

The Konikovo Gospel

Кони́ковско евангелие

Bibl. Patr. Alex. 268

Societas Scientiarum Fennica

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1 Introduction and the Description of the Manuscript

Jouko Lindstedt (Helsinki)

Ljudmil Spasov (Skopje)

Кониковско евангелие (*Konikovo Gospel*) was a name given by Jordan Ivanov (1917: 267; 1931: 181–185) to an early Modern Macedonian Sunday Gospel, printed in Greek letters in Solun/Thessaloniki in 1852 (or 1853). Konikovo,¹ nowadays Δυτικó in Northern Greece, is the home village of the presumed translator, Pavel Božigropski (ca. 1800–1871, see Ristovski 1989). Ivanov produced a facsimile of the title page of the book and transcribed a short passage from it, and on the basis of the information he gave, the Konikovo Gospel is repeatedly mentioned in Slavic studies as a vernacular Gospel translated by Pavel into his native dialect (recently e.g., in Ivanova 2002, 48). However, as will be shown in Chapters 3 and 5.9 below, such a printed book never existed, except for the first few pages, and Pavel Božigropski was not the translator of the Macedonian (or, as he called it, “Bulgarian”) text, but only its last editor.

A longer, though unreliable transcription of the few printed pages was given by A. P. Stoilov (1917) in the obscure periodical *Obšt podem*; this publication is much less quoted in Slavic studies than Ivanov’s short transcription. Shorter and even less reliable transcriptions were also included in the articles by Stoilov (1922) and Šaldev (1931) describing the life and work of Pavel Božigropski. The language of the Konikovo Gospel was studied by Jordan N. Ivanov (1973), but he was only able to use Jordan Ivanov’s and Stoilov’s transcriptions because the printed pages that had been kept in the Ethnographic Museum of Sofia had been lost during the Second World War (Ivanov 1973, 128). In Chapter 3 of this book, we will for the first time publish a complete edition of the printed pages according to a copy kept at the Czech National Museum in Prague.

However, the primary object of this volume is a significantly older bilingual Greek and Macedonian manuscript *Bibl. Patr. Alex.* 268 which was the basis of Pavel’s work, but remained totally unknown to scholars until 2003. The manuscript is anonymous and undated, but as will be argued below, it must have been written at the end of the eighteenth or at the beginning of the nineteenth century. It is the oldest known text of greater scope that directly reflects the living Slavic dialects of what is today Greek Macedonia. It is also the oldest known Gospel translation in Modern Macedonian. We have chosen to use the traditional name Konikovo Gospel for this manuscript as well, although we do not claim that the writer came precisely from the village of Konikovo. As the manuscript certainly reflects a Lower Vardar dialect, the name is not seriously misleading, and it will continue to honor Pavel Božigropski who, though not the original translator, preserved the manuscript for us.

The first to take notice of this unique manuscript at the end of 2003 was Mika Hakkarainen, who was carrying out research at the library of the Greek Orthodox Patriarchate of Alexandria,

¹ Although the antepenultimate stress *Koníkovo* would be expected, an initial stress, with penultimate full reduction typical of the dialect, *Kónikvo*, was heard by us in the nearby village of Griva in 2006. In Konikovo itself there seem to be no Macedonian speakers these days; according to Šaldev (1930, 66), they all left the village between 1912 and 1928. The old name of the village Konikovo is still known in the region, even by some speakers of Greek. Before being renamed Δυτικó, the village was for some time called Στοιβα.

Egypt, on behalf of the Academy of Finland's Centre of Excellence "Ancient and Mediaeval Greek Documents, Archives, and Libraries", led by Prof. Jaakko Frösén (cf. Frösén & Hakkarainen 2005).² A joint Finnish-Macedonian research project, led by Prof. Jouko Lindstedt (University of Helsinki) and Prof. Ljudmil Spasov (University of Skopje), has produced this edition and study of the manuscript. The Konikovo Gospel has been discussed at three scholarly meetings: at a roundtable at the International Seminar of Macedonian Language, Literature, and Culture (Ohrid 2005) and at the common workshops of the Finnish and Macedonian research teams in Ohrid in 2006 (with field work in Greece) and in Helsinki in 2007.

A great number of scholars and institutions have helped us in our work, and we hope we have not forgotten anyone on our separate page of Acknowledgements at the beginning of the book. But most of all we want to express our gratitude to His Beatitude Theodoros II, Pope and Patriarch of Alexandria and All Africa, for his supportive attitude towards all Finnish scholars visiting Alexandria as well as for his kind permission to study and publish manuscript 268. We hope that this publication of a bilingual Greek and Slavic manuscript will contribute to cooperative relations between the two neighboring nations living in South-eastern Europe.

The manuscript

The Bibl. Patr. Alex. 268, as studied *in situ* by Jouko Lindstedt in January 2007, is a relatively large manuscript on paper bound in full leather over wooden boards. Several folia have been lost; there are 39 folia preserved. The binding is original but damaged.

The pages are approximately 320 mm high and 233 mm large and contain two text columns, whose breadth varies between 85 and 90 mm and height between 255 and 260 mm (excluding the margins). The general layout of the pages is reminiscent of a printed book. Red ink has been used in titles and initials. The pages typically contain a header margin with pagination and a running header in Greek, two columns of text with 28 lines of text in both, and a footer margin with separate catchwords for both columns. The pages have been prepared for writing with a ruling pattern containing 32 horizontal lines with a space of somewhat less than 9 mm between them. The text in the columns is written on the ruler lines 3 through 30, the upper margin is limited by the lines 1 and 2 and the lower margin by the lines 31 and 32. There are also ruling patterns for the left and right margins, likewise limited by two ruler lines each.

The manuscript is a beautiful book damaged by much use. There are numerous stains of candle wax and oil. The bottom right-hand corners of the folia have been worn out from turning the pages. There are also wormholes as in most manuscripts in the library.

Tuija Kantell, a book conservator who has studied and repaired the manuscripts in the Patriarchal Library, describes the binding as follows:

General description

The Bibl. Patr. Alex. 268 is bound in full leather over wooden boards with blind tooling and metal fittings. When studied for the first time in the autumn of 2003 the boards were damaged and the cover was practically loose, spine leather had a large loss and the tailband was lost. The sewing supports were broken and the sewing was disintegrating. The manuscript has obviously been used as the folia have ingrained dirt from handling, oil and candle wax stains and the centre folds of the last quire and the sewing have both been repaired.

In spring 2004 the manuscript was repaired and re sewn using a simple linkstitch thus preserving the original sewing structure remaining attached to the cover.

² Although no Slavist had given any attention to the Alexandrian manuscript before Hakkarainen informed us about it, it had already been described in a library catalogue by Moschonas (1945, 245) as containing text "in vernacular Greek with a translation into vernacular Bulgarian" ("εις δημώδη Ἑλληνικὴν μετὰ μεταφράσεως εἰς δημώδη Βουλγαρικὴν").

1 Introduction and the Description of the Manuscript

Technical description

The manuscript has been sewn on five thick raised cords and sewing has later been repaired using thin double thread. The endpapers are made of quite poor quality paper and have no flyleaves. A sheet has been folded, hooked around the last quire and sewn through the fold. Both leaves have been pasted down, one underneath and the other on top of turn-ins. The front one is damaged and has only a strip remaining on top of turn-ins at the foreedge. Book block edges are trimmed and have no detectable decoration.

The boards are 5 mm thick and made very likely of softwood, as the vertical grain is quite strong. The outer edges have an inside bevel and large squares, the spine edge has been cushioned on the outside. Sewing supports are laced through boards once and pasted underneath. The spine has lost its shape and has no backing. A single lining of fine fabric covers the spine overall and extends onto the top of board. The adhesive used has degraded, but judging from the remnants seems to have been paste.

The endbands are stuck-on and sewn around the folded edge of the spine liner using red thread forming a front bead. They are sewn the width of the spine liner extending onto the boards and green thread has been used to attach the liner to boards through small holes. The headband has the remnants of a bookmark, made using the red endband thread.

The binding is covered with dark red leather (possibly goatskin) that has been polished crushing any grain. The wide turn-ins are trimmed and the corners overlap. Both the front and back covers have identical blind tooling and the spine is also tooled. A small hand tool, a corner tool of similar floral design, a simple ornamental roll and a two-line fillet were used in the tooling.

The design has two concentric frames: an inner one tooled with the roll and the outer one that has two fillet lines filled with the roll; the framers are linked diagonally with the roll. The spine edge has an additional fillet line and also three triangular shapes not corresponding to the placement of bands. A central round decorative element is made with repeats of the small tool and the frame corners have impressions of the corner tool. Turn-ins have been tooled using the roll and the spine has six fillet-lined panels decorated with a single hand tool impression.

The binding originally had two hook and catch plate type fastenings on the front board, but the leather straps have broken off.

The text in both columns is in Greek letters. The left column contains a Sunday Gospel (evangelary) in vernacular Greek and the right column its line-by-line Slavic translation into an Aegean Macedonian dialect of the Lower Vardar type. The main titles spanning both columns, as well as a two-column calendar instruction on page 69, are in Greek only. Two hands can be distinguished in the text: the first one has written both the Greek text and its original Macedonian translation, the second one has made changes and corrections in the Macedonian translation (and only rarely in the Greek original). The color of the ink of the second hand varies a lot, perhaps showing that he read the manuscript keeping the inked pen ready in his hand.

On the preserved folia, there is text on 74 pages which have been paginated by the first hand as 1–10, 28–81, and 111–120. In this edition we will make use of this original pagination. There are also two blank non-paginated pages between pages 41 and 42 and two between pages 69 and 70; we have conventionally labeled these blank pages as 41b, 41c, 69b, and 69c. The original pagination starts with the recto pages odd-numbered, as in modern books, but after the missing pages 11–27 the new recto page is even-numbered as 28, its verso page odd-numbered as 29 and so on till page 81 (verso). After the next lacuna, the new recto page is again odd-numbered as 111. This means that in the two lacunae, there must have been either pagination errors or an odd number of blank non-paginated pages.

The manuscript consists mainly of quires of eight folia each. The preserved continuous middle part (pages 28–81) consists of the three quires 28–45, 46–61, and 62–79; folium 80–81 is not part of any preserved quire. The centerfolds are pages 35–36, 53–54, and 69–69b. The pages 41b–43 and 70–73 are separate bifolia that have been sewn (41b–43) or glued (70–73) between the pages of the quires. We cannot be certain of the reason, but it is to be noted that pages 42 and 70 contained in these bifolia are the title pages of new liturgical cycles in the

evangelary; the writer perhaps wanted to avoid a situation in which a mistake on these title pages would have required rewriting the whole quire.

In the first part of the manuscript, pages 4–5 are the centerfold. If the manuscript originally began with a complete quire, there were two folia before the folium 1–2 which is now the first. If they included a title page, it has unfortunately been lost. Of these two lost beginning folia, the latter was the counterpart of the folium 9–10, which is preserved, and the former, the very first in the manuscript (perhaps an empty cover page or a bastard title), was the counterpart of the lost folium 11–12, the last one in the first quire. If there was a whole quire between the first quire and the preserved middle part of the manuscript, its pagination must have been 13–27, which would mean only 15 numbered pages – the shift of the even-numbered and odd-numbered pages described above occurred here.

In the short end section preserved, pages 116–117 are the centerfold. After the last preserved folium 119–120, there is a small piece left of the lost folium 121–122 which was the counterpart of the preserved folium 111–112. If the quire was complete, the last pages would be 123–124. The last text page now preserved (120) contains the end of the lection for Palm Sunday. The Kulakia Gospel (ca. 1860, see Mazon & Vaillant 1938) has two lections after this in its aprakos part, viz. the Great Saturday morning service and evening liturgy; these would roughly correspond to four pages of text. The size of the binding shows that there cannot have been such a menology part in the end as in the Kulakia Gospel. Therefore, it can be assumed that the last page was numbered 124, and the whole manuscript originally contained perhaps 136 pages or 68 folia: 8 quires of 8 folia each, and at least two bifolia. The preserved 39 folia would thus represent 57 per cent of the original manuscript.

The dating and authorship of the manuscript

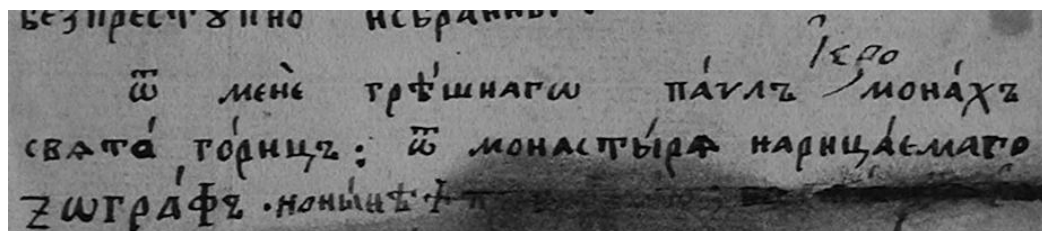
The manuscripts in the Patriarchal Library of Alexandria have been catalogued twice, first in the 1880s and then in the 1920s after the library was moved from Cairo to Alexandria (Mika Hakkarainen, personal communication). Manuscript 268 has a call number, on its inside front cover, only from the latter cataloguing. The present first and last pages have library stamps from 1926. We also know that the cataloguing information in Moschonas (1945, 245) was collected in the 1930s; it reports the state of the manuscript and the number of pages in it precisely as is the case today. The manuscript must therefore have arrived at the library at the very end of the 19th or at the beginning of the 20th century, not later than in 1926. The stamps show that the first and the last pages were lost before 1926, and Moschonas's information from the 1930s shows that those middle pages that are now missing were already missing at that time. It is therefore improbable that the missing pages could ever be found in Alexandria.

The paper of the manuscript is watermarked, but the mark is difficult to discern and has to be combined from its barely visible parts on the two empty folia after the pages 41 and 69. We cannot publish it here, but a tentative sketch drawn by Mika Hakkarainen can be seen on the Internet.³ Neither we nor any specialists we have consulted have been able to find it in any watermark album. However, it can be said that the general style of the watermark and the layout of the manuscript itself point to the last quarter of the 18th century. Word forms with a preserved *h* in the manuscript also point to the 18th century (see sect. 5.4.25).

A *terminus ante quem* for the manuscript is given by the pages printed according to it, including the corrections by the second hand, in 1852 (or 1853, see Chapter 3). A *terminus post quem* is given by the Greek text in the manuscript that is copied from a vernacular Greek translation published in 1710 (see Chapter 4).

³ <http://www.helsinki.fi/~jslindst/268/watermark.jpg>

The second hand in the manuscript can be identified as that of Pavel Božigropski (ca. 1800–1871, see Ristovski 1989), a representative (protosingel) of the Jerusalem Patriarchate in Thessaloniki, who prepared the manuscript for print. The handwriting of the second hand is very similar to Pavel's in the Church Slavonic Apostle he copied in 1841 (Sofia, *Cărkoven istoriko-arhiven institut* 39). For example, this becomes evident on the first page of the Apostle where Pavel has completed his title *монахъ* with a later addition *iero*, written in what are practically Greek letters:



The first hand, the original translator of the Konikovo Gospel, was not Pavel. The form and appearance of the manuscript, as well as the traces of frequent use it carries, show that it was not originally a manuscript for a typesetter, but a liturgical book to be used in the divine service. It had a long history before Pavel started to revise it, and judging by the title page of the printed version (Chapter 3), Pavel did not necessarily even know who had written the manuscript. In all, the manuscript must be several decades older than the pages printed in 1852/1853, and as noted above, its watermark and general layout point even to the end of the 18th century. Thus, it may be an older document of the Modern Macedonian language than the *Lexikon Tetraglosson* by Daniil of Moschopolis (1802). Unfortunately, the first hand in the manuscript cannot be identified as any historical person known to us (cf. Chapter 5.9).

About this edition

Chapter 2 of this volume contains parallel editions of the Greek (2.1) and Macedonian (2.2) text of the manuscript. The Macedonian text has been transcribed in Latin letters conserving as much as possible the original graphemic distinctions that are or might turn out to be linguistically relevant. The transcriptions and their commentary have been prepared in Helsinki by Martti Leiwo and Maria Basdekis (the Greek text) and Jouko Lindstedt and Max Wahlström (the Macedonian text). In addition, the Macedonian text has also been transcribed in Cyrillic letters, both according to the first-hand and the second-hand version (sect. 2.3). The aim of these transcriptions is to produce readable and dialectologically reliable versions of the text. The Cyrillic transcriptions and their commentary were prepared in Skopje. The basic Cyrillic transcription of the first-hand version was made by Mito Argirovski (Skopje), Marija Čičeva-Aleksik (Prilep) and Violeta Krsteska (Prilep), whereafter the overall transcriptions of the first and second hand versions and their commentary were written by Marija Čičeva-Aleksik, Elka Jačeva-Ulčar (Skopje), and Ljudmil Spasov.

The Finnish team has produced the text editions 2.1 and 2.2 and the Macedonian team the text edition 2.3 independently, and both teams are alone responsible for their own readings and descriptive solutions, but in reading difficult places in the Macedonian text the two teams have readily rendered significant help to each other.

Chapter 3 contains an edition of the few printed pages of the Konikovo Gospel according to a copy kept in the *Knihovna Šafaříkova* of the Czech National Museum in Prague. The edition has been prepared by Jouko Lindstedt and Max Wahlström.

Chapter 4 is a study of the Greek text of the manuscript by Martti Leiwo.

Chapter 5 contains ten studies of the Macedonian text by Finnish and Macedonian scholars. It first contains the following sections: on graphemics by Max Wahlström (Helsinki); phonology by Juhani Nuorluoto (Helsinki); dialectology by Maksim Karanfilovski (Skopje), Ljudmil Spasov and Borče Arsov (Skopje); morphology by Ljudmil Spasov and Borče Arsov; lexicology by Marija Čičeva-Aleksik and Elka Jačeva-Ulčar; and onomastics by Elka Jačeva-Ulčar. The map of Macedonian dialects was drawn by Marjan Marković (Skopje), and the map of the Enidže Vardar dialect was originally drawn by Maksim Karanfilovski and edited by Marjan Marković. The historical and cultural background of the Konikovo Gospel is discussed in three separate studies by Victor A. Friedman (Chicago), Jouko Lindstedt, and Ljudmil Spasov. The interpretations and conclusions presented in each study are of the individual authors only – the editors of the volume (Lindstedt, Spasov, and Nuorluoto) have not attempted to conceal divergent opinions.

There is a bibliography at the end of the book, compiled by Katerina Mitik (Skopje) and Max Wahlström, followed by a complete facsimile of the manuscript, photographed by Mika Hakkarainen (Helsinki). There are no indexes because a complete KWIC (key words in context) index of the Macedonian text by the first hand, prepared by Max Wahlström in the Microsoft Excel format, is accessible on the Internet.⁴

⁴ <http://www.helsinki.fi/~jslindst/268/koni-kwic.xls>

Index of lections

The numbers refer to the first page of each lection according to the original pagination in the manuscript.

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Wednesday after Easter⁶ 9

[pages missing]

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⁵ From Luke (24:12–), though erroneously marked as John.

⁶ This lection is missing from the Kulakia Gospel, but the Gospel passage can be found in its Menology part, No 85.

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[pages missing]

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[pages missing]

⁷ Erroneously marked as II Sunday of Luke.

⁸ This lection (Matthew 21:1–11, 15–17) is missing in the Kulakia Gospel.

1 Вовед и опис на ракописот

Јоуко Линдсјет (Хелсинки)

Људмил Сџасов (Скопје)

Кониковско евангелие (КЕ) претставува именување дадено од страна на Јордан Иванов (Ivanov 1917, 267; Ivanov 1931, 181-5) за најраното современо македонско евангелие печатено со грчко писмо во Солун, во 1852 (или 1853 г.). Кониково⁹, денес Δυτικó (Дитик'о) во Северна Грција, е родното село на претпоставениот преведувач, Павел Божигропски (околу 1800-1871, в. Блаже Ристовски (Ristovski 1989)). Иванов има објавено и факсимил на насловната страница на книгата и има транскрибирано кус извадок од неа и, врз основа на информацијата од негова страна, КЕ е познато во славистиката како евангелие на народен говор, преведено од страна на Павел, на неговиот роден говор (од поново време, сп. на пр. кај Ivanova 2002, 48). Впрочем, како што е покажано во Глава 3, во 5.9 и понатаму, печатената книга на ова евангелие никогаш и не постоела, освен првите неколку страници, а исто така, Павел Божигропски не е преведувач на македонскиот (или, како што вели тој, „бугарскиот“ текст), туку единствено негов последен редактор.

Подолга, не многу веродостојна транскрипција на неколкуте печатени страници е дадена од страна на А. П. Стоилов (Stoilov 1917) во не многу познатото месечно списание *Обшии ѱодем*. Ова издание е многу помалку споменувано во славистиката во однос на кусата транскрипција на Иванов. Покуса и дури и поневеродостојна транскрипција е исто така вклучена во статиите на Стоилов (Stoilov 1922) и Шалдев (Šaldev 1931), каде што се опишува животот и работата на Павел Божигропски. Јазикот на КЕ е проучуван од страна на Јордан Н. Иванов (Ivanov 1973), но тој ја употребува транскрипцијата на Јордан Иванов и на Стоилов, бидејќи печатените страници што се чувале во Етнографскиот музеј во Софија се загубиле за време на Втората светска војна (Ivanov 1973, 128). Во Глава 3 од оваа книга ние за првпат објавуваме целосно издание на печатените страници според копијата од Чешкиот народен музеј.

Како и да е, главниот предмет на оваа книга е еден значително постар двојазичен грчки и македонски ракопис, заведен во *Bibl. Patr. Alex.* 268 што претставува основа на трудот на Павел, а беше целосно непознат за науката сè до 2003 година. Ракописот е без автор и не е датиран, но, како што ќе се обидеме да објасниме понатаму, тој мора да е напишан кон крајот на 18 или на почетокот на 19 век. Тој претставува најстар познат текст од поголем обем што непосредно ги претставува живите говори на Јужна Македонија. Тој исто така е најстар познат

⁹ И покрај тоа што *Кон'иково* при именувањето се означува со акцент на антепенултима, ние слушнавме иницијален акцент со редукција (елизија) на слогот во пенултима, типичен за овој дијалект, сп. *К'оникво*, во блиското село Грива, во 2006 г. Самото Кониково се чини дека македонските зборуваачи го имаат напуштено. Според Шалдев (Šaldev 1930, 66) сите тие го напуштиле селото меѓу 1912 и 1928 година. Старото име на селото Кониково е сè уште познато во областа, дури и од страна на некои грчки зборуваачи. Пред да биде преименувано во Δυτικó (Дитик'о), селото извесно беше викано Στοιβα (Ст'ива).

евангелски превод на современ македонски јазик. Ние сепак решивме и понатаму да го употребуваме веќе прифатениот назив *Кониковско евангелие* за овој ракопис, иако не е познато дека пишуваачот (авторот) потекнува од селото Кониково. Бидејќи ракописот јасно покажува еден долновардарски говор, не постои сериозна причина да му го смениме името, а исто така на таков начин продолжува оддавањето почит на Павел Божигропски, кој, и покрај тоа што не е вистинскиот преведуваач, го сочувал овој ракопис за нас.

Првиот што го забележа овој уникатен ракопис на крајот на 2003 г. беше Мика Хакарајнен (Mika Hakkarainen, Хелсинки), кој истражуваше во библиотеката на Грчката православна александриска патријаршија во Египет за специјалистичкиот центар „Стари и средновековни грчки документи, архиви и библиотеки“ на Финската академија на науките, што се раководи од проф. Јако Фресен (Jaakko Frösén, Хелсинки) (в. Frösén & Hakkarainen 2005).¹⁰ Придужениот финско-македонски истражувачки проект, раководен од страна на проф. Јоуко Линдстет (Jouko Lindstedt, Универзитет во Хелсинки) и проф. Људмил Спасов (Универзитет „Св. Кирил и Методиј“ во Скопје) ја издаде оваа книга и го проучи ракописот. Ракописот на КЕ беше тема на три научни средби: тркалезна маса на Меѓународниот семинар за македонски јазик, литература и култура (Охрид 2005) и на работилниците на финските и македонските истражувачки тимови во Охрид 2006 (кога се одржа и истражувачка експедиција во Грција) и во Хелсинки во 2007 г.

Голем број на научници и институции ни помогнаа во нашата работа, па се надеваме дека немаме никого заборавено во одделната страница на признанијата на почетокот од книгава. Но, пред сè, сакаме да ја искажеме нашата благодарност на Неговото Блаженство Теодор II, Папа и Патријарх на Александрија и на Сета Африка, за неговата поддршка кон сите фински научници што ја посетија Александрија и, исто така, за неговиот љубезен благослов за проучување и објавување на ракописот 268. Се надеваме дека ова издание на двојазичниот грчки и словенски ракопис ќе придонесе во градењето добри односи меѓу двата соседни народа што живеат во Југоисточна Европа.

Ракописот

Bibl. Patr. Alex. 268 е проучен *in situ* од страна на Јоуко Линдстет во јануари, 2007 г. Тој е ракопис од релативно голем размер укоричен во кожа поставена врз дрвени плочи. Некои од листовите се загубени; сочувани се 39 листа. Подврзијата е оригинална, но е оштетена.

Страниците се приближно високи 320 mm и широки 233 mm и повеќето содржат текст во два столпца, чии граници се движат меѓу 85 и 90 mm и се со висина меѓу 255 и 260 mm (без маргините). Општиот изглед на страниците потсетува на печатена книга. Во насловите и почетните букви е користено црвено мастило. Страниците вообичаено содржат горна маргина со пагинација и почетно заглавие на грчки, два столпца текст со 28 линии на двете страни и долна маргина со одделен поврзувачки збор за двата столпца одделно. Страниците се подготвени за пишување преку образец што содржи 32 хоризонтални помошни линии со

¹⁰ Иако досега ниту еден славист му нема посветено никакво внимание на овој александриски ракопис пред Хакарајнен да нè извести за него, тој беше заведен во библиотечниот каталог од страна на Мосхонас (Moschonas 1945, 245) како текст што содржи „народен грчки јазик со превод на народен бугарски јазик“ („εις δημόδη Ἑλληνικὴν μετὰ μεταφράσεως εἰς δημόδη Βουλγαρικὴν“).

растојание меѓу нив, нешто помалку од 9 mm. Текстот во столпците е пишуван на третата до триесеттата помошна линија, горната маргина е омеѓена со првата и втората линија, а долната маргина со триесет и првата и триесет и втората линија. Постои образец и за левата и десната маргина, при што секоја од нив е омеѓена со по две линии.

Ракописот претставува прекрасна книга, оштетена од многу употреба. Постојат многу дамки од восок од свеќи и масло. Долните десни агли на листовите се закинати од листањето на страниците. Се забележуваат и дупки од црви, како и кај повеќето библиотечни ракописи.

Туја Кантел (Tuija Kantell, Хелсинки), конзерваторката на книгата што го има проучено и репарирано ракописот во Патријаршиската библиотека, ја опишала подврзијата на следниов начин:

Ойшii ойис

Bibl. Patr. Alex. 268 е укоричен во кожа поставена врз дрвени плочи со безбојна алатна обработка и метални држачи. Кога ракописот беше првпат проучен во есента, 2003 г., плочите беа оштетени и корицата беше практички незацврстена, недостасуваше голем дел од 'рбетната кожа, како и долниот 'рбетен коноп. Подврзувачките конци беа скинати и подврзијата беше растурена. Најверојатно, од многу употреба на ракописот листовите биле извалкани од фаќање со рацете, од масло и од восок од свеќи, па главните превои на последниот табак и подврзијата беа репарирани.

Во пролетта, 2004 г. ракописот беше репариран и одново сошиен со едноставен конец, со што е сочувана оригиналната подврзувачка структура закачена за корицата.

Технички ойис

Ракописот беше сошиен на пет дебели подигнати канапи и шињето подоцна беше репарирано со користење на тенок двоен конец. Крајните подврзувачки листови се направени од сосема некавалитетна хартија и нема почетен и краен празен лист. Еден лист хартија беше превиткан, закачен околу последниот табак и сошиен преку превојот. Обата листа беа залепени, едниот одоздола, а другиот на врвот од свитокот. Предниот краен лист е оштетен и останато е само мало делче на врвот од свитокот на предниот агол. Рабните агли на книгата се средени и се без забележлива декорација.

Плочите се дебели 5 mm и најверојатно се изработени од меко дрво, со оглед на тоа што вертикалните жилки се мошне цврсти. Надворешните рабови на кориците имаат внатрешно закосување и кориците се поголеми од листовите. 'Рбетните рабови беа обложени однадвор. Потшивките се еднаш подврзани преку краевите, а оздола се залепени. 'Рбетот ја има загубено неговата форма и нема позадина. Единечна постава од фин материјал целосно го покрива 'рбетот и се шири кон врвот на плочите. Употребениот адхезив се уништил, но судејќи од остатоците, изгледа дека тоа било лепило од нишесте.

'Рбетните конопи се закачени и пришиени околу превитканиот крај на 'рбетната линија, при што е користен црвен конец со кој се обликувани надворешните испакнатини. Тие се сошиени по широчината на 'рбетната линија и се протегаат врз плочите, додека зелен конец е употребен да ја прикачи целата 'рбетна линија врз плочите низ мали дупчиња. На горниот 'рбетен коноп се гледаат остатоци од врвка за обележување на страници направена со црвениот конец од 'рбетниот коноп.

Подврзијата е прекриена со темноцрвена кожа (можеби козја кожа), којашто била полирана и со тоа се уништени жилките на нејзината структура. Широките свитоци се скратени, а крајните агли се преклопени. И предната и задната корица имаат еднаква алатна обработка, а и 'рбетот е исто така алатно обработен. При алатната обработка се употребени мала рачна алатка, аголна алатка со изглед сличен на цвет, едноставен орнаментен валјак и двојно длето.

Дизајнот има две концентрични рамки; внатрешната е обработена со валјакот, додека надворешната има две двојни прави линии. Меѓу нив постои плетенка обработена со валјакот. Плетенките од внатрешната рамка дијагонално се соединети со линиите на аглиите. 'Рбетниот раб има дополнителна линија и три триаголни форми што не соодветсвуваат со местото на 'рбетните конопи. Централниот тркалезен украсен елемент е направен со повторувања со малата алатка, а аглиите на рамката имаат отпечатоци од аголната алатка. Свитоците се обработени со користење на

валјакот и 'рбетот има шест четвороаголника ограничени со линии украсени со единствен отпечаток од рачната алатка.

Подврзијата оригинално имала две зацврстувања на кука и зацврстувачка потисна плоча врз предната страна, но кожните ремени се имаат поткршено.

Текстот во двата столпца е напишан со грчко писмо. Левиот столбец содржи неделно евангелие на народен грчки јазик, додека десниот столбец паралелно претставува словенски (македонски) превод на македонски егејски говор од долновардарски тип. Главните наслови што се протегаат над двата столпца, како и двостолбното календарско упатство на 69 страница, се само на грчки јазик. Во текстот се разликуваат две раце: првата рака ги има напишано и грчкиот текст, и неговиот првобитен македонски превод, а втората рака ги има направено промените и поправките во македонскиот превод (додека многу ретко од нејзина страна е интервенирано во грчкиот оригинал). Бојата на мастилото на втората рака многу варира, што можеби укажува дека читателот на ракописот држел во рака подготвено намастено перо.

Сочуваните листови содржат текст на 74 страници, при што секоја од нив е обележана од страна на првата рака како 1-10, 28-81, и 111-120. Во ова издание ние се користиме со оригиналната пагинација. Постојат, исто така, две празни необележани страници меѓу 41 и 42 страница и две меѓу 69 и 70 страница. Ние условно ги означивме овие празни страници како 41b, 41c, 69b и 69c. Оригиналната пагинација почнува со десните (ректо) страници нумерирани непарно, како во една современа книга. Но, по загубените страници 11-27, новата десна страница е нумерирана парно како 28, нејзината обратна страница (версо) има непарна бројка 29 и натаму се до 81 страница (версо). По следната празнина, новата ректо страница е непарно нумерирана како 111. Ова значи дека кај двете празнини мора да биле направени грешки во пагинацијата, или имало непарна бројка на празни необележани страници.

Ракописот се состои главно од табаци, секој од по 8 листа. Сочуваниот среден следен дел (страници 28-81) е составен од по 3 табака 28-45, 46-61, и 62-79; листот 80-81 не е дел од ниту еден сочуван табак. Средините на табациите се на страниците: 35-36, 53-54, и 69-69b. Страниците 41b-43 и 70-73 се одделни двојни листови што биле сошиени (41b-43) или залепени (70-73) меѓу страниците од табациите. Ние не можеме да бидеме сигурни зошто, но треба да се одбележи дека страниците 42 и 70, содржани во овие двојни листови, се насловни страници на нов литургиски циклус во евангелието. Пишувачот веројатно сакал да ја избегне можноста при евентуална грешка на овие насловни страници, да биде приморан да ги препише целите табаци.

Во првиот дел од ракописот, страниците 4-5 се средината на табакот. Ако ракописот оригинално почнувал со цел табак, постоеле два листа пред листот 1-2 што сега е прв. Можеби тие содржеле неповратно загубена насловна страница. Од овие два загубени почетни листа вториот бил продолжениот дел на листот 9-10 што е сочуван, а првиот, сосема првиот од ракописот (можеби бил празна насловна страница или внатрешен наслов), претставувал продолжен дел на загубениот лист 11-12, последниот од првиот табак. Ако постоел цел табак меѓу првиот табак и сочуваниот средишен дел од ракописот, неговата пагинација мора да биде 13-27, што би значело 15 нумерирани страници – овде се гледа замена при обележувањето на парните страници и непарно нумерираните страници, како што е опишано претходно.

Страниците 116-117 се средишни во крајниот табак. По последниот сочуван лист 119-120 постои мало парче од загубениот лист 121-122 што бил продолжен дел на сочуваниот лист 111-112. Ако тоа бил целосен табак, тогаш последните страници биле 123-124. Последната сочувана 120 текстуална страница го содржи крајот на четивото за Цветници. По ова, во неделниот дел (апракосот) од Кулакиското евангелие (околу 1860, в. Mazon и Vaillant 1938) има две четива, а тоа се: утринска служба за Велика сабота и вечерна литургија; ова може приближно да соодветствува на четири текстуални страници. Големината на подврзијата покажува дека на крајот не постоел минеј, како во Кулакиското евангелие. Оттаму, можеме да заклучиме дека последната страница била нумерирана како 124 и дека целиот ракопис во оригинал можеби содржел 136 страници или 68 листа: 8 табака, секој од нив од по 8 листа, и барем два двојни листа. Според тоа, сочуваните 39 листови ќе претставуваат 57 проценти од оригиналниот ракопис.

Датирањето на ракописот и неговото авторство

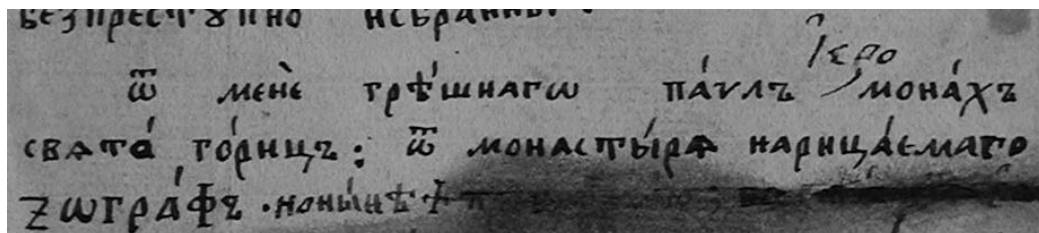
Ракописите од александриската Патријаршиска библиотека бил двапати каталогизирани: за првпат во 80-тите години на 19 в. и потоа во 20-тите години на 20 в. откако Библиотеката била пренесена од Каиро во Александрија (Мика Хакарајнен, усно соопштение). Ракописот има единствено каталошки број од внатрешната страна на корицата од последното каталогизирање. Сегашните прва и последна страница имаат библиотекарски печат од 1926 г. Исто така, знаеме дека каталошката информација кај Мосхонас (Moschonas 1945, 245) е направена во 30-тите години на 20 в. и таа известува за состојбата на ракописот и за бројот на страниците, онака како што тој изгледа и денес. Ракописот би требало да биде стигнат во Библиотеката сосема на крајот од 19 в. или на почетокот на 20 в., не подоцна од 1926 г. Печатот покажува дека првата и последната страница се загубени пред 1926 г., а информацијата на Мосхонас од 30-тите години на 20 в. покажува дека оние средишни страници што се сега загубени, биле загубени и тогаш. Сосема е неверојатно загубените страници да можат некогаш да бидат најдени во Александрија.

Хартијата на ракописот е обележана со тешко видлив воден печат и тој мораше да биде составен преку комбинирање на одвај видливи делови на два празни листа што се наоѓаат по страниците 41 и 69. Овде не сакаме да го објавиме, но провизорната скица, нацртана од страна на Мика Хакарајнен, може да се види на мрежата.¹¹ Не можевме да го најдеме во ниту еден албум на водени печати, ниту тоа можеа да го сторат специјалистите со кои се консултиравме. Како и да е, треба да се каже дека изгледот на водениот печат и општиот изглед на ракописот сами по себе укажуваат на последната четвртина на 18 в. Дистрибуцијата на *x* кај некои од збороформите, исто така укажуваат на 18 в. (в. дел 5.4.25).

До *terminus ante quem* за ракописот можеме да дојдеме врз основа на страниците печатени според ракописот, вклучувајќи ги и корекциите од втората рака направени во 1852 г. (или 1853 г., в. Глава 3). До *terminus post quem* е дојдено преку грчкиот текст во ракописот што претставува препис од народен грчки превод, објавен во 1710 г., в. Глава 4.

¹¹ <http://www.helsinki.fi/~jslindst/268/watermark.jpg>.

Втората рака во ракописот може да се идентификува како Павел Божигропски (околу 1800-1871, в. Ristovski 1989), претставник (протосингел) на Ерусалимската патријаршија во Солун (Тесалоники), којшто го подготвил текстот за печатење. Начинот на пишување на втората рака е многу сличен на ракописот на Павел во црковнословенскиот апостол, препишан во 1841 г. (Софија, *Църковен истѹорико-архивен инстѹиѹиѹи* 39). Ова се гледа, на пример, на првата страна на Апостолот, каде Павел ја дополнително својата титула *монахъ* со додавање на *ѿро*, практички напишано со грчки знаци:



Првата рака, првиот преведувач на КЕ, не е Павел. Формата и изгледот на ракописот, како и трагите од честата употреба и фаќањето со рацете, покажува дека тој првобитно не е подготвуван како ракопис за печатење, туку претставувал литургиска книга што се употребувала во богослужбата. Тој постоел долго време пред Павел да почне да го редактира и, судејќи од насловната страница од печатената верзија (Глава 3), не мора да значи дека Павел воопшто знаел кој го има напишано ракописот. Сѐ на сѐ, се чини дека ракописот е неколку децении постар од печатените страници во 1852/1853 г. и, како што е споменато претходно, неговиот воден печат и општиот изглед на ракописот укажуваат на крајот на 18 в. Можеби се работи за постар документ на современ македонски јазик од *Четиријазичникоѹ* (*Lexikon Tetraglosson*) на Даниил Москополеот (1802 г.). За жал, првата рака на ракописот не може да биде идентификувана со која и да било историска личност што нам ни е позната (в. Глава 5.9).

За ова издание

Главата 2 на овој том содржи паралелно издание на грчкиот (2.1) и македонскиот (2.2) текст од ракописот. Македонскиот текст на првата рака и на поправките на втората рака е транскрибиран со латински знаци, пазејќи ги колку што е можно повеќе оригиналните графемски особености што се, или можеби се јазично важни. Двете транскрипции на грчкиот и македонскиот текст, како и коментарите кон нив се подготвени во Хелсинки од страна на Марти Лејво (Matti Leiwo) и Марија Басдекис (Maria Basdekis) (грчкиот текст) и Јоуко Линдстет и Макс Валстрем (Max Wahlström) (македонскиот текст). Во продолжение, македонскиот текст е транскрибиран и со кирилски букви, со верзијата на првата рака и верзијата на втората рака (2.3). Кирилската транскрипција и коментарите кон неа се подготвени во Скопје. Целта на овие транскрипции е да се создадат читливи и дијалектолошки веродостојни верзии на текстот. Основната кирилската транскрипција на првата рака најнапред е подготвена од Мито Аргировски (Скопје), Марија Чичева-Алексиќ (Прилеп) и Виолета Крстевска (Прилеп), додека целосната кирилска

транскрипција на првата и втората рака и коментарите кон неа ги подготвија Марија Чичева-Алексиќ, Елка Јачева-Улчар (Скопје) и Људмил Спасов.

Финскиот тим ги изработи деловите 2.1 и 2.2, додека македонскиот тим го изработи делот 2.3, независно еден од друг. Оттука, двата тима се самостојно одговорни за нивните решенија при расчитувањето и описот, но при расчитувањето на тешките места во македонскиот текст двата тима меѓусебно многу си помагаа.

Главата 3 содржи издание од неколкуте печатени страници од КЕ според примерокот што се чува во библиотеката на Шафарик (*Knihovna Šafaříkova*) во Чешкиот народен музеј во Прага. Овој дел е подготвен од Јоуко Линдстет и Макс Валстрем.

Главата 4 претставува истражување на грчкиот текст од ракописот на Марти Лејво.

Главата 5 содржи десет истражувања на македонскиот текст на финските и македонските научници. Тоа се: студии посветени на правописот од Макс Валстрем, фонологијата од Јухани Нуорлуото (Juhani Nuorluoto, Хелсинки), дијалектологијата од Максим Каранфиловски (Скопје), Људмил Спасов и Борче Арсов (Скопје), морфологијата од Људмил Спасов и Борче Арсов, лексикологијата од Марија Чичева-Алексиќ и Елка Јачева-Улчар и ономастиката од Елка Јачева-Улчар. Картата на македонските дијалекти е авторство и изработка на Марјан Марковиќ (Скопје), а картата на еницевардарскиот говор е авторство на Максим Каранфиловски и изработка на Марјан Марковиќ. Историското и културното окружение на КЕ е разгледано во три одделни студии од Виктор А. Фридман (Victor A. Friedman, Чикаго), Јоуко Линдстет и Људмил Спасов. Интер-претациите и заклучоците покажани во секоја од студиите им припаѓаат на нивните автори, та оттука редакторите на томот (Линдстет, Спасов и Нуорлуото) немаат намера да ги избегнат различните мислења.

На крајот од книгата е дадена библиографија подготвена од Катерина Митиќ (Скопје) и Макс Валстрем и е придоден целосен факсимил на ракописот, снимен од Мика Хакарајнен. Во книгата не постои индекс, бидејќи целосниот индекс на KWIC (key words in context) на македонскиот текст, подготвен од Макс Валстрем во форма на Мајкрософт ексел (Microsoft Excel format), е достапен на мрежата.¹²

¹² <http://www.helsinki.fi/~jslindst/268/koni-kwic.xls>.

Список на четива (пеења)

Броевите се однесуваат на првата страница од секое четиво (пеење), во согласност со оригиналното нумерирање на страниците во ракописот.

Педесетница. Период на подвижниот (лунарен) циклус – по Велигден

Велигден (Воскресение Христово) 1

Велигденска ноќ 3

Понеделник по Велигден 4

Вторник по Велигден¹³ 6

Среда по Велигден¹⁴ 9

[недостасуваат страници]

[Крајот на] V недела по Велигден (на Самарјанката) 28

VI недела по Велигден (на Слепиот) 29

Вознесение Христово (Спасовден) 34

VII недела по Велигден (на Отците на Првиот совет) 36

Утро на Педесетницата (Духовден, Дуовден) 38

Служба (литургија) за Педесетницата (Духовден) 39

Неподвижниот (соларен) циклус

Понеделник по Духовден 42

I недела по Духовден (сите Светии, Си Свети) 44

II недела по Духовден (Матеј II) 45

III недела по Духовден (Матеј III) 46

IV недела по Духовден (Матеј IV) 48

V недела по Духовден (Матеј V) 49

VI недела по Духовден (Матеј VI) 50

VII недела по Духовден (Матеј VII) 52

VIII недела по Духовден (Матеј VIII) 53

IX недела по Духовден (Матеј IX) 54

X недела по Духовден (Матеј X) 56

XI недела по Духовден (Матеј XI) 57

XII недела по Духовден (Матеј XII) 59

¹³ Од Лука (24:12-), иако по грешка е обележано дека е од Јован.

¹⁴ Ова четиво недостасува во Кулакиското евангелие, но исечокот од евангелието може да се најде во неговиот минеј, бр. 85.

XIII недела по Духовден (Матеј XIII) 60

XIV недела по Духовден (Матеј XIV) 62

XV недела по Духовден (Матеј XV) 64

XVI недела по Духовден (Матеј XVI) 65

XVII недела по Духовден (Матеј XVII) 68

I недела од Лука 70 *Нова година од нејодвижниот (соларен) циклус*

II недела од Лука 72

III недела од Лука¹⁵ 73

IV недела од Лука 74

V недела од Лука 76

VI недела од Лука 78

VII недела од Лука 80

[недостасуваат страници]

Период на Великиот пост од подвижниот (лунарен) циклус

[Крајот на] V недела од Великите пости (на Св. Марија Египетска) 111

Лазарова сабота 111

Утро на Цветници¹⁶ 116

Служба (литургија) за Цветници 118

[недостасуваат страници]

¹⁵ Погрешно е обележано како II недела од Лука.

¹⁶ Ова четиво (Матеј 21:1-11; 15-17) недостасува во Кулакиското евангелие.

2 Edition of the Manuscript

Издание на ракописот

2.1 Transcription of the Greek Text

Martti Leiwo, Maria Basdekis (Helsinki)

2.2 Basic Transcription of the Macedonian Text

Jouko Lindstedt, Max Wahlström (Helsinki)

On the following pages we present a parallel line-by-line transcription of the Greek and Macedonian texts of Bibl. Patr. Alex. 268. The texts have been only sparingly normalized, and they have been provided with an ample commentary in the footnotes. One of the main functions of the footnotes in the Macedonian text is to show the changes and corrections introduced by the second hand in the manuscript (Pavel Božigropski, as shown in the Introduction). The sign II stands for the second hand.

In the Greek text, abbreviations have been spelled out. When it has not been possible to identify an accent sign either as an acute or as a grave, we have normalized it according to the traditional rules.

The Macedonian text has been transcribed into Latin letters. Because the Cyrillic transcription presented in Section 2.3 aims at a precise phonological and dialectological interpretation, the transcription here follows the original text rather mechanically. The major intervention concerns the connected or separate spelling of words, which has been normalized mainly according to the rules of Modern Standard Macedonian. Thus, instead of *négu négu vidóa* we write *négu né gu vidóa* ‘they did not see him’ (p. 8). Notice that since most monosyllables are accented in the original, a monosyllable without an accent in the transcription often (but not always) indicates a space introduced by us.

A detailed study of the graphemics and orthography of the Macedonian text is presented in Section 5.1. Here it should be only noted that our transcription of Macedonian contains the following features of transliteration:

- The dialect of the manuscript most likely distinguishes the phonemes /a/ and /ə/, but they are both written *a* reflecting the original α (alpha) in the manuscript, although etymological information would have made it possible to choose between the two vowels in most cases. Thus, *sâm* may represent either /səm/ ‘I am’ or /sam/ ‘-self’.
- Although the different ways of writing /e/, /i/, and /o/ in Greek letters are otherwise not distinguished, the letter υ (upsilon) is always transcribed as *y*, as its use may be interesting at least from an orthographic point of view. It seems that it is used mainly when a Macedonian word containing /i/ translates a Greek word that happens to be written with an upsilon. Its use in the transcription does not entail the assumption that the dialect had preserved Proto-Slavic *y*.
- Two accent signs (acute and circumflex) are distinguished as in the original so as to not beg the question whether they had different functions or not. No grave accent is used in Macedonian, however, since in most cases it would have been difficult to distinguish it from the acute and it certainly does not have any separate function in the original text.

- τζ usually means a voiceless affricate, as was often the case when languages other than Greek were written in Greek letters, and it is always mechanically transcribed as *c* or *č* (depending on the presence of the “palatal arc”, see below). In those relatively rare cases where *dz* or *dž* is meant, the voiced reading is indicated in the footnotes.

Both main forms of the sigma (σ and ς) are transcribed as *s* or *š* (depending on the presence of the “palatal arc”), but it should be noted that the first hand uses the variant ς not only in a word-final positions, as in Greek, but sometimes also at the end of prefixes and at other morphological junctures that imply voicing assimilation (see Sect. 5.1). Some of the most interesting instances of this morphophonemic use are pointed out in the footnotes.

The manuscript makes use of two graphemic devices enhancing the Greek alphabet in order to mark a syllable-initial /j/, some other palatal consonant, or a hushing (as opposed to hissing) sibilant or affricate. These two devices are distinguished in the transcription, although their functions overlap. One of them is what we call a “palatal arc” – an upwards-opening subscripted arc, usually written under a vowel letter and, in most cases, containing an *iota subscriptum* inside the arc. We always transcribe it with a *háček*, either as a free *háček* (˘) when it represents the phoneme /j/ or the palatality of the previous consonant, or else as a diacritic above the consonant sign (preceding or sometimes following) when the arc clearly marks a hushing sibilant or affricate (š ž č). Sometimes a single instance of the arc pertains to consonants on both sides of it; in such cases both consonants have been provided with a *háček*.

The other graphemic device with this function is an “iota ligature”, i.e., the letter ι connected to the following vowel letter with a vertical stroke approximately in its middle, in a manner reminiscent of Church Slavonic graphemics. We always transcribe this kind of iota as *j*, even when its function is clearly to mark a hushing sound. A special case is the word *nedel’a* ‘Sunday’ written in capital letters in the titles: it contains a type of capital alpha that is clearly modeled on the Church Slavonic small *jus*, which is why we transcribe the word as *NEDELJA*.

The phoneme /j/ after a vowel can also be marked by an iota with a dieresis (ï) which we transcribe as *ï*. The second hand uses this sign in more positions than the first hand does.

The index of the Gospel lections in the manuscript is presented at the end of the introductory first chapter of this book. The exact Gospel verses are marked at the lection titles in the Cyrillic transcription of Section 2.3. A complete KWIC (key words in context) index of our transcription of the first hand in the manuscript is available in the Microsoft Excel format at <http://www.helsinki.fi/~jslindst/268/koni-kwic.xls>

[p001]

ΤΟ ΘΕΙΟΝ
ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ

ΚΥΡΙΑΚΗ

ΤΟΥ ΠΑΣΧΑ

Εκ τοῦ κατὰ¹ Ἰωάννην

Εἰς τὴν ἀρχὴν ἦτον ὁ λό-
γος, καὶ ὁ λόγος ἦτον² με-
τὸν θεόν, καὶ θεὸς ἦτον
ὁ λόγος. Ἐτοῦτος ἦτον³ εἰς τὴν
ἀρχὴν μετὸν θεόν. Ὅλα⁴ (τά
πράγματα) διὰ μέσου τοῦ (λόγου)
ἐγένηκαν, καὶ χωρὶς αὐτοῦ δὲν
ἔγινε κανένα ἀπὸ ὅσα⁵ ἔγιναν.
Εἰς αὐτὸν ἦτον ζωὴ καὶ ἡ ζω-
ὴ

¹ Abbreviated if not otherwise mentioned.

² A couple of times written with spiritus asper ἦτον but mostly written ἦτον.

³ The spiritus under circumflex is blurred.

⁴ l. Ὅ —. Written throughout the text if not otherwise mentioned.

⁵ l. ὅ —. Regularly written with spiritus lenis (concerns also ὅσα etc.)

[p001]

Ot Ioánña.

Utpér̃vu béši¹ réč-
ta², i réčta³ béši⁴
sôs Bóga, i Bóg béše⁵
réčta. Vóa béše utpér-
vu sôs Bóga. Sîte ra-
bóti⁶ zardí nîz lakardíata
sá činía, i bîz négu né sa
činí níkue ut kólku sá činía.
Uf négu béše⁷ živót⁸: i zivó-
tut

¹ II *bése* (the palatal arc deleted and the final vowel changed).

² II *récta* (the palatal arc deleted).

³ τ in the article corrected from something else.

⁴ II *bése*

⁵ Sic! With -e even by the first hand. II *bése* (the palatal arc deleted).

⁶ Written ραμ-πώτη at the line break; μ at the end of the line corrected from π

⁷ II *bése* (the palatal arc deleted).

⁸ II *živót* (the palatal arc deleted).

[p002] ἡ ἦτον τὸ φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς εἰς τὴν σκοτίαν φέγγει, καὶ ἡ σκοτία δὲν τὸ ἐκατάλαβεν. Ἐγενεν ἓνας ἄνθρωπος ἀπεσταλμένος ἀπὸ τὸν θεόν, τὸ ὄνομα του Ἰωάννης. Ἐτοῦτος ἦλθεν εἰς μαρτυρίαν νὰ μαρτυρήσῃ διὰ το φῶς, διὰ νὰ πιστεύσουν ὅλοι διὰ μέσου αὐτοῦ¹. Δὲν ἦτον ἐκεῖνος τὸ φῶς, ἀλλὰ νὰ μαρτυρήσῃ διὰ τὸ φῶς. Ἦτον τὸ φῶς τὸ ἀληθινὸν τὸ ὁποῖον φωτίζει κάθε ἄνθρωπον ὅπου ἔρχεται εἰς τὸν κόσμον². Εἰς τὸν Κόσμον ἦτον· καὶ ὁ κόσμος διὰ μέσου αὐτοῦ ἔγενεν ἀμή.³ ὁ κόσμος δὲν τὸν ἐγνώρισεν. Εἰς τὰ ἐδικὰ του ἦλθεν, καὶ οἱ ἐδικοὶ του δὲν τὸν ἐδέχθησαν. Καὶ ὅσοι τὸν ἐδέχθησαν εἰς αὐτοὺς ἐδωκεν⁴ ἐξουσίαν νὰ γένουν τέκνα θεοῦ, (τοῦ τ' ἔστιν) εἰς ἐκείνους ὅπου πιστεύουν εἰς τὸ ὄνομα του. Οἱ ὅποιοι οὐδέ ἀπὸ αἵματα⁵, οὐδὲ ἀπὸ τὸ θέλημα τῆς σαρκὸς, οὐδὲ ἀπὸ τὸ θέλημα τοῦ ἀνδρός, ἀλλὰ ἀπὸ τὸν θεὸν ἐγεννήθηκαν. Καὶ ὁ λόγος ἔγενεν σὰρξ καὶ ἐκατοίκησεν εἰς ἐμᾶς, καὶ εἶδαμεν τὴν δόξαν του, δό-

¹ No accent over υ.

² υ superscripted.

³ N. B. synt. Regular in the text. Written either ἀμή or ἀμή.

⁴ No accute over ε

⁵ 1) An acute-like vertical stroke over τ. 2) 1. αἷ —. Written throughout the text in the same way (3 times).

[p002] tut¹ běše sfétut ná ljú-
ditu². I sfetílutu uf temní-
nata sféti³, i temnínata né gu
rasbrá. Sá činí edín ču-
vék puštén ut Bóga, í-
mitó mu Ioánn. Vóa duídé
ná martyría dá martyrísa zar-
dí sfetílutu, dá verûvat sîte
zardí nîz⁴ négu. Né běše ón sfe-
tílutu, amí dá martyrísa zardí
sfetílutu. Běše vîdelutu i-
stínckutu tóa štô prosfetûva sé-
kuí čuvék štó íde ná sfétut.
Ná sfétut běše: i sfétut
zardí nîz⁵ négu sá činí: amí
sfétut né gu puzná. Ná
sfóite mu duídé, i sfóite mu
né gu priáa⁶. I kólku gû
priáa⁷ ná nîh dadé puvé-
lja dá sá čínat čéda Bó-
žii, sîréc⁸, ná tîe štó verû-
vat ná ímito mu. Tîe štó⁹ néto
ut kráv¹⁰, néto ut sakánitu
ná snágata, néto ut sakáni-
tu čuvěčku, amí ut Bóga
sá rodía. I réčta sá či-
ní snága i sá zasidé uf nâs,
i vîdohmi¹¹ slávata mu,
slá-

¹ Sic! For *živótut*

² The vowel signs in the first syllable are here interpreted as a ligature -jú- in view of later instances that are clearer.

³ II *sféte*

⁴ Somebody has tried to change ζ to ς (*nîz* > *nîs*) by writing the new letter over the old one.

⁵ Somebody has tried to change ζ to ς (*nîz* > *nîs*) by erasing the upper part of the letter.

⁶ The accented á corrected from é by the first hand.

⁷ The accented á corrected from é by the first hand.

⁸ II *sanki*

⁹ Above ω both a macron-like stroke and an acute.

¹⁰ An ε has been erased between β and the comma.

¹¹ II *vîdohme*

[p003] δόξαν ὡσαν (Υιοῦ) μονογενοῦς ἀπὸ
τὸν Πατέρα, γεμάτος χάριν
καὶ ἀλήθειαν. Ὁ Ἰωάννης ἐμαρ-
τύρησε δι' αὐτόν, καὶ ἔκραξε λέ-
γωντας ἐτοῦτος εἶναι ὅπου ἔρχεται
ὀπίσω μου, ἔγινεν ὀμπροστά¹ μου ὅ-
τι ἦτον προτιμωτός² μου. Καὶ ἀ-
πὸ τὸ πλήρωμά του ἡμεῖς ὅλοι ἀπο-
λαύσαμεν, καὶ ἐπῆραμεν χάριν ἀ-
πάνω εἰς χάριν. Ὅτι ὁ νόμος ἐ-
δόθη διὰ μέσου τοῦ Μωϋσέως (ἀ-
μὴ) ἡ χάρις καὶ ἡ ἀλήθεια ἐγι-
νε διὰ μέσου τοῦ Ἰησοῦ Χριστοῦ.
**Τῇ Ἀγια³ καὶ μεγάλῃ Κυρια-
κῇ⁴ τοῦ Πάσχα εἰς τὸν Ἑ
σπερινόν⁵.**

Ἐκ τοῦ κατα Ἰωάννην.
Ὡς ὅτε ὁψίας⁶ τὴν ἡμέραν ἐ-
κείνην τὴν πρώτην τῆς ἐ-
βδομάδος, ὄντες⁷ ἡ θύραις⁸
σφραλισμέναι, ἐκεῖ ὅπου ἦταν οἱ
Μαθητάδες⁹ μαζωμένοι διὰ τὸν
φόβον τῶν¹⁰ Ἰουδαίων¹¹ ἦλθεν ὁ Ἰησοῦς,
καὶ ἐστάθη εἰς τὸ μέσον, καὶ λέγει-
τους, εἰρήνη εἰς ἐσᾶς¹² Καὶ ὡσαν εἶ-
πεν ἐτοῦτον τὸν λόγον, τοὺς ἔδειξεν
τὰ χεῖρά¹³ του καὶ τὴν πλευράν του,
καὶ οἱ Μαθητάδες ἐχάρικαν¹⁴
ὡσαν

¹ N. B. morph. This form is used regularly in the text.

² l. πρωτὶ —.

³ Without accent.

⁴ l. — ἡ.

⁵ l. Ἑ —.

⁶ l. ὁ —.

⁷ l. ὁ —.

⁸ N. B. synt.

⁹ This form regularly used throughout the text.

¹⁰ Frequently abbreviated

¹¹ Comma erased probably by a second hand.

¹² Full stop erased.

¹³ This accentuation is frequent in the text.

¹⁴ l. ἐχάρη —.

[p003] sláva katû ná sŷn edinoróden
 ut Tátikutu, Pálen¹ dárba²
 i istína. Ioán³ martyri-
 sá zardí négu, i vikná i ka-
 žá: vóa é deká íde pû
 méne sá činí prét méne: za-
 štó mí běše pónaprěšen. I ut
 ispolnénitó mu nîa⁴ sîte pri-
 éhmi, i zimáhme dárba vrâs
 dárba. Zaštó zákonut sá da-
 dé zardí nîz⁵ Moŷséa, amí
 dárba i istínata sá či-
 ní zardí nîz⁶ Iisûs Hristós.
**Sfetó'u i Velíko'u Nedé-
 l'u Páski ná Večer-
 niju⁷.**

Ot Ioánna.

Běše dóckana ná tóa
 dén právnit ut séd-
 micata, i béa vrá-
 tite zatforéni, támu déka bé-
 a Učenícite sobráni zardí
 stráhut Iudéicki,⁸ duídé Iisûs,
 i zastaná pûsréde, i véle ná
 nîh, mîr ná vâs.⁹ I ká kažá
 vâa lakardía, mû pukažá
 rácité mu i rebruto¹⁰ mu,
 i Učenícite sá zaraduvâa
 ká-

¹ II *Páln* (cf. a similar case on p. 76).

