
The object of this research is *The Vita of The Holy 42 Martyrs of Amorium* known by only one South Slavic transcript\(^1\) in *The Codex Suprasliensis*\(^2\). There it is placed with the following incipit, dated 7\(^{th}\) March:

\[\text{Until now, I’m aware of only one late Russian transcript in XVI}^{\text{th}}\text{ century Codex, collection of the Meletski Monastery /folio 303/, № 117п – it is in Kiev, “V.I. Vernadskiy” National Library of Ukraine, folios 172а – 181б: Мц(т)а марта ṃ. ḳн я(μ)и(μ)и сты(χ) и славны(χ) са ле̣них. фе̣ф(Δ)ра константина. фе̣фил. калиста васи. и дружинъ ихъ. ай и(ж) въ дьмри. Beginning: На личинъскъя стр(т)и р(ч). любошъмъ личинъ да простерън съ. клс(α)тъ въхълъмъ въ ни(χ). новочалишъмъ съ на(μ) чйко(μ). ндкъгъ овпъ станькъ дн(σ)ъ да смотръ(μ) докаго съкъкоулатъ. The description of the manuscript is according to the Annex in: Rediscovering: *The Codex Suprasliensis* – X\(^{th}\) century Old Bulgarian Literary Monument. BAS, Sofia, 2012, 447/450.

\(^2\) Hereinafter referred to as *Supr*. In the Codex, the *Vita* is the fourth one, placed on folios 27б to 34б, dated 7\(^{th}\) March, anonymous. In the present study the text is given according to the critical edition Заимов, Й., М. Капалко. Супрасълски или Ретков сборник. БАН, том 1, С., 1982; том 2, С., 1983. In volume 1, the *Vita* is placed on folios 127-155. In order to compare, the following editions are also used: Miklosich, F. *Monumenta linguae palaeoslovenicae e Codice Supraslieni*, Vindobdnnae, 1851; Срезневский, И. И. Древние славянские памятники юсового письма. Спб., 1868, 27-36, 174-186, 225-240; Северьянов С. Супрасълская рукопись. Спб., 1904.
Title: Мъчение същихъ и славнѣыхъ новоавшимиыхъ са мъченикъ. Феудора. Костантина. Феофила. Калоста. Васоа. и друженъы ныъ.

Beginning: На мъченѣцы страстѣ рече, любоштѣямъ мъченѣкъ да простиремъ съ. благожѣти вѣжемыжшѣ отъ нѣхъ.

and end: владыкъ Хрьста на нашаго истиннаго вънѣемъ упѣванѣ. молити насъ ради не прѣстапъ. да и мы получымъ вѣжь жизинъ о хъ иск ги нашимъ. иломуже слава съ отцѣонъ и съ стъмнѣцъ дѣомъ вѣнѣ и присно ... динь.

In the Tarnovo edition of The Prologue in Verse from XIVth century3 a reduced version of the Vita is included, that carries the linguistic features of the early translation4. Its authorship and time of occurrence is still undefined; also, the textological history of the Greek original manuscript and its relation with other texts that appeared in Byzantium from IXth century onwards5, containing data on the holy 42 martyrs of Amorium6, is not studied yet.

3 The earliest Bulgarian transcriptions of the Tarnovo edition of The Prologue in Verse are dated, respectively, 1345-1360 Зогр. 60 (March – August) (Петков, Г. Стишнитъ пролог в старата българска, сръбска и руска лиитература. Пловдив, 2000, 26) and 1368-1370 БАН 73 (September – February) (Кодов, Хр. Опис на славянскитъ ръкописи в библиотеката на Българската академия на науките. София, 1969, 137-143). They stand in the basis of the 12-volume edition from which here is used: Петков, Г., М. Спасова. Търновската редакція на Стишнитъ пролог. Текстове. Лексикален индекс. Т. VII, месец март. Университетско издателство „Паисий Хилендарски“, Пловдив, 2012, 333.

