



Pirinka Penkova. *St. Athanasius of Alexandria. The Old Church Slavonic Translation of the Third Oration against the Arians*. First Edition. Sofia, Valentin Trayanov Publishing House, 2016, 544 p.

ABSTRACT

The book contains the Old Church Slavonic translation of Athanasius of Alexandria's *Third Oration against the Arians* made by Constantine of Preslav in 906. Made in Novgorod in 1489, the copy was found in Pog. 968 of the Pogodin Collection at St. Petersburg. The parallel Old Church Slavonic and Greek texts in this first edition are provided with Slavonic and Greek readings, commentaries and an index. The index of *Oratio III* contains lemmatisation with all variant spellings and superscriptions. The index will be further developed into an index dictionary to be published as a separate book.

The Athanasius's Collection in Pog. 968 comprises *The Life of Athanasius*, the three authentic *Orations against the Arians*, *The Encyclical Letter to the Bishops of Egypt in Libya* (as the Fourth Oration) and *The Easter Epistle* (as the Fifth Oration). Some Glagolitic graphemes in the Cyrillic copy and the language of translation of the manuscript confirm the Preslav origin of the Slavonic protograph of Pog. 968. The Greek manuscript which is the closest to the supposed Slavonic protograph of *Oratio II* and *Oratio III* is the text of *Atheniensis gr. 428*, 13th c. (The Greek readings are published in the last edition of *Oratio III* by Tetz, M., D. Wyrwa. 2000. *Athanasius Werke*, 1.1, vol. 3, Die dogmatischen Schriften. Oratio III Contra Arianos, Berlin and New York) .

Some different Greek readings are attested only in the Greek manuscripts Patmiacus 4 and Patmiacus A3 and in the respective segments in the Slavonic translation of Pog. 968. The two

Greek manuscripts originate from the scriptorium of the Evergetis Monastery in Constantinople (the famous Novgorod “dogmatic” Icon *The Annunciation of Ustyug*, 11th c. also comes from the Evergetis Monastery). The author suggests that the geographical path of the copy of Constantine’s translation to Novgorod was via Constantinople, because the icon illustrated Athanasius’s doctrine of the Logos.

The Slavonic version of *Oratio III* is a free translation and suggests a Greek protograph belonging to the so-called mixed *x*- and *RSP*-tradition. A comparison between *Oratio II* and *Oratio III* in MS 968 proves that Constantine’s translation of *Oratio II* was subjected to a subsequent Greek redaction tending towards a strict verbatim translation following the Greek *x*-tradition; some grammatical constructions in this text are foreign to Slavic grammar.

The author proposes that *Oratio III* has not been edited with the purpose of removing the *RSP*-readings. *Oratio III*’s slight deviation from all known Greek copies testifies to an unknown Greek source of Constantinople origin consisting of five “books” as mentioned by Photius in *Myriobyblon*. The author reviews the recent research on the Greek text. She bases her arguments in favour of the authenticity of *Oratio III* on the thematic and lexical parallels between *Oratio II* and *Oratio III*. The lexical proximity between *Oratio I-III* and *The Letter to the Bishops of Egypt and Libya* in the Slavonic book entitled *Athanas* in Pog. 968 leaves no doubt that all five orations in this manuscript were translated by a single translator as a free ad sensum translation. Only *Oratio II* in Pog. 968 has been subjected to a secondary redaction. The redactor used an unknown Greek copy belonging to the Greek *x*-tradition. *Oratio I* and *Oratio III* in the same Pog. 968 have not been redacted and have preserved the features of the original free translation. It points to a Greek protograph of *Athanas* which must have belonged to a mixed *x*- and *RSP*-tradition. The supposed Greek source of the Preslav translation has a shared prototype with such Greek manuscripts as *Atheniensis gr. 428*, *Patmiacus A3* and *Patmiacus A4*.

A short review of the unexplored works attributed to Athanasius in the South Slavonic tradition is included.

The linguistic exegesis developed by Athanasius in his commentaries to the Holy Scripture was adopted and expanded by Constantine of Preslav to express the antonymy of ‘a constant, eternal divine substance’ versus ‘a non-divine existence limited in time and space’.

Constantine of Preslav created a *theological register* and coined a special Slavonic doublets for each of the two dimensions – divine and non-divine. He implemented the linguistic exegesis on morphological, syntactic and graphical level as well. The Bulgarian theological doublets for one single Greek term are distinctive for Constantine’s translation style. The Slavonic translator’s choice of ὁμοιος corresponds to the vocabulary of the theological discussion during the period 342–344. Instead of ὁμοούσιος (единосжштѣнь, единоестъствѣнь, коупьносжштѣнь in the later Slavonic manuscripts) Athanasius uses τῆ τοῦ Πατρὸς ἀϊδιότητι συνὼν translated by Constantine as съ присносжштѣствомъ ѡтѣмъ сы. Constantine preferred тѣнь ‘exact’ instead of подобѣнь ‘similar’ when used for the unique Logos as God’s Son. To name the Son’s consubstantial existence with the Father, Constantine created innovative terms such as съцѣгль ‘the only one co-divine’, породѣ ‘genesis of the divine substance’, присносжштѣнь ‘eternal divine’, естование ‘another form of existence’, есты ‘being eternal’, etc. The Novgorod copy in Pog. 968 preserved the Old Church Slavonic vocabulary of the protograph (коумирь, блѣхии, коурѣлькѣ, съцѣгль, ѡстини, простыни, коудрьма, трѣсна, колимога, санѣ, сати). Constantine’s explicit use of the preterite as a linguistic device for expressing salvation (the opposition “imperfect” for the divine versus “aorist” for the created world) was replaced in Pog. 968 by the Russian past tense forms.

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РЕЗЮМЕ

Целта на това издание е да въведе в научно обръщение Третото слово на Атанасий по превода на Константин Преславски от най-стария известен препис - ръкопис 968 в сбирката на Погодин. Изданието на текста е придружено от гръцки текст по изданието на Мин и с различията от последното издание на Словото от Тец и Вирва. Идентифициран е гръцкият извор на славянския превод по различията от гръцките ръкописи като ръкопис от смесена гръцка традиция. Изнесен е историческият материал от Третото слово, на който се основава датирането на Атанасиевото слово. Изданието е придружено от списък на библейските цитати и индекс на словоупотребите.