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**THE DORMITION OF ST. JOHN THE THEOLOGIAN (BHG 916) IN THE SOUTH
SLAVIC TRADITION. TEXT AND CONTEXT**

ABSTRACT

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I. RESEARCH

INTRODUCTION

The object of the present study is the Slavic translation of *The Dormition of St. John the Theologian* (BHG 916, BHBS 1a. 224-225), placed in the South Slavic calendar collections. Until now, the narrative has not been the subject of research interest. There is still a lack of independent studies, both literary and linguistic, about it. An exception is the edition of the *Stanislavov Menaia-cheti*¹, of which it is a part, as well as the September volume of the Great Makariev menaia-cheti². In both, however, the text is included as part of larger compilations and compendia. This circumstance determines the relevance of the dissertation topic.

The present dissertation examines issues related to the South Slavic context of distribution of *The Dormition of St. John the Theologian*, with the focus of attention being on collections with a permanent composition, such as the *Menaia-chetis*. In the Byzantine tradition, the text was also placed in calendar collections, as the *Pinakes* database reference³ and Tzang's studies⁴. This is basically the motivation for narrowing down the literary context in which the work will be examined, limiting itself to its presence in the South Slavic calendar collections. In this way, we could trace both the path of the work from the Byzantine to the Slavic environment, as well as the history of the text in a specific type of composition.

The objectives of the dissertation are broadly two:

1. Archeographic and textological study of the text.
2. Literary interpretation of the hagiographic work.

In the course of the research, the following **tasks** are set:

¹ Totomanova, Atanasova 2018.

² VMChM: 1584– 1659.

³ <https://pinakes.irht.cnrs.fr/recherche-generale/results/page> <accessed on: 03.01. 2022>.

⁴ Zahn 1880: 9-23.

1. Establishing the history of the text according to the transcripts included in the South Slavic calendar compositions. Tracing the differences and similarities between them in terms of language, as well as in terms of content in comparison with the Greek original.

2. Identifying biblical quotations and references.

3. Analysis of the texts in view of their literary features and in relation to the cultural-historical environment that caused the emergence of *the Dormition of St. John the Theologian* and its translation into the Slavic language.

4. Delineation of basic ideas about the poetics of the composition and its relationship as a type of narrative with other literary forms that existed in pre-Christian culture.

The main research approach is complex, which allows the subject of research to be looked at from different positions, in an interdisciplinary plan (*comparative-textological, linguistic, literary and cultural-historical analysis*). The emphasis is placed on the literary qualities of the story of St. John the Theologian. *The Dormition* turned out to be very interesting, not only from a content point of view, but also because it combines concepts typical of other, more archaic narrative structures.

The work consists of two parts. *Research* and publication of the hitherto unpublished transcripts of *The Dormition*, that could be found in the so-called *Appendix*.

1. The study consists of an introduction, six chapters and a conclusion.

2. *The appendix* consists of one part: 1) Edition of the Slavic translation version of the *Dormition of St. John the Theologian* in three "revisions", according to the transcripts (1) NBKM1039, ZIIIc24, Dech94, Pc59; (2) Dech 95; (3) Hill431.

1. The Cult of St. John the Theologian

In the first chapter an attempt is made to trace and present the cult of the Theologian John. Its formation and spread in Byzantium and Bulgaria are examined. At the beginning, information about him, known in science, is presented, after which we move on to the hagiographic legend. In order to give a more complete picture of the spread of respect for the evangelist, information from the Slavic Gospels and Theologians is indicated, which attests to the date of the saint's feast – September 26.

The exposition focuses on the texts serving the veneration of John the Theologian in Byzantine (*1.1. Texts about St. John the Theologian in the Byzantine tradition*) and in Slavic literature (*1.2. Texts about St. John the Theologian in the Slavic tradition*). It turned out that the cult of the saint was served by numerous texts in both traditions.

Without dealing with the short narratives dedicated to the Theologian, it is only mentioned that in the two types of synaxares (*1.3. The synaxare readings for St. John the Theologian in the Slavic and Byzantine manuscript traditions*) - Nestishenia and Stishnia - short lives of the evangelist are placed under date September 26, when the Eastern Orthodox Church celebrates his memory. Only the titles and beginnings of the texts are indicated. The same was done with Byzantine texts of this type.

In this chapter, a brief review of the history of the distribution of the so-called *second version* (Petkanova 1981: 388) of the story of St. John the Theologian - *Representation of the holy Theologian and evangelist John the Theologian*, placed in the Damascenes, i.e. we have two different translations distributed in two different types of collections.

