

Translations from Popular Medieval  
Russian Compendia

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## Preface

This book consists of translations from the popular hagiographical, didactical and polemical compilations that circulated in Russia prior to the modern age and continue to enjoy popularity in some circles. Almost all of the texts translated herein appeared prior to the mid-seventeenth century schism, which is seen by most scholars as the event that set off Old-Russian literature, conventionally termed, mediæval, from the more modern and reformed literary styles and genres. Students of Old-Russian literature are often tempted to think that the texts that draw the attention of today's scholars, post-Soviet and western, have likewise enjoyed popularity in whilom times. I am speaking of the various chronicles, epics and other not overtly religious works that are scrutinized by researchers for this very reason. These, however, were never popular, nor were they intended for a general audience. Whereas the writs studied in this book (in addition to the liturgical texts, which were, by far, the most prevalent) were widely read and therefore exerted a great influence on the minds of people from all walks of life. These articles, many of them narratives, are often found in manuscripts and printed books broadly termed: compendia, compilations, florilegia, anthologies, chrestomathies, sborniki or tsvetniki. The stories and tales translated in this book illuminate some of the more concise and vivid of these texts.

The chapter introductions will show that the following texts (with the exception of some material in the appendices) were indeed very popular in manuscript and print. The books containing them were reprinted in Russia during the short intervals when this was legal (1780s - 1790s, 1905 - 1917) and when it was semi-legal.

The type of translation employed is generally very literal, that is, word-for-word. I tried to preserve as much as possible - not only the content, but also the structure and style. This renders much of the translation difficult to read and inconvenient, but it may help the reader to remember that the passages were intended to be read out-loud, slowly, pausing at the commas (save for those inserted because they are absolutely necessary in modern English usage). It also needs be remembered that these texts, most of which are considered canonical by hundreds of thousands of people, are not without their grammatical flaws, given that most have undergone countless adjustments subsequent their translation from the Greek, sometimes via a southern dialect of Slavonic. By no means do I suggest that anything be altered. On the contrary, I have tried not to introduce my own interpretations outside of the square brackets, italicized words and

footnotes. However, translation is not an exact science, and there are numerous ways to render a text, especially one not consisting of constructions that may be termed, sentences. I hesitatingly allowed myself liberties when it comes to the vocabulary, introducing quite a few archaic, even obsolete words, which, when combined with the pithy, even naïve vocabulary of early Slavonic, create an eclectic, somewhat muddled style, that is not unlike that of the Slavonic text.

As far as the content - much of it will seem dreary to a modern reader; there are many descriptions of torment and death; young children should probably refrain from reading it. I have tried to select the most curious, shocking, strange, humorous and controversial excerpts, many of which are not politically-correct. Be you Catholic or Protestant, Muslim, Jew, or a woman, if you forget the medieval context of the writings you are likely to be offended. I hope that the selections will not be too tedious - they are short and very diverse. Some of the articles were not originally translated from the Greek; these provide an especially interesting glimpse into medieval Russian life. Some of the texts were intended primarily for monastic use, but Orthodox laymen valued and read them as well.

The texts in this book cover over seven centuries (10<sup>th</sup> to 17<sup>th</sup>) and represent many styles. Most of the passages had not previously been translated into English, so this book should be of value to anyone interested in medieval Russian literature, Byzantine martyrology, Orthodox polemic and Old-Believer faith. The book contains a nearly comprehensive collection of medieval Russian sermons on drunkenness, a great deal of ancient humor, and over a hundred articles on various women's issues.

I would like to thank Lydia Fetku for sharing her Slavonic expertise and her encouragement, as well as my sister for computer support.

### **Introduction: Traditional Compendia in Russia**

Literate Slavs likely appeared in the Russian land around the beginning of the 10<sup>th</sup> century; the exact age is impossible now to ascertain. By the middle of the century there were Christians in Kiev and it is safe to assume that in their services they used books that can be termed, compilations. Once the inhabitants turned to Christianity en masse in the eleventh century, a literary culture began to spread throughout the empire. Among the more famous early compendia are the *Izbornik of 1073*<sup>1</sup> and that of 1076,

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<sup>1</sup> See, *Изборник Святослава 1073 года*. (Facsimile) Москва: Книга, 1983.

which influenced many later compilations. An early version of *Prolog* might have appeared in this century.<sup>2</sup>

Other medieval Russian compilations of relatively stable content include the following names: *Zlataya Tzer'*,<sup>3</sup> distantly related to the *Pandekti* (*catenae*) of *Antiochus*, the *Pandekti* of *Nikon of the Black Mountain*,<sup>4</sup> *Zlataya Matitza*, *Pchela*,<sup>5</sup> *Rai*, *Izmaragd*, various *Nomokanoni* (penitentiaries, such as *Zonar*), *Appended Psalters* and various *Patericons* - collections of stories of monastic life.<sup>6</sup> Some compilations describe the natural world, such as the *Tolkovaya Paleya*. Others are service books, such as the *Torzhestvennik* (*Panegyricon*).<sup>7</sup> Hagiographic compilations include the voluminous and rare *Lectionary Menology* (*Menaia*, *Menologion*), in which the vitae of the saints are arranged according to the days of the year. Books later termed, ascetic compilations,<sup>8</sup> include versions of *Starchestvo*.<sup>9</sup> Books attributed to a single compiler, or associated with one main author, were also popular. These include: *Dioptra*, *Lestvitsa* (of *John the Sinite*), *Postnichestvo* (of *Basil the Great*),

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<sup>2</sup> Such is the opinion of L. V. Prokopenko, who studied the lexicography of the earliest Slavonic version of the book. See, Прокопенко, Л. В. et al. ed. *Славяно-Русский Пролог по Древнейшим Спискам. Синаксарь. Сентябрь - Февраль Tome 2*. Moscow: Institute of the Russian Language, Russian Academy of Sciences, 2011. p. 680

<sup>3</sup> Encyclopedic compendia of three types go by this name; some are related to the abovementioned *izborniki*. Taken together, they contain up to 3000 articles and their analects, by up to 200 Slavic and Byzantine authors.

See, Крутова, М. С. *Книга Глаголемая*. Москва: Пашков дом, 2010. p. 195

*Zlataya Tzer'* exists in Greek and Latin under various names: Σέιραι', *Catena aurea*, *Glossa*... *ibid.* p. 196

<sup>4</sup> This book was translated into Slavonic as early as the 12<sup>th</sup> century.

See, Максимович, К. А. *Пандекты Никона*... TODRL, Tome LIX. St. Petersburg: Наука, 2008. p. 46

<sup>5</sup> Translated in Russia in the 12 - 13 c., this compilation had been popular until the 18<sup>th</sup> c. It contains excerpts from the ancient philosophers along with those of the Church Fathers.

See, Прокофьева, И. И. *Сокровища Древнерусской Литературы: Древнерусская Притча*. Москва: Советская Россия, 1991. p. 483

<sup>6</sup> *Sinai Patericon* (*Limonar*'), *Skit Patericon*, *Mt. Athos Patericon*, *Jerusalem Patericon*, *Alphabetical Patericon*, *Roman Patericon* et al.

<sup>7</sup> For the early Slavonic history of this book and its relation to *Zlatoust*, see, Черторицкая, Т. В. *О начальных этапах... Источниковедение литературы Древней Руси*. Д. С. Лихачев et al., ed. Ленинград: Наука, 1980. p. 96

<sup>8</sup> М. S. Egorova. *Russian Ascetical Compilations of the 14<sup>th</sup>-16<sup>th</sup> centuries, as a Compilation Type*. TODRL, Tome LVI. St. Petersburg: Дмитрий Буланин, 2004. She also identifies encyclopedic, historical, hymnographycal and other types. Other researchers, she writes, have used the terms "monastic compilation," "patristic compilation," and "otechnik." *ibid.* p. 182. The content of most such compendia, she writes, is like a kaleidoscope, in its diversity. p. 201

<sup>9</sup> A popular version of this guidebook for novice monks was likely compiled in the first half of the 16<sup>th</sup> century. See the article by S. A. Semyachko in TODRL, Tome LVIII

*Taktikon* (of Nikon of the Black Mt.), *Margarit*,<sup>10</sup> *Zlatostrui*,<sup>11</sup> and *Zlatoust*.<sup>12</sup> The latter two are associated with John Chrysostom, but contain articles by other writers.

Other anthologies, such as: *Sobornik 71go Slova* (Bolshoi Sobornik), *Kirillova Kniga*, *Sbornik o Pochitanii Ikon* and *Kniga o Vere* were printed in Moscow in the 1640s.<sup>13</sup> The former consists of patristic sermons, the rest are primarily polemical. *Tsvetnik Svyaschennoinoka Dorofeya* and *A&Ω*, a true encyclopedia of old-Russian literature,<sup>14</sup> appeared around this time, but were not printed until the end of the eighteenth century, along with the abovementioned *Zlatoust*.<sup>15</sup> Later compilations printed in this era include a book with a misleading title, *История об отцах и страдальцах соловецких*, which contains much polemic in addition to a story of the siege of this monastery,<sup>16</sup> and a variety of books titled *Tsvetnik*.<sup>17</sup> Analects from the abovementioned 'Great' *Sobornik* were printed in Klintzi in 1789. As most of these editions were illegal, they were often supplemented with incorrect information regarding the date of location of their publishing.

*Sborniki* (compilations) were so common in Russia in the middle ages that O. V. Tvorogov, compiling a catalog of extant Slavonic-Russian books

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<sup>10</sup> Popular in the 15<sup>th</sup>-18<sup>th</sup> centuries, this book was printed in Warsaw, in 1788. (The word *Μαργαρίται* means "pearls" in Greek.) Черторицкая, Т. В. *Словарь Книжников и Книжности Древней Руси*. Leningrad: Nauka, 1989.

<sup>11</sup> One of the earliest compendia, this book dates to the 11<sup>th</sup>-12<sup>th</sup> centuries. Фомина, М. С. *Древнейшие списки сборника Златоструй...* ТОДРЛ, Tome XLVII. St. Petersburg: Дмитрий Буланин, 1993

<sup>12</sup> This was possibly the most popular Slavonic compilation of the past three centuries. It began to take shape in the early 17<sup>th</sup> century, yet its content was not standardized until the end of that century. *Zlatoust* is a collection of sermons, many by John Chrysostom, usually read following the liturgy.

<sup>13</sup> The former was re-printed five times in the late 18<sup>th</sup> century; the latter, the *Book of the Faith* - twice.

<sup>14</sup> Лабунцев, Ю. А. *Памятники Древнерусской Книжности и Литературы*. ТОДРЛ, Tome XXXVI. Leningrad: Nauka, 1981. Printed twice in the 1780s, this encyclopedia was, according to A. V. Voznesenskiy, compiled in the first half of the 17<sup>th</sup> century in the south-west of Russia. According to N. V. Savelyeva, the same Kievan writer compiled *Kniga o Vere*. Савельева, Н. В. *Неизвестный западнорусский книжник Гедеон...* Книжная Старина. Выпуск 2. St. Petersburg: Russian National Library, 2011

<sup>15</sup> E. A. Emelyanova identifies 16 editions of the late 18<sup>th</sup> - early 19<sup>th</sup> centuries, yet many researchers favor a more conservative approach to classification, identifying fewer editions of this and other Slavonic books.

<sup>16</sup> Of all the mentioned compendia this is the only one containing material written after the mid-seventeenth century Schism.

<sup>17</sup> These include books identified by E. A. Emelyanova under the numbers 20, 33, 45, 234, 260, 271, 290, 298, 310, 322 (among the longer ones), 343, 372 and 385. All of these consist of extracts from other pre-schism compendia. For a classification of manuscripts titled 'tsvetniki' see, Крутова, М. С. *Книга Глаголемая*, Москва: Пашков дом, 2010. p. 203-209

from the 11<sup>th</sup> - 14<sup>th</sup> centuries, assigned to them the third section of his comprehensive list - between the biblical/liturgical books and the patristica.<sup>18</sup> (Approximately half of these early compilations are *Prologs*; most of the remaining are diverse in content and difficult to classify.<sup>19</sup> I have not come across any compilations that are too thorough or comprehensive to be called, compendia.)

Handwritten books did not disappear with the age of printing. In fact, they flourished, especially among the Old-Believers, who were generally more literate than the average Great-Russians. These manuscripts were often viewed by the imperial government and its ecclesiastical outgrowth, 'the treasury's church,' as evidence of an illegal dissemination of forbidden beliefs. The paraphernalia was confiscated and/or destroyed; its owners were often exiled.

After a few years of 'enlightened' freedom of conscience proclaimed by Catherine II (yet not always executed by the local authorities) printing houses were forced underground. Despite the rapid population growth of the early nineteenth century, Slavonic printing dwindled. Not only was it again illegal for entrepreneurs to reprint old books, but the authorities took over the task, producing poorly edited and cheaply executed editions. Moreover, almost all of these legal editions were of the most common and necessary type: *Psalters*, *Gospels* & c., the demand for which was still high.<sup>20</sup>

Meanwhile, manuscript production boomed. From the furthest reaches of the empire to the main cities, Orthodox Christians, many of whom were true calligraphers, afforded exquisitely illuminated manuscripts in an age when the tradition had all but died in Europe. Orthodox compendia continued to be scribed until the early twentieth century when, in 1905, partial freedom of the press was allowed. Thus, many of the above compilations were reprinted in this 'golden age' of free thought in Russia. Yet the manuscript tradition did not die altogether - in Soviet times faithful Russians continued to produce short handwritten compilations of extracts from the larger canonical books. The latter were usually kept hidden, gathering mold and microbes.

Today, there is renewed interest in Old-Russian literature; many of the above titles have appeared in print and on the internet. Yet demand among those who are to consider these books canonical has waned - the totalitarian Soviet propaganda and the temptations of modernity being the culprits.

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<sup>18</sup> Творогов О. В. *Древнерусская книжность XI - XIV веков*. TODRL, Tome LVI. St. Petersburg: Дмитрий Буланин, 2004. p. 5

<sup>19</sup> *ibid.* p. 36

<sup>20</sup> The *Psalter*, by the way, can easily be termed a compilation, because a traditional Slavonic *Psalter* contains a great number of introductory articles; in addition, the so-called *Appended Psalter* contains sections concerning the ways of calculating Easter, the post- and pre-communion prayers, the *Order of the Hours* and much else.

The following pages illustrate an ascetic side of Christianity unfamiliar to many Christians. They describe the heroism of the early champions of this faith, often in very vivid language. Speaking of *Prolog*, in particular, one imagines a diverse medieval congregation standing in church, hearing of the passions of the martyrs and knowing that she too could be subjected to the same ordeals by the ever-invading heathen. Yet the people did not despair - a sense of humor and resilience pervades much of the writing. As far as the controversial passages - these should not distract one from the more inspiring ones. One must remember that the articles were written by different people, at different times and under differing circumstances.

The style of narrative is often naïve, the vocabulary is often blunt (not least because the vocabulary of Slavonic is less extensive than that of modern English), yet Slavonic is not an inferior language - what it lacks in vocabulary and punctuation it makes up for in other respects. These texts elevated the Slavonic, and later, the Russian language to a certain similarity to Medieval Greek, the style of which they aspired to imitate. While some stories are dry and purely informative, others' style is most elaborate. As far as their veracity - each contains a great deal of truth; yes, there are factual inaccuracies and literary garniture, but these nowise alter the essential truth of the text.

There are a number of themes that can be traced throughout this book. These include: good-natured humor, sadistic torture, sermons against drunkenness and laziness, and a comparison between the 'good' and the 'evil' women. (As far as the sermons on drunkenness, as mentioned, my interspersed translations, taken together, present an almost comprehensive collection of available material.) Also, many of the articles have historical value and reflect a good deal of early geographical knowledge.

### **Note on Translation**

#### **a. Word choice.**

This is the most difficult aspect of translating a Slavonic text. Many Slavic words have numerous and very broad definitions; some phrases are redundant; many words are implied and omitted. Sometimes the closest English equivalent is a modern word that seems out of place, at other times the closest word is dated and little known. I have tried to provide diverse renderings, trying (unsuccessfully) to avoid unnecessary archaisms. Retaining the exact tense was not always possible, nor is it always essential, as in many constructions there are numerous tenses that do not form a coherent whole.

A couple examples of the nuances of translating may be useful. The word и, which usually means "and," can also mean "yet;" occasionally it is



meaningless. Же can mean “however,” “and,” “although,” “but,” “while” & c. “Оѹѡ” can mean any number of things that add emphasis: “so,” “then,” “thus,” “very,” “therefore,” “consequently,” “moreover,” “heed,” “likewise,” “even...” As is stated in the preface, I tried to follow the text word-for-word. For example, “She was at the times of Tsar Maksimian” I did not change to, “She lived during the reign of Emperor Maximian.” There is a reason: the author did not wish to emphasize the words “lived” and “reign;” otherwise, he would have used them himself.

b. Syntax and punctuation.

Punctuation was minimally altered throughout the passages. The appropriate words were capitalized. Most capital letters of the Slavonic text as well as the rubrics were highlighted. Quotation marks were inserted, except with biblical quotes, most of which are paraphrase. Some prayers and biblical texts were not translated, as this is without my capacity. Some parentheses were inserted, as around the the marginal notes, which were incorporated into the body of the text. Many periods had to be changed into commas and vice versa, because these markings play a different role in Slavonic than they do in modern English.

I tried to refrain from changing the structure of sentences, yet many words and phrases had to be rearranged to aid the reader. As was stated, many commas had been added to preserve word sequence, yet many had to be removed, to safeguard the essence. Numerous commas not integral to the commatic structure of the texts were nonetheless retained, even where they seem out of place, in order to preserve style - in order to split the segments of speech, intended to be read (spoken) on different breaths. The semicolon was inserted in many places where it is unclear whether a comma or a period would be the better choice. (Semicolons in Slavonic are usually used to set off one passage from the next, or to add emphasis.) The texts were broken into paragraphs. Many passages were broken up into vertically arranged phrases, for ease of reading. This is entirely artificial - the same could have been done with many other articles. Question and exclamation marks were inserted.

c. Transliteration of personal and place names.

Б - B, rarely V

В - V, rarely B, sometimes U, as in “Eupl”

Е - E (not Ye), as in “Elena”

И, Ї - I, occasionally Y, as in “Sergiy” or “Lydia”

К - K, as in “Kikilia” (Cicily), or C, as in “Constantinople”

КС - KS, rather than X

Оу, У - U, or V, as in “Valentian”

Ф - F, or Th, as in “Theodore,” or Ph

Х - H, or occasionally Ch, as in “Antiochia”

С - Z, rarely S

Я - Ya, occasionally A, as in “Julian,” sometimes J, as in “Trojan”

Ѣ and Ъ are sometimes omitted, but Ъ is occasionally designated by an apostrophe. An apostrophe is also used to emphasise a phonemic pronunciation, as with the name, Mus'h; (Oct. 26). Otherwise the transliteration is generally phonetic.

Slavonic endings and Greek letters were retained.

d. Transliteration of words in the footnotes.

Ж - Zh.

И - I, rarely Y, as in "Presbyter"

Ф - F; X - H; Ц - Ts, or Tz; Ш - Sch

Ѣ is omitted at the end of words, but is otherwise indicated by a period; Ъ - .i; Ь is designated by an apostrophe

Ю - Yu; Я - Ya or A; Оу - Ou

A period was also sometimes inserted into a word to emphasize the phonemic pronunciation: e.g. "n.in.e" for, ныне.

Words in the footnotes occasionally contain endings and/or prefixes that the definitions do not reflect.

e. Apologia.

I do not insist on any particular transcription of names; let those with a firmer grounding in their history correct my mistakes. Nor do I insist on writing "Birthgiver-of-God and permanently-a-Maiden" for the corresponding Slavic terms. Although, considering the centuries of polemic and schism with south-eastern Christians (Syrians, Copts), it would be best to stick to a literal translation. Присно, I translate as "ever," "forever," "always," "aye," "perpetually," "forevermore," "world without end," "worulda woruld," "in ealle tīd," "in eona eonum..." Biblical paraphrase was often not checked against any authority and place names were insufficiently researched.

## Prólog (Lectionary)

### Background:

*Prólog* was one of the most popular books in mediæval Russia. There are about 80 'Slavonic-Russian' *Prologs* and their parts dating to the 13<sup>th</sup>-early 15<sup>th</sup> centuries extant in post-Soviet archives. Compare to the 55 or so

*Psalters* of various types; although these did not survive as well, having undergone greater wear.<sup>21</sup> The total number of 'Slavonic-Russian' books from that era in these archives and libraries is approximately 1500. In all, over 3000 manuscript Russian *Prologs* survive in the public domain<sup>22</sup>

The Slavonic *Prolog* (sometimes translated as, *Lectionary*), or at least its earliest extant manuscript, РНБ, Соф. 1324, was, according to A. M. Pentkovskiy, translated from the Greek in the 11<sup>th</sup> century. He argues that this was likely done in the Ochrid Archiepiscopate, wherewith Kiev had close literary, ecclesiastical and political ties at that time.<sup>23</sup> The Greek prototype, the *Synaxarion* - the core, hagiographic section of *Prolog* - likely appeared in the late 10<sup>th</sup> century.<sup>24</sup> The composition of the *Synaxarion* was doubtless related to the proscriptions of the Canon (*Typicon*) of the Great Church (Aghia Sophia). Ms РНБ, Соф. 1324 was written in the late twelfth - early thirteenth century. It was translated from a text of recension B (by the classification of A. Luzzi), yet contains many Western (Italian and Sicilian) memories not typical of this recension.<sup>25</sup>

According to S. A. Davidova, the Greek *Synaxarion* was a liturgical book intended for non-monastic congregations. (Unfortunately, today many Christians are of the opposite opinion.) At the end of the 12<sup>th</sup> century, Archbishop Antoni of Novgorod, having traveled to Constantinople, wrote that in Aghia Sophia *Prolog* is read just prior to the Liturgy. According to a 13<sup>th</sup> century manuscript of the *Studite Typicon*, it is to be read during the matins, either prior to the canon or after its third song;<sup>26</sup> later annotations indicate the 6<sup>th</sup> song. (However, few such instructions survived into the 1642/43 Moscow edition, which was intended mainly for private use. I do not know how often this edition was read as part of the service, but since the reading thereof was not mandatory, I assume that it was read

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<sup>21</sup> Творогов О. В. *Древнерусская книжность XI - XIV веков*. TODRL, Tome LVI. St. Petersburg: Дмитрий Буланин, 2004. p. 9 - 36

<sup>22</sup> Прокофьева, И. И. *Сокровища Древнерусской Литературы: Древнерусская Притча*. Москва: Советская Россия, 1991. p. 439

<sup>23</sup> Прокопенко, Л. В. et al. *Славяно-Русский Пролог по Древнейшим Спискам. Синаксарь. Сентябрь - Февраль*. Tome II. Moscow: Institute of the Russian Language, Russian Academy of Sciences. 2011. p. 661.

Together with volume I, this is a very substantial and praiseworthy study of both the Slavonic and Greek *Synaxarion*.

<sup>24</sup> It was, according to Давыдова, С. А. *Византийский Синаксарь и его судьба на Руси*. ТОДРЛ, Tome LI. St. Petersburg: Дмитрий Буланин, 1999. p. 60, an abridgement of the *Minologion*, a book containing fewer but longer vitae appended with shorter articles and glosses. Or, perhaps, prior to the 10<sup>th</sup> century, the *Synaxarion* represented a section of the New Testament *Apokos*, appended with material from the *Minologion*, the chief source of future additions.

<sup>25</sup> Прокопенко, Л. В. et al. *Славяно-Русский Пролог по Древнейшим Спискам. Синаксарь. Сентябрь - Февраль*. Tome II. Moscow: Institute of the Russian Language, Russian Academy of Sciences. 2011. p. 654

<sup>26</sup> *ibid.* p. 69. Also see, Давыдова, С. А. and Черторицкая, Т. В. *К истории синаксаря*. ТОДРЛ, Tome XLVII. St. Petersburg: Дмитрий Буланин, 1993. p. 159

mainly in the bigger churches and by the more enthusiastic clergy. Today, the Pomortzi and the celibate Fedoseevtzi read it in their houses of prayer.)

A number of theories regarding the name of the book have been offered. These, however, are mere guesses; all we know is that it is derived from the Greek, *προλόγος*. There is an old myth regarding a translator who mistook a term meaning “introduction” for the name of the whole book. This is unconvincing. A more likely explanation is that the word was understood as: an introduction to the paeans for the various services, not necessarily in sequence, but rather in an abstract sense. (The word “synaxarion” can mean the following: compilation, gathering, celebration, commemoration,<sup>27</sup> and even, summary.) In a sixteenth-century Russian dictionary of foreign words, *prolog* is translated as, *пролетный* - daily/annual (see glossary); hence, *Lectionary*.

There is great variety in the early manuscripts of the *Slavonic Prolog*, indicating that they were translated at different times from different prototypes.<sup>28</sup> Some researchers believe that the translators were Russian-speaking, but this opinion is very difficult to substantiate. Some date the formation of the ‘first’ or ‘short’ recension to the early-12<sup>th</sup> century; others - to its middle; yet others - to its third quarter.<sup>29</sup> Prior to this, researchers argue, there existed a book more akin to the Greek *Synaxarion*, without the many appended didactical articles particular to the Slavonic tradition. The above-mentioned ms. РНБ, Соф. 1324 represents this recension.<sup>30</sup> Prior to this, some unconvincingly argue, there existed a complete Slavonic translation of the famous *Minologion of Basil II*.<sup>31</sup> Yet the earliest Russian *Минеи* date to the 15<sup>th</sup> century - these contain more than 250 proper-length vitae. Earlier manuscripts contain proper lives as well, sometimes, for a whole the month.

The second, ‘extended’ recension of *Prolog* is sometimes dated to the 13<sup>th</sup> century, yet many articles entered the book in the 14<sup>th</sup> and 15<sup>th</sup>

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<sup>27</sup> *ibid.* p. 151 - 163

<sup>28</sup> Давыдова, С. А. *Византийский Синаксарь и его судьба на Руси*. ТОДРЛ, Tome LI. St. Petersburg: Дмитрий Буланин, 1999. p. 68; О. V. Loseva, a foremost expert in this field, argues against this opinion. She also argues against Bulgaria as a likely location for the translation, because, in her opinion, there existed there, in the 10<sup>th</sup> century, the full text of the *Minologion*. See, Лосева, О. В. *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные Памятники Древней Руси, 2009. p. 29, 41

<sup>29</sup> Шапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр “БЛИЦ,” 2003. p. 214

<sup>30</sup> О. V. Loseva, for example, believes that the hagiographic section of the so-called ‘primary recension’ (which, in her opinion, may not be the first) appeared at the end of the 11<sup>th</sup> or beginning of the 12<sup>th</sup> century from a prototype that evolved from both the *Minologion of Basil II* and the *Synaxarion of the Church of Constantinople*. The didactical portion, she argues, was added in the 1160s. See, Лосева, О. В., *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные памятники Древней Руси, 2009. p. 25, 77, 80 - 128

<sup>31</sup> Such is also the opinion of L. P. Zhukovskaya.

centuries. These are generally longer and more elaborate; the language contains more vernacular. Many articles are of Russian origin. Some of them were incorporated from other books, such as the various *Patericons*, others are abridged *vitas*; the source of many is yet to be determined. Some are new translations made in Russia, others were translated in the Balkans and arrived into Russia as part of the 'second Balkan influence.' In the 14<sup>th</sup> century, both recensions were popular and borrowed heavily from one another.<sup>32</sup> In the late 14<sup>th</sup>-century, the *Stishnoi Prolog* was brought from the Balkans;<sup>33</sup> it contains short verses for many of the saints as well as a new recension of the hagiographic section. (The 1641 Moscow printed edition contains verses.)

The 1642/43 edition also contains many Russian articles written in the 16<sup>th</sup> century; these are easily recognisable, as they are written in the corresponding style. These have naturally attracted the attention of researchers (as have many of the earliest *Prolog* articles). In fact, all the articles pertaining to Russian history have been studied to some extent.<sup>34</sup> The majority of the *Prolog* texts, however, still await their due recognition.

The hagiographic articles in *Prolog* commemorate the saints remembered on the corresponding day of the year (either the day of their passion, dormition, or the translation of their relics). These short lives, of which there are a few for each day, are arranged in rough chronological order: first - those of the prophets and apostles, if any; then - those of the early martyrs and confessors; and lastly - those of the early medieval saints; these are followed by sermons and other didactical pieces. Historical events, such as instances of divine relief from natural disasters, are also memorialized, as are the foundation dates of churches and monasteries. Tales relating to the early 4<sup>th</sup> century are prevalent. With few exceptions, the latest memories regarding the Roman (Byzantine) Tsardom (Empire) date to the late 10<sup>th</sup> century. Balkan saints are few in the Russian *Prolog*. The Russian version of the book influenced that of the Balkans more than vice-versa. Western 'memories' can be found.

*Prolog* was popular for a number of reasons: in addition to the hagiographical section, it contains didactical articles added throughout the centuries; these make up about half of the volume of the 1642/43 edition. Initially, there was one such article for each day, but more were added as

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<sup>32</sup> Лосева, О. В. *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные памятники Древней Руси, 2009. p. 128; In the fifteenth century, a distinct version, commemorating numerous Russian saints, appeared in Pskov. See, Фет, Е. А., *Новые факты к истории древнерусского пролога*. Источниковедение литературы Древней Руси. Д. С. Лихачев et al. ed. Ленинград: Наука, 1980. p. 53

<sup>33</sup> Турилов, А. А. *Slavia Cyrillomethodiana...* Москва: Знак, 2010. p. 340

<sup>34</sup> О. В. Loseva identifies at least 45 Russian articles that appeared prior to the beginning of the 15<sup>th</sup> century. See, Лосева, О. В. *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные памятники Древней Руси, 2009. p. 10

the book matured. (Few of these are translated below, because of space restraints; also, these sermons are not among the more vivid pieces.) *Prolog* also introduced Russians to faraway lands and cultures. Many of the texts contain remarkable literary qualities, even poetry. Even the more structured, pithy and laconic ones about the early martyrs occasionally contain shocking and thought-provoking matter. Occasionally there is a theme running through the 4-10 articles for a given day.<sup>35</sup>

In the afterwords to the 1641/42/43 Moscow editions it states that the book is to be promulgated “throughout all the Russian land... for the reading and the hearing *thereof* by all the faithful.. ...for the benefit of the souls of the entire Christ-titled habitation.”<sup>36</sup> By the way, the 1641 edition was one of the first non-liturgical books to be printed in Russia. The 1642 edition, which likewise contained the readings for the first half of the year (September to February), was further edited and supplemented by long articles regarding Russian saints and events of Russian history - arguably for political reasons, as Soviet researchers unanimously agree. The 1643 edition (March to August) likewise contains much Russian material that does not appear in the manuscript tradition.

The cost of any one of these three editions in the printing-house store, without the binding, was 3 roubles<sup>37</sup> - almost half of the legal annual salary for an un-skilled worker (who seldom bought the book). The Moscow Publishing House printed 1200 copies of the first edition, 1200 of the similar second edition, and 2400 of the third. Being a very large book, a *Prolog* for half of the year was often split into two parts before being bound.

According to E. A. Emelyanova, the late 18<sup>th</sup> century saw 9 editions, some covering half of the year, others, 3 months. These were printed in Klintzi, Vilnius and Suprasl'. Funded by Old-Believers, these followed the 1642/43 editions very closely, without emendation. Edinovercheskaya Tipografiya, a publishing house of the ‘ruling church,’ published numerous editions throughout the nineteenth century to meet the demand of a big section of the population. (The governing church had its own revised version of the book, omitting the ‘de-canonised’ saints.) The early twentieth century also witnessed many editions by various publishing houses, as this was legal post-1905. Manuscripts containing all or part of this enormous text continued to be written until that age.

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<sup>35</sup> Демин, А. С. *Первое издание Пролога и культурные потребности русского общества 1630 - 1640-х годов*. Русская старопечатная литература XVI - первая четверть XVIII в. Литературный сборник XVII века, Пролог. М: Наука, 1978. p. 54

<sup>36</sup> Елеонская, А. С. *Политические цели второго издания Пролога 1642-1643-х годов*. Русская старопечатная литература XVI - первая четверть XVIII в. Литературный сборник XVII века, Пролог. Москва: Наука, 1978. p. 76 (The quotes are taken from the 1641 ed. (p. 896) and the 1642 ed. (p. 906).

<sup>37</sup> Дадькин, А. В. *Бытование экземпляров дониконовских московских печатных прологов в старообрядческой среде*. Мир Старообрядчества. Выпуск 5. Москва: Издательство Московского Университета, 1999. p. 77

The size of *Prolog* is indeed impressive. In all, it contains approximately 3,700 pages by modern reckoning - half that number considering that the pages were numbered on only one side, as was the custom. The more than 3,000 articles are of diverse length - from a couple of lines, to dozens of pages. The ones translated below (comprising approximately 1/10 of the total volume of the book) are relatively short or abridged.

In the mid-sixteenth century *Prolog* and *Verse Prolog* were used as the basis of the *Great Lectionary Meneia of Metroplolite Makariy* - the most massive literary compilation in Old-Russian history. At least three codices were made, in addition to those of the first half of the seventeenth century. Each contains twelve volumes of about a thousand double-sided two-column pages, in folio.

Note: Omitted are the words “bless father,” which follow the titles of the first article for each day of the month (the same goes for *Izmaragd*), because they refer to all the readings for the day, if I had to pick an excuse. This translation is not intended to be read aloud to an Orthodox congregation; for this, it would need to undergo additional correction. Occasionally, the words “on the same day,” before article titles are replaced by the corresponding month and day, un-italicized. All dates are in the Julian calendar.

Prólog, that is,  
the daily collection of the lives of the saints  
for the whole year, *outlining*  
whence each *saint* was, and hailed,  
and where he *or she* was born,  
and how old he *or she* was,  
and how the martyrs were tormented,  
and by which unfaithful tsars.

And due to their suffering,  
and for the other saints, due to their fasting and travail,  
and by the bestowing of alms,  
*they* caused Christ to be merciful to them,  
and each received his crown;  
and now *they* dwell<sup>38</sup> in heavenly abodes,  
whereas we shall begin<sup>39</sup> in the name of God.

### Autumn

Many of the philosophers, even though they illumed greatly with the breadth<sup>40</sup> of their intelligence,<sup>41</sup> (because many *showed* diligence in setting for each day *texts* about the ever-remembered saints, that is: who had which patria, and how he received his termination, and where, and when his memory is celebrated) established<sup>42</sup> that *many saints* were twice annually celebrated and sung by the church canon...<sup>43</sup> Other toilers, due to dearth of experience, not only could not completely attain *consistency* with their efforts, but also dissimilarly,<sup>44</sup> disorderly, confusedly, and unsuitably expounded the writs of the lives of these saints.

But the swink-loving Iliya [Elijah], full of zeal and love of God, exhibited great diligence and monastic feat,<sup>45</sup> executing every mutually-beneficial deed and comprehensive teaching, to leave to those who were there.<sup>46</sup> And he committed himself to labor, that is,<sup>47</sup> to statements by books, because he had analyzed<sup>48</sup> the ancient writs. And well-nye<sup>49</sup> not a single place, in the East or the West, did he leave uninvestigated, for others *to investigate*, but accurately and excellently filled *the days with content*. *The lives of the saints*

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<sup>38</sup> vodvoryayutsya

<sup>39</sup> nachalo sotvirihom; likely a reference to the corresponding prayer

<sup>40</sup> preizb.itochestvom: actually, “superfluity”

<sup>41</sup> razum: “reasoning,” “acumen,” “judgment,” “inwit”

<sup>42</sup> ouchit bo. The correct reading can be found in L.: ouchiniti: “to set.” The text of the introduction is more flawed than that of the other sections, so do not be discouraged.

<sup>43</sup> pisaniyu predati poveleno b.ist’ o sih: “...it was ordered to commit to writing regarding these.”

According to L. V. Prokopenko (p. 3), the Greek, τούτων δε οι μεν ραθυμία, should be translated as, “some by laziness,” rather than “it was willed.” See the Synaxarium ecclesiae Constantinopolitanae e codice Sirmondiano nunc Berolinensi adiectis synaxariis selectis / Ed. H. Delahaye. Bruxelles, 1902. (ibid. p. 3)

<sup>44</sup> neposoglasiyu

<sup>45</sup> podvig: “heroic undertaking,” “exploit,” “suffrage”

<sup>46</sup> Another mistranslation from the Greek; should be, “to posterity.”

(L. V. Prokopenko, p. 4) (see bibliography for full title)

<sup>47</sup> ovo oubos

<sup>48</sup> proshed: literally, “traversed”

<sup>49</sup> prosto: “almost,” “so to speak.” Both translations are possible.



who in every place consummated *their lives*, by name, he popularly and orderly inscribed in books. Moreover, he established for each day to sing and honor *them* as it truly behooves: for those who read and know - to carry out the memories of the saints; and for such as know not - to learn; and *for them* to start diligently praying and trusting, due to his rectification and hard work. And this extensive

appendix was written in their memory, by Simeon the monk,  
for all to live righteously, and pray for him;

**Month September, the 2nd day. *Memory* of holy-martyr Vasilisa [Basilissa] the Great.**<sup>50</sup> When Aleġander held Nicomedia, there was a persecution of Christians. As she stood before him, being questioned, he ordered her face to be buffeted. And therefore she thanked God, for whose sake she was beaten against the face. Hearing of this, the hegemon<sup>51</sup> ordered to strip her of her garments and to leave her naked, and to scourge her with a rod. So she gave even greater thanks to God. Becoming infuriated, the hegemon commanded to beat her harder. And so much was she beaten, that her entire body was but one sore. Yet she cried, "God, I thank you for all this."

Also he bade screws to be inserted into her feet.<sup>52</sup> And having put a chain<sup>53</sup> underneath, tying her up, *they* hanged her upside down. And building a fire underneath, *they* added pitch and tar, and oil and tin, so that in torturous pain and in cruel smoke she would die off quicker. Meanwhile holy martyr Vasilisa, suffering thus, remained thankful to God, as if she stood in the Paradise<sup>54</sup> of Heaven.

Seeing that she is making a mockery of his ordeals, the hegemon ordered a furnace to be fired and to thrust the martyr inside. After the fire was a great deal much ablaze [sic - таѣ], the martyr made the sign of the cross over herself, and entered amidst the flames. Standing there for many hours, she was preserved unscathed, so that all the onlookers marveled. Then the hegemon ordered to lead her out of the furnace, and to set two fearsome lions on her.

The saint prayed, and remained unhurt by them. Seeing this, Aleġander the hegemon became daunted and stupefied.<sup>55</sup> And he said, "This happened to me by the Judgment of God." So he fell to the feet of the saint and said, "Have mercy on me, O servant of the Heavenly Tsar and God.

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<sup>50</sup> According to S., where her memory is on the 3<sup>rd</sup>, she was nine years old.

<sup>51</sup> see glossary

<sup>52</sup> S.: "heels;" Greek: αστραγάλοι: "calves" (V.)

(L. V. Prokopenko, corresponding page)

<sup>53</sup> ouditza; S.: "iron chain;" V.: "hooks and chain." (ibid.)

<sup>54</sup> vprischi: "in pleasure" (в блаженстве)

<sup>55</sup> voizstuplenii

Forgive all the evil that I inflicted onto you, and entrust<sup>56</sup> me to your tsar, since you said that he accepts sinners.”

Then holy martyr Vasilisa catechized the hegemon and led him to God’s Church, giving thanks to all-powerful God. And she consigned him to Antonin the bishop, who baptized him. Then he fell before the saint, saying, “Servant of God - pray for me, that I may be assoiled of all the evil that I did onto you, and that I may accomplish the remaining time of my life in good faith!”

Once the saint prayed, Aležander, glorying and thanking God, commended his spirit to God. Holy martyr Vasilisa, together with bishop Antonin, cered his body; and *she* went out of the city to *a distance of* three stadia,<sup>57</sup> found a stone, and stood on it. And after she prayed, water sprung out of the stone; and drinking of it, she thanked God. And stepping away a short distance, she said, “Lord, accept my spirit in peace.” And kneeling to the ground, she went off to the Lord, rejoicing blissfully and thanking God. Learning of this, bishop Antonin came and buried the saint, making the grave near the stone out of which, by the prayer of the saint, water flowed, which flows to this day;

**Month September, the 10th day. Memory of holy martyr Varipsava.** He, from a certain hermit, received the blood that came out of the most-noble rib [side] of our Lord Jesus Christ, performing many healings by it. Because of this, he was killed in the night by the faithless. Such a treasure was preserved by his student;<sup>58</sup>

**Month September, the 11th day. Memory of our sanctified<sup>59</sup> mother Theodora, who transformed into a man, and fasted.<sup>60</sup>**

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<sup>56</sup> v.voini: “make a warrior of”

<sup>57</sup> poprisch

<sup>58</sup> L. contains much more information. One Jacob kepped the blood and water into a *dried* pumpkin. Moribund, he left it to two “desert-dwellers.” Perambulating the “streets and countries,” Varispan used it to heal the sick. Those who killed him aspired to benefit materially. The extensive vita in BЧМ does not mention the circumstances of his death, although it stretches the information in its short articles regarding him quite a bit.

<sup>59</sup> pr[el]p[o]d[o]bn.iya: “holy nun”

<sup>60</sup> Compare to the similar Feb. 12<sup>th</sup> article. Her *Vita* can be found in BЧМ, p. 291/635, and in an 11<sup>th</sup> c. fragment. (O. V. Tvorogov, p. 118);

The article does not appear in the 9 XIV-XV c. *Prologs* analyzed by him, but can be found in all 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА, according to L. V. Moshkova.

It seems likely that the article was translated into Slavonic from verse.

She lived around A. D. 474 - 491; The vita in BЧМ contains some fantastic elements: by waving his hand, a warlock turned day into night; after riding a crocodile athwart a lake to collect water, she told it not to eat people henceforth, which caused it to suddenly expire.

In the godly book of the New Testament it states,  
 that the Kingdom of Heaven is similar  
 to the ten maidens mentioned by Christ.<sup>61</sup>  
 In man's guise,  
 ten women dulled the stinger of the man-killer,  
 and had received God's gift;  
 by one name *they* had been called,  
*hailing* from the very country of Aleḡandria.  
 And already *she* had legally woven onto a spouse,  
 conducting *her* life in a dignified and temptation-free way.  
 Yet by the envy of the demon,  
 who is fain of every evil,  
 she had fallen into sinful infidelity.  
 So contemplating, searching for salvation,  
 the evangelical voice of the Lord *she* heard,  
 which will not be very silent,  
 even if it is under roof concealed.  
 And she, after the transgression,  
 could not forbear this.  
 Furthermore, having learned of the sin,  
 as an un-clean *object of* hatred, and as filth,  
 she rejected the raiment of shame.  
 And as "Theodore" she accepted the monastic garb,  
 and as such advanced to the spouseless image,<sup>62</sup>  
 crying and weeping of *her* sin.  
 For many years of hard labor,  
 she swinked and toiled with the hired workers.  
 And *she* was heard to be a fornicator,  
 by the following exposure:  
 She [some other woman] having jettisoned<sup>63</sup> a babe,  
*they* tossed her [Theodora] out of the abode,  
 by the envy of the soul-decomposing snake.  
 For from another he [the baby] was,  
 the selfsame whom she received,  
 nurturing him attentively,  
 trying to hide, that she is a woman by nature.  
 By frost and swelter of the sun,  
 and by frailness,  
*she* sustained all with thanksgiving.  
 Sevenfold *was she* wearied by slander,  
*when* she descended into the abode,

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<sup>61</sup> hr[i]stov.ih oust

<sup>62</sup> to monasticism

<sup>63</sup> nametnuvshe (birthed)

compelled by necessity.<sup>64</sup>  
 Lo! A woman, in shape,  
 yet, manly, by resolve!  
 And forthwith, herself, by frequent prayers and toils,  
*she* melted [meekened] her body with nightly vigils,  
 and received God's highest inheritance,  
 and chasing reached Him whom she loved.  
 And a terrifying miracle<sup>65</sup> she performed:  
 who will not here wonder,  
 at that one who is a woman  
*could* hide herself from a multitude of celibate men,  
 and as one of them, amid the congregation,  
 shine in fasting as a great star,  
 bringing seemly homage by labor,  
 going off blithely to the godly Husband.  
 And the monks, seeing the frightful miracle, wondered,  
 saying, "Awe<sup>66</sup> to the terrifying sight!"

**On the same day, *Memory* of holy martyr Ia.**

Holy martyr Iya was from a city called, Vizada. She was taken into captivity with nine thousand *other* Christians by the Persians, by Savoriy, the lawless tsar. She was accused of worshiping Christ, and was delivered to the elder of the sorcerers, who *tried* to impel her to renounce Christ. Not only did she not submit, but *also* he was upbraided by her. Thus she was thrown into prison. And all year she was compelled by hunger. Subsequently, led out of the dungeon,<sup>67</sup> she was beaten firmly with a jagged<sup>68</sup> rod. And again she was locked in the dungeon. And she bode *there* for 15 months. And again she was led out of the dungeon and tethered with ropes. Her shins and thighs and hands were wrung together by a tight twisting *thereof*, so that even her bones crackled. Then *they* beat her with a coarse leather strap on the kidneys and on the belly. And then *they* severed her head;

**Month September, the 14th day. Word of two monks who saved a whore.**<sup>69</sup> A certain pair of monks made their way from the desert to the city of Tars, for their needs. And they harbored in a hostel, to spend the night there. And by the providence of God, they found there three youths having with them a whore. And, perturbed, they sat down. One of the two

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<sup>64</sup> nuzhno: "by compellation," "by need"

<sup>65</sup> "**Miracle.**" by the way, does not imply something supernatural; "miraculous" is a synonym for "wondrous" or "amazing."

<sup>66</sup> Ωle

<sup>67</sup> here, and elsewhere, used interchangeably with the word, "prison"

<sup>68</sup> sukovat.im; L.: i neotzeschenom': "and un-cleaned"

<sup>69</sup> This article appears in 6 of the 9 studied XIV-XV c. *Prologs* (O. V. Tvorogov2, p. 277)

evaginated<sup>70</sup> *from a book-holder a book of the Gospels*, and began to read it. And once the harlot beheld the elders reading, she left the youths and sat down, having approached the elders.

But the elder hindered<sup>71</sup> her, saying, “You are a great menace to me, **Ω** shameless passion-monger!<sup>72</sup> However were you not too embarrassed to come here and sit near us?”

She answered, saying, “No, father! Do not abhor me, even though I am filled with all types of sin, because the Lord God of all did not reject the whore who came to him in ancient times.”

And the elder said to her, “But that whore did not, after *appealing to Christ*, return to sin.”

And she said to the elder, “I also *put my hope in the Son of the living God*, that from this hour I too will not return to sins, if the two of you put me on the path to repentance.”

And they said, that they promise her salvation, if she listens to them. And she forsook the youths and all that she acquired, and followed the two elders. And they led her to a nunnery, and tonsured her, and presented her to the abbess, and departed. She remained penitent even until old age, and acquired great sagacity, and, having performed wonders, reposed in peace. Her name was Máriya;

**Month September, the 15th day. *Memory of holy great-martyr Nikita.***<sup>73</sup>

He was at the time of the Great Tsar Constantine; born and raised in a barbaric country,<sup>74</sup> called, Gotfi [Gothia], *which was on both banks of the river Istra (Dunava) [Danube]*. But he did not socialize<sup>75</sup> with the barbarians, rather keeping to the faithful. And because of this he was taken by Afanarih [Atharix], the duke of the Goths, for the sake of Christ's Faith. And pining greatly, *he consummated his life in fire;*<sup>76</sup>

**On the same day, *Memory of holy martyr Porphyriy of Mima.*** At the celebration of Julian's<sup>77</sup> birthday,<sup>78</sup> Porphyriy was ordered to scorn and deride Christians with a spectacle [mockery].<sup>79</sup> As he was entering the water

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<sup>70</sup> izem ot vlagalischa

<sup>71</sup> otrinul: “pushed away,” “rejected”

<sup>72</sup> strastnitse

<sup>73</sup> RM: “Nicetas;” ~ A. D. 372 (O. V. Loseva , p. 154)

See his *Passion* in БЧМ. (O. V. Tvorogov, p. 86)

<sup>74</sup> S.: “born as a pagan”

<sup>75</sup> obschavashesya

<sup>76</sup> S. paraphrase: He was taught Christianity by Thephil, Bishop of the Goths. And the Goths were divided: some had [A]fanarih as duke, others - FROUTIGEN. Shortly, those with FROUTIGEN joined armies with Roman Caesar Valent, and defeated [A]fanarih, thereby augmenting Christianity among the Goths. So [A]fanarih began a persecution...

<sup>77</sup> Julian the Apostate

<sup>78</sup> iuliañu rozhdeniyu sovershayemu. S.: na trapeze

<sup>79</sup> igraniyem: “playfully”

and immersing himself, he yelled out, “Christened is Porphyriy, in the name of the Father, the Son, and the Holy Spirit.” And when he exited the water, he put on white apparel, and professed himself a Christian. And *after being* tortured, he was slain by the sword;<sup>80</sup>

**Month September, the 17th day. Memory of holy martyr Agathoclia.** She was a slave of one Nikola, *who was* a Christian, and of his wife, Paulina,<sup>81</sup> who brought much grief onto Agathoclia in the space of eight years: always beating her with a stone<sup>82</sup> on the neck, and leading her unshod over sharp and crooked<sup>83</sup> places.<sup>84</sup> She crushed her ribs with an iron hammer and pulled out her tongue. But *Agathoclia* did not obey to fulfill her will. Because that Paulina held Ariy’s lore. Then she scattered fire and coals on her neck, and reaved her of this life;<sup>85</sup>

**Month September, the 18th day. Memory of st. Simeon, Bishop of Jerusalem.**<sup>86</sup> He was a son of Iosif [Joseph] the betrothed; brother of Iakov [Jacob], the brother of God. At the time of Trojan the Tsar, he was the second bishop of Jerusalem. At the age of a hundred, he was accused by the heretics and the faithless. And he was tried and questioned through many ordeals. Ultimately, crucified on a cross he commended his spirit to God;<sup>87</sup>

**Month September, the 23rd day. Memory of holy martyrs: Andrey [Andrew], Ioann [John], Petr [Peter] and Antonin [Anthony].** When Basil ruled the Greek dole,<sup>88</sup> all of Africa was held by the ruthless Agarine [Arab] Avraham [Abraham]. Having razed Syracuse, which is a metropolis of Sikilia [Sicily], he conveyed thence Ioann and his children, Peter and Antonin - youngsters of unsuitable age. [?] And he committed them to the study of Muslim books. And when they began to reach a manly age and wisdom, and much virtue, this haughty *Avraham* rejoiced in them. He named Antonin his relative, and instated Peter as a sakelariy. These secretly adhered to

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According to S., his job was that of a buffoon - “smehotvoretz.”

<sup>80</sup> According to S., when he saw Julian apostatizing Christianity and bowing before idols, “making them his gods,” he braided him before the entire Royal Council, as “a godless transgressor.”

<sup>81</sup> L.: “who was an idol-worshiper”

<sup>82</sup> L.: “sharp stone”

<sup>83</sup> stroptiv.ih.

<sup>84</sup> L.: “in the winter and summer, making her carry wood”

<sup>85</sup> According to L., she was imprisoned and deprived of food. Then a nightingale gathered vegetables (ακρόδρυα: “fruit, nuts” - V.), brought them to her prison and fed her.

<sup>86</sup> ~ A. D. 107

<sup>87</sup> According to L., he was 120 y. o.

<sup>88</sup> nachaliye; Their memory without the lection can be found in XV c. *Prologs*. (O. V. Tvorogov2, p. 280)

Christianity, and openly committed Saracen *deeds*, but could not remain concealed.

And Avraham learned of this and became furious. Nailing their feet into fetters, he had them beaten with un-worked<sup>89</sup> clubs. Four hundred lashes received blessed Antonin. Also he was seated on a donkey, and tethered with a samarian rope, and led around the city. And thus humbled and shamed, he thanked God. Meanwhile Peter was stripped, and beleaguered by a rod to the sinews and to the belly, and incarcerated in prison. Having led them out of prison, *he* wrung their muscles from the shoulders and arms with heavy beams. Likewise he decimated<sup>90</sup> their hips and thighs, to the extent that all the bones disjoined, and their bodies and blood merged together. Then, having gathered much coal, and having summoned a smith, he had their private members extracted with scorching iron pincers, and inserted into their mouths. And all of this had taken place! Then he brought forth their father, Ioann, and with his left hand pushed back his neck, and stabbed his knife down into his throat. Thus falling atop his children, he released his spirit. Then Avraham built a great fire, and incinerated together the bodies of the saints.

While blessed Andrey, vastly aged in appearance, and laden with many years, consummately enervated by clem, thirst and nakedness *in incarceration*, did not submit to this dog. Look at what committed the wicked beast - mounting a steed, taking a lance, and finding the saint standing outside the law,<sup>91</sup> drawing back he hit [lancinated] him with a blow into the chest. And the saint bellowed a thanksgiving to God with a loud voice. Then the murderer drew back and again pierced him, twix the shoulders. And therefore, because of the two blows, due to internal bleeding,<sup>92</sup> the blessed fell to the ground. And Avraham ordered his head to be cut off with a knife; and thus he passed away;

**On the same day, Memory of the holy<sup>93</sup> wives and maidens and sisters, Ksanthipa and Poliksenia.**<sup>94</sup> These were of the Hispanic country; at the time of Ceasar Klavdiy [Claudius]. Ksanthipa was a maiden, and because of her fairness she became wife of Prov, who managed the government<sup>95</sup> of

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<sup>89</sup> diviimi: "with wild"

<sup>90</sup> sotre

<sup>91</sup> osobno prava stoyascha;

This can also be translated as, "standing by, upright."

<sup>92</sup> literally, "blood having poured out of his insides"

<sup>93</sup> pr[epo]d[o]bn.ih; Literally meaning, *of the utmost likeness*, the term usually refers to the tonsured, that is, to monks and nuns, including bishops, patriarchs and the like. Rather than constantly refer to them as, *sanctified*, in the text, I will insert this clarification in the footnotes.

<sup>94</sup> RM: "Xantippa and Polyxena"

<sup>95</sup> pravyascha nachalstva; The abovementioned Claudius, by the way, was so oblivious "pat, sone aftir he had killid his wyf, he asked why sche cam not to soper," while Diocletian was "pe first emperour pat wered gemmes in his cloping and in his hosen."

that land. And she had been taught by Apostle Paul, who had made his way to that land. Polikseniya was apprehended by a certain sordid maledict,<sup>96</sup> but by the grace of God she remained untainted. And she had been sanctified<sup>97</sup> by Apostle Andrei, and many believed in *Christ* because of her. Anticipating Apostle Anisim, she hied to her fatherland - Hispania.<sup>98</sup> And after the sailing of this secret flight,<sup>99</sup> she had as companion Reveka [Rebecca], who was also baptized. And they reached her [Polixenia's] sister, Ksanthipa; and with her they spent well the remainder of their lives, in virtues and clean living. And having shown much strength, they peacefully went off to God. To our God be glory, now, in perpetuity and in eonaeonum.

**Month September, the 25th day. Memory of our holy<sup>100</sup> mother Euphrosiniya [Euphrosyne], daughter of Paphnotiy the Egúptian.<sup>101</sup>**

She who hid her nature and beautiful life,  
titled, Emerald, *was* this Euphrosiniya,

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<sup>96</sup> zlosmradnik: "vile-stenching one"

<sup>97</sup> s[vya]schenna: "baptized," "consecrated"

<sup>98</sup> according to Sof., from a place called, Ahan

<sup>99</sup> nevedoma beganiya

<sup>100</sup> pr[e]p[o]d[o]bn.iya

See her *Vita* in BЧМ and a 14<sup>th</sup> c. fragment. (O. V. Tvorogov, p. 54).

All of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА contain her *vita*. (L. V. Moshkova)

<sup>101</sup> She lived in the 5<sup>th</sup> century.

Sof., which also calls her, Emerald, contains a more informative, yet less stylized story: "She was from the Aleḡandrian city;

daughter of Paphnutiy,  
a wealthy man who desired to give her to wed.  
But she found out,  
and coming to one of the holy elders became a nun.  
Then attiring men's garments,  
*she* changed her image into *that of a* man,  
fearing lest her father find her.  
*She* went off into a men's monastery,  
that her father had customarily attended.  
And *he* tearfully informed the abbot  
of the flight of *his* daughter.  
Seeing her in the monastery,  
he [?] grieved of this, with the other monks,  
not knowing her.  
Having completed in the monastery 28 years,  
she became sick and called her father,  
confessing and saying,  
"I am your daughter and do not grieve."  
And thus she died,  
and everyone wondered;"



for leaving every apparition of life,  
 coming to love the life of male monks,  
 and the brand as that of a tsar's eunuch,  
 in a male guise she had not been very recognizable.  
 And coming to an abode,  
 she had willfully given her hair for the cutting,  
 and tried to hide from her father -  
 which same wistful desire she received.  
 By toils and pains,  
 and by attentive prayers,  
 she forspend her soft body,  
 terrifying all with her hard-suffering,  
*which is impossible to relate with words.*  
 Ω how she hid from *her* father-  
 good daughter of a strange thing. [!]  
 Making her way<sup>102</sup> amid monks,  
*she was* found to be as emerald, the stone.  
 And there were many inquiries as to her from her kin,  
 for her father cried from the pity of the heart,  
 due to the secret departure of Euphrosinian.  
 A score<sup>103</sup> to eight years and more *she* gave,  
 traversing mountains, and plains, and empty places,  
 moaning,  
 searching for the emerald of the depth of the heart.  
 The same Euphrosiniya spoke her last word to her father,  
 and in Heaven received the price of distant toil...<sup>104</sup>

**Month September, the 30th day. Memory of holy sanctified-martyr Grigoriy, bishop of Great Armenia.**<sup>105</sup> He was at the time of Diocletian the Tsar; a Parthian by birth; son of Anataliy; a relative of Kirs, the Armenian Tsar. Being a Christian, *he was* seized by Tiridat [Tiridates], the Tsar of Armenia, and perendured many torments. Later, learning that he is the son of Anataliy, who killed his father, Tiridat bound his hands and feet and, in the city of Ararat, threw him into a deep pit, full of snakes and scorpions, and other crawling<sup>106</sup> animals. In this he spent fifteen years, fed secretly by a widowed woman. Tsar Tiridat, become utterly mindless,<sup>107</sup> began to eat his own flesh, and was pastured atop the mountains with the pigs. And Kisarodakta, his sister, saw a dream: a certain terrifying man revealed

<sup>102</sup> tekuschi: literally, "streamin"

<sup>103</sup> sugubnuyu desyatoritzu: "doubled ten" (# of years as monk)

<sup>104</sup> Unfortunately the remaining sentences are less legible.

<sup>105</sup> ~ A. D. 335

See his *Passion* in БЧМ. (O. V. Tvorogov, p. 40)

<sup>106</sup> presm.ikayem.ih

<sup>107</sup> izbezoumivshusya

himself to her, in frightening glory, and spoke to her: “Unless Grigoriy comes out of the pit, Tiridat will not be cured.” And so, having exited, he christened four hundred thousand in all, and became a bishop. And having erected churches, he peacefully went off to the Lord, whom he loved;

**Month October, the 8th Day. *Memory* of saint Taisiya, who had previously been a whore.** My lief<sup>108</sup> brethren - I wish to tell you the tale of blessed Taisia [Thais] - of how she began and ended,<sup>109</sup> and became renowned, atoning well for the sins and wretched deeds that she committed. This is a word of consolation for the listeners.

This blessed Taisia, had an unbecoming<sup>110</sup> mother, as per her evil deed. And Taisia was exceedingly goodly in appearance. Seizing her, her mother led her to a place pernicious to the soul. And everywhere her name was acclaimed as excellent,<sup>111</sup> due to the beauty of her face. And many of those who came marveled, looking upon her face. And many brought her their gear: gold and silver, bright and expensive garments, wanting to satiate with her the concupiscence of their bodies.

Having heard of this, Pafnotiy [Pathnotios] arrayed white apparel.<sup>112</sup> And taking a gold coin<sup>113</sup> he came to the place, stood where Taisia lived, and gave her the gold.

Taking it, she said to him, “Climb into the shack.”<sup>114</sup>

And taking her, he entered the room with her, and saw a high bed made up. And she, ascending<sup>115</sup> the bed, began to invite the monk. And mounting the bed, the elder sat with her, and said,

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<sup>108</sup> l’ubeznaya; See her *Vita* in БЧМ, Jan. 18<sup>th</sup>. (O. V. Tvorogov, p. 112)

This article does not appear in the 9 15<sup>th</sup> c. *Prologs* (at least not under this date) studied by him, nor in the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova). Some version may be found in the Middle English *Gilte Gegend*.

<sup>109</sup> nacha i skoncha: notice the rime

<sup>110</sup> nepodobnu: “unfitting,” “indecent”

<sup>111</sup> dobrotayu: “by beauty,” “as lovely”

<sup>112</sup> as opposed to a monk’s black garb

<sup>113</sup> zlatnik: either a coin or a measure of gold; It is unclear which definition is intended. (In order to earn any amount of gold, which was not in wide circulation in Russia until the eighteenth century, a medieval Russian worker would have to toil for weeks or even months, earning about a gram of silver per day. In the Byzantine Empire gold was more common, yet the sum of 400 litra mentioned below is very high - millions of dollars in today’s money.) In the lection of the story contained in some versions of *Izmaragd*, the word “srebrenik” is used; the intended meaning is likely, “a silver coin,” rather than the enormous mass of silver implied by the word.

<sup>114</sup> klet’: “small house,” “room,” “cell;” a disparaging word for what was probably a luxurious apartment

<sup>115</sup> vshedshi...na

“Is there another room, for the two of us to lie there, lest someone discover us?”

And Taisia spoke to him, “If you are embarrassed of people, then we can lie here, and no-one will discover us. But if you are afraid for yourself as to God, then even if you were to hide beneath the earth - even there God sees!”

Hearing from her these words, the elder said this to her:

“Know you of God?”

To which she said,

“Yea, I know - that the Kingdom and the Torment he has.”<sup>116</sup>

The elder said,

“If you know God, why do you befoul people?”<sup>117</sup>

Hearing this from the elder, she threw herself at the feet of the elder, and said, “This too I know: that there is expiation for committed sins. But wait for me just three hours, and you may do as you wish, so that I may cry of my sins, which I, a depraved one, perpetrated.”

So he told her how to receive absolution for one’s sins. And she, taking all of her sordid possession, which she congested by whoring, doled it out to the indigent; and it was up to four hundred litra of gold[!] <sup>118</sup> And she went off to the elder, crying of her sins. And taking her by the hand, the elder led her into a monastery for maidens. And the elder entreated a small cell, <sup>119</sup> and there locked blessed Taisia, sealing her with *molten* tin, <sup>120</sup> leaving but a small window, through which to give her bread, and a moderate measure of water, and that - once per day.

And the blessed *saint* spoke to him,

“Where, father, am I to perform my bodily needs?”

The elder said to her,

“In the cell - there it is proper for you to be.”

And she said to him, “How do you, father, will for me to pray to God, so that Lord God may forgive my sins?”

Whereupon the elder said to her, “You are not worthy to utter the name of the Lord, because your lips are squalid; nor *are you worthy* to raise your hands to Him, for they are filthy with lawlessness. But only say, looking

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<sup>116</sup> In the printed edition of the *Alphabetical Patericon* she said, “Yes I know that he sees all, and I know of heaven and of the torment.”

<sup>117</sup> *Alphabetical Patericon*: “why have you drowned men’s souls?”

<sup>118</sup> *Izmaragd* version: 100 litra of gold, and 300 litra of silver. (The version in *Izmaragd* is shorter and less coherent.) The version contained in the *Alphabetical Patericon*, with references to the *Egyptian Patericon*, mentions the same, less ridiculous, values.

<sup>119</sup> *zatvoretz*: “locked cell”

<sup>120</sup> According to the *Alphabetical Patericon*, he nailed the door shut.

toward the East, “My Maker - have mercy on me.” And thus Taisia accomplished three years in that locked cell...<sup>121</sup>

**Month October, the 9th day. *Memory of holy clergywoman*<sup>122</sup> Poplia.<sup>123</sup>**

Saint Poplia was at the time of Julian the Apostate. She was in the service of the church in Antioch, Syria; virtuous and renowned. (Having recently married<sup>124</sup> she gave birth to Theodore,<sup>125</sup> the holy presbyter.) And together with her choir of maidens she sang praises<sup>126</sup> to God.

One time, as she was singing matins with the maidens, with a great voice she pronounced the psalm, “Heathen idols, are *nothing but* gold and silver, дела рукъ ч[е]л[ове]ческѣ, подобни имъ дабудуть вси творящей я, и вси оуповающей наня.”

And as Julian was walking by, he heard, and demanded *she* be silent. Notwithstanding, Poplia began to sing even louder. Then, become wroth, Julian had her led out of the church, and stationed before himself. And he ordered warriors to take turns<sup>127</sup> punching her in the face. Having exposed his godlessness, the saint departed to her home, singing everyone’s God as was her wont,<sup>128</sup> with the other maidens. And after this, she peacefully passed on;

**Month October, the 10th day. *Memory of holy martyr Theotekn, tormented in Antiochia.*<sup>129</sup>**

The infidel Tsar Maksimian, having come into Antiochia established a decree, initially for the warriors, that they are to make sacrifice to idols, and then for all the people to *do likewise*. And many of the soldiery did not heed the tsar, casting away *their* warriors’ belts. Among these was Theotekn, a man famed throughout Antiochia.

Having gazed upon him, Maksimian spoke, “Or do you also, Theotekn, have no faith in the gods, Diy and Apolon, as whose priest I wanted to station you, bringing all the world’s sacrifices under your *charge*?”

Theotekn spoke, “I believe in Christ, to whom as a live sacrifice I wish to lead myself.”

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<sup>121</sup> Then the elder went to Antony the Great to learn if God forgave her. And one of the latter’s pupils saw a vision indicating that she was forgiven.

<sup>122</sup> sluzhitel’nitza

<sup>123</sup> RM: “Publia;” This article appears in 5 of the 9 XV c. *Prologs* analyzed by O. V. Tvorogov, yet not in the oldest. (O. V. Tvorogov2, p. 337)

<sup>124</sup> vmalezhe priblizhisya bratze

<sup>125</sup> In all Greek sources - Ioann. (L. V. Prokopenko, p. 185)

<sup>126</sup> slavoslovyasche

<sup>127</sup> According to Sof., there was one warrior - a difference of two letters.

<sup>128</sup> ob.ichno: likely, “as if nothing had happened”

<sup>129</sup> See his *Passion* in ВЧМ, under Oct. 5<sup>th</sup>; The above memory is not in the early *Prologs* (O. V. Tvorogov, p. 122), but is in 4 of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

Then Maksimian stripped him of the warrior's attire, and arrayed him in women's pants,<sup>130</sup> and hooded him in a povoinik<sup>131</sup> sentenced him to spin yarn with the women. And summoning him after three weeks he spoke, "Sacrifice to the Gods, lest wretchedly<sup>132</sup> you be bereaved of life."

Theotekn gave him no answer.

Then he ordered him to be tethered to a tree, and to put searing iron underneath his feet, and with other irons to score<sup>133</sup> all of his sinews. And seeing him un-submissive, he ordered to bring a cauldron; and boiling up brimstone and pitch he threw therein the saint; yet by the power of Christ the cauldron was extinguished and cooled down, and nowise was the martyr shent. Adread, Maksimian ordered to lead him to a dungeon. Then he delivered him to Zegnath the centurion, for him to torment him in all types of ways, however he desires.

And Zegnath had a certain maiden locked in a dungeon, named, Alekandria. Seizing Theotekn and throwing him into the dungeon he spoke, "I will punish you both in three days. Yet if you two heed the tsar's will, you twain will receive great honor, whereas if you do not listen, with bitter torments I will try you."

So, after three days, he led them out of the dungeon, yet nowise could he convince them to sacrifice to idols. And he subjected Alekandria to two warriors, to bemire the maid.

Yet Theotekn was the first to enter the house of Alekandria; and taking off his clothes, he gave them to Alekandria, saying, "Run! Run, so that the infidels do not befoul your purity." And himself he dighted into women's clothes.

And when the warriors went in,<sup>134</sup> they found Theotekn. And due to temptation [!] they discovered *that it was* Theotekn in women's wear; and seizing him they led him to Zegnath. First he ordered to cut out his tongue, and then he inflicted wounds onto him. And tying a millstone to his neck, he plunged him into a river. And thus Christ's martyr deceased. And his relics were found by the Rosov [Rhosos] city in Cilicia. And the Christians repositied them nobly, in the town of his nativity;

**On the same day, Memory of our holy<sup>135</sup> father Iakov [Jacob], the abstainer.** He was an eremite; and in a cave he spent eleven years,<sup>136</sup> near the city of Samaria [Sebaste]. So much was he enlightened by virtues, and so

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<sup>130</sup> port.i

<sup>131</sup> poviti i vpovoi; povoinik: "headdress of a married woman"

<sup>132</sup> zle, as usual

<sup>133</sup> nasekah: or, "mark," "notch," "cauterize"

<sup>134</sup> "vlezosta," as opposed to "vnide," as above

<sup>135</sup> pr[e]p[o]d[o]bnago

<sup>136</sup> "In all the Greek sources, the number of years is 15."

(L. V. Prokopenko, p. 191); In BЧМ the story is under March, 4<sup>th</sup>.

excelled in fasting, as to receive power over demons - to exorcize them. Accordingly, many came to him.

So the spiteful devil became envious of him. God allowing him,<sup>137</sup> he subjected him to the following falling: The devil entered into a daughter of a certain wealthy man. And so her parents were forced to search out and to find him [Iakov]. And her father besought him, begging *him* to chase away [exorcize] the demon from her. And praying, he chased him away from the girl.<sup>138</sup> But the father of the girl, frightened lest *the demon* return back into her, left her there, until she heal completely.

Iakov, after this, entered into intercourse with the girl. And displeased of this, *he* killed her and ran off. [!] Then, repenting, he entered a coffin; and so much was he cleared of the sin, that during a drought he prayed and rain came down. And thus he died at the age of seventy and five;<sup>139</sup>

**Month October, the 13th day. *Memory* of Benjamin the deacon.**<sup>140</sup> In the days of Gororaniy, the Persian Tsar, was *this* Benjamin, a deacon of God's Church. Many Persians and Hellenes<sup>141</sup> he turned onto good sense. Accused of *being* a practitioner of *magic*,<sup>142</sup> he was taken and beaten; and, immured, he did two years in a dungeon.

And a certain emissary was sent from the Greeks to the Tsar of Persia. Having learned of this *incarceration*, he entreated the tsar to release Benjamin. But the tsar spoke,

“Only if he pledges, not to teach Persians Christianity.”

And the emissary spoke,

“All that is willed and set, it behooves, Ω Tsar, for him to keep.”

(Benjamin, hearing the emissary's supplication, *replied*,

“It is impossible” he said “to abjure the light that I have taken on. How much suffering merits a man who hid his talent, or he who openly silenced the teachings of the Holy Gospels! But this I can nowise forswear.”)

Learning of this, the tsar ordered to let him go.

He then customarily conducted the same, by and by.<sup>143</sup>

Unable to forbear *this*, the tsar, having twenty rods sharpened, into his legs, underneath the nails of the hands and feet [sic], ordered them hammered. And as he saw him *playing* the torment off as if it were a game, he sharpened another cane and stuck it into his private member, an affected much pain to the saint. And after such agony, he, feral and inhuman,

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<sup>137</sup> popuschshu emou b[o]gu

<sup>138</sup> otrokovitsa: a girl of about 7 - 14 y. o.

<sup>139</sup> This is an example of a *Prolog* article that was shortened from a proper vita. The strangeness of this piece is attested by the fact that it is the only hagiographic text to be included in *Sofiyskiy Sbornik*.

<sup>140</sup> He is also remembered on March 31<sup>st</sup>, with Avda the Bishop.

<sup>141</sup> ‘Ellini’ usually means, heathen, but here it refers specifically to heathen Greeks.

<sup>142</sup> tvoretz: “maker,” “wright;” here, “sorcerer”

<sup>143</sup> prohodya

ordered to erect<sup>144</sup> a blunt jagged<sup>145</sup> stake into his exit.<sup>146</sup> And after this happened, this brave mover<sup>147</sup> committed to God his spirit;

**Month October, the 24th day. Passion of holy martyr Aretha,<sup>148</sup> and those with him, the four thousand two hundred\* (\*90) and nine.** He was stationed as the senior voevoda [military commander] of Negran City,<sup>149</sup> which is also called, Germei<sup>150</sup> City, when Justinian reigned over the Greeks, and over the Ethiops - Elezvoy the Christian, and over the Omirit land<sup>151</sup> - Dunas<sup>152</sup> the Jew. That Jew, Dunas, advanced with warriors, and arriving onto Negran City exhibited many victories and troubles; but the maledict accomplished nothing, for the city and its citizens were sustained<sup>153</sup> by Saint Aretha. Subsequently, the perfidious one, by treachery and many broken oaths entered the city.<sup>154</sup> First, he dug up the grave of Paul, the hallowed bishop, disinhumed the coffin with the relics, and incensed his bones with fire, scattering the ashes with a shovel. And having ignited a great fiery pan, he threw therein priests and levites [deacons], readers and monks, numbering, four hundred, and 20, and 7. And to the pious women, numbering, one hundred, and twenty, and seven - with a sword he severed their heads.

Here also, having stationed afront himself one patrician and noble boyar woman, he ordered the heads of her daughters twain to be severed afore her eyes, and from their blood to present to their mother for ingestion, which she ingested. At once, of her very life he reaved her too. After everyone else, the great and blessed Aretha was brought forth, fettered by two warriors;<sup>155</sup> and they severed his head together with others, three hundred and forty. Other eldersmen and elderwomen, young men and

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<sup>144</sup> v.druziti. March 31<sup>st</sup> version: sotvorisha

<sup>145</sup> sukovatii: "with the stumps of branches"

<sup>146</sup> prohod. March 31<sup>st</sup> version: sedalische: "seat"

<sup>147</sup> podvizhnik: "champion," "hero;"

According to BЧМ, a rod was screwed into his genitals.

<sup>148</sup> RM: "Aretas;" ~ A. D. 523

See his *Passion* in БЧМ (O. V. Tvorogov, p. 26). All of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day in ПГАДА contain his vita. (L. V. Moshkova)

<sup>149</sup> RM: "Nagran, in Arabia Felix;" A Polish/Hungarian version of the word, voevoda, by the way, in in the OED, but I will not use it.

<sup>150</sup> Hermonthis, near Luxor?

<sup>151</sup> Sof.: "This land, in God's writ, is called, Sava; by the Hellenes - wealthy Arabia;" (Southern Arabia)

<sup>152</sup> RM: "Nunaan"

<sup>153</sup> podtverzhayemi: "strengthened," "upheld"

<sup>154</sup> According to Sof., this was preceded by Elezvoy's victory over Dunas.

<sup>155</sup> According to Sof., saint Aretha was completely decrepit; having reached the "oldest of ages," "unable to walk, he lay," hence "he was led by others."

young women, and a whole host of people, he committed to slavery within his domain, to lords and aristocrats;<sup>156</sup>

On the same day, *Memory* of blessed Elezvoy,<sup>157</sup> who had been the Tsar of Ethiopia. He was the Ethiopian Tsar in the city of Sava,<sup>158</sup> as it is called. He was Christian and Orthodox. And when Negran City was taken by the Omirit Tsar, Dunas the Jew, where Aretha the martyr was killed, with the other confessors of Christ - the four thousand, and six hundred<sup>159</sup> men and women, and children - then Orthodox Tsar Elezvoy ignited with the spirit. Desiring to avenge the Christian blood, he informed Justinian the Tsar, who was then in Constantinople; and receiving a blessing from Timofei [Timotheos], the Archbishop of Jerusalem, he assembled his dukes and commanders. And gathering one hundred and twenty thousand warriors in all, he advanced against the Arabian land, against the Omirit Tsar, who was a Jew. Arriving in Gaza, he split his forces, positioning forty thousand into ships. While he, *remaining ashore*, ordered warriors to take *enough* repast for twenty days, and proceeded on chariots and on horseback. Yet by divine design, he was lost in the mountains, and due to this he was in grave sorrow. Meanwhillem those aboard ship strained<sup>160</sup> because of the slowness [delay] of the tsar.

In the meantime, the Omirit Tsar caused further impediment<sup>161</sup> to the ships, as they became stuck on iron chains,<sup>162</sup> wherewith he obstructed *them* to the sediment of the sea,<sup>163</sup> hoping to take here by surprise the Ethiopian Tsar Elezvoy. Meanwhile, Tsar Elezvoy came to the city of Dakela, such is its name. Having heard *that there bides* there a certain monk, named, Zinon,

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<sup>156</sup> velmozham; The following article in *Prolog* gives the details of the passion of this noblewoman and her two daughters. She was promised a distinguished position “in the bower of the queen [tsaritz], and at least 300 manservants.” After her refusal, her and her daughters’ faces, “which the sun had never seen” were “unveiled to the people.” This brought many women to tears. Yet she reassured them, saying, “This day is merrier than the day of wedding, because I go to my groom - Christ.” After her daughters were slain she pronounced, “I glorify you, my Lord God, as you made me worthy to ingest the pure sacrifice of my two poor daughters.” And with “the most holy and good fruit of her womb” she commended her spirit.

<sup>157</sup> RM and Cosmas Indiopleustes call him, Elesbaan (see Migne).

Malala, the Byzantine historian, writes his name, Ελεσβάας.

Elsewhere he is called, Ellisphey, Ela Ashbeh and Kaleb.

The events take place around the second decade of the 6<sup>th</sup> century.

Procopius mentions him in book 1 of his *Persian Wars*.

A similarly titled article can be found in 16<sup>th</sup> c. *Prologs*, but I do not know to what extent they are related. (O. V. Tvorogov2, p. 338)

<sup>158</sup> Sheba?

<sup>159</sup> a different number from the one above

<sup>160</sup> tuzhasche

<sup>161</sup> prituzhashe

<sup>162</sup> uzhisheh: “ropes”

<sup>163</sup> imizhe prepyal melinu morya



who had served God for many years, and having arrived in the likeness of a warrior, *Elezvoy* questioned him, as to whether God will aid them, and *whether they will avenge the Christian blood.*

So the monk spoke to him, "Have you not heard the words of God: 'Mine is vengeance, and I shall recompense.' Whereas you have endeavored badly. *Your kingdom shall be taken away from you, and many of those with you shall lose their lives.*"

So the tsar was in great sadness and misery, and intended to retreat. The following day, he came to the monk again. And the same spoke to him, "There is no city on earth where *you* can escape death, but that you promise to take on the life of a monk."

And he promised him *the same* with an oath. And he sent him against the Omirit Jew, having blessed him, as Samoil *blessed* David against Goliad. After his arrival along the shore, *his* guard apprehended Serdobol, an Omirit duke; and with him he [Elezvoy] secretly came, and sacked the capitol city of Arabia, whence he betook to the rear of the Jew tsar, where he was fighting his ships. And falling on him he overcame his warriors. Capturing the abovementioned Jew, he killed him with his own hand. And having christened the people of that country, he returned to Ethiopia with much booty. After this, he ascended a certain mountain, and became a monk, and cloistered himself in a cell, and remained *there* serving God. And his fare was but one dried loaf<sup>164</sup> for three days; and only figs and dates he ate. And he had nothing in his cell save a blanket,<sup>165</sup> and a wooden water bucket, and a basket. Wine and oil he never consumed. And he received from God the gift of foresight;

and having lived for fifteen years  
as a monk, he departed  
to God;

**Month October, the 26th day. Word of a kumerkariy [tax collector], of how he performed charity to an indigent woman, and did not touch her.**<sup>166</sup> In the city of Tyre, *there* was a certain tithe collector named, Mus'h, and frequently he told of this, saying the following, "Once, while I was in the kumerkaria, receiving tithes from merchants, evening came.<sup>167</sup> Because it was late evening, I went to wash myself, and found along the way a woman standing in the dark. And approaching her I started to talk about fornication. And she promised to follow me. So I, from the concupiscence

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<sup>164</sup> posmag

<sup>165</sup> polst: "mantle" or "blanket of wool or leather"

<sup>166</sup> The same story appears in the printed *Alphabetical Patericon* (AP), p. 185-186, with references to the Sinai, Jerusalem, and Egyptian patericons. The former ascribes it to abbot Evstafiy [Eustathios] of the Lavra of Sava the sanctified, who heard it from "a certain man of the tsar." See other lections below. It can also be found in XIV-XV c. *Prologs*. (O. V. Tvorogov2, p. 290)

<sup>167</sup> obvecherihsyä; Either he worked until evening, or was supping.

and weal of the devil, did not even go to wash myself. But, taking the woman, I forthwith went back to the evening *festivity*. Yet she did not eat with me nor *did she* drink. Despite that I pressured her greatly, she did not harken. And I stood up to go to rest,<sup>168</sup> taking the woman by hand, wanting to kiss her.

Yet she screamed in a great voice, with tears, “Woe be me, an appalling tramp,<sup>169</sup> and entirely fallen with the soul and body.”

And I began to inquire as to the reason for her bellowing.<sup>170</sup>

So she said to me, crying, “My husband was a merchant, and *he* was shipwrecked. And he lost his own and others’. And now he is in prison because of the debt.<sup>171</sup> And I, having nothing at all that I could do to obtain even bread for him, willed from much despair to befoul my lich, *in order* to obtain feed<sup>172</sup> for him, because the lenders have plundered all.”

And I spoke to her, “How much more do you owe.”

And she said to me, “Five litra of gold.”

So taking the gold, I gave it to her, saying,

“Due to the fear of God, I did not touch you. But take this, and manumit you husband, and pray for me who had sinned much.”...

[Later, regaining a high social station, she had Mus’h freed from imprisonment and likely death; the tsar rewarded him and elevated in rank.]

**Month October, the 30th day. *Memory* of holy martyr Anastasia of Selun’.**<sup>173</sup> She was from the city of Selun’ [Saloniki]; daughter of Christian parents. And when they died, Anastasiya became orphaned at age three. So Sophia, an abbess of maidens, took her in and clad her in angelic garb. And *she* taught her all the God-inspired books. When she was twelve, the foe raised a persecution against Christians. When Valerian came to Selun’ he was informed against blessed Sophia, that she lives in a monastery, and has under her *auspices* certain Christians. Sending warriors, *he/they* broke asunder the gates of the monastery. And all of the nuns dispersed, only Anastasia remained. The warriors escorted her fettered to the duke, and *he* inquired as to her name and faith. But she answered nothing; then he ordered to tear up her clothing, and to pound her against the face. And he pressured her to disavow Christ, but she chastised him as godless and as an idol-worshiper.

Then the tsar ordered to stretch her on an iron bed, and to put a fire underneath her, and to mercilessly beat her much on *her* upper side. Then

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<sup>168</sup> AP: “And I took her with me. And when we came to the bed...”

<sup>169</sup> strannitze okayannei. AP: “a passionate one”

<sup>170</sup> vopl’: “howl,” “scream,” “shout”

<sup>171</sup> chuzhih delya

<sup>172</sup> kormlyu; AP: “obtain bread from the great need of hunger”

<sup>173</sup> Her *Prolog* vita resembles that of Anastasia the Roman; she is likely the same person (O. V. Tvorogov, p. 19). 4 of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА contain her vita. (L. V. Moshkova)

he suspended her on a tree [steak], and turned a boring tool<sup>174</sup> onto her. And *he* pummeled the liths of her body with *his* elbows. Having taken her off of the tree he ordered to hack off her nipples [breasts]. Then, having lacerated *her* breasts to the shoulder, he placed them on her shoulders.<sup>175</sup> Then, seeing her inexorable patience, the torturer ordered the nails of her hands and feet to be torn off. Then both of her hands were severed; and her feet he ordered *to be* cut off with a knife. And her teeth were punched out.

Having become enfeebled, the saint asked for water. And *one* Kiril [Kyrillos], a Christian, gave her water in a vessel. Seeing *this*, the duke ordered to smite *him* with a sword. And to the saint, he ordered her tongue cut out, and then, after drawing her from the city, to finish her with sword.

And so holy martyr Anastasiya was slain in the month of October, on the 30<sup>th</sup> day. And coming by night, Christians collected all of her members; and taking her body *they* conveyed *it* to Constantinople. And God, performing a miracle and glorifying the saint, *made it so that her* hands and feet became fixed again in their places. And *her body* is to this day seen undecayed and unscathed;

**Month November, the 1st day. *Memory* of holy martyr Ermingild.** He had as father, Liuvigild - Rex of the Goths,<sup>176</sup> *who had been* taught to be an Arian with his entire people. Whereas he [Ermingild] had been set in the Orthodox faith by Legeandr, an Orthodox bishop. And his father grieved, due to his conversion. And variously he beat him, always presenting him wiles and berating him.<sup>177</sup> Yet the boy remained indisposed and steadfast. Thus he is divested of *his* legacy as the tsar's heir. Tied by the hands and feet, into a dismal dungeon he is shut. Come the holyday of Easter, his father sent his own priest, for him to beckon him, and to give him the sacraments. Yet he did as before.

Learning of this, the ruthless beast Liuvigild, his father, ordered to kill him in the dungeon, fettered thus. As this *killing* happened, the song-singing of fleshless powers were heard. And the luminescence of candles, projecting around the body of blessed Ermingild, from Christ our God was sent. And thus, there being *this* strange and wonderful vision, the faithful were girded onto thanksgiving. While the faithless, *though* terrified of the slayer, had been perturbed to convert from the filth, being pressed *to do so*. And an

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<sup>174</sup> kolovorot: "drill"

<sup>175</sup> here, "plesch.i;" above, "do ramu"

<sup>176</sup> rigi gont'faiskago; The article was taken from the patericon of Gregory the Great: Book III, chapter, 31. The events take place in Spain; (Leandr of Seville died around 599; Leovigild reigned from 568 to 586. Rekared, who reigned from 586 to 601, accepted Orthodoxy in 589.) None of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДЯ contain this vita. (L. V. Moshkova)

<sup>177</sup> laskanie (not, affection) i opsovaniye

infirmity befell the same for many years; and to all the people he did mischief.

So Tsar Liuvigild summons Legeandr, the faithful<sup>178</sup> bishop, and his own younger<sup>179</sup> boy, Rekhardor, and stations *the latter* as tsar. And he merits the boy, a sovereign, equal to himself. Also he pronounced that Ermingild had been a martyr. And saying this he died. While Rekhardor, having received the seeds of Orthodoxy, had been proclaimed aloud to everyone as having been designated *a* tsar. And he honored his brother and martyr Ermingild, with gifts and censers, and precious<sup>180</sup> fragrant myrrh. Behold then God's power! *He* caused<sup>181</sup> Ermingild to be slain for the true faith, to lead the whole lede<sup>182</sup> to Orthodoxy;

**Month November, the 3rd day. *Memory* of Skanduliya, the holy nun.**<sup>183</sup>

A certain woman, very great and Christian, named, Skanduliya, honored all the Christians who for the sake of Christ had been incarcerated in prison, and fed them secretly. This was in that city where holy martyrs Akepsim and Aifal and Iosif were tormented. And hearing that saints Aifal and Iosif were locked in prison, she grieved intensely. Arriving, she gave the wards a lot of gold. And she ordered servants to take them and to carry *them* to her house; and she was wiping their wounds with clean linens.<sup>184</sup> And with their blood she anointed<sup>185</sup> along her body. And ceaselessly she wept before them, while they taught her the Christian faith, and of the torments of martyrdom, and of the eternal life. And toiling much for the sake of the Heavenly Kingdom, she reposed in peace in Christ our God;

**On the same day, Word of a bishop who was in the desert for thirty and nine years.**<sup>186</sup> The bishop of the city of Suhen informed *us* of this bishop, whom he found in the desert: "When" he told "I was in the desert, *being* a monk, I desired to wend into the far desert, *to see* if I could find there anyone in the service of Christ the Lord. So taking bread and water for four days, I fared on the journey. And after I proceeded for four days, I hazarded going further, for an additional four days. I was enervated by thirst and travail, and had already utterly succumbed, lying on the ground, when someone approached, and touched my lips with *his* finger; soon as he sensed me, at

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<sup>178</sup> bl[a]goch[e]stiyu: or, "devout"

<sup>179</sup> yuneishago: possibly, "youngest"

<sup>180</sup> mnogoch[e]stn.imi

<sup>181</sup> navede

<sup>182</sup> This is one of the few obsolete words in my repertoire; according to the OED it was used well into the 18<sup>th</sup> century; it is familiar to Slavs in the pl.

<sup>183</sup> pr[e]p[o]d[o]bn.iya

<sup>184</sup> ponyavami

<sup>185</sup> mazashesya, as opposed to, otirashe, as above

<sup>186</sup> This article contains Russian vernacular. It can be found in XIV - XV c. *Prologs*, like the previous and next one. (O. V. Tvorogov2, p. 293)

once I was strengthened, *to the extent* that it seemed to me, that I was neither journeying, nor clemming, nor thirsting. And standing up I traversed the desert. After another four days, I once more became tired, and raised my hands to Heaven, and the same man who reinforced me earlier again anointed my lips, and fortified me. I proceeded for seventeen days, whereupon I came to a dwelling, and a date tree and water, and a man standing, the hair on whose head was *all* his dress, and it was grey. *He* himself *was* terrifying in visage. And as he espied me, he stood at prayer, and said, Amen,<sup>187</sup> and so I understood, that he is a man. And taking *me* by the hand *he* questioned *me*, saying,

“How did you come here?” and, “Is there peace in the world?<sup>188</sup>” and, “Do the tormentors *still* persecute Christians?”

So I spoke, “By your<sup>189</sup> prayer I am traversing this desert. As for the persecutions, *they* leathed by the power of Christ. So speak to me - whither are you, and however did you come hither?”

He then began to moan, and wailing began to say,

“I was a bishop. And during the torments, I received many painful ordeals; unable to forbear the pain, summarily I brought sacrifices. And later I realized my lawlessness, and consigned myself to death in this desert. And I have *been* here 30 and 9 years, confessing [atoning] and praying to God, for Him to absolve *me* of my sin. And He gave me nourishment from this date tree, yet I have not received the comfort of forgiveness.”

And saying this, he stood up and went off. And he stood at prayer for many hours. And completing the orison he came to me. Seeing his face I was horror-struck. And he spoke to me, “Do not fear, for the Lord has sent you to bury my body, because He has already forgiven *my* sin.”

And having said this he stretched his legs,<sup>190</sup> receiving his life's end. And I tore my habit, leaving myself half and covered the lich of the saint with *the other* half, and buried him. And instantly the date tree wilted, and the dwelling collapsed. Whereas I begged tearfully of God, for Him to give me a date tree, so that I could tarry here. And as God did not heed me, I returned to the world. And because he who had previously appeared strengthened me along the way, I crossed the desert, and hence arriving to the brethren I related all. And I pray for no-one to surrender oneself to despair, due to one's sins, but by patience to obtain mercy from God;”

**Month November, the 5th day. *Memory* of holy martyrs, Galaktion, and Epistimiya.**<sup>191</sup> Galaktion and Epistimiya were in the reign of Tsar Dekiy

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<sup>187</sup> a sign that he is not a demon

<sup>188</sup> i kako, stoitli mir vovselenney

<sup>189</sup> vasheyu

<sup>190</sup> This is a figure of speech, as the Russian equivalent. turned up his toes

<sup>191</sup> RM: Galation and Epistemis

They lived in the 3<sup>rd</sup> century.

See their *Passion* in BHM and in a 14<sup>th</sup> c. ms. (O. V. Tvorogov, p 36)

[Decius], and Secund the hegemon. And Galaktion was the son of Klitofont and Elevkipina, who were heathen. They were taught the true faith by a monk named, Onuphriy, and had received the holy baptism. And Galaktion wedded a very magnificent and beautiful woman, named, Epistimiya. She too *had been born* of heathen and *was* unbaptized. Advancing to the wedding, Galaktion did not kiss Epistimiya.

So she questioned him: “Why do you do thus?”

And Galaktion spoke, “Because you are not a Christian.”

So she was glad; and there being no bishop due to persecution, she was christened by Galaktion. And they consented to mutually preserve their virginity unblemished; she accepted this monastic likeness, and lived in every harsh lifestyle. Seized by Urs, the duke, they were questioned, and professed themselves Christians. Beaten they were greatly. And *with* sharp reeds they were punctured under their nails. Subsequently *they* hewed their hands and feet. Summarily they received the end by the sword; Galaktion was thirty years old, while Epistimiya was sixteen years old;

**Month November, the 6th day. Memory of the falling, by God’s love of mankind, ashes<sup>192</sup> from the air.**

In the eighteenth year of Lev the Great Tsar,<sup>193</sup>

on the 6<sup>th</sup> day, of the month of November, in mid-day,

all the firmament was cloudy and dark.

And due to the supernatural darkness,

the clouds waxed into a fiery vision.

And thus it was for up to forty days.

And all thought then, that the entire earth will be scorched,

as in ancient times, *when* a fiery inferno consumed Sodom.

And so much did it ague everyone,

that all could but deem *and* imagine<sup>194</sup>

that precipitation would come out of such clouds.

And due to such bewildered<sup>195</sup> expectations,

Tsar Lev, and Patriarch Gennadiy, and all the peoples,<sup>196</sup>

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It may interest some readers to know that Archpriest Avvakum mentions these (in his letter to priest Isidore). His letters contain many other references to *Prolog*, as that of martyr Domnina and her daughters, who drowned themselves (Oct 4<sup>th</sup>), and of Mastridia the maiden (Nov 24<sup>th</sup>; see *Izmaragd*, below), whom he set as an example to Boyarinya Morozova.

See, Елеонская, А. С. *Политические цели второго издания Пролога 1642-1643х годов. Русская старопечатная литература XVI - первая четверть XVIII в. Литературный сборник XVII века. Пролог.* Москва: Наука, 1978. p. 96 - 98.

<sup>192</sup> Sof.: “or dust”

<sup>193</sup> Leo I, 457-474. According to Sof., he was called, Vessa. (after the Bessa tribe in Thrace; L. V. Prokopenko, p. 309)

<sup>194</sup> yako tochiyu edin.im videniyem mneti

<sup>195</sup> nedoumennago

<sup>196</sup> Sof.: “all the priests”

frequently proceeded with crosses and icons,  
 and congregated<sup>197</sup> in the holy churches,  
 with prayers and tearful litanies begging God,<sup>198</sup>  
*for Him* to turn away His wrath.  
 Yet the manlover, Lord,  
 transformed *His* retribution to mercy:<sup>199</sup>  
 He ordered the clouds to rain down,  
 an unusual and strange rain,<sup>200</sup>  
 causing fright to the peccant.  
 For from the evening hour it began to precipitate,  
 even until midnight.  
 This precipitation was a black and very hot ash.  
 Similar it was to stove ash, called, *pepel*.<sup>201</sup>  
 It accumulated<sup>202</sup> atop the ground,  
 and on house roofs<sup>203</sup> it fell,  
*to the height of* more than a man's span,<sup>204</sup>  
 and it burned and singed the plants  
 that were sprouted of the earth.  
 It was very terrifying.  
 Thus God's wrath reveals *and* indicates<sup>205</sup> sins  
 by poking in the face [manifestly].  
 For even the many powerful *people*,  
 as the rain was coming down for many days,  
 were scarce able to wash off such ash,  
 revealing the transgressions within us.  
 When that fire and black ash was lying,  
 eating up all the edible sprouts,  
 there were many tears to Christians,  
 and woeful weeping from the very depths of the heart.  
*Christians were* moaning and sobbing,  
 with the grief of *their* soul,  
 for *Him* to take away the insidious<sup>206</sup> smoking blaze,  
 and to make fruitful the good earth, wisely saturated,<sup>207</sup>  
 and *for them* to evade the torment of Hell

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<sup>197</sup> pritekayuschim: "arriving"

<sup>198</sup> s m[o]ll[it]vami i molenii sleznimi b[o]lga molyasche

<sup>199</sup> Sof.: "mixed benevolence with torment"

<sup>200</sup> Sof.: "most glorious"

<sup>201</sup> Sof.: zheratok

<sup>202</sup> obrestisya: "was found"

<sup>203</sup> Sof.: na cherepitsyah

<sup>204</sup> The distance between the tip of the outstretched index finger, or pinky, and the tip of the outstretched thumb.

<sup>205</sup> voobrazhaya

<sup>206</sup> zlobn.iy

<sup>207</sup> oumnuyu vlazhimuyu; likely a mistranslation

that scorches those who fall with *their* souls and bodies,  
and to merit to receive the Kingdom of Heaven;

**Month November, the 9th day. Memory of holy nun<sup>208</sup> Theoctista the Lesbite.**<sup>209</sup> She was from the Mythimian city [Mytilene]; a nun by life, from childhood. And by her relatives she was committed to a maidens' monastery. At eighteen, she attired into the schema.<sup>210</sup> And to a nearby estate she departed to kiss [greet] her sister. She traversed Crete by night, as it was held captive by Onision, who snatched up all who were there, including her sister. And so she arrived nigh. And on the island where the captives were brought, the prices *for them* were laid out.<sup>211</sup> So Theoctista secretly turned toward a meadow, and was not found. And so she henceforth bode there, besieged by hunger and the winter *frost*, and the great *sweltering* heat, nourishing on water and wild herbs, unseen by anyone. Completing thirty five years *therein*, she spoke only with God, the same for whom she lived, and to our Lady, the most-pure Birthgiver-of-God.

And thirty five years having passed, by some providence, one hunter caught his catch.<sup>212</sup> Then, separating from his companions, stalking *his prey* he entered a church *dedicated* to the Birthgiver-of-God, because the place was empty. After praying, he witnessed to the right of the holy table [prothesis] a slight apparition, as if blown about by the wind like withered grass,<sup>213</sup> or as a spider web. As he wanted to enter, to see that which appeared, he heard a voice saying,

"Halt, man! Approach not, for I am ashamed, being nude, to appear to you."

So he was horrified. And overcome with terror, he thought to run - for the hairs of his head had been straightened, and had become sharper than thorns. After some time, coming to his senses, he asked her, "Who are you, and where are you from?"

So she spoke, "I beg you - throw *me* some cloth; and covering myself I will not slothe<sup>214</sup> to talk."

Forthright he did what was willed.

So she, accepting the cloth, wrapping it around herself, and guarding herself with the *sign of the cross*, exited to the hunter. And *her aspect appeared*

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<sup>208</sup> pr[e]p[o]d[o]bn.iya

<sup>209</sup> A. D. 881 (O. V. Loseva , p. 197); This article is not in the noted XIV - XVI c. *Prologs*. (O. V. Tvorogov2, p. 295; L. V. Moshkova)

<sup>210</sup> strictest monastic rule

<sup>211</sup> plenen.im outzeneniya razlozhisha. Much of this poorly edited article is difficult to translate. The vocabulary is not very literary, yet very beautiful. (RM: Theoctistes; isle of Paros)

<sup>212</sup> lovetz nekiy lov ouloviv; lovetz: "catcher," "hunter"

<sup>213</sup> yako izgrebu vetrom pahayemu;

izgreb: "byproduct of linen or hemp production"

<sup>214</sup> oblenyusya, as below



as that of a woman, rather than a man; *her hair - hore; her image - blackened; her skin - scarcely holding the bones amain.*<sup>215</sup> The rest was like a shadow. First she told of herself. Then she appended *the following request*, beseechingly saying to the hunter, to bring her a part of the holy Body of Christ.

So the man, by the way, had not forslouthed, and had brought to her God's Sacraments. And she, having prayed, houseled herself, and offered thanksgivings to God. So he again went off to the hunt, and having come back, found her lying dead. And *as best* he could he dug up the ground, and, having prayed, laid this blessed and laudable woman, at that place where he found her. And he went off glorying God;

**Month November, the 15th day. Memory of holy martyrs, Elpidiy and Markel and Evstohiy.**<sup>216</sup> Blessed Elpidiy was of the boyar council in the reign of Julian the Apostate. *He was* trusted with secret matters and wrote laws, so it was discovered, that he is a Christian.

So he stood before Julian the transgressor, dighted in woolen raiment held up by iron nails, smeared atop with boiling tar. He was also beaten in all of the bodily members, and the heads of nails entered his body.

And thrown into a pit, he is recurrently scalded with boiling water, so as for his flesh to sear. Furthermore, tar and lard<sup>217</sup> and other such liquid burning substances, *which* the lawless dog had mixed, and thoroughly heated, he ordered *to be* poured onto his decaying wounds. Furthermore this, most horrible: *having* mixed much burning sulphur with brimstone,<sup>218</sup> he orders to pour them into his mouth.

Withal, it takes place<sup>219</sup> that he is tethered to horses and wild bulls, together with Evstohiy and Markel, to be torn apart. And these nowise wavered. Subsequently with clubs, mercilessly *they* crushed their members. And they were thrown into a fire. And thus they commended their souls into the hands of the Living God. And it is said of them, *that* in the Karmil Mountain their bodies are buried.

Thunder and lightning did suddenly occur, *as* Christ with the angelic host arrived, and kissed the martyrs. Having moved Evstohiy and Markel to a place where He willed *them to be*, He right-away quickened the marvelous Elpidiy and fortified him, sending onto further feats.

Having spotted him, Julian ordered him pulled in four directions, and to beat *him* mercilessly, and to spew vinegar with salt along his wounds, and to rub his sores with sharp saws, and to spread him along burning coals, and to sprinkle smoldering coal on his head, and to hang him on a torture

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<sup>215</sup> tochiyu soderzhaschi sostav.i kostem

<sup>216</sup> RM: "Elpidius, Marcellus, Eustochius"

<sup>217</sup> loyem

<sup>218</sup> zhupel mnog sseroyu

<sup>219</sup> b.ivayet, as above, where "recurrently" is the better translation; Notice the array of tenses (many amended) in this and other texts.

steak. And having heated an iron shield [board], on his back, even to the shoulder, he situated it, covering with burning ash along the shield, until his insides fired up. And with a hammer to the head he had been beaten.

And as this happened, a great miracle he performed to the eyewitnesses. Up to six thousand men believed in the Lord, as by a prayer he shattered idols. And after all this, the saint was thrown into a fiery furnace, and consummated his life, committing his holy soul into the hands of God; [his hālige blōd on pā eorðan fēol, and his hāligan sāwle tō Godes rīce āsende]

**Month November, the 19th day. Parable of saint Varlam<sup>220</sup> about this temporary life.<sup>221</sup>** The fleeting<sup>222</sup> life of man in this world, is similar to the parable of man running from the face of a crazed<sup>223</sup> unicorn, who, unable to bear his cry and howl, and terrifying roar, ran away far,<sup>224</sup> so as not to be eaten by him. On his way he fell into a great pit. And as he was falling, he extended his arms, and firmly grabbed hold of a tree. And as he was holding fast, he stationed his feet as if on a step, thinking that it is already safety<sup>225</sup> and firm ground. Once he glanced down, he saw two mice, one white, and the other black, ceaselessly eating away the root of the tree onto which he was holding. Already they were nearing hither,<sup>226</sup> undercutting the tree. And looking into the depth of the pit, he saw a serpent - ugsome in appearance, breathing fire, and onerously opening its mouth,<sup>227</sup> desiring to devour him. Then, looking on that step, where his feet were stationed, he saw the heads of four aspids [flying snakes] coming out of the wall where he had positioned himself. But glancing up with his eyes, seeing within the branches of that tree a little honey, he put away the contemplation of the bales threatening him, that is: without reach - the unicorn, awfully possessed, seeking to eat him; and below - a menacing serpent, yawning<sup>228</sup> [gaping] so as to consume him. And the tree by which he was held, was

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<sup>220</sup> RM: "Barlaam"

<sup>221</sup> vetse: "age"

This Eastern parable was known to people throughout Asia and Europe. In all, there are 10 articles concerning Varlaam and/or Ioasaf in *Prolog* (most in November). Even Sof. contains 5. This can be explained by the fact that the *Tale* of the two was translated (from Greek) in Russia, as opposed to another Slav country, and at a very early age. The tale consists of parables centered around the story of Prince Ioasaph, the circumstances of whose life are suspiciously similar to those of Buddha, proving that the origins of the text were in the East. See, Лебедева, И. Н. *Повесть о Варлааме и Иоасафе...* Leningrad: Наука, 1985. p. 70 - 81

<sup>222</sup> malovremennoye: "brief"

<sup>223</sup> besnuyuschagosa

<sup>224</sup> krepko; vernacular

<sup>225</sup> mir: "peace"

<sup>226</sup> simazhe

<sup>227</sup> oust.i strashno zevayuscha

<sup>228</sup> ziyaya, as above

already intending to fall. And *his feet were* slipping,<sup>229</sup> not firmly fixed on the step. And having forgotten as much harm as this, he endeavored onto the sweetness of this small *amount of* honey...

[The unicorn is the "image of death..."

the pit - "the whole world..."

the tree - "the way of our living..."

the mice - "the hours of the day and night..."

the four aspids - "the human body, made up of unsettled elements..."

the "fiery and merciless serpent" - "the horrible belly of hell..."

the drop of honey - "the sweetness of the pleasures of the whole world - treasure, love of gold, love of silver, desire for fame, pride..."]

**Month November, the 24th day. Memory of holy martyr Ekaterina [Katherine].**<sup>230</sup> She was from the city of Aleḡandria; daughter of a vasilisk [tsar], named, Konsagolem; and she was beautiful of her body. Having mastered all the heathen and Greek lore, and having acquired the philosophy<sup>231</sup> of physicians' writs, she also learned the languages of many peoples.<sup>232</sup> She was accused to Maksentiy the Tsar, and brought forth. When questioned, she confessed Christ. As the tsar conversed lengthily with her - sometimes, tenderly; other times, with threats - he could not convince the saint. And he ordered her to be led to his tsaritsa, Vasilisa.<sup>233</sup> Yet Ekaterina persuaded the tsaritsa, and she believed in Christ. So the tsar summoned fifty rhetoricians, and said to them, "Unless you overpersuade and convince Ekaterina, I will have you burned with fire."

Thus she was brought forth and stationed. And the rhetoricians standing by, conversing with her in turn, were unable to overpower her together. And so they were burned, believing in Christ. To his tsaritsa, Vasilisa, and to Ekaterina - he willed their heads to be severed with a sword. And thus receiving the end by the sword, they were entwined with the crown of martyrdom;

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<sup>229</sup> naskil'zenne

<sup>230</sup> A. D. 305 - 313; In 15<sup>th</sup> c. *Prologs* she is commemorated on the 25<sup>th</sup>. (O. V. Tvorogov2, p. 339) See her *Passion* in БЧМ. (O. V. Tvorogov, p. 54)

<sup>231</sup> oulubomudrivshisya; an interesting word: literally, "having philosophized herself on;" lubomudrie: "philosophy," "love of wisdom"

<sup>232</sup> According to Sof., where her memory is on the following day, she knew "grammar," "physicians' rhetoric" and "philosophy."

<sup>233</sup> "Empress;" It seems that the title is interpreted as a name, for it is a common name in Russia.

Sof. gives a different story: During a heathen holyday in honor of idols she saw animals slaughtered and became distressed. She then went to Ceasar Maxentiy and began to argue [svari i], saying, "Why did you renounce the living Christ, and *why do you* bow before soulless idols?" He tortured her and brought forth the fifty "ritori." The word in the 1643 ed. is "vitiy."

Month November, the 26th day. *Memory* of the consecration of the Church of great-martyr Georgiy [George] which is in Kiev, afore the gates of Holy Sophia.

The blessed and ever-remembered  
duke of all the Russian land, Yaroslav,  
given at holy baptism the name, Georgiy,  
the son of Vladimir, who christened the Russian land,  
was brother to the holy martyrs, Boris and Gleb.  
He desired to build a church for his namesake -  
the holy great-martyr Georgiy.<sup>234</sup>  
And that which he desired<sup>235</sup> -  
the same he accomplished.  
When he began to build it,  
there were not many workers.  
And when the duke saw this,  
summoning the tiun<sup>236</sup> he spoke,  
“Why are there not many swinkers at the church?”  
And the tiun said,  
“Lord, because this is the sovereign’s project,<sup>237</sup>  
the people fear, lest having finished the work  
they be deprived of *their* salary.”  
And spoke the duke, “If this is so, then I will do this:”  
He ordered kuni<sup>238</sup> to be drawn by carriage  
into the arches<sup>239</sup> within the Golden Gates.  
And he announced in the marketplace to the people,  
that each is to take a nogata<sup>240</sup> per day.  
And there were many workers.  
And thus erelong he finished the church,  
and blessed it by Ilarion the Metropolit, on the month of November, on the 26<sup>th</sup> day.  
And he established in it the episcopal installation<sup>241</sup>  
of newly-stationed bishops.

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<sup>234</sup> A. D. 1051 - 1054; The article appeared around the same time.

See Щапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информац. центр “БЛИЦ,” 2003. p. 83

<sup>235</sup> da emuzhe vos.hote... (a saying)

<sup>236</sup> “warrior,” “chief officer;” see glossary

<sup>237</sup> delo vlastel’sko; Evidently, the populace’s attitude toward public projects was comparable to what it is today.

<sup>238</sup> These were marten pelts used as currency, or, more likely, small silver coins from Central Asia, the Middle East, or their European imitations, which were used in Russia from about the 8<sup>th</sup> to the 15<sup>th</sup> century. Fractions of these are called, rezáni.

<sup>239</sup> komar.i: or, “covered walkways”

<sup>240</sup> a unit of currency

<sup>241</sup> stolovanie: “investiture;” literally, “enthroning”

And he decreed<sup>242</sup> throughout Russia,  
to conduct the celebration of Saint Georgiy,  
in the month of November, on the 26<sup>th</sup> day;

## Winter

### Month December, the 4th day. Passion of holy great-martyr Barbara.<sup>243</sup>

She was at the time of Tsar Maksimian; from the sunny orient; daughter of Dioskor, a heathen. *She was* kept on a high column by her father,<sup>244</sup> because of the blossoming of her bodily beauty. As she was a maiden, it could not escape her father, that she honored Christ. **He** learned of her, because as he was building a bath, he said for two windows to be installed, whereas she willed there to be three; and questioned regarding the reason for this, she said, “In the name of the Father, and the Son, and the Holy Spirit.”

At once, her father attempted<sup>245</sup> to kill her with his sword. Having escaped, she entered a rock crevice.<sup>246</sup> Hurrying in her footsteps, her father grabbed her by the hair, and delivered her to the duke of that country. And she confessed Christ before him as well, and dishonored idols. She was beaten severely and flogged, and *they* burned her ribs [sides]. Moreover, she had been led naked throughout the city and beaten. Subsequently her father took hold of her, and with his own two hands severed her head with a sword. After the slaying of the holy martyr, as her father was making his way down a mountain, a fire fell from Heaven and burned him up. And wretchedly<sup>247</sup> he discharged his soul;

Month December, the 7th day, Memory of our father among the saints, Amvrosiy [Ambrose], the Bishop of Mediolam. He was from the great city of Rome; one of the royal council; very strong in rhetoric.<sup>248</sup> He had as a rule clemency,<sup>249</sup> *both* toward those who lived kindly and *toward* those who lived badly. And he inclined toward nothing other, than to perform judgment not crooked, but straight. Moreover he vehemently exposed

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<sup>242</sup> zapoveda: “to command something to be carried out in the future”

<sup>243</sup> ~ A. D. 306

<sup>244</sup> According to Sof., this was done “for no-one to steal her” also, “he gave her idols, to bow before them.”

<sup>245</sup> ustremisya: “targeted,” “hurried”

<sup>246</sup> According to Sof., she climbed a mountain.

<sup>247</sup> zle: “appallingly,” “horribly,” “painfully”

<sup>248</sup> v sloveseh; See his *Vita* in БЧМ. (O. V. Tvorogov, p. 17)

<sup>249</sup> na opravdaniye: “onto justification, pardoning”

before the tsar those dukes who did injustice in court. Due to this he was given dominions throughout Italy, by the faithful tsars, Constantine the Great and his son, Constant.<sup>250</sup> One time, while still not whole via divine baptism, being among the proselytes, and having a great feat onto virtue, and accomplished in the pure life - by Valentian the Tsar he was ordered to be baptized, and to be stationed a bishop, because the prelate of Mediolam had at that time departed from life.

So the flock was given to saint Ambrose. And having passed, by order, the church stations, he pastured the Church well. And he was a fighter of the Arian heresy; and against that of Saveliy and Evnomiy he roused. And about the true faith he composed numerous books. And when Tsar Theodosiy [II] had come from the killing and blood-spilling at Selun', into the city of Mediolam, he forbade him entrance into the holy church of *that* city, bringing into remembrance such audacity. And in old age he left *this* life peacefully. His commemoration is conducted in the Holy and Great Church [Holy Sophia];<sup>251</sup>

**Month December, the 8th day. *Memory of the holy martyrs who died in Africa from the Arians.*** These holy martyrs were in the age of Zinon, the Greek Tsar. The African country was ruled by Onorih, as his hold, after the death of his father, Zerih. He was an Arian by birth; *and* consulting with the priests of the same heresy, Kiril and Viliandis, he inaugurated such a gruesome<sup>252</sup> persecution against the Orthodox, as to exceed that of Diocletian and Maksimian - for he ordered fifteen thousand warriors from all cities and countries to expel all the priests. Yet first they took away the sanctified church veils.<sup>253</sup>

So the Orthodox congregated into a single church, and there conducted a clandestine service. Seeing this, the barbarians secretly made bare their

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<sup>250</sup> Ambrose died in 397.

<sup>251</sup> According to Sof. (which has no mention of Constantine the Great): Ambrose "had a godly and free soul;" Theodosius entered Mediolam at Christmas time in order to receive communion; entrance to the altar of the church was forbidden; he explained this by calling him a killer; the tsar "wondered and honored him, and departed saying that he is a true luminary.";

It is believed that St. Ambrose influenced him to pass the law suspending capital punishment for 30 days - until the Emperor had time to cool down. Pharr, Clyde, et al. ed. *The Theodosian Code and Novels and the Sirmonian Constitutions*. New York: Greenwood Press Publishers. 1969. p. 257; Law 9: 40: 13; Theodosius II, according to the *Annals* of Symeon the Magister and Logothete, often signed papers without reading them. "...once, Pulcheria, his sister, cunningly snuck up on him placing *before him* an order *commanding* his wife, Eudoxia, to be sold into slavery, for free, which *decree* he signed, and was severely reprimanded by Pulcheria." Chap. 97.11. Eudoxia, one would assume, was also peeved hearing her estimated worth.

<sup>252</sup> bezlepiem: "meetless"

<sup>253</sup> prikrov.i: antimins?; This article is not in XIV-XV c. *Prologs*, unlike the next two. (O. V. Tvorogov2, p. 305)

swords, as blood-drinking dogs. Ω, the inhuman mores! Everyone they slew down, while *the latter* were singing and glorying God. And they imitated Onorih, who ordered to suddenly kill those not baptized with the Arian baptism. And such as could not bear the pains of torture received liberation by flight, leaving *their* homes and habitations. While those who were reinforced in the Orthodox faith, wistfully cemmended themselves to the torments. Furthermore, three hundred were fortified by one,<sup>254</sup> and in Halkidon [Chalsedon] *they* concurred not to believe according to the Arians, and received the agony of the severance of *their* heads. And greater *tortures* were assigned to the priests, and two of them were burned. And to sixty of the most loquacious - their tongues from the thilk forks<sup>255</sup> were cut out. These same disseminated throughout the entire Greek land. And there was a great wonderworking of God in them. For bereft of tongues they proselytized, fearlessly and clearly sowing that which was said, so as for those who witnessed and heard them to wonder.

And one of them, who was in the grace and confession of Christ, had wavered into bodily sin, making God's Grace depart from him. Of this not a few writers had written writs: that these Vandals in Africa dared to *make* Christians confess God's Word 'not of the same essence as the Father.' Meanwhile in old Rome, Sulinda, the wife of king...

**Month December, the 9th day. Conception of saint Anna; when she conceived the holy Birthgiver-of-God.** Our Lord and God, wanting to prepare for himself an animate Church, and a holy house for His dwelling, sent an angel to the righteous Ioakim and Anna, of whom he wanted His mother by the flesh to be begotten,<sup>256</sup> *thus* to engender a conception *from* the childless *and* barren - to announce the birth of the Maiden. Thus was conceived the holy maiden, Maria, and born on a promise, however, from a husbandly integration.

For only the one Lord and God, Jesus Christ, was born, of the most-holy maiden Maria, without<sup>257</sup> *the aid of* a husband, and without assimilation,<sup>258</sup> indescribably and inexpressibly of the Holy Spirit, as He alone knows - perfect God and a perfectly-born Man. All that concerns His flesh He perfectly accepted, as per the human nature that He made and created initially. [!]

And some say, that after *only* six months, and that without a husband, the most-holy Birthgiver-of-God was born, but it is not so; but after the full nine months, and by the husbandly assimilation. Their commemoration is conducted, in the most-noble Church of our most-holy Lady, the Birthgiver-of-God, which is in the Evranii, near the holy Great Church [Aghia Sophia];

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<sup>254</sup> ot edinago: as one?

<sup>255</sup> vilitz

<sup>256</sup> proiz.iti

<sup>257</sup> \*svene (\*krome)

<sup>258</sup> smesheniya: "mixing," as above

**Month December, the 10th day. *Memory of holy martyr Gemel the Pephlagonian, the longsufferer.*** Of the Paphlagonian country was this saint. Hearing that Julian the apostate is in Galatian Ankir, he approached *him*, and called him a transgressor, and a veritable enemy of the Christian faith. Then Julian became distraught, and began to torture him. First, he encinctured him with a scorching iron belt - a belt *that* was so hot, that it gave off sparks. And blood flowed out of the body of the saint, as he walked behind a criminal. As he proceeded along, having reached the city of Edessa, *Julian* had iron pincers<sup>259</sup> heated, and wried out his shoulders. Then iron nails were hammered into his head. Also he had him spread along the ground, and drawn in four directions, and had ripped off all *his* skin from the leg to the head. Then he was crucified, and his legs<sup>260</sup> were nailed. And he passed away thanking God;<sup>261</sup>

**Month December, the 11th day. *Memory of holy martyr Miraks.*** This holy martyr Miraks was an Egyptian by birth; born in the city of Tineestia,<sup>262</sup> of Christian parents. He was christened and raised in Orthodoxy. He studied the untainted Christian faith, but due to his light nature was faltered<sup>263</sup> by the enemy - he arrived to the emir of that place, and disavowed Christ. He threw away his belt, and trampled the Cross. Alas to hope!<sup>264</sup> Unsheathing his sword, he shouted with a great and wicked voice, "I am an Agarene [Muslim], and to that I am not a Christian henceforth!" And he was honored and gloried by the emir,<sup>265</sup> and by those with him. And in the course of much time he nowise whatsoever heeded to his salvation.

