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EPISTLE ON THE CELEBRATION OF EASTER* (CPG 4612): TRANSMISSION AND CONTEXT OF THE SLAVONIC VERSION IN THE LATE 15TH–16TH CENTURIES

Abstract. This article examines the Slavonic version of the *Epistle on the Celebration of Easter* (CPG 4612) by focusing on the issues of transmission and context. It begins with a brief overview of the manuscript tradition and the title of this writing, and then asks what function the epistle carried in medieval Russia where it was copied. The author argues that this function was primarily theological rather than technical (related purely to paschal calculations and calendar). For that purpose, the author does several things. First, he shows that there are good reasons to assume that this epistle was perceived as part of the Athanasian corpus of *Orations against the Arians*, whose copying was occasioned by the rise of the Judaizers – a group of Russian heretics that denied the most fundamental Orthodox doctrines and exploited the eschatological crisis in 1492 to lead the Christians astray. And second, the author explores the evidence from Iosif Volockij and comes to the conclusion that his *Enlightener* contains similar theological concerns about the celebration of Easter as we find in the epistle.

Keywords: Easter, transmission, context, medieval Russia, paschal calendar, eschatological crisis, Athanasius, *Orations against the Arians*, Judaizers, Iosif Volockij

While there is little doubt that the *Epistle on the Celebration of Easter* (CPG 4612) was translated into Slavonic very early in Bulgaria – possibly by Constantine of Preslav in 906/907¹ – all our extant witnesses were made by the Russian

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¹ A brief analysis of the Slavonic version was done by Penkova, who also provided an edition of this text from manuscript A (see Table 1 for the list of manuscripts and their siglas): P. PENKOVA, *On the Authorship of ‘Solanije o Prazdnice Paschy’ Attributed to Athanasius of Alexandria*, SeS 6, 2008, p. 279–303. One other edition of this text (from manuscript K) is available in *Die Grossen Lesemeñen des Metropoliten Makarij. Uspenskij spisok*, vol. I, 1–8 Mai, ed. E. WEIHER et al., Freiburg 2007 [= *MLSDV*, 51], p. 303–313.

scribes and most come from the late fifteenth and sixteenth centuries. Although this text was never ascribed to Athanasius in the Greek tradition², it was always known as Athanasian to the Slavs and treated as either an epistle (сѣланиѣ), oration (сѣлво), or narrative (сѣказаніе).

Thus, of the twelve manuscripts that are known to me³ and listed in Table 1, nine (ABCDEFGHIK) place it after Athanasius' four *Orations against the Arians* (CPG 2093, 2092), whereas the remaining three (LMN) put it among the different homilies. The first nine manuscripts give this writing the title of an Epistle: either an *Epistle on the Feast* (D and E) or an *Epistle on the Celebration of Easter* (FGHK). Of these nine, two witnesses from the fifteenth-century (AB) name it specifically as a *Fifth Oration on the Celebration of Easter*. The last three manuscripts from the sixteenth century (LMN) call this text a *Narrative about Easter*. Thanks to the scribal note⁴ in the earliest manuscript from the year 1488/1489 (D), we know that the original title of this writing in the old Bulgarian codex (from which all the Russian copies descend)⁵ had a short title: *Epistle on the Feast*. In addition to these twelve manuscripts, we also have a seventeenth-century copy that contains a compilation of fragments from this writing and places it among the texts which discuss the issues of calendar and chronology. Here our text is called *On the Secret of Cycles Pertaining to the True Day of Saving Easter*. In this article, I will use the name that appears in the majority of manuscripts – the *Epistle on the Celebration of Easter*.