² ρ superscripted, therefore the acute above α is uncertain.

³ A second ν added above the last letter by II.

⁴ The last letter has been inserted later.

⁵ Somebody has tried to change ζ to ς (*nîz* > *nîs*) by erasing the upper part of the letter.

⁶ Somebody has tried to change ζ to ς (*nîz* > *nîs*) by erasing the upper part of the letter.

⁷ -iju hardly legible.

⁸ A cross has been added later before the comma (as in the Greek column); it also appears in the printed version (see Chapter 3).

⁹ A cross has been added later after the full stop (as in the Greek column); it also appears in the printed version (see Chapter 3).

¹⁰ μ in ρεμπ- added superscripted. No accent.

[p004] ὡσάν εἶδαν τὸν Κύριον ³ Καὶ ὁ Ἰησοῦς
 πάλιν τοὺς εἶπεν εἰρήνη εἰς ἐσᾶς
 καθὼς με ἐστεῖλεν ὁ Πατήρ, καὶ ἐ-
 γὼ πέμπω ἐσᾶς. Καὶ ὡσάν εἶπεν
 ἐτοῦτο, ἐνεφύσησεν εἰς αὐτούς, καὶ
 εἶπεν λάβετε Πνεῦμα Ἅγιον ⁴ Καὶ
 ὅποιον ἁμαρτίαις ⁵ συγχωρήσετε,
 εἶναι συγχωρημέναις, καὶ ὅποιον κρα-
 τήτε εἶναι κρατημέναις ⁶ Καὶ ὁ θω-
 μάς ὁ λεγόμενος δίδυμος, ἕνας ἀ-
 πὸ τοὺς δώδεκα, δὲν ἦτον μετ'
 αὐτούς, ὅταν ⁷ ἦλθεν ὁ Ἰησοῦς. Ἐλε-
 γάν ⁸ του λοιπὸν οἱ ἄλλοι ⁹ Μαθητάδες,
 εἶδμεν τὸν Κύριον ¹⁰ Καὶ ἐκεῖνος τοὺς
 εἶπεν ἂν ¹¹ δὲν εἶδω ¹² εἰς τὰ χερίά του
 τὰ σημάδια τῶν καρφίων, καὶ ἂν δὲν
 βάλλω τὸν δάκτυλόν μου εἰς ¹³ τὰ ση-
 μάδια τῶν καρφίων, καὶ ἂν δὲν βά-
 λλω τὸ χέρι μου εἰς τὴν πλευράν-
 του, δὲν θέλω πιστεῦσαι·
Τῇ β'. τῆς Διακαινησίμου.
Ἐκ τοῦ κατα Ἰωάννην.
 ΤΟ ὃν θεὸν οὐδὲ κανένας πό-
 τε δὲν τὸν εἶδεν ὁ μονογε-
 νῆς Υἱός, ὅπου εἶναι εἰς τὸν
 κόρπον τοῦ Πατρός, ἐκεῖνος τὸν
 ἐξηγήθη. Καὶ ἐτούτη εἶναι ἡ μαρ-
 τυρία τοῦ Ἰωάννου, ὅποταν ἀπέστειλαν ¹⁴
 οἱ

Κφλ¹. Α'.
 στχ². 18.

¹ Κφλ for κεφάλαιο, λ superscripted over φ, abbreviated throughout the text unless otherwise mentioned.

² Στχ for στοίχος, χ added as a superscript over τ, abbreviated through the text unless otherwise mentioned.

³ Full stop erased.

⁴ I. Ἄ —. Written in the same way throughout the text unless otherwise mentioned. Full stop erased.

⁵ N. B. synt.

⁶ Full stop erased.

⁷ I. ὅ —. More often written incorrectly than correctly in the text.

⁸ Accents superscripted over first E.

⁹ I. ἄλλ —.

¹⁰ Full stop erased.

¹¹ Frequently written with spiritus asper.

¹² Two accents over ω: accute and circumflex, one of which is a correction.

¹³ Last letter unclear.

¹⁴ ν superscripted.

[p004] ká vîdoa Góspuda.¹ I Iisûs
pák mû kažá: mîr ná vâs:
ká má puští Tátku, i ʼáze
pûštam vázi². I ká rečé vó-
a, duîná ná nîh, i rečé:
zimáíte Dûh Sfetii.³ I ná
kógutu gréhuvíte prósti-
te, sá prusténi, i ná kógu zá-
prite sá zapréni.⁴ I Ōomâ
štó sá véliše bliznák, edín ut
dvanáiste, né béše sôs nîh,
kóga duîdé Iisûs. Mû
vélea úbo⁵ drûzíte Uce-
níci⁶: vîdohmi Góspuda.⁷ I ón mû
rečé: akû né vîdam ná rácité
mu nisjánite út karfíite, i
akû né kládam prástut mi ná ni-
sjánite ut karfíite, i akû
né kládam rákata mi ná rebru-
to⁸ mu, né ke verûvam.

Punidélnik ná Vilígden.

Ot Ioánna.

Bóga níkuï nékuï pát
né gu vidé: edinoródni-
ut Sýn, štó é uf pá-
zvata ná Tátkutu, ón gû ra-
zrečé. I vâa é martyrí-
ata ná Ioánna,⁹ kóga puštûa
ču-

¹ A cross has been added later over the full stop (as in the Greek column); it also appears in the printed version (Ch. 3).

² II *na vâs*, and a vertical stroke added after the words. The ζ has been corrected to ς by erasing its upper part which shows that the similar corrections of *niz* into *nîs* on the two previous pages are probably by II, too.

³ A cross has been added later after the full stop (as in the Greek column); it also appears in the printed version (Ch. 3).

⁴ A cross has been added later after the full stop (as in the Greek column); it also appears in the printed version (Ch. 3).

⁵ II *sankî*

⁶ Sic! For *Učénici*

⁷ A cross has been added later over the full stop (as in the Greek text); it also appears in the printed version (Ch. 3).

⁸ No accent. The μ of -μπ- = *b* has been corrected from π.

⁹ We read a comma here on the basis of the Greek text and the small initial in the next word, but the sign looks more like a full stop and has been so interpreted by the typesetter of the printed version (Ch. 3).

[p005] οἱ Ἰουδαῖοι ἀπὸ τὰ Ἱεροσόλυμα Ἱε-
ρεῖς¹ καὶ Λευῖται, νὰ τὸν ἐρωτήσουν
ἐσὺ ποῖος εἶσαι; Καὶ ὁμολόγησε,
καὶ δὲν ἀρνήθη²; ὁμολόγησε, λέ-
γωντας ὅτι³ δὲν εἶμαι ἐγὼ ὁ Χριστός.
Καὶ ἐρωτησάν τον⁴ τί εἶσαι λοιπόν,
Ἥλίας εἶσαι ἐσύ; καὶ λέγει δὲν εἶ-
μαι, ὁ Προφήτης εἶσαι, καὶ ἀπεκ-
ρίθη ὄχι. Καὶ λέγουν του ποῖος εἶ-
σαι λοιπόν, διὰ νὰ δώσωμεν ἀπό-
κρισιν εἰς ἐκείνους ὅπου μᾶς ἔστει-
λαν τί λέγεις διὰ λόγου σου. Εἶπεν·
ἐγὼ εἶμαι ἡ φωνὴ ἐκείνου ὅπου
φωνάζη⁵ μέσα εἰς τὴν ἔρημον ἰ-
σιάσατε⁶ τὴν στράταν τοῦ Κυρίου
καθὼς εἶπεν Ἡσαΐας ὁ Προφήτης;
Καὶ οἱ ἀπεσταλμένοι ἦσαν ἀπὸ τοῦς
Φαρισαίους. Καὶ ἐρώτησάν τον καὶ
εἶπαν, διατί λοιπὸν βαπτίζεις,
ἐπειδὴ δὲν εἶσαι ἐσὺ ὁ Χριστός οὔ-
τε Ἥλίας, οὔτε ὁ Προφήτης. Ὁ-
Ἰωάννης ἀπεκρίθη, λέγωντας
ἐγὼ βαπτίζω εἰς νερόν ἀμὴ ἐ-
κεῖνος στέκεται εἰς τὴν μέσσην μας,
τὸν ὅποιον ἐσεῖς δὲν τὸν γνωρίζε-
ται. Αὐτὸς εἶναι ὅπου ἔρχεται ὁ-
πίσω μου, ὁ ὅποιος ἔγενεν ὁμπρο-
στά μου, τοῦ ὁποῦ ἐγὼ δὲν εἶμαι-
ἄξι-

¹ l. Ἱ —.

² l. ἀ —.

³ l. ὅ —. More often written incorrectly than correctly in the text.

⁴ This is the normal syntax of the pronoun.

⁵ l. — ζει.

⁶ Second and third letter difficult to discern. l. i —.

[p005] čifútitu¹ ut Ierusalím Pó-
puve i Levíte², dá gû pítat
tí kói si. I omologisá³, i
né sa utfarlí: martyrisá, i
rečé óti né sam ˇázi⁴ Hristós.
I gû pitáa: štó si úbo⁵,
Ilía li si tý? i véle né sam,
Profítut li si, i otveštá⁶,
né. I mû vélet: kói si ú-
bo⁷, dá dádime ótvét⁸ ná
tíe deká ná puštía: štó
véleš zardí sébesi. Rečé
ˇáze⁹ sâm glásut ná toa deká
víka vnátre uf pustíni: is-
pravéite páttut Gospodýnuf,
kâk rečé Isaía Profítut.
I pušténite béa ut Fari-
séite. I gû pitáa: i ka-
žáa, zaštó úbo¹⁰ krástiš,
katû né si tí Hristós, né-
to Ilía, néto Profítut.
Ioán¹¹ otvestá¹², i rečé:
ˇáze krástam uf vóda: amí
tóa stóe pûsréde ná vâs,
tóa štó vîe né gu puznáva-
te. Vóa é štó íde pû mé-
ne, tóa štó sá činí prét
méne, ná toa štó ˇáze¹³ né sam
dostó-

¹ First written *čufútitu* but corrected. The catchword *ču-* at the foot of p. 4 has remained uncorrected.

² Written Λευῖται

³ II *ispovedâ*

⁴ II ˇás : the final -η has been erased, and so has the upper part of the ζ to make it a final sigma σ (cf. similar corrections of *niz* and *vázi* above).

⁵ II *sankî*

⁶ II *otgovorí*

⁷ II *sankî*

⁸ II *karsalák* < Turkish *karşılık*

⁹ II ˇás : the final -η has been erased, and so has the upper part of the ζ to make it a final sigma σ

¹⁰ II *kogatakâ*

¹¹ II *Ioánn*

¹² Sic! With -st-; II *otgovorí*

¹³ II ˇás : the final -ε has been erased, and so has the upper part of the ζ to make it a final sigma σ

[p006] ἄξιος νὰ λύσω τὸ λουρίον τοῦ ὑποδήματός τοῦ. Ἐτοῦτα ἔγιναν πέραν τοῦ Ἰορδάνου εἰς τὴν Βηθαβαράν, ἐκεῖ ὅπου ὁ Ἰωάννης ἐβάπτιζεν·

Τῇ Γ. τῆς Διακαιησίμου.

Ἐκ τοῦ κατα Ἰωάννην.

Κφλ. κδ
στχ 12·

ΤΟ'ν καιρὸν ἐκείνον ὁ Πέτρος ἐσηκώθη καὶ ἔτρεξεν καὶ ἦλθεν εἰς τὸ μνημα καὶ σκύπτει καὶ βλέπει μοναχὰ τὰ σενδόνια ὅπου ἐκείτονταν καὶ ἐγύρισεν ὀπίσω καὶ ἐθαύμασε μέσα του ἐκεῖνο ὅπου ἔγινε. Καὶ νὰ καὶ δύο ἀπὸ αὐτοὺς ὅπου ἐπῆγεναν ἐκείνην τὴν ἡμέραν εἰς μίαν χώραν, ἣ ὁποῖα εἶναι μακριὰ ἀπὸ τὴν Ἱερουσαλήμ ἐξῆντα¹ στάδια, τὸ ὄνομα τῆς Ἑμμαούς. Καὶ ἐτοῦτοι ἐσυντύχεναν ἀνάμεσά τους διὰ ὅλα ἐτοῦτα ὅπου ἐσυνέβηκαν. Καὶ ἐκεῖ ὅπου ἐσυνομιλοῦσαν καὶ ἐδιαλέγονταν, καὶ αὐτὸς ὁ Ἰησοῦς ἐσήμωσεν² καὶ ἐπῆγε μετ' αὐτούς. Καὶ τὰ μάτια τους ἐμποδίζονταν νὰ μὴν τὸν γνωρίσουν. Καὶ εἶπεν τους τί εἶναι τὰ λόγια ἐτοῦτα ὅπου συντυγχέεται ἓνας μὲ τὸν ἄλλον ἐδῶ ὅπου περιπατεῖτε, καὶ εἰ-

¹ ἰ. ἐξῆντα.

² 1) ἰ. σί —. Written throughout the text in the same way.

[p006] dostóen dá utvářzam rémenut
ná skórnatá mu. Vîe sá činía
ná Viθavarán utsprótiva ná
Iordána¹, támu deká Ioán²
krástesi³.

Ftórnik ná Vilígden.

Ot Ioánna⁴.

NÁ tóa vrémi⁵ Pétar
staná i tarčé⁶ tá duïdé
ná gróbut: i sá na-
vidûva⁷ i gléda sámi rízi-
te deká léžea: i sá varná
názat⁸, i sá čúdesi⁹ uf sé-
besi¹⁰ tóa štó sá činí. I étu i
dvá ut tîe deká ódea tóa
dén ná inó¹¹ sélu, i tóa štó
é daléku ut Ierusalím
séiset¹² stáda, ímitó mu
Emmaús. I vîe zburûva-
a megjû nîh zardí sîte vîe
deká sá činía. I támu deká
zpurûvaa¹³ i sá utbíraa,
i sám Iisûs náblíží i óde-
ši¹⁴ sôs nîh. I ócíté mu sá
zapíraa dá né gu puznáʼat.
I mû rečé štó sa lakardíite
vîe štó zburûvate idín sôs
drûg tûka deká ódite,
i sté

¹ Last letter uncertain, inserted later between v and the comma.

² II *Ioánn*

³ Sic! Palatal arc missing; II *krástese*.

⁴ Actually, this is from Luke 24:12–35 (as in the Kulakia Gospel).

⁵ Corrected to *vréme* (βρέμη > βραίμε) by II; for the last vowel, some third alternative has been tried, too.

⁶ se added later after this word (for the imperfect ending -eše ?)

⁷ II *navedê*

⁸ Difficult to read, first written in another fashion.

⁹ Sic! For *čúdeši* ; II *čúdeše*

¹⁰ Written σέμ-πεση at the line break.

¹¹ II *ednó*

¹² Sic! No palatal arc.

¹³ Sic! In this word the spelling ζπου- *zpu-* is more frequent in the manuscript than ζμπου- *zbu-*, and it will not be separately noted in the remaining commentary.

¹⁴ II *ódeše*

[p007] καὶ εἶσθε σκυθρωποί. Καὶ ἀπεκρί-
θη ὁ ἕνας τὸ ὄνομά του Κλέοπας,
καὶ εἶπεν του ἐσὺ μόνος κατοικῶν-
τας εἰς τὴν Ἱερουσαλὴμ δὲν ἰξεύ-
ρης¹ ἐκεῖνα ὅπου ἔγιναν μέσα εἰς αὐ-
τὴν εἰς ταῖς ἡμέραις ἐτούταις. Καὶ λέ-
γει τους ποῖα, καὶ² ἐκεῖνοι³ τοῦ εἶπαν
τὰ πρᾶγματα ὅπου ἐγένηκαν δι-
ὰ τὸν Ἰησοῦν τὸν Ναζωραῖον, ὁ ὅ-
ποιος ἔγινεν ἄνθρωπος Προφή-
της δυνατὸς καὶ εἰς ἔργα, καὶ εἰς
λόγια ὁμπροστὰ εἰς τὸν θεόν, καὶ
εἰς ὅλον τὸν λαόν. Καὶ πῶς τὸν ἐ-
παράδωσαν οἱ Ἀρχιερεῖς καὶ οἱ
ἄρχοντές μας εἰς κρίμα θανά-
του, καὶ τὸν ἐσταύρωσαν. Καὶ ἡμεῖς
ἐλπίζωμεν ὅτι αὐτὸς εἶναι ὅπου
μέλλει νὰ ἐλευθερώσῃ τὸν Ἰσρα-
ὴλ ὁμῶς⁴ με τοῦτα ὅλα τρεῖς ἡμέ-
ραις⁵ με ταύτην τὴν ἡμέραν ἔχει
σήμερον, ἀφόντις ἔγιναν ἐτούτα,
Ἀλλὰ καὶ κάποιαις⁶ γυναῖκες μᾶς ἐ-
ξετρόμαξαν, αἱ ὁποῖαις⁷ ἐπῆγαν
τὴν ἀυγὴν εἰς τὸ μνημα. Καὶ με τὸ
νὰ μὴν εὔρουσι τὸ Κορμὶ τοῦ Ἰησοῦ,
ἦλθαν καὶ εἶπαν πῶς εἶδασι καὶ ὁ-
πτασίαν⁸ Ἀγγέλων⁹, οἱ ὅποιοι Ἄγ-
γελοι λέγουσιν αὐτὸν πῶς ζῇ-
Καὶ

¹ N.B. morph. This form is regularly used throughout the text.

² Unclear accents above καὶ.

³ Unclear accents above first ε.

⁴ An acute missing over ο.

⁵ -εζς.

⁶ -εζς.

⁷ -εζς.

⁸ l. ὁ —.

⁹ α corrected to Α.

[p007] i sté poílñi¹. I otveštá² e-
dínjut ímitó mu Kleópa,
i mû rečé: tí sám ká sédiš
uf Ierusalím né znáiš tî-
e deká sá činía vnátre úf
négu ná vîe déna. I mû vé-
le kóe³, I óni mû kažáa:
rabótite štó sá činía
zardí Iisûsa Nazorêut, tóa
štó sá činí čuvék Profitin
sýlen i ná rabóti, i ná la-
kardíi prét Bóga, i ná
sîte ljúde. I kâk gû prida-
dóa Vladícite i napré-
šnité ni ná sádba umré-
šna, i gû krastosáa. I nîe
sá nadévame óti vóa é štó kí
otkíne Israíla: amí sôs
vîe sîte trí déna sôs
vóa dén íma vóa dén, ut-
kâk sá činía vîe. Amí
i nékue⁴ žéni ná zatre-
sóa, tîe štó utídúa rá-
nutu ná gróbut. I ká
né naïdéa Snágata ná Iisû-
sa, duïdóa i kažáa kâ vidóa
i vidénie Aggélcku, i tîe Ág-
gele vélet zá négu óti é žîv.
I.

¹ II *kahárni*

² II *otgovorî*

³ II *kói*

⁴ II *nékuï*

[p008] Καὶ ἐπῆγαν κάποιοι ἀπὸ ἐκείνους ὁ-
ποῦ ἦταν μαζὺ μετ' ἐμᾶς εἰς τό-
μνημα¹, καὶ εὐρίκαν² ἔτζι [.]³ καθῶς
εἶπαν καὶ αἱ γυναῖκαις⁴ ἀμὴ αὐτὸν
δὲν τὸν εἶδαν. Καὶ αὐτὸς τοὺς εἶ-
πεν ὧ ἄγνωστοι καὶ βραδεῖς τῇ καρ-
δίᾳ εἰς τὸ νὰ πιστεύτε εἰς ἐκεῖ-
να ὅλα ὅπου ἐλάλησαν οἱ Προφή-
ται. Δὲν ἔπρεπε νὰ τὰ παθῇ ἐ-
τοῦτα ὁ Χριστός, καὶ νὰ ἔμβῃ εἰς τὴν
δόξαν του. Καὶ ἀρχίζοντας ἀπὸ
τὸν Μωϋσέα, καὶ περνώντας ἀπὸ
ὅλους τοὺς Προφήτας, τοὺς ἐξήγη-
σεν τὰ πράγματα ὅπου ἐγράφη-
καν διὰ λόγου του εἰς ὅλαις ταῖς
γραφαῖς. Καὶ ἐσήμωσαν εἰς τὴν
Χῶραν ὅπου ἐπῆγεναν, καὶ αὐτὸς
ἐκαμώθη πῶς πηγαίνει⁵ μακρή-
τερα. Καὶ τὸν ἐβίασαν, λέγων-
τες μεῖνε μετ' ἐμᾶς, ὅτι βραδιά-
ζει, καὶ ἐπέραςεν ἡ ἡμέρα, καὶ ἐμ-
βῆκε μέσα νὰ μὴνῇ⁶ μετ' αὐτοῦς.
Καὶ ὅταν ἐκάθησεν αὐτὸς μετ' αὐ-
τοῦς, ἐπῆρεν τὸ ψωμί, καὶ τὸ ἐυλόγη-
σεν, καὶ ἔκοψε καὶ τοὺς ἔδιδε. Καὶ τό-
τε⁷ ἀνοίχθηκαν τὰ μάτια τους, καὶ
τὸν ἐγνώρισαν καὶ αὐτὸς ἔγινεν ἄ-
φαντος ἀπ' αὐτοῦς. Καὶ εἶπαν ἀνά-
μεσά-

¹ Two accents over η: accute and circumflex, one of which is a correction.

² l. εὐ —.

³ l. ἔτσι. Written regularly ἔτζι in the text.

⁴ l. -ες.

⁵ Two last letters uncertain.

⁶ Second letter η corrected .

⁷ Last letter unclear.

[p008] I utĩdua někui ut tĩe deká
 béa záino¹ sôs názi ná gró-
 but, i naĩdóa taká kâ ka-
 žáa i ženite amí négu
 né gu vidóa. I ón mĩ rečé:
 ô bezúmni i téški ná sár-
 citu deká dá verũvate ná tĩ-
 e sĩte štó zpuruváa Profĩti-
 tu. Né trebúvaše dá i páti²
 vĩe Hristós, i dá flézi uf slá-
 vatá mu. I ká zafatĩ ut
 Mojšéa, i zaminá ut sĩ-
 te Profĩte, mĩ rāsre-
 čé³ rabótite deká sá pi-
 sáa zardĩ négu ná sĩte pi-
 sánie. I nábližĩa ná
 Sélutu deká ódea: i ón sá
 činĩ kâk ódi pónádalé-
 ku. I gũ silĩa, i véle-
 a: óstani sôs nâs, zaštó umra-
 knúva, i pumína dénũt, i
 flezé vnátre dá ustáne sôs nĩh.
 I kôga senná⁴ ón sôs nĩh,
 zimâ hlébut, i gũ blago-
 slovĩ, i sečé i mĩ dávaše. I tó-
 gaĩ mĩ sá otvorĩa óčite, i
 gũ puznáa: i ón sá činĩ ne-
 vidén ut nĩh. I kažáa megĩũ
 nĩh,

¹ II *záidno*

² II *tegl̥a* or *tégl̥ja*

³ Written ρῶςρετ-ζέ at the line break, with a palatal arc under ζέ. There is also an arc without a *iota subscriptum* added under τ

⁴ II *sedná*

με **[p009]** σάτους δὲν ἦτον ἡ καρδία μας καϊ-
μένη εἰς ἐμᾶς ὅταν μᾶς ἐλάλη
εἰς τὴν στράταν, καὶ ὅταν μᾶς ἐξη-
γοῦσεν ταῖς γραφαῖς¹. Καὶ αὐτοὶ συ-
κωνώμενοι² ἐκείνην τὴν ὥραν ἐγύ-
ρισαν εἰς τὴν Ἱερουσαλήμ, καὶ ἐυρή-
καν μαζωμένους τοὺς ἔνδεκα, καὶ
τοὺς ἄλλους ὅπου ἦταν μαζὺ μετ' αὐ-
τούς. Ὅπου ἔλεγαν ὅτι ὁ Κύριος ἀνα-
στήθη βαίβεα³, καὶ ἐφάνη εἰς τὸν
Σίμωνα, Καὶ αὐτοὶ οἱ δύο ὅπου ἦλ-
θαν ἐδιηγοῦνταν τὰ πράγματα
ὅπου ἐγιναν εἰς τὴν στράταν καὶ πῶς
τὸν ἐγνώρισαν ἐκεῖ ὅπου ἔκοπτε
τὸ ψωμί.

Τῇ Δ'. τῆς Διακαινησίμου.

Ἐκ τοῦ κατα Ἰωάννην.

Κφλ. Α'
συχ. 3.

ΤΟ'ν καιρὸν ἐκείνον ἐστέκον
ταν ὁ Ἰωάννης, καὶ ἀπὸ τοὺς
Μαθητάδες του δύο. Καὶ
βλέποντας τὸν Ἰησοῦν ὅπου ἐπερι-
πάτει, λέγει ἰδὲς νά, ὁ ἀμνὸς τοῦ
θεοῦ. Καὶ ἤκουσάν τον οἱ δύο του Μα-
θητάδες ὅπου εἶπε, καὶ ἀκολούθη-
σαν τὸν Ἰησοῦν. Καὶ ὁ Ἰησοῦς γνω-
ρίζοντας, καὶ βλέπωντάς τους ὅπου
τὸν ἀκολουθοῦσαν, λέγει τους. Τί
γυρεύεται, καὶ ἐκεῖνοι τοῦ εἶπαν Ραβ-
βί

¹ -εξ -εξ.

² l. ση —.

³ l. βέβαια.

[p009] nîh: né béši li sárcitu ni
isgurénu uf nâs kóga nî zburû-
vaše¹ ná pátut, i kóga nî raz-
rečúvaše písániite². I óni
ká stanáa tóa čas³ sá varnáa
ná Ierusalím, i naĩdóa
sobráni idenáiste, i drú-
zite deká béa záino⁴ sôs
nîh. Deká vélea⁵ óti Góspu-
voĩskresná⁶ istína, i sá javĩ ná
Símon. I vĩe dváta deká duĩ-
dóa prikažúvaa rabótite
deká sá činía ná pátut: i kâ
gû puznáa támu deka⁷ séčeši⁸
hlébut⁹.

Sréda, ná Vilígden.

Ot Ioáanna.

Ná tóa vrémi¹⁰ stóesi¹¹
Ioán, i ut Učení-
cité mu dvá. I kâ
vidé Iisûsa deká ódeši¹²,
véle: vídi étu jágnitu Bó-
guvu. I gû čúa dváta mu U-
čeníci deka¹³ kažá, i utí-
dua pô Iisûsa. I Iisûs ká pu-
zná, i kâ i vidé deká ó-
dea pô négu, mû véle: Štó
pálate, i óni mû kažáa: Rav-
ví,

¹ Corrected from *zpurûvaše* by superscripting μ

² II *písánieto*

³ II *saât*

⁴ II *záidno*

⁵ II *vélia*

⁶ II *vozkresná*

⁷ No accent.

⁸ II *séčeše*

⁹ Corrected from *hlébud*

¹⁰ Later corrected to *vreme* by II (from βρέμη to βραιμε, with no accent; a third alternative has been tried as the last letter).

¹¹ Sic! For *stóesi*; II *stóese*

¹² II *ódeše*

¹³ No accent.

[p010] βί. (τὸ ὁποῖον θέλει νὰ εἰπῇ μετα-
 γλωττιζόμενον, Διδάσκαλε) ποῦ μέ-
 νεις; Καὶ λέγει τους· ἐλάτε καὶ εἰ-
 δήτε, ἦλθαν καὶ εἶδαν ποῦ μένει, καὶ
 ἔμειναν τὴν ἡμέραν ἐκείνην ση-
 μα¹ του καὶ ἦτον ὡς δεκάτη ὥρα τῆς
 ἡμέρας. ² Ἦτον ὁ Ἀνδρέας³ ὁ ἀδελ-
 φὸς τοῦ Σίμωνος Πέτρου, ἓνας ἀ-
 πὸ τοὺς δύο, ὅπου ἄκουσαν ἀπὸ τὸν
 Ἰωάννην ἐκεῖνον τὸν λόγον, καὶ ἀ-
 κολουθήσαν τὸν Χριστόν. Καὶ ἐτοῦτος
 πρῶτος ἦρε⁴ τὸν ἰδιόν του ἀδελφόν,
 τὸν Σίμωνα, καὶ λέγει του· εὐρήκαμεν
 τὸν Μεσσίαν⁵, τὸ ὁποῖον θέλει νὰ εἰπῇ
 μεταγλωττιζόμενον, ὁ Χριστός. Καὶ ἔ-
 φερεν⁶ τον εἰς τὸν Ἰησοῦν, καὶ ὁ Ἰησοῦς
 ὡσὰν τὸν εἶδεν εἶπεν, ἐσὺ εἶσαι ὁ-
 Σίμων ὁ Υἱὸς τοῦ Ἰωνᾶ⁷ ἐσὺ θέλεις κα-
 λεσθῇ Κηφᾶς, τὸ ὁποῖον θέλει νὰ εἰ-
 πῇ Πέτρος. Καὶ τὴν αὖριον ἡμέραν
 πάλιν ἠθέλησεν ὁ Ἰησοῦς, νὰ εὐγη⁸
 ἔξω εἰς τὴν Γαλιλαίαν καὶ εὕρισκει⁹
 τὸν Φίλιππον καὶ λέγει του, ἀκολούθα
 μου. Καὶ ὁ Φίλιππος ἦτον ἀπὸ τὴν Βηθ-
 σαϊδά, ἀπὸ τὴν Πόλιν τοῦ ἀνδρέου¹⁰ καὶ
 Πέτρου. Ὁ Φίλιππος ἠῆρε¹¹ τὸν Ναθανα-
 ήλ, καὶ λέγει του ἐκεῖνον ὅπου ἔγραψεν
 ὁ Μωϋσῆς εἰς τὸν Νόμον καὶ οἱ Προφῆ-
 ται¹²

¹ l. σι —. Written erroneously throughout the text.

² A vertical stroke after full stop.

³ Fifth and sixth letter corrected .

⁴ l. ηῦ —.

⁵ Second σ superscripted.

⁶ Last ε corrected.

⁷ ν corrected .

⁸ 1) Second accent unclear. 2) l. ἔβ —. Frequently written like this.

⁹ l. εὐ —. Without accent.

¹⁰ Written with small α, although the noun is a personal name.

¹¹ l. ηῦ —.

¹² Two accents over η; accute and circumflex, one of which is a correction.

[p010] ví, (tóa štó kî káži razre-
čénu, Didáskale) déka
živûvaš? I mû véle: eláïte i vi-
déïte, duïdóa i vidóa déka ži-
vûva, i ustanáa tóa dén pri né-
gu: i béše kadé déset saá-
te¹ ut dénut. Béši² Andréa
brátut ná Símon Pétar, idín
ut dváta deká čúa ut Ioá-
na taa lakardí~a, i utídu-
a pû Hristós. I vóa práven
naïdé sfóut si brát Sí-
mona, i mû véle: naïdóhme
Messía, tóa štó kî réči³
razrečénnu Hristós. I gû
dunesé ná Iisûsa, i Iisûs
ká gû vidé: kažá, tí si Sí-
mon Sýnut ná Ionâ: tí kî sá
naréčiš⁴ Kifâ, tóa štó kî ka-
ži Pétar. I ná utrěšniut dén
pâk pusaká Iisûs, dá ispánni⁵
nâdvor ná Galiléa: i naóda⁶ Fí-
lippa: i mû véle, éla pû mé-
ne. I Fílip⁷ béše ut Viθ-
saïdá, ut Grádut ná Andréa i
Pétar. Fílipp naïdé Naθana-
íla, i mû véle: tóa deká pisá
Moÿséa uf Zákonut i Profi-
ti

¹ II *saát*

² In Μπέ- the initial letter first erroneously written H; II *Béše*

³ II *réče*

⁴ č and š share the same palatal arc.

⁵ II *ispádne*

⁶ II *naóg~a* (thus with a palatal arc used by the second hand).

⁷ First written with two π's but the latter has been deleted.

[p028] της ἡ Γυναῖκα, καὶ ἐπῆγεν εἰς τὴν πόλιν, καὶ λέγει εἰς τοὺς ἀνθρώπους. Ἐλᾶτε νὰ εἰδῇτε ἓνα¹ ἄνθρωπον ὁποῦ μοῦ εἶπεν ὅλα ὅσα ἔκαμα μήπως καὶ εἶναι ἐτοῦτος ὁ Χριστός. Εὐ- γῆκαν λοιπὸν ἀπὸ τὴν πόλιν, καὶ ἤρχουνταν εἰς αὐτόν. Καὶ ἀνάμεσα- εἰς τοῦτο τὸν ἐπαρακαλοῦσαν οἱ Μαθητάδες του, καὶ τοῦ ἔλεγαν Διδάσκα- λε φάγε. Ἄμῃ ἐκεῖνος τοὺς εἶπεν ἐγὼ ἔχω φαγὶ νὰ φάγω, τὸ ὅποιον ἐσεῖς δὲν τὸ ἱξεύρετε². Ἐλεγαν λοιπὸν οἱ Μαθητάδες ἀνάμεσά τους μήπως καὶ τοῦ ἔφερε κανεῖς νὰ φάγη; Λέγει τους ὁ Ἰησοῦς ἐδικὸν μου φαγὶ εἶναι, νὰ κάμω τὸ θέλημα³ ἐκείνου ὁποῦ ἔστειλε, καὶ νὰ τελειώσω τὴν δουλείαν του⁴. Δὲν λέγετε ἐσεῖς, ὅτι ἀκόμι⁵ τέσσαρες μῆνες εἶναι ἕως τὸ θέρος; νὰ ὁποῦ σᾶς λέγω σηκώσετε τὰ μάτια σας ἀπάνω, καὶ εἰδῇτε τὰ χωράφια, ὅ- τι εἶναι ἄσπρα κοντὰ διὰ θέρος. Καὶ ἐκεῖνος ὁποῦ θερίζει, πέρνει πλη- ρωμὴν, καὶ μαζώνει καὶ καρπὸν εἰς ζωὴν αἰώνιον⁶, διὰ νὰ χαίρεται μαζὺ ἐκεῖνος ὁποῦ⁷ σπέρνει, καὶ ἐκεῖνος ὁποῦ θερίζει. Διατὶ ἐτοῦτο (τὸ πρᾶγμα) ἀ- ληθινὸς εἶναι ὁ λόγος, ὅτι ἄλλος εἶναι ὁποῦ σπέρ-

¹ ἔ-

² This form is regular in the text.

³ First letter uncertain.

⁴ τ corrected.

⁵ l. —η. Written throughout the text in the same way.

⁶ l. αἰ —. Written throughout the text in the same way.

⁷ First accent uncertain.

[p028] mu Žénata, i utíde ná Grá-
dut, i véle ná ljúditu. E-
láite dá vîdite edín čuvék
deká mî kažá sîte kólku či-
nîh: dá né e vóa Hristós. Ispan-
náa¹ úbo² ut Gráduct: i íde-
a ná négu. I megîû vóa gû
mólea Učenícité mu, i
mu vélea, Didáskale³ jádi.
Amí ón mû rečé: Źáze ímam
jáste dá jádam, tóa štó vîe
né gu znáete. Vélea úbo⁴ U-
čenícité megîû nîh: dá né
mû dunesé nékuî dá jádi⁵? Mû vé-
le Iisûs: mór⁶ jásti⁷ é, dá či-
nam vóljata ná tóa štó mâ pûšti⁸,
i dá sfáršam rabótata mu.
Né vélite vîe, óti óšti⁹ četíri
mésice íma dû žétvata? já deká
vî vélem: krenéite óčite vi
góre, i vidéite nívite, de-
ká sâ béli blízu zá žétfa.
I tóa štó žnîe, zéva pláta,
i béri¹⁰ i plót ná život
véčni¹¹, dá sá radûva záïno¹²
tóa štó sée, i tóa deká žní-
e. Zaštó vaa rabóta, i-
stíncka é lakardíata, óti drûg é
štó

¹ Not replaced with *ispadnáa by II. Perhaps overlooked because of the line break.

² II *sanki*

³ The second *α* added as a superscript; the last letter corrected from *α*

⁴ II *sanki*

⁵ II *jáde*

⁶ II *móe*

⁷ II *jáste*

⁸ Two accents.

⁹ II *óšte*

¹⁰ II *bére*

¹¹ The first letter *β* has been blackened, but then *β* has been written again by II.

¹² II *záïdno*

[p029] σπέρνει, καὶ ἄλλος ὅπου θερίζει. Ἐγὼ
σᾶς ἔστειλα νὰ θερίζετε ἐκεῖνο, δι-
ὰ τὸ ὅποιον δὲν ἐκοπιάσετε ἄλλοι
ἐκοπίασαν, καὶ ἐσεῖς ἦλθετε καὶ ἐμ-
βῆκετε εἰς τὸν κόπον τους. Καὶ ἀπὸ
τὴν πόλιν ἐκείνην πολλοὶ ἀπὸ τοὺς
Σαμαρείτας ἐπίστευσαν εἰς αὐτόν,
διὰ τὸν λόγον τῆς Γυναικὸς, ὅπου
ἐμαρτύρισεν (λέγουσα) ὅτι εἶπε-
μου ὅλα ὅσα ἔκαμα. Ὡσὰν ἦλ-
θαν λοιπὸν οἱ Σαμαρεῖται¹ εἰς αὐτόν,
τὸν ἐπαρακαλοῦσαν νὰ ἀπομείνῃ εἰς
αὐτούς, καὶ ἀπόμεινε² δύο ἡμέραις. Καὶ πο-
λλὰ περισσότερα ἐπίστευσαν διὰ τὰ λό-
για του. Καὶ εἰς τὴν Γυναῖκα ἔλε-
γαν ὅτι πλέον δὲν πιστεύομεν διὰ τὰ
λόγια τὰ ἐδικὰ σου διατὶ ἡμεῖς οἱ ἴ-
διοι ἀκούσαμεν καὶ εἶδαμεν, ὅτι ἐτοῦτος
εἶναι ἀληθινὰ ὁ Σωτὴρ τοῦ Κόσμου,
ὁ Χριστός.

ΚΥΡΙΑΚΗ. ζ'.

Τοῦ Τυφλοῦ.

**Εὐαγγέλιον τοῦ Ὁρθρου. Ζή-
τει, Ἐωθινόν, η'.**

Τῆς Λειτουργίας,

Ἐκ τοῦ κατα Ιωάννην.

Τον³

¹ Two accents over ω: accute and circumflex, one of which is a correction.

² N.B. morph.

³ The accent mark impossible to discern.

[p029] štó sée, i drûg štó žnie. ~ Ázi
 vâ puštîh dá žníete tóa, zá-
 tóa štó né sa mačîhte: drûzi
 sá mačia, i vîe duïdóhte i
 flegóhte uf mákata mu. I ut
 Grádut tóa mnógu ut Sama-
 rítitu veruváa ná négu,
 zardí lákardíata ná Žénata, de-
 ká martyrisá (i kažá) óti mî ka-
 žá síte kólku činîh. Ká duï-
 dóa úbo¹ Samarítitu ná négu,
 gû mólea dá ustáni² ná nîh,
 i ustaná dvá déna. I mnó-
 gu póveki³ veruváa zardí la-
 kardíite mu. I ná Žénata véle-
 a: óti véki⁴ né verûvame zardí la-
 lakardíite⁵ tfóite⁶: zaštó nîe sá-
 mi čúhme i vîdohme, óti vóa
 é istína Spâsut ná Sfétut
 Hristós.

NEDELJU. 6.
Slepóm⁷.
Evággelie Útreni,
Voskrésno, 8.⁸
Ná Liturgíi.⁹
Ot Ioánna.
NÁ

¹ II *sanki*

² II *ustáne*

³ *πό* is written separately from the rest of the word, but there is only one accent; II *póveke*

⁴ II *véke*

⁵ Read *lakardíite* (dittography due to the line division).

⁶ II *tvóite*

⁷ Hardly legible owing to the correction by II: *na Slepí'ot* (thus with a palatal arc used by the second hand).

⁸ This refers to the 8th matins (as in the Kulakia Gospel), but no matins part has been preserved.

⁹ II *Liturgíata*.

[p030] ΤΟ`ν καιρὸν ἐκείνον, περνῶντας
ὁ Ἰησοῦς εἶδεν ἄνθρωπον ὁποῦ
ἦτον τυφλὸς ἀφόντις ἐγεν-
νήθη. Καὶ τὸν ἐρώτησαν οἱ Μαθητά-
δες του, καὶ εἶπαν Διδάσκαλε, τίς ἡμαρ-
τεν, ἐτοῦτος ἢ οἱ Γονοῖς¹ του, νὰ γεννηθῇ.
τυφλός. Ἀπεκρίθη ὁ Ἰησοῦς οὐδὲ ἐτοῦ-
τος ἡμαρτεν², οὐδὲ οἱ Γονοῖς³ του ἀλλὰ
ἐγεννήθη τυφλός, διὰ νὰ φανερωθοῦν
τὰ ἔργα τοῦ θεοῦ εἰς αὐτόν. Ἐμένα
πρέπει νὰ κάμω τὰ ἔργα ἐκεί-
νου ὁποῦ μὲ ἐπεμψεν, ἕως ὁποῦ εἶ-
ναι ἡμέρα ἔρχεται νύκτα ὅποταν οὐ-
δὲ κανένας δὲν δύναται νὰ ἐργάζεται.
Ὅταν εἶμαι εἰς τὸν Κόσμον, εἶμαι φῶς
τοῦ Κόσμου. Ἐτοῦτα εἶπε, καὶ ἔπτυσε-
κάτω, καὶ ἔκαμε πηλὸν ἀπὸ τὸ
πτύσμα του, καὶ ἔχρισε τὸν πη-
λὸν εἰς τὰ μάτια τοῦ τυφλοῦ. Καὶ
εἶπεν του σύρε νίψου εἰς τὴν Κολυμ-
βήθραν τοῦ Σιλωάμ τὸ ὅποῖον θέ-
λει νὰ εἴπῃ, ἀπεσταλμένος, ἐπῆγε
λοιπὸν καὶ ἐνίφθη, καὶ ἐγύρισεν
βλέπωντας. Οἱ γειτόνοι λοι-
πὸν καὶ ἐκεῖνοι ὁποῦ τὸν ἔβλεπαν
προτίτερα⁴ ὅτι ἦτον τυφλός, ἔ-
λεγαν δὲν εἶναι ἐτοῦτος ὁποῦ ἐκά-
θουνταν καὶ ἐζητοῦσε. Ἄλλοι ἔλεγαν
ὅτι

¹ l. —εἷς.

² l. ἢ —.

³ —εἷς.

⁴ l. πρῶ —. Written regularly in the same way.

[p030] NÁ tóa vréme¹, Kâ zaminûva-
 še Iisûs vide² čuvék štó bé-
 še slép ut ká sa rodí.
 I gû pitáa Učenícité mu,
 i rekóa: Didáskale, kôĩ sogre-
 ší, vóa ilí Tátkite³ mu, dá sá⁴ ró-
 di slép. Otveštá⁵ Iisûs: nétu vó-
 a isgreší⁶, néto Tátkite⁷ mu: amí
 sá rodí slép, dá sá jávat
 rabótite Bóguvi⁸ ná négu. Ná mé-
 ne trebûva dá činam rabótite
 ná tóa deká má puští, dúri é
 dén: íde nókja kóga néto
 níkuĩ né móže dá rabóti.
 Kóga sâm ná Sfétut, sâm víde-
 lu ná Sfétut. Vîe rečé, i plju-
 vná dóle⁹ i napraví kál ut
 pljúnkata mu, i pumažá kálta
 ná ócite ná slépjut. I mû
 rečé: ódi sá ísmii ná Gúrna-
 ta Siloámcka, tóa štó kí
 reči¹⁰, pustén, utíde ú-
 bo¹¹ i sá ismí, i sá varná
 gledáke¹². Kumšĩite ú-
 bo¹³ i tîe deká gû glédaa
 pónápre¹⁴ óti béši¹⁵ slép, vé-
 lea: né e li vóa deká sédesi¹⁶
 i próseši¹⁷. Drúzi vélea
 óti

¹ First written erroneously but corrected; II further corrects βρέμε to βραίμε

² Accent mark missing.

³ II *rudítelite*

⁴ The first hand has first begun to write the word *ródi* too early.

⁵ II *Otgovorí*

⁶ II *sogreší*

⁷ II *rudítelite*

⁸ The last letter seems first to have been ov

⁹ II *dólo* (probably a hypercorrectism for *dólu*).

¹⁰ No accent; the word *kí* at the end of the previous line connected with it by a line-ending hyphen; II *reče*

¹¹ Written οὐμ-πω at the line break; II *sankí*

¹² II *gledáki*

¹³ Written οὐμ-πω at the line break; II *sanki*

¹⁴ II *pónápret*

¹⁵ II *béše*

¹⁶ Sic! II *sédese*

¹⁷ II *prósiše*

[p031] ὅτι ἐτοῦτος εἶναι, ἄλλοι ἔλεγον τοῦ ὁμοιάζει, καὶ ἐκεῖνος ἔλεγεν ὅτι ἐγώ¹ εἶμιαι. Ἐλεγάν του· καὶ πῶς λοιπὸν ἄνοιξαν τὰ μάτια σου. Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν ἓνας ἄνθρωπος ὁποῦ τὸν λέγουν Ἰησοῦν, ἔκαμε πηλόν², καὶ ἔβαλλεν³ ἀπάνω εἰς τὰ μάτια μου, καὶ εἶπε μου σύρε εἰς τὴν Κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψου, καὶ ἐπῆγα καὶ ἐνίφθηκα, καὶ εἶδα. Εἶπαν του καὶ ποῦ εἶναι ἐκεῖνος⁴, λέγει τοὺς δὲν ἰξεύρω. Καὶ ἔφεραν εἰς τοὺς Φαρισαίους ἐκεῖνον, ὅπου ἦτον ἓνα καιρὸν τυφλός. Καὶ ὅταν ἔκαμεν ὁ Ἰησοὺς τὸν πηλόν, καὶ ἄνοιξε τὰ μάτια του, ἦτον Σάββατον. Πάλιν λοιπὸν τὸν ἐρώτησαν οἱ Φαρισαῖοι, πῶς ἀνέβλεψε, καὶ ἐκεῖνος τοὺς εἶπε πηλόν ἔβαλλεν⁵ ἀπάνω εἰς τὰ μάτια μου, καὶ ἐνίφθηκα καὶ βλέπω. Καὶ κάποιοι ἀπὸ τοὺς Φαρισαῖους ἔλεγον ἐτοῦτος ὁ ἄνθρωπος δὲν εἶναι ἀπὸ τὸν θεόν, διατὶ δὲν φυλάγει τὸ Σάββατον, ἄλλοι ἔλεγον πῶς δύναται ἄνθρωπος ἁμαρτωλός νὰ κάμνει τέτοιας λογῆς σημεῖα⁶, καὶ ἦτον διχοστασία ἀνάμεσά τοις. Λέγουσι πάλιν τοῦ τυφλοῦ ἐσὺ

¹ Two acutes: both over ε and ω.

² Second letter η corrected from what seems to be an υ.

³ l. ἔβαλ —.

⁴ Last letter ζ superscripted.

⁵ l. ἔβαλ —.

⁶ l. σημεῖα. Second last letter or letters unreadable and corrected.

[p031] óti vóa é, drûzi¹ vélea mû
 miása², i ón véleši³: óti ázi
 sam⁴. Mû vélea: i kâk úbo⁵
 sá utvoría óčité ti. Otve-
 štá⁶ ón, i rečé idín čuvék štó
 gû vélet⁷ Iisûs, napravî
 kál, i kladé návrâs óči-
 té mi, i mî rečé: ódi ná
 Gûrnata Siloámcka, i sá ís-
 mîi, i utîduh i sá ismîh, i pru-
 glenáh. Mû rekóa: i déka é
 tóa, mû véle: né znâm. I dune-
 sóa ná Fariséite tóa, deká
 béši⁸ idnó vrémi⁹ slép. I kôga
 napravî Iisûs kálta, i ut-
 forí óčité mu, béše Sá-
 buta¹⁰. Pâk úbo¹¹ gû pitáa
 Fariséite, kâk puglenná¹², i
 ón mû rečé: kâl kladé ná-
 vrâs óčité mi, i sá ismîh
 i glédam. I nékui ut
 Fariséite vélea: vóa ču-
 vék né e ut Bóga, zaštó
 né čúva Sábutata, drû-
 zi vélea: kâk móži¹³ čuvék
 gréšen dá číne takvízi
 nisjáne, i béše taráf me-
 gjû nîh. Vélet pâk ná slépiut¹⁴
 tí

¹ First written δροῦζει, then the ε has either been blackened or corrected to an o

² II corrects *mû miása* into *û miása*, probably to be read as one word *umjása*

³ II *véleše*

⁴ No accent; the word *ázi* at the end of the previous line connected with it by a line-ending hyphen.

⁵ II *ti* (sic!).

⁶ II *Otgovorí*

⁷ II *véliat* (βέλιαι)

⁸ The first hand has first started to write a word with an initial ρ-; II *béše*

⁹ II *vréme*

¹⁰ Written Σάμ-ποντα at the line break.

¹¹ II *sanki*

¹² II *pugledná*

¹³ II *móže*

¹⁴ Can also be read *slépjut*, with a ligature; II adds a palatal arc: *slépi'ut*

[p032] ἐσὺ τι λέγεις δι' αὐτόν¹, ὃ, τι² ἄνοιξε
τὰ μάτια σου, καὶ ἐκεῖνος εἶπεν ὅτι Προ-
φήτης εἶναι. Δὲν ἐπίστευσαν λοιποὶ
οἱ Ἰουδαῖοι, δι' αὐτόν, ὅτι ἦτον τυ-
φλὸς καὶ εἶδεν ἕως ὅπου ἐλάλη-
σαν τοὺς Γονεῖς ἐκείνου ὅπου ἀνέβλε-
ψε. Καὶ ἐρώτησάν τους, καὶ εἶπαν ἐ-
τοῦτος εἶναι ὁ Υἱὸς σας, ὅπου λέγε-
τε ὅτι τυφλὸς ἐγεννήθη, πῶς λοι-
πὸν τῶρα βλέπει. Οἱ Γονεῖς του τοῦς
ἀπεκρίθησαν καὶ εἶπαν ἱξεύρο-
μεν ὅτι τυφλὸς ἐγεννήθη, καὶ ὅτι
ἐτοῦτος εἶναι ὁ Υἱὸς μας. Ἀμὴ τῶρα
πῶς βλέπει, δὲν ἱξεύρομεν ἢ τις ἄ-
νοιξε τὰ μάτια του, ἡμεῖς δὲν ἱ-
ξεύρομεν αὐτὸς ἔχει ἡλικίαν αὐτόν
ἐρωτήσατε αὐτὸς διὰ λόγου του θέ-
λει σᾶς εἰπεῖ. Ἐτοῦτα εἶπαν οἱ Γονεῖς
του, διατὶ ἐφοβοῦνταν τοὺς Ἰουδαί-
ους διατὶ³ καὶ προτίτερα ἐσυμφώ-
νησαν οἱ Ἰουδαῖοι, ὅτι ὅποιος ὁμολο-
γήσει αὐτόν πῶς εἶναι Χριστὸς νὰ τὸν
διώχνουν ἀπὸ τὸ Συναγωγί⁴. Διὰ τοῦ-
το εἶπαν οἱ Γονεῖς του ὅτι ἡλικίαν
ἔχει, αὐτόν ἐρωτήσατε. Ἐλάλη-
σαν λοιπὸν δεῦτερον τὸν ἄνθρωπον,
ὅπου ἦτον τυφλός, καὶ εἶπαν του δόξα-
σε τὸν θεόν, ἡμεῖς ἱξεύρομεν ὅτι
ὁ ἄν-

¹ 1) No space left between δι' and αὐτόν, written as one word. 2) Spiritus lenis missing above υ in αὐτόν.

² 1) I. ὃ —. 2) The only occasion in the text where ὃ, τι is written like this.

³ Without accent.

⁴ I. ἡ συναγωγή.

[p032] tí štó véleš zá négu, zašto utforí
 óčité ti¹, i ón rečé: óti Pro-
 fitin é. Né veruvá² úbo³
 Iudéite zardí négu, zašto bé-
 ši⁴ slép i puglenná⁵, dûri ká vi-
 knáa Tátkite⁶ ná toa štó pu-
 glená⁷. I i pitáa, i rekóa:
 vóa li é Sŷn vi, deká véleti
 óti slép sá rodí, kâk ú-
 bo⁸ séga gléda. Tátkité⁹ mu
 mû¹⁰ otveštáa¹¹ i rekóa: znáemi¹²
 óti slép sá rodí, i óti
 vóa é Sŷnnut¹³ ni. Amí séga
 kâk gléda, né znáime, ilí kói
 utvorí óčité mu, nê né zná-
 ime: vóa íma bóí négu pi-
 táite: vóa zá sébesi kî
 vî kâže. Vîe rekóa Tátki-
 te¹⁴ mu, zašto sá bóea ut Iudé-
 ite: zašto i pónápřet sogla-
 sîa Iudéite óti kói omolo-
 gîsa négu ká é Hristós, dá gû
 térat ut Sóborut¹⁵. Zá tó-
 a rekóa Tátkite¹⁶ mu, óti bóí
 íma négu pitáite. Vikáa
 úbo¹⁷ ftóru¹⁸ čuvékut dé-
 ka béši¹⁹ slép, i mû rekóa: slá-
 vi Boga, nê znáime óti
 ču-

¹ *zašto utforí óčité ti* replaced with *zašto utforí ti óčité* by II.

² II *veruváa*

³ II *sanki*

⁴ II *běše*

⁵ II *pugledná*

⁶ II *ruditeli*

⁷ II *pugledná*

⁸ Written οὐμ-μπο (sic!) at the line break; II *sankí*

⁹ II *ruditelite*

¹⁰ Deleted by II.

¹¹ II *otgovoria*

¹² II *znáeme*

¹³ II corrects the second vowel to ov, though that is what the first hand seems to have written, too. Either the vowel letter was unclear or it was an η by mistake.

¹⁴ II *ruditelite*

¹⁵ II adds a second accent mark: *Sóbórut*

¹⁶ II *ruditelite*

¹⁷ II *sanki*

¹⁸ II *vtóru*

¹⁹ II *běše*

[p033] ὁ ἄνθρωπος ἐτοῦτος εἶναι ἁμαρτω-
λός¹. Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν ἂν εἶ-
ναι ἁμαρτωλός δὲν ἱξεύρω ἓνα μόνον
ἱξεύρω, ὅτι ἀπ' ἐκεῖ ὅπου ἦμουν τυ-
φλὸς τῶρα βλέπω. Καὶ πάλιν εἶ-
παν του τὶ σοῦ ἔκαμε, πῶς ἄνοι-
ξε τὰ μάτια σου. Τοὺς ἀπεκρίθη
προτίτερα σᾶς τὸ εἶπα, καὶ δὲν ἀκού-
σετε τὶ πάλιν θέλετε νὰ ἀκούσε-
τε; μῆνα² θέλετε καὶ ἐσεῖς νὰ γενῇ-
τε μαθητάδες του. Ὑβρισάν τον
λοιπόν, καὶ εἶπαν ἐσὺ εἶσαι Μαθητῆς
ἐκείνου, ἀμὴ ἡμεῖς εἴμεσθε³ μαθη-
τάδες τοῦ Μωϋσέως. Ἡμεῖς ἱξεύρομεν⁴
ὅτι ὁ θεὸς ἐσύντυχ⁵ με τὸν Μωϋσῆν
ἀμὴ ἐτοῦτον δὲν τὸν ἱξεύρομεν πόθεν
εἶναι. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶ-
πεν τους, ἐτοῦτο εἶναι τὸ θαυμαστόν,
ὅτι ἐσεῖς δὲν τὸν ἱξεύρετε πόθεν εἶναι,
καὶ ἄνοιξε τὰ μάτια μου. Ὅμως ἱξεύ-
ρομεν ὅτι ἁμαρτωλὸν ὁ θεὸς δὲν ἀκού-
ει ἀλλὰ ἂν εἶναι κανένας ὅπου σέβεται
τὸν θεὸν καὶ κάμνει τὸ θέλημά του
ἐτοῦτον ἀκοῦει⁶. Ἀπὸ τὴν ἀρχὴν τοῦ
Κόσμου δὲν ἀκούσθηκεν, ὅτι κανένας
νὰ ἄνοιξε μάτια κανενοῦ ὅπου νὰ ἐγε-
νηθη τυφλός. Ἄν δὲν ἦτον ἐτοῦτοι
ἀπὸ τὸν θεόν, δὲν ἠμπορεῖ νὰ κάμη-
τίπο-

¹ Frequently written with spiritus lenis.

² N. B. synt.

³ N.B. morph. Unclear whether εἴμεσθε or εἴμεθε.

⁴ Usually written with ι in the text = ἱξεύρω.

⁵ N.B. morph. l. συνέτυχ.

⁶ ει corrected .

[p033] čuvékut vóa é grésen¹. Ot-
veštá² ón, i rečé: akû é
grésen³ né znâm: idnó sâlde
znâm, óti uttámu deká béh
slép séga gléda⁴. I pâk mû
rekóa: štó ti činí, kâk ut-
forí óčite ti⁵. Mû otveštá⁶:
pónápret vî kažáh, tá⁷ né
čúhte: štó pâk sákate dá čú-
ete? ilí sákate i vîe dá sá
čínite učeníci ná négu. Is-
pcúa gu úbo⁸, i rekóa: tí si U-
čeník ná négu, amí nîe smé uče-
níci ná Moýséa. Nîe znáemi⁹
óti Bóg zpuruvá sôs Moýséa:
amí vóa né gu znáime ut déka
é. Otveštá¹⁰ čuvékut i mû
rečé, vóa é čúdnutu, óti
vîe né gu znaite ut déka é,
i utforí¹¹ óčité mi. Amí zná-
ime óti grésen Bóg né slú-
sja: amí akû é nékuï štó čésti
Bóga: i číne vóljata mu
négu gû slûsja. Ut kráita ná
sfétut né sa čú, óti nékuï
dá utforí¹² óči ná nékuï štó dá
sá rodí¹³ slép. Akû né béši¹⁴ vóa
ut Bóga, né móžeši¹⁵ dá číne
níštu

¹ Sic!

² II *otgovorí*

³ Sic!

⁴ II *glédam*

⁵ Deleted by II.

⁶ II *otgovorí*

⁷ II *dá*

⁸ II *sankí*

⁹ II *znáeme*

¹⁰ II *Otgovori*

¹¹ II *utvorí*

¹² II *utvoré* (sic!).

¹³ II *róde*

¹⁴ II *béše*

¹⁵ II *móžiše*

[p034]

τίποτες Ἀπεκρίθησαν, καὶ εἶπαν του·
ἐσὺ ὅλους δι' ὅλους ἐγεννήθης εἰς ταῖς
ἀμαρτίαις, καὶ ἐσὺ μᾶς διδάσκεις, καὶ
τὸν εὐγαλαν¹ ἔξω. Ἦκουσεν ὁ Ἰησοῦς,
ὅτι τὸν εὐγαλαν ἔξω καὶ ὡσὰν τὸν
ἡῦρε, τοῦ εἶπεν πιστεύεις ἐσὺ εἰς τὸν
Υἱὸν τοῦ θεοῦ. Ἐκεῖνος ἀπεκρίθη, καὶ
εἶπεν του καὶ ποῖος εἶναι Αὐθέντη νὰ
πιστεύσω εἰς αὐτόν; Καὶ ὁ Ἰησοῦς τοῦ
εἶπεν, καὶ τὸν εἶδες, καὶ ἐκεῖνος ὅπου
συντυχνεῖ μετ' ἐσένα ἐκεῖνος εἶναι.
Καὶ ἐκεῖνος εἶπεν πιστεύω Αὐθέντη
καὶ τὸν ἐπροσκύνησεν.

ΤΗ ΠΕΜΠΤΗ

Τῆς Ἀναλήψεως.

Εὐαγγέλιον τοῦ Ὁρθρου, Ζή

τει, Ἑωθινόν, Γ.

Τῆς Λειτουργίας.

Ἐκ τοῦ κατα Λουκᾶν.

K.Kδ'.
στχ. 36.

ΤΟ'ν καιρὸν ἐκείνον, ὅταν ἀ-
ναζητήθη ὁ Ἰησοῦς ἀπὸ τοὺς νε-
κρούς. Ἐστάθη εἰς τὴν μέ-
σιν τῶν Μαθητῶν² του, καὶ λέγει-
τους εἰρήνη εἰς ἐσᾶς. Καὶ ἔστοντας
νὰ φοβηθοῦσι³ δυνατὰ καὶ νὰ τρομά-
ξουν, τοὺς ἐφαίνονταν νὰ βλέπουν
πνεῦμα. Καὶ λέγει τοὺς Διατὶ εἴσθε
συγ-

¹ l. ἔβ —. Frequently written in the same way.