4 The connections between both texts are object of separate research (printing underway).

5 The story of the seven-year stay of the Greek prisoners to the caliph and their martyr’s death in 845, is artistically recreated in the Vita of the 42 Martyrs by Evodius. (Βίος καὶ άθλησις τῶν ἁγίων τεσσαρακοντάδου μαρτύρων. – In: Acta Sanctorum. Martii I, 1665, 887-893), widely spread
The present short research offers preliminary observations on the mentioned range of scientific matters. The object is to study the textological history of the literary in the Greek manuscript tradition. It stands in the base of the detailed narration of the Successor of Theophanes on taking over Amorium and the prisoners’ fate shortly mention by the Successor of George Hamartolos and Genesius, being the story more detailed in the Chronicle of Symeon Magister. About the captivity inform, also, later compilers Cedrenus and Zonaras; the 42 martyrs are chanted in the verse chronicle of Ephraim. The name of Constantine is mentioned in the Menologium of Basil (Migne, P. Patrologiae cursus completus. Series graeca. T. 117. Paris, 1894, 341). Information on the fate of the 42 Byzantine martyrs contains the Church Chronicle of the cardinal Caesar Baronius (Annales Ecclesiastici. T. XIV, Lucae, 1743, 253 с.л.); the latter was used by Assemani in his calendar (Assemani. Kalendaria ecclesiae universalis, Romae, 1755. T. VI. Sancti XLII Martyres. 168 с.л.). The explanatory statement is detailed in Lebean, Historie du Bas-Empire par S. Martin, v. XIII, Paris, 1832, p. 147-150, and short in Finlay, A History of Greece, ed. by Tozer, Oxford, 1877, v. II, p. 159. A story with similar to the Vita of the 42 Martyrs features can be found in works of the Xth-century Armenian historian Moses Kagankatvatsi, as well. See details in: Васильев, А. Греческий текстъ житiя сорока двухъ аморийскихъ мучениковъ по рукописи Парижской Нацiональной Библiотеки № 1534. – Ин: Записки Императорской Академии наукъ. Томъ III, № 3. С.-Петербургъ, 1989, 2-3.

The long-lasting wars of the Byzantine emperor Theophilos (829-842) against the Arabs ended with the capture of his home town of Amorium (24th September 838), where the Byzantine Amorian dynasty that reigned at that time, comes from. Caliph al-Mu'tasim plundered the town, killed part of its citizens, and held in captivity more noble ones. Among the prisoners were the patrician Theophilus, the strategoi Melissenus and Aetius, the protospatharios eunuch Theodore nicknamed Crater (The Strong), the cavalry officer Callistus, the drungarios Constantine, Vasoy and other officers of different troops. See more details in: Васильев, А. А. Византия и арабы. Политичесkaя отношения Византии и Арабовъ за время аморийской династии. Санкт-Петербургъ, 1900, 119-138.
monument through analysis on historical-philological basis; the relevant linguistic data should be summarized on the base of the cultural and historical environment of the IX century, and the hermeneutic reading of the text.

Comparing the Slavonic translation, known by the Supr., and the text in Greek⁷, several types of differences are determined. Here are pointed out only the ones related to the time of occurrence of the Greek Vita and the time (and, probably, the place) when the translation to Old Bulgarian was done.

Missed lexemes and phrases, as ones of the type: after τραγῳδίη (p. 127 / 27) is not translated the Gr. ἔπεπόθησαν – (they) accepted, adopted, situated in the text before the missing phrase, indicated in the edition of Supr.⁸ – are common features. In some of the cases the free translation could be explained by the aspiration of the scholar to express the content of the Greek original manuscript in more accessible way. Here in particular, the translator probably has tried to avoid the tautology (see above, 127 / 26 ἔλαβον is translated as възшад), and he has missed, as far as he could not find appropriate Slavic way of expression. Might be suggested, as

⁷ Paris National Library № 1534. – See: Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 9-17. У Заимов, Й., М. Капалдо. Супрасълски или Ретков сборник, том 1..., с. 9 this text is mentioned as the only Greek source. The problem related to the versions of the Life of Holy 42 Martyrs of Amorium by Evodius and the time of their occurrence, is still not solved; other Greek versions of the Vita published by A. Vasilev who indicate substantial differences, are not registered. See: Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 7-8.