² In the Greek tradition, the *Oration on the Celebration of Easter* is treated as a pseudo-Chrysostomic text (*In sanctum pascha sermo* 7; CPG 4612) in the series of homilies known as Ἐπι τὰ σαλπύγια. Those who do not accept the authorship of John Chrysostom believe that it was composed by an anonymous author in Asia Minor. Cf. *Homélies pascales III. Une homélie anatolienne sur la date de Pâques en l'an 387*, ed. et trans. F. FLOËRI, P. NAUTIN, Paris 1957 [= SC, 48] (cetera: *Homélies pascales*), p. 11–17; cf. J. DANÉLOU, *Bulletin d'histoire des origines chrétiennes*, RSRe 55, 1967, p. 151. For the Greek edition (which shows no awareness of the Slavonic version), cf. *Homélies pascales*, p. 110–173. The discussion of authorship, place of composition, and dating is on p. 18–105.

³ To the nine manuscripts that have been known to us, I have added three more witnesses: LMN (see Table 1). For the description of the first nine manuscripts, cf. ATHANASIOS OF ALEXANDRIA, *Oratio II contra Arianos. Old Slavonic Version and English Translation*, ed. et trans. V.V. LITVYNENKO, Turnhout 2019 [= PO, 248 (56.3)] (cetera: *Oratio II contra Arianos*), p. 371–381. For the other three manuscripts, cf. В.М. Ундольский, *Каталог славяно-русских рукописей*, Москва 1870, p. 419 (L); Иосиф (иером.), *Опись рукописей, перенесенных из библиотеки Иосифова монастыря в библиотеку Московской духовной академии*, vol. I, Москва 1882, p. 62 (M); И.В. Левочкин, Т.В. Анисимова, *РГБ. Собрание рукописных книг Е.Е. Егорова. Описание*, vol. I, pars I, Москва 2014, p. 174 (N). For the copy that contains the fragments (O), cf. А.А. Романова, 'Учение отроком, хотящим учиться ведению ключа границы азбучные', – сочинение 1496 г. по расчётной хронологии, ТОДЛ 52, 2001 (cetera: *Учение отроком*), p. 574. These fragments were published in *Святцы*, Москва 1646, ff. 377r–397r, where they have the same name as in the manuscript but with the running title *Narrative*.

⁴ This scribal note reads: *In old Athanasius, it was written this way: By the same Athanasius, the bishop, Epistle on the Feast* [в старѣ ѡфанасіи писано такъ тогоже ѡфанѡа епіпа посланіе ѡ праніцѣ].

⁵ This claim is based on my textual work with this writing that is forthcoming.