Meanwhile his parents indefatigably always prayed to God, to convert him to Orthodoxy. And God, having seen their diligence and ceaseless prayers, turned the heart of Miraks onto conversion.

And arriving to his parents he spoke, "Behold, my lords *and* sweet parents - I became bleary of mind, and did what I did. And now I pray for me to be a Christian again, and to be with you."

So they spoke to him, "We, child, after you had done this, had shed many tears for you, and had not ceased praying to God, for you to understand the Truth, and to revert to Christ. And now we thank *Him* for His blessings, and bounties, as He did not overlook our few supplications. Moreover as you yourself know, our lief child, we fear the emir, lest we somehow fall into bale from him for your sake. But if you wish to be

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<sup>259</sup> rozhni: "sharp iron tool"

<sup>260</sup> Sof.: "and hands;" The phrase "all his skin" is a figure of speech.

<sup>261</sup> Sof.: "until his last exhalation"

<sup>262</sup> Thesusus?; This article is not in XIV-XVI c. *Prologs* (O. V. Tvorogov2, p. 306; L. V. Moshkova) at least not under this date, that is.

<sup>263</sup> zapensya

<sup>264</sup> ouv.i nadezha

<sup>265</sup> amir.i, as opposed to, amira. possibly a diminutive form



unburdened of a great falling, and to obtain God merciful *to yourself*, to make us guiltless, and to be a suppliant for your entire family - go to the emir, and that which you did in secret, likewise do again as *if it were* unknown to us, and God will hasten all that He wishes regarding you. Go, our sweet child, and even though we are not worthy, we hope in the mercy of our God, that our prayer will be heard.”

So he, convinced and consoled, took the father’s rede and the mother’s, together with their prayer, and taking a belt into his hand he coursed to the emir and to the Agarene assembly. And having girded in front of the emir and the entire assembly, he delineated the Venerable Cross and kissed it. And he began to call with all his strength, “God have mercy, my Christ, and save me!” And he terrified everyone.

And the emir seized him and carped, “What happened to you?”

So Miraks answered, “I came to my *senses* from *my* entry into *your* demonic murkiness, and have fallen before my Christ and God, and became a Christian, as I had *previously* been. And I had come to tell you and the entire assembly *of this*, and to confess Christ afront you all, and to condemn you and all your service.”

<sup>266</sup>...So the servants took him and entering a ship sailed out for up to nine leagues.<sup>267</sup> And after he prayed, they severed his head, and plunged *him* into the sea. And whether or not his lich exited the sea, it was not determined. Yet his noble head exited. And certain Christians, having learned *of this*, took it as a very valuable gift. And they were calumniated to the emir, and gave him one hundred *pieces of* gold; then he let them possess it legally.<sup>268</sup> And having forged a silver reliquary, they placed her in it with every honor and bearing of gifts. From that time heretofore it ever emits fragrant myrrh, bestowing manifold healings, to the glory of our Savior, Jesus Christ, and as a solid informer of those who are tempted and skeptical of Him;

**Month December, the 13th day. *Memory* of saint Lukia [Lucy] the maiden, and martyr.** She was of the Syracusian city, in Sikelia [Sicily];<sup>269</sup> and was betrothed to a man. Because an infirmity befell her mother, forthwith she repaired to Katan’ [Catana], to pray to holy martyr Agathia, that is, *for her* to doctor her mother’s bleeding. On her way, she saw in a dream saint Agathia dispensing healing to her mother, and prophesying of her [Lukia], that she will suffer for Christ’s sake. As soon as her mother came into health, she [Lukia] doled out her prikiya (dowry) to the poor, and was ready for the confession of Christ.<sup>270</sup> Accused by her betrothed, she

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<sup>266</sup> after a series of imprisonments and beatings

<sup>267</sup> poprisch

<sup>268</sup> nevozbranno

<sup>269</sup> Sof.: “the great island”

<sup>270</sup> According to Sof., she wished to remain a maiden.

stood before duke Paskhasiy,<sup>271</sup> who ordered her to be taken to a whorehouse, for her to be besmirched.<sup>272</sup> Yet she remained preserved by the grace of God, no one able to turn her from the path on which she had set herself firmly. And he ordered, due to her pertinacity, to start a fire were she stood and to scorch her. Yet she remained preserved by God. Then by the sword her holy head was severed;

**Month December, the 15th day. *Memory* of our holy father Pard the eremite.**<sup>273</sup> He was a Roman by birth. And when he was young, he was a wagon driver.<sup>274</sup> Once, *as he was* going with mules into Erihon [Jericho], he lingered there in a hostel. And there was a young child, who fell under his hinnies, unbeknownst to Pard. And by the action of the devil, the mules trampled the kid, and he died. So Pard was greatly saddened by this. And he departed into the Arion Mountain, and was tonsured. And there he wept continuously, saying, “I killed<sup>275</sup> the lad, and am to be judged as a murderer at the Judgment.”

And there was nearby, in a dry ravine,<sup>276</sup> a lion; and always father Pard would go to the lounge *place* of the lion, poking and shaking the lion, for him to arise and to eat him up. Yet the lion nowise scathed him. Then the elder saw, that his deed ensues without success. And he said within himself, “I will lie to sleep on the path of the lion, so that as he goes past, to the river to drink water, seeing *me* he will eat me up, so that in the future age *I will* not go into the torment, for the murder of the kid.”

And as he said *this* he lied *down*, having taken off his clothes, and having put them on the path. And see: from the field the lion coming; and as a man, in all silence, *he* jumped over the elder, and touched him with nothing. Therefore the elder became informed, that God had forgiven him that sin. And again he came to his *place* of habitation, and remained *there* for all his years, telling everyone *of this* until his death, because he was a good man regarding all;

**On the same day, Word from a patericon of fearlessness, for our edification.** Ascended once father Makariy from Skit into Ternouph [Terenuthis], and come evening he entered a heathen cemetery [catacombs] in order to sleep. And there were there old heathen bones; and taking one he put it as his bolster.<sup>277</sup> And as the demons saw his daring, they coveted

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<sup>271</sup> RM: “Paschasius”

<sup>272</sup> osramoscheney

<sup>273</sup> This article is found in XIV-XV c. *Prologs*. (O. V. Tvorogov2, p. 307)

<sup>274</sup> izvoznik

<sup>275</sup> sotvorih (performed) razboi (violent crime)

<sup>276</sup> vsuhodolii

<sup>277</sup> vpodglavnitzu; This cannot be translated as, pillow, because monks (and Slav laymen, for that matter) did not employ such luxuries.

against him.<sup>278</sup> And wanting to scare him, they shouted with a female voice, saying, “Ω, she went to the bathhouse to wash.” And another demon, having released himself from the dead bone that was beneath his head, said, “I have a stranger atop me, and cannot arrive.” Yet the elder fretted not; and beating the corpse he dared to speak, “Arise and go, if you can!” And hearing this, the demons shouted aloud with a great voice, saying, “Vanquished<sup>279</sup> we are in every way!” And they ran *away* shamed. While the elder slept well till the morn, and departed on his way;<sup>280</sup>

**Month December, the 19th day. *Memory* of holy martyr Vnifantiy [Boniface].**<sup>281</sup> He was in the reign of Diocletian; a slave of a certain boyar woman named, Aglaida, a daughter of Akakiy, an antipat of Rome. And he united with his lady. Despite being a drunk, he was merciful, and harberous toward wayfarers, and passionately munificent<sup>282</sup> to the needy, ameliorating human quarrels and misfortunes. His lady was also merciful, and loving toward people. Quondam, spoke to Vnifantiy his mistress, “Go east, where the saints are suffering, and bring me some relics of the saints, for me to have them for to help *me*, and for the salvation of *my* soul.” So Vnifantiy started laughing, saying,

“And if I bring you my *own* body, will you take it?”

So she began to laugh, and called him a drunk. And having instructed him she sent him off with a blessing. And he departed with twelve *others* to Kilikia [Cilicia], with much gold, where saints were being tortured. And arriving he stood afore the hegemon, and professed himself a Christian. And he was variously tortured; and after all these *trials*, *they* cut off his head; and in place of blood, milk poured out. And his retinue<sup>283</sup> acquired his body and conveyed it to his mistress. Happily receiving it, she rightly honored it greatly, and repositied it in her house [estate], erecting a church in the name of the saint. Subsequently she lived righteously<sup>284</sup> and pleasingly before God. And peacefully she commended her spirit to the Lord;

**Month December, the 21st day. *Memory* of holy martyr Uliania.**<sup>285</sup> She was at the time of Diocletian; a daughter of wealthy parents. Of them she

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The text appears almost word-for-word in a 9<sup>th</sup> century Coptic ms. of the *Egyptian Patericon*.

<sup>278</sup> revnovashya nan’

<sup>279</sup> pobediln.i esi vsyacheski; craven

<sup>280</sup> vo svoya si; vernacular;

This article may be seen in XIV-XV c. *Prologs*. (O. V. Tvorogov2, p. 308)

<sup>281</sup> See his *Passion* in BЧМ.

<sup>282</sup> voz’zhelenno izobil’stvuya

<sup>283</sup> družina: “friends,” “companions”

<sup>284</sup> pr[e]p[o]d[o]bne

<sup>285</sup> A. D. 304 (O. V. Loseva , p. 228) See her *Passion* in BЧМ.

was betrothed to Elevsy, one of the royal council,<sup>286</sup> who was planning a marriage. And the saint did not want him. But first she said, “If Elevsy does not become eparch, I will not take him.” And he was made eparch. Furthermore, to that selfsame she spoke, “If from idols’ wiles you do not turn, and *from the service thereof*, and if to the Christian faith you do not come, a nuptial communion I do not desire.”

He then spoke of this to her father. Her father, unable to wile her from the Christian faith, gave her to the same, her betrothed and eparch, for a lawful trial. He accepted her into custody; and with hard sinews he had six warriors beat her. And by the hair he had her hanged, to excoriate the skin off from her head. And with heated irons he cauterized her. Afterwards into a fire he cast her, yet he saw her of all these remain unscathed. And moreover she brought many men and women to Christ’s faith, whose heads were severed. Withal, at his behest, she too was executed by the sword.<sup>287</sup>

Her commemoration<sup>288</sup> is conducted near Saint Euthimia,  
in Petria;<sup>289</sup>

**On the same day, *Memory* of holy martyr Themistocley.**<sup>290</sup> He was at the time of Dacius; of Mir, Lycea. He was a pastor of sheep. The duke raised a persecution against Christians, and searched for saint Dioscorid, who ran to the mountains. Those searching for him found Themistocley, grazing sheep. And they questioned him of Dioscorid. And he did not betray him,<sup>291</sup> but spoke thus, “There is no one here.” Yet himself he revealed, and avowed being Christian. And he preached Christ before them. Asklipiy the duke commanded to beat him; and buffeted he was on the belly, until his paunch was torn.<sup>292</sup> And on a tree he was hanged. Also along sharp irons<sup>293</sup> he was dragged. His whole lich punctured and lacerated, to God he commended his spirit;

**Month December, the 28th day. Passion of holy martyrs: Indis, Gorgoniy and Peter, and others with them, who were of the twenty thousand beaten to death outside a church.** On the order of the nefarious<sup>294</sup> Maksimian (which was to burn twenty thousand saints in a church), those Christians remaining outside the church were beaten to death. And beaten were Indis and Gorgoniy and Peter; stones tied to their necks, they were thrown into

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<sup>286</sup> sinklitik, as elsewhere

<sup>287</sup> Sof.: “with other faithful”

<sup>288</sup> or, “feast,” “festival”

<sup>289</sup> Petra, near Lazica?

<sup>290</sup> RM: “Themistocles;” A. D. 251 (O. V. Loseva, p. 229)

<sup>291</sup> Sof.: even though “he knew where he is hiding”

<sup>292</sup> Sof.: “tore in twain, and his innards fell out”

<sup>293</sup> According to the corresponding page in L. V. Prokopenko, a *τρίβολος* is “an iron sphere with 4 sharp points, one facing up.”

<sup>294</sup> skvernogo

the sea. Strateg<sup>295</sup> Xenon's face and teeth were crushed with a stone. And with that of Dorofei [Dorotheos] the preposit,<sup>296</sup> their two heads were cut off. Mardoniy was immolated with fire. Migdoniy was thrown into a pit. Glikeri, the priest, deceased in flames. Deacon Theophil's tongue was cut out, and in a field he was beaten with stones [lapidated]. And others beside, on that day received the crowns of martyrdom. All of their holy relics were gathered by saint Domna.<sup>297</sup> Maksimian was informed of her; and on his order her head was severed;<sup>298</sup>

**Month January, the 3rd day. Tale of Christ's arrival at the Sea, prior to his coming to Jordan to be baptized.<sup>299</sup>**

Our Lord Jesus Christ, fulfilling all,  
in Heaven and on Earth,  
then came to the Sea,  
wishing to sanctify it with His steps [feet],  
and to *bestow* glory and honor to the marine essence.  
At once, the Sea extended *her* embraces,  
and gladly received the Lord, saying,  
"Gather, all creation,  
the small and the great -  
and extending<sup>300</sup> prostrate  
before *Him* who initially created us,  
and gave us life!  
All adverse spirits - tremble before Him who had come!  
And all nether tempests<sup>301</sup> - silence!  
and arriving bow before the greatness of might!  
All ye breezes and winds - come to order!  
Waves - quieten!  
and faintly receive the Lord of life and death!  
Who will proclaim to the universe today,  
that on the Sea walks the Lord?  
I will 'rejoice in the highest,'  
as I became a most-holy Cherubim by God's arrival,  
and accepted the bed<sup>302</sup> of the Seraphim,

<sup>295</sup> "military leader" or "church guard"

<sup>296</sup> majordomos

<sup>297</sup> According to Sof., she put them on a ship and hid in a fitting place.

<sup>298</sup> According to Sof., her body was then burned.

<sup>299</sup> Much of this story, which appears to originally have been in verse, reminds one of the Anglo-Saxon *Dream of the Rood* of approximately the eighth century; This article is found in XIV-XV century *Prologs*. (O. V. Tvorogov2, p. 315) Also, compare the text to lines 70 - 80 of *Vercelli Homily #16*.

<sup>300</sup> prostirayusche; either referring to the bowing, or to the position along the shore of the bowers

<sup>301</sup> vihri

<sup>302</sup> postelyu

as Him who 'sits on the wings of the wind'<sup>303</sup>  
 I have here touching my crest, walking.  
 I have the keep of *Him who is* above all creation,  
 on my loin positioned,  
 and traversing on foot.  
 Hence, I am not to be called, the Sea,  
 but *rather*, the Font of Heaven.  
 Thus *I* had already been brighter than a candle,  
 emitting [reflecting?] rays of Heaven,  
*but* now I became like the sun,  
 emanating rays.  
 Now *I had become like onto* Heaven,  
 holding the Creator.  
 And all creation rejoiced amain;  
 the earth, the sea, and the celestial,  
 and all shone with grace.  
 The lost *to the faith* - returned,  
 the sinners - became pardoned,  
 the vile - became righteous.<sup>304</sup>  
 The sick - obtained health,  
 the dead - *were* quickened,  
 the devils - were exorcised,  
 the pains departed,  
 and death became horrified.  
 And those possessed by the enemy,  
 seeing the glory of the Lord who had come,  
 prayed to be released from the fetters.  
 And all earthly creation,  
 by Christ's arrival, became hallowed,  
 and from grief - turned to glee,  
 by the baptism of our Lord Jesus Christ,  
 to whom be glory *ныне и присно и во веки веком*;

**Month January, the 8th day. *Memory* of holy martyr Karteriy.**<sup>305</sup> He was at the time of Diocletian the Tsar, and Urvan [Urban] the hegemon; of Cappadocian Ceasaria; a priest and teacher of Christians. Having built a church building, and having assembled a great many Christians, he taught *them* to honor Christ as the True God with the Father and the Spirit, and apart from Him there being none. He was accused to the hegemon, and hid himself. Yet the Lord revealed himself to him, and spoke: Go Karteriy, show yourself to the hegemon, and I will be with you. For it is meet for you to

<sup>303</sup> another quote from the psalms

<sup>304</sup> or "faithful"

<sup>305</sup> d. A. D. 304 (O. V. Loseva , p. 304); This article is not in the researched XIV-XV c. *Prologs*, at least not under this date. (O. V. Tvorogov2, p. 317)

suffer much for my name, so that many, believing through you, will be saved.

So the saint became sated with joy; and having delivered up a thanksgiving to God, he informed the hegemon of himself. At first, he was shut in a dungeon. Then, stationed before the hegemon, he was ordered to sacrifice to Serapiy, whereas he deposed him by a prayer. And by sixteen warriors he was pummeled with clubs, as four servants were lying on him *to restrain him*. Also, *having hanged him* on a tree, *they* cut off the nails of his hands and feet with a razor; and with iron forks<sup>306</sup> his whole body was torn. Whereas he, by the appearance of an angel, had been above the torments, and exited well. Furthermore, at the behest of the hegemon, he had been led out, and his legs [feet] were screwed with irons, and a scorching yoke<sup>307</sup> *they* put on his chest. Afterwards it was commanded him to sit on an exceedingly scorching iron table; and having heated iron pincers, *they* punctured his legs. Withal *he was* thrown into a dungeon.

In the evening, the Savior revealed himself to him, and released him from the bonds, and liberated him. And having led him out of the gates of the dungeon, *He* stationed him without. Consequently many, seeing him well, coming to him were baptized and leached of the ailments that they had. Afterwards *they* hung heavy and great rocks on his arms and legs; and on the belly he was beaten with clubs, and burned up with candles, as *they* poured on *him* sulphur and tar, as the ulcers were ripping apart. And bubbling<sup>308</sup> tin *they* poured into his mouth. And a very scorching helmet *they* placed atop his head. In the end, *he was* thrown into a fire, sending up songs of gratitude to God, from which *fire* he came out unharmed.

And a certain Judean of the bystanders, looking very confoundedly<sup>309</sup> at the saint, grabbed a pike, and having pierced the ribs of the saint inflicted death onto him. And first an abundance of water outpoured, so as to put out the fiery blaze. Later, from blood loss, he deposited his soul into the hands of God;

**Month January, the 19th day. Memory of holy martyr Euphrasia.**<sup>310</sup> She was from the city of Nicomedia; at the time of Maksimian; of well-known kin, and of a prudent and pleasant disposition.<sup>311</sup> Having disobeyed the order to bring oblations to demons, she was beaten severely, and endured much. And for defilement she was given to a barbarian<sup>312</sup> husband, the same who slew her. And she lied to him thus, “If you wait for me,” she said, she

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<sup>306</sup> ouditzami; or any tool used as an extension

<sup>307</sup> lemesh

<sup>308</sup> klokochuschee

<sup>309</sup> opusnev; “dumbfounded,” “bemused,” “gloppeden”

<sup>310</sup> This story appears in some Skit patericons, such as, Troitse-Sergiyeva Lavra, main library, #701 (1823), year 1469, p. 252, where it is longer.

<sup>311</sup> nravom tselomudrena i blaga

<sup>312</sup> P.: “rich and stupid”

promised to give him herbs [a potion], preventing adversaries' weapons<sup>313</sup> from touching him.<sup>314</sup> And for a test, she said that she will try them herself. And having gathered the herbs, she put them on her neck.<sup>315</sup> And he, deeming that she told him the truth, drew his sword, and swinging it back mightily, cut off her head; and thus she received the crown of martyrdom;

**Month January, the 20th day. Memory of holy martyrs: Vasos, Evseviy [Eusebios], Evtihiy [Eutychios], and Vasilid [Basilid].** These were at the time of Tsar Diocletian; shimmering with riches, and members of the royal council.<sup>316</sup> They came to Christ, and accepted his baptism, because they saw Bishop Theopemt suffering tortures and performing remarkable wonders by Christ's power. These were conveyed to the tsar. First their belts were taken away.<sup>317</sup> Also they variously accepted the circumstances of life. Saint Vasos, into a pit to the thigh was buried; and his whole lich lacerated, to God he commended his spirit.<sup>318</sup> Saint Evseviy, hanged upside-down, was slain in his limbs with an ax. Saint Evtihiy, pulled in different directions on four rings, was torn apart<sup>319</sup> in torture. Saint Vasilid was stabbed with a knife into the belly. And thus the martyr's crowns they received;

**Month January, the 29th day. Memory of holy martyrs: Roman and Jacob, Philotheos and Vereh, Aviv, Julian and Parigoriy, who in Samosata died.** These became warriors of Christ, having exposed falsehoods. With clubs, their upper arms and thighs were crushed. Furthermore they were mercilessly scourged, and took heavy irons onto their necks. And they were thrown into prison. And later they were led out and thrashed, and hanged. And their heads were nailed. And thus they commended their souls to God;

**Month January, the 30th day. Memory of holy sanctified-martyr Ippolit, the Pope of Rome, and those with him: Kensorin, and Savin and Chrisia,**

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<sup>313</sup> P.: "from spear and sword, and from any arrow"

<sup>314</sup> P.: "and he said: I'd like to see that"

<sup>315</sup> P.: "extending her neck, she said:

If you hit me with a sword, you cannot slay me."

According to Лицевой Летописный Свод, she was given a choice between defilement and death. After consulting Anphim of Nicomedia, the young girl chose the latter.

According to the same, she said,

"Smite me with all of your might,

and witness the power of the ointment;

neither may you slay me,

nor may you murder me." Vol. 8, p. 45ob.

<sup>316</sup> sigklit; P.: "first of the council"

<sup>317</sup> According to P., they threw their belts in front of him, themselves. (Taking away a person's belt, especially if he/she is a Christian, is a great affront.); RM: Theopemptus

<sup>318</sup> According to P., his hands were hacked off.

<sup>319</sup> P.: "into three parts"



and others twenty.<sup>320</sup> These were in the reign of Klavdiy [Claudius II]. The hegemon being Vikirai<sup>321</sup> and Iolpiy the Roman; and already Kensorin was first among the sinklit [royal] council, a magistrate by rank.<sup>322</sup> And he was calumniated<sup>323</sup> and questioned, and he confessed Christ, and was set in prison. Many miracles of him had taken place: as, seeing a deceased risen, many of those warriors present believed in Christ. Being twenty in number, their heads were severed.

Blessed Chrisia,<sup>324</sup> being stouthearted, was hanged, and beaten on the ribs with ox sinews, and burned up with fire, and thrown into prison. And after a few days she was led out, and with stones her jaw were crushed. And with a tin hammer, on the shoulders she was beaten. Also having tied a stone to her neck, into the depths of the sea they plunged her, and so ended the suffering.

Blessed Savin<sup>325</sup> with a heavy hammer on the back of the head was beaten, and hanged on a tree, and burned with candles. Perenduring suffering, and thanking God, in such pains he commended his spirit.

Seeing this, Great Ippolit, the Pope of Rome, came to the hegemon, and decried his cruelty and inhumanity, and called him, a blood-eater. Christ, as God and creator of all, with temerity he proclaimed. And he was beaten on the eyes; and other pains they inflicted on him.<sup>326</sup> In the end, his hands and feet bound, they thrust him into the sea. And thus consummating his suffering, he inherited the Kingdom of God;

**Month February, the 5th day. Memory of holy martyr Agathia.**<sup>327</sup> She was from the city of Parma [Palermo],<sup>328</sup> which is in Sikilia. Fine in her bodily appearance, she shone with the kindness of her soul; also she possessed much wealth. At the time of Dekiy [Dacius] the Tsar, to Kindian the hegemon she was conveyed. At first she was delivered to Aphrodisiya, a certain woman, in order for the latter to wile her<sup>329</sup> from Christ's faith.

Yet she stood fast, and rather preferred the agonies of death. Tortured indeed she was severely; and her nipples [breasts]<sup>330</sup> were cut off. She was the one whom the all-praised Apostle Peter in a prison healed. Also over shards of pottery she was dragged. And with fire burned, into a prison she

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<sup>320</sup> early 3<sup>rd</sup> century;

<sup>321</sup> According to L. V. Prokopenko, this is a distortion of a title, which explains why there is mention of one hegemon.

<sup>322</sup> not to be confused with a *magister*

<sup>323</sup> obolgan: "falsely accused;" simply translated as, accused, elsewhere

<sup>324</sup> Sof.: Zlata: "Goldy" - an uncommon name in Russia.

<sup>325</sup> According to Sof., he was her servant.

<sup>326</sup> Sof.: "and to the priests and deacons and bishops who followed him"

<sup>327</sup> A. D. 251 (O. V. Loseva, p. 263);

See her *Passion* in БЧМ. (O. V. Tvorogov, p. 13)

<sup>328</sup> Sof.: Panorma (not Parma of Northern Italy)

<sup>329</sup> Sof.: s krotostiyu: "meekly"

<sup>330</sup> Sof.: "one nipple"

was thrown; and there to God her spirit she commended. Her commemoration is conducted in her own *place of martyrdom*, which is in Triuglena;

**Month February, the 6th day. *Memory of holy martyr Julian, of Emesa.***<sup>331</sup>

He was from Emesa. While young, for the sake of God, he started on honorable deeds: healing people's bodies by doing greater service to *their* souls.<sup>332</sup> For it was impossible to heal these without first healing oneself. He performed many kind deeds in the name of God. Meanwhile were seized: Siluyan the Bishop, and Luke the deacon, and Mokiya the reader,<sup>333</sup> at the time of Numerian the Tsar, by those in the service of idols [heathen clergy]. And they were sentenced to be food for beasts. Saint Julian met these as they were being escorted, and kissed them. Likewise, after the killing thereof, he too was seized. And his head was nailed by the piercing of nails, wherewith *his* hands and feet. Entering into a small shack,<sup>334</sup> with the nails wherewith he was hammered, bowing down<sup>335</sup> he commended his spirit to God;

**On the same day, *Memory of holy martyr Martha, and Mária, her sister, and holy martyr Karion [Likarion] of the black habit.*** In the days of the unfaithful tsars, saints had been tormented for Christ's name. So there were two little sisters,<sup>336</sup> Martha and Mária, praying together to God, desiring to consummate *their lives* in torture for His name. It so happened that a voevoda [army commander] was walking by, through the court<sup>337</sup> of their house. And Martha, inclining down to the doors, called out with her sister to the voevoda saying, "We are Christians."

And the voevoda heard *them* with his servants.

And again they yelled, "We are Christians."

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<sup>331</sup> A. D. 312 (O. V. Loseva, p. 264)

<sup>332</sup> According to Sof., under the guise of healing, he taught Christianity and baptized.

<sup>333</sup> Their memory is on Jan 29<sup>th</sup>.

<sup>334</sup> vertep. Sof.: "cave"

<sup>335</sup> or, "crouching"

<sup>336</sup> sestrenitze (a diminutive form)

A (possibly unrelated) lection can also be found in 5 of the 9 XIV-XV c. *Prologs*. (O. V. Tvorogov2, p. 327) These 9, by the way, represent about half of the surviving second-recension 15<sup>th</sup>-century *Prologs* for the first half of the year, so they are fairly representative. Furthermore, 80% of their articles may be found in 7 or more of the 9. Therefore, if an article does not appear in some of these, it likely entered the book at a later date.

A reading can be seen in 1 of the 3 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>337</sup> stogn.i

So spoke to them the voevoda, “Go into your house! I forgive you because of your youth; it is not meet to murder<sup>338</sup> you.”

And Martha said, “Ω, voevoda! Death by martyrdom is not death, but life for *all* ages.”

Having heard this, the voevoda became greatly infuriated, and stationing her afront himself, *he* desired to touch her.

Her sister Mária entered<sup>339</sup> along, and said to the voevoda, “That which my sister told, I too likewise declare.”

Following her, in came a little boy of the black habit [monk], named, Karion, and vociferated,

“As both Martha said and Mária, likewise I too am Christian.”

And the voevoda ordered to hang them on three crosses.

And their mother was standing *by* and saying,

“Save yourselves my children, as you took a wreath from Christ.”

And answered Mária, hanging on the cross, “May you too be saved, my mother, with the fruit of your womb, whom you brought to Christ.”

Spoke Mária to the speculator [executioner],

“Be patient with us a while, until we each sing a song to God.”

And he left them hanging with Karion, who was a little boy, yet his mind was whole regarding Christ.

First Martha spoke, “Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.<sup>340</sup> Behold, as the eyes of servants *look* unto the hand of their masters, as the eyes of a maiden<sup>341</sup> unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us.” And at the end of the song Martha spoke, “If anyone of the brethren wants, he may advance and kiss us.”

Yet Mária spoke, “Don’t say that sister, lest there be many.”

And Martha answered, “Be not embarrassed, sister, of death for Christ, for today we will be in Heavenly Jerusalem.” And all of the bystanders stepped up, wanting to kiss them.

And stepping up the executioner cut off their noble heads. And they commended their souls into the hands of God, rejoicing. And their mother was standing there, fortifying them onto the feat of martyrdom, telling *them* of everlasting life. Ω Mother, who had been sturdy<sup>342</sup> to her children, having led her fruit to God *as* a golden ring, so that they may inhabit into illimitable life, into the non-vespertine light!

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<sup>338</sup> umoriti

<sup>339</sup> vleze

<sup>340</sup> Ps. 122. (English text was taken from the KJV, #123);

By the way, “Episcopus is gerkisc (greek) noma þat is on boc leden (latin) speculator, and is on englisc scawere (watchman).”

<sup>341</sup> “slave girl”

<sup>342</sup> krepkaya: “strong,” “firm,” “steady,” “sicker”

**Month February, the 7th day. Memory of holy martyrs, the four protiktori, and the one thousand and three servants, who suffered in Nicomedia.**<sup>343</sup> These were slaves and servants of the four protiktori.<sup>344</sup> And when saint Peter, the Aleḡandrian Bishop, was taken on the hest of the tsar, his head was severed. And upon his termination the protiktori believed, with all their domestics,<sup>345</sup> in Christ, and became martyrs. Their slaves alighted with the faith of Christ, and arrived to Tsar Diocletian, into Nicomedia, with their wives and children and babies, and professed themselves Christians. Therefore they were compelled, but did not obey to forswear Christ.<sup>346</sup> And by the will of the tormentor, warriors fell upon them, and slaughtered them with swords;<sup>347</sup>

**Month February, the 9th day. Word from a patericon of a monk.** There was a certain committed<sup>348</sup> brother in *the Monastery of Skit*. And the fiend put into him the memory of a winsome wife. And he anguished severely. And another brother, on his way from Egúpt to Skit, came to him. And by the providence of God, as they were talking, he said that the wife of this man is dead, not knowing that it was for her sake that this zealous brother received the fight from evil. Hearing this and taking his towel, he departed by night, and exhumed her coffin, and rubbed her humors with the towel, and returned. Having it in his cell, and putting it in front of himself, he fought with the thought saying, “This is the base desire that you sought; you have it for satiation - so satiate yourself with it.” And thus he tormented with filth until the fray awayed from him;

**Month February, the 10th day. Memory of holy martyr Harlampiy.**<sup>349</sup> Saint Harlampiy was in the reign of Tsar Sevir, and of Lucian the hegemon. He was the Bishop of Magnesia, and taught the path of truth. He was apprehended and disrobed of his bishop’s garb. Also they excoriated all the skin from his body.<sup>350</sup> And seeing his longsuffering, the hegemon became furious; and with his two hands he began to strike the saint. Suddenly his hands withered and stuck to the body of the saint. And praying, the saint healed him.

Then, seeing this, two servants, Porphiriy and Vantos,<sup>351</sup> believed in Christ, as did three women of those standing by. All of them the hegemon took, and subjected to many tortures, and beheaded. Despite being healed, he remained faithless;

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<sup>343</sup> 1033, according to other sources; A. D. 303 (O. V. Loseva , p. 265)

<sup>344</sup> see glossary

<sup>345</sup> i vsedomovno

<sup>346</sup> According to Sof., he first used “tenderness.”

<sup>347</sup> Sof.: “in front of him”

<sup>348</sup> vstanliv: “jealous,” or “zealous”

<sup>349</sup> A. D. 202 (O. V. Loseva , p. 267)

<sup>350</sup> “All” is not to be understood literally.

<sup>351</sup> According to L. V. Prokopenko, δῆμιος means, executioner, not, servant.

**Month February, the 12th day. Memory of our holy mother Mária,<sup>352</sup> who changed her name to, Marin.<sup>353</sup>** She, having changed out of her women's clothing, entered a monastery and received the tonsuration, together with her relative,<sup>354</sup> Evgeniy. And she served with the young,<sup>355</sup> the brothers not knowing that she is a woman. Frequenting one hostel, she was falsely accused of deflowering<sup>356</sup> the host's daughter. She accepted the chastisement and confessed the sin that she did not commit. Hence she was expelled from the monastery, and strained without for three years, and nurtured whom she did not birth. Betimes, she was accepted into the sanctuary, because the child following her was of the male sex. And her nature was revealed, since when she died, the brothers preparing<sup>357</sup> her body discovered her womanly nature. The host's daughter, possessed of the conniving spirit, grudgingly confessed the deed - that of one warrior she was defiled, and not of Marin. And so, unexpectedly, she whom the abbot and brothers have always called "wicked," merited great bliss;

**Month February, the 16th day. Memory of the holy martyrs of Martyropolís, and of holy bishop<sup>358</sup> Marutha, who founded a city in the name of the martyrs.** He, Saint Marutha, was a bishop. He was sent by Theodosiy the Greek Tsar as supplicant<sup>359</sup> to the Tsar of Persia. And due to his great virtues, he was greatly honored by the Persians, especially considering that<sup>360</sup> he leached the tsar's daughter of possession by an evil spirit.<sup>361</sup> Having impetrated from the Persians the bodies of the martyrs who had suffered there, he founded in their honor a city,<sup>362</sup> and repositied them there. And after many years he too dormitioned, in those days<sup>363</sup> when he finished and renewed the city. Consequently his own memory is co-celebrated with that of the martyrs;

**Month February, the 22nd day. Memory of holy sanctified-martyr Mavrikiy [Mauricius], and with him the seventy martyrs.<sup>364</sup>** He was with them, in the days of Maksimian. As he was making his way from the city of

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<sup>352</sup> The name "Maria" is restricted in Slavonic to the Birthgiver-of-God.

<sup>353</sup> Compare to a similar Sep. 11<sup>th</sup> article.

<sup>354</sup> ezhe poploti: "who is by the flesh;" Sof.: "father"

<sup>355</sup> Sof.: "obedient brethren"

<sup>356</sup> rastlevshi

<sup>357</sup> opryatavshem

<sup>358</sup> pr[e]p[o]dobnago

<sup>359</sup> Sof.: sent "to make peace," or "as a peace-maker"

<sup>360</sup> pache zhe

<sup>361</sup> According to Sof., many riches were given him, but he wanted the relics.

<sup>362</sup> According to Sof., this was done on the initiative of a Persian, who called it, Marturopolí, "that is, City of Martyrs, that is now called, Meferkii."

<sup>363</sup> Sof.: "on the same day"

<sup>364</sup> ~ A. D. 305

Apamia,<sup>365</sup> the saints were inculpated. And stationed before *the court*, they averred being Christian. Their belts were taken away, and they were locked in prison. And after three days, they were brought forth and questioned. And as they were steadfast, they were beaten severely, and cast into fire, and hanged on trees. And their ribs were flogged.

Maksimian, conceiving to suffer unto saint Mavrikiy the worst afflictions, ordered his son, Photin, to be slain. And since he saw their unwavering commitment to the faith, he sent them to a certain wooded place, positioned amid two rivers and a lake. The place was full of wasps, and horse-flies and mosquitoes and bumble-bees. Having come to this place, the servants de-robed them, and tied them up, and covered them with honey. When the time had come, they threw the body of blessed Photin in front of his father's face, and departed. The blessed and courageous *saint* for ten days and

night sustained this unbearable pine and passion.

And praying to God, *he* peacefully  
fared forth;

## Spring

**Month March, the 4th day. Passion of holy martyr Paul, and his sister, Iuliana [Juliana].**<sup>366</sup> Paul and Iuliana,<sup>367</sup> his sister, were from the Phoenician country, from the city of Ptolemaida [Ptolemais]. And Avriilian [Aurelian] the Tsar sought Christians, and pressured them to sacrifice to idols. And those who did not sacrifice - by bitter pains he reaved them of life; having traversed Assyria, he came to Phoenicia. As he was entering the city of Ptolemaida, Blessed Paul stood with the onlookers. And he spoke to Iuliana, his sister,

"Dare and heed, sister, for a trial had approached Christians," and he crossed his face.

And the tsar saw him crossing himself, and sent to seize him. And sitting on a throne, he questioned him; and he called himself a Christian.

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<sup>365</sup> There were at least four cities by this name.

<sup>366</sup> ~ A. D. 273 (O. V. Loseva, p. 284)

Their *Passion* can be found in БЧМ, and in a *Prolog Vita* of 15<sup>th</sup> century manuscripts. (O. V. Tvorogov, p. 93)

<sup>367</sup> If a name beginning with the letter "I" is preceded by the word "and," designated by the same letter, one of the letters is dropped. Also, the vernacular form is, Ul'yana.

And the tsar threatened<sup>368</sup> him saying, “Renounce Christ, and sacrifice to the gods, lest you die dreadfully, tormented by dolorous pain.”

So Paul spoke, “No one who renounces Christ is a Christian. For the Lord spoke, ‘He who rejects me before people, I too will reject<sup>369</sup> him before the holy angels.’”

Then the tsar, *having him* suspended, ordered to torture him.

Seeing her brother tortured, Iuliana streaming stood before the tsar, and shouted, “Avrilian! Why do you torment my brother? For I too am a Christian.” And she crossed her face.<sup>370</sup>

Then the tsar ordered her to be suspended on a tree [steak] as well, and to beat her firmly. And he commanded the exhausted servants to take them off of the tree, and pressured both to sacrifice to idols. They being defiant,<sup>371</sup> he ordered to boil up tar, and to pour it into their mouths. And two warriors, Kondrat and Akakiy, brought bubbling tar,<sup>372</sup> and poured it into the mouths of the two, and it was as cool water. And both warriors marveled, and believed in Christ. And arriving to Tsar Avrilian they spoke, “There is no other God, aside from the God who in Heaven is helping Paul and Iuliana.”

Then the tsar commanded to slay them as those who had been beguiled [as apostates]. And these two were also slain for Christ. And the tsar ordered to boil up *some* tin with sulphur [brimstone], and spoke, “I shall see, Paul, if Christ will deliver you.”

And furthermore he poured tin into the mouths of the twain. As the tin settled, both were unscathed. Marveling, the tsar ordered to throw them into prison, and to affix great yokes<sup>373</sup> onto their necks, and shackles onto *their* feet.

And on the first night, an angel of the Lord entered the prison, and touched the yokes of the two and the fetters, and healed them of *their* wounds. And furthermore the tsar ordered to station them afore himself, and compelled them to sacrifice to idols. And as they did not submit, he ordered a warrior named, Stratonik, to slay them. As the warrior was going, he heard Paul rejoicing, and spoke to him, “Why are you rejoicing thus?”<sup>374</sup>

So he spoke, “Because<sup>375</sup> I had been liberated from the temporal, and will receive the Heavenly eternal. For even the angels are rejoicing of my passion.” Having heard this, Stratonik left Paul, and hied to the tsar confessing himself Christian; he too was slain for Christ.

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<sup>368</sup> zapreti: can also mean, “ordered,” “forbade”

<sup>369</sup> otvergusya: “reject,” “renounce,” “push away”

<sup>370</sup> This part is not in B4M; (Not all of the differences are noted.)

<sup>371</sup> nebreghsima: “neglectful,” “disregarding”

<sup>372</sup> or “pitch;” (See the appendix for a verse regarding these.)

<sup>373</sup> grivne

<sup>374</sup> o kiih oubu veselishisya

<sup>375</sup> im. zhe (im’zhe: “because”)

And Paul was ordered to be stroked, hanging, with iron nails. And Iuliana was consigned to fornication. And all those who wanted to defile Iuliana - all became blind. And all besought her, praying for her to dower the light on them. And taking water, she bedewed them *with it*, and they recovered their sight. And streaming into the Church of Christ, they bowed to God, glorying Him; confessing their sins, they became Christians.

Subsequently, holy martyrs Paul and Iuliana received the trials of many torments. In the end they were slain by the sword. And thus both passed away, in the month of March on the fourth day. And Christians came, took the bodies of the twain, and buried *them* honorably;

**Month March, the 5th day. Memory of our holy father, Mark the abstainer.** This assiduous<sup>376</sup> Mark surpassed all monks in fasting [abstention], and committed himself to divine studies withal. Ultimately he excelled in virtue, and his prophesies of revelations are inscribed in words [books],<sup>377</sup> and *he was* a miracle worker. One time, *there* came to him hyena the beast, carrying his [her] blind offspring, in a meek likeness, as if begging *him* to have mercy on his kid. So he understood, and spat on his eyes; and he became healthy. After that day, the hyena brought *him* the fell of a great ram, presenting *it* to him as payment for the leechery. At first he did not want to accept *it*, even until the beast promises not to steal lambs from the destitute children.<sup>378</sup> Thus he was honored by the speechless! (Who was so *honored* by people?<sup>379</sup>)

Such was his purity, that even the monastery priest swore, saying, "Never have I given the holy sacraments to Mark by my own hand; yet when it was for him to approach the holy communion, he received the communion from an angel holding pincers; and by him the holy monk was houseled."

And his servant said, "Never have I seen him spit on the ground, for such was his restraint." [!] And *he was* a monk for forty years. And in abstention he remained sixty years. And at the age of one hundred he went off to the Lord;

**Month March, the 6th day. A teaching of charity, that nothing can counter charity.**<sup>380</sup> Zinon the Tsar took away by force the daughter of a

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<sup>376</sup> trudolyubetz: "toil-lover"

<sup>377</sup> It is unclear if he only received the revelations or wrote them down as well. (The translation from the Greek is too literal.)

<sup>378</sup> chadi: "people," or "friends," literally, "children"

<sup>379</sup> ВЧМ contains the original text: "Since he was so benignant to the speechless by nature, how much *more so must he* have been to people, of whose nature he was partial!" ВЧМ also specifies that he was short and had a straight [preprost] beard. [March, p. 47]

<sup>380</sup> This article appears also in Лицевой Летописный Свод and in ВЧМ.



certain widow. And that widow, attending church, prayed to the holy Birthgiver-of-God, tearfully saying, "Avenge me of Zinon the Tsar."

Because she did this for many days, the holy Birthgiver-of-God appeared to her, saying, "Believe me woman - many a time have I desired to execute your retribution, but his hand impedes<sup>381</sup> me - for he is very merciful." For no one can prevail against the merciful with hatred;

**Month March, the 9th day. Passion of the forty holy martyrs, who were in Sebastia.**<sup>382</sup> These were of various places, yet fighting in the same regiment,<sup>383</sup> in the reign of Likiniy [Licinius]. And due to *their* confession of Christ they were seized, and brought forward for trial, and pressured to sacrifice to idols, and they did not consent. First, therefore, they were pounded with stones against the face and against the lips; yet the stones hit not so much them, as those who had thrown them, *bouncing* back. Also in winter time they were sentenced to spend the night naked amid a city lake. And because one of them was faint-hearted, he ran to a bath, and forthwith okrocheniem\* (\*by the heating<sup>384</sup>) of the warmth he faded away.<sup>385</sup> And a servant who was warding them suddenly stationed himself with the saints, in place of the lost,<sup>386</sup> having seen a light above the martyrs in the night, and wreaths alighting over each of them. And even as the day was dawning, as the saints were already enfeebled, yet regardless still breathing, their shins were crushed. And thus they received the crowns of martyrdom. Also they were burned by fire, and thrown into a mere. So very acceptable and sweet death seemed to them, that even when one of them remained, on the order of the tormentor (due to *his* magnificence<sup>387</sup> and possession of bodily strength *the tormentor* thought that after getting well he would convert to their faith), his mother most-gloriously lifted him on her shoulder, saying, "For the love of salvation you remained." And running fast, carrying him to reach the wheels that carried the saints to the submersion in water - there she threw him up onto the wheels, so that he too may receive a death equal to *that* of the *other* martyrs. Their synaxarion

is conducted in their holy *place* of martyrdom,  
which is near the bronze  
quadrigates;<sup>388</sup>

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Zinon, according to the annals of Symeon the Magister and Logothete, was "terrible and ugly;" he had "goat legs and wooly knees..." Chap 101.2

<sup>381</sup> vozbranyayet; bran' initially meant, "obstacle"

<sup>382</sup> Sebaste, in Armenia

<sup>383</sup> polk

<sup>384</sup> actually, "by the encompassing"

<sup>385</sup> rastayavshusya: "waned"

<sup>386</sup> oskudevshago

<sup>387</sup> lepot.i

<sup>388</sup> BЧМ contain numerous articles devoted to these, included a related one without mention of the reigning monarch.

**Month March, the 12th day. Memory of our father among the saints, Grigoriy [Gregory], the Pope of Rome.**<sup>389</sup> He was at the time of Justinian the Tsar; a foremost monk. He had been the abbot of an abode called, Scliokameriya. Then he was consigned to the episcopal seat. And not by conversation, nor by the answer of words, but by the will of God, he received the bishopric, just as the writ does tell. When he was still in the monastery and in his cell, composing writings with a stylus and ink, there stood before him one as if seeking harbor from the drowning of water, and appealing to the mercy of the holy prelate.<sup>390</sup> And he who appeared was not a destitute pleading, nor *was he* a man in poverty, but was an angel of God; yet in the guise of an indigent *man*, *he* who had suddenly come to the holy bishop asks for the following. And having taken from him six gold *coins*, he departed.

Likewise again he came and took six others. And *when he* came for a third *time*, *the bishop* did not leave him depart empty-handed,<sup>391</sup> despite that not a single gold *coin* remained to the saint. So taking plenty of tresolnik,<sup>392</sup> he presented it to him enthusiastically.<sup>393</sup> And so hate-less was he toward the needy, wherewithal merciful, that his gold cup he gave to those who besought *him*. Moreover he distressed lest he let anyone go unaided.<sup>394</sup>

Thus being in the episcopal seat, and habitually establishing for the poor, he ordered to seat *the tables* by twelve, by-and-by.<sup>395</sup> And he himself [an angel] appeared as the thirteenth sitting betwixt them. And others could neither see him, nor the aspect of his face. Since the holy bishop thought that he was to *be* seated *there*,<sup>396</sup> *he* inquired, “So who is this one?” wishing to ascertain who he was. And there were none who could ken him, nor *did* the holy bishop tell. For it was marvelous, that the angel had come to him - *the same* who had theretofore come for the sake of that gold - for to bide with him thereafter; and to preserve and to safeguard him it had been willed.

And Holy Bishop Grigoriy was proficient in every wisdom and writ, having left many writings rendered in the Latin tongue, which subsequently *had been* translated into the Hellenic, that is, the Greek, neither by human reasoning, nor by witty<sup>397</sup> words expounded, but by the Holy Spirit

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<sup>389</sup> d. A. D. 604

See his *Vita* in BЧМ, under March 11<sup>th</sup> (O. V. Tvorogov, p 41)

<sup>390</sup> pr[e]p[o]d[o]bnago

<sup>391</sup> prazdna

<sup>392</sup> BЧМ: a silver “presolnik” or “a silver tray” mentioned in another article. Here it also states that a white dove was seen touching his mouth as he wrote, and that he taught the Saxons in “another eastern place.”

<sup>393</sup> vzhelunno

<sup>394</sup> tscha: or “in vain”

<sup>395</sup> The prefix “po-” appears thrice in the phrase.

<sup>396</sup> The above text is defective and my interpretation is questionable. The correct reading can be found in BЧМ (p. 103) and in the Latin prototypes.

<sup>397</sup> mudrovaniem

translated, which, subsequent his departure from life, Peter the Archdeacon so disclosed.

And *they* say, that a liturgy is sung among the Romans, during the Great Fast [Lent] - he is *the one* who lawfully established it, which heretofore is kept by them;

**Month March, the 19th day. Word of a woman who slaughtered her two children.**<sup>398</sup> Told *us* Paladiy the monk, that he heard the following story from a certain captain,<sup>399</sup> who spoke, "Once, while sailing" he said "along the sea in a ship, I had many passengers. And we were traversing the sea, otherwise sailing well, some to Constantinople, others to Aleḡandria, yet others elsewhere (depending on whither the carrying wind blew<sup>400</sup> while they were *blithely* sailing). And for fifteen days we remained, not budging from our place. And we were in great despondency<sup>401</sup> and bafflement, saying, "So what is this?"

And I, a navklir [helmsman],<sup>402</sup> grieved about the ship. And all who were aboard, all started to beseech God, saying, "What is this for?" and "How is it that the ship is not moving anywhither?"

At once, there was a voice saying to me invisibly, "Throw Mária off into the sea and your ship will wend harmoniously."<sup>403</sup>

And, having contemplated, I said to myself,  
"So what will be of this?" and "Who is Mária?"

And because I was perplexed by this, *there* again came to me the voice saying secondly, "Jettison Mária into the sea, and *she* will be liberated."<sup>404</sup>

Then I conceived the following, and called out in vain: "Mária!"

And she, reposing on her bed, replied saying,  
"What do you will, my lord?"

Then I said to her,  
"Perform love and [be so kind as to] advance hither."

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<sup>398</sup> See *Izmaragd* (word 94 of the below version) for the same article, and ВЧМ, p. 536. According to a 2014 article by S. A. Davidova, this article appears in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs* of both the primary and secondary recension.

<sup>399</sup> korabelnika. The same word is used below for, "sailor."

<sup>400</sup> komuzhdo vetru ponosnu souschu; Likely, this was a marginal note.  
(There may also be an element of humor here.)

<sup>401</sup> stuzhenii

<sup>402</sup> navklir: "kormchia ili nosovschik;" See Ковтун, Л. С. *Лексикография в Древней Руси. XVI - начала XVII в.* Москва: Наука, 1975. p. 294

<sup>403</sup> stroino: "orderly," "slenderly"

<sup>404</sup> da gon'znet: "may be saved," "may be relieved," "may escape."

It seems that the main idea of the story is that one in her position may be saved only if one undergoes just punishment for sin (after repentance, of course). However, I think that this word was archaic by the mid-seventeenth century, and its meaning was understood as, "may die."

More likely, the text is defective, and should read, "and you will be relieved" - a difference of one letter.

And she, having risen, advanced. So taking her I led her *to where we were* alone, and said to her, “Do you see, sister **Mária**, what sins I have? - all of you are to die because of me!”

So she spoke, sighing greatly,

“Iwis, lord helmsman, I am a sinner.”

So further I spoke, “Woman, what sins do you have?”

And she spoke, “Woe is me, as there is no sin that I, an abominable one, did not commit; because of my sins you will all have to perish.” Also later she said, “Verily, lord helmsman, I, an atrocious one,<sup>405</sup> had a husband and two kids: the first, of nine years, the other, of five years. Later my husband died, and I remained widowed. And there lived near me a warrior, and I wanted for him to take me as his wife, so I sent *a message* to him. And the warrior spoke, “I will not take you with children from another man.” When I heard that he does not want to take me because of the kids, even though I loved them, I, a despicable one, slaughtered them. And I sent him a message, saying, “I no longer have *even* a single kid.” And when the warrior heard this of the kids to whom I did this, he carped, “Alive is the Lord who lives in the Heavens, I will not take her.” So I, a malicious one, became afraid of him, and thought to myself, that when the judges learn of this they will kill me, and because of this I fled.”

And hearing this from that woman, I still did not want to plunge her into the deep<sup>406</sup> of the sea. So I conceived the following, and spoke to her, “Here I remain in the ship, therefore know, woman - if the ship does not go, it is because my sins are holding the ship.”

Then I summoned sailors, and they hanged down a sandalwood *boat* for me, and nothing happened to me, and the great ship did not budge.<sup>407</sup> So I said to the woman, “Alight into the sandal.”

So she lighted, and immediately the sandalwood *boat* spun *around* well nigh five times,<sup>408</sup> went to the bottom upside-down and capsized. While the great ship sailed streamingly; and in the course of the three subsequent days we navigated that which we would have crossed in the fifteen days;”

**Month March, the 20th day. Memory of holy martyrs, the women of Amis: Aležandria, Claudia, Ephrasia, Matrona and Iulyania, Euphimia and Theodosia.**<sup>409</sup> These were in the reign of Maksimian the infidel. Of him there was wrecked a great persecution against Christians, and *people of* every age who confessed Christ were beleaguered<sup>410</sup> by various tortures. Consequently, in the city of Tamnis it was likewise, *on account* of the duke

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<sup>405</sup> again, “okayannaya,” as below

<sup>406</sup> vpouchinu

<sup>407</sup> nepostupi, as above, with, “proceed;” A similar scene can be found in ~~тамн~~ ; ~~олив~~ there may be a connection.

<sup>408</sup> nidopyatizhd.i; БЧМ: i do pyatizhd.i

<sup>409</sup> Amisus, in Pontus; БЧМ: Amnis

<sup>410</sup> tomlyahu: likely related to the word, “tormented”

of *that* city. And these seven women were taken, and *they* stood before him, and confessed themselves Christians. And they called the duke, brutal<sup>411</sup> and inhuman. First, having stripped them, *they* beat them with a rod. Also *they* amputated their breasts. Afterwards *they were* hanged and whipped, until their insides were revealed. In the end they were thrown into a fiery furnace, and commended their souls into the hands of the Lord;

On the same day, **Memory of our holy fathers who in the abode of saint Sava were beaten to death by Saracens.**<sup>412</sup> These holy fathers, having assembled from numerous places, remaining in the abode of our holy father Sava, living in fasting were pleasing God. Yet he who detests kindness to the human race - the devil - the same who initially made for our forefather Adam to fall out of Heaven, likewise here again, become spiteful<sup>413</sup> of their virtue, raised against them the godless Ethiops, *the latter* thinking that they could obtain from them certain goods and treasures. So when they arrived and found nothing, they outpoured against them their fury: to some they severed the heads, others they hacked in twain, to others they chopped off the hands and feet, and others they variously beat up. While the holy fathers gratefully commended their souls to God, receiving the eternal and blessed life of the Heavenly Kingdom, for the which they fervently took on feats, *a life of fasting and the passions of martyrdom*;

**Month March, the 22nd day. Memory of holy sanctified-martyr Vasiliy [Basileios], presbyter of an Ancyra church.**<sup>414</sup> He was during *the time of* Julian the Apostate, and Saturnil the hegemon; *he* was a church priest in Ancyra. Having been accused, he stood before the hegemon. And being questioned, he confessed Christ as the True God, and *as* the creator of *all* ages. And hanged on a tree he was scourged on *his* sides, and locked in a dungeon. Led out of the dungeon, he had further been flogged frequently, and often firmly<sup>415</sup> tormented, and shackled in heavy irons, and again cast into dungeon.

After some days the apostate traversed through Ancyra. And the saint was led forward fettered, and was consigned to Afrikiy the komit for the excoriation into strips of his skin, which speedily *the latter* committed. And many were the torn-off strips; from the front and from the back the strips hung on the shoulder. And sundering one strip, the saint threw it onto the tormentor's face. So he ordered with blazing sharp pincers to smite against

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<sup>411</sup> sourova: likely related to the word, "severe"

<sup>412</sup> A. D. 797 (O. V. Loseva, p. 296); The article appears almost word-for-word in БЧМ.

<sup>413</sup> pozavidev

<sup>414</sup> A. D. 362-363 (O. V. Loseva, p. 297)

See БЧМ, January, 1<sup>st</sup> (O. V. Tvorogov, p. 31)

<sup>415</sup> kreptze: "strongly," "sickerly"

the belly and the shoulders, and to screw through his belly. And when that happened, the holy martyr commended his spirit to God;

**Month March, the 26th day. Synaxarion of holy Archangel Gavriil.** This holy Arcestrategos<sup>416</sup> Gavriil is a warrior of the Heavenly Host,<sup>417</sup> who from the start is sent by God to earth, executing every good deed to the human race. When Moses escaped Pharaoh,<sup>418</sup> taught by Gavriil in the desert he wrote the Books of Genesis [Pentateuch], and the first genealogies and annals.<sup>419</sup>

And when Zacharia served in the Holy of Holies, *there* appeared to him Gavriil the great Archangel, informing him of the naissance of the forerunner from the barren, speaking, "Harken, I am evangelizing to you the True Word, for I deliver *tidings*<sup>420</sup> of joy to the race of Man."

And later the same Archangel Gavriil was sent by God to the city of Nazareth, to Maria the maiden, evangelizing to her the incarnation of the Son of God, the Word, who will come for the salvation of the entire world. Due to this we now conduct the commemoration of the great Archangel Gavriil, *who* from the beginning did blessed *deeds* to the human race, and gladsomely we celebrate. May by his prayers we all receive a remission of sins;

**On the same day, passion of the holy martyrs, the two priests - Fagusa and Rika, with two sons and two daughters, *also* Arpul the monk, and laymen 12: Avin, Constantine, Agniriy, Afrik, Iskoy, Sila, Siorda, Alas, Vavr Uik, Kamika *and* Animaida.**<sup>421</sup> These were in *the time of* Guris, duke of the Goths, and Julian, Gratian and Valentian, the Roman tsars. As they sung<sup>422</sup> and gloried God in a Christian temple, Guris sent *an order* to burn the churches; and in all *he* burned 308 *people* therein. If a Christian was bringing a prosphira,<sup>423</sup> seizing *they* questioned him, and if he confessed Christ, *they* tossed him into a fire - in place of an offering to Christ were their bodies.

And collecting their relics was another duke's wife, of the Gothic tongue, Christian and Orthodox. She, having left the power [reign] to her son, taking priests, peregrinating from place to place, arrived to the Syrian

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<sup>416</sup> supreme commander (see glossary); BЧМ contains a longer article.

<sup>417</sup> "Great Dukes"

<sup>418</sup> Many medieval people thought this to be a personal name.

<sup>419</sup> rod.i i leta

<sup>420</sup> iz.hodatayu

<sup>421</sup> BЧМ: Vafous, Rik... Aviv, Agn, Rui (Rhyas)... Sil, Silis, Souirod... Vark... Mamik...; no mention of the number 308, here Bathuses, Uirko, Arpula, Abippas... Hagnas, Igathrax/Egathrax, Eskoes, Silas, Sigetzas... Barka, Uirko, Mamika, Animais: These are taken from the German commentary to the text of BЧМ; these commentaries were used similarly for some other articles of March and May.

<sup>422</sup> poyusch.im zhe sim: or "were the singers of"

<sup>423</sup> the bread from which the Body of Christ is consecrated

land with her daughters. Subsequently, when her son arrived, she informed him *of this*, and went with him, leaving the relics of the saints by her daughters. And the daughters, having come to Kizik, in the reign of Valentian and Theodosiy, gave part of the relics for the hallowing *thereby* in the city. And later Alas went to the Goths with Agathon, and there they were beaten up with stones and passed away. While Duklida, herself, in their tracks peacefully dormitioned;

**Month April, the 2nd day. Passion of holy martyr Amphian and his brother, Edesiy.**<sup>424</sup> These were brothers in the times of Maximian the Tsar; born of a single father; of the Lydian country. While in Virit, by Pamphil the martyr they were taught Orthodoxy. And they stood before duke Ariney. So Amphian first proclaimed Christ vehemently, and received wounds on his face. And after this he was beaten. And having smeared his legs with tree oil, *they* ignited them with fire. And when hanged, he was being seen all mutilated. And due to kicking, his ribs caved in. To the end he remained in the confession of Christ. And into the depths of the sea he was plunged, and in it passed away.

Meanwhile Edesiy was dispatched to Aleḡandria, and sentenced to suffer in a copper mine.<sup>425</sup> And seeing there Christians tormented by Iracli the duke, stepping up he punched him with his hand [fist]; for this he was tortured much. And into the depths of the sea he was plunged, and thus he consummated *his life*;

**Month April, the 5th day. *Memory* of holy martyrs Theodora and Didim.**<sup>426</sup> While Diocletian and Maksimian were reigning, and while Eustratiy was the Hegemon of Aleḡandria, there was a persecution against Christians. And Theodora, a damsel, was seized; and confessing Christ before all, she was beaten and thrown into prison. And after the passage of some days, forthwith<sup>427</sup> she was sentenced, and locked in a whorehouse. And the duke sent vulgar<sup>428</sup> youngsters to her. And they leapt onto her just like dogs, as the saint was praying to God.

So God prepared something most-glorious. There was a *man* named, Didim, who dighted *himself* into a warrior's likeness, and entered first to the

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<sup>424</sup> ~ A. D. 306; See his *Passion* in БЧМ. (O. V. Tvorogov, p. 17)

<sup>425</sup> Copper mining, weaving, the minting of coins and collecting purple dye "fish" were among the most ignoble occupations - usually involuntary. See, Pharr, Clyde, et al. ed. *The Theodosian Code and Novels and the Simonian Constitutions*. New York: Greenwood Press Publishers. 1969. 285

<sup>426</sup> Their *Passion* in БЧМ is under May, 26<sup>th</sup>; The *Prolog Vita* can be found in 15<sup>th</sup> century manuscripts. (O. V. Tvorogov, p. 118) It appears in 3 of the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА, under November 9<sup>th</sup>. (L. V. Moshkova)

<sup>427</sup> a good example of how the word, *abie*, was understood

<sup>428</sup> *beschinn.iya*: also, "disorderly," "dishonorable," "unruly"

maiden,<sup>429</sup> as one of these unruly ones. And removing the habiliments that he wore, he gave them to the damsel with the armor. These she put on. Bedizened as Didim with the weaponry, she exited the brothel, and was saved, thanking God.

Afterward, unsuspecting, one of these ignoble ones entered the whorehouse to the maiden, and found Didim in her place and was terrified. And he onbethought to himself, saying, “Can Christ even turn a damsel into a man?” In this very way he exited and wondered: “Where is the damsel? I have heard” quoth he “that of old, Christ turned water into wine - but I thought this *talk* to be roguery [ribaldry];<sup>430</sup> yet now I see *something* greater.”

As he was thinking thus, Didim saw him sustained in bewilderment, and confessed the transpired - that he was the one responsible<sup>431</sup> for such a deed. *He said*, “So if you want to tell the duke *of this*, add that there is the one who saved the maiden, and led her out, and gave her leave out from the whorehouse. Go and say this!”

And straightway Didim was stationed before the judgment *seat* of the duke. And the duke spoke, “How dared you do such a thing?”

And the saint spoke, “I am a Christian, who knows how to do business well.<sup>432</sup> With one parable [example] I had *successfully* petitioned two wreaths for myself. One - for stealing the damsel out of your godless hands, and for having preserved her whole; and the other - for when I said to you, that I am a Christian.”

And the duke spoke, “Because of such daring of yours, I order to sever your head. And because you believe in Christ, and do not sacrifice to the gods, your body is to be burned with fire.”

And the saint spoke, “Blessed is my God, as he did not neglect my praise.”<sup>433</sup> And *when he* came to the allocated place and prayed, *they* severed his head, and his soul ascended to the Heavens, as some who saw had witnessed. And his body was consigned to fire.

Then some of the faithful, having gathered their noble bodies, placed them in a known<sup>434</sup> place;

**Month April, the 17th day. Passion of holy martyr Andrean.**<sup>435</sup> Martyr of Christ Andreyan was one of those *who were* seized at *various* times and placed

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<sup>429</sup> There seems to be a contradiction regarding the order of admittance. Their memory is also celebrated on May 27<sup>th</sup>. There it states that when he entered she was frightened and ran to the corner of the cell.

<sup>430</sup> ruganiye; According to the May article, Didim dressed up as a woman, “glavn.im vvaslom ouvivsyā.”

<sup>431</sup> samodeletz

<sup>432</sup> dobre ved.ii kupechestvovati [!];

The story also appears in the *Alphabetical Patericon*, p. 397.

<sup>433</sup> hvalou moyu: either, “to exalt me ” or, “my praises of Him”

<sup>434</sup> vvarochite (a common word): “special,” “particular,” “stated”

<sup>435</sup> A. D. 251 (O. V. Loseva , p. 318)



in the numerous prisons. And so he was led out of prison, as sacrifices were made to the falsely-called gods, as all the beguiled heathen sacrificed. He too was pressured to approach the heathen altar,<sup>436</sup> and to offer libations.<sup>437</sup> Not only did he not submit to carry this out, but, having valiantly and masculinely advanced, broke apart the heathen altar, and spilled the sacrifices lying atop, and threw about the fire. Consequently, as he moved the duke onto rage and enkindled the fury of the idol-servants standing by, he was taken and beaten without mercy. Some cudgeled him with clubs, yet others - with a rod, and others crushed his mouth with a stone. And in the end, having fired up a great furnace, *they* threw him therein and thereby burned up his lich; and with *his* spirit he ascended to God into Heaven;

**Month April, the 21st day. *Memory of holy martyrs: Isakiy [Isaakios], Apollos and Kondrat.***<sup>438</sup> These holy martyrs - Isakii, Apollos and Kondrat - were servants of Tsar Dioclitian, and friends of Aleġandra the Tsaritzā.<sup>439</sup> Seeing her deserting<sup>440</sup> the temporal and carnal glory, and the ephemeral and mortal tsar, believing in Christ due to the miracles of Saint Georgiy, arriving to the immortal tsar - Christ, and for him dying, these too believed in Christ. And *they* dared to expose the lawlessness of the tsar, and called him, cruel, and, animal-like, as he did not spare even his wife, with whom he engendered a child. Consequently the tsar, become wroth, ordered *his* servants to seize them, and to incarcerate *them* in prison. And all night the tsar plotted death to them. So the following morning he led them out of prison, and ordered to slay them with a sword;

**Month April, the 28th day. *Memory of our holy father Kūril, the Bishop of Turov.***<sup>441</sup> This blessed Kūril (Kiril), was born and raised in the city of Turov; a son of wealthy parents. And *he did* not love the ephemeral wealth and glory of this world, but preferred the learning of divine books to aught, thoroughly<sup>442</sup> learning the holy Scripture. After *some* time he came to a monastery, and became a monk, and worked for God better than any, with fasting and vigils mortifying his own body. He made himself *into* a clean receptacle for the Holy Spirit, and was beneficial to many, admonishing and sending monks onto submission and obedience to the abbot, to have him

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<sup>436</sup> trebische

<sup>437</sup> livan - a related word

<sup>438</sup> RM: Apollo, Isacius, Crotates; ~ A. D. 303

<sup>439</sup> Her lection is the previous one in *Prolog*.

<sup>440</sup> preobidevshu: or, "neglecting"

<sup>441</sup> This article was probably written in the 14<sup>th</sup> or 15<sup>th</sup> century, in northeastern Russia (because the location of Turov is specified).

See, Шапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр "БЛИЦ," 2003. p. 124, 205

<sup>442</sup> dobre izv.iche

as God, and to be obedient to him in all, because a monk who is not obedient to *his* abbot, as he promised *to be*, may not be saved.

Afterwards, desiring onto greater feats, the blessed *saint* mounted a pillar *and* locked himself up, and there remained for some time, with fasting and prayer *travailing ever* the more. And he expounder much holy Writ, and was famed throughout that whole land. And by the entreaty of the duke and people of that city, he was raised onto the episcopal throne by the metropolite, *and* installed as the bishop of the city of Turov, as it is called, situate near Kiev. And he girded well for the Church of God. To Teddy,<sup>443</sup> called so for the belittling,<sup>444</sup> his heresy blessed Kyril (Kiril) exposed from holy Scripture, and anathematized him. And to Andrey, the God-loving duke, he wrote many epistles: *some are* from the evangelical and prophetic ordinances, *others are* sermons for the Lord's holidays; and there are many other readings in them that are beneficial to the soul. And all these and many greater *epistles* he wrote and conferred to the Church, *which readings* even heretofore hold the faithful Russian people, enlightening all and rejoicing. Thus, having lived nobly in good faith, and having pastured well the flock entrusted him, he fared forth to the eternal rest and to the endless life.

So arrive today, brothers, let us laud this luminary saying, "Rejoice honorable luminary and teacher; another gold-worded<sup>445</sup> teacher for us in Russia shines more than any. Rejoice, he who with his holy and most-lightsome teaching illumed the ends of Russia with good-sense. So we pray you, bringing you these few words - pray for us fervently to the Almighty, afore whom you now stand - for us to be freed from the current woe, and from the godless Agarenes always tormenting us, so that we may receive mercy by your prayers, and a remission of sins, and the enjoyment of unending bliss in that life;"

**Month April, the 29th day. Word of a monk *who was* admonished [upbraided] by a woman.** Someone told, that:

A brother who lived in a monastery was sent to town for the service of communal living. And there was a devout layman in another town, who welcomed him in faith each time<sup>446</sup> he went to *that* town. And that layman had one daughter, *who was* recently widowed having lived with her husband a year or two. As the brother entered and exited<sup>447</sup> therefrom, he was smitten<sup>448</sup> toward her. Yet she in sensibility and *good* reason endeavored to come afore his face.<sup>449</sup> On one of the days, her father went into the lower

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<sup>443</sup> fedortza

<sup>444</sup> za ukoriznu

<sup>445</sup> a reference to John Chrysostom

<sup>446</sup> elizhd.i; vernacular?

<sup>447</sup> vlazyazhe i izlazya

<sup>448</sup> pobezhden: "defeated"

<sup>449</sup> pokushashesya priiti na litze ego

city for his needs, having left her at home. And having arrived as was his custom, the brother found her alone, and said to her,

“Where is your father?”

And she spoke to him, “He went out to the city.”

So he began to perturb toward her with lust, and to instigate.<sup>450</sup>

And she said to him with reason, “Do not disturb, father - my father will nowise come til morning - here we both are. But nowise do this without council [consent], but arise and pray; do not place the evil council of the fiend into your heart.”

Yet he did not want, and was unsettled<sup>451</sup> from the combat.

So she spoke, “Have you truly never had a woman?”

He said to her,

“No. And because of this I want - to see what its like.”

And she said to him, “Is this why you are distressing? Not knowing the stench of mortal women, you want to defile yourself?” saying to him, “I have the menstruals, and no-one may touch or hug<sup>452</sup> me without disgracing<sup>453</sup> one’s body.”

Hearing from her such things, the brother became disgusted, and rousing shed tears.

When she saw him come to his senses, she said to him:

“If I had listened to you, and had trusted you, and if we had adulterated ourselves<sup>454</sup> and executed the sin, with what face would you have looked up on your father, and gone to your monastery, and heard the likenesses of the saints<sup>455</sup> singing? So I pray you - Awaken! May not, due to a small desire, efface whatever deeds (whichever you have) and be reaved of eternal bliss!”

So the brother, having suffered such words from a woman, obeyed her, and told the tale praising God well,<sup>456</sup> because by her inwit and sense, she did not let him fall entirely into fornication. To our God be glory, now, always and forevermore.

#### Month May, day the 1st. *Memory* of holy martyr Vat.

Holy martyr Vat was from the Gers country;<sup>457</sup> taught Christ’s faith by his forefathers.<sup>458</sup> At the age of thirty, he left his father and mother, and even his wife and children, meted his wealth to the poor, and went off and became a monk, fasting well. And he aspired to die by torture, as a persecution of Christians was being initiated. All the monks having run out

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<sup>450</sup> podvizatisya

<sup>451</sup> myatyashesya: “disquieted”

<sup>452</sup> i niktozhe sya [himself] mozhetsya mne [to me] prikosnuti ni obonyati

<sup>453</sup> pohulyayuschi

<sup>454</sup> premenivshasya [!] i skonchavsha

<sup>455</sup> lik s[vya]t.i.h; a reference to the church choir

<sup>456</sup> bl[a]gohval’stvuya

<sup>457</sup> ВЧМ: “Persian country”

<sup>458</sup> or, “great-grandfathers”

of the monasteries, he alone remained. And he was taken, and consigned to the duke of Nisivia. And by him he was pressured to apostate Christ, and to worship the sun and the fire. And he did not submit, zealously confessing Christ. Due to this, by both hands he was tethered,<sup>459</sup> and from the great pressure his shoulders were torn out. Then he was tied by the private members, and dragged, beaten along his entire body. Then he passed away for the faith of Christ;

**Month May, the 4th day. Word from a paterik.**

A brother questioned abba Siluan, saying: "What do I do, Abba? How do I acquire contrition?"<sup>460</sup> I am greatly embattled by despondency and slumber. In the morning when I arise, I strain much, and without tone do not say the psalms, yet I cannot overpower sleep."

And the elder answered, saying: "Child - to say your psalms in tone, is the primary pride and haughtiness. That is, 'I sing, whereas my brother does not sing!' For singing in tone dims the heart, makes it hard, and does not leave the soul be compassionate. If you wish to come into contrition, leave the songs in tone, and when you stand making your prayers, may your mind comprehend the meaning of the verse. And deem that you are standing before God, who 'examines the hearts and bellies.' When you awaken from sleep, first of all praise God with your lips. And commence your rule lightly and quietly, sighing and recalling your sins, and the torment where you are to suffer."

And the brother spoke, "Abba, ever since I became a monk, the order<sup>461</sup> (or the rule and the hours) I sang by the *Oktaike*."

And the elder said, "Because of this, contrition escapes you. See the great fathers: how, being bookless and not knowing a thing, save a few psalms, knowing neither tone nor troparia, as stars they shone in the world. Witnesses my words abba Paul the simple, and abba Antoniy, and abba Apollo, and others, who even quickened the dead, and took up power over the demons, not by songs and troparia and tones, but by prayer and fasting. Because the salvation of man is not the ornamentation of song, but the fear of God and the adherence to Christ's commandments. Whereas singing in tone<sup>462</sup> has led many down into the depths of the mold, not only laymen, but even priests. Into fornication and into passions they had drowned themselves. These are rather laymen's lays, because for these they congregate in church. Understand, child, how many deeds [*hosts*] there are in Heaven; and it is not written of them, that with the *Oktaike* they sing, but one order ceaselessly sings, "Alliluia," another order - "Holy, Holy, Holy Lord of

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<sup>459</sup> БЧМ: "by nine soldiers"

<sup>460</sup> оумиление; This article is not in БЧМ, at least not on this day, but it appears in the *Pandecti of Nikon of the Black Mt.* (p. 207)

<sup>461</sup> оурыззение

<sup>462</sup> гласноя, as above. This refers to the 8 tones.

Hosts,” another order – “Blessed is the Glory of the Lord from His place and habitation.” [~]

Whereas you, child - come to love the humility of Christ, and remember to attend to your mind at the time of prayer. And wherever you go, do not show yourself as witty and as a teacher, but be humble-minded, and God will give you contrition;”

**Month May, the 11th day. The rebuilding of Tsar-City.<sup>463</sup>**

When the city of Byzantium, the great among the tsars and Christian Tsar Constantine received, and had erected it bigger, *or* rather, greater, after his own name he altered its title. And after the finishing of the walls and the residences within, and of the holy churches, he had presented it to our most-glorious Lady, the Birthgiver-of-God and ever-a-Maiden, as an exceptional dedication.<sup>464</sup> Together with the saintly patriarch and the clergy and with all the people, having prayed, he went up to the market (where the citizens stationed his image) bearing on his head the nails of Christ our God (where they *now* lie, below the twelve baskets of the surplus bread crumbs). And as the Church had accepted<sup>465</sup> then, *she* celebrates even heretofore;

**On the same day, *Memory* of our holy<sup>466</sup> father Mefodiy [Methodius], the Bishop of Moravia *and* teacher of Russia.** The holy bishop, our father Mefodiy, was of the city of Solun’ [Thessalonica]; born of titled and wealthy parents - of father, Lev, and mother, Mária. From youth he was a youngster exceedingly wise in erudite<sup>467</sup> conversation, and strong of body. Consequently he was even known to the tsar, for the tsar always had him before himself. And when he was twelve years old, he stationed him as a duke for the Slavs. And he abode there ten years, *thoroughly* learned the Slavonic language, and composed the letters of the alphabet with his brother Kiril. And pondering to himself the quickly-fleeting life of this age, and the long torment of the sinners, he became meekened by the fear of God. He placed the dignity [ensignia] of the duke afront the tsar, went to the Olimb Mountain,<sup>468</sup> and became a monk.

So, one time, the tsar sent his brother, Kiril, to the Khozars, to overpersuade the Jews, and to expel them from *that* land, given that the Khozars had already accepted the Jewish faith.

So Kiril importuned his brother Mefodiy to come with him, because he minded the Slavonic tongue. So they trod that whole country, and all the people they strengthened and convinced, and expelled the Jews. The Slavs asked for baptism, the Khozars *asked* for a teacher, the Moravians *asked* for

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<sup>463</sup> A. D. 330; An identical article appears in БЧМ.

<sup>464</sup> по изрядному благодар’ствию

<sup>465</sup> established the annual commemoration of, that is

<sup>466</sup> преподобного; an identical article appears in БЧМ

<sup>467</sup> книжноу: “bookish”

<sup>468</sup> location debatable; possibly Mt. Olympus in Bithynia

a bishop and the Volosi [Vlachs] *asked* for an instructor. So Mefodiy returned to Constantinople. The patriarch, having consecrated him a bishop, sent him to Moravia; and there he performed many wonders. He exposed a certain Zamvriy, a Khozar by birth and a heretic by faith, who was resisting him and slurring Christ's faith. The Moravian duke ordered there to be a council. And two thousand men of the Jews assembled with Zamvriy, while Mefodiy came alone. And they slighted Christ's faith. So Mefodiy, as a skilled fighter, with prophets' words and apostles' sayings, as a warrior shot two-handed,<sup>469</sup> onto the Jews and onto the heretics, and overpowered them *in debate*. And there occurred a great miracle: Zamvriy split apart [sic], and the earth consumed Sedislav. A fire flared up against the others, and thus they dispersed. And the Christians rejoiced, and called Mefodiy, "Christ's mouth." Having lived *some more*,

in old age he passed away peacefully  
to God;

**Month May, the 22nd day. Word of Athanasiy the Great, the Bishop of  
Aleḡandria, of Melchisedek.<sup>470</sup>**

Melhil the Tsar, as we said, had two sons: one, Melhil, by his own name, and the other, Melhisedek. Thus the father loved the elder, Melhil, whereas the mother loved the younger, Melhisedek. Their father was a heathen, bringing sacrifice to idols. And a seemly time had come for him to bring sacrifices to the idols, for he was sacrificing to twelve idols. So spoke Melhil the Tsar to his son, Melhisedek, "Take boys and go to the ox herd, and bring me seven calves, for us to sacrifice to the gods."

As Melhisedek was going, a thought came to him along the way; and raising his eyes to the welkin, he looked at the sun; and of the moon and the stars he ruminated, speaking to himself,<sup>471</sup> "To Him who created Heaven and Earth and the sun, it is meet to bestow sacrifice - to Him who created these. For the signs of Heaven make evident to me, that their maker rests atop them, un-corruptible, immortal and invisible. He alone is God in Heaven and on Earth, knowing the abuses<sup>472</sup> of hearts, He is the True God, and to Him it is fit to bring sacrifice. Thus I will go to my father and will

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<sup>469</sup> na obe routze

<sup>470</sup> Of all the *Prolog* articles regarding the Old Testament, only a few contain apocryphal tales; the others consist mainly of summary and paraphrase. The apocryph ones often include incredible details, such as the dialogues, but it must be remembered that these are only literary embellishments and should not be taken at face value. The attribution to Athanasius the Great is doubtful, however, there was a sect in his day whose members, according to a *Prolog* article of February 23, thought this Old Testament priest to be a manifestation of Christ. The same story can be found in *Izmaragd* (word 105), and twice in ВЧМ. See also, Памятники Старой Русской Литературы. Н. Костомаров, ed. вып 3. 1862. p. 22

<sup>471</sup> vsebe b.iv; This can also be translated as "coming into his own" as in "down to earth."

<sup>472</sup> huleniya: "scorn"

advise him; maybe he will listen to me.” And Melhisedek arrived, leading nothing. Seeing him, his father spoke, “Where are the calves for which you went?” And Melhisedek spoke, “Do not rage, father tsar, but harken to me.” So he spoke, “Say what you wish. Speak quickly!” So Melhisedek said to him, “Come, and the sacrifice that you wish to give, let us not give it to these gods, for they do not appear to me to be gods, but instead let us give sacrifice to Him who rests atop the Firmament - for He is the God of gods, and the Lord of lords!” So his father, become angered, spoke to him, “Go and bring as I bade you! Otherwise you will not be alive.”

And when Melhisedek had again gone into the herd of oxen, Melhil the Tsar entered to Salima the Tsaritzza, his wife, and said to her, “Come, let us sacrifice one of our sons!” And Salima, having heard this, began to weep bitterly, understanding the reason [guilt] *why* the tsar desires to eradicate Melhisedek - because he belittled him. And sighing, the tsaritzza spoke, “Woe to me, as I swinked and endeavored<sup>473</sup> in vain.” And seeing *this*, the tsar said to her, “Do not cry, but come and let us cast lots.”

[This they did and she won...]

...And *there* assembled five hundred and three boys, led by their fathers, and three hundred daughters, *led* by their mothers. And of the cattle and sheep there was no number; and the sacrifice was prepared. And Salima, the mother of Melhisedek, sat in her house, and exclaiming loudly she said to Melhisedek, “Child - do you not cry of your brother, who after such toils goes to be slain? And I do not know if to God he goes as a sacrifice or to demons.” As she spoke like this, Melhisedek exalted his voice and spoke to his mother, “Up till now I had recourse.”<sup>474</sup>

And arising he went to Mt. Favór. And inclining his knees he spoke, “God of all, who created Heaven and Earth, onto You, the True God, I call: Hear me in this hour, and ordain that those who had come to the sacrifice of my brother, Melhil, will have a place in hell, and *that it* will devour them all.”

And God heard Melhisedek. And splitting, the earth devoured them all, and the entire city and the entire lineage of Melhil. And not a man, nor sanctuary, nor livestock, nor *any* construction in that city remained, but all was effaced. So Melhisedek descended from the Favór Mountain, and saw that God had heard him; and utterly daunted he returned back into the mountain. And arriving into the deep of the forest, secluded he remained there for seven years, naked as from his birth from his mother. And his back was as the fell of a lion. And his feed was the buds of trees,<sup>475</sup> and in place of water he licked the dew.

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<sup>473</sup> pospeshih

<sup>474</sup> dosego mesta est' mi orudie

<sup>475</sup> vershie doubnoe: acorns?; Akridi, the food of John the Baptist, were understood incorrectly by Slavs as some vegetable growth (because they could not conceive of one eating insects). But the word, acorn, is unrelated to the Greek word etymologically. Doub, however, does mean, oak.

After seven years, a voice came to Avraam [Abraham] saying, “Avraam, Avraam.” And he spoke, “Here I am, my Lord.” So the Lord spoke to Avraam: ‘Mount a beast of burden, bringing very valuable apparel, and sacrificing go to mt. Favór, calling out thrice, “Man of God!” And there will exit to you a man, as if wild; do not fear him, trim him, and cutting off his nails, kiss him, and be blessed by him.

...And the Lord said to Avraam: Because, as no one of the bloodline of Melhisedek is left on earth, he will be called, ‘without father or mother, without lineage’ and ‘neither having a beginning of days, nor the end of life.’ In the image of the Son of God, ‘he will be a priest into the ages.’ [Heb 7.3] I love him, as I love my beloved Son. Because he kept my commandment, I will preserve him into *all* ages. Thus may he not deem of himself, that by nature he had no beginning of days...

[Melhisedek blessed Avraam, brought out bread and wine, and offered a piece of bread to his people as the first bloodless sacrifice. There were 318 people - the same number as that of those who assembled for the First Council, at Nicaea.]

**Month May, the 29th day. *Memory of holy sanctified-martyr, Theodosia the maiden.***<sup>476</sup> Theodosia, Christ’s Martyr, was from the city of Tir (Tyr) [Tyre]; being eighteen years old. As it was learned that she is a Christian, she was seized by the idol-servants; and led forth, she stood before the duke. And being questioned, she confessed Christ. And she was pressured to apostate Christ, and to sacrifice to idols; and having refused, she was beaten with a coarse strap against the chest and against the ribs, and was tempted much. Then she was thrashed until her insides were revealed. And thus tormented, she grieved enduringly. While she was still breathing, she was questioned by the duke, if she would sacrifice to the gods. Opening her mouth, she looked up with her eyes and spoke, “Halfwit<sup>477</sup> - you deceive yourself! Do you not know that you have merited the communion of the tormented?” Whereupon, become wrathful, the duke plunged her into the sea, where the blessed *saint* received her end;

**Month May, the 31st day. *Memory of holy apostle Ermiy; and Passion of holy martyr Ermey [Hermes].***<sup>478</sup> Ermey, Christ’s martyr, was from the very city of Koman; a warrior he was of Antonin the tsar. And he was already old, and had hore hair. And due to his confession of Christ he was seized; and to Sevastian the duke he was conveyed, and pressured to sacrifice to idols he did not submit; first *they* crushed with stone his jaws, and ripped the skin off of his face, and rooted out his teeth. Then thrown into a furnace he exited unharmed. And quenched with poison, he received no harm at all. And to the sorcerer who gave him the potion, he caused him to believe

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<sup>476</sup> A. D. 307 - 308 (O. V. Loseva , p. 350)

See her *Passion* in B<sup>4</sup>M, under April 3<sup>rd</sup>. (O. V. Tvorogov, p. 120)

<sup>477</sup> oslablene oumom

<sup>478</sup> A. D. 138 - 161 (O. V. Loseva , p. 351)



in Christ and to die for Him. Subsequently *they* removed the sinews *from* throughout the saint's body. And thrown into a blazed cauldron, he remained unscathed. Then *they* gauged out his eyes, and he was hanged upside-down, and thereat *they* cut off his head with a knife;

**On the Same day, *Memory* of holy martyr Philosoph.<sup>479</sup>**

This holy great-martyr of Christ, Philosoph, was from the Aleḡandrian country, as the great among the abstainers Antoniy related, as well as of how the course of torment he had accomplished: There was a fair garden, abounding with every virtue. [!] In it was placed a bed of the torturer, very greatly adorned.<sup>480</sup> And that Philosoph was laid to rest atop it, *his* hands and feet tied. And he heard enticing and unsuitable words from the by-standing to him there perfidious<sup>481</sup> woman; and *he* pressed together his noble eyes, for not to see her. Yet unable to stifle the sight and sound,<sup>482</sup> being bound, he could do nothing. Yet he did this: biting his tongue with his teeth, and inflicting many pains onto himself, he remained deaf, yet could not shut his nose. Wetting this unclean bed with his bloody tongue, he greatly bloodied his clothes.

Thus he remained without harm. And thus girding himself,  
the noble *one* did not submit. *They* cut off his head;  
and he is rejoicing eternally  
in Heaven;

**Summer**

**Month June, the 3rd day. Memory of holy martyr Lucian and the children<sup>483</sup> who were with him: Klavdiy and Ipatiy, Paul and Dionisiy.<sup>484</sup>**

This holy martyr Lucian was in the times of Aurilian the Tsar; being the principal priest of idols; elderly of aspect and white of hair; having an abode not far *from* the Nicomedian city. Having transmuted into the Christian

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<sup>479</sup> Compare to a similar article in the *Alphabetical Patericon*, p. 75 of the 1791 edition: *Vita of Paul of Thebais*.

<sup>480</sup> Not at all like the proverbial “comfy chair” with “soft cushions,” if I may be forgiven.

<sup>481</sup> pron.irliv.iya

<sup>482</sup> alternate reading: zatuliti (shut) vezhdi (eyelids) i slouha (and ears)

<sup>483</sup> mladenetz: an infant under 7 y. o.

<sup>484</sup> RM: Lucillian, Claudius, Hypatius, Paul, and Denis;  
A. D. 270 - 275 (O. V. Loseva , p. 354)

faith, he had been led to Silvan the komit, but did not obey to disavow Christ and to join the service of idols. They crushed his jaws; and beaten with a rod, he was hanged upside down. Also, *he was* thrown into a dungeon, wherein he found four children, thrown therein for the sake of Christ's faith. With these he appeared before the komit. And together<sup>485</sup> remaining in Christ's faith, into a fiery furnace he was throw with the children. And because rain poured down from above and extinguished the fire, *they* exited unharmed. He who received the sentence together with the children was led into Byzantium, as the komit had willed; and the very children were slain by the sword, while saint Lucian was hanged on a cross. And attached with nails throughout his body, he commended his spirit to God.

Whereas (*prior to this*) this holy maiden Paula arrived and tended to his wounds along the way. And when it was *time* for them to de cease, their bodies *she* gathered, for she was of faithful parents. (Such was the deed that she *habitually* carried out - traversing the prisons, restoring to health<sup>486</sup> and nurturing those who travailed<sup>487</sup> for Christ.) She too was seized, and led to the komit. And *as she* did not obey to sacrifice to idols, first she was stripped and buffeted with oaken bludgeons,<sup>488</sup> also with a rod. And from the many wounds her body was enfeebled, that by an angelic presence was revitalized. And zealous she told herself toward the torment. And furthermore she was led to the komit and beaten in the mouth, because she insulted<sup>489</sup> him. Also *she was* thrown into prison and then led out for trial and tossed into a furnace; and *she* exited unscathed. Receiving the verdict of *death by* the sword, she reached Byzantium on the behest of the komit. And being on the spot where saint Lucian met his end, there she too accepted the crown of martyrdom. Their commemoration is conducted in their holy *place of* martyrdom, which is near the Church of Archangel Michael

in Oksin;

**On the same day, a Sermon to women to be taciturn.**<sup>490</sup> Heed, women, to God's commandments, and learn to be silent, for to save your souls. For at the beginning spoke the Lord onto Eve: 'You are taken from your husband, and he is to be your keeper' - adhere to his will in silence. 'For a *good* woman brings honor to her husband;' wise and acclaimed she appears afore all, and is commended and blessed by God. Women are not to oppose their husbands. 'As Christ is the head of the Church, likewise a man is the head of *his* wife' and 'as the Church obeys Christ, so too, women - obey your

<sup>485</sup> edinache: "as one;" ed.nache: "still," "regardless"

<sup>486</sup> oustrablyashe: "reviving," "healing"

<sup>487</sup> strazhduschih: or "sufferers," or "witnesses"

<sup>488</sup> dubtzi

<sup>489</sup> ozloslovyaschi: "bad-worded"

<sup>490</sup> Compare to a similar July 23<sup>rd</sup> article and to pericopes from *Izmaragd* and *Zlataya Matitza* in Appendix I. Only some of the references are noted.

husbands in all.’ ‘Women are to be silent in church, for it is appalling for women to converse in church: if they wish to inquire of something, may they inquire of their husbands at home.’ For ‘a good and taciturn wife is the crown of her husband.’ He who found a kindly wife brings out goodness from his house [?]. ‘The wisest women erected [fortified] houses, and the mindless *women* undermined *these* with their tongues.’ ‘From a benign wife the husband is requieted.’ ‘A virtuous woman rejoiceth<sup>491</sup> her husband, and will fill his years with sadness [peace].’ ‘A blessed honor from God is a taciturn wife, whereas a talkative wife is given to a man for *his* sins.’ ‘It is arduous for that man who looks at the face of a woman, listening to her tongue, but does not test her deeds, and through these learn of her.’ ‘Better it is to be sick with the shivers, than to be possessed by a cantankerous wife. For the shivers, having shaken will abate, whereas an iniquitous<sup>492</sup> wife will wither her husband till the death.’ So harken to *Apostle* Paul, saying, ‘I do not will wives to teach, nor to possess the man, but to obey God in all;’

**Month June, the 10th day. *Memory* of holy martyrs, Aleġander and Antonina.** Holy martyr Antonina was from a [the] Dridan village, honorably and righteously leading her life. Seized by Fist, *she* did not submit to apostate Christ, and did not wish to give service to demons; led to a house of whores, she remained clemming for three days. And *there* appeared afore her a light in the night, and thunder descended. As the gates of the house came asunder, there was a voice from Heaven commanding her *to* arise and *to* ingest food. So she entreated *the guards* and ate. Soon afterwards she withdrew to stand before the hegemon, and as she did not submit to sacrifice to idols, she was kicked down by heels and slashed with a sword.

Also she was led to a whorehouse, where, by a revelation of an angel, Aleġander, due to his young age (for he was twenty three years old), deemed her going on a *lawless* deed.<sup>493</sup> And he hid the saint from Dometiy, and led her out, covering her head with the edge of his garment.<sup>494</sup> So she exited thence.

Anon this deed was revealed by certain warriors who had come to defile the saint, and *some* led Aleġander to the hegemon. And *he was* questioned regarding the committed guilt,<sup>495</sup> and did not deny *it*. First, he was slashed with a sword; also, when the holy woman was brought forth, the digits of the hands and feet were cut off to both of them. And thus into a fiery pit, their entire lich smeared with tar, *they* pitched *them*, and there they received the blessed end. Their commemoration is conducted in the habitation of

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<sup>491</sup> veselit. Ecclesiasticus 26. 3

<sup>492</sup> again, *zlaya*; Not all of the quotes are biblical; some are ancient Greek.

<sup>493</sup> or “lawlessly going on the deed”

<sup>494</sup> v.skriliem; Compare to the article in the *Alphabetical Patericon*, p. 397.

<sup>495</sup> or “reason *for what happened*”

Maksimian, adjoined to Constantinople, where their noble bodies<sup>496</sup> are reposed;

**On the same day, Memory of our holy<sup>497</sup> father Theophan who was in Antioch.** Theophan, our father among the saints, was from the very city of Antioch, born of infidel parents. Coming into *the fullness of* age, he wedded a wife. She having died, he even baptized himself, and locked himself up in a hut nigh the city. And *he* tended toward virtue, teaching all who came to him to keep all God's commandments, especially to be prudent.<sup>498</sup> And having learned of a whore called, the excellent,<sup>499</sup> who was the bale<sup>500</sup> of many, *he* came out<sup>501</sup> of his hut, and donned bright apparel. And he impetrated from *his* father ten litra of gold [!], as if intending to take this woman. And coming to her he gave her the gold, and pleaded her to depart from [discontinue] the whoring, and christened her, and created for her another dwelling, near his hut. He led her inside, and established a dwelling place for the Holy Spirit. And thus, by the grace of God, both reposed on a single day, and obtained the un-aging permanent bliss;

**Month June, the 13th day. Memory of holy martyr Akulina [Aquilina].<sup>502</sup>** She was at the time of Diocletian the Tsar; from the palestinian city of Vivil [Biblos]; daughter of one Evtolmiy, a rich man. And *she was* baptized by Euteliy the bishop, *when she* was five years old. When she was ten years old, her friend-mate<sup>503</sup> and peer she brought to Christ's faith, and schooled her to stay clear<sup>504</sup> of idols. Accordingly, she was accused to the antipat,<sup>505</sup> Olosian, by a certain Nicodim. And led to trial *she* confessed the name of Christ. For His behoof *she was* beaten; and with sharp searing pincers *they* pierced through her ears, to such an extent that blood flowed from even her nostrils, and her entire head sizzled<sup>506</sup> from within. Also she took on the verdict of the sword *as they* severed her head, and *she* went off to the Lord;

**On the same day, Word from a paterik.<sup>507</sup>**

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<sup>496</sup> telesa

<sup>497</sup> pr[e]p[o]d[o]bnago

<sup>498</sup> tzelomudrstvovati: or "chaste"

<sup>499</sup> chestnaya

<sup>500</sup> pogubi: "ruined," "subverted"

<sup>501</sup> izleze (a common word in the above articles): literally, "crawled out;"

(The huts of early Slavs were low to the ground.)

<sup>502</sup> A. D. 293 (O. V. Loseva, p. 361)

<sup>503</sup> sodruzhebnitzu: "co-girl-friend;" a diminutive form

<sup>504</sup> oshayatisya po.uchavashe (to teach, by-and-by, in a diminutive way)

<sup>505</sup> see glossary

<sup>506</sup> razzheshchisya; an unusual spelling

<sup>507</sup> Compare to a similar April 29<sup>th</sup> article. See also the *Skit Patericon* of Troitse-Sergiyeva Lavra, main library, #701 (1823), year 1469. p. 250. The article consists of two distinct, yet similar, parts. This is the second and more vivid.

...And in Great Antiochia, Anastasiy the Patriarch told us something like this, similar to the first: "A certain monk" he said "from the monastery of father Siverian was sent on a mission by his *spiritual* father, into the lands of Elevferopol' [Eleutheropolis]. And thus he came to a certain Christ-loving man, who had an only-begotten daughter, whose mother had previously died. So the monk spent a few days in the house of that man."<sup>508</sup>

Whereas he who ever abhors the race of man - the devil - imparted into the brother treacherous yearnings - to take on a struggle of fornication against the girl. And he sought a fitful time to acquire her alone in some place.<sup>509</sup> And he who deposited the fray - the devil - the same created a corresponding time *for it*, as her father departed to Ascolon, for certain indispensable needs. Seeing that there is nobody in their house, only himself and the girl, the brother came to her, intending to submit her by force. As she saw him disquieted and fired up from passion, *she* spoke to him,

"Disturb not,<sup>510</sup> nor do anything dishonorable to me, for my father will arrive neither today nor tomorrow. But first hear from me what I say to you, and as the Lord knows I will fervently commit that which you desire, *if you listen*." Then she said to him meekly, "Tell me truly, father and brother, how many years have you spent in your monastery?"

So he answered, "Seventeen years."

She further spoke to him,

"Do you have the experience of what a woman is?"

And he spoke, "No."

So the girl<sup>511</sup> retorted and spoke to him,

"And do you want in a single hour to destroy so many years of your labor? How many times have you poured out tears, for to station before Christ your pure and unsoiled body? And all this toil for the sake of a little sweetness you want to obliterate. Therefore, hark! If you will be with me, *answer* - do you have a *place* whither to take me and to nourish?"

And the brother said, "No."

Then the girl responded, "Verily I do not lie to you - if you despoil me, you will be guilty of many evils."

And the monk said to her, "What for?"

And she answered, "First: you will destroy your very soul. Second: you will be examined regarding my soul too. And know this, holy father: with an oath I inform you thus - by Him who came to save sinners<sup>512</sup> - if you defile me, I will throttle myself with a rope. And you will be found to have committed murder, and at the Judgment you will be judged as a soul-killer.

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<sup>508</sup> in *Izmaragd*, word 139, he is called "a worker"

<sup>509</sup> *Izmaragd*: "...when to descend on her"

<sup>510</sup> ni chto zhe smuschaisya

<sup>511</sup> To remind the reader, an otrokovitza is a 7-12/14 year-old girl.

<sup>512</sup> ...tako mi prishedshago spasti greshniki,

But I pray you, father, ere you even be<sup>513</sup> guilty of all these evils - go in peace to your monastery, and pray in your prayer of me.”

Coming into his senses the brother became contrite,<sup>514</sup> and straightway exited from her house, went to the monastery to his father, and genuflecting told him all.<sup>515</sup> And he begged of the father not to let him exit the monastery again. And he conducted three months in the monastery, and went off to the Lord. To whom be glory now, ever and ay.” Amen;

**Month June, the 14th day. Word of a merchant.**<sup>516</sup>

Told us one of the fathers: “As I was traveling” he spoke “into Askolon to visit some of the fathers, father Euseviy told us *the following*: “A certain merchant” he said “from our city sailed in his ship into Africa; and shipwrecked, he ruined [lost] all of the goods, *both* his own and *those* of others; he alone was saved. Arriving at his house, he was seized by his creditors and thrown into prison. And his entire household was ransacked, and nothing was left him, save the raiment he wore and *that worn* by his wife. So she, from great destitution, walking about the city *would* work, and eat mere bread, and bring it to her husband as well.”<sup>517</sup>

Once, as she was sitting and eating with her husband in the prison, *there* entered a certain dignitary<sup>518</sup> to give alms to those in the prison; and he observed her sitting by her husband, and was cut<sup>519</sup> to the heart seeing her beauty, for truly she was very beautiful. And he informed her, sending a certain stranger.<sup>520</sup> So she rapidly exited, thinking to receive charity. And he led her aside, and said to her, “What is the reason why you are sitting in this prison?”

And she told him all.

So he spoke to her, “If I will expiate your [pl.] entire debt, will you sleep with me tonight?”

So she, being lovesome of the soul and chaste, spoke to him, “Have you heard, my liege, the apostle saying: “A woman possesseth not her body, but *does* the husband.” Consequently I will go and ask my husband.”

Arriving she told her husband the sayings of the sordid dignitary. And he, filled with inwit and faithful to his wife, did not desire to be freed from

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<sup>513</sup> in the text: “not be” (same meaning)

<sup>514</sup> oumilisya: or, “became merciful,” “displayed clemency”

<sup>515</sup> i sotvori metaniye skazav emou vsya

<sup>516</sup> This is one of the more popular stories; it can be found in some patericons and in *Izmaragd* (word 23).

<sup>517</sup> *Izmaragd*: i plakashe s nim o bede toi: “and she would cry with him of that woe”

<sup>518</sup> vel'mozha

<sup>519</sup> ouyazvisya

<sup>520</sup> strannik: “vagabond,” “traveler;” *Izmaragd*: “guard”

prison by the remuneration<sup>521</sup> of fornication; and sighing greatly he *shed* tears.

And he spoke to his wife,

“Go” he said “sister *in Christ*, and answer the dignitary:

“We two, liege, do not desire to even listen of such deliverance by fornication, for we have God, who spoke by David the Prophet: ‘Put not *your* hope in the duke’ he said ‘*nor* in the sons of man - for in them there is no salvation.’ As long as there is God, ‘sat on the Cherubim and seeing the infinite,’ the same watches over those in this prison. And by the same judgments I know<sup>522</sup> He will deliver us.” So you, *my wife*, go in peace.”

And rising the wife went to the dignitary, and spoke to him as she had been instructed by her husband.

In those same days there was locked in *that* prison with them a certain marauder,<sup>523</sup> who had witnessing heard all that was said and done by them. And sighing he said to himself, “Lo, in what strain thole in this prison these two persons!<sup>524</sup> They do not want to defile their chastity, to be freed from prison. More than *to* riches they aspire to their integrity.<sup>525</sup> Everything in this life they disregarded,<sup>526</sup> to be pleasing to God alone. Whereas what can I, a wicked one, do, as I had never even contemplated in *my* mind that there is God. Because of this I had been guilty of much murder.”

And having summoned those two to himself, near the window by which he had been thrown, he said to them, “Know you, that I had been a bandit, and had committed much evil and murder. And I know for certain, that at this very hour the hegemon will arrive, take me out of this prison, and cut off my head. And so, seeing your chastity, I took compassion on you two. And I implore you, that, *when* after my death *you* go to the place (that he specified to them) within<sup>527</sup> the city, and exhuming take the gold that you find, and use it for the repayment of your debt, and for your other needs, you pray to God of me, so that I too may receive mercy from God.”

After a few days, the hegemon came to the city, and ordered the bandit to be led out of prison, and to cut off his head. So the next day, said the wife to her husband,

“Order me, my liege, to go where the villain showed us his hoard *to be*, *to see* if he told us the truth.”

So he said, “Go.”

So she, it being evening, took a hoe, and arriving to the specified place began to dig. And she found a pottery vessel filled with gold coins,<sup>528</sup> and

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<sup>521</sup> imeniem

<sup>522</sup> vest’: could also be “know you” or “as He knows”

<sup>523</sup> razboinik: “villain”

<sup>524</sup> cheloveka; vernacular?

<sup>525</sup> chistote: “purity”

<sup>526</sup> preobidesta

<sup>527</sup> v zidanii

<sup>528</sup> skudel’nik nas.ipan zlatniki

took it judiciously. Little by little, *they* gave back *their* whole debt, simulating that they had borrowed the *money* from others. And doing this they manumitted themselves from the prison and the debt.””

And he who had told us of this said:<sup>529</sup> “Behold! They kept God’s commandment, consequently God increased His mercy onto them;”

**Month June, the 23rd day. Passion of holy martyr Agripina.**<sup>530</sup> She had from young nails [childhood] consigned herself to God; having her nativity and nurture in the most-glorious city of Rome. Plus<sup>531</sup> as an apple, or a fragrant rose, she aromatized the hearts of the faithful, dissipating the stench of passions. With chastity and purity she beautified her soul, and betrothed herself to Christ. Zealously and manly she hurried to the torment - for the sake of her love and bridegroom, Christ, she committed herself to many ordeals. Thus with a rod along *her* body she was beaten, and *they* crushed her bones, and stripped her of *her* clothing, and tied her up with ropes. But unfettered by God’s angel she shattered every ignominy with her body. And in those torments she commended her spirit to God.

So Vassa and Paula and Agathonikia clandestinely conveyed the lich of the martyr from the Roman City. Peregrinating from place to place, by the long deep *sea*<sup>532</sup> they reached the Sicilian eparchy, and therein hid the body of the saint. And when Sicily received her lich, suddenly *it* was freed from a murky demonic evil. Moreover, when the Agarenes [Moslems] dared against the city whereat her churches *stood*, wanting to take it, they were subjected to ultimate perdition. Therefore subsequently, even heretofore, the lepers<sup>533</sup> coming to *her* in faith are purified, and the afflictions of every malady are expelled by her prayers;

**On the same day, Passion of holy martyrs, Eustohiy [Eustochios] and Gaïi, and those with them.**<sup>534</sup> Saint Eustohiy and Gaïi, his cousin, and those with them, were in the years of Maksimian the Tsar; from the city of Sadon. Eustohiy had previously been a priest of idols; and having observed saints suffering for Christ and performing the most glorious miracles, *he* neglected his service, adhered to Eudočiy, the Bishop of Antiochia, was baptized by him, and became worthy of an investiture as presbyter. Going to a town called, Lystra, *he* found his cousin Gaïi with three boys: Prov, Loliy and Urban, whom he received in Christ and taught and baptized, as *well as* all his kin. Consequently he was perceived, and seized, and led to the hegemon. And, having confessed Christ, *he* was hanged on a tree, and whipped

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<sup>529</sup> According to *Izmaragd*, an angel in the appearance of that murderer said this.

<sup>530</sup> A. D. 253 - 260 (O. V. Loseva , p. 367)

<sup>531</sup> da

<sup>532</sup> puchinoyu

<sup>533</sup> prokazhennii; or, “the inflicted”

<sup>534</sup> ~ A. D. 305 - 311



harshly. Then they were sent to Ankúra to Agripin, he being the hegemon; and standing before *him* for trial, *they* did not wish to forswear Christ.

At first, Loliy and Urban were hanged, opposite one another, and were flogged severely; their blood was kepped by Gāi; and he was beaten on the shoulders and on the belly. Whereas saint Eūstohiy's head was hacked off; and Gāi picked it up. And the babies [children] who were led to the copper wheel were preserved from it most-gloriously, as the wheel did not budge in the slightest. And *they* shaved their heads, and nailed them with nails. And to those who were of the female gender, their nipples were cut off. And Urban was slain with a sword. And as the babies did not submit, but vociferously confessed Christ, their heads were cut off;

**Month June, the 25th day. Memory of holy sanctified-martyr \*Feuronia.**<sup>535</sup> She from a young age had taken up the yoke of the Lord, living righteously in her abode, in *that* Nisivia [Nisibus] which lies in the Greek and Persian frontiers, *and is* called, Migdonian Antiochia. And she excelled all those with her in fasting and reasoning, and in the readings of books. Exiting and admonishing her betimes was *a nun* named, Vrienia [Bryennia].

In the times of Diocletian, Selin the hegemon had persecuted Christians. Even then, the other nuns had exited *their* monastery, trying to evade impending death. While blessed Feuronia, gripped by a malady, was unable to do anything, lying in a certain cavity,<sup>536</sup> Vrienia tending to her, and Ieria the sigklitikia.<sup>537</sup> Forthwith Selin's warriors assailed; and having slashed open the gates with pole-axes, *they* entered. Bearing their swords, they wanted to slay down Vrienia. But stood up for her Prim, Lisimah's<sup>538</sup> uncle, who was meek and merciful toward Christians.

Having abducted Feuronia, they conveyed her to Selin. There followed her: Vrienia, Ieria and Fōmaida, fortifying her in the faith, and instructing her not to fear ordeals, but to remain in Christ's honorable faith.<sup>539</sup>

"For remember" they said "Livia and Leōnida, your sisters, and Eutropia the girl - how they severed Livia's head for the sake of Christ, and committed Leōnida to fire, while Eutropia the girl heard from her mother, "Don't run away, child! Turn your hands up-side-down<sup>540</sup> and tilt your head for the servants.""

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<sup>535</sup> (\*Fev) ~ A. D. 304; This is one of the more vivid tales! Notice the use of contrast toward the end; Her *Vita* is found in a 12<sup>th</sup>-13<sup>th</sup> century ms. (Usp. 141.) and in BЧМ (See the article by O. V. Tvorogov in TODRL, tome LIX. p. 405) A *Prolog Vita* existed in the 15<sup>th</sup> century, but it might have been an unrelated one.

<sup>536</sup> podol

<sup>537</sup> see glossary

<sup>538</sup> Lysimachus's

<sup>539</sup> bl[a]gochestii

<sup>540</sup> ...na opak sotvorshi; (palms down) (for the beheading)

So Vrienia, after sufficient instruction, returned to the monastery in tears and crying, scared of the final fright; she asked God for victory against the devil, while Fōmaida and Ieria, attiring male *clothing*, trailed the saint, mixing<sup>541</sup> in with the servants.

First she was led to Lisimah, Selin's cousin;<sup>542</sup> and questioned she confessed her name, birth<sup>543</sup> and service. And in place of any *other appellation*, she called herself, a little Christian,<sup>544</sup> standing at the trial of this Selin, the selfsame who by guile and gentle talk, began to *try to convert* her from Christ's faith. Being unsuccessful, he ordered to pull her four ways, agitating a fire beneath. And *he ordered for her to be* beaten by warriors from above, and to pour oil over onto the fire; and from the many wounds and fiery ignition, her flesh would fade<sup>545</sup> and drip down.

Then he ordered to suspend her, grating with iron chisels,<sup>546</sup> and to scorch her with candles. Then *he ordered* to cut out her tongue, to root out *her teeth*, to sever both nipples and to cut off *her hands and feet*. Then her head was severed. And thus she commended her holy and blessed soul to God.

And Christians cered up her holy body, Lisimah having willed so, by Firm the komit, which *body* was also borne by Firm the komit. Then they gathered and positioned all of her members, each in its place, with her teeth and tongue placed on her chest. Thus with *ψalms* and paeans, the prelates having assembled, and the clergy amain with the monks, and a great multitude of Christians, they conducted a singing to the interment; and having entombed *her* honorably *they egressed*.

Also her memory is diligently conducted in her abode.

It is said, that: the martyr appears evident at midnight, and sings with the maidens, occupying the place where she stood, even until the departing prayer. And that: once, Vrienia squeezed her hand, and presently she became invisible; unable to bear the wringing of the hand, she screamed. [\*]

While to Lisimah a heavy befalling<sup>547</sup> had been told to transpire, because he was from a Christian mother, and because he *did it* severely to her [Fevronia] and *in an animal-like way, as was* demanded by Selin; and it would have been better [less horrible] to spoil the youthful goodness of maidenhood,<sup>548</sup> than *to do* in an inhuman way.<sup>549</sup> Then *it happened* for him

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<sup>541</sup> posledstvovaste... zamesivshe

<sup>542</sup> anepsei

<sup>543</sup> rod: or "kin;" (like a prisoner of war)

<sup>544</sup> hristiyanku

<sup>545</sup> tayati: or "dissolve," "wither"

<sup>546</sup> or, "combs"

<sup>547</sup> tyazhkoe napadenie opoveda sb.itisya

<sup>548</sup> rastliti devstvu yunostnuyu dobrotu. A good example of how a text was made church appropriate - only an adult would have understood what was being uttered.

<sup>549</sup> ne pochelovechestvu

to hunger thus, and to see the death of the martyr, and to weep bitterly. And shortly, with Prim, eventually<sup>550</sup> it was for him to advance to Christ, accepting God's baptism.

While for Selin it *happened* to be stupefied,<sup>551</sup> and to look up to Heaven, and as a great ox to smite his head at one of the great marble columns, and thus to wretchedly expel his soul.

The commemoration of the saint is conducted in the *place of prophesy* of the holy prophet and forerunner, Ioann the Baptist, which is in Oxia;

**Month June, the 27th day. Word of Martin the monk, who was in Turov by the Church of the two holy martyrs, Boris and Gleb, living alone *for the sake of God*.**<sup>552</sup> A certain elder named, Martin, had previously been a cook to the bishops of Turov: Sūmeōn, Ignatiy and Iōakim. Him bishop Geōrgiy relieved due to old age, and *he* became a monk. *He* remained in the episcopal monastery, by the two holy martyrs, living alone. And the elder frequently ailed in his groin, for his bowels extended out into his groin. And when this happened, the elder lay screaming, unable to stand up or serve his body. One time, *as he was* ailing from this distemper, lying in his cell, anguishing from the thirst<sup>553</sup> for water, no-one visited him, because there was a great *body of* water by the monastery. On the third day, entered *his cell* the two holy martyrs, Boris and Gleb, evident in their likeness, even as they are written on the icon; and they spoke,

“What are you ailing from, O elder?”

And he confessed to them his illness.

And they spoke to him, “Do you want water?”

And the elder spoke, “Ω, my lords, long have I thirsted!”

And one of the two took the elder's little hand, having brought water. And taking a wooden mug<sup>554</sup> the twain quenched the elder.

And the elder spoke, “Whose offspring<sup>555</sup> are you two?”

And they said to him, “Of Yaroslav.”

And the elder thought, that they are the sons of Geōrgiy's servant, Yaroslav. And *he* spoke, “May God grant you many years, my lords. Moreover eat, taking the bread yourselves, as I am unable to serve you.”

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<sup>550</sup> v malezhe na posledok; notice the unusual tense

<sup>551</sup> vo izstuplenii; same root

<sup>552</sup> This article was likely written near Turov in 1167 – 1190. The earliest lection is in a *Prolog* of the late 14<sup>th</sup> - early 15<sup>th</sup> century (РГБ Рогожск. #511 p. 118). See, Щапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр “БЛИЦ,” 2003. p. 208

<sup>553</sup> zhazhda: or “yearning”

<sup>554</sup> koretz

<sup>555</sup> detischa: “progeny;” In an earlier versions, detskie: “servants.”

Лосева, О. В., *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные памятники Древней Руси, 2009 p. 233

So the two spoke, “For there to be bread *enough* for you,<sup>556</sup> we two shall withdraw hence, and do not ail, but rest,” and suddenly they were invisible. While the elder found himself healthy, and having stood up glorified God, and the two holy martyrs. And *he* remained healthy hereafter, *and* said of *this* himself to *his* spiritual father;<sup>557</sup>

**Month July, the 3rd day. *Memory* of holy martyrs, Moki<sup>558</sup> and Mark.** These holy martyrs were taken and committed to Maksimian the eparch. First they were ordered to bring sacrifices to idols, then to be executed before them. And a young child came up to the heathen sanctuary, and did not let them. The heathen elevated him to the shoulder, and beat him with a cane,<sup>559</sup> and inflicted heavy wounds onto him, one hundred and ten. And spoke the young child, “Ω eparch! You teach me evil rede.” And the two holy martyrs did not obey to bring oblations to idols, but remained in Christ’s faith and creed. And their heads were severed with a sword. Following saint Moki<sup>558</sup> went along his wife and kids, crying. And the saint bade them be silent. Mark’s wife, standing by as he was beheaded, took his head;

**Month July, the 10th day. Passion of holy martyrs, Viaron and Lusi<sup>y</sup>.** Saint Viaron was from the Pisidian eparchy. Because of his confession of Christ, he was taken by Sevirian, who was the hegemon of the city of Isaura, and a patrician. Pressured to renounce Christ he did not submit, and was brutally smitten by a sword. He was suspended, whipped, and scorched with blazing metal hammers. Withal his teeth were rooted out, and his ears were severed. One Lycian, *who was* standing by, beheld the patience of the saint and believed *in* Christ. Consequently his tongue was cut off, followed by his head. Meanwhile saint Viaron’s heels were perforated with screws, and his right eye was gauged out, and the skin of his head was excoriated. Subsequently he was beheaded. With Lusi<sup>y</sup>, together they passed on, into God’s hands laying their souls;

**On the same day, Memory of the ten thousand holy fathers, who consummated *their lives* in Skit, by fire and smoke, whom Theophil, the Archbishop of Aleξandria, ordered to be burned, searching for Isidore the presbyter.**

**Month July, the 12<sup>th</sup> day. *Memory* of holy martyr Golenduha of Persia, subsequently called, Mária.** She was from Persia; taking as husband a head-

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<sup>556</sup> БЧМ: “...Worry yourself every hour as to your sins, and you will be healed summoning for help the martyrs Boris and Gleb...”

<sup>557</sup> БЧМ: “...and all the brethren. All gloried God and his propitiators - the great-martyrs, Boris and Gleb. Then the elder deceased into eternal life.”

<sup>558</sup> RM: “Mucian”

<sup>559</sup> podprugoyu: “under a lash”

sorcerer;<sup>560</sup> at the time of Hozdroi [Chosroës], the Persian Tsar, *and* at the time of Mavrikiy [Mauricius], the Greek Tsar. Horrified she saw an angel of God showing her a place dark and fiery, inhabited by those who believed in idols prior to her, and a different, lightsome place, where jubilated and rejoiced those who served Christ. Wanting to enter within, she was thwarted by an appeared angel, *who* said,

“Inaccessible is this place to the unfaithful.”

