

REDACTIONAL ELEMENTS BEHIND THE PETRISOV ZBORNIK OF III BARUCH*

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III Baruch, like Paraleipomena Jeremiou and the Apocalypse of Paul, has been very widely read in medieval circles over a very broad geographical area. Little is left over of the Greek tradition of III Baruch. We have only two manuscripts in Greek and they are both derived from a highly reworked version. Therefore the Slavic recensions are important not only if one wishes to examine the various transformations in various Slavic areas, but also for reconstructing the outlines of the original Greek version itself. I have focused in my recent translation and commentary in the new *Pseudepigrapha of the Old Testament* collection upon their usefulness in the reconstruction of the original Greek version.¹ Here I want to concentrate on the internal Slavic developments in the transformations of this work.

III Baruch would appear to have been popular because of its description of a heavenly journey and the various parts of heaven which Baruch visits and its accounts of their contents. The form of a journey beyond earth to heaven and/or hell was very popular in the Middle Ages. The earliest remains of such works come from very ancient times. The earliest known one is in I Enoch which exists today only in Ethiopic, with parts in Greek, Latin, Syriac, and a few fragments in Aramaic among the Dead Sea Scrolls. It must have been written not later than the third century B.C. There are other examples of this genre written by Jews and Christians up into the Middle Ages. Examples include the Apocalypse of Abraham in Slavonic, III Baruch, a portion of the Testament of Abraham, the Ascension of Isaiah, and many others. The

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1. Cf. Gaylord 1983c: 653-79.

Apocalypse of Paul, of course, was even more popular in practically every medieval culture, perhaps because of its concentration on Hell and the punishments meted out there, and we have many manuscripts of it in nearly every medieval language. New works continued to be created in this genre until very late. Moreover, some of the ancient works continued to be transformed and rewritten. A particularly complex example of this is II Enoch whose textual tradition has still not been completely sorted out. Unlike biblical texts and works by known authors, these anonymous texts were loosely handled by their transmitters, who apparently felt quite free to recompose the works by adding and omitting material and by revising the works. This editorial activity is particularly interesting and it should serve as a warning to scholars who attempt to reconstruct an Ur-text of the first or second century on the basis of much later manuscript material. Secondly it shows us what the interests of the revisors and their public were. I will concentrate on the interests of the revisors in this paper.

Stemmatically there are three families of manuscripts in the Slavonic version of III Baruch, two of which are closely related. Each of these families reflects a version in a particular geographical area over several centuries. All of these manuscripts are ultimately copies of a Church Slavonic version which may be a Cyrillic transliteration of a translation from Greek written in Glagolitic. There is no convincing evidence of more than one translation into Slavonic. What has happened in the textual traditions has been a development within Slavic. Two of the families have as their oldest manuscripts ones from the end of the thirteenth / beginning of the fourteenth century. The third is represented by two late sixteenth manuscripts, but both are copies of a single manuscript which is much more ancient. It is reasonable to assume that all three text types were in existence by the beginning of the fourteenth century.

Family A is represented by three manuscripts. The oldest is from Sinai, dating from the end of the thirteenth century. Part of it is St. Catherine Slav. 34, most of the rest is Leningrad GPB Greč. 70 and two quires are catalogued separately in the Leningrad library.² This is a copy of a Bulgarian manuscript, but whether the copyist was Bulgarian or Russian is not entirely clear. This manuscript also contains a number of Russian saints' lives, and corrections have been entered by a Russian hand. In any case both the other manuscripts of this text type are Russian. One is the fifteenth/sixteenth century manuscript Moscow GBL f. 272, Synodical Collection 363, partially published by

2. Cf. Zagrebin 1979: 61-80 and Gaylord 1983b.

Tichonravov in 1894.³ The third manuscript is a Barsov manuscript dated 1701 and edited by M. Sokolov.⁴ III Baruch in this manuscript has been considerably revised and abbreviated and the text ends at the beginning of chapter twelve.

Sinai and Moscow contain several substantial additions in III Baruch. When the fall of Adam and Eve is introduced at the beginning of chapter five, both mss have an addition about the creation of Adam and Eve, largely based upon information in the biblical book of Genesis. The Moscow and Barsov manuscripts also incorporate a story about how the archangel Satanael lost his -el and became Satan.⁵ This is not in the Sinai manuscript, but the whole section is omitted in that manuscript. Finally at the end of III, Baruch Sinai and Moscow add a rather long prayer for sinners by Baruch.

Family B exists in two Serbian and one Croatian manuscript. The oldest of these is the early fourteenth century Pop Dragol manuscript in the National Library in Belgrad which was also edited by Sokolov.⁶ A second manuscript is the early sixteenth century Šibenički zbornik at the Yugoslavian Academy of Sciences in Zagreb, published by Novaković in 1886.⁷ Because of a homoeoteleuton this manuscript omits an account of the planting of Paradise by the angels (cf. IV.8). The third manuscript in this family is the Glagolitic Petrisov zbornik of 1468.⁸ I shall return to this text type and in particular the Petrisov zbornik.

Family C is found in the southern Slavic area. One manuscript, the late sixteenth century Panajurski sbornik now in the Cyril and Methodius National Library in Sofia, has been published by Sokolov.⁹ There are three additional complete copies of this text type: Vienna Slavic 149¹⁰ which is a copy of the same manuscript as the Panajurski sbornik, the Adžarski sbornik

3. Tichonravov 1894: 48-54. Apparently when this edition was sent to the printers, some of Tichonravov's pages were lost or misplaced and thus not printed. Through the kindness of the Lenin Library, I have been able to edit the complete text from photographs of the manuscript. The break in Tichonravov's edition occurs on the first line of his page 52. Turdeanu 1969: 40 first mentioned the omission.

4. Sokolov 1907: 223-26 and the description in Sokolov 1910: 69-73. I have not been able to identify the present location of this ms.