2. The Dormition of St. John the Theologian

In the second chapter, the content and structure of *The Dormition* are briefly presented. Later, the history of the studies of the text is traced. Our attention falls mainly on the study of T. Tsan, according to whom the author of *the Dormition* (Prochorus) very carefully and diligently selects the sources he used in creating his text. On the one hand, we observe elements of the old *Acts of John*, but transformed. On the other hand, Prokhor's work is related to the Syriac account of John the Theologian, and from a third side, the scribe uses information about his teacher that we find only in his work.

In the section ***The Dormition of St. John the Theologian in the Byzantine tradition***, we step on the fundamental work of Albert Ehrhard – *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts* (Ehrhard 1937), dedicated to the history of Byzantine hagiography, spread in the calendar collections. The aim of these observations was to trace the story of *the Dormition* (Πξάμεηο ηνῷ ἀγίνπ ἀπνζήόινπ θαὶ εὐαγγελιζηηνῷ Ισάλλνπ ηνῷ θενιόγνπ, ζπγγξάθνλην ηνῷ αὐηνῷ καθηνῷ Πξνπόξνπ) on Greek soil and thus to clarify the context in which the narrative spread and we see not only the path of John of Byzantine in a Slavic environment, but to see the history of the narrative in a specific type of collections in which it is placed.

It turned out that the text about the apostle was part of the contents of compositions dated from the IX-VIII centuries (Ehrhard 1937). The narrative exists in two types of calendar collections – *panegyric martyrologies and menologies*.

In the section ***The Dormition of St. John the Theologian in the Slavic tradition***, the transcripts with which I worked in the present study are presented. They are from the following manuscripts: NBKM1039, Dech94, Dech95, Ps59, ZIIIc24 and Hill431. Information is given both about the collections and about the title, beginning and end of each of the transcripts. Judging by the beginning and end of the texts, we could connect them with the Greek text described under №916 in the BHG.

Cl. Ivanova has divided the transcripts into three groups (BHBS: 224-226), which show that they bear witness to three redactional branches in the tradition of the text. The first includes the transcripts from NBKM1039, ZIIIc24, Dech94 and Pc59, the second from Dech95, and the third Hil431. Judging by the beginning and end of the texts, we could connect them with the Greek text described under №916 in the BHG.

The review of the calendar manuscripts shows that the Dormition of St. John the Theologian is stable in the composition of the old derived menaia-cheti. The narrative is of *the premetaphrastic type* and is also found in collections in which the texts are extracted from the menaia-cheti.. In the Byzantine literary tradition, this type of collection is called a menology - a major hagiographic collection in the Balkans during the Middle Ages. The menaia-cheti. compositions are not liturgical books, but they take part in the daily liturgy in the monastic communities. The texts in them are for common reading, which took place in the refectory (extra-liturgical) and at matins (liturgical) in the monasteries, both practices noted in the statutes. The menaia-cheti. is among the early translated and used books in the literature of medieval Bulgaria. In the above compositions, the Dormition, although apocryphal, is the only and the most important text serving the memory of the apostle (September 26).

3. *The Dormition of St. John the Theologian: narrative features*

The third chapter examines the narrative features of *The Dormition*. It turned out that the narrative is very interesting not only from a content point of view, but also because it combines concepts typical of other, more archaic narrative structures - *the ancient epic and the fairy tale*.

At the beginning of the chapter, some basic statements of N. Ingham about the genre are considered, according to him, the medieval literary work can be characterized by a specific combination of: *function, thematic material, mode, genre, style*. These factors do not operate in the same way in every work, nor can they completely define it (Ingham 1993: 36). For determining the genre nature of a medieval work, both in-text markers and those outside the text, such as its use, are important. In this regard, as noted, Ingham offers four differentiating features:

1. *Mode of exposition or aspect;*
2. *Thematic material;*
3. *Style;*
4. *Function.*