Therefore she roused, *was* christened, and was called, *Mária*. Consequently she was condemned by the tsar and by her husband, and sent into a stone dungeon, where she remained for 18 years. Having disobeyed, she was plunged into an abyss, where *lurked* a serpent terrorizing those arriving. And she did a four-month time [sic] in the abyss until she tamed him, so as to *make* him lounge and slumber.<sup>561</sup>

Persisting in hunger, she received a gift from God, which was: not to be subverted by anyone anyhow, nor to touch human food. Hereafter she was summoned, and submitted to ordeal by Hozdroi’s son, by whom she was beaten until *she received* wounds, so as for her breasts to tear. Afterward they writhed her head with a sack;<sup>562</sup> and into a privy<sup>563</sup> place she was thrown, from the which she was kept unharmed, and was lain in a house, whither it was ordered for spoiling<sup>564</sup> men to enter to debase her body. Whereas going they could not ken her, for she was marvelously hidden by a certain invisibility, her neck being signed with a seal. And led to slaughter, she was saved by an angel, who invisibly extracted the seal whole from her neck, and gave it to the servant leading her, to let her go. And she *was* angered at how she did not suffer for the sake of Christ. So the angel stood before her, and holding a sword hit her in the back of the head, so as to make it seem that she were slain; and from the slaying, blood did flow. And from her *neck* the clothes worn by her were bloodied; accordingly many healings were done with that blood.

And the saint went to Jerusalem, and bowed to the holy places. She came to a certain monastery, where lived the heresy of loathsome<sup>565</sup> Severian. Beseeching God to reveal to her whether it is meet to come to their communion, she saw an angel holding two communion cups: one -

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<sup>560</sup> volhvonachalnika; See her *Passion* in БЧМ;

This *Prolog Vita* dates to the 15<sup>th</sup> century (O. V. Tvorogov, p 39)

Evagrius the Scholastic mentions her in book 6 of his *History*.

Chapter 96 of the *Chronicle of John, Bishop of Nikiou*, is dedicated to her. (Oxford, 1916) According to him, she was first a Nestorian, and she prophesied to Hozroy that he will be the king of the Persians, “yet the Roman Empire will be given to Mauricius.”

She might have died on the last day of 591.

<sup>561</sup> yako tomu lezhati i pochivati; vernacular

<sup>562</sup> vretischem: “rough fabric”

<sup>563</sup> osobno: or “separate”

<sup>564</sup> prokudliv.im: “destructive,” “baleful;” more vernacular

<sup>565</sup> zlochestivago (the standard word): “heretical;” lit. “evil-honored”

full of darkness, the other - of light, revealing to her, that the one full of light is the one of the catholic Holy Church. And he ordered her to go to Constantinople, to pray, and to bless the tsar, "because your passing away is nigh." And when she came to a place called, Veandara, into the Church of saint George, she gave thanks to God. And falling into a minor infirmity, about to depart from life, she prayed for the salvation of the whole world, and thus she commended her spirit to God.

Her commemoration is conducted in the *place of* torment of saint Trifon, which is near the holy Irenes, the Old and the New;<sup>566</sup>

**On the same day, *Memory of the two blessed martyrs, Varyag<sup>567</sup> and his son, Ioann [John], who were killed in Kiev.*<sup>568</sup>** Vladimir the Great, while still pagan, worsted the Yatvyags, and came to Kiev making sacrifices to idols for his victory, with his boyars. And the elders spoke, "Let us cast lots for our sons and daughters, to slay to our gods for a sacrifice."

And there was a man of God, a Varyag by birth, who came from Tsar-City with his son, Ioann, living in Kiev and keeping the Christian faith. Unable to bear this, the devil incited the Kievites against them, and they said, "Let us send *messengers* to him."

And spoke those sent to him,

"The cavel fell on your son, for our gods had loved him; thus we shall make him a satisfaction<sup>569</sup> to the gods."

So he spoke, "Those are not gods, but soulless worked wood, and ere long it will rot - for they neither eat, nor drink, nor talk. But God is one in the Heavens, whom serve the Greeks. Likewise we both are also baptized in the name of Jesus Christ, the Son of God. Because he created Heaven and Earth, whereas your gods created nothing, but are, themselves, wrought by you. Due to this I will not give my son to the demons."

And on their way they told *of this* to the people. And the Kievites took arms and assembled against them, and carped,

"Give us *your* son for the satisfaction of the gods."

So he spoke, "If they be gods, send one *of them* for my son, to *take* to himself; why are yóu demanding him?"

And hollered<sup>570</sup> the Kievites, and killed them, and thus the two died;

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<sup>566</sup> It is unclear if there were two Irenes or two churches.

<sup>567</sup> "Scandinavian"

<sup>568</sup> *Povest' Vremeni Let*, A.D. 983 Ольшевская, Л. А. и Травников, С. Н. *Древнерусские Патерики*. Москва: Наука, 1999. p. 401

In a few *Prologs* he is called, Theodore. "This tale was doubtless composed for the primary recension of *Prolog* - 3<sup>rd</sup> quarter of the 12<sup>th</sup> century." Щапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр "БЛИЦ," 2003. p. 214

<sup>569</sup> *trebu*: literally "demand;" "a ritual service"

<sup>570</sup> *kliknusha*; likely a battle cry

**Month July, the 15th day. Memory of holy martyrs, Kúrik (Kirik) [Kerykos]<sup>571</sup> and his mother, Ulita.<sup>572</sup>** Saint Ulita was at the time of Tsar Diocletian; of the city of Iconia. Due to the persecution prevailing there, taking the ever-remembered Kúrik (Kirik), three years of age, *they* went to Seleucia. Finding there the same persecution of Christians, they arrived in Tars, in Cilicia, where Aležander the hegemon, who had a ruthless and animal-like temperament, tortured those who called on Christ.

In this same place, these two were also taken and tortured. And torn was the babe<sup>573</sup> from her hands. But despite all the tenderness<sup>574</sup> wherewith she tried to draw him to herself, she could not. But the baby was incessantly gazing on and glancing toward mother, talking bluntly<sup>575</sup> with his voice, and evoking Christ's name. Kicked in the ribs, and tumbling down the stairs, his head was crushed, and he released his noble soul. While blessed Ulita, un-submissive despite many tortures, was beheaded. Their memory is celebrated in their worthily-erected house [church] near *the Church of Archangel Michael* in Addi.<sup>576</sup>

**Month July, the 16th day. *Memory* of holy martyrs, Paul and those with him, Alevtina and Chionia.** These were Egyptians by birth. They were arrested and conveyed to the city of Caesaria. Standing before the duke, they were questioned, and confessed Christ as the true God. Their left feet were burned, and their right eyes were gauged out with swords. Afterwards they passed on by fire. And other men and women of those present believed in Christ.

Saint Chionia was suspended on a tree, and whipped. And her sister Elen'tia [sic], attacking the judge, effaced the heathen sanctuary with her feet, and was mercilessly tortured. And rising to his feet, holy martyr Paul prayed for the Christians, and for all the nations to come to the knowledge<sup>577</sup> of God, *and* for the cessation of the persecution of Christians; and he moved the bystanders to tears. Following them, he was beheaded;

**On the same day, *Memory* of holy martyr Antioch.<sup>578</sup>**

Antioch, martyr of Christ, was from Sevestia, a doctor by skill.<sup>579</sup> Going from city to city, he healed the sick with his proficiency. Seized by Adrian the hegemon, he withstood much torment. Afterward he was cast into a cauldron, but was preserved from *the pains* thereof. Also he was submitted

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<sup>571</sup> RM: "Quiricus;" They are among the more famous saints in Russia.

<sup>572</sup> ~ A. D. 305 Their *Passion* is seen in 15<sup>th</sup> c. mss. (O. V. Tvorogov, p. 72)

<sup>573</sup> mladenets; under 7 y. o.

<sup>574</sup> mnogimi laskan'mi

<sup>575</sup> gruboyazichestvuya; presumably, at the heathen

<sup>576</sup> Adada, Pamphilia?

<sup>577</sup> razom

<sup>578</sup> ~ A. D. 305; There are a number of cities called, Sebaste.

See his *Passion* in БЧМ. (O. V. Tvorogov, p. 23)

<sup>579</sup> hitrost': "skilled occupation," "profession"

to a battle with beasts. He rejoiced as the beasts kissed him, falling prone before his feet.<sup>580</sup> And one beast, a leopard, spoke with a human voice, exposing the hegemon. Following this, the saint prayed to God, and all the idols broke apart as sand. Then he was beheaded and blood with milk flowed out. Meanwhile Kū\*riak (\*i), who beheaded the saint, zealously denounced himself Christian, and anathematized idols. At Adrian's behest he too was beheaded, and was buried with saint Antioch;

**Month July, the 23rd day. Word of kind, taciturn, and meek women [wives].**<sup>581</sup> Said the Lord unto Eve: 'your refuge<sup>582</sup> is your husband - may he be your keeper. Submit to his will in silence.' For 'a woman brings honor to her husband.' First - if she keeps God's commandment she will be blessed; second - she will be commended by people. For a good, longsuffering,<sup>583</sup> and taciturn wife is 'the crown of her husband.' 'He who found a benign wife brings out goodness from his house.' Blessed is the husband of such a wife, and 'he will fill his days in blessed peace, as he received a favored part from God' taking a taciturn wife. 'Women are to be silent in church, for the apostle does not bid them to speak in church, but to pray silently.' 'If they wish to study something, may they inquire of their husbands at home, for it is appalling for women to converse in church.' Hearing this, women, acquire taciturnity and humility and you will be 'blessed by God and commended by people.' To our God be glory, now, ay and in eona eonum.

**Month July, the 27th day. Word of saint Basil of drunkenness.**<sup>584</sup> Brothers, let us evade the communal fornication of drunkenness, which brings shame<sup>585</sup> to the father, and leads to every type of vulgarity.<sup>586</sup> For nothing good happens to a soul besotted by ebriety. 'Drunkenness is a voluntary demon, born in souls from delectacioun.' Drunkenness is the mother of viciousness, and an adversary of virtue. It will cause the strong to be fearful, and the chaste *will be made* a fornicator. Not knowing truth, it will take away sense. 'As water is the antagonist of fire, likewise immoderate drinking extinguishes reason.' Everyone pities the possessed [mad], but everyone laughs at the drunken, and he also suffers. But a drunkard is not worthy of forgiveness [salvation]. Many a time will he jump over *his* shadow

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<sup>580</sup> emouzhe radovahusya prednogami padayusche zverie lobizahu.

It is not clear from the text which party rejoiced or kissed the other.

<sup>581</sup> compare to a similar June 3<sup>rd</sup> article

<sup>582</sup> vozvrashchenie; only some references are noted

<sup>583</sup> stradolubiva

<sup>584</sup> The language is closer to Russian than to literary Slavonic. Because of the colloquialisms, it is difficult to translate. There is a similar article in *Izmaragd* (word 42), also defective. According to S. A. Davidova, this article can be found in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*. See appendix 5 for the source of most of the text.

<sup>585</sup> bezstoudstvu: "to shamelessness"

<sup>586</sup> beschinn.ii vid



- he who quaffs like a gorge,<sup>587</sup> and as torrents. And there is clamor and racket from them, as from a turbulent sea. It [drunkenness] fills the ears with soil, weltering [spinning] around with the mountains. Furthermore it deposits *one* into severe ailments. And the head is unable to remain upright on the shoulders, but hither and thither inclines. And arduous and odious<sup>588</sup> dreams take place, making heavy the head.

*Heed* to the teachers from everywhere vociferating and saying to us, “Do not get drunk on wine, in which there is no salvation!” Wheretill are you falling into perdition by the brew? Neither was it the truth [veritas] before people, nor a good spectacle<sup>589</sup> to be viewed by Christian eyes.

Even if a man be young in stature<sup>590</sup> and dazzling<sup>591</sup> of body, and in a warrior’s sleigh *abounding with splendor*,<sup>592</sup> he will receive calamity from it - unable to operate *the sleigh*, or to walk straight with his feet. Even if a man had been redoubtable to soldiers, betimes he is *a cause of laughter* for children at the market, because by hops, without *the aid of iron*, he is debilitated; he had been killed without soldiers. Even if a man bears the thilk flower [essence] of utmost stamina<sup>593</sup> - the tavern is his ruin, and the effacement<sup>594</sup> of his reason and fortitude, a crumbling of his life, and the eternal death, from which may God deliver us;

**Month August, the 5th day. Memory of holy martyr Eúsigniy.**<sup>595</sup> He was an Antiochian by birth, and had been a warrior at the time of Konst the Green - father of the holy and Great Tsar Constantine. *He* stayed in the militia even until the time of Julian the Apostate, living 110 years, 60 of which he warred. Standing before Julian for questioning, he denounced him for transgressing the patrimonial faith, and for replacing the praise of God with idols. And he reminded him of the righteousness of Great Constantine, and of how with an omen<sup>596</sup> he came to the faith of Christ. To others he seemed sagacious<sup>597</sup> and cunning in distant times and things and writs. Yet Julian, having vituperated him, ordered to sever his head with a sword. And thus consummated his suffering in Christ;

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<sup>587</sup> debr’

<sup>588</sup> tyazhtzi i zl.i

<sup>589</sup> dobr pozor

<sup>590</sup> verstoyu

<sup>591</sup> krasouyaisya

<sup>592</sup> lepouyasya

<sup>593</sup> asche i sam.iya verst.i nosya tsvet; a saying which may be current

<sup>594</sup> tlya: “decomposition,” “breakdown”

<sup>595</sup> RM: “Eusignius.” A. D. 362 (O. V. Loseva, p. 400)

See his *Passion* in БЧМ. (O. V. Tvorogov, p. 50)

<sup>596</sup> obyavleniyem: “by a sign”

<sup>597</sup> razoumichen; vernacular

**Month August, the 11th day. Memory of holy martyr Eupl.**<sup>598</sup> He was at the time of Tsar Diocletian; from the city of Catania, of the Sicilian eparchy. He was accused before Duke Kalsian, but did not disavow Christ. First his hands were tied below the knees; then he was hanged on a high tree and scraped with iron nails. And a godly voice came to him, *telling him* to withstand.<sup>599</sup> Then with metal hammers his calves were crushed, and he was imprisoned. And with his prayer he made a spring flow in the prison. Furthermore, led out of prison to receive an execution by the sword, he fared forth;

**Month August, the 12th day. Word of one lecher, who was charitable, but did not desist from fornication.**<sup>600</sup>

In the years of Leōn the Tsar, there was in Constantinople a very renowned and wealthy man, who was benign to the poor. And by the action of the evil *one*<sup>601</sup> he had been committing the sin of adultery, and in the selfsame he remained into old age, because this wretched custom was deep-rooted.<sup>602</sup> And thus incessantly performing charity, he did not discontinue adultery. And suddenly that man died. And there was a debate regarding him between Germanus the Patriarch, and the other prelates, some saying that he is saved, because it is written, 'The salvation of man is his treasure;' *but* others spoke contrarily: that, a servant of God is to be free of vice and not debased,<sup>603</sup> because it is written, 'Even if a man fulfills all of the law, but transgresses one *commandment*, his virtue will not be remembered,' God having spoken, 'In which *deed* I find you, in the same I will judge you.'

And the patriarch ordered all the monasteries and all the cloistered, that they are to pray to God about him, so that He *may* reveal to them of this.

This having happened, God revealed to one *such* zatvornik [cloistered monk], how and where that man is abiding. And having summoned the patriarch, he related *this* to him, saying before all people, "I was praying tonight, and beheld a place, having to the right *side* Heaven, wholly sated with ineffable bliss, and on the sinister *side* - a fiery lake, whose flame ascends to the clouds. Betwixt blessed heaven, and the horrible inferno, the dead man stood bound, moaning direly, and frequently gazing toward heaven, and weeping bitterly. And I saw a light-bearing angel approaching him and saying, "Why do you, man, moan in futility? Due to your charity, you are

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<sup>598</sup> A. D. 304 (O. V. Loseva, p. 404)

<sup>599</sup> *derzati*: "to persist, "to not lose heart," "to take on a task"

<sup>600</sup> A similar article appears in some versions of *Izmaragd*. See, Troitse-Sergiyeva Lavra, main library, # 202 (1573) p. 93. Chapter 61

<sup>601</sup> *nepriyaznenim*

<sup>602</sup> *oustarelsya bo*

<sup>603</sup> *neskvernu*

spared the torment; but because you did not desist from lewd adultery - for that you are deprived of blessed Heaven.”<sup>604</sup>

And having heard this, the patriarch and those with him, overcome with fear, said, “Verily Apostle Paul spoke in writing: ‘Evade fornication; any sin that a person commits is beside the body, but a fornicator sins into his own body.’ Where are those who say: “Even if we commit adultery, by charity we will be saved?” For, if you are truly merciful, then it is apt for you to first show mercy to yourself, and to uphold the cleanliness of the body; and without it, none will behold God. For by no means avails *the giver* silver dispensed from an unclean hand and an impenitent soul;”<sup>605</sup>

**Month August, the 19th day. Word of a certain bishop, a transgressor,  
written for the benefit of the hearers.**

In the city of Selun’, there was a bishop named, Falelei. He did not fear God, nor did he comprehend the awaiting<sup>606</sup> recompense; he even deprecated the Christian word [text], and put at naught *his* sanctified station, of which he was *then* deprived. And *there* was found in place of a pastor a very wolf, because he rejected the worship of the Holy Trinity, of one essence, the Father and the Son and the Holy Spirit; and he worshiped idols. At that time, those who kept the Holy Church expelled him away by the canons of the law. Furthermore, after the passing of some time, he who was filled with every lawlessness and dishonor, desired to *again* take on the sanctified station, because, by the most-wise Solomon, all the owners of gold obeyed the authority of the Church. So he returned to his city and wanted to go *back*; (since he *also* lived in Constantinople)

But God had not neglected [abandoned] His Holy Church. So on one day, the maleficent *one* donned ruddy robes,<sup>607</sup> wanting to go *see* those who held the Church, to retake, by turn,<sup>608</sup> *his* sanctified station. And as he proceeded to exit his house, forthwith his belly swelled. So he went to the outhouse. And he remained *there* without exit for like two hours. [sic] So

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<sup>604</sup> an image sometimes found in iconography

<sup>605</sup> Another vision of the other world can be found in the *Volokolamski Patericon*. Paraphrasing: abba Paphnotiy told of a nun who had the following vision: Near hell, she saw a dog lying on a bed, covered by a sable coat. She was told that this had been a merciful and virtuous Moslem. Not baptized, he was not worthy to enter Heaven, but because of his ineffable mercy, he was spared hell. He gave much to charity, bought Christian slaves among the hordes and released them, and even released captured birds. The expensive coat is a symbol of his charity and of that he was spared the torment of hell. “Witness the importance of charity - it even helps the infidels.” Ольшевская, Л. А. и Травников, С. Н. *Древнерусские Патерики*. Москва: Наука, 1999. p. 96

<sup>606</sup> ougotovannago: “ready,” “prepared.”

3 of the 6 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА contain an article about him. (L. V. Moshkova)

<sup>607</sup> krasn.iya [beautiful] riz.i

<sup>608</sup> paki po chislu; going through the stations, that is

entered *therein* some of those who were standing by outside, wanting to tell him to go, and found his head in the outhouse hole,<sup>609</sup> and his legs sticking out upward. And they raised him up and found him already dead with eternal death, and thus God delivered His Church from idol-worship.

**Month August, the 22nd day. Word of an eremite<sup>610</sup> who made a pledge to a demon.** There was a zatvornik in the Eleon Mountain - an elder of great feats; and combated him the demon of fornication. Quondam, as the demon was advancing against him greatly, the elder began to weep, and to say to the demon, “Wheretill<sup>611</sup> will you not leave me? You have grown old with me.”

And the demon was revealed to him through his seeing eyes; and he spoke to the elder, “Swear to me, that you will not tell anyone what I want to say to you, and then I will not fight you.”

And the elder swore to him, saying the following,

“I will not inform anyone. Thus to me by *Him* who lives on high [I swear], I will not say to anyone that which you tell me.”

And the demon said to him, “Do not bow to this image, and subsequently I will not fight you.” (For it was the icon of our most-holy Lady, the Birthgiver-of-God and ever-a-Maiden, Maria, the birthgiver of our Lord, Jesus Christ.)

And spoke the zatvornik to the demon,

“Leave me, so that I do not see you.”

And thereupon the demon disappeared. And on the morn the zatvornik came to Theodōre the Sikeōt<sup>612</sup> and told him all the transpired.

So the elder said to the zatvornik, “You are disgraced in many ways, because you made a pledge to a demon. The only good is that you confessed it. But *it would be* better for you not to leave a single whore in that city with her house unattended, than to turn from the obeisance to the icon of our Lord, Jesus Christ, and His most-pure Mother.”

And he fortified and strengthened him with longer speeches; and he went off to his own place.

So the demon revealed himself to the zatvornik again, and said to him, “How is it, good elder?<sup>613</sup> Didn’t you<sup>614</sup> swear to me not to tell anyone? So how is it that you spoke to that monk? And hereby I say to you, monk: as an oath-breaker you are to be judged on the Day of Doom.”

Answering, the zatvornik said to him, “I know that I swore and pledged to you, but *it was* by mŷ Lord and Creator. And I am not listening to you, you wicked one.”

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<sup>609</sup> v sopli

<sup>610</sup> zatvornitze: “cloistered monk”

<sup>611</sup> dokole

<sup>612</sup> a resident of Σικεώτ (Sicyon in Greece, not Sycae in Isauria)

<sup>613</sup> kalugere: “monk”

<sup>614</sup> nesilimisya

So shent the demon ran from him. Consequently the elder was mollified from the fray. And having lived *in a way* pleasing to God for another year, he passed on. To our God be glory, now, aye and forevermore.

**Month August, the 25th day. Memory of our holy<sup>615</sup> father Mina,<sup>616</sup> the Archbishop of Tsar-City [Constantinople].** He, our father among the saints, Mina, was in the reign of Iustinian; a presbyter of a [the] holy church in the City of Constantine. And because of his virtues, he was consecrated as Patriarch of Tsar-City, by Agapit, the Pope of Rome,<sup>617</sup> who then had arrived from Rome to Tsar-City for the rectification of certain church matters, and who anathematized Anfim the Heretic, and deposed him from his seat. And later he returned to Rome. And shortly another pope was ordained. And after some time he too came to Constantinople, and was seemly received and judiciously<sup>618</sup> honored by the tsar and the patriarch. And become arrogant from pride, he gave Mina an interdiction<sup>619</sup> not to minister. And joyfully he accepted the penance, that is, a halting<sup>620</sup> of his service as bishop. Meanwhile the tsar waxed wroth and sent the pope off to Rome with invective [in disgrace]. And later Saint Mina, having herded his flock well, departed to God;

**On the same day, Passion of the holy martyrs, the thirty seven, who suffered in Philipopol'.** These suffered at the time of Tsar Julian. This infidel Tsar Iulian<sup>621</sup> [the Apostate] decreed, that the eparch slay by sword the Christians who were on their way to a field for divine service, (for he locked the churches of Christ).<sup>622</sup> The eparch, showing clemency<sup>623</sup> to Christians, stood by the city gates, ordering Christians to withdraw so as not to die a violent death. And the eparch espied a certain young woman going out of her house early, moaning,<sup>624</sup> not even locking the doors of her house, without seemly attire, bearing a young child, hurrying mainly, and carefully passing the troops of the eparch. Therefore the eparch commanded her to be seized and brought forth.

And he spoke to her, "Miserable [indigent] woman! Whither are you hastening and rushing so early?

And she spoke,

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<sup>615</sup> prepodobnago

<sup>616</sup> RM: "Mennas." d. A. D. 552 (O. V. Loseva, p. 415)

<sup>617</sup> d. A. D. 536

<sup>618</sup> mudrolubno

<sup>619</sup> epitimya

<sup>620</sup> zaprescheniye

<sup>621</sup> a different spelling

<sup>622</sup> Most of this story is paraphrased in *Oktai, Tone 1-4*, 7157 (1649 ed.), p. 4 of the second counting. There it states that Julian hit the eparch with his hands, because the latter did not smite and expel the Christian populace.

<sup>623</sup> schadya

<sup>624</sup> stonouschi: or "creaking," referring to the doors

“Afield - where the Christian congregation is gathering!”

And the eparch said to her, “Have you not heard, that the eparch will arrive thither and will kill by the sword whomsoever he discovers?”

And she said to him in answer, “I have heard. And because of this I am hurrying - to die with them, for the sake of Christ.”

And he spoke to her,

“Then what<sup>625</sup> are you dragging this child with you for?”

Answering, she said,

“So that this child may also merit martyrdom!”

And hearing this, the eparch ordered his guard to retreat.

Arriving before the tsar, he said, “If you will me to die, I am ready, but I cannot execute the deed that you commanded.”

And he related to the tsar everything regarding that woman. And thus he advised the tsar<sup>626</sup> not to kill Christians;

**Month August, the 26th day. On this day, we celebrate the Meeting of the Icon of the most-Holy Birthgiver-of-God *that is* called, of Vladimir.**<sup>627</sup>

This most glorious miracle took place in the year 6903 [1395].

In the days of the faithful and God-loving Grand Duke Basil,

the son of Dmitriy, autarch of the Russian land,

the grandson of Grand Duke Ivan,

the great-grandson of the faithful and God-loving autarch and amalgamator of the Russian land, Grand Duke Ivan, the son of Grand Duke Daniel,

at the time of the God-loving Archbishop Kyprian, who was also the Metropolitane of Kiev and of all Russia,

in the 15<sup>th</sup> year of the reign, as tsar, of Taktamish,

and in the seventh year of the reign, as duke, of Grand Duke Basil,<sup>628</sup>

in the 3<sup>rd</sup> indiction,

there was a great perturbation in the Horde.

There came a certain tsar, named, Temir’ağak [Timurlane], from an eastern country, from the Blue Horde, from the Samahir [Samarqand]<sup>629</sup> land, from the Zayets Tatars, and engendered a great mellay, and raised great turmoil in the Horde and in Russia by his arrival. Of this Temir’ağak some tell, that he was not a tsar by birth, nor a duke, nor of boyar extraction

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<sup>625</sup> pochto

<sup>626</sup> ustaviv tsarev sovet: maybe, “assembled the tsar’s council”

<sup>627</sup> A long version of this article appears in some versions of *Izmaragd*. See, Troitse-Sergiyeva Lavra, main library, # 202 (1573), p. 308

The original text was likely written in 1412-1414, by Epiphaniy the Wise. See, Клосс, Б. М. *Избранные Труды* том II... Москва: Языки Русской Культуры, 2001. p. 65, for a most thorough textological analysis.

<sup>628</sup> *Izmaragd*: “in the seventh year of the harrying of Moscow by the Tatars”

<sup>629</sup> *Izmaragd*: “samorhinskiya”

[ancestry], but of lowly<sup>630</sup> people, from the Zayets<sup>631</sup> Tatars, from the Samahir land, from the Blue Horde, which was beyond the iron gates [Caucasus].

And his trade was *that of* an iron smith; and he was an initiator of all *types of* putid deeds. Betimes, as he was working for a certain master, his master rejected him, because of his vile character; beating him, he sent him off. He then began to steal;<sup>632</sup> and from one *man*, he stole a sheep. They then sensed [discovered] him and detained, and beat him mercilessly. And they broke in twain his leg and hip, and threw him onto the ground for dead,<sup>633</sup> as food for dogs, and departed. And after this he barely healed;<sup>634</sup> and he forged himself a leg with iron and was lame. And henceforward he was dubbed Temir'açak.<sup>635</sup>

And afterwards wicked men began to congregate to him. And when there were a hundred of them, they named him the chief of the bandits. And when there were up to a thousand of them, they titled him a duke. And when there were more, they termed him, tsar, amongst themselves.<sup>636</sup>

This wicked Temir'açak Tsar seized many lands; and many cities and countries and tsardoms he had annexed to himself. And he collected tribute and duty<sup>637</sup> from those cities and tsardoms. And afterwards the godless Temir'açak came against the Russian land, and bethought to obliterate Christianity and the city of Moscow, and to submit under himself all the Russian cities.

And hearing this, Grand Duke Basil, son of Dmitriy, having assembled his many warriors, went [advanced] from Moscow toward Kolomna, against the godless *one*. And arriving with the fighters,<sup>638</sup> he/they stood on the bank

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<sup>630</sup> hudi.h: "of the lower class," "from the poorly bred"

<sup>631</sup> "beyond the Ural river"

<sup>632</sup> *Izmaragd*: "while he was still young"

<sup>633</sup> According to *Izmaragd*, he tried to escape, but they chased him down and tried to kill him, leaving him barely breathing.

<sup>634</sup> edva ouzdravisya: or "as soon as he healed"

<sup>635</sup> According to *Izmaragd*, "temir" means "iron," and "axak" means "a lame," in the Polovetz language.

<sup>636</sup> According to *Izmaragd*, he captured the baptized Tsar of Tyre; and the names of the lands and tsardoms that he conquered are "Chagadai, Horusanii, Golustanii, Kitai [part of China], Blue Horde, Shiryaz, Ispagan, Ornach, Ginen, Sizshibren, Shamahei, Savastii, Arzunut, Teflizii, Tevrizi, Gurzustanii, Obezii, Gruzi, Bagdat, Temir.ikab.i, that is the Iron Gates, Ariria, and the Vavilon Tsardom, (where was Navhodonasor, who captured Jerusalem and the three children, Ananiy, Azariy, and Misaliy, and Daniel the Prophet) and the city of Sevastiya, (where took place the passion of the holy Forty Martyrs) and Great Armenia, (where was Saint Grigoriy the Armenian) and the Great Sarai." All of these lands paid him tribute, and he was their sovereign, and they supplied him with troops. And he had with him that tsar of Tyre, in a cage, for others to fear him... The entire article is 20 pages long.

<sup>637</sup> obroki

<sup>638</sup> s ratiyu: "with warriors" or "for battle"

of the Oká River. Temir'ažak stayed in one position for 15 days. And Grand Duke Basil and all 'the Christ-loving host,' hearing of the designs of the godless barbarian, all raised their hands toward Heaven, and began with tears to pray to God, and to the most-honored Birthgiver-of-God, about their deliverance from the godless tsar. And after this, the grand duke sent *a message* to Moscow to his spiritual father Kūprian the Metropolit, to instruct the populace to undertake fasting and tearful prayer. And *he* ordered to take the icon of God's Mother from Vladimir.

Therefore the luminary ordered the people and all the sanctified council to fast. Likewise he did himself, and carried out much prayerful singing, and sent for the icon of God's Mother, which Luke the Apostle wrote. And it was brought from Vladimir to the City of Moscow, and he met it with crosses, outside the city, with a throng of people. And all the multitudes began to cry *beseechingly* to the most-honored Birthgiver-of-God, with tears, about their deliverance. And the revered icon was conveyed from Vladimir in the month of August, on the 15<sup>th</sup> day, on the very holyday of her venerable Dormition. And thus by the grace of God, and by the prayers of the holy Birthgiver-of-God, and *by those* of their servant<sup>639</sup> and miracle-worker, Peter the Metropolit, the Russian land was preserved from the godless barbarian. And on the very same day when the icon of the most-Holy Birthgiver-of-God was brought from Vladimir to Moscow, the godless Temir'ažak became adread and perturbed, pursued by the wrath of God. And ran hindward into his land that evil one, not having obtained *the object* of his desires;<sup>640</sup> and thus he vanished by the prayers and help of the Holy Theotokos. And by her prayers, Christ God, show mercy to us, now, alway and forevermore.

**Month August, the 27th day, Memory of our holy father Pimin the Great.**

This holy monk was an Egúptian by birth. He took his brothers, and, having departed, they became monks. After many years, their mother, motivated

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<sup>639</sup> ugodnika

<sup>640</sup> Izmaragd:

“...and they were frightened with the fear of God,  
and by His wrath driven they were.  
For they egressed from the Russian land,  
and went away whence they had come.  
And nowise did *they* touch the Russian land,  
nor did trouble, nor did burden, nor did scathe it,  
but went off without return.  
While we stood up and upright were,  
while he went away and disappeared.  
For we quickened and whole were,  
while his net was crushed and we liberated were,  
Our help is from God who created Heaven and earth.”  
p. 316 of the above version  
(Notice the riming and the references to the Psalms.)



by love, went to them, wanting to see them. But this did not escape them. And streaming rapidly into *their* cell<sup>641</sup> they locked the gates, while she beckoned, standing outside, crying affectionately. Having heard *her*, Abba Anuv went to Abba Pimin saying, “What are we to do to this elderwoman?” Then, having risen, Father Pimin approached the gates, and hearing her wailing spoke, “Why are you crying, elderwoman.” So she, hearing his voice yet not seeing him (because the gates were locked) spoke, “I want to see you, children. Am I not your mother? Was it not with *my* paps that I quenched you? Did I not raise you? Am I not in the final old age?” And Pimin spoke to her, “Do you want to see us here, or in that age?” So she, exhorted<sup>642</sup> by what was said, blithely awayed.

Once, the duke of that land desired to see father Pimin, having seized as an evil-doer a son of Pimin’s sister and having incarcerated him in prison. But the elder did not desire to see him. So his sister arrived to him, to the gates, yet he did not give her answer. So she descended on him, saying, “Unmerciful! Uncompassionate! Have mercy on me, as you are akin to me.” So he sent *word* to her, saying, “Go away hence. Pimin does not have relatives.”<sup>643</sup> And the duke spoke, “Even if he bids by word alone, I will release him [the cousin].” So the elder spoke, “Inquire of him yourself: if he be worthy of death - may he die; if not - do as you will.” Hearing this, the duke was most surprised, and let him go.

And someone questioned Abba Pimin, saying, “If I see a transgression of my brother, am I to cover it?” So he spoke to him, “If we cover the transgressions of our brothers, God will cover ours.”

This blessed Pimin excelled<sup>644</sup> in every virtue, so as for all the elders in Egúpt and in Fivaida [Thebais] to have him as father, and to receive instruction from him. And the elder fared forth sated with days [in old age];<sup>645</sup>

On p. 948 - 950 can be found the,

**Description and short declaration of the current new book, Prolog, that is, the daily<sup>646</sup> writs of all<sup>647</sup> the saints. And of how by the will of the tsar it was printed.**<sup>648</sup>

#### Endnote:

<sup>641</sup> or, “into the *Monastery of Kelia*”

<sup>642</sup> vnushivshi; (This article was not translated as literally as others.)

<sup>643</sup> chada

<sup>644</sup> izv.ik

<sup>645</sup> Following the August section, the 1643 *Prolog* contains the *Vita of Great-Martyr George* (April, 23<sup>rd</sup>) and a number of Sinoxari for the Sundays of Lent and for the subsequent sundays.

<sup>646</sup> vseproletnago

<sup>647</sup> a marketing jape

<sup>648</sup> These 2.5 [5] pages were the subject of numerous Soviet studies and have probably been translated into English previously.

...And you, Ω God-gathered children of Orthodoxy  
 - fathers and brethren,  
 the sanctified, and the clergy,  
 and rather, the laymen,  
 and all who excel in the true faith,<sup>649</sup>  
 and all who heed the dogmas of Divine Scripture -  
 we crude, *and* skilled in neither deed nor word  
 - all who had toiled -  
 beseeching,<sup>650</sup>  
 and to the dust of the earth *our* fingers,  
 (together with the double-knee inclination)  
*and* our faces, adjoining  
 diligently implore,  
 asking for forgiveness...  
 Whereas oblivion and feeble-mindedness  
 boasts over all of us.  
 But by the council of the catholic Apostolic Church,  
 correct that which is deficient,  
 or erroneous<sup>651</sup> in reasoning.  
 And of this we do not not pray you: [sic]  
 that the conscience of your collective council  
 does not inculcate [censure]<sup>652</sup> *us*,  
 whenever you will observe in the writs,  
 so to speak - an unaccustomed<sup>653</sup> strangeness,  
 or *something* in the prosody,  
 and you begin to ween, that this is new and irregular.  
 Yea, Yea. It is not new,  
 and furthermore it was not written in by us.  
 But is either of the ancient knowledgeable skilled writers  
 of our Great Russia,  
 or of the grammatical science...<sup>654</sup>

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<sup>649</sup> or, "in piety"

<sup>650</sup> pripadayusche: "falling down before"

<sup>651</sup> pogreshennaya

<sup>652</sup> da ne pozazrit

<sup>653</sup> zanedov.icheniye

<sup>654</sup> lyubomudriya: philosophy;

A post-scriptum page explains that Phwtina<sup>h</sup>e Samarian, not her sister, Phwtinia, was torn apart by two date trees, correcting a text from Triod'. This Photenia, remembered on March 20th, according to БЧМ, was the one with whom Jesus talked; tortured, she threw a strip of her torn skin in the face of Emperor Nero, just like St. Basil (remembered two days later) did to his torturer.

### **Izmaragd (Emerald)**<sup>655</sup>

**Background:** This once popular compilation likely appeared in the 14<sup>th</sup> century, whereof one copy remains.<sup>656</sup> There are two main versions of the book, the second being the more popular. It was intended for laymen, as some of the following selections demonstrate. Researchers agree that it was intended for a diverse audience: some articles would have appealed to wealthy men, while others were written in a somewhat naïve style, as if for children. There exist no less than 137 copies of this book (in addition to those in private collections), dating to as late as the 19<sup>th</sup> century.<sup>657</sup> Many of the articles in *Izmaragd* were written in Russia in the 15<sup>th</sup> century, possibly in 1425-1453.<sup>658</sup> Illuminating some interesting aspects of Russian daily life and social structure, these are among the more interesting pieces. Parts of *Izmaragd* have been translated into modern Russian, yet most of the hundreds of articles of the various recensions have not been sufficiently studied. The following translation was made from the 2011 Древлеправославная Поморская Старообрядческая Церковь Moscow reprint of the 1912 Московская Старообрядческая Книгопечатня edition of ms. Рум. #фмв. (542)

**Word (8<sup>th</sup>) of John Zlatoust [Chrysostom], of those who do not give  
books to read, or to copy.**<sup>659</sup>

...for you are wealthy and wise and have books,  
replete with all sorts of speech...  
You lock the Kingdom of Heaven,  
and from people keep all *these* books,  
which contain the words of God.  
And *you* rape from lede salvation,  
and from your brothers,  
for it was for them that they were written.  
Given, through them for to find salvation,  
and not for to be eaten up by worms and mould.  
If you have finished your reading in certain books,  
and you wish to keep them from your brethren,  
then verily they are worthy of mold and worms,

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<sup>655</sup> Greek: smaragdos; ME: smaragd

<sup>656</sup> Творогов О. В. *Древнерусская книжность XI - XIV веков*. TODRL, Tome LVI. St. Petersburg: Дмитрий Буланин, 2004. p. 34

<sup>657</sup> Пудалов, Б. М. *К литературной истории сборника Измарагд...* TODRL, Tome LV. St. Petersburg: Дмитрий Буланин, 2004. p. 331

<sup>658</sup> *ibid.* p. 340

<sup>659</sup> possibly a pseudepigraphy

and fire for the burning *thereof*.  
 Because they separate from the saints  
 those who stow them away,  
 to burn with eternal fire...  
 Why do you, man, read in secret?  
 Do you wish to overpersuade your brother,  
 and not to save him?  
 You are guilty of the demise of many,  
 bringing spiritual hunger into the whole world.  
 Ω, the lethal destroying hunger,  
 separating man from God...  
 Because you,  
 envying the salvation of your brothers,  
 did not give *books* to read or to copy,  
 wanting to wisen-up<sup>660</sup> by them, yourself,  
 so that all the people *may* deem you wise and clever,  
 honoring you,  
 so that they *may* hear from you,  
 that which they have not heard...

**Word (13<sup>th</sup>) of Evagriy the monk, about making compassionate [affectionate] the soul, and of the passion of future suffering, and of repentance.**<sup>661</sup> [Speaking to his soul] ...Aware of death, you have not committed one kind deed in the eyes of God. Why do you not often bethink of the day of *your* death? And *why* do you not weep over your deeds, thinking of Him who created you, who breathed the Soul into you, who quickened you, *of* how He bade you to obey His commandments; what requital will you get from those kept and from those not kept? But you do not think of this. You obey this foul<sup>662</sup> and fetid body [pæt fæcne hūs], by giving yourself over to eating and drinking and unrestrained conversations, and empty words. Do you not know, that one needs must answer for one's words and desires?...

**Word (24<sup>th</sup>) of a Christ-loving merchant, for whom a demon created a calamity, not abiding his charity, while the good God healed him from the infirmity because of his virtue, and miraculously resurrected the child slain for him.**<sup>663</sup> Told us one<sup>664</sup> of the fathers a strange thing, full of benefit: "One merchant, faithful and merciful, meted out to the destitute all that God gave him as profit! One time, going on a buying *journey*,<sup>665</sup> as *was* his

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<sup>660</sup> umudritisya

<sup>661</sup> *Prolog*, Oct 27<sup>th</sup>. His articles are very common in *Prolog*.

<sup>662</sup> kalnomu

<sup>663</sup> This is a very strange story; a version of it can be found in *Prolog*.

<sup>664</sup> nehto

<sup>665</sup> vkuplyu

custom, he abode in a vacant place<sup>666</sup> for rest. And a poor *man* was begging, asking for alms. So the Christ-loving merchant said to the poor *man* the following:<sup>667</sup>

“You see me, brother, on this way, but my goods I let go before me, and I have nothing in my hand to give. But pray to God for me, so that when I return I shall give you what you ask for.”<sup>668</sup>

And spoke the poor *man*,

“How, then, will your arrival be known to me?”

So the merchant said,

“Await me in those days. If you do not find me then,” and he showed him a board lying *there*, and said to the poor *man*, “what God commands me, I will place under this board for you. So take what you find, and pray to God for me.”

But the merchant tarried, while the poor *man* arrived on the stated year. And lifting the board he found a golden hoard, hidden long ago. So the poor *man* waited out,<sup>669</sup> having taken all, and became rich. And he bought himself dear apartments,<sup>670</sup> slaves and maidens, settlements and vineyards, oxen and camels, horses and mules, and all that suits the wealthy. And he took to himself a wife of the aristocrats, and began to bide gloriously, amid many servants.

After *some* time, came that faithful merchant. And being at the place he remembered the poor *man*. So taking *some* gold into his hand, he wanted to put it under that board, as he promised him, but an evil spirit smote him. And an awful sore befell him, from the feet to the head, as onto blessed Iov [Job]. And he gave all his possessions to doctors, and as one of the poor asked for charity. And he came to the house of this rich *man* who had previously been a poor *man*, who on his advice found a hoard under that board and became rich.

Receiving him as one of the poor, he wanted to feed him. Subsequently he questioned him: “How and whence betid the illness of this dismal distemper?” So he orderly told him all. And the man realized, that *it was* because of him *that* God gave him such treasure. And he said, “Are you that merchant?”

And the poor *man* answered, “I am.”

And the rich *man* said, “Know that all that you see, God had given me because of you.” (finding a treasure under that board)

So he said, “Understand that because of you the devil brought this sickness onto me.”

So the rich *man* said,

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<sup>666</sup> vpust.inniti

<sup>667</sup> se: or, “Behold!”

<sup>668</sup> potrebnaya: or, “the necessities”

<sup>669</sup> dozhdavzhe; probably to safeguard himself from suspicion

<sup>670</sup> polat.i mnogotzenn.iya

"If because of me this dreary sickness happened - Alive is the Lord [by God] - you will not exit from my house, nor be estranged from my table, and I will shelter you for all the days of my life."

And he left him in the house, caring for him not weakly.<sup>671</sup> And he began to bring doctors with medical skill, yet *even* after much time could not cure him of the illness.

Thereafter, came another doctor, saying,

"It is impossible to leech that fury with anything, unless one slaughters one's first-born babe and with his blood wipes from the head to the feet; and presently the sick will be healthy."

And the rich *man* placed this on *his* heart [remembered it], for he had a first-born babe. And he thought to slay the babe to heal the infirmity,<sup>672</sup> because he cared for the deliverance of that *man*, due to great love. So he searched for a time to slay the babe without his mother *present*. He awaited a time when his wife went to the bath-house to wash, and, coming, saw his baby lying on the bed and sleeping covered. And diligently he advanced and slew him. And he extracted his blood in a little washtub.<sup>673</sup> Whereupon he strewed the dead baby and covered it. And taking the sick man to a secluded place, stripping him he stationed him naked. Taking the baby blood he wiped his whole body, from the head *down* to the feet. And straightaway the man became *as* healthy as he had been theretofore. This miracle God executed because of the faith of that man [the sick one], and *because* of the love that he had for God and for the poor.

So the mother of the baby came from the bath-house, and entered to the baby to breast-feed<sup>674</sup> him. And when she uncovered the baby's face, and began to move about the babe as was her wont, the husband heard and ran to the suckling, terrified. And he saw his babe alive, whom he did slay for the healing of the sick *man*. And he glorified God, who performed such miracles: as healing the sick, and resurrecting the dead. Both took place because of faith, and charity and love. To our God be glory;"

**Word (33<sup>rd</sup>) of the charity of Benedict - of how he redeemed a poor man, supplicating gold from God.**<sup>675</sup> There was a monk<sup>676</sup> in the Roman country; *he was* a very famed miracle-worker, named, Benedict, holy and magnificent, so much so as to resurrect the dead. *He was* exceedingly charitable and

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<sup>671</sup> nehude; more vernacular

<sup>672</sup> At the time medical knowledge was not very advanced; even less gullible people might have thought the method affective.

<sup>673</sup> lohanyu

<sup>674</sup> nadoiti

<sup>675</sup> The same story appears in *Prolog*, under Feb, 1<sup>st</sup>. 14<sup>th</sup> - 15<sup>th</sup> century *Prologs* contain it as well. (O. V. Tvorogov2, p. 325) March 14<sup>th</sup> contains another story about him, mentioning how he fixed a sieve, ran through a patch of nettle, and avoided drinking poison given him by jealous monks.

<sup>676</sup> chernorizets

generous to anyone who besought him. *He was* a father of many monasteries, and *lived in poverty*,<sup>677</sup> as did the brothers gathered around him. He remained destitute, and zealously and generously doled out *alms*, and rather, the word of God. And with the brothers he saw to it that not a single gold coin could be found in any of his monasteries. One day *there came to him* a faithful man, grief-struck by his creditor. And the saint had nothing to give him, yet being possessed by charity, he meekly said to him, “Brother, let me go for now, for I do not have the twelve gold coins that you ask for, and come back after two *days*.”

That man having departed, the saint remained in prayer, asking of God redemption for the debtor. On the third day the debtor came to the man of God. *And there was a vessel in the monastery holding grain.*<sup>678</sup> Atop it, by the prayers of the holy father, were thirteen gold coins, which the saint took and gave *him*, feeling sorrow, saying, “Go, my son, give twelve to him who loaned them to you and keep one for the needs of your house.” All these things can be done by all-powerful charity and poverty in the name of Christ;

**Word (35<sup>th</sup>) of a young man who did not spare his dignity [noble appearance], but injured his image.** As someone related, there was a finely-adorned magistrate,<sup>679</sup> a messenger of the tsar. He had in Tsar-City [Constantinople] a high-ranking nobleman friend, who had a young wife. When he [the nobleman] came home, he entertained those with him. And he [the magistrate] ate with him and his wife. Later, after frequenting their home, the wife began to think toward him, the young man not suspecting a thing. And the wife of the man could not confess her thoughts to him, but kept fast in her anguish.

As was his [the magistrate’s] practice, he had to go on a journey. She, meanwhile, fell into sickness from her thought. So her husband invited a doctor, who, anointing her, said to her husband, “I know not if she has a spiritual injury, but a fleshly one she has not.”

Her husband persistently sat with her, imploring and asking,  
“What is with you? Tell me.”

And she, feeling hesitant and shameful, confessed nothing at first. Afterwards, however, she informed *him*, saying, “Know, my lord, for the sake of love, or *at least* do not anger: You bring hither young men. And I, as any wife *would*, took to this young youth and magistrate.”

And so her husband went and met with him, and said to him,

“Know you, my brother, how I loved you, and for the sake of love received you, and you ate with my wife?”

He said, “It is so, my lord.”

And *the other* said, “Her thought took to you.”

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<sup>677</sup> bezimennik

<sup>678</sup> sochivo

<sup>679</sup> see glossary

Hearing this he felt compassion,<sup>680</sup> having love for him, and said, “Do not despond! - for God helps those *who do not*.”

And he went and cut off his hair, and taking a fire burned his body, and forehead, and brow, and shent his whole fine appearance. And it seemed as if he had long been disfigured.<sup>681</sup> And taking planks<sup>682</sup> he hung them around his head.<sup>683</sup> And standing himself up, he went and found her reposing. And her husband was sitting next to her. And opening up, he showed her his head and face, and began saying, “Thus God created me!”

Seeing him turn from such splendor to such unsightliness, she marveled. God, seeing the kind deed of this young man, took out of her those wicked thoughts (and threw away all those maleficent thoughts).

Then that young man said to her husband, privately,

“By God, your wife hereafter has no harm. Verily, she will not see my face again.”

Mind you<sup>684</sup> - this is what did that young man, who, for the sake of purity, did not spare his goodly appearance, but obliterated it, and offered his soul [life] for the sake of love, and in place of evil placed goodness.

**Word (36<sup>th</sup>) of holy nun Mastridia<sup>685</sup> the maiden, who gauged out her own eyes, for Christ’s sake.**<sup>686</sup> In Egyptian Alexandria there was a maiden, named, Mastridia, who sat in her house in silence, recking for her soul by fasting and keeping vigil, and persisting in prayer, and doing many charitable deeds. But the invariable antagonist of people - the devil - not abiding such benign deeds of the maiden, waged combat against her. And he put into a certain young man a satanic desire for that maiden. And that young man persistently came to her home, and addressed her himself, and sent *messengers* to her, yet received no answer. Whenever Mastridia left her home to go to the house of prayer,<sup>687</sup> to pray to God, the young man did not leave her even here, doing her mischief. And he brought mickle agony to the maiden. And he spoke certain words to her, such as those witnessed<sup>688</sup> by lovers of sin. How tormented this Mastridia from the young man’s mischief! How she could not leave her house even to go to church! One day, she sent to him her servant, who said,

“Go! My mistress is entreating you.”

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<sup>680</sup> lesz.zhalisi. Such a word does not exist. (zhal’- pity, regret)

<sup>681</sup> prokazhen: literally, “a leper”

<sup>682</sup> drevo: “tree,” “wood”

<sup>683</sup> povesi glavu

<sup>684</sup> ti: “thus,” “note,” “see”

<sup>685</sup> In *Azbuchniy Patericon*, p. 398, her name is spelled, Manastriya.

<sup>686</sup> This article appears in *Prolog*, under Nov. 24<sup>th</sup>; including 14<sup>th</sup> c. mss. (O. V. Tvorogov2, p. 301)

<sup>687</sup> *Prolog*: “church”

<sup>688</sup> poslushanii sut’



The young man came to her, rejoicing, intending to receive *the object of* his craving. *Meanwhile*, she of the black habit sat weaving at her loom. And when the young man came, she said to him,

“Why do you, brother, aggrieve me with such sorrow and hardship, not letting me leave my own house?”

And he answered, saying, “Leally, my lady, I love you greatly. And when I see you, I become as in flames.”

So, she said to him,

“What do you see in me that is so good that you love me so?<sup>689</sup>”

And the young man said to her,

“I see your winsome eyes, and they allure me.”

Hearing that her eyes are tempting a man, Mastridia, holding her weaving needles,<sup>690</sup> wherewith she wove textiles,<sup>691</sup> gouged out her eyes with them. And the fear of God entered him. And remorseful he betook to *the monastery of Skit*. And he garbed himself in black vestments, and was a stalwart monk, as any of the holy fathers. While Mastridia finished her being working for the Lord, and deceasing fared forth to the Lord. To our God *be glory*;

**Word (43<sup>rd</sup>) of the holy fathers, of drunkenness, to all Christians.<sup>692</sup>**

For the Lord spoke to his apostles:

‘Drunks will not inherit the Kingdom of God,  
but the eternal torment awaits them,  
with the adulterers and thieves.’

Even in the first generations,

as was revealed by God,

great men, those who pleased<sup>693</sup> God,  
perished of drunkenness.

Tsars were expelled from *their* tsardoms,

and luminaries [bishops] extirpated their stations.<sup>694</sup>

The strong wasted<sup>695</sup> their strength,  
and the brave succumbed to the sword.

The rich became destitute,

*and* those alive for many years

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<sup>689</sup> *Prolog*: “What do you see in me?”

<sup>690</sup> *kapir’ul’*

<sup>691</sup> *krasna*; *Prolog*: *polotno*: “textile”

<sup>692</sup> A similar article appears in *Prolog*, under April, 7<sup>th</sup>. Only some differences are noted. The *Prolog* version is more cohesive. See, Калиновская, В. Н. *К изучению Древнейших Русских Поучений и Слов Против Пьянства*. Древнерусская Литература, источниковедение. Leningrad: Наука, 1984. p. 55 Together with the following one, this article represents one of the earliest Russian texts on the subject, yet see Appendix 5 for the source of the whole genre.

<sup>693</sup> *ougodnitzi*

<sup>694</sup> *s[vya]t[ite]lstva*: or, “bishoprics”

<sup>695</sup> *isprometasha*

died off without God's verdict.  
 Soon do the drunkards die,  
 as those who strangle [hang] themselves.  
 If one dies in drunkenness,  
 he is his own murderer and enemy,  
 and his sacrifices are unsightly to God.  
 What does lawless drunkenness do to us?  
 It destroys the mind.  
 It spoils tools.  
 It squanders profits.  
 Drunkenness despoils the land of the dukes,  
 leads folk into thralldom,  
 and generates debt for ordinary people.  
 It obliterates the ingenuity of skilled masters -  
 their minds cannot arrive at a conception of their deed,  
 and brings moaning<sup>696</sup> to ordinary craftsmen.  
 It affects the misery of impoverishment,<sup>697</sup>  
 making brothers quarrel.  
 Evil drink separates women from their husbands.<sup>698</sup>  
 It causes pains [sickness] in the legs.  
 The hands are shaking.  
 Eyesight perishes.  
 Drunkenness does not let *one* go to church,  
 not wanting to pray to God.  
 It does not let one read books.  
 It will chase away the fear of God.  
 It makes one succumb to death,  
 sending into the everlasting fire.  
 Moreover, drunkenness discreates beauty.<sup>699</sup>  
 'To whom rumors? - Drunks!<sup>700</sup>  
 To whom blue [bloodshot] eyes? - Drunks!<sup>701</sup>

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<sup>696</sup> "oh. oh. sotvoryayet" vernacular; *Prolog* version:

"It brings on illnesses and shame and dishonor"

<sup>697</sup> i ubozhestvo zlobu deet: literally, "and destitution causes hate;"

The phrase is corrected in *Prolog*:

oubozhestvo zlo: "and *causes* dire need"

<sup>698</sup> *Prolog*: and "leads children into slavery"

<sup>699</sup> *Prolog*: "...causes laughter to the sober"

<sup>700</sup> *Prolog*: "...to whom laughter - piyanitzi" (Prov. 23.29)

<sup>701</sup> *Prolog*: "...To whom, Oh, and to whom woe and misery? - Drunks;"

"Bloodshot eyes" is the interpretation of N. B. Bahilina. See, Шапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр "БЛИЦ," 2003. p. 173;

A translation of Basil the Great that can be found in in ~~Слѣдѣ~~ is ~~Слѣдѣ~~ source for many articles concerning drunkenness. It appears in whole only in that compilation (see Appendix 5);

To whom sordid talk?<sup>702</sup> - Drunks!  
Who eat and drink early? - Drunks!<sup>703</sup>  
Brothers - it is fit to leave the baleful drunkenness,  
so as to receive the Kingdom of Heaven,  
and life without end;<sup>704</sup>

**Word (44<sup>th</sup>) of the holy fathers of drunkenness;<sup>705</sup>**

Not to drink at all - this *they* prohibit greatly.  
For the holy fathers did not forbid us  
to drink and eat at the lawfully fit time,  
but forbade gluttony and drunkenness.  
'The devil did not eat or drink,  
yet plummeted down;  
whereas Paul ate and drank,  
yet ascended to Heaven.'  
For to not drink at all,  
happens to be sadness to creatures.<sup>706</sup>

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A similar list may be seen in Chrisostom's 8<sup>th</sup> word against the Jews:

"...His face swells, his voice becomes muffled, his eyes - bloodshot, his mind - murky, he loses reason, his tongue trembles and his glance becomes unsettled..."

<sup>702</sup> blyadnya; The whole phrase is absent in *Prolog*, probably because the word was seen as unliterary. (harlotry; blabbing)

<sup>703</sup> This is a reference to the sin of eating before morning service, as is illustrated in *Prolog*, "To whom to sleep through the matins..."

Another phrase in *Prolog*: "because every drunkard is separated from God and from people, and attires torn, crude apparel."

<sup>704</sup> Article 40 contains a similar list, but a different beginning and end:

"...Let us run, brothers, from your evil haunt, evil drunkenness, inappropriate binging. See child: it is not bad to drink wine, but it is bad to get drunk, into drunkenness, and to drink at an unfit time. The apostle says: drinking - one gets drunk[!] Having gotten drunk, one looks toward the bed, and onto lawless intercourse. The current life is nothing [nikolizhe lezhit], mind to God [another saying], unless they be saved by afflictions;"

Another sibbed article, attributed to Saint Jacob, the brother of the Lord, contains the following words: "O, brothers, why do we destroy our souls living like beasts? Some do not fall asleep all night, drinking and dancing... kissing others' wives with lust. Getting drunk you do many evil things. Are the drunks not worthy of bewailing? for it is woeful and miserable to drink oneself inane. If you teach and threaten a drunk, he does not listen..."

See, Гальковский Н. М. *Борьба христианства с остатками язычества в Древней Руси*. М: Академический Проект; Фонд "Мир" 2013. (Reprint of *Древние Слова...* Imperial Archeological Institute of Moscow. tome XVIII, 1913) p. 483

<sup>705</sup> There are versions of this article in some copies of the compilation, *Zlataya Matitza*. See, Калиновская, В. Н. *К Изучению Древнейших Русских Поучений и Слов Против Пьянства*. Древнерусская Литература, источниковедение. Leningrad: Наука, 1984. p 61 The latter part can also be found in versions of *Zlatoust*, word 85, for the 7<sup>th</sup> Sunday after Pentecost, where it is ascribed to Basil the Great.

<sup>706</sup> dosazhdeniye est' b.ivshe tvari

Drink is from God - onto pleasure:  
 that is - to the smart, onto pleasure.  
 But to the senseless,  
 who frequently quass themselves into drunkenness,  
 - onto inexorable<sup>707</sup> evil sin.  
 For the Scripture does not say, 'drink not,'  
 but, 'become not drunk,'  
 and, 'ye shalt not drink onto drunkenness.'  
 To these it behooves to drink -  
 To those who can hide drunkenness in the paunch,  
 and hold maugre words in the maw.  
 If the mindless could, become drunk, not fornicate,<sup>708</sup>  
 then they may have *gotten drunk*.  
 Of this even the dead would wonder.  
 For about such as drink a lot it was said:  
 "To whom woe?  
 To whom disquiet?<sup>709</sup>  
 To whom rumors?  
 To whom want?  
 To whom filth?  
 To whom blue [bloodshot] eyes?  
 To whom futile devastation?"  
 Is it not to those biding in wine,  
 and inspecting<sup>710</sup> where the feasts are?  
 Ω, faithful brothers and sisters:  
 Avoid drunkenness, but not drink,  
 as it is authorized to drink little,  
 revitalizing yourselves<sup>711</sup> with the fear of God.  
 And ward the orisons of the hour,  
 when to pray to God -  
 evening, morning, and mid-day,  
 in sober-mindedness,  
 and not in drunkenness.  
 As Apostle Peter speaks,  
 'Brothers - be sober and not drunk.'<sup>712</sup>  
 Because your adversary, the devil, seeks drunks,  
 to consume them.

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<sup>707</sup> naneizb.itn.ii

<sup>708</sup> Much of the content of the following few lines was taken from the Pandekti (Catenae) of Antioch; the words are attributed to IIsus Sirahov. (ibid. p. 61)

<sup>709</sup> myatezh: "any unsettled state," "mutiny;" (Prov. 23.29)

<sup>710</sup> nazirayuschim (Chrisostom, 5<sup>th</sup> word against the jews)

<sup>711</sup> vostyazayuschesya

<sup>712</sup> In *Prolog* this article is merged with the prior, with additions. The paraphrase of the words of the apostle is more detailed there.

O, woe betide drunks!  
 How can they safeguard themselves,  
 lying as dead?  
 They awayed from God,  
 for drunkenness.  
 They distanced themselves from the Holy Spirit,  
 for the sake of the stench of drunkenness,  
 without the word of God on their lips.  
 Rotten, because of drunkenness,<sup>713</sup>  
 their guardian angel having departed,  
 and weeping, because of drunkenness.  
 While the demons take delectatioun in drunkards,  
 and rejoicing bring to the devil the sacrifices of drunkenness,  
 from the drunks.  
 And the devil rejoicing says,  
 "Never have I been as jovial and merry<sup>714</sup>  
 from the sacrifices of pagans,  
 as from the drunkenness of Christians,  
 for in drunks are all the deeds of my desire,  
 and better for me are the drunks,  
 and the binge-drinkers of the Christians,  
 than the pagan idol-worshipers,  
 because God abides<sup>715</sup> even pagans,  
 but hates the drunks,  
 and abhors<sup>716</sup> them,  
 while I delight in them,  
 because those who are drunk are mine,  
 and such as are sober are God's."  
 Thus the devil spoke,  
 and said to the demons,  
 "Go and instruct the Christians onto drunkenness  
 and onto every deed of my desire."  
 And the angels of the Lord arrived,  
 and informed the holy fathers,  
 with great sadness of this,  
 for them to separate the Christians from drunkenness,  
 and from malevolent binges,  
 but not from the drink of the appropriate time.  
 So the holy fathers wrote

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<sup>713</sup> *Prolog*: "due to the rottenness of drunkenness"

<sup>714</sup> *veselyasya i raduyasya*. "gleeful and cheerful," also sounds good.  
 'And there was myrthe and mynstralcy; mede to plese.'

*Kniga o Vere* also rehearses this text (p. 129)

<sup>715</sup> *sobl'udayet; Prolog - snabdit*: "minds;" *Zlatoust*: *snabdevaet*

<sup>716</sup> *gnushayetsya ih*

this pure, noble and holy teaching,  
 and conferred it to Christians  
 to keep for the continuation of this life.  
 For any<sup>717</sup> who abideth this rule,  
 and liveth<sup>718</sup> in the fear of God,  
 will inherit the Heavenly Kingdom.  
 And those who do not abide  
 in the lore of the holy fathers,  
 will be doomed with the demons into the endless torment.  
 Thus hearing this, brothers and sisters,  
 let us try to carry out the commandments of God  
 with a sober mind,  
 glorying Him with the Father and the Holy Spirit,  
*всегда и ныне и присно и во веки векомъ, Амен;*

**Word (45<sup>th</sup>) of the high-minded Hop,  
 and of the poor and disorderly<sup>719</sup> drunks.**

Thus speaketh the Hop to every man,  
 to the priestly order,  
 to the dukes and the boyars,  
 to servants, merchants and the rich,  
 and to the destitute,  
 to the old wenches, and the young:  
 "Do not cultivate<sup>720</sup> me.  
 We be<sup>721</sup> stronger than all the fruits of the earth.  
 Of a strong root am I,  
 and of a great and numerous tribe.  
 My mother was made by God,  
 and I have in me thin legs,  
 and an insatiable<sup>722</sup> belly.  
 My hands hold the whole earth,  
 and I have in me a haughty head,  
 and in wit - I am equal to any;  
 in tongue - I am loquacious,  
 and in the eyes - unabashed.

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<sup>717</sup> hto

<sup>718</sup> pozhivet

<sup>719</sup> neoustroen.ih. Clearly this article is of Russian, likely folk, origin. It was edited by the famous Ephrosin in the 1470s. See Махновец, Т. А. *Ритмическая Организация "Слова о Хмеле."* Памятники Литературы и Общественной Мысли Эпохи Феодализма. Ромодаловская, Е. К., ed. Новосибирск: Наука, 1985. p. 23 and Махновец, Т. А., "Слово о Хмеле" в списках XV века. Источниковедение литературы Древней Руси. Д. С. Лихачев et al., ed. Ленинград: Наука, 1980. p. 155

<sup>720</sup> neosvavaite: possibly, "do not get habituated to"

<sup>721</sup> az esmi: "I are"

<sup>722</sup> neob'yanchinou: "unable to be encompassed"

If one befriends me,  
 he accustoms *himself* to me.<sup>723</sup>  
 First, I will ripen<sup>724</sup> him into a fornicator,  
 and *into* one who does not pray to God,  
 not a riser<sup>725</sup> to prayer,  
 and in the night - not sleepy;  
 and even slumbering,<sup>726</sup> he moans.  
 I will lay sorrow in his heart.  
 Having arisen hung-over, *his* head hurts,  
*his* eyes do not see the light,  
 and his brain does not mind anything good,  
 He does not need to eat.  
 His gorge dries up, *so* he wants to drink -  
 to drink out a cup<sup>727</sup> and another,  
 from the hangover,  
 and yet many others.  
 And thus he quaffs himself outright, every day.  
 I will raise in him a fleshly lust,  
 in all his wicked yearnings,  
 and then I will plunge him into *yet* greater peril.  
 If a duke acquaints with me,  
 I will affect him mindless, and nasty to people,  
 and senseless.  
 He takes to quass every other night,  
 and to slumber until midday.  
 And *his* people are unmanageable.<sup>728</sup>  
 And the boyars extract levies<sup>729</sup> from the orphans.  
 The orphans and widows, aggrieved, weep.  
 Then the lede, seeing such a duke, *shall* say,

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<sup>723</sup> imet mene osvaivati

<sup>724</sup> dospeyu

<sup>725</sup> nevstanliva

<sup>726</sup> noizaspavsya;

He scal ligen ale niht; litel scal he slepen...

his morȝen slep; scal ben mucheles þe wersse;

hwo so on euen; iuele haueþ idrunken. *Proverbs of Alfred*, XV

<sup>727</sup> chashu: "mug," "goblet"

Ȝif þe gulchecuppe [toss-cup] weallinde bres to drincken & ȝeot [pours] in his wide þrote þet he aswelte wiðinnen. Aȝean one, ȝif him two. Lo! Swuch is Godes dom aȝean þe ȝiure [greedy, gluttons], & aȝean þe drinckares iðe Apocalypse... *The Ancren Riwele*. c. 1210. Edited by Rev. Richard Morris LL. D., Oxford, at the Clarendon Press, 1898; l. 123-126; (I don't understand it either.)

<sup>728</sup> possibly the other way around, "the people have no recourse"

<sup>729</sup> posouli

"This *is because* sinned before God the land to which Lord God had given such an one." <sup>730</sup>

If a boyar accustoms to me,  
I will affect him irate and merciless,  
and avaricious toward people and orphans;  
and, seeing him, a good duke will divest him out of his rank.  
If a merchant accustoms to me,  
I will affect him vexed in a shabby cowl,<sup>731</sup>  
in worn duds,<sup>732</sup>  
and in torn boots.  
And he takes to borrowing kuni<sup>733</sup> from the folk,  
but they will not give him any,  
seeing him sauced,<sup>734</sup>  
If a duke's servant accustoms to me,  
I will affect him hated by the duke -  
neither a household man,<sup>735</sup>  
nor a townsman,<sup>736</sup>  
in neglect [as a waif] he is to die.  
If a yeoman accustoms to me,  
and takes to frequenting feasts,  
I will affect his town empty,  
and him - in woeful days,  
and his wife and kids - in servitude.  
If a tradesman of any sort<sup>737</sup> accustoms to me,  
I will take away his mind,  
affecting him a hard-core<sup>738</sup> drunkard worse than all;  
eke the woeful days I will lead him into.  
He does not want to do his deed,  
but wants to drink -  
there will be no goodness to him!  
If a woman of any sort accustoms to me,  
and takes to drinking up till drunken,  
I will make her a whore,  
I will rouse in her the lusts for fornication,  
and then I will throw her into greater doom -  
she will be separated from God,

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<sup>730</sup> to b[o]gou zemlya sogreshila koego g[osu]d[a]r' b[o]g dal takova; poorly phrased

<sup>731</sup> vooutlom klobotse

<sup>732</sup> svite (maybe related to the word, sweater)

<sup>733</sup> an unit of currency - a marten pelt

<sup>734</sup> op'yanchiva. A funnier translation would be more fitting.

<sup>735</sup> nidvoryanin; not to be confused with "a noble"

<sup>736</sup> niselyanin

<sup>737</sup> kakov b.i ni b.il; vernacular

<sup>738</sup> lihoYu



and ludicrous<sup>739</sup> to people -  
*it would be* better had she not *been* bourne. [sic]  
 If one does not rid oneself of drunkenness,  
 and evil binging,  
 I will make him as a caitiff,<sup>740</sup>  
 'worse then idols - for idols can do neither good nor evil,'  
 whereas a drunken man,  
 in place of goodness - does evil."  
 If he drank in moderation,  
 it would *have been* good for him.  
 'A drunk, having sinned, does not repent,  
 whereas a sober man, having sinned, repents  
 and will be saved.'  
 'A drunk is worse than a possessed,  
 for a possessed suffers unwittingly' -  
 he will find for himself everlasting life.  
 But a drunk endures willingly -  
 he will find himself everlasting torment.

Having come, a priest will make a prayer over a possessed, and he will be saved, but even if the priests of the whole earth assembled and made an orison over a drunk - I know that *they* could not dispel the demon of willful drunkenness.

Due to this, let us be rid of drunkenness.  
 A drunk is worse than a possessed -  
 since a possessed fornicates on a new month,<sup>741</sup>  
 whereas a drunk, getting drunken, fornicates all the time.  
 For a drunk is analogous<sup>742</sup> to a pig -  
 since wherever a pig enters, there it will poke *its* snout.  
 Likewise a drunk -  
 if into some yard *they* do not let him,  
 puffing up he listens.<sup>743</sup>  
 They sing in that yard,  
 yet he asks the people,  
 "In which yard are they singing?"<sup>744</sup>

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<sup>739</sup> v posmese

<sup>740</sup> aki okannago: "as one pitiful," "as a restless one"

<sup>741</sup> once in a blue moon?

<sup>742</sup> ...est' prilozen est'

<sup>743</sup> da out.inya poslushivaya

<sup>744</sup> According to T. A. Mahnovets, the speech of Hop ends here.

See, Махновец, Т. А. *Ритмическая Организация "Слова о Хмеле."* Памятники Литературы и Общественной Мысли Эпохи Феодализма.. Ромодамовская, Е. К., ed. Новосибирск: Наука, 1985. p. 20

Drunkenness is also often condemned in the *Patriarchal Chronicle*. See, for example, the humorous text under year 1377: "Olgerd [the Lithuanian Grand Duke] surpassed all of his brethren in power and rank, because he did not love

And this I tell you brothers:  
How much bale to the race of man is in evil drunkenness!  
Because of this, God's Apostle spoke:  
'Drunks will not witness the Kingdom of Heaven,  
but the torment awaits them with the adulterers,  
and with thieves, and with bandits,'  
to suffer for the ages;

**Word (55<sup>th</sup>) of the good and bad women [wives].**

'Minor is every evil likened unto womanly evil,'  
and may the lot of the sinner befall her.  
A perfidious wife is a sore to the heart.  
'Of woman began sin,  
and by her all die.'  
Do not allow for the audacity of the wife talking onto you;  
sever *her* from your flesh.  
'Do not give a woman your soul,  
to step on your fortitude.'  
'Do not meet whoring women,  
lest you fall into their snares.'  
Do not shame the maidens,

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drunkenness, and was never drunk (he did not drink wine)... but always he was temperate, and due to this, reasonable, and wise [lubomudr], and firm and manly, and acquired much comprehension; and by such craftiness..." [kovarstvom: "treachery!"] The chronicle repeatedly emphasizes that drunkenness makes soldiers self-confident and, therefore, not vigilant;

The tale of personified Hop was popular well into the 17<sup>th</sup> century; a version thereof (probably the 2<sup>nd</sup> half) contains the following excerpt:

Mind this, man:

he who wears a poor dress - that's a drunk;  
*he* who walks about naked - also a drunk;  
who yells or bellows? - it's a drunk;  
whoever killed himself, or broke his legs, or an arm, or cracked his head - that's the drunk;  
if somebody commits homicide [dushegubitelstvo] - that's a drunk;  
who wallowed in mud or smote himself to death? who stabbed himself? - the drunk;  
unacceptable to God or man is the drunk...

A long tongue has the drunk;  
anything unkind - all [pertains to] the drunk;  
[Oh,] how his life will cease, and in the fire will be thrown the drunk;  
into the torment dragged is the drunk;  
the worms eat the drunk;  
[and] the chill is great to the drunk;  
the various tortures will be inflicted on the drunk;  
[and] with Satan in fire reigns the drunk...

*Povest' o Gore-Zlochastii*, D. S. Lihachev, ed., Leningrad: Nauka. 1985. p. 83

lest you be tempted in their penances.<sup>745</sup>  
 'Do not give adulteresses your soul,  
*so as not to destroy your inheritance.*  
 'Turn your eyes from a comely woman,  
 and do not witness the goodness of another's wife.'  
 In the beauty of woman many have gotten lost -  
 from her friendship, ignited as fire.  
 With a wedded *woman* do not sit, from inactivity.<sup>746</sup>  
 Do not converse with her,  
 lest your soul incline to her,  
 and with your spirit you slip into perdition.  
 'Blessed is the husband of a good wife,  
 and his days are in honor.'  
 'Doubly a good wife makes joyful her husband,  
 and his years she will fill with peace.'  
 'Silence is the beauty of woman.'  
 'It is not easy to find a good wife.'  
 Good is the gold if it understands sorrow.<sup>747</sup>  
 Alway is the wife wicked.<sup>748</sup>  
 'A good wife is the substance of *her* husband's life.'  
 'The wicked wife is similar on earth to the three:  
 the sea, the fire, the wicked wife.' To our God *be glory*;

**Word (66<sup>th</sup>) of a monk whom a whore accosted and died,  
 and he resurrected her, praying to God.<sup>749</sup>**

There was a well-known monk in the lower parts of Egypt, living in seclusion in an empty place. And by the power of Satan a lewd woman heard of him. And she said to some young men,  
 "What will you give me if I depose your monk?"

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<sup>745</sup> v pitem'yah; (only some of the adages are noted)

<sup>746</sup> otnedelyu: "on Sunday"?

Much of this article is paraphrase of Ecclesiasticus, 9.

<sup>747</sup> Daniel the exile writes, "Gold is tested by fire, and man by tribulations. In sorrow man finds the perfect mind." See, Fedotov, George. *The Russian Religious Mind. Kievan Christianity, the tenth to the thirteenth centuries*. New York: Harper TorchBooks, 1960. p. 263

<sup>748</sup> Can this be a reference to the writer's own misfortune?

"Ther is thre thynges that excedeth all other, and the erthe susteyneth them all... the thyrd is a wyfe that is furyous and full of debates... and in conclusyon ever beware of the femynyne gendre!"

"The cruell tyger to woman is nat lyke  
 Whiche whan hir whelpis from hir den taken be,  
 Rangyth about in furour them to seke,  
 For madnes gnawynge and terynge stocke and tre;  
 A wrathfull woman is yet more mad than she." *Ship of Fools*

<sup>749</sup> Prolog, Dec 27<sup>th</sup>, including 14<sup>th</sup> - 15<sup>th</sup> c. mss. (O. V. Tvorogov2, p. 312)

And they promised to give her the understood thing. Come evening, she came to his cell as if lost,<sup>750</sup> and knocked on his door.

Seeing her, he became disquieted, saying,

“Why did you come here?”

And crying she answered, “I came here for fornication.”

And taking her, he led her into his yard, and went into his cell, and locked himself up.

And the depraved one shouted out,

“Father, the beasts are eating me up.”

He then became troubled, saying,

“Wherefore has this blight come to me?”

And fearing the Judgment of God, he opened his doors and led her in. And the devil began to rend him apart toward her. So he, comprehending the fight of the enemy, said within himself:

“The temptations<sup>751</sup> of the foe are darkness, while the Son of God is light.”

And standing up, he lighted a lamp, and burning up with concupiscence, said, “As those who perpetrate this have a way into torment, I will try myself here *to see* if I can stand the eternal fire.” And he put his finger on the lamp, and scorched it, but did not feel it burn, because of the increased ardor<sup>752</sup> of the flesh. And thus he did until the evening. And by dawn he burned up his fingers. Seeing what he did, she became petrified.

Come morning, *some* others<sup>753</sup> said to the monk,

“Did a woman come here tonight?”

And he said to them, “She is sleeping inside.”

Entering they found her dead, and said to him:

“Father, she died!”

Then he opened up his hands and showed them, saying, “See what this daughter of evil wrought me - *she* ruined my fingers!”

And he informed them of what happened, and said to them,

“It is written - do not return evil for evil.”

And praying he quickened her, and she departed to repent.

Therefore, brothers, let us ween on the patience of this blessed father. How he overcame such concupiscence, and even burned up his fingers. Whereas we, seeing a woman bedecked in fornication, cannot endure the yearning, as opposed to thus, being in one room with a promiscuous woman, keeping distance from her...

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<sup>750</sup> bl’udyaschi: “roaming,” as opposed to, bludyaschi: “fornicating;” tramp/tramp

<sup>751</sup> kozni

<sup>752</sup> raz’zheniya

<sup>753</sup> Prolog: yunii: “youths,” not, inii

Word (87<sup>th</sup>) of a maiden, who was merciful<sup>754</sup> to one who wanted to strangle [hang] himself because of creditors.<sup>755</sup> In Alexandria, at the time of [Alexandrian] Pope Paul, a certain wench was orphaned. Her parents had great wealth. And she was not yet christened. One day, walking through her vineyard,<sup>756</sup> which her parents bequeathed to her, she saw a man preparing to hang himself. Making her way toward him, she said,

“O, man, what are you doing?”

And he carped at her,

“O, woman, leave me be,<sup>757</sup> for I am greatly afflicted!”

She said to him, “Tell me the reason; if it can be helped.”

Whereupon, he said to her, “I owe very much, and am tormented by my creditors, so I willed sooner to die than to live a horrid live.”

The maiden spoke to him, “Go, take whatever I have and give it for yourself, just do not destroy yourself, I beg you.”

And taking *the money* he gave it for himself and manumitted himself.

Coming into privation, and not having anyone to care for her, bereaved of parents, she consigned herself to licentiousness. And after a single year, she became sick. Coming to her senses, she humbled herself, and said to her neighbors, “For the sake of the Lord, have mercy on my soul, and implore the pope to make me Christian.”

And all were unconcerned for her, saying,

“Who can change this slattern?”

And distressing over this, she begged of everyone...<sup>758</sup>

Word (111<sup>th</sup>) of an Earthquake that took place in Constantinople,<sup>759</sup> for us to repent hearing *of it*. In the reign of Great Justin, there was in Antioch<sup>760</sup> as if a great shaking, in a single hour. And there was heard a terrible gnashing from heaven, and ten thousand people died, falling one atop another. And everyone bore a Cross and prayed and trembled. And there appeared to one man *a vision* to tell those in the city to write above their doors: “Christ be<sup>761</sup> with us.” When this happened, God’s wrath abated.<sup>762</sup> To our God be glory;

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<sup>754</sup> milost’ (Old English - gemiltsian): “mercy,” “pity,” “charity,” “compassion,” “benevolence,” “kindness”

<sup>755</sup> Prolog, April, 8<sup>th</sup>

<sup>756</sup> Azbuchniy Patericon, p. 94: prohlazhdayuschisya: “chilling out”

<sup>757</sup> ne dey mene

<sup>758</sup> molyaschi vsya; Prolog correction: “as she prayed.”

In the end, she was baptized.

<sup>759</sup> Prolog, April, 5<sup>th</sup>

<sup>760</sup> The two events are juxtaposed; This is also an indication of a poor knowledge of geography.

<sup>761</sup> ustavisya: “establish,” “appoint”

<sup>762</sup> same word, but opposite meaning: “to stop,” “to calm”

A Sermon (141<sup>st</sup>) of the holy fathers to all the sleeping and reclining, and to those not wanting to work with their hands.<sup>763</sup> Friends and brothers and children beloved<sup>764</sup> -

become not like unto swevens and useless servants -  
lounge not long and slumber not much.

Arise early, and retire late,  
and pray to God lest you fall into bale.

As spoke our Lord, Jesus Christ:  
'lying down, *one* cannot oneself avail.'

Nor *can one* elude woe,<sup>765</sup>  
nor receive salvation,  
nor *successfully* implore God,  
nor rid *oneself* of sin,  
nor attain honor and glory,  
nor don beautiful apparel,  
nor drink out the cup of mead,<sup>766</sup>  
nor eat the sweet bite.

The mindless, the witless and the indolent,<sup>767</sup>  
will not be known as lord among men,<sup>768</sup>  
nor be sovereign in *his* house,  
nor see the duke in *his* domain,  
nor please God,  
nor be dear<sup>769</sup> to the duke.

If his bale beats upon *his* shanks,  
and the taken loan knocks *him* about,<sup>770</sup>  
*and* will not let him sit around the house,  
if his wounds rest upon *his* shoulders,  
*then* his gloom<sup>771</sup> is on his head,  
and ridicule<sup>772</sup> on *his* beard,  
and a wiping<sup>773</sup> on *his* lips,  
and the teeth are on edge.<sup>774</sup>

On another's goods you look *with* woe on the tongue,  
and wormwood in the throat,

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<sup>763</sup> a Russian article

<sup>764</sup> chadolyubimaya

<sup>765</sup> ...gorya ne izb.iti; a saying

<sup>766</sup> medvyan.i

<sup>767</sup> ne vstanlivomu

<sup>768</sup> possibly: "lord of men;" All the phrases beginning with "nor" rime.

<sup>769</sup> milu: "cherished"

<sup>770</sup> ek pehayet

<sup>771</sup> oun.in': another colloquialism

<sup>772</sup> posmeh: "laughter"

<sup>773</sup> pomaz

<sup>774</sup> oskomina na zubeh: figure of speech

dryness in the livers,  
 and rumbling in the stomach;  
 since insufficient scraps<sup>775</sup> sit in his house,  
 and penury had woven a nest in his purse,<sup>776</sup>  
 rue - under the sark,<sup>777</sup>  
 and affliction - by the hip.  
 And the man *who* is languid<sup>778</sup> and sleepy  
 is not lord of *his* house,  
 and not a husband to the wife,  
 and not a father to the children,  
 and amid the streets the folk do not know him,  
 and walking about the city in shame  
 he does not see the people.  
 If he has lean<sup>779</sup> under *his* shirt,  
 clanking with clem,  
 then sloth had tethered *herself* to him as a dear daring<sup>780</sup> wife  
 who frequently sighs at her dopy husband,  
 and the wicked demons to him are as dear friends,  
 and a heavy slumber he has as *his* father.  
 To our God be *glory*;

**Word (143<sup>rd</sup>) about the sin of sodomy.**<sup>781</sup> In the city of Halkidon [Chalcedon], at the time of the faithful Tsar Markiyan [Marcian], 630 holy fathers convened for the 4<sup>th</sup> *Ecumenical* Council; popes and patriarchs and metropolitans and archbishops and archimandrites *assembled* against the heretics Dioskor and Evtih. And at the same time there appeared in the city,

<sup>775</sup> rvota nedostatki... another folk saying

<sup>776</sup> another saying

<sup>777</sup> v pazuhe (used as a place to carry things); shirt

<sup>778</sup> lezhnivoi; vernacular

<sup>779</sup> tosch

<sup>780</sup> lihaya: "intrepid," "dashing"

"Þe slowe lið & slepeð iðe deofles berme [bosom], ase his deore deorling; & te deouel leið his tutel adun to his earen, & tuteleð him al þet he euer wule." *The Ancren Riwe*. c. 1210. Edited by Rev. Richard Morris LL. D., Oxford, at the Clarendon Press: 1898; lines 83 - 87; I should mention here another meaning of the word *berme*, A. S. *beorma* - yeast, in connection with the famous toponym, Biarmia, that the Vikings assigned to the White Sea region at the time of King Alfred. Since the 19<sup>th</sup> century, researchers have debated the etymology of the word, sometimes unconvincingly advocating a connection to the toponym, Permia (actually located along the Kama River, far to the south). Had they consulted a dictionary, they would have seen what we now see - Vinland, in the West, and Beerland/Breadland in the East. As superfluous evidence, recall the ancient Russian tradition of 'bread-salt.' (Remember where you read this.)

...þe þet is idel & zemeleas, he is [wel] þes deofles berms slep...

<sup>781</sup> This story also appears in Лицевой Летописный Свод.

and in the environing countries, the great lawlessness of buggery, which is fornication with those of the male sex. And the tsar issued a decree ordering all those found guilty to be humiliatingly and mercilessly tortured: to many, he ordered the tips of their shameful appendages to be slashed off; and to others, he ordered sticks to be sharpened and hammered into their shameful members, into the source of flowing water; and thus he shent them, humiliatingly. Others were to be ridiculed naked in the marketplace. Likewise, many of the aristocrats and church hierarchs were discovered<sup>782</sup> guilty, and were led about in shame and died an execrable bitter death. And there was great fear over many people; and others became chaste<sup>783</sup> and turned away from the horrible and hory sin of sodomy; and thus ceased this unnatural<sup>784</sup> sin. Ω, what answer will give the promiscuous<sup>785</sup> and the adulterers and the fornicators on the Feared Day. To our God *be glory*;

**Word (182th) of the lazy *one* and the sleepy *one*.**<sup>786</sup>

Ω, you slothful, and Ω, you sleepy!<sup>787</sup>

Remember God in Heaven and earthly death!

Where are your grandfathers,

great-grandfathers, fathers and mothers?

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<sup>782</sup> izobretoshasya

<sup>783</sup> utselomudrishasya

<sup>784</sup> chrez.estestvenn.iy

<sup>785</sup> lyubodeem

<sup>786</sup> This article is Russian. A version was edited by Ephrosin in the 1470s. See Махновец, Т. А. *Ритмическая Организация “Слова о Хмеле.”* Памятники Литературы и Общественной Мысли Эпохи Феодализма. Ромодаловская, Е. К., ed. Новосибирск: Наука, 1985. p. 23; A ‘spiritual verse’ version also exists;

Laziness is also mentioned in another Russian article of the 14<sup>th</sup> century, concerning the heathen practice of worshiping a Sunday idol. See, Гальковский Н. М. *Борьба христианства с остатками язычества в Древней Руси.* М: Академический Проект; Фонд “Мир” 2013. Reprint of *Древние Слова...* Imperial Archeological Institute of Moscow. tome 18, 1913. p 340 - 346:

...Yet many are lither, and live badly. They do not even know the names of the books that *are* read, are not ashamed of this, and will not stir. Weakly they live, not listening to godly words. And if there be dances, or *instrumental* music [gudtsi - tooting], or if some other player calls them to the games, or to some heathen assembly, they all run there happy (but they will be tormented for ages), and all that day they preside there *looking* at the spectacle... And we yawn, and scratch ourselves, and stretch, and snooze, and say *that* it is raining, or cold, or some other lie; and all these are impediments [excuses] that we make. But *we go* to the spectacles, even if there are no clouds [krov] *and the weather* is mild; and *if there is* much rain and blowing wind... we accept *it* all merrily, making a spectacle to the destruction of *our* souls. And *as far as going* to church, even if there is *cloud cover* [pokrov] and a wondrous calm, they do not want to come to the sermon; they forslouthe; and it would have been a great benefit to them, to the avail of their souls. And I don’t know how they can find mercy from God not listening to Scripture; even if they hear, they do not understand...”

<sup>787</sup> Both can be either noun or verb.



Having lived - not alive;  
 having been - are no longer.<sup>788</sup>  
 'The sun and moon and stars pass on,  
 but the Writ, the Word of God, will not pass.'  
 Everyone perishes of his own laziness,  
 pandering to his idleness.  
 As a wife intertwines<sup>789</sup> onto a man from great love,  
 so will slumber intertwine onto the slothful.  
 It is a great peril to him.  
 He sleeps through the Lord's matins,<sup>790</sup>  
 and does not listen to the holy toll of the bells,  
 nor does he tend to his spiritual father.  
 Tearing away from sleep, he tries the brew,  
 but acquires sins.  
 He drinks through the night,  
 and sleeps until noon.<sup>791</sup>  
 He starts to feel gloom in his heart.  
 The eyes do not see light.  
 Then do the woeful days approach that man.  
 They shut his eyes.  
 They environ half of his head,  
 and extend<sup>792</sup> along his spine.  
 They will sit on his porch with a besom.<sup>793</sup> [?]  
 Today, he put half a denga<sup>794</sup> into his purse,<sup>795</sup>  
 but tomorrow he will recall it<sup>796</sup> -  
 yet the woeful days took it out.  
 At such times, God does not show mercy to that man,  
 and his duke<sup>797</sup> is not benevolent,  
 and the boyars are unconcerned of him,  
 and the boyars' children<sup>798</sup> do not keep friendship with him,  
 and his domestics<sup>799</sup> do not attend to him,

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<sup>788</sup> folk saying: zhiv ne zhit', a b.iv ne b.iv

<sup>789</sup> priv'yotsya: or "weaves around" (By the way, etymologists say that the word "wife" is related to the words "weave" and "waver.")

<sup>790</sup> gospod'skiya zautreni

<sup>791</sup> And þanne to sitten and soupen; til slepe hem assaille. *Piers Plowman*

<sup>792</sup> prostrot'

<sup>793</sup> s venikom

<sup>794</sup> a polushka: "a tiny silver coin: about 1/150 oz."

<sup>795</sup> v kalitu

<sup>796</sup> hvatitsya: literally, "grabs hold of himself"

<sup>797</sup> gosudar': "a secular lord - duke, grand duke or tsar"

<sup>798</sup> a rank below that of the boyars; ME 'child' - "knight, junior noble"

<sup>799</sup> dvorniya l'udi; another social class

and black-marten<sup>800</sup> Christians do not show him respect,<sup>801</sup>  
 and the priests to not mention him in their *altar* prayers,  
 the poor, also, do not take to pray to God on his behalf.  
 And his wife begins to weep, hugging her children -  
 "My precious!  
 Whitherto has your father lived!<sup>802</sup>  
 Whitherto has he slumbered!  
 Whitherto has he lazied!  
 And our heads howled,  
 but were none the better for it!<sup>803</sup>  
 Better is to not have been born,  
 than to affront the Creator of Heaven!"  
 To our God be glory,  
 always, now, ever and for ay, Amen;

**Relation (235<sup>th</sup>) and beneficial account, compiled from ancient descriptions, of the Akathist read on the Friday of the 5<sup>th</sup> week of Lent, (to hear standing)...**

**3<sup>rd</sup> Miracle, regarding Saracens.**<sup>804</sup>

And furthermore, as everywhere their savagery augmented,<sup>805</sup> *they* amassed from the East and from the West, and went into many *nations*. First they came into the Persian Tsardom, whence into Egypt, and Lybia, promising Christians not to oblige them to abjure the Orthodox and unspoiled faith in Christ, our God, which *promise* they did not keep, but affected many martyrs, because *the latter* did not desire to tread on the sacred Cross (this is what they compelled Christians to commit). And, as *they* say, they traversed the whole earth, conquering. They inundated India and Ethiopia, Spain, the Maurician nation,<sup>806</sup> and Libya. In the end, against the very reigning city [Constantinople] they marched, wishing to harry it. Tsar Leo Isaurus, retaking the tsardom, promised to pay them tribute. And they [the Saracens] even tried to impel them<sup>807</sup> to accept their stewards for the city. For they placed their hopes in their numerous own soldiers and *into their* hired mercenaries, and into the preparation of countless fighters for the ships. And the number of the ships was 1800, as the annalists took care

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<sup>800</sup> chernokuntsi; another social class. A kuna, a very dear marten pelt, was a monetary unit before the spread of silver coinage in the fifteenth century.

<sup>801</sup> ne imut nad nim chest' derzhati

<sup>802</sup> do'zhil

<sup>803</sup> a sebe dobra ne dospeli: another saying

<sup>804</sup> agaryani; A shortened version of this story can be found in *Prolog*, under August 16<sup>th</sup>. (This article is in the second half of this edition of *Izmaragd*.) The source is likely *Triod' Postnaya*, a liturgical book.

<sup>805</sup> vzyatsya na velichestvo: "took to supremacy"

<sup>806</sup> mamvrusiyskiy yazik

<sup>807</sup> whom? It seems that "isaurus" was read as "and Savr."

to record. And the estranged fighters against Christ<sup>808</sup> placed their warriors afore the city, but did not assay a single charge on the walls...  
 ...And the city was exhausted, deprived of the needs of the populace. Whereupon the wards mercilessly ingurgitated all they happened upon, and fell into dire need from hunger, so as to englut human and animal carcasses. And mashing it up, they ate human excrement. And because of this calamity of paucity,<sup>809</sup> many mettlesome and renowned *of the enemy* made a foray on the *walls of the city*. As with the ancient Egyptians pursuing Israel, *whom God* submerged in the depths, as *if they were a stone*, and brought upon them the water of the sea, likewise the Lord did to the Saracens running from the reigning city...

#### Word of Saint Nifont about the Rusalii.<sup>810</sup>

Once, as blessed Nifont was making his way to the Church of the holy Birthgiver-of-God for the matins, he saw a demon walking by the Church, who was the duke of devils, and with him *there* were 12 *other* devils.<sup>811</sup> And hearing the church singing they became terrified; and filled with rage, they disparaged<sup>812</sup> *it* to their duke, saying, "Do you see how Jesus is lauded by his servants? Therefore, as soon as we heard the singing, fright overtook us. Wellaway to us wicked *ones*, as our strength and fortitude had died! As long as our tsar was with us, we stoutly defeated Christians, but when the Jews armed against Jesus and crucified him, henceforth our strength was crushed, because Jesus, having bound him in the fiery depths, ordered to establish *him there*. And henceforth the power of our tsar was crushed, and our dominion was trampled." (This is the devils berating to their duke.)

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<sup>808</sup> zabluzhdshiya hristobortsi

<sup>809</sup> nuzhniya: "necessary," "forced"

<sup>810</sup> His memory is on Dec. 23. He was a bishop in Cyprus at the time of Constantine the Great. This is an extract from his *Vita*, which was translated into Slavonic very early. A mid-13<sup>th</sup> century manuscript (from the Leksa Monastery) is extant. The separate "word" likely appeared in the 14<sup>th</sup> or 15<sup>th</sup> century. See, Гальковский Н. М. *Борьба христианства с остатками язычества в Древней Руси*. М: Академический Проект; Фонд "Мир" 2013.

The above translation is from the *Izmaragd* of Troitse-Sergiyeva Lavra, main library, # 202 (1573). p. 44. Chapter 33. This article can also be found in *Zlatoust*, word 90, (12<sup>th</sup> Sunday after Pentecost.) See also the *Софийский Сборник* and the *Паисиевский Сборник*.

Rusalii are the promiscuous women of heathen ceremonies, sometimes called, mermaids. According to *Prolog*, Rusalii are also heathen games, involving musical instruments, dancing and dressing up. (Dec. 23)

(In book I of his translation of *De Consolatione Philosophie*, Chaucer calls "comune strompetes of... the theatre," "mermaidenes.")

<sup>811</sup> In another *Izmaragd* of the abovementioned collection, # 204, this article is slightly longer. These twelve are described as dejected and decrepit. p. 47; (see their internet site)

<sup>812</sup> ponosisha

Whereas he spoke to them: “Are you sad because Jesus is praised in Maria’s Church? Is this why you are distraught?<sup>813</sup> But this in a short while will pass, whereas *mány* glorify us with worldly lays and dancing. Now wait a little - *hów* they will start honoring us, and being neglectful of Jesus!”

And after the liturgy,<sup>814</sup> there went a man prancing with flutes, and following him *went* a throng of people: some *were* singing and gesticulating, yet others - dancing.<sup>815</sup>

Seeing this, the wicked devils rejoiced with great merriment, and began to tempt the peoples: some - onto play and dancing, yet others - onto clapping<sup>816</sup> and song.<sup>817</sup>

And a wealthy man saw this from a hall. And a devil incited him, and ordered him to sing and dance afront him. Taking a piece of silver he [the wealthy man] gave it to the flute-player, who put it into his chpag. So the devils took it and brought it to their father, Satan, into the abyss.

And they said to the devil sent *to meet them*, “Go and speak to our father, who is bound there by Jesus the Nazarene:<sup>818</sup> “This is a gift sent to you by Lazion<sup>819</sup> the duke - may it be an honor to you, father, because we, your servants, had tempted many Christians, our enemies.””

And having said this, they gave the devil the silver and copper, that the Christians had been giving to the flute-players for the play, because in this the perfidious devils took pride.<sup>820</sup> And the sent devil advanced and entered the dwelling of Hell, and brought to Satan the baleful gifts.

So he, having received them and become overjoyed, spoke, “I always receive sacrifice from idol-worship but those cannot delight<sup>821</sup> me as these brought from the Christians.” Thus Satan spoke, and again returned the sent devil who brought him *the sacrifices*, and said to him: “On your way, force Christians onto games and dancing, and onto the other *deeds* that are to my liking.”

So the devil hied apace to those who had sent him and related the speech of Satan...

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<sup>813</sup> pechaln.i... skorbite

<sup>814</sup> po obedne

<sup>815</sup> pleschusche... plyashusche

<sup>816</sup> Clapping is considered a sin. The church fathers write that as the Romans executed Christians in their arenas, they clapped.

<sup>817</sup> According to, Рум. #ФМВ, Word 145, where the title also mentions skomorohi (wandering minstrels, buffoons), blessed Nifont saw the demons “dragging the people tied up with rope.”

<sup>818</sup> #204 specifies that demons cannot otherwise call Jesus.

<sup>819</sup> Рум. #ФМВ: Azlazivon; Zlatoust: Alazivon; In the earliest translation of his *vita* he is called “Alazion” by “Oupotiol, the prelate” (flute player).

See the 1977 Nauka edition of the Выголексинский сборник mentioned above. p. 112, 114

<sup>820</sup> velichahusya; or “were known for;” or “hight”

<sup>821</sup> obveseliti

...Whoever does not desist from such cursed deeds will be judged with the unfaithful and the idol-worshippers;

### **Paterik Azbuchniy**

(*Alphabetical Patericon* of Sergiy Shelonin, editor)

**Background:** Pateriki (Apophthegmata Patrum, Verba Seniorum) were a popular genre of medieval European literature. By the 12<sup>th</sup> century all the major pateriki: the Sinai, Egyptian, Skit, Jerusalem and Roman had become known to the Russian reading public, as is witnessed by the *Kiev-Pechera Patericon*.<sup>822</sup> The first printed edition of the *Alphabetical Patericon*, according to N. I. Nikolayeva, was accomplished by Old-Believers in Suprasl' in 1791 (Типография Благовещенского Монастыря). According to the same, and to O. S. Sapozhnikova, this version was the one edited by Sergey Shelonin, a mid-seventeenth century monk of the Solovki Monastery.<sup>823</sup>

This monk was an erudite editor, who worked in Moscow in the 1640s. In addition to many pateriki, he edited the *Bogoslovie* of John of Damascus (that translated by John, Exarch of Bulgaria), the *Lestwiza* of John the Sinaite, printed in Moscow in 1647, and a number of encyclopedia (*Azbukovniki*). The manuscript used by the eighteenth century Old-Believers in the printed edition (now a rarity), as O. S. Sapozhnikova demonstrates, was one written prior to the mid-1650s.<sup>824</sup> Abba Sergey, as the abovementioned researcher proves, was an active polemicist against the reforms; he authored a number of compilations against these. He likely died in 1664.

The printed book is of substantial size: 564 (1128) pages, in quarto; small type. The two extant manuscripts edited by Sergey Shelonin are 629 and 815 pages long, in folio.

*Alphabetical Patericon* of Sergiy Shelonin, editor.

Final recension. 1650s. РНБ Сол. 651/709. Preface:<sup>825</sup>

#### **From the Egyptian Patericon.**

In Fivaida [Thebais], Or the monk had 1,000 brethren.

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<sup>822</sup> Сапожникова, О. С. *Русский Книжник XVII века, Сергей Шелонин*. Moscow - St. Petersburg: Альянс-Архео, 2010. p. 129

<sup>823</sup> *ibid.* p. 130

<sup>824</sup> *ibid.* p. 132

<sup>825</sup> *ibid.* p. 164 - 165; This is not part of the printed version.

In the same Fivaida in Tavenisiya, Abba Amon had three thousand brethren.

In the same Fivaida, Abba Appoloniya had 500 brethren, and all - standard-bearers [of the schema].

And in the *Journey of Father Daniel of Skit* it is written, that Abba Apollos had 5,000 brethren.

Kopr the abbot had 50 brethren, *all* monks.

In Fivaida, Dioskor the presbyter had 100 brethren, monks.

In the same Fivaida, Abba Usidor had 1,000 brethren, and all - standard-bearers.

In the lands of Arsenoit, Presbyter Serapion had 10,000 brethren, monks.

In the Nitrian Mountain, there were 600 eremites, and along the entire mountain *chain* there were 5,000 brethren.

In Egypt, in the mountain called, Fermi, there were 500 monks.

In Tavenisiya, Pahomiy the Great had 1,400 monks in his monastery.

In the second monastery, there were 1,300 brethren.

In the other monasteries there were 200 and 300 monks in each, and in all of his monasteries there were 5,000 male brethren.

And there was a nunnery containing 400 *women* fasting;  
women - on this side of the Nile River;  
men - on the yonside.

In Enat in Fivaida there were 1,200 hermits.

In the vicinity of Alexandria, there lived 2,000 noble and strong men, some - in Mareot, others - on the edge of Libya, in deserted places.

By Ilarion the Great, in the desert, there were 3,000 *monks*.

Abbot Dula had in the Holy Mountain 500 standard-bearers.

Sava the Sanctified, at the time of Theodosiy the Great, had 10,000, who congregated and came to Jerusalem for the sake of the patriarch, and did not let Tsar Anastasiy expel him.

When Daniel the Great of Skit came to Fivaida, there met him the Archimandrite, and with him 5,000 brethren. [see below]

Iuliyān of Tars had 10,000 brethren, and with all these he was tormented for Christ.

Afanasiy of Athos had 7,000 brethren in the entire Mountain.

In a place *called* Oksirint, there were 30,000 monks and nuns. (Saint Vasilisa had 1,000 nuns, others wrote, 10,000.)

In the four Skits there were 3,500 brethren.

And in July, on the 9<sup>th</sup> day, in *Prolog*, it says... [see above]

And subsequent those ages, there were a great many of them.

And the Holy Mountain of Athos, throughout all the bygone years, had furthermore filled up with the images of holy monks,<sup>826</sup> and now by the grace of God remains in the same multitude of monks.<sup>827</sup>

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<sup>826</sup> inocheskimi prepodobnicheskimi liki

<sup>827</sup> Sergiy copied this despite being opposed to the reforms that the monks of Mt. Athos had supported. (for a shorter list, see *Kniga o Vere* p. 103)

Likewise in Kiev, in the caves, there are many monks, lying in uncorrupted flesh.

And in Great Russia, that is, in the Muscovite State,<sup>828</sup> there are many saints lying in uncorrupted bodies. And who is capable of properly glorifying these?

p. 20: **Of Abba Agathon.**

Chapter 3 of Section A. (*Skit Patericon*, Word 19)<sup>829</sup>

...It is said of Father Agathon, that some came to him hearing that he is very judicious, wanting to tempt him to see if he will anger. They spoke to him,

“Are you Agathon? We hear of you that you are an adulterer [fornicator], and also arrogant.”

So he spoke, “Yea, so it is.”

And they spoke to him,

“Are you Agathon the liar<sup>830</sup> and slanderer?”

So he spoke, “That’s me.”

They said to him, “Are you Agathon the heretic?”

He answered, “I am not a heretic.”

And they begged of him, saying,

“Tell us why, when we spoke boldly to you, you accepted it, yet you could not bear this word?”

And he spoke to them, “The first *insults* are onto my nourishment, for it avails the soul. But a heretic is separated from God, and I do not want to be estranged from God.”

So having heard, they marveled at his judgment, and departed having received benefit;

p. 33: **Of Abba Apolloi,**

Chapter 10 of Section A. (*Skit Patericon*, Word 13)

It is said of one Abba Apolloi of Skit, that he was a crude pastor [herdsman], and that he saw in town a woman, with *child* in her belly.<sup>831</sup> And he was craven by the devil, and said,

“I want to see how the baby is lying in the belly.”

And having slashed her, he saw the baby in her belly.

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<sup>828</sup> gosudar’stve

<sup>829</sup> The printed glosses in the margins are omitted, as they refer to the pages and chapters of unpublished texts.

<sup>830</sup> blyadiv.iy

<sup>831</sup> vochreve; chrevo, lono, utroba can be synonyms. The first term is the more general; the second, related to the word “loins,” is more specific; the last is more literary, and, like the first, can mean both “uterus” and “belly.”

His heart wounded,<sup>832</sup> he repented; and coming to Skit he confessed to the fathers what he had done. And we have heard him singing, “Дние лет наших, внихже 70 лет; ащелиже в силах, 80 лет, и боле вних труд и болезнь.” And he said to us, “Since in forty years I have not made a single prayer, now, if I live another 40 years, I will not rest praying to God, so that He may forgive my sins,” for he did not do any handiwork, but always prayed to God: ‘I’ve sinned as a man, but You, as God, forgive me.’<sup>833</sup>

‘And the prayer was a lesson to him day and night.’<sup>834</sup>

And there was a brother living with him, and he heard him saying, “I have exhausted<sup>835</sup> myself to you, Lord. Lord, forgive me so that I may rest a little.” And it became known to him [the brother], that He had forgiven him all of his sins, withal *the one* regarding the woman. But *of the sin* regarding the child it was not revealed to him. And one of the elders said to him, “And *the sin* regarding the child God had *also* forgiven you, yet He left you in sickness, as it is beneficial to your soul.”

p. 75: From the *Life of our father Paul of Fivaída*, of a certain martyr who suffered in Fivaída [Thebais], at the time of Valerian and Dekiy [Decius]. Chapter 40 of Section A.<sup>836</sup>

At the time of Valerian and Dekiy, there was in Fivaída a great persecution of Christians, as abba Paul told Antony the Great:

So at that time there was seized a young man of singular bodily size,<sup>837</sup> of those in Fivaída. To him fele suffering had been conceived, but nowise could they slacken his belief<sup>838</sup> in the faith of Christ. In a flowery and fragrant vineyard, on a soft bed, they ordered to stretch him as an example, and to tie the hands and feet with soft ropes. And when all departed, a certain young girl was to be sent in to him, to try to tempt him onto depraved intercourse. And the shameless one hugged and kissed him, and of the more wicked *deeds* I am too embarrassed to speak - as of the touching of the hidden members nigh his body, beckoning them onto the naughty deed. [are you?]

So whát did this noble warrior, who had dured such torments, *do*? Tempted by the yearning,<sup>839</sup> he slit his tongue with his teeth, and much blood did flow. Thus by pain he slightly subdued the fervor, and by spitting the blood on the face and clothes of the unclean girl he thus dishonored

<sup>832</sup> It says that he wounded the baby’s heart (ouyazviv s[e]lrdtze ego), but according to the context, it was the pastor’s heart that was wounded. It is safe to say that this is one of the many typos or defects in the original manuscript.

<sup>833</sup> Согреших яко человек, ноты яко бог отпусти.

<sup>834</sup> another reference to the Psalms

<sup>835</sup> stuzhih: one of a dozen meanings, eg. “forwearied”

<sup>836</sup> Compare to a similar article in *Prolog*, under May 31<sup>st</sup>.

<sup>837</sup> edinache rastii telom [!]

<sup>838</sup> pom.isl

<sup>839</sup> otsladostrastiya



her. Hence by Christ's grace he overcame the yearning. And he, the holy martyr, remained in the faith, and suffered many tortures. And it was even ordered to smear honey along his entire body, and to let him burn under the very sun... [Bitten by bees, his body became swollen, "so as not to look human, but he did not disavow Christ."]

p. 118 ob. - 120 ob.: **Of Father Gedaliy.**

Chapter 2 of Section G. (*Skit Patericon*, Chapter 25)

Say the brothers of father Gedaliy, that he has parchment books, worth 16 gold coins, containing the entire Old and New Testaments.<sup>840</sup> They are located in a church, so that anyone who desires may read them. And a peregrinating<sup>841</sup> brother came to converse with the elder; and seeing them, he desired them; and stealing them, he departed. Yet the elder did not pursue him, to catch him, because he understood.<sup>842</sup> So the stranger went to the city seeking to sell them. And asking the price of 16 gold coins, he found one wanting to buy them. And he who wanted to bespeak them said to him, "Give them to me, so that I may examine them, and then I will give you my price."

And he gave them to him. So he took them and brought them to father Geladiy [sic] to test them, telling him the price that the seller called. So the elder said, "Buy them - they are good!"<sup>843</sup> And they are worth the price that you named." So that man came and said to the seller otherwise, and not as he heard from father Geladiy, "Lo, I showed them" he said "to father Geladiy, and he said to me: They are asking<sup>844</sup> too much, and, they are not worth the said price." So having heard him, the seller said,

"And did the elder say anything else to you?"

So he answered him, "No."

So he said to him, "Then I do not want to sell them."

Become contrite, he came to father Geladiy penitent, begging that he take them. But the elder did not want to take them. So the brother said to him: "If you do not take them, I will not rest."

So the elder answered him, "If you will not rest, so I will take them." And the brother remained there until his death, having received avail from the deed of the elder;

p. 142 ob - 143: **Of the Journey of abba Daniel into High Fivaida to father Apollos.** Part of Chapter 8 of Section D

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<sup>840</sup> The books must have been in a poor state of repair, or the coins must have been very heavy, because the volume of parchment required for containing such a text would be worth a comparable sum, as would the work involved in writing the Bible.

<sup>841</sup> strannik: "stranger"

<sup>842</sup> dab.i i postigl, bebo razumel: possibly, "even though he could have caught up to him, for he realized..."

<sup>843</sup> dobroti; vernacular

<sup>844</sup> prosyatu

Departed once father Daniel with his student from Skit to High Fivaida, to a skit where lived father Apollos. And the fathers heard of his coming, and exited to greet him, *to a distance of about 7 leagues*<sup>845</sup> away from *their* skit. And there were more than 5000 men; and it was remarkable to see them lying face down along the sand as the angelic order, waiting to welcome the elder as Christ. Thus, some laid their habits under *his* feet; others prostrated their cowls<sup>846</sup> afront him. And it could be seen as springs of tears exited their eyes. And advanced father Apollos and bowed to him seven times, before the elder even made his way to him and kissed him with love. And the brethren begged of the elder to hear a word of salvation from him, because they have not talked to him in a long time.<sup>847</sup> And they sat outside the monastery on the sand, because it was impossible to contain them in the church. And father Daniel ordered his student to write: "If you want to be saved, embrace poverty and silence, for on these two commandments the entire monastic life hangs." So a student wrote as the elder said to him, and gave *it* to one of the brethren. And when the Egyptian brothers read it, become contrite they all cried;

p. 190 ob.: **Of Abba Evprepiy.**

*part of Chapter 17 of Section E*

Spoke abba Evprepiy: "All things are carnal. He who loves things loves temptation and grief. If it betides that someone die, accept it with joy and confession, because he was freed from sorrow." A brother asked abba Evprepiy about life, and the elder spoke, "Eat grass, attire grass, and lie on the grass, just keep an iron heart."

p. 277 ob. - 278 ob.:

**Tale of abba Ioann, the abbot, on the grave-robber.** [sic]

Chapter 12 of Section I. (*Sinai Patericon*, Chapter 99)

Told us Ioann the abbot of that monastery called, Gigant, that is in Antiochia, "A little while ago came to me a certain young man, saying with many tears and sighs, "For the sake of God accept me, father, for I want to confess..."

[After regaining his composure, he finally spoke:]

"I, lord abba, am filled with every sin, worthy of neither heaven nor earth. I have heard two days previous, that the daughter of one of the aristocrats<sup>848</sup> of the city of Antioch, who was a maiden, passed on, and was buried outside the city wall, in very dear attire. So I, a wicked one, was moved by evil custom and went by night to enter the tomb and began to strip her. And when I stripped all that she wore, I left her naked as *when she*

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<sup>845</sup> poprisch

<sup>846</sup> kukoli

<sup>847</sup> neskoro

<sup>848</sup> otvelmozh'

was born. And as I wanted to leave the tomb, she arose before me, and stretched her left arm and grabbed me by my right arm, and spoke to me,

“Ω, man! Is it meet for you to disrobe me thus? Neither did you fear God, nor the future Judgment, nor the recompense. Neither did you show mercy to me, a dead one, nor did you have shame in deference to *our* common nature, being Christian. What for did you make me stand naked before Christ? Neither were you embarrassed of *my* womanly nature. Is it not the same nature that gave you birth? Your own mother with me you have shent. What answer have you to give to God for me, at His terrible Judgment? Because when I was alive, no strange man saw my face. While you, after death and after burial, stripped me, and saw my stark naked body. Wellaway to the fellowship<sup>849</sup> into the lawlessness whereof you had come! And with what hands will you accept the holy and life-giving body and the noble blood of our Lord, Jesus Christ?”

So I, seeing and hearing this, became very scared, and was all in great fright. Barely shaking, with shame I spoke to her,

“Let me go, and I will not do this anymore.”

So she spoke to me, “Willfully you entered here - yet now you will not exit as you wish. But this will be our common tomb. And do not think that you will die soon; instead, tormented greatly for many days, you will expel your soul dreadfully.”

So I begged her with tears and bitter sighs to release me, and swore to her greatly, by Almighty God, to never again commit such a lawless deed...” [After many tears and implorations, she made him promise to become a monk. After attiring her, he was tonsured.]

p. 397: **Ωf a magistrate and a maiden.**

Chapter 21 of Section M. (from the *Egyptian Patericon*)

In the other books written by Ippolit, who was known by the bishop,<sup>850</sup> I found the following tale:

“A well-bred and lovesome maid there was in the city of Corinth, toiling ardently in a virtuous life. At that time she was accused before the judge, who was a heathen, *the accuser* saying that,

“She berates the times, and reviles the tsar and the idols.”

Incidentally,<sup>851</sup> *the accuser* commended her goodness to the godless judge, who was a fornicator. So he sweetly accepted the accusation in his ears, and placed it on his mind. When she was conveyed to the judge, all the more *he* inflamed onto fornication. The perfidious *one*<sup>852</sup> having made all the machinations, *the judge* could not charm the slave of God. Having whelmed this valiant one in diverse ordeals, so as to sin in them,<sup>853</sup> he could

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<sup>849</sup> lyute ch[e][ove]chestvu

<sup>850</sup> or, “who was known to be a bishop”

<sup>851</sup> zhe

<sup>852</sup> It is uncertain who is implied: the devil, or the judge.

<sup>853</sup> da yakozhe i vteh pogreshi; It is unclear who sinned.

not wile her from the confession of Christ. Then, become wroth at her, he thus subjected her to torment: he sent the chaste *one* to where the whores were, bidding the senior who watches over them, saying,

“Accept her; and *you are* to collect for me three gold *coins* per day as payment for her. Present her to those who want to commit fornication, when you see them from *their* wicked vile deeds thus coming to the lawless act, giving remuneration wanting to talk to her.”

While the most-pure maiden, turning to trickery<sup>854</sup> implored with these words: “I have a certain harm in the foul place, and there is a great stench in me, and I fear lest you begin to hate me, due to the stench and the gleet. So ease me a few days, and I will be in your power, and *you may* have me for free!”

Informing the foul ones with these words, the blessed maiden let them go. Moreover, she diligently prayed to God with prayers, to watch over her, and to turn *Himself* onto mercy.

So in those days, the Keeper of everyone’s Salvation ordained a certain *thing* like this: A certain youth, a magistrer, handsome in appearance, honorable in mind, and true in soul, into whom God placed a spiritual fervor blazing with fire, so as to even disregard death, going in a fornicating appearance, came late evening to him who watched over the whores, and gave him five gold *coins*, and said to him,

“Permit<sup>855</sup> me this one night to be with that girl there.”

And so entering with her into a secluded house, he said to her,

“Arise! Save yourself!”

And taking her off of his garments,<sup>856</sup> with his clothes he covered her, with shirt, and cloak,<sup>857</sup> and everything manly, and said to her,

“Covering yourself with the wrapping of the cloak, exit!”

So she did thus; and having made the sign of the cross over her entire self, she exited from that place un-violated. And *remaining* entirely pure, she was saved by the grace of Christ and *by that* of the youth, who with his blood liberated her from an unclean ruination.

So on the next day *this was* discovered, and the magister was brought before the foul judge. And the feral beast *subjected* to ordeals this valorous passion-sufferer of Christ: he ordered to subject him to beasts.

And even in this the abhorring goodness demon will be shent: thinking to convey this gallant one into torment, he called him simply, Christ’s martyr.<sup>858</sup> While he, having valiantly suffered well for his immortal soul, and *having* sustained for this most-glorious *and* blessed *one* the passion in

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<sup>854</sup> naprelesti uklonyayuschihsy. The manuscript is defective, so some interpretation was required. The translator probably did not know Slavonic well; also, there are typos.

<sup>855</sup> prosti: literally, “forgive”

<sup>856</sup> poor translation

<sup>857</sup> okril. Compare to a similar article in *Prolog*, June 10<sup>th</sup>.

<sup>858</sup> Compare to a similar article in *Prolog*, April, 5<sup>th</sup>.

toils, consequently, became worthy of a double honor from Christ, and of two eternal and blessed wreaths from His love of mankind;”

p. 521: **Of Sergiy, the leader of bandits.**<sup>859</sup>

Chapter 16 of Section S.