5. For an edition of this addition, see Gaylord 1982: 303-309.

6. Belgrade NB 651; edited in Sokolov 1907: 204-20.

7. Zagreb KJAZU III.a.20; edited in Novaković 1886: 203-09.

8. Zagreb NSB R4001; edited in Hercigonia 1964: 63-93.

9. Sofia NBKM 433; edited in Sokolov 1907: 220-23.

10. Vienna ÖNB Slav. 149; described in Birkfellner 1975: 214-20, but unedited.

also in the Cyril and Methodius National Library which comes from the sixteenth century,¹¹ and an eighteenth century manuscript in the village of Goljamo Belovo in Bulgaria.¹²

Families B and C derive from a common original which I will refer to as BC. That original can be reconstructed by the study of all the manuscripts which we have. Furthermore the originals of B and C can also be reconstructed in the same fashion. By comparing these reconstructions with the other available versions (in this case Slavonic family A and the Greek version) we can draw up a profile of redactional interventions at different times. A similar exercise could be undertaken for family A and the Greek versions as well. Here I restrict the discussion to redactional activities which stand behind the common prototype of families B and C, the prototype of family B, and that of the Petrisov zbornik itself. On the basis of this I conclude with a few general comments about this redactional activity. The basis of this is the Greek version,¹³ my published normalized Slavic text,¹⁴ and a synoptic edition of the Slavonic version,¹⁵ based on photographs of the manuscripts themselves.

Let me summarize the contents of III Baruch so that we can compare the earlier with the later versions. At the opening Baruch, the scribe of Jeremiah, is lamenting the fall of Jerusalem at the hand of Nebuchadnezzar, when an angel announces that God has sent him to show Baruch heavenly secrets unknown to mankind. They pass through the firmament which contains the upper waters between heaven and earth (cf. Gen. 1.6) and arrive at the gates of the first heaven. Here Baruch sees a plain inhabited by strangely-shaped humans. Baruch enquires about the size of this plain and the angel tells him this. The angel promises more secrets, but Baruch asks who these humans are and the angel tells him they are those who made war against God.

They proceed to the second heaven where Baruch sees other strangely-shaped men on a plain. This time Baruch asks directly about the men. The

11. Sofia NBKM 326; described in Conev 1910: 315-20, but unedited.

12. Described in Kožuharov 1971: 263-71.

13. Two editions are available: James 1897 and Picard 1967. The advantage of James is his very valuable introduction and of Picard is the fact that he published the actual readings in their original spelling in the apparatus.

14. Gaylord 1982. The references to chapter and verse here have been adjusted to the traditional Greek chapter and verse division and therefore differ from those in my 1982 article.

15. This synoptic edition is being printed at the Oxford University Computing Service on their Monotype International Lasercomp and will appear shortly in the series Early Slavic Texts, IDC, Zug.

angel tells him that these are those who built the tower (of Babel) to see what heaven is made of. They forced people to build the tower one of whom was a woman about to give birth. They did not release her from work and she had to give birth in the midst of working. God halted their progress and punished them with blindness and confusion of languages.

Next Baruch and the angel travel to the third heaven. Here Baruch sees a serpent, coiled around a mountain, which drinks a cubit from a cosmic sea and eats earth as grass (cf. Gen. 2.14). The angel explains that all the rivers run into this sea and the serpent drinks from it to keep its waters in balance. He also lists the major rivers which run into this sea. Baruch asks about the tree through which Adam and Eve sinned. Here there is a long dialogue between Baruch and the angel about the creation of the original heavenly Paradise, each angel planting a species of tree including Samael or Satanael who planted the vine through which Adam fell. During the flood a piece of the vine was brought by the waters to earth and Noah found it. When he did not know what to do, God sent an angel to tell him to plant it, as it will be changed into a good thing. The angel warns Baruch that wine should be drunk in moderation because drunk in excess it still has its potential for bringing on vices and evils, which are listed (cf. Gen. 8.20-21). Baruch returns to the subject of the serpent and asks about the size of its stomach. The angel compares it to Hades and give gigantic proportions for it.

The angel takes Baruch further and shows him the sun riding on a chariot and accompanied by a bird, the Phoenix, which moderates the heat of the rays of the sun for earthlings. It is a wonderful creature which wings of fire have given birth to. It eats the manna of heaven and excretes cinnamon which is necessary for the coronation of kings. Baruch sees the doors of heaven open in preparation for the sun's daily ride in his chariot. The Phoenix awakens earthly cocks and then calls to the sun: 'Lightgiver, give light to the world.' The cocks repeat his song. After the sun sets Baruch again sees the sun returning weary from his daily journey. Angels take his crown to be cleansed. It is tarnished from its exposure to the sins committed on earth. Baruch is frightened by the splendour but the angel reassures him and tells him to wait.

Next Baruch enquires about the moon. The angel tells him that the moon has the shape of a woman in a chariot carried by angels with the appearances of cows. Formerly she had equal splendour to that of the sun, but she was reduced when all the heavenly beings hid themselves at the time that Satanael enticed Adam and Eve to sin: only the moon stayed and shone. God diminished her because of this.

The angel takes Baruch to the fourth heaven though its entrance is not mentioned. Here he is shown a large lake on a plain where wonderous birds sing God's praise constantly night and day. From this lake come the clouds which bring rain to the earth to produce crops.

The gates to the fifth heaven are closed as Baruch and the angel approach. When Michael comes, three classes of angels approach him:

1. those in charge of the righteous
2. those in charge of the insufficiently righteous
3. those in charge of the sinners.

The last group beg Michael to release them from their charges because of their evilness, the first two groups bring the deeds of righteousness or prayers of their charges and give them to Michael to put in his basket. The basket is not filled by the deeds or prayers, and Michael tells the angels to wait for him as he ascends to an upper heaven. When he returns he brings rewards for the righteous and insufficiently righteous and tells the third group that they must remain with the evil men, but they can bring plagues and disasters on them.

Next Baruch hears the voices of the dead sinners crying: 'Have mercy on us!', and he prays that they may be forgiven. Finally a heavenly voice comes telling his angelic guide to bring Baruch back to earth so he can tell mankind what he has seen - all the mysteries of heaven. Here the book ends.

This summary is based on a reconstruction of the Greek version and the three Slavic mss families and represents the rough lines of what existed in the original translation into Old Church Slavonic. Ms family A has gone through certain transformations as a whole, and further transformations took place before the extant mss were copied. Families B and C have undergone a common transformation (manifested in BC) and then further transformations separately. It is the stages BC and B which I will discuss here.¹⁶

Changes between the original Slavic translation and BC

Second Heaven

III.5 At the mention of making of bricks for the tower, a description of how the bricks were made is added.

