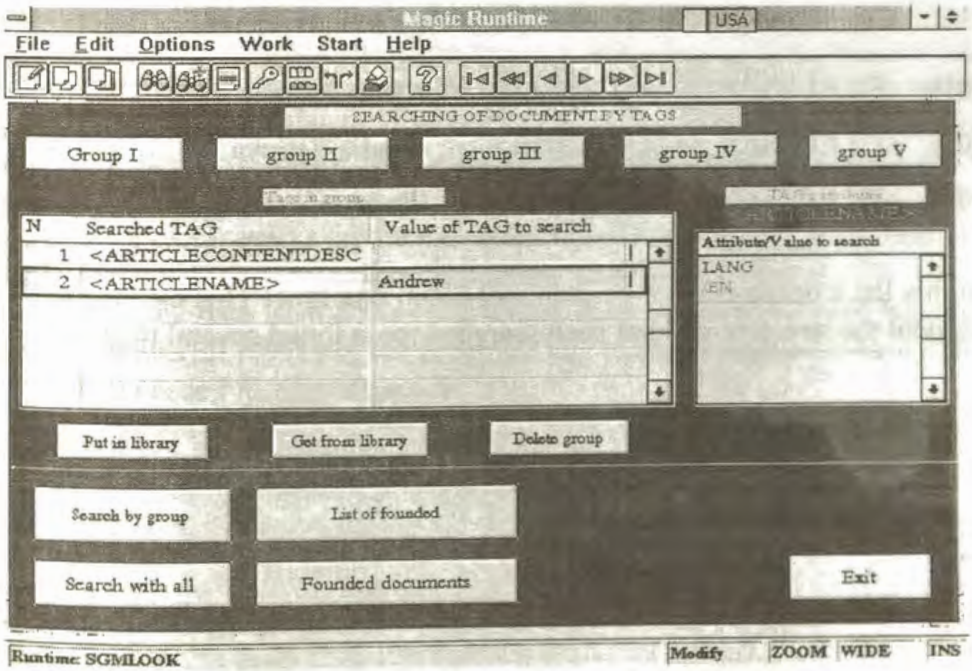


Figure 6: Searching by tags and attributes

In addition to every tag in the search list attributes can be defined. During search when tag is found – if attributes do not match – the tag is skipped, as if not found at all.

An example for a search list:

N	TAG	TEXT	ATTRIBUTE
1.	<FILEDESC>		
2.	<TITLESTMT>		N=201
3.	<AUTHOR>	Peter	Lang=BG

Searching the database with this example search list is as follows: Finding tags <FILEDESC>, <TITLESTMS> with attribute N=201, <AUTHOR> with attribute Lang=BG and text in this tag including string 'Peter'.

The search results in a new list with found tags (the first and the last from the search list) and the name and the number of the documents, where the tags are found. Actually this is a pointer to the place in a document where the search structure is found. From this pointer you can be positioned directly in the document's data.

Example of a list resulting from the search:

1. doc0819	<FILEDESC>	<AUTHOR>	Peter Tasev
2. doc1023	<FILEDESC>	<AUTHOR>	Nadia Petrova
3. doc3056	<FILEDESC>	<AUTHOR>	Sepeter

In this list a document can be seen more than one time. This means that in this document the structure that has been searched for is found several times.

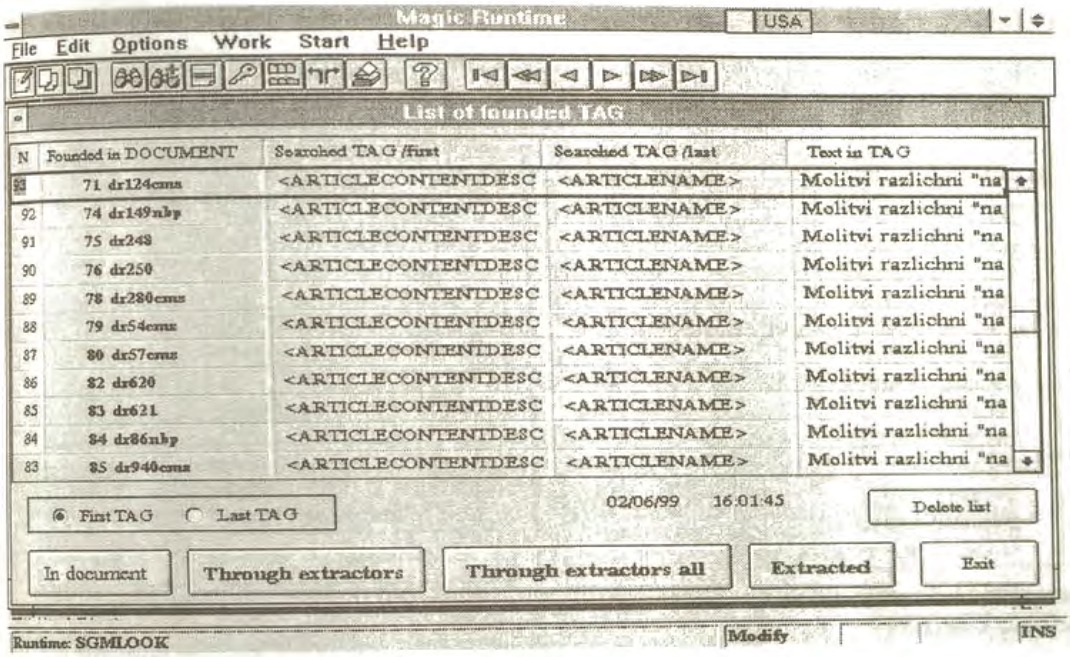


Figure 7: A result – a list of requested information in the founded tags

Second stage: Extracting data from database on the basis of found tags

The result from the previous stage is a list with tags found. An extractor can additionally process this list. The extractor is a new concept introduced in the program; it defines additional tags to be extracted from the document on the basis of tags found in the document. In most cases finding a tag in a document (as described in the first stage) does not provide enough information for the whole document or some specific aspects in a found tag.

The extractor works on the list of found tags or only on one of them. The result is a new list with extracted tags (and the text in them, if any).

Extracting data from documents on the basis of a link between tag attributes is a very powerful feature of the program. The extractor definition says what kind of a link is needed for the extraction.