⁸ See: Заимов, Й., М. Капалдо. Супрасълски или Ретков сборник, том 1..., 127.
well, the lack of clarification regarding the content implicated in the Greek text: и острý (the main meaning of ὀξέως / ὀξύς is preferred instead of the figurative fast, painful, decisively) възшё вýньца страстьнё́тьскý трудъё / Gr.: (и without correspondence in Gr.) ὀξέως ἐλαβον· στεφάνους ἁθλητικόν ἁγώνων ἐπεπόθησαν ἢ τουτοι τῶν ἀέρα ἀναπνεῖν. If the acceptance of the crown due to the asceticism (страстнё́тьскý трудъё) can be attributed to all types of holiness (e.g., the hermit is also страстнё́тьрпьцъ), only as far as the martyrdom is concerned, the fast exemption from the painful sufferings due to the manifestation of religious faith (the victim) declares the aspiration (πολυβιγγύ) towards God and assures to the God’s servant the expected crown of glory in the Kingdom of Heaven⁹.

Some cases of free and literal, of stylistically equivalent and stylistically adapted literary translation direct towards multilingual environment in which the Slavic version corresponding to the Greek original manuscript has occurred¹⁰. In the titles of both texts the martyrs are called ново±ьшё∙хъ с® / νεοφαν™ μαρτύρων (127 / 6), i.e., the ecclesial community has already started to celebrate their

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¹⁰ Probably it is written within a short period of time before the translation was done.
memory\textsuperscript{11} and this was accepted before too long in the Old Bulgarian saints pantheon. After naming some of the martyrs, the Slavic text summarises: и дружёны ёх±; in the Greek text their number is specified: τὸν τὸν ἀριθμὸν τεσσαράκοντα δύο (127 / 7) – thus the requirement for correct documentation of the event, when described by a witness, is fulfilled. In the presence of discrepancies of this type, suppose that the translator had used other original than the one that has come to our times, is admissible.

Both texts communicate that the events happen during the rule of Roman Emperor Theophilos (829-842), when he was fighting against the Arabs\textsuperscript{12}, but in the Old Bulgarian translation is added: Θεόφιλος, ὁ πεϱί ἡ μᾶς (131 / 1-2). This does not change the semantics y does not affect the accuracy of the translation, but makes it clearer for the readers / listeners. The translator has not missed this data that shows it still has not become obsolete for him. The factual basis of the story of the holy 42 martyrs of Amorium directs towards the time and place where the initial translation was done \textsuperscript{13} and its relationship with the Greek original.

\textsuperscript{11} This calls for (or is a direct consequence of) the creation of texts for martyrs, related to the celebration of their memory by the Church.

\textsuperscript{12} Several times they are called in a different way: сарадици / Αγαρηνόν, for example: 131/3).

\textsuperscript{13} On the cultural and historical data related to the creation of the first Slavic translations, a substantiated opinion see in: Спасова, М. Исторически и квазиисторически подход при тълкуването на сведенията за преводаческата дейност на славянските първоучители по време на Моравско-Панонската им мисия. – В: Ивъсть ученикъ надъ учителъ си. Сборник в чест на проф. дфн Иван Добрев, член-кореспондент на БАН и учител. УИ „Св. св. Климент Охридски”, София, 2005, 106-144.
When telling about the advance of the emir towards Amorium, the anonymous writer indicates the exact date of the beginning of the siege – the first day of August, first indiction, 838 r.\textsuperscript{14} For the scholar translator such documentation of the event is anachronistic regarding the environment towards which the message of the text is directed, and irrelevant with regard to the purpose of the hagiographic writing:

\begin{quote}
\textit{ρέχεται εκείναις όλην τήν γην σας πάνω τήν πανοπλία αύτού, εἰς ὅς ὁ αὑγοῦστος μηνός τῆς πρώτης ἐπινεμήσεως καὶ παραυτίκα ἥρξατο ἐκπολεμεῖν τήν πόλιν (131 / 19-21).}
\end{quote}

One more example of similar attitude of the translator towards the original is registered. The Greek text indicates the exact date of the punishment of the Byzantine prisoners – 6\textsuperscript{th} March, eighth indiction, 845, that is specified by mentioning the name of the emperor ruling at that time – orthodox Christian: \textit{Ἐπελεώθησαν δὲ οἱ ἄγιοι τεσσαρακοντα δύο μάρτυρες μηνί μαρτίῳ ἐκτε ἱνδικτιών ὁγδόνες ἔτθους βασιλεύοντος τῆς Ῥωμαίων ἀρχῆς Μιχαὴλ Θεοδώρας καὶ Θύκλης, τῶν χριστιανῶν καὶ ὀρθοδόξων βασιλέων (149 / 1-5).}

