ISSN 0204-4021
ISBN 978-954-9787-57-3

PALAEOBULGARICA
СТАРО-
БЪЛГАРИСТИКА

AND WINGS WERE GIVEN TO THE WOMAN

IN HONOUR OF PROFESSOR SVETLINA NIKOLOVA

Compilers

Slavia Barlieva
Veselka Zhelyazkova
Nely Gancheva

SOFIA
2022

Редакционна колегия/Редакционная коллегия/Editorial Board

Проф. Славия БЪРЛИЕВА (България), assoc. prof. Marie-Hélène BLANCHET (France), prof. Marcello GARZANITI (Italy), проф. Веселка ЖЕЛЯЗКОВА (България) – *главен редактор*, проф. Климентина ИВАНОВА (България), prof. Roland MARTI (Deutschland), prof. Heinz MIKLAS (Österreich), проф. Бойка МИРЧЕВА (България), доц. Татяна МОСТРОВА (България), проф. Георги Н. НИКОЛОВ (България), проф. Светлина НИКОЛОВА (България) – *почетен главен редактор*, проф. Георги ПОПОВ (България), гл. ас. Нели ГАНЧЕВА – *секретар*

Palaeobulgarica/Старобългаристика се реферира и индексира в / is abstracted and indexed in: Scopus – Elsevier, The Netherlands; Web of Science. Core Collection (Emerging Sources Citation Index), USA; Academic Resource Index (ResearchBib), Japan; Arts and Humanities Journals in JURN; Byzantinische Bibliographie Online, De Gruyter Reference; Central and Eastern European Online Library (CEEOL), Germany; EBSCO host Research Databases, USA; Electronic Journals Library, University Library of Regensburg, Germany; ELibrary.ru. Научная электронная библиотека, Россия; European Reference Index for the Humanities and the Social Sciences (ERIH PLUS), Norway; Gemeinsamer Verbundkatalog (GVK), Deutschland–Österreich; Google Scholar Bibliographic Database, USA; Information Matrix for the Analysis of Journals (MIAR), Spain; Институт научной информации по общественным наукам (ИНИОН). Библиографические базы данных ИНИОН РАН, Россия; Linguistic Bibliography, The Netherlands; Modern Language Association International Bibliography, USA; Slavic Humanities Index, The Czech Republic; Slavistik-portal / Портал славистики, Germany; Ulrichsweb. Global Serials Directory; WorldCat: Network of Library Content and Services, USA.

Тази книга е публикувана от Кирило-Методиевския научен център при Българската академия на науките в рамките на проекта „Кирилометодикон“, финансиран по проект BG05M2OP001-1.001-0001 за изграждане и развитие на Центъра за върхови постижения „Наследство БГ“.

This book was published by the Cyrillo-Methodian Research Centre at the Bulgarian Academy of Sciences within the frame of the project Kyrillomethodikon, with the financial support of the BG05M2OP001-1.001-0001 project for the establishment and development of the Center of Excellence *Heritage BG*.

НАСЛЕДСТВОБГ

Предпечатна подготовка *А. Борисова*
Коректори *М. Евтимова, М. Дерменджиева*
Печатни коли 66,5 Формат 700x1000/16
Печатница „Симолини-94 СД“
София, бул. „Владимир Вазов“ 15

Адрес на редакцията: 1000 София, ул. „Московска“ 13,
за кореспонденция: 1000 София, п.к. 432
e-mail: palaeobulgarica@kmnc.bg; kmnc@abv.bg

Mony Almalech (Sofia, Bulgaria)

CULTURAL UNIT YELLOW IN THE BIBLE. LACK OF SIGN IS A SIGN

The word *mega* is appropriate for many reasons but mainly to avoid any confusion with the Berlin and Kay (B&K) tradition. To avoid confusion and scientific uncertainty, I will use the terms mega-black, mega-white, mega-red, etc., but not macro-black, macro-white, macro-red, etc. The method includes all four channels referring to color: basic color terms (BCT), prototype terms (PT), rival terms for prototypes (RT) and terms for basic features of prototypes (TBFP).