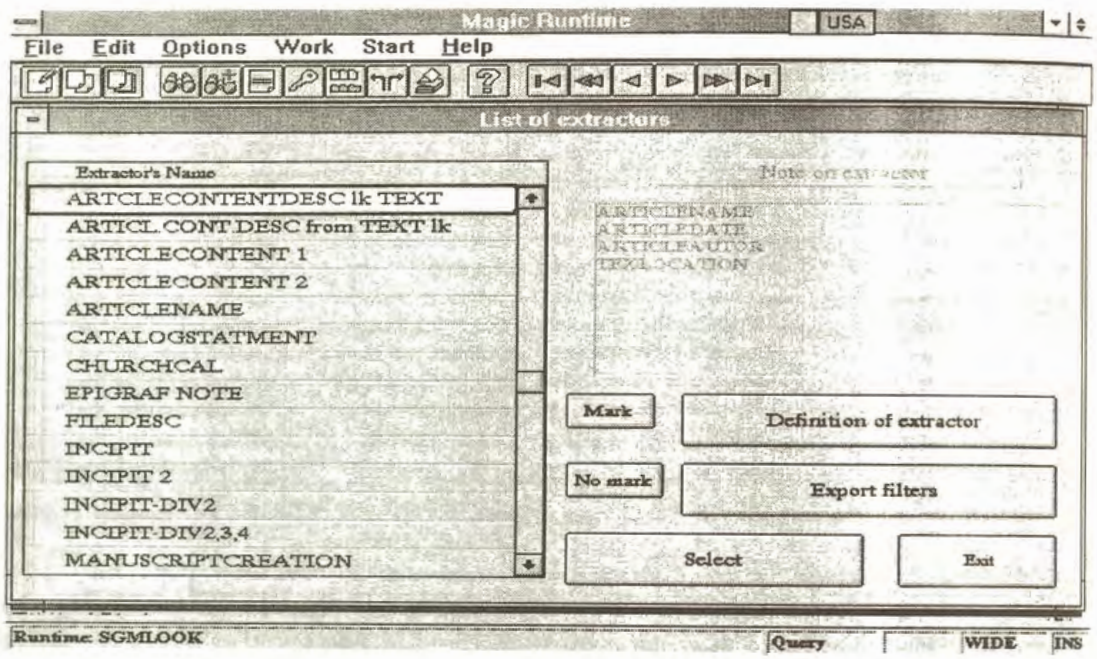


Figure 8: Defining extractors

Third stage (the last one): Export data with filtering

The last stage is to export searching and extracting data into text file. This file can be used in many ways. Extracted data (tags and their texts) might be more than needed or it might be important to have different views; or tags describing the data might not be clear enough for the SGML newcomer.

The following features are defined in the extractors:

– Which tag to export;

– The text to replace the tags;

–Which one of the tag text to export.

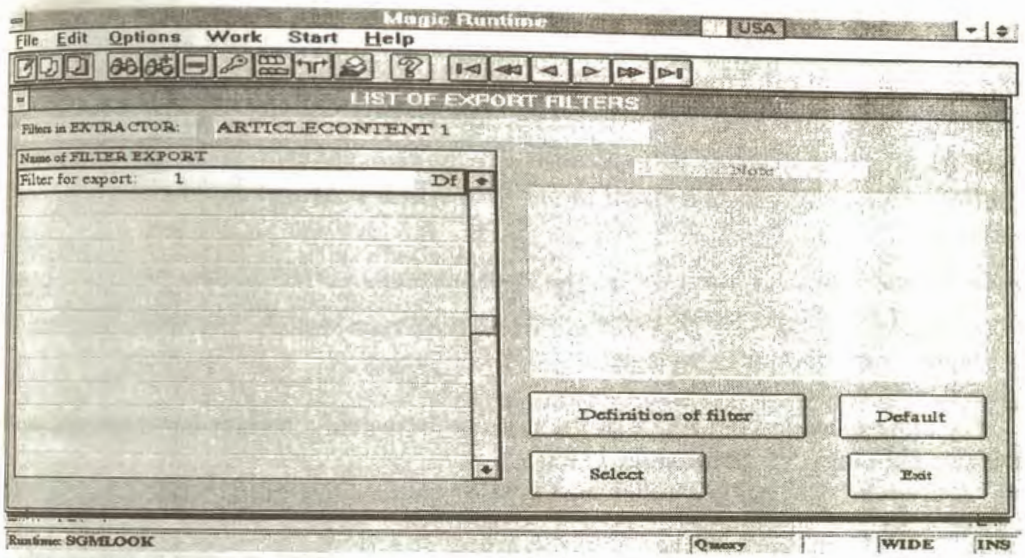


Figure 9: Defining a list of extractors

Using the appropriate filter the exported text file can have HTML format (or other Markup Language format) thus prepared for Internet.

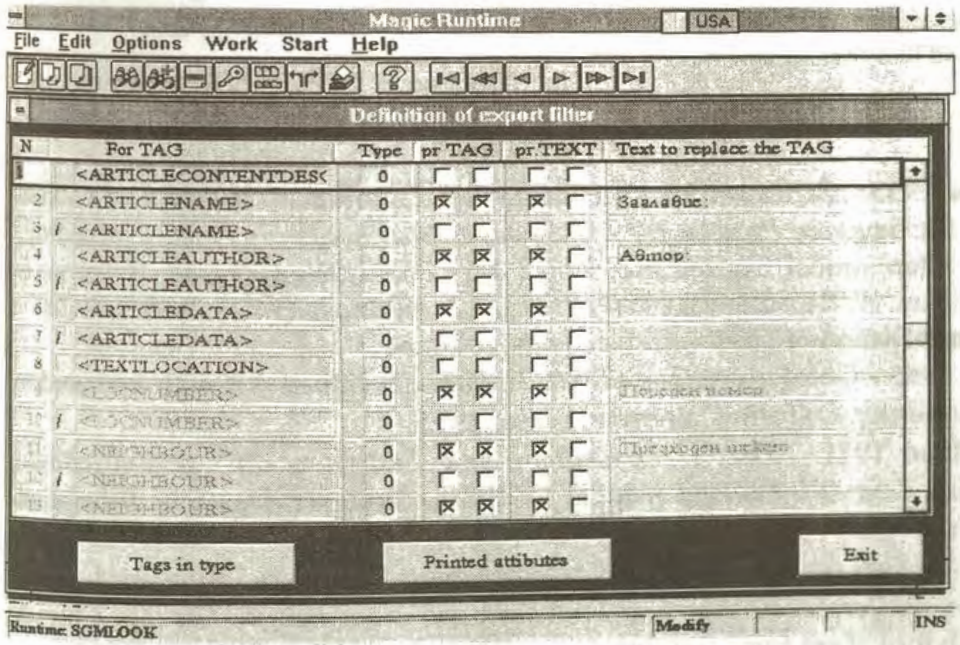


Figure 10: Definition of the export filter

These are the three working stages of the program. The results and definitions of the searching, extracting and filtering are also saved in the database, so user can use them until deleted.

The participants of the project, who find it very convenient and user-friendly, test the program. They found out that it recognizes the SGML tree-like information structure together with all attributes and links between elements and allows the user to group available information on certain criteria and exports it. Thus, they believe this program is a good basis for further research activity.

NOTES

1. HyperText Markup Language.

2. Extensible Markup Language.

3. For more extended overview of the relation between computer languages and their use in Slavic philology, cf. [Birnbaum 1995].

4. "A characteristic quality, other than type or content" ([Goldfarb 1995], p. 252, ISO 8879: 1986, 4.9)

5. Markup is "text that is added to the data of the document in order to convey information about it" ([Goldfarb 1995], p. 21, ISO 8879:1986, Annex B.2)

6. Element is "a component of hierarchical structure defined by a document type; it is defined in document instance by descriptive markup, usually a start-tag and end-tag ([Goldfarb 1995], p. 265, ISO 8879:1986, 4:110)

7. "Descriptive markup tags identify the start and end of elements" ([Goldfarb 1995], p. 22, ISO 8879:1986, Annex B.3.1)

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Software:

Author/Editor: SoftQuad's Author/Editor Program version 3.1. Now Interleaf, Inc. distributes version 3.5: www.interleaf.com/Panorama/page2.html

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Житие на св. Юлияния — Vita of St. Juliania
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Заклинание против зъбобол — Spell against toothache
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Заповеди на св. Йоан Златоуст за църковния закон — Rulings on church law by St. John Chrysostom
Зодиак — Zodiac
Зодиак. За добрите и злите зодии — Zodiac. On good and evil signs
Имената на ангелите — The sacred names of the Angels
Имената на св. Богородица — The sacred names of The Theotokos
Историкии на Константин Преславски — "*Istorikii*" by Konstantin of Preslav
Календар лунен — Moon calendar
Канон молебен към св. Богородица — Canon in praise of the Theotokos
Кирилски числа и графични указания — Cyrillic numbers and graphic instructions to them
Коледник — Kalendologion
Лекарственик — Medical Prescriptions
Лекарственик (лечебни билки) — Popular farmacotherapy (herbs)
Летопис кратък (1) — Short chronicle (1)
Летопис кратък (2) — Short chronicle (2)
Летопис кратък (Беляковски) — Short chronicle (of Belyakovo)
Летопис кратък от Адам до днешния ден — Short chronicle from Adam to the present day
Летопис кратък от Адам до Константин Велики — Short chronicle from Adam to Constantine the Great