² N.B. morph. Usually Μαθητάδων in the text.

³ N.B. morph.

[p034]

níštu. Otveštáa¹, i mû rekóa:
 tí sât sôs sé sá rodí uf gré-
 huvite, i tí ná účiš², i gû
 izvadía nádvor. Čú Iisûs, ó-
 ti gû izvadía nádvor: i kê gû
 naǐdé, mû rečé: verûvaš tí ná
 Sýnut Bóžie³. Ón otveštá⁴, i
 mû rečé: tá⁵ kóǐ é Gospodýne dá
 verûvam ná négu? I Iisûs mû
 rečé: i gû vidé, i tóa daka⁶ zpu-
 rûva sôs tébe tóa é. I
 ón rečé: verûvam Gospodýne:
 i mû sá puklonní⁷.

ČITVARTUK

Ná Voznesénie.⁸

Evággelie Útreni,

Voskrésno, 3.⁹

Ná Liturgí¹⁰.

Ot Lukí¹¹.

Ná tóa vrémi¹², kêga voi-
 skresná¹³ Iisûs ut mér-
 tfite¹⁴. Zastaná pûsré-
 de ná Učenícité mu, i mû vé-
 le: mîr ná vâs. I katû dá sá
 uplašía mósne¹⁵ i dá sá putré-
 sat, mû sá číneši¹⁶ dá glédat
 Dûh. I mû véle: zaštó sté
 syg-

¹ II *Otgovorí*

² č and š share the same palatal arc.

³ II *Bóžii*

⁴ II *otgovori*

⁵ II *dá*

⁶ II *deka*

⁷ II *puklonní*

⁸ Number three (Γ) added probably by II, but later erased.

⁹ This refers to the 3rd matins (as in the Kulakia Gospel), but no matins part has been preserved.

¹⁰ II *Liturgíata*

¹¹ II *Luká*

¹² II *vréme* (βρέμη replaced with βραίμε).

¹³ II *voskresná* (at the line break: *voi-skresná* corrected to *vos-kresná*).

¹⁴ II *mértvite*

¹⁵ Sic! Read *mošne*

¹⁶ II *číniše*

[p035] συγχισμένοι; καὶ διατὶ λογισμοὶ ἀ-
ναβαίνουσιν εἰς ταῖς καρδίαις σας;
Ἰδέτε τὰ χερίά μου καὶ τὰ ποδάρια-
μου ὅτι αὐτὸς ἐγὼ εἰμὶ¹ ψηλαφήσε-
τέ με καὶ ἰδέτε με ² Διατὶ τὸ Πνεῦμα
σάρκα καὶ κόκαλα δὲν ἔχει καθὼς
βλέπετε ἐμένα ὅπου ἔχω. Καὶ ὡσὰν εἶ-
πεν ἐτοῦτο, τοὺς ἔδειξε τὰ χερια³
καὶ τὰ ποδάρια. Καὶ ἔστοντας νὰ ἀ-
πιστοῦν ἀκόμι ἀπὸ τὴν χαρὰν τους,
καὶ νὰ θαυμάζουν τοὺς εἶπεν ἔχετε
τίποτες φαγεσιρὸν ἐδῶ. Καὶ ἐκεῖνοι
τοῦ ἔδωκαν ἓνα ψάρι ψητόν, καὶ ἀ-
πὸ μελόπητα⁴. Καὶ ἐπῆρεν ὁμπρο-
στά τους καὶ ἔφαγε, καὶ εἶπεν τοὺς ἐτοῦτα
εἶναι ἐκεῖνα ὅπου σᾶς ἐλάλησα, ἀκόμι
ὦντας μετ' ἐσᾶς, ὅτι πῶς κάμνει χρεί-
α, νὰ πληρωθοῦν ἐκεῖνα ὅλα ὅπου εἶναι
γεγραμμένα εἰς τὸν νόμον τοῦ Μωϋσέως,
καὶ εἰς τοὺς Προφήτας, καὶ εἰς τοὺς ψαλμοὺς
διὰ λόγου μου. Τότε τοὺς ἄνοιξε τὸν νοῦν
τους νὰ καταλάβουν ταῖς Γραφαῖς⁵. Καὶ
εἶπεν τοὺς ὅτι ἔτσι εἶναι γεγραμμέ-
νον καὶ τέτοιας λογῆς ἔκαμνε χρεία νὰ
πάθῃ ὁ Χριστὸς καὶ τὴν τρίτην ἡμέραν
νὰ ἀναστηθῇ ἀπὸ τοὺς νεκρούς. Καὶ νὰ
κηρυχθῇ εἰς τὸ ὄνομά του μετάνοι-
α καὶ ἄφεσιν⁶ ἁμαρτιῶν εἰς ὅλα
τὰ

¹ I. εἰμί.

² Full stop missing.

³ Without accent.

⁴ I. μελόπιτα.

⁵ —ες... —ες..

⁶ N. B. synt.

[p035] syghisáni¹? i zašto pómisli
 sá kačúvat ná sárcata vi?
 Vidéite rácité mi i nózite
 mi: óti sâm ʿáze sâm: fatéiti
 ma²? i vidéite ma³ zašto Dûhut
 snága i kóski néma kâk glé-
 dati⁴ méne deká ímam. I ká re-
 čé vóa, mû pukažá rácite
 i nózite. I katû dá né ve-
 rûvaa óšti⁵ ut rádustá mu, i
 dá sá čúdat, mû rečé: ímati li
 néštu zá jadéni⁶ tûka. I óni mû
 dadóa idín kumát ríba pečé-
 na, i pîta ut mét. I zimâkrét
 nîh i jadé, i mû rečé: vîe sá
 tîe štó vî zpurvâh, óšti⁷ kô-
 ga béh sôs vâs, óti kâk trebú-
 va dá sá ispálnat tîe síte štó sá
 napísani ná zákonut⁸ Moÿséuf,
 i ná Profititu⁹, i ná ψálmitu¹⁰
 zardí méne. Tógai mû utforí úmut
 mu dá rasbérat¹¹ Pisánietu. I
 mû rečé: óti taká¹² é napisá-
 nu¹³: i taká trebûvaše dá pá-
 ti Hristós: i trétiut dén
 dá voískréni¹⁴ ut mértvite. I dá
 sá prupovéda ná ímitó mu poka-
 jánie i ostavlénie ná gréhuvite ná
 síte

¹ Written συγγισάνοι, to be read *sinhisáni*; II *zacudéni*

² II *me*

³ II *me*

⁴ II *glédate*

⁵ II *óšte*

⁶ II *jadéne*

⁷ II *óšte*

⁸ II *zakónut*

⁹ II *Profitite*

¹⁰ II *ψalmite*

¹¹ First written *rasbérap*

¹² Corrected from *kaká*

¹³ II *napisáno*

¹⁴ II *voskréni*

[p036] τὰ ἔθνη, ἀρχίζοντας ἀπὸ Ἱερουσαλήμ. Καὶ ἐσεῖς εἰσθε μάρτυρες ἐ-
τούτων. Καὶ νά, ἐγὼ ὁποῦ στέλνω τὸ
τάξιμον τοῦ Πατρός μου εἰς ἐσᾶς, καὶ ἐ-
σεῖς καθίσατε εἰς τὴν Πόλιν Ἱερου-
σαλήμ, ἕως οὗ νὰ ἐνδυθῇτε δύνα-
μιν ἀπὸ πάνω. Καὶ εὐγαλέν¹ τους ἔ-
ξω ἕως εἰς τὴν Βηθανίαν, καὶ ἐσή-
κωσε τὰ χερίά του καὶ τοὺς εὐλόγησε.
Καὶ ἐκεῖ ὁποῦ αὐτὸς τοὺς εὐλογοῦσεν,
ἐχωρίσθη ἀπ' αὐτούς, καὶ ἐφέρουνταν ἅ-
πάνω εἰς τὸν Οὐρανόν. Καὶ αὐτοὶ ὡσάν
τὸν ἐπροσκύνησαν, ἐγύρισαν εἰς τὴν
Ἱερουσαλήμ με χαρὰν μεγάλην. Καὶ
εὐρίσκουνταν² εἰς τὸ Ἱερὸν³, ὑμνοῦντες,
καὶ εὐλογοῦντες τὸν θεόν, Ἀμήν.

ΚΥΡΙΑΚΗ. Ζ'.

Τῶν Ἀγίων Πατέρων.

Εὐαγγέλιον τοῦ Ὁρθρου. Ζή

τει, Ἑωθινόν, Ε'.

Τῆς Λειτουργίας.

Ἐκ τοῦ κατα Ἰωάννην.

ΤΟ'ν καιρὸν ἐκείνον. Ἐσήκω-
σεν ὁ Ἰησοῦς τὰ μάτια του εἰς
τὸν Οὐρανόν, καὶ εἶπεν ὃ Πά-
τερ, ἦλθεν ἡ ὥρα, δόξασε τὸν Υἱόν
σου, καὶ νὰ σὲ δοξάσῃ καὶ ὁ Υἱός σου. Κα-
θὼς

Κφλ. ιζ'.
στχ. Γ'.

¹ l. ἔβ —.

² l. εὐ —.

³ l. Ἱ —.

[p036] sîte jazíci, ká zafatí ut Ieru-
salím¹. I vîe sté mártýre ná
vîe. I étu, ŷázi deká pûštam ta-
ŷuvánitu ná Tátku mi ná vâs, i vî-
e sidéite uf Grádut² Ierusa-
lím, dûri dá sá ubléčite
sýla utusgóre. I isvadí nád-
vor dûri ná Viθanía, i sî kre-
ná rácite i i blagoslovî.
I támu deká ón i blagoslóveši³,
sá utdilí ut nîh: i sá nóseši⁴ gó-
re ná Nébutu⁵. I óni ká mû sá
puklonnía, sá varnáa ná Ie-
rusalím sôs rádus guléma. I
sá naódea uf Cárkvata, péea
i blaguslávea Bóga, Amín.

NEDELJU. 7.

Sfetîh. Ótec.

Evággelie Útreni.

Voskrésno, 5.⁶

Ná Liturgíi⁷.

Ot Ioánna.

Ná toa vrémi⁸, Krenná
Iisûs óčitê mu ná Né-
butu⁹, i rečê: ô Tát-
ko, duîdé saátut, Próslavi Sýn
ti, i dá tá pruslávi i Sýn ti. Ká
mû

¹ II *Ierusalím* (this is what has probably been written by the first hand, too, but the ink has spilled over -pov- at the end of the first line).

² II *Grádud* (sic!).

³ II *blagoslóveše*

⁴ II *nósiše*: ε replaced with ĭ in the middle syllable, εɪ replaced with ε in the final syllable.

⁵ II *Nébuto*

⁶ This refers to the 5th matins (as in the Kulakia Gospel), but no matins part has been preserved.

⁷ II *Liturgíata*

⁸ II *vréme* (βρέμη replaced with βραιμε, apparently meaning βραίμε).

⁹ II *Nébuto*

[p037] θῶς τοῦ ἔδωκες ἐξουσίαν κάθε σάρκας,
διὰ νὰ δώσῃ ζωὴν αἰώνιον εἰς ὅλους ὅσους
τοῦ ἔδωκες. Ἐτούτῃ εἶναι ἡ ζωὴ ἡ αἰώ-
νιος, νὰ γνωρίζουσιν ἐσένα τὸν μόνον
ἀληθινὸν θεόν, καὶ ἐκεῖνον ὅπου ἔστειλες
τὸν Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα
εἰς τὴν γῆν τὸ ἔργον ὅπου μοῦ ἔδωκες
νὰ κάμω, τὸ ἐτελείωσα. Καὶ τῶρα
ὦ Πάτερ, ἐσὺ δόξασέ με σημᾶ σου τὴν
δόξαν σου¹, ὅπου εἶχα εἰς ἐσένα προτίτε-
ρα παρὰ νὰ γένῃ ὁ Κόσμος. Ἐφανε-
ρωσα τὸ ὄνομά σου εἰς ἐκείνους τοὺς ἀνθρώ-
πους ὅπου μοῦ ἔδωκες ἀπὸ τὸν Κόσμον ἐδι-
κοί σου ἦταν, καὶ μοῦ τοὺς ἔδωκες, καὶ ἐ-
φύλαξαν τὸ² λόγον σου. Τῶρα ἐγνώ-
ρισαν ὅτι ὅλα ὅσα μοῦ ἔδωκες ἀπὸ
λόγου σου εἶναι. Ὅτι τὰ λόγια ὅπου μοῦ
ἔδωκες τοὺς ἔδωκα, καὶ αὐτοὶ τὰ ἐπῆ-
ραν, καὶ ἐγνώρισαν ἀληθινά, ὅτι ἀ-
πὸ ἐσένα εὐγῆκα³, καὶ ἐπίστευσαν ὅτι
ἐσὺ μὲ ἀπέστειλες. Ἐγὼ δι' αὐτοὺς
παρακαλῶ ὅχι διὰ τὸν Κόσμον
παρακαλῶ, ἀλλὰ διὰ ἐκείνους ὅπου
μοῦ ἔδωκες, διατὶ εἶναι ἐδικοί σου.
Καὶ τὰ ἐδικά μου ὅλα ἐδικά σου εἶναι,
καὶ τὰ ἐδικά σου, ἐδικά μου καὶ ἐδοξά-
σθηκα εἰς αὐτούς. Καὶ δὲν εἶμαι πλέ-
ον εἰς τὸν Κόσμον, ἀμὴ ἐτοῦτοι εἶναι
εἰς

¹ σου has been erased.

² N. B. morph.

³ l. ἐβ —.

[p037] mû dadé puvélja ná séka snága,
 dá dáde živót věčni ná sîte kól-
 ku mû dadé. Vóa é živótut věč-
 niut, dá puznávat tébe sámíut
 istínkiut Bóg, i tóa štó puští
 Iisus¹ Hristós. Ězi tá pruslávih
 ná zémljata, rabótata štó mî da-
 dé dá činam ja sfarših. I séga
 ô Tátko, tí ma próslavi prí tébe
 slávata, deká ímah uf tébe póná-
 pret durí né sa činí Sfétut. Javíh
 ímito ti ná tîe ljúde deká
 mî dadé ut Sfétut: tfói²
 béa, i mî i dadé, i čuvá-
 a lakardíata ti. Séga³ pu-
 znáa zaštó sîte kólku mî dadé
 ut tébe sá. Zaštó⁴ lakardíite
 štó mî dadé, mû dadôh, i óni i
 zéa, i puznáa istína, zaštó ut
 tébe ispannáh⁵, i veruváa za-
 štó tí má puští. Ězi zardí vîe
 sá mólám⁶, né zardí Sfétut
 sá mólám⁷, amí zardí tîe štó
 mî dadé, zaštó sá tfói⁸.
 I móite sîte tfói⁹
 sa, i tfóite¹⁰, mói: i sá pru-
 slávih uf nîh. I né sam vé-
 ki¹¹ ná Sfétut, amí vîe sá
 ná

¹ No accent.

² II *tvói*

³ First written probably *Ségi*

⁴ Under ó, a broad o has been written.

⁵ Not corrected to *ispadnáh* by II.

⁶ II *mól'iam*, i.e., a palatal arc has been added below, but also the letter *ī* has been superscripted. This seems redundant, but notice that the palatal arc could not have been typeset anyway.

⁷ II *mól'iam* (see the previous footnote).

⁸ II *tvói*

⁹ II *tvói*

¹⁰ II *tvóite*

¹¹ II *véke*

[p038] εἰς τὸν Κόσμον, καὶ ἐγὼ ἔρχομαι εἰς ἐ-
σένα. Πάτερ Ἅγιε, φύλαξέ τους εἰς
τὸ ὄνομά σου, ἐκεῖνος¹ ὅπου μοῦ ἔδωκες,
διὰ νὰ εἶναι ἓνα ὡσάν καὶ ἡμεῖς. Ὅταν
ἤμουν μετ' αὐτοὺς εἰς τὸν Κόσμον, ἐγὼ
τοὺς ἐφύλαγα εἰς τὸ ὄνομά σου ἐκείνους
ὅπου μοῦ ἔδωκες τοὺς ἐφύλαξα, καὶ κανέ-
νας ἀπ' αὐτοὺς δὲν ἐχάθη, παρὰ ὁ Υἱὸς
τῆς ἀπολείας, διὰ νὰ πληρωθῇ² ἡ Γρα-
φῇ. Ἀμὴ τῶρα ἔρχομαι εἰς ἐσένα,
καὶ λαλῶ ἐτοῦτα εἰς τὸν Κόσμον, διὰ νὰ
ἔχουσι τὴν χαρὰν τὴν ἐδικήν μου τελεί-
αν εἰς τοῦ λόγου τους.

**Εἰς τὸν Ὅρθρον
Τῆς Ἀγίας Πεντηκοστῆς·
Ἐκ τοῦ κατα Ἰωάννην.**

Κφλ. Κ. '
συχ. 19

Ὡσάν ἐβραδίασεν λοιπὸν τὴν
ἡμέραν ἐκείνην τὴν πρώτην
τῆς Ἑβδομάδος, ὄντες³ ἡ θύραις⁴
σφαλισμέναις, ἐκεῖ ὅπου ἦταν οἱ
Μαθητάδες μαζωμένοι διὰ τὸν φό-
βον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ
ἐστάθη εἰς τὸ μέσον, καὶ λέγει τους: εἰ-
ρήνη εἰς ἐσᾶς. Καὶ ὡσάν εἶπεν ἐτοῦτον
τὸν λόγον, τοὺς ἔδειξε τὰ χεῖρά του
καὶ τὴν πλευράν του, καὶ οἱ Μαθητάδες
ἐχάρηκαν ὡσάν εἶδαν τὸν Κύριον.
Καὶ

¹ l. ἐκεῖ —.

² Two accents over the last η: accute and circumflex, one of which is probably a correction.

³ l. ὄ —.

⁴ αἱ -ες... -ες..

[p038] ná Sfétut, i ˇázi ídam ná té-
be¹. Tátko Sfetíi, čúvai² uf í-
mito ti, tîe štó mî i dadé, dá
sá idnó katû i nîe. Kôga
béh sôs nîh ná Sfétut³, ˇázi i
čúvah uf ímitó ti: tîe deká
mî i dadé i čuvâh, i níkuï
ut nîh né zaginá, sâlde Sýnut
ná zaginátitu, dá sá ispólni⁴ Pi-
sánietu⁵. Amí séga ídam ná tébe,
i zpurûvam vîe ná Sfétut, dá í-
mat rádusta móeta⁶ sfarséna⁷
ná nîh.

Ná Útreni.

Sfetóju Pentikóstiju⁸.

Ot Ioánna.

Ká zamrakhá úbo⁹ ná tó-
a dén právníut ut Sé-
dmicata¹⁰, béa vrá-
tite zatforéni, támu deká bé-
a Učenicite sobráni zardí
stráhut¹¹ Iudéicki, duidé Iisûs i
zastaná pûsréde, i mû véle: mîr
ná vâs. I kê rečé váa la-
kardía, mû pukažá rácité mu¹²
i rébrutó mu¹³, i Učenicite
sá zaraduváa ká vídoa Góspuda.
I

¹ Written τέμ-πε at the line break.

² The word also has an erased acute above the α in the second syllable.

³ Something else first written instead of φ

⁴ The s (ς, as is usual in this prefix) added later, superscripted.

⁵ II *Pisánieto*

⁶ II *móata*

⁷ Sic! For *sfaršéna*

⁸ II *na Sfetói Pentikósti*

⁹ II *sankí*

¹⁰ II *Sédmicada* (sic!).

¹¹ II *stráhot*

¹² II *si*

¹³ II *mo* (sic!).

[p039] Καὶ ὁ Ἰησοῦς πάλιν τοὺς εἶπεν εἰρήνη εἰς ἐσᾶς καθὼς με ἔστειλεν ὁ Πατήρ, καὶ ἐγὼ πέμπω ἐσᾶς. Καὶ ὡσὰν εἶπεν ἐτοῦτο, ἐνεφύσησεν εἰς αὐτούς καὶ εἶπε, λάβετε Πνεῦμα Ἅγιον. Καὶ ὅποιον¹ ἁμαρτίαις² συγχωρήσετε, εἶναι συγχωρημέναις καὶ ὅποιον κρατεῖτε, εἶναι κρατημέναις.

ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ.

Ἐκ τοῦ κατα Ἰωάννην³.

Κ. Ζ'.
στχ. 37.

Τῇ ὑστερινῇ ἡμέρᾳ τὴν μεγάλην τῆς ἑορτῆς ἐστέκουνταν ὁ Ἰησοῦς, καὶ ἔκραξε καὶ εἶπεν, ἐὰν διψᾷ κανένας, ᾧς ἔλθῃ εἰς ἐμένα, καὶ ᾧς πίῃ. Ἐκεῖνος ὅπου πιστεύει εἰς ἐμένα, καθὼς εἶπεν ἡ Γραφή, ποταμοὶ νεροῦ ζωντανοῦ θέλουσι τρέξει ἀπὸ τῆς κοιλίας του. Καὶ τοῦτο τὸ εἶπε διὰ τὸ Πνεῦμα ὅπου ἔμελλαν νὰ πάρουν οἱ πιστεύοντες εἰς αὐτόν διὰτὶ ἀκόμι δὲν ἦτον δομένον Πνεῦμα Ἅγιον ὅτι ὁ Ἰησοῦς ἀκόμι δὲν ἐδοξάσθη. Πολλοὶ λοιπὸν ἀπὸ τὸ πλῆθος, ὡσὰν ἄκουσαν ἐτοῦτα τὰ λόγια, ἔλεγον⁴ ἐτοῦτος εἶναι ἀληθινὰ ὁ Προφήτης. Ἄλλοι ἔλεγον ἐτοῦτος εἶναι ὁ Χριστός, καὶ ἄλλοι ἔλεγον μῆνα ἀπὸ τὴν Γαλιλαίαν. ἔρχε

¹ l. ὁ —. Frequently written in the same way.

² -ες.

³ l. Ἰ —.

⁴ Without accent.

[p039] I Iisûs pák mû rečé: mîr ná
vâs: kâk má puští Tátku¹, i
ǎzi púšťam vás. I ká rečé vó-
a, duĩná ná nîh: i rečé, zi-
máite Dûh Sfetíi. I ná kógu² gré-
huvite próstite, sá prusté-
ni: i ná kógu záprite, sá za-
préni.

NA LITURGIA³.

Ot Ioánna.

NApukóšniut⁴ dén gulé-
miut ná Práznikut⁵, stóe-
ši⁶ Iisûs, i vikná: i re-
čé, akû mû sá píe ná nékuĩ, néka
dóide ná méne, i néka píe. Tóa štó
verûva ná méne, kâk Rečé Pisá-
nietu⁷, reki⁸ ut vôda žíva kî
téčat ut sárcitu mu⁹. I vóa gû
rečé zardí Dûhut štó kî zé-
mea¹⁰ tîe štó verûvat ná négu: zaštó
óšti¹¹ né béši¹² dadén Dûh Sfetíi¹³,
zaštó Iisûs óšti¹⁴ né sa pruslávi.
Mnógu úbo¹⁵ ut kalabalákut
ká čúa vîe lakardíi, vélea: vó-
a é istína Profitut. Drû-
zi vélea vóa é Hristós. i drû-
zi vélea: da né ut Galiléa
íde

¹ II *Tátko* (but the corrected last letter is difficult to discern).

² II *kógo*

³ II *LITURGIAta*

⁴ The palatal arc is under the *i* (ει). II corrects the haplology: *NA napokóšniut*

⁵ II *Práznikut*

⁶ II *stóeše*

⁷ II *Pisánieto*

⁸ Without accents (except for a spiritus asper before ρ).

⁹ μ corrected from something else (τ?).

¹⁰ The vowel after μ unclear; II *zémaa*

¹¹ II *óšte*

¹² II *béše*

¹³ ε corrected from something else.

¹⁴ II *óšte*

¹⁵ II *sanki*

[p040] ἔρχεται ὁ Χριστός; Δὲν εἶπεν ἡ Γραφή,
ὅτι ἀπὸ τὸ σπέρμα τοῦ Δαβίδ, καὶ ἀπὸ
τὴν Βηθλεέμ τὴν Χωραν¹, ἐκεῖ ὅπου
ἦταν ὁ Δαβίδ, ὁ Χριστὸς ἔρχεται. Δι-
χοστασία λοιπὸν ἔγινεν εἰς τὸ πλῆθος
δι' αὐτόν. Καὶ κάποιοι ἀπ' αὐτοὺς
ἤθελαν νὰ τὸν πιάσουν ἀλλὰ κανεῖς
δὲν ἄπλωνεν ἅπάνω² του χέρια. Ἦλθαν
λοιπὸν οἱ ὑπηρέται³ εἰς τοὺς Ἀρχιερεῖς
καὶ Φαρισαίους καὶ ἐκεῖνοι τοὺς εἶπαν δι-
ατὶ δὲν τὸν ἡφερετε⁴; Ἀπεκρίθησαν
οἱ ὑπηρέται· οὐδὲ καμίαν φοράν, οὕτως
ἐλάλησε κανένας ἄνθρωπος, ὡσὰν
ὅπου ἐλάλησεν ἐτοῦτος ὁ ἄνθρωπος.
Οἱ Φαρισαῖοι λοιπὸν τοὺς ἀπεκρίθησαν,
μήπως καὶ ἐπλανεθήκετε καὶ ἐσεῖς.
Μῆνα κανένας ἀπὸ τοὺς Ἀρχοντας ἐπί-
στευσεν εἰς αὐτόν, ἢ ἀπὸ τοὺς Φαρισαί-
ους. Ἀλλὰ ἐτοῦτος ὁ ὄχλος ὅπου δὲν
γνωρίζει τὸν Νόμον, εἶναι καταραμέ-
νος. Λέγου τοὺς ὁ Νικόδημος (ὁ ὁποῖος εἶ-
χεν ὑπάγει τὴν νύκτα εἰς αὐτόν)
ὦντας ἓνας ἀπ' αὐτοὺς. Μῆνα ὁ Νό-
μος μας κρίνει εἰς τὸν ἄνθρωπον,
ἂν δὲν ἀκούσῃ προτίτερα αὐτόν, καὶ
νὰ γνωρίσῃ⁵ τι κάμνει. Ἀπεκρίθησαν⁶
καὶ εἶπαν του μῆνα⁷ εἶσαι καὶ ἐσὺ ἀπὸ
τὴν Γαλιλαίαν, ἐξέταξε κατα λεπτῶς
καὶ

¹ Two accents over ω: acute and circumflex, one of which is a correction.

² Second acute over third letter.

³ Third letter η corrected .

⁴ N.B. morph.

⁵ Last letter uncertain, corrected .

⁶ Last letter v superscripted.

⁷ N.B. morph. / synt.

[p040] íde Hristós? Né rečé li Pisánie-
tu¹, zašto ut sémitu² Davíduvu³, i ut
Viθleém Sélutu⁴, támu deká
béši⁵ Davíd, Hristós íde. Ta-
ráf úbo⁶ sá činí ut kalaba-
lákut zardí négu. I nékuĩ ut nĩh
sákaa dá gũ fátat: amí níkuĩ
né sprustré vrás négu ráci. Duĩdóa
úm⁷ ismečĩite ná Vladícite
i Fariséite: i óni mú rekóa za-
što né gu dunesóhte? Otveštáa⁸
ismechĩite: néto níkuĩ pát ta-
ká zpuruvá nékuĩ čuvék, katú
ká zpuruvá vóa čuvék. Fa-
riséite úbo⁹ mũ otveštáa¹⁰:
da né sá prilážáhte¹¹ i vĩe.
Da né nékuĩ ut Napréšnite ve-
ruvú ná négu, ilí ut Fariséi-
te. Amí vóa Kalabalák što
né puznáva Zákonut¹², é pruklét.
Mũ véle Nikódim, tóa što bé-
ši¹³ utíšel nókjata¹⁴ ná négu,
béši¹⁵ idín ut nĩh. Da né Zá-
konut¹⁶ ni sádi¹⁷ ná čuvékut,
akũ né čúe pónápret négu, i
dá puznáe što číne. Otveštáa¹⁸
i mũ rekóa: da né si i tí ut
Galiléa, isglédaĩ pũdróbnũ¹⁹
i

¹ II *Pisánieto*

² II *sémito*

³ II *Davídovo*

⁴ II *Séloto*

⁵ II *běše*

⁶ II *sanki*

⁷ Sic! Probably *úbo* was not completely written; II *sanki*

⁸ II *Otgovoría*

⁹ II *sankí*

¹⁰ II *otgovoría*

¹¹ Unclear; after the first letter π, both ρ and λ written one over another; penultima accent; Greek: ἐπλανεθήκατε ‘were misled’; II *izblazníhte*

¹² II *Zakónut*

¹³ II *beše*

¹⁴ II *nókta*

¹⁵ II *beše*

¹⁶ II *Zakónut*

¹⁷ II *sáde*

¹⁸ II *Otgovoría*

¹⁹ II *podróbno*

[p041] καὶ ἰδέ, ὅτι Προφήτης ἀπὸ τὴν Γαλι-
λαίαν δὲν ἐσηκώθη. Καὶ ὁ Ἰησοῦς πάλιν
τοὺς ἐλάλησε καὶ εἶπεν ἐγὼ εἶμαι τὸ
φῶς τοῦ Κόσμου ἐκεῖνος ὅποῦ με ἀκο-
λουθᾷ, δὲν θέλει περιπατεῖ¹ εἰς τὴν² σκο-
τίαν, ἀλλὰ θέλει ἔχει τὸ φῶς τῆς
ζωῆς.

¹ Without accent.

² Abbr.

[p041]i vîdi, zašto Profitin ut Gali-
léa né staná. I Iisûs pâk
mû zpuruvâ: i rečé ĩázi sâm sfé-
tílutu¹ ná Sfétut: tóa štó íde² pû
méne, né ke³ ódi⁴ uf temína-
ta⁵, amí kî íma sfetílutu
ná životut.

¹ Two accents.

² The first letter ĩ may have been corrected from ě

³ II mistakenly corrects véke *né ke* into véka *néka*

⁴ II *óde*

⁵ Sic!

[p042]

ΤΟ ΘΕΙΟΝ ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ

ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ Α'. ΕΒΔΟΜΑΔΟΣ.

ΜΕΤΑ ΤΗΝ ΠΕΝΤΗΚΟΣΤΗΝ
ΗΤΟΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.

Κ. ΙΗ'
συχ. 10.

περί τῶν
ἐκατόν
προβάτων¹
παραβολή.
38.

Ἐκ τοῦ κατα Ἰωάννην².
Ἔειπεν ὁ Κύριος, Βλέπετε νὰ
μὴν καταφρονέσετε, κανέ-
να ἀπὸ τούτους τοὺς μικροὺς δι-
ατὶ σᾶς λέγω οἱ Ἄγγελοι αὐτῶν εἰς τοὺς
Οὐρανούς βλέπουσι πάντα τὸ πρόσωπον
τοῦ Πατρός μου, ὅπου εἶναι εἰς τοὺς Οὐρα-
νούς. Διατὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἦλθε
νὰ σώσῃ τὸ χαμένον. Τὶ σᾶς φαίνε-
ται ἂν τάχα κανένας ἄνθρωπος νὰ
ἔχει ἐκατὸν πρόβατα, καὶ νὰ πλανηθῇ
ἓνα ἀπ' αὐτά δὲν ἀφίνει τὰ ἐννενην-
τα³ ἐννέα, καὶ πηγένωντα⁴ εἰς τὰ ὄρη,
γυρεύει τὸ πλανομένον. Καὶ ἂν τύχη
νὰ

¹ -των abbreviated.

² l. Ἰ —.

³ l. ἐν —.

⁴ l. πηγαί —.

[p042]

Ot Ioánna.

REčé Gospót¹, Gledáite dá
né póúдите², níkuĩ ut
vî maléčkite: za-
što vî vélem nîhnite Ággeli ná
Nebesá³ glédat dáïma lícitu
ná Tátku mi, što é ná Nebe-
sá⁴. Zašto Sýnut čuvéčki duïdé:
dá spási⁵ zaginátutu⁶. Štó vî sá glé-
da, akû sánkim⁷ nékuĩ čuvék dá í-
ma stó ófci, i dá zagíne i-
dná ut⁸ tîe: né ustáva devitdi-
séttu⁹ dévet, i ódi¹⁰ pû planinîte,
pála zaginátata. I akû pugódi¹¹
dá

¹ II *Gospód*

² II *póhúlite*

³ II *Néboto*

⁴ II *Néboto*

⁵ II *spáse*

⁶ II *zaginátoto*

⁷ II *zaré*

⁸ The accent is difficult to discern. It seems that the first hand erroneously wrote a palatal arc under *stó* on the previous line (because *što* is a much more common word in the text), and when he tried to erase the arc, the ink spilled and covered the accent above the preposition *ut*.

⁹ II *devitdéssette*

¹⁰ II *óde*

¹¹ II *pugóde*

[p043] νὰ τὸ εὔρει, βέβαια σᾶς λέγω, ὅτι
περισσότερον χαίρεται εἰς ἐκεῖνο,
παρὰ εἰς τὰ ἐννῆντα¹ ἐννέα, ὅπου δὲν
ἐπλανήθηκαν. Τέτοιας λογῆς εἶναι
θέλημα ἔμπροσθεν τοῦ Πατρός σας, τοῦ
ἐν Οὐρανοῖς, νὰ χαθῇ ἓνας ἀπὸ τοὺς μικ-
ροὺς ἐτούτους. Καὶ ἂν σφάλῃ ὁ ἀδελ-
φός σου εἰς ἐσένα, σύρε, καὶ ἔλεγγέ τον,
ἀνάμεσά σου καὶ ἐκείνου μοναχοῦ ἂν σοῦ
ἀκούσῃ, ἐκέρδεις τὸν ἀδελφόν σου. Ἀ-
μὴ ἂν δὲ σοῦ ἀκούσῃ, ἔπαρε μὲ λόγου-
σου ἀκόμι ἓνα ἢ δύο διὰ νὰ βεβαιω-
θῇ κάθε λόγος ἀπὸ δύο, ἢ καὶ τριῶν
μαρτύρων. Καὶ ἂν παρακούσῃ καὶ αὐ-
τοῦς², εἰπὲ το εἰς τὴν Ἑκκλησίαν καὶ
ἂν παρακούσῃ καὶ τῆς Ἑκκλησίας, ἔ-
χε τον ὡσὰν τὸν ἐθνικόν³ καὶ τὸν Τε-
λώνην Βέβαια σᾶς λέγω ὅσαν⁴ ἂν
δέσετε ἀπάνω εἰς τὴν γῆν, θέλουσιν
εἶσθε δεμένα εἰς τὸν Οὐρανόν καὶ ὅσα
λύσετε ἀπάνω εἰς τὴν γῆν, θέλουσιν
εἶσθε λυμένα εἰς τὸν Οὐρανόν. Πάλιν βέ-
ἐκεῖ α σᾶς λέγω ὅτι ἂν συμφωνήσουσιν
δύο ἀπὸ ἐσᾶς ἀπάνω εἰς τὴν γῆν διὰ
κάθε πρᾶγμα ὅπου θέλουσι ζητήσῃ,
θέλει τοὺς γένει ἀπὸ τὸν Πατέρα μου
τὸν Οὐράνιον. Διὰ τὸ ὅπου εἶναι δύο,
ἢ τρεῖς μαζωμένοι εἰς τὸ ὄνομά μου.
ἐκεῖ

¹ I. ἐνενήντα.

² N. B. synt. compare to ἂν παρακούσῃ καὶ τῆς Ἑκκλησίας.

³ Without accent except for a spiritus lenis over first letter.

⁴ = ὡσὰν.

[p043] dá ja náide, istína vî vélem, óti
 póveki¹ sá radûva ná táa, k_l-
 ku² ná devittisét³ i dévet, štó né
 zagináa. Taká é vólnu⁴ prét
 Tátku vi, štó é⁵ ná Nebesá⁶,
 dá zagíne idín ut maléčki-
 te vîe. I akû gréši⁷ brát
 ti ná tébe, ódi i gû karaï⁸
 megiû tébe i ón sâm: akû tá
 slúsja, i⁹ dubí brát ti. A-
 mí akû né ta slúsja, zémi sôs té-
 be óšti¹⁰ idín ilí dvá: dá sá uve-
 rûva séka rěč ut dvá, ilí i trí
 mártýre. I akû né slúsja i tí-
 e, káži gu ná cárkvata, i
 akû né slúsja i ná cárkvata, í-
 maï gu katû ut drûg jazík i Gjum-
 rukčíata. Istína vî vélem: kól-
 ku akû várcite¹¹ vrâs zémljata, kî
 sá varzáni ná Nébutu¹²: i kólku
 utvárzite¹³ vrâs zémljata, kî sá
 utvarzáni ná Nébutu¹⁴. Pâk i-
 stína vî vélem, óti akû symfoní-
 sat dvá ut vâs vrâs zémljata zá
 sékue¹⁵ rabóta deká kî pûsákat
 kî mû sá číne ut Tátku mi Ne-
 bésniut. Zašto déka íma dvá,
 ilí trí isbráni¹⁶ uf ímitó mi,
 támu

¹ II *póveke*

² The second letter is unclear but has an acute; II *kolku*

³ II *devitdesét*

⁴ II *ogódno* (for *ugódno*)

⁵ Corrected from *kí* (κί > αἱ).

⁶ II *Néboto*

⁷ II *gréše*

⁸ II *karaï*

⁹ II *go*

¹⁰ II *óšte*; adds an arc (without a *iota subscriptum*) under the initial ω

¹¹ Read *várdzite*

¹² II *Nébuto*

¹³ ρ superscripted.

¹⁴ II *Nébuto*

¹⁵ II *sékua*

¹⁶ II *sopmráni*, for *sobráni* (erroneously corrects -μπ- = b to -πμ-).

[p044] ἐκεῖ εἶμαι καὶ ἐγὼ εἰς τὴν μέσσην τους.

ΚΥΡΙΑΚΗ. Α΄.

Τῶν Ἀγίων Πάντων.

Ἐκ τοῦ κατα Ματθαῖον.

K.IA'.
στχ. 32.

τό αὐτό
καὶ Δεκε-
μβριν, 22.

Ἔειπεν ὁ Κύριος, εἰς τοὺς Μαθη-
τάδες του. Πᾶς ἄνθρωπος λοι-
πόν, ὅπου ὁμολογήσῃ εἰς ἐ-
μένα ὁμπροστᾶ¹ εἰς τοὺς ἀνθρώπους,
θέλω ὁμολογήσῃ καὶ ἐγὼ εἰς αὐτὸν ὁμ-
προστᾶ² εἰς τὸν Πατέρα μου τὸν Οὐράνιον.
Καὶ ὅποιος μὲ ἀρνηθῇ ὁμπροστᾶ³ εἰς τοὺς
ἀνθρώπους, θέλω τὸν ἀρνηθῇ καὶ ἐγὼ
ὁμπροστᾶ⁴ εἰς τὸν Πατέρα μου τὸν Οὐ-
ράνιον. Ὁ φιλῶν Πατέρα ἢ μη-
τέρα ὑπὲρ ἐμέ, δὲν εἶναι ἄξιος
διὰ λόγου μου, καὶ ὅποιος ἀγαπᾶ⁵ Υἱὸν
ἢ θυγατέρα περισσότερον ἀπὸ ἐμένα,
δὲν εἶναι ἄξιος διὰ ἐμένα⁶. Καὶ ὅποιος
δὲν πάρει τὸν σταυρόν του, καὶ νὰ ἀκολου-
θᾷ ὀπίσω μου, δὲν εἶναι ἄξιος διὰ λό-
γου μου. Τότε ἀπεκρίθη ὁ Πέτρος, καὶ
εἶπεν του, νά, ἡμεῖς ὅπου ἀφήσαμεν
ὅλα, καὶ σὲ ἀκολουθήσαμεν⁷ τι λοι-
πὸν θέλει νὰ γένη⁸. Λέγει του ὁ Ἰη-
σοῦς βέβαια σᾶς λέγω ὅτι ἐσεῖς⁹ ὅπου¹⁰
μὲ ἀκολουθήσετε, εἰς τὴν ἀναγέννη-
σιν, ὅταν¹¹ καθήσῃ ὁ Υἱὸς τοῦ ἀν-
θρώ

¹ Two first letters om corrected from something that could be a π. Two accents over α: acute and circumflex, one of which is a correction.

² Second hand: An ε superscripted on the left side of first letter ο.

³ Second hand: An ε with a little circle over it superscripted on the left side of first letter ο.

⁴ Second hand: An ε without accent mark superscripted on the left side of first letter ο.

⁵ I. ἄ —. Frequently written in the same way.

⁶ Third letter difficult to discern.

⁷ Second last letter difficult to discern.

⁸ Last letter unreadable due to a letter correction. η probably corrected from ει or vice versa.

⁹ Only one accent.

¹⁰ Only one accent.

¹¹ ο looks like a δ.

[p044] támu sâm i ázi¹ pôsréde ná nîh.

NEDELJA. 1.

Ná sîte Sfétci.

Ot Mat0êa.

REčé Gospót², ná Učení-
cité mu. Sékuĩ čuvék ú-
bo³, štó martyrísá uf⁴ mé-
ne prét ljúditu, kî mar-
tyrísam i ʼázi⁵ zardí négu
prét Tátku mi Nebésniut.
I kóí sá utfárlí⁶ ut méne prét
ljúditu, kî sá utfárlam⁷ i ázi⁸ ut
négu prét Tátku mi Nebé-
snjut. Tóa štó ljúbe Tátku ilí
máika póveke ut méne, né e dustóen
zardí méne, i kóitu ljúbe Sýn
ilí kérka póveki⁹ ut méne, né
e dustóen zardí méne. I kóitu
né zémi¹⁰ krástut mu, i dá dóide
pû méne, né e dustóen zardí mé-
ne. Tógaĩ otveštá¹¹ Pétar, i
mû rečé, étu, nîe deká ustavîhme
sîte, i duĩdóhme pû tébe: štó ú-
bo¹² kî sá číne. Mû véle li-
sûs: istína vî vélem, zaštó vîe
štó duĩdóhte pû méne, ná prirogé-
nitu¹³, kóga sédni¹⁴ Sýnut ču-
véč-

¹ II *áze*

² II *Gospód*

³ II *sankí*

⁴ II *na*

⁵ II *ʼáze*

⁶ II *utréce*

⁷ II *utrécam*

⁸ Palatal arc missing; II *áz*

⁹ II *póveke*

¹⁰ II *zéme*

¹¹ II *otgovorí*

¹² II *sankí*

¹³ II *prirodénitu*

¹⁴ II *sédne*

[p045] θρώπου ἐπὶ θρόνου δόξης αὐτοῦ, θέλε
τε καθίσει καὶ ἐσεῖς εἰς δώδεκα θρό-
νους, νὰ κρίνεται ταῖς δώδεκα φυλαῖς¹
τοῦ Ἰσραήλ. Καὶ κάθε ἕνας ὅπου ἀφῆ-
κε σπῆτια², ἢ ἀδελφούς³, ἢ⁴ ἀδελφάς,
ἢ Πατέρα, ἢ Μητέρα, ἢ Γυναῖκα,
ἢ Παιδιά, ἢ Χωράφια, διὰ τὸ ὄνο-
μά μου, ἑκατονταπλασίονα θέλει
πάρει, καὶ θέλει κληρονομήσει καὶ ζω-
ὴν αἰώνιον. Καὶ πολλοὶ πρῶτοι θέ-
λουσι γένει ὕστεροι καὶ οἱ ὕστεροι
πρῶτοι.

ΚΥΡΙΑΚΗ. Β΄.

Ἐκ τοῦ κατα Ματθαῖον.

Κ. Δ΄.
στχ. 18.

περί τῆς
διδασκα-
λίας τοῦ
Χριστοῦ.

Τὸν καιρὸν ἐκείνον, περιπα-
τῶντας ὁ Ἰησοῦς σημᾶ εἰς τὴν
θάλασσαν τῆς Γαλιλαίας, εἶ-
δε δύο ἀδελφούς, τὸν Σίμωνα ὅπου
λέγετε Πέτρος, καὶ τὸν Ἀνδρέαν τὸν
ἀδελφόν του, ὅπου ἔρριχναν δίκτυα
εἰς τὴν θάλασσαν (Διατί⁵) ἦταν ψα-
ράδες. Καὶ λέγει τοὺς ἐλᾶτε ὀπί-
σω μου, καὶ θέλω σᾶς κάμει ψαρά-
δες ἀνθρώπων. Καὶ παρευθὺς ἐ-
κεῖνοι ἄφησαν τὰ δίκτυα, καὶ τοῦ
ἀκολούθησαν⁶. Καὶ πηγένοντας
παρακεῖθε, εἶδε ἄλλους δύο⁷ ἀδελ-
φούς,

¹ -εζ...-εζ

² I. σπῆ —. Written throughout the text in the same way.

³ Third letter difficult to discern.

⁴ I. ἢ, and below

⁵ Without accent marks.

⁶ N. B. synt. ἀκολούθησαν +gen.

⁷ Last letter difficult to discern.

[p045] věčki ná trónut ná slávata mu,
 kî sédnite i vîe ná dvanáiset tró-
 nuve, dá sáдите dvanáiset¹ jazí-
 ci ná Israíl. I sékuï štó usta-
 vî kûki², ilí brátja, ilí³ séstri,
 ilí Tátku, ilí Máika, ilí Žena,
 ilí Déca, ilí Nîvi, zardí ími-
 tó mi, stó káta kî zémi⁴,
 i kî nasléduva i život
 vécní⁵. I mnógu právní kî
 sá čínat napukóšni⁶: i napu-
 kóšnite právní.

NEDELJA. 2.

Ot Matθéa.

NÁ tóa vrémi⁷, ká ódeši⁸
 Iisûs blízu ná mó-
 ritu Galiléicku, vi-
 dé dvá bráta, Símona štó
 sá véle Pétar, i Andréa b-
 rát mu, deká fárlea mréži
 uf móritu: zaštó béa ri-
 báre. I mû véle elâite pô
 méne, i kî vá čínam ri-
 báre⁹ ná ljúde¹⁰. I uf časut
 óni ustavîa mréžite, i utí-
 dua pô négu. I ká utíde
 pónaka, vidé drûzi dvá brá-
 te¹¹

¹ *œ* subscripted

² *η* corrected from something else.

³ Two accents.

⁴ The two last letters corrected from something else.

⁵ Sic! Palatal arc missing.

⁶ Something has been deleted above the σ

⁷ II *vréme* (βρέμη> βραίμε).

⁸ II *ódeše*

⁹ II *lováce*

¹⁰ II *ljúdete*

¹¹ II *ta*

[p046] φοὺς τὸν Ἰάκωβον τὸν Υἱὸν τοῦ Ζεβε-
δαίου, καὶ τὸν ἀδελφόν του τὸν Ἰωάννην,
μέσα εἰς τὸ μονόξυλον μαζὺ μὲ τὸν
Ζεβεδαῖον τὸν Πατέρα τους, ὅπου ἐμπά-
λωναν τὰ δίκτυα, καὶ τοὺς ἐλάλησεν.
Καὶ παρευθὺς ἐκεῖνοι ἄφησαν καὶ τὸ μονό-
ξυλον καὶ τὸν Πατέρα τους, καὶ τοῦ ἀκο-
λούθησαν. Καὶ ὁ Ἰησοῦς ἐγύρισεν ὅλην
τὴν Γαλιλαίαν, διδάσκοντας εἰς ταῖς
Συναγωγαῖς, καὶ κηρύττωντας τὸ Εὐ-
αγγέλιον τῆς Βασιλείας, καὶ ἰατρεύων-
τας κάθε λογῆς ἀσθένειαν, καὶ κάθε-
ἀρρώστιαν εἰς τὸν Λαόν.

ΚΥΡΙΑΚΗ. Γ'.

Ἐκ τοῦ κατα Ματθαῖον.

Κ. στ'.
συχ. 13

Ἔειπεν ὁ Κύριος Ὁ λύχνος τοῦ,
κορμίου εἶναι τὸ μάτι, ἐὰν
λοιπὸν τὸ μάτι σου εἶναι καθα-
ρὸν καὶ ὅλον σου τὸ κορμὶ φωτινὸν¹ θέ-
λει εἶσθε. Ἀμὴ ἀνίσως καὶ τὸ μάτι σου
εἶναι πονηρόν, ὅλον σου τὸ κορμὶ θέ-
λει εἶσθε σκοτεινόν, καὶ ἀνίσως λοιπὸν
τὸ φῶς ὅπου εἶναι εἰς ἐσένα, εἶναι σκό-
τος², πόσον θέλει εἶσθε τὸ σκότος.
Κανένας δὲν δύνατε νὰ δουλεύῃ δύο
Αὐθεντάδες³. Διατὶ ἢ τὸν ἕναν θέλει
μισήσῃ, καὶ τὸν ἄλλον θέλει ἀγαπήσῃ·
ἢ

¹ l. — τεινον.

² First o superscripted.

³ N. B. morph.

[p046] te¹ Iákova Sýnut ná Zevedé-
a, i brát mu Ioánna, vná-
tre uf sáikata záino² sôs Ze-
vedéa Tátku mu, deká kár-
pea mréžite, i i vikná. I
uf časut óni ustavía i sái-
kata i Tátku mu, i utídua
pû négu. I Iisûs ubarná sâta
Galiléa, učéki pû Só-
boritu³, i propuvédaše Evág-
gelietu ná Cárstfutu, i isle-
kúvase⁴ sékakva bólka, i sé-
ki⁵ marâs ná L`júdutu⁶.

NEDELJA. 3.

Ot Matθêa.

REčé Gospót⁷: Sfetílnikut
ná snágata é ókutu, akû⁸
úbo⁹ ókutu ti é čístu,
i sâta ti snága sfetlíva kî
bîde. Amí akû¹⁰ i¹¹ ókutu ti é
šiirécku, sâta ti snága kî
bíde témna, i akû¹² úbo¹³,
vîdelutu¹⁴ štó é uf tébe, é te-
mnína, kólku kî é temnínata.
Níkuî né móži¹⁵ dá rabóti¹⁶ dvá¹⁷
Gospodáre¹⁸: zaštó ilí idínjut kî
umrázi, i drûgjut kî vozljúbe:
ilí

¹ II *bráta*

² II *záidno*

³ Written Σώμ-πωρητου at the line break; II *Sóborito*

⁴ Sic! For *islekúvase*

⁵ II *sékoï*

⁶ First written *l`údutu*; II *L`júdito*

⁷ II *Gospód*

⁸ II *ako*

⁹ II *sanki*

¹⁰ II *ako*

¹¹ II *e* (sic!).

¹² II *ako*

¹³ II *sankí*

¹⁴ II *vîdeluto*

¹⁵ II *móže*

¹⁶ II *rabóte*

¹⁷ II *ná dvá*

¹⁸ II *Gospodára*

[p047] ἢ τὸν ἕναν θέλει κρατήσῃ, καὶ τὸν ἄλλον θέλει καταφρονήσῃ, δὲν ἡμπορεῖτε νὰ δουλεύετε τὸν θεόν, καὶ τὸν πλοῦτον. Διὰ τοῦτο σᾶς λέγω μὴν φροντίζετε διὰ τὴν ζωὴν σας, τὶ νὰ φᾶτε, καὶ τὶ νὰ πιῇτε μὴδὲ τὸ κορμί σας νὰ τὸ ἐνδύσετε ἢ ζωὴ δὲν εἶναι περισσότερον¹ ἀπὸ τὸ φαγί, καὶ τὸ κορμί σας ἀπὸ τὴν ἐνδύμασίαν². Στοχασθῆτε τὰ πουλία, ὅπου πέτουντε εἰς τὸν ἄερα, ὅτι μὴδὲ σπέρνουσι, μὴδὲ θερίζουσι, μὴδὲ μαζώνουσι εἰς ταῖς ἀποθήκαις, καὶ ὁ Πατήρ σας ὁ Οὐράνιος τὰ θρέφει καὶ ἐσεῖς δὲν διαφέρετε πολὺ ἀπ' αὐτά. Ποῖος ἀπὸ ἐσᾶς φροντίζοντας ἡμπορεῖ νὰ προσθέσῃ καμίαν πῆχυν³ εἰς τὴν ἡλικίαν του. Καὶ διὰ τὴν ἐνδυμασίαν τί ἐγνοιάζεσθε; μάθετε καταλεπτῶς, τὰ λουδοῦδια⁴ τοῦ Λειβαδίου, πῶς αὐξάνουσι δὲν κοπιάζουσιν, οὐδὲ γνέθουσι. Καὶ λέγω σας, ὅτι μὴδὲ ὁ Σολομών με ὅλην του τὴν δόξαν ἐνεδύθηκεν ὥσαν ἔνα ἀπὸ τοῦτα. Καὶ ἐὰν τὰ χορτάρια τοῦ Λειβαδίου, ὅπου εἶναι σήμερον, καὶ αὔριον τὰ βάλλουν εἰς τὸν φοῦρνον, ὁ θεὸς τέτοιας λογῆς τὰ στολίζει⁵, πόσω μᾶλλον ἐσᾶς ὀλιγόπιστοι. Μὴν

¹ A dot between the words.

² Two acutes.

³ The two last letters are blurred.

⁴ λ. λουλοῦδια.

⁵ λ. στολίζει

[p047] ilí edínjut, kî zápre, i drúgi-
ut kî pou̯de, né móžite
dá rabótite ná Bóga, i ná
imánitu. Zardí tóa vî vélem:
nîm pičaléte zá živótut vi, štó
dá jádite, i štó dá píete, nétu sná-
gata vi dá ja ubléčite: živó-
tut né e póveki¹ ut jástitu, i
snágatá vi ut rûbata. Smi-
sléite pilíštata, što létat ná
vétarut, óti néto séjat, néto
žníjat, néto bérat, uf ham-
báritu, i Tátku vi Nebé-
sniut i hráni²: i vîe né déli-
te mnógu ut tîe. Kóï ut vâs
štó pičále móži³ dá⁴ prikláde
nékuï aršín ná bó⁵ut mu. I
zardí rûbata štó sá grížite?
naučéite pûdróbu, cvetínja-
ta⁶ ná báhčata, kâk rástat, né
sa máčat, nító prédát. I vî vé-
lem, óti nító Solomón sôs sáta
mu sláva sá ubléčé katû
idnó ut vîe. I akû bílkite
ná báhčata, štó sá vóa dén,
i útre i klávat uf fûrnata,
Bóg taká i stolisûva, kól-
ku póveki⁷ vázi⁸ malovérni.
Ním

¹ II *póveke*

² II *hráne*

³ II *móže*

⁴ First letter corrected from something else.

⁵ II *bo⁵jut*

⁶ The first hand has first started to write τζε-, then corrected it to τζβε-.

⁷ II *póveke*

⁸ II *váze*

[p048] Μὴν ἐγνοιᾶζεσθε τὸ λοιπόν, λέγοντες, τί νὰ φᾶμεν, καὶ τί νὰ πιοῦμεν, καὶ τί νὰ ἐνδυθοῦμεν. Ὅτι ἐτοῦτα ὅλα τὰ ἔθνη τὰ γυρεύουσι διατὶ ὁ Πατέρας¹ ὁ Οὐράνιος ἰξεύρει πῶς τὰ χρειάζεσθαι ἐτοῦτα ὅλα. Ἀμὴ πρῶτον ζητάτε τὴν Βασιλείαν τοῦ θεοῦ, καὶ τὴν δικαιοσύνην² του, καὶ τοῦτα ὅλα θέλουν σαῖς ἀναγатиσθῇ.

ΚΥΡΙΑΚΗ. Δ'.

Ἐκ τοῦ κατὰ Μαθαῖον³.

Κ. ἡ.
στχ.ζ.

ΤΟῦν καιρὸν ἐκείνον, Ὡσίαν⁴ ἐμβῆκεν ὁ Ἰησοῦς εἰς τὴν Καπερναοῦμ, ἦλθεν εἰς αὐτὸν Ἐκατόνταρχος παρακαλῶντας τον Καὶ λέγωντας Αὐθέντη, τὸ παιδί μου κεῖται εἰς τὸ σπῆτι παράλυτον, καὶ τιμωρᾶται κακῶ. Καὶ λέγει του ὁ Ἰησοῦς ἐγὼ θέλω ἔλθῃ νὰ τὸ ἰατρεύσω. Καὶ ἀπεκρίθη ὁ Ἐκατόνταρχος, καὶ εἶπεν Αὐθέντη, δὲν εἶμαι ἄξιος, νὰ ἔλθῃς εἰς τὸ σπῆτι μου ἀλλὰ εἶπε μοναχῶ λόγον, καὶ θέλει ἰατρευθῇ τὸ Παιδί μου. Διατὶ καὶ ἐγὼ εἶμαι ἄνθρωπος ἀποκάτω εἰς ἐξουσίαν, καὶ ἔχω ἀποκάτω μου στρατιώτας καὶ λέγω εἰς τοῦτον, σύρε, καὶ παγένει⁵ καὶ εἰς ἄλ

¹ 1. Πατέρας σας.

² 1. δικαιοσύ —.

³ 1. Ματθαῖον.

⁴ 1. Ὡσάν.

⁵ N.B. morph.

[p048] Ním sá grižéite úbo¹, dá vélite,
 štó dá jádime, i štó dá píeme, i štó
 dá sá ubléčime. Zaštó vîe sîte
 jazícite i pálat: zaštó Tátku
 vi Nebésniut znáe ká vî trebú-
 vat vîe sîte. Amí pérvu sakái-
 te Cárstfutu² Bóžie, i prá-
 vinata mu, i vîe sîte kî vî
 sá artardísat.

NEDELJA. 4.

Ot Matθêa.

NÁ toa vrémi³, Kâ fle-
 zé Iisûs uf Kaperna-
 úm, duidé ná négu Sót-
 nik⁴, i gû móleši⁵. I véle-
 ši⁶: Gospodýne, Détitó mi lé-
 ži⁷ uf dóma raslablenu⁸, i
 sá máči⁹ lósju. I mû véle Ii-
 sûs: áze kî dóidam dá gû islekú-
 vam. I otveštá¹⁰ Sónikut¹¹,
 i rečé: Gospodýne, né sam dustó-
 en, dá dóidiš uf dóma mi: amí
 réči sâlde lakardía, i kî sá is-
 lekûva Détito mi. Zaštó áze¹² sâm
 čuvék pût puvélja, i ímam
 pût méne vóinici: i vélem
 ná vóa, ódi, i ódi¹³: i ná
 drûg

¹ II *sanki*

² ζ = *st* corrected from τ

³ II *vréme* (βρέμη > βραίμε).

⁴ II *giózbasiata* (read *j-*).

⁵ II *móliše*

⁶ II *véleše*

⁷ II *léže*

⁸ No accent; II *raslableno*

⁹ II *máče*

¹⁰ II *otgovorí*

¹¹ II *giózbasiata* (read *j-*).

¹² Palatal arc missing.

¹³ II *óde*

[p049] ἄλλον, ἔλα, καὶ ἔρχεται καὶ εἰς τὸν δοῦ-
λον μου, κάμε τοῦτο, καὶ τὸ κάμνει.

Καὶ ἀκούοντας ὁ Ἰησοῦς, ἐθαύμασε, καὶ
εἶπεν εἰς ἐκείνους ὅπου τὸν ἀκολουθοῦσαν,
ἀληθινὰ¹ σὰς λέγω μηδὲ εἰς τὸν Ἰσρα-
ὴλ δὲν εὗρηκα τόσῃν μεγάλιν² πίστιν
καὶ λέγω σας, ὅτι πολλοὶ ἀπὸ τῆν³ ἀνα-
τολὴν καὶ ἀπὸ τὴν δύσιν θέλουσιν ἔλθῃ,
καὶ θέλουν συγκαθίσει μὲ τὸν Ἀβραάμ,
καὶ τὸν Ἰσαάκ, καὶ τὸν Ἰακώβ εἰς τὴν Βα-
σιλείαν τῶν⁴ Οὐρανῶν. Καὶ οἱ Υἱοὶ τῆς
Βασιλείας θέλουσιν εὐγαλθῇ ἔξω
εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ
θέλει εἶσθε ὁ κλαυθμός, καὶ ὁ βρυγμός
τῶν ὀδόντων⁵. Καὶ εἶπεν ὁ Ἰησοῦς εἰς
τὸν Ἑκατόνταρχον πῆγενε, καὶ κα-
θῶς ἐπίστευες, νὰ σοῦ γένη, καὶ ἰατρεύ-
θῃ τὸ Παιδί του τὴν ὥραν ἐκείνην.

ΚΥΡΙΑΚΗ. Ε΄.