BCT, PT, RT and TBFP are element of a cultural unit, in the sense of Eco (1985). While the Berlin and Kay tradition focuses only on basic color terms (BCT). In the B&K tradition, BCCs are presented only by BCTs. However, anthropological data show that in different cultures BCCs are presented by PT or RT (see, for example, Borg 1999; Borg 2007). Mega Yellow is the verbal language of colors. The cultural unit (Eco 1985) combines both verbal and visual language of colors.

The concept mega yellow incorporates all kinds of words that can signify or inspire yellow – BCT, PT, RT, TBFP, i.e. Mega Yellow is the verbal language of colors. While the cultural unit (Eco 1985; Almalech 2017a) Yellow combines both verbal and visual colors.

The presence of yellow in comparison with other colors is distinguished by a degree of amorphousness. This has different dimensions and directions.

The yellow צָהֹב [tzahòv] frequency is low – in the Old Testament, only three uses translated into the vast array of translations *yellow.* It is of hair as a description of plague: Lev. 13:30; 32; 36.

> Leviticus 13:30
> the priest is to examine the sore, and if it appears to be more than skin deep and the hair in it is yellow צָהֹב [tzahòv] and thin, the priest shall pronounce that person unclean; it is an itch, an infectious disease of the head or chin (NIV).
> καὶ ὄψεται ὁ ἱερεὺς τὴν ἁφὴν καὶ ἰδοὺ ἡ ὄψις αὐτῆς ἐγκοιλοτέρα τοῦ δέρματος, ἐν αὐτῇ δὲ θριὶξ ξανθίζουσα λεπτή, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· θραῦσμά ἐστιν, λέπρα τῆς κεφαλῆς ἢ λέπρα τοῦ πώγωνός ἐστιν (LXX).

Leviticus 13:32
And in the seventh day the priest shall look on the plague; and, behold, if the scall be not spread, and there be in it no yellow [tzahòv] hair, and the appearance of the scall be not deeper than the skin, (ASV).
καὶ ὄψεται ὁ ἱερεὺς τὴν ἁφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα, καὶ θρὶξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ, καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος, (LXX).

Leviticus 13:36
then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow [tzahòv] hair; he is unclean (ASV).
καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ διακέχυται τὸ θραῦσμα ἐν τῷ δέρματι, οὐκ ἐπισκέψεται ὁ ἱερεὺς περὶ τῆς τριχὸς τῆς ξανθῆς, ὅτι ἀκάθαρτός ἐστιν (LXX).

The term צָהֹב [tzahòv] is translated as *yellow* or *blond*. They indicate skin and hair diseases, a gleaming polished surface, joy or anger (Brenner 1982: 8–9). The antonymous semanticizings of yellow 'joy' and 'anger' observed by Brenner (1982: 9) coincide with the meanings of yellow in the Norm for word-associations and correspond to the ability of all BCTs word-associations to acquire contextual antonymous meanings in the Norm for Free word-associations (Алмалех 2001; Almalech 2011).

It is not clear whether the word צָהֹב [tzahòv] is a derivative of the bilateral Tzadi-Het צח, Tzadi-He-He צהה, Tzadi-Het-Het צחח or Tzadi-Het-He צחה (Gesenius 1996: 885–890). Gesenius gave priority to *yellow of hair* צָהֹב [tzahòv] (Lev. 13:30; 32; 36) originated from the root צָחַח [tzahàh] meaning "to shine", "to glitter", "as gold" (Gesenius 1996: 885).

Gesenius involved the root Tzadi-Het-Het צחח as a source root for *shine, glitter* זָהַר [zahàr], *clear, ritual pure* טָהֵר [tahèr], *light* צֹחַר [tzohàr], (pure) *oil* יִצְהָר [itzhàr], *to make or press out oil, with a press, from olives,* etc.: Job 24:11 [itzhàr]. Also to the *hapax* use of צֹחַר [tzohàr] as *window* (Gen. 6:16). Hence the Hebrew worldview involves the word yellow צָהֹב with the prototype, the sun at noon. Yellow is not involved with the semantic features 'heat' but with 'light' in the Hebrew worldview. "Entering" the paradigm of light and mega-white, yellow is in semiotic systemic competition with multiple types of light.

– Yellow is the chromatic iconic representative of the prototype, and the Hebrew worldview accepted the feature of the sun 'to spread light' ignoring the feature 'hot', 'warm': "Polished, glittering, like gold, Ezra 8:27 מֻצְהָב [mutzahàv]" (Gesenus 1996: 885).