[A monk named Avvakum told the following story: Once he found a cave containing a long-dead hermit and an old, partially rotted book of saints’ lives. One story concerned a monk named, Elpidiy, who went into the Inner Desert and found an old naked monk who had been there for seventy years. This man told of himself, that thrice he fasted and prayed to learn of whose fate he is worthy (skim polozhi ouchastie moe), and thrice a voice told him that he is worthy of the fate of Sergiy, an Alexandrian pimp. So, become vexed, he went and found the said pimp in a tavern, eating with his clientele, getting drunk and using foul language. Sergiy thought the old hermit to be more than a bit strange - coming to the whorehouse and eating with him. But after he heard the cause of this behavior, and the monk’s implorations to tell of his good deeds, he agreed to tell his story: Once, he gave a noble God-fearing woman 100 litra of gold to free her husband and their two kids from prison. He even refused her when, crying, she agreed to sleep with him for the money. His greater deed begins thus:]

“A certain duke, strong, sin-loving and estranged from the Holy Church, came to this Alexandrian city. And every day he took whores from me, committing his hory concupiscence. Once, as he trod some of the city streets, he arrived by chance to one of the women’s monasteries that are here. And seeing some of the maidens peeking<sup>860</sup> out of the monastery window, forthright by a demonic desire he craved them, and ordered his warriors to surround the monastery. And all the doors of the monastery he held with all strength, so that not a single one of them could escape. Thus he entered and seized all, from the lesser to the greater. And he found 70 most-noble maiden nuns,<sup>861</sup> and committed them to me, saying, “Behold, take these! And every day bring me as many of them as I tell you, until you finish all 70.”

Hearing this from the filthy duke, I spoke within myself,

“Woe to me, a sinner! These celibates have for so many years exhausted their bodies for God, to present them unspoiled before the Lord of Heaven. And now, because of me, they will obliterate so much toil and feats, spoiled by this blood-drinking animal. It shall not be for me to do such a deed, even if he submits me to tens of thousands of deaths!”

Much, therefore, have I contemplated, and have been in great perplexity. Additionally I prayed to God, the lover of mankind, to give me the reasoning to free them from such bale. Showing mercy, Christ, through His inner goodness,<sup>862</sup> set into me a fine thought: I went to the whores who

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<sup>859</sup> The style of this article is similar to the 219<sup>th</sup> word of *Izmaragd*, Рым. #ФМВ, translated in Appendix 2, below.

<sup>860</sup> prinikshih: “pressing against,” “tangent”

<sup>861</sup> chernorizetz

<sup>862</sup> blago.outrobivomu

were under my power, give them all of my possessions, and made them cleed into the nuns' vesture. And I led them into the monastery, and left them there. And the maidens, or rather, brides of Christ, I led to another place, and hid. And every day I led those whores to the foul duke, as if *they were* the nuns, until I finished all seventy in number. When these were finished *being swived*, forthwith that execrable duke let *them* go. Then I took the holy and untarnished maidens, and conveyed them back to their monastery. So I wanted to let the whores go *back* to their own work, but they did not listen to me - not when they saw those unblemished nuns and fair maidens. Hence they did not want to exit the monastery, saying,

"Anyway,<sup>863</sup> if God made us worthy, for some reason, to dress into the holy angelic likeness, there will be no return for us into the filth and perdition of our souls..."

[They became nuns, and Sergiy, after telling the story, became a monk. He fared into the desert with the old monk, whom later Elpidiy buried next to the former.]

### **Tsvetnik Svyaschennoinoka Dorofeya** (*Florilegium of Dorotheus the Monk*)

**Background:** This ascetic florilegium has been dated to the first half of the 17<sup>th</sup> century, likely to the "time of troubles." There exist three manuscripts of the late 17<sup>th</sup> century<sup>864</sup> and as many as 11 printed editions of the late 18<sup>th</sup> - early 19<sup>th</sup> centuries.<sup>865</sup> Eighteenth and nineteenth century manuscripts are also numerous. There is also a 1909 Moscow edition,<sup>866</sup> by the edinoversti. The compiler of the text is not known, but there are a couple of possible candidates: one lived in a monastery near Ribinsk, another - in Troitse-Sergieva Lavra. Both flourished at the beginning of the century, but the middle of the century is not to be ruled out as a possible time of composition. The year 1645, given in a later estreat, has been suggested but

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<sup>863</sup> vsyako: "anyhow"

<sup>864</sup> Семячко, С. А. *К истории сборников XVIIв.* TODRL, Tome LIII. St. Petersburg: Дмитрий Буланин, 2003. p. 239

<sup>865</sup> *ibid.* p. 239

<sup>866</sup> Минеева, С. В. *К вопросу о религиозно-философских истоках духовных традиций старообрядчества.* ("Цветник Духовный Священноинока Дорофея"). Язык, Книга и Традиционная Культура Позднего Русского Средневековья.... М: МГУ, 2011. p. 365

not substantiated.<sup>867</sup> In any case, mention of submission to the patriarch and the popularity the text enjoyed among Old-Believers indicate that the book was likely compiled prior to the early 1650s.

Below are short excerpts comparing lections from the 1805 edition<sup>868</sup> to those of Troitse-Sergieva Lavra (2009).<sup>869</sup> It is difficult to say which version is older. The editions vary noticeably, especially in the last chapters, some of which appear to be later additions. The holy monk paraphrased much of the material; other analects he copied with little alteration.

The book was very popular in the nineteenth century. The sources of the book, immediate and secondary, are countless; no-one has yet undertaken the task of compiling a list. Much of the language is touching, even in translation, yet much is redundant, loquacious and recondite (if such words can be applied to the profound topics illumed by St. Dorotheos); this is why the 'lucubration' will never be translated in whole. (He was never officially canonized by any church known to me, possibly because the next to last chapter of some early-19<sup>th</sup> century editions, which is likely not integral to the prototype, contains strange information concerning the good and bad hours of the day.) Recently the book was translated into modern Russian.

The book is rather extensive - almost 500 (1,000) pages. It begins with long excerpts from the gospels, followed by about 60 additional chapters, aimed at both monks and laymen, although the author believes that finding salvation in the world is extremely difficult, to say the least. The style is somewhat plain and close to the vernacular; the imagery is vivid.

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<sup>867</sup> Семячко, С. А. *К истории сборников XVIIв.* TODRL, Tome LIII. St. Petersburg: Дмитрий Буланин, 2003. p. 242

<sup>868</sup> Emelyanova, E. A. #356 (p. 507). The book gives, Grodno, 7298 (A. D. 1790) as the date and location of the printing, but, as the edition was illegal due to the persecutions of Old-Believers, these are incorrect. The paper was manufactured in 1804, so 1805 is only a possible date. The location was either Mahnovka (by P. I. Seleznev) or Yanov (by K. Kolichev).

<sup>869</sup> It is noteworthy that the only commentary in the body of the text of the Troitse-Sergieva Lavra edition is that Chapter 31 (p. 117) "may be corrupted by Old-Believers" - the opinion of Amvrosiy Optinskiy of the mid-nineteenth century. However, this vile and hateful estimation has long been proven false. The text of this short chapter, which deals with the repetition of the Jesus Prayer (Г.И.Х.С.Б.п.н.) has been proven to exist as early as in the 16<sup>th</sup> century (for example in the *Life of St. Ioasaf*, РГБ Собр. Большакова. Ф. 37. # 37, 16<sup>th</sup> c. p. 105ob.), as S. V. Mineeva points out on p. 367. She further cites (p. 379) Orlov A. S. *Ilusova molitva na Rusi v XVI v.* Pamyatniki drevnei pismennosti i iskustva. St. Petersburg. 1912. #185, where in is shown that the origins of the text go back to 14<sup>th</sup> century convoys to the Psalter, to various editions of *Domostroy*, and to other 16<sup>th</sup> century compilations. (The chapter may or may not be canonical - this is not for me to judge, nor is this the issue.) Thus by repeating these false accusations against Old-Believers, who have always diligently preserved the ancient texts, the editors of the Troitse-Sergieva Lavra edition (who do not give their names) acted unprofessionally and shamelessly.

My lights,<sup>870</sup> - ask *for* books of the father,  
 and hide them among yourselves.  
 I bless you by them.  
 Old books are dearer<sup>871</sup> than aught -  
 today you will not attain<sup>872</sup> such.  
 And I send you, my darling lights,  
 and am blessing you with the book, *Tsvetnichok*.<sup>873</sup>  
 And you, my lights, read her - do not sloth.  
 Console me, my lights, and have mercy on your soul;  
 honor yourselves, lights, to be with Christ.

From a letter of E. P. Urusova  
 to her daughters,  
 Evdokia and Nastasya.<sup>874</sup>

The following translation is from the 2009 Troitse-Sergieva Lavra edition of manuscript, РГБ, ф. 722, No. 247.

p. 21 ob. - p. 22:

...Ω, Man, do you nurture and satiate your body for the sake of those who look at your face, for them to commend your beauty - such as say in this world, "strong and handsome, and with an attractive<sup>875</sup> face." Others' acclaim cannot free us from eternal and endless torments and deliver to us bright heaven. Nor can their derision immerse us in unending pine, taking away future weal. Furthermore, they often say in this world, "foolish and frail, *with* a wan,<sup>876</sup> wrinkled and withered face."<sup>877</sup> And *they* variously mock and berate and deride the salvatory, while they extol the baleful to the soul. Whereas a leesome countenance is an honor to a person only until the coffin; to the same extent is an uncomely one a dishonor. Withal, after death no one will remember these. But shortly those closest to one do forget the pleasant form or the decrepit appearance of one's face. As with a drop of water fallen on the ground and dispersed in different directions, it cannot be recalled if it was or was not. *Such are* any human adornments and the beauty of the face. It is an enticement of this life; as a whore with a daubed face, and vesture, and walk, and glance - it is a temptation.<sup>878</sup> And it ignites and snares to death the souls of the weak-spirited and simple-minded folk,

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<sup>870</sup> During her imprisonment in the dungeon, the word "lights" must have been especially endearing to her.

<sup>871</sup> vsego dorozhe

<sup>872</sup> dob'essya

<sup>873</sup> a little florilegium (unlikely the one below)

<sup>874</sup> М. С. Киселева, *Учение Книжное...* Индрик, Москва: 2000. p. 184

<sup>875</sup> In the 1805 edition: rummyanno: "rouge," not "blagoobrazno."

<sup>876</sup> skaredno: "lugubrious," "drawn"

<sup>877</sup> 1805 edition: "withered and pale"

<sup>878</sup> This sentence is translated from the 1805 edition, where it is clearer.



into endless suffering. For this is a veritable demonic net set against People, and *it is* observable demons, and a second drunkenness, and *the* ruination for the whole world<sup>879</sup>...

p. 23. ob. - p. 25:

...A man is not free to be an angel,<sup>880</sup> meaning that it is impossible for man to be an angel apart from *rue*<sup>881</sup> and pains. Recall, my soul, the prophets and the apostles and the martyrs and the church fathers and the holy monks and the *sely*<sup>882</sup> - where have you found saints who have not made their flesh obey their spirit, or who have not tholed dismal angst and cruel encumbrances. But everyday they have accepted sorrows by the myriad. I present to you, my soul, the heroism and suffering of all the saints. Remember, my soul, the prophets - what grief they have suffered:

Driven out, they had been,  
stoned, they were,  
into pits, as food for beasts, *they were* thrown -  
all this inhumanity they perendured to the end...  
After this I will remind you, my soul, of martyrs,  
*of* the terrible hardships they had received:  
into prison thrown,  
from heights pushed -  
*what* horrible wounds they bore to the end!  
Onto water *they were* thrown,  
with iron nails [combs] *they were* grid, and scraped,  
and *their* nipples [breasts] *were* cut off,  
and of bitter wounds *they* rotted,  
and with nails *they were* pierced,  
and into heated iron boots *they were* shod,  
and their bodily members, along the joints, *were* broken up,  
and *their* arms and legs *were* slain off,  
and *molten* tin into their mouths *was* poured,  
and by the hair *they were* hung,  
and the nails of their hands and feet *were* rooted out,  
and their tongues *were* cut out,  
and strips from *along* their spines<sup>883</sup> *were* excised,  
and from their heads the skins *were* torn,  
and *their* teeth *were* rooted up,  
and their eyes *were* gouged out,

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<sup>879</sup> ves' mir pogubi.

<sup>880</sup> Possibly, considering the primary intended audience, this is a reference to the pursuits of the highest order of monks.

<sup>881</sup> skorbey: "afflictions," "woes," "suffering," "pine," "sorrows," "anguish," "distress," "hardships," "tribulations"

<sup>882</sup> "fools, for Christ's sake," "the blessed"

<sup>883</sup> 1805 edition: "backs"

and their heads, through the ears,<sup>884</sup> *were* pierced,  
 and in pitch and tar *they were* boiled,  
 and on pans *they were* fried,<sup>885</sup>  
 and their heads *were* cut off,  
 and into cauldrons, for boiling, *they were* thrown,  
 and with a stake *they were* broken up,  
 and as food for beasts, into pits, *they were* pitched,  
 and by saws *they were* sawed apart,<sup>886</sup>  
 and by swords *they were* slain,  
 and with horns *they were* stabbed.

By truth, how amazing this is - it is as if they stood their guard in someone else's bodies. Ωle! [Oh!] What a glorious miracle - for they forgot their nature and showed contempt for death. Ωle [Awe] to the glorious miracle - that neither human threats, nor the scares<sup>887</sup> of demons, nor afflictions, nor attacks, nor sorrows, nor human suffering, nor deaths, were able to turn them away from Christ's faith, in any way...

p. 29 ob. - p. 30: [Speaking of saints in general:]

...Ω [Oh!] my leman soul, these were founts of unceasing streams of tears. Denouncers and extirpators they were of all short-lived and ephemeral things, especially the comely and the sweet and tempting of this world. They were as sturdy columns, or as hard adamant [diamond], under all sorts of tribulations from demons and people. They were free-willed sufferers, undertaking spiritual works. They were everyday corpses. Suffering for the faith, they were tormented by those people who have not heard of, and did not know, God...

p. 39:

...others do not grasp the depth of books, thinking that they will be saved and redeemed before God by baptism alone, and by their Christian identity and appellation, ever satisfying their bodies with sundry relaxations and lusts. They say, "We are not monks and God will not ask much of us, since we are laymen." More so, women, embellishing themselves for the enticement of the world, putting on makeup and satiating and resting their bodies without moderation, putting their faith in *their* Christian *name*. Consequently, they do not heed to their salvation.

I say to you, that even the lay people are to do all the deeds of monks. Yet you do not see, that every Orthodox Christian is called a hard-searcher<sup>888</sup> as per the Kingdom of God, because he forswears at holy baptism

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<sup>884</sup> 1805 edition: "from ear to ear"

<sup>885</sup> pryazhemi;

'and sum were in water adreint, and sum with fire al forshreint' *Sir Orfeo*,

<sup>886</sup> 1805 edition: "rasterayemi, s kobel'mi struzhemi"

<sup>887</sup> strashilischa

<sup>888</sup> nuzhnik

all satanic deeds, which are displeasing to God, and he promises to keep all of God's commandments and to show a way of life resembling that of Christ, and to bear all of Christ's burdens and wounds on his body. Hence, his name is written in the Book of Life, as a resident of the Kingdom of Heaven.

p. 58 ob. - p.59 ob.:

It is immensely necessary and advantageous and greatly beneficial to the soul for us to remember every hour *our* end by death. And nothing is as beneficial for us as this. And because of this, nothing is as beneficial as perusing books about the end of people, because it severs away from us any lust of the soul and of the flesh...

Let us arrive at the coffin in our thoughts, Ω, brothers. And we see a four-day-old corpse lying there, reeking and blackened and bloated, and giving off a noxious stench, filling up with worms, putrefying<sup>889</sup> and spilling out. There is nothing seemingly nor *is there any* splendor...<sup>890</sup>

p. 72 - p. 73:

...Let us all walk over to the coffin, Ω brothers. And we see the dead lying there: disfigured, gloryless and unembellished. And how he is inflated! *What* an evil stench he is giving off. Flesh rotting and decomposing, worm-

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<sup>889</sup> razkisaet

<sup>890</sup> lepot.i; Compare to a 1603 English pamphlet by Thomas Dekker, *The Wonderful Year*: "...the self-same body of his, which now is so pampered with superfluous fare... must one day be thrown, like stinking carrion, into a rank and rotten grave; where his goodly eyes, that did once shoot forth such amorous glances, must be beaten out of his head... tomorrow thou must be tumbled into a muck-pit and suffer thy body to be bruised and pressed with threescore dead men lying slovenly upon thee... the worms that breed out of their putrefying carcasses, shall crawl in huge swarms from them, and quite devour thee..." also "away they trudge [the moribund] thrick and threefold; some riding, some on foot; some without boots, some in their slippers..."

See also the Anglo-Saxon *The Soul's Address to the Body*, translated by R. K. Gordon, M. A. for Everyman's Library #794: "zealous worms strip the ribs; thirsty for blood, they drink the corpse in swarms; the tongue is torn in ten parts for the pleasure of the hungry... and from above eats through the eyes into the head, and opens the way for other worms to food, to high feasting, when the weary body grows cold which erstwhile for long he guarded with garments."

Anastasios, presbyter of the Sinite mount, may be the inspiration for some of this chapter. Similar phrases may be found in Word 17 (*Praise for the Departed Fathers*) of the *Great Sobornik*:

...Seeing those in coffins, we show them to one another, pointing our finger and saying: 'That's a tsar, and this here is a martyr, and that there is a general...' For the mouths that we tirelessly kissed day and night are swarming with maggots, and all is gleet and filthy bile... Understand, that when you intertwine with your girlfriends and with *unripe* girls on your beds, when you kiss their members, you are kissing stinking carrion...

(One need read the article in full to get a taste of the style.)

eaten; and the bones are made bare, and all is fallen apart. O, the woe, the rue,<sup>891</sup> the fulsome sight! Alas, the woe - tenfold and doubled, but with wisdom created. There is no splendor whatsoever, nothing seemly, nothing beautiful.

Where have you hidden, fitness of the body and winsome youth? Where is your smiling, handsome, lovely, cheerful face? Where are thine brave, brightly blinking *lovesome* eyghen *two*? Where is the aristotelian and eloquent tongue? Where is the breath and the mellifluous voice, most fine and touchingly tender? Where is the eloquence of wisdom? Where is the movement, the walk, the talk, the thought, the worldly wisdom<sup>892</sup> and the cares of this world?

All this had disappeared and been decomposed by worms: some - coming out of the mouth; others - from the nose and from the eyes; others - out from the exit.<sup>893</sup> And all is unseemly and hideous. **Ω**, the woe! The wretchedness! Seeing dust lying in the coffin, we say to ourselves, "Who is a tsar, and who a beggar? Do we know who is a master, and who a slave, or a free person? Who is famed, and who is gloryless? Who is wise, and who is foolish? Where is the beauty and delight of this world? Where is the prowess and temporal wisdom? Where are the hopes for the passing temptations of this world?

...**Ω**! Seeing you, I tremble and heartily spill falling tears. O, the severe unkind death! Who can scape you? You reap mankind as unripe wheat. With this, my brothers, think how short our life is and how vain this age. Let us prepare for our hour of death, not giving heed to temporal speeches and the unbeneficial cares of this world. For not our weal, nor fame, nor pleasure, nor aught of this world will accompany us; only our good deeds will come to defend us and will be with us...

p. 107 ob - p. 108:

**Question about passionlessness. Chapter 27.**

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<sup>891</sup> ole, ole, ouv.i, ouv.i

<sup>892</sup> Mudrovaniye;

A Middle English poem, titled, the *Debate between the Body and the Soul*, translated by Jessie L. Weston, reads,

“There is no lady bright of blee,  
Tho’ late of praise she deemed thee meet,  
Who now would lie a night wth thee,  
Tho, men might richly her entreat.  
Unseemly art thou now to see,  
Uncomely for all kises sweet,  
Thou hast no friend who would not flee  
Didst thou come stalking down the street!”

<sup>893</sup> prohod;

When the turf is thy tour,  
and thy pit is thy bour,  
thy wel [skin] and thy wite throte,  
shulen wormes too note... 13<sup>th</sup> century

What is absence of passion?

Answer: Passionlessness is not only being impervious to the actions of passions, but *is a state of separation from the desire thereof*. Passionless is he who had conquered all attachments, in all of their temporal forms pertaining to this world, pressuring and tempting<sup>894</sup> him with sweet, wistful desire and craving; *passionless is he who* remains above all passion. Having become passionless, one is not disquieted by any temporal matter in this world. Neither afflictions, nor agonies, nor attacks will he fear; not even death will frighten him, for he weens to himself, that these will bring him life eternal. Passionless is that man who, if acted on by conniving demons and evil men, does not heed and does not ken harm as a burden, where another would suffer. Extolled - he does not become arrogant, nor is woe-begone when harmed. But he is as a young child: cries, when beaten; rejoices, when requieted... Absence of passion is not a single virtue, but the name of all virtues together. And in place of a soul, *such* a man has the Holy Spirit. And a person cannot be fearless, unless he has the Holy Spirit...

p. 162 ob. - p. 163:

[Explaining the gospel passage about being like children:]

...Being honored and praised,  
a child does not raise himself to conceit.  
If someone else is honored, and he forlorn,  
he is not jealous.  
If something is taken from him,  
he is not perturbed.  
If his parents leave him an estate,<sup>895</sup>  
he does not know it;  
he does not go to court to contend with anyone.  
He does not quarrel over his own or over aught else.  
He feels no hatred toward any man,  
nor does he display anger;  
he does not remember evil,  
but loves everyone equally,  
*together* those who love and those who hate him,  
the least and the greatest.  
If he becomes destitute from want,  
he does not anguish.  
If he becomes wealthy,  
he does not become arrogant.  
If he sees a woman with a fine face,  
he does not covet her.  
Hedonism<sup>896</sup> and gloom do not take hold of him.

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<sup>894</sup> po.ostryayuschim

<sup>895</sup> bogatstvo: "treasure"

<sup>896</sup> slastolubiye

He does not extol anyone,  
 does not annoy,  
 does not mock.  
 He is not antagonistic toward anyone.  
 He does not pronounce judgment on anyone,  
 He does not bear false witness.  
 He does not seek to congest fortunes.  
 Neither does he seek to be master,  
 nor to rule over other people.  
 If he is divested of his clothes,  
 or if something else is taken away,  
 he does not anguish over it.  
 He is not stubborn,  
 and does not fear hunger or upheaval.<sup>897</sup>  
 If he is expelled and removed from his place,  
 and chased out suddenly [severely],  
 he runs undisturbed.  
 To those who wish to be saved by the Word of the Lord -  
 this is what it means to amend and be like children.  
 Or, such as wish to be saved:  
 become similar to a dog,  
 in the absence of anger toward your Master.  
 For a dog bides much hunger and beatings from his master,  
 and is often chased away,  
 and is molested with unfit words,  
 and is often humiliated,<sup>898</sup>  
 but nowise does he deem evil of his master,  
 or is angered,  
 but he loves him,  
 and protects his home and house possessions...

- p. 189 - 190 ob. [Explaining the demonic nature of many pains:]
- ...Because demons admix with the natural maladies  
 their own illnesses and sorrows and hardships,  
 us not cognizant of it.  
 Suspecting these to be natural,  
 we flag<sup>899</sup> due to this.  
 Betimes demons assail with headache,  
 so as *for us* to feel the whole brain quivering and pulsating,<sup>900</sup>  
 when it is *time* for us to make obeisance.

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<sup>897</sup> 1805 edition: razboi: "violent crime"

<sup>898</sup> beschestvuyem: "dishonored"

<sup>899</sup> vo oslabu iz.hodyaschim nam; (moderating the rule?)

<sup>900</sup> hlob.istati

Thus we think it an inhibition of the mind,<sup>901</sup>  
 but that it is not, *it is not*,  
 but is the conniving spirit plotting<sup>902</sup> to enter the ears;  
 and it acts machinations<sup>903</sup> and weighs on the head,  
 upsetting the brains,  
 holding *us* back from *our* mission<sup>904</sup> and from obeisance,  
 as this is a great victory against them.  
 At other times, headache takes place,  
 when demons approach us  
 and engender a great din.  
 Sometimes, it occurs that into our ears the evil ones enter,  
 and then exit -  
 then does the head hurt much,  
 due to the roaring and the proximity.  
 And due to the entrance of the demons:  
 the head aches,  
 the mind becomes dim,  
 the eyes ache,  
 the heart is pinched,  
 and the mouth is extinguished [silences].<sup>905</sup>  
 Then it is fit for us to cool off in the wind,  
 and forthwith the wind disperses them,  
 as a host of mosquitoes...  
 ...all will be as of old,  
 as it was erstwhile.  
 Do not fear, man -  
 simply trust in the mercy of God!<sup>906</sup>  
 Demons inflict eye-pain and blindness,  
 as even they [the eyes] try to jump out.  
 Demons inflict slow speaking,  
 and pain to the tongue and lips,  
 so as to *make them* stick together as from glue when we pray.  
 Demons inflict<sup>907</sup> hiccupping,  
 not as from food *when* the eaten or drunk gets regurgitated,  
 but differently - only in spirit,  
 so that even the throat hurts much;  
 then withdraw these evil spirits.

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<sup>901</sup> 1805 edition: "...that the mind had become harmed."

<sup>902</sup> derzayet: "trying"

<sup>903</sup> koznodeistvuyet

<sup>904</sup> podvig. (speaking primarily of monks)

<sup>905</sup> 1805 edition: "*are put* out of breath"

<sup>906</sup> In the 1805 edition there is another phrase: "Demons affect apathy [zabveniye], and take away memory."

<sup>907</sup> and yet again: napuschayut

Demons inflict pain in the neck.  
 Others,<sup>908</sup> as if by pincers, squeeze one's tendons.  
 And the stench from them is very atrocious -  
 more arduous than the stench of dog,  
 so as to make the lips become mute.<sup>909</sup>  
 At the time of vigil,  
 it is as if a sweltering heat is scorching<sup>910</sup> our face.  
 And some think that the flesh is decomposing<sup>911</sup> from vigil.  
 but that it is not, it is not,  
 but the duke of demons had then approached...

p. 224:

...there are a great many reliable witnesses of the faith:

in the month of September:	31,100
in the month of October:	2,543
in the month of November:	7,500
in the month of December:	24,400 <sup>912</sup>
in the month of January:	400 <sup>913</sup>
in the month of February:	1,072
in the month of March:	535
in the month of April:	880
in the month of May:	10,505
in the month of June:	130
in the month of July:	11,000
in the month of August:	215

And in the whole year 84,385 [90,280] saints *are commemorated*, aside from the unknown and hidden by God. Do you see how many wonder-worthy and admittable<sup>914</sup> witnesses *there are*!

p. 227<sup>th</sup> and last<sup>915</sup>

...Ω, man! You will not see your own face. Likewise, if you do not frequently read books, Ω man, you will not see the image of your being and life. Meaning that you cannot discover within yourself passions or doctrines or kind deeds, nor can you reach wholeness or salvation, because the reading of holy books is the tsar, and the naissance, and the acquirer, and the informer, and the measure of vice, and of virtue, and of

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<sup>908</sup> In the 1805 edition this word is missing.

<sup>909</sup> zanimatisya

<sup>910</sup> 1805 edition: "slightly scorching"

<sup>911</sup> syaknet; 1805 edition: sohnet: "dries up"

<sup>912</sup> 1805 ed.: 20,000, 14 hundreds [?], 400

<sup>913</sup> 1805 ed.: 70 thousands [?], 400

<sup>914</sup> blagopriyatn.ih

<sup>915</sup> not in the 1805 edition



commandments, and of the whole life of man. To our God be glory: before, now, always and forever.

### Kirillova Kniga (*Book of Kiril*)

**Background:** The core of this compilation aimed against Protestants and Catholics is a work titled *Prosvetitel' Litovskiy*, also called, *Izlozhenie o Vere*.<sup>916</sup> The foreword and afterword were written shortly before publication, by Michael Rogov, who was consequently exiled.<sup>917</sup> Part of the first chapter was taken from a book published in Vilno, in 1596; other parts - from books printed in Ostrog in 1588 and in 1598; a section was taken from the first *Kniga o Vere*, printed in Kiev in 1620.<sup>918</sup> Along with the Moscow edition of *Kniga o Vere*, *Kirillova Kniga* was one of the first polemical books to be printed in Russia. Its conventional name is 'Book of Kiril' because its first chapter was taken from a work of "Küril, Archbishop of Jerusalem." Aside from the usual polemical topics there is a large chapter (the 24<sup>th</sup>) against anabaptists (novokreschentzi) and their practice of not baptizing children. Not long after the first publication, it was translated into Latin. The book was re-printed twice at the end of the eighteenth century in Grodno: in 1786, and in 1791.<sup>919</sup> It raises controversy to this day.

The following short history of Protestantism is the first of its kind to be published in Russia. It can be found in the second part of chapter 11 (about iconoclasm).

Then, in the year 1301<sup>st</sup> after the birth of Christ (6801<sup>st</sup> from the creation of the world) there arose<sup>920</sup> iconoclasm, in the Germanic countries, and in England, from Viklef [Wycliffe], and Jan Gus [Hus], the same Jan Gus who was burned in Tsar-City. And in the year 1517<sup>th</sup> after Christ (7017<sup>th</sup> from the creation of the world) arose Martin Lyutor [Luther], whose teaching the Germans hold heretofore. After him, in the same age, arose the iconoclast

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<sup>916</sup> Грицевская, И. М. *Индекс истинных книг в составе Кирилловой книги*. St. Petersburg: Дмитрий Буланин, 1993. p. 130

<sup>917</sup> *ibid.* p. 131

<sup>918</sup> Исаевич, Я. Д. *Преемники Первопечатника*. Москва: Книга, 1981. p. 152

<sup>919</sup> Е. А. Emelyanova, p. 614

<sup>920</sup> *vostalo*

Calvin, his student, who perverted the teaching of his didascal, meaning, his teacher, Luther; his *lore* the Evangelicals hold heretofore. Then *there* arose Calvin's comrade,<sup>921</sup> an even worse heretic and iconoclast *named*, Michael Servet, born in Spain. And he studied in a Lutheran school, from one, Faler. And he [the former] began to teach *contrary* to his comrade, Calvin, a new godless faith, the Anabaptist. And many people had then accepted his lore. So Calvin was resentful of him, and caused for him, for his comrade, to be burned in the place *called*, Eneva [Genoa].

After the burning thereof, arose the inheritors of Servet, the iconoclasts: Georgiy Blyandrat, Pavel Altiltus, Lelius, Sotsinus[,] Frantsishek Davidov,<sup>922</sup> and certain other ministers<sup>923</sup> in the land of the seven cities. And in Lithuania *arose* Budniy. And in Lublin, *appeared* Chehovich. They are iconoclasts and do not agree<sup>924</sup> amongst themselves, since Chehovich, at his Lublin Council cast off Budniy from himself, and consigned him to Shaitan [the Satan of the Muslims]. And Budniy calls Chehovich - the Pope of Lublin, and does not accept his teachings. And Valentin Entilis, one from the same Anabaptistal heresy, a great iconoclast and an Arian chief, at that time stood up *against* the abovementioned Michael Servet. A Voloh [Romanian] by birth, he began to increase his iconoclastic heresy in the Swiss<sup>925</sup> land and in France, and among the other countries. Then he came for a second time into the Swiss land, and was captured in a place *called*, Bern, and they burned *him*, eleven years after the death of Servet. And *there were burned* many other like-minded *people* of Luther and Calvin, such as, Tzvikglian, and others, who to this day call themselves, Lutherans, and Calvinists, who had learned the doctrines of their teachers.

The Holy Orthodox Church condemns all heretics and iconoclasts even to this day. And to further write about them is not necessary, since now we ourselves plainly see their iconoclastic teaching. And the other answers to their iconoclastic words *you can* read below.

**Chapter 25: Of the falling away of the Romans - of how they egressed from the Orthodox Faith and from the Holy Church.** At the time of Tsar Constantine and his mother Irene, the pope of Rome was Adrian, the same who was at the seventh ecumenical council, *called* for the confirmation of the veneration of sacred images. Following Adrian, the next pope was Lev (Leōn). And the relatives of Adrian became envious of Lev (Leōn) and deposed him from his seat and from Rome. So Lev (Leōn) the Pope sent a *message* to Tsar-City to Tsar Constantine and to his mother, asking them for help, but *he* did not obtain it because at that time in Tsar-City there was a

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<sup>921</sup> klevret

<sup>922</sup> son of David?

<sup>923</sup> mistrovi

<sup>924</sup> ne slagayutsya

<sup>925</sup> shveicher'skoi

clash between the tsar and his mother. Also there was an onslaught of the adversaries against Tsar-City.

Due to this, the pope came to the French,<sup>926</sup> to the French rig (duke) [rex], Karul [Charlemagne]. And Karul gives him a great helping hand [sic], and again establishes him in Rome, and on the *papal* seat enthrones him. And Lev (Leōn) the Pope consulted with the bishops and the Roman dukes to consecrate in Rome a faithful tsar, so that a tsardom establishes anew in Rome - thus bestowing gratitude<sup>927</sup> to Karul. And so Pope Lev (Leōn) summons Karul the duke, and by the Greek law [sacrament] crowns him the tsar of Rome. But blending in Jewish ritual (and I do not know by what rationale) from the head and even to the foot *he* anoints him with murrh. Thus the first partnership of the two cities was torn asunder: between the mother and the daughter came a sword, severing and smiting with the rage of weaponry the good-looking<sup>928</sup> young maiden, New Rome - reigning city, from Old Rome.

And Karul, though calling himself Christian *like* after his grandfather and father, and observing Christian laws, brought along priests and teachers having within a hidden heresy of Appolinariy, and of Macedoniy, and of Sevir, and of Dioskor, and of Origen, and of Eütih, and *they* began to corrupt the People of God and to teach them their heresies, not only surreptitiously but also openly, as they were aided by the tsar. *They were* saying that the Holy Spirit originates<sup>929</sup> from the Father and from the Son and *ordering* to serve with the unleavened *Host*, and *teaching* many other heresies. And Pope Lev saw the lede of God perishing, for they savored<sup>930</sup> their lore. But he did not have in Rome wise teachers to dispel such evil heretical teachings. And he wished to send to Tsar-City for the sake of *obtaining* wise men, but could not, because then in Tsar-City there was iconoclasm due to Theophil the Tsar.

Consequently the pope sends to Jerusalem, to Patriarch Foma [Thomas], for him to send some literati who could unveil and dispel such heresy.<sup>931</sup> And Foma, the Patriarch of Jerusalem, selected and sent to Rome, Michael, the protosigkel<sup>932</sup> of the Great Church, with his students, Theophan and Theodore, brothers, and Iōv [Job]. Departing, they willed to go to Tsar-City to expose Tsar Theophil the iconoclast, and to strengthen the People of God regarding the holy icons. And they girded greatly for Orthodoxy, denouncing the tsar. Tsar Theophil, not biding the attempts to bewray *him* by saints Michael and Theophan and Theodore, ordered them

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<sup>926</sup> fryagi: "North Italians, Frenchmen"

<sup>927</sup> ovo zhe blagodat' vozdaya

<sup>928</sup> dobrozrachnuyu

<sup>929</sup> is'hodit: "comes out of"

<sup>930</sup> v sladost' priimahu

<sup>931</sup> A short version of this story appears in *Prolog*, under Dec. 18<sup>th</sup>.

<sup>932</sup> see 'sigkel' in Glossary

seized and tortured. And their bodily skins were to be whipped<sup>933</sup> with bull sinews. Saint Michael together with Iōv in those torments released their holy souls to God, in Constantinople. Holy<sup>934</sup> monks Theophan and Theodore, he [Theophil] wounded and incinerated their faces to the very eyelids in the following manner: he wrought an iron placard and wrote [engraved] on it words woven with iambic verses, stating the following: “To all who wish to come to this city, that is, to Jerusalem, where the unblemished foot stood for the resurrection of the universe - there appeared in this holy place evil vessels of demonic wiles.<sup>935</sup>” Thus he called Saints Michael and Theophan and Theodore...<sup>936</sup>

...Meanwhile, Pope Lev, seeing the People of God perishing from the abovementioned heretics of Karul, and not having aid from anywhere, was at a loss<sup>937</sup> as to what to do. Due to this, he wrote on boards [placards] his profession of the orthodox faith and placed [promulgated] it on the wall of the church,<sup>938</sup> so that those passing by would speak and profess the Son begat of the Father, and the Holy Spirit emanating [originating] from the Father. This he did to fortify the faithful and to expose those heretics of Karul.

Following the passing away of Leōn, the next pope was Benedict, a Latin by birth, with knowledge of both Greek and Latin books. And in both languages he wrote the profession of the Orthodox faith, that is, Верую во единого Бора, and directed all Christians to say it, both Greeks and Latins, for the exposure of the abovementioned heretics; so that people would not listen to their wiles. And Pope Benedict wrote to the four patriarchs: of Tsar-City, Alexandria and Jerusalem,<sup>939</sup> telling them that after his death they are not to accept for ‘remembrance in church’ the names of popes until they give written confessions of their creed. Because, an evil heresy became rooted in Rome, and all wend into perdition, submissively<sup>940</sup> venerating the Holy Spirit, saying that it originates from both the Son and the Father, and they serve with the unleavened, and sow other heresies.

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<sup>933</sup> istni

<sup>934</sup> s[vya]schennih: “sanctified”

<sup>935</sup> zlobesovniya prelyesti

<sup>936</sup> According to ms. РНБ, Кирилло-Белозерское собр. #12 (abbreviated “#12” below), which belonged to the namesake of the collection and contains a version of this text, angels were heard singing as Theodore died. His brother, Theophil, according to this manuscript, was later made Bishop of Nicaea. (p. 238 ob. - 239 ob.) A version of this article existed since the 15<sup>th</sup> century, and found its way into the *Chronograph of 1512*, consequently into the *Annals of Nikon*, and into the *Kormchaya*. The version in #12 is the oldest Slavonic recension. See, Прохоров, Г. М. ed. *Энциклопедия Русского Игумена XVI - XVвв...* St. Petersburg: Издательство Олега Абышко, 2003. p. 341

<sup>937</sup> nedoumevashesya

<sup>938</sup> according to # 12: “in the alter, on the wall.” *ibid.* p 239ob.

<sup>939</sup> #12 lists “Antiochia” p. 240

<sup>940</sup> rabolepno: “like slaves”

After Benedict, the first pope was Andrian; the second, Leōn; the third, Stephan; the fourth, Pascal; the fifth Evgeniy; the sixth, Valentin; the seventh, Gregory; the eighth, Sergiy; the ninth, Leōn; the tenth, Ivan, of angelic [?] birth; the eleventh, Benedict; the twelfth, Nikōla the Patriarch. (In Tsar-City, then, Phōtiy was the patriarch, which was in the reign of Vasiliy [Basil] the Macedon.) The thirteenth *pope* was Andrian; the fourteenth, Ivan; the fifteenth, Martin; the sixteenth, Andrian; the seventeenth, Stephan. All these were faithful and of one mind with the *other* four catholic patriarchs.

After Pope Stephan, (in the years of Tsar Lev the Wise, son of Vasiliy) the pope of Rome was Formos, come from the Galatians, having within himself the heresy of Apolinariy, and of Macedōniy, and of Origen, and other hidden heresies of the heretics of Karul. And the faithful people, not knowing of his heresy, titled him, Pope. And he wrote *his* profession of the orthodox faith with deceit, and sent it to the four patriarchs, pretending to be faithful. After his installation [ordination] as pope, he began to teach the People of God the following heresies...

...saying that sinners are purified by a cleansing fire, and transcend from torment into heaven, and become of the same image as the righteous. And he forgot the evangelical word of the Lord, that is, about poor Lazarus and the rich man, and the word of Avraam [Abraham], witnessing an illimitable and absolutely impassible abyss between the righteous and the sinners. And thus the Latins easily accepted the malignant teaching of Formos, and separated themselves from the Greek Tsardom and from the four patriarchs. After Pope Formos, the heresiarch, the second pope...

...In the reign of Vasiliy the Bulgar-slayer,<sup>941</sup> the Patriarch of Tsar-City was Sergiy. In the year 6552, he queried the Roman Pope in writing, on the advice of three patriarchs, regarding the Holy Writ, so *that the pope* may return to the original true faith. He, however, was set in his falsehoods and did not wish to convert. But all *popes* broke away from the Greek Tsardom and from the four patriarchs of orthodoxy, and took Rome onto themselves, and were enemies of the Greeks to the end, and *were* persecutors of all orthodox Christians. And they subverted many other lands and cities onto their falsehoods. We will say the following of these:

Pioni, called Ugri [Hungarians],<sup>942</sup> saw that the heathen of Russia accepted the holy baptism; so their Ugor dukes arrived to Tsar-City, asking for holy baptism, and were christened, and returned to their land. But Greek bishops did not make it to their land in time to admonish them and to confer to them the Holy Scripture, due to a barbarian attack on Tsar-City (because the Ugri did not have books in their own tongue). Then one of their dukes, named, Stephan, went off to the Lord, having accomplished many good deeds. Seeing the powerlessness of the Greeks, the Latins arrived from Rome into Ugri [to Hungary] and suborned them, and converted them

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<sup>941</sup> bolgarogubitelya

<sup>942</sup> #12 gives the other name, Mageri: "Maguars." p. 246

to their Latin heresy. Also, their neighboring peoples: Udi, Pidi, Nemtsi, Polyane, Lyahi, Chehi, and the other lede in the vicinage of Rome they converted to their Latin falsehoods.<sup>943</sup>

Sergiy the Patriarch and the other ecumenical patriarchs not only did not mention the Roman popes in prime place in the churches, but excommunicated them and anathematized...

...Later, *Pope* Peter the nasalizer, took up the Roman throne. And this lawless man completely rejected the Christian Faith and disturbed all Italy and sowed many evil heresies. He bade priests to have *up to* seven wives, each, and as many concubines as one wants, not considering it a sin. And *he ordered* to play the organ and the tūmpan and the musikiy<sup>944</sup> in church. And *he instructed* to trim the beard and the mustache, and the pubis of every man and woman [!] And *he permitted priests* to absolve without atonement or repentance [confession] and he allowed for the pardoning of future sins. And he changed the sinoğari, that is, the daily feasts of the saints and the holydays. And he allowed fasting on Saturdays, as do the Jews. And he forgave those who wed their blood relatives; and all filth; and to eat from the same dishes with dogs...

...So the pope assembles the following council: he sends to Britania, to the Alamanian (that is, the nemetski) Duke *a message regarding* humility,<sup>945</sup> given that the Britannic Island accepted the holy baptism back in the time of Tsar Constantine. (Not having books in their own<sup>946</sup> language, they kept books in the Latin tongue. And always they were enemies of the Romans.)

And the pope established peace with them, and confirmed them with many harsh oaths, that is, that all Alamanians are to be at peace with the Romans and to be of the same faith. And as requital, the pope promised to anoint for them a tsar. And for the title of tsar, and because they held books in the Latin language, they made peace with the Romans. And the pope variously deceived them with his lore into all of his heresy. And he summoned to Rome their duke with all *his* commanders,<sup>947</sup> and consecrated him a tsar. And he wrote a law [bull] that the Pope of Rome is to be of the Latins. And in Britania the tsar is to be of the Alamani (Nemtsi), in place of the Greek tsar. Also, for the big cities, in place of the four orthodox patriarchs, he installed his own patriarchs, called, cardinals. And thus they completely and finally distanced themselves from the true faith,<sup>948</sup> and became enemies of the Greeks, and of the orthodox faith and of the Holy catholic Church;<sup>949</sup>

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<sup>943</sup> #12 mentions the Scythians “living west of Rome.” p. 242ob.

<sup>944</sup> a musical instrument, in general

<sup>945</sup> or, “in humility”

<sup>946</sup> (“svoi” appears in Old English as, swæs)

<sup>947</sup> voevod.i

<sup>948</sup> bl[a]gochestiviya

<sup>949</sup> In #12, the article ends with mention of how “barbarians called, Cumani, and Izmaltyani called, Persi... and Agaryane, who call themselves, Srachine,” overran the

## Chapter 26: Of the Latin Heresies.

...Later, Constantine Panagiot, the philosopher, said to Cardinal Ivan Azimit, "Why do all of your popes and all the clerics trim their beards? Tell me."

Azimit answered: "An angel of God came to a pope and said to him, "If you wish to be like unto an angel, cut off your beard, because angels stand beardless before the throne of God.""

Panagiot replied: "It is not so - you lied! Listen, Azimit, I will proclaim to you the truth, for it says in Scripture: If you conceal the truth, stone will vociferate. Your pope wanted to have a woman, and he sent to a certain woman, asking her to come to his bed. And she sent to him a message saying, "If you want me to come to your lair, cut off your beard."

So the pope harkened to her and cut off his beard and soon sent to her, saying, "I already cut off my beard, therefore come to me, to my bed."<sup>950</sup>

And the woman said to him, "Since you severed your beard and shent yourself, and desecrated your station and honor to get at my muliebral sub-  
navel beard, I swear by the living God - I do not want to come to your bed."

And then your pope was in mickle grief and sorrow. So he conceived to execute a great evil. And pondering thus, the pope began to feed pigeons [doves] from his ears. And he trained them to follow him and to sit on his shoulders whenever he came to his hall. And he fed them from his ears with grains of groat.<sup>951</sup> And he was exceedingly happy about this. And then he wrote an epistle and sent it throughout his domain - to all the countries, and to all the bishops, and priests, and deacons. And they came to him. And the pope assembled them in church, and the doves flew after him into the church, and sat on his shoulders, and pecked grain from his ears. So spoke the pope to all the prelates and priests and deacons: "Peace be unto you! Hark, my brothers, and my clerical children, as I want to speak unto you of peaceful love<sup>952</sup> that was revealed unto me, a humble one, regarding your salvation: God has sent His angel to me with this epistle, in the form of a pigeon [dove]. And he said to me, "If you and your *spiritual* children

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Byzantine Empire. Seeing them, the Latins became even more onerous.; Britain, obviously, is here confused with what became the Holy Roman Empire.

This article also appears in Лицевой Летописный Свод, the famous illustrated multi-volume chronicle of world history written in the sixteenth century.

See, Лицевой Летописный Свод, vol. 10, p. 2 ob. - 19. Москва: Общество Любителей Древней Письменности. 2012 ("2020 after the incarnation of Christ," according to the text, and on the insistence of the above society and her quixotic head.)

<sup>950</sup> this time, "postelyu," not "lozhe," as above; a less literary term

<sup>951</sup> кропоу prosyanyu

The story of the dove is found in other medieval texts, such as *Piers Plowman*. Here, it concerns Makometh (Mohammed). "This Makometh was a crystene man, and for he moste noughte be a pope..." [?]

He "daunted a dowue" with "corne" on his "ere." Passus XV. line 390

<sup>952</sup> exaggerated, foreign talk

want to be like the angels, and stand by the throne of God - cut off these beards, because the angels stand before the throne of God without beards.” So, my sons, I fulfilled what God ordered me to do, and you, my sons, do likewise, and you will be worthy of the angelic order.”

And hearing this, they took razors and rapidly cut off their beards. Seeing himself unexposed, the pope rejoiced with great jubilation. And to this day you keep these falsehoods, because a woman shamed you, and you shave your beards for that which lies under the navel of women.”

...Then the philosopher carped to Azimit,<sup>953</sup> “Furthermore, I will question you regarding your seventy two heresies. Answer me: How is it that you do not call the most-pure Birthgiver-of-God “the Birthgiver-of-God,” but call her “Holy Maria,” deeming her *only* as sanctified as one of the holy women? Whereas we, Christians, proclaim her to be the Tsaritsa of Heaven and Earth...”

“...And why do you eat the strangled and the sick?<sup>954</sup> And why do you put that which passes through *the body*<sup>955</sup> into a glass jar, and having washed it [the jar] you retain it? And why do you feed a dog from your dish, and, having washed it, eat out of it? And why do you wash your head and garments in a basin and then knead bread in the same, and eat it? And why do you eat turtles, and bears, and squirrels, and ravens...<sup>956</sup>

“...Your despicable priests do not take wives, but have a concubine. He sends his servant, and *the latter* leads her to him. First, she lays herself down at his foot<sup>957</sup> and he sees her. Then the woman moves up from the foot and lolls on the bed, and he has her all night. And at matins, he makes obeisance and says, “Forgive me brothers, for a specter took hold of me and I succumbed to temptation at night.” And receiving forgiveness he sings the liturgy and the rest. Moreover, he holds the Host in his trouduitsa;<sup>958</sup> he goes to the outhouse and commits sin in his bed *all prior to the Liturgy*. Furthermore, he drinks wine before service, and says, “I did not have water...”

## Chapter 29: Of Luther and his heresy.

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<sup>953</sup> The following selections are among the more curious, but, by all means, not the most important or most relevant, then or now.

<sup>954</sup> porazhenoye: “dead of natural causes, morkin”

<sup>955</sup> prehod

<sup>956</sup> According to *Potrebnik for Laymen*, Catholics also eat hedgehogs, foxes and toads; some of their men wear women’s clothing, such as earrings; they let dogs into church, to sit on their laps, or to perambulate; also, men of all social stations, before going into battle, smear their bodies and weaponry with the blood of their enemies. p. 493-501. According to #12, Latins eat snakes “small and great” and bears and foxes, but even they would not eat whelps or wolves. p. 242

<sup>957</sup> podnozhie: or, “footrest”

<sup>958</sup> rest-room; literally, “work-room”



...The accursed Luther<sup>959</sup> and his students, with their blasphemous tongues, call it [the Cross] a gallows, and not only *forbid* to revere and to bow to it, but order to despise it; and they eliminated all prayer. Fasting, abstention, obeisance, all bodily travail and any undertaking<sup>960</sup> in the name of Christ and for one's own salvation and for the sake of the unending life of the future age - all these worthy things rejected the senseless and sordid *Luther*, and discounted as worthless, completely stripping the People of God of all of their spiritual and virtuous clothing.

### Chapter 30: Of the Armenian heresy.

[After the 7<sup>th</sup> ecumenical council] ...Halepa<sup>961</sup> said to them,

"If you want to live, do these eight deeds:

First deed: Hammer nails into every Cross; and when you revere it, do not kiss the Cross, but kiss the nails.

Second deed:

Your priests are to wear a turban,<sup>962</sup> as do our Shahs.

Third deed:

If your priest wants to serve, may he not eat pork on that day.

Fourth deed: If you want to kill an ox [bull] or a lamb, kill it in church; and taking the heart, separate it into four pieces and put it into the kutiya<sup>963</sup> to give to the people.

Fifth deed: When your priest reads the Gospels, he is not to read facing east, but facing noon [south].

Sixth deed: When your priest dies, circumcise him before putting him into the coffin, by our law. And do not put him into the coffin as an ordinary person, but sitting on a table, with the Gospels on his knees, facing south.

Seventh deed: When a layman's wife dies, do not put her into the grave he not having been with her post-mortem; but after he was with her dead body, then put her into the grave.

Eighth deed: Do not revere the holy Birthgiver-of-God, and do not observe her holydays."

These are the damned deeds of Halepin in Armenia.

Besermen [Mohammedans], with Besermen.

Tatars, with Tatars.

Christians, with Christians.<sup>964</sup>

<sup>959</sup> "son of Satan, himself" and "a new anticipator of antichrist" p. 263

<sup>960</sup> podvig; "a heroic, ascetic undertaking"

<sup>961</sup> some Mohammedan dignitary, under whose jurisdiction they were

<sup>962</sup> ubrus

<sup>963</sup> kutiya: "a dish of boiled grain and honey eaten when commemorating the dead."

κόλλυβα

<sup>964</sup> After a story of a winter fast, supposedly in honor of a dead dog, and a third story, of Lyn, a female patriarch, the fourth and last tale about Armenians concerns communion practice. It ends with a statement that Armenians easily apostate in foreign lands, secretly keeping their old faith. The book also states that it is

[From the very long chapter (the 35<sup>th</sup>) regarding the Western shift of the calendar it is clear that mid-seventeenth century Russians still believed that the year is 365.25 days long. “Otherwise, the fall equinox would be in July, after the memory of holy apostles Peter and Paul. Consequently, this is an obvious lie and temptation by men of worldly wisdom...” These men, it states, are “superstitious” and “blatant transgressors” (p. 341, 340 ob.)

This highly non-sequential chapter offers many explanations for the calculation of Easter. One reason for waiting three days, that is, for the Sunday after the Friday after the fourteenth day, is that it is unfit to celebrate when “seeds have not yet germinated and grass is not growing” (p. 352 ob.), when there is no “delightful singing of the birds” and “everything is dismal and withered.” (p. 354)

However, in the third message of “Meletius, by the Grace of God, Pope and Patriarch of the Great City of Alexandria and Catholic Judge,” it states that the year is not 365.25 days long, contradicting a previous statement in the book.]

## Appendix 1: Miscellany

The following article first appeared in print in 1578, in the *Grammar (Azбука: Alphabet)* of Ivan Fedorov, the first Russian typographer. It is a reworking of the late-9<sup>th</sup> century Bulgarian tale, *O Pismenah (About Letters)* by Chernorizetz (monk) Hrabr. It was also included in the 1637 *Azбука* of Vasilii Fedorovich Burtzev, arguably the first private publisher in Russia. Very few printed and manuscript *Alphabets* have survived, for obvious reasons, but it is safe to say that this was one of the most familiar pieces of writing in Russia. (As such, it had doubtlessly been translated into English, in whole.) The tale occasionally appeared in a polemical context in later editions. Here is a translation from the convoy to a *Psalter* printed in Klintzi in 1786 (p. 374 - 380). This compilation contains many polemical and didactic glosses, all taken from early sources.<sup>965</sup>

### **Tale of how Saint Kiril [Kyrillos] the Philosopher composed the alphabet of the Slavonic tongue [language], and translated books from those of the**

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forbidden to eat from a dish that an Armenian used. It states (as some people continue to believe) that even a blessing would be insufficient to restore such a vessel - it must be destroyed. Further, if one hears their singing, walking by their church, he is to shut his ears and run away. Then there is an even stranger, to avoid a better word, statement that one is not to greet an Armenian if one were to come to an Orthodox Church. Also, quoting one witness, some Sergey, friend of German, “Armenian enemies of God” sully the faithful by putting “water that passes [urine] on vegetables that they give to Christians.”

<sup>965</sup> See, E. A. Emelyanova, # 179 for the table of contents.

**Greeks onto the Slavonic tongue.** Previously, then, the Slavs, while still pagan, had not had writings, but by lines and etches *they* read and reckoned.<sup>966</sup> But having become christened, *they* were compelled to write with Roman and Greek letters, because the Slavonic speech was unorganized. For how is it possible to write well with Greek letters the Slavonic words: ‘God,’ or ‘life,’ or ‘man,’ or ‘Church,’<sup>967</sup> and others similar to these? And thus it was for many years.

Then the lover-of-mankind, God, ordering all for the benefit, and not leaving the human race mindless, and leading all onto reason and salvation, showed mercy to the Slav race, by sending them Saint Constantine the Philosopher, called in the monk order, Kiril, a righteous and holy man. And he created for them 38 letters. Some *are* after the order of the Greek letters; others, according to Slavonic speech...

[There follows an explanation of how Slavonic is similar to Greek, because Greeks have symbols in addition to their 24 letters. Continuity is also emphasized, for example: both languages, as well as Hebrew, begin with “A,” which is the first sound a child speaks.]

Some do say, “What are Slavonic letters for? For God did not create them, nor an angel, nor are they authorized, as the Jewish, or Hellenic, which are of the law, and acceptable to God.” And such *people* think, that only for *thém* God created letters; and the wicked *ones* do not know what they say: “Only in three languages God ordered books to be *written*” *also* saying “As it says in the Gospels, the title written on God’s Cross was in Hebrew, Greek and Latin, but there is no Slavonic here.” And due to this they say, “Slavonic books are not from God.”

But what shall we pronounce<sup>968</sup> to such mindless *people*?

[After some common-sense explanations, the text goes on to say that, prior to the flood, all spoke Syrian. After the ‘tower-erection’ the Greeks began to excel in “grammar, rhetoric, and philosophy.” Before this happened, they did not have their own letters, but used Phoenician ones. Palamid discovered 16 letters, then Kadmos and Milikiy added 3, then Simōnid added 2, Epihariy discovered 3 more, then, after many years, Diōnis the Grammarian - 6 more... Then seventy men, at the time of the Egyptian Tsar Ptolomey, translated the Jewish holy books, whereas Constantine in but a few years translated books into Slavonic.] ...Consequently Slavonic letters are holier and nobler, because a holy man created them. Whereas Greek letters *were created* by pagan Greeks...

And if you inquire of literate<sup>969</sup> Greeks, saying, “Who ordered your letters, and translated *your* books?” and “At what time *did this happen*?” Then *you will learn that few of them know the answer*. Yet if you inquire of Slav men of letters,<sup>970</sup> saying, “Who created your letters, and rendered *your*

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<sup>966</sup> gadaahu

<sup>967</sup> The 1578 edition has a longer list; *zhizn’*, for example, contains a sound unrepresented by Greek letters.

<sup>968</sup> vozglagolem

<sup>969</sup> knig[o]chiya

<sup>970</sup> bukvarey

books?" then *you will find that* all know, and say in answer: "Saint Constantine, the Philosopher, known as Kiril - he created letters for us, and translated books, and Mefōd, his brother, the Bishop of Moravia." And if they ask, "At what time?" then we answer: "After the Seventh Council, in the 44<sup>th</sup> year, at the time of Michael the Greek Tsar, and his mother Theodōra, who together confirmed the Orthodox Faith, and *at the time of* Boris, the Duke of Bulgaria, and Rastitz, the Duke of Moravia,<sup>971</sup> and Kostel, the Duke of Blat'in;<sup>972</sup> in the year after the creation of the world, 6363." And there are other answers, which we will say elsewhere, but now there is no time. Such is the reason, brothers, that God imparted to Slavs. To him be glory and honor and dominion, and obeisance, *ныне и присно и въ веки векомъ, аминь*.

While on the subject of instruction to novices, here is a short selection from, *Son of the Church* - a list of rules for catechumen, known from the beginning of the seventeenth century:<sup>973</sup>

*Chapter 58: If in church* you see someone behaving disorderly, do not judge him - for he is untaught. And if you correct yourself, do not become haughty - for God does not like arrogance.<sup>974</sup> Do not resign yourself to a slackening of the flesh, and do not concern yourself with the vanities of the world. Only listen to the singing, and heed to the reading. And if some word comes up, you unable to comprehend it, then inquire of it from informed persons, after the singing [service]; [Зри]

*Chapter 109: Of Drink.* If you begin to drink something, do not hasten to pour it into your maw, lest that which you had already consumed jumps out of you. But incline the vessel over, and seek any dust or hair, for it not to rend or turn your paunch.

From the *Great Potrebnik*. Moscow: 1651, p. 748:

Those among us, in Great Russia, *that is*, around our country, the land of Great Russia, *those* inhabiting heathen *are* unaware of God, and do not understand any learning or writ, nor the Law of Mōses, nor circumcision, nor the prophetic sayings regarding Christ, nor the Christian faith, nor Hellenism, nor any heresies, nor *Mohammedism*,<sup>975</sup> for only the godless can be found in this *part of the* world, similar to the ancient Hellenes and idol-

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<sup>971</sup> Rostislav, the duke of Great Moravia. (846 - 870)

М. С. Киселева, *Учение Книжное...* Москва: Индрик, 2000. p. 235

<sup>972</sup> The 1578 edition contains a different spelling: Blatin'

Kotzel, the Pannonian duke. (~ 825 - after 874) *ibid.* p. 235

<sup>973</sup> The following was taken from the 1995 "Kitez" edition of an early seventeenth century manuscript. This short book was printed 7 times in the late eighteenth - early nineteenth centuries.

See E. A. Emelyanova, p. 617 - 618

<sup>974</sup> prev[o]znosheniya, same as above

<sup>975</sup> busurmanstva

worshippers. Thus some among them worship statues, while others, trees and waters and stone, yet others - beasts and domesticated animals.<sup>976</sup> Whereas others pray to demons, and by sorcery summon them. Such are these heathen: Cheremisa, and Mordva, Chuvashane, Chuhni, Izhora, Lop', and Samoyed'. And many other peoples that are toward midnight [the North] and those lede living eastward, in Siberia, and in Mongazia: Ostyaki and Kolmaki, even to the Chinese Tsardom, and many odious raw-eaters.

And even these it is proper for us to accept as heathen [through baptism], and to teach them the Christian law, the sign of the Cross, and the prayer, that is, 'Lord Jesus Christ, Son of God, have mercy on me, a sinner,' and to question such *people*, as to whether any among them has any sorcery, and does *any such person* openly<sup>977</sup> talk to demons; and if any such miscreant is found, then it is not *fit* to hastily illuminate him with holy baptism, but it is for him to remain under instruction, in fasting and prayers, as is specified above regarding the many heretics.

And the priest is to resolutely [ardently]<sup>978</sup> inquire of them prior to baptism, *as to* how and by what magic they *practiced* sorcery, and summoned demons; and after the questioning they are to be told to condemn all these, and their habits, in the which they previously persisted. And after the damnation [anathematizing] *the priest* is to tell [instruct] them firmly, and to educate *them*, for them to desist from these their previous customs, and hence never to revert to these, their lawless haunts.

And *if* literacy is found in some people, in such people can also be found heresy; and these people are to be questioned firmly, in which heresy they were; and these heresies he is to denounce.

#### From *Sbornik o Pochitanii Ikon*

(*Compilation regarding Icon Veneration*), Moscow: 1642

Background: This was one of the first polemical books to be printed in Russia. Its aim, as part of an extensive yet unsuccessful campaign to sway Europeans onto Orthodoxy, was to answer the Protestant accusations of Orthodox idolatry. Protestants at this time, were becoming more numerous in the city, numbering more than two thousand merchants, mercenaries & c. Half of the chapters were taken from *Postnaya Triod'*, and were therefore familiar to many Russians; some articles can also be found in *Torzhestvenniki*, *Zlatousti*, and in *Rai*.<sup>979</sup> Some chapters are by John of Damascus, German, Patriarch of Constantinople and Pope Gregory (Dvoeslov). The 12<sup>th</sup> and last chapter, partially translated below, is an abridgement from *Istini Pokazaniye k voprosivshim o novom uchenii*, by Zinoviy Otenskiy, written between 1566

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<sup>976</sup> zverem i skotom

<sup>977</sup> yavno; or "verifiably"

<sup>978</sup> nakrepko

<sup>979</sup> See the article by О. В. Чумичева in, *Православие Украины и Московской Руси в XV - XVII веках: общее и различное*. Дмитриева, М. В., ed. М: Индрик, 2012. p. 65

and 1572.<sup>980</sup> There it is titled, *Slovo Oblichitelnoe na Eres' Novih Razvratnikov Pravoslavnia Hristianskia Veri, Lutora, glagolu, i Kalvina i na Feodosia Chernetza, rekomago Kosogo i Eretika*. This compilation, unlike most other pre-schism editions, was not reprinted in the eighteenth century. The following translation is from an edinovercheskaya edition of 1912, the year that saw another edition, by P. P. Ryabushinski.

p. 8-10: **Word of exposure of the heresy of the iconoclasts.**

...And as Martin and Calvin lie about everything, they lied about our land, saying that the books of Moses are hidden and sealed among us, and that no one is given them to read. **But** the canon of our Orthodox land *has it* that, in the great quadragesima in honor of Christ's resurrection, during which there is an annual tradition in Orthodox Christendom to leave all the handy-work and to congregate in church for prayer and to heed the singing and reading, the books of Genesis [Pentateuch] of Moses are read in parœmia, at the hours, vespers and at the pre-consecrated liturgies. And thus lied the heretics onto our land, saying that the Books of Genesis are hidden and sealed among us. If Martin and Calvin<sup>981</sup> believed, that God the Father begat the Son, who likewise has no beginning, and if they were not godless, then they would believe the Son of God - that He came in the flesh and fulfilled the Law, and having fulfilled the Law, he ended it.

He said, arms stretched on the cross (John, 61), *that* it is fulfilled. And after his Resurrection, he ascended to Heaven, and sent from his Father the Holy Spirit onto his students and apostles, who evangelized God's Gospel of Christ, whereby all people *may* be saved. And *people are* not to heed that Law, because it is impossible for people to be saved by the Law; but only through the grace of God, and by the Gospels of Christ the God are all to be saved. Thus the Law passed, Christ having fulfilled it by his coming in the flesh...

p. 15:

...If they teach only the commandments of the Law, then why do they not themselves do anything of the Law, transgressing all that is in the Law? Why do they not fast, nor purify themselves, nor make sacrifices, nor get circumcised; and *why do they* not celebrate the Passover by the Law. And regarding this, fearing exposure, they always refer to Chrysostom, who said in *Margarit*, that it behooves to celebrate the Passover only in Jerusalem

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<sup>980</sup> Грицевская, И. М. *Патристика в репертуаре московского печатного двора дореформенного периода*. Федоровские Чтения 2005. Москва: Наука, 2005 p. 284; Творогов О. В. *Древнерусская книжность XI - XIV веков*. TODRL, Tome LVI. St. Petersburg: Дмитрий Буланин, 2004. p. 76

<sup>981</sup> Ivan Nasedka wrote of the two, in verse:

...И научи себе злаго того ученика Калвина,  
Его же, злодея, учение сладко яко осина.  
(...whose lore is sweet as the pine)

Былинина, В. К. *Сокровища Древнерусской Литературы: Виришская поэзия*. Москва: Советская Россия, 1989

(which is now possessed by the heathen and not *by the Jews*) and that the Passover and the sacrifices are not *to be* made outside Jerusalem. And regarding fasting and orison and obeisance, it may be seen not only in *the book of Daniel* but also in *the books of the other prophets*. Likewise, *Apostle Paul* himself fasted in Antioch, and while traveling in a ship to Rome, as prisoner; and all of this Paul did outside Jerusalem.

So why do the Lutherans and Calvinists transgress the Law spreading it everywhere: *they* do not fast and do not worship God. Furthermore, they teach in a heretical way from the Old Law and from the books of Moses. All of the Old Law is ended and fulfilled by the coming of Christ. As we already repeatedly said: all of the Old Testament heralded the coming of Christ, that is, that the Son of God will be of the flesh...

p. 21:

...Moreover, icons are images - as the images of the tsars that are sometimes made while they are alive, and when they die, their images remain for their remembrance. Idols, on the other hand, are those called on by the heathen: Kron, Zeus, Arris, Apolon, and many others, and their goddesses: Dimitra, Artemida, Aphrodita and many others are idols, as the former. Nowise were they on the earth, nor beneath the earth; dead idols, that is, unmoving, are the Hellenic false gods. Those people who had not come to the knowledge of the true God wrought gods onto themselves: wooden, stone, silver, and golden, and *they* conceived names for them as they pleased. Those who rejoiced in *inflicting* torture and in the spilling of blood proclaimed Kron and Arris as their gods. And the lascivious declared Aphrodita a goddess. And by whichever vise one was overcome - the corresponding god he declared onto himself. A sovereign,<sup>982</sup> having added to his domain a certain country or city,<sup>983</sup> broidened there the likeness of a man, of wood or of some other thing, and called it by the name of his favorite sin, and acclaimed it a god. But this was not alive nor did this ever live, but was only made up as a man, or as some other appearance of wood or stone, and was called, a god. These are effigies...

p. 94:

...And the heretics Martin and Calvin strongly oppose *the teaching of* God, since they forbid the adherence to God's commandments, having put themselves up as teachers. They blaspheme God by berating the servants of God - the saints who propitiated God, who glorified God by their lives and by their confessions before their torturers, and who put their souls for Him. Others evangelized Him, and took wounds onto their bodies in *His* name.<sup>984</sup> Others, by impeccable purity rightly carried out the Word of His Truth. Others, by sthenic abstention and fasting hallowed themselves to Him. That is, the prophets of God, and the apostles, and the martyrs, and the luminaries [bishops], and the holy monks - all of these righteous of God they

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<sup>982</sup> nachal'stvo

<sup>983</sup> prityazhav: or, "...of a certain country or city"

<sup>984</sup> onem

call “dead,” blaspheming God. And *this is evident* by the promise God made to Samuel the Prophet, as God said to him: It was not you whom the people dishonored, but Me. (1<sup>st</sup> Kings, 8) Thus, Martin and Calvin do not decry only the righteous, but do blasphemy God himself, who sanctified them. Verily they are lost in the vanity of their minds. Dark regarding light they themselves departed from God; regarding faith, they are not like the unlearned, but like the altogether faithless. The Truth of God they change onto falsehood. Any who study the divinely-inspired writ of the Old and New Testaments will doubtless comprehend the commandments of God and His revelations and judgments. And utterly bewrayed will be the falsehood of the wiles of anyone who transforms the Truth of God into untruth.

While the Orthodox do not call on the dead, nor do we assign divinity to people, nor *do we* seek succor from the dead. All of these are heretical lies; onto their heads, and on top of them falsehood will descend, by the prophet. But *the Orthodox* beseech<sup>985</sup> God’s pleasers, and ask them for help, believing that after their dormition they are not dead, but alive.

First, it is evident from the very words of the Lord, that the deceased righteous are alive, and not dead. (John, 48) For the Lord said, recalling the word of the Law that God spoke onto Moses at the burning bush: ‘I am the God of Avraam, God of Isaak, God of Iakov’ (Exodus), for all *of these* are alive to Him, and all are the Sons of God and the Sons of Light...

#### **Kniga o Vere**

This polemical book, printed first in 1648, raises much controversy to this day. In addition to historical matter aimed against Catholics and Uniats it contains a warning concerning the ominous year 1666, which indeed brought trouble. I translate part of chapter 15 ‘about drunkenness’ to complement my numerous translations of earlier texts on this subject; notice the eschatological references. (p. 130)

...Look carefully, beloved - is not all this truly fulfilled in current times? Does anyone of the belly-worshippers say that erstwhile people could be found in such lack of restraint? I shall again say truthfully, that such unrestrained drunkenness could not have been found among the people; and not only among the Christians *of yore*, but also among the *contemporary* pagan Turks, Jews, Germans [Europeans] and others, who heretofore keep themselves in sobriety. While the supposed Christians - not only laymen, but the clergy - no longer see drunkenness as sin, and destroy willingly the traditional fasts. Consequently, from the head the contagious infirmity of drunkenness expanding destroys the whole body. And I no longer know if it will last till the end of the world.<sup>986</sup> What is the cause of this? This is the worst: The clergy and the laymen, the masters and the apprentices, work only to

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<sup>985</sup> pritekayut: “advance toward”

<sup>986</sup> asche kontsem sveta snesetsya ?



procure the means for their binges. In the small and the great cities, the number of taverns had so much increased, that there is a great deficiency in the supply<sup>987</sup> of bread, especially in Russia and Lithuania [White Russia], where there are more drink-houses than stores. And from these the people have degenerated into drunkenness - not only the elderly, but the children too. And much do the drinking say that it harms not - I think that they have been convinced of this by the enemy [devil]. But, for the sake of God, I implore you, beloved - do not forget the abovementioned saints...

From the *Pravitel'nitsa* of Ermolai-Erazm, a famous mid-16<sup>th</sup> century hagiographer, author of the *Vita of Peter and Fevronia*:<sup>988</sup>

...But have mercy, O lord, and give our Tsar the sense to destroy this, and not only this, but also every intoxicating drink. For if in our land there be no drunkenness, the wedded would not fornicate, nor will there be murders, save in cases of robbery. But if some evil-doer conceives a robbery, once he will carry it out, but the second time he will not, from fear.

...And that wife is already sitting as if unconscious from the brew; the firmness of sobriety disappears, and the desire onto satanic gaming overwhelms her; likewise, her husband unrestrainedly pursues other women in his mind, and his glances turn hither and thither, and every man brings another's wife a drink with a kiss, and the touching of hands takes place and the entwining of secret speeches, and demonic ties. For a woman experiences shame before she *first* gets a taste, but once she tastes, she no longer knows shame, and habituating herself to it, she becomes a strumpet. To every whore the first demonic temptation takes place at drunken assemblies.

And if one of the lovers of drunkenness blabs that if there were no hops, we would have to conduct *the liturgy* with unleavened bread, such is only concerned with himself - for himself to ever be brewing with the hop: Dough leavens not from hops, but from the various yeasts, and these may not be intoxicating...

God willing, it behooves our faithful tsar to order the rulers of all the Russian cities to forbid the making of all intoxicating liquors. Consequently, murder, fornication and drunkenness will cease. In addition, due to murders, *it would be good* to order all the smiths in all the

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<sup>987</sup> protoru vo istroshenii;

Another article concerning drunkenness can be found in the *Testament of the Twelve Patriarchs*, (in that of Judah), which can be found in *Tolkovaya Paleya*. These testaments date to the end of the pre-Christian era, as analects from them appear in the Qumran mss. They were translated into Slavonic in the Balkans, but were not popular in Russia, being forbidden.

<sup>988</sup> This was translated from a Russian translation of an autographed ms.; notice the humor in the text; See, Данилевский, И. Н. ed. *Памятники общественной мысли Древней Руси*. Т. 3. М: ROSSPEN, 2010. p. 312 - 313

provinces to forge knives with dull points - consequently murders will cease, and the sins of the tsar will be forgiven [sarcasm]...

The following curious selection is from a manuscript that likely belonged to Kiril Belozerski, whose memory is celebrated on June, 9<sup>th</sup>. КИХМ #403 is a 'canonical compilation' of the first quarter of the 15<sup>th</sup> century. According to G. M. Prohorov and N. N. Rozov, Kiril might have been the author of some of these regulations and the writer of the manuscript.<sup>989</sup> Some of these rules can be found in numerous manuscripts, in various modifications, but many are peculiar.

p. 372-373 (24-33 of ms.): **Rules of the holy fathers.**<sup>990</sup>

...If some woman gives birth, her husband is not to have intercourse with her for 40 days; if he is impatient - 20 days; and if very *impatient* - may he withhold for 12 days...

If a man fornicates with *his* wife from the back and not face-to-face: penance of 40 days, for this is beastly, the law decries it greatly. Unless one deprives oneself of this habit, he is foreign to the true faith; may he not enter the church. If *he* is a priest or a deacon - let him be stripped of his station.<sup>991</sup>

If someone on Saturday evening has fornication with *his* wife, or on the Holy Day: 8 days of atonement; prostrations<sup>992</sup> - 200 per diem...

*Whoever* stole whatsoever belonging to someone else may have a penance: 40 days may he eat dry<sup>993</sup> on the 9<sup>th</sup> hour of *daylight*; <sup>994</sup> and prostrations per day - 100...

One who had laughed oneself to tears: may he have a penance: for 3 days may he eat dry [see footnote]; prostrations - 25.

Who had spoken a shameful word to whomever, may he have a penance of 3 days; prostrations - 30.

Who in church perpetrated laughter or tales, may he have a penance: 12 days may he eat dry; prostrations - 100 per day.

Who had shown his shame [genitals] to a friend, may he have a penance: 6 days may he eat dry; prostrations - 25...

*Who* had deprecated whatsoever - rain or snow, God's creation, may he have a penance: 3 days may he eat dry; prostrations - 25...

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<sup>989</sup> Г. М. Прохоров and Н. Н. Розов, *Перечень Книг Кирилла Белозерского*. ТОДРЛ XXXVI. Наука, Leningrad, 1981

<sup>990</sup> I hope the reader does not take these rules at face value - penance may be modified as circumstances accord.

<sup>991</sup> *da otluchen budet sana*. (Not to be confused with 'sodomy' with one's wife; for this the text proscribes a penance of 3 years, or 18 weeks "if *one* is young.")

<sup>992</sup> *poklon*: "bow," "obeisance;" On certain days of the year only bowing to the waist is permitted; also, if one is unwell.

<sup>993</sup> *suho*: "uncooked vegetarian food without added oil"

<sup>994</sup> It is uncertain if in the beginning of the 15<sup>th</sup> century hours were reckoned as fragments (1/12<sup>th</sup>) of the day, regardless of the season, or in a more modern way.

Who, *when* kissing, put his tongue into the mouth of his wife or friend: may he fast 12 days, eating dry; prostrations - 60...

*He who* inserted<sup>995</sup> into the loin of his wife a hand or finger: may he fast 40 days; prostrations - 60...

Who, while playing, poked his friend with his groin: may he fast 3 days; prostrations - 20.

*If a man*, when perpetrating fornication with his wife, held someone else's by the breast, or by something else: may he fast 30 days; prostrations - 60.

*Who* glanced secretly on someone else's shame, be it of those nude in a bathhouse, or suddenly [secretely], at the slumbering servants, or of others close to oneself: may he fast till the evening; prostrations - 60...

To him who did not go to church, without some necessity, on whichever holyday, become lazy: may he fast 6 days; prostrations - 30.

Who, for the purpose of fornication, feigning sleep, revealed his shameful member; or *if a woman*, pretending to be asleep, or drunk, for the purpose of fornication: may *he/she* fast 40 days; prostrations - 60.

That if a woman urinated in the presence of men, unabashedly, whether drunk, or sober: 30 days of fasting; prostrations - 25...

Who grabbed someone else's husband by the crotch, or to grab hold of one another: 3 weeks of fasting; prostrations, 60.

*Who* laughed and winked to someone else's husband with lust, or to someone else's wife having winked: 2 weeks of fasting; prostrations - 60.

*Who* altered *one's* nose, or mouth, or beard, or someone's head, in a funny way [grimaced], *which* is worthy of shame: 15 days of fasting; prostrations - 80

*Who* pis\*ed<sup>996</sup> into the cowl, or into the trousers of a monk, belonging to someone else, sacrilegiously: 15 days of fasting; prostrations - 80.

From another of his compilations: **Aleġandrovo**.<sup>997</sup>

May none deem that the seed is lifeless,<sup>998</sup> for full of life does it fall into the womb and grows and increases, while the lifeless neither grows nor increases.

Initially the heart is formed and acquires its image.

And thus to the male gender creation is made in 30 days, while to the female, in 32 *days*...

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<sup>995</sup> prilagayai: "touch"

<sup>996</sup> nastavshi; not the same as the word above: "mochitsya;"

"Summe iuglurs beoð þet ne kunnen seruen of non oðer gleo, buten makien cheres, & wrenchen mis hore muð, & schulen mis hore eien. Of þis mestere serueð þeo uniselig ontfule iðe deofles kurt, to bringen o leihtre hore ontfule louerd..." *The Ancren Riwe*. c. 1210. edited by Rev. Richard Morris LL. D., Oxford, at the Clarendon Press, 1898; lines 54 - 58

<sup>997</sup> Г. М. Прохоров, *Энциклопедия Русского Игумена XVI - XVвв...* РНБ, Кирилло-Белозерское собр. #12. St. Petersburg: Издательство Олега Абышко, 2003; p. 220 of ms.

<sup>998</sup> bezdushnu: literally "soulless"

And a *child of the male gender* moves in the third month, while *that of the female*, in the fourth and a half...

And so if *the seed* falls in the parts to the right, the child happens to be of the male gender, and if to the left, it will be of the female gender...<sup>999</sup>

And so if prior to the birth you want to learn what the birthed will be like, sit her who has in *her* belly on the ground, having *her* legs spread, and little by little call her to come to you. And if standing up she lifts *her* right leg first, a *child of the male gender* will be born, and if the left, *then* of the female gender it will be...

There is a medicament making a *baby* of the male gender or of the female: thus one kind makes of a male, and the other - of the female; to drink in the morning.

p. 215: Word of Saint Kūril of the thirty “Srebreniki.”

Lepti are named, asarii, also called, numia;  
and 60 asarii contained then a dinar;  
and 100 dinarii contained a srebrenik.  
And the Lord was sold on 30 srebreniki,  
which are 3 thousand dinari,  
which are 100 perpir of gold.  
A talant has 125 litra...<sup>1000</sup>

From a 1470s manuscript of *Zlataya Matitza*:

This is another once-popular compilation of relatively stable content; unfortunately, only a few manuscripts by this name are extant. The following is from, ГПБ, ф. #905 (HCPK), # 35/2Φ<sup>1001</sup>

And this of *those* women [wives] who are evil [vile].

...What is woman?

A net made to tempt men into pleasures: thus with a bright face and lofty eyes blinking, smiling with her cheeks, singing with her tongue, charming with her words, moving about the clothing, playing with her legs, killing deeds.

Wherefore it is said: In the kindness of woman many have perished; and from this, love is enkindled as fire.<sup>1002</sup>

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<sup>999</sup> It may be amusing to imagine a medieval man assaying in vain to bear right.

<sup>1000</sup> A talent was a measure of weigh (of gold or silver) and a unit of value. Likewise, a litra of gold was a measure greater than any coin. A srebrenik also, contrary to popular opinion, was not a piece of silver, but an amount of value equal to many large gold coins.

<sup>1001</sup> A. G Bobrov: *Мирские Притчи в Древнерусской Рукописи XV в.*: ТДЛ, Tome XLVI, p. 141 ob. - 143

<sup>1002</sup> See the *Изборник* of 1073, p. 174

Many articles in *Izmaragd* contain these words as well.

...One went into a wealthy house of a widow and was wedded by her, yet she was evil. As people congratulated him, he said, "Do not congratulate me now, but when I am rid of her."<sup>1003</sup>

To one, his wife brought distress, cursing by death and by every evil, every day; and the husband was baffled as to what to make of this. So he feigned<sup>1004</sup> a fell infirmity; and laying down he began to scream. And she began to lament for him. So the husband, bending over, said to her, "Why do you, wicked one, cry for me, yet every day swear me with death?" And having stood up he took her by the hair and began to beat her with a beam, and let her go barely alive. Subsequently she began not to curse her husband.

To one, an evil wife died. So he, after a few days, began to sell off her children. And people cursed him, yet he said, "I fear lest these become like their mother and having thriven somewhat will sell myself."

One spoke, crying of his wicked wife, "I do not cry because my evil wife died, but because of this I cry - lest such will be another."

One thrashed<sup>1005</sup> his wife, because she was wicked. Asking for another onto himself, it was said to him, "How are we to give you one, since you thrashed [slew] the first one?" So he spoke, "If such will be another, then a third one I will also thrash."

...One was called to a shameful spectacle of monkey<sup>1006</sup> play, yet he spoke to them, "I have a monkey at home - a wife of a vile nature."

...Having seen mermaids<sup>1007</sup> walking along the city, inclining low with their sleeves, I said, "These are the myrrh-bringers of hell, walking to their father - Satan."<sup>1008</sup>

Having seen a man thick in body, I said, "It behooves him to live near a field, so the toil would not be great for those who bear his body to the grave."

*Prolog*, July 20<sup>th</sup>, contains an article attributed to John Chrysostom (clearly not written by him), with a similar title. After comparing malignant women to various animals, and female bible personages, it ends thus,

"Ω, evil! More evil than aught is an evil woman [wife].  
If she be poor, she censures<sup>1009</sup> everyone.  
If she has treasure, she reproaches everyone -

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<sup>1003</sup> izbudu yeya. There is a similar text in the 68<sup>th</sup> chapter of *Pchela*.

<sup>1004</sup> prisunu k sobe

<sup>1005</sup> poseche

<sup>1006</sup> obleziyan

<sup>1007</sup> Rusalki, usually called, rusalii, are wanton female participants of heathen celebrations; The English word, mermaidens, also used to mean, prostitutes.

<sup>1008</sup> This and the following passage, according to A. G. Bobrov, are of Russian origin.

<sup>1009</sup> osuzhayet

it is a twice *told* vice,<sup>1010</sup>  
 and a burdensome life;  
 an untamed beast.  
 I have seen feral asps [flying snakes] being tamed,  
 and lions and unicorns tamed [unlikely], and bears,  
 but a shrewd woman will nowise be tamed;<sup>1011</sup>  
 'It is better to melt iron, than to admonish an evil woman.'  
 And know this -  
 'he who has an evil wife had taken up guerdon for his sins.'  
 For a shrewd woman will never be restrained:  
 punished - she goes mad,<sup>1012</sup>  
 humbled - she becomes haughty,  
 and does not know of the custom of keeping love;

*Izmaragd* contains a related article attributed to the same.  
 (Word 54 of the abovetranslated manuscript):

...If she be poor, she enriches on evil. If she be wealthy, it is a double harm; an incurable illness... If she has a boyar husband, she always teaches him onto expropriation and pillage...<sup>1013</sup> If she is a widow, then she disparages, belittles and mocks everyone, and does not think of the future Judgment... As a leech in the house is an evil woman... It is better to bury an evil wife than to acquire *one*, for *she* is a mutiny in the house.

Attentive<sup>1014</sup> woman! - do not tell a maugre woman any secret so as not to die, for a rare secret will she not disclose. Therefore, hearing this, evil mindless women, shame yourselves - mocked and reproved by the holy books - and try onto good deeds: obey your husbands and live in the fear of God! For many women bide with their husbands un-lovingly, and in envy and quarrels, and in many charms,<sup>1015</sup> not being obedient to their husbands...

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<sup>1010</sup> sougubo [secundated]; Much of this is paraphrase from Ecclesiasticus.

<sup>1011</sup> The heavy use of semicolons in the original text adds emphasis. See also *Izbornik Svyatoslava*, 1073, p. 172ob. By the way, there are more sexist remarks and more detailed comparisons there than in the more popular, later manuscripts.

"She wyll brewe a daungerous drynke for to make hym be put in a darke pryson, saynge that he hath injured the kynges persone by evyll reporte... bravely there is nothyng so daungerous unto a man as to have a cursed wyfe!" *Ship of Fools*

<sup>1012</sup> besitsya (Melissa is the source of some of the text.)

<sup>1013</sup> ot.yatiye... nagrablyniye

<sup>1014</sup> revniva; "For þat þat wommen witeth; may nought wel be conseille!" -

For what a woman knows is no secret! *Piers Plowman*.

"For wimman is word-wod; haueþ tunge to swift;  
 þoh hoe (she) wel wolde; ne mei hoe noht with-helden."

*Proverbs of Alfred*

<sup>1015</sup> charami

Word (59<sup>th</sup>) of how anyone who looks on a woman sins.<sup>1016</sup>

Anyone who had looked upon a woman with unwarranted<sup>1017</sup> thought 'had already committed adultery with her in his heart.' Truly terrifying is God's commandment, and a great sobriety onto women.<sup>1018</sup> What is an evil woman? A net broidened against people, thus tempting men onto pleasures with a lightsome face,<sup>1019</sup> blinking with her black eyes, smiling with her cheeks, singing with her tongue, foul-mouthing, charming with words and 'dangling with her legs.' For it is said: 'wounding she has destroyed many.' Likewise it is said: 'in friendship with woman many have been enticed, and from the love of woman *they* had burned as fire.' What is on earth similar to an evil woman? An evil woman is like a fount of hatred, a trove of grime,<sup>1020</sup> a death-bearing conversation, a slipping of the eyes, a peril to souls, a pike to the heart, a danger to the young, a banner of hell *and* a falling desire. What is a evil woman? A siege<sup>1021</sup> to the saints, a lair of snakes, a devilish comfort, a lie without consolation and a pointless death, a rotting bottom as *that of* a boat, a temptation to those being saved, an unwholesome evil, daily blabbing<sup>1022</sup> and a nightly demon, a restless<sup>1023</sup> visitor and a demonic merchant. What is *an evil* woman? A malignant love, a shameless animal, unrestrained tenacity, a newly-bound<sup>1024</sup> harness, an exposure of secrets, a dark guide into the torment and a teacher of sin. What is an evil woman? An earthly thought, a slumbering laziness for the husband, and a rising gloom, a decorated echidna [fabulous creature], a voluntary combat, a vanity of the soul, a household hurricane, a drowning for the man, a feral animal, a sanctuary for adulterers, a weapon of the devil, a lusty treachery and the death of the whole world.

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<sup>1016</sup> This text was taken, directly or indirectly, from the *Izbornik of 1073*, p. 174 - 175. This compilation, in turn, was copied from a manuscript written for the Bulgarian Tsar Simeon in the tenth century. This particular article was probably intended for monks; it can also be found in БЧМ.

<sup>1017</sup> slihoyu: "loathsome"

<sup>1018</sup> *Izbornik Svyatoslava, 1073*: "is needed," instead of "onto women"

<sup>1019</sup> *Izbornik Svyatoslava, 1073*: "...and a tall neck"

<sup>1020</sup> sokrovische nechistote

<sup>1021</sup> oblozhnitse

<sup>1022</sup> blyad': "lies," "cursing," "harlotry"

<sup>1023</sup> neousodnaya; should be, neousednaya

<sup>1024</sup> s.hlaschenaya ousda (harness);

*Izbornik Svyatoslava, 1073*: nev.hlashtenaya ousta (mouth);

"Mani appel is uten grene; briht on beme;

biter wiþ-inneen; So is manni wimman;

in hire fader bure (bower); scene (beautiful) under scete (sheet);

þoh hoe (she) is scondes (of shame) ful..." *Proverbs of Alfred* XX;

"With matchless impudence they style a wife

the dear-bought curse, the lawful plague of life;

a bosom-sepent, a domestic evil,

a night invasion, and a mid-day devil."

Alexander Pope, *January and May*, 45

Verily indeed spoke the wise Solomon: 'Mild is every evil compared to womanly evil.' And if you wish to escape a wayward woman, evading her as a vicious beast, be not harmed by your eyes, for a woman ensnares men's hearts. Now then, my son, listen to me! Listen to the words of my mouth, lest your heart incline into her ways. Be not tempted in the passages of her ways, for wounding she has deposed many, and countless are those whom she destroyed. And do not gouge your eye, but jump away and do not tarry. So, when you see a woman resplendent of beauty, igniting your desires, and concupiscence growing, understand that the woman is imaginary, as a burning ash:<sup>1025</sup> open her facial skin, and you will see the paucity of her beauty. If she dies, you will find nothing but tendons and stench. So further imagine her elderly, and all that color departed, and comprehend the *object* of your illusion, and shamed repent. To our God *be glory*;

In the mid-sixteenth century, many such texts were incorporated into a work titled, *Conversation of a Father and Son of Womanly Evil*. The earliest source of this work is Ephrem the Syrian, whose words, according to A. A. Archangelskiy, were attributed to John Chrysostom even in the Greek tradition.<sup>1026</sup> Here are a couple more quotes from a similarly titled article found in, *Сборник Ефросина*.<sup>1027</sup>

A good wife loves her husband and pleases<sup>1028</sup> *him* in all,  
but a bad wife beats her husband on the back, mercilessly...  
A good wife brushes her husband's head with a comb, caressing<sup>1029</sup> *him*,  
while a bad wife cudgels him in the mouth and teeth, not *even* dodging  
*him*.<sup>1030</sup> Bad wife!  
A good wife, hugging along the neck with her hands kisses lovingly, while a  
bad wife stabs her husband in the throat with a knife, onto death.  
A good wife kisses her husband lovingly along his eyes and lips, while a bad  
wife... splashes his eyes with a broom, for him to be blinded.  
A good wife often prepares a bath for her husband; another, creates  
pastimes - dinner and supper, but a bad wife conceives against her husband  
on all days - to drown him in water with a stone.

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<sup>1025</sup> popel... podzhizaya

<sup>1026</sup> Титова, Л. В. *Беседа Отца с Сыном о Женской Злобе*. Новосибирск: Наука 1987.  
p. 114, 118

<sup>1027</sup> Каган-Тарковская, М. Д. "Слово о женах добрых и злых" в сборнике *Ефросина*.  
Культурное наследие Древней Руси. Moscow: 1976, p. 385 and Розов, Н. Н. *Книга в  
России в XV веке*. Ленинград, Наука: 1981, p. 117

<sup>1028</sup> dobrohot

<sup>1029</sup> miluyet

<sup>1030</sup> ne otmahivaya



I have seen a certain hideous<sup>1031</sup> wife looking at herself in the mirror, and have said to her: “Why do you see yourself in the mirror - see yourself in an oaken casket.”

From *Zonar*, a popular nomokanon (penitentiary) recommended by the *Bolshoy Potrebnik*. It was printed twice in the early nineteenth century<sup>1032</sup> and many times subsequently. Before the schism, it enjoyed popularity in manuscript. The following translation is from the 2004 edition:

p. 47. From Chapters 73: ...Those who *had* eaten wolf, or fox... or dog, or cat, or bear, or if *one ate*... marten, or squirrel, or other various *animals* that are unclean, that is, the snake, or lion,<sup>1033</sup> and every *such* animal, small or great, *such as* horse, or donkey, be it from the wild or from the unclean domesticated, which God’s law prohibits: if one is found to have eaten *such* willingly *and* intentionally - may he atone for 4 years. [!] If unwittingly, and due to need he ate *such*, may he expiate for one year; prostrations - 50 *per day*.<sup>1034</sup>

p. 69 ob. From Chapter 105: ...If a wife evades her husband, hating the husband’s embraces,<sup>1035</sup> and desires to walk about thus [alone]: anathema to her...

p. 72. From Chapter 106: ...Every parent ought to have his son wed when *the latter* completes his fifteenth year, and *to give his daughter to wed*, when the daughter is twelve, for this is the true law. If by the neglect of the parents comes the lawful age of his [sic] son or daughter, and one of these engages in fornication - their sin is on the parents.

From, *Strasti Hristovi* (*Passion of Christ*) - a very popular book, translated from the Polish (or Byelorussian) in the late sixteenth and early seventeenth centuries. It was printed in Slavonic countless times beginning with the late eighteenth century.<sup>1036</sup> This book was also very popular in manuscript and continues to enjoy popularity (especially among anti-Semites). I attest that there are almost as many 19<sup>th</sup> century manuscripts of it as there are of the Psalter. Much of the book is a reworking of the apocryphal *Gospel of*

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<sup>1031</sup> zloobraznu; There are four more sayings beginning with, I have seen, in addition to a total of ten comparisons.

<sup>1032</sup> E. A. Emelyanova, p. 614

<sup>1033</sup> Mention of lions seems strange. See a similar list in, Fedotov, George. *The Russian Religious Mind. Kievan Christianity, the tenth to the thirteenth centuries*. New York: Harper Torchbooks, 1960, p. 185, where it is translated from a fourteenth century manuscript.

<sup>1034</sup> Not that this is relevant, but I do not consider this book to be entirely canonical. Many saints believed that eating “unclean” animals is ok.

<sup>1035</sup> sovokupleniya: “intercourse”

<sup>1036</sup> According to E. A. Emelyanova, (p. 617) there were no less than 19 editions of the late eighteenth - early nineteenth centuries.

*Nicodemus*. Chapter 7 is particularly touching, but in my opinion not very canonical.

Of the informing by our Lord, Jesus Christ, of his most-pure mother, the most-holy birthgiver-of-God, that he goes onto a willful passion. And of her beseeching of her son, our Lord, Jesus Christ, for him not to go to Jerusalem, and of her charges<sup>1037</sup> to the women *mürrh*-carriers. And Jesus Christ, the Son of God, knew by his divinity, that already the hour of his most-holy passion is approaching. And, because of this, he was not departing from his most-pure mother, our most-holy Lady,<sup>1038</sup> the birthgiver-of-God and ever-a-maiden, Maria, consoling her with His words of salvation. But the most-pure Mother of God recognized in the words of her son and lord, that already approached the hour of his holy passion, because she always read the writ of the prophets, and knew that it is meet for Christ to suffer, and to give himself onto death by the Cross, for the redemption of the whole world, and to enter into His glory. And she asked him saying,

“Ω my son and God: tell me openly, your mother and servant - why do I see you very disquieted, and your holy face greatly perturbed? For I heard of you, that you are bound for Jerusalem to the lawless apostates,<sup>1039</sup> and of how they have already tried to kill you many times? And I heard, that you desire to eat [celebrate] passover there - because you had sent two of your apostles there to prepare the passover.”

So our Lord, Jesus Christ, the Son of God, spoke to his mother,

“Ω my beloved mother, Maria - do not anguish over me. For I am to be committed into the hands of sinful people, and they will scorn<sup>1040</sup> me, and will spit on me, and will cause death to me, crucifying me, but I will resurrect on the third day, and I will magnify your name on earth more than *that of anyone* of all the race of man.”

So our Lady,<sup>1041</sup> the most-holy Theotokos<sup>1042</sup> and ever-a-maiden, Maria, the Mother of God, at that hour led Jesus, her son, to a secret [secluded]

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<sup>1037</sup> poruchenii: “instructions,” “entrustments;”

Not all the proper words were capitalized for ease of reading.

<sup>1038</sup> g[o]sp[o]zhi...vl[a]d[i]ch[i]ts.i: both words mean, “Lady”

<sup>1039</sup> Elsewhere I translate the word *zh.id.i* as “Jews,” but this is amiss. In Slavonic, the word usually refers to: 1. Those Jews who did not heed to the prophets in Old Testament times; 2. Those Jews who did not follow Christ; and 3: Those who apostatized from Christianity for something resembling Judaism, real or suspected. The righteous Hebrews of the Old Testament are called “Judeans” (Iudei), and anyone of the Hebrew tongue is simply called a “Hebrew” (Evrei). Some labor under the misapprehension that the Slavonic *zh.id.i* is a slander in every context, but if there is a place for words like “heretic” and “schismatic,” then there is a place for this word.

<sup>1040</sup> porugayutsya

<sup>1041</sup> g[o]sp[o]zha...vl[a]d[i]ch[i]tsa, as above

<sup>1042</sup> same term as above

place, unseen by anyone, and fell prone before him onto the ground, and began to implore him not to go to Jerusalem.

Yet he did not let her bow to the ground, but held her up by his most-pure hands, and spoke to her, “Ω my most-blessed mother Maria, why do you meeken<sup>1043</sup> yourself before your son, prostrating thusly? Tell me ardently - what do you request of me?”

So she spoke to him with a great cry and with bitter weeping, and with great compassion of the heart, “Ω beloved son and my most-sweet God: I am to ask something of you today - for you to fulfill my motherly boon, and for my petition not to be in vain. I understand that you yourself teach people in the Law to honor the father and mother, and to heed them in all. Likewise you, Ω my leman son and God - listen to me, your mother and slave and servant - do not go to Jerusalem. But if you wish to celebrate pascha,<sup>1044</sup> then do it here, in Vifania.”

And saying this she fell on the noble feet of Jesus with great tears, while He held her up, and did not let her fall to the ground. (Ω loyal lovers-of-Christ, all who live in the faith of Christ - witness hereby how the Creator of Heaven, himself, showed us sinners an example: for us to hold in honor our parents, the father and mother, and to be obedient to them in all, and to honor them.) So Jesus spoke to his mother, “Ω my most-blessed mother Maria: I am not to go to Jerusalem, but only to the house of Zavedei.” [!]

So she spoke, “This told me today Mária, the sister of Lazarus. Her parents had arrived from Jerusalem, and she said that the apostates had conceived to kill you on the great day, because, having gathered their arms and having prepared their warriors, it is evident that they want to seize you. And I would not have believed it, but as my heart is demeaned<sup>1045</sup> from much distress and the tears are ceaselessly pouring out of my eyes, and as a great sigh is exhaled<sup>1046</sup> from my chest, I deem it to be the truth. And you, Ω beloved son and God of mine - do not go to Jerusalem, since you, yourself, teach to depart from evil, and not to give place to anger.”

And hearing these words from his mother, Jesus Christ felt great compassion, and did himself from his most-pure eyes release tears, and spoke to her... Yet she with great tears and heartfelt compassion encompassed him with her arms, and bitterly hit the ground...<sup>1047</sup>

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<sup>1043</sup> pokaryaeshisya

<sup>1044</sup> same word as above

<sup>1045</sup> sokrushayetsya

<sup>1046</sup> is.hodit

<sup>1047</sup> Then the myrrh-bringers arrived and joined her; then Jesus committed her to these his “beloved friends,” and told them to ever remain with her, in great obedience. Then she pleaded her “lief friend,” Judas, to watch over her son, which he promised to do...

From, *Starchestvo*:<sup>1048</sup> (Word 4, p 26)<sup>1049</sup>

...**Question.** “How does the cry come?” **Answer.** Crying sometimes comes by custom, or by contemplation of the torment, or by remembrance of death, or by recollection of the grave or of those who had been on the earth before - of where they are today, or by something else that brings you the cry and the tears of the soul to each of us. And when tears come to you - convert them for<sup>1050</sup> your sins or onto some other good deliberation. For we heard of one brother who had a cruel heart and who was frequently hitting himself and crying from the pain, remembering meanwhile his sins, of whom disclosed God to a certain man of those who lived nearby, because the virtuous elder prayed to God, for Him to reveal of this. And this he learned - that he is deemed<sup>1051</sup> a martyr...

p. 28 ob: Cry leads into good-mindedness. Cry elevates<sup>1052</sup> the soul to *souring* heights. Cry is the cleansing of the soul, but laughter leads into fearlessness. Laughter is the naissance of every sin. Laughter makes bleary the eyes of the flesh. Laughter reveals unseemly the face. Laughter leads into the detriment of temptation. Laughter takes away the memory of death, and leads into the depth of hell...

From *Limonar'*, *Limonis*, *Λεμόν*, *Patrum Spirituale*, *Tzvetnik* (Florilegium), *Spiritual Meadow*, *Sinai Patericon*, 7295 (1786) Klintzi edition, printed from the 1628 Kiev edition.<sup>1053</sup> This famous book about middle-eastern monks was composed around 600 A.D. by John Moschus.<sup>1054</sup> Some of its chapters were read during the seventh ecumenical council. Selections from this book often found their way into various compilations.<sup>1055</sup>

Chapter 113: Once, taking my friend Sophroniy, I went to Abba Ioann, who is near Petra, and questioned him regarding *that which* avails the soul. So the elder said, “Love poverty, and abstinence.”<sup>1056</sup> Believe you me, when I was in Skit, while still young, one of the fathers was overtaken by a bodily affliction and desired a little vinegar; and having searched all the Skit

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<sup>1048</sup> There are a number of entirely different works by this name, which roughly translates as, “from the elders.” This translation is from the Свято-Троицкая Сергиева Лавра, 2011 edition - a reprint of the 1909 edition by Staroobryadcheskaya Knigopechatnya.

<sup>1049</sup> Prolog, Sep. 18<sup>th</sup>

<sup>1050</sup> za: or “onto”

<sup>1051</sup> prichten: “considered as,” “subsumed with”

<sup>1052</sup> vperayet (Russian: okrilyayet): “lifts up on wings”

<sup>1053</sup> The 1612 Eton [!] edition was used in translating the text into Slavonic. See, Исаевич, Я. Д. *Преемники Первопечатника*. Москва: Книга, 1981

<sup>1054</sup> Vasiliev, A. A. *History of the Byzantine Empire*. Madison: The University of Wisconsin Press, 1964.

<sup>1055</sup> The book was printed twice in Slavonic in the late eighteenth century. E. A. Emelyanova, p. 615

<sup>1056</sup> vozderzhaniye,

lavras<sup>1057</sup> I could not find it - for such was their poverty and refrain. And there were there, three thousand and five hundred fathers.”

Chapter 141: One time, we went forth to Abba Ioann the Persian. And he told us of the great and godly Gregory, Pope of Rome, saying, “Once, I desired to bow before the graves of the holy and senior apostles, Peter and Paul, so I went to Rome. And as I was standing amidst the city, I heard Pope Gregory like to walk by. As he was wending his way, I desired to bow to him. By God, my witness, I say brothers: first he, himself, fell to the ground, prostrating; nor did he rise up ere he saw me first arisen; and having kissed me with much kind-heartedness, he gave me with his own hand three gold coins, and ordered to give me all that is necessary for nourishment. So I glorified God, who gave him such meekness toward all, and charity, and love.”

### Maxim Grek.

Maxim Grek (the Greek) is famous for his articles on the double Alliluia and on the proper way of making the sign of the cross; the latter appeared in many printed books, such as some editions of the Psalter. Also, many consider him a saint, not least because he suffered many years of incarceration, due to intrigues, misunderstandings and a suspicion of excessive liberalism. The following selections are not among the more popular or important; they show the extent of geographical knowledge among educated Russians in the early 16<sup>th</sup> century. The language is difficult. From the tenth century Byzantine encyclopedia called *Suida*, or *Suda*, after Suidas the Lexicographer (available on the internet):

Brahmans are a most-honorable people,<sup>1058</sup> leading a life of utter dearth;<sup>1059</sup> and *this lede* lives on an oceanic island, having received this fate from God’s judgments. At the same place was Alexander of Macedon, who, having erected a column, wrote, “I, Great Tsar Alexander, advanced even hither [up to this point].” On the same island live the long-lived *people*, for they live 150 years, due to extensive cleanliness and good clime.<sup>1060</sup> And they have not a single quadruped, nor plowing tool, nor iron, nor building, nor fire, nor gold, nor silver, nor bread, nor wine, nor the eating of meat, but they have humid, sweet and well-mixed [agreeable] air that does not cause<sup>1061</sup> any infirmity; and they nourish themselves with a few plants and

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<sup>1057</sup> large communal monasteries

<sup>1058</sup> yazik blagochestiveish. The latter word usually means, Orthodox.

This text can also be found in the *Chronicle of George Amartolos*, in works by Palladiy the Monk, and in the *Chronographic Alexandria*. Данилевский, И. Н. ed. Памятники общественной мысли Древней Руси. Т. 3. М: ROSSPEN, 2010 p. 593

<sup>1059</sup> bezimennoye zelo

<sup>1060</sup> blagorastvoreniye ayernoye: “well-dissolved air”

This term appears in some prayers.

(the merieste of medillerthe that men mighte beholde)

<sup>1061</sup> neprichasten: “not associated with”

the purest water. Sincerely *they* honor God and ceaselessly pray. Furthermore, the men dwell toward the oceanic country, while the women live away from this country of Gaggi [Ganges] - a river that flows into the ocean, toward the Indian country...

From ms. SLAVE 123, Bibliotheque Nationale, Paris. p. 350-351:<sup>1062</sup>

...and the ancient people did not know how to sail through the Gadir [Gibraltar], or rather, did not dare. Whereas the contemporary people, the Portuguese *and* the Spanish, sail out with all reck in great ships. Recently they navigated<sup>1063</sup> (about 40 or 50 years ago; subsequent the completion of the seventh thousand) [after September, 1492] and found many islands, some inhabited by people, others empty, and a great land called, Cuba, whose end its denizens do not know. They also found, traversing well-nye all the southern country, even to the east from the face of the earth [sic], toward India, seven islands called, Molukidi, where cinnamon is born, and cloves, and other fragrant aromas, which theretofore had not been known to any human race, whereas now they are known to all. The Spanish and Portuguese kings - *given that* the people thereof had not previously known the true God but bowed to creation and not to the creator - now taught them onto their faith, that is, the latin, dispatching to them bishops, and teachers, and priests, and *men of* every trade and all the seeds hereof, and now there is there a new world and a new establishment<sup>1064</sup> of mankind... p. 308 - 309 (325 - 327 of manuscript):

This apostasy, that is, the conversion of peoples from the vice-less and right Christian faith onto the various revolting-to-God heresies and the Christ-fighting faithlessness of the Agarenes [Mohammedans]: whereat<sup>1065</sup> a greater *apostasy* than the current one do we expect to see or hear? Where are those who *were* in Orthodoxy and in the God-befitting faith, and *where is* the hallowed<sup>1066</sup> beauty together with the glory of the former faithful of Jerusalems, and Alexandria and Egypt and Lybia, and Antiochia? Where is that warmth and godly zealousness of *those* illuminated in fasting in Skit and High Vifaida [Thebais] and in the manyfold countries and mountains of our God-borne and angel-like fathers? Where is the matured in Orthodoxy proverbial apex and praise off all the western peoples, the Holy, I say, Catholic Apostolic Church of Old Rome? Do we not now see all of these<sup>1067</sup>

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<sup>1062</sup> It is widely believed that this is the earliest mention of the New World in Russian literature, but there is an earlier mention. (See, N. A Kazakova, *Western Europe in Russian Literature. XV - XVI c.* Leningrad: Nauka, 1980. p. 130);

The above text was translated from, A. H. Сахорова, et al. *Произведения Максима Грека...* Moscow: Institute of Russian History, Russian Academy of Sciences, 2009. p. 328

<sup>1063</sup> pochali, different from the above, v.iplivayut

<sup>1064</sup> novosostavleniye: "new order," "new composition"  
(a new order for the ages)

<sup>1065</sup> kogda inogda; A Russian would not have said "when occasionally."

<sup>1066</sup> v'siyavshaya

<sup>1067</sup> literally, "are all these not what we see now..."

either conquered or forlorn due to the godless Agarenes, or withered and left entirely unworthy<sup>1068</sup> due to the various god-awful heresies, the inaugurator of which is the same that had previously been most-illustrious and prime-honored in all Orthodoxy and in venerable life and wisdom - Old Rome, and the pertaining to it appended and further Italy? Wend with the mind's eye of the soul [!] into India and Ethiopia, the furthestmost ends of the universe, and there you will find the hideousness and dread of all types of heresies. These are *places* where you will witness the faithlessness of the Agarenes, tempting the peoples thereof and converting *them* onto itself - *the same places* where *lived* the various eastern faithful nations, from which *places* the light of Orthodoxy shone forth during *the time* of the godly apostles and flowed toward us, Europeans. Had not the faithless Agarene darkness either already swayed all of these save a few, or frustrated and exasperated and raped *spiritually*,<sup>1069</sup> and rapes always in every way?

As an example of an 18<sup>th</sup> century vita comparable in content and style to many of the texts from *Prolog* translated above, here is part of the ***Life and Passion of the Holy and Righteous Ioann the Murdered, of Uglich***, from a mid-18<sup>th</sup> century ms., Собр. Рукоп. Ярославского Архива: ГАЯО, No. 310 (993).<sup>1070</sup>

[A five-year-old boy, born in 1657, was kidnapped on his way to school by a family friend a couple of leagues<sup>1071</sup> from the city of Uglich, in a town called, Jerusalem. Set into a cage<sup>1072</sup> where he remained for 15 days he was told to be silent. Those who lived with the kidnapper took mercy on Ioann and fed him breadcrumbs through a crack in the sealed box, as if he were "a nestling pigeon."]

...And that murderer, the all-damned blood-drinker, *pretended* to search for the lad by day, but by night would go to his house and take the blessed one out of the box, and hit [slap] the baby child on the cheeks with his homicidal hand. And he would ask the blessed one about his parents, "Have you sorrow for your father and mother, you hory little reptile<sup>1073</sup> (thus he called the blessed one!), and will you call me your father?"

What *was there* for him to do - for him who was manly at an infant<sup>1074</sup> age, not as a baby, but as a full-grown boy,<sup>1075</sup> or better say, a noble man, who

<sup>1068</sup> nepotrebná

<sup>1069</sup> nepotreb's'vova i ozlobi i rastlela

<sup>1070</sup> Сагнак, И. В. *Life and Passion of the Holy and Righteous Ioann the Murdered, of Uglich*. Рыбинск: ОАО Рыбинский Дом печати, 2011.

His memory is on June 25<sup>th</sup>, along with Sanctified-Martyr Fevronia, whose passion was also exceptionally brutal (see above).

<sup>1071</sup> poprisch

<sup>1072</sup> konik; According to the drawing in the manuscript, this is a box on the outside of the house.

<sup>1073</sup> gaden.ish. not a literary word

<sup>1074</sup> mladenetz: 0 - 7 y. o.

<sup>1075</sup> otrok: 7 - about 14 y. o.

had willed to fulfill the Christian law, not merely by word alone, but by the very deed! Or rather, taught and fortified to the end by the grace of the all-Holy and life-giving Spirit, shaming his enemy and murderer, he answered him thus,

“I have sorrow for my parents, and dare not call you my father...”<sup>1076</sup>  
[And when he had the saliva to speak he would likewise say,] “I will not renounce my father and mother, and will not call you my father!”

Yet when his throat and tongue would dry up, from the unbearable sores inflicted on him, additionally enfeebled by hunger, even though he was besought to eat by the abovementioned who had secretly thrown breadcrumbs into his cage - he, seeing the final pain of the impending cup of death, would take and eat *but* a few of these. And thus, unable to speak, he would lift up his baby hand, for the declaration of his patristic *faith*,<sup>1077</sup> and would place the two fingers on his face, to make the sign representing the honored Cross. And every time he did this, while signifying the two natures of Christ, he likewise attracted to himself the most-blessed proximity of the faith<sup>1078</sup> of his father and mother. And these, his parents, in place of the two natures of Christ, by the two fingers on his face, he would mark, as *they were* sibbed to him in every way. And this wicked one, who had called himself his father, he denounced and shent.

So what does this most-severe wild boar do to end the torment of this blessed Ioann, the babe? Unafraid of God, the Creator of All, unflinching at the sinless blessed nature of the babe - as he could neither by most-wretched flattery nor by most-severe beatings wile Ioann from *his* fatherly union - what did this infernal hell-dweller do? Grabbing a craftily wrought sharp knife, onto the sinless blessed babe, after such pine, after such throe, he inflicted a murder by twenty four and more knife-wounds of death. And the twenty fifth knife*blow* pierced through the noble head of the blessed *one*, that is, puncturing from one little ear of the passion-sufferer, into the other little ear.

Then, O, what great throe! O, what mickle unbearable grief! When such a keen and great knife pierced through the entire head of blessed Ioann - then his holy soul (unable to be further properly held, due to such unbearable angst of suffering) was separated from the body, glad of God. And from the acuteness of the great heroism, he traversed to the painless and ever-blissful eternal life, taken by the angelic host onto unspeakable joy, circumventing all the ethereal trials<sup>1079</sup> with no impediment; and into the hands of God, as a fine heavenly gift *he was* conveyed and commended...

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<sup>1076</sup> imeyu... smeyu

<sup>1077</sup> otechestva

<sup>1078</sup> preblazhennoye blagochestiya priblizhenie sebe prityagashe

<sup>1079</sup> vozduzhnaya m.itarstva; These are the supposed ordeals through which a soul travels after death, prior to the final Judgment, represented in iconography by a ladder to Heaven.



Word of our holy father John Chrysostom of eating and drunkenness.<sup>1080</sup>

Do you see, loved *ones*,  
what benefit drunkenness has,  
and what a repast the order of the wealthy *has*?  
Or do the poor have harm and little fare?  
Look then at both - which are the healthier?  
Is it those who for the greater part of the day  
languish in the variety of food and drink,  
*who* combine dinner with supper,<sup>1081</sup>  
*who* widen their bellies and weigh down the body,  
scathing the senses by the burden of heavy victuals,  
and by drunkenness,  
or rather, in an iron knot tying the hands and feet,  
together with the tongue,  
not having fitting sleep,  
but chasing scary apparitions in their dreams?  
...see also this:  
Which are the more healthy and vigorous?<sup>1082</sup>  
Those who do not firmly feed and drink little -  
*thése* are the stronger and healthier.  
And those fordrunken are fraught with every malady.  
Their insides are whelmed in yeast.  
Because of this, they seek much doctoring.  
As an overladen ship will be mired,  
likewise, he who gets drunk will utterly harm his soul and body.  
For many *sell* into slavery the wife and kids,  
and will themselves receive eternal torment with the demons...  
And God's creation many lewedly disparage, saying,  
"If not to get oneself drunk, then why drink?"  
Ω, evil senselessness!  
Unable to restrain themselves, they deride God's gifts.  
So if you say, "Why did God create this?"  
Then answer, "What if there was no food either?"  
You mindless!  
['*Pow doted daffe; dulle arne pi wittes*']  
Do you ask, "Why did God create woman?"  
And this too, "Also, if there was no iron, because of killers."  
Ω, you witless!  
It is not God's creation that you denigrate,  
but your own restraint!

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<sup>1080</sup> Translated from, ms. Troitse-Sergiyeva Lavra, main library, #792 (1897), p. 318 (A. D. 1572); [www.stsl.ru](http://www.stsl.ru)

<sup>1081</sup> svechera obed sovokuplyayut

<sup>1082</sup> vostonlivee

All, as is said, is onto God's Glory,  
you evil-doer drunk!...

**Word of St. Moses**, from a 14<sup>th</sup> century compendium (Hludov. #30, p. 116)  
possibly written by a mid-14<sup>th</sup> century archbishop of Novgorod:<sup>1083</sup>

Word of Moses of untimely drunkenness [drinking]:

God put into man every bodily and spiritual want: a time and measure for sleep; a time and measure for drinking; a time and place for laying *with* woman;<sup>1084</sup> what other things can I enumerate? Every desire has a set time and measure for those who bide in the pure faith, in Christendom. But if we perform all those desires untimely and without measure, it will be a sin for the soul and an illness for the body in throes.<sup>1085</sup> And anguish appears from excess drinking and eating and slumber, and untimely and measureless laying with woman. And there are three types of spleen in man: yellow, green and black...

How much greater are we than horses? How superior are we to dogs? Which of these animals do we see eating or drinking past satiation.<sup>1086</sup> Even if ten thousand times they be compelled, they do not want to eat more than their measure. Are we worse than these? *worse* than horses? When we see stock mired, we do not neglect it, but when we see a friend always encumbered, we laugh. So let us, brothers, not do this, so as not to be judged into the torment. For this life is short, and the torment is long, and endless to the sinner.

The prophet says that *he* prohibited the sky<sup>1087</sup> to rain on the ground, because men swear by God and His saints and pursue one another with oaths. Evoking in oath the Church - the holy Bride of Christ - they stab *to death* the child before its mother. And the servants of that mother and of their brothers (born in spirit at holy baptism) drink the blood of the stabbed son of that mother. And because of this all the heavenly host trembles in fear, because Lord God does not bid us pursue a man to the oath and the pledge...

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<sup>1083</sup> Translated from, Гальковский Н. М. *Борьба христианства с остатками язычества в Древней Руси*. М: Академический Проект; Фонд "Мир" 2013. p. 400. Reprint of *Древние Слова...* Imperial Archeological Institute of Moscow. tome XVIII, 1913

<sup>1084</sup> zhenolozh'yu

<sup>1085</sup> kruchina; "anguish," "temper," "spleen," "ire," "bile?"

