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ONCE AGAIN ABOUT THE SHORT SLAVIC REDACTIONS OF ZONARAS' CHRONICLE*

Abstract. Recent research into the history of the transmission of Zonaras' Chronicle in the Slavic Orthodox World has shown that three short redactions of it were compiled from the so-called full Slavic redaction, an abridged version of the Greek original. Only one of those redactions, known as *Paralipomenon*, has been published and studied. Dating back to the beginning of the 16th century, it survives in a Russian copy (Moscow, Russian State Library, depository 113, MS Volokolamskij 655, ff. 1–122v). The second short redaction has been preserved in two Serbian manuscripts (Belgrade, Museum of the Serbian Orthodox Church, MS 42, ff. 125r–221v, the second fourth of 15th century around 1430/1440) and Cavtat, Collection of Baltazar Bogišić, MS 52, 1st section ff. 1–83v, the third fourth of the 16th century. The third short redaction is preserved in a draft copy, kept in the library in Zograph monastery under № 105 and dated 1433. This redaction is in its structure and segmentation based on the text of the second short redaction. However, it contains a large number of interpolations taken mostly from the prophetologion. The article reveals links between these two redactions and attempts to prove that Constantine of Kostenets was involved in the compilation of both of them. The relevant evidence is provided by editorial remarks that follow the text of the Chronicle. The remarks were copied into both the Belgrade 42 and Cavtat 52 manuscripts by mistake. The excerpted and analyzed linguistic material undoubtedly confirms Constantine's intervention in both redactions.

Keywords: *Zonaras' Chronicle*, codices, Slavonic manuscript tradition

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Recent research into the history of the transmission of Zonaras' *Chronicle* within the Slavic Orthodox World has shown that three short redactions of it were compiled from the so-called full Slavic redaction, an abridged version of the Greek original. Only one of those redactions, known as *Paralipomenon*, has been published and studied. Dating back to the 16th century, it survives in a Russian copy: Moscow, Russian State Library, depository 113, MS Volokolamskij 655, ff. 1–122v¹. The second short redaction has been preserved in two Serbian manuscripts: Belgrade, Museum of the Serbian Orthodox Church, MS 42, ff. 125r–221v, the second quarter of the 15th century around 1430/1440 [hereinafter referred to as Belgrade 42]; and Cavtat, Collection of Baltazar Bogišić, MS 52, 1st section ff. 1–83v, the third fourth of the 16th century [hereinafter referred to as Cavtat 52]. The third short redaction is contained within a manuscript dated 1433 and recently ascribed to Constantine of Kostenets². This can currently be found in the library of Zograph Monastery under № 105 ff. 1–156r [hereinafter referred to as Zogr. 105]³.

Alongside the *Chronicle*, which is the first text of the compilation, the manuscript includes *Donatio Costantini* (156v–161r), *Alexander the Monk's treatise about how Constantine and his mother, Helena, discovered the True Cross* (161r–174v), the beginning of the *Life of Stefan Lazarević by Constantine of Kostenets* (175r–182v), in which two folia of the *Commentary on the Song of Songs by Theodoret of Cyrus* (179r–180v) are inserted, *fragments of the Cosmographic-Geographic Compilation*, usually ascribed to the same *Constantine* (183r–186v) without beginning and end, and a *Festal Menaion* (187r–293v without end).

The last three pages of the *Life of Stefan Lazarević* (ff. 1r–2r), along with the Slavic text of the *Ohrid Chrysobull of 1273, issued by Michael VIII Paleologos* (ff. 2v–4v) were discovered in a fragment kept in RSL, Muzejnoe sobranie, MS 3070⁴.

The paper I delivered to the EABS Annual Conference in Sofia last year demonstrated that even though this third redaction is in its structure and segmentation based on the text of the second short redaction, it contains an impressive number of interpolations. Its main chronological axis is organized according to the historical books (Octateuch, Kingdoms, and Chronicles). In certain places, however, the

¹ О. БОДЯНСКИЙ, *Паралипомен Зонарин*, ЧИОИДР, Год третий, № 1, Москва 1847, р. I–VIII, 1–119; О. ТВОРОГОВ, *Паралипомен Зонары: текст и комментарий*, [in:] *Летописи и хроники. Новые исследования. 2009–1010*, Москва–С. Петербург 2010, р. 3–101. The manuscript is available online: <https://lib-fond.ru/lib-rgb/113/f-113-655/#image-80> [25 VI 2025].

² Н. ГАГОВА, „Из книги Константина Костенечкаго”: *Зограф 105*, [in:] *Шьствоуж нынъ по слъдоу оучителю. Сборник в чест на проф. д.ф.н. Анна-Мария Тотоманова*, София 2021, р. 202–235.

³ А. ТОТОМАНОВА, *The Short Redaction of Joannes Zonaras' Ἐπιτομή Ἱστοριῶν in the Slavonic Manuscript Tradition*, SCer 14, 2024, p. 113–142.

⁴ D. BIRNBAUM, *Textual and Accentual Problems of Muz. 3070 and Zogr. 151*, Cambridge 1988; ИДЕМ, *The Life of Stefan Lazarević: A Contribution to the Study of Manuscript Tradition*, SeS 23, 2023, р. 139–172.

text of Zonaras' biblical paraphrase is replaced with excerpts from the respective biblical texts. In this chronological axis, excerpts from both the *Books of Wisdom* and the *Books of Prophets* are inserted and introduced properly. As a result of this editorial intervention, the Old Testament part of Zonaras's *Chronicle* in Zogr. 105 occupies 80% of the whole text, while its share is about 61% in Belgrade 42, and 63% in Cavtat 52. The Old Testament excerpts coincide with the prophetologion readings (παροιμίαι) for the fixed and movable feasts of the church calendar⁵. A total of 182 prophetologion readings have been identified – some of them included more excerpts and were read at different celebrations. The selection of the *paroimiai* corresponds to the composition of the oldest Slavic prophetologia – *Grigorovichev*, *Lobkovski*, and *Zacharinski* – with some minor deviations. Only 37 readings are left with no respective liturgical notes written in the margin. The notes indicate the day of the week, the date, the name of a feast or a saint, and the event for which the readings are intended. They may also contain other references. In most cases, the liturgical notes for the readings from *Proverbs*⁶ and *Isaiah* include the beginning of the corresponding psalms or hymns for the same day. The order of the readings for the great feasts, such as Nativity of Christ, Theophany, Thursday, Friday, and Saturday of Holy Week, as well as the beginning of the indiction, is also often reported⁷.