Table 1

A	St. Petersburg, RNB Pog. 968, year 1489, f. 209r: <i>тогоже свѣтааго афанаса александръскааго епискоупа. съланиѣ о праздѣницѣ пасхы.</i> [In the colophon, the scribe adds: <i>ѣ. словѣ о празнициѣ пасхы.</i>]
B	Moscow, RGB Овч. F. 209, 791, 15 th c., f. 291v: <i>сѣтѣ афанасіа александръскааго. епѣпа. съланиѣ ѡ празѣнициѣ пасхы. слово патое.</i>
C	Moscow, RGB Nikif. F. 199, 59, late 15 th and early 16 th c., f. 277v: <i>тогоѣ сланиѣ о празѣнициѣ пасхы.</i>
D	Moscow, RGB Vol. F. 113, 437, year 1488, f. 219r: <i>тогоже сѣтааго афанасіа александръскааго епѣпа сланиѣ о празѣнициѣ пасхи. в старѣ афанасіи писано так [then written in vyaz] тогоже афанаса епѣпа посланиѣ о прѣниѣцѣ.</i>
E	Moscow, GIM Sin. 20, between the late 1480s and early 1490s, f. 213r: <i>тогоже афаса епѣпа. сланиѣ ѡ празѣнициѣ.</i>
F	St. Petersburg, RNB Sol. 63, 16 th c., f. 305 r: <i>Тогоѣ афанасіа епѣпа александръскааго. сланиѣ ѡ прѣдѣнициѣ пасхы.</i>
G	St. Petersburg, RNB Sof. VMČ 1321, no later than 1541, f. 143ob: <i>тогоѣ афанаса епѣпа сланиѣ ѡ прѣниѣцѣ пахы.</i>
H	Moscow, GIM Sin. Tsa. VMČ 180, no later than 1554, f. 303v: <i>тогоѣ сѣтѣ афанаса епѣпа александръскааго сланиѣ ѡ празѣнициѣ пасхы.</i>
K	Moscow, GIM Sin. Usp. VMČ 994, no later than 1552, f. 152r: <i>тогоѣ сѣтѣ афанасіа архіеѣпа александръскааго сланиѣ ѡ празѣнициѣ пахы.</i>
L	Moscow, RGB Und. F. 310, 561, miscellanea, 16 th c., f. 305v: <i>Иже въ сѣтѣ ѡца нашего афанасіа александръскааго. сказаниѣ ѡ пасцѣ.</i>
M	Moscow, RGB Vol. F. 113, 432, roučeniija svjatyč otcov, early 16 th c., f. 83r: <i>иже въ сѣтѣ ѡца наше афанаса. епѣпа александръскааго. скѣниѣ ѡ пасцѣ.</i>
N	Moscow, RGB Egor. F. 98, 72, Toržestvennik "Flowery Triodion", late 16 th c., f. 31v: <i>иже въ сѣтѣ ѡца нашего. афанасіа архіепископа александръскааго. сказаниѣ ѡ пасцѣ.</i>
O	Moscow, RGB Und. F. 310, 443, miscellanea with texts on calendar and chronology, late 17 th c., f. 51v: <i>ѡ тайнѣ ѡбхожденіа, спасителнаго дне истиннаго пасхи... избрано ѡ слова великаго афанасіа архіеѣпа александръскааго.</i>

Given that the manuscript tradition of this writing is limited to the area of medieval Russia, a natural question that I would like to explore in this article is what function the *Epistle on the Celebration of Easter* had. One can assume that due to the significant attention that it gives to the issues of calculating the date of Easter, this epistle had primarily a calendar function. It spends a lot of time discussing the method of determining the date of Easter, which after the Council of Nicaea in 325 was to fall on the first Sunday after the full moon following the spring equinox. Unlike the method proposed at Nicaea, however, the one in our epistle suggests that Easter is to be postponed by a week if the full moon falls on Sunday to avoid the associations between the fourteenth-day moon and the crucifixion that took place on the fourteenth day. Accordingly, there must be at least two days from the day of the full moon to the day of Easter in order to re-create the three-day mystery of the feast on Friday, Saturday, and Sunday. The epistle proposes various formulas to support this method and insists on taking it as biblical.

Furthermore, the year 1492 in the mind of that society marked the completion of 7000 years from the creation of the world and was believed by many to usher Christ's second coming⁶. This eschatological expectation was further reinforced by the fact that the existing paschal calendars ended in the year 1492. When the expectation for the end of the world did not come true, the religious group known in the church terminology as the Judaizers sought to convert the Orthodox Christians to their beliefs rooted in the Old Testament⁷. Therefore, one could suppose that church leaders copied the *Epistle on the Celebration of Easter* in response to the Judaizers (more on this later). But was this writing intended primarily to serve as a guide on how to calculate the dates for celebrating Easter? There is at least one factor that we should consider regarding this question.

Before the last century, it was commonly believed that medieval Russia was not able to do complex calculations for determining the dates of Easter and therefore had to rely on Constantinople for the supply of paschal tables. However, more recent research has shown that Russians had all the necessary skills and knowledge to perform complex mathematical calculations⁸. The earliest example that demonstrates this fact is a twelfth-century treatise commonly referred to as the *Teaching*

⁶ For details, cf. А.И. АЛЕКСЕЕВ, *Под знаком конца времён. Очерки русской религиозности XIV – начала XVI вв.*, Санкт-Петербург 2002, esp. p. 45–130.