Ἐκ τοῦ κατα Ματθαῖον.

Κ. Η΄.
στχ. 28.

ΤΟῦν καιρὸν ἐκείνον, περνῶν-
τας ὁ Ἰησοῦς εἰς τὴν Χώραν
τῶν⁶ Γεργεσηνῶν, τὸν ἀπάν
τησαν δύο δαιμονισμένοι, ὅπου εὐγέ-
νασιν ἔξω ἀπὸ τὰ μνήματα, ἄγρι-
οι πολλᾶ, τόσον, ὅπου δὲν ἐδύνετον
νὰ περάσῃ κανένας ἀπὸ τὴν στράταν ἐ-
κεῖ

¹ l. ἃ —.

² l. —λην.

³ Without accent.

⁴ Abbr.

⁵ l. ὁ —. Regularly written in the same way.

⁶ Abbr.

[p049] drûg, éla, i íde: i ná ezmi-
 kjárut mi, číni vóa, i gû číni¹.
 I ká čú² Iisûs, sá začudí, i
 rečé ná tîe štó ódea pû négu:
 istína vî vélem: nító uf Isra-
 íl né naïdóh tólku guléma véra,
 i vî vélem, óti mnógu ut ísgre-
 va i ut záot kî dóïdat,
 i kî sénnat³ záino⁴ sôs Avraám,
 i Isaák, i Iakóv, ná Cár-
 stfutu Nebésnutu, I Sýnuvi-
 te ná cárstfutu kî sá isvádat
 nádvor ná temnínata nadvornéšnata:
 támu kî é plakánitu, i karcá-
 nitu ná zábitu⁵. I rečé Iisûs
 ná bimbašíata⁶: ódi, i kâk
 veruvâ, dá tî sá číne, i sá isle-
 kuvâ Détito⁷ mu tóa čas.

NEDELJA. 5.

Ot Matθêa.

NÁ tóa vrémi⁸, Ká zami-
 nûvaše Iisûs ná Sélutu
 Gergesíncku, gû sretó-
 a dvá nadvorníčevi, štó ispágja-
 a nádvor ut grobístata, dívi
 móšne⁹, tólku, deká né móžeši¹⁰
 dá zamíne níkuï ut páhut tó-
 a¹¹

¹ II *číne*

² *ú* possibly corrected to something else.

³ II *sédnat*

⁴ II *záidno*

⁵ II *zábite*

⁶ II *giozbasiata* (read *j-*).

⁷ II *Détitó*

⁸ II *vréme* (βρέμη > βραίμε).

⁹ A letter has been erased between *μ* and *ó*.

¹⁰ II *móžiše*

¹¹ Erased by II (see the following note).

[p050] κείνην. Καὶ παρευθὺς ἔκραζαν, λέγον-
 τες Ἰησοῦ Υἱὲ τοῦ θεοῦ, τί ἔχομεν
 νὰ κάμωμεν ἡμεῖς μετ' ἐσένα; ἤλ-
 θες ἐδῶ νὰ μᾶς βασανίσῃς προτίτε-
 ρα ἀπὸ τὸν καιρόν. Καὶ μακρᾷ¹ ἀπ'-
 αὐτοὺς ἦτον ἀγέλη² χοίρων πολλῶν
 ὁποῦ ἔβοσκε. Καὶ οἱ δαίμονες τὸν ἐπα-
 ρακάλουν, λέγοντες ἂν μᾶς εὐγάλῃς,
 δὸς μας ἄδειαν νὰ ὑπᾶμεν εἰς τὴν ἀγέ-
 λην τῶν³ χοίρων. Καὶ τοὺς εἶπε πα-
 γένετε⁴, καὶ ἐκεῖνοι εὐγῆκαν καὶ ἐπῆ-
 γαν εἰς τὴν ἀγέλην τῶν χοίρων,
 καὶ παρευθὺς ὥρμησεν⁵ ὅλη ἡ⁶ ἀγέλη
 ἀπὸ τὸν ἐγκρεμνὸν εἰς τὴν θάλασσαν⁷,
 καὶ ἐπνίγησαν μέσα εἰς τὰ νερά.
 Καὶ οἱ βοσκοὶ ἔφυγαν, καὶ ἐπῆγαν εἰς
 τὴν Πόλιν, καὶ ὑπάσιν⁸ ὅλην τὴν ὑ-
 πόθεσιν⁹, καὶ τὰ πράγματα τῶν¹⁰ δαι-
 μονισμένων. Καὶ εὐθὺς ὅλη ἡ Πόλις
 εὐγῆκε καὶ ἀπάντησε τὸν Ἰησοῦν καὶ
 ὥσαν τὸν εἶδαν, τὸν ἐπαρακάλε-
 σαν νὰ εὐγῇ ἀπὸ τὰ σύνορά τους, καὶ
 ἐμβαίνοντας μέσα εἰς τὸ καράβι,
 ἐπέρασε, καὶ ἐπῆγεν εἰς τὴν ἐ-
 δικήν του Πόλιν.

ΚΥΡΙΑΚΗ. Σ'.

Ἐκ τοῦ κατα Ματθαῖον.

ΤΟ`ν

¹ N. B. morph.

² I. ἁ —. Frequently written with spiritus asper.

³ Abbr.

⁴ N. B. morph.

⁵ I. ὦ —.

⁶ N. B. morph.

⁷ Two accents.

⁸ N. B. morph.

⁹ Sixth letter corrected.

¹⁰ Abbr.

[p050] a¹. I uf časut viknáa², i vé-
lea: Iisûse Sýne Bóžii, štó ima-
me³ dá čínime nê sôs tébe? duĩ-
dé tũka dá ná máčiš⁴ pónápret
ut vrémitu⁵. I daleč⁶ ut nĩh,
ímaši⁷ b'ulúk⁸ ut právcı mnógu
štó pásea. I démonite gũ mó-
lea, i vélea, akũ ná isvádiš,
dái ni ízin dá ódime uf b'uljú-
kut ut právcıte. I mũ rečé: o-
déite⁹, i óni ispannáa¹⁰ i utí-
dua¹¹ uf bjuljúkut ná právcıte,
i uf časut sá zatarčé sát bju-
l'úk ut brégut uf mórıtu¹²,
i sá udavıa vnátıe u vódıte¹³.
I pastıřıtu begáa i utıdua
ná Grádut, i kažáa sáta ra-
bóta, i rabótıte ná nadvor-
néšnite¹⁴. I uf časut sát Grát¹⁵
ispanná¹⁶ i pusreté Iisûsa: i
ká gũ vidóa, gũ molıa dá
ispánni¹⁷ ut sýnorıto¹⁸ mu, i
ká flezé vnátıe uf kórabut,
zaminá, utıde ná sfó'ut
mu Grát.

NEDELJA. 6.

Ot Matθêa.

NÁ

¹ II corrects *pátut tóa* into *tói pát* (the correction was written on the previous page, -a on this page has been deleted).

² A letter (ov?) has been erased between β and η

³ No accent.

⁴ Only one palatal arc under *i* = εı

⁵ II *vrémito*

⁶ τ of τζ = č written above the ε; II *daleko*

⁷ II *ímaše*

⁸ Only one palatal arc; to be read *b'ul'úk*

⁹ The diæresis seems to have been deleted and added again.

¹⁰ II *ispadnáa*

¹¹ II *utıdoa*

¹² II *mórıto*

¹³ II *vódata*

¹⁴ Palatal arc under εı = *i*

¹⁵ II *Grád*

¹⁶ II *ispadná*

¹⁷ II *ispádne*

¹⁸ II *sýnorıte*

K. θ'.
 στχ. Ι.

[p051] ΤΟ`ν καιρὸν ἐκεῖνον. Ἐμβαί-
 νωντας ὁ Ἰησοῦς μέσα εἰς τὸ
 καράβι, ἐπέρασεν, καὶ ἦλθεν
 εἰς τὴν ἐδικήν του Πόλιν. Καὶ πα-
 ρευθὺς τοῦ ἔφεραν ἕνα¹ Παραλυτι-
 κόν, βαλμένον ἀπάνω εἰς κρεβάτι
 Καὶ βλέποντας ὁ Ἰησοῦς τὴν πίστιν
 τους, Λέγει² εἰς τὸν παραλυτικόν ἔ-
 χε θάρρος παιδί μου, συγχωροῦν-
 ται αἱ ἁμαρτίαι σου. Καὶ νά, καὶ κά-
 πιοι ἀπὸ τοὺς Γραμματεῖς ἔλεγον ἄ-
 νάμεσά τους, ἐτοῦτος βλασφημᾷ. Καὶ
 γνωρίζοντας ὁ Ἰησοῦς τοὺς διαλογισμοὺς
 των εἶπεν διατὶ διαλογίζεσθε ἐ-
 σεῖς κακὰ εἰς ταῖς καρδίαις σας. Ποῖον
 εἶναι εὐκολώτερον, νὰ εἰπῶ σοῦ συγ-
 χωροῦνται αἱ ἁμαρτίαι ἢ νὰ εἰ-
 πῶ σηκο³ καὶ περιπάτει⁴. Καὶ διὰ νὰ
 γνωρίσετε, ὅτι ὁ Υἱὸς τοῦ ἀνθρώπου ἔ-
 χει ἐξουσίαν εἰς τὴν γῆν νὰ συγχω-
 ρᾷ ἁμαρτίαις, τότε λέγει τοῦ Παρα-
 λυτικοῦ σῆκου καὶ ἔπαρε⁵ τὸ κρεβ-
 βάτι σου, καὶ σύρε εἰς τὸ σπῆτι σου. Καὶ
 ἐσηκώθη, καὶ ἐπῆγεν εἰς τὸ σπῆτι του.
 Καὶ βλέποντας ὁ Λαὸς ἐθαύμα-
 σαν, καὶ ἐδόξασαν τὸν θεόν, ὅπου ἔ-
 δωκεν τέτοιας λογῆς ἐξουσίαν εἰς
 τοὺς ἀνθρώπους.

¹ ἕ-.

² First letter corrected.

³ N.B. morph. An acute and a circumflex over η. It is difficult to say which of them is a correction.

⁴ Last letter/letters blurred because of correction.

⁵ N.B. morph.

[p051] NÁ tóa vrémi¹. Kâ flezé
 Iisûs vnátre uf kó-
 rabut, zaminá i duidé
 ná sfóʹut mu Grát. I uf čá-
 sut mû duneséa idín Rasslá-
 blen², kladén góre ná ódar:
 i kâ vidé Iisûs vérata mu,
 véle ná rassláblenniut³; í-
 maĩ undisáni⁴ sýnko, tî sá pruštá-
 vat gréhuvite. I já, i néku-
 i ut Knižóvnicite vélea:
 megjû nîh, vóa hûli. I kâ
 puzná Iisûs pómislite
 mu, rečé: zaštó míslite⁵
 vîe lóšu uf sárcata vi. Kóe
 é pólésnu, dá réčam tî sá
 prostúvat gréhuvite: ilí dá
 réčam: stáni tá ódi. I dá pu-
 znáite, óti Sýnut čuvéčki í-
 ma puvélja ná zémljata dá pruštá-
 va gréhuve, tógai véle ná ras-
 slámblenjut⁶: stáni i zémi óda-
 rut ti, tá ódi uf dóma ti. I
 staná, i utíde uf dóma mu.
 kâ vidôa Lʹjûdítu⁷ sá puču-
 día, i slávia Bóga, deká
 dadé takvázi puvélja ná
 Ljúdítu⁸.

¹ II *vréme* (βρέμη > βραΐμε).

² Written Ραζσλάμ-πλεν at the line break.

³ The second λ has been corrected from something else.

⁴ II *umdisáine*

⁵ σ has been corrected from a vowel whose acute accent is still visible.

⁶ Sic! Written -μμπλ- instead of -μπλ-

⁷ Sic! II *Lʹjudítite*; ι in the *ju* ligature perhaps added by II, too?

⁸ II *Ljúdító*; no catchword at the foot of the page.

[p052]

ΚΥΡΙΑΚΗ. Ζ'.

Ἐκ τοῦ κατα Ματθαῖον.

Κ. Θ'.
στχ'. 27.

περί τοῦ
δαιμονί-
ζομένου
και κο-
φοῦ.

ΤΟ'ν καιρὸν ἐκείνον. Περνωντας¹
ὁ Ἰησοῦς, τὸν ἀκολούθησαν δύο
ο τυφλοί, καὶ ἐφώναζαν, καὶ ἔ-
λεγαν, ὦ Υἱὲ τοῦ Δαβίδ, ἐλέησόν μας.
Καὶ ὡσὰν ἔφθασεν εἰς τὸ σπῆτι, ἦλθαν
καὶ οἱ τυφλοί, καὶ λέγει τοὺς ὁ Ἰησοῦς, πι-
στεύετε, πῶς δύνομαι νὰ τὸ κάμω
τοῦτο, καὶ λέγουν του ναί, Αὐθέντη,
Τότε ἐπίασε τὰ μάτια τοὺς, καὶ λέγει
τοὺς κατὰ τὴν πίστιν σας ἃς σὰς γένη.
Καὶ ἀνοίχθησαν τὰ μάτια τοὺς καὶ ὁ Ἰη-
σοῦς μὲ φοβερισμόν τοὺς ἐπρόσταξε,
λέγωντας βλέπετε ἃς μὴν τὸ ἰκευ-
ρη τινάς. Καὶ ἐκεῖνοι ὡσὰν ἐυγῆκαν
ἔξω τὸ ἐφήμῃσαν εἰς ὅλην τὴν γῆν
ἐκείνην. Καὶ ἐκεῖνοι ὡσὰν ἐυγῆκαν αὐτοί, νά,
καὶ τοῦ ἔφεραν ἕναν ἄνθρωπον βουβὸν
δαιμονισμένον. Καὶ ὡσὰν ἐυγῆκε τὸ
δαιμόνιον, ἐσύντυχεν ὁ βουβός. καὶ ἐ-
θαύμασαν οἱ ὄχλοι, καὶ ἔλεγαν οὐδέ-
ποτε ἐφάνη τέτοιας λογῆς εἰς τὸ γένος
τοῦ Ἰσραήλ. Ἀμὴ οἱ Φαρισαῖοι ἔλεγαν
μὲ τὸν ἄρχοντα τῶν² δαιμόνων ἐτοῦτος
εὐγάνει τὰ δαιμόνια. Καὶ ὁ Ἰησοῦς ἐ-
τριγύρισεν ὅλαις ταῖς Πόλαις³ καὶ ταῖς
Χώ

¹ Without accent.

² Abbr.

³ -ες.

[p052]

NEDELJA. 7.

Ot Matθêa.

NÁ tóa vrémi¹. Ká zaminû-
vaši² Iisûs, utídua pû négu
dvá slépi, i vîkaa, i vé-
lea, Ó Sýne Davíduf, pumilúvaï
ne. I kê stigná uf dóma, duïdóa
i slépíte, i mû véle Iisûs, verû-
vate, kâk móžam dá gû³ činam
vóa, i mû vélet: istína, Gospodýne.
Tógaï mû fatí óčíte, i mû véle:
sprutí vérata vi néka vî sá číne.
I mû sá utforía óčíte: i Ii-
sûs sôs zaplašuváni⁴ i puveljá⁵,
i rečé: gledáíte néka da né gû
znáe níkuï. I óni kê ispannáa⁶
nâdvor gû raskažáa pû sâta zém-
lja táa. I kê islegôa óni, é-
tu, i mû duneséa idín čuvék ném
nadvornéšen. I kê islezé bé-
sut, zpuruvâ némjut⁷: i sá
začudía ljúditu⁸, i vélea: ní-
kuï pát né sa vidé taká ná ródut
Israiluf. Amí Fariséïtu⁹ vélea?¹⁰
sôs nápréšniut ná démonitu vóa
isvágja básuvite. I Iisûs u-
bikóli sîte Grádišta i Sé-
la-

¹ II *vréme* (βρέμη > βραίμε).

² II *zaminûvaše*

³ II *vi*

⁴ II *zaplašuváine*

⁵ II *puveljá*

⁶ II *ispadnáa*

⁷ II *ném'jut* (adds a palatal arc).

⁸ II *ljúdito*

⁹ II *Fariséïte*

¹⁰ A question mark (;) despite the full stop (.) in the Greek text.

[p053] Χώρας, διδάσκοντας εἰς τὰ Συναγωγὰ, καὶ κηρύττωντας τὸ Εὐαγγέλιον τῆς Βασιλείας, καὶ ἰατρεύοντας κάθε λογῆς ἀσθενείας², καὶ ἀχαμνοσύνην εἰς τὸν Λαόν.

ΚΥΡΙΑΚΗ. Η΄

Ἐκ τοῦ κατὰ Ματθαῖον.

Κ. ΙΔ΄.
στχ. 14.

περί των¹
έ. ἄρτων,
καί των
δύο ἰ-
χθύων.
κς΄.

ΤΟῦν καιρὸν ἐκείνον. Εἶδεν ὁ Ἰησοῦς πολλὸν Λαὸν καὶ τὸν ἐσπλάγγχίσθει, καὶ ἰάτρευσε τοὺς ἄρρώστους των. Καὶ ὡσὰν ἐβραδίασεν, ἦλθαν οἱ Μαθητάδες του, καὶ λέγουν-του ὁ τόπος εἶναι³ ἔρημος, καὶ ἡ ὥρα τῶρα ἐπέραςεν ἀπόλυσε τὸν λαὸν νὰ πᾶν εἰς τὰ χωρία, νὰ ἀγοράσουν⁴ διὰ λόγουτους φαγητα⁵. Λέγει τοὺς ὁ Ἰησοῦς δὲν κάμνει χρεῖα νὰ πᾶν δότε-τοὺς ἐσεῖς νὰ φάγουν. Καὶ ἐκεῖνοι τοῦ εἶπαν ἡμεῖς δὲν ἔχομεν ἐδῶ, παρὰ πέντε ψωμία καὶ δύο ψάρια. Καὶ λέγει τοὺς φέρτε τα ἐδῶ. Καὶ ἐπρόσταξε⁶ τὸν Λαὸν νὰ καθίσουν ἀπάνω εἰς τὰ χορτάρια, καὶ πέρνηντας⁷ τὰ πέντε⁸ ψωμία καὶ τὰ δύο ψάρια, ἀτένισεν εἰς τὸν Οὐρανόν, καὶ εὐλόγησε καὶ κόπτωντας τὰ ψωμία, τὰ ἔδωκεν εἰς τοὺς Μαθητάδες του, καὶ

¹ Abbr.

² -ες.

³ First letter blurred.

⁴ l. ἄ — .

⁵ Without accent.

⁶ Last letter blurred.

⁷ l. παί — .

⁸ The third letter is corrected from τ.

[p053] lata učěiki pû¹ Sóbóritu², i propuvědaše Evággelietu³ ná Cárstfutu⁴, i lekúvaše sékakvi bólki, i lušotí-
i ná Ljúditu.

NEDELJA. 8.

Ot Matθêa.

NÁ toa vrěmi⁵. Vidě Ii-
sūs mnógu Ljúde: i i pu-
žalá⁶, i islekuvá ból-
nite mu. I kê zamrakná, duĩ-
dóa Učenícité mu, i mû vé-
let⁷: méstutu é pûstu, i saátut
séga zaminá: íspušti ljúditu⁸
dá ódat ná sélata, dá kúpat
zá sébesi mánči⁹. Mû véle Ii-
sūs: né trebûva dá ódat: daděi-
te mu vîe dá jádat. I óni mû re-
kóa: nîe námami¹⁰ tûka, sâlde
pét hléba i dvě ríbi. I mû
véle dunesěiti¹¹ i tûka. I pu-
veljá¹² Ljúditu¹³ dá sédat návrâs
trévata, i kê zimá pét-
tu¹⁴ hléba i dvěte ríbi,
pûglenná¹⁵ ná Nébutu¹⁶, i bla-
goslovî: i kê sečě hlébuvi-
te¹⁷, i dadě ná Učenícité mu,
i

¹ ov = u exceptionally written as two distinct letters.

² Two accents, possibly by different hands; II *Sóbórito*

³ II *Evággelieto*

⁴ II *Cárstfuto*

⁵ II *vrěme* (βρέμη > βραιμε).

⁶ II *pužali`á* (adds both ĭ and a palatal arc).

⁷ II *věliat*

⁸ II *ljúdito*

⁹ Read *mándži*

¹⁰ II *némame*

¹¹ II *dunesěite*

¹² II *puvele*

¹³ II *Ljúdito*

¹⁴ II *pětte*

¹⁵ II *pugledná*

¹⁶ II *Nébuto*

¹⁷ II *hlébuvido*

[p054] καὶ οἱ Μαθητάδες εἰς τὸν λαόν.
 Καὶ ἔφαγαν ὅλοι, καὶ ἐχόρτασαν,
 καὶ ἐσήκωσαν τὰ κομάτια, ὅπου
 ἐπερίσευσαν, δώδεκα κοφίνια γε
 μάτα. Καὶ ἐκεῖνοι ὅπου ἔφαγαν,
 ἦταν ἕως πέντε χιλιάδες ἄνδρες,
 χωρὶς γυναικῶν¹ καὶ παῖδια. Καὶ
 περὺθὺς ἀνάγκασεν² ὁ Ἰησοῦς τοὺς
 Μαθητάδες³ τοῦ νὰ ἔμβουν εἰς τὸ
 καράβι, νὰ περάσουν προτίτερα
 πέρα, ἕως οὗ⁴ νὰ ἀπολύσῃ τοὺς
 ὄχλους.

ΚΥΡΙΑΚΗ. Θ'.

Ἐκ τοῦ κατὰ Ματθαῖον.

Κ. ΙΔ'.
 στχ. 22.

ΤΟ'ν καιρὸν ἐκεῖνον. Ἐναγκα-
 σεν⁵ ὁ Ἰησοῦς τοὺς Μαθητά-
 δες τοῦ νὰ ἔμβουν εἰς τὸ κα-
 ράβι, νὰ περάσουν προτίτερα πέ-
 ρα, ἕως οὗ νὰ ἀπολύσῃ τοὺς ὄχ-
 λους. Καὶ ὥσ' ἂν ἀπόλυσε τοὺς ὄχ-
 λους, ἀνέβη εἰς τὸ ὄρος καταμόνας⁶ νὰ
 προσευχηθῇ, καὶ ἔστοντας νὰ βρα-
 διάσῃ, ἦτον μοναχὸς ἐκεῖ. Καὶ
 τὸ καράβι ἦτον μεσοπέλαγα, καὶ
 ἐπειράζονταν ἀπὸ τὰ κύματα·
 διατὶ ἦτον ἄνεμος ἐναντί-
 ος. Καὶ εἰς τὴν τετάρτην βίγλαν
 τῆς

¹ -ες.

² l. ἄ — .

³ First letter M corrected from τ.

⁴ The spiritus under the circumflex is unclear.

⁵ Without accent.

⁶ N.B. morph.

[p054] i Učenícitu¹ ná ljúditu².
 I jadôa sîte, i sá nájadôa,
 i krenáa komátitu³, štó ar-
 tardisáa, dvanáiset kóšuve
 pálni. I tîe deká jadôa,
 béa dû pét hiliádi mâže,
 bîs žéni i déca. I uf
 časut anagkasá Iisûs U-
 čenícite mu dá flézat uf
 kórabut, dá zamínat pónápret⁴
 utsréšte⁵, dûri dá ispûšti⁶ ljú-
 ditu⁷.

NEDELJA. 9.

Ot Mat0êa.

NÁ tóa vrémi⁸. Anagka-
 sá Iisûs Učeníci-
 te mu dá flézat uf kó-
 rabut, dá zamínat pónápret
 utáde, dûri dá ispûšti⁹ ljúdi-
 tu¹⁰. I ká ispuští ljúditu¹¹,
 sá kačí ná planínata sâm dá
 sá pumóli¹², i katû dá zamra-
 kná, béše samícok¹³ támu. I
 kórabut béši¹⁴ násret¹⁵ móritu¹⁶,
 i sá zadévaše ut talázitu¹⁷
 zašto béše vétar násré-
 šte¹⁸. I ná čitvértata stráža
 ut

¹ II *Učenícite*

² II *ljúdito*

³ II *komátito*

⁴ τ superscripted

⁵ II *utsréšta*

⁶ II *ispûšte*

⁷ II *ljúdito*

⁸ II *vréme* (βραίμη > βραίμε).

⁹ II *ispûšte*

¹⁰ II *ljúdito*

¹¹ II *ljúdito*

¹² II *pumóle*

¹³ Sic, without a palatal arc; II *sám*

¹⁴ II *béše*

¹⁵ II *srét*

¹⁶ II *mórito*

¹⁷ II *dálgite*

¹⁸ II *sréšta*

περί τοῦ
ἐν θαλα
σση, πε
ριπάτου.
κς'.

[p055] τῆς νυκτὸς ἐπῆγεν ὁ Ἰησοῦς εἰς
τοὺς Μαθητάδες περιπατῶντας ἀ-
πάνω εἰς τὴν θάλασσαν. Καὶ ὡσὰν
τὸν εἶδαν οἱ Μαθητάδες, ὅπου ἐπε-
ριπάτει ἀπάνω εἰς τὴν θάλασσαν,
ἐσυγχίσθηκαν, καὶ ἔλεγον ὅτι εἶ-
ναι φάντασμα καὶ ἀπὸ τὸν φόβον-
τους ἔφωναζαν, Καὶ παρευθὺς τοὺς ἐ-
λάλησεν ὁ Ἰησοῦς, λέγωντας ἔχε-
τε θάρρος¹ ἐγὼ εἶμαι, μὴ φοβάσθε·
Καὶ ὁ Πέτρος τοῦ ἀπεκρίθη, καὶ
εἶπεν Κύριε, ἐὰν εἴσαι ἐσὺ, πρό-
σταξέ με νὰ ἔλθω εἰς ἐσένα ἀπά-
νω εἰς τὰ νερά. Καὶ ἐκεῖνος τοῦ εἶ-
πεν ἔλα, καὶ καταβένωντας² ἀπὸ
ἀπὸ³ τὸ καράβι ὁ Πέτρος, ἐπεριπάτη-
σεν ἀπάνω εἰς τὰ νερά, νὰ ἔλθῃ εἰς
τὸν Ἰησοῦν. Ἀμὴ βλέπωντας τὸν ἄ-
νεμον δυνατὸν, ἐφοβήθη, καὶ ἀρ-
χίζοντας νὰ βολίζει, ἔκραξε, λέ-
γωντας Αὐθέντη, σῶσον με. Καὶ
παρευθὺς ὁ Ἰησοῦς ἀπλώνοντας τὸ
χέρι του, ἐπιάσεν τὸν⁴ καὶ λέγει του, ὦ
ὀλιγόπιστε⁵, διατί⁶ ἀμφίβαλλες⁷.
Καὶ ἐμβαίνοντας αὐτὸς μέσα εἰς τὸ
καράβι, ὁ ἄνεμος ἔπεσε. Καὶ ἐκεῖ-
νοι ὅπου ἦταν μέσα εἰς τὸ καράβι,
ἤλθαν καὶ τὸν ἐπροσκύνησαν, καὶ ἔ-
λεγον

¹ l. θάρρ — . Regularly written in the same way.

² l. — βαίνοντας.

³ ἀπό written again and erased.

⁴ N.B. synt.

⁵ l. ὁ — .

⁶ δ corrected from Δ.

⁷ N.B. morph.

[p055] ut nókjata utîde Iisus¹ ná
 Učenícite, i ódeši² uzgó-
 re návrâs môritu³. I ká gû
 vidôa Učenícite, déka ó-
 deši⁴ uzgôre návrâs mórítu⁵,
 sá syghisáa⁶, i vélea: óti é
 vidénie: i ut stráhut mu
 viknáa. I uf čásut mû
 zpuruvá Iisûs, i rečé imái-
 te gairét: jázi sam, ním sá bo-
 áite. I Pétar mû otveštá⁷, i
 rečé: Góspodi aku sî ti, pó-
 veli⁸ ma⁹ dá dóidam ná tébe uz-
 góre ná vódata. I ón mû re-
 čé: éla, i ká slezé ut kó-
 rabut Péter, ódeši¹⁰ ná-
 vrâs vódata, dá dóide ná
 Iisûsa. Amí ká vidé véta-
 rut sýlen, sá uplaší, i ká fa-
 tí dá potonûva, vikná i re-
 čé: Gospodýne, ótkini¹¹ me. I
 uf čásut Iisûs ká sprustré rá-
 kata mu, gû fatí: i mû véle, ô
 malovérne, óti kladé šubé.
 I ká flezé ón vnátre uf kó-
 rabut¹², vétarut pavsá¹³. I tî-
 e štó béa vnátre uf kórabut,
 duïdóa i mû sá puklonía, i vé-
 lea

¹ No accent visible, an insect hole above ov

² II *ódeše*

³ II *môrito*

⁴ II *ódeše*

⁵ II *mórito*

⁶ II corrects *sá syghisáa* to *sá sa uplasía* (for *sa uplasía* – *sa* is unnecessarily repeated).

⁷ II *otgovorí*

⁸ II *povéli*

⁹ II *mi*

¹⁰ II *ódeše*

¹¹ II *ótkini*

¹² First letter(s) unclear; II *kórabut*

¹³ II *zapré*

[p056] λεγαν ἀληθῶς θεοῦ Υἱὸς εἶσαι. Καὶ διαβαίνοντες, ἦλθαν¹ εἰς τὴν γῆν τῆς Γενησαρέτ.

ΚΥΡΙΑΚΗ. Γ.

Ἐκ τοῦ κατα Ματθαῖον.

Κλ. ιζ'.
στχ. 14.

ΤΟῦν καιρὸν ἐκεῖνον, ἑνὰς² ἄνθρωπος ἐσήμωσεν εἰς τὸν Ἰησοῦν γονατίζοντας εἰς αὐτόν. Καὶ λέγωντας, Αὐθέντη, λυπήσου τὸν Υἱόν μου, ὅτι σεληνιαζεται, καὶ κακοπαθῇ, καὶ πολλαῖς φοραῖς³ πέφτει εἰς τὴν φωτίαν, καὶ εἰς τὸ νερόν. Καὶ ἤφερά⁴ τον εἰς τοὺς Μαθητάδες σου, καὶ δὲν ἠμπόρεσαν νὰ τὸν ἰατρεύσουν. Καὶ ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν ὃ γενεὰ ἄπιστε καὶ διεστραμμένη, ἕως πότε θέλω εἶσθαι μετεσᾶς⁵, ἕως πότε θέλω σᾶς ὑμένει⁶, φέρετέ μου τον ἐδῶ. Καὶ ἐπρόσταξεν ὁ Ἰησοῦς μεθ' αὐτὸν τὸ δαιμόνιον, καὶ ἐυγῆκεν ἀπὸ ἐκεῖνον, καὶ ἰατρεύθη τὸ παιδίον ἀπὸ τὴν ὥραν ἐκεῖνην. Τότε ἐπῆγαν οἱ Μαθητάδες εἰς τὸν Ἰησοῦν κατὰ⁷ μόνας⁸, καὶ εἶπᾶν⁹ διατὶ ἡμεῖς δὲν ἐδυνήθημεν νὰ εὐγαλωμεν¹⁰ αὐτό. Λέγει τους ὁ Ἰησοῦς διὰ τὴν ἀπι-

¹ ἦ — .

² ἔ-. Third accent mark over α.

³ -ες...-ες.

⁴ 1) N.B. morph. 2) Accent mark over α.

⁵ N.B. morph.

⁶ N.B. morph.

⁷ Abbr.

⁸ N.B. morph.

⁹ Something has been erased after εἶπᾶν.

¹⁰ First written erroneously λ instead of α then corrected. Without accent.

[p056] lea: istína Sŷn bóžii¹ sŷ. I ká
zamináa, duídóa ná zémljata²
Genisarécka.

NEDELJA. 10.

Ot Matθêa.

NÁ tóa vrémi³, edín ču-
vék dubliží ná li-
sûsa sá kláneši⁴ ná négu.
I véleši⁵, Gospodýne: požálaĩ
sŷn mi, óti ná nóva mesičina
besnúva, i lóšu sá máči⁶, i mnógu
páte⁷ págja uf ógenut i
uf vòdata. I gû dunesòh ná
Učenícité ti, i né možéa
dá gû lekúvat⁸. I otveštá⁹ I-
isûs, i rečé: ô rôd bizvérne¹⁰
i rasvraténnii, dû kôga kî
bîdam sôs vâs, dû kôga kî vâ
târpam, duneséiti mi gu tûa¹¹. I
puvelé¹² Iisûs sôs ljutína bé-
sut¹³, i izlezé ut négu,
i sá izlekuvá détitu¹⁴ ut tóa
saát. Tógaĩ utîdua U-
čenícite ná Iisûsa sâm bi-
déike, i rekóa: zaštó nê
né možéhmi¹⁵ dá istérame
négu. Mû véle Iisûs: zardí
ne-

¹ ĭ inserted later by the first hand.

² τ superscripted by the first hand, using a tall variant of the letter.

³ II *vréme* (βραΐμη > βραΐμε).

⁴ II *kläineše*

⁵ II *véleše*

⁶ II *máče*

⁷ II *páta*

⁸ Or *lekúvat* – two accents above ou

⁹ II *otgovorí*

¹⁰ Unclear, but this reading is supported by the vocative ἄντις in the Greek text; II *bizvéren*

¹¹ II *tóa*

¹² λ corrected from something else.

¹³ II *na bésut*

¹⁴ II *détito*

¹⁵ II *možéhme*

[p057] ἀπιστίαν σας βέβαια σᾶς λέγω,
 ἂν ἔχετε πίστιν ὡς ἂν ἓνα κοκ-
 κὶ σηναπίου, θέλετε εἰπῇ εἰς ἐ-
 τοῦτο τὸ βουνόν μετατοπίσου ἀπε-
 δῶ ἐκεῖ, καὶ θέλει μετατοπίσει,
 καὶ δὲν θέλει εἶσθαι κανένα πράγμα
 ἀδύνατον εἰς ἐσᾶς. Ἐμὴ ἐτοῦτο τὸ
 γένος δὲν εὐγένη, παρὰ μὲ προ-
 σευχὴν καὶ μὲ νηστείαν. Καὶ ἐκεῖ
 ὅπου ἐσυναναστρέφονταν αὐτοὶ εἰς
 τὴν Γαλιλαίαν, εἶπέν τοις ὁ Ἰησοῦς¹ ὁ-
 Υἱός² τοῦ ἀνθρώπου μέλλει νὰ παραδω-
 θῇ εἰς χέρια ἀνθρώπων. Καὶ θέ-
 λουσι τὸν φονεῦσαι. Καὶ εἰς τὴν τρί-
 τὴν ἡμέραν θέλει ἀναστηθῇ.

ΚΥΡΙΑΚΗ. ΙΑ'.

Ἐκ τοῦ κατα Ματθαῖον.

Ἔειπεν ὁ Κύριος τὴν παραβο-
 λὴν ἐτοῦτην, ὁμοιάζει ἡ βα-
 σιλεία τῶν³ Οὐρανῶν ἓνα⁴ ἄν-
 θρωπον Βασιλέα, ὁ ὅποῖος ἠθέλη-
 σεν νὰ κάμῃ λογαριασμὸν μὲ τοὺς δου-
 λευτάδες του. Καὶ ὡς ἂν ἄρχησε νὰ λο-
 γαριάζῃ, τοῦ ἐφέρθη ἓνας, ὅπου τοῦ
 ἐχρεωστοῦσε δέκα χιλιάδες τάλαν-
 τα. Καὶ μὴν ἔχοντας νὰ τὰ ἀπο-
 δώσῃ, ἐπρόσταξεν ὁ Αὐθέντης του νὰ
 που-

Κλ. ΓΗ'.
 στχ. 23.

περί τοῦ
 ὀφείλον-
 τος μύ-
 ρια τά-
 λαντα.
 λθ'.

¹ Ἰ — . Frequently written erroneously with spiritus asper.

² Without accent.

³ Abbr.

⁴ l. ἔ-

[p057] nevérstvutu¹ vi: istína vî vélem,
akû ímate véra kólku idnó
zárnu synápuvu², kî³ kážite⁴ ná
vâa planína: prémestí sa⁵ ut-
tûa⁶ támu, i kî sá primésti⁷,
né ke bîde níku⁸ rabóta
nemóžna ná vâs. Amí vôa
rôd né ispágja, sâlde sôs mól-
ba i sôs posténi⁹. I támu de-
ka¹⁰ živûvaa óni ná Gali-
léa, mû rečé Iisûs: Sý-
nut čuvěčki íma dá sá pri-
dáde uf ráči čuvěčki. I kî
gû utépat. I ná trétiut
dén kî voískrésne¹¹.

NEDELJA. 11.

Ot Matθêa.

REčé Gospót¹² prikázna-
ta vâa, omiása cár-
stvutu¹³ nebésnutu¹⁴, edín
čuvěk cár, tóa štó saká da
číne isâp sôs ezmikjá-
rite mu. I ká zafatí dá
slága, mû dunesôa edín štó
mû dlažúvaše déset hiliádi ta-
lánte¹⁵. I ká némaše dá i
pláti¹⁶, puveljá Gospodýnut¹⁷ mu dá
sá

¹ II *nevérstvuto*

² II *synápuvo*

³ II *da*

⁴ II *rečite*

⁵ II *se* (σα > σαι)

⁶ II *uttûva*

⁷ II *priméste*

⁸ II *níkua*

⁹ II *postěine*

¹⁰ No accent.

¹¹ II *voskrésne*

¹² II *Gospód*

¹³ II *cárstvuto*

¹⁴ II *nebésno*

¹⁵ The last letter is unclear; II *talánta*

¹⁶ II *pláte*

¹⁷ τ superscripted.

[p058] πουληθῆ, καὶ αὐτός, καὶ ἡ γυναῖκα του,
καὶ τὰ παιδιά του, καὶ ὅλα ὅσα εἶχεν,
καὶ νὰ ἀποδοθῇ τὸ χρέος. Πέφτων-
τας λοιπὸν ὁ δοῦλος ἐκεῖνος τὸν ἐ-
προσκύνα, λέγωντας Αὐθέντη,
μακροθύμησέ με, καὶ νὰ σοῦ τὰ δώσω
ὅλα. Καὶ ἐσπλαγχνίσθη ὁ Αὐθέντης
τὸν δοῦλον ἐκεῖνον, καὶ ἄφησέν τον¹,
καὶ ἐχάρισέν τον² καὶ τὸ χρέος του, καὶ εὐ-
γένωντας³ ἔξω ὁ δοῦλος ἐκεῖνος, ἡϋ-
ρεν⁴ ἓναν ἀπὸ τοὺς συνδούλους του, ὁ ὁποῖο-
ος τοῦ ἐχρεωστοῦσεν ἑκατὸν δυνάρια⁵,
καὶ πιάωντάς τον τὸν ἐστενοχωροῦ-
σεν, λέγωντας δὸς μου, ἐκεῖνα ὅπου μοῦ
χρεωστᾷς. Ἔπεσε λοιπὸν ὁ σύνδουλός του
εἰς τὰ ποδάρια του, καὶ τὸν ἐπαρακάλει,
λέγωντας μακροθύμησέ με, καὶ ὅλα
νὰ σοῦ τὰ πληρώσω. Καὶ ἐκεῖνος δὲν ἦ⁶
θελεν, ἀλλὰ ἐπῆγε καὶ ἔβαλέ τον⁷ με-
σα εἰς τὴν φυλακὴν, ἕως οὗ νὰ πλη-
ρῶσῃ τὸ χρέος του. Βλέποντες δὲ οἱ-
σὺνδουλοὶ του τὰ γενόμενα, ἐληπή-
θηκαν⁸ πολλά, καὶ ἤλθαν⁹ καὶ τὰ ἔ-
φανέρωσαν εἰς τὸν Αὐθέντην τους, κα-
ταλεπτῶς ὅλα τὰ γενόμενα. Τό-
τε τὸν ἐκραξεν ὁ Αὐθέντης του, καὶ
λέγει του δοῦλε πονηρέ, ἐγὼ σοῦ
σοῦ¹⁰ ἐχάρισα ὅλον ἐκεῖνο τὸ χρέος¹¹ ἐπει-
δὴ

¹ N.B. synt.

² N.B. synt.

³ l. ἐβγαίνοντας

⁴ l. ηϋ — .

⁵ l. δην — .

⁶ Looks like a dot but is probably a hyphen.

⁷ N.B. synt.

⁸ l. ἔλυ — .

⁹ The spiritus under the circumflex is unclear.

¹⁰ σοῦ written twice.

¹¹ Two last letters ος written as a ligature. No accent.

[p058] sá prudáde, i ón, i ženata mu
i decata mu, i sātu štó ímaše,
i dá sá pláte bórčut. I padná¹
úbo² ezmikjárut tóa mû sa pu-
klonnûvaše, i véleši³: Gospodýne,
pótarpí ma⁴, i dá⁵ tî i dádam
sîte. I sá umilostíví⁶ Gospodýnut
ezmikjárut tóa,⁷ i gû pustî,
i mû arizá i bórčut mu, i ká
ispanná⁸ nâdvor ezmikjárut tóa, naĩ-
dé edín ut družínata mu, tóa
štó mû dlažúvaše stó dynáre,
i ká gû fatî mû dadé zôr,⁹
i véleši¹⁰: dáĩ mi tîe déka mî
dlažúvaš. Padná úbo¹¹ drugárut
mu ná nôzité mu, i gû môleši¹²,
i véleši¹³: pótarpí ma¹⁴, i sîte
dá tî i plátam. I ón néke-
ši¹⁵, amí utîde i gû kladé vná-
tre uf haṡanáta, dûri dá plá-
ti¹⁶ bóču¹⁷ mu. I ká vidôa
družínata mu tîe štó sá činîa, sá
nažal'áa¹⁸ mnógu, i duĩdôa, i i
kažáa ná Gospodýnut mu, pû-
drôbnu sîte štó sá činîa. Tó-
gai gû vikná Gospodýnut mu, i
mû véle: šiĩrét ezmikjârin, 'áze tî
arizâh sât tóa bórč za-
štó

¹ A letter has been erased between the first *a* and the following *δ*

² II *sankí*

³ II *véliše*

⁴ II *me* (μα > μαι)

⁵ δ corrected from τ

⁶ II *umilostíví*

⁷ II *na ezmikjárut tóa*

⁸ II *ispadná*

⁹ II *zôrt* (the added τ covers the comma).

¹⁰ II *véliše*

¹¹ II *sankí*

¹² II *môliše*

¹³ II *véliše*

¹⁴ II *me* (μα > μαι)

¹⁵ II *néikeše*

¹⁶ II *pláte*

¹⁷ Sic! For *borčut*

¹⁸ II *nažal'áa*

[p059] δὴ μὲ ἐπαρακάλεσες. Δὲν ἔπρεπε καὶ ἐσὺ νὰ λυπηθῇς τὸν σὺνδουλόν σου, καθως² σὲ ἐληπήθηκα³ καὶ ἐ γώ. Καὶ ἐθυμώθη ὁ Αὐθέντης του, καὶ τὸν ἐπαράδωκε⁴ εἰς τοὺς βασανιστάδες⁵, ἕως ὅπου νὰ δώσῃ ὅλον του τὸ χρέος. Οὕτω καὶ ὁ Πατήρ μου ὁ Οὐράνιος, θέλει κάμῃ εἰς ἐσᾶς, ἂν δὲν συγχωρέσῃ ἀπὸ καρδίας κά θε ἕνας τὰ σφάλματα τοῦ ἀδελφοῦ του, ὅπου τοῦ ἔσφαλε.

ΚΥΡΙΑΚΗ. ΙΒ'.

Ἐκ τοῦ κατα Ματθαῖον.

Κλ. ΙΘ'.
στχ. 16.

περί τοῦ ἐρωτήσαντος τὸν¹ Ἰησοῦν πλουσίον.
μά.

ΤΟ'ν καιρὸν ἐκείνον, νέος κάποιος ἦλθεν εἰς τὸν Ἰησοῦν, γονάτυζεν⁶ εἰς αὐτόν, καὶ λέγει του Διδάσκαλε ἀγαθέ⁷, τί καλὸν νὰ κάμω⁸, διὰ νὰ ἔχω ζωὴν αἰώνιον. Καὶ ὁ Ἰησοῦς τοῦ λέγει τὶ μὲ λέγεις ἀγαθόν, κανένας δὲν εἶναι ἀγαθός, παρὰ ἕνας ὁ θεός, ἀμὴ ἐὰν θέλῃς νὰ ἔμβῃς εἰς τὴν ζωὴν, φύλαξε ταῖς παραγγελείαις⁹, λέγει του, ποῖαις¹⁰; καὶ ὁ Ἰησοῦς λέγει, τό, νὰ μὴν φονεύσεις, νὰ μὴν μοιχεύσῃς, νὰ μὴν κλέψῃς, νὰ μὴν ψευδομαρτυρήσῃς. Τίμα τὸν Πατέρα σου καὶ τὴν μη-

¹ Abbr.

² Without accent.

³ l. ἔλυ— .

⁴ N.B. morph.

⁵ N.B. morph.

⁶ l. — ιζεν. N.B. imperf.

⁷ Frequently written with spiritus asper.

⁸ l. κάμω.

⁹ -ες...-ες.

¹⁰ -ες.

[p059] štó mî sá molí. Né trebûvaše
i tí dá pužálʹaš¹ družínata
ti, katû ká tá pužaljáh i já-
ze :- I sá nalʹutí Gospodýnut mu,
i gû pridadé ná máčnici-
te, dûri dá dáde sát mu bór-
č. Taká i Tátku mi Ne-
bésniʹut, kî číne ná vâs, a-
kû né próste ut sárce sé-
kuĩ grěšbite² ná brát
mu, štó mû greší.

NEDELJA. 12.

Ot Matθêa.

NÁ tóa vrémi³, mlát né-
kuĩ duĩdé ná Iisûsa
sá klánneši⁴ ná négu, i
mû véle: Didáskale blagiĩ, štó
dubrô dá činam, dá ímam ží-
vot věčni. I Iisûs mû véle: štó
mî véleš blâg, níkuĩ né e
blâg, sâlde edín bóg, amí
akû sákaš dá fléziš ná živótut,
čúvaĩ naráčbite, mû véle,
kóe⁵? i Iisûs véle⁶, katû, dá né
ubíeš, dá né skûrviš⁷, dá né
utkrádiš, dá né lažóvnu marty-
rísaš. Timisûvaĩ Tátku ti, i
máĩ-

¹ /ʹ and š share the same palatal arc, but the palatality of /ʹ is confirmed by *pužaljáh* on the following line; II *pužálʹiaš*

² Written γρέζμπετε with a palatal arc under é. Notice the morphophonemic use of ζ as in prefixes!

³ II *vréme* (βρέμη > βράιμε).

⁴ II *kláinneše*

⁵ II *kói* (κόαι > κόή – there seems to be a spiritus asper above the η).

⁶ β corrected from something else.

⁷ Someone has tried to delete the word-initial σ

[p060] μητέρα σου, καὶ νὰ ἀγαπᾷς τὸν γείτο-
νὰ σου ὡσὰν καὶ τοῦ λόγου σου. Λέγει του
ἐκεῖνος ἐτοῦτα ὅλα τὰ ἐφύλαξα
ἀπὸ τὴν νεότητά μου τί μὲ λείπει
ἀκόμι. Λέγει του ὁ Ἰησοῦς, ἂν θέ-
λης νὰ γένῃς τέλειος, πῆγενε,
πούλησε, εἴ τι καὶ ἂν ἔχῃς¹, καὶ δὸς
τα εἰς τοὺς πτωχοὺς καὶ θέλεις ἔχει
πλοῦτον εἰς τὸν Οὐρανόν, καὶ ἔλα ἀκο-
λοῦθθα με. Καὶ ὁ νέος, ὡσὰν ἄκουσε
τὸν λόγον, ἐδιέβη² λυπημένος δια-
τὶ εἶχε πολλὰ πράγματα. Καὶ ὁ Ἰη-
σοῦς λέγει εἰς τοὺς Μαθητάδες του
βέβαια σᾶς λέγω, ὅτι πλούσιος δύ-
σκολα θέλει ἔμβῃ εἰς τὴν Βασιλεί-
αν τῶν³ Οὐρανῶν. Καὶ πάλιν σᾶς λέ-
γω εὐκωλότερον⁴ εἶναι ἢ κάμηλος
νὰ περάσῃ ἀπὸ τὴν τρύπα τῆς βελό-
νας, παρὰ ὁ πλούσιος νὰ ἔμβῃ εἰς τὴν
βασιλείαν τοῦ θεοῦ, Καὶ ἀκούσαντες-
το⁵ οἱ Μαθητάδες του, ἐθαύμασαν
κατα πολλὰ καὶ ἔλεγον, ποῖος τὸ λοι-
πὸν ἢμπορεῖ νὰ σωθῇ. Καὶ βλέπων-
τάς τοὺς ὁ Ἰησοῦς, λέγει τοῦτο εἶναι⁶
ἀδύνατον εἰς τοὺς ἀνθρώπους ἀμὴ
εἰς τὸν θεὸν εἶναι ὅλα δυνατά.

ΚΥΡΙΑΚΗ. Π'.

Ἐκ τοῦ κατα Ματθαῖον.

Εἰ-

¹ Third letter blurred because of correction.

² N.B. morph.

³ Abbr.

⁴ l. εὐκο —.

⁵ 1) N.B. synt.

⁶ The spiritus under the circumflex is unclear.

[p060] máika ti, i dá milûvaš kumšía-
 ta ti katû sébesi. Mû vé-
 le ón, vîe sîte i čuvâh
 ut mládustá mi: štó mi líŷa
 óšti¹. Mû véle Iisûs, akû sá-
 kaš dá sá číniš sfaršén, ódi,
 pródaï, sâtu² štó ímaš, i i
 dáï ná sirumásitu³: i kî ímaš
 imáni⁴ ná Nébutu⁵, i éla ódi
 pô méne. I mládi⁶ ut, ká čú la-
 kardí⁷ ata, sî utíde nažalján: za-
 štó ímaše mnógu imáne⁸. I Ii-
 sûs véle ná Učenícité mu:
 istína vî vélem, zašto zengýnin
 máčnu kî fléze ná cárstvu
 Nebésnu. I pâk vî vélem⁹,
 pólésnu é kamíata dá
 pumíne nîz ígleni úši,
 a né zengínut dá fléze uf cá-
 rstvu bóžie. I ká gû čúa
 Učenícité mu, sá začudía
 mnógu: i vélea, kói úbo⁸
 môže dá sá spâse. I kâ i vi-
 dé Iisûs, mû véle: vóa é ne-
 móžn⁹ ná ljúditu¹⁰, amí
 ná Bóga sá sîte móžni.

NEDELJA. 13.

Ot Matθêa.

Re-¹¹

¹ II *óšte*

² II *sâto*

³ II *sirumásite*

⁴ II *imáine*

⁵ II *Nébuto*

⁶ II *imáine*

⁷ II *vélam*

⁸ II *sankí*

⁹ Last letter unclear because ink has spilled; II *nemóžno*

¹⁰ II *ljúdito*

¹¹ A minuscule ε in the catchword despite the majuscule on the next page.

K. KA'.
στχ. . 33.

περί τῆς
παραβο-
λῆς τοῦ
ἀμπελῶ
νος.
N'.

[p061]Ἦεν ὁ Κύριος τὴν Παραβο-
λὴν ἐτούτην, ἣτον κάποιος
ἄνθρωπος οἰκοκύρης, ὁ ὅποι-
ος ἐφύτευσεν ἓνα ἀμπέλι¹, καὶ τὸ
ἔφραξε τρυγύρου², καὶ ἔσκαψε μέ-
σα εἰς αὐτὸ ληνόν, καὶ ἔκτισε
Πύργον καὶ τὸ ἔδωκε μισάρικον
εἰς τοὺς γεωργοὺς καὶ ἐμίσεισε.
Καὶ ὅταν ἐσήμωσε ὁ καιρὸς τῶν³
καρπῶν, ἔστειλεν τοὺς δούλους του
εἰς τοὺς γεωργοὺς νὰ πάρουν τοὺς
καρπούς του. Καὶ οἱ Γεωργοὶ πι-
άνοντες τοὺς δούλους του, ἄλλον
ἔδειραν, ἄλλον ἐσκώτωσαν, καὶ ἄλλον
ἐλιθοβόλησαν. Πάλιν ἔστειλεν
ἄλλους δούλους περισσότερους ἀ-
πὸ τοὺς πρῶτους καὶ ἔκαμαν καὶ
εἰς αὐτοὺς τὰ ὅμοια⁴. Καὶ ὕστερον ἔ-
στειλεν εἰς αὐτοὺς τὸν Υἱόν του, λέγων-
τας θέλουν ἐντραπῇ⁵ τὸν Υἱόν μου.
Ἄμῃ οἱ γεωργοὶ ὡσὰν εἶδαν τὸν Υἱ-
όν⁶ του, εἶπαν ἀνάμεσά τους ἐτοῦτος εἶναι
ὁ κληρονόμος, ἐλάτε νὰ τὸν σκοτώ-
σωμεν, καὶ νὰ κρατήσωμεν τὴν κληρονο-
μίαν του. Καὶ πιάνοντές τον τὸν εὐγα-
λαν ἔξω ἀπὸ τὸ ἀμπέλι, καὶ τὸν ἐσκώ-
τωσαν. Ὅταν λοιπὸν ἔλθῃ ὁ Αὐθεν
τῆς τοῦ ἀμπελίου, τί θέλει κάμῃ εἰς
τοὺς

¹ l. — ι.

² l. τρυγύρω.

³ Abbr.

⁴ l. ὅ —.

⁵ N.B. morph.

⁶ l. 'Υ —.

[p061] REcé¹ Gospót² Prikázna-
 ta váa, béše nékuï
 čuvék stupân, tóa
 nasadí inó³ lôze, i gû
 zagradí ókulu, i iskupá
 vnátre uf négu šterna, i sozidé
 Kûlla: i gû dadé ná íspolu
 ná rabótnicite i sî utíde.
 I kôga nabliží vrémitu ná
 maksûlut, puští ezmikjárto mu
 ná rabótnicite dá zévat ma-
 žúlitu mu. I rabótnicite
 ká fatía ezmikjárto mu, drûgi
 bîa, drûg utepáa, i drûg u-
 tepáa sôs kámenî. Pâk puští
 drûzi ezmikjáre póveki⁴ ut
 právnite: i činía i ná
 nîh pâk taká. I nápokom
 puští ná nîh Sýn mu, véle-
 ši⁵: kî sá usrámat ut Sýn mî.
 Amí rabótnicite kâ vidôa Sýn
 mu, rekôa megju nîh: vóa é
 mirasčíata⁶, eláïte dá gû uté-
 pime⁷, i dá záprime mirázut
 mu. I ká gû fatîa gû isva-
 dîa nádvor ut lózitu, i gû ute-
 páa. Kôga úbo⁸ dóïde Gospodý-
 nut ná lózitu, štó kî číne ná
 ra-

¹ Sic! Palatal arc missing.

² II *Gospód*

³ II *idnó*

⁴ II *póveké*

⁵ II *véleše*

⁶ The 5th letter is ç used morphononemically, as in prefixes, which makes *mirazdžijata* a more likely reading than *mirasčíjata*

⁷ II *utépame*

⁸ II *viké* (sic!).

[p062] τοὺς γεωργοὺς ἐκείνους. Λέγουν εἰς αὐ-
τόν τούτους τοὺς κακοὺς θέλει τοὺς ἀφα-
νίσαι κακὴν κακῶς, καὶ τὸ ἀμπέλι τοῦ
θέλει τὸ δώσει μισυακὸν εἰς ἄλλους
γεωργοὺς, ὅπου νὰ τοῦ δίδωσι τὸν
καρπὸν εἰς τὸν καιρὸν τοῦ. Λέγει τοὺς ὁ
„ Ἰησοῦς καμίαν φορὰν δὲν ἀνεγνώ-
„ σετε εἰς ταῖς Γραφαῖς¹, τὴν πέτραν ἐ-
„ κείνην, ὅπου ἐκαταφρόνησαν² οἱ κτιστά-
„ δες³, αὐτὴ ἔγινεν κεφαλὴ τῆς γονίας⁴.
„ ἀπὸ τὸν θεὸν ἔγινεν ἐτοῦτο, καὶ εἶναι
„ θαυμαστὸν εἰς τὰ μάτια σας.

ΚΥΡΙΑΚΗ. ΙΑ'.

Ἐκ τοῦ κατα Ματθαῖον.

Κλ. κβ'.
συχ. 2.

περί των
κεκλημ
μένων εἰς
τόν γά
μον.
νά.

Ἐἶπεν ὁ Κύριος τὴν παρα-
βολὴν⁵ ἐτούτην. Ὅμοιάζει ἡ
Βασιλεία τῶν⁶ Οὐρανῶν, ἓνα
ἄνθρωπον Βασιλέα, ὁ ὅποιος ἔκα-
μεν Γάμους τοῦ Υἱοῦ τοῦ. Καὶ ἔστει-
λεν τοὺς δουλευτάδες⁷ του, νὰ κράξουν
τοὺς καλεσμένους εἰς τοὺς Γάμους,
καὶ δὲν ἠθέλησαν⁸ νὰ ἔλθουν. Πάλιν
ἔστειλεν ἄλλους δούλους, καὶ λέγει-
τοὺς εἰπέτε εἰς τοὺς καλεσμένους
νά, ὅπου τό γεῦμά μου, ἐτοίμασα,
τὰ ταυριά μου καὶ τὰ θρεφτὰ εἶναι
σφαγμένα, καὶ ὅλα εἶναι ἔτοιμα
ἐλά

¹ -ες...ες.

² N.B. morph.

³ N.B. morph.

⁴ l. γω —.

⁵ Without accent.

⁶ Abbr.

⁷ N.B. morph.

⁸ 1) l. ἡ —.

[p062] rabótnicite tĕ. Vélet ná né-
gu: vĕ lóšite kĭ i rasĭpe
ut zlô¹ na zlĭni, i lózito mu
kĭ gŭ dáde ná ĭspolu ná drŭzi
rabótnici, deká dá mŭ dávat ma-
žŭlut ná vrémĭto mu. Mŭ véle
ĭisŭs: nékuĭ pĕt né ste peĵali
ná pisánĭetu, kámenut tóa
štó pouďĭa máĭstorĭtu², vóa
sá čĭnĭ, gláva ná kjŭšĭtu:
ut Bóga sá čĭnĭ vóa, i é
čŭdno ná óčĭte vášĭte.

NEDELJA. 14.

Ot Mat0ĕa.

REčĕ Gospót³ prikázna-
ta váa. Omiása c-
árstvu Nebésnu, edín⁴
čuvĕk cár, tóa štó pra-
vĭ sfátbi⁵ ná Sŷn mu. I pu-
štĭ ezmikjárĭto⁶ mu, dá vĭkat
kalesánĭtu⁷ ná sfátbĭte⁸,
i nekjáa⁹ dá dóĭdat. Pĕk
puštĭ drŭzi ezmikjáre, i mŭ véle:
kažĕĭte¹⁰ ná kalessánĭte: é-
tu: deká ručókut mi ĭsgotfĭh¹¹,
ĵŭncĭte¹² mi i ranĕtĭte sá
zakláni, i sĭte sá gutóvi,
elái-

¹ ω has both an acute and a circonflex above it.

² The first hand has begun to write μᾰίςτορ-, then corrected the ι to an o and written μᾰίςτοροῖτοῦ, perhaps having realized that this is a plural.

³ II Gospód

⁴ II edín (the last two letters deleted and then written again).

⁵ II sfátbi, no difference in appearance (σφάτμπει): ει and something above it deleted, then ει written again below.

⁶ II ezmikjárĭte

⁷ II kalessánĭte

⁸ II sfátbĭte, no difference in appearance (σφάτμπειτε): ει and something above it (possibly an accent) deleted, then ει written again below.

⁹ II neikjáa

¹⁰ Palatal arc without a *iota subscriptum*.

¹¹ II ogotfĭh

¹² Palatal arc without a *iota subscriptum*.