Being contemporary of the events, the author describes the period of life of the Byzantine church immediately after overcoming the iconoclastic heresy, when the disputes related

\textsuperscript{14} In the rest of the Greek source from that time where the event is reported, the exact date lacks. Only in this anonymous \textit{Vita} is indicated. The Arab chronicler Al-Tabari who describes in a detailed way the capture of Amorium, informs that the first day of the siege was 1\textsuperscript{st} August 838, and that the siege lasted 55 days, i.e., Amorium fell on 24th September. See more details in: Васильев, А. А. Византия и арабы. Политические отношения ..., 130, 136-137.
to the icon images and the defense of the Orthodoxy were still on-going.15

From the translation to Old Bulgarian, we became aware only of the date and month, due to the additional explanation that points out the Greek nationality of the sovereign: σκόπον κυβέρνων καὶ σαβελλίᾳ ἡ τοίχος αἰωνίως ἀλήθεια ἀλήθεια ἄρτιος ἀναφανέντων (’правоверни’ instead of ’православни’ from Gr. ὀρθοδόξων) цър (149 / 1-4).

Although there was a small time difference between the time of creation of the Greek literary monument and the time its Slavic translation was done, the lack of actualization of the data related to the documentation of the event is explicable when the reproduction of that type of theological text is concerned. Such data is considered as an archaism and not relevant for the spiritual biography16 of the righteous people, in this case, martyrs – regardless the linguistic environment in which said texts are distributed.

In the rhetorical introduction of both texts by the term новоявени (новоявявшега съ и хъщима мъченика: мъчеда мъртва въ щ. църковството-царството гръцки владетел- мищани федоръ и феда правовърни’ (’правоверни’ instead of ’православни’ from Gr. ὀρθοδόξων) цър (149 / 1-4).

15 The post-iconoclastic period is very well presented in the Christian art and in all spheres of Byzantine cultural life. See: Успенски, Л. Богословие на иконата. ИК „Омофор”, София, 2001, 157-175.

16 On said subject, see more details in: Гавазова, Н. За житията на светиите…, 400-403.

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proves necessary for the official canonicalization and the inclusion of their memory in the church calendar\textsuperscript{17}. But for the Bulgarian environment they are irrelevant – here the tribute is paid when they are included in the Constantinople saints’ pantheon.

The numerous interpolations in the Slavic text are mainly lexical correspondences belonging to the same synonymous row that make clearer the meaning of Greek lexemes of the type ἰδήν / ἀγαθάκην ὑγιὸς (141 / 11) or explain said lexeme (κεφαλὴ / чъстъшък глава - 147 / 16). In most of the cases they lead towards the principles of the free translation – in the interests of the semantic clearness, something visible in the earliest Old Bulgarian sources\textsuperscript{18}.

Some cases of incorrect or erroneous presentation of the corresponding Greek original text\textsuperscript{19} are also reasons to define the translation as free one because the content of the Greek original is presented correctly but in accordance with the spirit of the Bulgarian language. For example, in the phrase ἦν γὰρ πρὸς ἐκείθεν εἰς χρόνος εὐπαρασινεύω καταφρονήσαντες τὴν αἰώνιον στρατιὰν ἑπραγματεύσαντο (127 / 23-25), to the Greek гр. στρατιὰν (военна служба, войска) corresponds the Old Bulgarian съпасенне (гр. σωτηρία), the

\textsuperscript{17} This should be taken into consideration when analyzing the environment of distribution of the memory, and the literary works it is based on.


\textsuperscript{19} Most of them are observed and pointed out in the comments to the critical edition of the Supr.; I will therefore not consider here this aspect in further detail. See: Заимов, Й., М. Капалдо. Супрасъ̀лски или Ретков сборник, том 1…, с. 127-155.
spiritual logic (the endeavor to become part of the heavenly armies / convocation is, also, striving for salvation) remains unchanged. The correct reading of the semantics of the Old Bulgarian translation is complicated additionally by the fact of transliteration from Glagolitic to Cyrillic. Proof of the Glagolitic base could be seen in, for example, the translation of the Greek γράφειν (in this case, записвам, описвам, писмено съобщавам, предлагам) with the Slavic lexeme съмълтата (127 / 16), where the letter т is written using the Glagolitic grapheme for a.

