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b) the manuscript was evacuated, like many other books, to the north of the Danube and thus came to the Supraśl Monastery, or was brought there by Athonite monks (K. Kuev);

c) the codex was granted to the monastery's founder Aleksander Chodkiewicz by one of the Patriarchs of Constantinople — either Joachim I (1505) or Jeremias II during his visit to the monastery in 1588–1590 — or was brought to the monastery by a Balkan pilgrim monk (M. Hajduk);

d) the manuscript had been in the monastery since its foundation in 1498 (L. Ščavinskaja);

e) in the 13th century the manuscript was already in use in the East Slavonic lands (S. Temčin).

The current research work on the history of the manuscript bears testimony that initially it was in Kiiv Caves Lavra.

Nowaday the manuscript is kept in three libraries. Canon Michał Bobrowski sent the Codex to the Slovenian scholar Bartholomaeus (Jernej) Kopitar for study. After Kopitar's death the first 118 folia were preserved in the University Library in Ljubljana, where they are still kept. The following 16 sheets were purchased by A. F. Byčkov in 1856 and are now located in the Russian National Library in St. Petersburg. The remaining 151 sheets found themselves in the collection of the Counts Zamoyski; this so-called Warsaw part disappeared during World War II and was long considered lost until it reemerged in the USA and was returned to Poland in 1968. It is now located in the National Library in Warsaw.

Codex Suprasliensis was examined by scholars of 19 countries. The contributions of foreign scholars are mainly in studying the language of the Codex Suprasliensis. Its palaeographic and orthographic features were investigated by Russian, German, Czech, and Polish researchers. Among them were A. Vostokov, F. Miklosich, I. Sreznevskij, P. Lavrovskij, A. Leskien, P. Diels, F. Pasternek, J. Papłowski, S. Słowski, etc. According to them the manuscript is an example of early Cyrillic script. The bibliography on the Codex numbers more than 200 titles (not counting more general scholarship about the Old Church Slavonic language or on the Cyrillo-Methodian tradition), which demonstrates the breadth of interest in Europe and elsewhere. It was published by F. Miklosic (Vienna, 1851), S. Sever'janov (Saint Petersburg, 1904), and by Jordan Zaimov and Mario Capaldo (Sofia, 1982–83). The Greek sources of the Codex Suprasliensis and its texts have also been thoroughly investigated. The main Greek sources were traced and published (R. Trautmann, R. Klostermann, R. Aitzetmüller, M. Capaldo), an index of sources was compiled (R. Abicht), the translated vitae were interpreted from a historical and cultural point of view (S. Ivanov, W. Lüdtko), and a comparative study of the Biblical references was proposed (L. Moszyński).

The Codex Suprasliensis includes 24 vitae of Christian saints for the month of March and 23 homilies for triodion cycle of the church year. In content it is a lectionary menaeum (or panegyric), combined with homilies from the movable Easter cycle, most of which were written by or are attributed to John Chrysostom.

Most of the hagiographic works are vitae of martyrs from the 3rd – 4th centuries, like SS Paul and Juliana, St Basiliscus, the Forty Martyrs of Sebaste, St Pionius, presbyter of Smyrna, and some others. Several vitae tell the lives of saints who lived in the 1st – 2nd centuries, such as St Conon of Isauria, in the 6th – 7th centuries, such as St Gregory the Great, Pope of Rome, or in the 9th century, like the

Forty-two Martyrs of Amorium. Geographically, the stories took place in various regions- the Roman Empire, Asia Minor, Palestine, Egypt, the present-day Tunisia.

It is the earliest witness of a relatively complete stage in the development of voluminous collections of readings in the Slavonic milieu. In this regard, it could be concluded that by the end of the 10th century this type of composition was already established in Bulgaria. Similar collections for other months have been preserved in later Russian manuscripts descended from Old Bulgarian protographs, like the so-called Uspenskij sbornik from the 12th – 13th century (State Historical Museum, Moscow, Uspenskij 4), which contains readings for May, as well as the Miscellany with readings for February (№ 92.1. from the Moscow Ecclesiastical Academy Russian State Library, Moscow).