– Borg indicated "[…] the meanings of color terms elicited were determined primarily by reference to the hues of camels, sheep, goats, terrain and vegetation, and to those of garments, rugs, and household goods generally found in Bedouin tents" (Borg 1999: 125). There is no regular logic that the emerging Hebrew will

not be used in the matrix of nomadic Arabic dialects to derive color terms from the color of the fur of the breeding animals – camels, goats, sheep, cows. Old Testament intensely avoids this source.

– The sulfur is an appropriate candidate for the Rival Term of the prototype (RT). RT *sulfur, brimstone* can signify yellow but the Old and the New Testaments use it as a smell, not as a color. The uses are in contact sentences of fire, burning sulfur, Sodom, judgment, punishment and God's wrath and anger (Gen. 19:24; Deut. 29:23; Job 18:15; Isa. 34:9; Ps. 11:6; Ezek. 38:22; Luke 17:29; Rev. 9:17–18; 20:10; 21:20).

– Breastplate stones (as RTs) of the High Priest and the New Heavenly Jerusalem are excluded from our attention because of uncertainty about the exact color of the stones.

– There is another opinion about the origin of BCT yellow צָהֹב [tzahòv] (Borg 1999; Borg 2007; Bulakh 2006; Brenner 1982; Hartley 2010). They claim *yellow* was absorbed by the token of *green* יֶרֶק [ièrek]/יָרוֹק [iaròk] in Archaic Hebrew, e.g. Psalm 68:13 [H14] and the word צָהֹב [tzahòv] became BCT meaning *yellow* in Late Biblical Hebrew. But the reference of Hebrew BCT for *green* יָרוֹק [iaròk] is like the Greek χδωρός [hloròs] – from dark green to light-yellowish green as the colors of the olive oil. Thus, a derivate of יָרוֹק [iaròk] can signify *pale* יֵרָקוֹן [ierakòn] for the face, for feathers of a dove (Jer. 30:6), χλωρός [hloròs] for a horse (Rev. 6:8). There are no pigeons with yellow feathers. Rather, the emphasis is on shiny, gleaming greenish feathers. In Bulgarian, "His face is green with anger/malice/pain" is a normative phrasing. This is also the case in Hebrew. The claim that yellow is a derivative of יָרוֹק [iaròk] seems to have been influenced by the first version of the sequence according to Berlin and Kay (Berlin, Kay 1969), but has been refuted by the latest version (Kay, Maffi 1999).

– The lack of a sign is a sign.

The root Tzadi-Het-Het צחח found its place in the system of Hebrew for very special occasions. Such special occasions are: the window/the light of Noah's Ark (Gen. 6:16); the spiritually shining white she-donkeys pointed out by Deborah (Judg. 5:10) influenced the choice of King David for king's ritual animal and the Messiah's "son of a donkey".

The absence of BCT yellow in the Bible is proof of the high intentionality of the Biblical text but not of color blindness as Gladstone's (Gladstone 1858) claimed the absence of blue BCT in Homer's poetry. Finally, the absence of yellow reconfirms the Jewishness of the New Testament keeping the tradition of the Old Testament. Ezra 8:27 uses of the same lexeme with the basic meaning in Biblical Hebrew *glitter, to shine, as gold, polished, gold-coloured, yellow, of hair*: "and twenty bowls of gold, of a thousand darics; and two vessels of fine bright מְצֻהָב [mutzhàv] brass, precious as gold".

The prototype of yellow, the sun at noon, also is presented without additional symbolism – only as a creation of God or as a physical source of heat. It is understandable such biblical presence of the sun because Israel's pagan neighbors worshiped the sun as a separate important god. Prophetic Hebrew worldview gives preference to the yellow prototype, the sun at noon, as white, light developed over the root צָחַח [tzahàh] and the bilateral root צָח [tzàh]

> צהב glitter, to shine, as gold; Talm. id. Arab. to glitter, also to be reddish or yellowish, like the human hair. For the origin see צָחַח. HUPHAL (PUAL) participle מֻצְהָב [mutzahàv] polished, glittering, like gold, Ezra 8:27. Hence, צָהֹב [tzahàv] gold-colored, yellow, of hair, Lev 13:30; 32; 36 (Gesenius 1996: 890–891).