The Vita is anonymous – the Old Bulgarian text as presented in the Supr., shows that. Later Slavic versions of the story that differ in text and translation indicate authorship. In the Macarius Menaion (dated 6th March) as an author in the title is pointed out the Archbishop of Cyprus Sophronius: мученик е мощихъ и довроповеднахъ ли. мученикъ въ съръ мъченыхъ Феодъ. Константина. Калеста. Фефила. Касида и къ съ въ служено мощъ соффоние. Архиепископъ Кипрския. Beginning: На мученическа въ страстъ. И тъ мучениколюбцы слѣхи прострели. Да влътъ прииме. A bishop of Cyprus with this name is known (successor of Damian) but there is no information concerning the

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time he lived\textsuperscript{22}. A short note about Sophronius is included in Menologium of Basil II, dated 8\textsuperscript{th} December\textsuperscript{23}, and in the Menaion of Saint Dimitry of Rostov where the story of the holy 42 martyrs is included (dated 6\textsuperscript{th} March) as its authors are pointed out George Kedrenos and Leo Grammaticus: Ἰς Γεώργηα Κεδρίνα καὶ Λεώνα γραμματίκα καὶ Εὐόδια εὐηχόρα καὶ ἡ πλῆθυς σοφρατείνης. The late Slavic versions cited use different Greek sources but the anonymous original manuscript used for the early translation in Old Bulgarian is not among them.

Many Greek manuscripts contain text about the holy 42 martyrs of Amorium being the problem of their authority and time of creation, about their versions and variants, about their condition within the Greek manuscript tradition, still unsolved.

Comparing the widely spread \textit{Life of the 42 Martyrs} by Evodius with the Greek anonymous \textit{Vita}, known through its copy in PNL, A. Vasilev\textsuperscript{24} observes obvious textological differences, starting from the introductory parts. After the rhetorical introduction, Evodius shortly describes the events related to the conquest of Palestine, Egypt and the whole of Africa by the Arabs. A story about the history of the Byzantine church during both phases of the iconoclastic heresy is included, as well – there the author mentions the emergence of iconoclastic heresy and the siege of Constantinople by the Arabs and by the Avars during the reign of Leo III the

\textsuperscript{22} See: Le Quien, M. Oriens christianus in quatuor patriarchatus digestus quo exhibentur ecclesiae, patriarchae caeterique praesules totius orientis. T. II. Parisiis, 1740, 1048.
\textsuperscript{24} See: Васильев, А. Греческий текстъ житія сорока двухъ аморийскихъ мучениковъ..., 7-8.
Isaurian, also known as the Syrian (717 – 741), the restoration of Orthodoxy in the times of infant Emperor Constantine and his mother Irene\textsuperscript{25}, resumption of religious persecution by Leo V the Armenian (813-820)\textsuperscript{26}, and the final triumph of Orthodoxy in times of Emperor Theophilus and his mother Empress Theodora\textsuperscript{27}. The interest in these significant events of the cultural and political history of Byzantium could be explained not only with the fact that Evodius witnessed the events related to the resumption of Orthodoxy but, also, with the condition that he was closely related to the imperial court\textsuperscript{28}, i.e., he was engaged to inform about Emperor’s anti-heretical policy and the great historical event – the triumph of Orthodoxy. These conditions give reason to explain the wide distribution of \textit{Vita of the 42 Martyrs} by Evodius – probably, it was the official reading, established in the practice of the Church of Constantinople.

The anonymous author of the \textit{Vita}, known through PNL № 1534, does not include data on history of the iconoclasm. Fully respecting the mode prior to the hagiographic reform of Simeon Metaphrastes, he only mentions that the Byzantine ruler Michail is an orthodox Christian (τὸν χριστιανὸν καὶ ὀρθοδόξον βασιλέων - 149 / 1-

\textsuperscript{25} In 787, in Nicaea took place the seventh Ecumenical council that gave a dogmatic definition of iconodulism. Said Council put end of the first iconoclast period.

