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The Serbian Church Slavonic text of the Martyrion of Dorotheos of Alexandria

Dorotheos of Alexandria is an example of a martyr murdered not by the pagan authorities of the Roman Empire, but by those who also considered themselves Christians, the followers of the Alexandrian priest Arius. The Martyrion of Dorotheos of Alexandria is found in several Slavonic, handwritten, volumes of reading menologia, either in one-month menologia for the month of October or in menologia covering longer periods. It is a particularly interesting translation as it is a text which has probably originally been written in Greek, but which is now presumably lost in the Greek tradition and only preserved in a Church Slavonic translation, as part of a cycle of reading menologia. The reading menologia were the largest anthologies of hagiographic writings in Byzantium. They were revised both with regard to style and content by Symeon Metaphrastes during Basil II's reign in the latter half of the 10th century. The martyrion of Dorotheos was not to be part of the metaphrastic canon and was thus not copied after Symeon's menologion largely replaced the older versions from the 11th century and onwards.

As Albert Ehrhard showed,¹ the pre-metaphrastic tradition of Byzantine reading menologia has only been preserved in fragments. Particularly poor is the transmission of the October menologion, which is only preserved in minor fragments covering the latter part of the month. Due to these circumstances, a large number of pre-metaphrastic hagiographic texts have probably been lost over the centuries. Interestingly, the Slavonic repertoire of hagiographic texts mainly consists of pre-metaphrastic texts. The majority of these have been transmitted as part of the Slavonic tradition of reading menologia. There are several Russian manuscripts from the 15th and 16th century containing translated pre-metaphrastic reading menologia for October. Most of the translated

¹ Ehrhard, A., *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der Griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts*, Teil 1., Leipzig, 1937, 439-701.

texts in the Slavonic October menologion are preserved also in the Greek tradition, as parts of other types of anthologies, however there are notable exceptions; some Slavonic texts are found in versions not corresponding to any known Greek version, and the vitae or martyria of other saints are completely lost in the Greek tradition. Amongst these latter, there are texts written to at least three martyrs celebrated in October, Theouteknos of Antioch, Paraskeve of Ikonion and Dorotheos of Alexandria.

Of these, the Martyrion of Theouteknos of Antioch and the Martyrion of Paraskeve of Ikonion are both part of the 16th century Velikie Minei Čet'i of Metropolitan Makarij, and these texts have thus been published.² Dorotheos of Alexandria however, seems to have been completely forgotten. He is neither mentioned in the Synaxarion of the Church of Constantinople,³ nor in its various Slavonic translations and perhaps therefore, his martyrion was not included in the Velikie Minei Čet'i.

The oldest known manuscript to contain the text is a 14th century Serbian paper manuscript from the collections of the Visoki Dečani monastery in Kosovo-Metochia, number 94.⁴ The collection of Slavonic medieval manuscripts of the Dečani monastery, which is now kept by the Serbian National Library in Belgrade contains some rare examples of translated Byzantine reading menologia.⁵ Dečani 94, 95 and 101 all fall into the category of reading menologia. Dečani 94 at the first glance seems to a translation of a pre-metaphrastic Byzantine three-month reading menologion for the months of September-November. The manuscript remains largely unstudied. Dečani 94 is a paper manuscript from the 14th century, written in a typical Serbian Church Slavonic

² Великие минеи четъи, Октябрь дни 4-18, Санкт-Петербург, 1874, стб. 797-803 and Великие минеи четъи, Октябрь дни 19-31, Санкт-Петербург, 1880, стб. 1972-1979.

³ At least not in any of the copies of the Synaxarion used for Delehaye's edition. See: Delehaye, H., *Synaxarium Ecclesiae Constantinopolitanae*, Bruxelles, 1902.

⁴ My appreciation to Professor Klimentina Ivanova of the Kliment of Ochrid University of Sofia, who first made me aware of the manuscript. The manuscript is dated to the 1340/50s by M. Stanković, see: Гроздановић-Палић, М., Станковић Р., *Рукописне књиге манастира високи Дечани, Водени знаци и датирањи*, Београд, 1995, 34-35.

