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**Euthymius Zigabenus' *Panoplia Dogmatike* in the Slavonic, Greek, and Latin traditions (14<sup>th</sup>-18<sup>th</sup> centuries)**

The *Panoplia Dogmatike* was carried out during the twelfth century on a behest of Byzantine emperor Alexios I Komnenos (1181-1118) who commissioned his best court theologian to prepare a refutation of each important heresy on the basis of fragments from Patristic authors. In this way was created one of the most influential books on heresy in Byzantium.

Since its compilation, the anthology gained considerable authority and remained living in three different traditions &mdash; the Greek, the Slavonic and the Latin. It had, however, differing success in these traditions. This can be seen from the remaining versions of the text. The Greek version continued to circulate in manuscript form until the eighteenth century and the influence of the text was enhanced by the printed edition. To my knowledge, the Latin translation of the *Panoplia* is known only from the printed editions and there are no attested manuscripts. On the contrary, the Slavonic *Panoplia* was present only in a limited number of manuscripts of which only three have survived. In my paper I briefly present the transmission of history of this anthology in Post-Byzantine period and demonstrate that it was used in occasions that went far beyond the intentions of Emperor Alexios and his theologians.

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**Stephen the Great and the Bulgarians**

Starting in 1466, the Bulgarian monastery of Saint George *tou Zographou* on Mount Athos was repeatedly endowed by Prince Stephen the Great of Moldavia. It appears that the prince's patronage was instigated by Theoctistus, Metropolitan of Suceava (1453-1478), who was Bulgarian by birth. Stephen's last act of generosity to Zographou was the renovation of the monastery's main church, which probably took place in 1502.

The year 1502 is also reported as the date of the famous "Royal Pomenik" (Liturgical Diptych) of Zographou, discovered at the monastery by Konstantin Dimitriev-Petkovich in 1852. The first page of this manuscript contained a list of the names of Bulgarian czars, most of which Petkovich copied. Considered lost for almost a hundred years, the book was rediscovered in 1941 by Mikhail Kovachev in the Zographou library, where it now bears the shelfmark II.d.1. There is no doubt that

Petkovich and Kovachev saw one and the same list of royal names. Kovachev, however, recorded 1709 as the date of the Pomenik.

To resolve the contradiction between the two scholars' reports, the following hypothesis is proposed: Fol. 1 of Zographou Ms II.d.1 was originally part of Zographou Ms III.z.8, which now lacks its first quire. The leaf was separated from the rest of the book in 1866, when the monastery's librarian Father Niphilin rebound all Zographou codices. It was then erroneously attached to another Pomenik, copied in 1709. This hypothesis can be easily verified by direct examination of the two manuscripts. At any rate, the published photographs of their first pages suggest that both books are of Moldavian origin. The writing and ornamentation seen on these photographs do not contradict a date of 1502.

If the "Royal Pomenik" was indeed brought to Zographou from Moldavia in 1502, it represents an important and previously unrecognized heirloom from Stephen the Great's (and Metropolitan Theoctistus's) patronage of the monastery. Regular liturgical commemoration of the names of the Bulgarian czars ensured that memory about medieval Bulgarian statehood survived through the sixteenth-eighteenth centuries. As a result of this, in the 1760s Zographou became the cradle of our national historiography.

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**Abercius and the Menologium of Hilandar**

Virtually all that is known about the scribe Abercius (Averkije), a monk of Hilandar, is what he wrote in the colophons of the MSS which he copied, the earliest dated one being a panegyricon copied for the monastery at Dobrun in Bosnia in 1614 and the last dated one being a copy of the history of Barlaam and Joasaph copied at the hermitage of St Sabas at Karyes on Athos in 1633. Since his name is the second on the list of the deceased in the diptychs of the hermitage begun in 1645 he must have died in 1644/5. Without any doubt his greatest achievement is the compilation of a large menologium — in all some 3572 folia — at the behest of abbot Hilarion of Hilandar, which it took him six years (1623-1629) to complete.

Most of his colophons have been edited more than once, for the first time in 1905 by Ljubomir Stojanović. However, in places their texts are obscure and for the first time a translation has been attempted. Those present at the SEEMSG meeting were given a handout with the Slavonic texts of the colophons accompanied by an English translation. The translation was discussed and suggestions for its improvement were proposed. With regard to the lengthy colophon of the October volume of the menologium it was generally agreed that Abercius was not calling for later readers to correct orthographical mistakes, as has previously been suggested, but was, on the contrary, advocating that later readers should not amend the text since *such is the understanding of books*.