Applying N. Ingham's model, the following picture emerged on the text we analyzed: *The Dormition* is a text which, by its predominant *mode* of presentation, is a narrative text. And in this sense, its genre affiliation can be broadly defined as „narrative“. At the same time, it is a statutory reading, we find it in the prescriptions of the *Studiisko-Alekseevsky statute* (Atanasova 2016: 88) and the *Evergetid typic* (Dmitrievski 1 – 284-285). This is why the text can be said to function as „life“. An additional argument in this direction are the names attested in the manuscripts – written: *нспнсаниѣ о жнѣ дѣвѣиїи ѿѡѡ бгѡслова ѿ еѡлїста* (NBKM1039; ZIIIc24); *Сѡпнсаниѣ ѡ жнтїи н дѣвѣиїи ѿѡана бгѡслова н еѡлїста* (Dech94, Pc59); *овѡхожѣниѣ н чюдса сѡго аїла ѿѡѡ евангелїста* (Dech95); *Жнтїѣ н дѣвѣиїѣ сѡго Іѡанна бгѡслова н оѡченїка ѿ Прѡра* (Hil431).

By its *theme*, *The Dormition* is connected with a New Testament person and adds events about which we draw information from texts belonging to the canonical corpus that makes up the Holy Scriptures. Therefore, in terms of its canonicity, the work should be defined as *quasi-canonical* in Alexander Naumov's terminology.

In the third chapter, a comparison is made between *The Dormition* and the ancient romance. A parallel between the hagiographical narrative and *the romance*, according to its particularities, would show that in *The Dormition* all the elements of *the romance* are identified. But it would be more interesting to compare it with another ancient text adapting the narrative features of *ancient romance*. Therefore, we examined some fable elements in comparison with Omir's „Odyssey“, which, according to B. Bogdanov, is „more Roman“ than „liad“ (Bogdanov 1986).

In the second part of the chapter, we examined *The Dormition* through the prism and perspective that Propp offers about the structure and characters of the folk tale (Propp 2001: 35-77). 14 functions have been found in the hagiographic text.

From the observations we made, we concluded that *The Dormition of St. John the Theologian* is made up of archaic elements found in pre-Christian texts. Among the devices used in the narrative, one can recognize those that are typical of ancient romance and models that are characteristic of fairy-tale creation.

4. Main motifs in the hagiographic text about St. John the Theologian

The Dormition of St. John the Theologian is interesting not only at the level of structure (through the poetics of the analyzed narrative), but also at the level of plot (through the main motives that make up the text about John the Theologian). This was seen in chapter four. It is appropriate to begin with the arrangement that the purpose of this part of the dissertation is not a complete literary analysis. In order to trace some features of the narrative, the main motifs and rhetorical devices will be analyzed. Since *The Dormition* had a practical application, we try to understand if and how it influenced the artistic means used to build the image and to shape the narrative as a whole.

From the observations made, we came to the conclusion that in *The Dormition of St. John the Theologian* two types of motifs are found 1. *topos* and 2. *wanderers*. Both groups are archaic and illuminated in pre-Christian texts. It is also a way of illustrating the adoption of such motifs from the Christian literary tradition and their transference into different cultural contexts, texts and genre forms. Some symbols and images were also analyzed – white-black, left-right, mountain-city. Some of the analyzed elements (motifs, symbols, images) have been rethought/ transformed during the eras and this can be explained by the needs and interests of the listeners/ readers of that era.

It is noteworthy that the examined motifs are characteristic of texts that are considered "canonical", so to speak, such as the lives, eulogies and miracles of the saints. And although the considered work on John is defined as apocryphal, it fits, including at the level of the plot, in the traditions of canonical literature. At the same time - through the pattern of transmission of events – as an eyewitness account from John's disciple, the *Dormition* skillfully imitates the Gospel narrative. And this is precisely where its apocryphalness is rooted, inherent also in the other narratives telling about the acts of the apostles, known as „apocryphal acts“, but functioning as official readings, serving the cults of the biblical figures in question.

5. Biblical references

I was also interested in the intertextual and cultural dialogic nature of *the Dormition* and the Bible. Thus was born the fifth chapter of the dissertation. At the beginning, Krasimir Stanchev's performances on the principle of double reflection, identification or assimilation are presented. In the second part, we tried to identify the biblical references, which I then analyzed according to the context.

Six exact quotations were identified, although according to Krasimir Stanchev *the exact, literal is rarely found in Old Slavic literature* (including Old Bulgarian) (Stanchev 1982: 72-73), and five reminiscences/ analogies.

From the observations made, it is clearly seen (1) that biblical references are frequent in the speech of John the Theologian. One of the explanations for this is given by Krasimir Stanchev, according to whom in this way „the hero's speech is given the authority of the Bible, which is his main weapon in verbal duels with other believers and heretics“ (Stanchev 1982: 69), and (2) the author of *The Dormition* prefers New Testament quotations (and more specifically from the evangelist Matthew) to build the image of the apostle and to rhetoric the text. We can make an assumption that his choice was not accidental, since in the Middle Ages the Gospels occupied a key place in the divine service and were known by heart.