[p063] ἐλάτε εἰς τοὺς Γάμους. Καὶ ἐκεῖνοι ἔ-
 στοντας νὰ ἀμελήσουν¹, ἄλλος ἐπῆγεν
 εἰς τὸ χωράφι του, ἄλλος εἰς τὴν πραγ-
 ματείαν του. Καὶ οἱ ἐπίλοιποι ἐπία-
 σαν τοὺς δούλους του, καὶ τοὺς ἔβρισαν.
 Καὶ ὡσὰν τὸ ἄκουσεν ὁ Βασιλεὺς, ἐθυ-
 μώθη καὶ ἔστειλεν² τὰ στρατεύματά-
 του, καὶ ἐχάλασεν τοὺς φονειάδες³ ἐκείνους,
 καὶ τὴν Πόλιν τοὺς τὴν ἐκατάσκαψε⁴.
 Τότε λέγει εἰς τοὺς δούλους του ὁ Γά-
 μος εἶναι ἔτοιμος ἀμὴ οἱ κα-
 λεσμένοι δὲν ἦταν ἄξιοι. Σὺρ-
 τε λοιπὸν εἰς ταῖς στράταις⁵, καὶ ὅ-
 σους εὗρετε καλέσετε τοὺς εἰς τοὺς Γά-
 μους. Καὶ εὐγένοντες ἔξω οἱ δοῦ-
 λοι ἐκεῖνοι εἰς ταῖς στράταις⁶, ἐ-
 μάζωξαν ὅσους εὗρήκαν⁷, κακοὺς, καὶ
 καλοὺς καὶ ἐγέμισεν ὁ Γάμος κα-
 λεσμένους. Καὶ ὁ Βασιλεὺς ἐμβαί-
 νοντας νὰ εἰδῇ ἐκείνους, ὅπου ἐκά-
 θουνταν εἰς τὴν τράπεζαν, εἶδεν⁸ ἐκεῖ
 ἓνα ἄνθρωπον, ὅπου δὲν ἐφόρει φο-
 ρέματα τοῦ Γάμου. Καὶ λέγει του
 φίλε, πῶς ἐμβήκες ἐδῶ, ὅπου δὲν
 ἔχεις φορέματα τοῦ Γάμου, καὶ ἐκεῖ-
 νος ἀποστομώθη. Τότε εἶπεν ὁ Βασι-
 λεὺς εἰς τοὺς υπηρέτας του δέσετε-
 τον χέρια καὶ ποδάρια, καὶ σηκώσετε-
 τον

¹ l. ἂ —.

² l. ἔστειλεν.

³ l. φονι—.

⁴ l. κατέσκαψε.

⁵ -ες...-ες.

⁶ -ες...-ες.

⁷ l. εὗ —.

⁸ l. εἶ —.

[p063] eláite ná sfátbate¹. I óni ka-
tû dá sá lenía, drûg utîde
ná nîvata mu, drûg pû prag-
matíata² mu³. I drûzite fatí-
a ezmikjáríto mu, i i pcûa.
I ká i čú cárut, sá na-
ljutí: i puští vóiskata mu,
i rasipá ubíicite tîe,
i Grádut mu gû raskupá.
Tógaĩ véle ná ezmikjáríto mu,
sfátbata é gutóva⁴, amí ka-
lesánitu⁵ né béa dustóini. Odé-
ite úbo⁶ ná pátištata, i kó-
lku náidite kalesáiti i ná sfat-
bata⁷. I ká izlegôa nádvor ez-
mikjáríto⁸ tîe ná pátištata so-
bráa kólku naĩdôa, lôši, i
árni: i sá napalní sfátbata
kalesáni. I Cárut ká fle-
zé dá vîde tîe, deká séde-
a ná trapézata, vidé támu
edín čuvék, stó⁹ né nóseši¹⁰ rû-
bi zá sfátba. I mû véle: pri-
játile, ká flezé tûa, štó némaš
rûbi zá sfátba, i ón
mlakná. Tógaĩ kažá cá-
rut ná ezmikjáríto mu: varcéi-
te¹¹ mu ráci i nôzi, i krenéiti
gu

¹ Sic! II *sfátbite*

² II *targováine*

³ Deleted by II.

⁴ ó possibly corrected from ov

⁵ II *kalesánite*

⁶ II *sankí*

⁷ First τ superscripted, may cover an acute over the first α.

⁸ II *ezmikjáríto*

⁹ Sic! Palatal arc missing.

¹⁰ II *nósiše*

¹¹ Read *vãrdzėje*

[p064] τον, καὶ βάλετὲ τον εἰς τὸ σκότος
τὸ ἐξώτερον ἐκεῖ θέλει εἶσθαι ὁ-
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν¹ ὁδών-
των Διατὶ πολλοὶ εἶναι οἱ κα-
λεσμένοι, ἀμὴ ὀλίγοι² οἱ διαλε-
γμένοι.

ΚΥΡΙΑΚΗ'. ΙΕ'.

Ἐκ τοῦ κατα Ματθαῖον.

Κλ. κβ'.
στχ. 3ζ.

ΤΟ'ν καιρὸν ἐκείνιν. Νομικὸς³
κάποιος ἦλθεν εἰς τὸν⁴ Ἰησοῦν,
δοκιμάζωντάς τον τὸν ἐρώ-
τησεν, λέγωντας Διδάσκαλε ποῖα
ἐντολὴ εἶναι μεγαλήτερη
εἰς τὸν Νόμον; Καὶ ὁ Ἰησοῦς τοῦ εἶπεν
νὰ ἀγαπήσης Κύριον τὸν θεόν-
σου, με ὅλην τὴν καρδίαν σου, καὶ μέ-
ῶλην τὴν ψυχὴν σου, καὶ με ὅλην-
σου τὴν διάνοιαν. Ἐτούτη εἶναι πρῶ-
τη καὶ μεγάλη ἐντολή. Καὶ δευτέρα
ὁμοια⁵ με ἐτούτην εἶναι νὰ ἀγαπή-
σης τὸν γείτονά σου ὡσὰν καὶ τοῦ λό-
γου σου. Εἰς τούταις ταῖς δύο ἐντολαῖς
ὅλος ὁ Νόμος καὶ οἱ Προφῆται κρέ-
μονται. Καὶ ὡσὰν ἐμαζώχθησαν
οἱ Φαρισαῖοι, τοὺς ἐρώτησεν ὁ Ἰησοῦς.
Λέγωντας τὶ σᾶς φαίνεται διὰ τὸν⁶
Χριστόν, τίνος Υἱὸς εἶναι, λέγουν του·
τοῦ

¹ Abbr.

² l. ὁ —. Regularly written in the same way.

³ Two last letters ος written as a ligature. Without accent.

⁴ Abbreviation for τον.

⁵ l. ὁ —.

⁶ Abbr.

[p064] gu, i gû kladéite ná temnínata¹
nadvornéšnata: támu kî bîde
plakánitu² i karcánitu³ ná zá-
bitu⁴. Zaštó mnógu sa ka-
lesánitu⁵ amí málce izbrá-
nitu⁶.

NEDELJA. 15.

Ot Matθêa.

NÁ toa vréme. Zakónnik
nékuï duïdé ná Iisûsa,
gû pitá, i gû dokima-
sûvaše, i véleši⁷. Didáskale:
kóe⁸ naráčba é póguléma
uf zákonut⁹? I Iisûs mû rečé:
dá vozljúbíš Góspuda bóga tvo-
egó sôs sátu ti sárce, i sôs¹⁰
sáta ti dûšja¹¹, i sôs síte ti
pómisli. Váa é právnja
i guléma naráčba. I ftóra
katû ná váa é: dá vozljúb-
íš kumšíata ti katû sébe-
si. Ná vîe dvéte naráčbi
sât Zákon¹² i Profítitu ví-
sat. I ká sá sobráa
Farisêitu¹³, i pitá Iisûs.
I véleši¹⁴: štó vî gléda¹⁵ zardí
Hristós, ná kóï é Sŷn? mû vélet,
na

¹ τ superscripted, using the tall variant of the letter.

² II *plakánito*

³ II *karcánito*

⁴ II *zábite*

⁵ II *kalesánite*

⁶ II *izbránite*

⁷ II *véliše*

⁸ II *kóa*

⁹ II *zakónut*

¹⁰ The first letter is a tall C-like sigma.

¹¹ II *dûšja* (adds a palatal arc but without a *iota subscriptum*).

¹² II *Zakón*

¹³ II *Farisêite*

¹⁴ II *véliše*

¹⁵ II *sa gléda*

[p065] τοῦ Δαβίδ. Λέγει τους πῶς τὸ λοιπὸν
ὁ Δαβὶδ προφητεύοντας μὲ τὸ
Ἅγιον Πνεῦμα τὸν λέγει Αὐθέντην,
λέγωντας. Εἶπεν ὁ Κύριος τῷ¹ Κυρί-
ῳ μου κάθου ἐκ δεξιῶν μου ἕως ὅπου
νὰ βάλω τοὺς ἐχθρούς σου ὑποπόδιον τῶν²
ποδῶν σου. Ἄν τὸ λοιπὸν ὁ Δαβὶδ τὸν
καλεῖ Αὐθέντην, πῶς εἶναι Υἱός του
Καὶ κανεῖς δὲν ἐδύνετον νὰ τοῦ ἀποκρι-
θῇ λόγον μηδὲ ἀποκότησε κανεῖς
ἀπ' ἐκείνην τὴν ἡμέραν νὰ τὸν³ μετα-
ρωτήση πλέον.

ΚΥΡΙΑΚΗ. ΙΣ'.

Ἐκ τοῦ κατα Ματθαῖον.

Ἐἶπεν ὁ Κύριος τὴν Παραβο-
λὴν ἐτούτην. Κάποιος⁴ ἄνθρω-
πος θέλωντας νὰ ταξιδεύσῃ,
ἐκάλεσε τοὺς δούλους⁵ του, καὶ τοὺς ἐπαρά-
δωκε⁶ τὰ ὑπαρχοντά του. Καὶ ἄλλου ἔ-
δωκε πέντε τάλαντα, καὶ ἄλλου ἔ-
δωκε δύο, καὶ ἄλλου ἔδωκεν ἓνα
κάθε ἓνα κατα τὴν δυνάμιν του καὶ ἐ-
μίσευσε παρευθύς. Καὶ ἐκεῖνος ὅπου
ἐπῆρε τὰ πέντε τάλαντα, πηγένων-
τας⁷ ἐδούλευσε μετ' αὐτά, καὶ ἔκαμεν
ἄλλα πέντε τάλαντα. Ὅμοίως καὶ ἐ-
κεῖνος, ὅπου ἐπῆρε τὰ δύο, ἐκέρδεσε
καὶ

Κλ. ΚΕ'.
στχ. 14

περί τῶν
τά τάλαν-
τα λαβόν-
των.
ξ'.

¹ With a iota subscriptum.

² Abbr.

³ Abbr.

⁴ Two last letters ος written as a ligature.

⁵ l. δούλους.

⁶ l. παρέδωκε.

⁷ l. πηγαί —. Frequently written in the same way.

[p065] ná Davíd. Mû véle kâk úbo¹
 Davíd kôga profitevsûvaše sôs
 Sfetíut Dûh gû véle Gospodín,
 i véleši². Rečé Gospót³ ná Gospot⁴
 mói: sédi ut désnutu⁵ mi dûri dá
 kládam dušmánitu ti stápka ná
 nózitu⁶ ti. Akû úbo⁷ Davíd gû
 véle Gospodín, kâk é Sÿn mu.
 I níkuï né móžeši⁸ dá mû puvár-
 ne lakardía: néto sme~á níkuï
 ut tóa dén pâk dá gû pî-
 ta véki.

NEDELJA. 16.

Ot Mat0ëa.

REčé Gospót⁹ prikázna-
 ta váa. Nékuï čuvék
 sákaše dá sî óde, vik-
 ná ezmikjáríto mu, i mû pri-
 dadé imánító mu. I ná drûg da-
 dé pét taláнта, i ná drûg da-
 dé dvá, i ná drûg dadé edín:
 ná sékuï sprutí sýlata mu: i
 sî utíde uf časut. I tóa štó
 zé péttu¹⁰ tálanta, ká utî-
 de¹¹ rabotí sôs tîe, i činí
 drûzi pét taláнта. Taká i
 tóa, štó zé dváta, isdubî
 i

¹ II *sankí*

² II *véleše*

³ II *Gospód*

⁴ τ superscripted; II *Gospód*.

⁵ II *désnata*

⁶ II *nóžite*

⁷ II *sankí*

⁸ II *móžiše*

⁹ II *Gospód*

¹⁰ II *pétte*

¹¹ δ corrected from τ

[p066] καὶ αὐτὸς ἄλλα δύο. Ἄμῃ ἐκεῖνος ὅ-
 ποῦ ἐπῆρε τὸ ἓνα, πηγένωντας ἐσκαψε¹
 τὴν γῆν, καὶ², ἐπαράχωσε³ τὸ ἀσῆ-
 μι⁴ τοῦ Αὐθεντός⁵ του. Καὶ ὕστερα μέ-
 πολὺν⁶ καιρὸν, καὶ ἦλθεν ὁ Αὐθέν-
 της τῶν δοῦλων ἐκείνων, καὶ κάμνει
 λογαριασμὸν μετ' αὐτούς. Καὶ ἦλθεν ἐ-
 κεῖνος ὅπου ἐπῆρε τὰ πέντε τάλαντα,
 καὶ ἔφερεν ἄλλα πέντε τάλαντα, λέ-
 γοντας Αὐθέντη, πέντε τάλαντα
 μοῦ ἔδωκες, ἰδοῦ, νά, ἄλλα πέντε
 τάλαντα ἐκέρδεσα μετ' αὐτά.
 Καὶ λέγει του ὁ Αὐθέντης του Εὐ⁷ δοῦ-
 λε ἀγαθὲ καὶ πιστέ, εἰς ὀλίγα-
 ἔγινες⁸ ἐμπιστευμένος. Θέλω σὲ κατα-
 στήσει εἰς πολλὰ ἔμβρα εἰς τὴν χαρὰν
 τοῦ Αὐθεντός⁹ σου. Καὶ ἦλθε καὶ ἐκεῖ-
 νος ὅπου ἐπῆρε τὰ δύο τάλαντα, καὶ
 λέγει Αὐθέντη, δύο τάλαντα
 μοῦ παρέδωκες, νὰ ἄλλα δύο τάλαν-
 τα ἐκέρδεσα μετ' αὐτά. Λέγει του
 ὁ Αὐθέντης του Εὐ¹⁰ δοῦλε ἀγα-
 θὲ καὶ ἐμπιστευμένε εἰς τὰ ὀλίγα
 ἔγινες ἐμπιστευμένος, εἰς τὰ πολλὰ
 θέλω σε καταστήσει ἔμβρα εἰς τὴν
 χαρὰν τοῦ Κυρίου σου. Ἦλθε καὶ ἐ-
 κεῖνος, ὅπου ἐπῆρε τὸ ἓνα τάλαντον,
 καὶ λέγει Αὐθέντη, ἐγὼ σὲ ἐγνω-
 ρισα¹¹,

¹ Without accent.

² A word has been erased. Over the correction there is one vertical stroke, and three horizontal ones over it, probably for erasing the accent.

³ l. παρέχωσε.

⁴ Last letter corrected .

⁵ N.B. morph.

⁶ l. μετὰ πολὺν.

⁷ l. Εὐ

⁸ Without accent.

⁹ N.B. morph.

¹⁰ l. Εὐ

¹¹ 1) Without accent.

[p066] i vóa drûzi dvá. Amí tóa štó
zé idínjut, ká utíde iskupá
zémljata, i zakupá srébru-
tu¹ ná Gospodýnut mu. I nápokom
sôs mnógu vrémi², i duïdé Gospodý-
nut ná tîe ezmikjáre, i číni
isâp sôs nîh. I duïdé tó-
a deká zé pétte talánta,
i dunesé drûzi pét talánta, i vé-
leši³: Gospodýne, pét talánta
mî dadé, vídi, étu drûzi pét
talánta isdubîh sôs nîh.
I mû véle Gospodýnut mu. Áren e-
zmikjárin blâg i vérne, ná málce
sá činí uveruvân, kî tá namé-
stam ná mnógu: flézi uf rádusta
na Gospodýnut ti. I duïdé i tó-
a štó zé dváta talánta, i
véle: Gospodýne, dvá talánta
mî pridadé, étu drûzi dvá talán-
ta isdubîh sôs nîh: Mû véle
Gospodýnut mu: Áren ezmikjárin
blâg i uveruváne: ná málcitu
sá činí uveruvân, ná mnógutu
kî tá naméstam: flézi uf⁴ rá-
dusta ná Gospodýnut ti. Duïdé i
tóa, štó zé idýnjut talánt,
i véle: Gospodýne, jáze tá puz-
nâh

¹ II *srébruto*

² II *vréme*

³ II *véliše*

⁴ φ corrected from something else.

[p067] ρισα, πῶς εἶσαι ἄνθρωπος σκληρός, θερίζεις ἐκεῖ ὅπου δὲν ἔσπειρες, καὶ μαζώνεις ἐκεῖ ὅπου δὲν ἐσκόρπισες. Καὶ ἔστοντας νὰ φοβηθῶ, ἐπῆγα καὶ ἐπαράχωσα¹ τὸ τάλαντόν σου εἰς τὴν γῆν ἰδοῦ, νὰ ὅπου ἔχεις τὸ ἐδικόν σου. Ἀπεκρίθη ὁ Αὐθέντης του καὶ λέγει του, ὦ κακὲ δοῦλε καὶ ὀκνηρὲ², ἵξευρες³ ὅτι θερίζω ἐγὼ ἐκεῖ ὅπου δὲν ἔσπειρα καὶ μαζώνω ἐκεῖ ὅπου δὲν ἐσκόρπισα. Ἐπρεπε λοιπὸν νὰ δώσης δανεικὸν τὸ ἀργύριόν μου εἰς τοὺς σαράφιδες καὶ ἐρχόμενος ἐγὼ, ἤθελα πάρῃ τὸ ἐδικόν μου μὲ κάματον. Εὔρατε λοιπὸν ἀπ' αὐτὸν τὸ τάλαντον, καὶ δότε το ἐκείνου ὅπου ἔχει τὰ δέκα τάλαντα. Διατὶ κάθε ἓνας ὅπου ἔχει, θέλει τοῦ δοθῇ, καὶ θέλει περισσευθῇ⁴ ἀμὴ ἀπ' ἐκείνου ὅπου δὲν ἔχει, καὶ ἐκεῖνο ὅπου ἔχει, θέλει παρθῇ ἀπ' αὐτόν. Καὶ ἐτοῦτον τὸν ἄχριστον δοῦλον, ρίξετε τὸν ἔξω εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ θέλει εἶσθε τὸ κλαύσιμον καὶ τὸ τρίζιμον⁵ τῶν⁶ ὁδόντων. Καὶ ὡσάν⁷ εἶπεν ἐτοῦτα ἔκραξε λέγωντας, ἐκεῖνος ὅπου ἔχει

¹ l. παρέχωσα

² l. ὀ —.

³ Accent erased over υ.

⁴ Ninth letter θ is unclear because of correction. Accent erased over υ.

⁵ Third letter probably corrected.

⁶ Abbr.

⁷ A correction/dot between σ and α.

[p067] nâh óti sî čuvék l'jút, žní-
eš támu déka né si sejál, i is-
berûvaš támu déka né si raspo-
letál¹. I katû dá sá uplaših, u-
tîduh tá zakupâh talántut
ti uf zémljata: vîdi: ná deká í-
maš tfóitu². Otveštá³ Gospo-
dýnut mu: i mû véle, ô lóš ezmi-
kjárin i lenlíve⁴, znáeši⁵ otí žní-
am ŷaze támu deká né sejáh, i
soberûvam támu déka né raspo-
letâh⁶. Trebûvaše úbo⁷ dá dá-
diš ná záem srébruto mi ná
saráfitu⁸: i ká kî dóides⁹ jáze,
kî zémeh móito sôs fáida.
Ziváite úbo ut vóa talán-
dut, i gû dadéite ná tóa štó
íma désettu¹⁰ tálante. Zaštó
sékuí deká íma, kî mû sá dáde,
i kî artardísa, amí ut tóa
deká néma, i tóa deká í-
ma, kî sá zémi¹¹ ut négu. I
vóa nepotrébni ŷut ezmikjárin,
farléite gu nádvor ná temnínata¹²
nadvornéšnata: támu kî bîde
plakánitu i karcánitu ná
zábitu¹³. I ká rečé vîe:
vikná: i kažá, tóa deká í-
ma

¹ II *rastoríl*

² II *tvóï*

³ II *Otgovori*

⁴ II *lenlív*

⁵ II *znáiš*

⁶ II *rastoríh*

⁷ II *sankí*

⁸ II *saráfite*

⁹ Sic! II *dóideh*

¹⁰ II *déseette*

¹¹ II *zéma*

¹² The τ of the definite article superscripted, using a tall variant of the letter.

¹³ II *zábite*

[p068] χει αὐτία νὰ ἀκούη, ἅς ἀκούη.

ΚΥΡΙΑΚΗ. ΙΖ'.

Τῆς Χαναναίας.

Ἐκ τοῦ κατα Ματθαῖον.

Κλ. ΙΕ'.
στχ. 21.

ΤΟ'ν καιρὸν ἐκείνον, Εὐγέν-
ωντας ὁ Ἰησοῦς εἰς τὰ μέ-
ρη Τύρου καὶ Σιδῶνος. Καὶ
νά, μία γυναῖκα Χαναναῖα, ὅπου
εὐγῆκεν ἀπὸ τὰ σύνορα ἐκεῖνα,
ἔκραζέτον, λέγουσα Αὐθέν-
τη, Υἱὲ τοῦ Δαβὶδ, λυπήσου με, ἡ-
θυγατέρα μου κακὰ δαμονίζεται.
Καὶ αὐτὸς δὲν τῆς ἀπεκρίθη λόγον,
καὶ ἦλθαν οἱ Μαθητάδες του, καὶ
τὸν ἐπαρακαλοῦσαν, λέγοντες ἀπὸ
λυσέ την ὅτι φωνάζει ὀπίσω μας. Καὶ
ἐκεῖνος ἀπεκρίθη, καὶ εἶπεν ἐγὼ
δὲν ἐστάλθηκα, παρὰ εἰς τὰ πρό-
βατα τὰ χαμένα τοῦ σπητίου τοῦ
Ἰσραὴλ. Καὶ ἐκείνη ὥσάν ἦλθεν
ἐπροσκύνησέ τον, καὶ ἔλεγεν Αὐ-
θέντη, βοήθησέ μου¹. Καὶ αὐτὸς τῆς²
ἀπεκρίθη δὲν εἶναι καλὸν νὰ πά-
ρη τινὰς³ τὸ ψωμί τῶν⁴ τέκνων, καὶ
νὰ τὸ ρίξῃ εἰς τοὺς σκύλους. Καὶ
ἐκείνη εἶπε ναι Κύριε, διατί-
καὶ

¹ The use of the genitive could be dialectal. Historically the verb takes the dative.

² Abbr. Cf. above no. 1. Historically the verb takes the dative or the accusative.

³ N.B. morph.

⁴ Abbr.

[p068] ma úši dá slûsja, néka slûsja.

NEDELJA. 17.

Ná Hananéa.

Ot Matθêa.

NÁ tóa vréme, Ké¹ ispan-
ná² Iisûs ná méstata
Týrcki i Sidôncki. I
étu idná žéna Hananeïka, deká
ispanná³ ut sýnoritu tîe⁴,
gû víkaše, i véleši⁵: Gospodý-
ne, Sýn ná Davíd, pužálaï ma⁶,
kérka mi lóšu besnûva.
I ón né mû otveštá⁷ lakardía,
i duïdôa Učenícité mu, i
gû môlea, i vélea: ispu-
ští a zaštó víka pû nás. i
ón otveštá⁸, i rečé: jáze
né sam puštén, sâlde ná óf-
cite zagubénite ná kúkjata⁹
Israïluva. I óna ká duïdé,
mû sá puklonní, i véleši¹⁰: Go-
spodýne, pómoží¹¹ mi. I ón mû
otveštá¹²: né e árnú dá zémi¹³
nékuï lébut ut décata, i
dá gû fárle ná kučínjata. I
óna rečé: istína Góspodi, zaštó
i

¹ II *Ka*

² II *ispadná*

³ II *ispadná*

⁴ II *táa* (*tîe* erased, *táa* added in the margin after the comma).

⁵ II *véliše*

⁶ II *me* (μα > μαι).

⁷ II *otgovorí*

⁸ II *otgovorí*

⁹ τ superscripted, using a tall variant of the letter.

¹⁰ II *véliše*

¹¹ II *pómoží*

¹² II *otgovorí*

¹³ II *zéva*

[p069] καὶ τὰ σκυλάκια τρώγουν ἀπὸ ταῖς
ψύχαις¹, ὅπου πέφτουν ἀπὸ τὴν τρά-
πεζαν τῶν² Αὐθεντάδων τους Καὶ ἀ-
πεκρίθη ὁ Ἰησοῦς καὶ εἶπεν τῆς ὤ-
Γύναι, μεγάλη εἶναι ἡ πίστις σου,
καὶ ἅς σοῦ γένη καθὼς θέλεις, καὶ
ἰατρεύθη ἡ θυγατέρα τῆς ἀπὸ τὴν
ᾠραν ἐκείνην.

Χρὴ γινώσκειν τὸ Εὐαγγέλιον τοῦτο τῆς Χαναναίας, διὰ
τὸ πολλάκις γίνεσθαι ἐξώπασχα, εἶδε μὲν οὐ χωρεῖ ἀ-
ναγινώσκεσθαι εἰς τὸ Σαββατοκυρίακον τοῦ Ματθαί-
ου, ὅτι σπανίως ἀναγινώσκεται τῇ ΙΖ'. τοῦ Ματθαίου Κυριακῇ,
ἀναγινώσκεται³ δὲ εἰς τὸ κατα Λουκᾶν, τῇ πρὸ τοῦ Φαρισαίου,
καὶ τοῦ Τελώνου Κυριακῇ εἵπερ ἄρα λείπει εἰς τὸ κατα Λουκᾶν,
Κυριακῇ, διὰ τὸ μὴ γίνεσθαι τὸ Πάσχα...

ΤΟ' δὲ κατα Λουκᾶν Ἅγιον Εὐαγγέλιον ἄρχεται ἀναγινώ-
σκεσθαι, ἀπ' ἀρχῆς τῆς μετὰ τὴν Ὑψωσιν Β'. ἐν ὁ-
λαις ἑβδομάσι ΙΒ'. ἀπ' ἀρχῆς δὲ τῆς ΙΓ'. Ἑβδομάδος τὸ
κατὰ Μάρκον ταῖς πέντε ἡμέραις τοῖς δὲ Σάββασι, καὶ
ταῖς Κυριακαῖς, πάλιν ὁ Λουκᾶς...

¹ l. τὰς ψύχας.

² Abbr.

³ l. ἀ —.

[p069] i kučencíneta jádat ut rán-
kite¹, déka págjat ut trapé-
zata ná Gospodýnite² mu. I ot-
veštá³ Iisûs i mû rečé: ô
žéno, guléma é vérata ti,
néka tî sá číne ká sákaš, i
sá islekuvá kérka mu ut tó-
a saát.

¹ II *rácite* (sic!).

² II *Gospodárete*

³ II *otgovorí*

[p070]

ΤΟ ΘΕΙΟΝ ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ, Α'. ΕΒΔΟΜΑΛΟΣ

ΤΟΥ ΝΕΟΥ ΕΤΟΥΣ

ΕΚ ΤΟΥ ΚΑΤΑ

ΛΟΥΚΑΝ

ΚΥΡΙΑΚΗ. Α'

Ἐκ τοῦ κατὰ Λουκᾶν
ΤΟ'ν καιρὸν ἐκείνον. Ἐστέ-
κονταν ὁ Ἰησοῦς εἰς τὴν Λίμ-
νην τῆς Γεννησαρέτ. Καὶ
ἰδοὺ δύο μονόξυλα ὅπου ἐστέκουνταν³
εἰς τὴν Λίμνην καὶ οἱ ψαράδες εὐ-
γένοντες ἀπὸ τὰ μονόξυλα ἐξέ-
πλυναν τὰ δίκτυα: Καὶ ὁ Ἰησοῦς
ἐμβῆκεν εἰς ἓνα ἀπὸ τὰ μονόξυλα,
τὸ

Κφ. Ε'.
συχ. Γ'.

περὶ τῆς
ἄγραφας τῶν¹
ἰχθυῶν².
ιᾶ.

¹ Abbr.

² Without accent except from spiritus lenis.

³ Second and third letter difficult to discern.

[p070]

LUKI.

NEDELJA. 1.

Ot Lukí¹.

NÁ tóa vréme. Stô-
eši² Iisûs prí Giô-
lut³ Gennisarécki. I
étu dvé sjáiki⁴ déka stôea
uf Gjólut⁵; i ribáritu ká
islegôa ut sjáikite is-
plaknûvaa mréžite. I Iisûs
flezé uf iná⁶ ut sjáikite⁷,
tá-

¹ II *Luká*

² II *Stoïse* (II has started to write the correction above the latter line, but having written ĭ there he seems to have changed his mind and written ȳœ in the margin of the previous line).

³ II *Gioli~ut*

⁴ II *sáiki*

⁵ II *Gjólūt*

⁶ II *idnâta*

⁷ II *sáikite*

[p071] τὸ ὁποῖον ἦτον τοῦ Σίμωνος, καὶ τὸν ἐ-
 παρακάλεσε νὰ τὸν μακρύνῃ ὀλί-
 γον¹ ἀπὸ τὴν γῆν καὶ ἐκάθισε καὶ
 ἐδίδασκε τοὺς ὄχλους ἀπὸ τοῦ μονό-
 ξυλον. Καὶ ὡσὰν ἔπαυσε νὰ λαλῇ²,
 εἶπεν εἰς τὸν Σίμονα πῆγενε βαθύ-
 τερα, καὶ ρίξετε τὰ δίκτυά σας
 νὰ ψαρέψετε. Καὶ ἀπεκρίθη
 ὁ Σίμων· καὶ λέγει του Διδάσκαλε,
 ὅλην τὴν νύκτα ἐκοπιάσαμεν,
 καὶ δὲν ἐπιάσαμεν τίποτε· ἀμὴ τῶ-
 ρα μὲ τὸν λόγον σου νὰ ρίξω τὰ
 δίκτυ[.].³ Καὶ ὡσὰν ἔκαμαν ἐ-
 τοῦτο, ἐσφάλισαν πολὺ πλῆθος
 ψαρίων, ὅπου τὸ δίκτυόν τους ἐσχί-
 ζονταν. Καὶ ἐννεψαν εἰς τοὺς συν-
 τρόφους τοὺς ὅπου ἦτον εἰς τὸ ἄλλο μο-
 νόξυλον, καὶ ἦλθαν, καὶ ἐγέμι-
 σαν καὶ τὰ δύο μονόξυλα, τόσον ὅ-
 που ἤθελαν⁴ νὰ βολίσουν. Καὶ ὡσὰν
 εἶδεν ἐτοῦτο ὁ Σίμων Πέτρος, ἔπεσεν
 εἰς τὰ γόνατα τοῦ Ἰησοῦ, λέγων-
 τας Αὐθέντη, εὗγα ἀπὸ ἐμέ-
 να, ὅτι ἐγὼ εἶμαι ἄνθρωπος ἁμαρ-
 τ[.]λος⁵. Διατὶ τοὺς ἐπίασε τρομάρα,
 καὶ αὐτὸν τὸν Πέτρον, καὶ τοὺς ἄλλους ὅλους
 ὅπου ἦταν μαζί του, διὰ τὸ κυ-
 νήγι τῶν⁶ ψαρίων. Ὁμοίως καὶ τὸν⁷ Ἰά-
 κω-

¹ l. ὁ —.

² Two accents over η: acute and circumflex, corrected.

³ Last letter blackened.

⁴ Second last letter blurred.

⁵ Sixth letter blurred.

⁶ Abbr.

⁷ Abbr.

[p071] táa štó béši¹ ná Símon, i mû
 sá molí dá gû utdaléče trô-
 a ut zémjlata: i senná² i
 účeši³ ljúditu⁴ ut sjáika-
 ta. I ká pavsá⁵ dá zpurûva,
 reče ná Símon: ódi póná-
 dlabóku, i farléite mréžite⁶ vi
 dá fátite ríbi. I otvestá⁷
 Símon? i mû véle: Didáskale,
 sâta nókja sá mačihme,
 tá⁸ né fatíhme níštu: amí sé-
 ga sôs lakardíata ti dá fár-
 lam mréžite. I ká činía vó-
 a, zatforía⁹ mnógu bis bróï
 ríbi, deká mréžjata mu sá ras-
 česnúvaše. I nákymnáa¹⁰ ná dru-
 žínata mu déka béa uf drû-
 gata sjáika, i duïdôa, i napal-
 nîa i dvéte sjáiki, tólku de-
 ká sákaa dá putónat¹¹. I ká vi-
 dé vóa Símon Pétar, panná¹²
 ná kulénata Iisûsuvi, i véle-
 ši¹³: Gospodýne, íspanni¹⁴ ut mé-
 ne, zaštó jáze sâm čuvék gré-
 šen. Zaštó i fatí pótres,
 i vóa Pétar i drúzite sîte,
 štó béa záino¹⁵ sôs négu, zardí lô-
 vut ná ríbite. Taká i Iá-
 ko-

¹ II *béše*

² II *sedná*

³ II *účiše*

⁴ II *ljúdito*

⁵ II *zapré*

⁶ τe superscripted.

⁷ II *otgovorí*

⁸ II *dá*

⁹ The accent has first been written erroneously above ρ. II *zatvoría*

¹⁰ II *námignáa*

¹¹ The word-final τ superscripted.

¹² II *padná*

¹³ II *véliše*

¹⁴ II *íspadni*

¹⁵ II *záidno*

[p072] κωβον καὶ τὸν Ἰωάννην τοὺς Υἱοὺς τοῦ
 Ζεβεδαίου, οἱ ὅποιοι ἦταν σύντρο-
 φοι μὲ τὸν Σίμωνα, καὶ λέγει ὁ Ἰησοῦς
 εἰς τὸν Σίμωνα μὴν φοβᾶσαι, ἀπό-
 τῶρα καὶ ὀμπροστᾷ θέλεις πιάνει ἀν-
 θρώπους, ζωντανούς. Καὶ ὥσάν εὐγαλαν
 τὰ μονόξυλα εἰς τὴν γῆν, τὰ ἄφη-
 καν ὅλα, καὶ τοῦ¹ ἀκολοῦθησαν·

ΚΥΡΙΑΚΗ. Β΄.

Ἐκ τοῦ κατα Λουκᾶν.

Κφ. ζ΄.
 στχ. 31.

Ἔλεπεν ὁ Κύριος, καθὼς θέ-
 λετε διὰ νὰ σᾶς κάμνουν οἱ-
 ἄνθρωποι. ἔτσι κάμνετε καὶ
 ἐσεῖς εἰς αὐτούς. Καὶ ἐὰν ἀγαπᾶτε
 ἐκείνους ὅπου σᾶς ἀγαποῦσι, τί χά-
 ριν ἔχετε, διατὶ καὶ οἱ ἁμαρτωλοὶ
 ἀγαποῦσι ἐκείνους ὅπου τοὺς ἀγαποῦν.
 Καὶ ἂν κάμνετε καλὸν εἰς ἐκείνους
 ὅπου σᾶς κάμνουν καλόν, τί χάριν
 ἔχετε, διατὶ καὶ οἱ ἁμαρτωλοὶ αὐ-
 τὸ κάμνουσι. Καὶ ἐὰν δανεῖζετε
 εἰς ἐκείνους ἀπὸ τοὺς ὁποίους ἔχετε
 θάρος νὰ τὰ πάρετε πάλιν, τί
 χάριν ἔχετε, διατὶ καὶ οἱ ἁμαρ-
 τωλοὶ εἰς ἁμαρτωλοὺς δανεῖζουσιν, διὰ
 νὰ ἀπολαύσου² τὰ ἴσα³. Ἀλλὰ ἐσεῖς
 ἀγαπᾶτε τοὺς ἐχθρούς σας, καὶ
 κά-

¹ The use of the genitive could be dialectal. Historically the verb usually takes the dative.

² l. ἀπολαύσουν.

³ l. ἴ —.

[p072] kova i Ioánna Sýnuvite ná
Zevedéa, tîe štó béa urtá-
ci¹ sôs Símon, i véle Iisûs
ná Símon: nîm sá bói, utsé-
ga náka kî lôviš ljúde,
žívi. I ká isvadía sjá-
ikite ná zémljata, i usta-
vîa sîte, i utídúa pû négu.

NEDELJA. 2.

Ot Lukí².

REčé Gospót³, katû ká sá-
kate da vî čínat ljú-
ditu, taká činěite i
vîe ná nîh. I aku milûvate
tîe štó vá milûvat, štó dár-
ba ímate, zaštó i gréšnite
milûvat tîe štó i milûvat.
I akû čínite árnú ná tîe
štó vî čínat árnú, štó dárba
ímate, zaštó i gréšnite vó-
a čínat. I akû zaïmûvate
ná⁴ tîe ut tîe štó ímate
niét dá i zémite pâk, štó
dárba ímate, zaštó i gréšni-
te ná grésni⁵ pucaïmûvat⁶, dá
vospriémnat rávnu⁷. Amî vîe
miluváite dušmanito⁸ vî, i mû
či-

¹ The second letter (p) corrected from something else.

² II *Luká*

³ II *Gospód*

⁴ Corrected from *ut*.

⁵ Sic! Palatal arc missing.

⁶ ποντζαῖμοῦβατ, to be read *pudzajmûvat*; II *pozaïmûvat*

⁷ II *rámmo*

⁸ Accent missing.

[p073] κάμνετέ τους καλόν, καὶ δανείζετε
καὶ μὴν ἐλπίζετε τίποτε ἀπὸ τοῦτο
καὶ θέλει εἶσθε ἡ πληρωμή σας πολλή,
θέλετε γένει Υἱοὶ τοῦ Ὑψίστου ὅ-
τι αὐτὸς εἶναι ἀγαθός εἰς τοὺς ἀχαρίστους¹,
καὶ πονηροὺς. Γίνεσθε λοιπὸν καὶ ἐσεῖς
ἐλεήμονες, καθὼς εἶναι ἐλεήμων
καὶ ὁ Πατέρα² σας.

ΚΥΡΙΑΚΗ. Β'.

Ἐκ τοῦ κατα Λουκᾶν.

Κφ. Ζ'.
στχ. 11

ΤΟ'ν καιρὸν ἐκεῖνον, ἐπῆγεν ὁ-
Ἰησοῦς εἰς μίαν Πόλιν ὅπου
τὴν ἔλεγον Ναὶν καὶ μαζὺ
μετ' αὐτὸν ἐπῆγεναν καὶ Μαθητά-
δες ἀρκετοὶ καὶ ὄχλος πολὺς. Καὶ
ὥσ' ἂν ἐσήμωσαν εἰς τὸν πυλῶνα
τῆς Πόλεως, νὰ καὶ εὐγάνουσιν ἓνα³
ἀποθαμένον ὁ ὁποῖος ἦτον υἱὸς⁴
μονογενῆς τῆς⁵ μάνας του, καὶ ἐκεῖνη
χεῖρα⁶ καὶ ὄχλος ἀρκετὸς ἦτον μαζὺ
μετ' αὐτήν. Καὶ ὥσ' ἂν τὴν εἶδεν
ὁ Κύριος ἐσπλαγχνίσθη δι' αὐτήν καὶ
λέγει τῆς μὴν κλαίεις. Καὶ ἐπῆγεν
κοντᾶ, καὶ ἐπίασε τὸ κρεβάτι, καὶ ἐ-
κεῖνοι ὅπου τὸν ἐβαστοῦσαν ἐστάθηκαν,
καὶ εἶπε εἰς τὸν ἀποθαμένον ὃ νεανίσκε
ἐσένα λέγω, σῆκω ἀπάνω. Καὶ ὁ-
νε

¹ l. ἄ —.

² l. Πατέρας.

³ ἔ-.

⁴ First letter υ has a shape resembling the letter y.

⁵ A correction above τ, probably an erased accent.

⁶ l. χή —.

[p073] činěite árnú, i pucaimuváite¹ i ním undisáite níštu ut vóa:
i kî bîde plátata vi mnógu, i
kî sá čínite sýnuve ná vísniut,
zaštó vóa é blâg² ná neblagudárni-
te, i siiréte³. Činéite se úbo⁴ i
vîe⁵ milostívi, katû ká é milostîv
i Tátku vi.

NEDELJA. 2⁶.

Ot Lukí⁷.

NÁ tóa vrémi⁸, utîde
Iisûs ná idín Grát deká
gû vélea Naín: i záino⁹
sôs négu ódea i Učeníci
mnôgu: i kalabalák mnógu.
I ká nabližía ná pórtata
ná Grádut, étu i isvágjat idín
martóvic: i tóa béši¹⁰ sýn
edynorôden¹¹ ná máika mu, i óna vdu-
víca: i narôd mnógu béše zá-
ino¹² sôs né~a. I ká ja vidé
Góspud¹³, mû dumilé zá né~a: i
mû véle: ním plákaš. I utîde
blízu, i fatû ódarut, i tîe¹⁴
deká gû darčéa¹⁵ zastanáa,
i rečé ná umrénjut: ô mláde
ná tébe véljam, stáni gôre. I
um-

¹ ποντίζαῖμουβᾶῖτε, to be read *pudzajmuvájte*; II *pozajmuváite*

² λ. superscripted.

³ Sic! II *siirétite*

⁴ II *sankí*

⁵ II *vîa*

⁶ Sic! This is actually the 3rd Sunday of Luke.

⁷ II *Lukâ*

⁸ II *vréme*

⁹ II *záidno*

¹⁰ II *béše*

¹¹ Someone seems to have tried to delete the initial ἐδ- so that only υἱορῶδεν is left. If this is not purely accidental, it may be a correction influenced by the Church Slavonic *inorožden* ‘unigenitus’.

¹² II *záidno*

¹³ II *Góspud*

¹⁴ II *tîa*

¹⁵ Read *dârdžéa*. Corrected from *datčéa*.

[p074] νεκρὸς ἐσηκώθη καὶ ἐκάθισε, καὶ ἄρ-
χισε νὰ λαλῇ, καὶ ἔδωκέ τὸν¹ εἰς² τῇ μά-
να του. Καὶ φόβος μέγας τοὺς ἐπίασεν
ὅλους, καὶ ἐδόξασαν τὸν θεόν ὅτι
μέγας Προφήτης ἐσηκώθη εἰς τὸ
γένος μας, καὶ ὅτι ὁ θεὸς ἐπεσκέψα-
το τὸν λαόν του.

ΚΥΡΙΑΚΗ. Δ'.

Ἐκ τοῦ κατα Λουκᾶν.

.Η'.

ς

τῆς
[.] βο-
τοῦ
ρου.
β'.

Ἐἶπεν ὁ Κύριος τὴν παραβολὴν
ἐτούτην. Εὐγῆκεν ὁ σπορευς
διὰ νὰ σπεῖρῃ τὸν³ σπóρον του,
καὶ ἐκεῖ ὅπου ἔσπερνε, ἄλλο ἔπεσεν εἰς
τὴν στράταν, καὶ ἐκαταπατήθη, καὶ
τὰ πετεινὰ τοῦ οὐρανοῦ τὸ ἐκατά-
φαγαν⁴. Καὶ ἄλλο ἔπεσεν εἰς τὴν-
πέτραν⁵, καὶ ὅταν ἐφύτρωσε ἐξεράν-
θη, με⁶ τὸ νὰ μὴν εἶχε ὑγρὰδα. Καὶ
ἄλλο ἔπεσε μέσα εἰς τὰ ἀγκάθια,
καὶ με τὸ νὰ φυτρώσουν μαζὺ με τὰ
ἀγκάθια τὸ ἐπνίζαν. Καὶ ἄλλο-
ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐ-
φύτρωσε, καὶ ἔκαμε καρπὸν ἐκα-
τονταπλασίονα. Καὶ οἱ Μαθητάδες του
τὸν⁷ ἐρωτοῦσαν, καὶ ἔλεγον τι θέλει
νὰ εἰπῇ ἡ παραβολὴ ἐτούτη. Καὶ ὁ Ἰησοῦς⁸
εἶπεν ἐσᾶς ἐδόθη νὰ γνωρίζετε
τά-

¹ N.B. synt.

² Two accents over ι: acute and circumflex, corrected.

³ Abbr.

⁴ N.B. morph.

⁵ πέτραν is superscripted by a second hand above the erased word στράταν.

⁶ Without accent.

⁷ Abbr.

⁸ Abbr.

[p074] umrénjut staná i senná¹, i zafa-
tí dá zpurûva, i gû dadé ná máï-
ka mu. I strâh gulém i fatî
sîte, i pruslávîa Bóga: zaštó
gulém Profitin staná ná² rô-
dut ni, i zaštó Bóg puglenná³
ljúduto mu.

NEDELJA. 4.

Ot Lukî⁴.

REčé Gospót⁵ Prikáznata
vâa. Izlezé sejáčut
dá sée sémito⁶ mu, i tá-
mu déka séeši⁷, drûgu pan-
ná ná pázut, i sá istapká,
i pilíštata nebésnite gû ize-
dôa⁸. I drûgu panná⁹ ná pá-
tut¹⁰, i kê isníkná sá isu-
ší, katû dá néma vlâga. I
drûgu panná¹¹ vnátre uf¹² tránitu¹³,
i katû dá izníknat záino¹⁴ sôs
tránitu¹⁵ gû udavîa. I drûgu
panná¹⁶ ná zémljata árnata¹⁷ i
iznykná, i činí rôd štó¹⁸ ká-
ta. I Učénícite¹⁹ mu gû
pítaa, i vélea: štó kê ká-
že prikáznata vâa. I Iisûs
rečé: ná vâs sá dadé dá puznávate
tái-

¹ II *sedná*

² The ink has spilled on v and II has written it again.

³ II *pugledná*

⁴ II *Lukâ*

⁵ II *Gospód*

⁶ II *sémitó*

⁷ II *séeše*

⁸ II *iscopkâa*

⁹ II *padná*

¹⁰ II *kámenite* (corrected also in the Greek column).

¹¹ II *padná*

¹² II *vo* (sic!).

¹³ II *tráñnito*

¹⁴ II *záidno*

¹⁵ II *tránito*

¹⁶ II *padná*

¹⁷ II *árna*

¹⁸ Sic! Read *sto*

¹⁹ II *Učénícité*

[p075] τὰ μυστήρια τοῦ θεοῦ τῆς Βασιλείας, ἃ μὴ εἰς τοὺς λοιποὺς λαλῶ με παραβολαῖς, διὰ νὰ μὴν βλέπουσι βλέποντες, καὶ ἀκούοντες νὰ μὴν ἀκούσωσι. Καὶ ἡ παραβολὴ εἶναι ἐτούτη ὁ σπόρος εἶναι ὁ λόγος τοῦ θεοῦ. Καὶ ἐκεῖνοι ὅπου εἶναι σπαρμένοι εἰς τὴν στράταν, εἶναι ἐκεῖνοι ὅπου ἀκούουν ἔπειτα ἔρχεται ὁ διάβολος, καὶ σηκώνη¹ τὸν λόγον ἀπὸ τὴν καρδίαν τους διὰ νὰ μὴν πιστεύουν καὶ σωθοῦσι. Καὶ οἱ ἄλλοι ὅπου εἶναι ἐσπαρμένοι² εἰς τὴν πέτραν.³ εἶναι ἐκεῖνοι οἱ ὅποιοι ὅταν ἀκούσουν μετὰ⁴ χαρὰς δέχοντες τὸν λόγον ἀμὴ ἐ- τοῦτοι ρίζαν δὲν ἔχουσιν, οἱ ὅποιοι εἰς ὀλίγον καιρὸν πιστεύουσιν, καὶ ὅταν ἔλ- θη πειρασμός μακρύνουσι. Καὶ ἐκεῖνο ὅπου ἔπεσεν εἰς τὰ ἀγκάθια⁵, εἶναι ἐκεῖνοι⁶ ὅπου ἤκουσαν τὸν λόγον, καὶ ἀπὸ ταῖς⁷ φροντίδες τοῦ κόσμου, καὶ ἀπὸ τὸν πλου- τον⁸, καὶ ἀπὸ ταῖς ἡδοναῖς⁹ τῆς ζωῆς πνίγονται, καὶ δὲν τελεσφοροῦσι. Καὶ ἐκεῖνο ὅπου ἔπενσεν¹⁰ εἰς τὴν γῆν τὴν καλὴν, εἶναι ἐκεῖνοι οἱ ὅποιοι ἤκουσαν τὸν λόγον τοῦ θεοῦ, καὶ τὸν κρατοῦσι μέ- σα εἰς τὴν καρδίαν τὴν καλὴν καὶ ἀ- γαθὴν, καὶ μετὰ τὴν ὑπομονὴν καρποφο- ροῦσι. Ἐτοῦτα διδάσκοντας ἐφώναζεν ὅποιος ἔχει αὐτὰ νὰ ἀκούῃ¹¹, ἃς ἀκούῃ. Εἰ-

¹ l. — νει.

² N.B. morph.

³ πέτραν, superscripted above the erased word, probably στράταν, by a second hand.

⁴ Abbr.

⁵ Third letter difficult to discern whether a γ or a κ. Probably first written ἀγγ — then probably corrected ἀγκ —.

⁶ Two accents over fourth letter ι: acute and circumflex, corrected. Last letter ι is written under the second last letter ο due to lack of space.

⁷ = τὰς

⁸ Two accents over fourth letter ν: acute and circumflex, corrected.

⁹ -ες ... -ες

¹⁰ l. ἔπενσεν.

¹¹ η corrected, probably from ει.

[p075] táinite Móžie¹ ná cárstvutu², a-
mí ná drûzite zpurûvam sôs príc-
ti³, dá né vîdat gledáike, i gle-
dáike⁴ dá né vîdat⁵. I Prikázna-
ta é váa: sémitu⁶ é lakardía-
ta Bóžie⁷. I tîe deká sá se-
jáni ná pátut, sá tîe štó slú-
sjat: nápu⁸kom⁸ óde diávolut, i
krenûva lakardíata ut sárcito mu,
dá né verûvat⁹ i sá spásat. I drû-
zite déka sá sejáni ná pátut¹⁰,
sá tîe, tîe kôga čúat sôs
rádus priimûvat lakardíata: amí
vîe kóren némat, i tîe uf
mâlce vrémi¹¹ verûvat, i kôga dó-
ide beljá utdalečúvat. I tóa
déka panná¹² uf tránitu¹³, sá tîe de-
ká čúa¹⁴ lakardíata, i ut pe-
čálbite ná sfétut, i ut imá-
nitu¹⁵, i ut naslaždénitu ná ži-
vótut sá udavûvat, i né čínat rôd.
I tóa déka panná¹⁶ ná zémljata ár-
nata¹⁷, sá tîe, tîe štó čúa la-
kardíata bóguva, i ja čúvat vná-
tre uf sárcitu¹⁸ árnutu i blá-
gutu¹⁹, i sôs tarpénitu²⁰ čínat
rôd. Vîe ká účeši²¹ víkaše:
kói íma úši dá slûsja, néka slûšja:
Re-

¹ Sic! II Bóžii (Mó- > Μπό-)

² II cárstvuto

³ Sic!

⁴ II slusáki

⁵ II slúsat

⁶ II sémito

⁷ II Bóžia

⁸ II nápu⁸kon

⁹ The letter between the first β and ρ is unclear; probably ε, but the pen stroke is very thick. II adds ε

¹⁰ II kámenito (corrected also in the Greek column).

¹¹ II vréme

¹² II padná

¹³ II tráinito

¹⁴ οὐ corrected from something else.

¹⁵ II imánito

¹⁶ II padná

¹⁷ II árna

¹⁸ II sárcito

¹⁹ II blágoto

²⁰ II tarpénito

²¹ II účiše

[p076] ΚΥΡΙΑΚΗ. Ε΄.

Κλ. Ιζ΄.
 στχ. 19.
 περί τοῦ
 πλουσίου
 καί τοῦ Λαζάρου
 νθ΄.

Ἐκ τοῦ κατα Λουκᾶν·
 Ἐἶπεν ὁ Κύριος, κάποιος ἄνθρω-
 πος ἦτον πλούσιος, καὶ ἐνδύ-
 νετον κόκκινα καὶ βύσσινα
 φορέματα, καὶ εὐφραίνετο¹ καθ' ἡμέραν
 λαμπρῶς². Καὶ ἦτον καὶ ἓνας πτωχὸς τὸ
 ὄνομά του Λάζαρος, ὁ ὁποῖος ἦτον ἐρρί-
 μένος ὀμπροστὰ εἰς τὴν θύραν³ του πληγω-
 μένος. Καὶ ἐπεθυμοῦσε νὰ χορτάσῃ ἀ-
 πὸ ταῖς ψύχαις⁴ ὅπου ἐπιπταν ἀπὸ τὴν
 τράπεζαν τοῦ πλουσίου, ἀλλὰ καὶ οἱ σ-
 κύλοι ἤρχονταν καὶ ἐγλυφαν ταῖς πλη-
 γαῖς⁵ του. Καὶ ἦλθε καιρὸς καὶ ἀπέθανεν
 ὁ πτωχός, καὶ τὸν ἐπῆραν οἱ Ἄγγελοι,
 καὶ ἐπῆγαν τον εἰς τὸν⁶ κόλπον τοῦ Ἀβρα-
 ᾶμ καὶ ἀπέθανε⁷ καὶ ὁ πλούσιος καὶ ἐ-
 θάπη. Καὶ μέσα εἰς τὸν ᾅδην⁸ εὐ-
 ρισκόμενος εἰς τὰ βάσανα ἐσήκωσε
 τὰ μάτια του καὶ εἶδε τὸν Ἀβραάμ ἀ-
 πὸ μακρῶ, καὶ τὸν Λάζαρον εἰς τοὺς κόλ-
 πους του. Καὶ αὐτὸς ἐφώνηξε, καὶ εἶπεν·
 ὦ Πάτερ Ἀβραάμ λυπήσου με, καὶ
 στείλε τὸν Λάζαρον, νὰ βουτήσῃ τὴν⁹
 ἄκραν τοῦ δακτύλου του εἰς τὸ νε-
 ρον¹⁰, διὰ νὰ δρωσίσῃ¹¹ τὴν γλῶσσαν-
 μου, διατὶ βασανίζομαι μέσα εἰς τὴν¹² φλό-
 γα

¹ Fifth letter uncertain, could be an α or an ε.

² l. λαμπρῶς.

³ v superscripted.

⁴ l. = τὰς ψυχὰς.

⁵ -ες ... -ες.

⁶ Abbr.

⁷ Last letter blackened.

⁸ l. ᾅ —.

⁹ Abbr.

¹⁰ Without accent.

¹¹ l. δρω —.

¹² Abbr.

[p076] NEDELJA. 5.

Ot Lukî¹

REčé Gospót², nékuï čuvék
běše bogátin, i sá uble-
čúvaše carvéni i výssini
rûbi, i sá veséleši³ ná sékuï dén
sfétlo. I ímaše i idín siromâh
ímitó mu Lázár, i tóa běše far-
lén prêť vrátata mu pálen⁴ rá-
ni. I pytimísaše dá sá nájáde
ut rónkite deká págjaa ut tra-
pézata ná bogátinut, amí i ku-
čínjata ídea i lýžea ránite
mu. I duidé vrémi⁵ i umré si-
romáut, i gû zéa Ággelitu⁶,
i gû utnesôa ná pázvata Avra-
ámjuva⁷: i umré i zengínut i sá
zakupâ. I vnátre uf pékolut ká
sá naôgjaši⁸ ná mákite: sî kre-
ná óčite i vidé Avaraáma⁹ ut
daléku, i Lázara uf pázvi-
té mu. I vóa vikná, i rečé:
Ô Tátko Avraáme puzjálai ma¹⁰, i
pûšti Lázara, dá putópi¹¹ krá-
ita ná prástut mu uf vôda-
ta dá rasláde jazíkut mi,
zaštó sá mâčam vnátre uf ó-
genut

¹ II *Lukâ*

² II *Gospód*

³ II *veséliše*

⁴ II *páln*

⁵ II *vréme*

⁶ II *Ággelito*

⁷ An ink stain below the *ju* ligature; the *j* part may be a later addition.

⁸ II *naôgjaše*

⁹ Sic!

¹⁰ II *me* (μα > μαι).

¹¹ II *natópe*

[p077] γα ἐτούτην. Καὶ ὁ Ἀβραάμ τοῦ εἶ-
 πεν ὦ παιδί μου, ἐνθυμήσου, ὅτι ἐσὺ
 ἀπόλαυσες τὰ ἀγαθὰ σου εἰς τὴν ζω-
 ῆν σου, καὶ ὁ Λάζαρος ὁμοίως, τὰ κακά
 καὶ τῶρα ἐτοῦτος παρακαλεῖται, καὶ ἐ-
 σὺ λυπᾶσαι. Καὶ ἀπάνω εἰς ὅλα ἐτοῦ
 τα, ἀνάμεσα εἰς ἐσᾶς καὶ εἰς ἐμᾶς εἶ-
 ναι μέγαλον χάσμα, διὰ νὰ μὴν δύ-
 νουνται ἐκεῖνοι ὅπου θέλουν νὰ περά-
 σουν, ἀπ' ἐδῶ εἰς ἐσᾶς, μηδὲ ἐκεῖνοι
 ὅπου εἶναι ἀπ' ἐκεῖ, νὰ περνοῦσιν εἰς ἐ-
 μᾶς. Καὶ ἐκεῖνος¹ εἶπε παρακαλῶσε
 λοιπόν, ὦ Πάτερ, νὰ τὸν πέμψῃς εἰς
 τὸ σπῆτι τοῦ Πατρός μου. Διατὶ ἐ-
 χω πέντε ἀδελφούς, νὰ τοὺς μαρτυ-
 ρήσῃ ἐτοῦτα², διὰ νὰ μὴν ἔλθουν καὶ
 αὐτοὶ εἰς τὸν τόπον ἐτοῦτον τῆς βα-
 σάνου. Λέγει του ὁ Ἀβραάμ ἔχου-
 σι τὸν Μωϋσῆα καὶ τοὺς Προφῆτας,
 ἃς ἀκούσουν αὐτούς. Καὶ ἐκεῖνος εἶπεν·
 ὄχι, Πάτερ Ἀβραάμ, ἀμὴ ἂν πάγη
 κανένας ἀπὸ τοὺς νεκροὺς εἰς ἐκείνους,
 θέλουν μετανοήσῃ. Καὶ ὁ Ἀβραάμ
 τοῦ εἶπεν ἂν τὸν Μωϋσῆν καὶ τοὺς Προ-
 φῆτας δὲν ἀκούουσιν³, οὐδὲ ἂν ἀναστη-
 θῇ κανένας ἀπὸ τοὺς νεκροὺς θέλουν
 τὸν πιστεῦσαι.

KY-

¹ Two accents over fourth letter ι: acute and circumflex, corrected.

² Two accents over fourth letter ν: acute and circumflex, corrected.

³ Two accents over fourth letter ν: acute and circumflex, corrected.

[p077] genut vóa. I Avraám mû re-
 čé: ô čédo, smýsli, zašto tí
 sî zé¹ dubrínité tí² ná živó-
 tut ti, i Lázar tákožde zlíni-
 te: i séga vóa sá môle, i tí
 sá zjal'úvaš. I návrâs sîte vî-
 e, megjû váze i ná nâs îma
 guléma própast³, zardí dá né
 môžat tîe deká sákat dá za-
 mínat, uttûa ná vâs, néto tîe
 déka sá uttámu, dá zaminúvat ná
 nâs. I ón rečé: tî sá môlam
 úbo⁴, ô Tátko, dá gû pûštiš ná
 kûkjata Tátkuvata mi. Zašto í-
 mam pét bráte⁵, dá mû marty-
 rísa⁶ vîe, dá né dóidat i
 óni ná méstutu vóa ná má-
 kata. Mû véle Avraám: í-
 mat Moýséa i Profititu⁷,
 néka slûsjat nîh. I ón rečé:
 né, Tátko Avraáme, amí akû ó-
 de nékuî ut umrénite ná nîh,
 kê sá pukájat. I Avraám
 mû rečé: akû Moýséa i Pro-
 fititu⁸ né slûsjat, nétu⁹ akû u-
 žuvée¹⁰ nékuî ut umrénite kê
 gû verûvat.

NE-

¹ II *ze* (the acute deleted).

² II *te* (sic!).

³ II *dól* or *dél* (δὴλ or δαίλ).

⁴ II *sankí*

⁵ II *brátia*

⁶ τ superscripted, using a tall variant of the letter.

⁷ II *Profitito*

⁸ II *Profitito*

⁹ II *nítu*

¹⁰ II *užovée*

[p078] ΚΥΡΙΑΚΗ. Σ'.