Летопис. От кога започна Молдавската земя — Chronicle about how begins the history of Moldavian lands
Литургия на преждеосвещените дарове — Liturgy of the Presanctified Gifts
Лунник по 30-те дни на луната — Lunary for the thirty days (book of divination by the monthly moon phases)
Лунник по месеци — Lunary according to the months
Месецослов за цялата година — Menologion for the whole Church year
Месецослов с избрани празници и светци — Menologion containing selected feasts and saints' lives
Месецослов с избрани празници и светци с тропари, кондаци и слави — Menologion containing selected feasts and saints' lives with troparia, kontakia, stichera and doxologies
Молитва в навечерието на Рождество на Йоан Кръстител — Prayer on the eve of the Nativity of St. John the Baptist
Молитва върху осквернен съд — Prayer over a polluted vessel
Молитва за бързо кръщение на дете при страх от смърт — Prayer for immediate baptism when the baby's life is in danger
Молитва за всякакъв случай — Prayer for every occasion
Молитва за изповед — Prayer of confession
Молитва за покаяние — Prayer for repentants
Молитва за причестяване — Prayer before Communion
Молитва за умиване на новопокръстен на 8-ия ден след кръщението — Prayer for the ablution of the neophyte on the 8th day
Молитва когато се ходи на риболов — Prayer for fishermen
Молитва към архангел Михаил — Prayer to archangel Michael
Молитва към Исус Христос — Prayer to Jesus Christ
Молитва към св. Богородица (1)— Prayer to the Theotokos (1)
Молитва към св. Богородица (2)— Prayer to the Theotokos (2)
Молитва към св. Богородица от Акатиста — Prayer to the Theotokos from the Akathistos Hymn
Молитва към св. Богородица по икосите на Акатиста — Prayer to the Theotokos according to the *oikoi* of the Akathistos hymn
Молитва на бабата (при раждане) — Prayer for the midwife in the hour of childbirth
Молитва на Григорий архиепископ Константинополски — Prayer of Gregory, archbishop of Constantinople
Молитва на жената в деня на раждането на отроче (1) — Prayer for woman in the day of childbirth (1)
Молитва на жената в деня на раждането на отроче. (2) — Prayer for woman in the day of childbirth (2)

Молитва на жената за отрочето (1) — Prayer of the mother on the child (1)
Молитва на жената за отрочето (2) — Prayer of the mother on the child (2)
Молитва над бабина вода — Prayers for the midwife's water
Молитва от Йоан Дамаскин — Prayer of John of Damascus
Молитва от св. Петър против зъбна болка — Prayer of St. Peter against toothache
Молитва преди четене — Prayer before reading
Молитва при болести на очите (1) — Prayer against sore eyes (1)
Молитва при болести на очите (2) — Prayer against sore eyes (2)
Молитва при тръгване на път — Prayer before traveling
Молитва против "дна" (1) — Prayer against the illness called "dna" (1)
Молитва против "дна" (2) — Prayer against the illness called "dna" (2)
Молитва против "дна" (3) — Prayer against the illness called "dna" (3)
Молитва против "находе" — Prayer against the illness called "nachod"
Молитва против всякаква болест — Prayer against any illness
Молитва против змия — Prayer against snake
Молитва против нежит — Prayer against "nezhit" (illness)
Молитва против тресавици — Prayer against fever
Молитва срещу бегълци — Prayer against runaways
Молитва срещу бясно куче — Prayer against mad dog
Молитва срещу бясно куче или вълк — Prayer against mad dog or wolf
Молитва срещу голяма суша — Prayer in times of great drought
Молитва срещу запек на кон — Prayer against constipation in horse
Молитва срещу запек на човек — Prayer against constipation in man
Молитва срещу запек на човек или кон — Prayer against constipation in man or horse
Молитва срещу зъбобол (1) — Prayer against toothache (1)
Молитва срещу зъбобол (2) — Prayer against toothache (2)
Молитва срещу кръвотечение — Prayer against bleeding
Молитва срещу кръвотечение от носа или от устата — Prayer against bleeding from the nose or mouth
Молитва срещу лош дъжд — Prayer against evil rain
Молитви за дните от седмицата — Prayers for the days of the week
Молитви за жена, която не може да роди — Prayers for woman who delivers with difficulty
Молитви за постриження на отроче — Prayers of taking the vows of a child
Молитви над бабина вода — Prayers for the midwife's water
Молитви над родилка на 40-тия ден — Prayers for woman on the 40th day after childbirth

Молитви над родилка на третия ден — Prayers for woman on the 3rd day after childbirth
Молитви против оскверняване — Prayers against desecration
Молитви различни "на всяка потреба" — Prayers for various occasions
Молитви разрешителни, четени от архиерей или духовен отец — Prayers for remission of sins read by priests or spiritual fathers
Мъдри мисли. Премъдрост на св. Кирил Философ — Wise saying. Wisdom of St. Cyril Philosopher
Написание за правата вяра — Interpretation on the rightful faith
Неидентифициран текст (поучение, житие, разказ или др.) — Unidentified text (sermon, vita, story, parable, etc.)
Номоканон — Nomocanon
Номоканон кратък — Nomocanon, short
Номоканон, извлечение — Nomocanon, excerpt
Октоих — Octoechos
Описание космографско, извлечение. Друго за Едем — Cosmographical description, excerpt. About the garden of Eden
Описание на магическа практика за изгубена вещ — Divination about how to find lost things
Описание на магическа практика за изписване на букви върху хляб — Magic prescription by means of letters, written on loaves of bread
Описание на магическа практика за изписване на букви върху хляб срещу бяс (1) — Magic prescription for healing rabies by means of letters, written on loaves of bread (1)
Описание на магическа практика за изписване на букви върху хляб срещу бяс (2) — Magic prescription for healing rabies by means of letters, written on loaves of bread(2)
Описание на магическа практика за лекуване на кръвотечение — Magic prescription by means of letters against bleeding
Описание на магическа практика за съдбата на болния — Divination about the fate of an ill person
Описание на магическа практика за усвояване на азбуката — Magic prescription for those who learn the alphabet
Описание на небесния кръг — Description of the celestical circle
Описание на обреди при умиращ — Description of rites over dying persons
Описание на Светите места в Йерусалим — Description of the holy places in Jerusalem (*proskynetarion*)
Отговори на Йоан Богослов към Филагрий — Responses of St. John th Theologian to Philagrios
Откровение Варухово — Revelation of Baruch