"wyne ne ale hurteth no maner creature

but sharpeth the wyt, if it be take in kynde;

but if it be nat, than I the ensure:

it dulleth the brayne, blyndynge the wyt and mynde." *Ship of Fools*

<sup>1086</sup> ...ispreout'; "We flioð þone hunger and lufiað þæt no betere nis -

ða oferfyllle." Vercelli Homily 7

<sup>1087</sup> zavyaza n[e]bo ne pustit'

From ***The Russian Orchard***: *The Russian Orchard* is a martyrologue written in the 1730s by Simeon Denisov, who also wrote, *The History of the Solovetski Fathers and Sufferers*. (His brother, Andrey Denisov, wrote the famous *Pomor Answers*.) The 72 chapters of the *Orchard* concern the martyrs of the second half of the seventeenth century. These were but a small fraction of the tens of thousands who were tortured and burned by the government and its church. (The scale of the persecution overshadowed that of the centuries-long papal inquisition.) The style of the Slavonic texts is similar to that of *Prolog*, but some contemporary vocabulary is also present. The book was not printed until 1906, for obvious reasons.<sup>1088</sup>

The 10<sup>th</sup> (or 8<sup>th</sup>) chapter needs no introduction.

**Of Boyarwoman Theodosia Morozova and Duchess Evdokea Urusova, with others.** Most wondrous at that time *were* others of the great and noble women (if it is meet to call them women, as they transcended the path of suffering in a most-manly way): the great among the sigklit [royal court] Theodosia, of the great Morozov Boyars, who bubbled with so much wealth that she had up to eight thousand peasants and a court of up to four hundred servants, who shone with so much fame as to match that of the royal household, and who always, every day, was in the tsar's court; her sister, the blessedly-zealous Duchess Evdokea, of the Urusov Dukes; the noble among women, Maria; and with them their most-kind leader and teacher of salvation, Iustina the nun - glorious women, who gloriously and bravely surmounting the test<sup>1089</sup> of suffering entwined themselves with crowns of victory.

Their passion was as follows: Since the great and most-wondrous Sigklitikia Theodosia was a royal carver in the tsar's household, she ever resided in the monarchial home. And when Nikon's novelties began to perturb and shake Russia, she, being a most-gracious adherer to the ancient and blessed faith, began to evade, little by little, the royal courts, *preferring* to abide<sup>1090</sup> in the homes of the lovers of the blessed faith of the ancient Church. Consequently in the tsar's household, by both the tsar and the tsaritsa, she is always questioned as to why she cannot ever be found in the royal court; and when the monarch learns that she does not come because she maintains the true faith of the ancient Church, he summons her to himself, notifying her to submit to the will of the tsar and of the episcopal councils. What arguments did he not brandish; what promises did he not

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<sup>1088</sup> Simeon Dionisievich, *Vinograd Rossiiskii* (or, the description of those who suffered in Russia for the true faith of the old Church.) Moscow: Старообрядческое издательство "Третий Рим," 2008;

The book abounds with prefixes most-, all- and much-. Some of these are omitted in the translation.

<sup>1089</sup> triznische; not a common word in *Prolog*

<sup>1090</sup> primetatisya; a reference to the Psalms;

See her proper *vita*, or, *tale*, below!

make; what *guileful* cajoleries did he not offer her to accept Nikon's novelties! But what did this fervently wonderful and ferly in discernment sigklitikia marvelously reply to the monarch?

"We have ever been, are, and will be submissive to your royal majesty, because from our forefathers we were taught this, and from the apostle we learnt to 'fear God and honor the tsar,' but we will never dare adhere to the novelties of Nikon, because we were born of faithful parents and raised in piety. From youth we were accustomed to the sacred writs; from *our swaddling* sheets we were taught God's laws; we will not reject these, by which we were well-taught; we will not transgress the bounds *set by* the holy fathers; we will not rub out the writs by which we were devoutly raised in the Holy Church. Taught in ancient Orthodoxy, we can never dare be re-taught and led by these new laws, greatly fearing and dreading and being in trepidation at the patristic prohibitions and the terrible oaths."

The sovereign, seeing that this most-glorious sigklitikia does not submit and does not want to adhere to the novelties, subjects this *matter* to the bishops, as to fathers. Yet they, accustomed to establishing their dogmas by the strange lore of blood-spilling, advise and inform the monarch to submit this most-glorious boyar-woman and those with her to the civil court.

When they were subjected to the merciless trials, what terrible, what horrible *things* were done to them! How they mocked the noble with fetters; how they dishonored the glorious with dungeons; how the most-pure were mercilessly torn apart in torments! Listen - when the noble and great boyars assemble: Dolgorukiy, Vorotinskoy, Sergiev and others, it being night, the wondrous in endurance Theodosia is driven forth to the court of trials; the vessels of torture are prepared, the rib-crushing instruments are offered, and a great fire is stirred up. When these were prepared, Duke Ioann Vorotinskoy said: "Noble Sigklitikia Theodosia - do you see the fire, do you witness the instruments of torture prepared because of you and against you? Then listen to us: Accept the newly-published books and dogmas, so as to receive your initial honor and glory from the monarch and from us." What did this most-brave soul, what did this great and valiant<sup>1091</sup> passion-sufferer answer?

"O, poor Duke Ioann, why do you threaten me with the quenchable and temporal fire that I have always stirred for household needs - for baking, for boiling, for house-heating? I have ever conducted this, consequently I do not as much fear this ordinary and quenchable fire as I tremble at the eternal and unquenchable flame that is like to endlessly burn all the transgressors of the laws."

When this was said, the judges commanded to first take her sister, the faithful Duchess Evdokea, to hang her naked on the torture steak and to torment her mercilessly. Then the same great and noble Sinklitikia Theodosia was also hanged naked. O, the ferocious mercilessness of the judges - they were not ashamed at such dignity, were not embarrassed before

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<sup>1091</sup> velikomuzhestvennaya

their nobility, did not take mercy on the feminine frailty, but most-fiercely spilled the innocent blood, wounded the righteous flesh, injured the bodies of the sanctified,<sup>1092</sup> speckled their spines with the deepest bloodied wounds - an image devoid of all shame. And is it not strange that bishops took on their heads the spilling of righteous blood! Then, removing them from the torture steaks they threw them down naked, it being deep winter and there being much snow on the ground. Awe to the utter inhumanity and the rock-hearted bellies. Calling themselves, Christians, they hatefully and most-scornfully torture the Orthodox and noble Christians (who attend in dignity to the holy laws), more than *befits* miscreants, more than *beseems* bandits, nor do they tell the slightest drop of humanity.

So what of the most-good God? Did He neglect, did He forsake his passion-sufferers, *who were* thus in woeful helplessness? Nowise! The eye of man did not glance down at them, but the compassion of God did. Human clothes did not warm them in the winter's cold, but the grace of God even without clothes clad them so, warmed them so warmly that even the snow around them melted, and most-mercifully gave the grace-giving warmth to the sufferers. Yet the bishops' souls were not warmed by this compassion, the cruel hearts of the judges did not melt; and after these brutal wounds, after this blood-spilling torture, they sentence the innocent into an earthen prison, as quick into a coffin, hiding them mercilessly in the city of Borovsk.<sup>1093</sup> Neither the *worldly* light, nor the visible sun do they allow witness those who are worthy of the shining light of Heaven. In this dungeon these amazing and longsuffering women - how resolutely, how valiantly, how ardently<sup>1094</sup> they tholed! Even to the very death, to the very exiting of the soul, they bore the afflictions and woes soulfully - the four sat through a five-year sentence. Living in that dungeon, ever hurtfully tormented and *slowly* murdered by hunger and cold and *various* needs, they deceased from that murky and bitter dungeon into the ever-existing and unflickering light of the future blessed inheritance.<sup>1095</sup>

## Chapter 21. Of Father Vavila [Babylos]

Then this most-wonderous father Vavila, a student of the wondrous Prohor, marvelously perendured the field of sharp passions with amazing<sup>1096</sup> courage. And this most-brilliant Vavila was of foreign kin, of Lutheran faith.

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<sup>1092</sup> Morozova was tonsured.

<sup>1093</sup> Today there is a chapel there, and on Sep. 24<sup>th</sup> a cross procession is made there from Vereya.

“And cast hir in his dungering, whair licht sho nicht se nane;  
hunger and cauld and grit thristing, sho fand (felt) into hir wame.”

Robert Henryson, *The Bludy Serk*

<sup>1094</sup> vseblagorevnostno

<sup>1095</sup> By tradition, when on the verge of death, she asked the guard for a little piece of dried bread, but he refused fearing punishment, so she asked him to wash her garment in the river to die in a clean one, which he did.

<sup>1096</sup> divn.imi; Versions of this word appear 4 times in this sentence.

He traversed all the artistic teachings and all the artistic sciences: the correct grammatical speaking, the loving wisdom of philosophy, the all-grace-giving apex of theology... having studied for many years in the famed Parisian Academy. *He could speak* many languages: Greek, Latin, Hebrew, and all the Germanic languages, and, in the end, he learned to speak Slavonic exceptionally well.

In the reign of the God-chosen tsar and autarch Michael, he came to Russia, which shone in Orthodoxy. Hallowed by the bright rays of the true faith, he leaves the murkiness of *his* patristic guile and as from some labyrinth exits the doorless Lutheran ravings, born in the font of life in the name of the Holy Trinity...

[He became a monk, even put on irons, but was seized...]

...Cruelly and furiously his *captor* looked at him, saying: "Why do you [pl.], evil elder, oppose the orders of the royal majesty, and run from those sent to seize you?" To these words the wondrous elder gave marvelous answers: "We did not know, nor could we ascertain that those sent to seize us are soldiers, because it is not a custom of soldiers to rob monastic lodgings, it is not in the nature of soldiers to destroy the hermitages of desert-dwellers. The fray and battle of soldiers is not against monks, who know not to injure or harm in any way, the combat of soldiers is not against the poor and destitute elders, but against the enemies of the state, against the barbarians and heathen who raise their weaponry against Christians. To rob their subjects, to raze the *abodes of* desert-dwellers *living* in poverty, to hurt monks - *this* is not the custom of soldiers, but of bandits and evil-doing men. Consequently we ran, seeing an image of thuggish cruelty and thinking that outlaws had come against us..."

[After being told to submit to the new doctrines...]

...What did this most-wise father respond to this? What gold-streaming sayings did he pour out? Listen up: "I, O judge, did not advance to the Russian Church of catholic Orthodoxy at a very old age - I do not deem it to be more than thirty years ago - nor did I receive the faith without test, as an unreasoning babe. Receiving it I was cleansed and hallowed and enriched by the wonderful wealth of Orthodoxy. Was Russia's faith, that I blessedly realized<sup>1097</sup> and learned, not orthodox? Yea, orthodox! Was the sign of the cross, to which I had most-lovingly accustomed *my* soul, not orthodox? Yea, orthodox! Were the dogmas and traditions by which I was then convinced, not faithful? Verily, faithful and orthodox! So if they are orthodox, which they are, what other faith is there but the orthodox, what other dogmas but the authentic, what Church but the catholic, to which I advanced and which now tells me that there is one God, one old-orthodox faith, one old-catholic Church and one all-grace-giving baptism conducted in the said Church... Will I now be a leaf reeled by the wind? No way! Will I appear a waterless cloud borne by the storm? No way! Will I desire to convert to a strange and new lore? God me forbid! Therefore righteously and conspicuously I

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<sup>1097</sup> blagovrazumitel'no

proclaim to you, O judge: I will not break the answers that I promised to God and the Church, will not betray the blessed faith by which I was in all grace enlightened, will not accept this novel newly-rectified by you 'right faith,' which *would* bring against me the oaths of the fathers and the indignation of God. For the very appellation "new" reveals the infirmity of the foundation. Because everything new is not ancient; and if it is not ancient, it is not patristic; and if it is not of the fathers, it cannot be called tradition,<sup>1098</sup> but is some newly-reckoned conception invented by human artifice. Wherefore it is estranged from all fortitude and filled with all decay. And if it is not firm but rotten it may not be accepted, whereas a true word is worthy of all acceptance...

[The persecutors were left speechless; he asked to go to Moscow to see the patriarch, but was refused; then he was tortured and burned in the "fiery chariot of a log-cabin... by the sons of the future fire."]

[Much of the vocabulary in this book resembles that of *Prolog*, such as, "eparch" for *bishop* and "duks" for *knyaz*'. The word "persona," however, is new. Another similarity to *Prolog* is in the verses that follow some articles, such as that following chapter 28:]

Ioann, meager in appearance, his enemy and adversary  
bravely overcoming destroyed, the strong apostate.  
Winsomely weaving a wreath, with the drops of his blood  
he exultingly rejoices in the most-high confines.

#### **Chapter 29. Of Dvoryanin [nobleman] Dimitriy Hvostovih with others.**

...One of the sufferers was a young girl, nine years of age. She remained with them in the murky dungeon and with them was sentenced to be terminated by fire. Yet when the bishops' officers<sup>1099</sup> and the other noble aristocratic personas naturally inclined onto mercy, seeing her led to the cabin, holding her back they began to convince her by manyfold guiles. Many of the nobles *said that* they would adopt her as their daughter, and promised her many riches, and sweets. The other sufferers had already been led to the cabin and shut in, as the valiant girl did not listen to the guileful promises even with the corner of her ear, but would *try to* tear away to her comrades and co-sufferers, even though she could not, being held back with force.

And when the cabin was enkindled and the fire rose up high, those who held the girl wanted to scare her. They let her go, saying: "If you want - go eyes open into the fire." So she thrice fortified herself with the sign of the cross (Oh, what warm, manly, better yet, wondrous faith in the grace of God!) and straightway jumped into the flame of the fiery cabin, winsomely and most-fervently, so as to seem most-strange to all the onlookers and to the noble personas and the torturers themselves...

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<sup>1098</sup> predanie (reference to the new testament)

<sup>1099</sup> prikaznii

#### Chapter 45. Of Evdokia the Maiden

Not only men, but the weaker sex, the women and maidens, most-bravely dared for the patristic faith onto *all* types of severest torture. One maiden, named, Evdokia, was brought to the Novgorod court for cleaving onto the old true faith. Initially *she was being* convinced by arguments and blandishments for a long time, but she did not listen or flag at all and manfully stood by the true faith. For this reason she is committed to the styles of torture. Proximately the steak is prepared and the muzzle inserted; the girl is stripped and brutally raised up the steak. The arms of the damsel are broken, tendons crack, ligaments tear, and the injuries *inflicted* to the girl's flesh become more frequent; blood is spilled, and springs of blood pour, bedewing the ground. Then her wounds are singed by burning irons and the flame of fire scorches the girl's body...

Thrice... they tortured her as an evil-doer, even though she never conceived any evil deeds... She seemed like some rag torn apart by torturous teeth, but they could not break the maidenly ardor, could not rend apart the girl's chastity, as the blessed *girl* bravely bore all types of most-cruel torments so as to seem like she suffered in another's body... [In the end she was burned.]

#### Chapter 46. Of Paraskovia the Maiden.

[a fourteen-year-old girl from Torzhok]

...and the young girl, as an immaculate lamb to the slaughter, as a pure dove, is led to the immolation [sacrifice]. Oh the inhuman mores of the persecutors - they were not shamed at the tender age of the girl, did not take mercy on the youth: *they* broke her arms *and* broke up her fingers, so very brutally, and so most-painfully. By cruel and unmerciful beatings and by bloody wounds the unpitied torturers crushed up the body of the holy maiden, as springs of blood spilled out flowing, and bloody drops dripped *down* sprinkling<sup>1100</sup> the face of the earth. An endearing sight and a terrifying and tearful spectacle it was for the onlookers!

But the torturers did not show mercy, *and* to this torture they added an even more fleysome one: with blazing irons they mercilessly stroked along the wounds of the passion-sufferer, searing the body of the damsel, whereof great smoke from this sizzling ascended. And the hallowed flesh of the holy maiden melted as wax, displaying a vision worthy of tears and great terror to the onlookers. But the heart of the torturers would not be thawed, and an additional most-woeful torture these cruel *ones* mercilessly conceive - they order to furiously break the soft ribs of the girl by blazing pincers. Oh the fell wonder! Oh the strange spectacle! A young girl, softer than wax, showed

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<sup>1100</sup> oroshayusche;

she was 'forbett and forblede,'

'was never so sorowfull a sighte sein with min eyghen'

'beten hire swa luðere (vilely) þat hire leofliche lich (precious flesh) liðeri al oblode & swa ha duden so luðere þat te blod 3et adun...'



herself to be firmer than stone. The torturers crushed her flesh, but did not crush her true faith. They ripped apart the young lich, but did not rip the chaste thought. They tore the tendons, but did not rend the winsome fortitude...

How cruelly she was tortured, how severely she was beaten, how hurtfully she was wemmed, I cannot here conceive to express! From the horror I am speechless. How can such wounds and afflictions, such horrible threefold tortures, a little body of a girl bear! Glory to the one all-powerful God, who gave such endurance to His blessedly-zealous slave! Oh the strong soul of the wonderous maiden! Oh the adamant heart of the young girl! Angels, seeing this spectacle, wondered; observing *her*, the souls of the righteous were aghast; the witnessing multitudes of the populace outpoured streams of tears in rue; and the devil with his demonic hordes was in trepidation, shaking and trembling. Fordone by the brave stamina of one magnanimous girl, he disappeared headlong. The torturers, become crimson *with her blood*, were shamed; the persecutors were utterly disgraced...

[Sat into prison, among "boisterous and untaught warriors," her pure ears were subjected to soul-scathing and depraved "swearing, jeer and countless shouts" against which she "battled by great fasting and abstention, constant prayers and frequent obeisance." Never washing her face, and fortifying herself with other similar devices she maintained her chastity. Then she was burned.]

The following story is presented without proper citation - its inclusion is warranted by its style rather than content. It was written, in a mixture of Russian and Slavonic, in the mid-20<sup>th</sup> century, by the Chasovennie Old-Believers of Siberia.

#### **Of the woeful death of a communist.**

This told us the abovementioned elderwomen - mother Fevrusa and mother Elizabeth. They were in exile, near about the year 7433 [1925], and in the region where they were exiled at the time took place the following thing. The communist who was in charge of them got very sick. The elderwomen would frequent them, therefore he ordered to summon them at his death. At the end, he ailed much - the demons began to assail him. So he said to his wife: "At least call up the little old women (thus he always called them)." And they were invited.

They deliberated that, "it is unseemly for us to be at his terminal death," but regardless they went, because they always went to them. And when they went to them, they saw him disturbed by great fear, turning hither and thither, berating and cursing his mother, saying: "If you knew that God and the torment exist, why did you not teach me in my youth, to believe in God and to prey?" So mother Fevrusa said to him at that: "If you realized this hour that you lived unseemly: you are still alive - you can even now repent." But he sharply replied to them that, "no, it is too late." They lingered a while and went *back* to their quarters. Before they reached their quarters, *they* pronounced that he is already dead. And when it was time to bury him,

an automobile with music arrived - the way all communists are customarily buried. And his wife rode along to escort, and they had a small girl - she took even her along. When they buried *him*, *and* arrived home, the girl just says to her mother: "Mama - how many devils rode along with papa! - a full carload." So the mother asked her: "And where are they at now?" She answered that, "they all remained with papa at the grave."

## Appendix 2: Prolog (round two)<sup>1</sup>

Note on the genre: A famous writer once said that all happy families are alike, whereas the miseries of unhappy ones are diverse. This observation also holds true for saints' lives. (I have tried to present a diverse selection, but you must have noticed patterns.) Another comparison may be made to iconography: proper icons do not contain superfluous information. Even unnecessary details in the background distract from the main subject - the serene faces; whereas the disproportionate anatomy, so shocking to the unaccustomed eye, is of no consequence. Likewise, if a person displayed his faith in martyrdom, the details of his previous life are immaterial. The focus of the narrative is entirely on what is pertinent and the seeming exaggerations do not deter from this, they underline it.

If the words spoken during a passionate trial seem scripted and unbelievable, remember: the ancients had no knowledge of quotation marks and the text simply conveys the essence of what transpired. These people were subjected to experiences that we cannot imagine - this we readily believe; so to give us some idea of that experience, the writer uses imagery that we cannot easily imagine. Moreover, if a thousand people are tortured is it not evident that the bodies of a few will display marvelous tenacity? And is it not "marvelous" to see a man or woman fearless of death, when you, the ancient writer, have countless times watched criminals running away from soldiers and beasts at the local arena?

*Prolog* contains about a thousand short martyrological *vitas* that closely follow the same pattern; these form the core of the book. Most contain ten or twenty standard elements and little else. Clearly these were intended to inform, not entertain. A person is born, he chooses how to live his life, he goes about the task with some measure of success or failure, and then, when it hits the fan, he is made to answer for his choices. At a few critical points of his life he sets his positions, places his bets and has to live with the consequences; his actual words at this crossroads may not always be eloquent, but his actions are.

Also, the information in the book is meant to be practical: the day of his death, the place of his passion and that of his burial, the city of his birth, and, to a lesser extent, the age when he lived - these are all practical concerns for people who may wish to honor his memory.

Why are these texts neglected today? We do not have the patience, nor do we have the skill to read between the lines. Also, most people see historical events as non-existent, just as they imagine events happening far away to be less real than those they can see.

**Month September, the 2<sup>nd</sup> day. *Memory of* holy martyr Mamant.<sup>2</sup> At the time of Aurilian the Tsar, Christians were impelled to sacrifice to idols. And**

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<sup>1</sup> more varied and fragmentary selections

<sup>2</sup> RM: "Mamas," in Cappadocia; d. A. D. 275 (O. V. Loseva, p. 143)

there was in the city of Gargon<sup>3</sup> a man of the royal council, named, Theodot; and he had a spouse<sup>4</sup> named, Rufina. Because they did not sacrifice to images, they were both sent into Cæsarea, to Faust the Duke. And by him<sup>5</sup> they were thrown into prison. And both prayed to God to die before the torture; and there Theodot received death. As Rufina was pregnant, she gave birth, and then died. Learning of this, the councilmen<sup>6</sup> went into the dungeon, and buried the bodies of the saints. And they received the babe in place of a son, *and* he was loved by them. The babe did not speak for five years, and then said “Mama” in the Syrian language. Thus he was called, Mamant. Coming of age, after the death of *his* mother [see footnote], he was pressured to sacrifice to idols. Not submitting, he was tortured because of that. And he was led by an angel to a mountain, where by the will of God he milked wild animals, and made cheeses, and gave them to the poor. Then he was taken and tormented. And he was thrown to beasts, yet *remained* unhurt. Finally he was wounded by a spear. He carried his bowels in his hands, exiting the city. And thus he commended his soul into the hands of God, and was buried;

**Month September, the 4<sup>th</sup> day. Passion of holy sanctified-martyr, Vavila, and the three babes *who were* with him.**<sup>7</sup> Sanctified-Martyr Vavila, *who is* among the saints, was the Patriarch of Great Antiochia, at *the time of* Numerian, the Roman Tsar. As he was going to enter a church, the saint met him in the doors, and did not let him enter the Church of God, because he was an idol-worshiper.<sup>8</sup> Consequently, the following day the tsar summoned<sup>9</sup> him to *appear* before himself, and pressured him to renounce Christ. And he did not submit, but exposed the tsar as to the idolatrous faith. And, infuriated, the tsar ordered to lay iron chains on the neck and legs of the saint and to lead him in the midst of the city. And he said, insulting him: “Thus to me [I swear] by the gods, Vavila - you ought to suffer atrociously<sup>10</sup> anon.” So he said: “Thus to me, tsar - this crown of mine is unlike yours.” And hearing this, he sentenced him to death, and the babes

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<sup>3</sup> FM: possibly, Garsauritis (or Gargara, in Asia)

<sup>4</sup> podruzhie

<sup>5</sup> or, “therefore”

<sup>6</sup> Here and below, ‘sin’klitikii,’ or another version of this common term. The so-called “Swedish fragments” of a 13<sup>th</sup> or early-14<sup>th</sup> century *Prolog* state that he spoke ‘Roman.’ (Prokopenko, p. 16) BЧМ states that his father had hereditary ‘kodikelli’ (evidently, codices) of a ‘kyestor.’ The ‘matrona’ who adopted Mamant was also of very high birth; See *Verse Prolog*, below, for a touching verse.

<sup>7</sup> RM: Babyas, Urbanus, Philidian, Epolonius; ~A. D. 251;

See his *Passion* in BЧМ, and a verse, below.

<sup>8</sup> idolosluzhitelyu; The implication is that he made sacrifices himself, which was natural for an emperor.

<sup>9</sup> v.vede: “led in”

<sup>10</sup> zle

taught by him. And taking *him*, the soldiers felled him with the babes. And thus he was buried, wearing the chains;

**On the same day. Memory of holy sanctified-martyr, Vavila, the Bishop of Antioch.**<sup>11</sup> When Maksimian was reigning in Nicomedia, due to the persecution of Christians, Christians were pursued and hid themselves. And someone came to the tsar, saying: "There sits in a hidden room an elder named, Vavila, and teaches mindless children not to honor idols, but *rather* the crucified Christ." And straightaway warriors were sent, and they brought Vavila with his students before the tsar. And the tsar said to him:

"Why are you, **Ω elder, possessed by sub** falsehood? For the behoof of a man who was murdered by force, killed by the Jews, you do not submit to the gods, and beguile the unreasoning children - for them not to bow to the gods?"

So the saint answered: "The heathen gods, tsar, are demons, whereas our God created heaven and earth. You and those with you are blind, and do not see the truth." (Such *words* he spoke to the tsar and to those with him!)

Consequently he ordered four warriors to beat him with a stone against the face, and the ribs and the shins. As he was beaten, his entire body becoming scarlet<sup>12</sup> with blood, the saint yelled out: "I thank you Lord, as you made me, old and feeble, preferable to the mortal tsar *who* is young and strong."

Then he commanded his shoulders and shins<sup>13</sup> *to be* crushed by the same stone. And when all of his members were crushed, a heavy yoke was placed on his neck; and hammering his feet into stocks, *he* threw him into a dungeon.

Then the babes<sup>14</sup> were led in, numbering eighty and four, male and female. And the tsar began to hoodwink<sup>15</sup> them, yet nowise did they answer, and frequently glanced at each other. And the tsar saw that they do not answer him anyhow, so he separated from them ten of the more grown-up<sup>16</sup> ones, and said to them:

"Look - you are wiser! Listen to me - sacrifice to the gods and you will be with me in the hall receiving bliss."<sup>17</sup>

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<sup>11</sup> "of Nicomedia;" ~ A. D. 303 - 305;

S. also mentions Nicomedia, but not Antioch;

He may be the same as the above. XIV - XV<sup>th</sup> c. *Prologs* contain only one memory. (O. V. Tvorogov2, p. 273)

<sup>12</sup> obagrivshusya

<sup>13</sup> glezne: or, "heels"

<sup>14</sup> technically, 0 - 7 y. o.

<sup>15</sup> laskati did not always mean, "to caress"

<sup>16</sup> bol'shaya vozrastom

<sup>17</sup> blagaya

Then Ammoniy and Danat said to the tsar: "We are faithful: we do not sacrifice to dumb and deaf demons."

So the tsar ordered to beat them.

And as they were beaten they said:

"We are Christians and do not sacrifice to gods."

Then the tsar, turning to other babes, said: "In that case *yóu* sacrifice, so as not to undertake worse than these."

And they too yelled out, saying: "We too are Christians, and do not sacrifice to gods. But you are anathema, and so are your gods!"

Then he ordered to beat them and to throw them into prison. Then he said to hang their teacher, and to beat him with severe tendons. And he questioned every child - whether he renounces Christ and his teacher. And they did not renounce. So he ordered all *of them* with *their* teacher to be murdered by the sword.

As the saint was going to the designated place, with his eighty four students, he sang the following:

"Here I am with the children whom God had given me."<sup>18</sup>

When they arrived at the final walk, standing for the termination, first, on the order of the tsar, Vavila was slain, and then all the babes. And some *of the faithful* arrived by night, and placing their relics in a boat conveyed them to Byzantium, and depositing them into three coffins positioned them toward the northern side, whereat the country<sup>19</sup> of Moniin is, sending up glory and thanksgiving to God;

**On the same day, Memory of Saint Ermionia, one of the four daughters of Apostle Philip.**<sup>20</sup> Philip the Holy Apostle, who baptized the eunuch of Kandakia the moor Tsaritza, had four daughters, whom Luke the Evangelist calls, prophetesses, and witnesses to be maidens [unmarried]. Of these, Ermionia and Evtihia [Eutichia] arrived into *the province of Asia*, searching for *John* the Theologian, and did not find him, as he was transposed, as were Enoch and Elijah.<sup>21</sup> And they found Petroniy, a student of Apostle Paul. And they were taught by him, imitating his behavior.<sup>22</sup> And Ermionia accepted the profession of a doctor. Because of this, a great multitude of the faithful came to her, and she leeches them all with the healing<sup>23</sup> of Christ.

As Tsar Trojan was going [marching] against the Persians, the saint was accused of being Christian. Stationing her afront himself, he questioned her by *tender* deceit, wanting to beguile her, and to station her away from Christ. Yet she did not submit. And he ordered to pound her against the face for many hours. But the saint saw the Lord sitting at Judgment, similar

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<sup>18</sup> **ⲓⲁ . 8, 18; ⲉⲓⲓ 2, 13**

<sup>19</sup> district?

<sup>20</sup> ~ A. D. 117; See her *Memory* in BЧМ.

<sup>21</sup> this part is not in S.

<sup>22</sup> nrauu

<sup>23</sup> once more, vrachevaniem

in appearance to Petroniy, talking to her and strengthening her, minding the wounds as nothing.<sup>24</sup> Seeing her fortitude and strength of mind the tsar repented and let her go. And then she opened a hostel in Asia, and doctored everyone as per the soul<sup>25</sup> and body...<sup>26</sup>

**Month September, the 13<sup>th</sup> day. Renewal of the Holy Church of the Resurrection of Christ, our God. Verse.**

The old law, New Israel fulfills,  
by renewing the honor of your grave, Word;

**Month September the 16<sup>th</sup> day. *Memory of* holy martyr Ludmila, grandmother of Saint Vyacheslav, the Czech Duke...**<sup>27</sup>

**Month September, the 17<sup>th</sup> day. *Memory of* holy martyr Theodotia.** When Alexander<sup>28</sup> reigned in Old Rome, Simvlikiy was sent into the Cappadocian country. He was told of Theodotia, who was from the Pont country, and very rich; and *he* was told to summon her. And she was questioned, but did not obey to depart from Christ's faith, and *she* argued for a long time. Then she was suspended and whipped, but withstood, praising God. (Methinks nowise did she mind the whipping.) Also she was fettered and sat into prison. And after eight days the dungeon opened itself

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<sup>24</sup> According to S., she prophesied his defeat of the Persians. ВЧМ states that when she was questioned by the tsar as to her age and birth, she answered, "my Christ knows." In response, the emperor ordered her glavotyazh, a headdress worn by noble folk, to be removed. "And as she was mercilessly beaten he said to her - Answer meekly when the tsar is questioning you." Then long nails were hammered into her feet... As she was boiled in a cauldron "he touched it with his hand and his skin as well as his nails remained there."

<sup>25</sup> "spiritually," not being the proper word

<sup>26</sup> Three more pages describe how Emperor Hadrian tortured her.

Her body was translated to Ephesus.

<sup>27</sup> d. A. D. 921 (O. V. Loseva, p. 85)

This text appeared in Russia after the mid-14<sup>th</sup> century. Central European holidays were not common in Russia; there are only three from the Czech lands in pre-15<sup>th</sup> century Russian calendars. (ibid.) Western holidays, on the other hand, were more common. There are between 38 and 64 western "memories" in Russian calendars of the XI - XIV centuries, including St. Ambrose (Apr. 4<sup>th</sup>) and St. Patrick (March 18<sup>th</sup> in *Draganova Minea*). These memories are conventionally termed, western, not in the sense that they all concern westerners, but in the sense that they entered Russia from the west and were not widely known in the Greek world. (ibid. p. 73)

<sup>28</sup> ~ A. D. 222 - 235 According to Лицевой Летописный Свод he began to reign in 216; there it states that he had eaten human flesh.

This article does not appear in 14<sup>th</sup> - 15<sup>th</sup> c. mss. (O. V. Tvorogov2, p. 278), nor in the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova). The translation into Slavonic is very clever, containing much vernacular and possibly even satire.

up, apparently.<sup>29</sup> And seeing this, the guards were terrified, and running they told Simvlikiy, who did not believe. And he ordered the saint brought forward. When he saw her very hale, not bearing any blemishes from the wounds on her body, he said to her: “Who are you?”

And the saint answered: “Your mind became murky! for if it were sober, you would ken that I am Theodotia.”

Hearing this, Simvlikiy ordered to fire up a furnace, and to throw her therein. And when that happened, a flame exited and burned up men, numbering seventy. And the *ones* remaining blocked up the mouth of the furnace, and departed. Then the duke sent two *heathen* priests with some others, to dissipate the ashes of her body. When the furnace was opened, the exiting fire consumed the priests. And the others, when they espied the saint sitting and singing between two white-looking youths, were most scared and like dead [all amort]. And the saint exited the stove unharmed, rejoicing and singing. They again took her and escorted into a prison, because Simvlikiy wanted to go to Byzantium. And he commanded the saint to be led fettered. And when that happened, he again returned back.<sup>30</sup> And when he was presiding<sup>31</sup> in Ancyra, he ordered the saint to be stationed afore *him*. And Simvlikiy said to her: “If you do not obey, and do not sacrifice to the gods, (showing with his hand, he said) I will destroy you on the bed of torture<sup>32</sup> that I had ignited.”

So she said to him: “If Dorothey the livisiy [?] enters with me, and the fire does not touch him, then I will sacrifice to the gods.”

So Simvlikiy said to Dorothey (for such was his name - Dorothey): “Sir<sup>33</sup> livisiy - enter, with the help of the gods.”

So, as he lighted with the saint into the fire, he was summarily bereaved of this life! And the saint exited unscathed. So, becoming befuddled,<sup>34</sup> straightaway the duke ordered her *to be* tied up, and led into Nicæa. And reaching Nicæa, the duke ordered the saint to enter a church of idols, and to pray. So she blithely did such a thing, and all the idols fell to the ground and were crushed, so as for everyone who happened *to be* there to marvel. Seeing the crushing of the gods, the duke was dumbfounded.<sup>35</sup> And he ordered four warriors to saw her apart, stretching. And when that happened, the tool became dull, and the servants were forspent. And the saint remained without a touching, giving thanks to God. And Simvlikiy from all this became bleary in thought,<sup>36</sup> and in mind, and ordered the saint

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<sup>29</sup> ochi vest': literally, “as the eyes know”

<sup>30</sup> paki navspyat' vozvratisya (doubly redundant)

<sup>31</sup> pred.sedshu

<sup>32</sup> skovrada did not always mean “frying pan”

<sup>33</sup> kir: a Polish term, if I am not amiss

<sup>34</sup> v.nedoumenii

<sup>35</sup> opusnev: “became speechless,” “bemused;” Russian: “onemel” - related to the word “numb”; (possibly an euphemism for, oh\*el, I dare say)

<sup>36</sup> pomrachisya sm.islom



executed by a final wounding of the sword. And thus slain by the sword she enwreathed herself with the garland of martyrdom;

**Month September, the 18<sup>th</sup> day. Memory of our holy<sup>37</sup> father Evmeniy the wonder-worker, the Bishop of Gortun' [Gortyna].** From youth he travailed himself with a very harsh lifestyle and fasting, and acquired perfect humility. Thus he steered the rudders of the Gortun' Church, and singed with candles a horrible serpent who had rushed toward him. And from there he reached Rome, illuming with godly lore as some star, astonishing many by signs and wonders. And from there he reached Vifaída [Thebais], and unintentionally withered, there being a drought. So the children of Fívea [Thebais] sent off his body to his fatherland and flock, after his death. Rakos' is the name of that place where the noble body of Kiril lies. [?]

**Month September, the 20<sup>th</sup> day. Memory of holy great-martyr Evstafiy [Eustathios] and his spouse, Theopistia, and their children, Agapiy and Theopist.**<sup>38</sup> This Evstafiy, the holy martyr, was a warlord in the city of Rome in the reign of Tsar Trojan. *He was* called, Plakida [Placidus], and his wife *was* called, Tatiana. They were very rich, and rejoiced in the *giving of* charity to the poor, even though they were heathen. Once, as he was hunting, a deer appeared, and *he* began to chase him. And when he began to advance<sup>39</sup> on him, he saw amid his antlers Christ's noble Rood, shining *brighter* than the sun. And a voice came to him from the *direction of the* deer, saying: "Ω, Plakida - why do you chase me? I am Jesus Christ, whom you now honor unknowingly, for the virtues that you perform to the poor have ascended before me. This is why I arrived to appear to you on this animal, and to catch you." And having heard this, the stratilat [warlord] was baptized.

And he was thus embattled by the man-killer devil, who ruined his wealth, made *him* witness his wife captive, his children stolen away by wild animals,<sup>40</sup> and himself in poverty. Later he again obtained his wife and kids to wit, who were sought out by the tsar; and again he received his previous authority. But after the death of Tsar Trojan, Andreyan [Adrian] accepted the tsardom. And he was pressured to sacrifice to idols, but, not submitting, he was thrown into a blazing brazen bull with his wife and kids; and thus they received the wreath of martyrdom;

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<sup>37</sup> pr[e]p[o]d[o]bnago; 7<sup>th</sup> c.

<sup>38</sup> RM: Eustachius, Theopistes, Agapitus, Theopistus; O. V. Gladkova provides a comprehensive analysis of his vita in her extensive 2013 monograph. Citing H. Delehaye she states that scenes in the tale originate in ancient, eastern, Indian literature; ~ A. D. 118

<sup>39</sup> ousizati

<sup>40</sup> According to an early Slavonic translation of the vita, a wolf and a lion carried the two children away as they were crossing a river. See *Памятники Литературы Древней Руси*. XII век. М. 1980. p. 226-245. The Slavonic text can also be found in the Археодоксия edition of 2013. The theme is known to countless other medieval tales, such as *Povest' o Tsaritse i L'vitse*.

**Month September, the 23<sup>rd</sup> day. Memory of saint Iraida [Irais] the maiden, who was from the Egyptian country, aged ten.** She was going with other maidens to draw water. And she had seen a bevy of maidens, and a multitude of men, and priests and deacons, and monks, whom Lucian the Hegemon had bound, going toward ships. And she learned that they are bound for the sake of Christ; and manning up she mixed herself in with them. And having been bound by the komentarisii [warden], she had been led into Constantinople with the rest. And after many tortures she received the execution by the sword;<sup>41</sup>

**Month September, the 26<sup>th</sup> day. Word of a youth, whom Ioann the Theologian saved.** Having arrived at the metropolis of Asia [Ephesus], John the Theologian, the great student of Christ, found a youngster of good birth, great height<sup>42</sup> and goodly appearance; and he desired for his soul - for him to be faithful. And he taught him adequately the doctrines of Christ. Then he led him to the bishop of that city, and said to him: "Bishop, I give you this boy - *may* the Holy Spirit witness - preserve him from every malefice." And saying this, John departed to other countries to teach *people* to believe in Christ. So the bishop, receiving the boy, taught him and kept him, and instructed *him* attentively. After not so many days he baptized him, thinking to reinforce him with the baptism; and consequently he now taught him without *the efficacy* of the initial teachings.

After a little *while* the boy slackened, and fixed himself to youths, and mindless men, and began to go with them to expensive evening *parties*, and to much wine, and onto all-night<sup>43</sup> fornication, and then onto thievery; in the end those evil friends took him into the mountains. And as he was great in body, the bandits stationed him as their senior, and made him all unmerciful, and godless and bitter and terrible. And then, when a year went by, John came to Ephesus, and said to the bishop before all: "Ω bishop, bring me the apportioned, which I conferred to you."<sup>44</sup> So the bishop marveled at the word - it is as if John interrogates him about some gold. So, seeing him bewildered, John said to him: "Bring me the boy whom I consigned to you." Hearing this, the bishop sighed and shed tears,<sup>45</sup> and said to John: "The boy perished." So John said: "How, and in what way - by the death of the soul or the body?" And the bishop said: "Yes, of the soul; for he was a

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<sup>41</sup> L. contains more information: she was a nun (no mention of her age) from Alexandria; (there is a dialogue between her and the fettered); she was led into the city of Antinoe (FM: Antinoe - Antinoopolis), not into Constantinople; Sep. 23<sup>rd</sup>, by the way, was new-years day from A. D. 313 to 462. (O. V. Loseva, p. 161)

<sup>42</sup> *vozzrastom*; A 14<sup>th</sup>-century *Prolog* ascribes this article to abbot Anastasii of Mt. Sinai. (O. V. Tvorogov2, p. 281)

<sup>43</sup> *vsenoschnoye*: or, "vigils of"

<sup>44</sup> *predannoe...predah*

<sup>45</sup> *proslezisya*

great destroyer, and in the end - a terrible bandit." And John said to the bishop: "Did I not make you the keeper of that boy's soul, and did I not make you a good pastor of the lambs of Christ? So now you'll bring me a steed, and I'll mount him and ride to the place where the boy is."

So John mounted the stallion and drove *him* apace, searching for the perished lamb of Christ. Reaching the mountains where they performed the banditry, he was taken by the bandit guard. And John besought them, saying: "Lead me to your duke." And taking him they led him. Meanwhile he [the boy] stood armed. And seeing John walking toward him he ran shamed. And John, forgetting his old age, chased the boy tenaciously, saying: "Why do you run from me, **Ω child of your father, and why do you** make work for me, son? Stop! Have mercy on me, a stranger and a feeble elder. Halt! Do not fear - you have the hope of salvation; I *will* answer for you before God; I will lay my soul for you, as Lord Jesus Christ *did* for us; Do not fear, child. Stop! Do not be daunted - Christ sent me to give you forgiveness of sins; I will suffer for you, and the blood will be on me, that you had spilled; on my neck will be the burden of your sins, child." And hearing this, the boy stopped and threw down his armor, quailing greatly and crying. And he stepped toward John, kissing him tearfully, hiding his cheek, for it was still bloody. And taking him from the bandit *hideout*,<sup>46</sup> he returned to Ephesus, and led him into a church, giving all of us a manifest image of repentance. So that none of us, falling into divers sins, would despair of his salvation, but coming to repentance *would* receive

God's mercy - for He wishes us all to save,  
and to the true understanding<sup>47</sup>  
guide;

**Month October, the 2<sup>nd</sup> day. Memory of holy martyrs, Cyprian and Iustina the maiden.**<sup>48</sup> He was from Syrian Antioch; at *the time of* Dekiy [Decius] the Tsar; of noble birth and wealthy; pronounced a philosopher and a magician. And suddenly he was snatched to Christ's faith by Iustina,<sup>49</sup> a maid and a Christian, who tore up like a web all the demonic actions.<sup>50</sup> She too was from Antioch. So a certain man, a heathen, named, Agladai, was smitten by the desire for her beauty; and not receiving his craving,<sup>51</sup> he came to Cyprian. So he, thrice sending demons to the maiden, did not succeed in anything. And as he understood his craft to be useless, he believed in Christ and was christened. And he burned his magical books,

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<sup>46</sup> razboischa

<sup>47</sup> I Tim 2.4

<sup>48</sup> RM: "Justina, virgin;" Their bodies are, possibly, in Rome, in the Constantinian Basilica; A. D. 304

See their *Vita* in BЧМ and 14<sup>th</sup> c. mss. (O. V. Tvorogov, p. 71)

<sup>49</sup> Sof.: "...who was baptized with her father and mother by Holy Bishop Optat."

<sup>50</sup> sodelovaniya (possible negative connotation)

<sup>51</sup> racheniem... hoteniya

became a communicant of God's mysteries, and then was stationed as bishop. And he taught Christ's faith to many. And he was seized by the komit [ruler] of Damascus with Iustina, and their ribs were flogged. And the two were thrown into a burning iron cauldron, yet by the power of God they remained unhurt. Subsequently, they were led into Nicomedia, and they severed their heads;

**Month October, the 17<sup>th</sup> day. Memory of holy sanctified-martyr Andrei of Crete.**<sup>52</sup> This holy and blessed *saint*, the ever-remembered Andrei, was born and raised in the metropolis of Crete<sup>53</sup> (he was the child of noble and virtuous parents) and he *managed* a good livelihood in it. And he was a proficient performer of the very commandments of God. So in the reign of Constantine the waste-named,<sup>54</sup> seeing God's slaves perishing of him and of his stupidity,<sup>55</sup> he arrived to Constantinople, and confessed the truth, and fearlessly exposed his ignominy [heresy]. So he, not withstanding his audaciousness, suddenly has a fit,<sup>56</sup> as the noble *one* is speaking, and orders the bystanders to seize him. So they immediately aim, with murderous and brutal<sup>57</sup> hands (some grabbing him by the head, others, by the arms, others, by the shoulders, others, by the clothes, all the more hurtfully), to depose to the ground him *who* is lofty in thought.

But they did not drag him *down* until the tsar himself had questioned him (as initially he withstood the zeal of the sufferer, ordering him to be brought up).<sup>58</sup> So the saint told the tsar of many other *things* concerning the holy icons...<sup>59</sup> saying, “**Ω tsar, unless** they confess what is *depicted* on them, they will be beset by the final torments!” Lo, what godly arguments did not take place for the display to those who berate Christ's image! And becoming very infuriated, the torturer orders to strip the saint, and to stretch him with ropes, and to beat him stoutly.

As this was happening, the earth on which he lay was becoming crimson<sup>60</sup> from the flow of his blood. Interrogated, the noble *one* yielded neither to gifts nor to arguments. Forthwith he is very severely tormented, and punctured in the ribs. And *they* crushed his mouth with a rock, and he is sent to prison. And when he is again brought forward, because the

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<sup>52</sup> “who was in Crete;” d. A. D. 767; He is also remembered on the 19<sup>th</sup> and 20<sup>th</sup>. (O. V. Loseva, p. 179); 15<sup>th</sup>-century *Prologs* contain the memory on the 20<sup>th</sup>, and sometimes call him, Andronig. (O. V. Tvorogov2, p. 338)

<sup>53</sup> Gortyna

<sup>54</sup> gnoeimenitago; (kopronym)

<sup>55</sup> buesti

<sup>56</sup> prepadayetsya, vnezapu

<sup>57</sup> tyazhchaishima

<sup>58</sup> vozvesti (to some platform, evidently)

<sup>59</sup> i yako ts[a]rskim iz.obrazovatisya obrazom;  
probably: “and of how *they ought be* written in a royal way”

<sup>60</sup> ochervlenyashesya, as opposed to, obagrishesya.

torturer saw him even more zealous, he ordered him to be injured with wounds. As this was happening, his body was crushing apart<sup>61</sup> and breaking up. Finally, tied by the feet with a rope, he is dragged along the ground amid the market, to be thrown into a reprehensible<sup>62</sup> place.

As *he was* dragged by those walking, (the martyr being thus hauled!) someone, having caught fish in the sea, and having placed it up for sale at the market, being himself moved by some demon, grabbing a meat hook<sup>63</sup> quickly hewed the leg of the martyr, ending the torturous journey of the martyr. So his noble body is thrown into the reprehensible place, and is mixed in with those filthy bodies, and remains there for more than a dozen weeks. And men possessed by demons, from the various parts of Constantinople, assembled as if summoned, took the lich of the saint and put it in a sacred place.

**Ωwe to judgment: the possessed, in place of payment, received healing**  
all of a sudden - obtaining leechery as a reward for the uncovering.

**Month October, the 20<sup>th</sup> day. Memory of holy great-martyr Artemiy.**<sup>64</sup>  
This great and blessed Artemiy was the dux of Alexandrian Avgustalia;<sup>65</sup> honored with the rank of patrician by Constantine the faithful tsar. When Julian the apostate received the tsardom, he tortured Christians. In Antiochia, on his own *initiative*<sup>66</sup> the martyr comes to the feat; and having exposed his lawlessness, he was beaten by severe bull sinews. And with sharp three-pronged *tools of torture* he was thrashed on the kidneys, having been punctured through the ribs and eyelids with sharp pincers. And a great stone having been split, *he was* thrown in the midst. And when both ends were stacked, he was hit by the top stone. And thus he received this unbearable torment, his eyes jumping out, and his guts falling down. In the end he received the execution by the sword. And his noble lich was brought into Constantinople by a certain deacon *named*, Arist; and he was placed in Oxia. **Tale of his miracles.**

A certain man with both his knees swollen came crying to the *church of the saint*, asking for health. Lolling on a bed amid the church, he soon fell asleep. The saint said to him: "Show me your ailment," so he stretched himself out for display. So the saint inclined, and clasping the swelling of his loins [sic] with his hands writhed with all his main. So the sick *man*, having pained greatly, and having screamed "Woe is me," woke up and

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<sup>61</sup> razdroblyashesya, referring to the crushing of bones;  
(There is a wide variety of tenses in this section.)

<sup>62</sup> zlodestvenoe mesto: "place of evil-doing"

<sup>63</sup> sechivo makelarsko

<sup>64</sup> A. D. 362 (O. V. Loseva, p. 181);

See his *Passion* in BHM and in 14<sup>th</sup> c. ms. (O. V. Tvorogov, p. 27)

<sup>65</sup> FM: Augustamnica

<sup>66</sup> samozvan

found himself healthy, praising and thanking God, and Holy Martyr Artemiy. Furthermore, another advanced with a sickness in both loins...

**Month October, the 25<sup>th</sup> day. *Memory of holy martyrs and notaries,***<sup>67</sup> **Markiyan, and Martiriy.** Paul the Confessor<sup>68</sup> was holding the patriarchal seat of Constantinople after the dormition of Patriarch Alexander, in the reign of Constantiy (the son of Tsar Constantine the Great), who after his father perverted to Arianism. And as *our father* among the saints Paul was himself expelled into Armenia and there received the blessed end, strangled by the Arians, likewise, these Orthodox saints were killed by the sword for the faith<sup>69</sup> and were buried at the Melandian gates in that same Constantinople. A church to them was edified from foundation by our father among the saints John Chrysostom.

**Month October, the 26<sup>th</sup> day. Memory of the great quake.**<sup>70</sup> In the twenty-fourth year of the reign of Leo Isaurus, in the ninth indiction, on the twenty-sixth day of the month of October, there was a terrible quake in Constantinople, so as for the most high and other buildings to fall; and many fell apart from the upheaval.<sup>71</sup> And the thilk walls of Tsar-City toppled, and many churches, and monasteries. For two years the earth shook, and many people died off. And the sea left its bounds, and drowned many estates.<sup>72</sup> Because of that, on this even day of holy great-martyr Dimitriy, we perform the memory of this terrible admonishing<sup>73</sup> and grueing, arrive with litanies into the Blachernae Church of our most-pure Lady, the Birthgiver-of-God, and conduct in it the holy service. By her prayers may we be freed from every peril, and receive the meed of illimitable bliss;

**Month October, the 27<sup>th</sup> day. Passion of holy martyrs, Capetolina and Erotiada.**<sup>74</sup> These saints were at *the time of* Tsar Diocletian, and Zilikinthy, the Cappadocian Duke. Because Capetolina was of noble birth and rich, she apportioned all her wealth to the poor, and honored her slaves with freedom. And she is led to the duke, and is locked into a dungeon. Then she was led out and pressured to sacrifice to idols; and not obeying she received the termination by the sword. While Erotiada, who was the slave [handmaiden] of the saint, because she threw a rock at the duke and hit him

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<sup>67</sup> According to a 16<sup>th</sup>-century lexicography in the book by L. S. Kovtun, this word means, sub-deacons.; actually, "secretaries"

<sup>68</sup> See *Prolog*, Nov. 6<sup>th</sup>

<sup>69</sup> Sof. adds that they were "taken by Philip the Eparch."

<sup>70</sup> A. D. 740; This memory is not in 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 290)

<sup>71</sup> razboreniem

<sup>72</sup> vesi: "villages," "estates"

<sup>73</sup> prescheniya, as below

<sup>74</sup> RM: Capitolina and Erotheides

for the sake of her lady, is beaten with a rod, but by God's grace remains unscathed. And then her head was severed by the sword;

**Month October, the 29<sup>th</sup> day. Memory of our holy<sup>75</sup> father Avramiy and his cousin, Mária.** Saint Avramiy [Abraham] was the son of Christian parents. Unwillingly he coupled with a wife, but for the sake of Christ's love he forsook her; and going he locked himself in a small hut, undergoing every harsh lifestyle. And after nine years, at the bishop's plead, he is stationed a presbyter - to teach the faithless to believe in Christ. And he was sent to a heathen village, and had been beaten much by them. Moreover he converted them, and christened all. And again he returned to the shelter where he first locked himself.

When his brother by the flesh died, he left a kid of the female sex, aged seven. And the saint took her *in* near his cell, and locked her in another cell. At the twentieth year of her age, by the envy of the demon, it happened for her to succumb to the fornicating falling, and then to go to the public house with the whores. So the saint dighted himself in a warrior's likeness, and mounting a steed rode off to where she was, and stole her away from the falling, and stationed her in his cell. And so much did she repent, that she even performed wonders; and thus she deceased. Saint Avramiy reposed too, in advanced age.<sup>76</sup>

**Month October, the 31<sup>st</sup> day. Tale of Bishop Theodorit, of the passion of a nameless boy.** In the days of Julian the Apostate, a certain youth, a *heathen* priest's son raised in infamy [heathenism], converted to the devout likeness, in the following way: A certain woman, ascertained<sup>77</sup> to be Orthodox, merited the clerical grace; she was a familiar and a regular<sup>78</sup> of his mother. So when he came over with his mother, being still but a kid, she kissed them and edified onto piety. When his mother died, the youth *would* come to her, and receive the usual lesson. Having been caught by the teaching of the obliging to God<sup>79</sup> woman, he asked *her*: "How would I be able to flee the patristic evil demonism, and to follow your true evangelizing, and to receive *the fruits thereof*." So she said: "It behooves you, **Ω child, to escape your father,** and to honor your maker, and to go to some city whereat you may escape the hand of the notorious tsar." So the youth promised the woman to do what she willed. Not only did he say this, but also: "I shall even betray [give up] my soul [life]!"

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<sup>75</sup> pr[e]p[a]d[o]bnago; A. D. 360 (O. V. Loseva, p. 189)

<sup>76</sup> glubotze starosti

<sup>77</sup> narochita: either, "a said woman," or "said to be pious," or "was titled;" likely, a deaconess

<sup>78</sup> so.obichna

<sup>79</sup> a weak attempt to translate, b[o]golyubezn.iya

A few days gone by, Julian arrived at Daphne<sup>80</sup> to perform sacrifice. So the kid's father ascended along, being a priest, for he had a wont to please the tsar. He too followed his father (as did his brother, for, being young, they sprinkled the tsar's fragrances). On the first day, the boy<sup>81</sup> stood by the tsar's bed, and customarily besprent the magnificent *fragrances*.<sup>82</sup> And exiting onto the path he reached Antioch. Coming to that wondrous woman he said: "I arrived so as not to lie about what was plighted by me. So you, for the sake of perfect salvation, do not tarry and fulfill what was promised." So she, standing up straightway, led the boy to God's man, Melentiy. So he ordered him to remain in a hut,<sup>83</sup> while the father sought the boy, and traversed Daphne, and searched everywhere: along the shore, along the roads, along the ways - everywhere he sought with his eyes to see the boy, but did not succeed. But when he arrived to where the abode of Saint Melentiy was, gazing up he espied him *coming* down from a hill,<sup>84</sup> and running he grabbed him and led him away. And bringing him to a *heathen* temple, first he pommeled him until *he inflicted* wounds, *then* firing up pincers he burned up his arms and legs and shoulders. Then he shut him in a cage, locking the outside, and departed to Daphne...<sup>85</sup>

**On the same day, Word of Peter of the black habit [monk], at the rich and the destitute.** Ω *you blind rich men*: destitute of truth *you are* sated with sin, *in deference to* what you amassed from the poor in your temples of eternal darkness. Ω *you destitute and you sinful men* - *how is it that* tormented by earthly tormentors you did not seek God. If it were for you to perish by their sentence,<sup>86</sup> not having pleased them, would it not have been better to have served the one<sup>87</sup> God (we know, that *this would not have been* in vain) (this is known<sup>88</sup> to be the weakness of the race of man), who does not need anything from anyone, but does Himself give everything good to everyone, and sanctifies, and fulfills from the beginning to the end, and furthermore

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<sup>80</sup> FM: near Antioch

<sup>81</sup> The story contains all three appellations: chado - "child," detisch - "lad," and otrok - "boy;" The memory does not appear in 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 292)

<sup>82</sup> polichiya; lichie: "блеск, слава"

<sup>83</sup> hlevine: the general term for any sort of house, cell, dwelling...

<sup>84</sup> sgor.i nichascha; maybe, "inclining from on high"

<sup>85</sup> The story goes on to relate that he crushed his father's idols, hating their impotence, escaped, praying to God, and came back to that woman. She dressed him up as a woman and again led to Melentiy, who entrusted him to Kiril, the Bishop of Jerusalem. Growing old, bearing his wounds, sending multitudes onto the true path, he arrived at the eternal abodes. (Possible lacunae make further translation difficult.)

<sup>86</sup> kazniyu: "punishment," "command;" This article can be found in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p.292)

<sup>87</sup> or, "only"

<sup>88</sup> izhe vest'; Both phrases were probably incorporated from the margins.



forevermore, and moreover eternally. He *shows* mercy and keeps, illuminating with His godly light.

Whereas you, **Ω men, are independent in your madness!** Having forgotten the fear of God, you frighten and hurt yourselves, pursue, torture, tempt. Being faithful, you do not live according to the faith: knowing, you know not; hearing, you hear not; seeing, you see not. As God spoke of old, by the mouth of Prophet Isaiah: The heart of these people has toughened,<sup>89</sup> and they hardly hear with their ears, and have shut<sup>90</sup> their eyes. Truly such are the men of this world. Consequently this life is disgusting and difficult, whereas the service of God is easy and sweet. Wherefore let all of us weak *ones* force ourselves to it, leaving all *that is* worldly and sinful: lies, offence, fornication, theft, hatred, bickering, brawling and antagonism,<sup>91</sup> uncleanness and filth, hatred and bribery. For these very same *vices* the rich of this world fight, and battle and war, trying to overcome one another, wanting to plunder his house, and to receive his domain and honor and fame, and to take his land, to be themselves great upon the earth, *to be* honored and praised and proud among men. This is the thought of the fiend! And those who want to be such will not find mercy from Christ, the Son of God,

to whom be glory with the Father, and with the most-Holy  
and blessed and life-giving Spirit,  
now and forever and  
in eona eonum;<sup>92</sup>

**Month November, the 4<sup>th</sup> day. Word from a patericon of patience and obedience.** Told *us* one of the fathers, of a certain Antiochian scholar who came to a zatvornik [cloistered monk], begging him to receive him and to make *him* a monk. And the elder said to him: “If you want me to receive you, sell all of your possessions and give *the money* to the poor, and by the commandment of the Lord I will receive you.” So he went and did this. Then he said to him: “Can you keep yet another vow - for you not to talk?” So he promised to do this, and remained not speaking for five years. So some began to praise him, and his father said to him: “You are not needed by me, so I will let you go to a kinovia<sup>93</sup> in Egypt.” And he sent him, *to see* if he starts to speak or not to speak. While he, accomplishing the vow, said nothing.

So the father who accepted him, wanting to test whether he is mute or not, sent him for the answer into a flooded river, so that he *would* be impelled to say: “I cannot cross it.” And he sent a brother after him, to see

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<sup>89</sup> outolstebo: “...fattened”

<sup>90</sup> som.zhisha: or, “squinted”

<sup>91</sup> kotoru, svar, i tyazhu: more or less synonyms

<sup>92</sup> This is the final article for the month, hence the stylization.

<sup>93</sup> communal monastery; This article can be seen in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*, like the next two. (O. V. Tvorogov2, p. 294)

what he does. When he came to the river, unable to cross it he kneeled, and a crocodile came and took him, and carried to the other shore. And when he did what was bid, he came to the river, and again the crocodile took him and carried to the other shore. And the sent brother followed him, and informed the father and brethren of this, and they wondered. And after some time it happened for him to fall asleep [die]. And the father sent *a messenger to the one* who sent him, saying: “Despite that you sent me a mute, *he was* rather an angel of God.” Then the hermit sent him [the messenger] back, saying: “Not a mute, but very talkative [a blabbermouth], yet executing the vow which I had initially given him he remained thus.” And all wondered.

**On the same day, Word of Evagriy [Evagrius] the monk, of chastity and of refraining from conversations with women, and of looking upon their faces, and of gluttony and of fornication.**

...The talk of the woman is a great tempest sinking a ship,  
because from woman’s talk begins that woeful lustful fire,  
and the fornicating thought is born,  
and the eye of the soul is dimmed,  
that is, the mind.

And because of an intemperate mind  
the heart is shot by an arrow of the fiend,  
into that fornicating deed.

And when a man commits fornication,  
his mind is dark,  
and he bides outside his mind,  
and walks *about* witless.

And as a thrall and a captive  
he is led by that fornicating though,  
not having his will over himself...

...So we say of the abovementioned chats:  
when they sit at conversation,  
they have their glance *cast* downward,  
and sit meekly,  
and glimpse shamefastly,  
and ask of purity,  
and listen sweetly.

Yet then, having glanced a little,  
and stirring up,  
they listen with so-called attentiveness,  
and make *deceivingly* tender<sup>94</sup> their faces.  
Then, right after laughing,  
they beautify the more,  
and seem bright in appearance.

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<sup>94</sup> oul.iskayutsya

And when they transform their aspect,  
evangelizing good words,  
they create passions,  
that is, stimulate onto lust.  
They weigh up high their brows,  
and turn their eyes hither and thither,  
and lower their eyelids,  
and then betake from meekness,  
and look up terribly with enchanting<sup>95</sup> lust,  
for to break the hearts of the young  
and of others who want onto it,  
so as to perform with them that indign deed.  
They also extend the neck,  
and set the entire lich and mouth lovely,<sup>96</sup>  
and speak lofty words,  
and start sweet-sounding conversations,  
making your soul ever devoid of everything...  
...As a magnet holds iron,  
the talk of woman will not release you from itself,  
until you recall in yourself the fear of God...  
...And these sayings are not just for us monks,  
but for all men who want to be saved...

**Month November, the 11<sup>th</sup> day. Word of John Chrysostom of charity.**

[mercy] Charity is a wise vocation,<sup>97</sup>  
the guardian of those who perform her,  
and a friend of God;  
and ever she stands by Him.  
And to whomsoever she desires, she easily brings grace,  
but that she be offended by us.  
And she is offended when we perform her from appropriation.  
But when she is pure, she has much zeal,  
and will untether the ropes of the bound.  
She demolishes the darkness,  
quenches the fire,  
and kills the worm;  
*she* will dispel the gnashing of teeth.  
Therefore with fele rejoicing she opens the gates of heaven.  
She is verily a Queen,  
making men similar to God.  
For *it* says: 'Be charitable [merciful],  
as your Heavenly Father is charitable.'

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<sup>95</sup> s.zel'n.im: "bewitching;" zeli: "potion"

<sup>96</sup> bl[a]golepne

<sup>97</sup> remestvenitza

She is alated and light,  
 having golden wings,  
 and a flight beautified by the angels.  
 As the prophet said:  
 'The wings of the dove *are* silvered,  
 and her body<sup>98</sup> a gleam with gold.'  
 Even though the dove flies golden and alive,  
 gazing up her eyelids with a gentle eye,  
 (and nothing is more beautiful than that eye)  
 yes, she is fine and fair,<sup>99</sup>  
 yet is nothing compared to Her. [charity]  
 For She is a winsome and wondrous bird,  
*who* sees above all.  
 She is a damsel with wings of gold,  
 bearing a bright and quiet face,  
 winged and light,  
 standing by the King's throne.  
 When we will be judged,  
 suddenly she will take the stand and appear,  
 and will remove us from the torment,  
 clothing *us* with her wings.  
 Such are the sacrifices that God wants from us,  
 to whom be glory,  
 þurh ealra worulda woruld sōðlice ā būtan ende.

**Month November, the 14<sup>th</sup> day. Dormition of the orthodox<sup>100</sup> Tsar  
 Justinian, and Theodora the Tsaritsa.**

The Great Tsar Justinian received the tsardom in Constantinople with his tsaritsa Theodora; they lived honorably, with all justification. He erected the Church of Aghia Sophia, which means, Wisdom of God, which was previously built by Tsar Constantine. But Justinian bought many houses, and gave a countless amount of gold, and created a great church, for all who look upon it to wonder at its grandeur and beauty. And from that place he established the following holidays of Christ:

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<sup>98</sup> mezhdoramiē: "place between the shoulder-blades;" The Slavonic text of Ψ. 67 is different from the corresponding portion of Ψ. 68 in the KJV.

See *Толковый Апостол*, p. 141 ob. - Chrysostom on Jacob, Зач. 53.

<sup>99</sup> pava; "Soðliche þus cweð þe boc: þet þis [charity] scal beren eower saule to hevene riche! ...þat we moten þuder come, wanne we henne wende."

Another middle-English text (*Piers the Plowman*, *Passus XVIII*) reads:

"Mercy hiȝt þat mayde, a meke þynge with-alle;  
 a ful benygne buirde, and boxome of speche."

<sup>100</sup> pravovernago; This article can be seen in 14<sup>th</sup> - 15<sup>th</sup> c, *Prologs* (O. V. Tvorogov2, p. 297). See the *Secret History* of Procopius for a different point of view. His description of her promiscuity is especially graphic.

d. A. D. 565 and 548, respectively

First:<sup>101</sup> Annunciation of the Holy Theotokos, Maria.

Second: Birth of our Lord, Jesus Christ.

Third: Enlightenment [Baptism] of *Christ*.

Fourth: Day of Salvation from the Passion. [Good Friday]

Fifth: The most-glorious Resurrection of Christ, when the Savior was in the abyss,<sup>102</sup> and resurrected with himself the righteous and faithful.

Sixth: His Ascension into Heaven, which was on the fourth day of the week.

Seventh: Day of the Descent of the Holy Spirit [Pentecost].

Eighth: The anticipated resurrection of all the dead - the great unchangeable day [Sunday].

Then rightly began to celebrate, with mickle mirth and rejoicing, those who wanted to inherit that which 'the eye does not see, nor the ear hear, nor does it come upon the heart of man' that which God prepared for those who love Him.

In his *time* was the fifth council, of the one hundred and sixty five holy fathers, in the 26<sup>th</sup> year of his reign, against Origen and his ignoble legacy. He himself lived in righteousness and honor, reigning 30 and 9 years. And rectifying the Church of Christ he dormitioned in peace, with the faithful tsaritsa. And by their prayers, may it be for us also to *inherit* the prepared<sup>103</sup> mercy of our Lord God and Saviour;

**Month November, the 22<sup>nd</sup> day. Dormition of the holy and righteous Michael the Warrior.<sup>104</sup>**

...and reaching a place *called* Raithu, he desired to sleep there. And there was at that place a great lake,<sup>105</sup> and a serpent exited that mere, and ate up men and stock.<sup>106</sup> His slave saw smoke by the lake, and quickly taking victuals went wherefrom the smoke was exiting. And he found a damsel sitting there. And that slave began to question the damsel, so she told him of that serpent. So as he was glancing at her, and listening to her

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<sup>101</sup> prezhe: "initially"

<sup>102</sup> v.preispodnih

<sup>103</sup> ouluchiti

<sup>104</sup> This somewhat fantastical memory is not in the early sources. Paraphrasing: Michael was a Bulgarian who lived in the reign of Emperor Michael (possibly one of the few by that name who reigned in Constantinople in the 9<sup>th</sup> and 10<sup>th</sup> centuries). He was from the city of "Potuki" or "Potok." When the "Ethiops" and Arabs attacked "Rome" (the Byzantine Empire), he gained a victory against them, being the "primikur" (primicerius: "standing at the head") of a large body of men. On his return journey from Raithu (on the Sinai) a curious incident happened, reminiscent of folklore.

I think that the story migrated to Russia from the west after the 15<sup>th</sup> c., as it does not appear in *Prologs* from this time (O. V. Tvorogov2, p. 300), nor can it be found in the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>105</sup> not on maps that I have seen

<sup>106</sup> skot.i: "domesticated hoofed animals"

conversation,<sup>107</sup> the viands of his lord spoiled. And *when* he brought the fare<sup>108</sup> to Michael, the slave of God, he asked him: “Why are you late, and the food a bit rotten?”<sup>109</sup> So he told him everything that he heard from the damsel. So Michael, the slave of God, heard this and pressured his slaves to go with him. But they did not *so* desire. So the blessed *warrior* prayed, and made the sign of the noble Cross on his face, and mounted his steed. And taking his prime slave he arrived at the lake where the damsel was *sitting*. And he questioned her of everything and “how did you arrived hither?” So she contested him to depart, for the sake of *not being* eaten by the serpent.<sup>110</sup> And she told him *of* how that city had a tradition to give their children to the serpent for ingestion.<sup>111</sup> And he ordered his slave to depart with his stallion and to stand far off, while he fell down and prayed to God.

After the prayer he arose, and - look! A serpent appeared amid the mere, shrilling.<sup>112</sup> And his neck elevated above the lake *to* like twenty fathoms.<sup>113</sup> And his tail beat *to* forty cubits; and he opened *his* three mouths.<sup>114</sup> So the saint took *his* shield and sword and severed the three phantom heads of the deceiver [devil].<sup>115</sup> So the serpent curled *up* his tail, struck the saint on the right cheek, and brought upon him a wound. And being unconscious<sup>116</sup> for a while, he again rapidly arose...<sup>117</sup>

**Month November, the 23<sup>rd</sup> day. Tale of a vision of a youth *named*, Ioann; very beneficial.** There was a certain man in Constantinople, in the days of Constantine the Tsar; he was known to the tsar himself, due to some skill.

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<sup>107</sup> Often, the same terminology and phraseology may be found in articles of the same day or month; this is not a coincidence - although the articles are to a great extent independent, at some point they were edited by the same people. (These were not as careless as those who worked after the schism, but they were not perfect.) Some researchers have turned to this topic, but much more work needs to be done to establish the links between the articles. The above phrases, for example, remind one of the above Nov. 4<sup>th</sup> article by Evagrius the Monk, as does the moral - listening to girls brings no good.

<sup>108</sup> same word as twice above

<sup>109</sup> prismsyadishyasya; some sort of vernacular

<sup>110</sup> snedeniya radi; (humor)

<sup>111</sup> naiz.yadenie; englutting

<sup>112</sup> svistaya

<sup>113</sup> 2.134 or 1.83 m. times 20. = ~ 125 feet; zdvadesyat: more vernacular

<sup>114</sup> Anyone who knows anything about Russian folklore knows that a three-headed fire-breathing dragon is the ultimate nemesis.

<sup>115</sup> prviden.iya; This implies that the imaginary heads must represent something not here mentioned.

<sup>116</sup> bez.dush'stvovav: literally, “being soul-less”

<sup>117</sup> The citizenry was grateful, the damsel was given back to her parents and Michael returned home and shortly afterward died. The Bulgarian Tsar Kaloioann and Patriarch Basil eventually brought the body of the saint to Ternov (Tirnov) and repositied him in the Church of the Ascension of Christ.

He conducted his life impurely, never remembering the fire of hell.<sup>118</sup> But the Lord, who establishes all well for *our* benefit, through a vision establishes an amendment: For it happened once for this man to see *a vision of himself* bringing to the tsar a certain thing broidened by his cunning handicraft. And when they were talking one to another, and merrymaking together, it happened for the tsar to unsheathe his sword, and to gather the locks of the man into one sheaf; and attacking thrice he wanted to sever them mercilessly. And the man was frequently inclining his head, deeming the tsar making jest, but the tsar was angrily telling him: “When the sword will rape off and destroy your hair, then *your* neck will be quenched<sup>119</sup> of your blood.” As the sharp sword was nearing the severance of the hair and neck, it seemed for it [the head] to be *soon* cut off - it reached even to the sustaining member [pith]. So the man, seeking heroic assistance from nowhere, awakened from the terror and *from* this dreary ordeal, and was all terrified within. And he signed himself with the cross, and said: “I thank you Son, as you led me to the vision of this daunting ordeal.” ...<sup>120</sup>

**Month November, the 28<sup>th</sup> day. Memory of those who were tortured with Saint Stephan for the sake of the holy icons.**<sup>121</sup> Many from the soldiery, being Orthodox, renounced their lives and became monks. Torturing these, the lawless tsar bereaved them of their lives; thus he blinded one, named, Vasiliy. Also, when *Vasiliy* avowed to honor the holy veneration of icons, he thrust him with a sword into the paunch, and his innards spilled out.<sup>122</sup> *To* another zatvornik, who was in Sosthenia<sup>123</sup> - cutting off his nose he expelled him to Chersonesus.<sup>124</sup> And *when* he wanted to have him killed, he escaped to Khasaria, where he was stationed bishop and then expired. Another, also named, Stephan, was incarcerated in Sugdaia,<sup>125</sup> and acquired there many *for the faith*, and was their prelate, and pasturing them well *he* reposed in the Lord. Likewise, two *named*, Gregory, with others beside - these too died in exile. Yet another *man*, *named*, Ioann, of the legataria,<sup>126</sup> *was* expelled into

<sup>118</sup> geenskago; article not in 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 300)

<sup>119</sup> napietsya

<sup>120</sup> For a long time he remained staid in his lifestyle, but getting sick he saw a vision that he told to a monk. This monk told him of a similar vision of one George, who died without fulfilling his pledge and was judged accordingly. So the above man distributed his wealth in exchange for better rewards and started to live a life more pleasing to God. And when he expired he came to the eternal abodes.

<sup>121</sup> A. D. 767 (O. V. Loseva, p. 213); The previous article concerns the abovementioned; he was dragged by his legs through a market when he was hit in the head by a beam “and his head split in twain.”

<sup>122</sup> Sof.: “...he took out his guts;

Witness [ti tako]! He was expelled, and died ailing.”

<sup>123</sup> a region near Constantinople (L. V. Prokopenko, p. 411)

<sup>124</sup> a city in the Crimea

<sup>125</sup> Sof.: sourozhu; Sudak, in the Crimea

<sup>126</sup> a military or civil station

Daphnousia.<sup>127</sup> And on the hest of the tsar frequently beaten at all times, he left *this* life;

**Month November, the 30<sup>th</sup> day. Memory of our father among the saints, Frumentiy, the Archbishop of India [Ethiopia].** In the days of Constantine the great tsar, a philosopher *named*, Tiveriy [Tiberius], went to write the furthest [exterior] India.<sup>128</sup> And he took along two young brothers. As he was returning with them, they repaired to a certain refuge, due to a need for water, and fell to barbarians. And *to* those who were in the ship - the barbarians plunged them all into the sea; yet others *they* stabbed (among whom Tiveriy was also killed). Of those remaining, including the two youths - tying *them*, *they* brought them to the Tsar of India. Of these, one was named, Edesiy, and the other, Frumentiy. So the tsar, seeing the youths sensible,<sup>129</sup> stationed them as a royal dresser and chamberlain,<sup>130</sup> *respectively*.

Then, when the tsar's son (after the death of his father) received the tsardom, he warranted them a greater honor. They dared [ventured] to establish *a venue* for the local merchants to assemble with the Greek merchants, and they ordered to conduct God's services. After the passing of some years they arrived to their tsar, asking recompense for *this* establishment - they begged to return into their own. Receiving the said, they fared to the Greek land. And when Edesiy reached Tyre, he sought his parents. Yet Frumentiy endeavored for the godly *work*, and preferring *this* to the sight of his parents, he arrived to the **Aleξandrian City, and of his own**<sup>131</sup> told the steward of the Church:

"The Indians greatly love" he said "enlightenment onto piety."

To him spoke blessed Athanasiy [the Great]:

"What do you *think* is better for us than to disperse the pagan mist by purity, and to bring in the dawn of God's evangelizing?"

Saying this, and giving him the episcopal grace, he sent him to the harvesting of the pagans. So he, leaving his fatherland, and neglecting his parents, and deeming nothing of the great sea, for the sake of the true faith, reaches that unordered [heathen] nation, which he attentively made fruitful,<sup>132</sup> having the God-given grace of a harvester [bishop]...<sup>133</sup>

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<sup>127</sup> a city in Greece

<sup>128</sup> Medieval people had a very vague idea of the frontier between Ethiopia and India; either "write" as in, *the book of life*, or "to describe;"

This vita, like the previous, is not in 15<sup>th</sup> century *Prologs* (O. V. Tvorogov2, p. 302), nor can it be found in the 5 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>129</sup> bl[a]gorazumichna

<sup>130</sup> prilezhatelya

<sup>131</sup> sebe

<sup>132</sup> priplodi

<sup>133</sup> sdelovalnik; The story goes on to emphasize the unique powers and prerogatives that the Lord gave His bishops. Then it goes on to say that, before his death, Frumentiy measured out to each "by his own conduct," "to the possible extent" and



On the same day, Word of the foretoking of the christening of the Russian Land, by Holy Apostle Andrei - of how he came to Rus', and blessed the place and stationed a cross where now is the City of Kiev. Holy Apostle Andrei lived in Sinope, and taught people and christened nations.<sup>134</sup> And from there he came to Chersonesus. And he heard that the mouth of the Dnepr is nigh, and that it is possible to go from there to the Slovenes and to the Varyagi,<sup>135</sup> and from the Varyagi to Rome. He heard that at the source of the Dnepr there is a portage to the Volot' River, and that along the Volot' it is possible to enter the Great Lake Ilmen', wherefrom the Volhov' River flows; and it flows into Nevo, the great lake [Ladoga]; and that from that lake it is possible to enter through its mouth to the Varyag' [Baltic] Sea,<sup>136</sup> and along that sea to go even to Rome, and from Rome to go along that same sea to Tsar-City, and from Tsar-City to again arrive to the Pont [Black] Sea, into which the Dnepr flows. And the Dnepr courses from the Volshkovsk<sup>137</sup> Forest, and it flows toward mid-day [south]. And the Dvina River from the same forest goes toward midnight [north], and enters the Varyag Sea.<sup>138</sup> And from that same forest, flows the Volga toward the east. And it flows via seventy mouths<sup>139</sup> into the Hvalim [Caspian] Sea. Thus from Rus' one may go along the Volga to the Volga Bolgars...<sup>140</sup>

...And the Dnepr flows into the Pont Sea via three mouths - the sea that is known as "the Russian."

...And from there he departed to Novgorod;<sup>141</sup> and from there, to Rome. And on Pelopon Island he was crucified for Christ, by Egeat, the Tsar of Tir.<sup>142</sup>

Thus we all say: Rejoice, Holy Apostle Andrei, who blessed our land and forebode to us the holy christening which we received from the faithful

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"leaving as to them, departed to God." I think that these are references to him investing bishops alone, without another's assistance, contrary to canon, yet justifiable under the circumstances.

<sup>134</sup> narod.i, as opposed to the usual, yaziki;

The latter part of the story is of late origin - likely from the early sixteenth century. The story was popularized in Russia for obvious reasons, along with the *Tale of the White Cowl*. Both have doubtless been previously translated.

<sup>135</sup> Scandinavians

<sup>136</sup> via a river of the same name

<sup>137</sup> from the word, volok: "portage"

<sup>138</sup> This is an alternate route, which is unacceptable because it bypasses the future site of Novgorod.

<sup>139</sup> zherl.i

<sup>140</sup> vbolgar.i: literally, "to Bulgaria"

<sup>141</sup> ...having reached the site of future Kiev, having made a speech, and having prayed and stationed a Cross. This story also appears in *Povest' Vremeni Let*. It entered *Prolog* prior to the 1<sup>st</sup> half of the 14<sup>th</sup> century. Лосева, О. В., *Жития русских святых в составе древнерусских Прологов XII - первой трети XV веков*. М.: Рукописные памятники Древней Руси, 2009. p 225

<sup>142</sup> Taurica?

Vladimir. Rejoice, he who sowed the entire Ēcumene with teachings. Rejoice, student of Christ and our teacher, who ceaselessly prays for us with the Birthgiver-of-God and the Apostles, with whom you free all men from falsehood,

standing before the throne of Christ,  
for us to be delivered from evil,  
praising the Holy Trinity,  
the Father and the Son,  
and the Holy Spirit,  
now and forever,  
and into all  
ages  
;

**Month December, the 2<sup>nd</sup> day. *Memory of* holy martyr Miropia.** This holy Miropia was in the Ephesian city. Her father having died, she was raised by her mother, and had been re-birthe<sup>143</sup> by holy baptism. It was her wont to go to the commemoration of Saint Ermionia, one of the daughters of Apostle Paul; and taking myrrh from her grave, she *would* distribute it generously to all. Due to this, she acquired for herself this appellation [reputation]. Dekiy was reigning then, and he executed a persecution against Christians. Taking Miropia, her mother departed to isle Chion,<sup>144</sup> having there the inheritance of her grandfather. And they remained there in a church, praying to God of themselves betimes.<sup>145</sup>

Once, when the duke arrived to Chion Island, blessed Isidore was seized, as *he was* a Christian. And of that very warrior class *was this* wondrous and pious man - him the duke was tempting and torturing, to *make him* depart from the faith of Christ. But because he could not convince him, after many torments he sentenced him to death by the sword. And he *would have* him submitted to consumption by beasts and birds in a certain thicket; and a ward sat by the body on the order of the duke;

Meanwhile, Saint Miropia was moved by godly zeal: having arrived in the night with her servants, she received the holy body, and censing it placed it in a stated place. So the duke learned of the snatching of the lich, and chaining the guards into irons he ordered *them* to be led through the whole island, and to question *them*, saying that if they do not find the stolen *body* within the lot<sup>146</sup> assigned them, they will receive the severance of *their* heads. Then the saint, ever seeing the soldiers tormented and dragged laden with

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<sup>143</sup> porozhena; This article is not in 15<sup>th</sup> c. *Prologs*, neither is the next one, (which is not surprising) (O. V. Tvorogov2, p. 303) nor can it be found in the 3 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>144</sup> Chius

<sup>145</sup> egda

<sup>146</sup> poveleniya

irons, and *seeing* their woeful passions, and hearing of the *threatened* cephalic<sup>147</sup> severance, was meekened in her soul. And *she* said the following within herself: "If these endure because of my theft, *I* know that my soul must needs be hurt,<sup>148</sup> and woe will be me at the Judgment." And suddenly she said to the soldiers: "Ω ~~friends~~: the body which you have lost - I took it when you were sleeping."

Therefore the soldiers seized her, and brought her before the duke, saying: "She is the one, lord, who stole the dead elder by force." And the duke said: "Are the *things* said of you true?"

So the saint said: "*They are true.*"

And the duke said:

"How dared you, damned woman, do that?"

So she said:

"Insulting and spitting on your wickedness and godlessness!"

And this not slightly moved the proud duke onto fury. And forthwith he ordered to cudgel<sup>149</sup> her mercilessly, also to drag her along the whole island by the locks of *her* hair, and to beat along all *of her* members. And when this happened, *they* shut the martyr in a dungeon barely alive...<sup>150</sup>

**On the same day, Word of Mesit the Charmer [sorcerer].**<sup>151</sup> In Constantinople there was a certain man - a wily charmer, named, Mesit. Disguised as an eunuch, this Mesit took a boy, him not knowing that he is Mesit the Charmer. And wanting to beguile and to lead him to the devil, he conceived to do the following: Thus, one evening he took the lad, and they exited the city to a certain empty and uninhabited place. And when it was already late in the evening, they reached the place and witnessed a city to which<sup>152</sup> be iron gates. Mesit having knocked at the gates, the gates forthright opened, and both entered. And they found a most-great temple, and in it a golden lamp [candelabra] and lit candles, and numerous tables

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<sup>147</sup> to avoid choosing the singular or plural form of "head"

<sup>148</sup> nuzhno oskorbitsya

<sup>149</sup> There are signs in this article of a later (14-15<sup>th</sup> century), somewhat free translation.

<sup>150</sup> Paraphrasing: Saint Isidore appeared amid them in the likeness of an angel, singing the thrice-holy song... She expired and the prison became filled with an unspeakably pleasant fragrance, as the guard who was awake related, who himself became a martyr... On the order of the duke, Christians took her body and placed it in a "stated place."

<sup>151</sup> The style of this article is unusual; it reminds one of something from the 1001 nights. It may be seen in some 15<sup>th</sup> century *Prologs* (O. V. Tvorogov2, p. 303), but in only 1 of the 5 16<sup>th</sup>-century *Prologs* containing lections for this day kept in ПГАДА (under Nov. 30<sup>th</sup>). (L. V. Moshkova). It may have been written in the 11<sup>th</sup> or 12<sup>th</sup> century and can be found in a compilation titled, *Legends of Wonder-Working Icons*, where the events are said to take place in the age of Emperor Mauricius.

<sup>152</sup> emuzhe; vernacular

and servants, some sitting to the right yet *others* to the left, all bluish.<sup>153</sup> And *they saw* someone great (also blue) sitting on a high throne, in the guise of a tsar, who received and gladsomely kissed [greeted] Mesit. And he ordered him to set a table, and to sit near him, saying: "It is good that you, Mesit, came hither, our constant friend and pleaser." And he sat down, while the boy stood behind Mesit's table. And looking at him, the enthroned demonic tsar spoke to Mesit: "Wherefore did you bring this boy hither?" And Mesit relied, saying: "We are your slaves, lord, and he along with me." And the enthroned spoke to the lad: "Say, youngster, are you my thrall?" And the boy answered saying: "I am a slave of the Father and the Son and the Holy Spirit." And forthwith fell from the voice he who sat on the throne. And also fell all who sat with him, likewise the candles. Died the place, died the city, all died, and Mesit *along* with them. And the boy found himself alone in the place, and a horse standing by him. Therefore he mounted and stealthily dashed<sup>154</sup> to the city. And questioned by some *as to* where Mesit is, he answered, pronouncing: "He descended into the dark of Hell,"<sup>155</sup> proclaiming to all the transpired. After some *number of* years, that boy dwelt by some patrician named, Theodul, who was a slave of Christ, and loved the poor, performing good deeds...<sup>156</sup>

**Month December, the 3<sup>rd</sup> day. *Memory* of our holy<sup>157</sup> father Theodul the Eparch.** He was in the reign of Theodosiy the Great; a patrician and a praetorian eparch, who lived well and betrothed a wife. And seeing robbers [thieves] and usurers [extortionists] raping [exploiting], he could not bear to see that, and put away his power. Also his wife passed from this life. So he distributed his extensive wealth of five hundred and fifty litra [pounds] to the poor, and going to Edessa ascended a pillar, *and* remained on it for thirty years, living a monastic life. Because of this, he merited godly graces. He never ingested sweet [delicious] fattening food, but on all Sundays communed of the noble body and blood of our Lord, Jesus Christ...<sup>158</sup>

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<sup>153</sup> sin'tsa

<sup>154</sup> borzo gnashe; more vernacular

<sup>155</sup> kromeshnuyu: literally "other *worldly*;" "abysmal"

<sup>156</sup> Paraphrasing: In a place called, Fevron, an icon of the Lord turned away from him, and toward the boy. He was distraught, but heard a voice saying: "I am grateful to you for bringing to me *that* which I have given you, but am beholden to him, as finding himself in great trepidation he did not turn away from me, but professed the Father and the Son and the Holy Spirit!" The patrician became a monk on Mount Sinai.

<sup>157</sup> pr[e]p[o]d[o]bnago; A. D. 440 (O. V. Loseva, p. 216)

<sup>158</sup> He then sought out a monk named, Korniliy, who lived in Damascus, who reluctantly told him the story of how he gave a woman 400 *penyaz'* (also called, *zlatniki*) to manumit her shameless evil husband who lost her wealth and was in debtors' prison. (He did not want the beautiful woman to succumb to fornication.) The former word is related to the word, penny; the latter signifies a gold coin, or a

Month December, the 4<sup>th</sup> day. Memory of our holy<sup>159</sup> father Ioann Kolovodskiy, miracle-worker. Being young he stayed clear of pleasurable delights<sup>160</sup> and objects, instead adorning his life with fasting, and chastity, and charity. Consequently, he is stationed as the Bishop of Kolovodia,<sup>161</sup> having lawfully traversed the prior church stations. When he was assigned to the defense of the people, he added feat to feats and effort to efforts, because Leo unworthily accepted the scepters of the tsardom and began to scorn the holy icons. So this sanctified man firmly denounced his faithlessness. Also he expounded *his* faith to his flock. When the Agarenes besieged Amorea, he worsted *them* with the help of God; and all the captive Christians *they* had, *He* gave to the saint. And *He* tended his body uncorrupt even till now. And on all the days of Holy Pentecost it is moved; and attiring it into episcopal vesture, bringing it to the holy *and* sacred table [prothesis] (and thus *it* stands upright), *they* elevate it to the *bishop's* seat, held up by two, until the holy service is finished. And the rest - how many possessed he leeches, and *how many* afflictions of sickness -

it is impossible to commit to  
writing due to their  
multitude;

Month December, the 5<sup>th</sup> day. A lesson from *Limonis*, of those who go to Latin and Jew temples, and *to those* of other different faiths.<sup>162</sup> ...All this was a manifest image to us, for to listen neither to Latin singing, nor to Armenian, nor *to that* of other heretics. But in the faith wherein we are - to the corresponding church we shall go, and receive communion, so as not to ruin the toil of good works, and *to* not be doomed with the ignoble by God, to whom be glory 'on worlda world āā būton ęnde on ēcnesse;'

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measure of gold. I doubt that these words are interchangeable. In any case, Theodolus returned to his ~~stule~~ and ~~departed to the Lord with a blessed hope~~.

(Speaking of enormous sums of money, the *Vita of Sanctified-Martyr Evdokea* (Eudokia), the first article in the March tome of БЧМ, contains a fantastic list of possessions, which she supposedly acquired from her male visitors: 2000 *tem* (myriad) pounds of gold (!), countless precious stones and royal pearls, 275 chests of red apparel, 475 chests of white apparel, 160 of *navlachen* vestments, 142 cofferes of studded clothes, 123 great chests of regular clothes, another 20 *tem* of gold (200,000 coins) in 12 chests, 8000 pounds of silver in various vessels... Medieval Russian peasants, who had never seen gold coins, may have taken the story at face value, but the merchants and dukes must have understood that the sums are not to be taken literally.)

<sup>159</sup> pr[e]p[o]d[o]bnago; not in 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 304)

<sup>160</sup> pischn.i h slastey: not, "sweet foods"

<sup>161</sup> Kolovodia is the Slavonic term for Amorea (mentioned below), both meaning, "by the water."

<sup>162</sup> These last sentences, as well as the title, were added to the article at a late date.

Month December, the 7<sup>th</sup> day. Word of charity, as giving alms to the destitute *one* will give to Christ and will receive a hundredfold. There was a Christian woman who had a heathen husband. And both were poor, having only fifty great srebreniki.<sup>163</sup> And the husband spoke to his wife: "Let us lend these srebreniki on interest, for if we eat them out,<sup>164</sup> one by one, none will remain." Answering, that kind wife said to him: "If you want to lend them out, give them to the Christian God." And the husband said to her: "So where is the Christian God, so that we may give to Him on interest?" And the wife said to him: "I will show Him to you, and if you lend to Him, you will not lose them, but *He* will give you interest and will verily double *the principal*." So he said: "Go and show me, and I will give to Him the loan." So taking him she led him to a holy church, and showed him the poor, saying: "Bestow it onto them, and the Christian God will take it from them, because all of them are His."

So he happily meted out all fifty srebreniki to the poor, and they went home. And after three months *they had* a shortage of food, and the husband said: "**Ω wife, does not now the Christian God want to provide for us from that loan, as we have been impoverished?**" And the wife said: "Go to where you placed *the srebreniki* and He will provide for you that which you need and want." So he fared to the church, and was at the place where he distributed the srebreniki to the poor; and walking throughout the entire church he did not find anyone wanting to give him anything, but only the lone indigent sitting. And he thought to himself: "To whom *am I* to speak, and who *am I* to query?" And he espied before his feet a single srebrenitsa lying on the marble, and kneeling he took it and went to his home. And he said to his wife: "I went to your [pl.] church, and believe me, wife, I did not see the Christian God as you said to me, and no-one gave to me; I found only this srebrenitsa lying whereat I distributed the fifty srebreniki."

Then said to him that wondrous wife: "That is He - who invisibly gave to you: for He is invisible, and orders the world by invisible power. But go, lord, and bespeak something for us to eat today, and again He will give to you." So he went, and bought them bread and wine and fish, and bringing *these foods he gave them* to his wife. So taking a fish, she began to wash it, and cutting into it she found within an extraordinarily<sup>165</sup> wonderful stone, and

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<sup>163</sup> To remind the reader, a *srebrenik* (according to one source) contains 100 drachmas - silver coins of substantial size. One such weight of silver could feed a couple for a year. Possibly the word *srebrenik* was seen as an ingot, as the Old-Russian *ruble*. (Further down, there is mention of a *srebrenitza* - a small silver coin.) Their description as "destitute" is but figurative. This article was taken from John Moschus (#185).

In 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*, the article is on the previous day. (O. V. Tvorogov2, p. 304) The next three articles are also present in these manuscripts.

<sup>164</sup> iz'yam.i; I have been avoiding this turn, but the language of this article is so simple and naïve, that I try to keep words short.

<sup>165</sup> vel'mi zelo: "very much"

not knowing what it is she preserved it. So when her husband arrived, she showed him the rock, saying: "I found this rock in the fish." So seeing it he wondered at its beauty, but he did not know what it is either. And he said: "I'll go and sell it."

And going he advanced to a silver-chafferer, and said to him: "Do you want to buy this rock?" And he said to him: "What do you want to take on it?" So the seller said: "You know what it is worth." So the merchant said: "Take five srebreniki." The seller thought that he is playing with him, and said: "That's all you'll give?" So the merchant thought that he is mocking him, and replying said: "Take ten srebreniki." So he thought that the merchant is swindling him<sup>166</sup> and was silent. And the merchant said: "Take fifteen." So he did not respond with anything, as he offered him up to thirty and forty and fifty srebreniki. Then the seller bethought to himself and said: "If the price of this rock were not great, he would not proffer fifty srebreniki on it." And he began to weigh down its price. So the merchant began to bring up its price to three hundred srebreniki, and began to give these to him with an oath. So he took the silver, and gave him the rock, and came to his wife gleeful. So seeing him she said: "On how much did you sell," thinking that he gave it for five or ten coppers. So he took the three hundred srebreniki and gave them to her, saying: "For this much it was sold!"<sup>167</sup> So she wondered at the blessings of the man-loving God, and said to her husband: "Do you see how blessed, *caring and* judicious<sup>168</sup> the Christian God is? Not only the fifty srebreniki, but also interest He gave to you. Ken that there is no other God in heaven or earth, but He alone is." So the husband had faith by such inducements,<sup>169</sup> and became a Christian, and glorified Christ, our God;

**Month December, the 11<sup>th</sup> day. Memory of our holy<sup>170</sup> father Daniel the Stylite.** He was at *the time of* Lev the great tsar; from Syrian Mesopotamia; from the Samosatian frontiers; from a village called, Vitara; born of a father *named*, Elijah, and a mother *named*, Martha. In the fifth year of his age, by his parents he is led to a certain monastery. And arriving to Simeon the Stylite, who was already accomplished in fasting, he was blessed by him. By godly revelation, he went to the Thracian lands near Byzantium, to Anapl,<sup>171</sup> where he shut himself in a certain temple of idols, and took up many afflictions from the demons. Also he ascended a column and displayed much abstention and endurance on it, from the heat of the sun and from

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<sup>166</sup> lukouet im

<sup>167</sup> This article contains many prefixes such as "a" and "da," in addition to the usual "i" and "zhe," which likewise can only be translated as "and" or "so," which have by now become tiresome.

<sup>168</sup> blagorazumiv

<sup>169</sup> iskusheniem

<sup>170</sup> pr[e]p[o]d[o]bnago; A. D. 489 - 490

<sup>171</sup> suburb of Constantinople (L. V. Prokopenko, p. 453)

frost, and from the besetting of the wind, and from precipitation.<sup>172</sup> Many were the wonders that he performed - so as for his virtues to be renowned to tsars Leo and **Σινον, who coming bowed to the saint. And he prophesied** to them of that *which was* to happen.<sup>173</sup> And he helped the Holy Church *as it was* assailed by heretics. And living blessedly and in the utmost likeness and without vice, he departed to the Lord;

**On the same day, Memory of our holy<sup>174</sup> father Luke, the New Stylite. He** was in *the reign of* tsars Roman the Elder<sup>175</sup> and his uncle, Constantine [VII] Porphyrogenitis<sup>176</sup> (the son of Leo the Wise); when Theophylact was the patriarch (the son of that Tsar Roman); said to be from the east; son of Christopher and Kalia. So when the Bolgar troop [horde] began to stir, he too was hauled onto the fray, on the behest of him who possessed him [his suzerain]. When the two armies fought, there was disorder among the soldiers, and many thousands fell...<sup>177</sup>

**Month December, the 13<sup>th</sup> day. Miracle of holy martyrs, Evstratiy and his friends.**<sup>178</sup> Before the gates of Constantinople there was the so-called Monastery of Olimb. In it was erected the Church of holy martyr Evstratiy and friends... [On their holyday, the patriarch, emperor and empress would send

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<sup>172</sup> nahod: literally, "oncoming"

<sup>173</sup> Sof.: "prophesied conflagrations in the city and changes;"

D.: "...changes of tsars"

<sup>174</sup> pr[e]p[o]d[o]bnago; A. D. 979 (O. V. Loseva, p. 221);

Chronologically, this is one of the last memories in *Prolog*.

<sup>175</sup> In Sof., Roman and Constantine are called, holy.

<sup>176</sup> According to Anna Comnena, the *porphyra* was a palatine room made of expensive purple marble with white spots, brought from Rome; the empress was normally confined there (book 6, chapter 8; book 7, chapter 2). See, *The Alexiad of Anna Comnena*. translated by E. R. A. Sewter. London: Penguin Books, 1969

<sup>177</sup> He was a priest, carried heavy irons, fasted for up to six days, went to Mount Olimb (one of several by that name) and put a stone in his mouth so as not to talk. He spent 45 years on a stolp in Chalcedon and performed many wonders. (The column was in front of the monastery of Evtropiy, and had no roof. Sof.)

<sup>178</sup> Their memory is on the same day. (See their vita in БЧМ.) They lived at the time of Diocletian. Salty vinegar was sprinkled on his burn-wounds, and he was forced to walk nailed into iron boots from Sebaste (Samaria) to Nicopolis (over 30 miles).; In this article we have a definition of the popular word, blyad': "prelest", as some call it;" harlotrye

"His commemoration is conducted in the most-noble Church of Holy Apostle and Evangelist, John the Theologian, near the Holy Great Church (Aghia Sophia)." Also, according to Sof., the head of Saint Avksentiy, one of the five friends of Eustratius, was lost and then found atop a tree with a raven sitting atop it, crowing. The article regarding the miracle, which for some reason is separated from the above by the memory of Saint Lucia (see above), is interesting because it mentions the reading of a *memory* at the kathismas. This article does not appear in the early *Prologs*, but it illustrates that the *Prolog* readings were voluntary, even in monasteries.



gifts and food, but one time, due to bad weather, no-one came from the city and the monks were distressed. They were mocking the martyrs before their icons, saying that in the morning they will each go to the city to try to find food. Come twilight, a man from the tsar came with two camels, bringing provisions, followed by others who were named after the martyrs. They stayed overnight...]

At the time of the singing of the matins, two men entered the church. And after the singing of the ~~psalter~~, the abbot said: "Let the lections of the martyrs be read." But the monks said: "Let us leave it unread, because no one [aside from those few mentioned] came from the city to this celebration. So a man who entered the church at the singing, whom they did not know, said: "Give me the books and I will read them." When this took place and *when* he reached the reading where it says, "Evstratiy was shod into iron boots with sharp nails," sighing, he hit the church flooring<sup>179</sup> with a staff. And the thrust palster yielded boughs, and became a tree...<sup>180</sup>

**Month December, the 14<sup>th</sup> day. *Memory* of the terrible admonition of a quake inflicted onto us by God's love of mankind, from which *punishment* temporarily<sup>181</sup> delivered us the man-loving God.**

**Month December, the 15<sup>th</sup> day. *Memory* of holy martyr Eltheriy [Eleutherius], the kuvikulariy.<sup>182</sup>**

He had his patria in Byzantium,  
and illumed in Orthodoxy.

He was raised in the courts of the tsar,  
whereat he received his initial honor.

By riches and everyone's praise he came to such a life,<sup>183</sup>  
but by God's care he recalled the imperishable and illimitable,  
thinking nothing of everything material.

'In the courts of the Lord,'  
he willed to humble himself<sup>184</sup> and sojourn,  
'rather than in the residences<sup>185</sup> of sinners,'  
ever prostrating the mind's eye toward God!

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<sup>179</sup> pomost

<sup>180</sup> It was later broken up for souvenirs.

<sup>181</sup> nenadezhno: "uncertainly;" There are at least a half a dozen *memories* of quakes in *Prolog*; almost all concern the region around Constantinople; A. D. 557 (O. V. Loseva, p. 223); Sof.: pache vsyakoya nadezhya: "*when it seemed* beyond all hope" - likely the original meaning.

<sup>182</sup> not Elevtheriy, whose memory is the previous one;  
kuvuklariy [cubicularius]: "the emperor's chamberlain"

Note the diverse lexicon of this article; it does not appear in early mss., but can be seen in 2 of the 3 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА. (L. V. Moshkova)

<sup>183</sup> "time"

<sup>184</sup> pometati sebe (make obeisance)

<sup>185</sup> a reference to the Psalms

Every day he rehearsed himself in paeans,  
 and cultivated every virtue.  
 Seeing this, the soul-ravaging fiend could not bear it,  
 showing Nebertsal, a slave of that blessed *man*  
 go and accuse his lord to the tsar.  
 For as one very wise man said:  
 'The slave is an enemy to his master.'  
 Coming to the tsar he said:  
 "My lord<sup>186</sup> is coming.  
 Having advanced to the godly font,  
 and *having* built a church,  
 and *having* believed in the Crucified -  
 he mocks the bonds of the tsar."  
 And he appended divers other images, *as*:  
 "He presents services to the Christian God,  
 encumbering his body with fasting, tears and prostrations."<sup>187</sup>  
 Such were *the things* that the slave asserted against his lord.  
 Firing up with fury, the tsar summoned the saint.  
 When he advanced, he talked peacefully to him, saying:  
 "How is it that you left us, Eltheriy?  
 departing at such a time,<sup>188</sup>  
 hurting [neglecting] our love *and* the tsars' courts,  
 and my attention to you?"  
 So the saint said:  
 "By various afflictions, **Ω tsar, I bear my flesh,**  
 and have willed onto the abstemious<sup>189</sup> deed."  
 And the tsar spoke:  
 "So what - you have been receiving only the good air?  
 sustained by its blessings alone?  
 Are we not to feed together,<sup>190</sup> having assembled?"  
 But the blessed did not much heed this...<sup>191</sup>  
 And the saint saw in a swoon, as in a mist -  
 a great chasm appearing.  
 Therein he descended and discovered a beautiful church,  
 and shuttered from the vision.

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<sup>186</sup> I translate both "gospodin" and "gospod" as, lord, for lack of a better word, but in rendering the former meaning, which designates a worldly liege, I do not use capitalization.

<sup>187</sup> "lying down"

<sup>188</sup> or, "for such a time;" The meaning of this sentence is vague.

<sup>189</sup> druchimu, translated above as, "encumbering;" drucha: "oppressing"

<sup>190</sup> spitatisya

<sup>191</sup> "Forthwith to the supper *one* Sagar' arrived, and went where he had his lodging, having shut his filthy gates;" Sagar (a Hebrew name) may be a servant who delivered to Eltheriy food from the tsar's table, that he ate alone, as would be proper.

Again he highed to the tsar.  
 And the tsar began to entice him with words of guile,  
 endeavoring<sup>192</sup> to pervert the confidence of the blessed.  
 But because ‘the wind cannot distort the grass,’  
 he orders to sever his head,  
 and to throw his noble body as food for the dogs and birds.  
 And thus the blessed commended his soul to God,  
 and his lich laid neglected *by the above*.  
 And one of the God-obliging and faithful Christians,  
 adorned with the status of a priest,  
 anointing with myrrh and censuring,  
 worthily received this body,  
 and placed it in a given place,  
 having sung *the corresponding service*;<sup>193</sup>

On the same day, **Memory** of our father among the saints, Stephen the Archbishop **and** Confessor of Surozh, new miracle-worker. He, our holy<sup>194</sup> father Stephan, was from the very country of Great Cappadocia; *he was born* to Christian parents, who nurtured him with great love. He was from childhood a boy *thewed* with a good character, for he withheld himself from childish amusements.<sup>195</sup> So when the lad was seven years old, his parents committed him to the study of literacy, for the boy had a sharp intellect, minding the fear of God and his studies. In a short time, he learned all that. Subsequently the blessed boy was fifteen years old; and he departed hence, in the years of Tsar Theodosiy the Adramitin [III] and Patriarch German, the holy. And arriving to Tsar-City, wanting to end the confused<sup>196</sup> lore, he again began to tend to learning, for to be wholly proficient.<sup>197</sup> And he memorized all philosophy by heart. [!] And he surpassed in wisdom all the teachers of the city, so as for all to wonder at his wisdom...<sup>198</sup>  
 “...and if you do thusly, you will be the forerunner of Antichrist,” *the saint said to the tsar*. And hearing this from the saint, the tsar beat up with an iron hand: his face, his beard, his mouth, and his teeth, saying: “How *dare* you

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<sup>192</sup> okushayasya

<sup>193</sup> otpev

<sup>194</sup> pr[e]p[o]d[o]bn.ii; end of 8<sup>th</sup> c.;

This article is not in 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 308)

<sup>195</sup> glumlennii

<sup>196</sup> nedoumennoe: could be, “baffling,” or “stupid”

<sup>197</sup> da budet dokontsa hitr [!] This sounds less humorous in Slavonic than in Russian (“to be completely cunning”), yet I sense sarcasm, especially considering the naïve style of this translation.

<sup>198</sup> After he was made a bishop and sent to the Crimea, he came back to Constantinople to reprove Leo Isaurus, the iconoclast, who, taught by two Jews, began to place icons up high, “for only the pure to kiss them.” Then Leo forbade to nail icons to the walls, ordering to hang them instead. Then he began to stomp the icons...

call me, the anticipator of Antichrist?" And he ordered to take the saint by the beard and by the hair, and to beat him and to drag him along the ground, and to throw him into a dungeon...<sup>199</sup>

**Month December, the 16<sup>th</sup> day. Memory of the ever-remembered Tsaritsa and miracle-worker Theophania, who was the spouse of Tsar Lev the Wise.**<sup>200</sup>

She was born and raised in Constantinople,  
being by birth of the royal blood;  
from the shining *family*<sup>201</sup> of Martinaki;  
daughter of Constantine, an 'illustrious' by rank,<sup>202</sup>  
and a mother *named*, Anna;  
said to hail from the sunny east...

[Unable to conceive, her parents prayed to the Virgin.]

...When finished suckling,<sup>203</sup>

from the age of six she was taught books,  
and was crowned by all good things and virtues.

Witnessing her, her parents rejoiced and delighted,  
hoping to put away [marry] the good child  
to a good *man who lives* not far.<sup>204</sup>

When she reached the measure of age,  
she succeeded her equals and betters [older peers].

When there was a quest from Tsar Vasiliy [Basil] the Macedonian,  
for a winsome and righteous girl,  
for marriage to his son, Lev the Wise,  
she was found to be the best of all.

They joined her to Lev, their son and tsar,  
and consequently all were filled with weal and jubilation.<sup>205</sup>

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<sup>199</sup> The tsar recalled him with seven other bishops and at least twice more remembered the affront (which the saint again repeated). Spitting on and trampling an icon of the Lord, Lady and John the Baptist, the tsar demanded that the saint do the same. The saint shed a tear and prophesied his death. He lived to baptize the son of Emperor Constantine and died in his own bishopric (as is implied).

<sup>200</sup> See her *Memory* in BЧМ. (O. V. Tvorogov, p. 122);

A lection can be found in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 308)

<sup>201</sup> or bleschenii: "from the illustrious;" d. A. D. 893 - 894;

See, M. N. Tihomirov et al., *Two Byzantine Chronicles of the Tenth Century*. Eastern Literature Publishing House. Moscow, 1959. p. 94, for her possible family tree.

<sup>202</sup> "indicating the highest title in Byzantium" (L. V. Prokopenko, p. 481)

Sof.: "...a close relative of three tsars"

<sup>203</sup> otdoiyshusya

<sup>204</sup> This is a very challenging translation; part of the above is undecipherable; this sentence is barely possible to make out.

<sup>205</sup> A. D. 881/882; She was chosen from twelve select girls from throughout the Empire. See, M. N. Tihomirov, et al., *Two Byzantine Chronicles of the Tenth Century...* p. 94

After a little while,<sup>206</sup> the conniving weed-planter [devil]  
 sowed into the ears of Tsar Basil,  
 by the words of Vard the centurion.  
 And he [Basil] made Tsar Leont together with his wife hostages,  
 and shut them in some place,  
 and stationed wards *over them* for three years.  
 When the *time of* renewal of Prophet Elijah arrived,<sup>207</sup>  
 the tsar released his son, and rode out in procession with him.  
 So when Tsar Leo was proclaimed an autarch by his father,  
 due to his succumbing to an illness,  
 the noble Tsaritsa Theophania entered into the royal,  
*but rather* tended to the salvation of her soul,  
 deeming the royal glory nothing,  
 construing the attractions of life as dirt<sup>208</sup> and dreams.  
 And she did not rest [sleep] night or day,  
 ever singing the ~~ψalms~~**palms** together with the ~~the~~ prophetic songs,  
 thus pleasing God, and seeking Him with charities.  
 Neither did she want to don the blee of roots<sup>209</sup> on her body.  
 Even if she was appareled with certain loveliness on the outside,  
 upon her body she secretly tormented her flesh,  
 with rough coarse garments.  
 And she maintained a life of fasting,  
 scorning the feasts of many courses,  
 sustaining herself on poor, that is to say, most-simple, bread,  
 and dried vegetables *and fruits*.  
 And those riches and righteous acquisitions of earthly illusions  
 that fell into her hands,  
 she secretly presented to the poor.  
 And very dear clothes she gave out to the needy.  
 To orphans and widows she generously distributed goods,  
 filling the residences of monks with chattels and wealth,  
 tending to her servants and maids as to brothers.  
 And she called none by his simple name,  
 but honored everyone by his Christian name<sup>210</sup>  
 (whichever one he had).  
 Neither did she utter oaths with her tongue,  
 nor did lying words leave her lips,  
 nor accusations, nor false allegations.<sup>211</sup>

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<sup>206</sup> nepomnozezhe

<sup>207</sup> This is either a reference to a renewal of a church or to the fact that he is not dead, but wanders the earth.

<sup>208</sup> smetie: "trash," "muck" "cobwebs," "dung"

<sup>209</sup> rutischnago; thus in dictionary

<sup>210</sup> og[o]s[po]de...zvaniem

<sup>211</sup> kleveta

And ceaselessly betimes she wept and grieved equally with all,  
wetting her bed with tears.  
Her bed was enveloped in golden luminescence and in hangings,<sup>212</sup>  
while she lay on a sack-cloth *mat* with sharp bristles  
*that was* thrown onto the ground,  
rising hour after hour to send up praises to God.  
Thus from her herbal lifestyle a bodily infirmity befell her,  
so as to *make* her, for the sake of abstention,  
receive both the parable and the bond.  
Ceaselessly she broke up her bread for the poor,  
while her lips begirded to the lessons of God's laws.  
Sleeplessly she sang the sacred words of David;  
neither was the sevenfold praise of God<sup>213</sup> neglected by her,  
nor did she sleep a restful slumber without tears.  
Her dependents she forgave and took mercy on them,  
and ruefully besought God to give a helping hand to the wronged.  
'A protector of orphans and widows;'  
and to those ululating<sup>214</sup> from afflictions and dejection  
*she was* a consolation and a solace.  
All the earthly and the worldly  
she rejected for *the sake of* Christ,  
and came to love the blessed yoke of Christ,  
and took the Cross on her shoulder.  
Therefore she did not sin to the hopeful blessings;  
and sensing her own departure from life  
she dighted everyone to kiss her.  
Giving everyone the final and last kissing [farewell],  
thus she peacefully commended her spirit to the Lord;

**Month December, the 17<sup>th</sup> day. Memory of the holy<sup>215</sup> and ever-remembered Confessor Daniel, called, Stephan. He pronounced his country a certain island that by some is called, Tivert, wherefrom *also hailed* Veron, which is near the Gadir [Gibraltar], nearing the flow of the ocean...**<sup>216</sup>

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<sup>212</sup> i ssvissom; not in the dictionary, nor can such a word exist

<sup>213</sup> 1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> hours...

<sup>214</sup> vlayusch.imsya

<sup>215</sup> pr[e]p[o]d[o]bnago

<sup>216</sup> He went to Rome, became a monk, came to Constantinople, had an audience with Emperors Constantine and Roman "who were born to the purple" and was sent by them to Jerusalem, where Patriarch Christodule put on him the great schima, naming him, Stephan. He was persecuted by the Saracens for not cutting his beard; he then comes to Egypt, where he suffers martyrdom. (I could not locate the above island.)

Month December, the 19<sup>th</sup> day. *Memory of* our holy<sup>217</sup> father Gregory, the Amiritic [Yemeni] bishop. He was said to be from the city of Mediolanum [Milan]. His parents *were called*, Agapiy and Theodotia. They, like blessed glebe, received godly seeds, and him, like a good fruit, beteed. When he reached the fullness of age, he showed himself to be an adherer, a fulfiller, and a confessor of the godly teachings of Christ; and by a godly beckoning he accepts the ordination<sup>218</sup> to be a deacon. With fasting and with other harsh lifestyles he surrounds himself, and from that same day receives the grace of the Holy Spirit, *thereby* affecting signs and wonders. Subsequently, he again repaired to Mediolanum, and found a certain standard-bearing<sup>219</sup> elder who had departed *from the world* to a certain place. And from him everything that is about to happen to him becomes known. Subsequently, the great Apostle Peter manifestly pronounced to him the same, having added further *prophesies*. And when it inspired down<sup>220</sup> (!) on the Ethiopian Tsar Elezvoy<sup>221</sup> to write to Proteriy, the Ale~~xi~~andrian Pope, for a bishop (which *desire* was furthermore executed) (Justinian was then ruling the Greek Tsardom), the pope was distraught over this and contemplated where to find such a man.

In those days, by godly revelation, Apostle Mark appeared to him [the pope], and showed him that *which was* sought. And by godly providence he straightway reached the place [Milan?], guided by someone, and with much rejoicing received him. And having sanctified the *one* utterly illumed<sup>222</sup> by beacons, he forthwith dispatched him, directing him with a writ sufficient for the other bishops. Him Tsar Elezvoy received, and the writing of the pope informed him of his wholeness [credentials]. And as an apostle and a standard-bearer he receives him; and thanking God he puts his entire domain onto him.

Meanwhile, he [Gregory] stations priests and deacons, having hallowed them. And he sanctified the renewed and the newly-built by the tsar churches in Evdemonic Arabia. And he baptized those who were theretofore held in Judaism, and those numerous Jews who were with them. Subsequently, he informed the Jewish elders and teachers by written

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This article is not in 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 308), nor can it be seen in the 3 16<sup>th</sup> c. *Prologs* containing lections for this day kept in ПГАДА. (L. V. Moshkova)

<sup>217</sup> pr[e]p[o]d[o]bnago; It seems that his memory yet not lection appears in 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 309); БЧМ contain a vita.

<sup>218</sup> rukopolozheniya: "laying of hands"

<sup>219</sup> an order of monks completely detached from the world: great schima

<sup>220</sup> soz. ide oubu [sic]; It is possible that this last word, indicated in the translation by the exclamation mark, is an incorporated interpolation, like the two phrases below.

<sup>221</sup> 'Elezbaan,' in Greek and Latin; see articles above

<sup>222</sup> osvtyativ ob.siyayuschago

constructs<sup>223</sup> and testimonies, and terrifying them with wonders brought them all to the true faith. He expounded laws, and did everything pleasing to God, and thus pastured well his flock. And performing many miracles onto God's glory he peacefully expired, having reached an advanced age;<sup>224</sup>

**Month January, the 10<sup>th</sup> day. Memory of our holy father Domentian the God-bearer, Archbishop of Meletinia.**<sup>225</sup> He was in the reign of Justinian the Younger; son of Theodore and Evdokia; lived devoutly and had much wealth. And he merited much instruction onto the external [secular] and the godly writs. He communed in matrimony, *but* in a short while his betrothed departed from life. As he had already otherwise labored *for Christ*, and came to love the philosophy of God [theology], he was stationed as the bishop of the holy church in Meletinia, having *reached* thirty years of age. And he harmonized<sup>226</sup> the life of fasting with worldly wit. Not only was he an intercessor for the people underhand, but also for the *lede* of every tongue. Frequently he was sent *as an emissary* from the tsar; and he established Hozdroi in the realm of Persia. And he deposed from power the kagan [khan] who rose up against him [Chosroës], making him [Chosroës] subject<sup>227</sup> to the Greeks. And he evinced himself a loving guest.<sup>228</sup> And the sundry possessions that the Greek Tsar Mavrikiy and his spouse (from *both* of whom he held his power) *gave him - he gave* to the holy churches and expended on feeding the poor. Then he was in Constantinople, whence he awayed to the Lord. There [in Constantinople] he was honored with every royal and ecclesiastical observance,<sup>229</sup> and placed in a sepulcher with candles and songs of gratitude,<sup>230</sup> and borne to his own city. And many wonders he displayed during this life and after his departure hence. His commemoration is conducted together with that of Gregory of Nisa, in the Holy Great Church [Aghia Sophia];

**On the same day, Word from the Life of Saint Marcian, of how he disrobed and gave *the robe* to a poor *man*.**<sup>231</sup> When Genadiy, the holy

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<sup>223</sup> slogi

<sup>224</sup> glubokuyu starost'

<sup>225</sup> A. D. 601 (O. V. Loseva, p. 245); A lection can be found in one 15<sup>th</sup> c. *Prolog*. (O. V. Tvorogov2, p. 318)

FM: Melitene (Malatya) - a metropolis in Armenia II

<sup>226</sup> sochetav... k

<sup>227</sup> povinnika: "vassal"

<sup>228</sup> meaning somewhat unclear

<sup>229</sup> s.versheniem

<sup>230</sup> daronosn.imi

<sup>231</sup> The previous article in *Prolog* concerns the same; he was a priest and the treasurer of Aghia Sophia, in the reign of Emperor Mauricius. He erected the Church of Saint Irena by the Sea, and next to it that of Saint Isidore, as well as that of Saint Anastasia, which he saved from a conflagration, praying on its roof. Other important topological and historical facts can be gathered from this article.; A. D.



patriarch, was making a procession to the reliquiae<sup>232</sup> of holy martyr Anastasia *resting* in the church erected by Marcian, a multitude of people escorted him with candles and incense. Holy monk<sup>233</sup> Marcian walked afore a cart,<sup>234</sup> and *when* some destitute *man* asked him for charity, he neither tarried nor recanted, but hearing him with all his heart, and hiding himself from all, he went to a concealed place, and taking off his robe gave it to the poor *man*. And he was naked, clad only in a felon'.<sup>235</sup> And he did according to the word of the Lord: 'Give to anyone asking of you.' And he walked *back* to the sequence of the procession, none suspecting what was done. Entering the Church of Saint Anastasia, they reposed the relics nobly.