\textsuperscript{26} Detailed story in: Продолжатель Феофана. Жизнеописания византийских царей. Изд. второе, исправленное и дополненное. Санкт-Петербург, 2009, 22-30.

\textsuperscript{27} On 11\textsuperscript{th} March 843, on Sunday Holy Liturgy in Constantinople temple Hagia Sophia, together with the announcement of the Lent’s beginning, was also solemnly celebrated the victory of iconodulism. Thus, the end of the second iconoclast period is put.

5), the way he tells in the beginning about the calamities suffered by Amorium just to put in the centre of his story the act of capturing the Greeks and their martyrdom. For him, the state policy is out of the centre of the spiritual biography (anachronism).

In the sequence of events exposed by Evodius short notes about the Arab’s march towards Amorium (838) are included, not telling a word about the successful military actions of Emperor Theophilus against the Arabs in 837\textsuperscript{29}. Here once again could be seen the official policy of the imperial court and the Patriarchate of Constantinople\textsuperscript{30}. This historical fact is described in details in the anonymous \textit{Vita} – there it is interpreted as a reason for the retaliatory strike of the Arabs against Amorium: Θεόφιλος, ο περι ἡμας, ἐκστρατεύσας κατά τῆς τῶν μιαρῶν Ἀγαρηνῶν ἔξηλθε χώρας καὶ τοῦτο πεπραχὼς τοῦ ποθουμένου σκοποῦ οὐκ ἀπέτυχε. Πορθήσας γὰρ περισσαὶ πόλεις τῶν ἀθέων Ἀγαρηνῶν, ἦνθα καὶ τοῦ ἀθέου ἀμεμοουμνή κατόκης γένος. Ἀμεμοουμνής δὲ καλεῖται ὁ ἄρχων τῆς βουλῆς αὐτῶν, ὅς καὶ πρωτοσύβουλος λέγεται· ὑπέστρεψεν ἐνταῦθα, κομίζων ἢμῖν ἐπινίκιον πάμπολλα καὶ διάφορα. Τούτων δὲ τυχόντων ἐπηγείρετο ὁ ἀνοσιουργὸς κατά τῶν χριστιανῶν καὶ πᾶν τὸ στράτευμα αὐτοῦ καθοπλίσας τῇ ἐπιόντι καιρῷ κατὰ τῆς ἡγαπημένης πόλεως τοῦ Ἀμωρίου ἔξηλθε πρὸς τὸ πορθῆσαι αὐτῆν ἑπειγόμενος\textsuperscript{31}. The style of the anonymous author of the story

\textsuperscript{29} Detailed story of the events and the fate of the martyrs see in: Продолжатель Феофана..., 74 – 91.

\textsuperscript{30} See: Продолжатель Феофана..., 138-139; 157-169.

\textsuperscript{31} Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 10. Старобългарский текст предава почти дословно анонимния гръцки протограф. Вж.: Заимов, Й., М. Капалдо. Супрасълски или Ретков сборник, том 1..., 131 / 1-16.
about the fate of the martyrs is different – he documents in a clear and detailed way the burning of Amorium\textsuperscript{32}, the process of taking the prisoners and their stay in the prison\textsuperscript{33}. Unlike Evodius’ rhetorical manner\textsuperscript{34}, the effort of the author to present correctly the facts from witness’s point of view directs to the time of creation of the text – after March 845\textsuperscript{35}, when the prisoners were martyred. This fact and the published testimonies of miracles with their relics\textsuperscript{36} are evidences of their holiness, reason to be considered saints, and a motive to write a hagiographic text through which their memory to be celebrated by the church community; respectively, their names to be recorded in the commemorative diptychs - even before to be carried out "act" of their canonization by the Church institutions\textsuperscript{37}. Formalizing the celebration of their memory by including their names in the Church calendar requires creation of cycle of texts to be included in the liturgical books and the ones aimed for personal reading. Said act could be related to the policy of the new governing Macedonian dynasty –

\textsuperscript{32} See: Заимов, Й., М. Капалдо. Суправъски или Ретков сборник, том 1..., 131 - 135.

\textsuperscript{33} See: Заимов, Й., М. Капалдо. Суправъски или Ретков сборник, том 1..., 135 - 149.

\textsuperscript{34} Also mentioned by A. Vasilev. See in: Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 8.