It is true to say that Judaism has the idea of a visual and semantic representative of gold. Gold as RT for yellow has never been used with the semantics of BCT "yellow". Yellow is the chromatic representative of gold but the semantic representative of gold is white (Dana 1919) meaning 'pure'. The connotative significance of the three appearances *yellow* צָהֹב [tzahòv] is a 'disease'. It is far from the connotative significance 'purity' of gold and the connotative meanings of green.

I had doubts whether yellow could be called Mega Yellow for the Old Testament. The answer to these doubts can be found in the difference between the concept of Mega Yellow and the Cultural Unit Yellow. Mega yellow incorporates all kinds of words that can signify or inspire yellow – BCT, PT, RT, TBFP, i.e. Mega Yellow is the verbal language of colors. The cultural unit combines both verbal and visual language of colors. Thus, mega yellow and cultural unit yellow have incomplete (defective) paradigm in the Bible.

Non-color meanings of color are a semanticization of colors (verbal or visual), e.g. 'joy', 'anger'. Brenner pointed out these meanings of biblical yellow describing it as "their syntagmatic relations in their contexts" (Brenner 1982: 8). The presence of the yellow differs dramatically from that of the other colors. I support Brenner's opinion in two points.

The first one is "we cannot posit [tzahòv] as an exclusive Hebrew equivalent to 'yellow', which is the slot צָהֹב [tzahòv] belongs to in the "colour" system of modern Hebrew. In addition, the term has acquired a "non-colour" figurative sense through its colour denotation." (Brenner 1982: 9). Second and more important, is "the referential scope of biblical צָהֹב [tzahòv] as a color term is basically unchanged in Masoretic Hebrew. Perhaps we should say that the wider application of the term, coupled with the appearance of secondary derived terms, point towards a possible restriction of it (although this is by no means certain)" (Brenner 1982: 9).

The super high prophetic intentionality of the Biblical text causes the restriction for use of BCT for yellow. It is obvious to me that in addition to the prophetic restrictions on the use of the BCT *yellow*, there are also prophetic restrictions on the use of the BCT *black* (only nine uses throughout the Old Testament) and *white* (less than forty throughout the Old Testament). "Surprisingly, 'black' and 'dark' are totally absent from the realm of the sacred and cultic, although they belong to the primary level of color distinction. Is it possible that this absence is intentional?" (Brenner 1999: 206). One of the many examples supplying the prophetic restrictions on BCTs are the twenty-two uses (from Gen. 24:29 to Gen. 30:36) of the proper name *Lavan* לָבָן [lavàn] (Jacob's/Israel's father-in-law) meaning *white* before the first appearance of BCT *white* לָבָן [lavàn] at Gen. 30:37.

The incomplete (defective) paradigm of biblical mega yellow and cultural unit yellow is a sign. This is a sign of prophetic intentionality. The intentionality includes use of the words, the place for the first appearance, and the restriction of the use of BCTs for yellow, black, white. The poor use of BCTs is at the expense of PTs' wide presence for white (light) and black (darkness).The defectiveness of mega yellow is the strongest one due to the lack of compensatory use of PT, RT, or TBFP. Such compensatory presence exists for green, black, and white (Almalech 2017b; Almalech 2018).

Prophetic restriction is the only logical explanation for the defectiveness of mega yellow in the Old Testament. The defectiveness cannot be explained by color blindness or by lack of imagination. The New Testament follows the Old Testament practice of the absence of BCT yellow.

ABBREVIATIONS

B&K – Berlin and Kay
BCC – Basic color category
ASV – Holy Bible: American Standard Version, 1901
NIV – Holy Bible: New International Version, 1984 (US)

LITERATURE

Almalech 2011 — A l m a l e c h, M. *Advertisements: signs of femininity and their corresponding colour meanings*. Sofia, 2011.

Almalech 2017a — A l m a l e c h, M. *Colour as cultural unit. Challenges and developments*. – In: Umberto Eco in his own words (= Semiotics, Communication and Cognition, 19). Ed. by T. Thellefsen, B. Sørensen. Berlin, 2017, p. 206–213.

Almalech 2017b — A l m a l e c h, M. *Cultural unit green in the Old Testament*. – Language and Semiotic Studies, 3 (2017), № 2, p. 22–50.