Apart from the 135 liturgical notes in the margins, most of the Slavic glosses in the manuscript (23 out of 29) are found in the text of the *Chronicle*. Twenty of them refer to prophetologion readings: nine to texts from *Genesis*, five to *Proverbs*, four to *Isaiah*, and there is one gloss each for *Judges* and *Joel*. A single gloss refers to a non-prophetologion reading according to 1 *Kings* 12.16. The last two glosses in the *Chronicle* refer to the texts that are not part of the Old Testament paraphrase in the Constantine of Kostenets' redaction. One regards the episode with the apple that Theodosius II donated to his wife, and the other pertains to the nickname of Emperor Anastasius – *Dikoros* (with different eyes). The remaining six Slavic glosses are distributed as follows: three are found in the text of *Donatio Costantini*, one – in the *Cosmographic-Geographic Compilation*, attributed to Constantine himself, and two – in the *Festal Menaion*⁸.

⁵ The excerpt from *Ecclesiastes* 2.4–13, 4.9–10 on f. 66r2–26 црковн[и], included within the narrative of Solomon, which is not a prophetologion reading, is the only exception (see below).

⁶ The *Proverbs* in Zogr. 105 have been recently published, see A. БОЈАДЗИЕВ, *Proverbs of Solomon in the Slavic Manuscript No. 105 from the Zograf Monastery*, SeS 23, 2023, p. 183–230.

⁷ The article appeared in the fourth trimester of 2025 and provides a table which identifies and lists a total of 182 prophetologion readings (*paroimiai*), see A. ТОТОМАНОВА, *An Adapted Short Redaction of Joannes Zonaras' Epitome Historiarum in Codex Zographensis № 105*, PB 49.4, 2025, Специално издание/Special Edition, p. 125–148.

⁸ A study devoted to the analysis of the Slavic glosses in the text is expected to be published this year, see A. ТОТОМАНОВА, *Славянските глоси в Книгата на Константин Костенечки (Зогр. 105)*, Łódź 2025 [= SeCer], in print.

This picture can be supplemented by the distribution of the Greek glosses, usually written in Cyrillic, which are again concentrated in *Zonaras' Chronicle*. Three out of 10 Greek glosses in this text refer to *paroimiai*: two to *Proverbs* and one to *Isaiah*, while the remaining six are distributed as follows: one gloss each in the paraphrases of *Exodus*, *Leviticus*, *Judges* and *II Samuel*, which are part of the Old Testament narrative in the *Chronicle*, and only one is found in the narrative of the reign of Basil I the Macedonian. The last Greek gloss is found in the *Life of Stefan Lazarević*⁹.

As outlined above, the distribution of the glosses in the manuscript's text convinces us yet again of Constantine of Kostenets's editorial interventions in the *Chronicle*, especially within the Old Testament part, where he inserted 182 prophe-tologion readings, enhanced with respective liturgical notes and 31 glosses. This is clearly a testament to the importance he attached to the adaptation of the *Chronicle*.

In addition, the text of the *Chronicle* contains many blank spaces left to be filled and edited. This also included many deletions and additions to the text's main body and its margins. Combined with the glosses, it means that Zogr. 105 has preserved a draft version of the *Chronicle*, created by one of the most prominent 15th century men of letters.

As is apparently clear, Constantine of Kostenets extensively edited the abridged text of Zonaras and, by doing so, his goal was to convert the chronographic text into a liturgical manual for future clerics. This intention would also explain why another liturgical manual – the *Festal Menaion* filled with relevant instructions – was added at the end of the manuscript. My plan is to devote a separate article to the liturgical calendar in both the *Chronicle* and *Menaion*.

At first glance, the editorial intervention of Constantine of Kostenets in *Alexander the Monk's treatise about how Constantine and his mother Helena discovered the True Cross* and the *Cosmographic-Geographic Compilation* (one gloss in each of them) as well as in the *Festal Menaion* (two glosses) seems quite modest and sporadic. However, it cannot be ruled out that the *Cosmographic-Geographic Fragments* and the *Menaion*, from which relatively large parts of the text are missing, contained more glosses. One might add that the same holds true for the partially

⁹ To this single Greek gloss on f. 178v, Greek excerpts were added in the lefthand margin of the previous f. 177v, written in Cyrillic letters in thirty lines. According to Maria Totomanova-Paneva, the excerpts came from the Orpheus, Plutarch, Josephus, Virgilius and Sibylline Books (A. ТОТОМАНОВА, М. ТОТОМАНОВА-ПАНЕВА, *Гръцките глоси в Книгата на Константин Костенечки* (Зогр. 105), [in:] *Slavia Orthodoxa and Balkania Orthodoxa*, Thessaloniki 2024, p. 132–135). The text in the margin supplements and clarifies the previous exposition on ff. 177r–177v, where the author interweaves quotations from the ancient Hellenic sages who prophesied before the prophets (πρόφῆτε προφῆτῶν προφητῶν) and, by the will of God, came into contact with the Christian truth. In all probability, the author intended to include them later in the introduction to the *Life* of his patron.

preserved text of the *Life of Stefan Lazarevič*¹⁰ and for the survived bifolio of the *Commentary on the Song of Songs* by Theodoret of Cyrus (see above p. 1).

However, the inclusion of *Alexander the Monk's Treatise* in the compilation is of key importance to understand the concept built into the manuscript now known as the *Constantine of Kostenets's Book*. The treatise is a historiographic text in which the story of finding the true cross is preceded by a comprehensive account of the world history from the Creation to Constantine the Great. It can be argued that the compiler included this text in his *Book* to fill in the gaps in the *Chronicle's* narrative of the history of Rome and its rulers. The *Treatise's* connection to the *Chronicle* becomes obvious when it is noted that the *Chronicle's* short redaction drew on the so-called Serbian insertions, which were taken from the full redaction, to inscribe Serbia's history into the history of the world¹¹. It is equally apparent that the *Treatise* was strongly tied to the *Life of Stefan Lazarevič* which derived the origin of the despot from Constantine the Great. What is more, the *Treatise* is linked to two juridical documents, the *Donatio Costantini*, and the *Chrysobull of 1273* from the Moscow part of the manuscript. The former precedes, and the latter follows, the *Life of Stefan Lazarevič* (see above). In a certain sense, the short text of Alexander the Monk appears to be the heart and the glue of the historiographic part of the *Book*, to which the *Commentary on the Song of Songs* by Theodoret of Cyrus undoubtedly belongs; the compiler marked it as part of the reign of Salomon, but he placed it at the end of the book due to its larger volume¹².