⁵ I wish to express my gratitude to the Research Council of Norway for awarding me a grant to visit Serbian manuscript collections in 2005 in the framework of its Cooperation Program with the West Balkans.

redaction of the time. It contains about 50 hagiographic and homiletic texts, all of which are translated from Greek. Since there are no original Slavonic texts amongst them, one might be quite sure that it is based on a translation of a Greek menologion and not a collection of texts compiled by a Slavic scribe.

By comparing the manuscript with transmitted Russian menologia from the 15th and 16th century, it becomes clear that it is based on three translated pre-metaphrastic monthly reading menologia. It mostly contains a selection of the same translations of the same vitae of saints, which are found in various Russian reading menologia for September, October and November from the 15th and 16th centuries. The importance of Dečani 94 could not be overstated; it is the oldest transmitted Slavonic manuscript witness of most of the texts included in it, and in almost all cases, it is the oldest transmitted South-Slavonic witness.⁶

Dečani 94 has lost a few folios at the beginning and at the end. It now begins in the middle of the Life of Symeon Stylite and ends in the middle of the Life of the Apostle Andrew. It may therefore originally have started with the standard beginning of the September menologion, the homily by John Chrysostome referred to as the Ἀρχὴ τῆς ἰνδίκτου (BHG 820). Dečani 94 contains fewer texts for each month than the corresponding Russian monthly menologia and the collection has thus been consciously shortened. Only a detailed comparison between the texts in Dečani 94 and in corresponding Russian manuscripts would show whether individual texts also have been shortened. Both the Russian and Serbian cycles of reading menologia in my view probably go back to one original Old-Bulgarian cycle of reading menologia, of which the famous Codex Suprasliensis once was a part.

Hieromartyr Dorotheos of Alexandria was a 4th century priest-monk from Alexandria. He was murdered by the local Arian authorities who threw him to unidentified wild beasts, probably lions. At the end of his martyrion, it is said that Dorotheos was martyred during the reign of the Roman Emperor Valens (AD 364-378), who reigned as co-emperor with

⁶ O. Tvorogov has found a total of 56 different transmitted translated lives of saints in all the Russian miscellaneous collections known to him from the 11th-14th century that he has collated. Dečani 94 alone contains almost as many texts. See: Творогов, О. В., Древнерусские четъи сборники XII-XIV вв. // ТОДРЛ 44, 1999, 196-225.

his brother Valentinian I and ruled over the eastern part of the empire. Valens is known to have persecuted the Orthodox in the latter parts of his reign, thus Dorotheos must have been killed some time during the 370s.⁷ In the menologia, he is commemorated on October 10th. The text of the martyrion is probably a Bulgarian translation from the 10th or perhaps 11th century. The language is awkward and the text is probably an extremely literal translation of the original Greek, something that is typical for translations made during the Preslav period. However, the text is not known to have been transmitted in any manuscript in Bulgarian redaction.

The folios containing the Martyrion of the Hieromartyr Dorotheos in Dečani 94 (folios 210v-211) are damaged, however, a copy of this menologion exists in a 16th century manuscript in the manuscript collections of the Museum of the Serbian Orthodox Church in Belgrade, number 161, which contains the life of Dorotheos on folios 190-191v. In the following, the text is rendered as it is found in Dečani 94, and the missing part of the text has been added using the other manuscript, rendering its readings in brackets. The diacritical signs and breathings in the original manuscripts could not be rendered. This is the first edition of the martyrion of this forgotten Egyptian saint, whose memory has been preserved in such a peculiar way.