⁷ Our chief source here are two Discourses (8 and 9) in the polemical work called *Prosvetitel'* (*Enlightener* in English), composed by Iosif Volockij (1439–1515). Иосиф Волоцкий, *Просветитель или обличение ереси жидовствующих*, Казань 1896 (cetera: *Enlightener*), p. 333–382. For a good overview of the rise and activity of the Judaizers, cf. А.И. АЛЕКСЕЕВ, *Жидовствующие*, [in:] *Православная энциклопедия*, vol. XIX, Москва 2008, p. 185–194.

⁸ Cf. esp. the works by Simonov who made the most significant contribution in this field: Р.А. СИМОНОВ, *Математическая и календарно-астрономическая мысль Древней Руси (по данным средневековой книжной культуры)*, Москва 2007; ИДЕМ, *Естественнонаучная мысль Древней Руси. Избранные труды*, Москва 2001; *Естественнонаучные представления Древней Руси. Сборник статей*, ed. А.Н. БОГОЛЮБОВ, Р.А. СИМОНОВ, Москва 1978.

on Numbers⁹ by Kirik the Novgorodian (1110–1156/1158) from the monastery of St. Anthony in Great Novgorod. Among other things, he provides instructions on how to understand the indict, leap years, and different types of cycles (solar, lunar, and others); how to calculate the number of months, weeks, days, and hours within a year; and how to determine the date of Easter, using the old Byzantine-Syrian method¹⁰. Some later examples include such writings as *Semitysjáčniki* (a variety of treatises on the 7000 years) that appeared in the fifteenth century¹¹, *The Teaching to Teenagers* that was composed in 1496 and served as a guide on Easter dating¹², the *Genuine Account*¹³ with paschal tables and calculations from around 1542, and *Paschalias* (such as those composed by Gennadij Novgorodskij and Metropolitan Zosima during the years 1491 and 1492)¹⁴.

Therefore, even if one assumes that the *Epistle on the Celebration of Easter* could have initially been copied as a guide on Easter dating, one cannot claim that it was perceived as filling in a gap of missing knowledge. In what follows, I would like to suggest that instead of having a purely calendar function, this writing was intended to operate primarily on the theological front. There are two points that lend support to this suggestion. First, given the fact that several manuscripts (AB) treat the *Epistle on the Celebration of Easter* as an *Oration*, and one of them calls it the *Fifth Oratio*, we can reasonably assume that it was perceived as part of the Athanasian corpus of *Orations against the Arians*, which the church leaders almost always copied as one codex¹⁵. Moreover, one of our witnesses (D) tells us that

⁹ The full title is *Učenije imže vedati človeku čisla vsech let*. For an excellent analysis of Kirik's work, cf. В.В. Мильков, Р.А. Симонов, *Кирик Новгородец: ученый и мыслитель*, Москва 2011. The edition of the *Teaching on Numbers* is on p. 312–335.

¹⁰ For a description of this method, cf. Н.П. Иванова, С.В. Цыбь, *Историческая хронология*, Москва 2020, p. 185–187.

¹¹ А.А. Турилов, *О датировке и месте создания календарно-математических текстов-семи тысячников*, [in:] *Естественнонаучные представления Древней Руси. Счисление лет. Символика чисел. 'Отреченные' книги. Астрология. Минералогия*, ed. Р.А. Симонов, Москва 1988, p. 27–38.

¹² The full title is *Učenije otrokom, chotjaščim učitisja vedeniju ključa granicy azbučnyje*. For the discussion, cf. *Учение отроком*, p. 567–581.

¹³ The full title is *Skazanije izvestno, kako sščitati paschlia naust'*. Cf. *Учение отроком*, p. 574, note 37.

¹⁴ Gennadij Novgorodskij (1410–1505) composed his first *Paschalia* after the September council of 1491 and wrote another one (with the Easter dates for the next 70 years) on December 21, 1492. Metropolitan Zosima (d. 1494) presented his *Paschalia* (with calculations for 20 years) to the next council on November 27, 1492. МАКАРИЙ (ВЕРЕТЕННИКОВ), *Геннадий (Гонзов)*, [in:] *Православная Энциклопедия*, vol. X, Москва 2005, p. 592.