These interrelated texts were thus designed to show contemporaneous readers that the Serbs came from an ancient nation and that their ruling dynasty was descended from the sister of Constantine the Great. In addition, the right of the dynasty to rule was confirmed by relevant juridical documents. There is also a level at which the liturgical notes to the prophetologion readings link the *Chronicle* and the historiographic part of it to the *Festal Menaion*, which in turn contains hymnographic texts for the movable and immovable church feasts and offer references to the corresponding prophetologion readings. *The Cosmographic-Geographic* compilation not only explains the secrets of the Lord's creation, it also contains a calendar with the description of the days and hours by months and serves as a kind of bridge between the historiographic part of the *Book* and the *Festal Menaion*.

¹⁰ Zogr. 105 contains the first fifteen chapters of the *Life of Stefan Lazarevič* together with the beginning of Chapter 16.

¹¹ On the so-called Serbian insertions in the manuscripts of both the full and short redactions, see Н. ГАГОВА, „Из книги...”, p. 216.

¹² See the testimony of the compiler himself on f. 51r3–5: сѣтворѣ же приче въ словесѣхъ своѣхъ | и написа и рече. и писани писаниа рече. и оубо писани писаниа въ концѣ книгѣ | съ протавкованіемъ писавшъ [Solomon] created the proverbs with his own words and wrote 3000 of them as well as Song of Songs 5000 but I wrote Song of Songs together with the commentary at the end of the book.

The *Chronicle* clearly appears to be the text, to which the compiler dedicated a lot more effort than to the other texts in the compilation. The comparison between the segmentation of the second short redaction of *Zonaras* and Constantine's adaptation in *Zogr. 105* shows some deviations¹³ that strikingly coincide with the editorial remarks on ff. 221a15–223a20 in Belgrade 42. It seems to be the case that this text was interpolated within the draft version of Belgrade 42, and the copyist who transcribed the text after its final redaction included them within the fair copy by mistake. From there, it was also transmitted into *Cavtat 52* ff. 84a11–86a12. In both manuscripts, the editorial remarks are surrounded by two other short texts, *О СКОНЧАНІИ | КРЪГОВЪ* 'About the end of the cycles' (known as *Сказаніе въ кратцѣ о скончаніи круговъ и пасхалии* 'Short treatise about the end of the cycles and paschalia'), which follows *Zonaras' Chronicle* and predicts the end of the world in the year 7000 from the Creation¹⁴ (Belgrade 42, ff. 220v6–221r15 / *Cavtat 52*, ff. 83v4–84r11) and a short description of the ecumenical and local church councils¹⁵ entitled *Събори* (Belgrade 42, ff. 223r20–224r28 / *Cavtat 52*, ff. 86r12–87r19). Constantine of Kostenets did not include these three texts in his compilation, which suggests that he treated them merely as a material supporting his efforts to prepare a new adapted redaction of the *Chronicle*. It is worth noting that the Belgrade manuscript, dating back to the 1430s, is contemporaneous to *Zogr. 105*, and since Stefan Lazarevič is referred to as *прънопоминимыи* (literally 'may his memory be eternal') in the preface to the *Chronicle* in Belgrade 42, it is very likely that Constantine of Kostenets also participated in the elaboration of this redaction¹⁶. We are thus led to presume that it was he who added all three texts that come after *Zonaras' Chronicle* in Belgrade 42, and there is no doubt that he was the author of the editorial remarks, since they outline the structure of his redaction and introduce titles and narratives that are missing from the second one.

The editorial remarks are entitled *начелà главнѣнà. | д'црѣвни кнѣзѣ. въ исхò леѣтїи: ~* 'Chapter Titles of the Four Kingdoms Book. Genesis, Exodus, Leviticus' and represent an addition to the synopsis of the Old Testament part of the

¹³ On this issue see A. TOTOMANOVA, *The Short Redaction...*, p. 113–142 and especially Table 2. Segmentation of the short recension witnesses, p. 126–138.

¹⁴ In *Paralipomenon* (Volookolamskij 655) *Сказаніе* is included in the preface on ff. 12v15–14v4 and followed by the note of the compiler on f. 14v5–19 (A. TOTOMANOVA, *The Short Redaction...*, p. 123–124). According to N. Gagova, Constantine of Kostenets structured *The Life of Stefan Lazarevič* according to the eschatological concept explained in this text (Н. ГАГОВА, „Из книги...“, p. 219). More about the spread of the concept about the Last Times in the 15th c. see N. GAGOVA, *Biblical Writings and Rewritings in the South Slavic Repertoire from the 14th and 15th Centuries: Rethinking the Sacred History in Anticipation of the End of the World*, СЛ 69–70, 2024, p. 151–156.

¹⁵ This rubric is quite similar to the text in Constantine's *Сказаніе пзыивлѣнно ѿ писменѣ / Treatise about the letters*, ch. 28, 'О съборѣ стѣи ѿцѣ' 'About the Councils of the holy Fathers', ff. 49–51, see https://histdict.uni-sofia.bg/textcorpus/show/doc_170 [25 VI 2025].

¹⁶ On this hypothesis see A. TOTOMANOVA, *The Short Redaction...*, p. 120 and N. GAGOVA, *Biblical Writings...*, p. 161–163.

Chronicle¹⁷. The title resembles the end of the preface to the synopsis attested to in both Zogr. 105 and in the manuscripts of the second redaction as well as in the two manuscripts of the full redaction that have been accessible to me so far – Mt. Athos, Hilandar Monastery, MS 433, 1520–15306 [Hil. 433]; and Moscow, Russian State Library, depository 310, MS Undol'skij 1191, 17th c. [RGB Undol'skij 1191], cf. Zogr. 105 1r2–7 **ПРѢВѢ НАЧИНАЕТЪ ѿ КНИГЪ МОУСѢИНСКЫИ. НАЧѢНЪ ѿ БЫТІА | Ѿ ТВОРЕНІИ МІРА. ДРѢЖЕ СІ ПО РЕДѢ. ВЪ КОУПѢ СЪ ІУСИПОМЪ | ѿ ПАРАЛИПОМЕНЪ, ДАЖЕ ДО ІУСОУСА СНА НАВІНА. ВЪ НИ|ХЪЖЕ ѿ ѾВРѢТАЕТ СЕ ПРѢВИ НАЧЕЛЪНИ ВЪ ЛЮХЪ. НЕВРОѠ • ТА' | ІУСОУСА НАВІНА СЪ ПРОЧІИМИ. ДА ДО КНИГЫ ЧЕТВОРОЦРЪТІВНЫИ. ѿ ѾСОУДОУ ПОЛАГАЕТЪ НАЧЕЛО ГЛАВИЗНАМЪ**¹⁸. The first part (ff. 221r15–222r14) outlines the content of the adaptation adhering to the order of the historical biblical books, starting with the *Pentateuch* and continuing with *Joshua*, *Judges* and *Ruth*, followed by *Kingdoms* (1–2 Samuel and 1–2 Kings) and *1–2 Chronicles*. Immediately after that, the *two books of Esdras*, the *book of Judith* and the *two books of Esther* are listed. All titles are usually followed by verses from the respective biblical book – more often the first ones.