Откровение на св. апостоли — Revelation of the Holy Apostles
Откровение на св. Богородица за седемте гряха — Revelation of The Theotokos about the seven mortal sins
Откровение на св. Методий Патарски — Revelation of St. Methodios of Patara
Отпусти за дните от седмицата — Dismissals for the days of the week
Параклис за св. великомъченик Георги — Paracletic hymn for St. George (Great martyr)
Параклис за св. великомъченик Димитър — Paracletic hymn for St. Demetrios (Great martyr)
Пасхалия — Paschal tables (*paschalia*)
Патерик (извлечение) — *Paterik*, excerpt
Патерик Синайски, извлечение (13 текста) — *Sinaiski Paterik*, excerpts (13 texts)
Патерик Скитски (извлечение) — *Skitski Paterik*, excerpt
Песни библейски (десет) — The Old Testament canticles (ten)
Повест за Акир Премъдри — Story about Ahikar the Wise
Повест за Акир Премъдри, извлечение. Послание на Фараона до цар Синагрип — Story about Ahikar the Wise, excerpt. Pharaoh's letter to king Sennacherib
Повест за Варлаам и Йоасаф, извлечение — Barlaam and Joasaph. excerpt
Повест за Варлаам и Йоасаф. Притча за еднорога — Barlaam and Joasaph. Parable of the unicorn
Повест за Варлаам и Йоасаф. Притча за тримата приятели — Barlaam and Joasaph. Parable of the three friends
Повест за великото Чудо — Story about the great miracle
Повест за пътуването на апостол Тома до Индия — Story about the voyage of apostle Thomas to India
Показалец на правилата в Номоканона — Index of canons as contained in the Nomocanon
Покаяние на Киприан — Kiprian's penance
Посвещение на царица Мария от Теофилакт Охридски — Dedication to the princess Mary by Theophylaktos, archbishop of Ohrid
Послание на авва Мойсей до авва Пимен, от Патерика — Epistle of abba Moses to abba Pimen, from the *Paterik*
Послание на Петър Антиохийски до Доминик, архиепископ на Венетия — Peter of Antiochia Epistle to Dominicus of Grado
Послесловие и похвала на цар Йоан Александър — Epilogue and panegyric for tsar John Alexander

Поучение [върху казаното] от пророк Исая от Йоан Златоуст — Sermon on a locus from Isaiah by John Chrysostom
Поучение върху казаното от пророк Даниил — Sermon on the words of prophet Daniel
Поучение върху Мт. 26:42 "Ако е възможно да ме отмине тази чаша" от св. Йоан Златоуст — Sermon on Mt 26:42 "If this cup cannot pass away from Me" by John Chrysostom
Поучение да не се надяваме на своята праведност, а да се боим от смъртта — Sermon preaching not to rely on one's own righteousness, but to have fear of death
Поучение да се молим за враговете си — Sermon on the need to pray for our enemies
Поучение за бедния Лазар — Sermon about the poor Lazarus
Поучение за богатите и бедните, които са починали — Sermon about rich and poor deceased people
Поучение за Богородичен празник, неидентифицирано – Sermon for a feast of the Theotokos, unidentified
Поучение за бъбривите — Sermon against loquacious persons
Поучение за бързопреминаващия живот и за бъдещия съд на св. отец Ефрем — Sermon by our holy father Ephrem on the transiency of life and on the Last Judgement
Поучение за велики четвъртък от Йоан Златоуст – Sermon on Maundy Thursday by St. John Chrysostom
Поучение за вечната мъка — Sermon about the eternal torments
Поучение за всяка неделя от Йоан Златоуст — Sermon for every Sunday by St. John Chrysostom
Поучение за Второ пришествие от св. Йоан Златоуст — Sermon on the Second Coming by St. John Chrysostom
Поучение за Второ пришествие, неидентифицирано — Sermon on the Second Coming, unidentified
Поучение за второто пришествие и страшния съд от Ефрем Сирин — Sermon on the Second Coming and the Last Judgement by Ephrem the Syrian
Поучение за гнева от св. Григорий — Sermon about anger by St. Gregory
Поучение за двора, змията и суетата — Sermon about the yard, the serpent and vanity
Поучение за десетте Божи заповеди — Sermon on the Ten Commandments
Поучение за десетте деви — Sermon on the ten virgins
Поучение за добрите жени — Sermon on good women

Поучение за добрите жени от св. Йоан Златоуст — Sermon on good women by John Chrysostom
Поучение за добродетелта — Sermon on the virtue
Поучение за душевната и телесна чистота — Sermon on the purity of soul and body
Поучение за душевните разбори от св. Йоан Златоуст — St. John Chrysostom's Sermon on sin and forgiveness
Поучение за душевните разбори от св. Йоан Златоуст. Разказ за кръвосмешението — St. John Chrysostom's Sermon on sin and forgiveness. Story about incest
Поучение за душевното покаяние — Sermon on the penance of the soul
Поучение за жените (неидентифицирано) — Sermon on women (unidentified)
Поучение за жените - магьосници, самовили и бродници— Sermon on women magicians, fairies and sorcerers
Поучение за женската любов от св. Йоан Златоуст — Sermon on women's love by St. John Chrysostom
Поучение за злите жени — Sermon against evil women
Поучение за злите жени от св. Изидор — Sermon against evil women, by St. Isidore
Поучение за злите жени от св. Йоан Златоуст — Sermon against evil women. by St. John Chrysostom
Поучение за изсъхналата смоковница от св. Йоан Златоуст — Sermon on the barren fig tree by St. John Chrysostom
Поучение за имащите власт — Sermon for those in power
Поучение за Йов — Sermon about Job
Поучение за кръстените и некръстените младенци — About the burial of baptised and unbaptised children
Поучение за личната жена и за женитбата — Sermon on the beautiful woman and on the marriage
Поучение за любовта към ближните от св. Антиохий — Sermon about loving one's neighbour by St. Antiochos
Поучение за магьосници, самовили и бродници за омагьосването и баенето — Sermon on magicians, fairies, wizards, on divination and sorcery
Поучение за магьосниците, събрано от различни книги — Sermon against magicians, compiled from various books
Поучение за милостинята — Sermon on charity
Поучение за милостинята и Божието въздаяние — Sermon on charity and God's grace
Поучение за милостинята и за поста — Sermon on almsgiving and fasting

Поучение за милостинята от св. Йоан Златоуст — Sermon on charity by St. John Chrysostom

Поучение за митарствата и вечната мъка — Sermon about ordeals and eternal torments

Поучение за монасите от миналото, за сегашните и за последните — Sermon about monks from the past, from the present and about the last monks

Поучение за монашеския живот — Sermon on the monastic life

Поучение за нашите ненавистници от Йоан Златоуст — Sermon about our detesters by St. John Chrysostom

Поучение за нищетата — Sermon on poverty

Поучение за обущаря от св. Йоан Златоуст — Sermon about the shoemaker by St. John Crysostom

Поучение за оздравелия в църквата "Св. Апостоли" — Sermon on the person who was healed in the church of the Holy Apostles

Поучение за онези, които ядат хляб на трапезата, от Патерика — Sermon about those, who eat their bread at the table, from the *Paterik*

Поучение за осемте духовни порока от Нил Синайски — Sermon on the eight spiritual vices by Neilos of Sinai

Поучение за осъждането, клеветата, празнословието, досадата и присмеха — Sermon on condemnation, defamation, loquaciousness, vexation and ridiculing

Поучение за отделянето на душата от тялото на св. Теофил Александрийски (1)— Sermon by St. Theophilos of Alexandria on the separation of the soul from the body (1)

Поучение за отделянето на душата от тялото на св. Теофил Александрийски (2) — Sermon by St. Theophilos of Alexandria on the separation of the soul from the body(2)

Поучение за плача — Sermon on weeping

Поучение за покаянието — Sermon on penance

Поучение за покаянието (неидентифицирано) — Sermon on penance (unidentified)

Поучение за покаянието и милостинята според казаното от 318 църковни отци — Sermon on penance and almsgiving according to the rulings of the 318 Nicene fathers

Поучение за покаянието на св. Йоан Златоуст — Sermon on penance by St.John Chrysostom