During the holy service, *when* the hour for the washing of the hands nighed, godly Marcian covered himself with his felon', glancing around for none to see that he is naked. And all the deacons and priests and patriarchs saw him dressed in royal garments under his felon'; and they saw the same during the preparation of the *Host*.<sup>236</sup> And some of the priests accused him to the patriarch. And he said: "I saw *this* too." And when the service was finished, Patriarch Genadiy summoned him to the vessel-depository and began to admonish him, saying: "What did you do, brother, transgressing the law? Is it appropriate for you to conduct the liturgy in royal vestments?"<sup>237</sup>

So he humbly fell to his feet, saying: "Forgive me, lord, but I did nothing of the sort." And the patriarch spoke to him: "We all saw you. Why do you deny?"<sup>238</sup> And stepping forward he stationed him; and opening the felon' he saw his naked body. And he learned from him what actually took place, and praised God who gives secret graces to those who love Him. And henceforth his benevolent lifestyle was known to many...<sup>239</sup>

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472 - 474 (O. V. Loseva, p. 245); This lection can be found in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 318)

<sup>232</sup> I avoid the word "relics," because it means "remains," whereas the word *moschi* means "the empowered."

<sup>233</sup> pr[e]p[o]d[o]bnu

<sup>234</sup> vozilom

<sup>235</sup> According to the dictionary of Dyachenko, (which I normally do not use so it is not listed in the bibliography) this was formerly a long outer sacerdotal garment with long sleeves, environing the body on all sides.; Sof.: *chistitel'stei odezhi*: "priestly clothing"

<sup>236</sup> *komkayuscha*

<sup>237</sup> Sof.: "golden clothing," as opposed to "tsars' clothing"

<sup>238</sup> *zapiraeshisya*

<sup>239</sup> The remainder of the article relates another story of how the patriarch summoned him, yet he tarried in his house, drying his only tunic. The patriarch understood, saying that from birth Marcian was beholden to God alone, being content with food and clothing. He also walked along the streets washing and clothing the dead. Once he told a dead man to rise and to give him the kiss of peace, which took place and he again reposed.

**Month January, the 11<sup>th</sup> day. Word of holy father Evagriy about arrogance.** A flash of lightning foretells the coming of the great sound of thunder. And vanity presages the soul of the surly ascending to the lofty apex of unhallowed<sup>240</sup> yearnings, wherefrom it will cast him down into the abyss. A rock separated from a mountain will soon fall down, and he who departed from God will be cast down even quicker. He who departs and writes his correction [penance] himself is sick with arrogance. The way a *man* who mounted a height<sup>241</sup> was shattered falling down - in the same way will fall away he whose hope is in his own strength. Abundant fruit incline the boughs of trees, and a multitude of virtues makes humble [meager] the wisdom of man. The fruit rotted *and became* useless to the worker, and the virtue of the arrogant is not pleasing to God. A buttress props up the branch uberous with fruit, as the fear of God *does* to the virtuous soul. Do not give conceit to your soul, and you will not see fleysome sights...

**Month January, the 12<sup>th</sup> day. Word of Saint Evagriy of the meek, and the haughty people.**<sup>242</sup> Why do you pride yourself, man? - you are filth and trash! And why do you puff-up, and lift yourself above the clouds? Visit your nature - you are soil and ash, and ere long you are to disintegrate into dirt. Now - proud, after a little *while* - a maggot. Why do you lift up your neck, soon to be decomposed? Great is the man who, aided by the Lord, was deserted and comprehended his powerlessness. And you have no kindness which you have not received from God. Why do you *feign* independence<sup>243</sup> till the very morn? Why do you boast yourself as to God's graces? Discover God through acquisitions<sup>244</sup> *of virtues* but do not become very haughty. You are God's creation, so do not reject the creator. Receiving help from God do not turn away from the giver of blessings. Have you arrived at the height of life? Yet He provided it. Have you accomplished it virtuously? He accommodated.<sup>245</sup> Confess Him who lifted you up. You are a man - do not transgress your nature. Learn your tribe, as they are of your same nature. Do not reject your kin because of your anger, even if it is humble and meek, while you are great - because the same maker created both. Do not injure the humble, for he is firmer than you! Wading the land he will not be quick to fall, while if the surly falls, he will be crushed. Rotten is the seat of

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<sup>240</sup> neblagi;

14<sup>th</sup>-15<sup>th</sup> c. *Prologs* contain this reading. (O. V. Tvorogov2, p. 318)

<sup>241</sup> napuchinu: "onto the depth"

<sup>242</sup> See the compilation, *Preniye Zhivota so Smertiuyu*, Moscow, Preobrazhenskaya Tipographiya, 1911. p. 14; See *Prolog*, March 8<sup>th</sup> for a similar article, ascribed to John Chrysostom. There are phrases common to both throughout their span, so they must be related.

<sup>243</sup> chuzhdishisya

<sup>244</sup> prityazhaniem; or, "by drawing to Him"

<sup>245</sup> spospeshi: "encouraged," "heartened," "made conducive"

arrogance, since he who sits atop it will soon fall. While the humble ever stands fast, and nowise does pride disturb his foot...

**Month January, the 14<sup>th</sup> day. Memory of the holy abbas<sup>246</sup> slain on Mount Sinai.** These desired a life of fasting, and bid all those in the world fare well;<sup>247</sup> they lived in the desert. Among these was Blessed Nil, *previously* the Eparch of Constantinople,<sup>248</sup> who through the power of words and by the grace of the Holy Spirit, expounded beautiful writs charging *all* onto fasting, writing the following of the reward and of the captivity, and of the killing of the holy fathers. *These were slain* by the so-called ‘barbarians’<sup>249</sup> from Arabia, even from the Red Sea of Egypt, and from *the lands* extending to the desert.

Throughout many years, in the reign of Tsar Diocletian, and *at the time* of Peter, the Archbishop of Alexandria, **other silent monks** likewise died on the Sinai Mountain.<sup>250</sup> And the Saracens, their elder having died, slew many of those fasting, while others escaped for security.<sup>251</sup> And a fiery blaze appeared to the Saracens at night, burning the mountain. And the fire rose even to the heavens. Having seen this, the Saracens were frightened, and throwing down their weaponry they ran. First, thirty eight monks were stabbed, receiving various wounds on their bodies. And two were found alive among them: Sava and Isaiah. Some of those slain had their heads entirely hacked off, others had *pieces of* skin attached on only one side [hanging], others were hacked in twain. These were buried by those two monks, who had told this of them;

**On the same day, Memory of the thirty-three tonsured<sup>252</sup> holy fathers who died in Raitha.** These holy blessed fathers have displayed a life of fasting, where are the twelve springs, and seventy<sup>253</sup> trunks of dates. And three hundred Vlemi [Blemmyes] entered a great ship, and traversed the Ethiopian [Red] Sea. Having arrived at some place *they* acquired a boat,<sup>254</sup> and entering it arrived at the Pharanit country. And the Pharanits egressed

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<sup>246</sup> avvad; Sof. contains two articles, which are here merged.

A. D. 373 (O. V. Loseva, p. 248)

<sup>247</sup> This is a way of saying that they passed on, as the Russian equivalent, “bid *others* bide long.”

<sup>248</sup> Sof. contains more information about him.

<sup>249</sup> The merging of the two articles creates some confusion.

Sof. clarifies that the barbarians were called, glazatii - “goggle-eyed,” like those in its second, related article, as well as the barbarians in the article about Raitha (FM: Raithu - Tor, in *Palestina III*) (see below).

<sup>250</sup> According to L. V. Prokopenko, this and the following article are based on *Povest’ of Ammoniy*, which was also available in 13<sup>th</sup> c. Russia.

<sup>251</sup> tverzhyu

<sup>252</sup> prepodobn.i.h, as usual; 4<sup>th</sup> century

<sup>253</sup> Elim of Exodus XV 27

<sup>254</sup> ladiyu; This is evidence that the Sinai was not as dry as it is today.

to meet them, but were defeated by the Vlemi. Forty seven<sup>255</sup> men were stabbed. The Vlemi took the wives and children of the Pharanits, and arrived at the city where the holy fathers had a church. These locked the gates, expecting death. The barbarians came, but not finding any chattels they slew all the monks. And taking captives they arrived whence they came, but not finding their boat (for the hired workers<sup>256</sup> stole it) they ran. Become wrathful, they stabbed all the captives; also they were forced to stab themselves;<sup>257</sup>

**Month January, the 20<sup>th</sup> day. Word from a patericon. Query by three monks of their spiritual father about deeds *done* without goodwill or love.**<sup>258</sup> Once, three brothers came to an elder in Skit. And one questioned him, saying: "Father, I have memorized the Old and the New Testament." And the elder replied, saying: "You have sated the air with words, and there is no benefit to you." And the second monk questioned him, saying: "I have written out the Old and the New Testament for myself." And the elder said to him: "You have covered *your* windows with parchment, and to you there is no avail." And the third monk spoke: "Wild grasses had sprouted on my fireplace." And the elder replied, saying: "You have chased hospitality away from yourself, and there is no avail to you. But if you want to be saved, have love toward everyone, and tend toward benevolence." To our God be glory, now and in perpetuity, world without end;

**Month January, the 21<sup>st</sup> day. Memory of holy martyr Neophytos.**<sup>259</sup> He was from the City of Nicæa in Vifania [Bithynia]; a child of pious and Christian parents, Theodore and Florentia; in the reign of Diocletian. From the very beginning of his life he was full of God's grace. In the course of the ninth year of his age he studied the lore of books with the children, and praying he most-gloriously nourished them.<sup>260</sup> And a dove ever stood by his bed, and addressed him in human *language*.

Having seen this, his mother died off,<sup>261</sup> but the saint quickened her with a prayer. And he went to Mount Olimb,<sup>262</sup> and entered one of the

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<sup>255</sup> Sof.: 147. Here the Vlemi, a people living near the 2<sup>nd</sup> cataract of Egypt, are called, glazatii, as mentioned above. Pharan is an oasis northeast of St. Katherine; Raitha is on the southwestern edge of the Sinai Peninsula. (Prokopenko, p. 621)

<sup>256</sup> According to Sof., the slaves absconded with the boat; according to Ammoniy, the captain was responsible. (ibid. p. 623)

<sup>257</sup> According to Sof., they were slain; according to Ammoniy, by the warriors from Pharan. (ibid.)

<sup>258</sup> This story also appears in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*, like the next article (O. V. Tvorogov2, p. 321)

<sup>259</sup> ~ A. D. 303 - 305; See his *Passion* in БЧМ. (O. V. Tvorogov, p. 85)

<sup>260</sup> Sof.: "He went to school with the students, begging and feeding..."

<sup>261</sup> *izd.she*; This is a vernacular term, not the standard "oumre" (as in Sof.) or one of the many euphemisms.

<sup>262</sup> likely, Olympus Mysius in Bithynia

caves, wherein the dove that instructed him told him to enter. Having expelled the beast that won therein, he dwelt there, nourished by an angel. At the age of eleven, due to a revelation, he lighted from the mountain. And having kissed his *deceased* parents, he gave from their possessions to the needy, and again ascended the mountain. In the fifteenth year of his life, he stood before Dekiy [Decios] the Hegemon, bestead by the angel who was teaching him. Therefore, due to his un-submissive zeal, he was first beaten and then thrown into a fiery furnace, yet was preserved by Christ's grace. And he was subjected to beasts; and when a barbarian assailed him, he was pierced by a sword;

**Month January, the 23<sup>rd</sup> day. *Memory of Pavlin the Bishop, who gave all of his possessions to charity, and then offered himself for sale to pagans.***<sup>263</sup>

Let us consider and see, how the first *Christians* manifestly<sup>264</sup> fulfilled the commandments of God, laying out their souls for their neighbors, by the words of Him who spoke: 'There is no love greater, than laying one's soul for one's friends.' And this is what did Pavlin, the man of God: for everything that the bishop had, he gave to free the captives whom the Vandals captured from the Thracian land. And he distributed to such *an extent* that nothing was left in his cell. And so a widow came, her son captured by the uncle of the king and led into *the land of* the Vandals, and she asked Pavlin, the man of God, for his [her son's] price. So Pavlin, the slave of God, having sought *for valuables* among his *goods*, could not find anything to give, except himself. And he said to her: "I have nothing else to give you, except that I give myself into your power as a slave; you will have your son, selling myself into slavery for him." Hearing this, she thought it mockery, rather than charity. So he, a wise man, consoled the woman, explaining to her with words *to believe* what was told her, and to have faith, and for the sake of her son not to dread selling a bishop into thralldom. And they both went into Thrace, and met the uncle of the *reξ*, **a duke of the** Vandals, who possessed the son of the widow. And *she* fell before him, begging him to release her son. But that barbarian became haughty - not only did he not wish to give *him up*, but even to listen. So the widow spoke, showing the bishop: "I will give you this man for him, just have mercy on me, for my son is my only child." So he, seeing a man with a calm face, spoke to him: "What skill do you know?" And Pavlin answered: "I ken no occupation, except how to maintain a good garden."

Hearing this, the barbarian gave the widow her son. And taking him she returned to her land. So Pavlin, taking reck over the garden, worked

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<sup>263</sup> See *The Patericon of Gregory the Great (Roman Patericon)*, Book III, chapter 1 for the original text. Paulin (d. 22 June, 431) had his see in Nola, Campania; his captivity was in Africa. The *Pandecti of Nikon of the Black Mt.* (p. 174 of the Slavonic edition) mention 'Africa' (not Thrace) 4 times. There is also mention of 'green condiment' (not 'diment', as below).

<sup>264</sup> *soizvestiem*; see 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 322)

well. And the uncle of the king began to frequent his garden, and took council from his gardener. Seeing him very wise, he discussed everything with him; and his words nourished him.<sup>265</sup> Meanwhile, Pavlin brought dintai and rekdov<sup>266</sup> and other fragrant herbs to his table every day, and taking bread departed<sup>267</sup> to his swink.<sup>268</sup> And thus he remained for a long time. And one day, as his master was conversing with him, Pavlin secretly said to him: “Keep in mind, if you want to go somewhere - you need to tend the Vandal Tsardom, for the reξ **will suddenly die**. If you depart, another will rape away your tsardom.” Hearing this from his gardener, nowise did he keep silent, but going told *all*, because he was loved by the reξ **more than** any.

So the reξ **said to him**: “I want to ~~see the man of whom you speak~~.” His uncle spoke: “I will now order him to bring diment from the garden to your dinner, for you to know him, because he is the one who said *that* to me.” And when the reξ **sat down to dinner** Pavlin entered, carrying sweet-savoring herbs from his toils. And seeing him, suddenly the reξ **became terrified**. And summoning his [the bishop’s] master he revealed to him a secret, saying: “It is true what you heard from him, for this night I saw in a dream boyars sitting in judgment with me, and above the rest sat he, and the power that I had was by their judgment taken from me. So question him, *as to* who he is, for I do not deem him an ordinary man, for I have seen him in great rank.”

So the uncle of the reξ, **taking Pavlin aside, questioned him**. And the man of God answered him, saying: “I am your thrall, whom you took for the son of a widow.” So he charily questioned him: “But who were you in your land?” So Pavlin, being bound<sup>269</sup> and unable to transgress the pledge, confessed himself a bishop. So he feared, hearing his name, and in all humility bowed to him, saying: “Ask of me what you wish, and return to your land with great gifts.” So God’s man, Pavlin, said: “I ask of you but one blessed gift - to release all the captives of my city.” Then, therefore, he sought out the captive Christians throughout the entire Thracian country, and assembling them gave them to Pavlin, in boats and with food, and bid him leave with them in great honor. And rejoicing they arrived to their own land.

Soon the reξ **expired, just as Pavlin prophesied**. And he who committed his only self to slavery, returned to freedom with many slaves, in the likeness of Him, who, accepting the image of a slave, freed all men from the devil’s work.<sup>270</sup> Consequently, let us also not be slaves to sin, for Christ freed us, in whose steps followed Pavlin, *who* was in wonderment throughout all the

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<sup>265</sup> Izmaragd: “tested his words”

<sup>266</sup> Izmaragd: “exotic fruit [frukti];” other differences not noted

<sup>267</sup> so as not to eat with the heathen

<sup>268</sup> na stradou: or, “on his way”

<sup>269</sup> stuzhiv. si

<sup>270</sup> rabot.i: “slavery”

land, and in heaven glorified, and inherited *into* the Kingdom of Christ, in Jesus

Christ, our Lord, to whom be glory,  
now and in perpetuity,  
and into all  
ages;

**Month January, the 24<sup>th</sup> day. *Memory of the translation of the reliquiae of holy martyr Anastasiy the Persian.***<sup>271</sup> As Irakliy [Heraclius] was wending his way into Persia, Hozdroi [Chosroës] having died, a certain monk from the martyr's abode<sup>272</sup> saw the tsar's warriors, and rejoiced going with the Christians, and *then* returned into his own, as if he were in the army. And he reached his abbot, and brought him the coffin<sup>273</sup> of the martyr, and told him how he [Anastasiy] cured a possessed *person* in Persia. And Irakliy, in the twentieth year of his reign, brought the Noble Beam into Jerusalem. And a certain bishop of a Catholic episcopacy, going into the Roman countries received the holy body of the saint, and brought it into Caesarea. Leaving there some small part, he took the rest into *the ship* with himself. The noble head of the martyr and his icon are venerated by the faithful in the Old and Great Rome;<sup>274</sup>

**Month January, the 25<sup>th</sup> day. *Memory of holy martyr Philitsata***<sup>275</sup> **and her seven sons.** Saint Gregory the Roman Pope tells us of this holy martyr Felicitas, expounding the Holy Gospel. When the Jews said to the Lord: "Your mother and brothers are standing outside looking for you," He called his brothers and sisters and mother those who believe in His name, and do the will of His Father in heaven, not by a relation of the flesh, but by spiritual proximity. For this Felicitas was of Latin birth, rich, and having seven sons. Longing after Christ with her spirit, she gave all of her possessions to the poor, and going confessed herself a Christian, before all the tsars and unmerciful judges. During the toils of the torture of her sons, she fortified their hearts onto the love of heavenly life. She, therefore, is a servant of Christ by faith, while her sons were titled, the brothers of Christ, in *their* unity of faith and manly forbearance. So we have seen, my brothers, in a woman's chest, manly fortitude - because she consigned herself to death

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<sup>271</sup> His memory is on the 22<sup>nd</sup>. That article mentions the capture of the True Cross by the Persians.; d. A. D. 628 (O. V. Loseva, p. 254);

14<sup>th</sup> - 15<sup>th</sup> century *Prologs* contain this memory of the translation on the 20<sup>th</sup> as well. (O. V. Tvorogov2, p. 322)

<sup>272</sup> a monastery near Jerusalem where he previously lived

<sup>273</sup> Sof.: rizu (the clothing with which he cured)

<sup>274</sup> RM: at Aquæ Salviæ; According to the *Roman Martyrology* the acts of the second council of Nicæa mention Anastasius.

<sup>275</sup> RM: Felicitas (replaced in text, as being of Latin origin);

This article appears in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 323)

fearlessly, for the lore of the true light. Thus I too will not call this woman a martyr, but greater than martyrs, as seeing her seven sons tortured, and herself ceaselessly tortured, she wished for *them* to go to the Heavenly Kingdom first, and not to turn away from His love. For she feared for their life, and rejoiced as they died, glorying in those proceeding before *her*. She herself ascended to the Kingdom as the eighth, to the highest Lord, and received the termination of passion with her sons, for the name of our Lord, Jesus Christ.

**Month January, the 26<sup>th</sup> day. Memory of the great quake.**

There was an earthquake at [before] the death of Tsar Theodosiy the Younger, the son of Tsar Arkadiy and Evdoksia, on Sunday, at the second hour of the day. And many of the walls of Tsar-City<sup>276</sup> toppled, and many houses, as from the section of the trodian emvols, even to the bronze quadra-gates. And the quake held for three months. And the tsar proceeded around with a multitude of people, ceaselessly saying with tears: “Free us, Lord, from your just wrath, by *our* repentance of our sins, for You have moved the earth, and troubled it by a perturbation because of our lawlessness, *for us* to glory You alone,<sup>277</sup> our good and man-loving God;”

**On the same day, Translation of the reliquiae of our holy<sup>278</sup> father Theodore, the Studite Abbot, and of his brother, Joseph, the Bishop of Selun’.**<sup>279</sup> He [Theodore] was in the years of Tsar Constantine the waste-named,<sup>280</sup> who rejected the veneration of the noble icons, while Theodore admonished him with words, also exposing the adultery of the tsar. And because of this he was incarcerated in Selun’, but due to the arrival of the Saracens he returned back to Constantinople, with Irena the Tsaritsa. Then Leo the Armenian received the tsardom, and raised not a mild persecution against those venerating the holy icons. And many bishops were assembled, and Theodore amidst them approached the tsar. And Theodore spoke: “Why do you, tsar, reproach<sup>281</sup> the organization of the Church. For it says that God placed apostles over the Church: first - apostles; second - prophets; third - teachers; and then the powers, to reinforce the Church. The warriors of the city are entrusted to you, so tend to that, and leave the Church to the bishop. But if you do not want to refrain from that *which you are doing*, and

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<sup>276</sup> Sof. states that other cities were also damaged, in Thrace and Macedonia and Bithynia; The prayer is also somewhat different.

A. D. 447 (O. V. Loseva, p. 256)

<sup>277</sup> Edinago also means “united,” referring to the Trinity.

<sup>278</sup> pr[e]p[o]d[o]bnago

<sup>279</sup> A. D. 845; The relics were translated from Chersonesus in Akrit. (ibid); This memory is not in 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 323)

<sup>280</sup> gnoeteznago

<sup>281</sup> zaziraeshi; The above dictionary definition is probably not the best, since the issue is that of prerogative. “interfere”



will pressure us to listen to you, then know: ‘even if an angel from heaven teaches<sup>282</sup> us contrarily,’ we will neither harken to him, nor to you, tsar.” So the tsar became enraged, and imprisoned him on an island; and there he suffered fele travail, and wrote the *Triod’ for Lent*, and having died there, was buried. After the annihilation of the iconoclasts, his holy lick was brought into Constantinople, and nobly placed in his own monastery;

**Month February, the 5<sup>th</sup> day. *Memory of* holy martyr Theodulia.**<sup>283</sup> In the reign of Diocletian and Maksimian, there was sent into the city of Nazareth one named, Pelagiy, to try the Christians. Then the saint was seized, and stationed before Pelagiy. And zealously *she* professed Christ before all to be the true God and dishonored the filthy idols. And she was hanged by the locks of her head on a cypress, and by blazing iron pincers her breasts were burned. And she spoke to the hegemon [also called, duke]: “Where are your gods? Show them to me, and I will greatly honor them.” Summarily she was let down, and sent to the temple of Andreyan, whom they held as tangible<sup>284</sup> and most-praised. So the saint entered the temple and prayed to God; and blowing on the altar of Andreyan, *she made* it collapse and split in three. And exiting to the hegemon she spoke: “Enter, and give a helping hand to your god, as falling it was crushed.” So he entered apace, and seeing it lying broken in three started weeping and wailing,<sup>285</sup> *fearing lest tidings of the* transpired reach the ears of the tsar.

And a man was dispatched by the tsar to the city of Nazareth; and it was ordered him by the tsar, if what happened to the god be true, to subject the duke to be consumed by beasts. Learning of this, the duke fell before blessed Theodulia, begging her with tears to pray to God, *saying*, “If you make whole the crushed god, and set him whereat he stood, I will come to your Christ and be a Christian.” Then the saint prayed to God, and anon the crushed idol, by God’s command, stood entirely whole in its place. And finding it whole, the sent *man* returned and told the tsar.

The tsar sent writs to the duke, ordering *him* to first torture the saint by numerous ordeals, and then to subject her to bitter death. Straightway, the duke fired up iron pincers, and began to twist up her body. And as this was happening, this thrice-wicked and frenzied destroyer forspend himself. And the komentarisiiy [head jailer] said to the duke: “Give me power over her, and if I do not make her sacrifice to Andreyan the god, sever my head.” And he bid him do against the saint *according* to his will. So he wrought five nails, and nailed two into her ears, the third into *her* forehead, and two into her

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<sup>282</sup> bl[a]govestit: “evangelizes”

<sup>283</sup> See her *Passion* in БЧМ. (O. V. Tvorogov, p. 121);

This memory is not in 15<sup>th</sup> c. *Prologs* (O. V. Tvorogov2, p. 327), nor can it be found in the 3 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova) (at least not on this day)

<sup>284</sup> chuv’svena

<sup>285</sup> proplakav r.idaniem

nipples, *respectively*. And when these were nailed in, the saint raised to heaven the eyes of *her* mind, and prayed to God to give<sup>286</sup> her strength and endurance.

What then? The following happened in the not so distant *future*: The komentarisii, seeing her contented patience, as she deemed nothing of the bitter torture, and understanding that if he falls off schedule he would receive ruination to his life (as he promised), summoned her to his home, and begged her to sacrifice to idols. Then the blessed *woman*, making a prayer for him, converted him to be a Christian, and he wholeheartedly believed in Christ. Come morning, the komentarisii stood before the duke with the saint, and said to him: "I was unable to turn the slave of the true God from the right and blessed way. Moreover, she freed me from the darkness of ignorance, leading me saved to Christ, whom I also confess, and worship Him as the only true God and my Lord, Jesus Christ." And once the duke heard *these* words from the mouth of Elladii the komentarisii, he filled up with rage, and ordered his head severed by a sword and his body plunged into the sea. And thus his torment was consummated, on the twenty third of the month of January.

And intensely firing up a stove for the saint, he commanded her to be thrown therein. But the blessed *saint* remained unharmed in the stove, praying and praising God. Consequently, the hegemon was baffled, and vociferated aloud: "Ω, the want! What I shall do to ~~it~~ is impassioned one, I know not!" And one of the bystanders, called, a helper,<sup>287</sup> said: "Give her to me." The duke ordering *so*, he led her to his house. And he too received the words of the blessed into his heart, and just as the komentarisii was changed by a godly transformation. And come morning, standing before the duke with the saint, he said: "Ω hegemon, you better recognize<sup>288</sup> how much *faith* we have, for I too am a Christian, and I confess Christ as the true God..."

[He was beheaded, the duke died with many bystanders from a fire that went out of control, and the saint passed away in fire with Evagrii and Makariy and many others.]

#### On the same day, Word from a patericon.

Once, when Father Arseniy was presiding in Kanop,<sup>289</sup> there came from Rome these two royal councilors, rich and god-fearing, wanting to see him.

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<sup>286</sup> or, "for giving"

<sup>287</sup> This is one of many indications that this article is an abridgement of a longer story.

<sup>288</sup> vernacular: nasha oubo poznavai ! ; [знай наших!]

<sup>289</sup> FM: likely Canopus, called, Menuthis, in Aegyptus I;

This memory is not in 15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 327)

The article is taken from his *Vita* (May 8 in ВЧМ; p. 315). Another *Prolog* article (p. 277, in the same) tells of how he was chosen by Emperor Theodosius to teach his children, Honorius and Arcadius. He was even called "father of tsars." (vasilopotar', in yet another article from the same; p. 319 ob.) Once, he punished Arcadii by

And Theophil the Archbishop received them, besieging the elder to receive them *too*. And going to him, the royal councilors besought him, saying: "A woman came from Rome, wanting to see you." And they told of her *noble* birth, yet the elder did not love to receive her. And when they told her this, she ordered to saddle a beast of burden,<sup>290</sup> saying: "I believe by God *that* I want to see him: There are many men in our city, but I came to see a prophet." And when she approached the cell of the elder, by God's hazard he was relieving himself<sup>291</sup> outside *his* cell. And seeing, she fell down to his feet. And he erected her, saying angrily: "If you want to see my face, see it!" While she, from embarrassment, did not look at his face. And the elder said to her: "Didn't you hear of my deeds? Are these what you need to see? How dared you commit such impudence? Don't you know that you are a woman, and it is not comely for you to go whithersoever? lest when you go to Rome you tell other women that you have seen Arseniy, and they navigate the sea coming to me." So she said, "God willing, I will not instruct anyone to come here." So he said to her in answer: "I pray to God that the memory of you will die in me." And hearing this, she exited meekened and discomfited in her mind. And then she said to him: "Pray for me."

And afterward, as she came to the city, from rue she fell into a heat from thirst.<sup>292</sup> And it was told to the archbishop that she is sick. And coming to her he pleaded to know what her illness is. So she said to him: "It would have been good had I not come hither, for I said to the elder: 'Remember me *in your prayers*, father.' And he said to me: 'I pray to God, that He annihilate the memory of you from my heart.' And thus I am dying from sorrow." And the archbishop said to her: "Do you not know that you are a woman, and *that* the fiend wages combat against the saints by women. This is why the elder told you this, but he always prays for your soul." And thus her thoughts were quieted. And she went home with mickle glee;

**Month February, the 9<sup>th</sup> day. Word from a patericon of a monk who was previously a boyar of the tsar in Rome.**

There was a monk living in Skit near a church, a Roman who used to be grand in the tsar's hall. And he had a single slave serving him. And the priest saw his humility, and wondered at how he humbled himself from such leisure to such poverty. And that which God gave him *through* Christians,

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hitting him in the face. The *Vita* states that the wound was permanent. Later in life, Arseniy tried to have him killed, but he was forewarned and escaped to Egypt. Later, the emperor sought and received the monk's forgiveness.

Readying himself for death, he warned his students that they will stand at trial with him before God if they give his body to anyone. When they said that they do not know how to bury him, the elder asked: "You don't know how to tie me by a foot with a rope and drag me into the bush?"

<sup>290</sup> klyusyata; БЧМ: "horse"

<sup>291</sup> This phrase is not in БЧМ.

<sup>292</sup> БЧМ has no mention of thirst.

he gave the same to the church. And he did twenty five years in Skit, and was sagacious and famed. And a certain monk, hearing from great Egúptians of him, came to see him, and kissed him *hello*, having entered *his cell*; and performing a prayer they sat *down*. Seeing him wearing smooth garments, and a bed with leather under him, and a small head-rest, and clean feet in *walking shoes*,<sup>293</sup> the Egúptian ~~seeing this was tempted, because at that place~~ there was not a lifestyle such as he expected to find. And the perceptive elder understood that he was tempted, and said to the servant:

“Make us dinner for the father’s behoof today.”

And he boiled some vegetables, and both arose and ate, and drank, the elder possessing a little wine in case of infirmity. And come evening, they sang both and ten ~~Ψalms, and slept. And in the morning~~ the Egúptian said arising “pray for me” and exited not having received benefit. And when he departed somewhat, the elder, desiring to avail him, sent *his servant* to beckon him. And when he arrived, he again received him blithely.

And he questioned him, saying:

“From which country are you, father?”

So he said: “From Egúpt.”

“And from which city?”

He said, replying: “I am not at all a citizen.”

And he said: “What was your job in town?”

So he said: “I guarded a vineyard.”<sup>294</sup>

The elder said:

“Where did you sleep, and what sort of bed did you have?”

He answered: “I slept on the ground and did not have a bed.”

And he said to him: “Did you have anything that was your own in the village, and what *sort of* wine did you drink?”

Then he answered:

“Only<sup>295</sup> in the frith<sup>296</sup> did I try to find fare and wine.”

“So how” he said “did you live?”

He rejoined:

“I ate dry bread or salted *food*, if I found it, and water.”

“Was there a bath for you in that village, to wash yourself?”

He said: “No, but *I washed* in the river when I wanted.”

And when the elder evaluated everything about him, he understood his initial rueful lifestyle. And wanting to benefit him, he began to tell him of his own life, saying:

“My unworthy self whom you see am from the Great City of Rome; I was a first councilor of the tsar.”

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<sup>293</sup> v.kaligah: in “shoes used by travelers, monks and the dead;”

This article is present in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs*, as is the next one. (O. V. Tvorogov2, p. 328)

<sup>294</sup> pudar’

<sup>295</sup> tsi (a foreign word, probably from the Balkans); in the margin: “eda”

<sup>296</sup> v.b.ili: “grasslands,” “thicket”

And when the Egúptian heard the first words, he became remorseful and listened to that which was said by him.

“I left” he said “the world and the weal and the glory of the tsar, and arrived at this desert. I had great halls, and much wealth, yet I did not heed them, but *rather* desired this poor hut. And I had a golden bed, with expensive sheets, and in their place the Lord gave me this little bed *covered* with leather to lie down *on*. I had, then, dear clothes, and in their place I wear this poor clothing. At my dinner many dishes were consumed and costly wine. And for all that I have these meager boiled herbs,<sup>297</sup> and drink this small beaker of wine. And there were many slaves serving me, and in their place God convinced this elder to serve me. And in place of a bath I pour a bit of water on my feet, and wear shoes because of my infirmity. And in place of music, wind and string instruments<sup>298</sup> I sing both and ten *ψ*alms. Likewise I labor at night for the sins that I committed, performing a small service to God. And I pray you, father, do not be tempted for my frailty.”

And hearing this, the Egúptian said:

“Welladay, as from the great afflictions of my early life I came into leisure - what I did not have then, I have now. While you from much leisure came into encumbrance, and from great fame and riches, you came into humility and destitution.” And having received much benefit he departed, and was his friend, and came to him for benefit, for he was a discerning<sup>299</sup> man and filled with the Holy Spirit;

**Month February, the 11<sup>th</sup> day. Memory of holy Tsaritsa Theodora, who established Orthodoxy.**<sup>300</sup> She was the wife of Theophil the Iconoclast. Yet she was not an iconoclast and a heretic like her husband. For he expelled Saint Mefodiy, the Patriarch of Constantinople, and in his place stationed Anniy, the likanomant, and burned the holy icons. And she, even though she did not dare venerate the holy icons openly, instead had *them* hidden in her bower, and at night stood at prayer, praying to God, for Him to have mercy on the righteous. And she gave birth to a son, named, Michael, and taught him Orthodoxy. And after the death of her husband, she forthright brought in Saint Mefodiy, and assembled a Holy Council, and anathematized the iconoclasts, and deposed Anniy from the *patriarchal* seat, and brought holy icons into the church. And consulting the holy patristic council, she prayed to God for her husband, and removed him from the torment, and caused him to receive the inexpressible life.<sup>301</sup> Having done this, and having girded well, she commended her soul to the God she yearned toward, leaving the tsardom to her son, Michael;

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<sup>297</sup> zeli; “vegetables,” in the widest sense

<sup>298</sup> pischalei i gouslei

<sup>299</sup> smotreliv

<sup>300</sup> A. D. 867 (O. V. Loseva, p. 268)

<sup>301</sup> According to her, he gave icons their due veneration on his deathbed, as historians tell.; This part is not in Sof.

**Month February, the 12<sup>th</sup> day. Memory of our father among the saints Antoni<sup>302</sup>, the Patriarch of Constantinople.** He was born either in Asia or in Europe [Europa], but his third patria was the reigning city, which put away both his rearing and his baby sheets, and bringing him into the measure of age taught him books, later acquiring him *as her* pastor. And when the latter was about to happen, spiritual bliss [grace] frequently propagated<sup>303</sup> onto many. And so, when the wondrous *man* was still a babe, he observed the transformation<sup>304</sup> of the bread and the holding of the censer, as the holy liturgy was conducted, and by ignorance of age *he* managed to perform the service thereof. When time came, he accepted the monastic life, and in a manly *way* executed<sup>305</sup> the wisdom of deeds. And not wishing to be stationed a priest, at the behest of the patriarch he is made an abbot. In addition, he ceaselessly pursues<sup>306</sup> vigils, fasts and remaining in prayer. Then his father also enters along into the monastic likeness.

Thus receiving the time [read, *burden*],<sup>307</sup> he performs charity with his own hands. Consequently, as this great *saint* was undergoing constraints, performing acts of charity, someone brought a bundle of gold and gave it to him, saying: "Receive this to dispense to the poor." The hand that held the gold appeared, yet the giver was not seen by the eyes. From this, the great *saint* metes out generously to the good. And thus, when the time comes, he is stationed as the prelate of Constantinople, by the judgment and the lot of the Sanctified Council and by the tsar - to the episcopal<sup>308</sup> seat. And as if winged by the power of the Holy Spirit, in his elderly body he navigated all the churches, praying to God with orisons. And he undertook the overcoming of temporal afflictions, according to *his* strength. And to those clerics who were confounded by perplexity<sup>309</sup> and had a vital necessity, by the dispensation of plentiful<sup>310</sup> wealth he drove out the stated perplexity. And by the thousand he mollified with charity the poor by the gates. And

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<sup>302</sup> According to Sof. he was called, vaklea, had rich parents from the royal council, and was five when he acted a priest. When he became abbot, he tonsured (dressed in the schima) his father, becoming his spiritual father. Also, there were m<sup>a</sup>n<sup>y</sup> bundles of gold given him.

Notice the elaborate phraseology of this article.

Antoni<sup>y</sup> II Kavley died in A. D. 901 (O. V. Loseva, p. 268)

A lection may be found in 14<sup>th</sup>-15<sup>th</sup> c. *Prologs*. (O. V. Tvorogov2, p. 329)

<sup>303</sup> pro'obrazova

<sup>304</sup> predlozhitisya

<sup>305</sup> shestvovashe

<sup>306</sup> posled.stvovashe

<sup>307</sup> likely, bremya: "yoke;" see Ps. #73: "priimu vremya"

<sup>308</sup> again, ar.hiereiskomu

<sup>309</sup> vnedoumenie oderzhim.iya

<sup>310</sup> neskudnoe

he was beholden to many for much, and performed great wonders, and departed to God in advanced age.<sup>311</sup> His memory is conducted in his abode;

**Month March, the 5<sup>th</sup> day. Passion of holy martyr Conan the Gardener.** He was in the years of Tsar Dekiy; from the Galilean city of Nazareth, wherefrom he came to the Pamphylian city of Magdon;<sup>312</sup> and he was at the place called, Karmena.<sup>313</sup> He worked his garden well, planting herbs; and from it he obtained nourishment. And he was simple by nature, unfamiliar with books, but he was a Christian, and feared God. And since infidels wanted to seize him, warriors came and kissed him playfully,<sup>314</sup> saying the following: “Pompliy,<sup>315</sup> the hegemon calls you.” Replying he answered: “What need does he have of me, considering that I am a Christian? Let him summon his likeminded.” And he was tied up and led to the hegemon, who ordered him to sacrifice to idols. Sighing deeply, he scorned the hegemon, remaining in the confession of Christ. And iron nails were hammered into his feet, and he was forced to stream before a chariot. And becoming feeble he fell on his knees; and praying to God he commended his spirit;

**Month March, the 8<sup>th</sup> day. Word of Saint Vasiliy [Basil the Great], of the canonical<sup>316</sup> commandments to Christians.** ...For filled with them [monks] was: Egypt and Libya, Ethiopia and India, also Mauritania and Fivaida [Thebais]; with them Syria is sated, and Cilicia and Galatia, also Pont and Armenia, both Mesopotamia and all of Persia; with them is filled Palestine and Arabia and Kúpr, **Asia and the environing** isles, and all of Greece; in addition, Rome and Spain and Gallia, and even to the ends of the earth *the universe* is filled with monasteries and abstainers, and all the earth is blessed and illumed *by them*...

**Month March, the 21<sup>st</sup> day. Memory of our father among the saints, Foma, the Patriarch of Constantinople.**<sup>317</sup> He, our father among the saints Thomas, due to his countless virtues, perfect sense and orthodoxy was stationed as a deacon of the Great Church. He was *made* a student of the sakalaria<sup>318</sup> by our holy father who *displayed himself* in wonders, the great

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<sup>311</sup> v.starosti glubotze

<sup>312</sup> Magydus; БЧМ: “Manden”

<sup>313</sup> mount Carmelus, in Phoenicia, or Cremna, on the border of Pisidia?

<sup>314</sup> yako na igrische: “as at the games”

<sup>315</sup> Pompeius or Publios

<sup>316</sup> vzakonen.ih: “established by law;” The point of the article is that God’s commandments were intended not only for monks, but for laymen as well, but it is also interesting because of the geographical information it contains. БЧМ does not contain this article, at least not under this date.

This list can be found in *Kniga o Vere*, p. 103

<sup>317</sup> Thomas died in A. D. 610; His memory is sometimes celebrated on Feb. 22<sup>nd</sup>, Mar. 19<sup>th</sup>, 20<sup>th</sup>, or 22<sup>nd</sup>. (O. V. Loseva, p. 297)

<sup>318</sup> treasury or vestment depository

Ioann the Abstainer, in the reign of the ever-remembered Mavrikiy [Mauricius]. And after the death of Ioann (and Kiriyan,<sup>319</sup> who was the luminary after him) he was stationed as the Patriarch of Constantinople. And rectifying<sup>320</sup> the seat for three years and two months, girding much against the heretics and maintaining the Orthodox teachings, pasturing his flock well *in a way* pleasing to God, he slept in peace;

**Month March, the 23<sup>rd</sup> day. Memory of holy sanctified-martyr Nikon, and the one hundred ninety nine students with him.**<sup>321</sup> That holy Nikon was in the times of Kindian the Hegemon; from the Neapolitan country; winsomely handsome, *with* a light face, and terrifying in battle; son of a Christian mother, yet a heather father. Once, when *two* great *armies* joined in battle and a great feat ensued, the blessed remembered *his* mother's teachings and comforts and sighing deeply said: "Lord Jesus Christ *and* God - help me." And fortifying himself with the *sign of the* noble Cross, he entered amidst the combat, slaying some with the sword, piercing others with a lance. And no sooner did he return, than he defeated and dispersed all, so as for all to marvel. Remembering the battle in his mind, reaching home with all *the rest*, he confessed the parable to his mother...<sup>322</sup>

**On the same day, Word of accidental death, and of the Judgment, and of Alexander's questioning.** Quondam, a man fell into a river and died. And some said: "He received according to his sins!" Yet others said: "Death had come to him." And coming to Evseviy [Eusebius] the Great, blessed Alexander questioned him of this. And Evseviy the Great said:

"None of them found the truth. If one *always* received according to his deeds, the entire world would not exist. The devil is not a seer of hearts,"<sup>323</sup>

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<sup>319</sup> БЧМ: "Kūriak"

<sup>320</sup> steering, administering or directing

<sup>321</sup> A. D. 251 (O. V. Loseva, p. 298); In addition to this article, БЧМ contains another one where he is said to be a contemporary of Gratian the Hegemon, "from the land of new cities" (Neapolitana).

<sup>322</sup> He traveled to Constantinople and around the Aegean, became a priest, then a bishop, and then an abbot of 190 monks, with whom he returned to Italy, where he buried his mother. He then went to Sicily, to the Tauromenium Mountain, wherefrom he was delivered to his passion.

БЧМ also contains the following verse [March volume, p. 576]:

**On the 23<sup>rd</sup> day, Memory of holy sanctified-martyr Nikon and with him his 199 students; Prolog. Verse.**

The wreaths of victory, prepares for you, Nikon,  
the Wreath-Giver, for whom you died by the sword.  
Of the thilk essence, of these four by fifty  
slain by the sword martyrs, *are you*; [riddle]  
On the 23<sup>rd</sup> the head of Nikon was severed.

<sup>323</sup> БЧМ: "no slouhoblyustitel'"; *Софийский Сборник*: "n. naziratel' i ouhovolok;" *Pandecti of Nikon of the Black Mt.* (p. 224 and again, in full, on p. 312): "no



but God alone is. When the devil seeks out a man near death, he instigates him according to his *ways*, so as to write his death with a snare. Furthermore, when he sees the death of a man, he disturbs him onto bickering and argumentation, or onto something else, great or small. Or *sometimes* one stirs as if from some sort of boldness, and from a small hit a man dies accidentally, either from this or from that. Or *sometimes* he [the devil] *causes* him to consider crossing a river on a wintery day, or wants to suddenly<sup>324</sup> overwhelm him in some other bale, as we have said - to write his death with a snare. And learn - this is the way it is! See how some hit without mercy, so as to approach the very death, and slay with weapons - yet *their victims* die not. Yet occasionally one hits lightly, or gives some verdict<sup>325</sup> - and straightway *the victim* dies the death. The essence is this: If someone is at home, and wintertime approaches, and at that hour he exits *on a journey*, and from the winter's air dies along the way - he commits himself to death.<sup>326</sup> But if on a clear *day* one sets out on a journey, and tragedy finds him, he not having a place of refuge - falling into bale he dies the death of a sufferer [martyr]. And furthermore, if one arrives at a river with a death-bearing turbulence,<sup>327</sup> not trod by anyone, *and* he, as *a strong man* wanting to show *off* his arrival, enters and drowns in the water - such commits himself to death by his *own* will. *But* if one sees a calm river, and others going before him, *and* if, as he treads, Satan trips his foot, or if in some other way he falls in and drowns in the water - such dies the death of a sufferer. Thus you will understand every such thing. To our God be glory, now, ay and in ealle tīd; Amen;"

**Month March, the 24<sup>th</sup> day. Word of not easily absolving of sin.** One presbyter, who came from the Isle of Cyprus, told us something like this, saying: "A certain woman practiced sorcery and charms, and was besought by someone else to perform her skill on someone, to submit him to his will. So she practiced onto evil, and immediately sent two demons to him, wanting to act *magic*. Those filthy demons went, but returned without accomplish. *They were* questioned by *her* who practiced onto evil: "Speak the reason." So they said: "Finding the said *man* under interdiction

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priposlushnik." Volume 10 of the recent 20-volume *Library of Old-Russian Literature*, which contains translations of a few articles from *Izmaragd*, specifies that Evagrius was an archbishop and that Alexander was a tsar.

<sup>324</sup> *naprasno*, translated above as "accidentally;" could be "futile;" it can even mean "quickly" or "strongly"

<sup>325</sup> *БЧМ*: "son" (sleep), not "soud" (judgement); i.e. makes unconscious

<sup>326</sup> For this to have been considered suicide the winters must have been very cold; Notice the encumbered style of this article, partially emended, yet, as usual, noticeable exacerbated by my choice of vocabulary, lest you be bored, or deem me illiterate.

<sup>327</sup> *vozvrenie*: "upheaval," "boiling," "stirring"

[penance],<sup>328</sup> we dared not even approach.” (For he had confessed to the said presbyter, and from him received the vow of penance, as the godly canons bid.) Further the woman queried them: “Does this happen to you with all who have an interdiction?” So they said to her: “No; but only with those to whom that presbyter gives interdictions, because *he* teaches from the commandments of God, and from the writ, and from them he gives penance. And because of this we dare not advance, fearing the laws of God. But those who teach from themselves, or give *their own* penances - such we neither fear nor evade at all.”

Hearing this from the un-clean demons, that woman hoped on the presbyter’s instruction. Arriving rapidly she advanced to him, and confessing all about herself sought penance. So that presbyter, as if to thus spare her, did not put on her an appropriate and righteous penance by the laws.<sup>329</sup> But she beseechingly said: “Do not spare me at all, but judge me by the law of God and the godly writ, because the demons confessed to fear these. So the presbyter gave her an interdiction and henceforth she chastised herself by Christ’s grace.” This told that presbyter...<sup>330</sup>

**On the same day, Word of John Chrysostom of games and dancing.**

Rejecting all worldly reckoning,<sup>331</sup>

come - let us hear spiritual instruction,

and realize<sup>332</sup> how we do evil.

For Christ created us and wanted to make us angels,

but we pervert ourselves into beasts, living unbecomingly,

slaving for unrighteous Mammon,

meaning, amassing much wealth -

this is the shamelessness of brutes.

And to *take* pride, to censure another,

to hurt, steal and lie -

this is not human, nor beastly,

but is a demonic deed and desire.

Because they tempt - so as not to be tormented alone.

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<sup>328</sup> pod.zapovediyu: a common temporary form of excommunication or vow. This article is not in ВЧМ, at least not under this date (neither is the one below, giving place to numerous articles on the Annunciation), it is also absent from the 16<sup>th</sup> c. *Prologs* kept in РГАДА (L. V. Moshkova, corresponding page)

<sup>329</sup> which may be over 10 or 15 years, for sorcery      Зри!

<sup>330</sup> There follows a short story from a patericon.

<sup>331</sup> sm.ishleniya; This article can be found in *Izmaragd*. See, Гальковский Н. М. *Борьба христианства с остатками язычества в Древней Руси*. М: Академический Проект; Фонд “Мир” 2013. p. 451.

*Софийский Сборник* contains related readings (without the word, mnogovremennoe), on p. 40b - 41b. The article likely entered *Prolog* after the 15<sup>th</sup> century - none of the 4 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА contain it. (L. V. Moshkova)

<sup>332</sup> razm.islite; vernacular

Some they direct onto informing,<sup>333</sup> some onto envy,  
 some they beguile onto fornication,  
 and teach onto anger, and onto rage and pride.  
 Another they bewilder onto miserliness,  
 and onto robbery and violent crime,  
 and target<sup>334</sup> onto drunkenness.  
 Another, onto blasphemy<sup>335</sup> and satanic songs,  
 onto *hand* waving and tooting.  
 And they teach onto dancing,  
 which is the most damned of all frolicking -  
 much-whirly<sup>336</sup> dancing!  
 Because it separates man from God, (See)  
 and leads down into the depth of Hell.  
 For a dancing woman is called, the bride of Satan,  
 and an adulteress of the devil,  
 and a spouse of a demon.  
 Not only will the dancing *woman* herself be led down  
 into the pine of Hell,  
 but also those who shame her with love,  
 and flare with desire onto her with lust.  
*Such* have even beguiled holy men by dancing,  
 as Irodia [Herodia] did to Irod [Herod].  
 For a dancing woman is the wife of many men,  
 and the devil will entice many by her,  
 asleep and awake.<sup>337</sup>  
 All who love dancing will be judged  
 into the unquenchable fire with Irodia.  
 For it is sinful and hory and mean,<sup>338</sup>  
 for *even* her own husband to unite with such a wife.  
 As it is written:  
 'People sat down' it says 'to eat and drink,'

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<sup>333</sup> or "falsely accusing"

<sup>334</sup> oustrelyayut: or, "shoot"

<sup>335</sup> koschun.i; "More than a thousande myllyons of evylles is done at the daunce... Amonge you younge maydens that putteth al your curyosyte therin, yf ye wyll lyve without vyce, flee that thyng." *Ship of Fools*

<sup>336</sup> mnogoverimoye; These words can also be found in an article attributed to Archbishop Eusebius, concerning Sunday. This article appears in versions of *Izmaragd*, *Zlatoust* and the *Menaia of Metr. Makarius* (Nov. 13<sup>th</sup>). See the above book by Гальковский Н. М. p. 468

"Thorw wyn and þorw women, þere was loth [Lot] acombred,  
 And þere gat in glotonye, gerlis þat were cherlis,  
 For-þi [therefore] drede delitable drynke, and þow shalt do þe bettere."

***Piers Plowman*, passus 1**

<sup>337</sup> vo sne i nayave; vernacular

<sup>338</sup> skaredno

and were fed and quenched,  
 and they rose up to play' in dancing,<sup>339</sup>  
 and after the dancing they began to commit fornication,  
 with others' wives, and with sisters,  
 and then they approached idols,  
 and began to bring them sacrifice.  
 And at that hour the earth opened up,  
 and consumed them *numbering* twenty 'three thousand.'  
 This is an image of suffering shown to all who sin,  
 and do not do the will of God.  
 Therefore, brothers and sisters, mind yourselves,  
 and do not love the lawless demonic games,  
 especially distance yourselves from dances,  
 so as not to be woefully judged into the eternal agony.  
 To our God be glory, now and ever and into all ages; Amen.

Read this word after the kathismas.<sup>340</sup>

**Month March, the 25<sup>th</sup> day. Word of our father among the saints, John Chrysostom, on the Annunciation of the most-holy Birthgiver-of-God.**  
 Royal mysteries we celebrate today, at which all assembled creation rejoices.  
**Ω strange and most** wondrous miracle: prevailed over every nation<sup>341</sup> the  
 conversation of today's holiday, that is to say, the Praises of Maria.

To her Archangel Gabriel was sent proclaiming:

"Rejoice, *she who is made* joyful!"

So she arising looked on him who talked, wondering even at the sight of his appearance, silencing words with her conscience:

"What is this greeting that you utter, amazing me by talking in a strange tone? Or is it that you do not know the custom of greeting, or do you tempt me, as if I were easily enticed? For to say "rejoice" is a common word of all who address, but to say "rejoice, grace-given" is marvelous conversation, especially to those who have vowed chastity and living a clean life."

Consequently, with a mean<sup>342</sup> face and an angry eye, *calming down*<sup>343</sup> a little she said to herself, "I will expel the arrived," saying to him: "Depart; depart, man, from before my doors!"<sup>344</sup> Because of what you told when you first came you are not agreeable<sup>345</sup> to me. I deem that you desire to beguile

<sup>339</sup> Exodus, chap 32.

<sup>340</sup> The language of this article is often difficult to translate, so parts were omitted. Unfortunately I do not know who really wrote this most touching and controversial dialogue; maybe it came from western mystery plays? According to S. A. Davidova, it appears in 15<sup>th</sup> c. *Prologs* of the secondary recension. Only one of **the 4** 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА contains it. (L. V. Moshkova)

<sup>341</sup> yaziku; Maybe this is a hint that the article came from afar.

<sup>342</sup> luti.m; figure of speech.

<sup>343</sup> iznikshi: "humbling," literally, "looking down"

<sup>344</sup> pred.verii: "front court"

<sup>345</sup> negode

me as the snake did to Eve, who was the mother of the whole world. The goodness of your appearance will not overcome my conscience, that I have toward my betrothed; and even if the elder does not come<sup>346</sup> - away from my house, and depart hence, lest you be beaten. The elder is jealous! Depart! There is no benefit for you to stay. If the elder sees you come and telling me these words, which the human nature cannot comprehend, you will find yourself trouble, and for me: grief, trouble and strife.”<sup>347</sup>

Yet he informed *her* not the fainter: “Hail, grace-given!”

Seeing the perseverance of the angel, the maiden extended her ear to him, wanting to learn *the true reason for* the perseverance of the arrived, as hearing “rejoice, grace-given,” then, after a pause, **he** added: “the Lord is with thee.”

So she, hearing this, quickly invited in the arrived:

“If you brought the Lord with you, enter apace, and say what you came for.”

So the angel said: “You will conceive a son, and will call him, Emmanuel. He will be the Strong God, the Lord<sup>348</sup> of Hosts and the Father of the Future Age.”

So she said to him: “I am unwed - not of the bridal bed - so already a birth? Have you not had sufficient talk? If you want something, take it and go away, and do not mindlessly prophesy what you do not know. Furthermore, even if I do conceive a son - by all means it would be from Joseph.”<sup>349</sup>

So the angel said to her:

“Do not deceive yourself - He will be great.”

So she said: “How *could He be* great? My betrothed is very poor, and I am very destitute, and we have no *capital* possessions, we have no towns, we are not of great [rich] birth. Withal we are registered, and the birthed is beholden to give a didrachm,<sup>350</sup> so *how is it that* you say: “He will be great.” Be silent! Be silent! Do not promise me such words.”

So the angel said:

“You do not believe the lesser *of what I say*, and do not want to accept the greater - He will be called, Son of the Highest.”

So the maiden said:

“Get out of my house now, lest Joseph hear, inform the priests, and I be reaved of my plighted<sup>351</sup> and of love; and your head he will sever with a hatchet,<sup>352</sup> because you talk of the worldly, standing afore the doors to my room, bringing me a bridegroom from the heavens - what female nature

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<sup>346</sup> or another way of saying, “lest”

<sup>347</sup> setovanie

<sup>348</sup> duke; a sovereign title in Russia. (Isaiah IX.6)

<sup>349</sup> vsyako ot; vernacular

<sup>350</sup> ½ shekel

<sup>351</sup> suzhitiya

<sup>352</sup> tesloyu

could contain a heavenly marriage? How can the incorporeal mix with flesh?"

[after three more pages of dialogue...]

...Many were the garments that she placed on her belly, wanting to conceal it from Joseph, but a city standing atop a mountain may not be hid; neither could the appearance of her belly *escape* Joseph. He convinced his eyes, looking at the virgin, wanting to ask *of* her belly, but forced himself to silence, *even though* he wanted to upset her, as for selling the virgin vessel, her initial lifestyle forbade him. And already he disturbed his soul, saying: "Alas to me; what am I to do? A virgin face, virgin composure, virgin eyes, virgin laughter, virgin talk, but a belly not of a virgin, but of a mother..."

[Finally he confronted her, using phrases like: "don't you already know how to lie." She called out to the angel, promising security for his neck, and he revealed himself to Joseph, saying things like: "the alabaster is not murky... the vineyard is locked, the source is sealed, the field is not sown, the vine is not planted..."<sup>353</sup>]

**Month March, the 26<sup>th</sup> day. Beneficial tale of Malh [Malchus] the Monk, who was captured by a Saracen.** Thirty leagues<sup>354</sup> from Syrian Antioch there was a town called, Marania,<sup>355</sup> where this Malh was born and raised; and he honored God. His parents tried to get him a wife...<sup>356</sup>

...Hearing of an *impending* Saracen onslaught, he awaited co-travelers. When these assembled, numbering up to seventy, they went, and he waded along without a worry. And forthwith a Saracen multitude appeared hopelessly, and suddenly galloped around them, and all were snatched.<sup>357</sup> And it happened for one moor to seize Malh into captivity with a certain woman. And he ordered them to go swiftly<sup>358</sup> on a camel. As the camel proceeded fast, Malh sat on it with the woman, and held the woman so as not to be thrown down. And she grasped onto him, and intertwined firmly with him on the camel, and the two did not fall off it. [!] Not only did this occur to Malh, but even camel meat and milk was offered him, while he did not want to eat it.<sup>359</sup> When their master came into his own, he led them as slaves to his wife, on whose hest he was bid to carry water, and to disperse

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<sup>353</sup> BЧМ contains another interesting article, attributed to John of Damascus; here the conversation is also like that of a play (the speeches were originally arranged according to the letters of the Greek alphabet). Much of the conversation is along the same lines.

<sup>354</sup> poprish; This tale does not appear in early *Prologs*, but can be found in **1 of the 4** 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>355</sup> RM (21 Oct.): Maronia, Saint Malchus

<sup>356</sup> He left home and became a monk; his father died and he awaited the death of his mother to use her inheritance, which plan his spiritual father condemned. Malh did not wish to obey him and left to Edessa.

<sup>357</sup> obskochivshe... s.hvatani

<sup>358</sup> borzo

<sup>359</sup> Below, there is mention of mare's milk, which comes from an animal with an odd number of toes, and so may or may not be allowed.

manure,<sup>360</sup> and in the end, to pasture sheep. Such work took up Malh, because of his disobedience to his *spiritual* father...<sup>361</sup>

A great river flowed there. And they prepared themselves for the flight, sewing up leather *water*-skins, blowing them up hard, and tying them up. Each of them took one, as they entered the river by night and swam. They had those skins as boats, and their legs - in place of oars. And they took to swimming, sitting on the skins, traversing the river's course. They started travelling *along* the way, not only by night, but also by day, despite being scalded by the sun. Thus, thanking God, along the way they fared, glancing back frequently from fear! In time they saw their master, the moor, with one slave chasing in their tracks on swift camels, wielding a bare [unsheathed] sword in his hand. And when Malh and the woman espied them already approaching, they were deadly afraid.

But by the providence<sup>362</sup> of God, there appeared a deep underground cavern before their eyes, and they entered therein due to fear of the moor, and they found there a scary lioness with a whelp.<sup>363</sup> And with the sign of the Cross they fortified themselves, and stood in one corner of the cave huddling, expecting to be eaten by the animal. So the pursuers arrived at the cave (the moor and the slave) and tethered the camels before the cave. And the moor ordered the slave to enter the cave and to lead them out. He himself held the bare sword, standing afore the gates to the cave, so that when the two exit he may slay them himself. When the slave entered the cave, straightway the lioness quickly jumped up, and raped<sup>364</sup> him away by the throat, and suffocated him, and hauled him into her den,<sup>365</sup> while Malh and the woman saw this and glorified God. And the moor thought that the slave cannot overcome them and *that* they do not obey to exit. Holding the bare sword he entered the cave himself, and immediately the lioness jumped up, smote and killed him...<sup>366</sup>

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<sup>360</sup> gnoi pometati

<sup>361</sup> His master wanted to reward him for his good work and desired to give him that woman to wife, but he did not want, whereat he threatened death to him, so he gave in, reluctantly. They agreed to live in chastity and to attempt escape in order to enter a monastery and a nunnery, respectively.

<sup>362</sup> posmotreniyu

<sup>363</sup> БЧМ: "aspids and snakes and poisonous animals;" Here the article appears a number of times (which is not unusual for the book, even when such articles are almost identical) including under May, 18<sup>th</sup>.

<sup>364</sup> pohitivshi: or "bit"

<sup>365</sup> gnezdo: "nest," "lair"

<sup>366</sup> The lioness exited with her whelp, as did they. They rode the camels and sold them to a Mesopotamian duke; she entered a nunnery, he - the monastery where his spiritual father was now dead, and where he related his story to the brethren.

Month March, the 29<sup>th</sup> day. Memory of our holy<sup>367</sup> father Mark, the Arethusian<sup>368</sup> Bishop, and Kiril the Deacon, and many others.

Orthodoxy had already shone forth by Christ's grace,  
and the heathen guile had grown dim,  
in the times of Constantine, the Great Tsar;  
and the faithful were endeavoring onto the destruction  
of idol temples and altars,  
as zeal inflamed them.

So with others beside, Mark the holy bishop,  
having razed a certain shrine, edified a church.

As matters proceeded,<sup>369</sup> the legitimate state  
dislocated [converted] to ignominy [heresy],  
and the realm of torment,  
and Julian received the scepters.

He dared raise his heel against Christ...<sup>370</sup>

being very unpardonable<sup>371</sup> and insensible,  
moreover - inhuman and godless,

not knowing who he is,

and whom he opposes,

being as dirt, ash and dust -

*against* the Creator of all,

and the Tsar of Heaven,

who erelong<sup>372</sup> gave him the requital of judgment,

and the guerdon of shame<sup>373</sup> -

he was obliterated by Persian hands.

But *back* then, when heresy prevailed,

those who drew toward idols sought out Saint Mark,

due to his daring in the destruction of temples.

While he, to obey the commandment, departed a little,

but when he saw some *people* summoned,

*and* questioning [-ed] regarding him,

he exited, and conveyed himself to the killers.

So they seized and stripped him,

and inflicted wounds along his entire lich,

and threw him into some stinking place.

Then they led him out and conveyed to *servant* boys.

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<sup>367</sup> pr[e]p[o]d[o]bnago

<sup>368</sup> FM: Arethusa (Er-Restan), in Syria II; A. D. 364 (O. V. Loseva, p. 303)

<sup>369</sup> veschem zhe mimo shedshim; This article was beautifully translated into Slavonic; it appears in **3 of the 4** 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>370</sup> i v.vruchennoe ego nasilie smiriti ?

<sup>371</sup> nepokrovenne

<sup>372</sup> ne v dale

<sup>373</sup> sramotu dolgov



These battered him down with reeds,  
 and mixing honey with vinegar at *the sweltering season of reaping*,  
 wiped him along his entire body,  
 and stuck it straight onto him,<sup>374</sup>  
 so that with a bare head, and *with* his entire body *bare*,  
 receiving the unyielding rays of the midday sun, he burn,  
 and become food for wasps and bumble-bees;  
 and he was eaten up by them.  
 But the God-pleasing elder tholed such a guard,<sup>375</sup>  
 as he did not have what to say to the torturers,  
 as per the construction [conversion] of a demolished temple,  
 while they ever growled due to impotency...<sup>376</sup>  
 For he was kind in teaching *against* the severity of ignobility,  
 as kind as that which daringly transpired in Phoenicia will be,  
 which happened against Kiril the levite [deacon],  
 for he too was a destroyer of many shrines -  
 intrepid forsooth.  
 Due to this he was seized;  
 and not only did he take on the righteous and forced death,  
 but even his paunch was slashed, so as for his bowels to exit -  
 pitiable and sorry<sup>377</sup> was the sight to those who came!  
 As they say of those murderers -  
 "Meritoriously they received the judgment and reward,"  
 for when they departed from him,  
 forthwith their teeth fell out and deteriorated,  
 and their tongues decomposed,  
 and they lost vision in their eyes.  
 And to the women and maidens of Askalon and Gaza<sup>378</sup> -  
 ...they cut open their bellies,  
 and poured barley therein,  
 and tossed them as food for pigs.  
 What word could suitably express such ignominy of the tsar!  
 and the deeds inaugurated under him?  
 Thus to the martyrs was prepared -  
 due to their present<sup>379</sup> passions -  
 indescribable bliss.

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<sup>374</sup> i pravo togo vzotkosha: or, "and stuck him in straight"

<sup>375</sup> strazha: "watch," "suffering"

<sup>376</sup> Seeing his fortitude, they led him down and made him their teacher. Almost an entire page is illegible to me, because the translation is very verbatim and the language unconventional. Someone who knows both Greek and Slavonic might be able to make sense of it. БЧМ contains a number of articles devoted to him. One of these states that his belly was opened and they licked up his blood like dogs.

<sup>377</sup> milostivno ("pathetic" in the traditional sense; "darling") i zhalobno

<sup>378</sup> The meaning is clarified by the same article in БЧМ.

<sup>379</sup> zdesnih: "hereof"

But to him who persists in shrewdness -  
flaming torture and unending humiliation [infamy].<sup>380</sup>

Month March, the 31<sup>st</sup> day. Memory of our holy and sanctified father, **Ypatiy [Hypatios] the miracleworker, a bishop who was in Gagri.**<sup>381</sup> Our holy father among the saints, Ypatiy, bloomed from Cilicia, suffered in Galatia, and enlightened in Gagri. (He was at the first council of the three hundred and eighteen holy fathers.) He was entirely filled with the Holy Spirit; enduring many troubles, and performing various signs, he was most-wondrous. When Constantine reigned, the son of Constantine the Great, a snake slithered from somewhere to the royal rooms, and encompassing a room, placing its head before the door where all the gold and treasure lay, did not let anyone advance; and due to this the tsar was aghast. So this blessed *saint* was implored to arrive, and expel the snake. As he saw Tsar Constantine meeting and greeting him with all honors and prostrating<sup>382</sup> himself before his feet, erecting him from the ground he spoke: "If it is possible, **Ω tsar, God helping his slave, I will not omit to execute the order.** Do not despond, **Ω tsar, what is not possible for people is possible to God.**"

When the saint said this, he was shown the snake from afar.

And the tsar spoke:

"Do not advance, **Ω father, without due care,** lest you fall as many did from pride - priests who suffered due to my royal sins."

So the blessed said:

"If our prayer, **Ω tsar, does not prevail** in this, your faith in God and His great and insuperable power will."

Then falling to the ground he prayed for an ample hour, and arising said to the tsar:

"At the place where stands the image of your father, order amidst the Hippodrome to be *placed* a great fiery pan, and igniting it let them await there until I arrive."

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<sup>380</sup> B4M p. 819: In the same month, on the 29<sup>th</sup> day, memory of the holy martyrs and confessors: Mark, the Arethusian Bishop, and Kūril the Deacon, and many maidens beside. Verse.

First vigilant, due to many torments,  
this Mark fell asleep, joining the Godly death.  
The belly of Kūril the ~~levite~~, by the sword,  
as the earth's crust, by the words of David, split.  
The women are lying, as troughs for the pig's eating,  
suffering in their bellies:

they will tear them apart with murderous hands. [dandy]

<sup>381</sup> FM: Gangra or Germanicopolis (Cankiri), the metropolis of Pathlagonia; d. A. D. 326; He is remembered on Nov. 14<sup>th</sup>, by the *Typicon of the Great Church*, and on Nov. 16<sup>th</sup>, by the *Studite Typicon*. (O. V. Loseva, p. 205); B4M contains only a short verse, probably because the veracity of the text seems questionable: There is a memory in XIV-XV c. *Prologs*, but it may not be related. (O. V. Tvorogov2, p. 297)

<sup>382</sup> valyayuschasya: "rolling around;" vernacular

So the tsar ordered this. And the saint entered and opened the gates to the royal rooms; and all were standing yonder peeping,<sup>383</sup> possessed by fear and trepidation. So he beat and bound the beast with his staff, but could not accomplish a thing. The day was already declining, and all deemed the saint dead, but he raised his eyes to heaven, and calling on the Lord placed his palster into the maw of the beast and said:

“In the name of my Lord, Jesus Christ, follow me.”

So the serpent took the staff in its teeth, and followed the saint, as if pursued by someone. So the blessed exited the royal *apartments* and traversed the entire *Hippodrome*, [sic] dragging his palster all the way to the market, so that all the lookers on, seeing the snake holding onto the end of the staff, being dragged, were frightened - for the snake was scary-looking, having sixty cubits of length. [!] And when the saint neared the fiery pan he carpentered to the serpent: “In the name of Christ, whom I, the least, preach - I bid you enter amid the flames.”

So that scary serpent humped himself up, and stretching greatly, plunged himself amid the fiery pan, before all, and burned up. And all, praising and glorying God, were awed, as *He* showed them such a blessed enlightener<sup>384</sup> and miracle worker in their days. So the tsar thanked him very much as *he would* his father, and honored with gifts. And he ordered to reflect [write] the image of his face on a board. And when this happened he placed it in a royal room, onto the expelling of adversaries. And kissing the saint, the tsar sent him into his own.

And when the saint exited the city, going to his seat, praising and thanking the Lord, the novatian heresy inflamed due to the great envy of the *devil* against blessed Ipatiy. And where the saint had a wont to travel, through tight and edgy<sup>385</sup> places, the filthy *heretics* sat *in wait* with swords and bludgeons. And when this blessed *saint* passed, suddenly like wild animals they arose barking.<sup>386</sup> Others *attacked* with swords, and poked the saint down the edge,<sup>387</sup> and toppled him from on high, and inflicted many wounds onto him, as the Judeans once did to Stephan, the first martyr. And the saint was thrown into a river, barely alive. Extending his arms a little, and raising his eyes to heaven, he said:

“Lord, do not set this a sin for them.”

And while he was still praying, a certain unclean and execrable woman took a great stone, and hitting the saint in the head, distanced him from life - insidious and wicked. And the soul of this saint ascended to God! And that vile woman, possessed by an evil spirit, ceaselessly pounded her chest

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<sup>383</sup> pozoruyuschii

<sup>384</sup> svetilnika (as opposed to, svetitelya): “lamp,” “lighter”

<sup>385</sup> bregovitay

<sup>386</sup> slayaniem: “lying in wait” or “lurking,” but this later definition is used here, indicating a late date of translation or re-writing;  
It should probably read: “from hiding.”

<sup>387</sup> niz breg; (a phrase also used in the previous article of *Prolog*)

with that same stone. Likewise the concomitants<sup>388</sup> to such a murder were beleaguered by un-clean spirits. And hiding the body of the saint in a hay-shack,<sup>389</sup> they departed. And the farmer whose hay-shack it was, entering to take hay for his stock, heard the encomiums of the heavenly host, and was the herald of our holy sanctified father.

Seeing this, the inhabitants of the Gangrian city thronged there, and all wept in common. Receiving his holy body, they brought it to *their/his* own city, and placed it in a stated place. And that woman traileed, beating herself with the rock wherewith she killed the saint, confessing. And after the reposition of this holy lich, forthwith she healed. And all who took part in the killing, breaking<sup>390</sup> up from such throes, were *likewise* healed.

And much else took place on the day of the reposition of the blessed father, and after the reposition; but due to their extraneous multitude we omit these *stories*;

**Month April, the 4<sup>th</sup> day. *Memory* of holy martyrs: Fevrusa the Maiden, and her sister, and her handmaiden, who suffered in Persia.** These were [excluding the latter] the sisters of holy bishop Simeon, who *was* in Persia. When he concluded his suffering for Christ, *inflicted* by Savoriy the ignoble tsar, the servants of the latter entered his house, and saw his sister, Fevrusa, who was young and very fair; and they informed the tsaritsa - the wife of Savoriy; and *she* ordered her to be brought to her. And *they* led her with her sister and her slave. And the tsaritsa said to her: “**Ω maiden, it besseems** you to be the lady of many, having such beauty.” But Fevrusa<sup>391</sup> answered: “Christ, I have for my husband, for whose sake my brother suffered.” And the tsaritsa, questioning her of nothing, ordered her to bide in her court. On the morrow day, the tsaritsa fell into an illness; and sorcerers came to assess the illness, and they saw Fevrusa and her sister and her slave. And one sorcerer sent *a message* to Fevrusa, saying: “If you want to be my wife, I will impetrate you from the tsaritsa, and you will be a lady of many.” But Fevrusa said: “It is impossible for me, a Christian, to join with a pagan.” And going to the tsar, the sorcerer accused her, *saying* that the sickness of the tsaritsa is not accidental,<sup>392</sup> but *that* some poison was given her by a Christian wench.

And soon the tsar commanded her to be led forth into his court, and said to her: “Amend the malady of the tsaritsa, lest you be subjected to woeful torment.” And Fevrusa answered: “Alive is the Lord [by the living God], I had nothing evil toward the tsaritsa, nor do we bear anything maugre in our hands.” Then the tsar led her with her sister and her slave to three dukes, for them to try her. And sitting at judgment, they threatened

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<sup>388</sup> obschniki: “those who have in common”

<sup>389</sup> plevnitsu

<sup>390</sup> istayavshii

<sup>391</sup> usually spelled, Fevrousa

<sup>392</sup> ne prosta

[assailed] them with many tortures. And Vafiy [Bathios] the Duke carped: "Fevrusa - promise to be my wife, lest you dolefully die, and your sister and your slave." The same words said to them Faust (Favst) the Sorcerer, seeing them not submitting in any word. And coming he said to Savoriy: "Unless they be severed in twain and the tsaritsa walk through them, she will not live." And the tsar ordered this to be. They led them out of the city, and hammered two stakes on either side of the path, and tying the holy maiden Fevrusa's head to one stake, and her feet to the other, they sawed her with a wood saw in half; likewise, her sister and her slave. And thus praying to God they commended their souls into the hands of God; and they were suspended on great trees. Then the ignoble tsaritsa and the entire host<sup>393</sup> fared by that path. And the bodies of the saints were thrown into a ditch. And thus they received the end of their living, in the month of April, on the 4<sup>th</sup> day;

**Month April, the 5<sup>th</sup> day. Word of a woman who was praying to God, uncumbered by anything.**<sup>394</sup> Told me one of the fathers, that he arrived to Aleξandria, entered a church for prayer, and saw a pious woman in humble and wailing clothes, having with her some little slaves.<sup>395</sup> And thus she revered a holy icon of Christ the God, saying the following: "Lord, you have forsaken me: have mercy on me, Merciful."

And due to her bellowing<sup>396</sup> and numerous tears *it happened* for me to leave my orison, and to witness her shouting and tears, thereby coming to repentance. And deliberating I said: "She is a widow, and someone is troubling her." I waited until she finished her prayer, and summoning one of her little slaves I said to him: "Tell your lady, that I have a conversation for her." Consequently she came to me, and we were alone, and I started to question her: "Does someone inflict you with grief, as you bewail crying?" So she exalted her voice again, weeping, saying:

"Father, don't you know what happened to me? - I live amid people, yet no bother comes to me from anyone. And of this I cry: Since I live neglecting God, my God does not care to visit me. Already three years have passed, and neither have I been sick, nor my child, nor had my curiae<sup>397</sup> received anything doleful. And I think that God had turned away from me due to my sins. So for this I weep, father - for God to visit me in His own mercy." Thus I wondered again at *this* pious and strong soul, and prayed God for her. And I departed, amazed at her fortitude even heretofore;

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<sup>393</sup> polk

<sup>394</sup> This article also appears in *Izmaragd*.

<sup>395</sup> rabichisch'; possibly, a Balkan dialect

<sup>396</sup> krichaniya

<sup>397</sup> kourya moe; People must have read this as, "my chickens" - the only definition the dictionary gives.

**Month April, the 9<sup>th</sup> day. Word of Lungin the Monk, who was healing the sick with words.** A certain woman had a malignant canker on her breast, called, a karkin [cancer]. Hearing of Father Lungin she sought to talk to him. And the woman exited the city at the ninth hour, as it happened for that blessed elder to collect wood by the sea. And the woman found him, saying: "Father, where lives Lungin, the slave of God?" not knowing that it is he. So he said to her: "Why do you seek that liar? Don't go to him - he is a liar! What is it that you have?" But she, suspecting<sup>398</sup> that it is he, showed him her canker. And the elder, signing *her* with his finger,<sup>399</sup> let her go, saying: "The Lord will heal you, while Lungin can do nothing beneficial." And the woman departed believing his word, and was summarily healed. Afterward she told about the episode<sup>400</sup> of the signing, and the elders said: "Know, therefore, that he is Abba Lungin!"

**Month April, the 14<sup>th</sup> day. *Memory* of our father among the saints, Martin the Confessor, Pope of Rome.**<sup>401</sup> He called a council in Rome, as yet other priests assembled to him, and orthodox men; *there they* anathematized the heresy of Konst the Tsar, the grandson of Iraklii [Heraclius]. And when he [Konst] learned of Maξim and his student Anastasiy, first he incarcerated *them*, then he expelled him [?] into France.<sup>402</sup> Others he stationed before himself, and tried them. To *those* others who bluntly<sup>403</sup> exposed his ignoble heresy, the tsar ordered their hands and tongues cut off, and sent them to exile into Laodicia.<sup>404</sup> Sending *word* to Rome, he summoned *our* holy father Martin to Constantinople, incarcerated him in prison, and encumbered him with much evil. For three years he exiled him into Chersonesus, while Anastasiy and others remained in exile for numerous<sup>405</sup> years, and deceased. And our father among the saints Martin, having perendured much evil, departed to the Lord. His holy body was placed outside the city of Chersonesus, in the Church *dedicated to the icon* of the most-holy Birthgiver-of-God of Blachernae;

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<sup>398</sup> pro.uvedev

<sup>399</sup> (making the sign of the cross with his fingers); This article is from the *Egyptian Patericon*. See, *Изречения Египетских Отцов; Памятники литературы на коптском языке*. Перевод А. И. Еланской. Санкт-Петербург: Алетейя, 2014. p. 91

<sup>400</sup> vesch: "thing"

<sup>401</sup> A. D. 655 (O. V. Loseva, p. 317)

<sup>402</sup> vofrak (possibly northern Italy); Heraclius, you may be keen to learn, according to the annals of Symeon the Magister and Logothete, had trouble urinating toward the end of his life. In order to accomplish the task he often had to press a plank against his bladder; this had the undesired effect of turning his member upward and discharging the liquid in his face. "This was a revelation of his lawlessness - that of marrying his niece." Chap. 109.16

<sup>403</sup> vlitse: "in the face"

<sup>404</sup> one of four cities by that name - in Asia Minor (2), Syria and Lebanon

<sup>405</sup> dovolna: "sufficient"

**On the same day, Passion of holy martyrs, the thousand, and Azat the eunuch.** The saving holiday hastened of the Holy and Great Friday, on which Christians celebrated and praised, giving thanks to Christ, who for our behoof endured the saving passions. And Bishop Sūmeū had been seized, and had been killed. Because from Great Friday till the tenth day, any Christian *who was caught* was seized and killed. And these holy martyrs, numbering one thousand, had been seized then, along with Azat the eunuch (He was rich, *had access* to the royal hall, and *was* greatly loved and honored by Savoriy the Tsar.) They had been questioned, and professed Christ with fervor, and straightway all were hewn down. And Savoriy was very saddened at the death of Saint Azat. And he established a law henceforth not to kill Christians, and it was kept for a time;

**Month April, the 19<sup>th</sup> day. Word from a patericon of a widow whom a duke spared due to the humility of her son.** A destitute elderwoman had two children: a male and a female. And so the male<sup>406</sup> departed, and became a monk. And his sister fell into affliction from penury, in the *rooms* bordering<sup>407</sup> a bathhouse; and *having been* seized she was delivered to the duke. And he wanted to kill her by legal ruling. So her mother rent her hoary *locks*. And arriving to the feet of the duke, she fell down saying: “I beg you, duke, if you kill her, kill me with her, for I have no one to give me a little water, for I had another child, but he highed to a monastery, and became a monk, and is holy. And if you kill her, kill me with her.”

So the duke, not wanting to let her [the daughter] go, railing at her [the mother] said: “Bring me your son, whom you call, holy, for him to beg of me for her, and I will release her.”

So the elder-woman went to him, begging and saying:

“Because your sister succumbed to an affliction and the duke wants to kill her, and *because*, learning that her brother is a monk he told me, ‘If he begs for her, I will release her’ - go now, child, for the sake of your sister.”

So the monk said to his mother:

“Trust me mother - even if *they* slay you with her, I have no recourse<sup>408</sup> as to that, for I died to the world before you both.”

So she, after much begging, disparaged him as unmerciful and returned having accomplished nothing; and going *she* informed the duke. And the duke said to her:

“Have you brought your son, the monk, whom you call, holy?”

So she said:

“No, lord, he has no God. Much have I begged him, but he said to me: “Even if *they* slay you with her, I have no utility as to that, for I have died before you,” so I deem that he has no God.”

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<sup>406</sup> I omit the word, gender.

<sup>407</sup> ograzhenii; (prostitution was her affliction)

<sup>408</sup> oroudiya: “utility”

So the duke wondered at the monk, and believed that he is in the great faith of Christ. And he said to her:

“Trust me elder-woman: Had you brought me your son, I would not have let her go; but because he had not come, I trust that he is a great man, and prays for me: so take now your chaste daughter!”<sup>409</sup> This is for all to ken from this incident,<sup>410</sup> that no virtue will be hidden from God;

**Month April, the 22<sup>nd</sup> day. Memory of our holy<sup>411</sup> father and miracle-worker, Theodore the Sykeot.** He is said to be from the Galatian country, from a town called, Sikeya;<sup>412</sup> born in the times of Justinian the Great. *It is believed that there is no praise akin to his character.* For his mother was barren, and she was glorious,<sup>413</sup> as they say; Máriya is the name for her - shining in her visage and abundant beauty, so as to attract one named, Kozma, a royal messenger from whom they say the saint to be *born*. Therefore she hid the birthing of him, because it was shameful and *subject to mocking*. For immediately when she who birthed him connected to the man, on that *very* night it happened for her to see a dream - a star came down and fell into her womb, which foretold the brightness of the lad. But he did not much heed such, nor *did he* believe what happened once...<sup>414</sup>

**Month April, the 23<sup>rd</sup> day. Third miracle of St. George.<sup>415</sup>**

In the Paphlagonian countryside there was a most-glorious church of holy great-martyr George, whom [which?] its inhabitants call, Fatrino. So initially it was little and dilapidated, positioned not far. And *the people* assembled for the mending *thereof*, and verily<sup>416</sup> the following happened there:

When children trickled together<sup>417</sup> therein, and made games, one of them was always overcome and berated by the rest. So the little boy was saddened from the many insults. And he turned his face to the Church of St. George, and said: “St. George - help me, so that I too may prevail, and I will bring to the church good sfungato [cake?] for you.” And forthright when the children began to make games, this lad triumphed, not once, not twice,

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<sup>409</sup> The implication is that her reputation was restored, legally. The exclamation mark (oubo) may be an interpolation pertaining to another word, likely, “chaste.”

<sup>410</sup> otveschi

<sup>411</sup> pr[e]p[o]d[o]bnago

<sup>412</sup> Evidently neither Sicyon, in Achaia, nor Sycae, in Isauria, neither of which is anywhere near Galatia. Later he was stationed as the bishop of Anastasiopolis (Lagania) - FM; d. A. D. 613 (O. V. Loseva, p. 323); See his *Passion* in БЧМ. (O. V. Tvorogov, p. 115)

<sup>413</sup> lichná; maybe: “of a fine face;” lichie: “glory”

<sup>414</sup> The other page of this beautifully worded article is even more difficult to translate.

<sup>415</sup> This article naturally follows his *Vita* and the first two miracles.; d. A. D. 303

<sup>416</sup> pozidanie, i naprave

<sup>417</sup> stichuschimsya; “assembled”



but many a time. Then the boy went up to his mother, and asked to give the saint a gift, as he promised. So the woman, being child-loving, moreover, martyr-loving, rapidly executed the promise, and gave the boy sfungato. So the child, having accepted it, brought it to the church, and placed it afore the altar, and having bowed departed.

At that time, four merchants were going by; they entered the church to bow to the saint, and found the sfungato emitting fragrant odor. They said to themselves: "The saint does not need this, let us consume it, and place incense in place of it." And having consumed it they did not receive a *way* of retreat by the gates, so they could not exit. So they each placed a silver coin, but did not exit. And they placed a single gold coin, and prayed to the saint to allow them to depart, but could not, overtaken by blindness. Then all four placed a gold coin each, and warmly prayed, and exited unimpeded. And withdrawing they said, turning to the church: "Saint George - dearly you sell sfungato, and we henceforth will not buy from you! but forgive us for this."

In that church many wonders take place, and happen even heretofore, and not only herein, but in yet other churches. To our God be glory, now, ay and forevermore;

**Month May, the 1<sup>st</sup> day. Memory of our holy<sup>418</sup> father Paphnotiy, who was the abbot of the Church of the birth of the most-pure Birthgiver-of-God that is in Borovsk.** He, our truly ever-remembered father Paphnotiy, had from the Agarene kin hailed by birth.<sup>419</sup> Moreover, by God's allowance due to our sins, the godless Tsar Batiy came to the Russian land,<sup>420</sup> sacking and burning cities, destroying the sanctified temples with all the sacred *objects, that were* decked in splendor, reaping like ears of corn the Orthodox holders of power, slaying by the sword the authorities,<sup>421</sup> and then stationing in their place his own rulers from the godless Agarenes, which *rulers* are called in the Polovets tongue, Baskaks - and from their very kin and birth is blessed Paphnotiy. Having done all this, that godless tsar departed to other countries, and was killed there, and atrociously expelled his heinous soul. And again Russia's sons received easement [respice] from the present<sup>422</sup> barbaric terror! Each of the patrician holders of power was receiving back his ancient patrimony, as everywhere all assembled into their own *domains*, and the holders of Orthodox dogmas multiplied in all the cities. And it was ordered: If the unfaithful chiefs<sup>423</sup> of Agarene godlessness do not advance

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<sup>418</sup> pr[e]p[o]d[o]bnago; Pafnutij

<sup>419</sup> Tartars were often grouped with Arabs as issuing from the Old Testament, Hagar.; vlekiisya rodом

<sup>420</sup> БЧМ: "остров;" This article was condensed from his Vita.

<sup>421</sup> vladouschih: "lords;"

Such long sentences are characteristic of 16<sup>th</sup>-century literature.

<sup>422</sup> nalezhaschago

<sup>423</sup> nachal'nitsi

to the orthodoxy of Christ's faith - they are to be subjected to death. One of these was the grandfather of blessed Paphnotiy - he was christened and named, Martin...<sup>424</sup>

**Month May, the 3<sup>rd</sup> day. Memory of holy martyrs, Timothy the reader, and Mavra, his cohabitant.**<sup>425</sup> At the time of persecution, Saint Timothy was seized and given over to the hegemon. Confessing our Lord Jesus Christ zealously, and scorning idols, he transgressed the order of the tsar. So the hegemon greatly ignited two iron *rods* and placed them into his ears, and from the great pressure both his eyeballs jumped out. And igniting *them* again, he placed *them* into his mouth. *Having* bound his hands behind *his back*, he hanged him upside down, tying a heavy rock onto his neck.

Summoning Mavra, his wife, he carped at her:

"I heard that you have *had but* twenty days subsequent your marriage to that evil Timothy. **But** go and convince him to obey me, so as not to perish for nothing."

So she went and, converting, confessed Christ as the True God. So he, maddening with wrath, *had* her head shaved.<sup>426</sup> Then he cut off the fingers of her hands, and threw her into a boiling cauldron. But the saint prayed attentively, and turning to the hegemon said:

"Your cauldron had shent\* (\*cooled) much, and in vain<sup>427</sup> you burn your firewood. But send *a message* to my father, and take *from him* as much firewood as you want, so as to enkindle it the more."

So he was perplexed and went to her, and advancing to the cauldron said: "Take with your hands the boiling *water* from the cauldron, and pour it onto my hands."

And simultaneously with *his* word the saint poured with her hands onto his hands, and his skin shriveled. So the hegemon was benumbed [dumbfounded] from anger, and ordered to burn the saint with candles, pouring tar and brimstone onto her.

So she said: "I marvel greatly, hegemon: since you couldn't possess me by an intensely boiling cauldron, however can you burn me up with one or two candles? - you deceive yourself, you retard."<sup>428</sup>

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<sup>424</sup> Paphnotiy learned the holy writ, was a monk for 20 years and an abbot for another 13; then he became sick, put on the schima, departed, and founded another monastery. The last page describes the details of his peaceful death.

<sup>425</sup> ~ A. D. 286 (O. V. Loseva, p. 330); See below for a longer vita!

Their memory is celebrated on November 9<sup>th</sup> in XIV-XV c. *Prologs*. (O. V. Tvorogov2, p 295)

<sup>426</sup> ostrizhe

<sup>427</sup> vpustosh' - vernacular;

The above two words differ in one letter: ust.i\*(u)disya;

БЧМ contains a defective reading: oust.ideshyas; "was shamed"

<sup>428</sup> pohabe: a half-witted, cruel, beastly or vulgar creature; БЧМ, which contain three articles devoted to these, of which this one is of medium length, contain a different reading here (in rime):

Then the ignoble Arian the Hegemon was exhausted [beside himself] - he ordered them both to be crucified opposite one another. So having been crucified, they hanged together for 9 days, seeing *each other* in front of themselves, glancing up to the wreaths of triumph. And on the tenth day they commended their souls into the hands of the Lord;

**Month May, the 5<sup>th</sup> day. Word of repentance and of forgiveness of sins.** A certain abstaining<sup>429</sup> maiden cloistered herself in a dark room, and fasted for 19 years. But having been ensnared by the foe of our souls, taking the nails off of the doors, she received to herself a certain singer, and of him was deflowered, and conceived in her womb, and gave birth. And she covered with shame<sup>430</sup> her face, and utterly hated him who enticed her, and became contrite in her soul. To such a measure she came through remorse, and so much did she endure by abstinence, that she wanted to murder herself with hunger. And of this she prayed to God with tears, saying: "You are the great God who carries our sins, and the countless evils of the entire world, not wishing death to sinners, nor dooming<sup>431</sup> into perdition those who sin, but wanting all to be saved - save me too, a perished, by Your mercy. Show Your blessings in this, and let them reach to me - order to be taken away my fruit, conceived in lawlessness. If it does not die, I will strangle myself, or will kill it." And her prayer was heard by God, and immediately the birthed by her died. Subsequently she committed herself to great abstinence, suffering up to thirty years to God, receiving mercy from Him.

Of her it was revealed to one presbyter, and he said:

"She pleased God more in repentance, than in maidenhood."

This was written, for us not to judge anyone who sins. For we do not know when they will truly repent, as this blessed maiden constricted her heart, and ended her life in humility,<sup>432</sup> and was not abased by Lord Christ due to her pure remorse. To Him be glory, now and aye and into all ages.

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"I'stishis habya svoi sveschi  
ne mozheshchi mya s'zheschi"

<sup>429</sup> postnitsa; This is one article I dislike. The conditions she sets would be inappropriate under normal circumstances, but it must be remembered that: 1. child mortality was very common at that time; 2. people knew little of death from neglect (the likely cause here); 3. it is likely that no one would have taken her child had she offered; and 4. she must not have been in good mental health, considering her long incarceration and abstention. If you too dislike this story, try to remember that we do not know the details of what happened, so we should heed the theme and not judge; the same article can be found in БЧМ, in *Izmaragd* and in the *Pandecti of Nikon of the Black Mt.* Here (on p. 420) it states that first she fasted for 9 **or** 10 years, and that during the 30 years she tended to the sick; the title here is "of an abstaining woman;" the priest is called a "holy elder."

<sup>430</sup> pokr.i sramom: figure of speech; could be, "with filth"

<sup>431</sup> prezrya

<sup>432</sup> smirennomudrii: "wise humility"

**Month May the 9<sup>th</sup> day. *Memory* of holy martyr Christopher.** Of this most-glorious martyr *they* say something wondrous and ferly - that he had a dog's head, *and was* from the land of cannibals. And he was seized in battle by a certain komit, and could not talk human. So he prayed to God, and an angel was sent to him by the Lord. And he said to him: "Reprev, man-up!" (For such was his initial name.) And touching his mouth, he made him to speak.

When he entered a city, he exposed the persecutors of Christians. Therefore he was beaten by one Vakh. And he said to him in response *something*<sup>433</sup> like: "I accept *the beating*, because I am demeaned by Christ's commandment; for had I stirred my wrath, neither could that Vakh dree, nor could the royal fortitude, being nothing and decayed." Two hundred warriors were then sent to summon him to the tsar! (And prior to his standing before the tsar, a staff that he held in his hand, that was dry, most-gloriously sprouted.<sup>434</sup>) And when the soldiers had insufficient *loaves of bread* on their way - he stationed these in abundance. So wondering at *this* most-glorious miracle, they believed in Christ and were christened together with St. Christopher, by St. Vavila [Babylos], who was in Antiochia, where in place of Reprev he was named, Christopher. Seeing him, the tsar was terrified and reeled aback all of a sudden [humor].<sup>435</sup> Then, coming to his senses, by deceit and treachery...<sup>436</sup>

Thus he summoned two women, fair-faced, besmirched, and ready for evil intercourse, to dolefully disturb him. (*And he ordered* to bring forth young men: incensed by discussions, un-submissive, and demonic in their aims.<sup>437</sup>) The name of one woman was Kalinikia, and the other, Akilina. And he ordered them to come in to him, and to mix him into *their faith* through various fantasies. Just as was their haunt, they pressured him toward their love, and to depart from the faith of Christ, and to bring

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<sup>433</sup> The word "like" are elsewhere sometimes replaced by ":".

<sup>434</sup> The style of the translation is curious. ВЧМ (May, p. 423) contains different readings, in addition to an entire vita (which dates to the 12<sup>th</sup> or 13<sup>th</sup> century, because it can also be found in *Успенский сборник*). Here, the word "decayed" (dishonored) refers to the warriors' treatment of him (unlike in the vita, on which the text is based); also, the part in parenthesis is clearer.

<sup>435</sup> vita: "was like to fall off his throne" (p. 349ob.); "swooned"

<sup>436</sup> defective text: 'pregimav' (same word in ВЧМ); Evidently, he tried to convert the saint and to make him forswear Christ, but not directly.

<sup>437</sup> The same reading appears in ВЧМ, but the text is probably defective - these phrases must refer to the women; ВЧМ also states (p. 424):

"On the same day, *Memory* of holy women-martyrs: Akulina (Aquilina) and Kilinikia (Kallinike) who believed holy martyr Christopher and were stuck onto pikes, from the leg even to the shoulder. Verse.

Old Satan had a new meal:

the deceivers *who* stuck onto pikes two women."

sacrifice to idols.<sup>438</sup> The saint taught them up, and converted them from serving idols. They called themselves Christians before the tsar, and were beset by dolorous pains; and thus, suffering tortures they took up the crowns of martyrdom.

Consequently the tsar enkindled onto fury, and summoned the saint to himself, whereby the saint insultingly disdained him in the face, and called him, the receptacle of the devil's deeds. That of Dekiy was the name of the tsar...<sup>439</sup>

**On the same day, Translation of the noble reliquiae of our father among the saints, Nicola, Archbishop of Lycian Mura**In the thousand and ninety sixth year after the incarnation of the Son of God...<sup>440</sup>

So let it not surprise you, loved one, that from the eastern countries, the bodies of many saints, due to the infuriation of the ignoble Agarenes coming against Orthodoxy, God willed to migrate to the West, such as: the body of Mark the Evangelist - to Venice; Chrysostom - to Rome; Saint Nicola - to Bari; and others - elsewhere. Not because of the piety of the westerners (of which they fantasize), nor because of the faithlessness of the easterners (by this those opposed to the east unabashedly reproach) - for the easterners have to this day persisted unspoiled in the true faith of their forefathers, kept by the grace of Christ - may you understand *that* this happened. It is obvious that the westerners deviated<sup>441</sup> from the patristic true faith from the eight hundred and ninth year after the descending of the most-Holy Spirit,<sup>442</sup> from which *time* they were guiltily culpable of all the schisms. But rather because of this: all-capable God, lamenting their demise, transmits the bodies of the saints into their countries as some live apostles, mending and teaching them by miracle-workings - for them to reappear in the confession of the apostles and the fathers, and to approach the true reasoning, and to return to the patristic truth from their newly-reckoned customs, teachings and faith - for miracles *to* happen not to the faithful but

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<sup>438</sup> According to the vita, when they saw his hideous face they were so scared that they tried to hide, one behind the other, huddling at the wall.

<sup>439</sup> The heads of the two hundred were severed, while Christopher was nailed into a heated copper vessel, but remained unharmed, "which was unbelievable to many, but very true to the faithful," who extracted the saint from the fire and were slain by the servants of the tsar. After other trials Christopher was beheaded. "His commemoration is conducted near his place of suffering, which is near holy martyr George, in Kiparis." According to the Roman Martyrology, where he is remembered on July 25<sup>th</sup>, the passion took place in Lycia. According to the vita in BЧМ, a bishop named, Peter, from an Italian city, bought his body as he was traveling from Persia to Antioch; he then brought it to his own city and erected a church in his name at the mouth of a river. (p. 352)

<sup>440</sup> As the body of this story is known to many, I omit it.

I could not find this particular passage in BЧМ.

<sup>441</sup> nachenshe: literally, "started"

<sup>442</sup> "Pentecost"

to the unfaithful, as the apostles were sent not to piety [the faithful], but to the nations. Not to humility and meekness, but as lambs<sup>443</sup> among wolves the disciples of Christ *were* habituated to go by His<sup>444</sup> word. Therefore, from the east westward, to satisfy the most pitiful (*and* to chastise the easterners for their committed sins) the saints arrive for the instruction of the westerners, calling them to join *the* faith, because those who do not manifestly submit to the truth, on the day of His arrival, the Lord will make answerless.

**Month May, the 15<sup>th</sup> day. *Memory of the* killing of the faithful Tsarevich Dimitriy of Uglech, and Moscow, and miracle-worker of all Russia. And of the translation of his relics, from the city of Uglech to the reigning city of Moscow.**<sup>445</sup> This faithful Tsarevich Dimitriy was born from the Orthodox root of Tsar Ivan, Autarch of the Russian land, who came from the root of Augustus, the Roman Caesar.<sup>446</sup> He [Ivan] reigned in the first century of the eighth millennium from the creation of the world. And he lived for a multitude of years holding the scepters of the great realm. By the will of God, and by a nature common to *all* mankind, he expired from this life, and awayed to the eternal abodes.<sup>447</sup> And so his son, Tsarevich Dimitriy, was left young after his father - a year and a half past his birth. And so accepts the tsardom after his father (Tsar Ivan), his middle son, Tsarevich Theodore. He was a meek tsar, faithful and warm in his faith to God, ever making his prayers to Him: for the salvation of his soul, and for the earthly establishment, for his chastity<sup>448</sup> to remain unblemished, and for his tsardom *to be* peaceful, and undisturbed; and by the said *prayers* all this happened. And he gave to his brother, Tsarevich Dimitriy, the city of Uglech, as his domain - for him to bide there with her who birthed him. And thus it happened. And he remained there, in his domain, the city of Uglech, to the eighth year of his age.

And due to the envy of the antagonist [devil], and by the treacherous scheming of the human love of power, he is killed on the order of his slave [subject], the power-loving Boris, who both suffered himself and inflicted a great loss to all the people. But this new wreath-bearer and innocent sufferer, Tsarevich Dimitriy, was not exempted from the blessings by that vain and servile killing, but rather it led him to the eternal habitation, and in place of the earthly kingdom, the heavenly *one* was given him by God. **Murdered** was the innocent Tsarevich Dimitriy, in the year 7099, on the

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<sup>443</sup> A marginal note corrects an archaic form of plural into the modern.

<sup>444</sup> egovu; unusual ending

<sup>445</sup> As the dates indicate, this was one of the last articles to be incorporated into the pre-schism *Prolog*. Researchers emphasize the political reasons.

<sup>446</sup> It is believed that this legend appeared in the early to mid-sixteenth century.

<sup>447</sup> Some debate his ruthlessness, considering him a saint; (heaven)

<sup>448</sup> literally, "nobility of soul"

15<sup>th</sup> day of the month of May, on *the day* of the memory of our holy father Pahomiy the Great, at the eighth year past his birth...<sup>449</sup>

Subsequently his relative, the faithful Tsar, lord and great duke Michael Theodorovich, autarch of all the Russian land, ordered to build a new place, and to beautify it with great splendor, and to set a sarcophagus of silver and gold, and to translate the holy relics there, and then to cover them with royal purple, and to light a lamp, which is seen to all even to this day. The relics of the righteous were translated from the city of Uglech, to the reigning city of Moscow, at the 7115 year, on the 3<sup>rd</sup> of June, on the *day* of the memory of holy martyr Lucian, at the 16<sup>th</sup> year after his killing.

**Month May, the 19<sup>th</sup> day. *Memory* of our holy<sup>450</sup> father, Ioann, the Bishop of the Goths.** In the days of Tsar Constantine, our father among the saints Ioann lived in the country of the Goths. He was born by entreaty, as Samuel of yore. And from young nails [childhood] he committed himself to fasting, and was a habitation of Christ. Going down to Jerusalem, in three years he trod all the venerable places, and returned into his own. And the bishop thereof<sup>451</sup> was let go to Thracian Heraclea by Constantine the Great. And he [John] was delayed by numerous implorations of the Christ-loving people who were there; these led him to Iberia,<sup>452</sup> and there assigned him a bishop, and again he came into his own. And there was turmoil in his country from a kagan<sup>453</sup> who destroyed many innocents by the sword. He fled as he only could, and came to Amastris,<sup>454</sup> and did four years there. So hearing of the expiration of the kagan he said to those *who were* with him: "After forty days I will go to trial with him before Christ," just as it

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<sup>449</sup> Paraphrasing: His body was placed in Uglich, in the Church of the Transfiguration, and remained there for more than 15 years. After his brother and the above Boris Godunov (whose guilt is a favorite subject of debate among historians) died, reigned the impostor Dimitriy (who shamelessly returned from a tonsured state). Then, in the 7114<sup>th</sup> year, Basil took the scepters of all Great Russia, and Ermogen became the patriarch. These decided to translate the relics, to quiet civil unrest and to thwart other impostors, of whom there were many. Metropolit Philaret, the future patriarch, was sent to bring the reliquiae, with some others, including a boyar of the royal sinklit, Duke Ivan Vorotinskoy. The undisturbed relics were brought to Moscow and placed in the Church of Archangel Michael, "which can still be seen in front of the court of the tsar," where all of Michael's "parents and grandparents, tsars and great dukes" rest (not literally his grandparents - hence the political nature of the article). Dimitriy's mother, Martha the nun, was there (to confirm his identity). And it was ordered by the tsar and patriarch to celebrate him thrice per year.

<sup>450</sup> prepodobnago; not in БЧМ, at least not under this day

<sup>451</sup> The Goths lived along the lower reaches of the Danube.

<sup>452</sup> I imagine this is Spain rather than Georgia, because the Goths were to migrate there, but medieval Russians would probably have thought otherwise; on the other hand, Georgia is much closer.

<sup>453</sup> chief of a migratory, pastoral people

<sup>454</sup> in Paphlagonia

happened. For after forty days, as he was teaching the people toward the salvation of the soul, he commended his spirit to the Lord. And straightway his ship stopped [made landfall] there [?] by the saint's prophesy. Then the saintly Bishop of Amastris, George, placed him in a sarcophagus with candles and thuribles, the whole city proceeding in front. He let him down into a ship, and *they* brought him to his monastery, Parthenon, and reposed him in a most-fitting<sup>455</sup> sarcophagus. And there were *not only* many wonders after his termination, even heretofore, but even during his life many took place. We found scant ten copied out; omitting these out of difficulty [inconvenience] we present the end of the word.

**Month May, the 23<sup>rd</sup> day. Obtaining of the body of our father among the saints Leontiy, the Bishop of Rostov, miracle-worker.**<sup>456</sup> This blessed *saint* was from Constantinople; born and raised by faithful parents, in the teaching and instruction<sup>457</sup> of the Lord. He understood well the Russian and Greek languages, and was very skilled in the eloquence of Russian and Greek books, and was an exegete from youth. Having forsaken the world, he evinced himself a wondrous monk. And because of his great virtue, by God's revelation he was stationed as the Bishop of the City of Rostov, by Photiy, the Patriarch of Tsar-City, because the bishops who were there prior to him, Theodore and Ilarion, ran off, not enduring the troubles *inflicted* by the people. But this blessed *saint*, fortified by the power of the Holy Trinity, and with the help of the holy Birthgiver-of-God, reinforced the people in the faith by wonders, of which we will relate one:

So the saint was tending to teaching and instruction in the church, and tenderly *convincing* young children to depart from the deception of idols, and to worship and believe in the Holy Trinity - the Father, the Son and the Holy Spirit, but the elders, in their unbelief, did not heed his lore, and expelled him from the city. And he wanted to return to Tsar-City, but merciful God did not wish the deed of His hand to perish. Moreover, *wanting him* to come to the true reasoning, He placed in his heart a blessed thought. And he said: "It is better for me to die, than to disobey the will of God, and my patriarch!" And departing a little he builds himself a small church near a stream, in the name of Archangel Michael...<sup>458</sup>

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<sup>455</sup> pr[e]p[o]d[o]bney

<sup>456</sup> The finding took place in A. D. 1164; ВЧМ contains three similar articles, somewhat different from the one above. This *Prolog Vita* existed in the 14<sup>th</sup> century; some of its elements date to the 13<sup>th</sup>, others - to the 14<sup>th</sup> century. See, Шапов, Я. Н. ed. *Письменные памятники истории Древней Руси*. Санкт-Петербург: Русско-Балтийский информационный центр "БЛИЦ," 2003. p. 206

<sup>457</sup> The two words are more or less synonyms; This phrase appears a number of times in articles of this month - it is a figure of speech; *Nakazanie* may imply a more forceful rectification than *ouchenie*.

<sup>458</sup> He again began to teach children, remembering the parable of the new wine, but the unfaithful "targeted the head anointed by holy chrism," and wanted to kill him. But he strengthened the priests and deacons who were with him, and when they



**Month May, the 25<sup>th</sup> day. Third obtaining of the noble head of the holy and glorious prophet and forerunner, the Baptist of Christ, Ioann.**<sup>459</sup>

Thus occurred the third obtaining of the forerunner's head: First, therefore, a woman *named* Husanya took it from the palace of Irodiya [Herodia]. For after its severance, Irodiya did not let the holy head be adjoined to the body, but secretly entombed it in her house. Taking it, the woman Husanya, entombed it in the Eleon Mountain. Much time passed, and a monk *named*, Inokentiy, who bought that settlement, wanting to build a church, found in the foundation a wrought vessel, and in it *he found* the forerunner's head. And he held it in great esteem, seeing the wonders happening from it. After his death, Ioann revealed himself to two monks who came from Constantinople to bow to the Sepulcher of the Lord in Jerusalem, saying to them: "Take the clay vessel with my head and depart on your way." And these, taking the head, went on their way doubtful.<sup>460</sup> Then the saint revealed himself to one korgchiy<sup>461</sup> who was going with those monks, saying: "Take from them the vessel with my head and hide it." And taking it he hid it and returned back to his house, and held it in esteem. And after his death, handing it one to another, his kin venerated it. Subsequently it reached a certain particular monk, who was a heretical presbyter; and he, not wanting to reveal the glory of God, dug up the earth and buried it deep. And exposing his heresy, *they* expelled him. Then another Christ-loving monk saw every night a fiery column, where lay the holy dome of the forerunner, and digging up the earth he found the holy head of the Baptist, and informed Tsar Michael, and Patriarch Ignatiy. And taking it *they* placed it nobly in a church in Constantinople.

**On the same day, Passion of holy sanctified-martyr Ferapont, Bishop of the Island of Cyprus.** *Regarding* Ferapont, the sanctified-martyr - wherefrom he was and of which parents, or at what year - we cannot say: those who remember are no longer here, and *much* time had passed, but one thing is certain - he was first a monk. Then he was a bishop in Cúprus (Cyprus), and

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exited with crosses against the faithless, the latter fell down as dead, and the saint "healed all by prayer, and baptized them." Later he died and was placed in a church dedicated to the Mother of God, which was erected by the previous bishop. Many years passed, and there was a conflagration in Rostov, and the church burned down, and Duke Andrey, "the son of George, the grandson of Vladimir," erected a stone church in its place. When the people dug around to make a wider foundation, they found many dead bodied including the lich of one blessed Isaiah, and that of St. Leontiy, which were miraculously unscathed. And the duke, who was in Vladimir, was informed of this and rejoiced, and sent a stone sarcophagus to house the body in that same church, "where it lies to this day."

<sup>459</sup> ~ A. D. 850

<sup>460</sup> netverdo zhe veruyuscha

<sup>461</sup> This word is in the dictionary (СлРЯ XI - XVII **Б**), but its definition is not; it is either related to the word, cargo, or korg - "helm," or is kormchiy - "helmsman."

as he executed the feat of martyrdom he was led to Christ by blood.<sup>462</sup> And by tradition he was trained in every skill by his parents. This is what happened first.

Subsequently, the Saracens wanted to subdue Cúprus (Cyprus), and the saint revealed himself to his panomar'...<sup>463</sup>

**Month May, the 27<sup>th</sup> day. *Memory* of holy sanctified-martyr Ferapont.<sup>464</sup>**

Ferapont, Christ's martyr, was the luminary of the holy church in Sardinia. He converted and baptized many through his teachings, so he was seized by Julian the Duke, who locked him in a dungeon fettered. Then he was led out of the prison; and coming to Sunaon<sup>465</sup> the soldiers threw him near a river as an example, and tethered him to four stakes along the ground, and he was firmly pummeled until his skin was tenderized by the staffs. And the earth was sated of his blood. And a stake sprouted into a very great tree, which to this day appears in foliage, healing every ailment, and every wound. Subsequently he was led to Thrace, near the Erma River, under the Satalian Bishopric. [?] And he was subjected to many tortures. And due to *this* aggravation he received the crown of martyrdom from the passion-establisher, Christ;

**Month May, the 28<sup>th</sup> day. *Memory* of our holy<sup>466</sup> father Nikita [Niketas], the Chalcedonian Bishop.**

The Chalcedonian Bishop it beseems me to laud,  
calling out to Christ, "Here I am with the children."<sup>467</sup>  
On the terrine meadow you pastured your flock well -  
where are you now pastured, father?  
On the twenty eighth day, of the month of May,  
Nikita's soul left his lich,  
and found the celestial meadow,  
in the eternal abodes.

**Month May, the 30<sup>th</sup> day. Word of a woman whom found blessed father Mark on a marine island, with her son.**

Our blessed father Marko the Monk<sup>468</sup> told the following:

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<sup>462</sup> Thus far nothing was said that is not in the title.

<sup>463</sup> He was told to bring his relics to Constantinople, because the Saracens were about to empty the island; The translation took place in A. D. 806. He lived in the 4<sup>th</sup> century. (O. V. Loseva, p. 347). The depopulation of the great island, was exhaustive.

See his *Memory* in БЧМ. (O. V. Tvorogov, p. 123)

<sup>464</sup> ~ A. D. 257 - 259 (O. V. Loseva, p. 347)

<sup>465</sup> Saona, in Corsica?

<sup>466</sup> prepodobnago; This confessor lived in the first half of the 9<sup>th</sup> c. (ibid.)

<sup>467</sup> See the article about Bishop Vavila on Sep. 4<sup>th</sup>. (Ис. 8, 18; Евр. 2, 13)

<sup>468</sup> chernorizets; According to S. A. Davidova, this article appears in 14<sup>th</sup> - 15<sup>th</sup> c. *Prologs* of the secondary recension. It also appears in БЧМ.

“Going from Rome to Constantinople, we landed on a certain island, as the opposing wind blew, and for many days we remained on that island. So one day I exited the ship and walked along the island, and I espied<sup>469</sup> at a distance the shadow of a naked person, so I ran in a hurried pace. As I approached the appeared, I heard a voice like this:

“Man of God, if you want to see my infirmity,<sup>470</sup> and give your prayer to my humility, throw me one of your garments, for I am a naked woman, as you see me, and it is not comely for me to appear to your sanctity.”

And as I heard this word, I stripped one garment from myself and threw it to her. So she took it and attired. Turning her face eastward,<sup>471</sup> kneeling she bowed. And arising she stretched her hands heavenward, saying with a great voice: “Lord Jesus Christ, the Son and Word of God, *You* fulfilled the dearest<sup>472</sup> wish of your unworthy slave, and merited me to see your priest.” And saying this she turned to me and bowed. I too did likewise. And having prayed we sat down. And I said to her:

“Where are you from, my lady, and how did you arrive hither, and how many years have passed since you *came to* inhabit this island?”

So she responded saying: “I, noble father, am from the Greek country, *from* the city of Laria;<sup>473</sup> a daughter of poor parents. When they died they left me an orphan. And so one of the boyars took me into his house, and nurtured me in good upbringing as his own daughter; and I came into the fullness of age. And that Christ-loving man had an only-begotten son, and he wed me to him, and I became his wife, and he did not disdain my penury.

So when this happened, the relatives and friends of my husband always berated him, saying: “What did your father do to you? Couldn’t your father find a wife for you anywhere, appropriate to his wealth? But he gave you this destitute and poor wife.” And he would answer: “My holy father gave her to me and I love her, because he nurtured her himself,<sup>474</sup> and he saw her better than a rich one. Consequently my father did not esteem riches or nobility, but in blessed virtue gave her to me.” Thus my husband answered his relatives,<sup>475</sup> but they restlessly scolded my husband. So seeing him ever abased by his friends, I said to him: “Have the fear of God, man - do not impede<sup>476</sup> me from going to a monastery, and take to yourself a richly one befitting your kin,” but he said: “I mind them for nothing - I love what my holy father did.” This he said to me and to others, but they restlessly insulted him.

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<sup>469</sup> ...aki: vernacular

<sup>470</sup> ...houdost’: figure of speech

<sup>471</sup> In the direction of Eden and the rising sun (Christ).

<sup>472</sup> oboe: literally, “double;”

its synonym, sougoubou, also means, “extreme, utmost,” therefore, oboe, likewise, probably means [os]oboe: “special”

<sup>473</sup> Lerus?

<sup>474</sup> sam: can also mean, “myself”

<sup>475</sup> blizhnim: or, “neighbors”

<sup>476</sup> nedei

So seeing him slighted by everyone, I bethought to flee, which same I accomplished, rising in the night. And hiding from everyone I absconded alone, having nothing with me, save what I attired. And arriving to the seashore I found a ship, and entered it. God guiding me I reached this island, not knowing that I am pregnant.

How am I to tell you, man of God, of what I suffered here, as I was enfeebled and dying of hunger? I could scarcely collect herbs, so as to feed this filthy flesh *of mine* with nutrients. So the babe quickened and grew in my womb. And when the nine months passed I gave birth to a boy, and tearing my clothes I wrapped him up. And I raised him as God willed and bid, and he is now thirty years old, and remains naked in a cave, praising God every hour with me, having his thought in heaven. So I prayed God every night to have mercy on my humility, and to send me a priest, to illuminate my son with the holy baptism. And God did this, not neglecting my prayer, and He sent you, His propitiator, to fulfill my wish. So I emphatically pray you, noble father, go to your ship, and bring the holy garments and loaves to enlighten my son, and conduct the holy service, and merit us to receive the noble body and the holy blood of our Lord Jesus Christ. And I ask this too of your generosity:<sup>477</sup> bring a garment to clothe my son from the holy baptism.<sup>478</sup> And do not tell of me to any man, while I await you on this spot until your return, and together we will go to my son.”

And hearing this I bowed, and came to the ship, not saying anything. And taking clothes and sacramental loaves, I went and found her on the very spot where I left her. And she said to me:

“Let us go now, father, to your slave and my son.”

As we fared, he espied from afar his mother and me with her, and hid in the caverns and caves. And coming, his mother said to him: “What did you do, child? Did I not tell you to pray to the Lord, your God, Jesus Christ, to send a presbyter, to christen you? And look - the Lord heard your prayer, and sent His prelate<sup>479</sup> to fulfill your wish. So exit, son, and bow to him who came to illuminate you.”

So hearing this he exited, and bowed to me, and I likewise bowed to him. And his mother said to me: “If you *so* will, father, let us go to a spring, for you to illuminate him.”

And coming to the fount, catechizing him and conducting the whole service in order, I baptized him in the name of the Father and the Son and the Holy Spirit. And when I conducted the orison and the holy liturgy, both *of them* communed to the holy body and blood of our Lord Jesus Christ. And at length we did eat a little something *of* what I had brought.