¹⁵ *Oratio II contra Arianos*, p. 371–381. An important witness about the copying of *Orations* in that context may also be deduced from the letter which Gennadij Novgorodskij sent to the former Archbishop of Rostov and Jaroslavl' Ioasaf (died in 1514) in the year 1489. In this letter, he inquires of Ioasaf as to whether he has twelve specific books to counter the teaching of Judaizers and lists "Athanasius of Alexandria", without naming the *Orations* as such. In my edition of Athanasius' *Orations*, I have suggested that Gennadij could have meant the *Orations against the Arians*. For the text of the letter and my points, cf. *Oratio II contra Arianos*, p. 371–381.

Athanasius' *Orations* were copied for a very specific *theological* purpose. Here, we have a colophon made by Veniamin Timofejev, where he explains that the work of copying Athanasius was occasioned by the rise of heresy that attacked the most fundamental Orthodox beliefs, specifically the doctrine of the Trinity:

In that year here in famous Novgorod, many priests and deacons (including those from simple folks) appeared to profane the pure faith. The town was overtaken by great trouble, and so much darkness and suffering befell this place [and] the holy Orthodox faith, which the holy fathers set down at the seven Councils by preaching the Father and Son and Holy Spirit in the one divine inseparable Trinity! However, it did not take long for the the Most Holy Archbishop Gennadij to expose the wickedness of their heretical teaching after he was filled with God's grace of the Holy Spirit¹⁶.

Second, we have an indirect witness from Iosif Volockij (1439–1515), who composed a work named *Enlightener (Prosvetitel')* to counter all the major aspects of the Judaizers' faith¹⁷. A careful reading of this work suggests that the Judaizers' rejection of Christian Easter had above all a theological motif, even though there was a major issue concerning the paschal calculations and the end of times in the background of the polemic. In one of the passages where Iosif portrays the Judaizers, he rebukes them for celebrating the Jewish Passover instead of the Christian Easter and puts this on the same list of charges as their denial of the most fundamental Orthodox beliefs, such as the divinity of Christ and Scripture:

Being like mad dogs and poisonous snakes and blood-thirsty beasts, they were all focused on mocking and humiliating the divinity of Christ and his economy in the flesh. Everywhere they met they always did so secretly, *and they offered Jewish sacrifices and celebrated the Jewish Passover together with other Jewish feasts*. They spoke forth numerous blasphemies against our Lord Jesus Christ, and against Most Pure Theotokos, and against great John the Forerunner, as well as against all the holy apostles and revered and righteous martyrs,

¹⁶ Moscow, RGB Vol. F. 113, 437, year 1488, f. 237v: в то лѣто здѣсе въ приемѣннѣиѣ тѣхъ неупо-
леус<е> мнози сѣенники и дѣакони; и ѿ простѣхъ людѣи дѣаки явилисѣ сквернители на вѣрѣхъ непо-
рочнѣю велика вѣда постигла грѣхъ сѣи и колика тма и тѣга постиже лѣксто се сѣтѣю вѣрѣхъ православїа
что запечатлѣшѣ сѣтѣи ѿцѣи седмѣхъ съевор; проповѣдїю ѿца и сѣна и сѣтго дѣха въ трѣци едїно бжѣтво
нераздѣлїно. Нѣтъ вѣскорѣ исплѣнїсѣ о бѣзѣ влѣти; дѣха сѣааго. пресѣннѣи архїєпискоѣ генадїе; вена-
жилѣ и еретичества злодѣиство.