Поучение за покаянието от св. Ефрем — Sermon on penance by St. Ephrem

Поучение за покоряването на духовните наставници — Sermon on the need of submission to our spiritual instructors

Поучение за ползата да се чете за мъчението и Чудесата на св. Димитър — Sermon on the benefits of reading the *martyrion* and miracles of St. Demetrios

Поучение за ползата от празнуването на светците и мъчениците — Sermon on the benefits of celebrating saints' and martyrs' feasts

Поучение за посещаването на боледуващи — Sermon on visiting the sick

Поучение за последните времена и покаянието от св. Йоан Златоуст – Sermon by St. John Chrysostom concerning the last times and penance

Поучение за прекрасния Йосиф от Ефрем Сирин — Sermon about the handsome Joseph by Ephrem the Syrian

Поучение за преходността на човешкия живот от Василий Велики – Sermon about the transience of human life by Basil the Great

Поучение за разделянето на душата от тялото — Sermon on the separation of the soul from the body

Поучение за рождеството на Йоан Кръстител — Sermon on the birth of St. John the Baptist

Поучение за самовилите, бродниците и магьосниците — Sermon against fairies, wizards, magicians and sorcerers

Поучение за светите църковни събори — Sermon about holy church councils

Поучение за светия образ на нашия Господ Исус Христос — Sermon about the holy image of our Lord Jesus Christ

Поучение за свещениците от св. Йоан Златоуст — Sermon concerning priests by St. John Chrysostom

Поучение за смирението – Sermon on humility

Поучение за смъртта — Sermon on death

Поучение за смъртта на праведния — Sermon about the death of the righteous man

Поучение за спасение — Sermon on salvation

Поучение за спасението на душата — Sermon on the salvation of the soul

Поучение за спасилия се от болест с милостиня — Sermon about the man who cured himself by means of almsgiving

Поучение за странопримството от Григорий, папа римски — Sermon on the hospitality to strangers by Pope Gregory

Поучение за страха от Бога — Sermon about the fear of God

Поучение за страшния съд — Sermon about the Last Judgement

Поучение за суетния живот — Sermon about the vanity of life

Поучение за тачене на празниците — Sermon on the need to celebrate the feasts

Поучение за тези, които врачуват и баят — Sermon on those who mumble incantations and tell fortunes

Поучение за това, че е недостойно да се излиза от църква преди края на службата — Sermon against leaving the church building before the end of the liturgy
Поучение за този свят и за страшния съд — Sermon about this world and the Last Judgement
Поучение за украсата на девиците и жените – Sermon about the adornment of virgins and women
Поучение за умилението — Sermon on tenderness
Поучение за християнския морал — Sermon on Christian morality
Поучение за християнската вяра според казаното от 318 църковни отци в Никея — Interpretation of the Orthodox faith according to the rulings of the 318 Nicene fathers
Поучение за християнския живот — Sermon on Christian life
Поучение за царете — Sermon to the kings
Поучение за царството на Антихриста — Story about the kingdom of the Antichrist
Поучение за четенето на книги от Изборника — Sermon about how to read books from the *Izbornik*
Поучение за четенето на книги от св. Йоан Златоуст — Sermon about how to read books, by St. John Chrysostom
Поучение за четенето на Св. Писание – Sermon about how to read Holy Writ
Поучение и предписания към монасите — Sermon and precepts to monks
Поучение как да бъдат учени духовните чада — Sermon about how to teach spiritual children
Поучение как да се слави светата Троица — Sermon about how to glorify the Holy Trinity
Поучение как да се стои в църква — Sermon about how to behave in church
Поучение към йереите — Sermon to priests
Поучение към князете и царете да не се опиват с вино — Sermon to kings and princes not to get drunk with wine
Поучение към монасите — Sermon to monks
Поучение към онези, които казват, че няма ад от Йоан Златоуст — Sermon to those, saying that Hell does not exist, by St. John Chrysostom
Поучение към царете, князете, владиците, поповете и всички хора да не се опиват с вино — Sermon to kings, princes, bishops, priests and all other people not to get drunk with wine
Поучение на баща към сина си от Изборника — Father's exhortation to his son from the *Izbornik*
Поучение на Исус Христос към апостолите – Sermon of Jesus Christ to his Apostles

Поучение на отец Пимен за покаянието, от Патерика — Sermon on ðenance. by father Pimen, from the *Paterik*
Поучение на св. апостол Павел върху апостолските деяния (1) — Sermon of St. Paul on the *Acts* (1)
Поучение на св. апостол Павел върху апостолските деяния (2) — Sermon of St. Paul on the *Acts* (2)
Поучение на св. апостол Павел за смирението — St. Paul's Sermon on humility
Поучение на св. Йоан Богослов към кесара — Sermon by St. John the Theologian to the emperor
Поучение на св. Йоан Богослов преди започване на нова седмица – Sermon by St. John the Theologian before the beginning of a new week
Поучение на св. пророк Илия — Sermon of Prophet Elijah
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Разказ за Герасим и лъва, от Патерика — Story about Gerasim and the lion, from the *Paterik*
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Abbreviation	*MS Name*	*Repository*	*Date*	*Description*
AA1322	Miscellany from Samokov 1322	NBKM	18th C., the end	Stojanov, Kodov 4, 123–124
AA1348	Chap Book – Popular Calendar 1348	NBKM	1839	Stojanov, Kodov 4, 141
AA308	Apocrypha miscellany 308	NBKM	15th–16th C.	Conev 1, 252–254
AA325	Apocrypha miscellany 325	NBKM	18th C.	Conev 1, 311–314
AA36NBB	Apocryphal Miscellany from Prizren, Rs 36	NBB	16th C., third quarter, with some folios from 19th C.	Štavljanin–Gjorgjević, Grozdanović–Pajć, Cernić 1, 68–72
AA53NBB	Apocrypha miscellany Rs 53	NBB	16th C., third quarter	Štavljanin–Gjorgjević, Grozdanović–Pajć, Cernić 1, 117–120
AA698	Miscellany from Gabrovo 698	NBKM	1824	Conev 2, 323–325
AA724	Miscellany Damaskin 724	NBKM	18th C.	Conev 2, 381
AA761	Miscellany with Didactic Texts Devoted to the Women 761	NBKM	19th C.	Conev 2, 425–430
AA771	Miscellany Aleksandrija 771	NBKM	15th C. and 18th C.	Conev 2, 432–437
AM100MCB	Miscellany of Daniil Etropolski 100	MSPC, Grujć collection	1628	Miltenova 1986, 114–125
AM101NBP	Miscellany of offices, sermons and apokriphal stories 101	PNB	f. 1–20: 16th C.; 21–174: first half of 17th C.	Conev, 69–84