Κλ. Η'.
στχ. 27

Ἐκ τοῦ κατα Λουκᾶν·

ΤΟ'ν καιρὸν ἐκεῖνον, ὅταν ἐ-
πῆγεν ὁ Ἰησοῦς εἰς τὴν χῶραν
τῶν¹ Γαδαρηνῶν, τὸν ἀπάντησε
ἓνας ἄνθρωπος ἀπὸ τὴν Πόλιν, ὁ ὅποιος²
εἶχεν δαιμόνια ἀπὸ πολλοὺς χρόνους,
καὶ φόρεμα δὲν ἐνδύνουνταν, καὶ εἰς τὸ
σπῆτι δὲν ἔμενεν, ἀλλὰ εἰς τὰ μνή-
ματα. Καὶ ὡσὰν εἶδεν τὸν Ἰησοῦν, ἐφώ-
ναξε καὶ ἐπῆγε καὶ ἔπεσεν εἰς τὰ πο-
δάριά του, καὶ μὲ μεγάλην³ φωνὴν εἶ-
πεν. Ἰησοῦ Υἱὲ τοῦ θεοῦ τοῦ Ὑψίστου, τί
ἔχεις νὰ κάμῃς μετ' ἐμένα; παρα-
καλῶ σε μὴ μὲ βασανίσῃς. Διατί ἐ-
παρήγγειλεν εἰς τὸ πνεῦμα τὸ ἀκά-
θαρτον νὰ εὗγῃ ἀπὸ τὸν ἄνθρωπον δια-
τί πολλοὺς χρόνους τὸν ἐκράτει καὶ
ἐδένουνταν μὲ ἀλυσίδες, καὶ μὲ
κλάπαις τὸν ἐφύλαγαν ἀμὴ ἐκεῖνος
ἔκοπτε τὰ δεσμάτα, καὶ ἐδιώχνουνταν
ἀπὸ τὸν δαίμονα εἰς τοὺς ἐρήμους τό-
πους. Καὶ ὁ Ἰησοῦς τὸν ἐρῶτησε, καὶ εἶπεν
τί εἶναι τὸ ὄνομά σου; καὶ ἐκεῖνος εἶπε·
λεγεὼν ὅ τι πολλὰ δαιμόνια ἐμ-
βῆκαν εἰς αὐτόν. Καὶ τὸν ἐπαρακά-
λει νὰ μὴν τοὺς προστάξῃ νὰ πᾶν εἰς τὴν
ἄβυ-

¹ Abbr.

² Two last letters ος written as a ligature. Without accent.

³ An accent has been erased above ε.

[p078] NEDELJA. 6.

Ot Lukí¹.

NÁ tóa vrémi², kôga u-
tîde Iisûs ná sélutu³
Gadaríncku, gû sreté
idín čuvék ut Gráduť, tóa štó
ímaše bésuve ut mnógu gudýni,
i rûba ná⁴ sa ublečúvaše, i uf
kûki né zastanúvaše, amí ná gro-
bíštata. I kâ vídé Iisûsa, vi-
kná: i utîde i panná⁵ ná nózi-
té mu, i sôs gulém glâs rečé:
Iisûse Sýne Bóžii višnago, štó
ímaš dá činiš sôs méne, tá mô-
lam⁶ nímó má máčiš. Zaštó
naračá ná dîhut néčísti-
ťut dá izléze ut čuvékut: za-
štó mnógu gudýni gû darčé⁷: i
sá varcúvaše⁸ sôs synčire⁹, i sôs
klápi gû čúvâa: amí ón sé-
češi¹⁰ varcuvánitu¹¹, i sá isterúva-
še ut básut ná pustínite mé-
sta. I Iisûs gû pitâ, i rečé:
štó¹² é ímitó ti? i ón rečé:
legeón: zaštó mnógu bésuve fle-
gôa uf négu. I gû môleši¹³
dá né i puvélja dá ódat uf
dla-

¹ II Lukâ

² II vréme

³ II séluto

⁴ II né

⁵ II padná

⁶ II molíam

⁷ Read dârdžé.

⁸ Read vârdzúvaše.

⁹ Read sindžíre.

¹⁰ II séčíše

¹¹ Read vârdzuvánitu.

¹² II štó ti

¹³ II môliše

[p079] ἄβυσσον. Καὶ ἐκεῖ εἰς τὸ ὄρος ἦτον ἀγέλη τῶν χοίρων ὅπου ἔβοσκε, καὶ τὸν ἐπαρακαλοῦσαν¹ νὰ τοὺς δώσι ἄδιαν² νὰ ἔμβουν εἰς ἐκεῖνους, καὶ τοὺς ἔδωσε. Καὶ ὥσαν εὐγῆκαν τὰ δαιμόνια ἀπὸ τὸν ἄνθρωπον, ἐμβῆκαν εἰς τοὺς χοίρους καὶ ἐκίνησεν ἡ ἀγέλη ἐκείνη ἀπὸ τὸν³ ἐγκρεμνὸν εἰς τὴν λίμνην⁴ καὶ ἐπνίγη. Καὶ ὥσαν εἶδαν οἱ βοσκοὶ ἐκεῖνο ὅπου ἔγινεν, ἔφυγαν, καὶ ἐπῆγαν εἰς τὴν Πόλιν, καὶ εἰς τὰ χωράφια, καὶ εἶπαν το Καὶ οἱ ἄνθρωποι εὐγῆκαν νὰ εἰδοῦν ἐκεῖνο ὅπου ἔγινε, καὶ ἦλθαν εἰς τὸν Ἰησοῦν, καὶ εὐρῆκαν⁵ τὸν ἄνθρωπον ὅπου ἐκάθουνταν ἀπὸ τὸν ὅποιον εὐγῆκαν τὰ δαιμόνια, ἐνδυμένον, καὶ σωφρονισμένον εἰς τὰ ποδάρια τοῦ Ἰησοῦ καὶ ἐφοβήθηκαν. Καὶ ἐκεῖνοι ὅπου τὸ εἶδαν τὸ εἶπαν εἰς αὐτούς, πῶς ὁ δαιμονισμένος ἐλευθερώθη. Καὶ τὸ πλῆθος ὅλον τῆς περιχώρου τῶν⁶ Γαδαρηνῶν ἐπαρακάλεσαν⁷ τὸν⁸ Ἰησοῦν, νὰ εὐγῇ νὰ πηγένη ἀπ' αὐτοὺς ὅτι εἶχαν μεγάλον φόβον καὶ αὐτὸς ἐμβῆκεν εἰς τὸ καράβι, καὶ ἐγύρισεν ὀπίσω⁹. Καὶ ὁ ἄνθρωπος ἐκεῖνος, ἀπὸ

¹ N.B. morph.

² l. — εἰαν.

³ Abbr.

⁴ Last v superscripted.

⁵ l. εὐ —.

⁶ Abbr.

⁷ N.B. morph.

⁸ Abbr.

⁹ l. ὁ —.

[p079] dlabókutu. I támu ná planí-
 nata ímaše stádu ut právcí
 déka páseši¹, i gû môle-
 a dá mû dáde ízin dá flézat
 uf tîe, i mû dadé. I kê
 izlegôa bésuvitu² ut ču-
 vékut, flegôa uf právc-
 itu³: i kinisá stádutu⁴ tó-
 a ut brégut uf gjôlut:
 i sá udavî. I kê vidôa pastí-
 ritu⁵ tóa štó sâ činí, begáa,
 i utídua ná Gráduť, i ná
 nîvite, i kažáa gi⁶: I ljú-
 ditu⁷ ispannáa⁸ dá vîdat tó-
 a štó sá činí, i duîdôa ná
 Iisûsa, i naîdôa čuvékut
 déka sédeši⁹, ut tóa štó is-
 pannâa¹⁰ bésuvite, ublečén,
 i razumén ná nôzite li-
 sûsuvi: i sá uplašía. I tî-
 e štó gû vidôa gû rekôa ná nîh,
 kâk bésniut utkinâ. I¹¹
 sfétut sât ut stránite
 Gadaríncki molîa Iisûsa,
 dá ispanni¹² dá sî ôde ut nîh: za-
 štó ímaa gulém strâh: i ón
 flezé uf kórabut, i sá var-
 ná nácat¹³. I čuvékut tóa,
 ut

¹ II *pásiše*

² II *bésuvito*

³ II *právcite*

⁴ II *stáduto*

⁵ II *pastíríte*

⁶ Sic! A mistake for *gu*?

⁷ II *ljúđito*

⁸ II *ispadnáa*

⁹ II *sédîše*

¹⁰ II *ispadnáa*

¹¹ First written *I* / *i*, at the line break, the second *i* deleted.

¹² II *ispádne*

¹³ Read *nádzat*

[p080] ἀπὸ τὸν ὅποιον ἐυγῆκαν τὰ δαμόνι-
α, ἐπαρακάλει τὸν² Ἰησοῦν, νὰ εἶναι
μαζύ του ἀμὴ ὁ Ἰησοῦς τὸν ἀπόλυ-
σε, λέγωντας. Γύρισε εἰς τὸ σπῆ-
τι σου, καὶ διηγοῦ ὅσα σοῦ ἔκα-
μεν ὁ θεός, καὶ ἐπῆγεν εἰς ὅλην τὴν
Πόλιν καὶ ἐκήρυττεν ὅσα τοῦ ἔκα-
μεν³ ὁ Ἰησοῦς.

ΚΥΡΙΑΚΗ. Ζ΄.

Ἐκ τοῦ κατα Λουκᾶν·

Κφ. Η΄.
στχ. 41.

περί τῆς
θυγατρὸς
τοῦ ἀρχι
συναγῶ
γου.
κέ.

περι¹ τῆς
αἱμορρο-
οῦσης.
κς΄.

ΤΟῦν καιρὸν ἐκείνον, ἄνθρωπος
κάποιος ἦλθεν εἰς τὸν Ἰησοῦν
τὸ ὄνομά του Ἰάειρος, καὶ αὐτός⁴
ἦτον Ἄρχωντας τῆς συναγωγῆς⁵.
καὶ ἔπεσεν εἰς τὰ ποδάρια τοῦ Ἰησοῦ⁶.
καὶ τὸν ἐπαρακαλοῦσε νὰ πάγῃ εἰς
τὸ σπῆτι του. Ὅτι εἶχε μίαν θυγα-
τέρα μονογενῆ, ἕως δώδεκα
χρονῶν, καὶ ἐκεῖνη⁷ ἀπέθανε. Καὶ
ἐκεῖ ὅπου ἐπῆγενεν ὁ Ἰησοῦς, τὸ πλῆ-
θος τοῦ λαοῦ τὸν ἐστενωχωροῦσαν⁸.
Καὶ μία γυναῖκα ἡ ὁποῖα εἶχεν
κίνησιν αἵματος δώδεκα χρό-
νους, καὶ ἐξοδίασεν ὅλον της τὸν βί-
ον εἰς τοὺς ἰατρούς, καὶ δὲν ἠμπο-
ρεσε ἀπὸ κανένα νὰ ἰατρευθῇ.
Σημόνοντας⁹ ὀπίσωτου¹⁰, ἐπίασε-
τὴν

¹ 1) ε superscripted above π. 2) Without accent.

² Abbr.

³ Without accent.

⁴ Without accent.

⁵ Without accent.

⁶ l. Ἰ —.

⁷ Second and third letter blurred.

⁸ N.B. synt.

⁹ l. Σμῶ —.

¹⁰ l. ὁ —.

[p080] ut tóa štó izlegôa bésuvi-
te, sá môleši¹ ná Iisûsa, dá bí-
de sôs négu, amí Iisûs gû ispu-
ští, i véleši². Várni se dôma
ti, i prikažúvaï kólku tû či-
nî Bóg, i utîde pû sât
Grât i prikažúvaše kólku mû
činí Iisûs.

NEDELJA. 7.

Ot Lukí³.

NÁ tóa vrémi⁴, čuvék
Nékuï duïdé ná Iisûsa
ímitó mu láir, i vóa
béše Napréžen ut sôborut,
i panná⁵ ná nôzite Iisûsovi,
i gû môleši⁶ dá óde uf dô-
ma mu. Zaštó ímaše iná⁷ kér-
ka samorôdna, dû dvanáiset
gudíni, i óna umré. I tá-
mu déka ódeši⁸ Iisûs, kalaba-
lákut ut Ijûditu⁹ gû stesnûvaa.
I iná¹⁰ žena taa štó ímaše
tečéni ut krâf dvanáiset gu-
díní, i pûarčí sâtu mu imá-
ne pû ekimčíte¹¹, i né mo-
žé ut níkuï dá sá izlekûva.
Ká nabliží zât négu, fatî
krá-

¹ II *môliše*

² II *véliše*

³ II *Luká*

⁴ II *vréme*

⁵ II *padná*

⁶ II *môliše*

⁷ II *idná*

⁸ II *ódiše*

⁹ II *Ijûdito*

¹⁰ II *idná*

¹¹ Probably to be read *ekimdžíte*

[p081] τὴν ἄκραν τοῦ φορέματός του καὶ πα-
 ρευθὺς ἐστάθη τὸ τρέξιμον τοῦ
 αἵματός της. Καὶ ὁ Ἰησοῦς εἶπεν·
 ποῖος εἶναι ἐκεῖνος ὅπου μὲ ἐπίασε, καὶ
 ἐπειδὴ ὅλοι ἀρνοῦνταν, λέγει ὁ
 Πέτρος καὶ ἐκεῖνοι ὅπου ἦταν μὲ τὸν
 Πέτρον Διδάσκαλε, οἱ ὄχλοι σὲ
 σφίγγουν καὶ σὲ στεναχωροῦν, καὶ λέ-
 γεις ποῖος εἶναι ὅπου μὲ ἐπίασε. Καὶ
 ὁ Ἰησοῦς εἶπεν κάποιος μὲ ἐπίασε,
 διατι ἐγὼ ἐγροικησα¹ δύναμιν ὅπου
 εὐγῆκεν ἀπὸ ἐμένα. Καὶ ὡσὰν εἶδεν
 ἡ γυναῖκα ὅτι δὲν τὸν ἔλαθεν, ἦλ-
 θε τρομασμένη, καὶ ἔπεσεν εἰς τὰ
 ποδάρια τοῦ Ἰησοῦ, καὶ διὰ ποῖαν ἀ-
 φορμὴν τοῦ ἐπίασεν, τοῦ εἶπεν ὁμ-
 προστᾷ εἰς ὅλον τὸν λαόν, καὶ πῶς ἰα-
 τρεύθη εὐθύς, Καὶ ὁ Ἰησοῦς τῆς εἶ-
 πεν ὅ θύγατερ ἔχε θάρος, ἡ πί-
 στις σου σὲ ἐλευθέρωσε σύρε εἰς τό-
 καλόν, Καὶ ὅταν ὁ Ἰησοῦς ἀκόμι² ἔ-
 λεγε τὸν λόγον ἔρχεται ἓνας ἀπὸ τὸν³
 ἀρχισυνάγωγον, καὶ λέγει του ὅ-
 τι ἀπέθανεν ἡ θυγατέρα σου μὴν πει-
 ράζης τὸν Διδάσκαλον. Καὶ ὁ Ἰησοῦς
 ὡσὰν τὸ ἦκ[.]σεν⁴, ἀπεκρίθη καὶ εἶπεν
 του μὴν φοβᾶσε μόνον πίστευ-
 ε, καὶ θέλει γλυτώσει. Καὶ ὡσὰν ἐμβῆ-
 κεν

¹ 1) Without accent.

² Second letter blurred because of correction.

³ Abbr.

⁴ o has been blackened. Probably an υ is written above o as regularly in the text, when ov, but it is not readable.

[p081] kráitta ná rûbatá mu: i uf
časut zastaná tečénitu ná
kráfta mu. I Iisûs rečé:
kói é tóa deká mâ fatî, i
katû dá sá utrečúvaa sîte, véle
Pétar i tîe deká béa sôs
Pétar: Didáskale Ijûditu tá¹
sténat i tâ² stesnûvat, i vé-
leš kói é štó mâ fatí. I
Iisûs rečé: nékuï má fatí,
zaštó jáze pikasâh sýla deká
izlezé ut méne. I ká vidé
žénata óti né gu lažá, đui-
dé putreséna, tá panná³ ná
nôzite Iisûsuvi, i zardí kóe
rabôta gû fatí, mû kažá
prêť sîte Ijûde, i ká sa is-
lekuvâ uf časut. I Iisûs mû
rečé: ô kérko ímaï gairét, vé-
rata ti tá utkiná: ódi sôs
dubrô⁴. I kôga Iisûs óšti⁵ vé-
leši⁶ lakardíata: íde idín
ut pervosobórnikut, i mû véle,
óti umré kérka ti, nîm za-
dévaš⁷ Didáskalut. I Iisûs
ká gû cú, otvéšta⁸ i mû re-
čé: nîm sâ bóiš⁹ sâlde verû-
vai¹⁰, i kî utkýne. I ká fle-
zé

¹ τ superscripted, using a tall variant of the letter.

² α probably corrected from η

³ II *padná*

⁴ II *dobrô*

⁵ II *óšte*

⁶ II *vélise* (the palatal arc deleted, perhaps by accident).

⁷ II *zadévaï*

⁸ II *otgovorí*

⁹ II *bói*

¹⁰ ε corrected from something else?

[p111] οἱ δέκα, ἄρχισαν νὰ ἀδημονοῦσι διὰ τὸν Ἰάκωβον καὶ Ἰωάννην. Καὶ ὁ Ἰησοῦς προσκαλῶντάς τους, τοὺς λέγει ἰξεύρετε ὅτι ἐκεῖνοι ὅπου θαρῶνσι¹ νὰ Κυριεύουν τὰ ἔθνη, τὰ κατακυριεύουσι καὶ οἱ μεγιστάνες τὰ ἐξουσιάζουν αὐτά. Ἀλλὰ εἰς ἐσᾶς δὲν θέλει εἶσθαι ἔτζι ἀλλὰ ὅποιος² θέλει νὰ γένη μεγαλύτερος ἀπὸ ἐσᾶς, θέλει εἶσθαι ὑπηρέτης σας. Καὶ ὅποιος ἀπὸ ἐσᾶς θέλει νὰ γένει πρῶτος, θέλει εἶσθαι δοῦλος ὁλονῶν. Διατὶ ὁ Υἱὸς τοῦ ἀνθρώπου δὲν ἦλθε νὰ ὑπηρετηθῇ, ἀλλὰ νὰ ὑπηρετήσῃ, καὶ νὰ δώσῃ τὴν ψυχὴν του ἐξαγόρασμα ἀντὶ πολλῶν.

ΣΑΒΒΑΤΩ³

Τοῦ Λαζάρου.

Ἐκ τοῦ κατα Ἰωάννην.

ΤΟῦν καιρὸν ἐκείνον, ἦτον κάποιος ἀσθενὴς Λάζαρος ἀπὸ τὴν Βηθανίαν, ἀπὸ τὸ χωρίον τῆς Μαρίας καὶ τῆς Μάρθας τῆς ἀδελφῆς της. Καὶ ἡ Μαρία ἦτον ὅπου ἄλειψε τὸν Κύριον μύρον, καὶ μὲ τὰ μαλιά⁴ της ἐσφούγγισε τὰ ποδάρια του τῆς ὁποῖας ὁ ἀδελφὸς Λάζαρος ἦτον

Κλ. ΙΑ'.
στχ. Ι.
περὶ τῆς
ἐγέρσε-
ως τοῦ Λα-
ζάρου
ιά.

¹ l. θαρρ —.

² l. ὅ —. Frequently written in the same way.

³ l. — O.

⁴ l. μαλλ —.

[p111] désettu¹, zafatîa dá sá² ljûtat,
zardí Iákova i Ioánna. I
Iisûs ká i vikná, véle ná nh:
znáite zaštó tîe déka tráčat
dá Puvéljat jazícitu³, i zapti-
sûvat: i gulémite i puvéljat
vîe. Amí ná vâs né ke⁴ bî-
de taká: amí kôï sáka dá sá čí-
ne pógulém ut vâs, kî vî bîde
esmikjârin. I kôitu ut vâze
sáka dá sá číne prâven⁵, kî bî-
de esmikjârin ná sîte. Zaštó Sý-
nut čuvěčki né duîdé dá mû čí-
na⁶ ismét⁷, amí dá číne ismét⁸,
i dá dáde dūsjata mu utkupénie
zá mnozína.

SABUTA

Ná Lázar.

Ot Ioánna.

NÁ tóa vrémi⁹. béši¹⁰ né-
kuï bôlen Lázar ut
Viθanía, ut sélutu
ná María i ná Márta ná sé-
stra mu. I María béši¹¹ deká
pumažá Góspuda mÿro, i sôs kô-
site mu izbrisjâ nózite mu,
ná taa brát mu Lázar bé-
ši

¹ II *désette*

² Written with a C-like sigma.

³ II *jazícite*

⁴ ε corrected from α, probably by the first hand.

⁵ II *párven*

⁶ II *čínat*

⁷ Written ἡσμέτ as if containing a prefix.

⁸ Written ἡσμέτ as if containing a prefix.

⁹ II *vréme*

¹⁰ II *běše*

¹¹ II *běše*

[p112] τον ἀσθενῆς. Ἐστειλαν λοιπὸν αἱ ἀδελ-
 φαῖς¹ του εἰς αὐτόν, καὶ ἔλεγον Αὐθέντη,
 ἰδὲς ἐκεῖνον ὅπου ἀγαπᾷς, ἐκεῖνος ἀσθενεῖ.
 Καὶ ὁ Ἰησοῦς ὥσάν τὸ ἤκουσεν, εἵ-
 πεν ἐτοῦτη ἡ ἀσθένεια δὲν εἶναι διὰ θά-
 νατου, ἀλλὰ εἶναι διὰ τὴν² δόξαν τοῦ θεοῦ,
 διὰ νὰ δοξασθῇ ὁ Υἱὸς τοῦ θεοῦ διὰ μέσου
 αὐτῆς. Καὶ ὁ Ἰησοῦς ἀγαποῦσε τὴν Μάρ-
 θαν καὶ τὴν ἀδελφήν της καὶ τὸν³ Λάζαρον,
 ὧσάν ἤκουσε λοιπὸν ὅτι ἀσθενεῖ, τό-
 τε ἐστάθη εἰς τὸν τόπον ὅπου ἦτον,
 δύο ἡμέραις. Μετὰ ταῦτα ὕστερον ἀ-
 πό τοῦτο λέγει εἰς τοὺς Μαθητάδες ἃς
 πᾶμε πάλιν εἰς τὴν Ἰουδαίαν. Λέγουν του
 οἱ Μαθητάδες Διδάσκαλε, ἀπο⁴ τῶ-
 ρα σὲ ἐζητοῦσαν οἱ Ἰουδαῖοι, νὰ σὲ
 λιθάσουν, καὶ πάλιν ὑπάγεις ἐκεῖ.
 Καὶ ὁ Ἰησοῦς ἀπεκρίθη δὲν εἶναι δώδεκα
 ὥραις⁵ τῆς ἡμέρας; ὅποιος περιπατεῖ
 τὴν ἡμέραν δὲν σκοντάβει ὅτι βλέ-
 πει τὸ φῶς τοῦ κόσμου ἐτούτου⁶. Ἀμὴ
 ὅποιος⁷ περιπατεῖ τὴν νύκτα σκοντάπτει
 ὅτι δὲν ἔχει τὸ φῶς εἰς τοῦ λόγου του.
 Ἐτοῦτα εἶπεν καὶ ὕστερον ἀπὸ τοῦτο
 τοὺς λέγει. Λάζαρος ὁ φίλος μας ἐκοι-
 μήθη καὶ πηγαίνω νὰ τὸν ἐξυπνήσω.
 Καὶ οἱ Μαθητάδες εἶπαν Αὐθέντη;
 ἐὰν ἐκοιμήθη, θέλη σηκωθῇ. Καὶ ὁ Ἰη-
 σοῦς

¹ -ες.

² Abbr.

³ Abbr.

⁴ Without accent.

⁵ -ες..

⁶ Two accents over v: acute and circumflex, corrected.

⁷ Two last letters ος written as a ligature.

[p112] ši¹ bôlen. Puštía úbo² séstri-
té mu ná négu, i vélea: Gospodýne,
vîdi toa štó milûvaš, ón buledû-
va. I Iisûs kê gû čú, kazjâ:
vâa bólka né e³ zá umrěš,
amí é zardí slávata Bóžie⁴,
dá sá pruslâvi⁵ Sýn Bóžie⁶ zardí
nîz né⁷ a. I Iisûs milûvaše Már-
θα, i séstra mu, i Lázara.
Kâk čú úbo⁷ óti é bólen, tó-
gaĩ zastaná ná méstutu déka běši⁸
dvá déna. Ot⁹ vîe nápokom¹⁰ vé-
le ná Učenícite¹¹: néka ó-
dime pák ná Iuděa. Mû vélet
Učenícite: Didáskale, séga
tá sâkaa Iudéitu¹², sôs kâmeni¹³
dá tá utěpat, tá¹⁴ pák ódiš támu.
I Iisûs otveštá¹⁵: né sa dvanâiset
saáte ná dénút¹⁶, né sa sopnûva: zaštó glé-
da vîdelutu¹⁷ ná sfétut vóa. Amí
kói óde nókjata¹⁸, sá sopnûva:
zaštó néma vîdelutu¹⁹ ná sébesi.
Vîe rečé: i nápukom²⁰ ut vóa
mû véle: Lázar pri²¹ áteljut ni za-
spá: i ódam dá gû rasbûdam.
I Učenícite rekôa: Gospodýne:
akû zaspá, kê stáni²¹. I Ii-
sûs

¹ II *běše*

² II *sankí*

³ Unclear.

⁴ Sic! II *Bóžia*

⁵ II *pruslâve*

⁶ Sic! II *Bóžii*

⁷ II *sankí*

⁸ II *běše*

⁹ 'Ot corrected from 'Ov

¹⁰ II *nápokon*

¹¹ Corrected from *Učenícitu*.

¹² II *Iudéite*

¹³ II *kámene*

¹⁴ II *dá*

¹⁵ II *otgovorí*

¹⁶ Something deleted by the first hand between *dén-* and *nut* at the beginning of the new line; II *dénta*

¹⁷ II *vîdeluto*

¹⁸ II *nókja*

¹⁹ II *vîdeluto*

²⁰ II *nápukon*

²¹ II *stáne*

[p113] σοῦς τοὺς εἶπε διὰ τὸν θάνατόν του,
καὶ ἐκεῖνους τοὺς ἐφάνη, ὅτι διὰ τὸ
κοίμησμά τοῦ ὕπνου λέγει. Τότε
λοιπὸν τοὺς λέγει παρῤῥησίᾱ¹ Λάζαρος
ἀπέθανε. Καὶ χαίρομαι διὰ τε-
σᾶς², διὰ νὰ πιστεύσετε ὅτι ἐγὼ δὲν
ἤμουν ἐκεῖ, ἀλλὰ ἃς πᾶμε εἰς αὐ-
τόν. Καὶ ὁ θωμᾶς ὅπου ἐλέγονταν
δίδυμος, εἶπεν εἰς τοὺς Μαθητά-
δες του ἃς πάμεν καὶ ἡμεῖς νὰ ἀπό-
θάνομεν μετ' αὐτόν. Ὅταν λοιπὸν
ἐπῆγεν ὁ Ἰησοῦς, τὸν ηὔρεν³ ὅπου εἶ-
χεν κοντᾶ⁴ τέσσαρες ἡμέραις⁵ εἰς
τὸ μνήμα. Καὶ ἡ Βηθανία ἦτον
κοντᾶ⁶ εἰς τὰ Ἱεροσόλυμα ἕως δεκα-
πέντε στάδια. Καὶ πολλοὶ ἀπὸ τοὺς
Ἰουδαίους ἐπῆγαν εἰς τὴν Μάρθαν καὶ
Μαρίαν, νὰ ταῖς⁷ παρηγορήσουν διὰ
τὸν ἀδελφόν⁸ τους. Ἡ Μάρθα λοιπὸν
ὡσὰν ἄκουσεν ὅτι ἔρχεται ὁ Ἰησοῦς,
τὸν ἐπροῦπάντησε ἀμὴ ἡ Μαρία
ἐκάθονταν εἰς τὸ σπῆτι. Ἡ Μάρθα
λοιπον⁹ εἶπεν τοῦ Ἰησοῦ, Αὐθέντη
ἂν ἦσουν ἐδῶ, ὁ ἀδελφός μου δέν¹⁰ ἤθε-
λεν ἀποθάνη. Ἀλλὰ καὶ τῶρα ἰξεύρω,
ὅτι ὅσα ζητήσεις ἀπὸ τὸν θεόν, ὁ-
θεὸς θέλει σοῦ τὰ δώσει. Λέγει τῆς ὁ
Ἰη-

¹ l. παρρ —.

² N.B. morph.

³ 1) l. ηῦ —. 2) υ written above ρ.

⁴ l. — ἄ.

⁵ -ες.

⁶ l. — ἄ.

⁷ -ες.

⁸ l. ἀδελ —.

⁹ Without accent.

¹⁰ First written a spiritus lenis, corrected then to an acute above ε.

[p113] sūs mû kažá zardí umréšut mu,
i ná nîh mû sá vidé, zaštó zardí
zaspánitu¹ ná sónut véle. Tógai
úbo² mû kažá jáve³: Lázár
umré. I sá radûvam zardí vá-
ze, dá verûvate zaštó jázi⁴
né béh támu, amí néka ódime
ná négu. I Ōomâ štó sá véleši⁵
bliznák, rečé ná Učeníci-
té mu: néka ódime i nîe dá ú-
mremi⁶ sôs négu⁷. Kôga úbo⁸
utíde Iisûs, gû naídé deká i-
maše blízu četíri dní uf
gróbut. I Viθanía béši⁹
blízu ná Ierusalím dû pet-
náiset stádia. I mnozína ut
Iudéite utídua¹⁰ ná Márθa i
ná María, dá i rastážat zardí
brát mu. Márθa úbo¹¹
kâk cú zaštó íde Iisûs,
gû prisreté: amí María
sédeši¹² uf dôma¹³. Márθa ú-
bo¹⁴ rečé ná Iisûsa, Gospodý-
ne: akû béši¹⁵ tûa¹⁶ brát mi né
ke úmreši¹⁷. Amí i séga znám,
óti kólku pûsákaš ut Bóga,
Bôg kí tî i¹⁸ dáde. Mû véle
Ii-

¹ II zaspánito

² II sankí

³ II jávno

⁴ II jáze

⁵ II véleše

⁶ II úmrime

⁷ II négo

⁸ II sankí

⁹ II béše

¹⁰ II utídoa

¹¹ II sankí

¹² II sédiše

¹³ II kúkata

¹⁴ II sankí

¹⁵ II béše

¹⁶ II tûva

¹⁷ II úmreše

¹⁸ Deleted by II. Translates τὰ ‘them’ in the Greek text.

[p114] Ἰησοῦς θέλει ἀναστηθῇ ὁ ἀδελφός σου. Λέγει του ἡ Μάρθα ἰζένυρω ὅτι θέλει ἀναστηθῇ εἰς τὴν ἀνάστασιν εἰς τὴν ὑστερινὴν ἡμέραν. Λέγει της ὁ Ἰησοῦς· ἐγὼ εἶμαι ἡ Ἀνάστασις καὶ ἡ Ζωὴ ὅποιος πιστεύει εἰς ἐμένα, ἂν καὶ ἀποθάνῃ, θέλει ζήσῃ. Καὶ κάθε ἄνθρωπος ὅπου ζῇ καὶ πιστεύει εἰς ἐμένα, δὲν ἀποθάνει¹ εἰς τὸν αἰῶνα, πιστεύει τοῦτο. Λέγει του ἡ Μάρθα· ναὶ Αὐθέντι² ἐγὼ ἐπίστευσα ὅτι ἐσὺ εἶσαι ὁ Χριστὸς ὁ Υἱὸς τοῦ θεοῦ ὁποῦ ἔρχεται εἰς τὸν³ κόσμον. Καὶ ὥσάν εἶπεν ἐτοῦτα, ἐπῆγε καὶ ἐλάλησε τὴν Μαρίαν τὴν ἀδελφὴν της κρυφᾶ, καὶ τῆς εἶπεν ὁ Διδάσκαλος εἶναι ἐδῶ, καὶ σὲ κράζει. Ἐκείνη ὥσάν τὸ ἤκουσεν, ἐσηκώθη γλήγορα, καὶ ἐπῆγεν εἰς αὐτόν. Καὶ ὁ Ἰησοῦς ἀκόμι δὲν εἶχεν ἔλθῃ εἰς τὸ χωρίον, ἀλλὰ ἦτον εἰς τὸν τόπον ὅπου τὸν ἀπάντησεν ἡ Μάρθα. Οἱ Ἰουδαῖοι λοιπὸν ὅπου ἦταν μετ' αὐτὴν εἰς τὸ σπῆτι, καὶ τὴν ἐπαρηγοροῦσαν, ὥσάν εἶδαν τὴν Μαρίαν ὅτι ἐσηκώθη γλήγορα καὶ εὐγῆκεν ἔξω, τὴν ἀκολούθησαν, λογιάζοντες, ὅτι πηγένει εἰς τὸ μνημα, διὰ

¹ N.B. morph.

² l. — η.

³ Abbr.

[p114] Iisûs: kî voïskrésne¹ brát ti².
Mû véle Mártha: znâm óti kî
voïskrésne³ ná voïskresénitu⁴ ná
napokóšniut dén. Mû véle Iisûs:
jáze sâm Voïskresénitu⁵ i Živótut:
kói verûva ná méne, i akû ú-
mre, kî živûva. I sékui chu-
vék štó živûva i verûva ná mé-
ne, né umîra uf vékut, verû-
vaš vóa. Mû véle Mártha: i-
stína Gospodýne: jáze veruvâh: óti
tí sî Hristós Sýn Bóžie⁶: de-
ká íde ná sfétut. I ká re-
čé vîe⁷, utíde tá⁸ vikná,
María séstra mu skryšnu, i
mû rečé: Didáskalut é tûa⁹,
i tá vîka. Óna ká gû cú,
staná skóru, i utíde ná né-
gu. I Iisûs óšti¹⁰ né béši¹¹
dóšel ná sélutu, amí béši¹²
ná méstutu déka¹³ gû prisreté
Mártha. Iudêitu¹⁴ úbo¹⁵ deká
béa sôs né a uf dôma¹⁶, i ja
rastažûvaa, kâ vidôa Ma-
ría zaštó staná skôru i izle-
zé nádvor, utídua pû néa, trá-
čea, zaštó ódi ná gróbut,
dá

¹ II *voskrésne*

² τ superscripted (μπράτι corrected to μπράττι), using a tall variant of the letter.

³ II *voskrésne*

⁴ II *voskresénitu*

⁵ II *Voskresénitu*

⁶ II *Bóžii*

⁷ II *vîa*

⁸ II *dá*

⁹ II *tûva*

¹⁰ II *óšte*

¹¹ II *běše*

¹² II *běše*

¹³ The word-final *a* corrected from something else (perhaps a second κ).

¹⁴ II *Iudêite*

¹⁵ II *sankí*

¹⁶ II *kukí`ata* (Sic! Palatal arc with a *iota subscriptum* used by II, though with an unnecessary *ι* written on the line as well).

[p115] διὰ νὰ κλαύση ἐκεῖ. Ἡ Μαρία λοιπὸν ὥσάν ἐπῆγεν ἐκεῖ ὅπου ἦτον ὁ Ἰησοῦς, καὶ τὸν εἶδεν, ἔπεσεν εἰς τὰ ποδάρια- του, λέγωντας Αὐθέντη, ἐὰν ἦ- σουν ἐδῶ, δὲν ἠθελεν ἀποθάνῃ ὁ ἀδελ- φός μου. Ὁ Ἰησοῦς ὥσάν τὴν εἶδεν¹ ὅπου ἔ- κλαιε, καὶ τοὺς Ἰουδαίους ὅπου ἦταν μα- ζὺ καὶ ἔκλαιαν; ἐπόνεσεν ἡ ψυχὴ του, Καὶ εἶπεν ποῦ τὸν ἐβάλετε, λέγουν- του, Αὐθέντη ἔλα καὶ ἰδέ. Καὶ ὁ Ἰη- σοῦς ἐδάκρυσε. Ἐλεγαν λοιπὸν οἱ Ἰουδαῖοι ἰδὲς πῶς τὸν ἀγαπᾷ. Καὶ κάποιοι ἀπ' αὐτοὺς εἶπαν ἐτοῦτος ὅπου ἄνοιξε τὰ μάτια τοῦ τυφλοῦ, δὲν ἐδύ- νετο νὰ κάμῃ καὶ ἐτοῦτο, νὰ μὴν ἀ- ποθάνῃ ἐτοῦτος. Καὶ ὁ Ἰησοῦς πάλιν βρυχώμενος μέσα του, ἐπῆγεν εἰς τὸ μνήμα καὶ ἦτον σπήλαιον, καὶ ἀπά- νω εἰς αὐτὸ ἐκείτονταν πέτρα. Καὶ λέγει ὁ Ἰησοῦς σηκώσετε τὴν πέτραν, λέγει του ἡ ἀδελφὴ τοῦ ἀποθαμένου, ἡ Μάρθα ἡμπορεῖ νὰ βρωμᾷ, διατὶ ἔ- χει τέσσαρες ἡμέραις². Λέγει τῆς ὁ Ἰη- σοῦς δὲν σοῦ εἶπα. ὅτι ἐὰν πιστεύσης, θέλεις εἰδῇ τὴν δόξαν τοῦ θεοῦ. Ἐσή- κωσαν λοιπὸν τὴν πέτραν ἀπὸ ἐκεῖ, ὅπου ἐκείτονταν³ ὁ ἀποθαμένος. Καὶ ὁ Ἰη- σοῦς⁴ ἐσήκωσεν τὰ μάτια του ἀπάνω, καὶ εἶ-

¹ Accent under circumflex impossible to discern.

² -εζς.

³ Two accents over fourth letter ι: acute and circumflex, corrected.

⁴ l. Ἰ —.

[p115] dá pláka támu. María úbo¹
ká utíde támu déka béši² Iisús,
i gû vidé, panná³ ná nôzité
mu, i véleši⁴: Gospodýne, akû
béši⁵ tûa⁶ né ki úmresi⁷ brát⁸
mi. Iisús ká ja vîde štó plá-
kaše, i Iudêitu⁹ štó béa zái-
no¹⁰ i plákaa, zabulé dúsjata mu.
I rečé: déka gû kladóhte, mû
vélet, Gospodýne: éla tá¹¹ vîdi. I li-
sû¹² puští sálci¹³. Vélea úbo¹⁴
Iudêitu¹⁵: vîdi kâk gû milûva. I
nékui ut nh kažaa: vóa deká
utforí óčite ná slépiut, né mô-
žeši¹⁶ dá číne i vóa, dá né ú-
mre vóa. I Iisús pâk sté-
neši¹⁷ uf sébesi, utíde ná
gróbut: i beši¹⁸ péštera, i
vrâs né a léžeši¹⁹ kámen. I
véle Iisús: krenéite kámenut,
mû véle séstrata²⁰ ná umrénjut
Mártha: môže dá smárde, zaštó
íma četíri dní. Mû véle Ii-
sús: né tî rekôh, óti akû verûvaš,
kî vîdiš slávata Bóguva²¹. Kre-
náa úbo²² kámenut uttámu,
deká léžeši²³ umrénjut. I Ii-
sús krenná óčité mu gôre, i
re-

¹ II *sankí*

² II *béše*

³ II *padná*

⁴ II *véliše*

⁵ II *béše*

⁶ II *tûva* or *tôva*, and a comma added after the word.

⁷ Sic! For *úmreši*; II *úmrese*

⁸ The first letter has been deleted and a μ superscripted by II, but the original letter seems to have been a μ as well.

⁹ II *Iudêito*

¹⁰ II *záidno*

¹¹ II *dá*

¹² Sic!

¹³ Read *sáldzi*

¹⁴ II *sankí*

¹⁵ II *Iudêito*

¹⁶ II *môžeše*

¹⁷ II *sténeše*

¹⁸ II *béše*

¹⁹ II *léžeše*

²⁰ II *séstrata mu*

²¹ II *Bózia*

²² II *sankí*

²³ II *léžeše*

[p116] εἶπε Πάτερ, εὐχαριστῶ σε, ὅτι
 μοῦ ἄκουσες. Καὶ ἐγὼ ἰξεύρω ὅτι πάν-
 τοτε μοῦ ἀκούεις ἀλλὰ διὰ τὸν λαὸν ὁ-
 ποῦ στέκει τρυγύρω¹ εἶπα διὰ νὰ πι-
 στεύσουν ὅτι ἐσὺ με ἔστειλες. Καὶ ὡσὰν
 εἶπεν ἐτοῦτα, με μεγάλην φωνὴν ἔ-
 κραξε Λάζαρε, εὔγα² ἔξω. Καὶ
 εὐγῆκεν ὁ ἀποθαμένος, δεμένα τὰ
 ποδάρια του καὶ τὰ χερία του με φασκί-
 αις³ καὶ τὸ πρόσωπόν του με μανδύλι⁴ δε-
 μένον λέγει τοὺς Ὁῖσοὺς λύσετέ τον,
 καὶ ἀφίτε τον νὰ ὑπάγη. Καὶ πολ-
 λοι ἀπὸ τοὺς Ἰουδαίους ποὺ⁵ ἦλθαν εἰς
 τὴν Μαρίαν, εἶδαν ἐκεῖνα ὅπου ἔκα-
 μεν ὁ Ὁῖσοὺς, καὶ ἐπίστευσαν εἰς αὐτόν.

KYPIAKH

Τῶν Βαΐων εἰς τὸν⁶ ὄρθρον

Ἐκ τοῦ κατα Ματθαῖον

Κλ. ΚΑ'.

στυ. Ι.

περί τῆς ὁ-
 νου, καὶ τοῦ
 πόλου.
 μέ.

ΤΟ'ν καιρὸν ἐκείνον, ὅταν ἐσή-
 μωσεν ὁ Ὁῖσοὺς εἰς τὴν Ἱερουσα-
 λημ, καὶ ἦλθεν εἰς τὴν Βηθσ-
 φαγῇ εἰς τὸ Ὅρος τῶν⁷ Ἐλαιῶν, τὸ-
 το⁸ ὁ Ὁῖσοὺς ἀπέστειλε δύο Μαθητάδες,
 λέγωντάς τοὺς Σῦρτε εἰς τὴν Χώραν,
 τὴν ἀντίκρυ σας καὶ παρευθὺς θέλε-
 τε εὔρει μίαν ὄνον δεμένην, καὶ
 ἔνα πουλάρι μαζὺ μετ' αὐτὴν λυ-
 σε-

¹ l. τρι —.

² l. ἔβ —. Frequently written in the same way.

³ -ες.

⁴ l. μανδή —.

⁵ First letter o blackened.

⁶ Abbr.

⁷ Abbr.

⁸ το written twice.

[p116] rečé: Tátko, blagudárem ti, óti¹
 má slusjáš². I jáze znâm óti sékuĩ
 pāt má slūsjaš: amí zardí ljûditu
 štó stó³ at³ ókulu rekôh, zardí dá ve-
 rûvat óti tĩ mē puštĩ. I ká re-
 čé vîe⁴, sôs gulém glâs vi-
 kná: Lázare, íspanni⁵ nádvor. I
 ispanná⁶ umrénjut, varcáni⁷ nó-
 zité mu i rácité mu sôs lurí-
 i⁸ i lícito mu sôs ríza var-
 cánu⁹: mû véle Iisûs: utvarcé-
 ĩte¹⁰ gu, i gû ustavěĩte dá óde. I mno-
 zína ut Iuděite deká duĩdôa
 ná María, vidôa tĩe¹¹ deká či-
 ní Iisûs, i veruvâa ná négu¹².

NEDELJA.

Ná Vrábnica.¹³

Ot Matôea.

NÁ toa vrěmi¹⁴, kôga na-
 bliží Iisûs ná Ierusa-
 lím, i duĩdôa ná Viθs-
 fagĩ ná Planínata Eleôncka,
 tógai Iisûs puštĩ dvá Učeníci,
 i rečé ná nĩh. Oděite ná Séluto¹⁵
 štó e prét vâs: i uf časut kĩ
 náidite iná¹⁶ mágarica¹⁷ varcána¹⁸
 i inó¹⁹ párle²⁰ záiño²¹ sôs né'a: otvar-
 cěĩ-

¹ τ superscripted, using a tall variant of the letter.

² Sic! The accent must be wrongly placed (cf. *slūsjaš* on the following line).

³ II *stó ĩat*

⁴ II *vâa*

⁵ II *íspadni*

⁶ II *ispadná*

⁷ Read *vârdzáni*

⁸ II *podvéski*

⁹ Read *vârdzánu*

¹⁰ Read *utvârdzějte*

¹¹ II *tóa*

¹² II *négo*

¹³ II *na útrenni* added between the lines.

¹⁴ II *vrěme*

¹⁵ II *Séluto*

¹⁶ II *idná*

¹⁷ Accent unclear; II *máska*

¹⁸ Read *vârdzána*. The middle á unclear, written again by II.

¹⁹ II *idnó*

²⁰ II *múle*

²¹ II *záiĭdno*

Ησαΐου.
ξθ'.

[p117] σε καὶ¹ φέρετέ μου τα. καὶ ἂν σᾶς
εἰπῇ τινὰς² τίποτες, θέλετε εἰπεῖ,
ὅτι ὁ Αὐθέντης των³ τὰ χρειάζεται
καὶ παρευθὺς θέλει τὰ στείλει. Καὶ
τοῦτο ὅλον ἔγινε, διὰ νὰ πληρωθῇ
ἐκεῖνο, ὅπου ἐλαλήθη διὰ μέσου τοῦ
Προφήτου, ὅπου λέγει. Εἶπατε εἰς τὴν⁴
θυγατέρα τῆς Σιών νά, ὁ Βασι-
λεὺς σου ὅπου σοῦ ἔρχεται ἱλαρός⁵, καὶ
καβαλάρης⁶ ἀπάνω εἰς τὴν ὄνον, καὶ εἰς
τὸ πουλᾶρι τὸ παιδί τοῦ ὑποζύγου.
Καὶ πηγέροντες οἱ Μαθητάδες,
ἔκαμαν καθὼς τοὺς ἐπρόσταξεν ὁ Ἰη-
σοῦς. Καὶ ἔφεραν τὴν ὄνον καὶ τὸ που-
λᾶρι, καὶ ἔβαλλαν⁷ ἀπάνω τὰ φορέμα-
τά τους, καὶ τὸν⁸ ἀπανωκάθισαν εἰς αὐτά.
Καὶ ὁ περισσότερος ὄχλος ἔστρωναν
τὰ φορέματά τους εἰς τὴν⁹ στράταν καὶ
ἄλλοι ἔκοπταν κλαδία ἀπὸ τὰ δέν-
δρα, καὶ ἔστρωναν εἰς τὴν στράταν.
Καὶ οἱ ὄχλοι ὅπου ἐπῆγεναν ὀμπροστᾶ,
καὶ ἐκεῖνοι ὅπου ἀκολουθοῦσαν, ἔκρα-
ζαν, λέγοντες Ὡσαννὰ¹⁰ τῷ Υἱῷ Δα-
βίδ εὐλογημένος¹¹ ὁ ἐρχόμενος ἐν ὀ-
νόματι Κυρίου Ὡσαννὰ ἐν τοῖς ὑ-
ψίστοις. Καὶ ὅταν ἐμβῇκε μέσα εἰς
τὰ Ἱεροσόλυμα, ἐσείσθη ὅλη ἡ-
πό

¹ Above ι a horizontal stroke that crosses with the accent.

² N.B. morph.

³ Without accent.

⁴ Abbr.

⁵ l. ι —.

⁶ l. — ης.

⁷ l. ἔβαλ —.

⁸ Abbr.

⁹ Abbr.

¹⁰ One v written above the third letter α.

¹¹ Two acutes.

[p117] céite¹ i mî i duneséite. I akû vî
káži² nékuï néštu, ki³ kážite,
óti ná Gospodýnut mu mû trebû-
vat: i uf časut kî i púšti⁴. I
vóa sâtu sá činí dá sâ pláti⁵
tóa, déka sá zpuruvâ zardí nîz
Profítut, deká véle. Kažéite ná
kérkata Siónuva: étu, Cárut
ti deká tî íde krótka⁶, i vja-
hnát⁷ návrâs mágaritu⁸, i ná pár-
litu⁹ détitu ná pódjarémnicata¹⁰.
I kâ utídua Učénícite,
činía katû ká i puvelé li-
sûs. I dunesôa mágaricata¹¹ i pár-
litu¹², i kladôa gôre rûbite
mu, i gû kačia návrâs tîe.
I póvekitu¹³ ljûde sî pustel'úva-
a¹⁴ rûbite mu ná pátut, i
drûzi séčea véiki ut dárva-
ta, i pusteljûvaa ná pátut.
I ljûditu¹⁵ déka ódea nápret,
i tîe déka ódea pû nîh, víka-
a, i vélea: Osanná¹⁶ ná Sýnut Da-
víduf: blagoslovén tóa štó íde uf
íme¹⁷ Góspuduvu: Osanná vô ví-
šnih. I kôga flezé vnátre uf
Ierusalím, sá putresé sât
Grát

¹ Read *otvǎrdzǎjite*

² II *káže*

³ The accent cannot be discerned; II corrects the word to *da*, then deletes it, and finally writes *da* again.

⁴ II *pústat*

⁵ An erroneous translation of *πληρωθῆ*, which means 'is paid' in Modern Greek, but 'is fulfilled' in the New Testament;

II *pláte*

⁶ II *krótok*

⁷ There seems to be an apostrophe between the word-initial *β* and the *α* ligature, or perhaps a spiritus lenis above the *ι*. Cf. page 120.

⁸ II *máskata*

⁹ II *múlitu*

¹⁰ *τ* superscripted, using a tall variant of the letter.

¹¹ II *máskata*

¹² II *múlitu*

¹³ II *póvekitu*

¹⁴ The last *α* erased by II but then added again at the end of the previous line.

¹⁵ II *ljûdito*

¹⁶ One *v* superscripted between the middle *α* and the following *v*; the same correction in the Greek text.

¹⁷ II *ímeto*

Διακοπή
τό αὐτό-
Κλ. ΚΑ'.
συχ. Ις.

ψαλμὸς.
η'.

Κλ. ΙΒ'.
συχ. Ι.

[p118] Πόλις, καὶ ἔλεγε¹ ποῖος εἶναι ἐτοῦτος.
Καὶ οἱ ὄχλοι ἔλεγον, ἐτοῦτος εἶναι ὁ-
Ἰησοῦς ὁ Προφήτης, ὅπου εἶναι ἀπὸ τὴν
Ναζαρετ τῆς Γαλιλαίας. Καὶ ὡσὰν εἶ-
δαν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς² τὰ
θαύμα³ του, ὅπου ἔκαμε, καὶ τὰ παι-
δία ὅπου ἔκραζαν εἰς τὸ Ἱερὸν⁴, καὶ
ἔλεγον Ὡσαννὰ τῷ⁵ Υἱῷ Δαβίδ, ἀδη-
μόνησαν. Καὶ εἶπαν του ἀκούεις τι
λέγουν ἐτοῦτοι; καὶ λέγει τους ὁ Ἰησοῦς,
ναί; δὲν ἐδιδάσκατε ποτὲ⁶ ὅτι ἀπὸ
τὰ στόματα τῶν⁷ νηπίων, καὶ ἐκείνων ὁ
ποῦ βυζάνουσι, ἐκατασκεύασες ἔπαι-
νον. Καὶ ἀφίνωντάς τους, εὐγῆκεν ἔξω,
ἀπὸ τὴν Πόλιν, καὶ ἐπῆγεν εἰς τὴν Βη-
θανίαν καὶ ἐκόνευσεν ἐκεῖ.

ΚΥΡΙΑΚΗ.

Τῶν Βαΐων. τῆς⁸ Λειτουργίας.⁹

Ἐκ τοῦ κατα Ἰωάννην.

Προτίτερα ἀπὸ ἑξῆς ἡμέραις
τοῦ Πάσχα ἦλθεν ὁ Ἰησοῦς
εἰς τὴν¹⁰ Βηθανίαν, ἐκεῖ ὅπου
ὁ Λάζαρος ἀπέθανε, τὸν ὅποια¹¹ ἀνά-
στησεν ἐκ νεκρῶν. Ἐκαμάν του λοιπὸν
δεῖπνον ἐκεῖ, καὶ Μάρθα¹² ὑπηρε-
τοῦσε καὶ ὁ Λάζαρον¹³ ἦτον ἕνας ἀπ'
ἐκεῖ

¹ Two last letters erased. Second hand: ε above the erased letters.

² l. Γραμμ —.

³ l. θαύματά.

⁴ l. Ἰ —.

⁵ Under ω a dot that could be an ι subscriptum.

⁶ Second letter blurred, it is ο or ε.

⁷ Abbr.

⁸ Abbr.

⁹ A line separates τῆς Λειτουργίας from the rest of the text.

¹⁰ Abbr.

¹¹ N.B. morph.

¹² l. ἡ Μάρθα

¹³ l. — ος.

[p118] Grát, i véleši¹: kóï é vóa.
 I lĵûditu vélea, vóa é Ii-
 sūs Profitut, deká é ut Na-
 zarét ná Galiléa. I ká vi-
 dôa Vladícitu², i Knižóvnici-
 te čúdbite, štó činí, i dé-
 cata deká vĵkaa uf Cárkvata, i
 vélea: Osanná Sýnut ná Davíd, sá³
 naljutía. I mû rekôa: čúeš⁴ štó
 vélet vĵe? i mû véle Iisus:
 istína? né ste pejáli⁵ níkuipât, óti
 ut ústite ná decata, i ut tĵe
 štó cícat sĵ sfaršĵl hfál-
 ba. I ká i ustavĵ izlezé nádvor
 ut Grádut, utĵde ná Viθa-
 nía: i kuntisá⁶ támu.

NEDELJA

Ná Vrábnica. ná liturgía⁷

Ot Ioánna.

PÓnápret ut šes dní ná
 Vilígden duĵdé Iisūs
 ná Viθanía, támu deká
 Lázar umré, tóa štó gû voīs-
 kresná⁸ ut umrénite. Mû pravĵa ú-
 bo⁹ vičéra támu, i Márθa číne-
 ši¹⁰ izmét: i Lázam¹¹ béši¹² idín ut
 tĵ-

¹ II *véleše*

² II *Vladícite*

³ II has added *sa* again because the original *sá* is unclear owing to a stain.

⁴ Two palatal arcs, the first one under oŵ and a the second one under e; can also be interpreted as *čú'ěš*

⁵ II *pejále*

⁶ Read *kundisá*

⁷ *ná liturgía* added later, but by the first hand; ρ superscripted.

⁸ II *voskresná*

⁹ II *sankí*

¹⁰ II *číneše*

¹¹ Sic!

¹² II *béše*

περὶ τῆς
ἀλειψά-
σης τὸν¹
Κύ-
ριον μύ-
ρω².
ιβ’.

[p119] ἐκείνους ὅπου ἐκάθουνταν εἰς τὴν τρά-
πεζαν μαζὺ μὲ τὸν Ἰησοῦν. Ἡ Μαρία
λοιπὸν ἐπῆρε μίαν λίτραν νάρδον ὑ-
γρον πολυτίμητον, καὶ ἄλειψε τὰ πο-
δάρια τοῦ Ἰησοῦ, καὶ μὲ τὰ μαλιά³ της
τὰ ἐσφούγγισε καὶ τὸ σπῆτι ἐγέμι-
σεν ἀπὸ τὴν μυροδιά⁴ τοῦ μύρου. Λέ-
γει λοιπὸν ἓνας ἀπὸ τοὺς Μαθητάδες-
του, Ἰούδας ὁ υἱὸς⁵ τοῦ Σίμωνος ὁ Ἰσκα-
ριώτης, ὅπου ἔμελλε νὰ τὸν παραδώ-
σῃ. Διατὶ δὲν ἐπουλήθη ἐτοῦτο τὸ μύ-
ρον διὰ τριακόσια δηνάρια, νὰ δω-
θῇ εἰς τοὺς πτωχοὺς. Καὶ τοῦτο τὸ εἶπεν·
ὄχι πῶς τοῦ ἔμελε διὰ τοὺς πτωχοὺς,
ἀλλὰ διατὶ ἦτον κλέπτης, καὶ ἐβά-
στοῦσε⁶ τὸ πουργίον, καὶ ἐκρατοῦσε ἐκεῖ-
να ὅπου ἔβαναν. Καὶ ὁ Ἰησοῦς εἶπεν
ἄφες τὴν ὅτι τὸ ἐφύλαξεν εἰς τὴν⁷ ἡμέ-
ραν τοῦ ἐνταφιασμοῦ μου. Διατὶ τοὺς
πτωχοὺς τοὺς ἔχετε πάντοτε μα-
ζὺ σας, ἀμὴ ἐμένα πάντοτε δὲν
με ἔχετε. Καὶ πολὺς ὄχλον⁸ τῶν⁹ Ἰου-
δαίων ἔμαθα¹⁰ ὅτι ἐκεῖ εἶναι, καὶ ἤλ-
θαν ὄχι μόνον¹¹ διὰ τὸν Ἰησοῦν, ἀλλὰ
νὰ εἰδοῦσι καὶ τὸν Λάζαρον τὸν ὁποῖον¹²
ἀνέστησεν ἐκ νεκρῶν. Καὶ οἱ Ἀρχιε-
ρεῖς ἐσυμβουλευθήκαν, νὰ σκοτώσουν
καὶ

¹ Abbr.

² l. — φ.

³ l. μαλλ —.

⁴ l. μυρω —.

⁵ First letter υ has a shape resembling the letter y.

⁶ 1) Accent also above α.

⁷ Abbr.

⁸ -ος.

⁹ Abbr.

¹⁰ ἔμαθε

¹¹ First letter difficult to discern.

¹² Two accents over fourth letter ι: acute and circumflex, corrected.

[p119] tîe déka sédea ná trapéza-
 ta záino¹ sôs Iisûsa. María
 úbo zivâ iná² lítra nárdá ré-
 tku mnogocénu³, i pumažá nô-
 zite ná Iisûsa, i sôs kósisite⁴
 mu i isbrisjá: i kúkjata sá na-
 palní ut myrésmata⁵ ná mýrotu⁶. Vé-
 le úbo⁷ idín ut Učenícité
 mu, Iúda sýnut ná Símon Iskari-
 ótut⁸, štó sákaše dá gû pridá-
 de. Zaštó né sa prudadé vóa mý-
 ro zá trístotíni dináre, dá sá dá-
 de ná siromâsitu⁹. I vóa gû rečé:
 né óti ímaše gríža zá siromâsitu¹⁰,
 amí zaštó béši¹¹ aramía, i dárče-
 ši¹² késitu¹³, i zapîraše tîe
 štó klávaa. I Iisûs mû rečé:
 óstavi ŷa zaštó gû čuvá ná dé-
 nut ná zakupánitu mi. Zaštó si-
 româsitu¹⁴ i ímate sékuï pát sôs
 váze, amí méne sékuï pát né
 ma ímate. I mnógu sfét ut ču-
 fútitu¹⁵ naučía óti támu é, i du-
 ědôa né sâlde zá Iisûsa, amí
 dá vîdat i Lázara tóa štó gû
 voïskresná¹⁶ ut umrénite. I Vladí-
 čite¹⁷ činîa niét, dá utépat
 i

¹ II záidno

² II idná

³ II mnogocénnu

⁴ Sic!

⁵ II myrismata

⁶ II mýroto

⁷ II sanki

⁸ Another letter begun first instead the word-final τ

⁹ II siromâsite

¹⁰ II siromâsitu

¹¹ II béše

¹² Read *dárdžeši*; II *dárčeše*

¹³ II késito

¹⁴ II siromâsitu

¹⁵ II čífútito

¹⁶ II voïskresná

¹⁷ Sic! For *Vladícite*

[p120]

καὶ τὸν Λάζαρον. Διατὶ πολλοὶ ἀπὸ τοὺς
 Ἰουδαίους διὰ τὸν Λάζαρον παρακινού-
 μενοι ἐπῆγεναν, καὶ ἐπίστευσαν εἰς τὸν¹ Ἰη-
 σοῦν. Τὴν ἄλλην ἡμέραν ὁ πολὺς ὄχλος
 ὁποῦ ἐπῆγεν εἰς τὴν Ἑορτήν, ὥσαν ἄ-
 κουσαν, ὅτι ἔρχεται ὁ² Ἰησοῦς εἰς τὰ Ἱε-
 ροσόλυμα. Ἐπῆραν τὰ βάϊα τῶν³ φοινικῶν⁴,
 καὶ εὐγῆκαν νὰ τὸν⁵ ὑπαντήσουν, καὶ ἔκρα-
 ζαν Ὡσαννά εὐλογημένος ὁ ἐρχό-
 μενος ἐν ὀνόματι Κυρίου, ὁ⁶ Βασιλεὺς
 τοῦ Ἰσραὴλ. Καὶ ὁ Ἰησοῦς ἠῶρε⁷ ἓνα γαῖ-
 δουράκι, καὶ ἐκάθισεν ἀπάνω του, καθὼς⁸
 εἶναι γεγραμμένον. Ὡ θύγατερ Σι-
 ῶν μὴν φοβᾶσαι, νά, ὁ Βασιλεὺς σου,
 ὁποῦ ἔρχεται καβαλάρ[.]⁹ς ἀπάνω εἰς τὸ
 πουλάρι τῆς γαῖδάρας. Καὶ ἐτοῦτα
 δὲν τὰ ἐγνώρισαν οἱ Μαθητάδες του
 εἰς τὴν ἀρχὴν ἀλλὰ ὅταν ἐδοξάσθη
 ὁ Ἰησοῦς, τότε ἐνθυμήθηκαν, ὅτι
 ἐτοῦτα ἦταν γραμμένα δι' αὐτόν,
 καὶ ἐτοῦτα ἔκαμαν εἰς αὐτόν. Τὸ πλῆ-
 θος λοιπὸν ἐμαρτυροῦσε ὁποῦ ἦταν
 μετ' αὐτόν, ὅτι ἐλάλησε τὸν Λάζα-
 ρον ἀπὸ τὸ μνήμα, καὶ τὸν ἀνέστησε
 ἐκ νεκρῶν. Καὶ διὰ τοῦτο τὸν ἀπάν-
 τησεν ὁ ὄχλος, ὅτι ἤκουσεν πῶς ἔκα-
 μεν αὐτὸς ἐτοῦτο τό σημεῖον.