МЦ ТОГО ВЪ І ДНЬ СВЩЕННОМНИКА ДОРОФЕА. ЯЩЕ И НѢКАКО МНИМО КЪ
 НѢЦѢМИ, ДРѢВНКЪ НОВѢШААГО СЛАВНѢК ПАВАЮЩИ СЕ, НИІА И НОВѢК ДѢКМО
 НЕ ПОГРѢШАЕТЪ ИСТИНЫ, И ВЪ БРѢМЕ СВОК СЛАВЫ НАСЛАЖАЕТЪ СЕ, ИЗВѢЩАНО
 ЖЕ СЕ КЪ МНОЮ ДОРОФЕА ДѢЛАМА МНИКА СТГО. ТЪЬ БО Ѡ АЛЕКСАНДРЬСКААГО ГРА
 СІИ, ИЗ ѢТСКАА РАЩЕНИА ЧРЪНЬЧЬСКОКЪ ЖИТИКЪ ИЗБРАА. РѢКОМѢМЪ ПАКМЪВОЛИ⁸
 ВЪ СВОКМЪ МАНАСТЫРИ ЖИВѢШАЕ, СЪ ВСАКЫМЪ ВЪЗРЖАНИКМЪ И ПОТМЪ ЖИВЫИ,
 И ВСАКОЮ МОУДРОСТИЮ ОУКРАШАК СЕ, ДОБРЫИ КЪЖЕ ЖИЗНИ МОУЖА ТО И
 СОУЩИХЪ СЪ НИМЪ. НЕ ТРЪПЕИ ДОБРА БѢСЪ И НЕАВИСТНИКЪ НА СТЫЕ ЦРКВЕ
 СОУШЕКЪ ПО ВСЕМОУ КРГПТО И ВЪ АЛЕКСАНРЬСЦѢ ГРАДЕ, РАТЬЮ И ГОНЕНИКЪ
 ВЪЗВЫЖЕ, ІАКО НИКОЛИЖЕ СЛЫШАХОМЪ БЫВШАА. НИ ПОГАНИ НИ ЖИДЪ МИ НИ
 РАЗОУМИ ВЫ МИ. МНИМЫ ЖЕ ИМЕ ИМѢТИ ХРТИАНЬСКО АРИАНСЦѢИ КРЕСЫ
 МЕТОУЩИ И ОДРЪЖЕЩИ ВСЕ, ЗАПРѢ ДРЪЖЕЩААГО ТЫГА ЦРТВО, ІАКО И ТЪЬ БѢ

⁷ Kazhdan, A., et al., Oxford Dictionary of Byzantium, Oxford, 1991, Vol. 3, 2149-50.

⁸ Probably a somewhat corrupted graecism, παρεμβολή - hermitage, dwelling place, monastery.

въпадалъ въ тоу кресь, и поставлякмыми властелии, въвы въ поганциѣ
 зловѣры кѣдиначе соущє, въвы же въ рѣнѣи креси. всегда вражѣвахоу на
 хрѣтианы и потоу къ црѣю творещє. и все дръжещекъ правовѣрноу вѣроу
 хѣоу, влѣкоущє на тръжища на моуки тако всѣмъ ѿноудь прогонимомъ
 быти. дръжещимъ и истоу вѣроу изреднѣ, кже възвигшиимъ чръньчскок
 житикъ. моуже же и жены въ нихъ же кѣдинь и прьвы, зѣло же именитыхъ
 бѣ дорофєи стѣи. велико име и славоу ѿ всехъ александрѣнь имѣше,
 зависть же не малоу ѿ кретигъ. такоу тако же и вклеветаноу кмоу быти
 къ влѣамъ, тако соупротивно вѣроукъ и творить црѣви своимъ же
 прѣпрѣникъ и тыщаникъ. многы ѿ хрѣтианъ ѿпроважаашє ѿ моукъ
 кретикъ, многы же оужаашє въ пити дръзакъ, и гавѣ проповѣдати
 истыноу. темъ же всакымъ тыщаникъ кѣ бывъ. привѣнъ бы къ соудѣи
 того време не всего крѣпта, иже видѣ въ бголюбца дорофєа испльнивъ се
 тарости съ кличємъ и прѣщеникъмъ въпрашаашє, почто смѣкши противити
 се повелѣнию дръжєцааго вселєнѣю. ѿ же кротко и безмльвы, тако же
 неналежащоу на ни кѣдиномоу прѣщению безъ соумнѣн(їа глѣти,
 зѣлоудиль кѣ послушающєи кго. и ѿ (права)го поути съвратише се и аще
 не ѿстанет (се злїє) токъ креси, постыгнетъ и не по мнозѣ (соудѣ бжїи.)
 злоу смрѣтию оуморивъ. а ты самъ (къ кнезѣ) глѣ аще истыны не
 послушакш(и оупованїє свое)го троуда прїимєши. соудитъ ж(е се слышавъ
 тако) сверѣпъ зѣврь большими (разгнѣвавъ же се и разго)рѣвъ се, повѣле
 быти пр(авѣднаго. въ дроугы же) днѣ повелѣ люскокъ игр(ище привѣсти и
 зѣврьми) изѣденоу быти и т(омѣ тако бывшоу. въсемоу) рекше градоу съ
 тек(шоу се нарѣнѣмъ мѣстѣ и) привѣенъ бы мни(къ, масличными вѣнци
 безакон)ники главоу вѣ(нчалъ, тако еже бшїю образъ носє)щѣ повѣдны,
 (попоущеномъ же бшїимъ зѣвремъ на мника.) ни кѣдиномоу же бывшоу
 попоущению ни ѿветоу зѣврыкъ различнии. уни же угнкъ же гомы,
 видѣникъмъ тычию моужа оустрашивше се, ѿбежашє боужє се и кже
 тычию възирати на нь. нь не годоующоу в томъ мникоу, и роуцѣ къ боу
 възѣющоу и млещоу не погрєшити се славы мниа тако же се бѣдимъ и
 оумлимъ. кѣдина ѿ поущєнныхъ зѣврыи дългопостоавши, притекъ хвалити
 се, кѣдинѣмъ хваленкѣмъ ребра мника протръгноувъ, паде на ногоу кго тако
 млѣ се. не ѿ себе соущоу протръзанию, нь помлѣшаго се не погрѣшити се
 мничьскаго вѣнца. велицѣ же кри(ч)авѣ бывши по всемоу позаришоу, и
 дълго всѣмъ (въ)пниущимъ, великаа вѣра правовѣрныхъ, (вели)каа вѣра
 хрѣтианьскаа. и разидє се по в(бичаю) брати се зѣврьми старѣи ловць