AM109PAT	Manuscript from Athos monastery "St. Paul" 109	lost	15th C.	Lavrov 1899, XV–XVI; 70–81; 82–92
AM1161CM	Apocrypha Miscellany 1161	CIAI	16th C., second half	Kožuharov 1966, 491–494
AM11ODES	Apocrypha Miscellany 11	GNB - Odessa, Grigorovich coll.	15th C.	Korol`kova, Kravchenko 1963, 35
AM13225S	Apocrypha Miscellany 13.2.25	BAN – Sanct Petersburgh, Jacimirskij coll.	16th C., second half	Jacimirskij 1906, 92–93, 95–105, 63–64, 109–119, 122
AM13410S	Miscellany written by gramatik Bajcho 13.4.10	BAN – Sanct Petersburgh, Syrku coll.	16th C., second half	Jacimirskij 1913, 97–99
AM13613S	Miscellany 13.6.13	BAN – Sanct Petersburgh, Jacimirskij coll.	15th C., first half	Miltenova 1982, 366–369
AM149NBW	Apocrypha Miscellany 149	NBW	16th C., second half	Birkfellner, II/80
AM17DUJC	Apocrypha Miscellany 17	CSBP, Dujchev's coll.	18th C., second half	Miltenova 1989, 61–73
AM241HLU	Miscellany 241	GIM, Hludov's coll.	15th C., middle	Jacimirskij 1913, 93–97
AM29SAV	Apocrypha Miscellany 29	monastery "Savina"	ov.1380	Bogdanović, Miltenova, 7–30
AM305NBB	Fragment of apocryphal Miscellany 305	NBB [destroyed at the time of Second war]	13th C., second half	Stanchev 1998, 219–226
AM309	Miscellany from Beljakovec 309	NBKM	16th C., second half	Miltenova 1989, 61–73

AM326	Miscellany from Adzhar 326	NBKM	17th C., second half – 18th C., beginning	Conev 1, 315-320
AM38	Apocrypha Miscellany Rs 38	NBB	16th C., last quarter	Štavljanin-Gjorgjević, Grozdanović-Pajć, Cernić 1, 74-76
AM39a	Fragment of apocrypha Miscellany 39	NB – Athens	13th C., second half	Stanchev 1998, 219–226
AM39NBP	Miscellany from Stanimaka region 39	NBP	17th C., the end	Conev, 25–27
AM413BDL	Miscellany 413	Bodleian Library, Oxford	15th C., early to mid	Cleminson, 247–251
AM433	Miscellany from Panagjurishte's community centre 433	NBKM	16th C., second half	Conev 1, 442–449
AM52NIK	Miscellany 52	"Nikoljac" monastery near Bjelo pole, now in NBB	ov. 1485–1495	Miltenova 1986, 265–270
AM677	Miscellany from village Murzen near Tikvesh 677	NBKM	15th C., second half	Conev 2, 208–211
AM738NBB	Miscellany 738	NBB [destroied at the time of Second War]	17th C.	Stojanović, 306–309
AM740DAB	Miscellany 740	Bucharest's Public state record office, Mihaj Voda's monastery collection	16th C.	Jacimirskij 1905, 842–844

AM76NBW	Miscellany 76	NBW	16th–17th C.	Birkfellner, 225–227
AM828NBB	Miscellany of priest Pribil 828	NBB [destroyed at the time of Secon war	1409	Matić, 135–140
AM82NIK	Miscellany 82	"Nikoljac" monastery near Bjelo pole, now in NBB	ov. 1515 – 1520	Miltenova 1986, 271
AM89NBP	Miscellany 89	NBP	16th and 17th C.	Conev, 57–61
AS1052	Miscellany 1052	NBKM	17th – 18th c	Stojanov, Kodov 3, 313–314
AS1053	Miscellany 1053	NBKM	18th C., beginning	Stojanov, Kodov 3, 315–317
AS1055	Miscellany with sermons 1055	NBKM	18th C.	Stojanov, Kodov 3, 319–320
AS22PANT	Miscellany 22	Library of St. Panteleimon Monastery, Mont Athos	15th C., first quarter	Tachiaos, 59
AS26054W	Miscellany I 26054	University Library – Vienna	1566	Birkfellner, 210–214
AS447BAB	Miscellany 447	BAB	16th C., second half	Panaitescu 3 (manuscript)
AS681	Miscellany of Georgo Gramatik 681	NBKM	15th C.	Conev 2, 216–221
AS685	Miscellany from Koprivshtica 685	NBKM	17th C.	Conev 2, 232–236
ASD15MP	Miscellany IX D 15	National Museum – Prague	16th C.	Vasica, Vajs, 112–114
AS9H10MP	Miscellany IX H 10	National Museum – Prague	18th C.	Vasica, Vajs, 314–317

DD1118	Nomocanon 1118	NBKM	18th C.	Stojanov, Kodov 3, 456
DD1170	Nomocanon 1170	NBKM	16th C., first half	Stojanov, Kodov 3, 26
DD295	Nomocanon 295	NBKM	16th–17th C.	Conev 1, 204
DD296	Nomocanon 296	NBKM	1629	Conev 1, 204–205
DD310	Vita of St. Basil the Young 310	NBKM	1707	Conev 1, 257–258
DD312	Vita of St. Basil the Young 312	NBKM	16th C.	Conev 1, 259–260
DD333	Miscellany from Samokov 333	NBKM	19th – 20th C.	Conev 1, 333–335
DD437	Miscellany from Kotel N 437	NBKM	18th C., the end	Conev 1, 455–456
DR248	Prayer–book from church " St. Kostadin" in Strumica 248	NBKM	17th C.	Conev 1, 158
DR250	Prayer–book 250	NBKM	17th C.	Conev 1, 159–160
DR253	Prayer–book 253	NBKM	17th C., second half	Conev 1, 162
DR280CM	Prayer–book 280	CIAI	17th C.	Xristova, Karadzhova, Ikonomova, N 535
DR54CM	Prayer–book 54	CIAI	1600	Sprostranov, 86–88
DR57CM	Prayer–book 57	CIAI	17th C., middle	Sprostranov, 92–93
DR617	Prayer–book 617	NBKM	17th C., middle	Conev 2, 125–126
DR620	Prayer–book 620	NBKM	17th C., second half	Conev 2, 129
DR621	Prayer–book 621	NBKM	17th C.	Conev 2, 129–132
DR86NBP	Prayer–book 86	NBP	1686	Conev, 54
DR940CM	Prayer–book 940	CIAI	17th C., the end	Xristova, Karadzhova, Ikonomova, N 596

DR944CM	Prayer–book 944	CIAI	17th C., end; 18th C., beginning; 17th C., second half	Xristova, Karadzhova, Ikonomova, N 566
DR971	Prayer–book of Dimitar Joanovich 971	NBKM	17th C., forties	Stojanov, Kodov 3, 121–123
DR972	Prayer–book of daskal Philip 972	NBKM	1685	Stojanov, Kodov 3, 123–124
MP408G	Miscellany with Vitas of Women Saints from Bdin 408	University of Ghent	1359–1360	Sharpe, Vyncke
NG13317S	Lovech's miscellany (of king Ivan-Alexander) 13.3.17	BAN–Sanct Petersburgh, Jacimirskij coll.	14th C. (before 1331)	Radchenko 1898, 21–27
NG17PANT	George Hamartolus' Chronicle 17	Library of St. Panteleimon Monastery, Mount Athos	1387	Tachiaos, 47–49
NG2BAN	Sofia's Psalter of Ivan Alexannder (Pesnivec) 2	BAN	1337	Kodov 1969, 11–16
NG2VAT	Constantinus Manasses' Chronicle Vat. Slav. 2	Vaticana Library, Rome	1343–1345	Dzhurova, Stanchev, Japundzhich, 41–51
NG320BAB	George Hamartolus' Chronicle 320	BAB	14th C.	Panaitescu 2, 320
NG376PBS	Lavrentij's miscellany F.I.376	PBS	1348	Kuev 1981
NG38GMM	Miscellany (Constantinus Manasses Chronicle) 38	GMM, Synodal collection	1345	Dujchev, Salmina, Tvorogov 1988, 74–75

NG434HIL	Miscellany 434	Hillandar monastery, Mount Athos	16th C.	Bogdanović 1978, 166
NG649BAB	Miscellany from Tulcha Ms.Slav. 649	BAB	16th C., first half	Dujchev, Salmina, Tvorogov 1988, 92–93
NG97BAB	Interpretation on the Gospel by Theophilaktus the bishop of Ohrida 97	BAB	14th C., the end – 15th C., beginning	Panaitescu 1, 124–125

Remark: Manuscripts processed by Elena Tomova are not included in the table.