In an effort to follow his own prescriptions, the compiler introduced in his adapted redaction new titles and rubrics that are absent from, or are only partially present in, the second short redaction. Eight interpolations of this kind have been identified:

- Zogr. 105 2r6 = Gen.1.1 **ВЪ НАЧЕЛѢ СЪТВОРИ БѢ НБѠ ѿ ЗЕМЛЮ, ЗѢ:** matches the editorial remark in Belgrade 42 221r16- / Cavtat 52 84r11, but is missing, along with the text that comes before rubric 6v11 **О НѠИ ѿ Ѿ КОВЧЕЗЪ**, from the manuscript of the second redaction.
- The text in Zogr. 105 15v13–18 **ПАРАЛИПОМЕНЪ ПРѢВИИ** '*Paralipomenon I*' is inserted in the narrative of Issac in the book of Genesis, and not after Kingdoms, as in the Bible and in the editorial remarks (Belgrade 42 221v27–222r2 / Cavtat 52 84v23–28). The excerpt starts with 1 Chron. 1.1 and outlines the book's chronological frame from the Patriarchs (Adam, Seth, Enos, Kaïnan) and their descendants to the end of King David's reign. The compiler of Zogr. 105 underlines the fact that this information does not come from Genesis: **ЕѢ НЕПИСАНЪНЫМИ ВЪ БЫТІЕНСКИ КНИГѢ** '*this is not written in the Genesis' books*'. In fact, he violates the chronology in order to insert the genealogy of Job as a descendant of Esau, and the whole passage serves to introduce the prophetologion readings from the book of Job¹⁹. The editorial remarks prescribe also rubric Belgrade 42 222r2–4 / Cavtat 52 84v28–30 **ПАРАЛИПОМЕ.**

¹⁷ See *Appendix* at the end of this article.

¹⁸ The synopsis with variant readings, according to the two manuscripts of the full redaction mentioned above, has been published in A. ТОТОНОВА, *The Short Redaction...*, p. 139–141.

¹⁹ ЕАДЕМ, *An Adapted Short Redaction...*, p. 128.

Ѣ *Paralipomenon II*, which is omitted in Zogr. 105, since its beginning, citing Chron. 2.1 'И оу̀крѣпи сѐ соломо̀нь | снѣ дѣвъ на црѣви своємь, refers to the same event as Zogr. 105 50v8 црѣво соломо̀нь г'. И соломо̀нь сѣде на прѣктолкѣ дѣда ѡца̀ своєго̀ (1 Kings 2.12).

- Zogr. 105 21r4–27v7 Кни́га и́схѡ́ 'Book of Exodus' is introduced by Ex. 2.1. Inserted by Constantine of Kostenets, the title and the respective propheetologion readings from Exodus are missing from Belgrade 42 and Cavtat 52, and only rubrics 21v5–27r8' О мѡѡ́сѣи 'about Moses' = Belgrade 42 132r18 / Cavtat 52 7v2 and 27r8–27v7 and О црѣви́ 'about the Temple' coincide with the rubrics in the manuscripts of the second redaction, but the title of the second one, Belgrade 42 133r18 / Cavtat 52 9r23, is omitted. The beginning of Zogr. 105 21r5 Гіа́ и́мена снѡ́ и́лвѡ́мь въшїи́ въ ѣгѣпѣ matches completely the editorial note in Belgrade 42 221r16–17 / Cavtat 52 84r6–7.
- Zogr. 105 27v7–23 Гѡ́ леуї́тика 'from Leviticus' contains an excerpt from Lev. 1.1–2 that continues according to Lev. 21.7–10. The beginning of Zogr. 105 27v8–11 И глѣ гѣ къ мѡѡ́сѣєѡ, и глѣ ѣмоу́ ѡ сѣ́ни сѣ́кнїа глѣ. глїи́ снѡ́ и́лвѡ́. |и́ рѣши къ нїи́. члѣкъ ѡ вѣа́. аще́ принесѣ́ дарѣ́ гѣви ѡ скѡтѣ́ илїи ѡ | и́мѣнїи́ свѡи́-и́ сїа́ оубо́ кни́га леуї́тиць дръжїи́, за́конѣнаа́ | О црѣви ѡ дарѡ́ ѡ слѣбахѣ́. и кто́ леуї́те. е́ще и́ ѡ за́кона и́ зѣ́ coincides with editorial remarks in Belgrade 42 221r17–22 / Cavtat 52 84r12–18, but is absent (including its title) from the Belgrade 42 or Cavtat 52 versions of the *Chronicle*.
- Zogr. 105 27v23–30v20 [вт]ѡраа́ числѣ́, literally 'The Second Numbers/Sensus': 'И глѣ гѣ къ мѡѡ́сѣєви глѣ. глїи́ къ снѡ́ и́лвѡ́, и и́зъчтїи́ плѣме́ |леуї́ско и́ про́чїи́ плѣме́нь въ ѣ́ възвїзѣти́ сѣ́нь сѣ́кнїа • и́ зѣ́ | и́зъвѣ́бъетъ́ кои́ плѣ́ по ко́е и́ти. и́ ка́ко Окрѣ́тъ сѣ́ни ко́и въ прѣ́, |и́ ко́и съ за́ди. и́ ко́и съ десны́е стѣраны́ и́ шѣе́. и́ ка́ко сѣ́ да но́сит се́. и́ въ ѡво́и́ числѡ́ за́конь и́ заповѣ́ди:~ is an expanded version of the rubric in the editorial remarks cf. Belgrade 42 221r22–25 / Cavtat 52 84r16–18²⁰ втора́ числѣ́: ѡ́ к' лѣ́ • ѡ́ во́е, и́ ко́и плькѣ́ прѣ́ходиты́, и́ ко́и по ко́е́ хѡ́дити въ́звїженїи́ • и́ ка́ко сѣ́нь да но́сетъ • и́ въ | ѡво́и́ числѡ́ за́конь и́ заповѣ́ди:~ Zogr. 105 27v15–22 contains an excerpt that precedes the title and pertains to the first sensus. It coincides with Belgrade 42 133v15–23 / Cavtat 52 9v20–24. The compiler ends it with a statement Zogr. 105 27v22 зѣ́ и́ и́зъчѣнїа́ рѣи́ глѣт се́ прѣваа́ числѣ́ 'Here, because of the sensus, it is called First Numbers'. The title and some parts of this text are missing from Belgrade 42 and Cavtat 52. The text Zogr. 105 30r9–30r24, which is divided into two rubrics 30r9 ма́ди[неанѣ́] 'the Midianites' and га́д' р[сѣвї́] и́ пѡ́ [ма́сїа́] 'Gad, Reuben and half (the tribe) Manasseh' matches the text in the two other

²⁰ The title is omitted from Cavtat 52, see editorial remarks.

manuscripts, but there it bears a different title $\text{O } \sigma\chi\omicron\delta\alpha\tau\epsilon\ \zeta\epsilon\mu\lambda\lambda\acute{\iota}\epsilon$ 'about the division of the land', cf. Belgrade 42 133v26–135v25 / Cavtat 52 9r23–9v31.