III.6 A note is added that Syriac was the language of mankind until the building of the tower.

16. For a detailed commentary on the relationship between Pop Dragol and Petrisov zbornik versions, see Hercigonia 1964.

Third Heaven

The structure of both the Greek and Slavonic family A in chapters IV and V is as follows:

1. Description of the serpent in this heaven (IV.1-7)
2. Account of the vine from the time of Adam to Noah, followed by warning about dangers of the vine (IV.8-17)
3. Discussion of the size of the stomach of the serpent (V.1-3).

This pattern, A - B - A, is repeated often in III Baruch. In BC section 3 is rewritten and immediately follows section 1.

The throne of God has created the Phoenix, not wings of fire as in the Greek and Slavonic family A (VI.8).

A major disturbance has taken place in the text here so that VIII.1-3,6 immediately follows VI.13 and VI.15-16 and VII.2 are omitted. However there is no evidence that VII.3-6 ever existed in Slavonic.

The moon is punished because she giggled, not because she did not hide, when Adam sinned (IX.7).

Fourth Heaven

In chapter X all versions differ fundamentally from each other so that a clear reconstruction of the original version of this chapter cannot be established. What is striking in BC is that the primary emphasis is upon this heaven as the source of rain. There is no mention of the heavenly birds who sing God's praise.

Fifth Heaven

Chapters XI through XVI have been fundamentally revised in BC. The Greek and family A agree that mankind is divided into three categories. A series of changes have been introduced here to revise that into two categories: the good and the wicked. This has been done by omitting XII.7-8, XIII.5, XIV-XV.

What appears to be a citation of a refrain in the Apocalypse of Paul chapters IV - V has been introduced in XVI.1 of this revision. The refrain is 'until they repent. If they do not repent and return, I myself will judge them'.

Changes between BC and Family B

The most notable revision of this family as a whole is the omission of VI.11. We can establish the fact that this occurred after the revision which is common to families B and C because this verse is contained in varying versions in the Greek, ms T, family C, and in a much abbreviated form in ms L.

Petrisov zbornik

The first chapter is omitted.

VI.4 is omitted, perhaps by homoeoteleuthon.

In VI.8 the throne and crown give birth to the Phoenix.

What remained of chapters XII and XIII in family B is omitted in the Petrisov zbornik and XI.9 is drastically revised. Chapters XIV and XV were already omitted in stage BC.

There are a number of small revisions which often occur in the Petrisov zbornik, e.g. Baruch is changed to righteous Baruch, the angel is changed to the angel Panuel, and East to east of the sun. Several shifts in numeric values have occurred suggesting that this Glagolitic ms has behind it a copy in Cyrillic.

When one looks at the various stages of revision, one is struck by the amount of substantial revision in stage BC. This activity took place prior to the date of any manuscript which we possess. Here we have clear evidence of a conscious editor who is reshaping III Baruch for his own purposes.

Here follow the texts of the Belgrade ms in Cyrillic and the Petrisov zbornik in Glagolitic. The punctuation of Petrisov zbornik has been modernized, but that of the Belgrade has been left as it appears in the ms. Misplaced passages are printed upright where they appear in the ms, and with inclined letters where they would have been expected to be.

ЧЪТЕНИЕ СТГО КАРОХА.

1 иег^Аа посланъ бы^с к немоу англь
паноуиль. оу стоу гороу сишию. на
рѣцѣ иег^Аа плака се. в плѣнени
иероуслѣсцѣмъ. ги благосви.

I 1 иег^Аа плѣни навходьносоръ цѣ
иероуслѣмъ. и в⁰гати вавилонъ. се азъ
варохъ. плакахъ се немльчно. и глахъ ги
2 что ти праведынъ бы навходьносоръ
цѣ. и почто не пощедѣ граа своего
иероуслама. идѣже градъ твои славыны.
что се тако створи ги.

3 и се плачующоу ми се. и се англь г^Анъ
прѣдъста и рече ми. оумльчи моужю ѿ
жалости своє. тако во поваше иероуслому
приите. нъ тако глетъ ти гъ
вседръжитель.

4 и послалъ ме прѣдъ лицемъ твоимъ да
ти скажю все тайны бжие.

5 здане и слзы твои гласъ твои вѣниде
въ оуши вседръжителевъ ба.

6 нъ ръци ми да ни приложиши ни
оуложиши. и скажю ти тайный многы.
ихъже не видѣ члвкъ ни^{ко} лиже.

7 и рѣхъ азъ варохъ къ англоу. живъ гъ
бъ. аще покажешъ ми и слышю. не
трубоу ни приложю. словесе юдиного.
аще ли не оуложи ти приложю.
приложить мнѣ гъ соудъ.

II 1 и вѣзеть ме англь силы. и несе ме
идѣже вѣ оутвръжденіе не все.

1 Жижешкшэ Шкѣякъ ѿмъръ лж
пояскомъ мъ ѿмъя эзъ рж рѣшкъ 8 рж
ѳомъмъ.

1 Въздомъ ѿмъяшъръз ршъз.

2 ВЪШЕ БО ПРЪВОЕ НЕБО НА ТОМЪ ВО НЕВСИ.
ПОКАЗА МИ ДВОРН ПРЪВЕЛИКИЕ И РЧЕ МИ
АНГЛЪ ВЪНИДЕВЪ ВЪ ДВОР СИЕ. И
ВЪНИДОВЪ. ТАКО ШЪСТВИЯ ДНИ З.

3 и показа ми спасение бжие. видѣхъ
поле прѣвеликое. и вѣхѹ тѹ чавци
живоѹше. имѹше вѣхѹ лица болѹга.
рѹзи же іелѣни. ноги же коžни. чрѣсла
же швна.

4 и оупросиъ азъ варохъ англа. скажи
ми что се юстъ. тъстота сиа не вс. иже
проидовѣ. или что юстъ поле сиа. да и
азъ скажю сонъ члвчскимъ.

и рече ми англь паноуиль. двои юже видѣ. и множе проидовѣ. велико юсть ѿ въстока до запада. толика юсть тълстота небес и велико юсть до земле толико юсть широта юго. двои небеси. поле же идѣже стонвѣ почвенико.