¹⁷ For a general overview of Iosif's life and work in the context of his fight against the Judaizers, see my brief article V.V. LITVYNENKO, *Joseph von Wolokolamsk*, [in:] *Biographisch-bibliographische Kirchenlexikon*, vol. XL, Nordhausen 2019, p. 3–5. It should be mentioned that Iosif read the *Orations against the Arians* and quoted from this writing, though not from the *Epistle on the Celebration of Easter*. For more details, cf. my other study V.V. LITVYNENKO, *Slavonic Quotations from Athanasius' Orations Against the Arians in Joseph Volotsky and Metropolitan Daniil*, *Slov 2*, 2021, p. 76–96.

desecrating and criticizing the churches of God, life-giving crosses and all honored icons... And ever since they denied Christ and until now, they have made every effort and used every endeavor to deceive the Orthodox and lead them into the Jewish beliefs¹⁸.

Iosif asserts that the Judaizers *offered Jewish sacrifices and celebrated the Jewish Passover together with other Jewish feasts*. In other places, he explains that the Judaizers' rejection of Easter along with other Christian beliefs *had to do with their wrong understanding of sacred Scripture*¹⁹, and the only time he raises the technical issue of calculating the date of Easter in the entire book is at the end of Discourse 8. In the process, he accuses the Judaizers of dismissing Easter based on their wrong expectation of the end of the world in 1492 and concludes by arguing that according to Scripture, it is not in anyone's power to know the end times: *But why have we discussed all this if not to show that whatever God has not given us to know, cannot be known even if we do our best to try and search and examine; we will only put fire on our own head. For God said that even the angels cannot know this*²⁰ (cf. Mt 24: 36; Mc 13: 32).

Thus, if we accept the assumption that the *Epistle on the Celebration of Easter* was intended to refute the Judaizers' teaching, then it had to address the theological concerns that we find in Iosif and demonstrate why one should celebrate Christian Easter rather than the Jewish Passover. This is exactly what we find in this epistle. In fact, the author begins his text by drawing a clear distinction between the Jews and heretics who have failed to grasp the true meaning of Easter on the one side, and the Christians who alone know the mystery behind this feast on the other: *Without understanding the real truth, they depart as heretics while the Jews seek to fulfill the Passover; and only Christians are in possession of this mystery and properly keep it*²¹.

¹⁸ *Enlightener*, Discourse 15, p. 522–523: Икоже во ѿи вѣснии и зми іадовитїи, и звѣри кровопїавїи, всѣ оустремїшася на порѣганїе и оуничженїе хва бжтвнаго и плотьскаго смотренїа, всегда собирающеса тайно по всѣмъ мѣстехъ, и дѣже кто обрѣташеса, и жертвы жидовскїа жрахъ, и пасхъ жидовскїю, и праздники жидовскїа творяхъ, на нихже и многа хсленїа изрекоша на гда нашего їса хда, и на прѣтїю бцѣ, и на великаго їбання прѣтїю, и на вса стѣла аплы же и мѣнїки, и прѣвныа и праведныа, и много сквернїа и порѣганїа содѣлаша на бжтвеныа цркви, и животворашїа крѣты, и на всечтныа иконы... и ѿвели же хда ѿвергошася, даже и до ннѣ всако тцанїе и всакъ подвигъ творашѣ, да быша прельстїи православныа и в жидовство ѿвели.

¹⁹ *Enlightener*, Discourse 9, p. 369: еже не правѣ прїимати бжтвѣннаа писанїа. This is the central idea of Discourse 9, and Iosif reiterates it in various ways throughout his entire work.

²⁰ *Enlightener*, Discourse 8, p. 353: Но что ради сїа вса продохомъ; но тако да покажемъ, тако, еже бгъ не повелѣ вѣдати, сего, аще и тмаи трѣдїиса ншще і испытающе, не възможемъ оувѣдати, но точїю на свою главѣ огнь събераемъ: тако, бгъ рече нї аггломъ възможно естъ вѣдати.