Almalech 2018 — A l m a l e c h, M. *The cultural unit black in the Old Testament*. – In: Discourses on colour. Ed. by D. Gonigroszek. Piotrów Trybunalski, 2018, p. 27–60.

Almalech 2021 — A l m a l e c h, M. *Colors as a semiotic tool for Bible analysis*. – In: Sign, Method and the Sacred. New Directions in Semiotic Methodologies for the Study of Religion (= Religion and Reason, vol. 64. Semiotics of Religion, vol. 5). Ed. by J. Cronbach Van Boom, T.-A. Põder. Berlin, 2021, p. 243–265.

Berlin, Kay 1969 — B e r l i n, B., P. K a y. *Basic colour terms*: *Their universality and evolution*. Berkeley, 1969.

Borg 1999 — B o r g, A. *The colour categories of the Negev Beduin*. – In: The Language of colour in the Mediterranean. Ed. by Al. Borg. Stockholm, 1999, p. 121–147.

Borg 2007 — B o r g, A. *Towards a history and typology of colour categorization in Colloquial Arabic.* – In: Anthropology of Colour: Interdisciplinary multilevel modeling. Ed. by R. MacLaury, G. Paramei, D. Dedrick. Amsterdam, 2007, p. 263–293.

Brenner 1982 — B r e n n e r, A. *Colour terms in the Old Testament* (= Journal for the study of Old Testament. Supplement series, 21). Sheffield, 1982.

Brenner 1999 — B r e n n e r, A. On color and sacred in the Hebrew Bible. – In: The Language of color in the Mediterranean. Ed. by Al. Borg. Stockholm, 1999, p. 200–207.

Bulakh 2006 — B u l a k h, M. *Basic colour terms of biblical Hebrew in diachronic aspect.* – Babel und Bibel, 3 (2006), p. 181–216.

Dana 1919 — D a n a, F. *The ritual significance of yellow among the Romans*. Ph.D. Dissertation thesis. Philadelphia, 1919.

Eco 1985 — E c o, U. *How culture conditions the colours we see*. – In: On Signs. Ed. by M. Blonsky. Baltimore, 1985, p. 157–175 (2nd ed. in: The communication theory reader. Ed. by P. Cobley. New York, 1996, p. 148–171).

Gesenius 1996 — G e s e n i u s, W. *Hebrew-Chaldee Lexicon to the Old Testament.* 18th ed. Grand Rapids, Michigan, 1996 (based on the 1847 edition).

Gladstone 1858 — G l a d s t o n e, W. *Studies on Homer and the Homeric Age*. London, 1858.

Hartley 2010 — H a r t l e y, J. *The semantics of ancient Hebrew colour lexemes*. Louvain, 2010.

Kay, Maffi 1999 — K a y, P., L. M a f f i. *Colour appearance and the emergence and evolution of basic colour lexicons*. – American Anthropologist, 101 (1999), № 4, p. 743–760.

Алмалех 2001 — А л м а л е х, М. *Цвят и слово. Прагматични и психолингвистични аспекти*. София, 2001 [Almalech, M. Tsvyat i slovo. Pragmatichni i psiholingvistichni aspekti. Sofia, 2001].

CULTURAL UNIT YELLOW IN THE BIBLE. LACK OF SIGN IS A SIGN

(Summary)

From the perspective of color semiotics, Almalech traces the almost complete absence of basic terms for yellow (three uses) in the Old Testament and applies his original approach to color semiotics. The author follows different types of words – basic color terms (BCT), prototype terms (PT), rival terms for prototypes (RT), and terms for basic features of prototypes (TBFP). He calls these four cognitive channels mega color in the frame of cultural unit yellow. The author offers his hypothesis to the absence of mega yellow.

Keywords: color; Bible; semiotics; mega yellow; cultural unit.