Most of the texts had a complicated history even prior to their inclusion in the Codex Suprasliensis. For example, the Encomium on the 40 Martyrs of Sebaste is a compilation of two earlier translations made in the 10th century — the first is preserved in German's miscellany, and the second is included in the Great Chet'i Minei. St. John Chrysostom's Homily for Palm Sunday also has two Old Bulgarian versions. The earlier is partly preserved in Glagolita Clozianus and in two Cyrillic copies — in the Bulgarian Grigorović Homiliarion from the 13th century (Russian National Library, f. 87, 18.I), and in a Russian manuscript from the first quarter of the 15th century (The Trinity St Sergius Lavra, No 9).

The Codex Suprasliensis contains translations of various origins, and therefore the manuscript's language is rather heterogeneous. The archaic layer is distinguished by a broader use of the lexical and syntactical forms typical of the translations of SS Cyril and Methodius and their disciples (homily of Epiphanius of Cyprus, homilies for the Annunciation, for Good Friday, for the 40 Martyrs, etc.).

When the Codex Suprasliensis was compiled, all the works included were edited according to the principles of translation followed by the Preslav literary school. For instance, it is supposed that the Homily for the Annunciation was previously translated by St. Clement of Ohrid. The text in Codex Suprasliensis presents a later version of his translation which displays features typical of the so-called Preslav redaction. A more archaic version is to be found in German's Miscellany (1358–59). The latter became a base for a new (Middle Bulgarian) version of the Homily, created by the Tărnovo men of letters in the 14th century. Later this version was included in the Great Chet'i Minei of Metropolitan Macarius.

Thus the Codex Suprasliensis is a source of primary importance for the development both of the techniques of translation and of the norms of the Old Bulgarian language of the late 10th century. The Codex Suprasliensis has been listed in the UNESCO's Memory of the World Register since 2007. New research work on Codex Suprasliensis began 2011 in the Institute of Literature BAS in Sofia, in the frames of the project financed by UNESCO and with collaboration of six countries.

Current project intended to unite digital images of all known parts of the Codex Suprasliensis, currently located in three different countries (the National Library in Warsaw, Poland; the National Library of Russia in St. Petersburg; and the National and University Library in Ljubljana, Slovenia). The digital images are already available at <http://csup.ilit.bas.bg/galleries>. The separate publica-

tion of the photographic facsimile is an interim stage in the project, and the photographs will eventually be republished together with a transcription that will be fully annotated, accompanied by commentary and updated bibliography.

The current project aims to develop an electronic version of Codex Suprasliensis, together with a critical apparatus, a parallel Greek text, a modern translation, a vocabulary, a grammatical analysis, and tools for searching. Digital images of every page of the manuscript will be available simultaneously with the transcribed text as a unified electronic product. The electronic version of the Codex Suprasliensis will be freely available under a Creative Commons BY-NC-SA license.

A pilot model of an electronic edition of a small part of the Codex Suprasliensis with a search program was developed in 2008 at the University of Pittsburgh (<http://paul.obdurodon.org>). This electronic edition of the Life of Paul the Simple was based on a corrected version of the text published by J. Zaimov and M. Capaldo, accompanied by parallel Greek text, a new English translation, detailed linguistic commentary, and photographic facsimiles.

The separate module in electronic edition of Codex Suprasliensis will be added with annotated glossary created as a result of annotated corpus. It will be annotated manually, but with the assistance of the morphological guesser already developed by the project Pragmatic Resources in Old Indo-European Languages (PROIEL) and trained for Old Church Slavonic morphology on the Codex Marianus. Thus, the Codex Suprasliensis will be annotated for morphology, syntax, and other features in the PROIEL annotation interface, and the information will be exported in XML for incorporation into the projected electronic edition. PROIEL, which aims at developing morphosyntactic means for the annotation of and research into the information structure in Ancient and Hellenistic Greek, Latin, Gothic, Classical Armenian, and Old Church Slavonic, has developed a statistical morphological guesser and a semi-manual syntactic annotation tool supported by a set of morphology-based rules.