- Zogr. 105 30v20–34r13 $\text{B}\tau\omicron\lambda\omicron\zeta\alpha\kappa\omicron\acute{\nu}\iota\epsilon$ 'Deuteronomy'. Zogr. 105 30v20–28 completely matches the editorial remarks in Belgrade 42 221r25–221v4 / Cavtat 52 84a19–29 quoting Deut. 1.8–16. The title and text are both absent from the second short redaction of the Chronicle. The next text Zogr. 105 34r1–13, bears no title. However, in Belgrade 42 135r4–14 / Cavtat 52 11r3–19 it is marked as $\text{O } \sigma\mu\tilde{\iota}\rho\tau\eta\ \mu\omega\upsilon\tilde{\iota}\sigma\epsilon\tilde{\iota}\nu\epsilon\tilde{\iota}\kappa$ 'about Moses' death' according to Deut. 34.1–8.
- Zogr. 105 39v18–40r25 $\text{O } \eta\lambda\iota\eta\ \alpha\rho\chi\eta\iota\epsilon\rho\eta\iota\epsilon\ \kappa\alpha\kappa\omicron\ \sigma\tilde{\iota}\ \pi\rho\acute{\upsilon}\nu\eta\iota\ \delta\rho\upsilon\zeta\alpha\ \lambda\iota\theta\eta\ \nu\tilde{\iota}\ \alpha\rho\chi\eta\iota\epsilon\rho\eta\iota\epsilon\ \sigma\iota\acute{\alpha}\ \zeta\epsilon\ \mid \kappa\eta\tilde{\iota}\nu\eta\gamma\alpha\ \rho\delta\omicron\tilde{\iota}\ \gamma\lambda\eta\tau\ \sigma\epsilon$ 'about Eli the priest how he was the first to keep people under the rule of the priests' is a concise paraphrase of Book of Ruth. The text is missing from Belgrade 42. However, it is included in Cavtat 52 15r17–15v21, but without an explicit reference to the Book of Ruth.
- The story of Ahaziah according to 2 Kings 1.1–17 in Zogr. 105 72r1–19 is entitled in the margin 72r4–5 $\text{Z}\tilde{\iota}\epsilon\ \delta\tilde{\iota}\ \mu\tilde{\iota}\rho[\sigma\tau\epsilon\upsilon\alpha]\ \mid \text{N}\alpha\chi\epsilon[\kappa\tilde{\iota}]$ 'here the fourth Kingdom (=2 Kings) begins' and is introduced with the same verse (2 Kings 1.1) as in the editorial remarks, cf. Belgrade 42 221v26–27 / Cavtat 52 84v22. The narrative is absent from the second short redaction of the Chronicle.

Only once was the insertion of a new title not followed by the inclusion of a new content, cf. Zogr.105 36r8 $\text{Z}\tilde{\iota}\epsilon\ \kappa\eta\tilde{\iota}\nu\eta\gamma\alpha\ \omega\ [\sigma\omicron\upsilon\delta\iota\acute{\alpha}\chi\tilde{\iota}]\ \mid [\pi\omicron]\chi\eta\tilde{\iota}\nu\eta\delta\epsilon$, which is missing from the manuscripts of the second short redactions. The editorial remarks in Belgrade 42 221v8–21 recommend the title $\text{C}\delta\acute{\iota}\epsilon$ ²¹ and contain a list of the judges, but the paraphrase of the story $\text{O } \lambda\epsilon\upsilon\iota\tau\epsilon\ \eta\ \zeta\eta\tilde{\iota}\nu\epsilon\ \epsilon\gamma\omicron\cdot$ 'about the Levite and his wife' (Belgrade 42 221v21 / Cavtat 52 84v16) according to Judges 19–21 is placed after the judges' list. In Zogr. 105 and the manuscripts of the second redaction, this story is located at the beginning of the book and introduced with a different title, cf. Zogr. 105 36r20 $\text{O } \kappa\omicron\lambda\tilde{\iota}\ \nu\epsilon\eta\iota\alpha\mu\iota\tilde{\iota}\nu\omicron\upsilon\epsilon\tilde{\iota}\kappa$ 'about Benjamin tribe' = Belgrade 42 136v25 / Cavtat 52 12v21.

The first book of Esdras in Zogr. 105 112a22–24 and in Belgrade 42 177r25 / Cavtat 52 48v22 is referred to as $[\pi\omicron\upsilon\epsilon\lambda\tilde{\iota}\kappa]\eta\tilde{\iota}\epsilon\ \kappa\tilde{\iota}\rho\omicron\upsilon\omicron\ \delta\alpha\ \sigma\tilde{\iota}\zeta\upsilon\gamma\iota\kappa\tilde{\iota}\zeta\tau\eta\ \mu\tilde{\iota}\rho\tilde{\iota}\nu\tilde{\iota}\ \eta\epsilon\rho\omicron\upsilon\cdot$ *King Cyrus' proclamation to rebuild Jerusalem Temple*, although the editorial remarks (Belgrade 42 222r4–6 / Cavtat 42 85r1–4) say $\text{E}\zeta\tilde{\iota}\rho\alpha\ \delta$. followed by a quote of 1 Esdras 1.1. The paraphrase of Book of 1 Esdras in all three manuscripts opens with the same verse, and its long title is taken from manuscripts of the so-called full redaction. Rubric Belgrade 42 222r6–9 / Cavtat 52 85r–4' $\text{E}\zeta\tilde{\iota}\rho\alpha\ \beta$ ' was not included in the Chronicle. Such a rubric is also absent from Zonaras' text in the other two manuscripts. 1 Esther is well represented in Zogr. 105 117r13–20

²¹ This title is omitted from Cavtat 52 84v5–16, see the Appendix.

and the other two manuscripts of the short redaction (Belgrade 42 181v27–183v13 / Cavtat 52 52r21–53v9). It opens with the book preface whose beginning is only marked in the editorial remarks, cf. Belgrade 42 222a11–12 / Cavtat 52 85r6–7 *Ἐς-οἶρ. Λέττου ἐτόλμδ (sic!) црѣтвѣдующюу ассырїю великомд.* The rubric *Ἐς-οἶρ ἔ кни-га. Λέττου ἐт-мδ црѣтвѣдующѣ артаѣрѣѣѣ великомд • по то́мдже ѿбра́у ꙗ́ ꙗ́ съвръ-шенїа сѣмд*, which repeats Belgrade 42 222a12–14 / Cavtat 52 85r7–8, was added in the lower margin of the same page.