стефанъ и(менемъ.) възъмь свою понгавь шбвивь ребра стѣ(о, и вса)днвь
 и намще принесей въ хлѣвиноу (мничу иже) мало поживь дхъ свои прѣддѣ
 гви, (съ многою радостію) глѣ ги іу хе снѣ бжїи прїими (дхъ мои. прѣдав)
 же и ловца бви, дави емоу избы(ти сквернаго того дѣ)паниа и вѣчнык
 радости (и мѣти спѣвити се иже) и бѣ. кще мало и оуди(ть стефанъ
 прѣвитїи въ) томь звѣроловенїи (кльнѣаше глѣ тако еѣа м)ышлю
 противоу (звероу излѣсти, виждоу спг)о дорофеа посрѣ ло(вища стоецаа,
 и шгонца ш) мене оустрьмк(нїе звѣрок. гавѣ же семоу б)ѣвшоу
 шпоуц(енъ бывъ и стефанъ бмь мръскаго) того шсоуженїа. бголювѣзно же
 поживь. добрѣ ш житїа сего шїиде. моученоу же бывшоу стѣмоу
 дорофею. нѣци же ш хрѣтиань на тыщнѣше ш том соуце. дѣнна
 погребенїа спѣбїше възъмьшесток тѣло кго. положише к на
 прѣдырѣнїемь мѣстѣ паремболїи въ самомь мничьскомь монастырїи. въ
 нем же стаѣа хлѣвна съзана бѣ мѣтвами мника. въ тоижѣ стѣви хлѣвнїѣ
 всакого ицѣлкнїа наслаждаем се. и вси прибѣгающеи въ ню недоугомь же
 и вѣсомь прогонимомь, и лютымь болѣзнемь исцѣлаемымь всѣмь тако
 же реши кѣ прибегающїимь въ ню, съ радостїю възвращаахоу се въ дома
 свои, всемоу же пррѣденномоу мникомь. ш томь цри ш властех кго тако
 по нки ш сем чюдїти се. ш прорїцанїи мчнїка съдѣано же се бѣ при
 кпатоу вальлента авгоуста и промета славнааго прѣже четвѣтїи днѣ шктѣ.
 цртвоующеу въ вѣкы гду іс хоу бду ншемѣ, кмоу же сла съ шцемь и с
 прѣстѣимь бл҃гїи и животворециимь дхомь твоимь ннѣ и прно и въ.

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