7 и рѣхъ къ англоу ги а си иношвраџни
что соутъ. и рече англъ ти соутъ. иже
хотѣше стальпъ съз^Ати. и прѣшвраџи є
бъ.

III и поиеть же англь и веде же на
оутдорое небо. и показа ми двоы
шврсты прѣвеликнє. и рече ми
вънидѣвѣ въ нѣ.

2 и огнидовъ летеца како шъствия дни
.з.

3 и показа ми кількть професійної. и
в'єхую въ нен живоуше иношврдъни.
имъже лица в'єхую пъсні. ноги же
нелѣне. а оози козні.

୪ କେତେ ମରନ୍ତିକାଳ ଏ କରୁଥିଲିବୁ କେବେଳା କାହାର
ବ୍ୟାପକ କଥାରେ କେବେଳା କେବେଳା କେବେଳା କେବେଳା ? ୫ କେତେ
କେବେଳା କରୁଥିଲି କେବେଳା କେବେଳା କେବେଳା କେବେଲା
ବ୍ୟାପକ କଥାରେ ୫ କେବେଲା କେବେଲା କେବେଲା କେବେଲା

1 8 լրաց լը հարսման և պատուելու մը քի
տուեառայ բայց և լուսակթակ լու մասինց
զուսացեակը բայց առանձին և ենց լու
ուրբախնութ պատ բա.

2 8 ପ୍ରସାଦମାତ୍ର ମୁକ୍ତିକାଳୀଙ୍କ ଥିଲୁ ମୁଁ ତ୍ରୈୟ.

3 8 ମେତ୍ରକୁଳ ୨୪ ଜନ୍ମସ୍ଥ ଯେବେଳିକମ୍ବାଇ
ଦେଖିବା ଏହାକି ମା ରେଖ ଅଧିକ ମଧ୍ୟକାଳୀନ
ବ୍ୟାପାରକଥରେ । ୧୮୮୮ ମଧ୍ୟକାଳୀନ
ମଧ୍ୟକାଳ ରୋଧୀ ଏହିରେ କାହାରେ ।

8 И паки рѣхъ азъ варохъ къ англоу. ги покажи ми дрѣво иже прѣльсти ѣмиа икоугоу. и сиѣсть є сама. и да є адамоу. и сего ради изъгна та въ изъ рата. и рече ми англъ слыши вароше. иегда въ създѣ адама. то повелѣвъ арханглоу михаилѣ. събрать двѣстѣ тисоуць. и троє англы. да насадеть ран. и въсади михаилъ маслыноу. гавриль же гавлань. рапаниль ктоуню. нопаниль шфахъ. саразаниль калиноу. сатананиль же оусади лозоу. то бо юмѣвъ прѣвоем имене. по испадени же нарече се такожде сатананиль. и такожде вси англи насадиша различната дрѣвеса. и паки рѣхъ азъ варохъ къ англоу. ги покажи ми дрѣво иже прѣльсти ѣмиа икоугоу. и адама. и рече ми англъ слыши варохъ прѣвоем дрѣво иестъ лоза. въторое же дрѣво похотъ грѣху вна иже излия сатананиль на икоугоу и адамъ. и сего ради проклея вѣвъ лозоу. зане бо ю сатананиль оусади. и тою прѣльсти прѣвоздѣяннаго адама. и икоугоу.

9 и рѣхъ азъ варохъ къ англоу. ги да аще
тако вѣкъ въ проклель лозоу. и садъ ю. то
како ниѣкъ есть на потоѣбоу.

то и дече ми англь право оупрашаешши
ме иега створи въ потопъ на земли
и.оу.ф. тисоущь. исполь погоущи. и
възиде вода прѣквише горь высоукихъ
.к. лакът надъ горамъ. и вънидеве да въ
ран. изнесе ѿ лодъ прѣть иедънъ.

и и како стрѣви въ воды и бы^с соуша.
ициде ною ѿ ковчега.

12 И ШВОДТЕ ЛОЗОУ ЛЕЖЕЦОУ НА ЗЕМЛИ. И
НЕ ЗНАШЕ Е. ТЪКМО СЛЫШАЛЬ ВЪ Ш НЕИ.
КАКА НЕСТ ШВРАЗОМЬ. ВЪ СЕВѢ ПОМЫШЛѢ
Е

13 ГЛАШЕ СЕ ИЕСТЬ ВЪ ИСТИНОУ ЛОГА. ЮЖЕ
ВЪ ВЪСАДИЛЬ САТАНАНЬЮ ПО СРѢДѢ РАДА.
ИЮЖЕ ПРѢВЛСТИ ИЕОУГОУ И АДАМА. И СЕГО
РАДИ ПРОКЛЕТЬЮ ВЪ И САДЬ ИЕ. ТО АШЕ
ОУСАЖДЮЮ РАЗГНІВАЕТЬ СЕ НА МЕ ВЪ.

14 и поѣклоњъ колѣнѣкъ свои пости се . к.
дни . мли се гле ги аще оусажа⁴оу ѿ дрѣва
сего . једа како прогнѣкаеши се на ме ги .

15 И ПОСЛА ВЪ АНГЛА СВОЕГО САРАДИЛА И
ФЕЧЕ ЮМОУ. ВЪСТАНИ И ВЪСАДИ ДРѢВО.
ИЖЕ ШВРѢТЕ. И АЗЪ ПРѢМѢНЮ Е. И
СТВОРОЮ Е НА ДОБО.

16 НЪ БЛЮДИ ВАРОШЕ И ќЕЩЕ ТИ ИМА ДРѢВО
ТО ЗЛОВОУ ВЪ СЕВѢК.