By means of biblical quotations and analogies, the behavior of the characters is explained from the point of view of the Christian worldview – this is a common practice in the hagiographic tradition. Biblical references are an important basis for the interpretation of the text and for specifying the time in which the translation was made.

6. Textological features of *The Dormition of St. John the Theologian*. Translation and redactions

In the sixth chapter, there is an overview of different readings (lexical, morphological, syntactic), omissions and additions in the text of *The Dormition* according to all the transcripts available to me.

The discrepancies between the South Slavic transcripts could be explained by the long reproduction of the narrative. The observations support the grouping of the transcripts made by Klimentina Ivanova, namely the identification of three editions. The transcripts from NBKM1039, Dech94; Pc59 and ZIIIc24 refer to the **first**; the **second** includes Dech95; in the **third** is Hil431.

The performed analysis and classification of the different readings show that all the manuscripts of *The Dormition* cited in the dissertation reflect the same translation corresponding to №916 in the BHG.

This research chapter is divided into three parts corresponding to the three editions of the text. In the separate sections, examples are given that show the differences between transcripts at different levels.

It was with this part – the textology, that my worries were connected, since I had to work with six Slavic transcripts, with the same Greek prototype, and one Greek text. I was also troubled by the fact that *classical* textology cannot be applied here.

6.1. Revision II: Textual Notes

Observations begin with the transcript from the *second edition* instead of the texts from *the first*. I decided to arrange the parts in this way, since, on the one hand, the *second redaction* has only one representative – Dech95 and it is compared with the narratives from the first redaction group – NBKM1039, ZIIIc24, Dech94 and Pc59 as well as with the Greek text published by T. Tsan. On the other hand, I wanted to preserve the arrangement made by Kl. Ivanova, and she places the transcript in the second group.

The transcripts were compared on six points:

1. titles;
2. rubrics/segmentation of the text (titles of the different episodes);
3. names of characters/ cities/ localities;
4. digital differences;
5. episodes;
6. Bible quotes.

It is interesting to note that only in the title of the transcript from Dech95 is mentioned the date of the celebration of the saint – $\text{Мѣца ѿ вѣ .кѡ. днѣ}$ (This month on the 26th day). In the rest of the transcripts this instruction is missing, and we do not find it in the Greek text either.

Regarding text segmentation, it was indicated that the greatest division was observed in Dech95 and the least in the narrative by Hil431.

In the transcript from Dech95 we find whole episodes or parts of which are missing in NBKM1039 and ZIIIc24 (for Notian, for Procliani and Sosipater). In the narrative we also find *the word about Faust*. This brings Dech95 closer to the transcripts of *the first revision, second subgroup* (Dech94 and Pc59). In the transcript from *the second edition*, more extended episodes are observed, this most often occurs in the speech of John the Theologian.

We observe a complete correspondence between the translation and the original when translating the biblical quotations. This is not surprising considering the strong influence of the Bible during the Middle Ages.

Working with the transcripts allowed us to conclude that the differences between Dech95 and the transcripts of *the first edition, second group* (Dech94, Pc59) are not large, but they are significant. In Dech95 we observe an expansion of some episodes whose correspondences we do not find in the Greek text published by T. Tsan. We also found discrepancies in the four points mentioned at the beginning of the chapter. The identified differences allow us to separate the transcript from Dech95 into a separate group, which we tentatively called the *second edition*. I think Dech95 is representative of another branch of the tradition.

6.2. Revision I: Textual Notes

The lexicological analysis shows that the most archaic is the transcript placed in NBKM1039. Words such as *ΠΤΕΡΥΞ* and *ΗΝΟΥΛΔΥΞ* are found in it. Observations give us reason to divide the transcripts from *the first group*, although they are from one edition, into two *subgroups*:

- a. NBKM1039 and ZIIIc24;
- b. Dech94 and Pc59.

The reason for this are three episodes that are presented differently in the transcripts from the two *subgroups*:

1. *The episode telling about Notianus;*
2. *The episode telling about Faust from the city of Karov;*
3. *The episode telling about Proklianina and Sosipater.*

From the observations, it became clear that the closest to the transcript from NBKM1039 is the one from the Zagreb Menaia-cheti ZIIIc24. There are minor discrepancies between the two copies, which are expressed in a shift in the word order, the addition/absence of a conjunction.