Mony Almalech,
New Bulgarian University
Institute for Bulgarian Language –
Bulgarian Academy of Sciences

CONTENTS

Tabula gratulatoria 11

Slavia Barlieva, Veselka Zhelyazkova (Sofia, Bulgaria) – And Wings Were Given to the Woman that She Might Fly *(Instead of an Introduction)* 13

Bibliography of Svetlina Nikolova 21

***

Moshe Taube (Jerusalem, Israel) – Rendering Euphemistic ברך 'Bless' in the Translation of Job in the Vilnius Florilegium 262 59

Anatoly A. Alexeev (Saint Petersburg, Russia) – The Bible Canon and the Bible Codex 69

Marcello Garzaniti (Florence, Italy) – The First Description of the Bible and Its Books in the First Bulgarian Empire 83

Veselka Zhelyazkova (Sofia, Bulgaria) – The First Song of Moses (Ex. 15:1–19) in the *Psalter* and in the Non-Liturgical Copies of the *Book of Exodus* 95

Vittorio S. Tomelleri (Turin, Italy) – Two Unknown Versions of the First Song of Moses (Ex. 15:1–19). At the Intersection of Translation and Elaboration 109

Serge Ruzer (Jerusalem, Israel) – Traveling to Convert the Hearts: Scripture and Wonders as Ascetic's Tools of Choice 129

Antonija Zaradija Kiš (Zagreb, Croatia) – *Animalia perdita* in the *Book of Job* with Reflection on Croatian Glagolitic Translations 141

Vesna Badurina Stipčević (Zagreb, Croatia) – The *Gospel of Pseudo-Matthew* in Croatian Glagolitic Texts 165

Agata Kawecka, Rafał Zarębski (Lodz, Poland) – Translation Onomastics and Slavic Translations of the Bible *(Outline)* 183

Mony Almalech (Sofia, Bulgaria) – Cultural Unit Yellow in the Bible. Lack of Sign is a Sign 199

Ivan Zhelev (Sofia, Bulgaria) – On the Priest Nencho's Translation of the *Gospel* 207

***

Ralph Cleminson (Oxford, United Kingdom) – Ѵрътъı и рѣзъı 221

Boyka Mircheva (Sofia, Bulgaria) – Another Moldavian Copy of the *Synaxarion Life of St Methodius* 227

Sergejus Temčinas (*Vilnius, Lithuania)* – Kievan Translators from Hebrew into Ruthenian (Second Half of the 15th Century) as Interpreters of the *Long Vita of Cyril the Philosopher* 241

Lyuba Ilieva (Sofia, Bulgaria) – The Beginning of Bulgarian Education in the Byzantine Literary Tradition (11th–12th c.) 255

***

Maria Spasova (Veliko Tarnovo, Bulgaria) – An Excerpt of Basil the Great's *De Spiritu Sancto* in *Simeon's Florilegium* and *Efremovskaya Kormchaya (Two Independent Translations or Two Versions of a Single Translation?)* 263

Tatiana Afanasyeva (Moscow, Russia) – The *First Conversation of John Chrysostom* on the Gospel of Matthew in Preslav Translation 293

Alessandro Maria Bruni (Venice, Italy) – The Old Bulgarian Translation of Gregory of Nazianzus' *Apologeticus (Oratio 2)*: Textual Criticism 321

Elka Mircheva (Sofia, Bulgaria) – Once Again about the Old Bulgarian Translations and Versions of the *Dialogues* of Pope Gregory the Great 333

Ana Stoykova (Sofia, Bulgaria) – The Pseudo-Basilian Recension of the *Physiologus* in the Slavic Manuscript Tradition 353

Anissava Miltenova (Sofia, Bulgaria) – A Compilation with the Name of Pseudo-Eulogius of Alexandria in Old Bulgarian Translation 395

Mariyana Tsibranska-Kostova (Sofia, Bulgaria) – Law and Power in the Preamble to the *Ecloga*: Slavonic Linguistic Projections 419

Desislava Naydenova (Sofia, Bulgaria) – "Let It Be neither Mine nor Thine, but Divide It" – Motherhood in Medieval Slavic Legal Texts 439

Maya Yonova (Sofia, Bulgaria) – Study and Edition of the Text of *Story about Aesop* in Manuscript 13.2.25 of the 16th Century from the Library of the Russian Academy of Sciences 457

Maria Schnitter (Plovdiv, Bulgaria) – The Prayer "For a Brother Tempted in His Sleep" and Its Functional Correspondences in South Slavic Manuscript Euchologies: Preliminary Notes and Texts 491

William R. Veder (Utrecht, The Netherlands) – Four Errors and One Lacuna in Slavic Textology 513