The first organizing part is followed by four longer biblical excerpts in the editorial remarks. At first glance, their selection seems to have been random. The first one – Belgrade 42 222r14–222v9 / Cavtat 52 85r9–85v12, entitled *СТА́НОВЕ ІНА́ТЪКНѠ* ‘*Encampments of the Israelites*’, describes the wanderings of Jews and the compiler of Zogr. 105 included it in Numbers Zogr. 105 30r24–30v20, where the rubric is called *ВЪЗВѢЖЕНІА* ‘*Departures*’ and represents a more accurate quote of Num 33.3–49 than *СТА́НОВЕ ІНА́ТЪКНѠ*. The second – Belgrade 42 22269–19 / Cavtat 52 8563–12 *ѿ СОЛОМѠНА* – quotes Prov. 4.23–29 and was not included in Zogr 105. The third – Belgrade 42 222619–223a11 / Cavtat 52 85612–86a2 *ѿ ЦРѢВНИКА* – contains excerpts from Eccles. 2.4–13, 4.9–10, and the compiler inserted it in the account of the reign of Solomon, to whom this book was usually ascribed in the Middle Ages, cf. Zogr. 105 66r1–26 *ЦРѢВНИ[И]*. The excerpt is missing from the second short redaction of the Chronicle. In Zogr. 105, it precedes the story of Solomon’s deviation from the true faith (66r26–66v11). The story is preserved in Belgrade 42 151v21–152r7 but is absent from Cavtat 52 due to the loss of some folia. The last one (Belgrade 42 223a11–20 / Cavtat 52 86a3–12), introduced again as *ѿ СОЛОМѠНА*, cites Wisdom 7.1–6 and is absent from all three manuscripts.

We are led to believe that after this selection, Constantine of Kostenets began to think about interpolating more excerpts from non-historical books, such as the Proverbs, Wisdom and Ecclesiastes, all of which are absent from the second short redaction of Zonaras. The development of this idea resulted in the insertion of almost all Prophetologion readings as well as some excerpts from Ecclesiastes.

The comparison between the text of Zonaras’ Chronicle in Zogr. 105 and in the manuscripts of the second short redaction provides sufficient evidence to conclude that Constantine of Kostenets was actively involved in the creation of the second and especially the third expanded version of the short redaction of the Chronicle. However, he was not alone in adapting the text of the second short redaction to the scheme outlined partially in the editorial remarks. The careful study of the manuscript during the preparation of its edition revealed that someone else had put missing initial letters, filled in blank spaces, and added omitted text in the margin. We can only speculate on the circumstances that led Constantine and his collaborator/s to leave their work unfinished. However, their failure to complete their editorial efforts allows us to peek into the creative laboratory of the 15th-century writers.

APPENDIX

Editorial remarks Belgrade 42 221a15–223a20 with variant readings according to Cavtat 52

221a

- 15 начелà главѣзнà.
 д' црѣвнѣи кнѣзѣ. въ исхò левѣтїи: ~
 Въ начелѣ сътвори въ нѣбо и землю, зѣ: ~ Сїа ѡмена
 снѣвòмъ илѣвò вѣшѣшимъ въ егѣпть: Глã гѣ къ
 мѡўсѣвѣ, и глã емѣ ѡ сѣни свѣтїа глѣ глї снѡмъ
 20 илѣвòмъ, и рѣши къ нимъ. члãкъ ѡ вã' аще принесетъ
 да гѣн, ѡ скоотъ или ѡ: и сѣ дръжитъ о црѣкви о да
 рò ѡ слѣвã. и кто левѣте: и ѡ сдãѡ. втора числã:
 ѡ к' лѣ' · ѡ вòе', и кòн плãкъ прѣхòдиты, и кòн по ко-
 25 ѣ хòдити възѣвиженїи · и кãко сѣнь да носетъ · и въ
 ѡвоѣ числò закòнъ и заповѣди: · второзакòнїе: ~
 Сїа словеса иухжè глã мѡўсїи всѣмѡ иллю, ѡбъ онъ пò
 иврдãна въ пѣстыни: къ захòдѣ влїзъ чрѣмнаго
 мòра по срѣ фарãна фòла и лобòна и авлòна. и въ
 въ м-е лѣто, въ дї' мѣць прѣвыи мѣца, глã мѡўс-
 30 сїи къ всѣмѡ иллю, по зѣвити сїѡна амвррѣнска есеускã

Variant readings: 16 въ исхò левѣтїи] и вытїе и исхò левѣтїкò 17 зѣ] om 18 вѣшѣ-
 шимъ] вѣшѣшїимъ 22 втора числã] om 24 възѣвиженїи] въ вѣзѣвиженїи 27 чрѣм-
 наго] чрѣмнааго 30 амвррѣнска] амвррѣнскаа

221б

- начетъ мѡўсїи повелѣнїемъ гнїимъ изыяснити закòнъ.
 довлїаетъ вãмъ по гòрã шѣствїа вѣндѣте въ зе-
 млю. повѣдѣ до гдѣ и до гдѣ. и помнїте тãже рѣ
 гѣ и тãже вѣше, вѣспомѣнѣ сїмъ: и тоѡ ѡ закòна ѣ.
 5 И въ по скончãни мѡўсѣѡвѣ рãвѣ гню, рѣ гѣ къ иѣ (sic!) снѣ инѣоус
 наѣтїноу. и пòргѣ мѡўсѣѡвѣ глѣ. мѡўсїи згòникъ
 мòн скончã се. ннã зѣво вѣстãвъ прѣиди иврдãнъ: ~
 И въ по скончãни исѣвѣ. въпрòсише снѡве илѣви гã глще сдãтѣ
 10 кто възидетъ прѣ нãми къ хананѣоу. рѣ же гѣ иѣди-
 но плѣне да възидетъ. и сїи призвãше сѣмѡна : оѡ-
 вїше донїи везека и прїимїше иерлãmь, и пожегò: ~
 По сїи възѣвиже имъ вѣ соудїе: прѣвыи соудїа гофонїи'.
 вторыи ав', порã' еглòма. г-и семегãрь, емоуже прѣ-