11 8 ရောများ ၁၄ ပဲက မှုဆို
မြန်မာသာမ် ၈ လုံ အောင်၊ ၈ ဘို့ဘုံးများ
၈ ကြပ်မှုနှင့်

12 ପରମାନନ୍ଦ ମହାତ୍ମା ମିଶନ୍ସାହୁଙ୍କ ପରମାନନ୍ଦ
ବେଳମ୍ବିଂ ପରମାନନ୍ଦ ପରମାନନ୍ଦ ଉପରେ ଉପରେ ଉପରେ
ଲକ୍ଷ୍ମୀ ପରମାନନ୍ଦ ପରମାନନ୍ଦ ପରମାନନ୍ଦ ପରମାନନ୍ଦ
ପରମାନନ୍ଦ ପରମାନନ୍ଦ ପରମାନନ୍ଦ ପରମାନନ୍ଦ

15 8 മാസമുക ട്രെ കരുപ്പമുക
മുക്കുകുളക്കുമുക 8 ഭാഗ എങ്ങ മധ്യമുക
എങ്ങ 8 മഹാമാര മാക്കുമാര എന്നു ലഭ്യമാര
8 കുട മാക്കുമുക 3 8 ദൗത്യമുക 3 മു
ത്യമുക മാറ്റുക

16 Յակ ուցած թմբ լյած 8լհս
լս ա օջախ քատարէին ուկ քէ¹
ուելանքը ուցր թմբէլս զուքը.

4 и рѣхъ азъ варохъ къ англоу. да како
хранитель мироу птица юсть.

и ^Че ми англь си птица проститаєть
крилѣ свои и здемлетъ лоуче шгныє
слюнцю.

б аще бо би не заселала лоучь
слънчныхъ. не би търпѣль родъ
чавески и всака тварь пламене
слѹнчнаго. повелѣвъ си и птици
работати всенъ въселенѣи. до скончанія
вѣка.

7 НЬ ВИЖАТЬ ДЕСНО И КРИЛО ЧТО ПИШЕТЬ
НА НЕМЪ ПРИСТЮПИВЪ И ПРОЧТОХЪ И.
ВѢХОУ ЖЕ КНИГЫ ТАКО И ТОКЪ ВЕЛИКЪ. И
ВѢХОУ КНИГЫ ТИ ЗЛАТНЫЕ.

8 и прочтогъ еи писание сице: ни земля
мне роди ни небо. нь роди ме прѣстоль
ѡчъ.

9 и съехъ азъ варохъ что есть и име птицы сен.

10 И Рече ми Англь имя есть птицы сей
финизъ.

12 И ^че ми англь пожди вароше. и
оугоши славою бжю.

13 и вѣхѹвѣ стояща и поюща пѣвѹ. и
слышањъ громъ великъ зѣло. съ не все. и
оупросиխъ англѧ что се бы^с громъ си ги
мои. и ѡчили англѧ си громъ юже слыша.
разлоукајеть се свѣтъ ѿ тьмы. и
зносеть англїи вѣнцы слоунчаны до
прѣстола вжига и видѣхъ слоунце
предоуше и вѣшне яко чавкъ. оуныль и

5 8 තුළ වැ කරුම් මක්‍රජම් ඇග
මයෙහි මෙහෙයුම්කටම දෙමින
සයාප මෙය ම්‍යුණු රම්පුන
ප්‍රාදේශීලි.

6 ଭ ମୁକ ଲ୍ୟ ରେ କ୍ଷେତ୍ରପାଳିକ ରେ ରେ
ଥକିଲୁଣ୍ଡରକାରୀଙ୍କ ମାତ୍ରାଗ୍ରହ ଦେଇ ଯାକିନ୍ତି
ଦେଇବା ଲ୍ୟ ରେ ରୋଣ୍ଡରକାରୀ. 8
ଥକିଲୁଣ୍ଡରକାରୀଙ୍କ ଲ୍ୟ କ୍ଷେତ୍ରପାଳିକଙ୍କ ଦେଇ
ମାତ୍ରାଗ୍ରହ ଯାଇବା ଥାରିମ୍ବାଗ ମୁକ
ରୋଣ୍ଡରକାରୀ ମାତ୍ରାଗ୍ରହ.

7 8 ஸக்க மாணக இருங்க
மாகாணமிலை 186 பாந்தீகம்
தான்காணம் ரக சக்தீகாணம் ரெ மால
காமிலை ஜ மாகமிலை க சுயவாணம்
காட்ட மாம்தீகம்.

8 କେଳ୍ପ କରୁଥିଲୁକୁ ଖାଲୀ ପାଦମେଳ ଲାଗୁ ଛନ୍ତି
କ୍ଷେତ୍ରରେ ଜୟନ୍ତୀ ହେଲା ଏବଂ ଯାଏନ୍ତିରେ ପାଦମେଳ
ପାଦକର୍ମ ବ୍ୟାପକ ଏବଂ ପରିଚାରମେଳ ଲାଗୁ
ପାଦକର୍ମରେ ପାଦମେଳ ଏବଂ ପାଦମେଳରେ ପାଦମେଳ.

၁၂ ဘန်းတော်များ ဘန်းတော်များ ဘန်းတော်များ

10 8 6 3 7 8 8 3 2 3 8 7 8 0 9.

8 жөнөшкөн өммөдөж үзүүлэх.

ମରକ ଲୁଙ୍ଗ ଓ ଉମ୍ରିଯାକଳୟକ ଖେଳ
ମୁକ୍ତମେଳିଶ୍ଵର ଥୁର ଓ ଲୁଙ୍ଗ ଓ ଜୀବିତରେ
କରୁଥାଏନ୍ତିକ ଜୀବିତ ଓ ଖେଳ ଓ କୈ
ଉମ୍ରିଯାକଳୟକ ମୁକ୍ତମେଳିଶ୍ଵର? ପିଲାଙ୍କ
ଲୋକ କରୁଥାଏନ୍ତିକ ଖେଳ କେତେମିଣିଷ୍ଠକାହିଁ
ଦୟା ଦୟା ଯାଏ. ଶ୍ଵରଙ୍କ ଲୁଙ୍ଗ ଓ
ମୁକ୍ତମେଳିଶ୍ଵର ଦୟା ଯାଏନ୍ତିକାହିଁ

дрехъль. видѣхъ же и птицю сию гредоушю с нимъ. и вѣше дрехъла и въпросиҳъ азъ англъ что есть птица сии дрехла сице. и ре ми англъ дрехла есть ѿ ӡноя. и вара слоуньчнаго.

14 и слышах ю ӡовоуҷиоу свѣтодавче пошли свѣтъ твои міроу. ієг҃а же възывають свѣтодавче пошли свѣтъ твои міроу. и авне пѣтель вѣзгласить.