And said to me that blessed *woman*: “In the name of the Lord, coming to the ship do not tell anyone else of us. And when you go with God to

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<sup>477</sup> blagodareniya

<sup>478</sup> to become his godparent

<sup>479</sup> ar'hiereya

Constantinople, if you want, tell of what Lord God had showed you. Just here on this island be silent of me, lest somehow someone coming finds us here, because in thirty years we have not seen a man, just you alone.”

And saying this *she* bowed to me together<sup>480</sup> with her son, and both went away to the further desert of the island. So I shed a tear and bowed to God, who showed me such most-glorious sanctity, and who tends<sup>481</sup> those who work for Him with all their heart, and such as keep His holy commandments.<sup>482</sup> So returning to the ship, I did not tell anyone until we came to Constantinople, where I told everyone.” [!]

**Month June, the 8<sup>th</sup> day. Memory of holy great-martyr Theodore, the stratilat [soldier].**<sup>483</sup> The great Theodore Stratilat was at the times of Likiniy [Licinius] the Tsar; having his patria in the Euchaïtæ<sup>484</sup> he led his life in Heraclea Pontica.<sup>485</sup> *He was* an eloquent and handsome man, excelling many seniors in intellect. He was of the fighting vocation, and due to his rhetoric and fame *he was* known even to the tsar...<sup>486</sup>

...And a single nail was hammered into his private member, so as to penetrate even to his innards. And rising, the youths shot him in the face and eyes, and drew arrows out from the eyeballs<sup>487</sup> of the saint. And others, along his private members, made lacerations<sup>488</sup> from his seed-bearing organs...

... and *his body* was placed in the domain of his grandfather<sup>489</sup> on the 8<sup>th</sup> day of the month of June, as the martyr himself told Avagr, his transcriber,<sup>490</sup> to write down, before his slaying. Consequently he endeavored with all his might, and without discernment explicitly<sup>491</sup> inscribed forth the images of the various tortures, having left out nothing from the truth. [!!]

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<sup>480</sup> poklonistamisyâ koupno s...; incorrect tense

<sup>481</sup> prom.ishlenie tvoryaschu

<sup>482</sup> 17<sup>th</sup> kathisma

<sup>483</sup> See his *Passion* in BЧМ. (O. V. Tvorogov, p. 116); early 4<sup>th</sup> c.

<sup>484</sup> FM: or, Theodoropolis

<sup>485</sup> FM: in Honorius

<sup>486</sup> The tsar, hearing that he is willing to honor the gods, removed from Nicomedia into Heraclea. Alighting to greet him, the tsar honored him as an equal, “presenting him his right *cheek*, and kissing him.” Theodore received the tsar’s golden and silver gods, crushed them at midnight and distributed to the poor. Maxentiy the komentarisiy (prison warden) even attested that he witnessed the head of Artemida, the ‘great goddess,’ carried by some destitute, at which the martyr laughed.

The following vivid account, painful for men to read, stands apart, as is confirmed by the commentator and transcriber below.

<sup>487</sup> zenitsi: related to the word, zenith; “pupils”

<sup>488</sup> kroil.i: either “strips” or lacerations pertaining to heathen ceremonial

<sup>489</sup> or, “forefathers”

<sup>490</sup> skoropistsu: literally, “cursive-writer”

<sup>491</sup> shirshe: “broadly”

**Month June, the 15<sup>th</sup> day. A didactical word of John Chrysostom.**<sup>492</sup>

Therefore I, my beloved, frequently conduct sermons, hoping to impede the evil habit of drunkenness, but even now I see contrarily! Consequently I pain,<sup>493</sup> as the instruction is betimes futile. For even if the ploughman sows, yet the glebe does not yield fruit - he upsets greatly. And I vex the more: for his toil is for the bodily, while here - for *that* of souls. For as the soul is greater than the body, likewise this worry is greater than that - for the body of each of us is dead, while the soul is immortal. Due to this, it is to be attended more. And he is wicked and damned, who loves the flesh more than the soul, and this world, more than God. For the fortitude of any man lives in the guts, while the good thought abides in the cavity<sup>494</sup> of the heart.

For when man eats up a lot and the gluttonous gut begins to aggravate the heart toward the ribs, the good thought runs off, not bearing the constriction, and an evil one moves into her place. And unless ye dispel her with fasting, the good thought will not return back into her place, and 'the last' to that man 'will be worse than the first.' The mind of man subsists in the top of the head, twix the brain and the top of the cranium,<sup>495</sup> because it is the tsar of the whole body and the very soul. For a good mind will save even the soul, whereas mindlessness is the destruction of the soul and body.<sup>496</sup> As it states in Proverbs: 'Blessed is the man who having found wisdom, maintains good reason even to old age.' And David said: 'Give me reason<sup>497</sup> and I will live.' And much else the Scripture says of that.

For when some man commences to get drunk, the drink goes to his gut, and its stench - to the head. Then the mind, not forbearing the evil stench, flees, and will not return to its place until the drunkard gets sober! Unless<sup>498</sup> the smut<sup>499</sup> of drunkenness begins to leave him, a good mind [thought] will not return into him, but an evil *one* will take residence in its place, and will woefully destroy that man, and will make him wicked, and worse than an idol. For idols can do neither good nor evil, while a drunk does all evil.<sup>500</sup> And if such does not free himself from evil drunkenness, he will be judged with idol-servants. For God had not deprived *us* of eating and drinking according to rule, but<sup>501</sup> *did forbid doing so* onto drunkenness. For if a drunkard does something bad - he knows not what he did, while if a sober

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<sup>492</sup> (See May, 17<sup>th</sup> for another short article regarding drunkenness.) According to S. A. Davidova, this article is not in the early *Prologs*. Nor can it be found in any of the 6 16<sup>th</sup> c. *Prologs* containing lections for this day kept in РГАДА. (L. V. Moshkova)

<sup>493</sup> boleznuyu: or, "am sick"

<sup>494</sup> oushiyu

<sup>495</sup> itemenem: possibly related to the word, temple

<sup>496</sup> a saying

<sup>497</sup> (quotes unchecked)

<sup>498</sup> as opposed to, until; This is an indication that the article was likely written in Russia.

<sup>499</sup> smrad

<sup>500</sup> The same sayings appears in related articles in *Prolog* and *Emerald*.

<sup>501</sup> "but not;" vernacular; same meaning

man sins, he repents of it. For the Scripture says: 'Drunkards and adulterers will not inherit the Kingdom of God.' Much drink lets comprehend little.<sup>502</sup> In drunkenness all odium is performed. As moderate drinking causes health, boundless *quassing* causes destruction to the soul, from the which may the Lord deliver us, by His grace and love of mankind, always, now, in perpetuity and in eona eonum.

**Month June, the 24<sup>th</sup> day. *Memory* of holy martyr Orentin, along with six of his constant brothers: Pharnakiy, Eros, Firmos, Firmin, KÜrian and Loggin.**<sup>503</sup> These holy mutual brothers were at *the time* of tsars Diocletian and Maksimian; said to be from the sunny east. They served along with two hundred thousand soldiers, *under* Kuvikulariy<sup>504</sup> Rodon, in the city of Antioch. Coming to the Thracian lands they were assigned to a legion called, Geleandr. And in those times there was a Scythian uprising; crossing the Istr [Danube] River, they decimated Thrace. After the death of Diocletian, Maksimian received the tsardom; and he was in great trepidation and bewilderment, especially because of Marof, the Scythian duke, who was great of body and strong, so as to call many to fight him; yet none dared to engage the torturer.

And it was ordered for Orentan to *step* forward (as he was assigned by various lots), as strong and experienced in combat. He attired the faith of Christ, and exited to the fray. And engaging the Scythian he pierced him with a spear, and cut off his head with a sword, and brought it to the tsar, and displayed a triumphant victory. Of this the tsar wondered and rejoiced - consequently he brought the sacrifices of victory to idols.

Yet he himself confessed, that fortified by Christ's assistance and strength he conquered the daring of the arrogant,<sup>505</sup> "and not by the impotence of your falsely-called gods" - this he zealously pronounced. And so, *when in a position* to receive honors from the tsar in royal dignity, and be great in the execution of royal *decrees*, so as to build up his capital<sup>506</sup> there, due to the great vanquish of the barbarian, by this *pronouncement* he moved the tsar onto fury. So the tsar, pressuring him greatly, consoling and imploring to depart from Christ, could not convert him. And he sent him with six of his brothers to the Armenian city of Satala, writing to the duke thereof that if the accused consent to sacrifice to the gods *he is* to send them back, but if they do not submit - may they be expelled to the Avazgian country...<sup>507</sup>

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<sup>502</sup> this is a saying, as the next two phrases

<sup>503</sup> RM: Orentius, Heros, Pharnacius, Firminus, Firmus, Cyriachus, Longinus

<sup>504</sup> emperor's chamberlain

<sup>505</sup> prezorivago

<sup>506</sup> zhivot svoi naslediti: or, "inherit his livelihood"

<sup>507</sup> Abasgi lived in present-day Abkhasia.

The last page enumerates a number of other place names:  
Rizei (Riza, Rhizus), where Orentin was killed on the 24<sup>th</sup>,

**Month June, the 26<sup>th</sup> day. Memory of our holy<sup>508</sup> father David, *who was in Selun*'.**

This blessed had his birth in the east,  
and as a bright shining star sparkled through the whole world;  
conquering from young nails his bodily passions by abstention,  
he was seen in the flesh as an angel.  
Building his cell under a Mygdonian oak,  
as a bird of song he made all who called on him cheerful.<sup>509</sup>  
He flew his mind up to the celestial zenith -  
And consequently dowered himself with wondrous deeds,  
appearing as a radiant<sup>510</sup> column,  
illuminating all by wonders.  
Tormented by frost and the swelter of the sun,  
he converted to passionless *serenity*.  
So, as he burned up his bodily passions,  
taking a coal into his hand,  
he advanced before the tsar's face,  
and remained un-scorched.  
Consequently he transfixed<sup>511</sup> every human nature  
with his lifestyle and wonders,  
and came rejoicing to God,  
whom he came to love from youth;

**On the same day, Memory of our holy<sup>512</sup> father Ioann, the Bishop of the Goths.** He was at *the time of* Constantine the Tsar, and Lev the Isaurian; under Gothic rule. Born on a promise, he was committed to God. Consequently, reaching the measure of his bodily age, he was sent by his people to the Archbishop of Viria,<sup>513</sup> and received his investiture from him. Going to Constantinople, girding much for Tsaritsa Irena about the right faith, he once more returned to his country, and took up many woes, because his people committed him to the rulers of Kizik. And he ran to Mastriada, and went off to the Lord. His relics were placed in the Church of the Holy Apostles.

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Kondili (Kordila), where Pharnakiy died on the 3<sup>rd</sup> of July,  
Aspar (Apsarus), where Firson and Firmin died on the 7<sup>th</sup>,  
and Zigania (Ziganis), in the Alazon (Laz) country, where Kipriyak died on the 6<sup>th</sup>;  
Login navigated from Zigania to Lazicia, but died en route and was placed in Epitiundia.

<sup>508</sup> prepodobnago; d. A. D. 540 (O. V. Loseva, p. 369)

<sup>509</sup> ob.veseli

<sup>510</sup> svetožarn.ii

<sup>511</sup> preoudiviv

<sup>512</sup> again, prepodobnago

<sup>513</sup> FM: It is unlikely that this is Beroë, in Scythia Minor, or Beroea (Irenopolis), in Thrace.



**Month July, the 14<sup>th</sup> day. Word of repentance - that God receives not only those who confess their sins, but also those who convert from sin to repentance.**<sup>514</sup> One of the fathers related the following, saying that: "In Selun' there is a monastery for maidens. One of them, by the action of the fiend, was let leave the monastery, and on her way succumbed to fornication, for thus the enemy inveigled her. Having fallen into it, she conducted a few years fornicating, yet recalling herself to God, again deliberated in her mind onto repentance. And coming to her monastery where she wanted to undergo penance, she fell afore the gates and died. And God revealed to one bishop of her death - he saw holy angels coming and taking her soul, and demons going after them and arguing with them. The holy angels were saying: "She had worked for us for so many years - the soul is ours." (For a long time they argued about that.) And the dæmons said: "She went to the monastery in sloth [without a firm objective], so how do you say, that she repented?" And the angels replied, saying: "Because God saw her mind already inclined onto it, He accepted her repentance. For she has power over *her* repentance, which same she fixed her mind on, whereas Lord God has power over life." And thus the demons were shamed and ran." Therefore let us be mindful how we tread and live, for we do not know at what hour death will take us;

**Month July, the 25<sup>th</sup> day. Memory of sanctified**<sup>515</sup> **and blessed Olūmpiada** She was in the reign of Theodosiy the Great, father of two tsars, Anoriy and Arkadiy.<sup>516</sup> She was a daughter of one Sekunt\* (\*d), who was of the komit;<sup>517</sup> from the family of Eūlaviy the Eparch. And she was betrothed to Eūrediy, who was *also* among the eparchs. And she was nobody's wife, because when she was still a damsel, wanting to take her in wedlock he departed from the corporeal. So, being a damsel, she remained a widow to boot. She conducted her entire life in fasting and prayer, having withered her entire fortune on filling the bellies<sup>518</sup> of the needy, and on the foundations<sup>519</sup> of Christ's bishops. And having beckoned blessed John Chrysostom she honored him, and beautified herself for the terminal talk. For the sake of the truth, she received an unrighteous expulsion, wherein she took up the termination of life;

**On the same day, Memory of holy nun**<sup>520</sup> **Eūpraġa**

<sup>514</sup> This is one of the more popular tales.

<sup>515</sup> pr[e]p[o]d[o]bn.iya; (deaconess?); ~ A. D. 410 (O. V. Loseva, p. 392)

<sup>516</sup> Honorius... Arcadius

<sup>517</sup> commander or ruler of a province

<sup>518</sup> bl[a]go'utrobie; very literal translation

<sup>519</sup> vo uchrezhenie: could be "ordinations," or "projects of"

<sup>520</sup> pr[e]p[o]d[o]bn.iya; d. A. D. 413. "tavennskaya" (ibid.)

See her *Passion* in БЧМ. (O. V. Tvorogov, p 49)

She was a daughter of one Antigon, of the royal council, and of a mother also named, Eúpraǵa, at the time of Tsar Theodosiy [II], whose relative she happened to be. When Antigon died, her mother, Eúpraǵa, introduced her to Tsar Theodosiy to tend<sup>521</sup> to her as she was orphaned. And the tsar engaged her to one royal councilor. But she set out with her mother, and reached the Egúptian Fivi[Thebes], and entered a certain monastery where there were 104 women living a life equal to *that of* angels. And they longed for their virtue, consequently they did not want to depart from the abode. She was then twelve years of age. And her mother removed herself from there, traversing through the eastern abodes, distributing many blessed offerings<sup>522</sup> to the needy. Then, getting sick, she returned to the abode, and leaving all of her possessions and treasures to her daughter, reposed in the Lord. And her daughter, Eúpraǵa, meted all to the poor, and to the holy churches, and took on the life of fasting and afflictions and many hardships.<sup>523</sup> To such an extent did she lead herself to virtue, and conquered bodily needs, that for forty five days and nights she unwaveringly stood with her hands stretched out to God. And because of countless virtues, she received the gifts of wonder-working. And having driven out many various illnesses, she departed to the Lord;

**Month July, the 31<sup>st</sup> day. Memory of the holy<sup>524</sup> and righteous Eúdokim.** That holy and blessed Eúdokim, our father, was in the reign of Theophil, the Christ-hating<sup>525</sup> tsar. His parents were patricians in *their* worldly glory, and were Orthodox; *they were* named, Basil and Eúdokia Cappadocians, by birth. Consequently, Eúdokim the kandit stirred well onto virtue, and was honored by Theophil, and ranked a stratopedarch<sup>526</sup> - first, in Cappadocia, then, in Harsiani,<sup>527</sup> correcting certain scales<sup>528</sup> and rectifying according to standard various stores. And he always performed much charity, and erected churches well, and helped widows and orphans; simply put:<sup>529</sup> he exemplified<sup>530</sup> every virtue. And thus in God he conducted his livelihood. Then he was taken by an infirmity and commended his spirit to God. He was buried on his behest in his vestments and boots. In time, his relics were brought to Byzantium;

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<sup>521</sup> prom.isliti; (according to custom or law)

<sup>522</sup> bl[a]gopodaniya

<sup>523</sup> mnogotrudnoe; Stretched out hands were a normal position of prayer at the time.

<sup>524</sup> pr[e]p[o]d[o]bn.ii

<sup>525</sup> Notice the play on words: Theophilus meaning, “lover of God.”

<sup>526</sup> military commander

<sup>527</sup> FM: Carsinites sinus, north of Chersonesus Taurica?

<sup>528</sup> kupona: “weights,” “measures;” Maybe the above title was honorary.

<sup>529</sup> i sprosta reschi; colloquial

<sup>530</sup> literally, “traversed the image of;” “manifested”

**On the same day, Passion of holy martyr Ulita.**<sup>531</sup> Ulita, Christ's martyr, was from Cappadocian Caesarea; it was she whom Basil the Great honored with commendations. She had a contestation toward a certain injurious bribe-taking man, who took away her lands, and towns and slaves, and appended to himself all of her worldly establishments. He wronged what is right, not fearing God, with calumniators and false witnesses, and by those who judge according to payment. So she stood before him who judged, and a man began to try her by force, as she was accused of being a Christian. But deeming it nothing, she jeopardized<sup>532</sup> all of her possessions, saying: "May this livelihood be taken *away, together* with its glory - I will not renounce the Maker of all and the Creator, Christ." And then the unrighteous judge committed her to a blaze. So the furnace engulfed the lich of the saint, as some bright room, whereas her soul was sent to the sphere of heaven. Her noble body was preserved whole and untouched by fire, and was buried by the faithful;

**Month August, the 1<sup>st</sup> day. On this day we celebrate to the all-merciful Savior, Christ, our God, and to the most-pure Birthgiver-of-God, Maria, his mother.**<sup>533</sup> It is for us to know, beloved brethren, that today we celebrate the day of the Pantocrator\* (\*Vsederzhitelya), by God's mercy. The devout Tsar and Duke Andrei established to celebrate it with Tsar Manuel, on the order of Luke the Patriarch, Constantine, the Metropolit of all Russia, and Nestor, the Bishop of Rostov. Tsar Manuel lived in Tsar-City in 'peace and love' and in fraternal love with our faithful Duke Andrei. And it happened that on the same day they exited onto battle: Tsar Manuel, from Tsar-City against the Saracens, and Duke Andrei, from Rostov against the *Volga* Bolgars. And Duke Andrei had a wont, whenever he went into battle, to always bear with a pure conscience an icon of our Lady, the Birthgiver-of-God and ever-a-Maiden, Maria. Along him, two presbyters in sanctified vestments bore a Cross.

Thereafter he received from the holy sacraments the flesh and blood of the Lord (as did those with him), saying the following: "**Ω Lady, Birthgiver** of-God, who gave birth to Christ, our God - everyone who trusts in you will not perish. Whereas I, your slave, have you as a stronghold and a shelter [pokrov]; and the cross of your son *I have* as a double-edged sword against mine enemies - *as* a fire burning up the faces of the adversaries wanting to

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<sup>531</sup> ~ A. D. 304 - 305

<sup>532</sup> preobidevshi, as above with "wronged"

<sup>533</sup> A. D. 1164 (ibid. p. 397) According to her, no major battle against the Saracens took place around that time; the legend might have been created to obviate the authority of the Metropolit of Kiev. This holiday is known from 13<sup>th</sup> century manuscripts, but was not as popular then as Pokrov, another holiday established by Grand Dukes Andrei (and Vsevolod). Spas Vsemilostivii (all-merciful Savior) is the only Russian holiday of the time to be placed before the Greek holidays of the day in the various calendars. (ibid. p. 109)

battle us.” And falling on their knees before the icon of the most-holy Birthgiver-of-God, everyone *emphatically* besought the Mother of God to pray to God on their behalf and kissed the icon with tears. And going they took upon their shields four cities of the Bulgars, and a fifth one, called, Bryahimov-na-Kameni.<sup>534</sup> And they returned from the slaughter of the pagans, and all saw fiery rays emanating from an icon of our Savior, Lord and God, and these covered his entire host. So he returned, and incinerated those cities with fire, and laid empty<sup>535</sup> that land, and set a yearly tribute on the other cities. The same vision was seen by Manuel the Tsar in his host; and he established to celebrate, on the first day of the month of August, a day of God’s mercy and His love for mankind... [There follows a set of quotes from the psalms.] So I wrote this short writ on the order of Tsar Manuel, and the entire Church clergy... [The article ends with an admonition to remember the Day of Judgment.]

**Month August, the 9<sup>th</sup> day. Memory of the holy martyrs who for the sake of a holy icon of our Lord God and Savior, Jesus Christ, suffered in Tsar-City, in the Bronze Gates.** These saints were at the time of Tsar Leo the beast-named, who denied the holy icons, for the very ones German the blessed Patriarch undertook many afflictions, exposing the lawless heretic.<sup>536</sup> Consequently he proceeded to topple\* (\*depose) the most-pure icon of our Lord, God and Savior, Jesus Christ, honored on the Brazen Gates. And already the ladders were being prepared, and the tall beams leaned up, and the servants, having ascended the ladders, touched on the deed. Then these valiant ones arrived, grabbed<sup>537</sup> one of the ladders, pulled it toward themselves, cast down Spafariy, the deposer of icons, subjected him to death, and damned the heretic tsar with oaths. So the tsar, having learned of this, filling up with rage, and ordered to slay with sword whosoever had thronged there, whose number only the one God knows. Likewise, nine in particular he commanded to be beaten with a rod and thrown into prison, and to give them five hundred wounds per day. And this they sustained, tormented in the course of eight months. And when he saw them perenduring, he ordered to fire up iron pincers and to burn up their faces, also to smite them one by one with a sword at a hunt, with Saint Mária, the patrician woman, and to toss their bodies into the deep.

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<sup>534</sup> literally: Abraham’s-on-the-Cliff

<sup>535</sup> polozhi; a biblical quote, like elements of the above prayer

<sup>536</sup> nechestivago bezzakonnika: literally, “ignoble outlaw”

(kopronym: waste-named)

BMЧ contains a longer vita (May 29; p. 779), that begins thus:

It is always meet and beneficial to commune to the memory of the saints;  
as a cloud hides the sun, likewise, time conceals the silent,  
given that the word is connected to the deed...

<sup>537</sup> all of these phrases rime;

This story may be read in the Acts of the 7<sup>th</sup> Council.

**Month August the 19<sup>th</sup> day. Memory of holy martyr Andrei the Stratilat,**<sup>538</sup> **and those two thousand [500] ninety and three who died with him.** He was in the times of the ignoble Tsar Maksimian; faring war in the eastern country<sup>539</sup> under Antiochus, who was the warlord of the entire order [marshal]. (He was dispatched by him with the other warlords.) As the Persian main was passing by, along the Greek frontiers, he exterminated<sup>540</sup> those who happened to be there. Having invoked Christ, and having taught those with him to invoke likewise, he triumphed over the Persians, pursued them, and dispersed them. And *Antiochus was informed* of the hopeless victory of those with him [Andrei], and of *how he secured himself* to the faith of Christ, by whom the fray was overcome.<sup>541</sup> Having been accused before Antiochus, together with those with him, he stood before him convicted. And forthright he was stretched along a blazing iron bed; and the other warriors with him *were stretched* on rectangular boards [shields] *with* their hands nailed. Also a thousand warriors from other *troops* were chased downhill from that village, Antiochus having commanded so. The holy martyr, having catechized them, led the same to Christ's faith. Having learned of this, Antiochus ordered to slay by the sword those martyrs *who were* with him, wherewith that most-glorious martyr *himself*.<sup>542</sup>

**Month August, the 23<sup>rd</sup> day. Memory of holy martyr Lupp.**<sup>543</sup> **Verse.**

It so happened, Lupp,  
who are everywhere a slave to the sword,  
for you to freely advance to God as in love.<sup>544</sup>

**On the same day, Memory of our father among the saints, Kallinik, the Patriarch of Constantinople.**<sup>545</sup> He was the foremost priest and keeper of vessels in the Church of the most-holy Birthgiver-of-God of Blachernae. And for his numerous virtues he is stationed Archbishop of Constantinople, in the times of Justinian the New, grandson of Heraclius. He [Justinian] engendered much misery - *such* as to make a prayer for the razing of the Church of the most-holy Birthgiver-of-God of the Metropolis. So the saint answered: "Nowhere have I found an orison for the demolition of a church, but rather for the founding. Onto standing and constitution, the world was composed, and not for demolition." To those sent pressuring

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<sup>538</sup> warlord

<sup>539</sup> or, "side" (half of the empire)

<sup>540</sup> opogublyayusche

<sup>541</sup> By the way, the Slavonic "odoleti" (overcome) is related to the Anglo-Saxon "a-dilegian" (obliterate).

<sup>542</sup> The phrase sequence in this article is very confused; much had to be rearranged, yet much was untouched.

<sup>543</sup> RM: Luppus; 4<sup>th</sup> century

<sup>544</sup> lyuboven

<sup>545</sup> d. A. D. 705 (O. V. Loseva)

and sabotaging<sup>546</sup> him to do the tsar's will, the blessed *bishop* pronounced: "Glory to Christ, the God who withstands." And forthwith the church fell.

And to the tsar the nose was cut off, and *he was* jailed in Korsun' [Chersonesus]. And he escaped from there. And taking forces from the Bolgars, *they* dispersed toward Constantinople. And by treachery he was let [sic] to the patriarch and the royal council, who exited and received him. Also he transgressed the oaths by which he gave assurance, there having been placed underneath: the noble Cross, the most-noble Gospels, and the Lord's body and blood. And right after his entrance, he filled the entire reigning city with murder, and the armor-bearer was stolen from him [it?].

Blessed Killinik was incarcerated in Rome, *for* pointing out to Justinian the severance of *his* nose and tongue.<sup>547</sup> Led into Great Rome, God's bishop was sat into the foundation of a certain wall, and *they* plastered<sup>548</sup> the outside - thus the tormentor ordered. After fourteen (!) days the plaster fell off, and he was found still alive, still breathing; and after four days he passed on to God. And he was placed in the Church of the Holy Apostles, Peter and Paul, as then the holy apostles had revealed themselves to the pope in a dream. His commemoration is conducted in the Holy and Great Church [Aghia Sophia];

#### On the same day, Word from Starchestvo.

A certain father informed us, that "there was" he said "in our year 6580 [1072], a brother named, **Iwann, who was called, the Cypriot. (I do not know if you caught him.)**<sup>549</sup> And he was bookish, having the station of a reader. This brother died, who after some time was revealing himself, not in a vision, but perceptibly, to his spiritual brother, **Kürsava** (whom you also know). He was seen in the doors of his cell, standing stark naked, burned up as a charred *log*<sup>550</sup> from fire, screaming [beseeching] bitterly, asking for mercy and forgiveness. And *he was* confessing the cause of *his* torment, and saying that he resisted and gainsaid the Law and the Writ.

Such a terrifying vision [sic] witnessed our spiritual father! For not so short a time<sup>551</sup> he neither made this known to anyone at all, nor to me (who was with him), fearing, as he subsequently said, lest it be a demonic enticement [hallucination].<sup>552</sup> After some great *span of* time, he [Iwann] **said** to him [Kürsava] **clearly**: "If you do not **spea**k up of my **sin**, you will be tried."<sup>553</sup> Then he articulated all to me. And examining we found the guilt, which he himself confessed. Iwis no-one else to such a degree resisted what

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<sup>546</sup> kramolyaschim

<sup>547</sup> This device was used to preclude one from reigning.

<sup>548</sup> zamazavshe

<sup>549</sup> zastal esi togo

<sup>550</sup> glavnya

<sup>551</sup> dazhe ne do mala...

<sup>552</sup> prelest'

<sup>553</sup> It is needless to say, at this point, that medieval trials involved torture.

was spoken and written from God's Laws and the Holy Scripture. For if what was said and written even by us, unworthy, is impossible to remove, or to supplement, *then as far as those writs* by the Holy Spirit founded and established: 'may he who adds something to these, or takes away, be damned,' it says - for *none* to suffer in any way such a thing similar to that. So hearing of this, we did for him what was in our power [they prayed]. To our God be glory, now and in perpetuity and by infinite times;"

**Month August, the 24<sup>th</sup> day. Translation of the noble relics of our father among the saints, Peter, the Metropolitane of Moscow and of all Russia, miracle-worker.**<sup>554</sup> The reliquiae of our father among the saints, Peter, the Metropolitane of all Russia, and miracle-worker, were translated from the old Church of the Dormition of the most-holy Birthgiver-of-God, which the miracle-worker erected himself, into the new and great church. On the order of the orthodox Tsar and grand duke of all Russia, Ivan Vasilievich, the Autocrat of the entire Russian land, and with a blessing of the most-saintly Metropolitane Philip, who had then occupied the bishop's seat of that same blessed Peter, *they* disassembled this old church, which was small and old, and was inside the great New Church of the Dormition of the most-holy Birthgiver-of-God and ever-a-Maiden, Maria. They disassembled it to the thick places where rested the holy relics. And there they found the noble lichs of the three blessed eparchs,<sup>555</sup> the metropolitans of that same great city of Moscow: Kŭprian [Cyprian] and Fŭtiy [Photius], who reposed in blessed life and are worthy of praise, and Iwna [Jonah] the Metropolitane (they found him there too), who a few years previous slept a blessed sleep into the eternal rest. (Moreover, after his termination, God glorified him and honored with miracles; and subsequently singing revealed him.) And after that, the great church was built, with the help of God and the most-pure Birthgiver-of-God.

And forthwith the primary-seat-holder [metropolitane] sent into his domains, after archbishops, *for them* to arrive quicker to the godly deed of the sacred translation of the noble relics of Peter the holy metropolitane, because the time was calling, and the stations of the prelates were distanced far apart. And presently approached the sacred day, on which the translation of the noble God-borne father was about to take place; then the co-seat-holder<sup>556</sup> of blessed Peter, with an archbishop, and bishops, and with the entire sanctified council pertaining to him, arrived to the great church where the sacred service was going to be made, whereat also arrived the Orthodox Tsar and Grand Duke, Ivan the Autocrat, with his son and Grand Duke, Ivan, and with his brethren. And the orthodox Grand

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<sup>554</sup> This was one of the last articles to be added to the pre-reform printed *Prolog*, which is known for emphasizing Russian saints (the other articles are generally longer).

<sup>555</sup> In addition to the civil office of a judge, the term originally referred to a religious leader.

<sup>556</sup> *sopr[e]stolnik*

Duchess Mária also came. And as the hour of the sacred translation had already arrived, the autocrat, with his own hands [sic], *together* with his son and brethren, with much humility and love spilled out tears of joy, and taking the noble relics of Peter the luminary, *with* the dukes and boyars following them, with the bishops nobly walking in front with thuribles and candles, and a multitude of people following in their steps, from joy shed tears, calling out: “God have mercy.” Likewise, as this was nobly transpiring, onto the prepared place they brought the venerable body, and placed it in the new and great Church of the Dormition of the holy Birthgiver-of-God, in the altar, on the right side, in a silver gilded sarcophagus.

Moreover, I will say this too: In the old church the noble relics of Saint Peter the wonder-worker rested for many years. Once, godless Takhtamish took the city of Moscow by treachery, God permitting it because of our sins. And the godless Agarenes saw the decorated coffin of the saint, and straightway they opened the coffin, expecting to acquire something within, but his relics were unseen by the godless. And the godless went from the city and executed much blood-spilling. And then they ignited the city with fire. And the coffin of the wonder-working father, having burned up entirely from the fire, fell apart, while the sacred relics of the miracle-worker, with God’s help were preserved. The covering<sup>557</sup> with the clothing that was atop him burned up, while the clothes that were beneath the holy reliquiae did not suffer from the fire at all, to a greater informing - for all to know and understand that our Lord Jesus Christ glorifies even after death those who glory him, and *that* those who seek the Lord receive grace. Henceforth they established to celebrate this noble holiday of the sacred translation of his reliquiae, in the month of August, on the 24<sup>th</sup> day, to the glory of our great God and Savior, Jesus Christ, and His most-pure mother, and the holy miracle-worker, Peter.

**Month August, the 28<sup>th</sup> day. Memory of our holy<sup>558</sup> father, Mŭ si [Moses] the Moor.<sup>559</sup>** This blessed *man* was a moor by birth (black in appearance) - a notorious slave of a certain citizen. Because of his very shrewd temperament,<sup>560</sup> and the guilt of violent crime, *his master* cast him away as *one does* to a murderer. He took vengeance on a certain pastor who tripped [hindered] him somehow, whom he thought to kill. He espied him on the opposite bank of the Nile River, entered the water, biting his sword with his teeth (holding it with his mouth), and putting his garb on his head swam across the river. Learning of his arrival, the pastor started running. While he, transgressing against the one he sought, stabbed four select sheep, and

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<sup>557</sup> pokrov; These long pompous sixteenth-century sentences are tedious, and often poorly constructed.

<sup>558</sup> pr[e]p[o]d[o]bnago; 4<sup>th</sup> century

<sup>559</sup> This article was taken from Palladius the Monk (#19). Another notable mention of a moor may be found in an article of April 28<sup>th</sup>.

<sup>560</sup> mnogago zlonraviya



tying them with a rope swam *back* across the Nile River. Hauling the sheep, he skinned them and englutened the meat. And drinking out the fells of wine, he arrived to his friends.

I informed you of this, to tell that those who want, can be saved by repentance, because this villain once displayed contrition by various influences.<sup>561</sup> He went to a monastery, and came to such remorse, that he led all of his friends to the knowledge of Christ.

So, once, as he was sitting in his cell, some thugs, not knowing that he is Moses, assailed him. The blessed *monk* tied them up with a rope like a sack of weeds, and putting them on his shoulder went to **Kuriak**. And he said to him: “Brother, because it is not proper for me to commit unrighteousness, finding these attacking me - how do you charge of them?” So they kenned him - that he is Moses, the notorious thug.<sup>562</sup> And they too confessed to God, and submitted by repentance, and became skilled monks. This blessed noble elder

lived in fasting *in a way* pleasing to God, and became  
a priest. He died at the age  
of seventy five, leaving  
seventy stu-  
dents  
;

Month August, the 30<sup>th</sup> day. Memory of our holy fathers, the ever-remembered patriarchs of Constantinople, **Aleḡander, Ioann, and Paul the New**.<sup>563</sup> Verse.

The patriarchs and teachers of New Rome,  
emulated the good teachers of Old Rome.

On the 30<sup>th</sup>, three patriarchs ascended from living<sup>564</sup> onto life.

### Appendix 3: More from *Izmaragd (Emerald)*

**Word (46<sup>th</sup>) of Drunkenness.** A cup of wine was brought with love to Father Sisoi; he accepted the 1<sup>st</sup>, drank the 2<sup>nd</sup>, and also drank the 3<sup>rd</sup>, yet he did not receive to drink the 4<sup>th</sup>. And it was said to him: “Why didn’t you accept

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<sup>561</sup> navetiem: possibly, “accusations”

<sup>562</sup> narochit.ii (well-known) razboinik (violent criminal)

<sup>563</sup> Alexander died in A. D. 337; Ioann III (the Scholastic) - A. D. 577; Paul IV - A. D. 784 (O. V. Loseva, p. 418)

<sup>564</sup> zhitiya

it?” And he answered: “Do you not know, brothers, how Satan pressures? When one sits at a feast, one drinks the first cup onto health, the 2<sup>nd</sup> - onto mirth; the 3<sup>rd</sup> is the cup of satiation, the 4<sup>th</sup> - of madness,<sup>565</sup> the 5<sup>th</sup> is bestial,<sup>566</sup> the 6<sup>th</sup> - of bitter death, and the 7<sup>th</sup> - onto endless torment.”

Saint Ephrem spoke: “If one is not bound by the intangible fetters of theft or fornication, one becomes fettered by drunkenness, and *begins to resemble witless beasts.*”

A brother asked Isidore: “Why do demons fear you?” And he answered, “Because I do not drink onto drunkenness and do not hold enmity against anyone.”

**Word (51<sup>st</sup>) - for not to inter inside the church.**<sup>567</sup>

When Ivan, a church exarch worthy of remembrance, was in Rome, he told a tale of *how* Valerian, a patrician, was in Byzantium. And it happened for him to die there. And the bishop of that city, having taken chattels from Valerian’s boy [servant], gave him a place within the church wherein he wanted to inter his body. That same Valerian, the patrician, from youth until old age lived inadequately,<sup>568</sup> and was experienced in every sin, taking bribes; and nowise did he desist.

On the same night when his body was buried, holy martyr Faustiyan, whose church it was, appeared to the sacristan [sexton?] saying, “Go and tell the bishop to expel the stinking flesh; if he does not do this, he will die on the 30<sup>th</sup> day.” And the guard [the same] saw this vision, but feared [hesitated] to tell the bishop. And secondly he appeared to him, telling him explicitly,<sup>569</sup> but he refused to tell the bishop. And on the 30<sup>th</sup> day the bishop was healthy. At noon, *while* sleeping [resting] on his bed he suddenly died an invisible [unexpected] death;

**Word (52<sup>nd</sup>) of sinners interred in churches, and of anyone else to *one’s* liking.**<sup>570</sup> There was a nun in the Tavenisian country who sternly maintained bodily restraint, but did not desist from the empty talk of the tongue. She died. Having given wealth, she was buried in a church. On the same night, by revelation, the church guard saw her afore the altar, expelled and partially burning - one half of her was engulfed in a fiery flame, while

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<sup>565</sup> mindlessness; A cup in those days was bigger than what we call a “drink;” likely, 1.5 times bigger. *Kniga o Vere* assigns a similar text to the philosopher Arsaharsos. p. 229ob.

<sup>566</sup> besovaniyu: “devilish” meaning “unruly.”

The Russian ‘bes’ - “demon” is related to the word “beast.”

<sup>567</sup> *Prolog*, January 16<sup>th</sup>. This article was taken from the *Patericon of Gregory the Great*, Book IV, chapter, 52. See the *Pandects of Nikon of the Black Mt.*, p. 234.

<sup>568</sup> slabo: “weakly”

<sup>569</sup> izvestvuyai

<sup>570</sup> *Prolog*, January, 14<sup>th</sup>. This article was taken from the *Patericon of Gregory the Great*, Book IV, chapter 51; See the *Pandects of Nikon of the Black Mt.*, p. 234 - here the country is called Savena.

the other half remained un-burning. Come morning, everyone awoken, they [the ward] confessed, and showed the place where that nun burned up by fire. And having arrived, they found the place before the altar singed along the marble on which she was burning. By this thing it was clearly shown, that they whose sins are *not* absolved, will not escape the Judgment, and *that one* may not receive help from holy places;

**Word (56<sup>th</sup>) of Saint John Chrysostom of the good and the evil women [wives].** In the Epistles to the Romans, Apostle Paul mentions many good women, saying with praise: Brothers, I present to you Thivia [Phoebe], your sister - accept her in the Lord as a saint, for she will do much good to me. Kiss [Salute] Triphona [Tryphaena] and Truphosa and beloved Mariyam, who had toiled much for the Lord. [paraphrase]

Many other good women are lauded in the holy books. Just as there is no other evil worse than *that of* an evil woman, likewise, there is nothing wherewith to liken a good woman. She is dearer than a precious stone, and expensive pearls. An honor and a gift from God, is a submissive and obedient wife, while a talkative and slothful wife is given to a man for his sins. It is woeful for that man who *searching for a wife* hears the tongue of the woman, and sees only her face, but does not try her deeds. Do not just trust the tongue of the woman, but test her of her deeds...

It is better to bide in an empty place, than with a contumacious and spoiled<sup>571</sup> wife. As the worms in a tree *gnaw at it*, thus a maleficent<sup>572</sup> wife destroys the man. And as a leaky house on a rainy day chases out those who sit therein, thus a contumacious wife will chase out her husband from the house.<sup>573</sup> Fairness to a wicked-minded woman is like gold and silver in the nose of a pig. Jesus the son of Sirah<sup>574</sup> teaches us, saying: Do not let a woman talk onto you, and do not allow her the freedom to tread on your strength.

It is better to live with a lion and a snake than with an arguing and mouthy<sup>575</sup> woman. The evil of woman will alter her face, and she will knit [frown] her eyes like a lioness...<sup>576</sup>

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<sup>571</sup> svarlivoyu... prokudivoyu

<sup>572</sup> zlodeevaya: "evildoing;" a Russian word

<sup>573</sup> See, *Izbornik Svyatoslava, 1073* (p. 170). This manuscript also states that only one in a thousand will find a good wife.

The 13<sup>th</sup> c. Middle English Poem *The Thrush and the Nightingale*, gives different proportions: "Among on houndred ne beth five, nouthur of maidnes ne of wife, that holdeth hem al clene..."

*Piers the Plowman* (late 14<sup>th</sup> c.) Passus XVII. line 315:

"Thre þinges þere ben; þat doth a man by strengthe  
Fortho fleen his owne hous; as holywryt sheweth.  
Þat one is a wikked wyf; þat wil nought be chastid,  
Her fiere fleeth fro hyr; for fere of her tonge."

<sup>574</sup> sirahovich; a Russian ending

<sup>575</sup> oustatoyu; another unliterary term in this pseudepigraphy

<sup>576</sup> *Izbornik of 1073* mentions the face of a female bear. (p. 170 ob.)

**Word (57<sup>th</sup>) of St. John Chrysostom of the good women.**

...The good wife sews garments,<sup>577</sup>  
and many divers tapestries,<sup>578</sup>  
and will give them for purchase to his merchant guests,<sup>579</sup>  
while herself she will array in scarlet<sup>580</sup> and crimson attire,  
and in purple;  
and will be as a merchant ship gathering goods from afar.<sup>581</sup>  
She will fashion double suits for her husband.  
The man of such a wife will be honored before people,  
for the wife will arise in the night  
and give sufficient fare to her slaves,  
setting her hands on the beneficial -  
her fingers on the loom;  
and all night her lamp does not extinguish.  
The fruit of her sweat she gives to the indigent,  
while her mouth she opens peacefully.  
She tends to her house, establishing the favorable,  
for it says: Blessed among all is Ilisiya, the wife of Hameakan,  
whose deeds all have seen, but not her hands;  
and many other women are similarly exalted;

**Word (91<sup>st</sup>) of Saint Pamv [Pamba] to his student, of the desert life.** Abba Pamv sent his student into the city of Aleḡandria, out of necessity, to sell his handiwork. He tarried in the city for 15 days and, as he said to us, sat at night in the narthex,<sup>582</sup> of the Church of Saint Mark. And having seen the church ceremonial<sup>583</sup> he returned to the elder, having learned the troparia. So the elder spoke to him: "I see you unsettled, child. Did some trouble happen in the city?"

The brother said to the elder: "In our being, father, in negligence we fulfill our days in this desert; neither do we learn the canon, nor the

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It also asks: "what lioness commits her husband to slaughter?" (p. 174)

By the way, the *Izbornik of 1076* contains a similar article, stating,

"To trust in her is like chasing the wind, or grabbing one's shadow..."

"That on (one) hereth wimmen that hoe beth hende (kind);

That other hem wole with mighte shende...

Hi (she) beth of herte meke and milde, hemself hi cunne from shome shilde...

And swettoust thing in armes to wre, the mon that holdeth hem in gle."

*The Thrush and the Nightingale,*

<sup>577</sup> oustrayayet svit.i

<sup>578</sup> pestrot.i

<sup>579</sup> her husband's gosti: "visiting merchants"

<sup>580</sup> or, "beautiful"

<sup>581</sup> paraphrase from *Proverbs*; (KJV was used in translating this line.)

<sup>582</sup> v paperti; See the *Pandects of Nikon of the Black Mt.* p. 208.

<sup>583</sup> chin

troparia. Hence I had gone into Aleẓandria and seen the church ritual - how they sing - and had been in great distress. Why don't we sing the canon and the troparia?"

And the elder spoke to him: "Alas to us, child, as the days had arrived when monks will leave solid food spoken by the Holy Spirit and will follow the singing and the tones. What contrition<sup>584</sup> is there for monks when they stand in church, or in their cells, and exalt their voices as bulls? When we stand before God, in great contrition it behooves us to stand, and not in conceit.<sup>585</sup> For those monks who had not egressed the world are smug<sup>586</sup> - they beautify their singing, array tones, shake their hands. It beseems us in great fear and trepidation, with tears and sighs and the fear of God, in quiet contrition and with a meek heart to thus bring our prayers to God. So I say, child: when the time will come, monks will spoil<sup>587</sup> the books and rub out the lives of the fathers - the heritage of holy men - writing *thereon* the troparia in heathen wording. Because, regarding this, our fathers have spoken: Do not write in good language the lives and words in the desert on burnt parchment. That is to say: *on* those who live in the desert. For the last generation desires to expunge the *writs of the* holy fathers, and to write according to their wants." [Зри]

He spoke to him: "Brother, will the custom of Christian lore thus change, and will there not be a priest in church, while such remain?" [Зри]

The elder spoke: "At such times the love of many will dwindle, and the sorrow will not be meager. *There will be*: pagan assaults; baleful plagues; disorder to the tsars; unruliness to the dukes; lighthearted prelates;<sup>588</sup> neglectful monks; abbots neither heeding to their *own* salvation nor to that of their flocks - placid onto feasts, vain and rowdy, slothful onto prayer, ready onto calumny and censuring the lives of the elders, neither imitating them nor heeding them, but rather *being* astray (it says: if we were in those days, *our* faces would be shamed); the strong - judging for remuneration, not standing up for the poor in court, aggrieving widows, violating orphans; faithlessness will enter people, hatred, envy, antagonism, warfare, theft, games, drunkenness *and* robberies."

And so the brother spoke: "What is there to do in such ages?"

And the elder spoke: "*He* who saves his soul in such times and ages will be great in the Heavenly Kingdom;"

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<sup>584</sup> oumileniye

<sup>585</sup> glumyaschesya

<sup>586</sup> same word

<sup>587</sup> raskazyat

<sup>588</sup> s[vya]t[ite]l' laskoserdie

Word (109<sup>th</sup>) of Constantine the faithful tsar and of his mother.<sup>589</sup> This blessed Elena was of a city called, Serpa, in the Persian frontiers; born of a Greek<sup>590</sup> father, *named*, Theodore, and a mother *who was* also said to be a Greek, in the reign of Diocletian. Then Constantius,<sup>591</sup> who held the secular title of eparch, was sent to Persia to *make* peace. Arriving to the city of Serpa he harbored by Theodore the hotelier, and asked *him* to find for him a wench for fornication. Unable to find *such*, Theodore delivered to him his own daughter, Elena, who was a virgin. And at midnight there was a great sign - the sun appeared fixed amid the welkin, emitting rays onto her. Come morning, giving his purpureal robe to Elena, he said to her father: "If the maiden gives birth to a babe, convey *him* with the mother to me." After *some* time, Elena gave birth to a male babe.

Then couriers<sup>592</sup> from Diocletian were sent to Persia and abode by Theodore, Elena's father, and saw Constantine, who was little and *who* angered them by something. As the baby was crying tearfully, Elena contested [threatened] the emissaries,<sup>593</sup> and showing *them* the royal purple robe frightened them. So they gave the baby silver, to quiet him, and going to Rome informed Constantius, who was already Caesar. Having sent *messengers to her*, he summoned Elena with *her* son.

For this reason Elena became a tsaritz; and by *His* goodwill God gave 3 tsardoms to Constantine, her son: the Roman, the Greek, and *that of* Jerusalem. And by the judgment of God, Constantine was inflicted<sup>594</sup> and sought leeching from doctors and help from sorcerers; and the sorcerers told him to assemble newborn babes and slaying them to fill a tub with *their* blood, and *that* bathing in it *he will* be relieved of the malady. And up to 300 mothers with *their* babes were assembled; and *there* appeared to him Peter and Paul, Christ's Apostles, and spoke:

"Tsar, if you wish to be healed, *then do* not *seek* human blood, but seek a Christian man named, Selivestr [Sylvester], and he will make a *baptismal* font as *he* knows, and will heal you."

So the tsar ordered to release the babes with *their* mothers, and inquiring found Sylvester, and related to him the vision. So Sylvester understood *him* in spirit, filled a tub with water, and performing the baptismal prayer immersed the tsar in the water, and baptized him in the name of the Father, and the Son, and the Holy Spirit. And the sores fell off as scales from his body, and his flesh was as *that* of a young boy. And for

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<sup>589</sup> Not all of the capital letters are highlighted in the few articles of this section where they are numerous. Some of these may not belong to the manuscript, but to the printed edition; See, БЧМ, May, p. 587 ob.

<sup>590</sup> or, "heathen"

<sup>591</sup> -tziy. As this is a common name I will use the conventional form, as with, Theodore (Fedor).

<sup>592</sup> skorohodtsi: literally, "quick-walkers"

<sup>593</sup> posolnikom

<sup>594</sup> otrudovate

this reason Constantine became a Christian, and his mother Elena was christened, and a multitude of *other* people. So blessed Elena erected churches and gathered the relics of saints, and going to Jerusalem found Christ's Cross, and the spear that pierced *His* holy ribs, and the nails that were nailed into Christ's most-noble hands, and having lived well she went off to God, from glory to glory, and from life to everlasting life. While Constantine reigned for 30 and 2 years, and having conquered all the countries, and having delivered them to Christ, reposed in peace. To our God *be glory*;<sup>595</sup>

**Word (110<sup>th</sup>) from a patericon, of Constantine the Tsar, and of how descending from heaven he talked to Kasian the eremite; this heard Iōann Kolov and wrote *it* in for the benefit of the listeners.**<sup>596</sup> Spoke one of our holy fathers from Skit: "*Thus* told me Abba Ioann Kolov: "Once I desired to visit Kasian the eremite;" and entering *he* further spoke, "from my cell I repaired to the places where lived the elder, *who was* perenduring the passions of the desert with fele endurance. As I approached the doors to his cave, I heard *someone* conversing with the elder, and I stood for a long time awaiting the end of the tale, and I did not leave, but spoke; and as I knocked on the doors the elder advanced, and he who spoke to him was not there. And undismayed<sup>597</sup> by this, after prayer, I questioned the elder, saying: "Who was it, father, with whom you spoke? When I was standing outside, I heard his voice."

So he answered me, saying: "I thought that you did not hear anything, but since you heard him, I'll say - he was the faithful *and* great Tsar Constantine, who among the tsars was the first holy Christian tsar,<sup>598</sup> who from heaven came to me distressing and weeping, only [incessantly] ululating, saying:

"I did not know, did not understand, that such glory and such greatness and honor is bestowed onto monks in the Kingdom of Heaven, to whom in all the world there is destitution<sup>599</sup> and injury<sup>600</sup> and bodily want, of how they *perform* hospitality to one another, *and* that they sustain *such hardships* for our Lord *and* God, Jesus Christ. If only I knew that they will receive such glory, I would have left the crown and the porphyra and the scepter and the temporal futile kingdom and would have followed the life of monks."

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<sup>595</sup> This well-known story is told in somewhat naïve language. Of course, Elena was baptized prior to Constantine, which is not mentioned here; neither is the fact that he was baptized on his death bed; in fact, the whole story is fiction, which is not to say that the part about the babies did not happen to another ruler or rulers.

<sup>596</sup> BQM, May, p. 588 ob.; Listeners are mentioned because these texts were usually read aloud to an audience.

<sup>597</sup> ne oumilivsyā

<sup>598</sup> this is all part of the title

<sup>599</sup> oubozhestve

<sup>600</sup> ozloblenie

And I rejoined, saying: “Did not the Heavenly Tsar award you the glory and honor that He prepared for saints, because of your faithful and God-pleasing reign?”

“Yea” he said “He did confer to me glory and honor, but not the same as that which monks have. For now I see them receiving from God fiery wings, when they depart from *their* bodily burdens. In those same wings they are taken up and elevated and fly until they reach the same holy wall of Heavenly Jerusalem, and entering therein *they* walk un-impeded by any guards or doorkeepers, into God’s Jerusalem.”

Answering, I said to him: “It is befitting and just that glory and honor is bestowed upon them, because all your life you have been rejoicing together with a wife, and with children, and slaves, and with honors,<sup>601</sup> and amid the royal host.”<sup>602</sup>

And they ‘of whom the entire world is not worthy’ said: “As the godly apostle spoke: ‘...*leave* home and kin and all the bodily yearnings.’ For we are divested of all possessions, suffering injury through clem and thirst, enduring nakedness *in the desert*, not having daily nourishment...” Thus we were talking among ourselves,” *continued the eremite*, “and there was a knock on the door; then he departed whence he lighted.””” To our God be glory;

#### Word (150<sup>th</sup>) of a monk.

As fishermen do - first *they* put the line<sup>603</sup> into the river, then *they* sense the line submerge, but do not pull it in vain, forcefully, lest the cord<sup>604</sup> tear, but release it gently, skillfully,<sup>605</sup> wherever it wants to go; and *when* he understands that *the fish* is tired, then he begins to pull it little by little, and takes it out, and the cord is whole - likewise the holy fathers, by longsuffering and love save the brethren, and are not miserly<sup>606</sup> toward them, nor abhor them, but shield and defend them, and do not let others expose them, but correct them in *due* time. Remember what Mamont did *when* the brethren came to him saying: “Abbot, go to this brother’s cell and ken that he has a whore and desecrates the holy place.” And the abbot understood by the Holy Spirit that the brother keeps the harlot underneath an urn,<sup>607</sup> so arriving he sat atop her and told the brethren to look throughout the cell. And when they did not find *her*, the abbot said: “God will forgive you, children” and he let them go shamed. Then, after their exiting,<sup>608</sup> he took

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<sup>601</sup> v saneh

<sup>602</sup> v. voinstve; (Do not try to keep track of quotation marks in this one, it will only confuse you. They are not original to the text anyway, as they did not exist in the middle ages.)

<sup>603</sup> oudu: “extension,” “fishing pole;” see *Prolog*, Sep. 9<sup>th</sup>

<sup>604</sup> verv’

<sup>605</sup> tiho hitro

<sup>606</sup> a ne skareduyut ih

<sup>607</sup> pod spudom

<sup>608</sup> po slezenii ih



by the hand the brother who had sinned and said to him: "My perpetual brother: avail your soul, and coming into the fear of God do a spiritual act - repent;"

#### **Word (156<sup>th</sup>) of Noah and the ark and the flood.**

[In this strange apocryphal story, as Noah was building the Ark atop Mount Ararat, the devil tells his wife to give him a potion when he returns. This potion made him tell her of his plans, obliterating seven years of work. Starting over, he completed the ark after another 30 years, using a wood called, kletritz, which is not prone to rot. When Noah called his wife into the ark, she did not listen until the devil gave her his consent...]

...And water rained onto the high mountains, and Noah's wife did not go into the ark, according to the devil's instructions, so Noah began to call her: "Go into the ark!" Yet she did not go, awaiting word from the demon. So Noah spoke: "Go you maleficent treacherous one!"<sup>609</sup> Go you devil into the ark!" So she went, along with the devil, into the ark. And it rained for 40 days and 40 nights. And the water was above the Ararat Mountains to a depth of 15 fathoms. Then the wicked devil, wanting to drown the entire race, turning into a mouse, began to gnaw on the bottom of the ark. And Noah prayed to God, and a fierce beast dashed out<sup>610</sup> and jumped out from his nostrils - a male cat and a female cat - they strangled the mouse, and the artifice of the devil did not materialize.<sup>611</sup> And the water stayed on the earth for 13 months...

**Word (170<sup>th</sup>) of John Chrysostom of those who do not arise for the matins.** He who persists in indolence in this life will not be saved. If you are too lither to go to the matins, let not your body eat on that day until evening. For it is written: 'May the idle not eat.' As he who steals has guilt, likewise God ascribes guilt to anyone who does not rise to the matins and to church, save for illness or great toil. Moreover, from his toils God will also demand prayers and spiritual services...

...What are you doing, Ω man, living lawlessly and meanly,<sup>612</sup> drinking through the hour of orison and loving pagan customs? For it is *théir* pleasure to get drunk; but the Christians, when they had eaten, then *do they take pleasure* in drink. You sit destroying *your* whole day by drink, neither able to perform bodily works, nor spiritual; and you consign everything to drink, wearing<sup>613</sup> out your body and soul. For it is spoken in the law: 'Eat and drink at the appropriate time, and not onto drunkenness.' Yet many obliterate the entire day by quassing, as speechless beasts and animals that neither expect the Judgment, nor know God. Even they laugh at us, saying:

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<sup>609</sup> okayannaya prelestnitsa

<sup>610</sup> pr.isnuv: "squirted"

<sup>611</sup> nesb.ist'sya; See: Водолазкин, Е. Г. *Ефросиновская Палая: до и после (на материале апокрифа о мыши в Ноевом ковчеге)* for an analysis of this article.

<sup>612</sup> skaredno

<sup>613</sup> tomya: "languishing," "pining"

“Even we, unreasoning, do not do this, while these sateless people sometimes even drink on an empty<sup>614</sup> stomach; and other bellies<sup>615</sup> have no rest from the brew, drinking as into a bottomless vessel, until they go mad from ebriety.”<sup>616</sup>

For there are two kinds of drunkenness: *The 1<sup>st</sup> is of* one who gotten drunk sleeps. Whereas I say: Even the meek does evil, if he quaffs and sleeps as a corpse, and lies about as an idol,<sup>617</sup> and befouls himself having wetted himself, laying stinking at the hour of matins,<sup>618</sup> unable to raise his head, belching and stinking from much drink, relaxed in the body, wet even up to the throat, filled up as a *wineskin*.<sup>619</sup> What separates such from a pagan? (See what evil is in drunkenness - if someone dies in it he will be judged with the pagans.) While the 2<sup>nd</sup> impudent<sup>620</sup> drunk fights and brawls and barks [or, lurks], mocking and ridiculing such as fast and love God;<sup>621</sup> and if he is a lord, all the more he wants to submit *others* to his bale, fearing correction, hating *those* who fast, loving *those* who are like unto him...

**Word (219<sup>th</sup>) of one elder about that which avails the soul.**<sup>622</sup> There was an elder *living* in the desert for many years, and he prayed to God: “Lord, tell me of whom I am worthy.” And the Lord revealed to him, saying: You are the same as Theodosiy the Tsar, and similar to him. (For at that time the Second Theodosiy was in Constantinople.) And the elder spoke (hearing this and upsetting very much), saying the following: “I have already *spent* 40 years in this desert, working for God, scorched by the swelter of the day and freezing from the cold of the night *and suffering from* nakedness; I have not seen the figure of a man, nor eaten bread, but remained hungry and thirsty day and night, in such toils and illness and, Lord, You have likened me to a great man, having a wife and worldly glory, and all *types of* repast - of such I am worthy!” And the elder wondered; and the elder fell face down onto the ground and began to cry and pray to God and to say, humbling himself: “Lord, God of Hosts, have you deemed as naught such toils of mine and forbearance to this day?” And an angel of the Lord appeared to him, saying: “It was told you, that you have your portion with Theodosiy the Tsar.”

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<sup>614</sup> ouv.inuyu

<sup>615</sup> bryuhi; colloquialism

<sup>616</sup> It is unclear where their speech ends.

<sup>617</sup> bolvan

<sup>618</sup> In medieval Russia, the matins were sung for a couple of hours just prior to daybreak, when the first hour was read.

<sup>619</sup> yako mex nalivsy

<sup>620</sup> deryazhlivi.i (Russian: derzkii)

<sup>621</sup> b[ol]golubtsem

<sup>622</sup> Compare to the *Alphabetical Patericon*: “Of Sergiy, the leader of bandits” (Chapter 16 of Section S), translated above.; section 2 of *Emerald*

And the elder arose, and spoke to himself: "As I am so imperfect and useless before God, I will go and see the life of Theodosiy the Tsar and inquire as to him." And taking his staff into his hand the elder repaired to Constantinople. And he arrived to the tsar's hall. And the tsar was notified of his arrival, and straightway the tsar ordered the elder to enter to him, because the tsar loved the order of monks. And Tsar Theodosiy exited his hall to greet the elder and they kissed [greeted].

And the tsar said to the elder: "For what thing did you bother to arrive, venerable father?" So the elder said to him: "I have a word for you, tsar, to say in private." And when Tsar Theodosiy and the elder exited into another room, the elder said to Tsar Theodosiy: "Tell me, lord tsar, of your deeds." And the tsar said to him: "What deeds do I have to tell? I am a man of the world." And the elder said to him: "For the sake of the Lord tell me, child, the whole truth of your life." So the tsar, in his humble wisdom, said to the elder: "I am astonished,<sup>623</sup> holy father, how from a worldly man you seek good deeds; the good deeds of which you speak are of whole men, such as Antony and Makariy and Pahomiy and Pimin and of the other holy fathers, whereas I am a sinful worldly man and a tsar in my land, as you see me."

So the elder spoke: "Believe, child, as I tell you - I have lived in the desert on either bank of the Jordan River for 40 years, living with wild beasts; and I have not seen the face of man, nor eaten bread; and naked I have walked, seared by the heat of the day and the night, and chilled by the frost, and much have I prayed to God, for Him to reveal to me of whom I am worthy. And God revealed to me, saying that I have a similitude to Theodosiy the Tsar. So I heard this and was much vexed, saying: "How is it that after so much toil and *so many years in the desert I am subsumed* with a worldly man who has a wife, and food, and worldly glory, and moreover I have a portion with him?" And therefore, child, the Lord has sent me to you, so do not hide from me your deeds, for the sake of God."

Hearing this, the tsar was most affright and bowed to the ground before the elder, saying: "Forgive me, father." And they sat down to talk. And he spoke: "I have reigned for 30 and 9 years wearing a sack-cloth, and over the sack-cloth I wear the tsar's porphyra." And the elder spoke: "That is to nothing. But tell me what you have." And the tsar spoke: "I have *for* 30 and 9 years *lived* with my wife, but have not touched her, and in purity we both remain." And the elder spoke: "Tell me more, child, of what you have." So the tsar spoke: "I always fast, and eat once a day, and only poor food, sometimes every other day, sometimes on the third day I ingest, and I had not yet eaten bread in my reign, instead I eat the bread [fruit] of my handiwork, writing holy books and sending them with a boy to sell - for him to buy for me that which I need for my bodily needs."

And the elder spoke: "More, child; tell all."

And the tsar spoke: "When I go to the baths, if I hear a man offended [hurt], I do not move from the place until I set him aright, and I myself visit

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<sup>623</sup> chuzhdusya

the widows and orphans, when I traverse *amid* the indigent at night, and *amid* those sentenced in the prisons, bringing them necessities; and I visit the sick, and wash them with my hands.” And the elder said to the tsar: “These are good deeds, and very marvelous and most glorious, but that for which I labor and seek is nothing compared to this.”

And further the tsar spoke: “I will tell you something else, holy father: I have 39 years in my reign, and when the horse races take place for all the rulers and warriors, as is the custom of the tsardom, as all the people assemble for the spectacle, when I sit on *my throne*<sup>624</sup> amid the people, nowise do I mind or hear such thundering sounds of the weaponry and of the horse-races and of the doughty riders, as I sit there in the royal purple. And, lo, by your holy prayers I had not inclined my mind thither, writing, doing my handiwork; and the desire to see such wondrous *sights* has never defeated me, but I mind my prayer, that is, to God, and as to my wicked *and* imperfect mind. And when it is for me to present the wreaths to the victors by the law, I thus delay them in my hand, and the wreaths are given to the patricians standing by, for distribution to the victors, and nowise do I look on the men’s faces, looking down onto the ground as I hand *the wreaths* over to them. So I, wicked and sinful, beg you, holy father, be not tempted of my rambling, for I am a sinful man; and I pray to the Lord, my God, to have mercy on me, and I hope to be saved by the prayers of the holy Birthgiver-of-God.”

So the elder, having heard of such deeds of his, was greatly surprised, and thanked God of this, and spoke to the tsar: “Your deed is godly! Blessed are you, Tsar Theodosiy, who had *come to* love the Celestial Kingdom, because thus you had merited blessings.” And so the elder fell and bowed to the tsar.<sup>625</sup> And *the elder* spoke: “And You I thank, my Lord *and* God, for Your untold goodness” *then saying to the tsar* “because God had promised me your portion.” And he exited into his own, thanking the God of Israel. To our God be glory, now, perpetually and forevermore.

**Sermon (231<sup>st</sup>) of St. John Chrysostom, of the rich and the poor.**<sup>626</sup>

Brothers, often I speak to you *of this*; now too I cry *as I* speak of the enemies of Christ’s Cross. The enemies of Christ are those who please their bodies, thinking of the mundane, and not heeding the spoken. Ω, brothers, our habitation is in Heaven, wherefrom we await our Lord and Savior, Jesus Christ. Thereof I often preach to you - for many are Christians in name alone, while they have the deeds and customs of pagans. For anyone who getting drunk does inequity is the enemy of God, *and* the destroyer of one’s

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<sup>624</sup> stol: “table;” akin to the German, stuhl, which can also mean, throne

<sup>625</sup> performed adoratio; See, Pharr, Clyde et al. ed. *The Theodosian Code and Novels and the Sirmonian Constitutions*. New York: Greenwood Press Publishers. 1969. p. 573

<sup>626</sup> This article may be found in *Zlatoust*, word 32, 3<sup>rd</sup> Sunday of Great Lent. It is well-structured and does not read like a pseudepigraphy.; section 2 of *Emerald*

soul. Verily merit but weeping those who perform all the satiations to their bodies, for they fatten their bodies and prepare more food for the worms. Ω brothers, even if we bide here for many years, we have to die. We are brought into this world but for a trial,<sup>627</sup> for our love of God to reveal itself, or *our* neglect and weakness. Because of Adam's disobedience we had been guilty of death. Because of this the Lord became incarnate and let us, abstaining from visible pleasures and temporal beauty, reenter heaven, from which Adam had been expelled. If we conduct all our life among the various dishes and in drunkenness, and scarcely give a crumb to the poor, putting all the dainties into our *own* paunch, then did not Apostle Paul speak the truth *when he said*: 'To whom the belly is god - their *worldly* glory is their bale.'

Even if we edify grand churches in this world and become renowned, yet have neither truth nor virtues - that glory cannot profit us. How much longer, brothers, will you slither on the ground like snakes, while the eagle is on high? When will we ascend to Heaven, where our habitation and Kingdom is prepared? Consequently Apostle Paul speaks: 'I tell you to be mindful because you are mortal.' Anyone who gets drunk wanting glory destroys his body and soul.

Accordingly, the saints deemed this life nothing; and may we imitate them, and not succumb<sup>628</sup> in the least to this life *lest we* become enemies of God. For the saints have accepted countless passions and tribulations for the sake of God, while the gluttons receive great ridicule and substantial disgrace<sup>629</sup> in pleasing their bellies; such *even* destroys his possessions and soul. Let us, faithful, not consign ourselves to this life, so that by suffering here a bit we receive glory and life therein,<sup>630</sup> whereof the apostle tells us, *and* wherefrom we await our Lord and Savior, Jesus Christ. So truly worthy of lamentation are those who willfully deprive themselves of such a promise, for it is promised that our flesh would be as the flesh of our God, whereas we execute our private wants,<sup>631</sup> as demons in *our* iniquity.

But, lo, we will plainly reveal to you of the two: One is rich, and had consigned himself to this life and to much drink, being famed and praised in this life; while the other is impoverished and poor, fasting greatly, eating food only in the evening, or on the second [every other] day. So *yóu* speak - which of the two lives well? But I have seen, that those are praised the more, who live grandly and who frequently conduct feasts, whereas we shall praise those who for the sake of God perendure in fasting and prayer and vigils and *who* give a modicum of their meager *possessions* to the destitute.

Let us go to the houses of both, to witness the lives of both. First, let us enter the house of the poor: we see him toiling, or doing handiwork while

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<sup>627</sup> iskushenie

<sup>628</sup> predlezhim

<sup>629</sup> oukor ne mal

<sup>630</sup> onamo; When referring to the other world, it is often sufficient to say, "there."

<sup>631</sup> samohotie

praying to God. Then, let us enter the house of the rich: we see him either drunk or sleeping, for slumber overwhelms *him*, as he is unconscious<sup>632</sup> from much drink. While the God-fearing and the vigilant at night, we always see sober. So, of these, whom do *yóu* commend? Is it him who feeling nothing lies as the dead, and if you say something to him he does not answer you? Do you see how, living grandly *and* getting drunk, he is more woeful than the dead, and worse<sup>633</sup> than the possessed? The demon, by God's allowance, torments man, as drunks willfully destroy themselves, because the putrefying saliva within them reeks with a stench, and their belching is as that of brutes. Therefore, ween of how that poor soul is mired in that body as in a boggy hole. Even if he deems to stand up from *his* slumber, he is not yet well and the haze of drunkenness still bedims afore his eyes, making him miserable.<sup>634</sup>

And he who is burdened by much wealth is even more woeful than a drunk, for the drunkard is the demise of himself, whereas he who is freighted by great wealth is envious of all. Even if he obtains wealth, he sees himself poorer, gathering without satiation. Worse than the drunkard is the wealthy - he [the former] will sleep it off, while this one is ever drunk in the mind, worrying of lucre day and night. The rich is bedeaftened by avarice, while the drunk is deaf by drink - both are slaves to the devil. Ω man, we had not brought anything into this world, nor can we take anything away; but that clothing in which we are laid in the ground, the same the worms will disperse. Grave [doleful] is the lesson<sup>635</sup> to the miserly. Even if he acquires much, doing very little, when a little is lost by him<sup>636</sup> he thinks to have received a great loss. Ω, unmerciful - you will not be forgiven! To our God *be glory*.

#### Appendix 4: Translations from *Verse Prolog* in the Great *Lectionary Menology* of *Metropolite Makariy*.

*Verse Prolog* appeared in the Balkans in the 14<sup>th</sup> century; it reached Russia in its second half; the earliest eastern paleograph can be dated to the

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<sup>632</sup> ob.umorena

<sup>633</sup> puschi, as opposed to, goree, as above

<sup>634</sup> Similar sentences are used by Joseph of Volokolamsk in the seventh word of his *Spiritual Epistle*.

<sup>635</sup> nauk

<sup>636</sup> ouginet ou nego

early 15<sup>th</sup> century.<sup>637</sup> The book was used primarily by monks, as is confirmed by the below translations. It was never as popular as the 'primary' or 'concise' version of *Prolog* or the broadened 'extended' version (the latter appeared around the same time as *Verse Prolog*). By the way, many manuscripts contain elements of all three renditions - didactical articles from one were often appended to the hagiographic section of another, and some verses found their way into the extended version, such as the one represented by the 1642/43 printed edition.

*Prolog* was used as the core of the famous *Great Lectionary Menaia of Metropolite Makariy*. Many have heard of it, but few know much of its content, as it was never printed in whole (today, most of it is available in electronic form); for this reason I would like to make a few general statements. This twelve-volume codex is the largest consolidated collection of literature to be assembled in 'medieval' Russia. One of the three mid-sixteenth century copies is 13,000 pages, in folio, double column. By volume, most of the text consists of books like *The Ladder* of John Climachus (March 30<sup>th</sup>), the *Homilies* of Gregory the Great, his *Life of St. Benedict* (March 11) and dozens of others, including those from the Bible. The lections for each day begin with a full vita (or 2, or 3, or none), usually of an early martyr. Most of these were written in the Roman (Byzantine) Empire in the early Middle Ages and were translated into Slavonic in the 10<sup>th</sup> to 12<sup>th</sup> centuries. These are the core of this chrestomathy and form about ¼ of its volume. The rest of this encyclopedia, for it was used mainly as a reference book, consists of two or three parallel *Prolog* texts, likewise arranged according to the days of the year. (The daily *Menology* is a book that crystallized around the 9<sup>th</sup> or 10<sup>th</sup> century; that attributed to Basil II is likely the most famous; the *Martyrologue* is even older - some existed in the 6<sup>th</sup> century. *Prolog* is closely related to these books. Essentially, it is a compilation of shortened vitas appended with sermons.)

The *Menaia of Metropolite Makariy* contain articles from all three versions of *Prolog*. Since the three recensions contain many identical articles, the *Menaia* readings for a given day often contain: a few verses, a few short 'memories,' one to five longer ones, some identical or closely sibbed, one or two non-hagiographic articles - usually sermons, and often a proper vita. This is another reason why this book is of an encyclopedic character. Having read the hagiographic articles for March, May and September, I can say that most of the lengthy ones concern martyrs; this needs to be emphasized because few realize how important this genre was in early Christian literature.

The printing of this codex began in Russia in 1868 and continued until the revolution; about half of it saw print. (As the editors of the modern German edition point out, that first edition is very selective and does not meet modern standards. Neither do the two September volumes printed by

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<sup>637</sup> Турилов, А. А. *Slavia Cyrillomethodiana...* Москва: Знак, 2010, p. 340

the beglopovovtsi in the early 20<sup>th</sup> century.) In the 1990s, the Slavonic Seminar of the University of Freiburg together with the State Historical Museum of Moscow and the Archeographical Commission of the Russian Academy of Sciences have resumed the work, publishing the text of the *Uspenskij* collection for March and May. I have translated a few ‘verses’ to give you a taste of the style, as well as a couple of *Prolog vitae* with lections from the 1643 edition. Pardon the inconsistent highlighting and capitalization, partly mine, partly their printer’s, partly original to the manuscript.

**Prolog. Month September, on the 2<sup>nd</sup> day, *memory of* holy martyr Mamant. Verse.**

*Though* mute in infancy, O martyr, seeing the carnal;  
discovering the interminable you vociferously attest against the torturer; on  
the second a spear extracted the innards of Mamant.

**On the same day, holy martyr Julian, his head crushed with a wood, died. Verse.**

Julian’s head was crushed with a wood,  
the same whose mind was whole as to God to the end.  
[The contrast is between the wood, proverbially dumb, and his mind, which was  
not.]

**On the same day, holy martyr Malenip died by fire. Verse.**

Despite having a certain blackness [of skin?],  
Malenip found cleansing thrown into flames.

**On the 4<sup>th</sup> day, memory of holy sanctified-martyr Vavila, a teacher of children, and his students. Verse.**

The children’s payment to you for *their* education,  
is participation in the slaughtering thereof;  
the sword murdered the boys and Vavila on the 4<sup>th</sup>.  
When Numerian the Tsar entered their church, the saint threw him out of  
the church, for his murder of the Persian Tsar’s son, whom he held in Omir.  
Consequently the saint was bound in irons, and led through the city in  
jest<sup>638</sup> and slain to the head with the three kids.

**On the same day, Prophet Moses died in peace. Verse.**

Not from a cliff, Moses,  
nor is it the preceding<sup>639</sup> land that you see,  
but the very Living God you witness.

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<sup>638</sup> pod’smeshen’

<sup>639</sup> zad’nyuyu



On the same day, *memory of* holy martyrs: Romil, Evdoxiy, Proposit, Zinon, Makariy and the 100 thousand and thirty with them.<sup>640</sup> In the days of Trojan the tsar was this Romil, a famed man, in the Prusidian country. And Trojan sent *word* to them to send *word* to the troops *stationed* in Galilee, to impel them to worship idols. And they spoke *out* against his order. So the tsar was angry and ordered them to go to the Armenian country, to the city of Meletin. And the troops numbered about 100 thousand. Upon returning, Romil slated the tsar, and himself believed in Christ. Become ireful, the tsar commanded to slay him. After Trojan and other tsars some years passed, and Diocletian received the tsardom, and commanded to kill Christians everywhere. And hegemon Meletiy, and Evdoxiy, did not obey this, being Christians. And after many tortures he ordered to slay them, and the soldiers with them, numbering 100 thousand and 30 and 4 warriors; and thus they died for Christ.

[Corrections in the *Passion* following page 148/307: 'preposit' is noted as a rank; the number is corrected to 1104; also, numerous stylistic elements are used, indicating a relatively late date of composition:]

...Mounting his white steed and donning bright and glorious apparel... saint Evdoxiy spoke to him impertinently... "To which gods and to however many do you wish me to sacrifice, O hegemon?"

The duke said: "To Diy and to Apolon and to the great goddess Artemida..."

"That whom you call, Apolon, is the death of human souls, while Zeus is the creator of deceit and falsehood, and Artemida is the mother of death and eternal torment. Three are these, and three are you, the obtainers of deceit and death in eternal pine: Tsar Diocletian, and yourself, O hegemon, and your father, Satan..."

So the hegemon carped: O, *your* evil head...<sup>641</sup>

**On the 5<sup>th</sup> day, murder of the holy most-glorious martyrs Boris and Gleb.**  
Verse.

Murdered are you, Boris, due to vainglory,  
but it is not murder that you receive in eternal glory.  
How may Gleb not be sung, who suffered along his brother Boris?  
A carnal-loving brother dispatched two not carnal-loving sufferers.

<sup>640</sup> This is a very faulty article, yet not as strange as the *Passion* inscribed under September 6<sup>th</sup>; p. 85/163

<sup>641</sup> Conventions of the genre do not allow for such detailed discussion of heathen gods. Also, such vivid insults are uncommon in traditional literature - at least twice more is the reigning tsar compared to Satan and the devil. Evdoxiy also prays that God deliver anyone calling on himself for assistance in enumerated troubles, which is also most irregular, and immodest. Among other things, he asks that God provide his parents with plenty of wheat and wine, which is just irrelevant.

**On the 6<sup>th</sup> day, a thousand and a hundred a four holy warriors died by the sword.** Verse. [see above]

Ten squared<sup>642</sup> and a thousand martyrs  
and another foursome where finished off by the sword.

**On the same day, holy martyr Vidis died by the sword.**

Verse. Vidis would forswear the crown of virtue,  
unless he receives the crown that is of the sword.<sup>643</sup>

**On the same day, saint Andropelagia and Thecla died by the sword.** Verse.

Like some man was Andropelagia,  
as to the severance of the head,  
just like Thecla.

**On the same day, saint Theoktist, the captain, died by the sword.** Verse.

Theoktist the sailor, slain in the head,  
steers the ship of his soul heavenward.

**On the 9<sup>th</sup> day, *memory of* holy martyr Sevirian.** Verse.

Sevirian, ailing from a stone's course, is rejoicing hanged,  
as his legs are being torn to the ground.

**On the same day, holy martyr Strator, tied to two cedars and torn apart, died.** Verse.

To two cedars was martyr Strator tied,  
demonstrating two parts in one body.<sup>644</sup>

**On the 10<sup>th</sup> day, Saint Pulcheria the Tsaritsa died in peace.** Verse. Leally

does Pulcheria, by *the words of* the Psalm,  
stand as a queen, upon thy right hand, my Christ.  
[sister of Theodosius II, celibate wife of Marcian]

**On the same day, passion of the holy women: Minodora, Mitrodora and Nimphodora.** [analects to show style]

Neither to women nor to girls is the feat of passion shut; but to these  
too despise death and see the end as a game, or rather honor it and kiss...  
Such is the reason for the wondrous o trinity of women: Minodora, I say,  
and Nimphodora, and Mitrodora! Diligently they conveyed their maiden  
*natures* as true gifts and sacrifices, and sweetly received the reward and the

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<sup>642</sup> desyatoritsa desyatosugub'naa

<sup>643</sup> The gory style hints that this is a reference to the 'crown' of blood.; I do not correct the unconventional vocabulary, because in Russian these verses are even more awkward.

<sup>644</sup> a bit of dark humor? - A previous article commemorates the 3<sup>rd</sup> Ecumenical Council, summoned against Nestorius, who had false notions as to the natures of Christ.

death in a most-manly way, not that which brings down into hell, as is the custom of death, but to the immortal marriages,<sup>645</sup> to the hallowed dwellings - to the bright groom Christ himself they kindheartedly conducted themselves.

...thus they quickly bloomed and became goodly, without any question.<sup>646</sup>

...So she [Minodora] said: What other additional business is it of mine, you vain *man*, or don't you see that I have sacrificed myself whole to God?

...So the wicked *one* brings before their eyes, and sets by their feet that good virgin body of their sister, having no clothing or covering, all singed with wounds and tattered, bearing evident signs of agony and torment on every member, and speckled with wounds. What a wondrous sight, unbelievable to the very eyes!

...And all the bystanders were overwhelmed with pity and plainly succumbed to weeping, and decided<sup>647</sup> on *granting* mercy, due to the sight, except for the unmerciful and untamed soul of the judge. He was moved not by mercy, but rather by fury and dishonor. While they [the sisters] were drawn to cry, by the nature of the body,<sup>648</sup> but their conscience forbade them...

What else?

...So may sisters and girls and married *women* hear this: may some *learn* to love one-another thus, and may others not be ashamed of their natures, for the door to martyrdom is open to women as well, for they altogether scorn the death for the sake of Christ, and everything else, to receive a corresponding *reward* from His love...

[From the prologue to the May volume, p. 2:]

...I wrote these great books in Novgorod, when I was the Archbishop there. I writ and collected and merged them into one in the course of twenty years, using much wealth and many various scribes, not sparing silver and manyfold honors [incentives], and took on many additional toils and feats in correcting the ancient foreign sayings, translating them into Russian speech.<sup>649</sup>

And as much as God gave us to understand - that much we were able to correct. The rest remains to this day uncorrected in them - this we left to

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<sup>645</sup> *nevestnikom'*

<sup>646</sup> or, "which is not subject to any disparagement."

<sup>647</sup> *podvizahu*; (See *Vinograd Rossiyskiy* for borrowings of style)

<sup>648</sup> *utrobi*: literally, "uteri"

<sup>649</sup> I believe that the metropolite is referring in part to the verses that were translated in the Balkans a couple of centuries prior. I do not know to what extent these were intelligible to Serbs and Bulgarians, but many were not understood in sixteenth-century Russia. Despite this, he clearly corrected only a small fraction, editing the text only when he was sure of the correct meaning, fearing to introduce new mistakes in trying to correct existing imperfections. Such was his fear of God, and such was the attitude of his contemporaries to the sacred writ.

such as can after us with God's help correct. And where I will have transgressed through my incomprehension, concerning those strange ancient sayings - for that I ask God's forgiveness, by the prayers of those saints who are written in these books. And I beg those readers who can, to correct with God's help any such unfinished *portions* in these holy books - and for that they will receive from God a twofold requital, and a blessing from all the saints...

The book called, *The Lectionary Menology*: the relation and the suffering of the holy apostles and of the luminaries [bishops], of the male and female martyrs and of the sanctified fathers who had pleased God, of *holy* men and women - *of their* endurance and execution of passions; and the assembly of saints in the month of March - wherefrom each one hailed,<sup>650</sup> and where he was born; and at what age, in torment, or for the sake of fasting, each had taken on the wreath, and *of how* because of toil, or by acts of charity, each made Christ merciful to him; and in heavenly places they dwell. Having performed the initial *prayers* in God, with God we begin. [ibid. p. 7]

In the Month of March, on the 1<sup>st</sup> day... Memory of holy sanctified-martyr Evdokea of Samaria. Verse.<sup>651</sup> [p. 18]

Not water, Savior, but the blood of her neck, Evdokea brings you.  
On the first of March, Evdokea took on the sword.

On the same day, *Memory* of holy martyr Antonina. Verse. [p. 18ob.] Be the bridal bed, Sea,  
covering Antonina, the bride of the Lord.

On the 2<sup>nd</sup> day, Memory of holy martyrs, Nester and Trivimiy [Trimethos]. Verse. [p. 24ob.]

When Nester offered his neck to the sword,  
the wound was inflicted on Trivimiy.  
The sword did not transgress against Nester,  
slaying him the second time.

On the same day, Memory of holy sanctified-martyr Theodotos, Bishop of Cyprian Kirinea [Cerynia]. Verse.

[p. 25] With the wounds of passion you were filled, Theodot,  
but in peace Christ receives you deceased,  
on the 2<sup>nd</sup> *He received* Bishop Theodot.

On the same day, *Memory* of holy martyr Troadiy and those who suffered with him at *the time of* Dekiy [Dacius] the Tsar. Verse. [p. 25]

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<sup>650</sup> iz.ide; compare to the introduction to *Prolog*, above

<sup>651</sup> meant to be sung

Do not shirk, Troadiy, to die by the sword,  
*seeing*<sup>652</sup> as you are already slain into members.

**On the same day, *Memory* of holy maiden Euthalia, terminated by the sword. Verse.**

Kissing the son of *your* mother, o virgin girl,  
You took on the slaying, good virgin girl.

**On the same day, *Memory* of saints Andronik and Athanasia, who died in peace. Verse.**

Since Athanasia died harder,  
Andronikos hoped to live with her.

**On the 3<sup>rd</sup> day, Piamona the sanctified maiden deceased in peace. Verse.**  
[p. 32ob.]

Revamping her black nose<sup>653</sup> with virtues,  
Piamonia proceeds *truly* beautified.

**On the 4<sup>th</sup> day, *Memory* of holy martyrs: Kondrat and Akakiy, Stratonik and those of the servants who died by the sword. Verse. [p. 41]**

*These* three outpoured their blood abundantly as water;  
O, how much blood they shed by the sword for your sake, Christ!

**On the 5<sup>th</sup> day, Memory of our sanctified father and martyr, Konon [Conan] the Gardener.<sup>654</sup> Verse, [p. 45ob.]**

Images of nails, Konon brought to the Lord,  
as he carried, nails in his feet.  
With sharp nails Konon was nailed along his feet on the 4<sup>th</sup>.

**On the same day, Memory of holy martyr Archelaya, and the 152 who died with her by the sword. Verse. [p. 46]**

When Archelaya offered her neck to the sword, *as* the first,  
the slaughter reached you, the godly lede of the Lord.

**On the sixth day, Memory of the 42 new holy martyrs of Amorea: Theodore, Constantine, Kalist, Theophil, Vasos and those with him. Verse. [p. 61ob.]**

Multiply a sevenfold mutual sacrifice<sup>655</sup>  
by a six-fold slain host:  
forty heads and two,  
were severed amain on the sixth.

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<sup>652</sup> chto

<sup>653</sup> povapivshi (applying cosmetics)... chernonosie

<sup>654</sup> kipoura: keeper? Possibly this is a Balkan word for “gardener,” as he is called in the other articles.

<sup>655</sup> spozhrenia

On the same day, Memory of our sanctified father Arkadiy. Verse. Girding your loins with virtuous thoughts,  
un-girded you ran to Him, Arkadiy.

On the same day, Memory of sanctified Maxim, who died beaten with a stone. Verse. [p. 62ob.]  
Always, Maxim, you were looking toward the wreaths -  
you were a rock to the stoning.

On the same *day*, Saint Ephrosimn died quenched with boiling water. Verse.  
From a newly-poured cup you drank up the good brew,  
Martyr Ephrosin, rejoicing all the more.

On the same day *we celebrate* the finding of the venerable nails, which after their finding were placed into the tsar's bridle. Verse. Deposited were the nails of the Sovereign *Tsar*,  
that blithely lie in the bridle of reigning *tsar*.<sup>656</sup>

On the same day, *Memory* of holy martyrs, Julian the Doctor and Evvul [Eubulos], who died by the sword. Verse. Saying, "Come, Evvul, let us die by the sword,"  
Julian brought the good news.

On the 9<sup>th</sup> day, *Memory* of the 40 holy martyrs of Sebastia. Verse. [p. 91ob.] We fulfill the privation of Your passion, Savior,  
by a crushing of forty shins;  
On the ninth the shins of forty men were crushed.

On the same day, 6 holy martyrs - grandpa, grandma, dad, mom and two kids - died by the sword. Verse.  
[p. 92ob.] Suffered by the sword the relative kinfolk:  
grandpa, grandma, mom, dad with *two* children.

On the 12<sup>th</sup> day, *Memory* of the nine holy martyrs who died in fire. Verse. [p 360] In a furnace the nine performs fervor,<sup>657</sup>  
and by God's love the furnace is ignited.

On the 13<sup>th</sup> day, *Memory* of holy martyrs: Afrikian, Pupliy [Pompeius/Puplios/Publius]<sup>658</sup> and Terentiy. Verse.

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<sup>656</sup> Constantine I

<sup>657</sup> derz.i

<sup>658</sup> Alternate spellings in this section were taken from the German commentary to the text.

[p. 367] *Connected* with the holy martyrs who died by the sword,  
correspondingly, Christ, you had crowned *each of* them.

**On the same day, *Memory* of Christina the martyr, who died slain in Persia. Verse.**

By the wounds of beating, Christina suffered in the flesh,  
for the sake of Christ, outpouring streams of blood.

**On the 15<sup>th</sup> day, *Memory* of holy martyr Nikander the Egyptian. Verse.**  
[p. 385ob.] Skinning Nikander as a lamb,  
laid hands *on him* the guileful cooks.

**On the 16<sup>th</sup> day, *Memory* of holy martyr Papas. Verse.**  
[p. 392] Legs tied to a tree, oh, how ascended Papa,  
as Zakhei did, sighing you witness Christ.  
On the 16<sup>th</sup>, tied to tree branches,  
Papa commended his spirit.

**On the same day, *Memory* of holy Apostle Aristoul [Aristovul, Aristobulos], brother of holy Apostle Varnava [Barnabas]:** He was one of the seventy apostles. He followed holy Apostle Paul, evangelizing the gospel throughout the entire oecumene and serving him. He was stationed by him as the Bishop of the British<sup>659</sup> Land - *the land* of strange [wild] and severe [brutal] people,<sup>660</sup> by whom he was sometimes beaten, at other times dragged through the market.<sup>661</sup> He convinced many to come to Christ, consequently he erected a church. And stationing priests and deacons in it, he deceased in peace.

**On the same day, *Memory* of our sanctified father Anin the wonder-worker. Verse.**  
Buried by dirt was wonder-worker Anin,  
but it does not cover the grace of wonders.

**On the 18<sup>th</sup> day, *Memory* of sanctified Kūril, the Archbishop of Jerusalem. Verse.** [p. 531]  
Seeing him carrying the interest on a talent,  
on the 18<sup>th</sup> the deadly night received Kūril,  
to the joy of your God, Kūril.

**On the same day, *Memory* of the ten thousand holy martyrs who died by the sword. Verse.** [p. 532]  
Slain were the ten thousand men,

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<sup>659</sup> *Prolog*: Thracian

<sup>660</sup> *Prolog* also calls them *faithless* and *torturous*.

<sup>661</sup> *Prolog*: “streets”

ascending whereat are the multi-eyed minds.

**On the 19<sup>th</sup> day, Memory of holy martyrs, Chrysanth and Daria.** Verse. [p. 543]

Despite that breathing *they* entered the ditch alive,  
alive in Heaven are Chrysanth with Daria.  
Live spouses were thrown, into a ditch on the 19<sup>th</sup>.

**On the 20<sup>th</sup> day, holy martyr Lolion died *being* kicked.**  
Verse. [p. 553ob.] Lollion stood withstanding the kicking,  
neither uttering moaning nor groaning, forbearing.

**On the 21<sup>st</sup> day, *Memory* of holy martyrs Philimon and Domnin.** Verse. [p. 563]  
Slain was Philimon, with Domnin, his friend,  
for the sake of love, making it a *double* beheading.

**On the same day, *Memory* of the righteous bandit who was crucified with Christ.** Verse. [p. 576ob.]  
Opening the shut gates of Eden,  
the bandit screamed for a key,  
that is, Remember me!

**On the 25<sup>th</sup> day, as to the Lord's Easter, the Resurrection of our Lord, Jesus Christ.** Verse. [p. 622]  
Christ descended to battle Hell,  
and taking many prisoners, arose with victory.

In the same month, on the 26<sup>th</sup> day, Passion of the 26 holy martyrs who suffered in Gothia. (...at the time of Unguris the Goth Tsar, Valentian and Gratian) Verse. [p. 792ob.]  
Such a multitude of martyrs was burned by fire,  
as to this day the month had days.

**On the 27<sup>th</sup> day, Memory of saint Matrona of Solun' [Saloniki].** Verse. [p. 802]  
It behooves not, to conceal you, Matrona,  
despite that you died off, thrown into a dungeon.  
On the 27<sup>th</sup> Matrona died in a dungeon.

**On the same day, *Memory* of sanctified Kiriak [Kyriakos], who peacefully died in Apra.** Verse.  
I, father Kiriak, even though you are already dead,  
want to bring *you* praise, either with my heart or tongue.



On the same day, Memory of St. Philit [Philetos] the royal councilman,<sup>662</sup>  
Lydia, his wife, and their children - Macedon and Theoprepiy, *also*  
Kronid the warden and Amphilochoiy the duke. Verse.

Just as Philit and Lydia were of the same body,  
likewise on the same *day* was their peaceful termination.  
Fared forth Theoprepiy with Macedon,  
splendidly singing the paeons of the Lord.  
Amphilophiy and Kronid - duke and komentarisiiy,  
died together, presenting a master and servant.

In the month of May, on the 2<sup>nd</sup> day, Translation of the relics of our father  
among the saints, Athanasiiy, the Archbishop of Ale~~g~~andria. Verse. [p. 163]  
Athanasiiy - whither are you going?  
*even* dead you are sent into exile.

On the same day, Memory of holy martyr Selivan the bishop. Verse. The  
hoary hair streaming down the lich<sup>663</sup> of Sylvan,  
in his old age was tinted<sup>664</sup> by the sword.

On the 6<sup>th</sup> day, Memory of holy martyr Dimitrion, who died shot *with arrows*.  
Verse. [p. 271]  
Arrows that penetrated in a wounding shooting,  
Dimitrion minded to be children's arrows;

On the same day, Memory of holy martyr Donat, who died shot *with arrows*.  
Verse. Donat is *like* some other strange sun to me,  
receiving on his body the rays of the verdict of arrows.

In the same month, on the 8<sup>th</sup> day, a most-perfect holy warrior host died by  
the sword. Verse. [p. 320]  
A Christ-bearing congregation was slain by the sword,  
not likening itself to the Christ-murdering spear.<sup>665</sup>

On the 13<sup>th</sup> day, Memory of holy martyr Glikeria.  
Verse. [p. 469] In the biting of a bitter animal, Glikeria,  
You were truly sweet like honey.  
On the 13<sup>th</sup>, biting her, an animal killed Glikeria.

On the 20<sup>th</sup> day, Memory of holy martyr Faleley.  
Verse. [p.582ob.] Faleley, the doctor who was slain,

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<sup>662</sup> soun'glitika

<sup>663</sup> telostrounna... belovlasia

<sup>664</sup> povapl'shimsya; translated as *revamped*, above

<sup>665</sup> Slavonic: spire

took the medicine for dispelling every passion.<sup>666</sup>

On the 21<sup>st</sup> day, saint Maksimian, the Patriarch of Constantinople, died in peace. Verse. [p. 606 ob.]

Maksimian, not the omnivorous wolf,  
but *the one* who nourished the church, died.

March 10<sup>th</sup>; p. 100 - 101:

**On the same day, Memory of sanctified Anastasia the Patrician.** In the days of Justinian the Great Tsar there was a woman in Byzantium, named, Anastasia; faithful and God-fearing; of noble and wealthy parents. And she was the first patrician-woman in that realm. Having in her the fear of God she walked in the commandments of the Lord. She had a natural stance<sup>667</sup> and much meekness, so as for all to envy her virtue, even that very tsar. But since the sower of weeds and the spiteful of the good, *the devil*, always plants and does not leave be, she fell into the tsaritsa's jealousy. Learning from whom the jealousy is, and faithfully persisting by God, *she* said to herself: "Anastasia - this *life* being a temporary yet true parable,<sup>668</sup> save your self and soul<sup>669</sup> and you will alter the silent hatred of the tsaritsa and will impetrate for yourself the Kingdom of Heaven."

As she thought thus to herself, she bought out a ship, took from her wealth a certain portion, and leaving all the rest *sailed* to Alexandria, *where* she built a monastery. Sitting, she wove lace,<sup>670</sup> having godly words on her tongue, trying to propitiate God whereat to this day her abode is saved and plentiful, bearing the appellation of the patrician-woman.

After some time, when the tsaritsa sidestepped from this life, the tsar remembered the patrician-woman. He sent *word* everywhere to very diligently search for her. Learning of this, that true lamb of God left her monastery by night, went to Abba Daniel, and told the holy elder everything. So he enrobed her into men's clothing, calling her, Anastasiy the eunuch. And he led her to a cave far from his laura, and shut her there, giving her a rule of repentance. And he ordered her never to exit the cave, and for no-one at all to enter in to her, conceiving for one brother to once a week bring her bread, and a pot of water, to place these outside the entrance to the cave, and receiving a prayer to depart. There that steadfast and most-holy soul conducted twenty and eight years, keeping the elder's rule without doubt, stumbling or rupture!<sup>671</sup>

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<sup>666</sup> It may interest you to know that when his torturer wanted to arise from his seat his bottom stuck to it, but the doctor miraculously unseated him and many believed.

<sup>667</sup> *Prolog*: "virtue"

<sup>668</sup> *Prolog*: ...prishedshi: "arrived"

<sup>669</sup> *Prolog*: "and the tsaritsa's"

<sup>670</sup> krouzhila

<sup>671</sup> nesumenno...nepotknovenno i nerazlozhno

What mind or tongue (!) *could* comprehend or confess or commit to writing the good deeds that she, through so many years, always all alone, brought to God:<sup>672</sup> tears and sighs, vigils, songs, orisons, readings, standings, kneeling and laying on the ground, scantiness and fasting; in addition: demonic contrivances and dealings, bodily yearnings, guileful remembrances and their constant temptations. Additionally, she was not intimidated by anyone to *make her flee*. (And every day for so many years *she led the life of a boyar-woman*<sup>673</sup> ever habituated to enter the royal *apartments*, raised with a multitude of men and women - it terrifies every mind and thought!) Girding herself with all these, she was a vessel of the Holy Spirit.

Prophesying her departure to God, she writ to the elder on a pot:<sup>674</sup> “Noble father, warily receive the student who brings the water, and come to the said grave<sup>675</sup> for the funeral, and bury your child, Anastasiy the eunuch.” Writing this she placed it outside the cave. And the elder, informed by a vision in the night, said to the student: “Hurry, brother, to the cave where our brother, the eunuch, is, and look before the gates of the cloister,<sup>676</sup> and you will find an inscribed ceramic, and taking it most diligently return to us.” So he went and brought, and the elder read it and shed tears. And cautiously taking *along* the brother he went with the necessities. And opening the cave he found the eunuch inflamed, and falling on her chest he wept bitterly, saying: “Blessed are you, Anastasiy, because for this day you had always troubled, and had deserted the earthly tsar.” So she said: “Blessed are you, new Abraham.” And the elder said: “Make a prayer.” And she said: “Venerable elder, I am more needful of prayers at this hour.” And the elder said: “If I start, would you pray to God?” So she, sitting on a felt *mat*, kissed the head of the elder and blessed him. And taking his student the elder cast him to her feet, saying: “Bless your child *and* my student.” So she said: “God of my fathers, before whom I stand at this hour, as *You* separate me from this body, knowing of my steps in this cave,<sup>677</sup> for the sake of Your name, and for my powerlessness and wickedness, rest the Spirit of the Father on him, as rested the spirit of Elijah on Elisey.” And turning to the elder the castrate said: “For the sake of the Lord, father, do not strip me of what I am wearing, for none to know of me.” And communicating to the holy sacraments she said: “Give me the love [kiss] in Christ.” And looking eastward her face shone as the sun. And making the sign of the cross she said: “Lord, into your hands I commend my spirit.” And saying this, she commended her spirit.

Digging out a grave afore the cave, the elder took off the robe that he wore and said to the student. “Clothe the brother, child.” As *he was* garbing

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<sup>672</sup> ezhe k b[o]gou... k b[o]gou

<sup>673</sup> zhena boyar.ini; (same in *Prolog*)

<sup>674</sup> na zde

<sup>675</sup> *Prolog*: brega (shore), not groba

<sup>676</sup> stol.pou: “column;” the term was used for any secluded place

<sup>677</sup> I am uncertain about these two phrases.

her, her breasts were revealed, dry as leaves. And the elder told nothing<sup>678</sup> of that. After the internment, as they were going into their own the student said: “I found out that the eunuch was a woman, father.” So the elder replied: “I know *this* too, child. But for it not to be sniffed out<sup>679</sup> everywhere - for this I dighted her into men’s clothing and called her, Anastasiy the eunuch, due to a *possible* finding,<sup>680</sup> because there were many queries as to her from the tsar throughout all the lands, especially throughout these lands. But, see:<sup>681</sup> by the grace of God she was preserved by us.” And then the elder, *little* by little,<sup>682</sup> disclosed to the student her life.

**Month May, the 3<sup>rd</sup> day. Suffering of Saints Timothy and Mavra.**<sup>683</sup> At the time of persecution Christians were sought out. And a man named, Timotheos, from a village *called*, Napin, was led to Arian. The warlord said: “What are you, and from which parts?”<sup>684</sup> Timothy said: “I am a Christian and an anagnost [reader].” The warlord carped: “So you are the only one who didn’t hear the order of the great tsar - that everyone who does not sacrifice to the gods will die the death.” Timothy said: “The spirit of Jesus Christ is in me - because of this I do not sacrifice.” Arian the warlord said: “Give me your books so that I may study their power.” Timothy said: “You are a mindless warlord and completely devoid of sense - what man will ever commit his children to death? Or don’t you know that my books are my children, for when I read, the angels of God surround me.”

[After blazing irons were inserted into his ears (see short version, above) and his eyes popped out, he was subjected to other tortures. Then the general learned that

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<sup>678</sup> nikako

<sup>679</sup> prochuyetsya; vernacular

<sup>680</sup> nahozhdenia: or, “arrivals”

<sup>681</sup> se

<sup>682</sup> po ton.kou; vernacular

<sup>683</sup> I believe this vivid story, most of which I omit, was translated in the Balkans in the 14<sup>th</sup> or 15<sup>th</sup> century. The language and the details are very realistic - we can clearly see the characters of Maura and the general. She speaks like a young girl, using corresponding arguments, vocabulary and phraseology. He, too, has a very developed character: direct, forceful, cynical. The article itself is very well structured. Experts say that texts written in or after the 14<sup>th</sup> century were influenced by the Renaissance and that their style is less ‘medieval’ than that of earlier works. Russia, on the other hand, exited the ‘middle ages’ only in the 17<sup>th</sup> century. This strange atmosphere of past-meets-present is one of the things that made Russian culture unique in the 15<sup>th</sup> to 17<sup>th</sup> centuries. In this age, works written (translated) as early as the 10<sup>th</sup> century were still in wide circulation (many of them were initially written in late antiquity). The ‘second Balkan influence’ of the 14<sup>th</sup> - 15<sup>th</sup> centuries introduced Russia to contemporary styles, but there was no break with the past. The break came in 1653; most Orthodox texts written prior to this date are authentic, while most of the ones written subsequent are mere imitation and paraphrase of questionable sources. Their very language is different and they are imbrued in innocent blood.

<sup>684</sup> koeya esi chasti

he was married for only 12 days (not 20, as in the other version), so he summoned his wife and said to her:]

“...I order you to dress yourself into beautiful stuff<sup>685</sup> and to braid your hair; and putting on splendid clothes, go to your husband, Timothy. Unless you can convince him and converting he sacrifices, you will truly be a widow while still young.” Hearing this, she did like the warlord bid. And going she decked herself out and came to her husband. And zealously she pleaded him, but he could not answer due to the harness<sup>686</sup> holding him. So turning to the warlord Maura pleaded him to remove the harness from him. And the warlord ordered this to happen. Entering, Maura stood near blessed Timothy, environing him with her dainties.

And, yelling out, Timothy said: “Where is my father, Pikilpos the presbyter?” So stepping forward he says to him: “What do you want, blessed son?” Timothy said in response: “I beg you, father, do a good deed for me: bring a koprina to cover my face, so that I may dodge this death - for this is the stench that leaves men to destruction; the antagonist of the saints; loathing to the righteous.”

And when he stopped saying this, Maura said to him:

“Brother Timothy, why do you *treat* me like this, not even betrayed by me? For it is not yet twelve days since we were joined, and you are not yet used to me, nor have you learned my character. I *cannot* stop crying, seeing you tormented. I *take* mercy on you because you suffer without guilt. I *cannot* free myself from tears, due to such agony of yours.<sup>687</sup> Me being only a child, you are leaving me a widow. If you have indebted yourself with something and cannot buy yourself out, I will co-pay<sup>688</sup> the debt. And calming down, judge<sup>689</sup> for yourself: *is this not better* than to murder and destroy your life? Get up, brother - let’s go home. And selling off our clothes we will repay the debt. If you have mortgaged land and have nothing to pay it off, being whelmed in such woes, *understand* - these before you are all of my nuptial accessories:<sup>690</sup> gold, and my bridal clothing. Confiscating these from me, sell them off and free yourself from the tsar’s debt.” And saying this she was silent.

...Maura said: “Brother Timothy - if I seek you, where will I find you, having such great mercy [love] for you? And when Saturday comes, who will read your books!”

...Maura said: “When I exited to talk to you, I thought differently and without truth. And my heart was fraught with wiles. When you talked to me - what spirit entered me! And the truth followed in my steps - because of you, most-glorious brother. And see - I too resolve what you came to love.”

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<sup>685</sup> outvori... tvar’ (his vocabulary was wanting)

<sup>686</sup> zhazhelya

<sup>687</sup> defective text

<sup>688</sup> sudolzhu

<sup>689</sup> ouverzhes’

<sup>690</sup> again, outvar’: “stuff,” “embellishments,” “garniture,” “dainties”

Timothy said: "If you truly say what you think, going expose the warlord of this."

Maura said: "Brother Timothy - what if I see the warlord angry, or if I cannot bear the great retribution, because I am very young? I am scant fifteen years old by my body!"

...After these prayers of Saint Timothy, Maura stood up, ignited with the Holy Spirit. She went to the warlord, and stood before him, and said to him: "O, deceitful warlord, you promised to give me gold and silver, sharpening my soul onto destruction. And look - it was very vain to try to overpower noble souls by the giving of gold, and to *try to* separate them from God. But you cannot conquer me with these your guiles. Attiring as my armor my Savior, Jesus Christ, I stand before you."

Arian the warlord said: "Didn't I tell you before about Timothy - that the man is a sorcerer! He even bewitched his wife to be with him." And to her he said: "Do you also, Maura, prefer death to life? And do you prefer to receive torments and vengeance, rather than to enjoy the pleasures of this life? Or is it that because of the death of your husband you expect to be a widow, and that there will be no delight for you in this life as you had with your husband? There will be no harm to your heart, as *that* of a widow. I will give you to one of my very rich centurions, and you will be satiated with the pleasures of life. Being with such a husband will be sweeter to you than being with your old husband."

[After her response, her hair was ripped off, and she said:]

"Now I know that Christ has received me, not pursuing my temptation, which I committed unknowingly, you being the one guilty of that sin. You ripped off my hair, which guilefully you made me decorate to allure my blessed husband. Now God has taken away my great sin, so that no-one else will be tempted by me of the by-standing here witnesses." And the warlord, wroth at her answer, ordered to cut off her fingers and to throw them away...<sup>691</sup>

...breathing furiously *the general* ordered to take her out of the cauldron and to throw her to the ground. And he ordered to bring a fiery candle, full of brimstone and tar, and to ignite it. And the lede standing by for that spectacle yelled out with a great voice: "Why, *first* finding more exotic torments, do you come up with this? Her being *just* a girl, leave her be! We all wonder at her endurance." And turning to the people the sanctified Maura said: "Each one of you should mind<sup>692</sup> his *own* business. Men should mind manly business, from God; *and the* women - the womanly, onto

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<sup>691</sup> When asked what she felt as her fingers were being cut off, she said that she did not feel it - it was like herbs rooted out from a submerged garden. (Remember - this is Egypt.) There follows a detailed relation of her deeds in the cauldron.

<sup>692</sup> *dostoit'*

purity.<sup>693</sup> I have no need for protection or help from any of you, for there is God, in whom I have hope, the same who protects me...”<sup>694</sup>

And at the sixth hour past the morning, the angel of truth came to their two souls. And they yelled out with great voice for all the onlookers to imitate them. And Maura said to the people: “Brothers and fathers: Remember how I acted like a person when living with people and then ended up doing the godly? And you - even if you act as people *may* receive the wreath of Jesus Christ in the end, and your sins will be forgiven!” And saying this she commended her spirit in peace. And her torments ended in a good great passion. To our God be glory, onto all ages; Amen.<sup>695</sup>

**Month May, the 18<sup>th</sup> day. Passion of Holy Martyr Theodosia.** She was from Constantinople; a daughter of faithful parents, by annunciation, for her mother was barren. And she went to the monastery of Saint Anastasia, *who* said: “Do not despond, for you will conceive fruit.”<sup>696</sup> When the woman woke up from *her* sleep, she told her husband of this. And her husband said: “Alive is the Lord [by the living God]: if I engender<sup>697</sup> a male, I will give him to Saint Sophia, and if a female - to Saint Anastasia.”<sup>698</sup> In time, the woman gave birth to a female and called her, Theodosia. After 7 years, her father and mother died and she went to the monastery of St. Anastasia and became a nun. And when she was praying at midnight, an angel of the devil stood before her and threatened her, saying: “Theodosia, do you oppose me? I will find for you a husband who will make you reject the veneration of icons.”

In a little time, Leon received the tsardom and wrecked a persecution against Christians. And he expelled from church German the Patriarch. And casting them out he destroyed the holy icons; and he beat up *to death* those who revere<sup>699</sup> them. And at the gates of the city there was an image of Christ set in mosaic;<sup>700</sup> and he ordered it to be slain<sup>701</sup> down by force. And

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<sup>693</sup> na chistotu; vernacular? “straight up”?

<sup>694</sup> She then made fun of him, comparing the candle to morning dew “that makes the trees sprout and give fruit.” The general “fell out” from her answer and could not find anyone wanting to administer the burning. (In this extended version, she does not call him a moron.) When the two were crucified, one opposite another, for ten days and nights, each consoled the other in turn. “Timothy taught her till eventide and Maura informed him till the morn” with parables.

<sup>695</sup> Having compared the above two vitas to the famous paraphrase of Dmitriij Rostovskij I say that his paraphrase (I wish to emphasize this word) is an utter perversion of the text - everywhere he introduces his own free interpretations, just like other negligent and proud editors of the ‘reigning church’ contemporary to him.

<sup>696</sup> (printed) *Prolog*: “conceive and give birth”

<sup>697</sup> prizhivu

<sup>698</sup> *Prolog*: “to God”

<sup>699</sup> poklanyayuschimsya

<sup>700</sup> moisieyu

<sup>701</sup> *Prolog*: teslami stesati

when a soldier ascended the ladder, Saint Theodosia ran up with the other nuns<sup>702</sup> and cast him down<sup>703</sup> and he died. So the heretical patriarch came to the monastery of Anastasia, desiring her.<sup>704</sup> And the tsar sent word to slay all the nuns by the sword; and St. Theodosia was thrown into prison. And he commanded to inflict 100 wounds per day onto her. And on the eighth day he ordered to lead her through the whole city, beating. As she was being led into the midst of the beef market, the one who led her stepped on a goat's horn; and taking it he hit her in the throat. And thus she commended her spirit into the hands of God, for whom she suffered;

Month May, the 29<sup>th</sup> day,

On the same day, memory of a man and his cohabitant, who died when their bones were crushed by a beam. Verse. (p. 783)

Embracing the bones of her husband, the wife,

"I'm also your bone," so told him;

...Month May, the 30<sup>th</sup> day,

On the same day, holy martyr Eupl, skins wrapped around his neck and placed in the heat of the sun, passed away. Verse.

scorched Eupl, enveloped in leather, under the sun,

Those who had not seen the light of the allegorical sun.

#### **Appendix 5: Word [14<sup>th</sup>] of Saint Basil, at those who get drunk.**

*Sofiyskiy Sbornik*. p. 81B

(followed by various endemic articles on drunks and women,  
and reading from the *Pandects of Nikon of the Black Mt.*.)

"To this day, this is the only discovered full text of the *Beseda*. By volume, the text corresponds to the Greek original... (PG 31 col. 444 - 464)" This translation dates to around the 12<sup>th</sup> century and is believed to be the source of extracts in *Prolog*, *Izmaragd*, *Izbornik of 1076* and many other compilations.<sup>705</sup> These sections, where recognizable, are marked by \*.

[77 lines omitted]

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<sup>702</sup> again, chernorizitsami

<sup>703</sup> *Prolog*: sop'hnou: "kicked"

<sup>704</sup> defective text; in *Prolog*: "Theodosia came to Patriarch Anastasiy, berated him, and called him, the enemy of Christ's Church."

<sup>705</sup> Савельева, Н. В. ed., *Антология памятников... Софийский Сборник*. Москва: Альянс-Архео, 2013, p. 48



...\*manipulating<sup>706</sup> her garments,  
 and 'making a tinkling with her feet,'\* [Is. 3:16]  
 with a foul eye,  
 and a thunderous laugh,  
 going tactlessly<sup>707</sup> onto dancing,  
 summoning to herself all the squalor of the youths,  
 on the day of their torment,  
 making a scene<sup>708</sup> in front of the city,  
 setting a place for doing her squalor,<sup>709</sup>  
 sullyng thus the ground with her unclean feet,  
 that hit it in dancing,  
 making a spectacle for the youthful folk that surround her -  
 truly they are whores and entirely witless,  
 and will not desist doing the unseemly.  
 How can I be silent of this!  
 How can I but grieve?  
 Drink is given by God to ameliorate infirmity -  
 given to the chaste;  
 but it is a weapon onto squalor for the fornicators.  
 Drunkenness is the mother of evil.  
 \*Drunkenness is a voluntary demon,  
 that is planted into souls by pleasures.<sup>710</sup>  
 Drunkenness is the antagonist of virtue,\*  
 affecting the manly - timid,  
 and the chaste - unclean.  
 \*Drunkenness knows no truth -  
 it takes away sense.  
 As water is the adversary of fire,  
 thus boundless drink, extinguishes reason.<sup>711\*</sup>  
 Because of this I am slow to speak against drunkenness:  
 not because it is some minor evil,  
 but lest the word fall unproductive -  
 for the drunkard does not think and is bedimmed -  
 and in vain blabs<sup>712</sup> he who assails the disobedient.  
 To whom are we speaking?  
 - as he who requires correction,  
 does not heed the spoken?  
 while he who keeps chaste in sobriety,

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<sup>706</sup> vlashesche

<sup>707</sup> neistovyaschesya

<sup>708</sup> lik: literally, "likeness;" spectacle

<sup>709</sup> again, nechistoti

<sup>710</sup> slasti

<sup>711</sup> See the corresponding chapter in *Pchela* [Melissa].

<sup>712</sup> blyadet'

does not need verbal assistance,  
 and cleanses himself of passions.  
 I do not speak anything at those who get drunk,  
 rather we broadcast into dead ears...  
 [10 lines omitted]  
 '...attaches himself to witless beasts, and becomes like them,'  
 \*yet I describe as being worse than beasts,  
 those who are alcoholic,\*  
 for all quadrupeds,  
 and all animals,  
 have a set *time* for intercourse!  
 Yet the body keeping *her* soul *mired* in drunkenness,  
 having filled up with heat contrary to nature,  
 'at all times, and at every hour,'  
 quickens itself onto unclean and unmeet intertwining.<sup>713</sup>  
 Not only does *he* perform this unspeakable to them,  
 but also *his* adulterated feelings.<sup>714</sup>  
 More woeful is *he* than any beast,  
 and tells *himself* to be a drunkard. [~]  
 What beast is so heedless and disobedient,  
 as a drunk?  
 Oft they know not their own,  
 and go to others',  
 as to acquaintances.<sup>715</sup>  
 \*And the sounds wherewith their ears become filled,  
 are as the rumbling of a turbulent sea [~]  
 and the ground often seems to arise,  
 and the mountains to upsurge nearby.<sup>716\*</sup>  
 So thus they sometimes laugh incessantly,  
 and at other times they pain,  
 and cry unrestrainedly;  
 yet now they are grave, and fearless,  
 yet then are fearful, and nervous,  
 and fall unrestrainedly into the unclean infirmity,  
 showing scorn to the female sex.<sup>717</sup>  
 Because the speechless beasts know the rule of nature,  
 while the drunkards in the male sex - the female sex,  
 and in the female sex - the male sex seek.

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<sup>713</sup> s.pleten'em. s.gonyatsya

<sup>714</sup> chyv'st'ya pretvoren'e

<sup>715</sup> ob.ich'n.iim.; or, 'kin'

<sup>716</sup> Izbornik of 1076: "to go around."

Τα ὄρη περιτρέχειν ἐν κύκλῳ. See, Савельева, Н. В. ed., *Антология памятников... Софийский Сборник*. Москва: Альянс-Архео, 2013, p. 232

<sup>717</sup> rouganiya pokazan'e

Nor can they step up to give answer,  
*for* how due to drink they enter into bale,  
 having fordone their soul,  
 having been smitten and subjected to all smut,  
 also having shattered the very strength of the body;  
 not only through overindulgence in pleasure,  
 igniting onto filth,  
 dwining and dissolving,  
 but *also* by that sorrowful weight of *buggery*,  
 raping their decaying and sopping body.  
 \*Their eyes are blue [blood-shot];\*  
 their appearance is pale;  
 their spirit is traitorous;  
 their speech is taken away;  
 \*their legs are shaky, as children's!  
 Their soul in engulfed in drink,  
 as ships submerged by the waves:\*\br/>
 by forcefully throwing off their burdens they relieve themselves,  
 that is to say,  
 forcing *themselves* to vomit;<sup>718</sup>  
 and, spilling out, they barely free themselves of the load.  
 Much fouler are they than those who enrich themselves unjustly,<sup>719</sup>  
 to whom the winds and the sea,  
 and a present need forcefully create motives,<sup>720</sup>  
*while* these willfully receive the storm from drunkenness.  
 \*The possessed are pardoned,  
 while the drunks, who also suffer, are not worthy of forgiveness,\*  
 fighting their self-inflicted demon,  
 wounded by drunkenness, as by poison.  
 'For short to them is the day,  
 and brief is the winter night,'  
 and there is no end to the evil,  
 and no finale for the feast.  
 \*To whom woes?  
 to whom misery?  
 to whom rumors?  
 to whom judgments?  
 to whom indigence?  
 to whom blue eyes?  
 Are these not to those who persist in drunkenness,  
 looking for where the feasts are held?