- 15 даше̄ иноплѣмнници. по то̄ вара̄ ӣ девора̄, сѣсарѡ
 оубѣвшен, ӣ іай. по сѣ́ же възвѣаше къ гоу. ӣ гла аггль
 къ нѣмъ гла. Сѣце гла̄ гъ, азъ изведѡ ви ѡ землѣ
 20 егѣптскыѣ: пѣты соудѣа гедѣѡ. ӣже рѣ кто пиеть іа-
 ко ѡ, да ӣдетъ на вранъ. ѡ снѡ гедѣѡновѣ. сѣмъ
 соудѣа ѡла. ӣ, іайръ галааскын. ѡ. еуѡае на мв-
 25 авы, галаадѣнинъ, і, есѣевѡнъ. а̄ іаѡ. вѣ. а-
 вѣѡ. гѣ самѡѡ: ѡ левѣтѣ ӣ женѣ егѡ: ӣ вѣ вьнегѡ роу
 соудѣити соудѣамъ. гла вѣ. црѣвѣи а̄²². И чѣкъ вѣше
 ѡ армаѡма. И вѣ по ѡмрѣти савлевѣ, ӣ дѣвъ възвѣра- црѣвѣи. | в̄
 30 цае се побивѣе амалика. црѣвѣи г̄. И солѡмѡ сѣдѣ
 на прѣстолаѣ дѣдѣѣ ѡца своѣгѡ. ӣ дръжѣтъ до сѣмрѣ-
 ти ахаава: црѣвѣи д̄. И ѡврьже се мѡавъ ѡ іилѣ
 по сѣмрѣти ахаавѡвѣ: паралипомѣ а̄. Идѣамъ сѣѡ
 ено, канна. ӣ повѣстѡуѣтъ съ коренѣ коупно ӣ кро-
 мѣ коренѣ вѣвшѣи ӣ ѡ исмѣлевѣ снѡвъ. ӣ побѣитъ се
 оустѡвленію дѣдѣѣ ѡ пѣнѣи всѣмѡ, іакоже ӣ законѡ.

Variant readings: 5 скончани] скончаніи 8 скончани] скончаніи 10 сѣ призвѣаше]
 сѣи съпризвѣаше 11 везека] зевека 12 сѣ'] сѣихъ 14 вара̄] вараакъ 17 пѣты] пѣтын
 18 вранъ] враны 22–23 ѡ іилѣ | по сѣмрѣти ахаавѡвѣ] по сѣмрѣти ахаавѡвѣ ѡ іилѣ

222a

- второзаконіе. ӣ дръжѣ сѣ паралипомѣнь до конца црѣтва
 дѣдѣа: паралипомѣ. в̄. И оукрѣпи се солѡмѡнъ
 снѣ дѣвъ на црѣвѣ своѣмъ: такоже и сѣ дръжѣ даже
 5 до прѣселенѣа. Езра̄ а̄. И въ лѣто прѣвое цра кѣ-
 ра перска, исплнѣити се гла̄ гнѣ. ӣ оусты еремѣ
 прѣка: ӣ се дръжѣтъ съ числѡмъ такоже кѡлѣнъ: Езра̄. в̄.
 И извѣе іѡсѣа пасхѣ въ іерлѣмѣ боу своѣмѡ: Сѣ іѡсѣа ӣже
 раскопа іерѡвоѡво жѣніе ӣ грѡвы льжепрѣкъ: ӣ дръжѣ
 донелиже дѣстави всѣ законна езра̄ въ іерлѣмѣ: ідѣ.
 10 Лѣтомъ, вѣ навоуѣѡносѡра, ӣже црѣтѡва асѣѣры:
 ӣ дръжѣ до сѣмрѣти іоудѣѡ. Есѡѣрь. Лѣтоу вто-
 мѡ (sic!) црѣтѡвѡщѡу асѣѣрѣю великомѡ: Есѡѣрь. в̄. Лѣ-
 тѡ, вѣ, мѡ црѣтѡвѡщѡу артаѣерѡѡ великомѡу: по то-
 мѡже ѡбрѣдѡ: ~ стѡнове іилѣѣнѡ. Повелѣнѣ
 15 гнѣимъ написа възвѣженѣа ӣ мѡуѣси: ~
 ѡ рѡнесѣ мѣа прѣваѡго еѣ днѣ мѣа прѣваѡго наѣрѣа

²² црѣвѣи а̄ in Cavtat 52 is placed before ӣ вѣ вьнегѡ | соудѣити соудѣамъ. гла вѣ.

- пѣсхы, ѿгѣтѣнѣ же погривѣхѣ мѣртвыѣ, ѿ раме-
 сѣ, въ сокѣхѣ. тѣ въ вѣдѣ, ѿже ѿ чѣсть поустыинѣ.
 тѣ на зѣтѣѣ, ѿрѣѣ, ѿже ѿ прѣма велѣсѣпѣоноу. тѣ въ
 20 магдѣль ѿб онѣ поль мѣра въ пѣстынѣ. поутѣ ѿтѣ-
 де гѣ днѣ въ горѣкыѣ. ѿ възвѣгшѣ ѿ горѣкыѣ, въ ѣлѣ
 на мѣре чрѣмноѣ. тѣ въ пѣстынѣ сѣнь. тѣ въ рафа-
 коу. тѣ въ ѣлѣ. тѣ въ рафѣдинѣ, не бѣше тоу вѣды.
 тѣ въ пѣстынѣ сѣнѣ. тѣже въ грѣвѣ възвелѣнѣ.
 25 тѣже въ ѣсирѣ. тѣже въ рамаѣ. тѣже въ ремѣмѣ
 фарѣсѣ. тѣже въ левонѣ. тѣже въ дрѣсѣа*. тѣже въ
 харадѣдѣ. тѣже въ макидѣѣ. тѣже въ въ катаѣѣ.
 тѣже въ тарѣ. тѣже въ матгека. ѿ тѣже въ масѣрѣ.
 тѣже въ маниканѣ. тѣже въ гадѣга. тѣже въ севронѣ.
 30 тѣже въ геасѣ ѿ гавѣрѣ. тѣже въ ѣрѣмоѣ. тѣ на

Variant readings: 3 црѣви] црѣви 5 пѣрска] пѣрскаа 11–12 втѣ|мѣ]
 втѣрѣмѣ 21 възвѣгшѣ] възвѣгшѣ се 29 гадѣга] гадѣга