¹ Abbr.

² l. ὁ.

³ Abbr.

⁴ Last v superscripted. Without accent.

⁵ Abbr.

⁶ l. ὁ.

⁷ l. ηῶ —.

⁸ Last s superscripted. Without accent.

⁹ Either η or ι, corrected.

[p120]

i Lázara. Zašto množina ut
čufútitu¹ zardí Lázár sá² paraki-
nisûvaa ódea, tá³ verûvaa ná li-
sûsa. Drûgjut dén mnógutu sfét
deká utîde ná Práznikut ká čú-
a, óti íde Iisûs ná Ierusalím.
Zivâa váia⁴ ut hurmí, i iz-
legôa dá gû prisrétat, i vîka-
a: Osanna⁵: blagosloven tóa
što íde uf íme⁶ Góspoduvu⁷, cárut
ná Israíl. I Iisûs naídé inó⁸ maga-
rénce, i senná⁹ vrâs négu, katû ká
é napisánu¹⁰. Ô kërko¹¹ ná Si-
ón ním sá bôiš¹², étu, Cárut
ti deká íde vjahnát¹³ návras
párlitu¹⁴ ná magarícata. I vîe
né i puznáa Učenícite mu
utpérvu: amí kôga sá pruslaví
Iisûs, tógaï smislí¹⁵, zašto
vîe béa pisáni zardí négu,
i vîe činía ná négu. Sfě-
tut úbo¹⁶ martyrisûvaše što bé-
ši¹⁷ sôs négu, óti vikná Láza-
ra ut gróbut, i gû voískresná¹⁸
ut umrénite. I zardí tóa gû pri-
sretôa ljûditu¹⁹, zašto čú óti či-
ní ón vóa nišján.²⁰

¹ II čifútito

² The accent is unclear owing to a hole in the paper, but it seems to have been an acute.

³ II dá

⁴ II veiki

⁵ No accent.

⁶ II ímeto

⁷ II Góspoduvo

⁸ II idnó

⁹ II sedná

¹⁰ II napisáno

¹¹ Corrected from *kérka*, unclear by whom.

¹² II bôî

¹³ There seems to be an apostrophe between the word-initial β and the $\iota\alpha$ ligature, or perhaps a spiritus lenis above the ι . Cf. page 117.

¹⁴ II párlito

¹⁵ -σλ- in the middle of the word covered by a stain, written again by II.

¹⁶ II sankí

¹⁷ II béše

¹⁸ II voskresná

¹⁹ II ljûdito

²⁰ No catchword at the foot of the page.

2.3 Дијалектна транскрипција на македонскиот текст (според првата и втората рака)

Миџо Арџировски, Елка Јачева-Улчар, Виолеџа Крсџевска, Људмил Сџасов,
Марија Чичева-Алексик*

Принципи на транскрипцијата, белешки за изговорот на гласовите и применетите правописни принципи

1. Пред да ги објасниме применетите принципи на транслитерацијата и/или транскрипцијата сакаме да дадеме работни дефиниции на споментите поими. Под поимот *транслитерација* разбираме пренесување на графемите од едно писмо со соодветни графема од друго писмо. Сп. *džumbuš* – *џумбуш*. Под поимот транскрипција разбираме пренесување на пишуван текст со едно писмо со соодветни графема од друго писмо при што се води сметка за изговорот на гласовите претставени со овие графема. Сп. *džumbuš* – *џумбуш*. Во некои случаи транслитерацијата се совпаѓа со транскрипцијата. Сп. пишувањето на зборот *сфџтлу* (светло) во нашиот текст што го пренеуваме како *сфеџлу*, тргнувајќи од дијалектниот изговор.

2. Затоа при расчитувањето на КЕ ги применивме и транслитерацијата и транскрипцијата со цел да добиеме соодветен кирилски текст на оригиналната верзија напишана со алфавит. Ако беше применета единствено транслитерацијата, тогаш ќе се добиеше „неразбирлив“ текст составен од низа на букви. Ако се применеше единствено транскрипција, тогаш ќе се добиеше текст што многу ќе се оддалечеше од оригиналниот текст. Затоа го прифативме мешаниот принцип. Нашата основна намера е да доловиме кирилска верзија на текстот на КЕ при што се покажуваат правописните правила применети во овој текст, потоа се покажуваат неговите морфонолошки и фонолошки особености.

3. При пренесувањето на грчките графема со кирилски графема во КЕ постапивме на следниов начин:

– α = а или ѓ. Графемата *ѓ* ја употребуваме во секвенците $\alpha + \rho$, односно $\alpha + \lambda$, односно $\rho + \alpha$, односно $\lambda + \alpha$. Сп.: *крѓѓ* = *крѓв*. Оттука произлегува дека соодветниот збор не може да биде прочитан *крѓв/ф*. Во други случаи кога се среќава гласот *ѓ*, според дијалектните факти, го остававме пишувањето (транслитерацијата) со *а*. Сп.: Сџте рабѓти *зарѓѓ* нѓз лакарѓѓата *са* чинѓѓа, и бѓз нѓгу нѓ *са* чинѓѓи нѓкуе ут кѓлку *са* чинѓѓа. Тргувајќи од дијалектните факти, знаеме дека барем во дел од говорите *зарѓѓ* се изговара *ѓрѓѓ* или поради елизија на *ѓ* доаѓа до фонетска вокализација на соседното *р*. Од овие причини ние не можеме да сугерираме изговор на соодветниот збор и да примениме транскрипција. Заради избегнување

на хомографијата за заменската придавка *сам* и за првото лице презент од помошниот глагол *сѣм* (*сум*) кои во оригиналот се бележат како *σᾱμ* (*сѣм*), кај

придавската заменка стои циркумфлекс над *α* *σᾱμ* (*сѣм*), додека кај помошниот глагол *сѣм* (*сум*) графемата *α* ја предаваме со *ᾱ*, бидејќи тоа го сугерира и изговорот. Сп.: ὅτι σᾱμ ἤζε σᾱμ= оти сѣм ја́зе сѣм)

– β = в

– γ = г.

– γγ ја предаваме како -нѣ-. Сп.: Ευαγγελιε : Евангел’е

– γ + ι = г’

– δ = д

– ε = е

– ζ = з

– ζ + палатализирачки знак под редот = ж

– ζ + ι = ж

– η = и

– η по самогласка = ј

– θ = θ

– ι = и

– ῑ = ј

– ι меѓу вокали = ј

– κ = к

– κ + ι¹ = к’

– κ + палатализирачки знак под редот = к’

– λ = л

– λ + ι² = л’

– λ + палатализирачки знак под редот = л’

– λ + ι + палатализирачки знак под редот = љ

– μ = м

– μ + π = б

– ν = н

– νν = дн³

– ν + палатализирачки знак под редот = н’

– ν + ι⁴ = н’

– ξ = кс

– ο = о

– π = п

– ρ = р

– σ = с

– σ + ι⁵ = ш

– σ + палатализирачки знак под редот = ш

– τ = т

– τζ = ц

– τζ = с

– τζ + палатализирачки знак под редот = ч

– τζ + палатализирачки знак под редот = ц

- υ = и
- υ како втор дел од дифтонгот ευ = в
- υ како втор дел од дифтонгот αυ = ф
- φ = ф
- χ = х
- ψ = пс
- ω = о

Диграфите αι, ει, οι ги предаваме според современиот изговор. Сп.: βραϊμε = време, βεϊδι= види и ονοι = они.

Во почетокот на литургиското четиво, спорадично се употребува црсл. графема: **ѡ**. Ја предаваме со *'а*. Сп.: *недел 'а*.

Иницијалните букви употребени во функција на бројки ги транслитериравме, а нивната бројна вредност ја дадовме во фуснота.

При транскрипцијата на личните имиња пишувачите на КЕ ја имале предвид грчката и црсл. традиција. Затоа, ние ги пишуваме личните имиња со транслитерација, бидејќи современото читање можело да биде различно. Топонимите и антропонимите што имаат почетна јота пред самогласка и при транскрипцијата ги предаваме со *l*, на пр.: Исус (Ἰησοῦς), Ioан(н), Јерусалим итн. Ваквата постапка е сугерирана од авторот на основната транскрипција Мито Аргировски.

Во договор со истражувачкиот тим, спиритусите, односно знаците што се пишувале според традицијата во грчкиот правопис сè до 1978 год., одлучивме да не ги бележиме во транскрипцијата со цел да се одбегнат забуни при читањето.

Грчките интерпункциски знаци се предаваат со соодветните знаци според македонскиот правопис.

Загубеното *̑* во кратката заменска форма *̑и* го бележиме како *'и*.

Во оригиналниот текст слеаните глаголки форми или негацијата пред глаголот (пр. него него виде, нее и сл.) ние од практични причини, во духот на современиот правопис ги пишуваме разделено.

Решивме „двете раце“ да ги предадеме во два различни текста, со тоа што во текстот од „втората рака“ интервенциите во однос на „првата рака“ се зацрнети сп: бёши (прва рака) : бёше (втора рака).

Во оригиналот посвојните кратки заменски форми се пишуваат слеано при што понекогаш се употребуваат два акцента за да се означи ритмиката на синтагмата (акцентската целост), понекогаш двата акцента не се бележат, туку само првиот, најверојатно се работи за пропуст.

Слеано го пишуваме префиксот со глаголот, иако во оригиналот се среќава и разделено пишување. Поради тоа се случува во еден збор да се бележат два, дури и три акцента. И спротивно на ова, кога го делиме зборот, на пр. негу (не гу), акцентот останува само врз негацијата.

Кога едначењето по звучност не се бележи во текстот, ние така и го предаваме. Сп: *не ̑у расбра*.

стр. 1

ΤΟ ΘΕΙΟΝ
ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΚΥΡΙΑΚΗ
ΤΟΥ ΠΑΣΧΑ

От Иоанна. (J I, 1-17)

(1) Утпéрву бéши рéчта⁶, и рéчта бéше сôс⁷ Бóга, и Бóг бéше рéчта. (2) Вóа бéше утпéрву сôс Бóга. (3) Сýте рáбóти⁸ зардý⁹ нýз лaкáрдiаτa сá¹⁰ чинiа, и бýз нéгу нé сá¹¹ чинiý нýкуе ут кóлку сá чинiа. (4) Уф нéгу бéше живóт: и зивó-¹²

тут

стр. 2

тут бéше сфétут нá л'удиту. (5) И сфетýлуту уф темнiнaтa сфéти, и темнiнaтa нé гу расбrá. (6) Сá чинiý едiн чувéк пуштéн ут Бóга, ýмитó му¹³ Иоáн. (7) Вóа дуýдé нá мaртирiа дá мaртирiсa зардý сфетýлиту, дá верýват сýте зардý нýз нéгу. (8) Нé бéше óн сфетýлуту, амi дá мaртирiсa зардý сфетýлуту. (9) Бéше вiделуту истинцукуту тóа штó просфетýвa сéкуý чувéк штó иде нá сфétут. (10) Нá сфétут бéше:¹⁴ и сфétут зардý нýз¹⁵ нéгу сá чинi: амi сфétут нé гу пузнá. (11) Нá сфóýте му дуýдé, и сфóýте му нé гу приeа. (12) И кóлку гý приaа нá нýх дадé пувél'а дá сá чiнaт чéдa Бóжиý, сiрeч¹⁶, нá тiе штó верýват нá ýмитó му. (13) Тiе штó нéто ут крáв¹⁷, нéто ут сакáниту нa снáгaтa, нéто ут сакáниту чувéчку, амi ут Бóга сá родiа. (14) И рéчтa сá чинiý снáгa и сá засидé уф нáс, и вiдохми слáвaтa му

слá-

стр. 3

слáвa катý нá Сýн единорóден ут Тáткyтy, Пáл(е)н^{18 19} дáрбa и истiнa. (15) Иоáн²⁰ мaртирiсá зардý нéгу, 'и²¹ вiкнá и кaжá: вóа é дeкá иде пý мéне сá чинiý прét мéне: зaштó мi бéше пóнaпрéшен.²² (16) И ут исполнénитó му нý сýте приéхми, и зимáхмe дáрбa врáс²³ дáрбa. (17) Зaштó зáконут сá дадé зардý нýс²⁴ Моýсeа²⁵, амi дáрбaтa и истiнaтa сá чинiý зардý нýс²⁶ Исýс Христóс.

Сфетóу и Велiкóу Недéл'у
Пáски нá Вечérниý²⁷.

От Иоанна. (J XX, 19-25)

(19) Бéше дóцкaнa нá тóа дéн прáвниут²⁸ ут сéдмицaтa, и бeа врáтитe зaтфopéни, тáму дeкa бeа Учeницитe собрaни зардý стрáхут Иудéýцки²⁹, дуýдé Исýс и зaстaнá пýсреде, и вeлe нá нýх, мýр нá вáс. (20) И кá кaжá вaа лaкáрдiа, мý пукажá рáцитé му и рeбрутo му (sic!), и Учeницитe сá зaрaдувáа

кá

стр. 4

кá вiдoа Гóспудa. (21) И Исýс пáк мý кaжá: мýр нá вáс! кá мá пуштi Тáткy, и jáзе пýштам вáзи. (22) И кá рeчé вóа, дуýнá нá нýх, и рeчé: зимáýтe Дýх Сфетiи³⁰. (23) И нá кóгyтy грéхувитe прóститe, сá прустéни, и нá кóгy зáпритe сá зaпрéни³¹. (24) И Θoмá штó сá вeлишe близнáк, едiн ут двaнáýстe, нé бéше сôс нýх, кóгa дуýдé Исýс. (25) Мý вeлeа ýбo дрýзитe Уцeници³²: вiдохми Гóспудa³³. И óн мý рeчé: акý нé

стр. 1

ΤΟ ΘΕΙΟΝ
ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΚΥΡΙΑΚΗ
ΤΟΥ ΠΑΣΧΑ

От Иоанна. (J I, 1-17)

(1) Утпéрву бeсe рéчтa, и рéчтa бéшe сoс Бoгa, и Бoг бeсe рéчтa. (2) Вoа бéшe утпéрву сoс Бoгa. (3) Ситe рaбoти зaрдí нíз лaкaрдíятa сá чинíя и бíз нéгу нé сá чинí нíкyе ут кoлку сá чинíя. (4) Уф нéгу бeсe зивoт: и зивo-

тут

стр. 2

тут бéшe сфéтут нá л'удитy. (5) И сфeтилyтy уф тeмнíнатa сфéтe, и тeмнíнатa нé гу рaсбрá. (6) Сá чинí eдíн чyвeк пуштéн ут Бoгa, íмитo му Ioáнн. (7) Вoа дyждé нá мaртирíя дá мaртирíсa зaрдí сфeтилyтy, дá вeр'увaт ситe зaрдí нíз нéгу. (8) Нé бéшe oн сфeтилyтy, aмí дá мaртирíсa зaрдí сфeтилyтy. (9) Бéшe вíдeлyтy истíнцyтy тoа штo прoсфeт'yвa сeкyí чyвeк штo íдe нá сфéтyт. (10) Нá сфéтyт бéшe: и сфéтyт зaрдí нíз нéгу сá чинí: aмí сфéтyт нé гу пузнá. (11) Нá сфoјтe му дyждé, и сфoјтe му нé гу приeа (12) И кoлку г'у приeа нá нíх дaдé пyвeл'а дá сá чíнат чéдa Бoжíј, **санки** (sic!), нá тíе штo вeр'увaт нá íмитo му. (13) Тíе штo нéтo ут крáв, нéтo ут сaкáнитy нa снáгaтa, нéтo ут сaкáнитy чyвeчку, aмí ут Бoгa сá рoдíя. (14) И рéчтa сá чинí снáгa и сá зaсидé уф нáс, и вíдохмe слáвaтa му

сла-

стр. 3

слáвa кaт'у нá Сíн eдíнoрoдeн ут Тáткyтy, Пáлн дáрбa и истíнa. (15) Ioáнн мaртирíсa зaрдí нéгу, 'и вíкнá и кaжá: вoа é дeкá íдe п'у мéнe сá чинí прéт мéнe: зaштo мí бéшe пoнaпрéшeн. (16) И ут íспoлнéнитo му нíя ситe приeхмí, и зимáхмe дáрбa врáс дáрбa. (17) Зaштo зáкoнyт сá дaдé зaрдí нíз Moýсeа, aмí дáрбaтa и истíнaтa сá чинí зaрдí нíз Ис'yc Христoс.

Сфeтoјy и Вeлíкoјy Нeдeл'у
Пáски нá Вeчeрнíјy.
От Ioáннa. (J XX, 19-25)

(19) Бéшe дoцкaнa нá тoа дeн прáвнíут ут сeдмíцaтa, и бeа врáтитe зaтфopéни тáмy дeкa бeа Учeнíцитe сoбрáни зaрдí стрáхyт Iудeјцкí, дyждé Ис'yc и зaстaнá п'ycрeдe, и вéлe нá нíх, мíр нá вáс. (20) И кá кaжá вaа лaкaрдíя, м'у пyкaжá рáцитé му и рeбpyтo му (sic!), и Учeнíцитe сá зaрaдyвáа

кá

стр. 4

кá вíдoа Гoспyдa. (21) И Ис'yc пáк м'у кaжá: мíр нá вáс! кá мá пуштí Тáткy, и јáзe п'уштaм нá вáс. (22) И кá рeчé вoа, дyјнá нá нíх, и рeчé: зимáйтe Д'yx Сфeтíј. (23) И нá кoгyтy грéхyвитe прoстíтe, сá прyстéни, и нá кoгy зáпритe сá зaпрéни. (24) И Oмá штo сá вeлíшe близнáк, eдíн ут двaнaјстe, нé бéшe сoс нíх, кoгa дyждé Ис'yc. (25) М'у вéлeа **санки** др'узитe Уцeнíцí: вíдохмí Гoспyдa. И oн м'у рeчé: aк'у нé

вйдам на́ ра́ците му ниша́ните³⁴ ут ка́рфи́йте, и акѹ не кла́дам пра́стут ми на́ ниша́ните ут ка́рфи́йте, и акѹ не́ кла́дам ра́ката ми на́ ребруто (sic!) му, не́ ке верѹвам.

Пунидѣлник на́ Вили́гден.

От Ио́анна. (J I, 18-28)

(18) Бо́га ни́куј не́куј па́т не́ гу видѣ: еди́норóдниут Сѣн, штó é уф па́звата на́ Таткуту, он гѹ разрече́. (19) И ваа́ é марти́риата на́ Ио́анна, ко́га пуштѣа

чу-

стр. 5

чи́футиту³⁵ ут Иерусали́м По́пуве и Леві́те, да́ гѹ пи́тат ти́ ко́ј³⁶ си. (20) И о́мологиса́, и не́ са утфа́рли: мартириса́, и рече́ óти не́ са́м³⁷ ја́зи³⁸ Христо́с. (21) И гѹ пита́а: штó си́ убо, Или́а ли си́ ти? и ве́ле не́ са́м, Профи́тут ли си́, и отвешта́, не́. (22) И мѹ ве́лет: ко́ј³⁹ си́ убо, да́ да́дѣме о́твет⁴⁰ на́ тѣе де́ка на́ пуштѣа: штó ве́леш зарди́ се́беси. (23) Рече́ ја́зе са́м гла́суг на́ то́а де́ка ви́ка вна́тре уф пу́стини: испра́вѣјте па́тут Госпо́динуф, ка́к рече́ Иса́и⁴¹ Профи́тут. (24) И пуштѣните⁴² бе́а ут Фа́рисејте. (25) И гѹ пита́а: и ка́жаа, зашто́ убо⁴³ кра́стиш, катѹ не́ си́ ти Христо́с, не́то Или́а, не́то Профи́тут. (26) Ио́ан отвешта́, и рече́: ја́зе кра́стам уф во́да: ами́ то́а сто́е пѹсре́де на́ ва́с, то́а штó ви́е не́ гу пу́знавате. (27) Во́а é штó и́де пѹ ме́не, то́а штó са́ чини́ прѣт ме́не, на́ то́а штó ја́зе не́ са́м

досто́-

стр. 6

досто́ен да́ утва́рзам ре́менут на́ ско́рната́ му. (28) Ви́е са́ чини́а на́ Ви́таваран ут спрóтива на́ Иорда́ни та́му де́ка Ио́ан кра́стеси⁴⁴.

Фторник на́ Вили́гден.

От Ио́анна. (Lk XXIV, 12-35)

(12) НА́ то́а вре́ми⁴⁵ Пе́тар станá и та́рче́ та́ ду́де на́ грóбут: и са́ навидѹва́ и гле́да са́ми ри́зѣте де́ка ле́жеа: и са́ ва́рна́ на́сат⁴⁶ и са́ чу́деси уф се́беси то́а штó са́ чини́. (13) И е́ту и два́ ут тѣе де́ка о́деа то́а де́н на́ ино́⁴⁷ се́лу, и то́а штó é далéку ут Иерусали́м се́јсет⁴⁸ ста́да⁴⁹, имитó му Еммау́с. (14) И ви́е збу́рѹваа́ ме́г'ѹ ни́х зарди́ сѣте́ ви́е де́ка са́ чини́а. (15) И та́му де́ка зпу́рѹваа́⁵⁰ и са́ утби́раа, и са́м Иисѹ́с на́ближи́ и о́деши́ со́с ни́х. (16) И о́читѣ́ му са́ запи́раа да́ не́ гу пу́знајат. (17) И мѹ рече́ штó са́ лака́рди́те⁵¹ ви́е штó збу́рѹвате́ иди́н со́с дрѹг тѹ́ка де́ка о́дите,

и сте́

стр. 7

и сте́ по́йлни⁵². (18) И отвешта́ еди́н'ут имитó му Клео́па, и мѹ рече́: ти́ са́м ка́ се́диш уф Иерусали́м не́ зна́иш тѣе де́ка са́ чини́а вна́тре уф не́гу на́ ви́е де́на. (19) И мѹ ве́ле ко́е, И (sic!) о́ни мѹ ка́жаа: рабо́тите штó са́ чини́а зарди́ Иисѹ́са Назорѣут, то́а штó са́ чини́ чувѣ́к Профи́тин си́лен и на́ рабо́ти, и на́ лака́рди́и прѣт Бо́га, и на́ сѣте́ л'уде́. (20) И ка́к гѹ при́дадо́а Влади́ците́ и на́пре́шните́ ни́ на садба́ умре́шна, и гѹ кра́стоса́а. (21) И ни́е са́ на́де́ваме óти во́а é штó кѣ́ отки́не И́сраїла: ами́ со́с ви́е сѣте́ три́ де́на со́с во́а де́н и́ма во́а де́н, утка́к⁵³ са́ чини́а ви́е. (22) Ами́ и не́куе́ же́ни на́ затресóа, тѣе штó ути́дуа ра́нугу на́ грóбут. (23) И ка́ не́ на́јде́а Сна́гата на́ Иисѹ́са, ду́ждо́а и ка́жаа ка́ ви́до́а и ви́де́ние Ангѣ́лцку, и тѣе́ Ангеле́ ве́лет за́ не́гу óти é жи́в.

И

вйдам на раците му нишаните ут кърфијте, и акѹ не кладам прѣстут ми на нишаните ут кърфијте, и акѹ не кладам раката ми на ребруто му, не ке верѹвам.

Пунидѣлник на Вилигден.

От Иоанна. (J I, 18-28)

(18) Бѡга нѣкуј некуј пѣт не гу видѣ: единорѡдниут Сѣн, штѡ ѣ уф пѣзвата на Тѣткуту, ѡн гѹ разречѣ: (19) И ваа ѣ мѣртириѣта на Иоѣнна, кога пуштѣа

чу-

стр. 5

чифѹтиту ут Иерусалим Пѡпуве и Левѣте, да гѹ пѣтат тѣ кој си. (20) И **исповедѣ**, И не са утфѣрли: мѣртирисѣ, и речѣ ѡти не сѣм **јѣс** Христѡс. (21) И гѹ пѣтаа: штѡ си **санки**, Илиѣ ли си тѣ? и вѣле не сѣм, Профѣтут ли си, и **отговорѣ**, не. (22) И мѹ вѣлет: кој си **санки**, да дадиме **карсалак** на тѣе дека на пуштѣа: штѡ вѣлеш зардѣ сѣбеси. (23) Речѣ **јѣс** сѣм гласут на тоа дека вѣка внѣтре уф пустини: исправѣјте пѣтут Господѣнуф, кѣк речѣ Исаја Профѣтут. (24) И пуштѣните бѣа ут Фарисѣјте. (25) И гѹ пѣтаа: и кажаа, заштѡ ѹбо **кога такѣ** крѣстиш, кѣгѹ не си тѣ Христѡс, неѡ Илиѣ, неѡ Профѣтут. (26) Иоѣнн **отговорѣ**, и речѣ: јѣзе крѣстам уф воѡа: амѣ тоа стѡе пѣсреѡе на ваѣ, тоа штѡ вѣе не гу пузнавате. (27) Воѡа ѣ штѡ иде пѣ мене, тоа штѡ са чинѣ прѣт мене, на тоа штѡ **јѣс** не сѣм

достѡ-

стр. 6

достѡен да утвѣрзам рѣменут на скѡрната му. (28) Вѣе са чинѣа на Виѡаварѣн ут спрѡтива на Иорѡдѣни таму дека Иоѣнн крѣстесе

Фѡрник на Вилигден.

От Иоѣнна. (Lk XXIV, 12-35)

(12) На тоа вѣреме Пѣтар станѣ и тѣрчесе та дѹѡе на грѡбут: и са наведѣ и глѣда сѣми рѣзите дека лѣжеа: и са варна назаѡт и са чѹдесе уф сѣбеси тоа штѡ са чинѣ. (13) И ѣту и два ут тѣе дека ѡѡе тоа дѣн на **ѣднѡ** сѣлу, и тоа штѡ ѣ далѣку ут Иерусалим сѣјсет стаѡа, ѣмитѡ му Еммаѹс. (14) И вѣе збѹрѹваа мѣгѹ нѣх зардѣ сѣте вѣе дека са чинѣа. (15) И таму дека зпѹрѹваа и са утбѣраа, и сѣм Исѹс наближѣ и ѡѡеше сѡс нѣх. (16) И ѡчитѣ му са запираа да не гу пузнајат. (17) И мѹ речѣ штѡ са лакарѡјте вѣе штѡ збѹрѹвате иѡѡн сѡс дрѹг тѹка дека ѡѡите,

и стѣ

стр. 7

и стѣ **кахѣрни**. (18) И **отговорѣ** ѣѡн'ут ѣмитѡ му Клеѡпа, и мѹ речѣ: тѣ сѣм ка сѣѡиш уф Иерусалим не знаѣш тѣе дека са чинѣа внѣтре уф негу на вѣе дѣна. (19) И мѹ вѣле кој, И (sic!) ѡни мѹ кажаа: рабѡтите штѡ са чинѣа зардѣ Исѹса Назѡрѣут, тоа штѡ са чинѣ чувѣк Профѣтин силѣн и на рабѡти, и на лакарѡѡи прѣт Бѡга, и на сѣте лѹѡе. (20) И кѣк гѹ приѡѡѡа Влаѡиците и напрешните ни на сѣѡба умрѣшна, и гѹ крѣстѡсаа. (21) И нѣе са наѡѡеѡе ѡти воѡа ѣ штѡ кѣ ѡткѣне Исѣраѣла: амѣ сѡс вѣе сѣте тѣри дѣна сѡс воѡа дѣн ѣма воѡа дѣн, уткѣк са чинѣа вѣе. (22) Амѣ и некуј жѣни на затресѡа, тѣе штѡ утѣѡа рануту на грѡбут. (23) И ка не најѡеа Снагѣта на Исѹса, дѹѡѡа и кажаа кѣ виѡѡа и виѡѣние Ангѣлѡцку, и тѣе Ангѣле вѣлет за негу ѡти ѣ жѣв.

И

стр. 8

(24) И отїдуа некуи ут тїе дека беа зјно сѡс нази на гробут, и најдоа така кѧ кажаа и жєните амї негу не гу видѡа. (25) И он мѹ речѣ: ѿ безѹмни и тѣшки на сѣрциту дека да верѹвате на тїе сїте штѡ зпуруваа⁵⁴ Профїтиту. (26) Нѣ требѹваше да 'и пати⁵⁵ вїе Христѡс, и да флѣзи уф славата му. (27) И кѧ зафати ут Моѹсеа, и замина ут сїте Профїте, мѹ рѣсречѣ⁵⁶ рабѡтите дека са писаа зардї негу на сїте писанїе. (28) И наближа⁵⁷ на Селуту дека ѡдеа: и он са чинї кѧк ѡди понадалѣку⁵⁸. (29) И гѹ силиа, и вѣлеа: ѡстани сѡс нас, заштѡ умрѧкнѹва, и пумїна дѣнут, и флѣзе внѧтре да устане сѡс нїх. (30) И кѡга сenna⁵⁹ он сѡс нїх, зимѧ хлѣбут, и гѹ благословї, и сечѣ и мѹ даваше. (31) И тогај мѹ са отвориа ѡчите, и гѹ пузнаа: и он са чинї невидѣн ут нїх. (32) И кажаа мег'ѹ

нїх:

стр. 9

нїх: не бѣши ли сѣрциту ни исгурѣну⁶⁰ уф нас кѡга нї збурѹваше⁶¹ на патут, и кѡга нї разречѹваше писаниите. (33) И они кѧ станаа тоа час са вѣрнаа на Јерусалим, и најдоа собрани иденајсте, и друзите дека беа зјно⁶² сѡс нїх. (34) Дека вѣлеа ѡти Гѡспут војскресна истина, и са јавї на Сїмон. (35) И вїе двѧта дека дѹдоа прикажѹваа рабѡтите дека са чинїа на патут: и кѧ гѹ пузнаа таму дека (sic!) сѣчѣши хлѣбут⁶³.

Срѣда, на Вилїгден.

От Иоанна. (J I, 35-45)

(35) НА тоа врѣми⁶⁴, стоеси (sic!) Иоан, ут Ученицитѣ му двѧ. (36) И кѧ видѣ Исѹса дека ѡдеши, вѣле: вїди ѣту јѧгниту Бѡгѹву. (37) И гѹ чѹа двѧта му Ученици дека кажа, и утидуа пѹ Исѹса. (38) И Исѹс кѧ пузна, и кѧ 'и видѣ дека ѡдеа пѹ негу, мѹ вѣле: Штѡ палате⁶⁵, и ѡни мѹ кажаа: Рав

вї

стр. 10

вї, (тоа штѡ кї кажи разречѣну, Дидаскале) дѣка живѹваш? (39) И мѹ вѣле: елајте и видѣјте, дѹдоа и видѡа дѣка живѹва, и устанаа тоа дѣн при негу: и бѣше кадѣ дѣсет саате ут денут. (40) Бѣши Андреа братут на Сїмон Пѣтар, идїн ут двѧта дека чѹа ут Иоана таа лакѧрдија⁶⁶, и утидуа пѹ Христѡс. (41) И воа прѧвен⁶⁷ најдѣ сфѡут си брат Сїмона, и мѹ вѣле: најдѡхме Мессїа, тоа штѡ кї рѣчи разречѣнну Христѡс. (42) И гѹ дунесѣ на Исѹса, и Исѹс кѧ гѹ видѣ: кажа, тї си Сїмон Сїнут на Иѡнѧ: тї кї са нарѣчиш Кифѧ, тоа штѡ кї кажи Пѣтар. (43) И на утрѣшниут дѣн пѧк пусака Исѹс, да испанни наѣвор на Галилеа: и наѡда Фїлиппа: и мѹ вѣле, ела пѹ мѣне. (44) И Фїлипп⁶⁸ бѣше ут Витсајда, ут Градут на Андреа и Пѣтар. (45) Фїлипп најдѣ Наѡанѧла, и мѹ вѣле: тоа дека писа Моѹсеа уф Законут и Профї

ти...

стр. 28⁶⁹ (J IV, 28-42)

му Жѣната, и утиде на Градут, и вѣле на л'удиту. (29) Елајте да вїдите еѣн чувѣк дека мї кажа сїте кѡлку чинїх: да не е воа Христѡс. (30) Испаннаа ѹбо ут Градут: и идеа на негу. (31) И мег'ѹ воа гѹ мѡлеа Ученицитѣ му, и му вѣлеа, Дидаскале⁷⁰ јѧди. (32) Амї он мѹ речѣ: јѧзе имам јѧсте да јѧдам, тоа штѡ вїе не гу

стр. 8

(24) И оти́дуа не́куи ут тѣе дека́ беа зај́дно со́с на́зи на́ гробут, и најдо́а така́ ка́ кажа́а и же́ните ами́ не́гу не́ гу видо́а. (25) И он мѹ рече́: ѿ безу́мни и те́шки на́ са́рциту (sic!) дека́ да веру́вате на́ тѣе сѣте што́ зпурува́а Профи́титу. (26) Не́ требу́ваше да́ 'и **тегѣ**а ви́е Христос, и́ да флѣзи уф сла́вата му. (27) И ка́ зафати́ ут Моусе́а, и замина́ ут сѣте Профи́те, мѹ ра́срече́ рабо́тите дека́ са́ писа́а за́рди не́гу на́ сѣте писа́ние. (28) И набли́жиа на́ Селуту дека́ о́деа: и́ он са́ чини́ ка́к о́ди пона́далеку. (29) И гѹ си́лиа, и ве́леа: о́стани со́с на́с, зашто́ умра́кнѹва, и пу́мина де́нут, и флѣзе́ внатре́ да уста́не со́с нѣх. (30) И ко́га седна́ он со́с нѣх, зима́ хле́бут, и гѹ благосло́ви, и сече́ и мѹ да́ваше. (31) И то́гај мѹ са́ отвори́а очите, и гѹ пу́знаа: и он са́ чини́ невидѣ́н ут нѣх. (32) И кажа́а мегѹ́

нѣх:

стр. 9

нѣх: не́ бе́пи ли са́рциту ни исгурѣ́ну уф на́с ко́га нѣ збуру́ваше на́ па́тут, и ко́га нѣ разре́чу́ваше писа́нието: (33) и о́ни ка́ стана́а то́а **саѣ**т са́ ва́рнаа на́ Јерусали́м, и најдо́а собра́ни идена́јсте, и дру́зите дека́ беа зај́дно со́с нѣх. (34) Дека́ ве́лиа о́ти Го́спут возкресна́ исти́на, и са́ јави́ на́ Си́мон. (35) И ви́е два́та дека́ дудо́а прикажу́ваа рабо́тите дека́ са́ чини́а на́ па́тут: и ка́ гѹ пу́знаа та́му дека́ се́чеше (sic!) хле́буд.

Сре́да, на́ Вили́гден.

От Ио́анна. (J I, 35-45)

(35) На́ то́а вре́ме, стое́е Ио́ан, и ут Учени́ците му два́. (36) И ка́ виде́ Исѹ́са дека́ одѣ́ше, ве́ле: ви́ди е́ту ја́гниту Бо́гуву. (37) И гѹ чу́а два́та му Учени́ци дека́ (sic!) кажа́, и ути́дуа пѹ Исѹ́са. (38) И Исѹ́с ка́ пу́зна, и ка́ 'и виде́ дека́ о́деа пѹ не́гу, мѹ ве́ле: Што́ па́лате, и о́ни мѹ кажа́а Рав

ви́

стр. 10

ви́, (то́а што́ кѣ ка́жи разре́чену, Дидаска́ле) де́ка живѹ́ваш? (39) И мѹ ве́ле: ела́јте и виде́јте, дудо́а и видо́а де́ка живѹ́ва, и устана́а то́а де́н при не́гу: и бе́ше каде́ де́сет са́ата ут денут. (40) Бе́ше Андре́а бра́тут на́ Си́мон Пе́тар, иди́н ут два́та дека́ чу́а ут Ио́ана та́а лакарди́ја, и ути́дуа пѹ Христос. (41) И во́а пра́вен најде́ сфо́ут си бра́т Си́мона, и мѹ ве́ле: најдо́хме Мессиа́, то́а што́ кѣ рече́ разре́ченну Христос. (42) И гѹ дунесе́ на́ Исѹ́са, и Исѹ́с ка́ гѹ виде́: кажа́, ти́ си Си́мон Си́нут на́ Иона́: ти́ кѣ са́ на́рече́ш Кифа́, тоа́ што́ кѣ ка́жи Пе́тар. (43) И на́ утре́шниут де́н па́к пусака́ Исѹ́с, да́ испадне́ на́двор на́ Галиле́а: и нао́г'а Фи́липпа: и мѹ ве́ле, е́ла пѹ ме́не. (44) И Фи́липп бе́ше ут Вифса́јда, ут Гра́дут на́ Андре́а и Пе́тар. (45) Фи́липп најде́ На́танайла, и мѹ ве́ле: то́а дека́ писа́ Моусе́а уф За́конут и Профи́

ти...

стр. 28 (J IV, 28-42)

му Же́ната, и ути́де на́ Гра́дут, и ве́ле на́ лу́диту. (29) Ела́јте да́ ви́дите е́дин чуве́к дека́ ми́ кажа́ сѣте ко́лку чини́х: да́ не́ е во́а Христос. (30) Испанна́а **санки** (sic!) ут Гра́дут: и иде́а на́ не́гу. (31) И мегѹ́ во́а гѹ мо́леа Учени́ците му, и му ве́леа, Дидаска́ле ја́ди. (32) Ами́ он мѹ рече́: ја́зе има́м ја́сте да́ ја́дам, то́а што́ ви́е не́ гу

знаете. (33) Велеа ўбо Учениците мег'ў нїх: да не мў дунесé некуј да јáди? (34) Мў веле Исус: мój јáсти é, да чїнам вóл'ата нá тоá штó мǎ пўшти (sic!), и да сфáршам рабóтата му. (35) Нé вéлите вїе, óти óшти четири мéсице йма дў жéтвата? јá декá вї вéлем: кренéјте óчите ви гóре, и видéјте нївите, декá сǎ бéли блицу зá жéтфа. (36) И тоá штó жнїе, зéва плáта, и бéри и плóт⁷¹ нá живóт вéчни⁷², дá сá радўва зájно⁷³ тоá штó сéе, и тоá декá жнїе. (37) Заштó вáа рабóта, истинцка é лакáрдїата, óти дрўг é

штó

стр. 29

штó сéе, и дрўг штó жнїе. (38) Јáзи вǎ пуштих да жнїете тоá, зá тоá штó не сá мачїхте: дрўзи сá мачїа, и вїе дујдóхте и флегóхте уф мáката му. (39) И ут Градут тоá мнóгу ут Самарїтиту веруваа нá негу, зардї лакáрдїата⁷⁴ нá Жéната, декá мартирисá (и кажа) óти мї кажа сїте кóлку чинїх. (40) Кá дујдóа ўбо Самарїтиту нá негу, гў мóлеа да устáни нá нїх, и устанá двá дéна. (41) И мнóгу пóвеки веруваа зардї лакáрдїјте му. (42) И нá Жéната велеа: óти вéки не верўваме зардї лакáрдїјте тфóјте⁷⁵: заштó нїе сáми чўхме и вїдохме, óти вóа é истина Спáсут нá Сфéгут Христóс.

НЕДЕЛ'У⁷⁶ С'77

Слéпом.

Евáнгел'е⁷⁸ Утрени,

Воскрéсно, й.

Нá Литургии.

От Иоáнна. (J IX, 1-38)

НА

стр. 30

(1) НА тоá врéме⁷⁹, Кá заминўваше Исус виде⁸⁰ чувéк штó бéше слéп ут кá са родї. (2) И гў питаа Учениците му, и рекóа: Дида́скале, кóј согрeши, вóа или Тáткитé му, дá сá⁸¹ родї слéп. (3) Отвештá Исус: нéту вóа исгрeши, нéто Тáтките му: амї сá родї слéп, дá сá јáват рабóтите Бóгуви⁸² нá негу. (4) Нá мéне требўва дá чїнам рабóтите нá тоá декá мǎ пушти, дўри é дéн: йде нóк'а кóга нéто нїкуј не мóже дá рабóти. (5) Кóга сáм нá Сфéгут, сáм вїделу нá Сфéгут. (6) Вїе речé, и пл'увнá дóле и направї кáл ут пл'унката му, и пумажá кáлта нá óчите нá слéпиут. (7) И мў речé: óди сá йсмїј нá Гўрната Силоáмцка, тоá штó кї речи, пустén (sic!), утїде ўбо и сá исмї, и сá вǎрнá глeдаке. (8) Кумшїјте ўбо и тїе декá гў глeдаа пóнапре óти бéши слéп, велеа: не е ли вóа декá сéдеси и прóсeши. (9) Дрўзи велеа

óти

стр. 31

óти вóа é, дрўзи⁸³ велеа мў миáса⁸⁴ и óн вéлeши: óти јáзи сáм (sic!). (10) Мў велеа: и кáк ўбо сá утворїа óчитé ти. (11) Отвештá óн, и речé идїн чувéк штó гў вéлет Исус, направї кáл, и кладé нáврáс óчитé ми, и мї речé: óди нá Гўрната Силоáмцка, и сá йсмїј, и утїдух и сá исмїх, и пругленáх. (12) Мў рекóа: и дéка é тоá, мў вéле: не знáм. (13) И дунесóа нá Фарисéјте тоá, декá (рáст)бeши⁸⁵ иднó врéми слéп. (14) И кóга направї Исус кáлта, и утфорї óчитé му, бéше Сáбута. (15) Пáк ўбо гў питаа Фарисéјте, кáк пугленнá, и óн мў речé: кáл кладé нáврáс óчитé ми, и сá исмїх и глeдам. (16) И некуи ут Фарисéите велеа: вóа чувéк не е ут Бóга, заштó не чўва

знаете. (33) Велеа **санки** Учениците мег'у нѝх: да не м'у дунесе некуј да јаде? (34) М'у веле Исус: моѐ јасте е да чинам вол'ата на тоа што ма п'шти (sic!), и да сф'ршам работата му. (35) Не велите в'е, о'ти о'ште четири месеце има д'у жетвата? ја дека в'и велем: кренѐјте о'чите ви горе, и видејте нивите, дека с'а бели близу за жетфа. (36) И тоа што жн'е, зева пла'та, и бере и плот на живот вечни, да са рад'ува зајдно тоа што с'е, и тоа дека жн'е. (37) За што ваа работа, истинца е лакардиата, о'ти др'г е

што

стр. 29

што с'е, и др'г што жн'е. (38) Јази ва пушт'их да жниете тоа, за тоа (sic!) што не са мачихте: др'зи са мачи'а, и в'е дујдохте и флегохте уф мака'та му. (39) И ут Градут тоа многу ут Самарититу веруваа на негу, зарди лакардиата (sic!) на Жената, дека мартириса (и кажа) о'ти м'и кажа с'ите колку чин'их. (40) Ка дујдоа **санки** (sic!) Самарититу на негу, г'у молеа да устане на н'их, и устана два дена. (41) И многу повеке веруваа зарди лакардијте му. (42) И на Жената велеа: о'ти веке не веруваме зарди лакардијте твојте: за што н'е сами ч'ухме и в'дохме, о'ти воа е истина Сп'сут на Сф'гут Христос.

НЕДЕЛУ

на Сл'пиот.

Евангел'е Утрени,

Воскр'сно, и.

На Литургиата

От Иоанна (J IX, 1-38)

НА

стр. 30

(1) НА тоа време, Ка заминуваше Исус виде чувек што беше слеп ут ка са роди. (2) И г'у питаа Учениците му, и рекоа: Дидаскале, кој согреш'и, воа или **рудителите** му, да са роди слеп. (3) **Отговори** Исус негу воа **согреш'и**, не'то **рудителите** му: ами са роди слеп, да са јават работите Богуви на негу. (4) На мене треб'ува да чинам работите на тоа дека ма пушти, дури е ден: иде нок'а кога нето никуј не може да работи. (5) Кога сам на Сф'гут, сам виделу на Сф'гут. В'е рече, и пл'увна доло и направ'и кал ут пл'унката му, и пумажа калта на о'чите на сл'пиут. (7) И м'у рече: о'ди са исмиј на Г'урната Силоамца, тоа што к'и рече (sic!) пустен, утиде **санки** и са исми, и са в'рна (sic!) гледаки. (8) Кумшијте **санки** (sic!) и т'е дека г'у гледаа понапрет о'ти беше слеп, велеа: не е ли воа дека седесе и просише. (9) Др'зи велеа

о'ти

стр. 31

о'ти воа е, др'зи велеа љми'а и он велеши: о'ти јази сам. (10) М'у велеа: и как **ти** са утвори'а о'чите ти. (11) **Отговори** он, и рече идин чувек што г'у вел'ат Исус, направ'и кал, и кладе навр'ас о'чите ми, и м'и рече: о'ди на Г'урната Силоамца, и са исмиј, и утидох и са исмих, и пругленах. (12) М'у рекоа: и дека е тоа, м'у веле: не знам. (13) И дунесоа на Фарисејте тоа, дека беше идно време слеп. (14) И кога направ'и Исус калта, и утфори о'чите му, беше Сабута. (15) Па'к **санки** г'у питаа Фарисејте, как пугледна, и он м'у рече: кал кладе навр'ас о'чите ми, и са исмих и гледам. (16) И некуи ут Фарисеите велеа: воа чувек не е ут Бога, за што не чува

Сабутата, друзи велеа: как мѹжи чувѣк грѣшен да чине таквизи нишане⁸⁶, и бѣше тараф мег'ѹ нѣх. (17) Вѣлет пѣк на слѣпиут

ти

стр. 32

ти штѹ вѣлеш за нѣгу, заштѹ утфори ѹчитѣ ти, и ѹн речѣ: ѹти Профѣтин ѣ. (18) Нѣ верува ѹбо Иудѣите зарди нѣгу, заштѹ бѣши слѣп и пугленна, дѹри ка викнаа Тѣтките на тоа штѹ пуглена. (19) И 'и питаа, и рекѹа: воа ли ѣ Сѣн ви, дека вѣлети ѹти слѣп са роди, как ѹбо сѣга глѣда. (20) Тѣтките⁸⁷ му мѹ⁸⁸ отвѣштаа и рекѹа: знаѣми ѹти слѣп са роди, и ѹти воа ѣ Сѣннит ни. (21) Амѣ сѣга как глѣда, нѣ знаѣме, или кѹј утвори ѹчитѣ му, нѣе нѣ знаѣме: воа има бѹј нѣгу питаѣте: воа за сѣбеси кѣ вѣ каже. (22) Вѣе рекѹа Тѣтките му, заштѹ са бѹеа ут Иудѣите: заштѹ и пѹнапрет согласѣа Иудѣите, ѹти кѹј омологѣса нѣгу ка ѣ Христѹс, да гѹ тѣрат ут Сѹборут. (23) За тоа рекѹа Тѣтките му, ѹти бѹј има, нѣгу питаѣте. (24) Вѣкаа ѹбо фтѹру⁸⁹ чувѣкут дека бѣши слѣп, и мѹ рекѹа: слави Бѹга, нѣе знаѣме ѹти

чу-

стр. 33

чувѣкут воа ѣ грѣсен (sic!). (25) Отвѣшта ѹн, и речѣ: акѹ ѣ грѣсен нѣ знѣм: иднѹ сѣлде знѣм, ѹти ѹт таму дека бѣх слѣп сѣга глѣда. (26) И пѣк мѹ рекѹа: штѹ ти чинѣ, как утфори ѹчитѣ ти⁹⁰. (27) Мѹ отвѣшта: пѹнапрет вѣ кажах, та нѣ чѹхте: штѹ пѣк сакате да чѹете? или сакате и вѣе да са чините ученици на нѣгу. (28) Испѹа гу ѹбо, и рекѹа: тѣ си Ученик на нѣгу, амѣ нѣе смѣ ученици на Моѹсѣа. (29) Нѣе знаѣми ѹти Бѹг зпурува сѹс Моѹсѣа: амѣ воа нѣ гу знаѣме ут дека ѣ. (30) Отвѣшта чувѣкут: и мѹ речѣ, воа ѣ чѹднута, ѹти вѣе нѣ гу знаѣте ут дека ѣ, и утфори ѹчитѣ ми. (31) Амѣ знаѣме ѹти грѣшен Бѹг нѣ слѹша: амѣ акѹ ѣ нѣкуј штѹ чѣсти Бѹга: и чине вол'ата му нѣгу гѹ слѹша. (32) Ут крајта на сфѣтут нѣ са чѹ, ѹти нѣкуј да утфори ѹчи на нѣкуј штѹ да са роди слѣп. (33) Акѹ нѣ бѣши воа ут Бѹга, нѣ мѹжеши да чине

ништу

стр. 34

ништу. (34) Отвѣштаа, и мѹ рекѹа: тѣ сѣт сѹс сѣ са роди уф грѣхувите, и тѣ на ѹчиш⁹¹, и гѹ исвадиа наѣвор. (35) Чѹ Исѹс, ѹти гѹ исвадиа наѣвор: и ка гѹ најде, мѹ речѣ: верѹваш тѣ на Сѣнут Бѹжие. (36) ѹн отвѣшта, и мѹ речѣ: та кѹј ѣ Господѣне да верѹвам на нѣгу? (37) И Исѹс мѹ речѣ: и гѹ видѣ, и тоа дака⁹² зпурува сѹс тѣбе тоа ѣ. (38) И ѹн речѣ: верѹвам Господѣне: и мѹ са пуклоннѣ.

ЧИТВѢРТУК⁹³

На Вознесѣние.⁹⁴

Евангел'ѣ Утрени,

Воскрѣсно, Г'.

На Литургиѣ.

От Лукѣ. (Lk XXIV, 36-53)

(36) НА тоа врѣми⁹⁵, кѹга војскресна⁹⁶ Исѹс ут мѣртфите. Застана пѹсреде на Ученицитѣ му, и мѹ вѣле: мѣр на вѣс. (37) И катѹ да са уплашиа мѹсне и да са путрѣсат, мѹ са чинѣши да глѣдат Дѹх. (38) И мѹ вѣле: заштѹ стѣ

син-

стр. 35

Сабутата, дружи велеа: как може човек грешен да чине таквизи нишане, и беше тараф мегу нѝх. (17) Велет пак на слепијут

ти

стр. 32

ти што велеш за негу, зашто утфори **ти** очите, и он рече: оти Профитин е. (18) Не веруваа **санки** Иудеите зарди негу, зашто беше слеп и пугледна, дѹри ка викнаа **рудителите** (sic!) на тоа што пугледна. (19) И ѝ питаа, и рекоа: воа ли е Син ви, дека велети оти слеп са роди, как **санки** сега гледа. (20) **родителите** (sic!) му отговориа (sic!) и рекоа: знаеме оти слеп са роди, и оти воа е Синнут ни. (21) Амѝ сега как гледа, не знајме, или кој утвори очите му, нѝе не знајме: воа има бој негу питајте: воа за себеси кѝ вѝ каже. (22) Вѝе рекоа **рудителите** (sic!) му, зашто са боеа ут Иудеите: зашто и понапрет согласиа Иудеите, оти кој омологиа негу ка е Христос, да гѹ терат ут Соборут. (23) За тоа рекоа **рудителите** (sic!) му, оти бој има, негу питајте. (24) Викаа **санки** (sic!) второу човекут дека беше слеп, и мѹ рекоа: слави Бога, нѝе знајме оти

чу-

стр. 33

човекут воа е гресен. (25) **Отговори** он, и рече: акѹ е гресен не знам: идно сѝлде знам, оти ут таму дека бѝх слеп сега гледам. (26) И пак мѹ рекоа: што ти чини, как утфори очите. (27) Мѹ **отговори**: понапрет вѝ кажах, да не чухте: што пак сакате да чуѝте? или сакате и вѝе да са чините ученици на негу. (28) Испѹа гу санки, и рекоа: ти си Ученик на негу, амѝ нѝе смѝ ученици на Моѹсеа. (29) Нѝе знаеме, оти Бог зпурува сѝс Моѹсеа: амѝ воа не гу знајме ут дека е. (30) **Отговори** човекут и мѹ рече, воа е чуднута, оти вѝе не гу знајте ут дека е, и утвори очите ми. (31) Амѝ знајме оти грешен Бог не слѹша: амѝ акѹ е некуј што чѝсти Бога: и чине вол'ата му негу гѹ слѹша. (32) Ут крајта на сфѝтут не са чу, оти некуј да утворѝ очи на некуј што да са роде слеп. (33) Акѹ не беше воа ут Бога, не можише да чине

ништу

стр. 34

ништу. (34) **Отговориа**, и мѹ рекоа: ти сѝт сѝс се са роди уф грѝхувите, и ти на учѝш, и гѹ исвадиа надвор. (35) Чу Исѹс, оти гѹ исвадиа надвор: и ка гѹ најде, мѹ рече: верѹваш ти на Синут Божиј. (36) Он **отговори**, и мѹ рече: да кој е Господине да верѹвам на негу? (37) И Исѹс мѹ рече: и гѹ виде, и тоа дека (sic!) зпурува сѝс тебе тоа е. (38) И он рече: верѹвам Господине: и мѹ са поклонѝи.

ЧИТВАРТУК

На Вознесѝе. Г'.

Евангел'е Утрени.

Воскрѝсно, Г'.

На Литургиата.

От Лукѝ. (Lk XXIV, 36-53)

(36) НА тоа време, кога воскресна Исѹс ут мѝртвите. Застана пѹсреде на Учениците му, и мѹ веле: мѝр на вѝс. (37) И катѹ да са уплаѝиа моѝне и да са путресат, мѹ са чѝнише да гледат Дѹх. (38) И мѹ веле: зашто стѝ

син-

стр. 35

хисани? и зашто помисли са качуват на сарцата ви? (39) Видејте раците ми и нозите ми: óти сáм: јáзе сáм⁹⁷: фатéјти ма, и видејте ма зашто Дѹхут снага и кóски нéма кáк глédати мéне декá íмам. (40) И кá речé вóа, мѹ пукажá раците и нóзите. (41) И катѹ дá нé верѹваа óпти ут радустá му, и дá сá чудат, мѹ речé: íмати ли нéшту зá јадéне⁹⁸ тѹка. (42) И óни мѹ дадоа идин кумáт риба печéна, и пíта ут мéт. (43) И зимá прéт нíх и јадé, (44) и мѹ речé: вíе сá тíе штó вí зпурувáх, óпти кóга бéх сòс вáс, óти кáк требѹва дá сá испáлнат тíе сýте штó сá напíсани нá зáконут Моусéуф, и нá Профíтиту, и нá псáлмиту⁹⁹ зардí мéне. (45) Тóгај мѹ утфорí умут му дá расбéрап¹⁰⁰ Писáниету. (46) И мѹ речé: óти такá é напíсану: и такá требѹваше дá пáти Христóс: и трéтиут дéн дá војскрéни¹⁰¹ ут мéртвите. (47) И дá сá пруповéда нá íмитó му покајание и оставлéние нá грэхувите нá

сýте

стр. 36

сýте јáзици, кá зафатí ут Íер_салíм¹⁰². (48) И вíе стé мáртире нá вíе¹⁰³. (49) И éту, јáзи декá пѹштам таксуванíту нá Тáтку ми нá вáс, и вí е сидíте уф Градут Íерусалíм, дѹри дá сá ублéчите сýла утусóре¹⁰⁴. (50) И исвадí надвор дѹри нá Виðания, и сí кренá раците и 'и благословí. (51) И таму декá óн 'и благословéши, сá утдили ут нíх: и сá нóсeши гóре нá Нéбуту. (52) И óни кá мѹ сá пуклоннíа, сá вáрнаа нá Íерусалíм сòс радус гулéма. (53) И сá наóдеа уф Цáрквата, пéса и благослáвeа Бóга, Амíн.

НЕДЕЛ'У. Z'¹⁰⁵.

Сфетíх Óтец.

Евáнгел'е Утрени.

Воскрéсно, Е'¹⁰⁶.

Нá Литургии.

От Иоáнна. (J XVII, 1-13)

(1) НА тоа врéми, Кренна Исѹс óчитé му нá Нéбуту, и речé: ó Тáтко, дудé саáтут, Прóслави Сíн ти, и дá тá пруслáви и Сíн ти. (2) Кá

мѹ

стр. 37

мѹ дадé пувéл'а нá сéка снага, дá дадé живóт вéчни нá сýте кóлку мѹ дадé. (3) Вóа é живóтут вéчниут, дá пузнáват тéбе сáмиут истíнциут Бóг, и тоа штó пуштí Исус (sic!) Христóс. (4) Јáзи тá пруслáвих нá зéмл'ата, работата штó мí дадé дá чíнам ја сфáрших. (5) И сéга ó Тáтко, тí ма прóслави при тéбе слáвата, декá íмах уф тéбе пóнапрет дури нé са чинí Сфéтут. (6) Јавíх íмито ти нá тíе л'уде декá мí дадé ут Сфéтут: тфóј бéа, и мí 'и дадé, и чувáа лакáрдíята ти. (7) Сéга¹⁰⁷ пузнáа зашто сýте кóлку мí дадé ут тéбе сá. (8) Зашто лакáрдíјте штó мí дадé, мѹ дадóх, и óни 'и зéа, и пузнáа истíна¹⁰⁸, зашто ут тéбе испаннах, и веруваа зашто тí ма пуштí. (9) Јáзи зардí вíе сá мóлам¹⁰⁹, нé зардí Сфéтут сá мóлам¹¹⁰, амí зардí тíе штó мí дадé, зашто сá тфóј. (10) И мóјте сýте тфóј са, и тфóјте, мóј: и сá пруслáвих уф нíх. (11) И нé сáм вéки нá Сфéтут, амí вíе сá

нá

стр. 38

нá Сфéтут, и јáзи íдам нá тéбе. Тáтко Сфетíј, чувај¹¹¹ уф íмито ти, тíе штó мí 'и дадé, дá сá иднó катѹ и нíе. (12) Кóга бéх сòс нíх нá Сфéтут, јáзи 'и чувах уф íмитó

зачудени? и зашто помисли са качуват на сарцата ви? (39) Видејте раците ми и нозите ми: оти сам: јаже сам: фатејти ме, и видејте ме зашто Дѹхут снага и коски нема как гледате мене дека имам. (40) И ка рече воа, мѹ пукажа раците и нозите. (41) И катѹ да не верѹваа опште ут радуста му, и да са чудат, мѹ рече: имати ли нешту за јадени тѹка. (42) И они мѹ дадоа идин кумат риба печена, и пита ут мет. (43) И зима прет нѹх и јаде, (44) и мѹ рече: вие са тие што ви зпуруваѹх, опште кога бех сох вас, оти как требува да са испалнат тие сите што са написани на законут Моусеуф, и на Профитите, и на псалмите зарди мене. (45) Тогај мѹ утфори умут му да расберат Писаниету. (46) И мѹ рече: оти така е написано: и така требуваше да пати Христос: и третиут ден да воскресни ут мертвите. (47) И да са пруповеда на имито му покајание и оставление на грехувите на

сите

стр. 36

сите јазици, ка зафати ут Јер_салим. (48) И вие сте мартире на вие. (49) И ету јази дека пѹпштам таксуваниту на Татку ми на вас, и вие сидејте уф Градуд Јерусалим, дѹри да са ублечите сила утусгоре. (50) И исвади надвор дѹри на Виваниа, и сѹ кренa раците и 'и благословѹи. (51) И таму дека он 'и благословеше, са утдили ут нѹх: и са носеше горе на Небуто. (52) И они ка мѹ са пуклонниа, са вярнаа на Јерусалим сох радус гулема. (53) И са наодеа уф Царквата, псеа и благуславеа Бога, Амин.