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Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation	Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation
ⰰ	a	Ⰰ	A	ⰿ	r	Ⰿ	R
ⰱ	b	Ⰱ	B	ⰾ	s	Ⰾ	S
ⰲ	v	Ⰲ	V	ⰿ	t	Ⰿ	T
ⰳ	g	Ⰳ	G	ⱀ	g2	ⱀ	G2
ⰴ	gh	Ⰴ	Gh	ⱁ	u	ⱁ	U
ⰵ	d	Ⰵ	D	ⱂ	f	ⱂ	F
ⰶ	dh	Ⰶ	Dh	ⱓ	th	ⱒ	TH
ⰷ	e	Ⰷ	E	ⱃ	x	ⱃ	X
ⰸ	e2	Ⰸ	E2	ⱄ	oh	ⱄ	OH
ⰺ	zh	Ⰺ	Zh	ⱅ	oh+t	ⱅ	OH+T
ⰻ	z	Ⰻ	Z	ⱆ	sh	ⱆ	SH
ⰼ	z2	Ⰼ	Z2	ⱇ	wt	ⱇ	WT
ⰽ	z3	Ⰽ		ⱈ	c	ⱈ	C
ⰾ	i	Ⰾ	I	ⱉ	jh	ⱉ	
ⰿ	l	Ⰿ	I*	ⱊ	ch	ⱊ	CH
ⱀ	lh	ⱀ		ⱋ	9	ⱋ	
ⱁ	k	Ⱁ	K	ⱌ	7	ⱌ	7*
ⱂ	l	Ⱂ	L	ⱌⱏ	71	ⱌⱏ	7*1*
ⱃ	lh	Ⱃ	Lh	ⱏ	61	ⱏ	6*1*
ⱄ	m	Ⱄ	M	ⱍ	6	ⱍ	6*
ⱅ	n	Ⱅ	N	ⱎ	eh	ⱎ	EH
ⱆ	nh	Ⱆ	Nh	ⱐ	ju	ⱐ	JU
ⱇ	o	Ⱇ	O	ⱑ	ja	ⱑ	JA
ⱈ	o2	Ⱈ		ⱑⱑ	je	ⱑⱑ	JE
ⱉ	p	Ⱉ	P	ⱘ	8	ⱘ	8*

Represetation Table of Cyrillic Letters

Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation	Cyrillic letter small	Represen-tation	Cyrillic letter capital	Represen-tation
ѫ	q	Ѫ	Q	ѱ	p2	Ѱ	P2
ѩ	j8	Ѩ	J8	ѵ	4	Ѵ	4*
ѭ	jq	Ѭ	JQ	҂	#		
ҙ	k3	Ҙ	K3	ҵ	//		

Super- and subscripts:

cт̏ъ *st//7*

o̊ϵ *r/ch/e*

҂а̏ц̏ҥ̏ *# a//c//p//z//*

SUMMARIES

Едно *TEI*-съвместимо електронно издание на *Повесть Временных Лет*

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Авторът излага резултатите от подготвеното за пръв път електронно издание на най-старата руска хроника *Повесть временных лет* във формат, изграден върху принципите на *Text Encoding Intiative* със стандарта *SGML*. Текстът е транскрибиран за целта от копието, използвано за традиционно издание чрез *troff*. В статията се дискутират възможните стратегии за представяне, индексиране и търсене в едно издание, което е организирано според правилата на *SGML*. Наред с това се набелязват възможните алтернативи и бъдещите перспективи за осъществяване на електронни издания на средновековни славянски паметници.

Електронен репертоар на средновековната славянска литература и книжнина: Система от взаимозависими правила

Анисава Милтенова
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Андрей Бояджиев
СУ "Св. Климент Охридски"

В статията се обосновава необходимостта от изработването на репертоар на старобългарската литература и книжнина с компютърни средства. Изяснява се съдържанието на термина "репертоар" и се сумират резултатите от реализацията на проекта под това название в Секцията за стара българска литература, Институт за литература, БАН. Проследява се структурата на компютърната схема за описание и анализ на средновековни славянски ръкописи *(TSM)*: описание на файла, научно описание на ръкописа като цяло, аналитично описание и идентификация на отделните текстове, образци от текста на ръкописа, библиография. Дискутират се принципите за стандартизация на документалния език на научното описание и на терминологията. Очертават се насоките за бъдещо развитие на проекта и ползване на данните от информационния масив.

Кодикология, палеография и език в компютърното описание на средновековни славянски ръкописи

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Статията предлага списък от признаци в областта на кодикологията, палеографията, правописа и езика за целите на компютърното описание на славянските средновековни ръкописи. В няколко части се дискутират проблемите на кодикологията изобщо и славянската кодикология в частност. Предлага се нов подход при формализираното представяне на типовете линиране в средновеков—ните ръкописи и се обсъждат някои паралели между гръцките и славянските ръкописи в това отношение.

Репертоар на старобългарската литература и книжнина: Проблеми при конструирането и използването на компютърния модел

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Статията представя работните етапи при изработването на компютърен модел за кодиране на данни от славянски ръкописи с *SGML*, неговото експериментиране и използване. Разгледани са структурата на модела и възможностите за неговото компютърно представяне. Представени са резултатите от опита за изработване на елементарни и сложни индекси като извлечение от корпуса и тяхното приложение в работата на специалистите-медиевисти.

SGML съвместимо представяне на символите от кирилската азбука

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Задачата за представяне на символите от кирилската азбука (стара и съвременна) чрез стандартните ASCII символи е решавана по различен начин от У. Федер, К. Грюнберг и Р. Клеминсон, но основните принципи залегнали в тези представяния са едни и същи. Това обуславя и подо-

бието на недостатъците на тези реализации: те не са нито транскрипции от тип *Plain Text*, нито преставяния от тип *Rich Text*. В настоящата работа се предлага решение на този чисто технически, но съществен, проблем следвайки идеите на системи като TEX и MicrosoftRTF. Това дава възможност да се реализира представяне на кирилските символи, удовлетворяващо следните изисквания:

– *еднозначност* - понастоящем е възможно един запис да се тълкува по различни начини, което се дължи до известна степен и на неедноз начното представяне на надписаните букви;

– *пълнота* - представени са всички символи и графични варианти, предложени от Д. Бирнбаум;

– *разширимост* - дадени са точни правила, според които могат да се добавят нови символи.

Независимо от възможността за радикалното решаване на този проблем с въвеждането на Unicode, предложената реализация може да се използва в *SGML* документи и са положени известни усилия тя да бъде удобна за ползване не само от компютри. За тази цел са удовлетворени, в кръга на възможностите, и такива условия (от психологически, а не от технически характер) като *интуитивност, краткост, удобство* и *конвенционалност*.

Проблеми на състава на късносредновековните небогослужебни сборници и мястото на агиографските произведения в тях

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В статията се излагат резултати от проучването на средновековни небогослужебни сборници с помощта на компютърната схема за описание на славянски ръкописи *TSM*. Проучването е направено върху 62 ръкописни сборника, датирани от XIII до края на XIX – началото на XX век. Представената в електронна форма информация за един относително голям брой късни небогослужебни сборници дава възможност да се съпоставят статистически данни за състава и съдържанието на корпуса като цяло.