In the lower margin: 26 *тѣже въ македѣ. тѣже въ сафарѣ

2226

- ѿсточникѣ стѣдѣныѣ ѿ ѣ кадѣ. тѣ въ ѣрь гѣрѣ блѣ
 землѣ ѣдомѣскыѣ. ѿ възыде ѣарѣнь повелѣнѣемѣ гнѣ-
 нь ѿ дѣрѣтъ тоу. въ мѣ-ѣ лѣтѣ ѿзѣшѣствѣа. тѣ въ
 сѣлѣмонѣ. тѣже въ фѣнѣ. тѣже въ новѣѣ. тѣже
 5 въ гѣн, ѿб онѣ прѣма мѣавѣскыѣ. тѣже въ девога
 тѣже въ гѣлѣмонѣ девлаѣѣмѣ. тѣже въ прѣлы
 ѣмарѣмѣ прѣма вавѣ. тѣже на зѣхѣ мѣавѣ, на ѣв-
 рдѣнѣ прѣма ѣрихѣнѣ. тѣже по сѣѣ ѣсимѣѣ, дѣ
 до ѣмелѣсѣтѣтѣмѣ ѿ зѣхѣ мѣавѣ: ѿ солѣмѣна :~
 10 Всѣакому хранинѣтоу блѣди своѣ сѣѣ ѿвѣ ѿз негѣ ѿсѣо-
 ди жѣвѣта, прѣѣтѣрѣвѣтѣѣ жѣстокуѣ зѣтъ. ѿ не-
 прѣвѣны зѣтѣѣ далѣ ѿ сѣѣ ѿрѣни. ѣчи твоѣ прѣ-
 во да зрѣтъ. вѣжѣ же твоѣ да помѣзѣютѣ прѣвѣ-
 нѣ. прѣва течѣнѣа сѣтворѣши ногѣмѣ. ѿ пѣтѣ своѣ
 15 ѿсправѣ. не ѣклонѣ се въ десно, ниже въ лѣво. ѿвра-
 тѣ же своѣ ногѣ ѿ пѣтѣ зла. поутѣ въ десныѣ вѣѣ
 гѣ. развращѣнѣнѣ сѣтъ ѿже ѿ шѣнѣхѣ. тѣже прѣ-
 вы сѣтворѣтъ течѣнѣа твоѣ шѣствѣа же твоѣа
 въ мѣрѣ провѣвѣтъ: ѿ црѣвѣника :~
 20 Възвѣлѣчи тѣворѣнѣа моѣа. сѣзыдѣхѣ си дѣмы. на-

сади́хъ си винограды. Сътвори́хъ си врьто́гра-
ды и раѣ. и насади́ въ нѣи дрѣва вса́кого пло́да. ~
Сътвори́хъ си коупѣли во́дъ, напая́ти ѿ нѣи двѣра-
вы прозеба́ющаа дрѣва. притежа́ ра́бъ и рабы-
25 нѣ. и до́морони́и вы́ше ми. и ѿ, зѣ́нїе (sic!) чрѣ́дъ и ста́
мно́го бѣ́ ми, па́че всѣ́ бывши́и прѣ́вѣ мене въ іе-
рлѣ́мѣ. събра́вшѣ ми и ѿ сребра́ и злата, и, извои-
лѣ́ствїа црѣ́и и стра́. сътвори́хъ си пою́щїи и пою-
ще́. и въ възрасти́ снѣ́ члѣ́скыи. виноли́тъ и
30 виноли́тице. и възвели́чи и прило́жи ꙗ́ всѣ́хъ,

Variant readings: 1 стѣ́деныи] стѣ́деныи 2 е́домскыѣ] е́домскы 7 прѣ́ма] прѣ́мо
9 ѡмелѣ́сатѣ́тїи] ѡмелѣ́сатѣ́тїи; ѿ соломо́на] written in left margin 15 въ дѣсно] на
дѣсно; въ лѣво] на лѣво 16 зла́] злаа 19 провьвѣ́тъ] провьво́дѣ 26 мно́го] мино́гъ 28
стра́] страни; пою́щїи] пою́щїихъ

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и бывши́и прѣ́же мене въ іе́рлѣ́мѣ. и ѡво́ прѣ́мѣ́дрѣ́
моѡ извои́лѣ́ствова́ ми. и вса́ко иже про́сише ѡ́чи мои.
и́де лю́бе, ѿ и́хже. не въбра́ни срѣ́ца моѡго ѿ вса́кого
вѣ́ла. ꙗ́ко срѣ́ца моѡ възвели́ се въ всѣ́мъ трѣ́дѣ́ моѡ.
5 и се́ бѣ́ чѣ́сть моѡ ѿ вса́кого ми тро́уда • и възѣ́рѣ́
а́зъ въ всѣ́ творѣ́нїи моѡ, и́хже сътвори́ше ро́уцѣ́ мои.
и въ тро́у е́гоже трѣ́ди твѣ́рити, и се́ вса́ свѣ́та • и изво-
ленїе́ дѣ́а. бла́зи два ꙗ́ е́дино́го. ꙗ́ко а́ще па́дѣ́тъ,
ѣ́ди възвѣ́зѣ́тъ причѣ́ника твоѡго. и о́увы то́моу
10 е́дино́му, е́гда па́детъ, и нѣ́ иже второ́ възвѣ́гнути е́: ~
’Е́смь ѡво́ и а́зъ смѣ́ртнь члѣ́къ ра́внь ѿ соломо́на :.
всѣ́. и землѣ́норо́ныи́мъ поро́женїе́ прѣ́возѣ́анноу.
и въ чрѣ́ мѣ́рѣ́ заче́хъ пла́тъ. дѣ́томе́сечнаго лѣ́-
та сѣ́гоусти́ въ крѣ́ви, ѿ сѣ́мене мо́ужа и сла́дости, сѣ́нѣ́
15 сѣ́пришшоу. и а́зъ же ра́жа, цѣ́ло́ва ѡ́вщи́и възо́ухъ.
и на по́вострѣ́тноу́ю долѣ́ спа́до́ землю́. прѣ́выи глѣ́
по́бныи всѣ́ ра́вно пла́че. въ пеле́на възра́сто и безо́у-
мѣ́стви. ни́еди́н во црѣ́и и́ноѡ или́къ ро́женїа начѣ́ло.
’Е́дино́ же всѣ́хъ въшѣ́ствїе́ въ живѣ́тъ. и́звѣ́ш-
20 ствїе́ же ра́вно:~

Variant readings: 11 ѿ соломо́на :.] written in righthand margin 12 прѣ́возѣ́анноу]
прѣ́возданно́мъ 13 дѣ́томе́сечнаго] дѣ́сѣ́томе́сечнаго 15 ра́жа] ра́жаемъ 16 долѣ́] до́ло

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