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***Codex Suprasliensis. Kodeks Supraski czyli Cyrylicka Księga Supraska w przekładzie na język polski [Codex Suprasliensis. Suprasliensis Cyrillic Book in Polish Translation]*, ed. priest H. PAPROCKI, Książnica Podlaska, Białystok 2023, pp. 438**

Codex *Suprasliensis* is one of the oldest monuments of Old Church Slavonic writing. Its Polish translation has been prepared in celebration of the 1000th anniversary of its creation in Bulgaria, the 500th anniversary of its arrival in the Orthodox Suprasliensis Monastery, and the 200th anniversary of its introduction into scholarly circulation by priest Michał Bobrowski. To mark the celebration of the Year of the *Codex Suprasliensis* in the Podlaskie voivodeship in 2023, the preparation of the volume received the honorary patronage of the President of the Republic of Poland, Andrzej Duda, while the Oikonomos Foundation became a partner in the volume's publication. A team of leading scholars specializing in the field of Slavia Orthodoxa and representing Poland's various academic centres have translated the work. Translating efforts were also supported by a group of Orthodox clergy. We are told that this is the first modern translation of the *Codex*. Since the original version was in Greek, its translation from Old Church Slavonic can be viewed as an indirect translation of its Greek original. In order to completely reconstruct the monument, those involved in the task of its rendition also drew on the original Greek text as well as on its Latin version. *Codex Suprasliensis* is a parchment book, otherwise known as the Chetia Menaion. It contains

homilies for the Holy Week and Easter as well as details of the lives of the saints to be celebrated in March – a total of 48 texts pertaining to the saints representing the Christian culture of the Near East.

The translation edition opens with two forewords, one by Jakub Kostieczuk, Orthodox Archbishop of Białystok and Professor of Christian Theological Academy in Warsaw, and the other by Dr Artur Kosicki, Marshal of the Podlaskie voivodeship. The essential part consists of the Polish translation of a total of 48 texts of the *Codex Suprasliensis* (p. 13–433), followed by the table of contents (p. 435–436).

The texts have been translated by a 28-member team of philologists and clergymen representing various institutions involved in the study of the literature of Slavia Orthodoxa: bishop Andrzej (Borkowski), Marcin Abijski, Zofia Brzozowska, Lilia Citko, Adam Fałowski, Dominika Gapska, Bożena Hrynkiewicz-Adamskich, priest Jarosław Józwick, father Pantelejmon (Karczewski), Agata Kawecka, Marzanna Kuczyńska, priest Jarosław Kupryjaniuk, Małgorzata Kurianowicz, deacon Łukasz Leonkiewicz, priest Marek Ławreszuk, Anna Maciejewska, Grzegorz Makal, priest Piotr Makal, Witalis Michalczyk, Aleksander Naumow, deacon Waczesław Perek, Ivan Nikolaev Petrov, Anna Rygorowicz-Kuzma, Małgorzata Skowronek,




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Agata Skurzevska, Wanda Stepniak-Minczewska, priest Stanisław Strach and Jan Stradomski.

Each text consists of a separate title page that contains a title in Polish, the day on which the text should be read, a title in Latin, folio numbers, the number of verses per folio recto or verso, brief notes on the text and its original, and the place where the manuscript's section is kept. A certain number of titles come from the publisher, as some verses are missing from the original. The page that follows shows a facsimile of one of the manuscript's original pages. Also, indicated in the margins of the translated text are page numbers, even pages (verso), odd pages (recto) and the end of the page.

As the authors point out, the translation of one of the oldest monuments of Cyrillic scripture into a modern language aims to enable a greater number of readers to better understand the Eastern Church's doctrine. Its goal is also to encourage the monument's translation into other languages, especially in view of its great value for research into the development of the Old Church Slavonic language. The Book of the *Codex Suprasliensis* is intended not only for scholars interested in the writing of Slavia Orthodoxa, but also for members of the Orthodox Church, as it reflects the preservation of a long-standing Christian tradition.

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