Dech94 and Pc59 also belong to the same edition (*first edition*), although their comparison with NBKM1039 and ZIIIc24 reveals differences both on the lexical, syntactic and plot levels. Textological observations showed a great similarity between the transcripts of Dech94 and Pc59. Therefore, with the arrangement that they still need to be studied, we could suggest that, like NBKM1039 and ZIIIc24, they shared a common protograph.

The results of the comparisons outline the following textological picture – *The Dormition of St. John the Theologian*: the examined four transcripts speak of a redaction of the text, in which two separate groups of transcripts can be distinguished, which were distributed in the ancient reading-minae and calendar collections containing ancient hagiographical works. These are, on the one hand, NBKM1039 and ZIIIc24, and on the other, Dech94 and Pc59

6.3. Revision III: Textual Notes

Like the *second edition*, here we also have one representative – Hil431. This necessitated a comparison of the transcript with the witnesses from the first and second revisions. We've only looked at what I consider to be major differences - extended and shortened episodes, as well as some *factual differences*.

The observations show a closeness between the transcript from Hil431 and NBKM1039, ZIIIc24, Dech94 and Pc59, but significant differences between them are also observed. For example, in Hil431 there is a shortening of episodes, the end of the text is also different. This gives reason to support what Kl. Ivanova that Hil431 forms another redaction (BHBS: 226). In other words, the Hil431 transcript is representative of a branch of *the Dormition* tradition. Thus, we can talk about three editions - 1) NBKM1039, ZIIIc24, Dech94 and Pc59; 2) Dech95 and 3) Hil431.

At the end of the chapter, we made the following conclusion: we could say that the Slavic text of *the Dormition of St. John the Theologian* has a relatively unitary tradition, and the differences that are identified between the individual copies included in the South Slavic calendar compositions are the result of the long existence of the text. As for the Greek prototype, we observe discrepancies between it and the Slavic translation. At this stage of the research, I believe that the Greek text published by Tsan is most likely not the basis of the Slavonic translation. A deeper study of the Greek narrative would complement and enrich the picture that describes the textual features of *the Dormition*.

CONCLUSION

The analyzes and observations made allow the following conclusions to be drawn:

1. All manuscripts of *the Dormition of St. John the Theologian* cited in the dissertation reflect the same original translation corresponding to №916 BHG.

2. The Slavic translation of *The Dormition of St. John the Theologian* is associated with one context. The translation is found mainly in collections of menaia-cheti compositions, the only exception being Hil431. The texts in it are extracted from various menaia-chetis and panegyrics

3. Two approaches were applied to *The Dormition of St. John the Theologian*. One relates the text to the ancient romances. For the purposes of the study, Homer's poem *Odyssey* was used as illustrative material. As a result of the comparison between the two texts, six narrative devices characteristic of the Greek romance were identified. It became clear that the romantic features under consideration undergo a transformation, but still remain easily recognizable in other genre forms.

In the second approach, we look at *The Dormition* through the prism and perspective that Propp offers about the structure and characters of the folk tale. The parallel drawn showed 14 features common to the tale and the text about the saint.

As a result of the analysis, it was found that in the story of John the Theologian, archaic structural models are found, characteristic of both fairy-tale creations and elements of ancient romances.

4. The literary analysis showed that in the construction of the narrative about the apostle John, both *wandering motifs*, which are very archaic, and *topos motifs*, characteristic of hagiographic texts, are used.

5. At this stage of the work, six exact or verbatim (according to Krasimir Stanchev's terminology) quotations and five reminiscences/ analogies can be noted. Biblical references are common in the speech of John the Theologian and Peter. We observe a variety of ways of introducing them into the narrative. It became clear that the author of *The Dormition* preferred evangelical quotations (and more specifically from the evangelist Matthew) to build the image of the apostle and to rhetoric the text. The biblical quotations are used so that the reader/listener can more easily find and follow the main motif and leading theme in the text. At the same time, the image of John the Theologian is built through them. Biblical references

are an important basis for the interpretation of the text, but they are also a linguistic marker to specify the time in which the translation was made.

II. APPENDIX

This part of the dissertation is composed of one part:

1. Edition of the text. Because so far there is only one edition, which is part of the publication of *Stanislav's cheti-minei* (Totomanova, Atanasova 2018). However, A. Totomanova and D. Atanasova point out that there are gaps in the text. Transcripts from the *three editorial groups* are presented. As it became clear, *the first group* is divided into two *subgroups*, therefore transcripts from both *subgroups* are issued, accompanied by different readings.