\textsuperscript{35} During the reign of Michael III (842 - 867), the last emperor of the Amorian (or Phrygian) dynasty. In Life of the Empress Theodora, the murder of the holy 42 martyrs is mentioned. See: Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 2.

\textsuperscript{36} See: Заимов, Й., М. Капалдо. Суправъски или Ретков сборник, том 1..., 151 - 153.

\textsuperscript{37} On the canonization in the Church, see details in: Ризос, Д. Агиология. София, 1993, 73-76.
Emperor Basil I raised in Constantinople temple dedicated to martyrs.

The clear and detailed exposure, with exact data not mentioned in the rest of the sources, are the reasons as time of creation of the *Vita*, in PNL № 1534, to be considered the period contemporary to the described events. Both, this literary monument and Evodium’s *Vita* appear almost at the same time but independently of each another. Assuming that after the appearance in Byzantium the translation to Old Bulgarian, it was suspended due to imposed censorship result of the change of dynasties in the imperial court of Constantinople, should be distributed for the same reason its translation in Bulgaria?

The linguistic and textological observations over the Old Bulgarian text give reason to suggest that there’s a very early translation of the *Vita*. The instability of the morpheme and word building structures, the inconsistencies that could not be explained in all of the cases starting from the Preslavian etymology (e.g., 129/9 коупл’я, 143/30 дбла’, 145/17-18 дбла’н, but 127/10 възлььвкът, 127/13 съкъпъчъкът, 129/21 зълък, 131/14 възлювкъйнъ, 133/5 ослакъйнъ, 139/10 корабъ и др., and, also, 141/2 земи, 147/1-2 кръпки и др.), are typical for the

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38 See details in: Васильев, А. Греческий текстъ жития сорока двухъ аморийскихъ мучениковъ..., 3.
39 From this point of view the *Supr.*, as a whole, is very well documented in various research papers. See materials and detailed bibliography in: Проучвания върху Супрасълския сборник..., С., 1980; Преоткриване: Супрасълски сборник – старобългарски паметник от Х век. София, 2012.
40 Till 886, in Constantinople there was a collection of already done Slavic Glagolitic translations. See details in: Спасова, М. Исторически и квазиисторически подход..., 124.
period of formation of Literary Old Bulgarian language when a codifying norm still lacks. The historico-philological and hermeneutic analysis on this stage of the research direct towards so called "Bulgarian" stage of the Great Moravian mission⁴¹, that is related to the visit of Archbishop Methodius to Constantinople in 881 / 882 – 883, where at that time a massive campaign for translating texts from Greek to Slavic for the needs of the Bulgarian church was held.

⁴¹ See details in: Спасова, М. Исторически и квазиисторически подход…, 115-117, 121-123.
About the author
Nevena Gavazova was born in 1975 in the town of Plovdiv, Republic of Bulgaria. In 1997 she finishes “St. Cyril and St. Methodius” University of Veliko Tarnovo, specialty "Bulgarian philology" (Master’s Degree), and in 2003 – specialty "Law" in Ruse University "Angel Kanchev" (Master’s Degree) acquiring legal capacity.
Since 2006 she is Lecturer in Medieval Bulgarian Literature and Bulgarian Folklore in the University of Veliko Tarnovo. In 2011 defends her doctoral dissertation on Old Bulgarian literature, titled "Bulgarian Hagiography of the XIV century and Hagiology of Hesychasm (“Life of St. Peter of Athos”)” and thus acquires the educational and scientific degree "Doctor". Since 2013 she’s a Chief Assistant in Medieval Bulgarian Literature in the Department "Bulgarian literature" of “St. Cyril and St. Methodius” University of Veliko Tarnovo,, and since 2016 she is selected on academic position Associate Professor.
Her scientific interests are in the field of the Medieval Studies (Old Bulgarian studies, Palaeoslavic studies, Byzantine studies), hagiology, hermeneutics, history of the medieval Christian arts, history of literature (Middle Age and Revival period), national psychology. She’s lecturer in Medieval Bulgarian literature, Medieval Christian culture and literature, hagiography, history of the Bulgarian literature (Middle Age and Revival period), national psychology, etc.
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Kenanov), and of more than 30 scientific studies and articles in the field of interdisciplinary medieval studies.