VII 1 и пакы ӯвхъ къ англъ. ги скажи ми много ли почивають слоунци. и рече ми англъ толико почивають ѩнележе пѣтель вѣзгласить. и донелѣже свѣтъ бывають. и паки поидеть.

VIII 1 и ӡно сеть англъ вѣнцы слоунчаны до прѣстола бжна и видѣхъ слоунци гредоуше и вѣше яко члвкъ. оуниль и дрехъль.

2 видѣхъ же и птицю сию гредоушю с нимъ. и вѣше дрехъла

3 и въпросиҳъ азъ англъ что есть птица сии дрехла сице.

4 и пакы же рече ми англъ слыши вароше. ище ты скажю ш прѣдохъдени слоунчнѣмъ. ієг҃а бо мимоходить днъ. и прѣходить слоунци ф. англъ вѣзмоутъ вѣнцы слоунчаны. и оүзносеть до прѣстола бжна. шекврьнаютъ бо се ѿ ӡемле. и ѿ гробъ ӡемльныхъ.

слышак. В иғашълъ ջմрұз չեզտյшш չկց չւաքազմն ուեկազմն և յրգմն. В иғашълъ լուսչոյ չեզտյшш և րըմ ուեզօզմն և յրգմն. В յրեազան հրորմիկ շտա շօ լուսչոյ տու ուեկազմն և յրգմն? В նշալու հրորմ ուեզօզմն շօ լուսչոյ տու թորա ջմրկչորդա.

14 В ջմշական և թազտյшш ջմազտոյինչ լուամն ջմազտ տուայ ուկոմչ լուամն ջմազտ տուայ լույշ և ույժաւ լոկոմկ պար.

1 В լոկա եա չա առմաւա միա ուեկմէ ջմրұз լուսչոտ? В նշալու հրորմ ուեզօզմն չյեց թորայ և լոկա ջտ լցոսա.

1 Шթազտ լյ ջա պարկ՛ ջմրկչրբ յու ուեկոյամն լսնա. В иғашълъ ջմրұз չեզտյшш չկց չւաքազմն ուեկազմն և յրգմն.

2 В иғашълъ լուսչոյ չեզտյшш և րըմ ուեզօզմն և յրգմն.

3 В յրեազան հրորմիկ շտա շօ լուսչոյ տու ուեկազմն և յրգմն?

4 В նշալու հրորմ ջմշաց ուկոյա և ազ ջէկմն և լուեզրբ ջմրկչրբ չյուկ լույշանա ուկր

5 թուազան ջմրұз չեզտյш բի թուամհմն 8% հրորմ և ուկուայ պարկ՛ ջմրկչրբ և բօյ նու և լա

и югъа во прѣходните слѹгнци по
небеси. не тѣрпить виде вездаконига всѧ
по земли. оубиства прѣлюбодѣянія. и
плачеть се ѿскрѣнаютъ бо вѣнцы
свои. сего ради ѿчишаютъ се оу прѣстола
бжии.

6 и ре ми англь дрехла юсть ѿ знога. и
вада слоукичнаго.

IX 2 И паки отъхъ къ англоу ги скажими. прѣходженіе мѣсечное. да оувѣдѣ какъ есть.

3 и φ^4 е ми англь месецъ юсть π^A обънь
женѣ сѣдеши на колесници. и соуть
волове лъчеще колесникоу .к. англи.
також π^A е волове ти англи соуть. швѣдзъ
же мѣсечны π^A обънь юсть женѣ.

и ѿѣхъ азъ варохъ къ англоу ги скажи
ми ѿ семъ. юже те Ѿоюгъ въпрашати
почто лоуна не имать свѣта. тъчна
съ ѿѣхъ и пакъ же ѿ воли
подаждѧиеть се.

6 и де ми англь слыши вароше слажю ти
ш се́мь оувѣси всѧ.

7 юг^Ада же профильсти змина юсугор и
адама. а внажина си^бдъзлаа. и
плакаста се в наготѣ своен горыго. и
плакаше се вся тварь в нию. не^сса и
звѣз^Дыи слынца и вся тварь колѣваше
се. и до профѣстола бжни. англьскыи
сили подвигоше се зѣло. и
профѣстоупленіи адамовѣ. лоуна же юдна
посмѣя се. и оу томъ прогнѣва се ві. на
нию. и помрачи свѣтъ и створи ю по
малѣ врѣмени състарѣти се и пакы же
породити се юн. исконы же не вѣ така.
и вѣ свѣтъ лѣши слынца. и дѣлготоу
дни имоуши.

6 B եռ այ հրորմ անձամբ զը
տացպէտ քա թոքք օմքակարգ.

2 8 യാദു നൂഹ് ക്രമപരമില്ല 68 ദിവക്രമം 18
2 മാനസിക്കാപ്പ അദ്ദേശ പ്രഭാ സൈന ജ്യോതിഷം
ശ്രദ്ധാപ്പം 18?

3 8 ნამ 2018 თბილისი ე მოვალეობრ შევცვა
მომსახურავ ჩა გამოიყენებოდა და ჯერ მომ
მომსახურავ გამოიყენებოდა და გამოიყენებოდა უკან
უკან ს სამომარტი მომსახურავ გადა
მომსახურავ.

୫ ପକ୍ଷ ର କମାରିମଙ୍ଗ ଶ୍ଵା ଛଇକର୍ମୀଙ୍କ ଲୟ
ଥିଲାକୁ ଲୋହାପାଇଁ ପଳକ ରମ୍ଭାରିମଙ୍ଗରେ
ଯତ୍କିମାନ?