Основните проблеми, които се засягат тук, са следните: постепенното разрушаване на йерархията на "високите" и "ниските" литературни жанрове; тяхното проникване в сборниците до пълното им функционално изравняване в късните ръкописи; важността на историческия контекст за

появата на нови литературни произведения и жанрове в късните сборници със смесено съдържание и за нарастването на интереса към един или друг тип от тях. На основата на данни от направените индекси се проследява развитието на интереса към агиографията за нелитургична употреба в широките хронологически рамки на шест столетия.

Проучване на групи от ръкописи, подбрани по социокултурен критерий (ръкописи, принадлежали на владетелските библиотеки от XIV и XV век)

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Статията анализира основните проблеми, възникващи при използването на *TSM* за проучване на групи от ръкописи, подбрани по социокултурен критерий – в случая, по притежатели/ползуватели на ръкописите. На базата на група от 11 ръкописа, принадлежали на представители на южнославянската аристокрация през XIV и XV в., са разгледани възможностите и потребностите при въвеждане и търсене на информация от ръкописа, важна за посочения тип проучвания. Предложен е разгърнат модел за развитие на един от елементите на описанието – елемента NOTE, в който се въвежда информацията от *приписките* в ръкописа. Демонстрирани са възможностите на търсенето и неговите резултати при анализ на кодикологичните данни и съдържанието, като за сравнение са използвани същият тип данни от 20 ръкописни сборника от XV и XVI в.

Проблеми на компютърното описание и обработка на славянски ръкописи от евхологичен тип
(Типология на български требници от XVII век. Предварителни резултати)

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Авторката разглежда проблеми, свързани с компютърното описание и обработка на славянски ръкописи от евхологичен тип с помощта на *Template for Slavonic Manuscripts (TSM)*. Като илюстрация са представени междинните резултати от изследване на типологията на български по

произход требници, датиращи от XVII век. Изборът на проблематиката и обекта на изследване е във връзка със задачата да бъдат проучени възможностите на *TSM* за описание и анализ на литургически ръкописи, съставени от текстове със сложна структура.

Сборници от XV – XIX век, посветени на Св. Иван Рилски в българската литература

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Статията представя изследване на късносредновековните сборници с устойчив състав, в които се помещават жития, служби и други материали за св. Иван Рилски. Текстовете обхващат пълно култа към популярния български светец, честван на три календарни празника (18 август, 19 октомври, 1 юли). Компютърната обработка на този тип сборници, които не са проучени напълно досега, показва възможността за компаративен анализ на ръкописи, посветени на един светец. От една страна те представляват самостоятелен дял в разработвания "Репертоар на старобългарската литература и книжнина", а от друга — биха могли да бъдат сравнени със състава на други ръкописи, близки по съдържание.

Компютърно изследване мястото на гадателните книги в средновековната славянска традиция

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В текста са представени част от резултатите от изследването на мястото на някои гадателни книги в ръкописната традиция от XV до XVIII в. Изтъкнати са характерни особености на славянската книжовна традиция, в която (за разлика от византийската и латинската) гадателните книги се срещат само в сборници със смесено съдържание или с литургически състав. Проследени са редица възможности, които компютърната обработка на средновековни ръкописи предоставя на изследователите за по-задълбочено, аналитично описание на ръкописа и проучване на семантическото единство на текстовете, засвидетелствани в него.

Типология на сборниците с неустойчив състав с помощта на компютърен анализ

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Сборниците с неустойчив състав (или още известни като сборници със смесено съдържание) представляват антологии от текстове предимно с небогослужебно приложение, различни по жанр, обем и стилистична характеристика. Те съдържат както кратки наративни произведения из библейската история, творби, посветени на култове на популярни светци и разкази за монаси, така и текстове с практическо приложение: календарни бележки, въпроси и отговори, гадателни книги, заклинания, молитви и др. Преобладаващо място в тях заемат апокрифите. Сборниците от този тип придобиват особено широко разпространение през късното Средновековие, когато липсва институция, контролираща книжовния процес. Типологията на разглежданите ръкописни сборници е особено важна за социо-културни изследвания по отношение манталитета на създатели и потребители на книжовна продукция, на системата от образи и представи, която функционира в т.нар. "низова" литература. Обработката на съдържанието на сборниците с компютър дава възможност за идентификация на текстовете (които притежават голяма вариативност), за прецизно сравняване на състава на сборниците по между им, за извличане на разнообразна информация от ръкописите. Копютърните технологии дават възможност още за изучаване на типичното обкръжение на всеки текст при отделните етапи от неговото разпространение. Резултатите в настоящата статия се базират на повече от 30 ръкописа и над 340 произведения.

Към динамиката на литературния живот в периода на преход от Средновековие към Възраждане

(Проблеми на структурното описание)

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Книжнината от втората половина на XVIII век представлява особен интерес, тъй като в този период има сложна конфигурация на ръкописната традиция, която може да се разглежда от различни гледни точки. Все още са актуални средновековните ръкописи, преписват се съчине-

ния на византийски автори, превеждани вероятно в рамките на Търновската книжовна школа. Същевременно се правят последните преводи на съвременен български език на "Съкровището" на Дамаскин Студит, на произведенията на Агапий Критски и на други нововизантийски автори. Важно място в книжовния живот имат и църковно-славянските (руски и украински) печатни книги, които в известна степен заменят старите ръкописни богослужебни книги. Необходимо е да се отчете и фактът, че от този период са запазени най-много ръкописи, при това с различно съдържание и предназначение.

Доминантно явление на епохата несъмнено е книжовното дело, на рилския таксидиот Йосиф Брадати. Той изгражда своеобразна "програма" не само за авторската литературна дейност, но и на композирането на учителни сборници.

Описването на тази група ръкописи в рамките на проекта *TSM* дава възможност за цялостната им характеристика и представлява солидна база за по-нататъшни литературно-исторически и сравнително-типологически изследвания.

Някои психологически аспекти при компютърното моделиране на комплексни обекти

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Настоящето проучване е насочено към преодоляването на някои трудности при изграждането и приложението на компютърни модели, базирани върху *SGML* в хуманитарните науки и по-конкретно — в областта на медиевистичните изследвания. Компютърният модел, изграден специално за проекта "Репертоар на старобългарската литература и книжнина", разработван в Института за литература, БАН, съдържа повече от 120 елемента. Авторите на настоящата статия са анкетирали осем специалисти, които са използвали компютърния модел в своята работа в продължение на една година. Анализът на анкетите показва някои специфични изисквания в процеса на работа: необходимостта от гъвкавост на компютърния модел, нуждата от внимателно планиране и непрестанна връзка между тестването и усъвършенстването на модела, изискването за съвместна работа между компютърни специалисти и филолози в една работна група.

Програма за търсене и екстракция на информация от SGML база данни

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Целта на статията е да се маркират основните проблеми, свързани с търсенето в база-данни от средновековни славянски ръкописи и да се предложат възможни решения. Тя съдържа описание на стъпките, през които минава изграждането на базата данни и нейното използуване: *а)* трансфер на създадените електронни документи в търсещата програма заедно с маркирането на данните в *SGML* стандарт заедно атрибутите и със свободния коментар на изследователя (в ASCII формат); *б)* създаване на електронна библиотека (списък) от тагове и от тяхното съдържание, който може да се разглежда на екрана в съкратен и в разширен вид; *в)* подбиране на групи от от тагове за търсене (варианти – един или няколко примера); "маска" на екрана за търсене в базата по един (или няколко) признака и за експониране на резултата; *г)* създаване на екстрактори – принципи на формиране, възможности за съвместяване на използването на няколко екстрактора; *д)* филтри за експорт в текстообработваща програма.

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