***

Klimentina Ivanova (Sofia, Bulgaria) – Notes on the Composition of Manuscript No. 138 from the A. I. Khludov Collection in the State Historical Museum, Moscow 523

Marina Chistyakova (*Vilnius, Lithuania)* – To the Study of the Prologues of Mount Athos Hil. 424 and Hil. 427 *(On the December Readings)* 555

Georgi Petkov (Plovdiv, Bulgaria) – About the Composition of Two Manuscripts Containing the *Prologue in Verse* for the Whole Year 569

Angeliki Delikari (Thessaloniki, Greece) – The Serbian Tradition of George Glabas's *Homily to the Holy and Great Paraskeve (Good Friday)* 601

Elissaveta Moussakova (Sofia, Bulgaria) – An Early Seventeenth-Century Collection of Menaia from the Vratsa Monastery 609

***

Christoph Koch (Berlin, Germany) – Old Church Slavonic ѵѧѧѧ in the Slavonic Gospel Text 651

Tatyana Slavova (Sofia, Bulgaria) – ⟨ⱁⷪⷣⷭⷨⷭⷮ ⷪ ⟨ⷬⷣⷭⷭⷣⷮⷭⷮⷮ ⟨ⷭⷭⷭⷪⷣ / *Homily for Passover Celebration* – Constantine of Preslav's Translation 683

Valeriya S. Efimova (Moscow, Russia) – Several Questions to Phraseological Calquing in the Old Church Slavonic Language 705

Anna-Maria Totomanova (Sofia, Bulgaria) – The Vocabulary of *Stanislav's Menologıon*. Latinisms 723

Maria Totomanova-Paneva (Sofia, Bulgaria) – Vocabulary Describing Human Appearance or What Did King David Look Like 747

Tatyana Ilieva (*Sofia, Bulgaria*) – Word-building and Translation Trends in the Prefixed Formations in the Old Bulgarian Translation of the *Book of the Prophet Ezekiel* 761

Tatyana Mostrova (*Sofia, Bulgaria*) – About a Rare Lexeme in the Translations of *Barlaam and Josaphat* and *Scala Paradisi of John Climacus* 795

***

Slavia Barlieva (Sofia, Bulgaria) – The Cyrillo-Methodian Legacy in the Light of the Slovak Enlightenment and Juraj Fandly's *Concio Historico-Panegyrica de Sanctis Slavorum Apostolis Cyrillo et Methodio* 809

Peter Žeňuch (Bratislava, Slovakia) – On the Usage of Liturgical Language in the Environment of Slovak Believers of the Byzantine Rite 835

Tatyana Pentkovskaya (Moscow, Russia) – Temple, Kościół, Mosque, Church in the Translations of the *Quran* from the Petrine Era 859

Konstantinos Nichoritis (Thessaloniki, Greece) – Filaretos the Former Abbot of the Monastery of Vatopediou (†1873) and His Translations 877

***

Svetlana Kujumdzieva (Sofia, Bulgaria) – In Searching for the Roots of Slavic Orthodox Liturgical Music 891

Ralitsa Rousseva (Sofia, Bulgaria) – The Iconography of St Naum of Ohrid and Its Diversity *(Notes on the Three Less Known Icons of St Naum of Ohrid from the Museum of Christian Art in Sofia)* 927

Dimo Cheshmedzhiev (Plovdiv, Bulgaria) – On the Question of the Identification of the Ruler's Image in Manuscript Sin. 262 from the State Historical Museum in Moscow 949

Totka Grigorova (Sofia, Bulgaria) – The "Virgin Mary and Infant Jesus on the Throne with Sts Cyril and Methodius" Icon at the Iron Church in Istanbul 971

Kamen Stanev (Sofia, Bulgaria) – Styluses and Book Clasps from Medieval Philippopolis (Plovdiv) 991

***

Ewelina Drzewiecka (Sofia, Bulgaria) – The First Teacher and Patron. The Image of Saint Clement of Ohrid in Bulgarian Prose from the Interwar Period and the Question of the "Symphony of Powers" 999

Maya Ivanova (Sofia, Bulgaria) – Details to the Portrait of the Young Petar Dinekov 1027

Nely Gancheva (Sofia, Bulgaria) – Problems of Classification and Description of the Archival Heritage of Bonyu St. Angelov (Scientific Archive of the BAS. Fund 93) 1047