୬ ବ୍ୟାଙ୍ଗ ଲୀଙ୍କ କରୁଥିଲୁ ଦେଖିଯାଏ ପାହନ୍ତେ
ମୁହଁ ଜୟକାର୍ଯ୍ୟ ଓ ଛେକରିଙ୍ଗ ପାଇ ଯତନ ଦେଖ
୭ କୁମାର ମର୍ଦାମନ୍ତରିତ ଥିଲେବୁ ତେଣୁକି ପାଇଲୁ
କରୁଥିଲୁକି ୮ ଧୋଷଦୟକ ଥାମିଲିକ ୯
ଶ୍ଵେତକର୍ମକରିଯାକ ୧୦ ମର୍ମକରିତାଯିକ
ରାଜ୍ୟରୀତିରେ ଦେଖିଲୁ ୧୧ ଖାନ୍ଦାଳ
ମର୍ମକରିଯାକ ୧୨ ଯାଇ ଦେଖିଯାଇଲୁକାର୍ଯ୍ୟ ୧୩
ରେମ ରେଲ୍ସର୍କ ଓ ରମ୍ପାର୍କ ୧୪ ଥାମିକଥିଲୁ ୧୫
ଯତନକୁ ଦେଖିଯାଇଲୁକାର୍ଯ୍ୟ ୧୬ କରୁଥିଲୁକାର୍ଯ୍ୟ ୧୭
ମୁହଁ ରକ୍ଷଣିଯତମିଲିକ ଲାଗୁକ କରୁଥିଲୁ ୧୮
କରୁଥିଲୁରୂପିକାର୍ଯ୍ୟ ୧୯ ଯାଇ ଦେଖିଲୁ ୨୦
ମର୍ମକରିଯାକିଲିକ ୨୧ ଥାମିଲିକ ୨୨
ମର୍ମକରିଯାକିଲିକ ୨୩ କରୁଥିଲୁକାର୍ଯ୍ୟ ୨୪
ମର୍ମକରିଯାକିଲିକ ୨୫ କରୁଥିଲୁକାର୍ଯ୍ୟ ୨୬ ମର୍ମକରିଯାକିଲିକ
ଦେଖିଲୁକାର୍ଯ୍ୟ ୨୭ ୨୮ ମର୍ମକରିଯାକିଲିକ ୨୯ ମର୍ମକରିଯାକିଲିକ

Х 1 и пакы поиеть ме англь силы.
2 и показа ми горещою рѣкоу зѣло. и
вѣ на hei іезеро голѣмо зѣло.
4 и оупросиխ азъ англа. что юестъ
іезеро се голѣмо⁰ зѣло.
5 и рѣ ми англь
6 се юестъ іезеро. ѿноудѣже вѣземлють
швлаци водоу. и шдѣждають по земли

8 и рѣхъ азъ варохъ къ англоу то како
глють чловѣци тако швлаци сходеть оу
море. и въземлють водоу морѣскоу. и
шдъжають по земли
9 и рѣ ми англъ лѣститъ се родъ
чавчски не вѣдоющеничесоже. вса бо
морѣската вода слана єсть. да аще би
шдъжало моремъ не би плоди расли по
земли.

XI 1 И поиеть же англь славы. и
постави же на е. небси.
2 и показа ми во^Та пръвѣлика. и вѣхѹ
писана на вратѣхъ тѣхъ имена чавча. и
рече ми англь имъже юсть вънити
сѣмо. тѣхъ имена написана соуть з^Ак.
и рѣхъ азъ варохъ къ англоу. не
ѡврѣзоутъ ли се во^Та сна. да въниде вѣ
въ нѣ. и рече мі англь. не ѿврѣзоутъ се
дональдже придетъ михаль цртніа
вжіа. и пож^Аи и оудриши славоу
вжію.

3 и ожидаящима нама бы^с гла^с ѿ небесе
вышнаго. яко и громъ топиши. и рѣхъ
англоу что се есть гласи ги.

4 и рече ми се сходитъ михаиль да
приметъ митвы чавче.

5 иже гласъ приде гле. да ѿвръзуть се
вѣтъ и ѿвръзше се и бысть громъ боли
пъваго.

6 и приде михаиль. и срѣте и англъ иже
вѣтъ съ мною. и поклони се емъ.

8 и видѣхъ и дрѣжеща хранилиницъ.
великоу зѣло глыбина є велико ѿ небесе
до земле. и рѣхъ азъ къ англоу ги что се
есть. иже дрѣжть михаиль.

9 и рѣ ми англъ се есть идѣже
въходитъ митвы чавче

XII 1 и се ми глюющу и се придоу англъ
на землю. носеюще дары пльны цвѣты.

2 и рѣхъ ги кто си си соутъ.

3 и рѣ ми си соутъ англъ слѹжеюще
праведнымъ чавкомъ. и тѣмже добрыи
дары принѣске.

4 и приемъ михаиль дары ти. и вложи
и въ хранилиницу.

6 и видѣхъ ины англы носеюще скровица
не имѹши ничесоже.

3 Всѧкъ ѿ земли и рѣнъ ѿ земли
и ѿ земли ѿ земли. Всѧкъ ѿ земли
и ѿ земли ѿ земли.

4 Всѧкъ та рѣ ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

5 Всѧкъ ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

6 Всѧкъ ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

8 Всѧкъ ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

9 Всѧкъ та та ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

10 Всѧкъ ѿ земли ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли та ѿ земли
и ѿ земли ѿ земли.

XIII і вѣхѹ дрѣхли ѿ г҃ѣшныѣхъ
члвцѣхъ. яко не шврѣтають ѿ нихъ
ничесоже. и въпнѧхѹ къ
прѣвоначельникѹ миhaилѹ глюще.
лютѣ наль. юже яко въ промраченына
мѣста члвчската посылаемы юсъмы. и
оу нихъ не шврѣта юмь ничесоже.
праведьна. и аще юсть възможно да не
бихомъ къ томоу възврати ли се. и
смрада ихъ швонали.

4 яко оубо и въ цркви привѣгающими
женамъ ихъ. и ѿтводоу. изводеть є на
блouдъ. и на блouдъ въводеть ю. и свакъ
нечистотоу съдѣгаше. юже не можемъ с
непокоривыми чловѣкы жити.

XVI и ѡ че имъ михаиль слышите вси
англи вже. а нѣст вамъ повелѣно
штоугити ѿ граѣшныхъ члвкъ. ны
повелѣно вы есть слоужити имъ.
донаѣже покаютсѧ аще ли не покаютсѧ
и не швратеть сѧ азъ самъ соѹждю
имъ. глаголь га

3 и се пакы гла^с бы с не́все гле. идѣте и
нослѹжите грѣшныиъ доныдѣже
показууть се. аще ли же не показууть се. то
наносите на не юдоу недоуѓи и смртъ
напрасноу. и проуѓи гоусѣнице и тоуѓию
лютою и громъ и градъ. и вѣсы. и
раздрошенія градомъ ихъ. и чеда ихъ
изгѣбите.