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<sup>718</sup> "Is non so hungri hounde... durst lape of þe leuynges, so vnlouely þei smaucte."

*Piers Plowman*

<sup>719</sup> zle

<sup>720</sup> vin.i; hazards of business

Worthy of bewailing are the drunkards.  
 'Drunks will not inherit the Kingdom of God.'\*  
 For their legs are bound,  
 their arms are bound,  
 and a vain devastation happens to the drunks.  
 Unable to free themselves from alcoholism,  
 they make heavy their head,  
 doze off and yawn,  
 see a shadow and shove;<sup>721</sup>  
 \*due to this they do not heed the teachers  
 oftentimes admonishing them not to drink,  
 'as in drink there is no salvation.'\*  
 And, furthermore, wine is onto fornication,  
 and drunkenness is worthy of deprecation -  
 it is a trepidation and an indisposition of the body,  
 and a frailness for the tendons.  
 Why do you betake the oath of Cain,  
 consternating and fornicating all your life?  
 You have rotted, stinking from everyday quassing!  
 And of these Isaiah weeps, saying:  
 \*'Woe to those who arise in the morning,  
 and imbibe<sup>722</sup> the brew,'\*  
 for drink will burn them up.  
 'For they drink with string instruments and lutes,<sup>723</sup>  
 and do not know the acts of God,  
 nor comprehend the deeds of His hand.'  
 Woeful it is to call the making of potent brew,  
 and this inebriating beer -  
 a custom of the Jews.<sup>724</sup>  
 \*At the beginning of the day,  
 they seek where the feasts will be held,\*  
 and they call one another onto drinking,  
 and all the reck of their souls,  
 they destroy in such cares.<sup>725</sup>  
 These are lamented by the prophet,  
 for not leaving a single time for themselves  
 for the comprehension of God's wonders,  
 or to look up at the sky, and ken the excellences thereon,

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<sup>721</sup> porevayutsya

<sup>722</sup> gonyaschim.

<sup>723</sup> gousl'mi... sopel'mi

<sup>724</sup> The word translated by me as 'potent,' actually, 'all-powerful,' probably referred to God in the Greek original. Translating the phrase into English required some interpretation.

<sup>725</sup> pechal'...popecheniuh.

or to visit the manifestations *thereof* in the beauties of the world,  
and from them to understand the ingenuity of the Creator.

But, again, beginning their day they graith their feasts,  
with sundry carpets, and richly-colored tablecloths,<sup>726</sup>  
and are very vane.

Verily, 'their fame is in their shame,'  
for they quarrel amongst themselves.

What word can match the shame of what happens?

The servants laugh,  
the belly distends,  
and the hatred does not cease.<sup>727</sup>

\*How pitiful<sup>728</sup> is the sight of a man strong of stamina,  
young of body, manly in battles,  
yet unable to arise,<sup>729</sup> and away on his own two feet.

He is worthy of laughter, by the children at the market.

He is deposed without iron.

He is killed without soldiers.

A man under arms, in the thilk flower of age,\*

is the cause of his own murder,

ready to suffer from his enemies to whatever extent they desire.

\*Drunkenness is the destroyer of reason,

a decomposition of firmness,

a worthless old age, *and* a quick death.

What else are drunks but heathen idols?\*

'they have eyes, but do not see;

they have ears, but do not hear,'

their hands are weakened,

their feet - deadened.

Man - the feast you set is a combat!

You lead youths *therefrom* by their hand,

as if wounded in battle;

you've killed the sharpness of youth by drink.

You call *him* to the vespertine *party* as *your* friend,

yet you lead him out, having tortured his belly.

From such evil, both men and women,

having together set up images,

commend their souls to the demon of drunkenness,

*and* mess themselves up [sic] with the both sexes,

that is, have adulterous [illicit] intercourse,

for they erect effigies of fornication onto filth.

\*For if he 'who looks on a woman with lust,

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<sup>726</sup> zaponami

<sup>727</sup> zlob'e ne ostoupayet'

<sup>728</sup> oumileno

<sup>729</sup> prostertisya

had already committed fornication with her in his heart,  
then those drinking with her and playing and rejoicing,  
and dancing -

what judgment will *they* receive from God?\*

igniting onto holy lust from such images,  
having thronged a great multitude of evils.

However will you receive the Pentecost,  
having sullied Pasch [Easter] like this?<sup>730</sup>

[17 lines omitted]

...How can you teach children,  
if you yourself live in an untaught manner?

But I beg you, *listen*:

fasting shall heal drunkenness,  
*and* the psalm - a shameful deed.

Tears will be the healing of one laughing,  
*and* in place of dancing -  
may they bend their knees.

In place of hand-waving -  
may they hit their hands on their chests.  
[making the sign of the cross]

In place of beautifying their clothes -  
contrition,

and above all - mercy [charity],  
for it will manumit from sin,  
for the liberation of man is his treasure,  
in Christ Jesus, our Lord.

The following article in the manuscript contains vivid imagery referred to, yet not previously reproduced, by researchers of Slav heathen practices (for reasons that will be made clear). The article was likely written in the Balkans in the 10<sup>th</sup> to 12<sup>th</sup> centuries; read at your own peril:

*This was expounded* from verbose<sup>731</sup> books,  
by one Christ-lover, zealous<sup>732</sup> for the true faith.

...and when one of them has a wedding, they conduct it with drums,  
and with lutes,<sup>733</sup> and with many demonic wonders.

And there is something even worse:

depositing<sup>734</sup> a man's shame, *they* put it into buckets,  
and into cups, and drink it;

and taking it out they gargle<sup>735</sup> it up, and lick it up, and kiss it  
- these are worse than Jews, and heretics and Bolgars,

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<sup>730</sup> The introduction clarifies that this sermon was delivered at Lent.

<sup>731</sup> mnogoslvesn'h

<sup>732</sup> revnitelem po

<sup>733</sup> sopel'mi

<sup>734</sup> oustroiv'she

<sup>735</sup> osmork.ivayut'

- those who are in the faith and christened yet do thus.  
And not only the ignorant, but the knowledgeable do this too,  
and the literate.  
And even if the knowing do not do this,  
they drink and eat that ritual<sup>736</sup> food,  
and if they do not drink and eat it,  
they see [tolerate] these their evil deeds,  
and if they do not see, they hear of them...

The same 15<sup>th</sup>-century manuscript ends with a set of oaths, also not previously published, because they contain an early injunction regarding the sign of the cross:

*Word of the faith:*

I do not submit<sup>737</sup> my own words,  
but declare the lore of Christ...  
Whosoever does not honor the saints  
nor bows with love to their relics -  
may he be damned.  
Whosoever does not cross himself with two fingers - [witness!]  
may he be damned.  
Whosoever mocks the Holy Liturgy,  
and all the prayers passed on<sup>738</sup> to Christians,  
by the Apostles and holy fathers, [Зри!]  
may he be damned...

Two early Russian articles about drunkenness, dating to the 14<sup>th</sup> century, can be found in a compilation called, *The Golden Chain* (Troitse-Sergieva Lavra #2, p. 90):<sup>739</sup>

Word of a certain elder... of drunkenness.  
It is truly wondrous to eat *one's* fill at the hour for eating,  
yet to destroy the whole day drinking.  
I deem they are not speechless animals and beasts,  
nor they who know God and await the Judgment,<sup>740</sup>  
nor do they have tools *for their* livelihood, yet are free from work.  
Instead they laugh to us,  
and even if they do not say it,

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<sup>736</sup> molenoe

<sup>737</sup> iznosyasche

<sup>738</sup> predann.iya

<sup>739</sup> See, Буслаев, Ф. И. *Историческая Хрестоматия...* Москва: Языки Славянской Культуры, 2004 (reprint of the 1861 edition) p. 249 (486), 255 (498)

<sup>740</sup> "For alle þat wilneth to wyte; þe weyes of god almighty,  
I wolde his eye were in his ers; and his finger after."  
*Piers Plowman*, Pass. X. line 122; (just a joke)

they say it in thought:  
 “We are witless, and will eat up and quass.”  
 And the men *are* insatiable:  
*it is as if* sometimes they have one gut for drink,  
 and another for food.  
 Sometimes they have no rest *from* drinking,  
 and pour as if into a bottomless vessel,  
 till they are fiendish<sup>741</sup> from drunkenness.  
 For there are two types of drunkenness:<sup>742</sup>  
 one that many commend, saying,  
 “That’s no drunk - cuz drinking up he went to sleep,”  
 and *the other* shoves and punches and fights, swearing.<sup>743</sup>  
 Yet I intend to point out,  
 that even the meek sins in getting drunk,  
 even if he goes to sleep.  
 I am at a loss as to what to compare him.  
 Shall I call him a beast -  
 yet he is more beastly than beasts.  
 Shall I pronounce him an animal -  
 yet he is more animal-like and unreasoning than that.  
 For the meek drunk lies as an idol and a corpse...

Word of Holy Father Basil of fasting; a sermon.  
 ...And let it be known, that not by food and drink offerings do we please  
 God, but by feeding the poor at the proper time.  
 And *during* a meal with *excess* drink there is no godly prayer, but *rather* for  
 food we *need* ask a blessing from God, when we want to eat and drink. And  
 drinking *ourselves* into a binge it is not meet to invoke *the saints* for help onto  
 drunkenness - rather *we should* invoke the saints with a sober mind, to help  
 in prayer, when praying to God of *our* sins.<sup>744</sup> ...And we, brothers, *should* eat  
 and drink to God’s glory, the appropriate measure, and not to burp with  
 drunken breath onto God’s altar...<sup>745</sup>

The well-known *Paisiev Sbornik* (Kir.-Bel. #410, p. 88-89), analects  
 wherefrom were also published by Buslaev, contains another interesting  
 lection (p. 271 - 530 of the 1861 ed.):

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<sup>741</sup> v.zbesyu^t

<sup>742</sup> See the above article attributed to John Chrysostom.

<sup>743</sup> laet’

<sup>744</sup> Гальковский, Н. М. *Борьба христианства с остатками язычества в Древней Руси*. М: Академический Проект; Фонд “Мир” 2013 p. 556 (Reprint of: *Древние Слова...* Imperial Archeological Institute of Moscow. tome XVIII, 1913)

<sup>745</sup> The article goes on to say that refraining from drunkenness will allow our guardian angels to protect us from “the damned house-dweller demon” - horomozhitelya (domovogo).



Wellaway to you, soul, as you honor the holidays of the saints  
 with drink and repast and idleness,  
 and do not live according to the lives of the saints...  
 If you go on a journey,  
 then go onto God's glory.  
 If you go on a journey, then it is bid to go to church,  
 or to the sick, or to bring food to a funeral,<sup>746</sup>  
 or to a monastery, for a consolation beneficial to the soul,  
 and to bring them *some* necessities -  
 that's when you'd gone onto God's glory.  
 If you sit at home, likewise<sup>747</sup> sit onto God's glory.  
 When the mermaids<sup>748</sup> play and the jesters,<sup>749</sup>  
 or if the drunks hail and perform the unseemly...  
 or if *there are* some other assemblies of heathen play,  
 see here:<sup>750</sup>  
 remain in your house without exit for a year,  
 calling, "God have mercy"  
 - that's when you'd sat onto God's glory...

From *Zlataya Matitza*

(Imp. Publ. Bibl.: ms. Pogod. #1024; Buslaev, p. 352 (691)):

Word written by Theodosiy [Pecherskiy?] the monk.  
 ...It is not fit to pronounce troparia at the cups of a feast,  
 save three, when dinner is set:  
*first* Christ, our God, is gloried,  
*whereat* it is meet and decent to sit and drink;  
 and when the dinner is coming to an end,  
 the Virgin Maria is gloried;  
 thirdly - the sovereign,  
 and superfluous *ones* we do not bid.  
 Whoever has inwit -  
 examine what the Holy Theotokos said to St. Basil,  
 saying thusly:  
 'If you want to have me as a defender in all your woes,  
 listen to me -  
 refrain from all drinking and do not pray drunk.'  
 ...And much is said of this in the patristic injunctions,  
 but the wise are satisfied with this *one* charge,

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<sup>746</sup> k pogrebu

<sup>747</sup> a to (vernacular)

<sup>748</sup> rusaliya

<sup>749</sup> skomorosi

<sup>750</sup> vot (vernacular)

while the witless -  
even if *one* were to open up to them the rulings of all the books,  
they would not understand or believe it.  
So if you have no trust in the writ,  
have trust in your deeds [experience]:  
for whoever drinks much with troparia [sung paeons] -  
how he begins to crawl on his knees!  
and is unable to away on his feet!  
While another wallows in the dirt, vomiting,  
wanting to dislodge<sup>751</sup> himself,  
consigning himself to mockery and contempt by all people,  
having dispelled the guardian of his soul - the angel of God...

From *Zlatostruy*

(ms. Bibl. Mosk. Duh. Akad.; A. D. 1474) Buslaev, p. 361 (710):

...When a dog famished with hunger,  
watching<sup>752</sup> takes a hare,  
*and* is ready to eat him -  
he does not *do this*,  
but holds him in his mouth,  
waiting for the master.  
So pity yourselves -  
teach your bellies, so that they too may be so strong,  
and abstaining.  
How is it that you cannot give answer?  
You can teach and train beasts onto anything,  
yet cannot train yourselves!  
Truly reasoning you are! [sarcasm]  
Their allegory<sup>753</sup> is due to your intellect,  
for dogs are not by birth so reasonable;  
for had they been by nature so sensible,  
then all would have been like that,<sup>754</sup>  
while they are such by your training.  
And do not hold it against me<sup>755</sup> that I compare you to whelps,  
for you force me to make metaphors thereof *onto* you,  
whereas it is comely *to make them* from the heavenly,  
but if I say something *like that* to you, then you say,  
“But they’d been great, and we can’t do that.”  
That’s why I don’t tell you *that*,

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<sup>751</sup> peresesti

<sup>752</sup> strazhdai

<sup>753</sup> iskazanie

<sup>754</sup> ino plosh’

<sup>755</sup> zazrite

nor make any *such* comparisons.  
 Had I told you of Paul, then you'd say,  
 "But he was a great apostle, and we can't do that."  
 If I tell you of a strong man, then you are like:<sup>756</sup>  
 "He was very powerful and strong."  
 And due to that I do not compare you to men,  
 but to animals and dogs...  
 What profit is there when the bed is soft and fine,  
 with fele garniture and craft,  
 yet the soul is graithed<sup>757</sup> in rags,  
 naked and hory.  
 What profit is there if the steed paces well,  
 in grandeur<sup>758</sup> and adorned as a bride,  
 but the rider is hanging off the side...  
 take care of yourselves, I beg you...

*From the book, **The Bee**, of food and drunkenness.*

The following is translated from a 19<sup>th</sup> century manuscript in my possession. It is an early compilation from numerous sources, but the style of most of the text is reminiscent of that of *Pchela* or *Melissa*. This famous book contains many adages attributed not only to the holy fathers but also to the Greek philosophers. It was never as popular in Russia as Soviet researchers would have one believe - only a few complete medieval texts are extant. Extracts from *The Bee*, however, became widespread after the 15<sup>th</sup> century, and were very popular until the 20<sup>th</sup>. Sections demonstrating elements of folklore appeared in Slavic lands in the high to late middle ages. Word the 30<sup>th</sup>, by the way, contains about a dozen aphorisms concerning drunkenness. Word the 68<sup>th</sup> concerns women:

(914) I had been under three woes - grammar school, penury and with a wicked wife. I've escaped two, but cannot escape the wicked wife. (919) O, the woeful woe of the wicked wife, and there is no misery more wretched than the wickedness of the vile woman: beaten, she becomes mad; restrained, she wanes proud. Neither does the unabashed woman fear God, nor does she heed the law, or honor the luminary, or is embarrassed before an elder, but brings grief to all, and insults everyone...

Man, when you eat or drink, remember that you have received a twofold gift from God: a soul and a body. So why have you given the body divers food and drink, but have neglected the nourishment for the soul: prayer and vigil.

[~] Neglecting care for the belly makes meek the heart, while making it cheery *brings on* pride.

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<sup>756</sup> to deete

<sup>757</sup> obita

<sup>758</sup> likostvuya

An abstemious diet destroys sinful thoughts, while increased fare and drink engenders base yearnings.

As with many logs the flame grows great, likewise with numerous dishes the lusts if the body multiply.

In those houses where prepared food remains, there are many mice and sparrows.

Thus, much food consumed brings on many ailments.

Woe to those who caress their gorge with the gift of the bee, while neglecting<sup>759</sup> the gift of God, with gluttony and drunkenness and all the evils and falsehoods of the soul.

Matter fades from fire and water, while a fornicator *destroys* his treasure through lust and drunkenness.

One drinks the first cup for thirst, the second - for health, the third - for merriment, the fourth - for drunkenness, the fifth - for madness, the sixth - for devilry, and the others - onto woeful and eternal death. [see *Emerald*, above]

As water extinguishes fire, likewise unbounded drink drowns smart thoughts.

To those who live in alcoholism and fornication the day transforms into the dark of night - it is not the sun that fades, but it is their mind that becomes bleary from drunkenness.

Holy apostle Paul calls 'enemies of Christ's Cross' those to whom the belly is God and glory.

He who saturates beyond measure his gut and lives in drunkenness and fornication is the enemy of Christ.

The glutton and drunkard is worse than the possessed, for the demon vexes man with the consent of God, while the drunkard willfully destroys himself - for the rotting spittle in him reeks with a stench, and the belching<sup>760</sup> is evil as that of a beast.

Many witless *men* say: "It's a grand holyday - that's why we make merry!" Understand *for* yourself, you mindless, what it is that you say! Having forsaken the holydays of the Lord you work for the devil - you eat up and drink up and fornicate. Even if you enter the church, however can you praise God belching up the stink of drunkenness? To such an extent does God hate *such* and is disgusted *by them* as we are disgusted by a dead stinking dog.

Smoke will dispel bees, and drunkenness - the Holy Spirit.

Drunkenness makes stupid even the wise.

Drunkenness is the mother of every evil deed and filth and stench.

A small drink fortifies the body, and the word of God - the soul.

Thus sayeth the Hop: "I'll befriend anybody, and he who accustoms himself *to me* - I'll kindly ripen him onto evils, in drunkenness!"

Keep your tongue - oft does it proceed to blab.

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<sup>759</sup> ogorchevayusche, as opposed to, preobidel, above

<sup>760</sup> r.iginiye

What one does not say willingly he'll say drunk.

The devil says: "Never do I rejoice in the sacrifices of the heathen as *I do in those* of the drunks - for in drunks are all of my desired deeds."

An idol is better than a drunk man - an idol says neither good nor bad, while a drunken does good *and* bad.<sup>761</sup>

To whom woe? To whom rumors? To whom trials? To whom scantiness and dispute? To whom vain remorse? To whom blue [blood-shot] eyes? *Are they* not to those who persist in the wine and look for were the feasts are held?

It is a custom of the tavern-holders, having erected *their* baleful house, to catch everyone's souls into perdition, to lure them to drink and eat rather and to persist in oblivion, *as* the mindless dwindle their capitol and utterly injure their soul.

He who wants to evade all evils shall hate drunkenness, thereby cutting off the head of the snake, and crushing the whole body.

The demons rejoice over nothing as much as over the stench of fornication. For every drunkard and fornicator will grow poor and will attire torn apparel.

From the *Pandects of Nikon of the Black Mt.:*

Background: St. Nikon (not to be confused with the heresiarch) thrived in the 12<sup>th</sup> century in Palestine. His two main compilations, the *Pandects* ("a complete treatise or digest" O.E.D.) and the *Tacticon* were translated into Slavonic around the 13<sup>th</sup> century. The translation was so verbatim as to render much of the text unintelligible (at least to me). Subsequently, every large monastery possessed a copy of these works; the first printed edition appeared only in 1797. (Old believers were responsible for its appearance, despite that the text was taken from a 1670 manuscript and many of the words 'Jesus' contain two 'i's. The creed, however, follows along traditional lines, displaying the word 'true.') The book, in two sections, respectively, was held in high esteem and great authority despite its rarity and high cost - a few months' salary for a laborer. Two more editions appeared to meet demand: in the second half of the 19<sup>th</sup> and in the early 20<sup>th</sup> centuries. Today the book is all but forgotten.

*Pandecti*, based on those of Antiochus, is a large book (576 double-sided pages, small print); it contains relatively short excerpts from the patristic writings. The following lections answer such questions as, what must a Christian wear? and, to whom must one give alms?

p. 103ob.: From a Patericon. [Ot Starcheskogo.]

Once Abba Agathon questioned Father Aloniy, saying: "How may I hold my tongue so that it does not tell lies?" And spoke to him Abba Aloniy: "Unless you lie you will commit many sins." So he said: "How so?" And the elder answered him, "These two men committed a murder near you, and

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<sup>761</sup> read: "willingly does bad"

one of them ran to your cell, and the duke, searching for him, questioned you, saying: "You were a witness." So unless you lie you will consign the man to death. So rather leave him be unhurt<sup>762</sup> before God, for He knows all."

p. 160:

**Word the Twenty First.**

*That it is better to distribute your wealth to the poor, rather than to bring it to the churches, and to adorn them. And that it is needful to bring to the churches only that which is necessary, and to distribute the rest to the impoverished. And what measure one should give from ones possessions. That monks are to give alms... ...one must not ask if [he be] faithful or not...*

Chrysostom: None have ever been guilty of sin for not adorning churches, but for not showing mercy to the poor, the threat is even hell, and the unquenchable fire, and torment with the demons. Rather than bedeck the church, mind the doleful brother, for he indeed is the actual church... but that which you do to the hungry, the traveling, and the naked brother, not even the devil can steal, and *your* treasure will lay in the securest *place*.

A question of St. Anastasiy of the Sinai.

What measure of one's wealth aught one bring to God?

Answer.

As the heathen and the lawless sacrificed their sons and daughters to their gods, what other answer can we give, since even if we bring our very flesh to God, we'd have done nothing worthy of what He had given us.

p. 185ob.:

Lestvichnik [John the Sinite]

The weak are not to eat with heretics, as it says in the rules, but those faithful who are strong in God *and* are called by the unfaithful, are to go onto God's glory.

[vide]

p. 189o.:

Question of St. Isaiah:

What is the most expedient purity?

Answer.

A heart benignant to every creature, to people and birds, to domesticated animals and demons [beasts?] and to all creation, cannot withstand or hear or see any harm or grief that befalls creatures, due to the great and fervent mercy possessing it. And due to this every hour it brings a tearful prayer for the speechless and for the enemies of truth that trouble it, for them to be preserved, and even for the order of slithering things,<sup>763</sup> due to the great immeasurable mercy perturbing the heart, in the likeness of God.

p. 281: St. Basil, from the epistle to St. Gregory the Theologian.

...The girding must not be above the waist, for such is that of women, nor must it be loose, so as for the cloth to sag, for such *beseems* the nursing woman. The steps must not be slothful, as to betray a frailness of the soul, yet not rigorous and sped, as to reveal grave resolve. Thus, the purpose of clothing is singular: to be a cover for the flesh appropriate for the winter and the summer... nor must it be intricate and soft... for such is that of

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<sup>762</sup> krome yaz' ?

<sup>763</sup> gadov

women.... But rather clothing must have firmness, for it has no other point than to warm the clothed. The dress need be simple, according to status, yet fulfilling its purpose well. Simply put: clothes must be practical. Likewise in food: bread is to serve the need *for sustenance*, and water shall quench the thirst of the healthy, and some boiled grain may add some bodily strength for the vital needs.

p. 363ob.:

**Word the Forty Seventh.**

*What occupations are fit for laymen, and that the medical professions are not unsuitable for laymen or monks...*

*Chrysostom, from [the commentary] to the second epistle to the Corinthians:* There is the earth-working profession, there is the cloth-making, and that of construction - these are the most necessary; moreover they maintain our life. The other occupations are their servants [derivatives], because unto the working of the soil God first made man, as it is possible to be unshod and without clothes, but is impossible to exist without tillage. Such they say to be those naked Indian wise-men dwelling near Skit... [!]

**Appendix 6: *Life of Euthrosinia,*  
*Tale of Boyarinya Morozova***

The *Prolog Vita of Saint Michael of Chernigov and his boyar, Theodore*, had been translated into English, but the *Life of Euthrosinia*,<sup>764</sup> Michael's daughter, is less known. It was written in the 1560s or 1570s - over three hundred years after the events it describes took place.<sup>765</sup> As far as its historical value, it is far from a primary source, but it is well-written (although insufficiently edited). The below was translated from a manuscript dating to the last decade of the 16<sup>th</sup> century with emendations from other mss. At the age of 15, Theodulia (such was her worldly name) was sent by her parents to Suzdal' to marry Duke Mina Ivanovich; she decided to enter the Rizopolozhenskiy Monastery and was soon tonsured...

...Thus the blessed Lord<sup>766</sup> Christ, *our* God, had in the holy places, in the ancient monasteries of Alexandria: Euthrosinia, called, Emerald, and the wondrous Theodora, who named herself, Theodore; and in Egyptian

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<sup>764</sup> Euthrosyne or Evfrosinia

<sup>765</sup> Клосс, Б. М. *Избранные Труды* том II... Москва: Языки Русской Культуры, 2001 p. 374. (This translation was made from this book.)

<sup>766</sup> omitting an additional word for 'lord' - vlad.ika (wledig, in British)

Vifaïda [Thebais] shone forth the great abstainers: Alimpiada [Olympiada] and Platonida, and their students: Ulia and Eupraxia, of royal birth, and Antigonya, a boyar's daughter; likewise the Iniisian [Nisibian] country displayed Vrienia [Bryennia] with her pupils: Fomaida and Fevronia and Ereya [Ieriya] (the loving cell-mates<sup>767</sup> of Fevronia).

While Great Russia, wherein the God-saved city of Suzdal' was, displayed the shining in abstention more than any of the Russian abstainers, the comparable to the *above* great holy mothers, Euthrosinia, the all-blessed. And if somebody asks even a child: "Who in Russia is the rule-setter<sup>768</sup> for nuns?" one answers: "Euthrosinia the Grand Duchess, daughter of the righteous and Grand Duke Michael of Chernigov." "And who is the philosopher of philosophers?" "You won't find one other than Euthrosinia." Even though the blessed *saint* did not study in Athens, she traversed the Athenian wisdoms: philosophy, liturgics and all grammar, numbers and the movable cycles,<sup>769</sup> and all wisdom. But the graces in heaven and on earth, *this* amazing Euthrosinia obtained from God...

In the year 6746 [around 1238] Tsar Batiy came in great force and pride, while the Russian dukes were in disorderly turmoil among themselves in internecine fighting. Meanwhile Tsar Batiy growled against all Orthodoxy, winning battles, overcoming opposing forces and destroying cities; and none could oppose him, but many hid among deserted places and intractable mountains, where wild animals had their dens. *The lands of all mankind were sated with them.*

The great city of Vladimir was already taken, wherein all *the adherents* of Orthodox Christendom were slain; others were taken into captivity and dispersed among the various countries and lands. And those from the surrounding cities who witnessed that there is 'no helper or deliverer,' began to give tribute, as much as the pagans wanted.

And so a great throng of pagans horded near the city of Suzdal', *while* the denizens stayed in the city. So the blessed Euthrosinia with the great *abbess* and the nuns did not depart their monastery... [Those who did were slain, while women who sought grith were spared.]

...And Grand Duke Boris of Rostov executed the will of the tsar. So Tsar Batiy ordered Eldega to bid the warriors bypass the city of Rostov. And endowing Grand Duke Boris of Rostov he ordered him to sit [reign] in his allotted hold. And many others seeing this were tempted, and executed the will of the tsar. So the tsar bestowed onto them the illusory honor, as he did

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<sup>767</sup> souznitsi; The stories of 'Emerald,' Theodora, Olympiada, Evpraxia, Fevronia and those with her are translated above; all are sentimental, which explains why millions of people throughout the ages named their children after them.

<sup>768</sup> chinonachalnik: or, "initiator"

Chapter 18 of the *Great Sobornik* (by "Gregory, the humble monk and presbyter"), concerning the great abstainers, reads: "If you ask even a child: "Who is the teacher of monks? and the initiator of true philosophy?" He answers, that it's "AnthΩny.""

<sup>769</sup> krugom obhozhenie: probably a reference to the lunar and solar cycles



onto Duke Boris of Rostov, and released them to their holds. (Grand Duke Oleksandr [Alexander] Yaroslavich, the grandson of Vsevolod of Vladimir was then sitting on the throne<sup>770</sup> of Great Novgorod.)

In the year 6748, the abovementioned Grand Duke Michael of Chernigov, the father of the sanctified and faithful Euthrosinia, held Kiev. And the ambassadors from Tsar Batiy came to him with guileful words, and the faithful *duke* ordered to slay them. He himself went to Hungary, with his domestics. And he remains there 'a stranger in a foreign land,' as Abraham or Jacob. And others escaped into the far countries from the face of Batiy the Tsar; others hid in the caves of the earth and in caverns; yet others locked themselves in the city and with tears prayed God. In a little while the city of Kiev was taken and its faithful citizenry was slain. And need I say more: the godless Tsar Batiy possessed the whole Russian land. And those in the other cities saw that there is 'no helper or deliverer' for them and began to give tribute, as much as the pagans wanted.

Hearing of what was happening in all the Russian cities, especially in the patria of his mother - the foremost of cities,<sup>771</sup> Kiev - Grand Duke Michael pains much in his soul and is consumed in his heart and distresses at the lawlessness of the ignoble tsar and arms *himself* with his faith, as David *did* against Goliath. And he returns to Kiev with all his people and with his noble boyar, Theodore. Hearing of this, those in the other lands return to their abodes. When they rested a little from their flight, thus they [the tartars] began to summon them to Batiy, saying: "It is not good for you" they said "to live on Batiy's land, them [you] not having bowed to the khan." And many of the dukes arrived and bowed to [worshiped] him.

And in those days the faithful Grand Duke Michael with *his* noble boyar, Theodore, stood before the tsar, exposing his ignobility. So Batiy much wanted to wile him from his faith, threatening him with great torments to obey his will: to bow to a shrubbery and to idols, and to merit the guerdon of those who forswear Christ. And the abovementioned Grand Duke Boris of Rostov said to the faithful Grand Duke Michael: "Do not destroy your goodly nobility - do the will of the tsar deceitfully, so as not to doom the days of your life,<sup>772</sup> and afterward you will repent." And with these deceitful words the noble *duke* was like to be beguiled, but his valiant boyar Theodore fortified him: "Do not renounce the True God, Christ, and this Christian Faith; neither do the will of the tsar, nor bow to idols." But the noble *duke* was fainthearted and was about to be hoodwinked.

And this hallowed Euthrosinia heard in her monastery that her father, Grand Duke Michael, is about to be deceived to do the tsar's will, to bow to a bush<sup>773</sup> and to eat that which was sacrificed to idols. So writing books [letters] she quickly and carefully sends them to him, saying: "It does not

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<sup>770</sup> stolé

<sup>771</sup> gradovom preimenitago

<sup>772</sup> blagoden'svie

<sup>773</sup> supposedly there was an effigy of a khan in the bush

merit you, my good father, to stray from the true path, for you want to please the mortal tsar, and to ‘change the truth in lying.’<sup>774</sup> Did you deign to listen to the lying words of the enemy of all truth *and* a friend of the devil, Duke Boris of Rostov, by which infirmity *that* wicked one was himself inveigled and wants to deceive you too? Do you want to please the mortal tsar, and to reject Christ? So look, good father, at whose will you are about to execute! Understand, lief noble, *that* the tsar is *as* dead and cast with the corpses. Will he relieve you of the future Judgment if you have faith in his guiles and do his will having not *the time* to repent? Will not the very same righteous Judgment rapidly overtake you *which befell* those who did his will and died? So you, good father, listen to me, your destitute child: be on guard, as a ‘good warrior of Christ,’ for whom we too ‘live and move,’ the invisible and immortal Tsar, who ‘holds all creation in His hand.’<sup>775</sup> And so if you defy<sup>776</sup> me, know father, henceforth I am a stranger to you. I beg you, leman, if you do not listen to me, listen to your valiant boyar, Theodore, who is the keeper of your nobility. You yourself know, that that Theodore is a ‘philosopher of philosophers,’ who extended your noble *existence* ‘immaculately in good days’ even heretofore, while the reign of this ignoble tsar will soon be razed, for the ‘blood of the Orthodox screams against him to the Lord.’”

At that time, the books from his sanctified daughter, Euthrosinia, came to the faithful Grand Duke Michael, and summarily he read the books. And being within [beside] himself he began to lament greatly and to weep bitterly, of his soul, as of a dead man, remembering the un-lying lips of our Lord, Jesus Christ, who spoke by his evangelists: “If one confesses me before men, I too will confess him before my Father who is in Heaven, and if one rejects me before men, I too will reject him before my Heavenly Father.” So if my child, Euthrosinia, rejects me, *he thought to himself*, with an oath in this life, what will God do to me, whom I was like to reject and to lie of His Truth? Will He not turn His face away from me on the Day of Judgment? Or will He award me evil for good? Woe to me, for how I wanted to listen to the sleighty deceiver, Duke Boris; but I thank you my Lord and God, for edifying my child Euthrosinia to write these beneficial to the soul books to me, which I read with valiant Theodore and loved...

[They tortured and killed him on the 20<sup>th</sup> of September; she was buried on a September 27<sup>th</sup>. There are a number of other themes in the vita: her ascetic lifestyle, the wise advice she gave to others, the manifold marvelous occurrences that took place throughout her life; possibly on her initiative the virgin girls were separated from the widows, who were sent to another nunnery.]

### Tale of Lady Morozova

Boyarinya Morozova is one of the most famous women in Russia’s History. She is a hero to millions of women and an inspiration to all

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<sup>774</sup> or, “exchange for lies”

<sup>775</sup> gorstiyu: “cupped hand”

<sup>776</sup> preslushaeshi

Christians. Once one of the wealthiest people in the empire, possessing some 9,000 households and traveling with a retinue of hundreds of domestics, she gave up all her treasure and worldly glory, her power and the tsar's favor, even her only son and heir, in order to die of hunger in a cold earthen dungeon, persecuted for her faith. Who can fathom such humility? who will not wonder at such fortitude, we ask, echoing the words of her biographers. Yet meek as she was, she was also zealous when it came to defending her beliefs. History has preserved for us her words, often stylized, yet pointed and passionate; these are the true mirror of her soul and her psychology. Her enemies say that she was manipulated, but you, gentle reader, be the judge.

This tale was written in the second half of the 1670s by an anonymous writer (calling himself, big brother) who was close to her and sympathized with her plight. As a historical document, the *Tale* is considered fairly accurate, but is truly precious as a literary gem. The style is canonical and traditional, with a bit of vernacular and some contemporary vocabulary mixed in, making it a bit eclectic. The *Tale*, or *Vita*, as it is styled in some manuscripts, contains an unconventional volume of biographical detail, but is not overly verbose and is anything but tedious. There is no loquacious preface, no longwinded effusive praise (apart from the minimal requirements of the genre), and it would be wrong to say that there are elements of the baroque, a style becoming popular at the time. However, the text is beautifully constructed, and if it fails to wet your eyes, you may need to get them checked.

For over 200 years, dissemination and even possession of this story was punishable by Siberian exile, which is why only a dozen or so manuscript copies remain, the earliest dating to the 17<sup>th</sup> century. (The first printed edition was made only in 1887, by N. I. Subbotin.) An "abridged" version was made in the early 18<sup>th</sup> century, but copies of it are equally rare. The third, "brief" version, later further curtailed to fit into *Vinograd Rossiyskiy* (see above), also dates to the early 18<sup>th</sup> century. The text below was translated from a copy closest to the archetype; other English translations exist, but were not consulted.

Despite the fully traditional style of the text, it is novel in many respects. Humanistic elements are easily recognizable, such as her designation as, a great Person. (Chelovek, as they say, must be capitalized.) Some of the terminology is also original to the genre, but the most novel features concern the content. No woman who had an impact on Russian history had been described in such detail previously; perhaps none had shown such willpower and resolve. In the words of A. M. Panchenko, an expert in early Russian literature: "She died not like a hero of a vita, but like a human. ...begging for only a bit of bread, or, maybe, a few crackers, or, at least, an apple, or a little cucumber - but all to no avail. Human feebleness does not lessen the feat. On the contrary, it underlines its significance: in order to commit an act of heroism, one must first be a human."

The following was translated from, *Повесть о боярине Морозове* by А. И. Мещеряков  
Ленинград : Изд. 1979

For the second day of the month of November,  
a brief tale of the bravery and boldness,  
the gracious witnessing and the patient-hearted passion  
of the recently-manifested great sanctified-martyr,  
the Lady Theodosia Prokopievna,  
named among the nuns,<sup>777</sup> Theodora,  
styled in her worldly glory, Morozova,  
and of her natal sister and co-sufferer,  
the faithful duchess Evdokia,  
and their third fettered *friend*, Maria.  
The tale is briefly recited thus:

This blessed and eternally-remembered *woman* was born of noble and faithful parents [c. 1632]. Her father's *name was* Prokopiy. He was *a member* of the ruling council<sup>778</sup> in the capital city of Moscow, and was known by his cognomen, Sokovnin. Anisia was the name of her mother. They were Orthodox and God-fearing people. And so, when she reached the proper age of seventeen, her parents joined her in lawful matrimony to a boyar named, Gleb Ivanovich Morozov. And she became a mother, for she gave birth to a son, on the day of the appearance of the great miracle-worker Sergiy; and he was named, Ivan.

And Gleb's brother, Boris Ivanovich Morozov, greatly loved this Theodosia, his *new relation*,<sup>779</sup> with a platonic love. For when she came to his house, he would greet her himself *at the door* benevolently and would say: "Come in, my spiritual friend; Enter, joy of my soul!" And sitting for many an hour they would converse in spiritual words. And *after conversing*, leading her *to the door* he would say: "Today I was sated more than with honey and comb with your soul-benefiting words."

After living thus for a few years, she was left a widow, *alone* with her orphaned son, Ivan. And she was taught the virtuous life and the true dogmas by the sanctified-martyr Avvakum, the archpriest. As soon as she learned...<sup>780</sup> she became very zealous for orthodoxy, and shunned all perversion. And there was *sent* a dispatch to her on the order of the Tsar: Ioakim, the archimarit<sup>781</sup> of Chudov Monastery, and Peter, the porter. Yet she firmly witnessed *her faith* and put them to great shame *in debate* [outwitted]. And due to her exposure, the cross was effaced on all the

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<sup>777</sup> or, "called in monasticism"

<sup>778</sup> sigklitik - a literary Greek word

<sup>779</sup> snohu (kinship through marriage)

<sup>780</sup> in one manuscript: ...of the orthodoxy of Andronov Monastery, and of the corruption of the true faith...

<sup>781</sup> spelled thus here and below; an abbot supervising the monastic life of a region

Host<sup>782</sup> throughout Russia; and they confiscated half her patrimony.<sup>783</sup> While she, despite receiving *such* great grievances, nonetheless did not wish to abandon Orthodoxy in any way, but was even willing to die for the Truth.

But on the behest of Tsaritsa Maria, who was very kind to her and loved her for her virtue, she received some respite after such tribulation.<sup>784</sup> Then she performed much charity, distributed many alms to the dispossessed, and manumitted many from rectification.<sup>785</sup> She distributed sufficiently to monasteries, brought *various* vitals to churches, supplied many hermits with essentials and comforted [lodged] many lepers [debilitated]. Afterwards, from a certain persecuted father *named*, Triphiliy,<sup>786</sup> she learned of a certain devout nun, named, Melania; and summoning her, hearing her speech, *she came* to love her greatly and desired to select her as her *spiritual* mother. Become contrite for the sake of Christ, she committed herself to her guidance<sup>787</sup> and entirely severed her own will. And to the end she remained such a heedful observer<sup>788</sup> that to the day of her death she did not disobey her orders in any way. Taught by that Melania, she now firmly attained the realization and the performance of every godly deed. She would frequent dungeons with her, treading along like a pedestrian, distributing alms. 'Very early' *in the morning*, both would navigate between the hallowed<sup>789</sup> cites, as Mary Magdalene and Maria, *daughter* of Jacob, did *when they went* to the sepulcher of the Lord. Likewise, these little doves would go to the Cathedral and to the Chudov monastery, and to *the church containing* the robe of the Lord,<sup>790</sup> placing the Lord's robe on themselves, as *worthy of such honors*, kissing it with their lips in warm tears, osculating the relics of miracle-workers with faithful souls.

Likewise, Theodosia tried to fulfill every teaching of the Lord, pruning her flesh with feats of fasting, nourishing herself on abstinence and blooming with prayer, quivering with remembrances of death, quenching herself with joy-generating weeping, burning and enkindling with the fire of God's love - ablaze, yet not withering, for the Holy Spirit doused her. And I know not which virtue she neglected, putting foremost, as a firm foundation, the Orthodox faith, knowing as obvious, that without faith it is impossible to please God. And vehemently I say: it is seemly and rightful

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<sup>782</sup> For a more exact definition of *prosvira/prosfora* see a dictionary. These loafs used in liturgy were stamped with the Orthodox cross and other symbols, which impression was, at this time, changed beyond recognition.

<sup>783</sup> She was a steward of enormous wealth (thousands of households) left by her late husband to their son. Here, the intended meaning is, landed, immovable wealth.

<sup>784</sup> On Oct. 1<sup>st</sup> 1666, her real-estate was returned. See, Поньрко, Н. В. *Три Жития - Три Жизни*. St. Petersburg: Пушкинский Дон, 2010

<sup>785</sup> *s pravezhu*; the penitentiary?

<sup>786</sup> monk from Simonov monastery; executed in the 60's

<sup>787</sup> *nachal*; (standard practice for any devout Orthodox Christian)

<sup>788</sup> *poslushnitsa*

<sup>789</sup> *chudotvornim*

<sup>790</sup> received from Persian Tsar Abbas in 1625

to represent this blessed woman as proclaiming along with the weapon-bearing, fiery-chariot-riding glorious Prophet Elijah,<sup>791</sup> who ‘thunderously vociferated:’ Zealously I longed for the Lord God of Hosts. For they, [the wicked men who wield the wealth of this world] departed from the true catholic faith and adhered to the romanolatin dogmas, and slew the servants of the Lord, and tried to completely demolish the Church of God. And all who embraced these nikonian beliefs - yea, even if they were her kin - unhesitatingly she would rebuke them.

Michaelo Alexeevich Rtischev and his daughter, Anna, the favorite receptacles of Nikon, frequently assembled in her house, for this very reason. They would start praising Nikon, and lauding his doctrine, tempting her, hoping to successfully sway and convert her to their own logic. And they’d say: “Great and sagacious is Nikon the teacher and patriarch, and the faith passed down from him is very neat; and it is well and nice to read *divine* service by the new books.” Pausing, Prokopievna begins to utter: “Truly, dear uncle, you are deceived, for you praise an enemy of God and an apostate, and you acclaim his books, which are bespattered with romish and other various heresies. For us, the Orthodox, it is meet to reject his books and to shun all the newfangled god-awful lores and to variously rebuke him as an enemy of the Church of Christ.” Meanwhile, the hoary elder relentlessly persists, saying: “O, child Theodosia, what is this *that* you are committing? Why did you leave us? Don’t you see this vineyard -saying this of the sitting children - if only we could, looking on them, like onto olive saplings, rejoice and delight, eating and drinking with you in communal love, yet now there’s a severance [obstacle] between us. I beg you: leave the quarrel, cross yourself with three fingers and henceforth do not contend with the great sovereign and all the bishops.”<sup>792</sup> I know that that evilest archpriest has deceived you - his name I am reluctant to mention because of great hatred - you know of whom *I speak - of him* for whose teaching you are willing to die - no I’ll say it - Avvakum, who was damned by our bishops.”

While the noblewoman, seeing the old man nonsensical, with a grinning [sneering] face speaks in a temperate voice: “Not so, dear uncle, not so! Your answer is incorrect, for you call the sweet, bitter, and the bitter, sweet. For father Avvakum is a true disciple of Christ, because he keeps the law of his Lord, consequently those who wish to please God should heed his teachings.” And she proclaimed much more in addition to this, and was always an unrelenting struggle for them, and with Christ’s help she put them to shame [outdebated].”

And one time, this Anna began to orate to her thusly: “O dear sister, my little dove, those elderly sham nuns<sup>793</sup> swallowed your soul like a

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<sup>791</sup> ...fezvityaninon

<sup>792</sup> a term used to designate metropolitans and patriarchs as well

<sup>793</sup> staritzi belevki; I often translate “staritzi” as “nuns,” which is more often than not the intended meaning, especially considering that “elderwomen” is not a real word.

fledgling and separated you from us. Not only do you scorn us, but you neglect your only-begotten son. You have only one child, but you do not even look after the one. And what a child it is! Who will not wonder at his beauty! You should keep watch over him as he is sleeping, holding a lit candle made of the purest wax, and keep burning a lamp filled with I-know-not-what over the image of his winsomeness, and witness the goodliness of his mien and rejoice because God had given you such a precious child. Often had the sovereign himself, with the tsaritsa, marveled greatly at his beauty, while you mind him as nothing, disobeying the great tsar. And what if, because of your defiance, the royal fire-burning fury descends upon you and your house, and he orders to ransack it! - then you'll take on great tribulations yourself, and will make your son poor by your unsparing heartlessness."

So Theodosia opened her blessed mouth and replied: "You speak untruth. I was not beguiled, as you say, by affected nuns, but, by the grace of my Savior, I honor God with a hale mind, likewise, I love Ivan and ceaselessly pray God for him, and I attend to what is beneficial, *both* spiritually and carnally, for him. And you think that for Ivan's love I am to injure my own soul and, pitying my son, forsake the noble *and true* faith," saying this she signed herself with the sign of the cross and said, "Preserve me Son of God from such unbefitting mercifulness! I do not want, I do not want, sparing my son to destroy myself; even though *Ivan* is my only-begotten, I adore Christ more than my son. Let it be known to you: If you are conceiving to thwart me from Christ's path using my son *as a stumbling-block* - you'll never accomplish this. And I'll fervently tell you this: *If you were* to take my son, Ivan, down into the Inferno [Red Square] and submit him to be ripped apart by dogs, *trying to* scare me into abjuring the faith - I will not do such a thing! Even if I witness his goodly *body* riven apart by dogs, I will not *even* consider forsaking the noble and blessed *orthodoxy*; Let it be widely known: if I remain in Christ's faith to the end, and will merit to taste the death for it, then no one could steal him away from my hand."

Hearing this Anna was terrified, as if thunderstruck by her startling words and wondered exceedingly at her firm resolve and unwavering conviction.

So Theodosia often prayed God to give her sister, the duchess Evdokia, the same love of Christ and care for her soul. Frequently instructing her verbally and lovingly, she convinced her to subject herself in obedience to mother Melania. *Evdokia often* joyfully and most-diligently *tried to* convince the nun to take the care of her soul's salvation. Although initially *Melania* repeatedly refused, at last the duchess prevailed with many a tear, and became an exceptional pupil.<sup>794</sup> Not just through obedience, but through all the *other* virtuous habits, she strove after her older sister, Theodosia, and tried to imitate her in everything: in fasting and prayer, and in visiting the

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<sup>794</sup> poslushnitsa

incarcerated. To such *an extent* she emulated her, that *one* might say *proverbially*: in twain bodies – a single soul.

And Theodosia began to prostrate her thought onto a greater deed, desiring greatly the angelic image. Entreating the nun, she kissed her hands, and bowing to the ground, implored her to garb her into the monastic order. But the nun would repeatedly postpone *the tonsure* for the following reasons: First she bethought that such a thing could not be concealed in the household, and if it becomes known to the tsar [or, in the palace], there would be a lot of troubles for many people (due to inquiries as to who tonsured). And to steal away from the house would be another matter, and another woe. Thirdly, even if she hides, the time will come to marry off her son, and there must needs be much gossip and bother, and organization of matrimonial ceremonies, while it is uncomely for nuns to engage in such. Fourthly, it would be necessary to unwaveringly stand clear of the slightest hypocrisy, and for the sake of propriety to no longer attend church, and to become firmly resolute.

Yet she greatly burned with the love of God, and zealously yearned with insatiable longing after the monastic likeness and life. So the nun, seeing her great faith, her many toils and steadfast resolve *displayed* in this *endeavor* as well, wills it so: she entreats abbot Dosiphey<sup>795</sup> to merit her the angelic garb [c. 1670]. And he tonsures her; and she is called, Theodora; and he confers her via the Gospel to mother Melania.

Then blessed Theodora, meriting such a great gift from God, seeing her sought-after angel-like monastic habit on her *body*, began to embark on greater feats: fasting, prayer, silence, and eschewing all household business by claiming herself sick, delegating<sup>796</sup> all decision-making dealings to her trusted people.

And when the time came for the tsar's wedding, when he took to *wife the future* Tsaritsa Natalia [1671], Theodora did not want to attend the wedding *ceremony* with the other ladies, and Tsar Alexei took it hard, because she was honored to stand among the first and to pronounce the tsar's title. Subsequently he persistently summoned her, while she decidedly rejected *his pleas*, saying *something* like: My legs are very afflicted and I can neither walk nor stand. And the tsar said: "I know that you had become haughty."

*In reality*, the sanctified *woman* did not wish to attend, so as not to heighten the tsar "Orthodox" in that title or to kiss his hand; nor would it be possible to evade the blessings of their bishops. And she would sooner suffer than commune with them (for she knew that the tsar would not simply ignore this deed, as was the case). All that summer he greatly angered at her, and began to seek motives, so as not to expel her groundlessly. At the approach of autumn, he sends to her the boyar Troekurov, then after a month's

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<sup>795</sup> died c. 1691 on the Don

<sup>796</sup> prikaza vedati



wait,<sup>797</sup> duke Peter Urusov, with a reprimand, *stating that* she must obediently accept all their newly-published laws, and if she disobeys, there would be great troubles.

But she *intrepidly* craved after the name of the Lord, and refused those boyars, *saying*: “I know no maugre that I have done to the tsar, and I know not wherefore the tsar’s anger *is aimed* at my pittance. But if the sovereign wishes to displace me from the right faith, may he not trouble himself with me regarding that. So let it be known to him: to this *calendar* day, the Son of God had shielded me with his right hand, and I have never in thought considered departing from the patristic faith, *by* accepting the tenets of Nikon. But this I adore: in the selfsame Christian faith wherein I was born, in the very one I was by apostolic teaching baptized - in the same I wish to die. And henceforth may it avail him, the sovereign, not to perturb<sup>798</sup> me, a destitute slave, because it is impossible for me to ever in any way forswear this our Orthodox faith *that is* fortified by the seven ecumenical councils, as I had heretofore frequently told him. So the envoys arrived and told the tsar her brave words. And he was enraged with fury all the more, planning to crush her. So he said to the bystanders: “It is difficult for her to fight me - anyhow,<sup>799</sup> *only* one of us will prevail.”

He called a boyar council regarding her, to *decide* what he wants to do to her. Also, in the Upper *chamber* there were many sessions regarding her, where *his councilmen* deliberated how to destroy her. Yet none of the boyars joined *this* council, seeing the unrighteous fury and the evil conspiracy against ‘guiltless blood.’ Unable to speak out wickedly [insolently] in contradiction, they remained silent out of fear. Whereas conducive to the tsar in this *deed* were the bishops and the yiddish [apostatizing] elders and the romish heiromonks. These despised the blessed *woman*, desiring, like bloody carnivores, to consume her whole, because she was zealous everywhere - both in her own house amid guests, and wherever she may be at conversation, she would unfailingly challenge their guile, and amid a multitude of listeners would disparage their bewildered *filthy* lying<sup>800</sup> - and all this would reach their ears. Consequently, they hated her.

Meanwhile, as their council was thus proceeding, five expelled nuns were living in Theodora’s house, and they asked her to let them go, so as not to be seized there along *with her*. But she could not satiate herself with their love, for she delighted greatly in seeing them together at night, standing by Christ at their rule, or eating together at mealtime. Therefore, she kept them for about five weeks after the first reprimand, and as they pined, she would say: “No, my doves, fear not. Now is not yet time for a dispatch to me.” And the duchess Evdokia, likewise, throughout these days, would remain inseparable from her and them, and would comfort her

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<sup>797</sup> ponorovya

<sup>798</sup> stuzhati

<sup>799</sup> whatever happens

<sup>800</sup> blyadstvo (this also means, whoredom)

cherished sister in her sorrows, and would only depart for home to *see* the duke for a short time, remaining there mostly.

Come the 14<sup>th</sup> of November, Theodora said to the elderwomen: “My dear mothers, my time has arrived! So each of you go withersoever God shall preserve you, and bless me onto godly work, and pray the Lord to fortify me, so that by your prayers *I may* suffer unhesitatingly for *His* name.”<sup>801</sup> And thus kissing them lovingly she let them go in peace. *In the meantime*, during meat-fare *week*, the duchess departed to her *own* house. As *she was* taking meals and supping with the duke, he told her what was transpiring among them in the Upper *chamber*; and he said: “Great tribulations are coming against your sister, because the tsar, possessed by untamable anger, had decided to expel her presently from her house.” Having said this, the duke began to discuss another matter: “Duchess, listen to what I’m telling you, and heed my words. Christ in the gospel says: you will be subjected to the multitudes, and in their councils they will scourge you; and you will be led before princes and tsars for my sake as a witness to them; [Math. 10:17-18] so I say to you, my friends - do not fear those who destroy the body, unable to commit anything more. [Luke 12:4] Do you hear, duchess? This Christ himself says, while you heed and remember well.” And the duchess rejoiced greatly at these words.

Come morning, when the duke highed to *see* the tsar in the Upper *chamber*, the duchess asked him to let her go *see* Theodora. So he said: “Go and say goodbye to her, just do not tarry there, for I think that today a dispatch will be *sent* her.” But arriving she remained in her house till night, awaiting the guests. And at the second hour of the night [7-8 PM] the great gates were opened. Theodora was somewhat terrified, understanding that the torturers are coming, and sort-of leaned against a bench. While the orthodox duchess, enlightened by the Holy Spirit, encouraged her saying: “My mother [nun], dear sister - withstand! Christ is with us - fear not! Arise - let’s lay down the initial *prayers*.” When they performed the seven prayers of arrival, each took a blessing from the other to witness the Truth.

Theodora reclined on her down *coat*, near an icon of the most-holy Theotokos Theodorovskaya, while the duchess went into a storeroom constructed in the same bedchamber, (which Theodora made for her tutor Melania) and there the duchess suitably reclined.

And so Ioakim, the archimarit of Chudov monastery, bestrides in great pomp, entering the bedchamber arrogantly. Seeing her reclining, he tells her that the tsar had sent him, and *tries* to force her to get up, to answer the tsar’s words, as relayed through him, either standing or sitting. But she did not obey to comply. Then the archimarit questioned her: “How,” he said, “do you cross yourself, and how do you prey?” So she, shaping her fingers according to the ancient custom of the holy fathers, opening her hallowed

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<sup>801</sup> changed in the course of the reforms from, I[su], to the weird-sounding, I[isu]; the confused sentence structure was somewhat altered

lips sang out - "Lord Jesus Christ, Son of God, have mercy on us. - thus I cross myself and thus I pray."

So the archimandrite enjoins a second inquiry: "Melania, the nun, whom you in your house have given the name, Alexandra - where is she now? Tell me quickly, because we need her promptly." So blessed Theodora answered: "By God's mercy, and through the prayers of our parents, according to our strength, our destitute house has gates open to the reception of stranded slaves of Christ. In due time there were Siders, and Carps, and Melanias, and Alexandras, but now there isn't a single one of em *here*."<sup>802</sup>

Meanwhile, councilman Ilarion Ivanov entered the closet (but there was no light in the closet), and seeing someone reclining on a bed he inquired: "Who is that?" So the duchess answered: "I'm Duke Peter's wife, Urusova." So he, terrified, sprang back, as if singed by fire. But the archimandrite, seeing the councilman do this, said: "Who's there?" So he said: "The Duchess Evdokia Prokopievna, *wife* of Duke Peter Urusov." So the archimandrite said: "Ask her how she crosses herself?" But he, not wanting to do this, said: "We are not sent to *any* but lady Theodosia Prokopievna." Then Ioakim *said*: "Listen to me! I order you - question her." So the councilman began to question and confess her.<sup>803</sup> Yet she did not defect. Reclining on the bed, supporting herself with the elbow of her left hand, she *thus* joined the fingers of *her* right *hand* - the great finger [thumb] with the two smaller, and the index and the middle extended *together*; and *she* showed *this* sign to the councilman, articulating *that* Lord Jesus is the Son of God, saying: "Thus, I believe."

So the councilman exited and told *this* to the archimandrite, who, enraged, could not bear it for long. Seeing his vile faith fortrodden by the orthodox women, he said to the councilman: "You remain here, whilst I, walking thither, tell the tsar of this." With these words he promptly hastened and highed to the tsar. As the tsar was sitting amid *his* lords in the Faceted chamber, he approached nigh and whispered in his ear *something* like: Not only was that lady unwavering,<sup>804</sup> but her sister, the duchess Evdokia, who was found in the house emulating her sister, also firmly opposes your will. So the tsar said: "Impossible - I heard that the duchess has a meek wont [temperament] and does not slight our services, while this one is heinous - that frenzied<sup>805</sup> one." Then the archimandrite, misanthropically<sup>806</sup> slandered her, saying: "Not only does she definitively imitate her older sister in everything, but she maligns us even worse." Then the tsar said: "If that's how it is, take her too." Meanwhile, duke Peter, *who* was standing by and listening to these words, was aggrieved, but could not help the matter.

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<sup>802</sup> Sidor and Carp are proverbial country fellas

<sup>803</sup> more humor

<sup>804</sup> here and elsewhere, muzheski - "manly"

<sup>805</sup> sumozbrodnaya

<sup>806</sup> chelovekonenavistne

Returning to the house of the sufferer, the archimandrite starts to question the servants standing by, to find any who are loyal to the faith of their lady. And the monastic deacon Ioasaph, who was standing outside the doors, said to the archimandrite: "Question Xenia Ivanova; interrogate, Anna Soboleva." So he did. And both braced and confessed, showing how they *hold* their fingers, saying the prayer, putting their hope in the Son of God. They were stationed separately, to the side. And all the rest submitted, due to fear. These were stood on the sinister side. Then the archimandrite said to the lady: "Because you could not live in submission, but secured yourself in your opposition, the tsar's decree has befallen you - to expel you from your house. You had sufficiently lived on high - descend, arise, and get out of here." The blessed *woman* did not want to do this, so he ordered people to lift her *up* and carry her *away*. They brought couches, and sat her down, on the order of Ioakim, and carried her downstairs. And the son of the sanctified *woman*, Ivan Glebovich, accompanied her to the middle porch, and bowed to her from behind, she not even seeing him, and returned.

Theodora and Evdokia were fettered in horse irons, and were sat in *rude* people's abodes, in the basement, and people were ordered to secure them with a guard, and *the messengers* left.

After two days, Ilarion the councilman returned to remove the irons from their legs, ordering them to walk wherever they are led. But the blessed Theodora did not will to go, ordering her servants to carry her. Broadcloth was brought, and they were [she was] seated thereon and borne, at the behest of the councilman, to Chudov monastery, as the duchess Evdokia was escorted along. Once Theodora was transported *thither*, entering one of the ecumenical chambers they bowed to the image of God, as is customary, making minor and slight obeisance to the authorities. And Paul was there, the Metropolitan of Krutitsk, and Ioakim, the Archimandrite of Chudov, and the councilman, and others. Blessed Theodora did not wish to talk to them standing, and answered them sitting down. And much was she pressured to stand, but she did not so desire.

Then Metropolitan Paul began to talk to her gently, recalling her status and kin: "This was done to you by elders and nuns who deceived you. You lovingly [gullibly] followed them and heeded their lores. *It is they who* surrendered you to such dishonor - for your nobility to be put on trial." Then by many statements they chastened her, *trying to* convince her to submit to the tsar. And they recalled the beauty of her son, *telling* her to show him mercy, and not cause his house to be ransacked, through her arguing. But she gave wise replies to all their words, saying: "I am not deceived, as you say, by elders and nuns, but by true servants of God I was taught the true and orthodox path of Christ. And stop talking to me so much about my son, because I have promised myself to Christ, my beacon, and do not want to break my promise to my last breath, because I live for Christ and not for my son." Seeing her unshakable fortitude, and unable to overcome her, they then decide to threaten her. And they spoke to her the

following article: "Because you firmly resist our arguments, we now meekly query you: will you commune according to the service-books *used* by the sovereign tsar and the orthodox tsaritsa and the princes and princesses?" Speaking stoutheartedly, she said: "I will not commune. I know that the tsar communes according to the perverted service-books edited by Nikon - because of this, I will not *do it*." The metropolit added: "And what do you think of all of us? That we are all heretics?" So she answered: "Because he, the enemy of God, Nikon, threw up his heresies like some vomit, and you now lick up that filth of his, it is clear that you are like onto him." Then Paul of Krutitsk yelled out loudly, saying: "What are we to do? She calls us all heretics!" Ioakim, too, yawls: "Why do you, bishop Paul, call her, mother, and, righteous? It is not so. It is not! No longer is Prokopievna *our* daughter, but it befits to call her, the daughter of the devil!"

But the blessed *woman* refuted Ioakim: "I damn the devil. By the grace of my Lord, Jesus Christ, even though I am unworthy, I am His daughter *in spirit*." And she debated with them from the second hour of the night to the tenth [7PM-4AM].

Then they summoned the Orthodox duchess for questioning. And she aptly displayed fortitude through all *the trials*. Theodora, subsequently, was assigned to *her* people, who carried her on the broadcloth into her domicile, and placed her in the same basement wherein she spent those two days; *later* the duchess was posited along with her. And irons were placed on their feet.

Then blessed Theodora said to the duchess: "If we are separated and incarcerated, I beg you, remember me, the destitute Theodora, in your prayers." And the holy Evdokia was surprised, because they had always been together, and she never imagined *that this could happen*.

On the morn following their interrogation by the authorities, the councilman came carrying chains and stools; and removing the irons from their feet, he began to place the chains around their throats. And the blessed Theodora, motioning her face with the sign of the cross and kissing the neck-piece of the chain, said: "Glory to you, Lord, as you merited me to put Paul's chains on myself." It was then ordered by the councilmen to seat her on a wood-sledge, and the coach was ordered to drive. She sat up and placed the stool beside herself,<sup>807</sup> as she was driven past Chudov, under the tsar's byways [raised walks]. Extending her right hand, the great Theodora clearly displayed the union of the fingers, raising them high, frequently signing herself with the cross and repeatedly rattling her chain. (Because the saint deemed the tsar watching her victories from his byways, she not only did not show embarrassment at the slanders *of some of the onlookers*, but was thoroughly replete with Christ's love and delighted at the chains.)

Meanwhile, duchess Evdokia was also shackled, and she was transported to Alexeevsk Monastery, where it was ordered to keep her under strong guard and to escort her *regularly* to church. But the saint displayed

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<sup>807</sup> see the famous picture

such fortitude that the entire capitol wondered at her bravery. So valiantly she opposes the will of the torturer, that not only does she never willfully *walk to church* with her *own* feet, but when firmly pressured to go *hear* their singing, when forcefully dragged on a stretcher of sacking (for such was the command), she does not deign to lie down on the stretcher herself. And even when whole, she makes herself out to be distempered and unable to move hand or foot. The nuns would come to lift her up, troubling her betimes, showing such shamelessness as to angrily slap that holy angel-like face of hers, saying: “Woe betide us! What are we to do with you? We saw ourselves this *very* hour that you were healthy and talking with your *people* joyously, but when we came calling you to prayer, suddenly *you became* as if deadened, causing us great toil.” But the vice-free lamb answers them: “O, *you* poor nuns! Why do you toil in vain? Am I forcing you to endure this work? On your own accord, you are thoughtlessly wavering in vain. Looking at you dying, I weep, *so* how can I ever consider going to your cathedral [assembly]? Thereat they sing, not praising God, but profaning Him, *our* Savior, and treading on His doctrines.” Thus they would lay the saint on the stretcher as a corpse, dragging her to the service.

And whenever the blessed saint saw anyone of her faithful acquaintances standing in the monastery, witnessing her rewards, she would say, lamenting: “Oh, I’m tired. Ease up a bit.” Then the nuns would strew the stretcher on the ground, and the great *woman* would say: “Nuns! What are you doing, dragging me? Do I want to prey with you? Never. It isn’t right for us, Christians, to prey with apostates from Christ’s law; and I’ll tell you something *else*: wherever your singing is broadcast, therefrom it befits to depart, to perform the necessary *movement*, evacuating the superfluous - that’s how I honor your sacrifice!”

Theodora, meanwhile, was removed to a city church<sup>808</sup> *belonging to* Pecherski Monastery, and a strong guard was assigned to her: two artillery commanders took turns guarding her, with ten soldiers.

At that time, Elena, along with the other sisters [nuns], hid out of fear. They could learn *nothing* about saint Theodora for a whole week, so they grieved greatly, and cried much, like babies removed from their mother. But on the 27<sup>th</sup> of November, on the *holyday* of the Sign of the Holy Theotokos, Elena found her by a most-wondrous divine intervention. When the great Theodora exited to the back porch, where they go to perform the necessary requirements, Elena was walking along that street, and thus, by God’s beckoning, they recognized one-another. And there was a similar spot on that street, having an analogous purpose, that is for people to go and relieve their bellies.<sup>809</sup> There Elena stood by, talking to Theodora (*the former* standing on *some* elevated *place*). And the blessed *woman* spoke: “O, my lief Elena, nothing has saddened me through these days as much as separation

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<sup>808</sup> here and below, *podvor’ye* - a town church or monastery belonging to, or affiliated with, another large monastery

<sup>809</sup> notice the redundancies

from you, not banishment from my home, nor the fury of the tsar, nor the inquiries of the authorities, nor the fetters, nor the guard. All this is loveable to me in Christ, yet I am greatly nauseated [distressed] by that for more than a week I know nothing, sense nothing, of you. For God's sake, do not forsake me, do not depart from Moscow; remain here and do not fear - I trust that Christ will defend you. Neither do I ail so much for my kin, while ceaselessly I weep over you. 'Everything is possible' to me with Christ's help, only this one thing I cannot suffer withal."

While Maria, a partaker of their feat throughout *the duration* of the tsar's wrath at blessed Theodora, decided to scurry.<sup>810</sup> But due to some *loose* tongue [or informer, or hostage] there was *issued* a summons of her.<sup>811</sup> She was captured in the country along the Don, and brought to Moscow. Similarly tried, she fittingly envied [limited] the blessed sisters, Theodora and Evdokia, for she zealously opposed the *tormentors*, praising the ancient 'noble and good' *Orthodoxy* before everyone and refusing to accept the new dogmas. She was incarcerated, bound, and *placed* under *the authority* of the Strelitz Prikaz [Ministry of the Artillery].<sup>812</sup>

Ilarion, the Metropolit of Ryazan, often drove to see Theodora. She would valiantly struggle with him, so as for him to *come out* shamed betimes, frequently departing answerless.

Seeing herself beset by the heavy irons, and tormented by the discomfort from the stool, she would rejoice. But she grieved of *only* one thing, and wrote to her mentor, mother Melania, with her own hand: "Woe to me, my mother, for I haven't committed any monastic deed - how can I now perform ground bows? Oh, woe to me, a sinner! The day of death approaches, while I, despondent, remain idle. So you, my joy, bless me to wear Paul's fetters, for Christ's sake, in place of obeisance. And also, if you would, bless me to refrain from butter, and milk, and cheese and eggs, for my monastic *life* not to be idle, and for the day of death not to steal me away unready; just allow me to eat vegetable oil." And the nun gave her a blessing onto this travail, saying: "Stand valiantly suffering for the name of the Lord, and may the Lord bless you to wear the fetters for His sake, and go as a candle, from us to God, as a sacrifice; as far as food, eat everything that is proper."

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<sup>810</sup> bezhashati (probably a misspelling)

<sup>811</sup> A. I. Mazunin (who prepared the 1979 Nauka edition of the vita) speculated on the identity of the author, but there can be no certainty as to his name. Some clues as to his background, however, can be discovered in the text. This "big brother," as he calls himself, knew Theodora very well, likewise, he knew the city and was acquainted with contemporary jargon (the lexicon of upper-class soldiery, in particular). He was well educated and familiar with the hagiographic genre, yet not a professional writer. Much more, however, cannot be ascertained, because the text underwent some editing before this version was circulated.

<sup>812</sup> "strelitz" is in the O[xford]ED: infantry artillery

On many a day, after the seizure of Theodora, the tsar would sit and deliberate with his boyars, about what to commit in response to her courageous exposure. And he summoned Theodore, her brother, questioning him thoroughly regarding many matters, inquiring: "Tell me - where is Melania? You know all the secrets of your sister." And greatly he came down on Theodore with his anger.

He also ordered people to guard Ivan Glebovich. But the child succumbed to a malady due to the great distress. And *the tsar* sent him his leechers,<sup>813</sup> who healed him so well, that in but a few days they consigned him to the grave. And so Ivan died.<sup>814</sup> And a nikonian priest was sent to inform Theodora of the death of her son. This evil-minded *one* troubled the saint, citing words from the 108<sup>th</sup> Psalm that pertain to Judas. This ignoble [heretical] *white* priest<sup>815</sup> implied to the blessed *saint* that perhaps<sup>816</sup> God's punishment befell her because she rejected their faith, and that her 'house' was 'made desolate' and 'uninhabited.' But the wise and judicious *one* paid no heed to their effrontery [baloney].<sup>817</sup> Learning of the death of her lief son she was greatly aggrieved, and falling prone before an icon of God she cried in a gentle tone, saying as she wept: "Woe to me, my child; the apostates murdered you." And for many an hour she remained prone on the ground, releasing mournful paeons of her son, causing bystanders to shed tears out of pity.

But the tsar was gladdened by Ivan's death, deeming it easier to destroy a mother without a son. Not only this, but he dispatches her two brothers, Theodore and Alexei, the one to Chuguev, the other, to Ribnoe, presumably for military command,<sup>818</sup> but rather for detention. (Theodore enriched himself so much at his power-post that, *in addition to spending his salary*, he consumed<sup>819</sup> a thousand rubles of his own money.<sup>820</sup>) The tsar committed these *deeds* out of great anger at the blessed saint, deeming that no one's hand would anyhow 'come nigh' out of anywhere to help them in those great afflictions, whereas God was with them.

After Ivan's death, *the tsar* expended all his wealth: the hereditary *lands* and the herds he gave to the boyars, while all the golden, silver, pearly, and whatever was *made* of precious stones - he ordered to sell off. While razing the palace, a lot of gold was discovered mured in the wall. And one of

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<sup>813</sup> Actually, these were probably qualified European doctors (of whom there was a number in the country); The Russian word, *lekar'*, is related to the words, leech/leecher.

<sup>814</sup> He was in his early twenties.

<sup>815</sup> *bezskufeinik*: "without a scull-cap;"

Nuns are not supposed to associate with non-monastic priests.

<sup>816</sup> *yakobi*: "as if"

<sup>817</sup> *buesti*: nonsense; the above word, *razumnitza*, is rather tender

<sup>818</sup> *voevodstvo*

<sup>819</sup> *prozhil*: "lived out"

<sup>820</sup> As a point of comparison, note that, according to the 1649 law, the yearly output of a male serf was valued at only 7 rubles.



Theodora's slaves, Ivan, at the bidding of his lady, placed some precious objects in somebody's *custody*, thinking him faithful [reliable]. Through his wife's informing he was betrayed and thoroughly tortured: burned by fire and tried with a hexa...<sup>821</sup> All *this* he endured valiantly, and as a loyal and 'good slave' sincerely imitated [displayed zeal for] his lady. Finally, he was burned in Borovsk with the other martyrs.

Then the tsar became sort of merciful: he ordered to give Theodora two of her handmaidens, for them to serve her in her confinement. Anna Ammosova with Stephanida, nicknamed, Gneva [Wrathy], scampered to serve her. As far as the righteous duchess - even though it was not her lot to get a slave to serve her, God exalted the noblest of maids, a lord's daughter, to serve her lordship. Aquilina, a damsel and a boyar's daughter, always assisted her, coming and going. (Subsequently, Aquilina was herself tonsured and named, Anisia.)

And Mária,<sup>822</sup> who was *also* imprisoned there, received a calamity greater than *that of* either of the two sisters - the shameless soldiers would commit follies against her through their ignorance. Nikonian priests would come and disturb her greatly, insulting her as a schismatic. One time *there* came to her, like a fiend and a devil, a priest and a deacon; they tried to force her to cross herself with three fingers, but she did not consent. But they, become *utterly* shameless, like dogs, approaching - those wicked *rogues* - began to break [twist] her fingers, adjoining them in the 'pinch.' But she said in disgust: "This is not the sign of the cross, but the seal of antichrist." And they, in response: "No, not so; but *with* these two fingers, as you connect them, showing your cross, when babies smear shit on themselves, their mothers with those two fingers scrape off that puss." That's how those ignoble *heretics* had the nerve to bark!

Thus all three sat in different places, suffering for the Lord's name.

That same year, God merited the great Theodora, fettered and under heavy guard, to commune from the hand of holy father Job Lgovski, who was mentioned previously. [?] And it was marvelous. Since one of the head guards was exceedingly merciful to her, the saint implored him, saying: "When I was home, there was a priest in one of our towns; he was old and had the *patronage* of our benevolence. Now I learn that he is here, and I pity him because of his old age. If you are disposed to show benevolence to our pittance, order to summon him." And so he did. And the holy elder came to the holy martyr, like Varlaam to Ioasaph, to provide a 'priceless pearl,' in secular garb. As he advanced through the inner porch, the head *guard* himself arose to give him a bow. Meriting the martyr to receive the body and blood of Christ, *the elder* departed. So touched was the blessed elder by seeing the great suffering of the great lady, that afterwards he could not recall her without tears.

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<sup>821</sup> oshesterom?

<sup>822</sup> The conventional accentuation is reserved.

And another amazing thing *happened*. Both these uterine sisters - the great, I say, Theodora, and the righteous Evdokia - wished to see one another in person in this life and to discourse. So they prayed to almighty God, *for Him* to comfort them. Later, Evdokia said to the duchess<sup>823</sup> in whose cell she was staying: "Lady, do you know about childhood sicknesses? You see, I left them for the sake of Christ; so if I found favor with you, let me go to my house, so that greeting and comforting them I can comfort myself as well; and ere evening I'll return hither, and no one will be able to find out about this, only you and I *will know*. This is possible because, if only you please to show me mercy, today is new year's day<sup>824</sup> and the abbess is out visiting, and the nuns are away, and there are *but a few* people in the monastery, so I, covering myself with a veil, can pass unnoticed." And that duchess, apart from human expectation, released the martyr duchess, charging her to leave behind *her* icon of the most-holy Theotokos, saying: "I know that you love the image of our Lady - *you may* leave it here with me and go in peace - I know that she, *your* aid, will return you hither."

So the blessed *woman* went, and, as she was going along the way, the devil instigated some evil men to say to one-another: "Grab her - she is a runaway," which she bravely denied. Along the way, she met Elena, and *together* they went to the town church of Pechersk *monastery*, where the yard-supervisor *woman*<sup>825</sup> informed Theodora of their arrival.

Blessed *Theodora* sent away her maid, Anna, and in her place the duchess Evdokia walked up the porch, by the very legs of the guardsman, him thinking that she is that same Anna. And lovingly the martyr and the confessor talked. But the envious devil conjured up a storm, and the act became known, and all the half-score warriors raised an uproar. And summoning the chief, Theodora pleaded with him. And he pleaded with the soldiers and they were quieted. This was *especially* congenial to the sufferers, because the head *guard* ordered that guest to lodge with *Theodora*, saying: "I'd *rather* let her depart secretly at night." So the saints spent that whole night rejoicing in conversation. And before dawn Evdokia departed, led by Elena. They came to the monastery and all was hidden and soothed. And Elena *would come* to sit *with them* and to serve them, managing their needs, *that is*, food and clothing, sometimes bringing *these* herself, other times sending *them* with others.

Michaelo Alexeevich would *also* frequent Evdokia. Standing before the window he would piteously say: "I wonder at your suffering, but one thing disconcerts me - I do not know if you are pining for the truth?" Many aristocratic women would also come, and many ordinary folks would come to see a duchess dragged on a stretcher. Whereas those aristocrats were

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<sup>823</sup> not mentioned previously

<sup>824</sup> poludnevnyaya godina: maybe September 1<sup>st</sup> (new year's), or March 1<sup>st</sup>, or an equinox

<sup>825</sup> dvornitsa

exceedingly kind in their wonderment, and distressed *to see her* as if she was their relative. Seeing this, the abbess was overcome by conflicting thoughts: betimes swayed by pity for her suffering, considering her aristocratic status, other times distressing, seeing that this pilgrimage increases her renown - because all the nations would come together to witness her long suffering. Thinking this over, she comes to Patriarch Pitirim (who was then [after 1672] *the patriarch*)<sup>826</sup> to tell him of the things happening in their monastery, and about the kind of duchess that is incarcerated there, and for what breach (he did not know this, because they were locked up before his time). As he was meticulously questioning the abbess, it was pertinent for her to mention Theodora. In the end, the patriarch said to the abbess: "You go; I shall remember her to the tsar."

So he hurried to the tsar and reminded him of the great Theodora and of the blessed duchess, saying: "I'd advise you, lord, regarding that boyaress Morozova, that maybe you'd command to give her back her house, along with maybe a hundred or so Christian households for her needs. And perhaps you could give back that duchess to the duke, and thus this business would be rectified."<sup>827</sup> Theirs is women's business. It ain't like they got much sense!<sup>828</sup>

Then the tsar said: "Hallowed bishop: would I could, I'd have done this a long time ago, but you do not know the *evil* daring of that woman. How can I express to you how that Morozova berated me and continues to harangue. Who has done me as much evil as she? She has caused me much toil and has greatly inconvenienced me. If you do not believe my words, then deign to inquest the matter yourself, and summoning, question her. Then you'll feel her fortitude. But when you begin to try her, you'll *get a taste of her seasoning* [!] And then, whatever your lordship commands the same I will execute, and will not disobey your words in the least."

On the second hour of the night [7PM], Theodora was taken in chains and seated on a wood-sledge, and a centurion was ordered to walk along. She was driven to Chudov, and led into the Oecumenical chamber. Peter the Patriarch and Paul the Metropolit were standing there twix the other potentates. Many of the city leaders were *also* there. And the great *woman* appeared before the host, bearing on her neck the iron fetters. The patriarch spoke first: "I'm amazed that you've come to love that chain so much, that you do not wish to be separated from it." The saint spoke with a cheerful mien and a merry heart: "Truly I've come to love it; and not only do I love it, but I haven't yet satiated myself in seeing these desired shackles. How can I not adore them, since I, such a sinner, have merited, by God's grace, to see on my body, *nay*, to wear, Paul's bonds, and for the love of the only-begotten Son of God, withal." Then the Patriarch: "Till when will you

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<sup>826</sup> As Metropolit of Krutitsk he ruled the Russian Church since Nikon's departure in 1664.

<sup>827</sup> prilichnee

<sup>828</sup> chto oni mnogo smislyat

remain in *your* madness; *haven't you* persisted enough in your bristly<sup>829</sup> ways. Wherefore shan't you show yourself mercy? When will you stop perturbing the tsar's soul with your resistance? Desist from all these foolish beginnings, and listen to my council, which I offer you in pity and compassion: commune with the catholic church and the Russian congregation by shriving and housel." The blessed *woman* answered: "I haven't anyone to confess to, nor to receive communion from." Then the patriarch: "There are many priests in Moscow." The saint said: "There are many priests, but no true one." Then the patriarch: "Because I greatly care for you, I will myself, in my old age, take the trouble to confess and housel you, making the effort to *conduct* the service." Then the wise *woman* said: "What are you saying to me: yourself? I don't know what you are saying. Are you any different from them? Is it not their will that you execute? If you were the Metropolit of Krutitsk, and kept the Christian custom passed down to us through the *holy* fathers of our Russian land, and wore the old little cowl, then you'd be partially acceptable to us, but now, because you desired to do the bidding of the earthly tsar, and scorned your Maker, the Heavenly Tsar, by placing the horny cowl of the Roman Pope on your head, we consequently oppose you. So don't comfort me anymore with that talk, that 'I'll do it myself' - do I require your services."

Then the patriarch said to his bishops: "Bedight me now in sacerdotal apparel, for to smear her brow with holy unction, so that maybe she'd come to her senses, for as we can see she has spoilt her brain." And they dressed him and brought the oil, and he took a wand that was in the oil and began to approach the saint. Now she had not heretofore stood on her feet herself, instead, a centurion and another *man* held her up, while she spoke to the patriarch fully lax in their arms. But when she sees him approaching her, she stands on her own feet and becomes ready like a fighter. And the Metropolit of Krutitsk stretched out his other hand (with one hand he was supporting the patriarch), about to lift up the fur hat that was on the head of the blessed *woman*, in *order* to make it easier for the patriarch to anoint *her*. But the great *woman* shoved away that hand, saying: "Get out of here!" Likewise, she pushed away the hand with the wand, *saying*: "How dare you carelessly [impertinently] try to touch our face. Is it possible for you to fathom our status?"

Yet the patriarch, wetting the wand in oil and stretching *forth* his hand, *again* tried to mark her on the forehead. But the most-blessed *saint*, like a brave warrior, armed herself against the adversary, extending her hand against his, and pushing it *away* along with the wand, shouting the following: "Do not destroy me, a sinner, with you chrism of apostasy." And clanking the chains she said: "Why do I, a sinner, wear these bonds for a whole year? The reason I am beset by these shackles is that I do not wish to submit and commune to anything of yours. But you wish to destroy all of

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<sup>829</sup> lyadov

my unworthy toil in but an hour. Step back; keep distance [get out of here]. I will never require *anything* consecrated of yours.”

Hearing this and unable to withstand the great shame, the patriarch became angry and yelled in intense misery: “Oh, you spawn of an echidnae! You enemy’s daughter and sufferer!” Backing up from her he roared like a bear, bellowing and calling: “Cast her down! Drag her mercilessly, and yank her throat with the chain like *you would* a mutt! Get her out of here! She is the adversary’s daughter and sufferer! Life is not her lot! *Come morning, throw the sufferer into a hut for the burning.*”<sup>830</sup>

But the blessed *woman* answered meekly: “I’m a sinner, but not the enemy’s daughter - do not bark at me with that, patriarch. By the grace of my Savior and God, I am Christ’s daughter, and not the enemy’s. Do not bark [or, *try to entrap*] me with that, patriarch.”

On the bidding of the patriarch she was cast down *so hard* that she thought her head cracked in twain.<sup>831</sup> They dragged her along the hall *floor* so ruthlessly, that she felt like the iron leash would rip her neck asunder, and that they’d tear her head off her shoulders. As she was drawn down the stairs, she counted all the steps with her head. Then they drove her to the town church<sup>832</sup> of Pechersk at the ninth hour of the night [3AM].

On the same night, and at the same hour, the patriarch stationed before himself the duchess Evdokia, and Maria as well, thinking that maybe one of them would obey, but this did not happen. Strengthened by the grace of God, they resolutely witnessed, and showed willingness to die for the name of the Lord, rather than fall away from His love. The patriarch encroached [attempted] to smear the faithful duchess as well, but the holy passion-sufferer did something even more amazing. Witness - like Photinia the Samaritan of yore (at the time of Caesar Nero), *who* tore off *some* skin from her own head with her *very* own hands and threw it on the face of *her* torturer, comparably *did* our thrice-brave woman.<sup>833</sup> When she saw the patriarch advance toward her with the oiled wand for the anointing, quickly she removed the covering from off her head, causing herself to become bareheaded,<sup>834</sup> and vociferated to them: “Oh, you shameless and senseless men! What are you committing? Don’t you see that I am a woman?” Thus they were humiliated by *their* second disgrace, remaining idle *in their intentions*, while the saint evaded their anointment. At the end of the trial, they were driven to their respective places *of incarceration*.

So the patriarch, unable to bear his shame, told everything to the tsar; moreover he complained to him about the great Theodora. And the tsar

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<sup>830</sup> It is interesting that only three Slavonic words suffice to express this idea.

The mythical echidnae eats her parent; a viper;

below: *layat’* - to stalk: more recently: to bark; A. S. *æt-lūtian*: lurk out of sight

<sup>831</sup> *razskochitisya*

<sup>832</sup> *podvor’e*, as above

<sup>833</sup> see *Prolog*, under March 20<sup>th</sup>

<sup>834</sup> considered a great shame under normal circumstances

answered him: “Didn’t I tell you before about that woman’s malevolence? I know of her cruelty from personal *experience*. You’ve only seen her actions once, while *who* knows for how many years I’ve suffered because of her, not knowing what to do to her!” And dialoging thus, they conspired to torture them, and to ponder later about what they should be subjected to if they don’t submit.

Then, on the following night, at the second hour, all three martyrs were driven to the stage-coach yard. And on that yard *there* gathered a multitude of folk; and the martyrs were placed in a log-house, which was crowded because of the throng. The saints sat in *different* corners, in darkness, amid the masses, each believing herself alone, not knowing that they are to be tortured, hoping that after the questioning they are to be sent somewhere for *further* imprisonment. Only later *did* Theodora realize, that not into confinement, but *rather* onto ordeals, she had been driven. And she notices that the pair of martyrs is also here, but it was impossible to talk to them or to reinforce them in forbearing. So she jangled her chains, and said in *her* thought: “My darling co-sufferers, I’m here along with you. Endure, my lights, daringly, and prey for me.” She then stretched out her hand to Evdokia through the crowd of people and took the duchess by the hand.<sup>835</sup> And squeezing her *hand* so firmly, she said: “Withstand, my mother, withstand.”

Assigned to supervise their torture were: duke Ivan Vorotinskoi [tsar’s cousin], duke Jacob Adoevskoi<sup>836</sup> and Basil Volinskoi.<sup>837</sup> Maria was brought to the fire as the first. Stripping her to the waist, they tied her hands behind *her back* and hoisted her up the shaker; then, removing her from the rack,<sup>838</sup> they threw her to the ground. Then they led the duchess to the flame, but seeing her adorned in a fur hat the tormentors said: “Why do you do this? You are in the tsar’s disfavor, yet you wear colored *garments*.” She answered: “I did nothing to transgress against the tsar.” They tore off her outer dress, and threw her only *some* undergarments. Then they stripped her to her waist, and raised her on the rack, her hands tied behind. Then, removing her from the plank, they threw her near Maria. Then they brought the great Theodora to the fire. And duke Vorotinskoi began to speak of many things to her, saying: “What’s this you’ve done? From renown you’ve come to dishonor. *Mind* who you are, and of what kin? This happened to you because you received in your home Cyprian and Theodore, *Christ’s* fools, and other such *people*. Maintaining their teachings you’ve angered the tsar.” But the valiant *woman* answered: “Our venerable lineage<sup>839</sup> is not corporeal, and man’s glory is vain on earth. Nothing of what you mention is great,

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<sup>835</sup> unclear if this was in thought or in deed

<sup>836</sup> head of three prikazi (ministries): artillery, “healthcare,” Kazan also, namestnik (governor) of Astrachan

<sup>837</sup> nachalnik posolskago prikaza (minister of foreign affairs)

<sup>838</sup> stryasku... dibi

<sup>839</sup> velikobladorodie; a title

because it is temporal and fleeting. So stop your talking and listen to what I'll tell you: Think of Christ - who is he, and who's son, and what did he do? And if you can't think of it, I'll tell you - He is our Lord, the Son of God and God *himself*, who for our salvation forsook the heavens and became flesh, and lived in utter destitution, and then was crucified by the apostates,<sup>840</sup> like everyone who is tortured by you. Does this not surprise you? And all **we** have is nothing [worthless]."

Then the potentates, seeing her audacity, ordered to take her shirt sleeves and wrap them over her nipples; and binding her arms at the back, they hanged her on the rack. But she, *that* victorious *woman*, did not keep her silence here either, but reproached their deceitful apostasy. Because of this they kept her on the rack for a long time, and she hanged *there* for nearly half an hour, her hands chafed to the joints. Then, removing her, they placed her as the third next to the other two. And as they were thus abusing them inhumanely, they left them lying on the snow with their backs bare and their arms disjointed in the back. And they lay *there* for nearly three hours. Then they executed other devices: they placed a frozen executioner's block<sup>841</sup> on their chests, and brought all *three* to the fire, as if to burn, yet did not burn. Afterwards, after all the *customary* tortures were performed, when the martyrs stood up, two of them were whelmed<sup>842</sup> in the stripping of the body, while the third one, Maria, was placed by the feet of Theodora and Evdokia. She was then mercilessly flogged by a five-corded whip, in two sessions: first, along her back, then, along her belly. Then Ilarion, the councilman, said to the two martyrs: "If you do not submit, the same will be *done* to you." So Theodora, seeing *his* inhumanity, and the many wounds on holy Maria, and the flowing blood, *let fall a* tear and said to Ilarion: "Is this Christianity? to torture a person like this?" And so they were driven to their *respective* places at the tenth hour of the night [4AM].

On the morrow day, the tsar gathered a board to deliberate what to devise against them. They set a cabin on the Swamp,<sup>843</sup> and the patriarch exceedingly pleaded that Theodora be burned, but the boyars could not acquiesce,<sup>844</sup> but Dolgorukoi stifled many of them with but a few words. Meanwhile, Theodora did not eat any bread or drink any water for three days, trying to die. And mother Melania, who was at the Swamp, by the cabin, came that very day to saint Theodora. Kissing the wounds of her hands, she said: "Your house is now ready for you, most fitly and nobly bedight, and beset by whole sheafs of hay; you are now departing to your desired Christ, leaving us orphaned."

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<sup>840</sup> zhidov; It would be wrong to translate this word as, Jews, because those who followed the prophets were never called thus.

<sup>841</sup> plahu

<sup>842</sup> pokrishka (covered); play on words

<sup>843</sup> Bolot[naya Ploschad']

<sup>844</sup> ne potyanuli; literally, could not pull it off

And Theodora tenderly received a blessing from the nun to fare forth on her final journey. And they kissed *farewell*. The nun then departed in tears to see Evdokia, to gave her the same good news. Standing by her window, looking at the duchess, wetting herself with tears, she said: "You, my dears, are guests among us; today or tomorrow you are to depart to the Lord, but it's better that you go this way, with no regrets. And when you stand before the throne of the Almighty, do not forget us in our afflictions."

As the abovementioned was *universally* expected, God resolved otherwise, willing the martyrs to endure much more.

In the meantime, Maria, at the secession of the beating, rubbed towels along her back, soaking them through with her blood, and sent them to her *husband*, Ioakinph. And on the third day, all the sores fell off her back, like scales, which the martyrs asked of her, but she would not, out of humility; but subsequently pressured, she gave to them and to others.

Three days after the trial, the tsar sent a captain of an artillery contingent<sup>845</sup> to Theodora, *bidding him* to say the following: "Righteous mother Theodora Prokopievna! You are the second Catherine the Martyr! I beg you myself - listen to my rede! I wish to raise you to your initial status. Give me propriety [let me save face] before the masses, for it *to seem* as if I did not take you fruitlessly: *you* do not *have to* cross yourself with the three fingers, just display your hand showing those three fingers. Righteous mother Theodora Prokopievna! You are the second Catherine the Martyr! Listen: I will send you my royal robe,<sup>846</sup> and many boyars will come on their argamaks [oriental riding horses], and will bear you above their heads. Listen, righteous mother: I myself bow my head before you, *just* do this!"

Seeing and hearing this, Theodora said to the emissary: "What doest thou, man? Why do you show me such deference? Stop and listen to what I am going to tell you. The things that the sovereign says of me are above my dignity. I am a sinner and am not worthy of the dignity of Catherine, the Great Martyr. But to hazard me to *commit* the tree-finger sign, is something different altogether. Not only this, but *may* the Son of God keep me from ever considering *doing such* a thing with the seal of antichrist. May it be known to you, that I shall never, shielded by Christ's help, do this. And if I do not, yet he still orders to lead me into my house with honor, they I, borne above the boyars' heads, will scream that I cross myself according to the ancient custom of the holy fathers. And if he honors me with his fur coat<sup>847</sup> and argamaks, this will *not be deemed a great honor* by me, because all this is transitory. I've ridden in fur coats, and in chariots, on argamaks and on bakhmats [another breed of oriental horse], but *only* this I consider great and truly wonderful: if God merits me to be burned with fire for His name, in the cabin prepared by you for me at the Swamp. This would be most-glorious, because I've never savored such an honor, and would like to

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<sup>845</sup> golova... title

<sup>846</sup> kaptanu... i so argamakami (alternative reading)

<sup>847</sup> again, kaptanoyu



receive such a reward from Christ.” When the saint said this, the captain was muted.

And the Doom of God soon found Pitirim the Patriarch, for he was bereaved of life by a miserable death.

Then the tsar ordered to relocate Theodora from the Pechersk town church to the Novodevich Monastery, so that none could bring her any vitals. He also bade to keep her under a heavy regiment,<sup>848</sup> and to drag [force] her to the singing. But she showed great bravery, and completely rejected all of their orders to the end. And God glorified His pleaser: such a multitude of aristocratic women arrived, that the monastery was all beset by reitwagens<sup>849</sup> [type of chariot] and chariots. And it was not for prayer that they would arrive, but for to witness her holy angel-like face, and for to see her strong fortitude. And *all of* her genteel *friends*, along with any others she desired *to see*, not just at the Pechersk Church, but here as well, with God’s help, came to her and consoled her passion-wary heart.

But the tsar, unable to tolerate this, that is, the arrival of many of the noblesse to see the wonderment of her passion, ordered to bring her back to Moscow, to the Hamovniki *district*. So she was conveyed to the court of the starosta [alderman], who was gladdened with great merriment. Her tutor Melania would visit her here with Elena, a servant to her chains. And they rejoiced together with many a tear.

Then the tsar’s older sister, Irina, said to him: “Why do you, brother, do such an improper *thing* - ordering about that poor widow hither and thither? *This is* not well, brother! It would be apt to recall the services *rendered you* by Boris, and his brother, Gleb.” But he roared in great fury, saying: “Enough, sister, Enough! If you’re going to uncle<sup>850</sup> about her, I’ll ready a place for her forthwith!”

Soon afterward, he sent *her* to Borovsk, to *suffer* a cruel incarceration in a specially-constructed stockade containing an earthen prison. But Theodora entered the dungeon rejoicing, and found therein sitting a nun, height, Iustina, locked up for the same faith.

While the blessed duchess, hearing that her leman sister and co-inmate had been driven far away, wept bitterly, like a baby for its mother. Likewise did the passion-sufferer Maria. But the all-seeing eye of God, noticed their moans and did not neglect them, willing to give them what they asked of Him, permanently joining them to the great sufferer.

And so the following happened: Tsar Alexei ordered to drive the duchess to the selfsame *place where Theodora was*. When she approached the dungeon and said the entrance prayer, she exulted greatly.<sup>851</sup> Once

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<sup>848</sup> nachalom

<sup>849</sup> ridvanami

<sup>850</sup> unconventional word; she was related to them

<sup>851</sup> confused word order, probably because of the writer’s anxiety

Theodora saw her darling sister, she received her in her arms and sang out in bright tone: "Of you rejoices, she who is made joyous, all creation."<sup>852</sup>

After some hesitation, Maria was also brought, which to them was perfect bliss. Neither did the merciful God abandon them there to mourn without solace, but comforted them like nestlings. Ioakinph, back in Moscow, took into his house the centurions *who were to be* set on guard duty, and he buttered them up,<sup>853</sup> for them not to be ravenous. He also sent to Borovsk his *own* nephew, named, Irodion, who frequented the dungeon along with many other *sympathizers*. Their teacher Melania also visited them there regularly, while Elena frequented *them* even more often.

But the evil one was envious, and instigated the authorities. They made an inquiry to discover who *gains* entrance to them and how they enter. One Pamphil, *a resident* of Borovsk, was questioned about Irodion. He suffered great torment, but did not betray - all the while, that Rodion<sup>854</sup> remained underneath his floor. Because he did not submit, he *had to be* assisted down into his house; and as he lay bleeding, he spoke to his wife: "Agripina - I'm now *feeling easy*"<sup>855</sup> and free; bring those *rays of light* a sieve of baked onions, quick-like." Subsequently, that Pamphil was banished to Smolensk with his wife, wherein he hitherto endures.

While the *women* were confined, they often besought their mother Melania to visit them, but every time *she* did not consent. Later, when it became apparent to Theodora that their departure is nigh, she writes to the nun with her own hand the following: "Show mercy and come in the allotted *time*." So it was. (She also begs her to take along the older brother.)

So with Godspeed we took<sup>856</sup> to the road, because we heard that the tsar had then conceived to send them a thorough inquiry, and, if they do not submit, to write a *corresponding* decree; but God kept us *safe* nonetheless. At the third hour of the night on a Sunday [9PM, Saturday?] we arrived at the prison, and it was an indescribable joy to the lot of us. The great Theodora - I don't know what *else* to call her - called her prison, a brightest dungeon, and her teacher, mother Melania, she called, an equal of the apostles, and, the Lord's apostle. "Why don't you, my light, visit us, your fledglings, more often? It's impossible for us to rectify our lives well without your tutoring," *she'd say*. And frequently she kissed her hands. (Equally often did kiss *them* the third one who was with them, Maria.) We talked that whole night, which was the 11<sup>th</sup> of January, and then departed with Rodion at dawn. Meanwhile, mother Melania and Elena, at the behest of the martyrs, due to their great love, hazarded to remain there that day; and they were fully comforted.

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<sup>852</sup> one of the prayers changed by the reformers

<sup>853</sup> uhleblivashe; more vernacular; the root is, bread

<sup>854</sup> A conventional abbreviation

<sup>855</sup> horosho stalo

<sup>856</sup> yahomsya

Regarding the abovementioned *inquiry*, the centurion did not arrive the following evening to lead us thither. And we *felt* soul-splitting anguish. But the Lord showed mercy, and we *were able* to return to the prison near midnight. Then the nun tried to quickly depart. As all *three* were standing, the nun taught them imperatively. I have no idea what the lesson was about [or, the cause for the scolding], I'm just saying what I heard.

The teacher said: "I know of my unworthiness, but because you yourselves pressure me greatly, placing a heavy burden on my neck, I'll tell you of God's path, lest I *show* negligence."<sup>857</sup> Although now, seeing your forbearance, I fear to approach you, lest the fire emanating from you singe me, in my despondency. Because you bound me in the love of our Lord, listen to my unworthy words - take care to amend yourselves. I see that you are fettered by the chains of demonic combat, and if, I say, you do not free yourselves from these bonds, then not even these iron chains that you wear for Christ's sake can help you." As the nun was telling them this, Theodora held her left hand with her right, while Evdokia held her right *hand*. When blessed Theodora heard such words from her mother, springs of tears rolled down that holy face, as she tenderly and incessantly kissed the nun's hand. And when the nun paused, the saint spoke ruefully: "Oh, didn't I tell you before, my joy, that without your pastoring we can't do any good. That's how we all *act*, sovereign lady, without your *instruction* - according to our own will. What have you seen in this small hour? Woe be us! We've distanced ourselves from your teaching and were deprived of the gift [virtue] of obedience. Wherefrom has the Lord given you to us? You are to us Christ's Apostle. Oh, our luminary - do not leave us without your rede."

So I saw and heard this, remaining overwhelmed in wonderment at the acumen and longsuffering and love of blessed Theodora, who displayed tender contrition at the chastisement, though guilty of nothing.

At the winter's end, the devil smoked up a great tempest, roaring his hatred at the martyrs, *being* defeated by their longsuffering. So this happened: On Thomas week, bureaucrat<sup>858</sup> Paul was sent from Moscow; unexpectedly he entered the prison in great fury and confiscated all the necessities they had (such as the poorest edible vittles, and *some* clothes that another might have had); he took everything, leaving each but a single robe. Not only this, but he even confiscated their few books, and, what is the apex of satanic hatred, *he* even *impounded* the godly icons that the martyrs had, depicted on small boards. The *persecutors*, *those* most-despicable vessels of *Satan*, did not fret to commit this, and, as hateful bisermen,<sup>859</sup> *they* confiscated everything from them. Theodora had an icon of the purest Theotokos, the miracle-working Hodegetria. When it was borne away, out of the prison, having been taken away *forcefully* from her, she pleaded in a

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<sup>857</sup> eda az zabihsya (possible translation)

<sup>858</sup> podyachei: a secular civil-service post comparable to that of a sub-deacon

<sup>859</sup> a proverbial indigenous ethnic group influenced by both Islamic and heathen traditions

firm tone, shrieking dolefully and weeping of the icon. And blessed Evdokia comforted her by saying: "Don't cry; it's not like, it's not like, our helper has forsaken us, but Christ himself is with us; Is and will be."

There were numerous rumors among the soldiery, as the centurions were tried as to who brought them the vitals and who let in the arriving visitors. Some confessed to carrying *parcels* and admitting arrivals, and great tribulations befell the centurions. Then, that same centurion on whose *watch* we were there was *chosen as* the guiltiest. (His name was Alexander Sozonov's son Medvedevskoi. *He* was beaten and demoted to an ordinary private,<sup>860</sup> and commandeered to Belgorod.)

About Peter's day, dyak<sup>861</sup> Kuzmischev was sent to Borovsk with another inquest. *He* tried the holy martyrs regarding admittance and delivery. He also burned the sanctified-martyr Iustina in a cabin, because she did not wish to sign herself with three fingers. He also razed the dungeon, making a worse one for the remaining *women*, excavating it very deep into the fold, unlike that first one; and he seated there the two blessed sisters - the wise Theodora and the glorious Evdokia. (Maria, meanwhile, was consigned to a prison where evildoers sit.) Neither food nor water was permitted them: and if anyone dares to transgress the order, and is exposed, such is to be executed by the punishment of beheading.<sup>862</sup>

It was very cold at that time, and they now feared to admit anyone, or to administer any sort of comforting service themselves. Behold - who can describe the great patience with which they suffered in that deep dungeon, freezing of hunger, *shrouded* by the murk of the dark, *suffering* from the suffocating earthy *damp* - for as the stale vapors of the soil *spread*, they caused them nausea. It was impossible for them to change or wash their shirts, and to keep warm they always wore those poor robes, due to which there were so many lice, that it is impossible to relate. This to them was like the 'undying worm' who feeds by day and keeps vigil at night.

Yet, even though the terrestrial tsar resolutely forbade to give them *any* sustenance, the Heavenly Tsar bid to give them food by the 'teacher of wisdom,' which is to say, in tidbits.<sup>863</sup> Sometimes they'd give em five or six crackers, but wouldn't give em any water; and when given water - don't ask to eat. And it varied: sometimes they'd present an apple or two, but nothing else, while other times, a bit of pickles. *Mind you*, this *was* done *only* by those soldiers who were well-disposed, *if such* happened to be there. Seeing the great ordeal of great People, their hearts were tempered, and from their tear-engulfed soul they performed minor *acts* of mercy. Yet even this *they did* in

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<sup>860</sup> here, the vernacular, soldat, as opposed to the traditional, *voin* (warrior)

<sup>861</sup> a high level civil service post; end of June;

The catalogued style of this account, even more itemized than is customary for the genre, supports my suspicion that the writer might have been a military man.

<sup>862</sup> or, cranial severance

<sup>863</sup> *zelo malu I skudno* (in small and poor *doses*)

secret from their other brethren, lowering *the victuals* down to them on a rope.

In this great want the holy Evdokia patiently suffered, thanking God, for about two and a half months, and faded in September, on the 11<sup>th</sup>. Her death was pitiful: While she wilted from acute hunger, and it became impossible for her to prey standing, or bear the chain, or move her chair, she laid herself down. *But* when sitting, she spoke *her* prayer by heart, because they had no *lestvitsa*, that is, prayer beads (even that, the tormentors confiscated). So the sufferers entwined fifty knots, *made* from their rags, and up those knots, like up a heavenward ladder, both took turns sending their prayer to God. And when it became apparent<sup>864</sup> to Evdokia that she is completely enfeebled, she said to blessed Theodora: “My lady, mother, and sister! I’m exhausted, and think I’ve reached death; let me go to my Lord, for whose love I’ve come to love this want. I beg you, sister, lest we be apart from church practice, sing me the departing *prayers* according to Christian custom. Say what you know, lady, and what I remember I’ll pronounce myself.” So the women conducted the *requiem* service together; *Behold* - a martyr sang through the canon over a martyr in a dark dungeon, and an inmate shed tears over an inmate, the one lying in fetters and moaning, the other standing fettered and weeping. And thus the righteous duchess Evdokia commended her spirit into God’s hands in the month of September, on the 11<sup>th</sup> day [old style].

So Theodora summoned one of the soldiers and told him to inform the city head. And *the latter* ordered him to go into the dungeon and extract her body from there. When the soldier came, Theodora herself girded the body of her darling sister and co-inmate Evdokia with three threads, in honor of the single-natured Trinity. Tying her up with a rope, the soldier exited *up out of the earthen hole* holding the end of the rope in his hand, as Theodora helped him. And the holy prognosticator outpoured warm tears onto the body of her holy sister and confessor, quietly saying: “Go, darling flower, to stand before your glorious groom and longed-for Christ.” Saying this, she gave the soldiers *a sign to remove the body*.

They deposited it simply, unburied and uncovered, while their leader sent a report to Moscow, *to see* what will be bidden. *First* the tsar ordered to drive the body away and to bury it at a desolate place in the woods. But councilman Ilarion said: “If this happens, *the* kapitonites and the schismatics will find and retrieve it with great reverence, like the relics of holy martyrs, and will even start saying that great miracles take place, and the last calamity will be worse than the first.” [Math. 27:64] This *talk* pleased the tsar, so he ordered to keep the dead body under guard, like *they* guarded her *when she was* alive, and *then* to bury it in the ground within the stockade. Binding it in coarse fabric, they did this. It was marvelous: Until the order came from Moscow, that holy body lay flat on the ground within the

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<sup>864</sup> narochito

stockade for five days, yet not only did it not blacken, but every day it appeared brighter and whiter, so as for the warriors to wonder and say: "Look - truly these are holy passion-sufferers. Not only does this body not affect any signs of a morbid appearance, but rather *looks* quick and blithe, beauteous and blooming before our eyes." And they praised God.

After the repose of martyr Evdokia, the tsar thought that maybe, consumed by great hunger, the great Theodora would be pacified a bit, and would display leniency, and exhibit some obedience. Deliberating this, he sends her an elder from himself, a nikonian monk, to sway her. So that elderly monk showed up at her dungeon and began to say the *entrance* prayer, omitting Christ's filial *aspect* in God. He remained thus doing for a long time, there being no sound or response. [3 Kings 18:26] Subsequently, he called our Lord Jesus Christ, the Son of God, and at once the blessed *woman* said: "Amen." Entering the dungeon, he said to her: "Why didn't you say, amen, to me before, when I was standing outside, making the prayer for a long time. So the blessed *woman* said: "When I heard a contrary [repulsing] sound, I was silent, but when I sensed it different, I answered." So the monk spoke to her as he was bid to do, persuading her to obey just a bit.

But the valiant adamant *gem*, hearing this, shook her head; sighing deeply, she said intrepidly: "Alas, the profound senselessness; Oh, the great murkiness of *mind*! For how long will you be blinded with hatred? When will you reappear<sup>865</sup> in the light of Orthodoxy. How can you not understand? Even when I was back in my house, living in all comfort, I did not wish to attach myself to your wiles and ignobility. Holding firmly onto Orthodoxy, not only did I not spare my wealth, but I did not fear to dare to suffer for the name of the Lord. *Even* at the onset of my feat, when I was beset by these chains for the sake of Christ, I was shown much trouble, but I turned away. So do they, even now, expect to separate me from my good and magnificent Lord, when I've tasted ample feats for the sweetest Jesus? For four years, I have now worn these irons in great merriment, ceaselessly kissing this chain and remembering Paul's fetters. Withal I've sent my beloved natal sister, my fellow inmate and co-sufferer, to the Lord, and soon I will myself, with God's help, courteously try to depart thither. So henceforth you ought to put away all hope of separating me from Christ, so do not bother me regarding this anymore. I am ready to die for the name of the Lord."

Hearing this, that elder was touched, and crying, he said to the great *sufferer*: "Noblest lady! Truly blessed is your deed. I too beg you - for the sake of the Lord, try to supplant the beginning with the end. If you nobly fulfil this *deed* to the end - who could express your praise? A great and indescribable honor you will receive from Christ, *our* God." Saying this, the elder departed.

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<sup>865</sup> vozniknete

After the repose of holy martyr Evdokia, Maria was brought in to the great Theodora, and they endured together, girding. Who could describe the ineffable suffering they underwent from hunger and thirst, from suffocation, and lice?

When the most-blessed Theodora became very enfeebled, she called one of the soldiers and said to him: "Servant of Christ! Do you have a father or mother, *either* quick or dead? If they be alive, we will pray for them and for you, and if they be dead - we will remember them *in prayer*. Show charity, servant of Christ! I'm forwearyed from starvation and I hunger to eat. Show me mercy - give me a little loaf." But he said: "No, lady, I fear." The martyr said: "Or maybe just a morsel of bread?" But he said: "I do not dare." And again the martyr: "Just a few crackers?" But he said: "I do not dare." Theodora said: "If you dare not, just bring me an apple, or a cucumber." But he said: "I do not dare." So the blessed *woman* said: "Alright, child, 'blessed is our Lord, who willed it so,' but if this is, as you say, impossible, I beg you - do a final *act of love* - covering with sackcloth this poor body of mine, place it inseparably by my darling sister and co-sufferer."

Then, when she became utterly enervated, she again called the soldier and said to him: "Servant of Christ! Did you have a mother? I know that you were of woman born, so I beg you - guard yourself with the fear of God, for I am a woman, and hampered by great privation I have a need to wash my shirt. As you see yourself, it is impossible for me to go and help myself, for I am fettered and have no handmaidens to serve me, so wend to the river and wash me this shirt. Because the Lord wishes to take me from this life, and it is unseemly for me to deposit this body in unclean garb within the bowels of its mother earth."

Saying this, she gave him a cover-cloth that she had hidden neath the floor to go and wash in the river. Washing that little cloth in water he bathed his face in tears, thinking of her former magnificence and current want, and of how she suffers for Christ's sake, not wanting to join infamy [heresy], and because of this is dying. Because everybody knows, that if she had connected with them in some small way, she would have been extolled *by the tsar* more than ever. But she did not wish this at all, preferring a myriad deaths to a falling away from Christ's love.

Then the blessed and great Theodora reposed in peace in the deep dungeon, in the month of November, between the first and the second *day*, at a nightly hour, on the memorial *day* of the holy martyrs, Ankindin and Pigasia. Her mother Melania was at the time in a deserted *place*, and she saw that night the great Theodora in a dream, decked in a *monastic schima* and a wondrous cowl, with a luminous face and gladsome. In that cowl she prettied herself in her mirth, and glancing all around ran her hands along her dress, marveling at the beauty of her robes, ceaselessly osculating an image of the Savior that was nearby, and kissing the crosses that were *depicted* on the schima. For a long time the nun witnessed *her* do this, until she came to from the vision. And waking, she wondered. When we arrived,

she told us *of this*. (Only later *did* we learn that this happened on the very same night when sanctified Theodora departed to the Lord in the Borovsk dungeon.<sup>866</sup>) And we praised God.

After her holy dormition, her holy passion-stricken body, wrapped in sackcloth as the blessed *woman* herself willed, was interred thereat, inside the stockade, near her kindred<sup>867</sup> sister, the orthodox duchess and martyr Evdokia. When Tsar Alexiy learned of this, he bid that no one *must* discover *the location of the burial*, neither the boyars, nor anyone else. For three weeks the secret was *kept* in the Upper chamber; then it became known everywhere.

For a spell after *the death of* Theodora, there remained Maria (for just a month), and on the *first* day of December she passed away to the Lord. So ascended the third to join the twain, to rejoice eternally in Jesus Christ, our Lord, to whom befits all glory, honor and praise, and magnificence, with his Father, who has no beginning, and with the Holy Spirit, now and forever, Amen.

[The *Tale* is followed by short *Miracles* of little literary value.

Today there is a monument in Borovsk dedicated to the three sufferers, and a procession is made there on the 24<sup>th</sup> of September, new style.]

### Concluding remarks

First, as is customary, I would like to emphasize that this book is riddled with mistakes resulting from my incompetence, laziness, and poor knowledge of subject matter. Wherever you, respectable reader, find these, please correct them and do not condemn the translator. For every newly introduced word, phrase or thought I apologize; it was not done intentionally - it is the result of my vanity. No one has a right to reinterpret or alter what was written by worthier men. I wish for others to use my fragmentary translation of these benighted texts to do the job right, in a proper academic fashion. Also I should say that no one, save the ancient writers themselves, has influenced me and no one had blessed my work, nor have I had any monetary incentives.

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<sup>866</sup> long redundancy omitted

<sup>867</sup> “of a single mother”



Prolog is one of the few fundamental books that molded the culture and of the Slavonic world. Its importance to history cannot be overemphasized. It has now been read for almost a thousand years, primarily in Russia, but also in the Balkans and in the Greek world. Reaching the peak of its popularity in the 13<sup>th</sup> - 18<sup>th</sup> centuries, its wide repertoire of narratives continued to be read in the 19<sup>th</sup> century, exerting a great influence on many other literary genres.

Unfortunately, the events of the twentieth century have severed many of the bonds that connect those who call themselves 'Orthodox' to their written heritage and history. Many of the old books have been forgotten and modern Russians can no longer easily read Slavonic. English is the language of the 21<sup>st</sup> century, so my dream is to make a very important and interesting part of the Orthodox heritage accessible to the English-language reader.

England, as you may know, was a perfectly Orthodox country in the 7<sup>th</sup> century (de jure), with hundreds of magnificent saints. The modern Anglo-Saxon should have an interest in the faith of his ancestors, who knew that the œcumenical emperor reigns over the Romans in New Rome and that the Old and Great Rome is the seat of the primary Christian prelate.

Thus, the above articles are the inheritance of all Christendom - of anyone who has a conception of the one catholic Church that stands on seven pillars (œcumenical councils) - and of anyone wishing to learn of Her champions.

The last Rome had fallen, and Orthodoxy is all but forgotten, but he who seeks may still find the pure emerald of Truth, to the acquisition of which may the Lord deliver us, and be praised together with the Father and the Holy Spirit, now, aye and forevermore;

## Glossary

From, ГБЛ Мыз. 1257. mid-16<sup>th</sup> c. ms.<sup>868</sup> (punctuation added):  
igemon [hegemon]:    namestnik [the sovereign's representative]  
   ili voevoda [military commander]  
duks:                            kn[ya]z' [duke]  
magist.r:                        posol [emissary]  
singlitik (sigklitik):    bolyarin [boyar]

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<sup>868</sup> Ковтун, Л. С. *Лексикография в Древней Руси. XVI - начала XVII в.* Москва: Наука, 1975. p. 267. These definitions give an idea of how the foreign words were understood in Russia, not what they actually represent.

epar.h [eparch]: sudia [judge]<sup>869</sup>  
singel: protopop [archpriest]

From, ГБЛ МДА 173 (35). end of the 16<sup>th</sup> c.<sup>870</sup>

arhistratig: nachaln.iy vovoda [principal commander]  
anfipat: namestnik [steward]  
vasilios: tsar'  
despot: vlad.ika [sovereign]  
ipat: vovoda... ts[a]r[e]v sovetnik  
[advisor of the tsar]  
litra: grivenka ili funt [~ pound; ~ 330 g.]  
levvite: diakon.i... sluga [deacons, servants]  
magistr.i: uryadniki ili chinovniki tsarskia [officials or  
administrators *answerable* to the tsar]  
magistran: uryadnik gradtzkii [city administrator, *magistrate*]  
prolog: prolezn.i [annual/daily]  
preposit: predsedayai v polate tsareve  
[one who presides in the tsar's hall]  
pronotar': protodiakon  
presviter: izhe v razym prosveschaya suschih. i svoi lozhn.i  
razum pogublyaa. [he who enlightens others onto  
*good* reasoning and effaces his own false reasoning]  
poprische: versta [~ league]  
protiktor.i: postelniki. a inde pishetsya, strazhi  
[chamberlains, elsewhere written, guards]  
protospafarie: mechenosets [sword-carrier]  
ritor: rechetochets. izh razumevaya mnogo pisati i  
gl[go]lati [rhetorician; one who has the  
comprehension to write and speak much]  
riga [rex]: kn[ya]z' [duke]  
sinoksar': sobraniye [collection, compilation]  
singel: protopop [protopriest]  
sigkel: bolshoi keleinik patrearsheskoi izh i chesten sout  
[a patriarch's primary cell-mate, who is loyal  
(honored)]  
spekulator': ousekatel', sirech palach'  
[a severer, that is, an executioner]  
stadie: sedmaya chast' verst.i. [1/7 of a versta;  
~ 177 m.]  
s'holastik: philosoph[er]  
suprug [spouse]: muzh [man or husband].  
zhena [woman or wife]  
sigklit: soborische knyazhesko [a duke's council]

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<sup>869</sup> or, "religious leader"

<sup>870</sup> *ibid.* p. 268 - 305

stratig:                   voin. ili voevoda [warrior or commander]  
 trapeza:               stolp [column, table]  
 tiun:                    voin [warrior]<sup>871</sup>

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Sof.: РНБ, Софийское собр. No. 1324 (late 12th - early 13th century)

S.: ГИМ, Синодальное собр. No. 239. (A. D. 1313)

D.: Synaxarium ecclesiae Constantinopolitanae e codice Sirmondiano nunc Berolinensi adiectis synaxariis selectis / Ed. H. Delahaye. Bruxelles, 1902

P.: РГАДА, собр. Синодальной Типографии, No. 156 (2<sup>nd</sup> half of 13<sup>th</sup> century)

L.: ГИМ, собр. А. И. Хлудова, No. 187 (A. D. 1262 or 1282)

V.: cod. Vaticanus graecus 2046; Greek Synaxarium of the 12<sup>th</sup> century.

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<sup>871</sup> In later texts, this is the title of a superior officer or overseer.  
 (OE tēon - ordain, adorn?)

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