²¹ St. Petersburg, RNB Pog. 968, year 1489, f. 209r: и еретици отъскочыше авлажѣть сѧ. и жидове крѣпашѣ сѧ пасху творити. крѣстїанъ же тѣчїиъ естъ. таина си и сътворенїе.

To unpack this mystery, the author resorts to the typological interpretation²² of the Easter cycle in the rest of the text, arguing that the Christian feast fulfilled the Old Testament expectation and surpassed it. Thus, he takes the spring equinox as a symbol of “the beginning of time” (the first day and night). Then, he interprets the fourteenth-day moon in the lunar cycle as an image of the sacrifice of a lamb on the fourteenth of Nisan according to the Mosaic law, which was fulfilled in Jesus, the true Lamb of God. And finally, he explains the full moon as a symbol of the darkness between the sixth and eighth hours at the crucifixion of Christ, foretold by the Old Testament prophets Zechariah and Amos.

By putting all these elements together, Christ fulfilled the Old Testament expectations in his own death and gave us the true meaning of Easter: *But when the Son of God gathered the times, when he conformed the entire week to the original creation, and when the equinox, the full moon and Friday met, the day on which he was to suffer and in suffering manifest the renewal, then he gave himself up to bear the passion*²³. Therefore, he continues later: *We, too, observe all times to show their mystical significance as we keep imitating them*²⁴.

All this shows that the *Epistle on the Celebration of Easter* was a perfect text for that context. It carried a specifically theological function, even though a fair bit of this writing has to do with the technical elements of the paschal calendar. In the face of opposition from the Judaizers who questioned the most basic aspects of the Christian faith, this epistle was to tell them about the *right* celebration of Easter rather than just about numbers, figures, and dates, however important the latter were in that polemic.

²² Interestingly, the author mentions Philo and Josephus (f. 211v) known for their allegorical interpretation of the Old Testament history. Cf. H.W. BASSER, *Josephus as Exegete*, JAOS 107.1, 1987, p. 21–30; R. WILLIAMSON, *Jews in the Hellenistic World*, vol. I, pars 2, Cambridge 1989 (esp. chapter 3: *Philo's Allegorical Exegesis of Scripture* on p. 144–200).

²³ St. Petersburg, RNB Pog. 968, year 1489, f. 215v: *Ѣгда же събрааѣ единочадын сынъ божии врѣмена егда всѣхъ недѣльжъ въ древнѣе сътворение, и ранины, (!) и пълнаа луна. и паттъкъ, въ нѣ же въ пострадади. и въ страдании обновенижъ гавити сѧ. сътъбказаштѣ сѧ. тѣгда въдасть самъ сѧ въ страданне.*

²⁴ St. Petersburg, RNB Pog. 968, year 1489: f. 216v: *того дѣла ма и ны събелждаемъ вса врѣмена. на оуказаніе тайны нѣ мыслии. подражанне дрѣжаште.*

Abbreviations in the Manuscripts

Libraries and Archives

GIM	State Historical Museum, Moscow (Государственный исторический музей)
RGB	Russian State Library, Moscow (Российская государственная библиотека)
RNB	Russian National Library, Saint Petersburg (Российская национальная библиотека)

Manuscript Collections

Egor.	Collection of E.E. Egorov (RGB, Moscow)
Nikif.	Collection of P.N. Nikiforov (RGB, Moscow)
Ovč.	Collection of P.A. Ovčinnikov (RGB, Moscow)
Pog.	Collection of N.P. Pogodin (RNB, Saint-Petersburg)
Sin.	Collection of Sinodal Library (GIM, Moscow)
Sof.	Collection of Sophia Library (RNB, Saint-Petersburg)
Sol.	Collection of Solovetsk Monastery (RNB, Saint-Petersburg)
Tsa.	Collection of Tsar manuscripts (GIM, Moscow)
Und.	Collection of V.M. Undolsky (RGB, Moscow)
Vol.	Collection of Iosifo-Volokolamsk Monastery (RGB, Moscow)

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