4 ЗДЕСЬ НЕОУГОДАШЕ СЕ БЫ И НЕ СВИРАЮТЪ СЕ
ОУ ЦРКВИ МЛITVY РАДИ. НЬ ЗА МЛITVY
МЪСТЬ КЛЕТВОУ ПОИНОСЕТъ

୩ ଧୀର୍ଘତାଙ୍କ ଏ ଯତ୍ନମିଶ୍ରକଳେ ଏ
ଉଦ୍‌ଦେଶ୍ୟମାତ୍ରକ ପ୍ରକାଶରେ ଯେତେମ୍ବା ହେ
ଯତ୍ନକର କବି ମିଳ ହେ ଏବଂ ଯତ୍ନକର ଯୋଗ କରୁ
ଯତ୍ନମିଶ୍ର ଏ ଯତ୍ନ ପ୍ରକାଶ ଯେତେମ୍ବା ଏ
ଯତ୍ନମିଶ୍ର ଏକ ଏକରେ ଏ ଏକରେ ଏ
ଜାଣେଯ ଏକରୁକରୁଣ୍ଣ ଏ ଯତ୍ନମିଶ୍ର ଏ
ଯତ୍ନମିଶ୍ରର ଏକରୁକରୁଣ୍ଣ ଏ ଯତ୍ନମିଶ୍ର ଏ
ଯତ୍ନମିଶ୍ର ଏକରୁକରୁଣ୍ଣ ଏ ଯତ୍ନମିଶ୍ର ଏ

4 8 තෙම්බරුවන්ද සොන්සේල් මුද්‍රා 8
ජලදායක සං දේශ මුද්‍රාවක්ද සං දේ
ශ ප්‍රාග්ධනය වූ මැයිස්තරුවන්ද සං දේ
ශ මුද්‍රාව.

XVII и ^Че ми англь оүзди виж^А.
покоице праведъныхъ и славоу и радость
и веселие и виж^А поконца нечестивыхъ.
Слезы и въздыханіе и чрева
неоусыпающа.

2 и зовоуши до невесе грайши. помлоуи
ны соудни

3 и речь азъ варохъ къ англоу кто си
суть. ги мон.

4 и ^Че ми англь си соуть грайшици.
5 и речь азъ варохъ къ англоу повели ми
ги мон да и азъ плачу се с нимъ.

6 и рече ми англь плачи се и ты в нихъ.
не мли гъ въ послушають гла твоего.
и помлоуиетъ ю.

7 приде же гла с невесе где снеските
вароха на лице всеи земли да скажеть
сномъ чавчским. также видѣ и слыша и
все танинны прѣдѣсть иеноу

8 боу же наш еноу слава и чѣть и
поклананіе ѿцоу и сноу и стомоу дхоу
нинѣ и присно и вѣка вѣкема. аминъ.

1 В ряспамъ мъ кропмъ швагъ вѣшъ
швагъ ряспамъ рѣспамърѣшъ в шемъзъж
кенсъжъшъ вѣшъ в ѿмъшъ вѣшъ мрѧжъ. В
рикъшъ швагъшъ в швагъ ряспамъж
рѣшъжъшъшъ вѣшъ в шемъшъжъшъ вѣшъ
швагъ жъшъжъ вѣшъ вѣшъ вѣшъ

2 Ги ѿбѣжъшъ швагъ рѣшъжъ шемъшъжъ
швагъшъ жъшъжъшъ ряспамъшъжъ рѣшъжъ
шемъшърѣшъ.

3 В ѿкъ в кропмъшъ швагъшъ мъ ѿкъ
швагъ вѣшъ рицъжъшъ вѣшъ вѣшъ вѣшъ
швагъшъ вѣшъ вѣшъ вѣшъ вѣшъ вѣшъ
швагъшъ вѣшъ вѣшъ вѣшъ вѣшъ вѣшъ

7 В ряспамъ ѿмъшъ вѣшъ вѣшъ вѣшъ
швагъшъ вѣшъ вѣшъ вѣшъ вѣшъ вѣшъ
швагъшъ вѣшъ вѣшъ вѣшъ вѣшъ вѣшъ
швагъшъ вѣшъ вѣшъ вѣшъ вѣшъ вѣшъ
8 Швагъ ѿмъшъ вѣшъ вѣшъ вѣшъ вѣшъ

швагъ ѿмъшъ вѣшъ вѣшъ вѣшъ вѣшъ

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Summary

III Baruch is included in two fifteenth century Greek manuscripts and nine Slavic manuscripts, dating from the late thirteenth until the eigtheenth centuries. The text types reflected in the Slavic manuscripts can be divided into three textual families – A, B, and C. The version of the Petrisov zbornik belongs to family B. In this article the author focusses upon the redactional activities in the common prototype of ms families B and C, the prototype of ms family B, and the Petrisov zbornik text itself. The most profound redactional work appears to have been carried out at the earliest stages of transmission, not later than the thirteenth century. The text of the most reliable ms of family B (Belgrade NB 651) is printed in Cyrillic with the text of the Glagolitic Petrisov zbornik in parallel columns.

Sažetak

REDAKTORSKI ELEMENTI U TEKSTU III. BARUHA IZ PETRISOVA ZBORNika

III Baruh je uključen u dva grčka rukopisa 15. stoljeća i u devet slavenskih rukopisa, koji datiraju od kasnoga 13. do 18. stoljeća. Slavenske verzije rukopisa mogu podijeliti na tri tekstualne grupe A, B i C.

Verzija Petrisova zbornika pripada grupi B. U ovome članku autor obraća pažnju na redaktorske promjene u zajedničkome prototipu grupa B i C, u prototipu grupe B i u samom tekstu Petrisova zbornika. Najznačajnije su redakcijske promjene, čini se, bile izvršene u ranim stadijima predaje, ne kasnije od 13. stoljeća. Tekst najpouzdanijega rukopisa grupe B (Beograd NB 651) štampan je čirilicom s tekstrom glagoljskoga Petrisova zbornika u paralelnim stupcima.

Izvorni znanstveni članak

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