At a later stage, a translation into modern Bulgarian is planned.

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REFERENCE FOR SCIENTIFIC CONTRIBUTIONS IN THE DISSERTATION WORK

1. For the first time, a study of the Slavic translation of *The Dormition of St. John the Theologian* based on six copies is being carried out.
2. A complete archeographic reference of the South Slavic transcripts of *The Dormition* is done.
3. For the first time, all the differences between the Slavic transcripts and the Greek text are identified and discussed.
4. Based on the analysis of the transcripts from the *first edition*, two subgroups are distinguished
5. For the first time, observations were made on the literary fate of the narrative in a South Slavic environment.
6. Commentary on the narrative features of *The Dormition*.
7. Identification and comment on biblical references in the work.
8. Edition of the complete text of *The Dormition of St. John the Theologian*.

PUBLICATIONS ON THE THEME OF THE DISSERTATION

1. *The Dormition of St. John the Theologian* in the South Slavic calendar collections. In: - Ongle - The transmission of sacredness (Local - regional - national), Sofia, 2021, 363-373.
2. Main motifs in *the Dormition of St. John the Theologian*. – In: National philological readings for students and doctoral students. Blagoevgrad, 2020, 195-201.
3. The Gospel references in *the Dormition of St. John the Theologian*. – In: Cyril and Methodius readings. Sofia, 2021, 230-241.
4. The apocryphal text about St. John the Theologian in the Damascene tradition. – In: Kliment's readings for young Scholars, item 2, Sofia, 2021, 87-95.
5. *The Dormition of St. John the Theologian: genre and narrative features*. – In: Twelfth International Symposium "Tarnovo Literary School" (in press).
6. On the possible parallel between *the Dormition of St. John the Theologian* and the epic plot of *Homer's Odyssey*. – In: Kliment's Readings for Young Scholars, Item 3 (in press).

PUBLICATIONS OUTSIDE THE TOPIC OF THE DISSERTATION

1. *Passion of St. Barbara* (BHG no. 213 and 215, 214c): genre and narrative features. In: - Yearbook of Sofia University, Faculty of Slavic Philology, vol: 104, Sofia, 2019, 59-76.
2. The lives of the St. Amorite martyrs in the composition of the Suprasal collection. In: - Kliment's readings for young scholars, item 1. Sofia, 2019, 159-164.
3. Saint Barbara - Christian cult and folk practices. In: - Verba Iuvenium. The word of the young. Plovdiv, 2019, 360-372.
4. Kliment's Readings for Young Scholars (collection of papers from the conference with the same name) [St. Kliment's Readings for Young Scholars: Conference Proceedings, vol. 1 – in: Scripta & e-scripta, vol. 19, Sofia, 2019, 409-410.
5. Thirty-fifth Cyril and Methodius readings. In: - Comparative Linguistics, XLIV, Sofia, 2019, No. 3, 109-111.

Composition:

1. Kliment's readings for young scholars, item 2 (scientific consultant Assoc. Dr. Diana Atanasova, assistant Plamena Kostova) Sofia, 2021.
2. Kliment's readings for young scholars, item 3 (scientific consultant Assoc. Dr. Diana Atanasova, assistant Plamena Kostova) Sofia, 2021.

REPORTS AT SCIENTIFIC FORUMS ON THE THEME OF THE DISSERTATION

1. The Apocryphal Text of St. John the Theologian in the Damascene Tradition (2019, Sectional Report)
2. *The Dormition of St. John the Theologian* in the South Slavic calendar collections (2019, Sectional report)
3. Main motifs in *The Dormition of St. John the Theologian* (2020, Section report)
4. The Gospel References in *The Dormition of St. John the Theologian* (2020, Sectional Report)
5. About the possible parallel between *The Dormition of St. John the Theologian* and the epic plot of Homer's *Odyssey* (2021, Section Report)
6. *The Dormition of St. John the Theologian*: Genre and Narrative Features (2021, Sectional Report)
7. Color Symbolism in *The Dormition of St. John the Theologian* (2022, Sectional Report)
8. On some structural patterns in *The Dormition of St. John the Theologian* (2022, Sectional Report)
9. The Symbolic Couples in *The Dormition of St. John the Theologian* (2023, Sectional Report)