НЕДЕЛУ. Z'.

Сфетѹх Отец.

Евангел'е Утрени.

Воскресно, Е'.

На Литургиата.

От Иоанна. (J XVII, 1-13)

(1) НА тоа време, Кренна Исѹс очите му на Небуто, и рече: о Татко, дуде саатут, Прослави Сѹн ти, и да та пруслави и Сѹн ти. (2) Ка

мѹ

стр. 37

мѹ даде пувел'а на сека снага, да даде живот вечни на сите колку мѹ даде. (3) Воа е животут вечниут, да пузнават тебе самиут истинскиут Бог, и тоа што пушти Исус (sic!) Христос. (4) Јази та пруславих на земл'ата, работата што ми даде да чинам ја сфарших. (5) И сега о Татко, ти ма прослави при тебе славата, дека имах уф тебе понапрет дури не са чини Сфетут. (6) Јавих имито ти на тие л'уде дека ми даде ут Сфетут: твој беа, и ми 'и даде, и чуваа лакардиата ти. (7) Сега пузнаа зашто сите колку ми даде ут тебе са. (8) Зашто лакардијте што ми даде, мѹ дадох, и они 'и зеа, и пузнаа истина, зашто ут тебе испаннах, и веруваа зашто ти ма пушти. (9) Јази зарди вие са мол'јам, не зарди Сфетут са мол'јам, ами зарди тие што ми даде, зашто са твој. (10) И мојте сите твој са, и твојте, мој: и са пруславих уф нѹх. (11) И не сам веке на Сфетут, ами вие са

на

стр. 38

на Сфетут, и јази идам на тебе. Татко Сфетиј, чувај уф имито ти, тие што ми 'и даде, да са идно катѹ и ние. (12) Кога бех сох нѹх на Сфетут, јази 'и чувах уф имито

ти: тїе дека мї 'и даде 'и чувѧх, и нїкуј ут нїх не загина, сѧлде Сїнут на загина́титу, да са исполни Писа́ниету. (13) Амї сѣга їдам на тебе, и зпуру́вам вїе на Сфѣтут, да їмат раду́ста мо́ста¹¹² сфѣрсѣна (sic!) на нїх.

На Утрени.

Сфето́ју Пентикóстију¹¹³.

От Ио́анна (J XX, 19-23)

(19) КА́ замра́кна ўбо на тоа дѣн прѧвниут ут Сѣдми́цата, беа вратите затфорѣни, та́му дека беа Учени́ците собра́ни зарди́ стра́хут Іуде́јцки, ду́дѣ Іисѹс и заста́на пѹсре́де, и мѹ ве́ле: мїр на ва́с. (20) И ка́ рече́ ваа лака́рдїа, мѹ пукажа́ ра́ците му и ре́бруто́ му, и Учени́ците са зарадува́а ка ви́доа Го́спуда.

И

стр. 39

(21) И Іисѹс па́к мѹ рече́: мїр на ва́с: ка́к ма пушти́ Татку, и ја́зи пуштам ва́с. (22) И ка́ рече́ воа, ду́јна на нїх: и рече́, зима́јте Ду́х Сфети́ј. (23) И на ко́гу грѣхувите прости́те, са прустѣни: и на ко́гу за́прите, са за́прѣни.

НА ЛИТУРГИА.

От Ио́анна. (J VII, 37-53)

(37) НАпуко́шниут дѣн гуле́миут на Пра́зникут, сто́еши Іисѹс, и викна́: и рече́, акѹ мѹ са пи́е на не́куј, не́ка до́јде на мене, и не́ка пи́е. (38) Тоа што верѹ́ва на мене, ка́к Рече́ Писа́ниету, реки ут во́да жи́ва кї те́чат ут са́рциту му. (39) И воа гѹ рече́ зарди́ Ду́хут што кї зе́меа тїе што верѹ́ваат на не́гу: зашто́ о́шти не бе́ши даде́н Ду́х Сфети́ј, зашто́ Іисѹс о́шти не са прусла́ви. (40) Мно́гу ўбо ут калаба́лакут ка чу́а вїе лака́рдїи, ве́леа: воа е́ исти́на Профи́тут. (41) Дру́зи ве́леа воа е́ Христо́с, и дру́зи ве́леа: да не́ ут Галиле́а

їде

стр. 40

їде Христо́с? (42) Не́ рече́ ли Писа́ниету, зашто́ ут се́миту Дави́дуву, и ут Ви́тле́ем Се́луту, та́му дека бе́ши Дави́д, Христо́с їде. (43) Тара́ф ўбо са чини́ ут калаба́лакут зарди́ не́гу. (44) И не́куј ут нїх са́каа да гѹ фа́тат: амї нїкуј не́ спрустрѣ́ врѧс не́гу ра́ци. (45) Ду́јдоа ум¹¹⁴ исмечи́јте на Влади́ците и Фарисе́јте: и о́ни мѹ реко́а зашто́ не́ гу дунесо́хте? (46) Отвешта́а исмечи́јте: не́то нїкуј па́т така́ зпурува́ не́куј чувѣ́к, катѹ ка́ зпурува́ воа чувѣ́к. (47) Фарисе́ите ўбо мѹ отвешта́а: да не́ са прилажа́хте¹¹⁵ и вїе. (48) Да не́ не́куј ут Напре́шните верува́ на не́гу, или́ ут Фарисе́јте. (49) Амї воа Калаба́лак што не́ пузна́ва За́конут, е́ прукле́т. (50) Мѹ ве́ле Нико́дим, тоа што бе́ши ути́шел но́к'јата на не́гу, бе́ши иди́н ут нїх. (51) Да не́ За́конут ни са́ди на чувѣ́кут, акѹ не́ чу́е по́напрет не́гу, и да пузна́е што́ чине́. (52) Отвешта́а и мѹ реко́а: да не́ си и ти́ ут Галиле́а, исгле́дај пѹдро́бну

и

стр. 41

и ви́ди, зашто́ Профи́тин ут Галиле́а не́ стана́. (53) И Іисѹс па́к мѹ зпурува́ : и рече́ ја́зи са́м сфети́луту (sic!) на Сфѣтут: тоа што їде пѹ мене, не́ ке о́ди уф темни́ната, амї кї їма сфети́луту на живо́тут.

стр. 42

ΤΟ ΘΕΙΟΝ ΚΑΙ ΙΕΡΩΝ

ти: тѝе дека мѝ 'и даде 'и чувѝх, и нѝкуј ут нѝх не загина, сѝлде Сѝнут нѝ загина тѝту, да сѝ исполни Писѝнието. (13) Амѝ сега ѝдам нѝ тебе, и зпурувам вѝе нѝ Сфѝтут, да ѝмат радушта моѝата сфѝрсѝна нѝ нѝх.

На Утрени.

нѝ Сфѝтој Пентикѝсти.

От Иоѝнна (J XX, 19-23)

(19) КА' замрѝкнѝ **санки** нѝ тоа ден прѝвниут ут Сѝдмицада (sic!), беѝ вратите затфорѝни, таму дека беѝ Учениците собрани зарди страхот Јудѝјцки, дујде Исѝс и застанѝ пѝсреде, и мѝ вете: мѝр нѝ вѝс. (20) И кѝ рече вѝа лакардиѝ, мѝ пукажѝ рацитѝ **си** и ребруто **мо**, и Учениците сѝ зарадуваѝ кѝ видоѝ Госпуда.

И

стр. 39

(21) И Исѝс пак мѝ рече: мѝр нѝ вѝс: кѝк ма пушти Тѝтко, и јѝзи пуштам вѝс. (22) И кѝ рече воѝ, дујнѝ нѝ нѝх: и рече, зимајте Дѝх Сфѝтиј. (23) И нѝ кого грѝхувите прѝстите, сѝ прустѝни: и нѝ когу заприте, сѝ запрѝни.

НА ЛИТУРГИЈАТА.

От Иоѝнна. (J VII, 37-53)

(37) НА' напукошнѝнут ден гулемиут нѝ Празникот, стоѝше Исѝс, и викнѝ: и рече, акѝ мѝ сѝ пѝе нѝ некуј, нека дојде нѝ мене, и нека пѝе. (38) Тоѝ што верѝва нѝ мене, кѝк Рече Писѝнието, реки ут воѝа жѝва кѝ тѝчат ут сѝрцѝту му. (39) И воѝа гѝ рече зарди Дѝхут што кѝ земаѝ тѝе што верѝваат нѝ негу: зашто ѝште не беѝше даден Дѝх Сфѝтиј, зашто Исѝс ѝште не са пруслави. (40) Многу **санки** (sic!) ут калабалакут кѝ чуѝа вѝе лакардиѝ, велса: воѝа ѝ истина Профѝтут. (41) Дрѝзи велса воѝа ѝ Христѝс, и дрѝзи велса: да не ут Галилеѝ

ѝде

стр. 40

ѝде Христѝс? (42) Не рече ли Писѝнието, зашто ут сеѝмито Давѝдово, и ут Виѝлсеѝм Сѝлото, таму дека беѝше Давѝд, Христѝс ѝде. (43) Тараф **санки** сѝ чинѝ ут калабалакут зарди негу. (44) И некуј ут нѝх сакаѝ да гѝ фѝгат: амѝ нѝкуј не спрустрѝ врѝс негу раѝи. (45) Дујдоѝ санки исмечѝјте нѝ Владицитѝ и Фарисѝјте: и ѝни мѝ рекоѝ зашто не гу дунесѝхте? (46) Отговориѝа исмечѝјте: неѝто нѝкуј пат така зпурува некуј чувѝк, кѝтѝ кѝ зпурува воѝа чувѝк. (47) Фарисѝите **санки** мѝ отговориѝа: да не сѝ **изблазни**хте и вѝе. (48) Да не некуј ут Напрѝшните верува нѝ негу, или ут Фарисѝјте. (49) Амѝ воѝа Калабалак што не пузнава Закоѝнут, ѝ пруклѝт. (50) Мѝ вѝле Никѝдим, тоѝ што беѝше утишѝл нѝкта нѝ негу, беѝше идиѝн ут нѝх. (51) Да не Закоѝнут ни саде нѝ чувѝкут, акѝ не чуѝе поѝнапрет негу, и да пузнаѝ што чѝне. (52) Отговориѝа и мѝ рекоѝа: да не си и тѝ ут Галилеѝ, ислѝдај подрѝбно

и

стр. 41

и вѝди зашто Профѝтин ут Галилеѝ не станѝ. (53) И Исѝс пак мѝ зпурува: и рече јѝзи сѝм сфѝтилуту (sic!) нѝ Сфѝтут: тоѝ што ѝде пѝ мене, нека ѝде уф темнината, амѝ кѝ ѝма сфѝтилуту нѝ живѝтут.

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ΤΟ ΘΕΙΟΝ ΚΑΙ ΙΕΡΩΝ

**ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ Α ΕΒΔΟΜΑΔΟΣ
ΜΕΤΑ ΤΗΝ ΠΕΝΤΕΚΟΣΤΗΝ
ΗΤΟΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ**

От Иоанна. (Mt XVIII, 10-20)

РЕчѣ Госпѣт, Гледѣјте да не поудите, нѣкуј ут вѣе малѣчките: заштѣ вѣ вѣлем нѣхните Ангели на Небеса гледат дајма¹¹⁶ лициту на Татку ми, штѣ е на Небеса. (11) Заштѣ Синут чувѣчки дујде: да спаси загинауту. (12) Штѣ вѣ са гледа, акѣ сѣнким некуј чувѣк да има стѣ офци, и да загине идна ут тѣе: не устава деви́тдисѣтту дѣвет, и ѳди пѣ планините, пала загина́тата. (13) И акѣ пугѣди

да

стр. 43

да ја најде, истина вѣ вѣлем, ѳти повеки са радѣва на таа, кѣлку¹¹⁷ на деви́тдисѣт и дѣвет, штѣ не загинаа. (14) Така е во́лну¹¹⁸ прѣт Татку ви, штѣ е на Небеса, да загине идѣн ут малѣчките вѣе. (15) И акѣ грѣши брат ти на тебе, ѳди и гѣ карај мегѣ тебе и ѳн сѣм: акѣ та слѣша¹¹⁹ и дуби¹²⁰ брат ти. (16) Амѣ акѣ не та слѣша¹²¹, земи сѣс тебе ѳшти идѣн или́ два: да са уверѣва сека рѣч ут два, или́ три ма́ртире. (17) И акѣне слѣша¹²² и тѣе, кажи гу на ца́рквата, и акѣ не слѣша¹²³ и на ца́рквата, имај гу катѣ ут дрѣт јази́к и Гѣумрукѣята. (18) Истина вѣ вѣлем: кѣлку акѣ ва́рсите¹²⁴ вра́с зе́мл'ата, кѣ са ва́рзани на Небу́ту: и кѣлку ут ва́рзите вра́с зе́мл'ата, кѣ са ут ва́рзани на Небу́ту. (19) Па́к истина вѣ вѣлем, ѳти акѣ симфонѣсат два у́т ва́с вра́с зе́мл'ата за се́куе рабо́та дека́ кѣ пѣсакат кѣ мѣ са чѣне ут Татку ми Небѣсниут. (20) Заштѣ дека́ има два, или́ три исбра́ни¹²⁵ уф ѣмитѣ ми,

таму

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таму сѣм и а́зи пѣсре́де на нѣх.

НЕДЕЛ'А¹²⁶ А'.¹²⁷

На сѣте Сфѣтци.

От Матѣа. (Mt X, 32; 37-38; XIX, 27-30)

РЕчѣ Госпѣт, на Учениците му. (32) Се́куј чувѣк ѣбо, штѣ ма́ртири́са уф ме́не прѣт лѣудиту, кѣ ма́ртири́сам и ја́зи зарди́ негу прѣт Татку ми Небѣсниут. (33) И ко́ј са утфа́рли ут ме́не прѣт лѣудиту, кѣ са утфа́рлам и а́зи¹²⁸ ут негу прѣт Татку ми Небѣсн'ут. (37) Тоа штѣ лѣубе Татку или́ ма́јка по́веке ут ме́не, не е ду́стоен зарди́ ме́не, и ко́јту лѣубе Сѣн или́ ке́рка по́веки ут ме́не, не е ду́стоен зарди́ ме́не. (38) И ко́јту не земи кра́стут му, и да до́јде пѣ ме́не, не е ду́стоен зарди́ ме́не. (XIX 27) Тогај отвѣшта́ Пе́тар, и мѣ рѣчѣ, ѣту, нѣе дека́ уставѣхме сѣте, и ду́ждѣхме пѣ те́бе: штѣ ѣбо кѣ са чѣне. (28) Мѣ ве́ле Исѣс: истина вѣ вѣлем, заштѣ вѣе штѣ ду́ждѣхте пѣ ме́не, на приро́гѣниту¹²⁹, ко́га се́дни Сѣнут чу-

вѣч-

стр. 45

вѣчки на трѣнут на сла́вата му, кѣ се́дните и вѣе на двана́јсет трѣнуве, да са́дите двана́ј(се)те¹³⁰ ја́зици на Израил. (29) И се́куј штѣ уставѣ кѣки¹³¹ или́ бра́тја, или́ (sic!) се́стри, или́ Татку, или́ Ма́јка, или́ Же́на, или́ Де́ца, или́ Нѣви, зарди́ ѣмитѣ ми стѣ ка́та кѣ зе́ми¹³², и кѣ насле́дува и жи́вот ве́цни¹³³. (30) И мно́гу пра́вни кѣ са чѣнат напуко́шни: и напуко́шните пра́вни.

ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ Α ΕΒΔΟΜΑΔΟΣ
ΜΕΤΑ ΤΗΝ ΠΕΝΤΕΚΟΣΤΗΝ
ΗΤΟΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

От Иоанна. (Mt XVIII,10-20)

РЕчѣ Господѣ, Гледáјте да не поху́лите, никуј ут вѣе малѣчките: зашто вѣ вѣлем нѣхните Ангели на Не́бото гледат даима лициту на Татку ми, што́ е на Не́бото. (11) Зашто́ Синут чувѣчки дудѣ: да спасѣ загина́тото. (12) Што́ вѣ са глѣда, акѹ зарѣ не́куј чувѣк да има сто́ офци, и да за́гине идна ут тѣе: не́ устава девитдѣсетте́ дѣвет, и́ оде пѹ планините, пала загина́тата: (13) И акѹ пуго́де

да

стр. 43

да ја најде, истина вѣ вѣлем, о́ти по́веке са радѹва на таа, ко́лку на девитдѣсѣт и дѣвет, што́ не загинаа. (14) Така́ е **огóдно** прѣт Татку ви, што́ е на Не́бото, да за́гине идин ут малѣчките вѣе. (15) И акѹ грѣше брат ти на те́бе, о́ди и гѹ кáрај мегѹ те́бе и он сáм: акѹ та слѹша, **ги** дуби́ брат ти. (16) Амí акѹ не́ та слѹша, зѣми сѹс те́бе о́ште идин или́ два: да са уверѹва се́ка рѣч ут два, или́ и три́ мáртире. (17) И акѹ не́ слѹша и тѣе, кажи гу на цáрквата, и акѹ не́ слѹша и на цáрквата, íмај гу катѹ ут дрѹт ја́зи́к и Гѹмрукча́тата. (18) Исти́на вѣ вѣлем: ко́лку акѹ вáрсите в́рас зѣмл'ата, кѣ са вáрзани на Не́буто: и ко́лку утвáрзите в́рас зѣмл'ата, кѣ са утвáрзани на Не́буто. (19) Пáк исти́на вѣ вѣлем, о́ти акѹ симфонíсат два́ ут вáс в́рас зѣмл'ата за́ се́куа рабóта дека́ кѣ пѹсáкат (sic!) кѣ мѹ са чíне ут Татку ми Небѣсниут. (20) Зашто́ дека́ íма два́, или́ три́ **сомра́ни** (sic!) уф íмито ми,

таму

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таму сáм и áзе пѹсре́де на нѣх.

НЕДЕЛ'А. А'
На сѣте Сфѣтци.

От Матѳѣа. (Mt X, 32; 37-38; XIX, 27-30)

РЕчѣ Господѣ, на Учениците́ му. (32) Се́куј чувѣк санки́, што́ мaртири́са **на** мѣне прѣт л'удиту, кѣ мaртири́сам и ја́зе зарди́ не́гу прѣт Татку ми Небѣсниут. (33) И ко́ј са утрѣ́це ут мѣне прѣт л'удиту, кѣ са утрѣ́цам и аз ут не́гу прѣт Татку ми Небѣсн'ут. (37) Тоа́ што́ л'убе́ Татку или́ - ма́јка по́веке ут мѣне, не́ е дусто́ен зарди́ мѣне, и ко́јту л'убе́ Сѣн или́ кѣрка по́веке ут мѣне, не́ е дусто́ен зарди́ мѣне. (38) И ко́јту не́ зѣме крáстут му, и да до́јде пѹ мѣне, не́ е дусто́ен зарди́ мѣне. (XIX, 27) То́гај отгoвoри́ Пѣтар, и мѹ рѣчѣ, е́ту, нѣе дека́ уставíхме сѣте, и дудóхме пѹ те́бе: што́ **санки́** кѣ са чíне. (28) Мѹ вѣле́ Исѹс: исти́на вѣ вѣлем, зашто́ вѣе што́ дудóхте пѹ мѣне, на природѣниту, ко́га сѣдне́ Синут чу-

вѣч-

стр. 45

вѣчки на трóнут на сла́вата му, кѣ сѣдните и вѣе на двана́јсет трóнуве, да сáдите двана́ј(се)те ја́зици на Израил. (29) И се́куј што́ уставí кѹки или́ братја́, или́ (sic!) сѣ́стри, или́ Татку, или́ Ма́јка, или́ Жѣна, или́ Дѣца, или́ Нѣви, зарди́ íмито ми сто́ ката́ кѣ зѣми, и кѣ наслѣдува́ и живoт вѣ́чни. (30) И мно́гу прáвни кѣ са чíнат напукóшни: и напукóшните прáвни.

НЕДЕЛ' А. В.¹³⁴

От Матѿѿа. (Mt IV, 18-23)

НА тоа време, ка' одеши Исѿс близу на мориту Галилѿјцку, виде два брата, Симона што са веле Пѣтар, и Андреа брат му, дека ф'арлеа мрежи уф мориту: зашто беа рибаре. (19) И мѿ веле елајте пѿ мене, и кѿ ва' чинам рибаре¹³⁵ на л'уде. (20) И уф часут они уставѿа мрежите, и утидуа пѿ негу. (21) И ка' утиде понака, виде друзи два бра-

те

стр. 46

те Јакова Синут на Зеведеа, и брат му Иоанна, внатре уф сајката зајно с'ос Зеведеа Татку му, дека к'арпеа мрежите, (22) и 'и викна. И уф часут они уставѿа и сајката и Татку му, и утидуа пѿ негу. (23) И Исѿс уб'арна са'а Галилеа, учеки пѿ Собориту, и проповедаше Евангел'ету на Царстфуту, и ислекувасе (sic!) секаква болка, и секиј марас на Људуту¹³⁶.

НЕДЕЛ' А. Г.¹³⁷

От Матѿѿа. (Mt VI, 22-33)

РЕче Госпот: Сфетѿликут на снагата е' окуту, акѿ' убо окуту ти е' чѿсту, и са'а ти снага сфетлѿва кѿ бѿде. (23) Амѿ акѿ' и окуту ти е' шијре'цку, са'а ти снага кѿ бѿде темна, и акѿ' убо виделуту што е' уф тебе, е' темнина, колку кѿ е' темнината. (24) Никуј не' можи да раб'оти два Господаре: зашто или' идѿн'ут кѿ умрази, и друг'ут кѿ возл'убе:

или'

стр. 47

или' едѿн'ут, кѿ запре, и другиут кѿ поѿде, не' можите да раб'отите на Б'ога, и на иманиту. (25) Зардѿ тоа вѿ велем: нѿм пичалете за жив'отут ви, што да јадите, и што да пиете, негу снагата ви да ја ублечите: жив'отут не' е' повеки ут јаститу, и снагата ви ут рѿбата. (26) Смыслејте пилиштата, што летат на ветарут, 'оти не'то сејат, не'то жнѿјат, не'то берат, уф хамбариту, и Татку ви Небесн'ут 'и храни: и вѿе не' делите многу ут тѿе. (27) К'ој ут вас што пичале можи да прикладе некуј аршин на б'ојут¹³⁸ му. (28) И зардѿ рѿбата што са грижете? научејте пѿдробу, цветѿн'ата на бахчата, как' растат, не' са мачат нѿто предат. (29) И вѿ велем, 'оти нѿто Соломон с'ос са'а му слава са ублече катѿ идно ут вѿе. (30) И акѿ' билките на бахчата, што са воа ден, и утре 'и клават уф фѿрната, Б'ог така 'и столисѿва, колку повеки вази маловѣрни.

Нѿм-

стр. 48

(31) Нѿм са грижејте убо, да велите, што да јадиме, и што да пиеме, и што да са ублечиме. (32) Зашто вѿе сѿте јазиците 'и палат: зашто Татку ви Небесниут знае ка' вѿе требуват вѿе сѿте. (33) Амѿ перву сакајте Царстфуту¹³⁹ Б'ожие, и правината му, и вѿе сѿте кѿ вѿ са артардисат.

НЕДЕЛ' А. Д.¹⁴⁰

От Матѿѿа. (Mt VIII, 5-13)

НА тоа време, Ка' флезе Исѿс уф Капернаум, дуде на негу С'отник, (6) и гѿ молѿши. И велѿши: Господѿне, Дѣтит'о ми лежи уф дома раслаблену (sic!), и са ма'чи л'ошу¹⁴¹. (7) И мѿ веле Исѿс: ја'зе кѿ дојдам да гѿ ислекувам. (8) И отвѿшта

НЕДЕЛ' А. В'.

От Матѿѿа. (Mt IV, 18-23)

НА тоа време, ка' одеше Исѿс близу на мориту Галилејцку, виде два брата, Симона што са веле Пётар, и Андреа брат му, дека ф'рлеа мрежи уф мориту: зашто беа рибаре. (19) И мѿ веле елајте пѿ мене, и кѿ ва' чинам **ловаце** на л'удете. (20) И уф часут они уставѿа мрежите, и утидуа пѿ негу. (21) И ка' утиде понака, виде дружи два бра-

та

стр. 46

та Јакова Синут на Зеведеа, и брат му Иоанна, внатре уф сајката зајдно сѿс Зеведеа Татку му, дека к'рпеа мрежите, (22) и 'и викна. И уф часут они уставѿа и сајката и Татку му, и утидуа пѿ негу. (23) И Исѿс уб'рна са'та Галилеа, учеки пѿ Соборито, и проповедаше Евангел'ету на Царстфуту, и ислекувасе (sic!) секаква болка, и секој марас на Људито.

НЕДЕЛ' А. Г'.

От Матѿѿа. (Mt VI, 22-33)

РЕче Господ: Сфетилникут на снагата е' окуту, ако **санки** окуту ти е' чѿсту, и са'та ти снага сфетлива кѿ бѿде. (23) Ами ако **е** окуту ти е' шијрецу, са'та ти снага кѿ бѿде темна, и ако **санки** виделуто што е' уф тебе, е' темнина, колку кѿ е' темнината. (24) Никуј не може да рабѿте на два Господара: зашто или идин'ут кѿ умрази, и друг'ут кѿ возл'убе:

или

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или един'ут, кѿ запре, и другиут кѿ поѿде, не можите да рабѿтите на Бога, и на иманиту. (25) Зарди тоа ви велем: нѿм пичалете за животут ви, што да јадите, и што да пиете, негу снагата ви да ја ублечите: животут не е' повеке ут јаститу, и снагата ви ут рѿбата. (26) Смыслејте пилиштата, што летат на ветарут, ѿти не'то сејат, не'то жнијат, не'то берат, уф хамбариту, и Татку ви Небѿсниут 'и хране: и вѿе не' делите многу ут тѿе. (27) Кој ут вас што пичале може да прикладе некуј аршин на бојут му. (28) И зарди рѿбата што са грижите? научејте пѿдрѿбу, цветин'ата на бахчата, как' растат, не са мачат ни'то предат. (29) И ви велем, ѿти ни'то Соломон сѿс са'та му слава са ублече катѿ идно ут вѿе. (30) И акѿ билките на бахчата, што са воа ден, и утре 'и клават уф фѿрната, Бог така 'и столисѿва, колку повеке ва'зе малѿерни.

Нѿм-

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(31) Нѿм са грижејте **санки**, да велите, што да јадиме, и што да пиеме, и што да са ублечиме. (32) Зашто вѿе сѿте јазиците 'и палат: зашто Татку ви Небѿсниут знае ка' ви требува'т вѿе сѿте. (33) Ами перву сакајте Царстфуту Божие, и правината му, и вѿе сѿте кѿ ви са артардисат.

НЕДЕЛ' А. Д'.

От Матѿѿа. (Mt VIII, 5-13)

НА тоа време, Ка' флезе Исѿс уф Капернаум, дујде на негу **јозбасиата**, (6) и гѿ молише. И велеше: Господѿне, Дѿтитѿ ми леже уф дома раслаблено (sic!), и са ма'че лошу. (7) И мѿ веле Исѿс: ја'зе кѿ дојдам да гѿ ислекувам. (8) И отговорѿ

Сотникут, и рече: Гоподіне, не сѣм дустоен, да дојдиш уф дома ми: амй рѣчи сѣлде лакѣрдїа, и кї сѣ ислекува Дѣтито ми. (9) Заштѣ азе¹⁴² сѣм чувѣк пѣт пувѣл'а, и їмам пѣт мѣне вѣјници: и вѣлем на воа, оди, и оди: и на

дрѣг

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дрѣг, ѣла, и їде: и на езмик'арут ми, чїни воа, и гѣ чїни. (10) И кѣ чѣ Исѣс, сѣ зачудї, и рече на тїе штѣ одеа пѣ негу: истина вї вѣлем: нїто уф Исраїл не најдох толку гулѣма вѣра, (11) и вї вѣлем, ѣти многу ут їсгрева и ут заѣт кї дојдат, и кї сѣннат зајно сѣс Авраам, и Исаак, и Іаков, на Цѣрстфуту Небѣснугу. (12) И Сїнугите на цѣрстфуту кї сѣ їсвадат на двор на темнината надворнѣшната: таму кї ѣ плаканїту, и кѣрцанїту на забїту. (13) И рече Исѣс на бїмбашїята: оди, и кѣк верува, да тї сѣ чїне, и сѣ їслекува Дѣтито му тоа час.

НЕДЕЛ'А. Е'.¹⁴³

От Матѣѣа. (Mt VIII, 28-33; IX, 1)

НА тоа вѣреми, Кѣ замїнѣваше Исѣс на Сѣлугу Гергесїнцку, гѣ сретѣа два надворнїчеви, штѣ їспаг'аа на двор ут грѣбїстата (sic!), дїви мошнѣ¹⁴⁴, толку, дека не можеши да замїне нїкуј ут патут тоа

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.¹⁴⁵ (29) И уф часут вїкнаа¹⁴⁶, и вѣлеа: Исѣсе Сїне Бѣжїї, штѣ їмаме (sic!) да чїнїме нїе сѣс тебе? дудѣ тѣка да на мачїш¹⁴⁷ понапрет ут вѣремити. (30) И далѣч ут нїх, їмаши бїул'ук ут прафци¹⁴⁸ многу штѣ пасеа. (31) И дѣмоните гѣ молеа, и вѣлеа, акѣ на їсвадїш, дај нї їзїн да ѣдїме уф бїул'укут (sic!) ут прафците. (32) И мѣ рече: ѣдѣјте, и ѣни їспаннаа и утїдуа уф бїул'укут¹⁴⁹ на прафците, и уф часут сѣ затѣрче сѣт бїул'ук ут брегут уф морїту, и сѣ удавїа внатре у водите. (33) И пастирїту бегѣа и утїдуа на Градуг, и кѣжаа сѣта рабѣта, и рабѣтите на надворнѣшните. (34; IX 1) И уф часут сѣт Грат їспанна и пусретѣ Исѣса: и кѣ гѣ вїдѣа, гѣ моїа да їспанни ут сїнорїто му, и кѣ флѣзе внатре уф кѣрабуг, замїна, утїде на сфѣјут му Грат.

НЕДЕЛ'А. С'.¹⁵⁰

От Матѣѣа. (Mt IX, 1-8; IX, 2-9)

НА

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НА тоа вѣреми. Кѣ флѣзе Исѣс внатре уф кѣрабуг, замїна и дудѣ на сфѣјут му Грат. (2) И уф часут мѣ дунесѣа їдїн Расслаблен, кладѣн гѣре на ѣдар: и кѣ вїдѣ Исѣс вѣрата му, вѣле на расслабленнїуг: їмај ундїсани сїнко, тї сѣ прїштават грѣхугите. (3) И јѣ, и некуї¹⁵¹ ут Книжѣвнїците вѣлеа: мѣг'ѣ нїх, воа хїли. (4) И кѣ пузна Исѣс помїслїте му, рече: (5) заштѣ мїслїте вїе лѣшу уф сѣрцата вї. Кѣе ѣ полѣснуг, да рѣчам тї сѣ прїстѣват грѣхугите: їлї да рѣчам: стїни та ѣди. (6) И да пузнаїте, ѣти Сїнуг чувѣчки їма пувѣл'а на зѣмл'ата да прїштава грѣхуге, тогај вѣле на расслаблен'уг (sic!)¹⁵²: стїни и зѣми ѣдаруг тї, та ѣди уф дома тї. (7) И станѣ, и утїде уф дома му. (8) И кѣ вїдѣа Лѣїтїтїту¹⁵³ сѣ пучудїа, и славіа Бѣга, дека дадѣ таквазї пувѣл'а на Л'їдїтїту¹⁵⁴.

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јозбасијата, и речѐ: Гоподине, не сѝм дуствоен, да дојдиш уф дома ми: ами рѐчи сѝлде лакардија, и кѝ са ислекува Дѐтито ми. (9) Зашто азе сѝм чувѐк пѝт пувѐл'а, и ймам пѝт мѐне војници: и вѐлем на воа, оди, и одѐ: и на

друг-

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друг, ѐла, и иде: и на езмик'арут ми, чини воа, и гѝ чине. (10) И ка чѝ Исѝс, са зачуди, и речѐ на тѝе што одѐа пѝ негу: истина вѝ вѐлем: нѝто уф Исраил не најдох толку гулема вѐра, (11) и вѝ вѐлем, оти многу ут исгрева и ут заот кѝ дојдат, и кѝ сѝднат заидно сѝс Авраам, и Исаак, и Иаков, на Царствуту Небѝснуту. (12) И Синувите на царствуту кѝ са исвадат надвор на темнината надворнѝшната: таму кѝ ѐ плаканиу, и кѝрцаниу на забите. (13) И речѐ Исѝс на **јозбасијата**: оди, и как верува, да тѝ са чине, и са ислекува Дѐтито му тоа час.

НЕДЕЛ'А. Е'.

От Матѝѐа. (Mt VIII, 28-33; IX, 1)

НА тоа време, Ка заминѝваше Исѝс на Сѝлуту Гергесинцку, гѝ сретѐа два надворнѝчеви, што испаг'аа надвор ут гробѝстата (sic!), дѝви мошнѝе, толку, дека не можејше да заминѝе никуј ут **тој пат**.

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(29) И уф часут викнаа, и вѐлеа: Исѝсе Сине Бѝжиј, што имаме (sic!) да чиниме нѝе сѝс тебе? дудѐ тѝка да на маѝиш понапрет ут времито. (30) И далеко (sic!) ут нѝх, имаше бѝул'ук ут прафци многу што пасеа. (31) И дѝмоните гѝ молеа, и вѐлеа, акѝ на исвадиш, дај ни изин да одиме уф бѝул'укут (sic!) ут прафците. (32) И мѝ речѐ: одѐјте, и они испаднаа и утидоа уф бѝул'укут на прафците, и уф часут са затѝрчѐ сѝт бѝул'ук ут брегут уф морито, и са удавѝа внѝтре у водита. (33) И пастириту бѝгаа и утидуа на Градут, и кажаа сѝта рабѝта, и рабѝтите на надворнѝшните. (34; IX 1) И уф часут сѝт Град испадна и пусретѐ Исѝса: и ка гѝ видѝа, гѝ молиа да испадне ут синорите му, и ка флезѐ внѝтре уф корабут, замина, утиде на сфѝјут му Грат.

НЕДЕЛ'А. С'.

От Матѝѐа. (Mt IX, 1-8; IX, 2-9)

НА

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НА тоа време. Ка флезѐ Исѝс внѝтре уф корабут, замина и дудѐ на сфѝјут му Грат. (2) И уф часут мѝ дунесѐа идѝн Расслаблен, кладѝн гѝре на одар: и ка видѐ Исѝс вѐрата му, вѐле на расслабленниут: имај **ујдисајне** синко, тѝ са пруштават грѝхувите. (3) И ја, и некуи ут Книжѝвниците вѐлеа: мег'ѝ нѝх, воа хѝли. (4) И ка пузна Исѝс помислите му, речѐ: (5) зашто мѝслите вѝе лошу уф сѝрцата ви. Кѝе ѐ полѝсну, да рѐчам тѝ са простѝват грѝхувите: или да рѐчам: стѝни та оди. (6) И да пузнаите, оти Синут чувѐчки има пувѐл'а на зѝмл'ата да пруштава грѝхувѝе, тогај вѐле на расслаблен'ут: стѝни и зѝми одарут ти, та оди уф дома ти. (7) И стѝна, и утиде уф дома му. (8) И ка видѝа Л'ѝдитите са пучудиа, и славиа Бѝга, дека дадѐ таквази пувѐл'а на Л'ѝдито.

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НЕДЕЛ'А Z'.¹⁵⁵

От Матѿѿа. (Mt IX, 27-35)

НА тоа вре́ми. Ка́ заминѹваши Исѹс, ути́дуа пѹ не́гу два́ слѣпи, и ви́каа, и ве́леа, О́ Сине́ Дави́дуф, пумилу́вај не́ ¹⁵⁶. (28) И ка́ стигна́ уф до́ма, ду́јдоа и слѣпите, и мѹ ве́ле Исѹс, верѹвате, ка́к мо́жам да́ гѹ чи́нам во́а, и мѹ ве́лет: исти́на, Госпо́діне. (29) То́гај мѹ фа́ти о́чите, и мѹ ве́ле: спрути́ ве́рата ви не́ка ви́ са́ чи́не. (30) И мѹ са́ утфо́риа о́чите: и Исѹс со́с заплашува́ни 'и пувел'а́, и рече́: гледа́јте не́ка да не́ гѹ знае́ нику́ј. (31) И о́ни ка́ испанна́а на́двор гѹ расказа́а пѹ са́та зе́мл'а та́а. (32) И ка́ исле́гоа о́ни, е́ту, и мѹ дунесе́а иди́н чувѣ́к не́м на́дворне́шен. (33) И ка́ ислезе́ бе́сут, зпурува́ не́мјут: и са́ зачу́диа л'у́диту, и ве́леа: нику́ј па́т не́ са ви́де така́ на́ родут Исраи́луф. (34) Ами́ Фарисе́јту ве́леа? со́с на́прѣшнѹт на́ де́мониту во́а исва́г'а бе́сувите. (35; X,1) И Исѹс убико́ли сѣ́те Гра́дишта и Се́

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лата, уче́јки поѹ¹⁵⁷ Со́бо́риту (sic!), и пропуве́даше Ева́нгел'ету на́ Ца́рстфуту, и леку́ваше се́какви бо́лки, и лушотѹи на́ Л'у́диту.

НЕДЕЛ'А. Н'.¹⁵⁸

От Матѿѿа. (Mt XIV, 14-22)

НА тоа вре́ми. Виде́ Исѹс мно́гу Л'у́де: и 'и пужала́, и ислекува́ бо́лните му. (15) И ка́ замра́кна́, ду́јдоа Учени́ците́ му, и мѹ ве́лет: ме́стуту е́ пѹсту, и саа́тут се́га замина́: испу́шти л'у́диту да́ о́дат на́ се́лата, да́ купат за́ себеси ма́нчи¹⁵⁹. (16) Мѹ ве́ле Исѹс: не́ требѹва́ да́ о́дат: даде́јте му ви́е да́ ја́дат. (17) И о́ни мѹ реко́а: ни́е не́мами тѹ́ка, са́лде пе́т хле́ба и две́ ри́би. (18) И мѹ ве́ле дунесе́јти 'и тѹ́ка. (19) 'И пувел'а́ Л'у́диту да́ се́дат на́врѣс трѣ́вата, и ка́ зима́ пе́тту хле́ба и две́те ри́би, пѹ́гленна́ на́ Не́буту, и благосло́ви: и ка́ сече́ хле́бувите, 'и даде́ на́ Учени́ците́ му,

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и Учени́циту на́ л'у́диту. (20) И ја́доа сѣ́те, и са́ на́јадо́а, и крена́а кома́титу, што́ артардиса́а, двана́јсет ко́шуве па́лни. (21) И тѣ́е де́ка ја́доа, бе́а дѹ́ пе́т хил'а́ди ма́же, би́с же́ни и де́ца. (22) И уф ча́сут ананка́са Исѹс Учени́ците́ му да́ флѣзат уф ко́рабут, да́ замина́т по́напрет утсре́ште, дѹ́ри да́ испу́шти л'у́диту.

НЕДЕЛ'А. Ѧ'.¹⁶⁰

От Матѿѿа. (Mt XIV, 22-34)

НА тоа вре́ми. Ананка́са Исѹс Учени́ците́ му да́ флѣзат уф ко́рабут, да́ замина́т по́напрет ута́де, дѹ́ри да́ испу́шти л'у́диту. (23) И ка́ испу́шти л'у́диту, са́ качи́ на́ плани́ната са́м да́ са́ пумо́ли, и катѹ́ да́ замра́кна́, бе́ше са́мицо́к¹⁶¹ та́му. (24) И ко́рабут бе́ши на́срет мо́риту, и са́ заде́ваше ут тала́зиту зашто́ бе́ше ве́тар на́ сре́ште. (25) И на́ читве́ртата стра́жа

ут

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ут но́к'ата ути́де Исус (sic!) на́ Учени́ците́, и о́деши узго́ре на́врѣс мо́риту. (26) И ка́ гѹ видо́а Учени́ците́, де́ка о́деши узго́ре на́врѣс мо́риту, са́ синхиса́а¹⁶², и ве́леа: о́ти е́ ви́де́ние: и ут стра́хут му ви́кна́а. (27) И уф ча́сут мѹ зпурува́ Исѹс, и рече́ има́јте га́јрѣт: ја́зи са́м, ни́м са́ бо́јајте. (28) И Пе́тар мѹ отве́шта, и рече́ : Го́споди аку́ сѣ́ ти́, пове́ли ма́ да́ до́јдам на́ те́бе узго́ре на́ во́дата. (29) И о́н мѹ рече́:

НЕДЕЛ'А. Z'.

От Матѿѿа (Mt IX, 27-35)

НА тоа време. Ка' заминѿваше Исѿс, утиѿдуа пѿ негу два слѿпи, и виѿкаа, и вѿлеа, О Сине Давиѿдуф, пумилѿвај нѿ. (28) И ка' стигна уф дома, дуѿдоа и слѿпите, и мѿ вѿле Исѿс, верѿвате, ка'к мо'жам да **ви** чинам воа, и мѿ вѿлет: истина, Господине. (29) Тогај мѿ фати' очите, и мѿ вѿле: спрути' вѿрата ви нека ви са' чине. (30) И мѿ са' утѿориа очите: и Исѿс со'с заплашува' **јне** 'и пувѿл'а, и речѿ: гледајте нека да не гѿ знае никуј. (31) И о'ни ка' испаднаа наѿвор гѿ раскажаа пѿ са'та зѿмл'а таа. (32) И ка' ислегоа о'ни, е'ту, и мѿ дунесеа иѿдин чувѿк нем наѿворне'шен. (33) И ка' ислезѿ бе'сут, зпурува' нем'јут: и са' зачуѿдиа л'уѿdito, и вѿлеа: никуј пат не са' виде така на' родут Исраи'луф. (34) Амѿ Фарисѿјте вѿлеа? со'с на'пре'шнѿут на' де'мониту воа исва'га бе'сувите. (35; X,1) И Исѿс убико'ли сѿте Граѿишта и Се

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лата, уче'јки поѿ Со'бо'рито, и пропуве'даше Евангел'ето на' Царстѿуто, и леку'ваше се'сакви бо'лки, и лушоти'и на' Л'уѿдиту.

НЕДЕЛ'А. H'.

От Матѿѿа. (Mt XIV, 14-22)

НА тоа време. Видѿ Исѿс многу Л'уѿде: и 'и пужали'ја, и ислекува' бо'лните му. (15) И ка' замра'кна, дуѿдоа Учениците му, и мѿ вѿл'ат: ме'стуту е' пѿсту, и саа'тут се'га замина: испушти л'уѿdito да о'дат на' сѿлата, да кунат за се'беси ма'нци. (16) Мѿ вѿле Исѿс: не' требѿва да о'дат: даѿејте му ви'е да' јаѿдат. (17) И о'ни мѿ рекоа: ни'е не'маме тѿка, са'лде пет хлеба и две ри'би. (18) И мѿ вѿле дунесејте 'и тѿка. (19) И пувел'ѿ Л'уѿdito да се'дат на'врѿс трѿвата, и ка' зима' петте хлеба и две'те ри'би, пѿгледна' на' Не'буто, и благословѿ: и ка' сече' хлебу'вѿто, 'и даѿе на' Учениците му,

и

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и Учениците на' л'уѿdito. (20) И јаѿдоа сѿте, и са' на'јаѿдоа, и кренаа ко'ма'тито, шѿто артардисаа, двана'јсет ко'шуве пѿлни. (21) И тѿе де'ка јаѿдоа, беа' дѿ пет хил'аѿди ма'же, би'с же'ни и де'ца. (22) И уф ча'сут ананка'са Исѿс Учениците му да' флѿзат уф ко'рабут, да' замина'т по'на'прет утсре'шта, дѿри да' испѿште л'уѿdito.

НЕДЕЛ'А. Θ'.

От Матѿѿа. (Mt XIV, 22-34)

НА тоа време. Ананка'са Исѿс Учениците му да' флѿзат уф ко'рабут, да' замина'т по'на'прет утаѿде, дѿри да' испѿште л'уѿdito. (23) И ка' испушти л'уѿdito, са' качи' на' планината са'м да' са' пумо'ле, и катѿ да' замра'кна, бе'ше са'м та'му. (24) И ко'рабут бе'ше на'сре'т мо'рито, и са' заѿе'ваше ут **да'лгите** зашѿто бе'ше ве'тар на' сре'шта. (25) И на' читве'ртата стра'жа

ут

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ут но'к'ата утиѿде Исѿс на' Учениците, и оѿдеше узго'ре на'врѿс мо'рито. (26) И ка' гѿ видѿоа Учениците, де'ка оѿдеше узго'ре на'врѿс мо'рито, са' са' **упласѿа**, и вѿлеа: о'ти е' видѿение: и ут стра'хут му ви'кнаа. (27) И уф ча'сут мѿ зпурува' Исѿс, и речѿ: имајте гајре'т: јази са'м, ним са' бо'јајте. (28) И Пе'тар мѿ отговори', и речѿ: Го'споди аку си' ти, пове'ли ми да' дојдам на' те'бе узго'ре на' во'дата. (29) И он мѿ речѿ:

ела, и ка слезе ут корабут Пётёр, одеши навра́с во́дата, да до́jde на Исѣса. (30) Ами́ ка́ виде́ вѣтарут си́лен, са́ уплаши́, и ка́ фати́ да́ потонѣва, ви́кна́ и рече́: Госпо́дине, о́ткিনি¹⁶³ ме. (31) И уф ча́сут Исѣс ка́ спрустрѣ ра́ката му, гѣ́ фати́: и мѣ́ веле, о́ малове́рне, о́ти кладе́ шубе́. (32) И ка́ флезе́ он вна́тре уф ко́рабут¹⁶⁴, вѣтарут па́фса. (33) И тѣе́ што́ бе́а вна́тре уф ко́рабут, ду́jдо́а и мѣ́ са́ пуклонѣа, и ве́-

леа

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леа: исти́на Сѣ́н бо́жиј сѣ́. (34) И ка́ замина́а, ду́jдо́а на́ зе́мл'ата́ Генисаре́цка.

НЕДЕЛ'А. I'.¹⁶⁵

От Матѣ́а. (Mt XVII, 14-23)

НА́ то́а вре́ми, е́дин чуве́к дубли́жи на́ Исѣ́са са́ клане́ши на́ не́гу. (15) И ве́леши, Госпо́дине: пожа́лај сѣ́н ми, о́ти на́ но́ва месичѣ́на беснѣ́ва, и ло́шу са́ ма́чи, и мно́гу па́те па́г'а уф о́генут (sic!), и уф во́дата. (16) И гѣ́ дунесѣ́х на́ Учени́ците́ ти, и не́ може́а да́ гѣ́ ле́кѣват¹⁶⁶. И отве́шга́ Исѣ́с, и рече́: (17) о́ ро́д бизве́рне и расвра́тѣ́нниј (sic!), дѣ́ ко́га кѣ́ бѣ́дам со́с ва́с, дѣ́ ко́га кѣ́ ва́ та́рпам, дунесѣ́ги ми гу́ тѣ́а¹⁶⁷. (18) И пу́велѣ́ Исѣ́с со́с л'у́ти́на бе́сут, и изле́зе ут не́гу, и са́ изле́кува́ де́титу ут то́а са́ат. (19) То́гај у́тѣду́а Учени́ците́ на́ Исѣ́са са́м бидѣ́же, и реко́а: заш́то́ нѣ́е не́ може́хми да́ исте́раме не́гу. (20) Мѣ́ ве́ле Исѣ́с: зарди́

не-

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неверѣ́ствуту ви: исти́на вѣ́лем, акѣ́ има́те ве́ра ко́лку идно́ за́рну сина́пуву, кѣ́ ка́жите на́ ва́а пла́нина: прѣ́мести са́ ут тѣ́а та́му, и кѣ́ са́ примѣ́сти, не́ ке́ бѣ́де ни́куе рабо́та немо́жна на́ ва́с. (21) Ами́ во́а ро́д не́ испа́г'а, са́лде со́с мо́лба и со́с постѣ́ни. (22) И та́му де́ка живѣ́ваа о́ни на́ Галиле́а, мѣ́ рече́ Исѣ́с: Си́нут чуве́чки има́ да́ са́ прида́де уф ра́чи (sic!) чуве́чки. (23) И кѣ́ гѣ́ утѣ́пат. И на́ тре́тиут де́н кѣ́ во́скресне́¹⁶⁸.

НЕДЕЛ'А. IА'.¹⁶⁹

От Матѣ́а. (Mt XVIII, 23-35)

РЕ́че́ Госпо́т прика́зната ва́а, оми́аса ца́рствуту небѣ́снуту¹⁷⁰ е́дин чуве́к ца́р, то́а што́ сака́ да́ чи́не исѣ́п со́с езмик'а́рите му. (24) И ка́ зафа́ти да́ сла́га, мѣ́ дунесѣ́а е́дин што́ мѣ́ дла́жѣ́ваше де́сет хил'а́ди тала́нте. (25) И ка́ не́маше да́ 'и пла́ти, пу́вел'а́ Госпо́динут му да́

са́

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са́ пруда́де, и он, и же́ната му, и де́цата му, и са́ту што́ има́ше, и да́ са́ пла́те бо́рчут. (26) И па́дна¹⁷¹ у́бо езмик'а́рут то́а мѣ́ са́ пуклоннѣ́ваше, и ве́леши: Госпо́дине, по́та́рпни́ ма, и да́ тѣ́ 'и да́дам сѣ́те. (27) И са́ умило́стѣ́ви¹⁷² Госпо́динут¹⁷³ езмик'а́рут то́а, и гѣ́ пу́сти (sic!), и мѣ́ ари́за́ и бо́рчут му, (28) и ка́ испанна́ на́двор езмик'а́рут то́а, на́jде́ е́дин ут дру́жината му, то́а што́ мѣ́ дла́жѣ́ваше сто́ дина́ре, и ка́ гѣ́ фати́ мѣ́ даде́ зо́р и ве́леши: да́ј ми тѣ́е де́ка мѣ́ дла́жѣ́ваш. (29) Па́дна у́бо дру́гарут му на́ но́зите́ му, и гѣ́ мо́леши, и ве́леши: по́та́рпни́ ма, и сѣ́те да́ тѣ́ 'и пла́там. (30) И он не́кеши, ами́ утѣ́де и гѣ́ кладе́ вна́тре уф ха́псаната́, дѣ́ри да́ пла́ти бо́чу (sic!) му. (31) И ка́ видѣ́а дру́жината му тѣ́е што́ са́ чинѣ́а, са́ нажал'а́а мно́гу, и ду́jдо́а, и 'и

ела, и ка слезе ут корабут Пётер (sic!), одеше наврџс вџдата, да дојде на Исџса. (30) Амџ ка виде вџтарут силен, са уплаши, и ка фати да потонџва, викна и рече: Господџне, џткини ме. (31) И уф часут Исџс ка спрустрџ раката му, џџ фати: и мџ вџле, џ малџверне, џти кладџ шубџ. (32) И ка флезџ џн вна́тре уф корабут, вџтарут **запрџ**. (33) И тџе штџ бџа вна́тре уф корабут, дујдоа и мџ са пуклонџа, и вџ-

леа

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леа: истина Сџн бџџџ сџ. (34) И ка заминаа, дујдоа на зџмл'ата Генисаре́цка.

НЕДЕЛ'А. I.

От Матџџа. (Mt XVII, 14-23)

НА тоа вре́ме, еџџн чувџк дублиџи на Исџса са клајнеше на не́гу. (15) И вџлеше, Господџне: пожа́лај сџн ми, џти на но́ва месџџџна беснџва, и ло́шу са ма́че, и мно́гу па́та паг'а уф џгенут (sic!), и уф вџдата. (16) И џџ дунесџх на Учениците́ ти, и не можеа да џџ лекџват. И **отгџвори** Исџс, и рече: (17) џ рџд бизверне и расвратџнџџ (sic!), ду́ ко́га кџ бџдам сџс вџс, ду́ ко́га кџ вџ та́рпам, дунесџџи ми гу тоа. (18) И пувелџ Исџс сџс л'уџџна **на** бесут, и излезџ ут не́гу, и са излекува де́тџто ут тоа саа́т. (19) Тогај утџдуа Учениците на Исџса са́м бидџџке, и рекоа: заштџ нџе не може́хме да истџраме не́гу. (20) Мџ вџле Исџс: зарди́

не-

стр. 57

неверџствуто ви: истина вџ вџлем, акџ џмате ве́ра ко́лку идно́ зџрну сџна́пуво, **да рџчите** на ваа планина: прџмести се ут тџва та́му, и кџ са примџсте, не́ ке бџде ни́куа рабџ́та немо́џна на вџс. (21 **NB.**) Амџ вџа рџд не испаг'а, са́лде сџс мо́лба и сџс постџџџе. (22) И та́му дека живџваа џни на Галилеа, мџ рече Исџс: Сџнут чувџчки џма да са прида́де уф ра́чи (sic!) чувџчки. (23) И кџ џџ утепат. И на тре́тиут де́н кџ воскрџсне.

НЕДЕЛ'А. IА'.

От Матџџа. (Mt XVIII, 23-35)

РЕ́че Госпџд прика́зната ваа, џмиа́са ца́рствуто небџсно еџџн чувџк ца́р, тоа штџ сака да чџне исџп сџс езмик'арите му. (24) И ка зафати да сла́га, мџ дунесџа еџџн штџ мџ дла́џуваше де́сет хил'ади таланта. (25) И ка не́маше да 'и пла́те, пувел'а Господџнут му да́

са

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са пруда́де, и џн, и же́ната му, и де́цата му, и са́ту штџ џмаше, и да са пла́те бџрчут. (26) И падна **санки́** езмик'арут тоа мџ са пуклонџваше, и вџлише: Господџне, по́та́рпџ **ме**, и да тџ 'и да́дам сџте. (27) И са умилиствџ Господџнут **на** езмик'арут тоа, и џџ пусти, и мџ ариза́ и бџрчут му, (28) и ка испадна на́двор езмик'арут тоа, најде еџџн ут дру́џџната му, тоа штџ мџ дла́џуваше сто́ дина́ре, и ка џџ фати мџ даде зџрт и вџлише: дај ми тџе де́ка мџ дла́џуваџ. (29) Падна **санки́** дру́га́рут му на нџзџте му, и џџ мо́лише, и вџлише: по́та́рпџ **ме**, и сџте да тџ 'и пла́там. (30) И џн не́џкеше, амџ утџде и џџ кладџ вна́тре уф хапсана́та, ду́ри да пла́те бџчу (sic!) му. (31) И ка видџа дру́џџната му тџе штџ са чџниа, са нажал'џаа мно́гу, и дујдоа, и 'и

кажаа на Господинут му, пѣдрѣбну сѣте што са чинѣа. (32) Тѡгај гѣ викна Господинут му, и мѣ вѣле: шијрѣт езмик'арин, јазе тѣ аризѣх сѣт тѡа бѡрч за-

што

стр. 59

(за)што¹⁷⁴ мѣ са моли. (33) Нѣ требѣваше и тѣ да пужалаш дружината ти, катѣ ка та пужал'ах и јазе. (34) И са нал'ути Господинут му и гѣ придадѣ на маѣниците, дѣри да даде сѣт му бѡрч. (35) Така и Тѣтку ми Небѣсн'ут, кѣ чине на вѣс, акѣ нѣ прѡсте ут сѣрце сѣкуј грѣшбите на брѣт му, што мѣ грѣши.

НЕДЕЛ'А. ІВ'.¹⁷⁵

От Матѣа. (Mt XIX, 16-26)

НА тѡа врѣми, млѣт нѣкуј дѣдѣ на Исѣса са кланнеши на нѣгу, и мѣ вѣле: Дидѣскале благиј, што дубрѡ да чѣнам, да ѣмам живот вѣчни. (17) И Исѣс мѣ вѣле: што мѣ вѣлеш блѣг, никуј нѣ е блѣг, сѣлде едѣн бѡг, ами акѣ сакаш да флѣзиш на живѡтут, чувај нараѣбите¹⁷⁶, (18) мѣ вѣле, кѡе? и Исѣс вѣле, катѣ, да нѣ убиѣш, да нѣ сѣврвиш, да нѣ уткрадиш, да нѣ лажѡвну мѣртирѣсаш. (19) Тимисѣвај Тѣтку ти, и

мај

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мајка ти, и да милѣваш кумшиѣата ти катѣ сѣбеси. (20) Мѣ вѣле он, вѣе сѣте 'и чуваѣх ут млѣдуста ми: што ми липса ѡшти. (21) Мѣ вѣле Исѣс, акѣ сакаш да са чѣниш сѣфѣршен, ѡди прѡдај, сѣту што ѣмаш, и 'и дај на сирумѣситу: и кѣ ѣмаш имѣни на Небуту, и ела ѡди пѣ мѣне. (22) И млѣдијут, ка чу лакѣрдиѣата, сѣ утиде нажал'ан: зашто ѣмаше многу имѣне. (23) И Исѣс вѣле на Учѣниѣте му: истина вѣ вѣлем, зашто зенгинин маѣну кѣ флѣзе на царству Небѣснѣ. И пак вѣ вѣлем (24) полѣснѣ е камѣлата да пумѣне нѣз иглени ѣши, а нѣ зенгинут да флѣзе уф царству бѡжие. (25) И ка гѣ чуѣ Учѣниѣте му, са зачудѣа многу: и вѣлеа, кѡј ѣбо мѡже да са спѣсе. (26) И ка 'и видѣ Исѣс, мѣ вѣле: воѣ е немѡжни¹⁷⁷ на л'ѣдиту, ами на Бѡга са сѣте мѡжни.

НЕДЕЛ'А. ІГ'.¹⁷⁸

От Матѣа. (Mt XXI, 33-42)

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РЕѣ (sic!) Госпѡт Приказнѣта ваа, бѣше нѣкуј чувѣк ступѣн, тѡа насади инѡ лѡзе, и гѣ заградѣ ѡкулу, и икупѣа внѣтре уф нѣгу шѣтерна, и созидѣ Кѣлла: и гѣ дадѣ на ѣспѡлу на рабѡтницѣте и сѣ утиде. (34) И кѡга наближи врѣмѣту на максѣлут, пушти езмик'арѣто му на рабѡтницѣте да зѣват максѣлѣто му. (35) И рабѡтницѣте ка фѣтиѣ езмик'арѣто му, дрѣги бѣа, дрѣг утепаа, и дрѣг утепаа сѡс камѣни. (36) Пѣк пушти дрѣзи езмик'арѣте пѡвеки ут прѣвните: и чѣниѣа и на нѣх пак така. (37) И напѡком пушти на нѣх Сѣн му, вѣлѣши¹⁷⁹: кѣ са усрѣмат ут Сѣн ми. (38) Ами рабѡтницѣте кѣ видѡа Сѣн му, рекѡа мег'у нѣх: воѣ е мирасѣѣата¹⁸⁰, елајте да гѣ утѣпѣме, и да запрѣме мирѣзут му. (39) И ка гѣ фѣтиѣ гѣ исвадѣа наѣвор ут лѡзиту, и гѣ утепаа. (40) Кѡга ѣбо¹⁸¹ дѡјде Господинут на лѡзиту, што кѣ чѣне на

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стр. 62

рабѡтницѣте тѣе. (41) Вѣлет на нѣгу: вѣе лѡшите кѣ 'и расѣпе ут злѡ¹⁸² на злѣни, и лѡзѣто му кѣ гѣ дадѣ на ѣспѡлу на дрѣзи рабѡтницѣ, дека да мѣ дават максѣлут на

кажаа на Господинут му, пѹдрѹбну сѣте штѹ са чинѣа. (32) Тѹгај гѹ викна Господинут му, и мѹ вѣле: шијрѣт езмик'арин, јазе тѣ аризѣх сѣт тѹа бѹрч за-

штѹ

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штѹ мѣ са моли. (33) Нѣ требѹваше и тѣ да пужал'јаш дружината ти, катѹ ка та пужал'ѣх и јазе. (34) И са нал'ути Господинут му и гѹ придадѣ на маѣниците, дѹри да даде сѣт му бѹрч. (35) Така и Тѣтку ми Небѣсн'ут, кѣ чине на вѣс, акѹ нѣ прѹсте ут сѣрце сѣкуј грѣшбите на брѣт му, штѹ мѹ грѣши.

НЕДЕЛ'А. ІВ'.

От Матѹѣа (Mt XIX, 16-26)

НА тѹа врѣме, млѣт нѣкуј дѹдѣ на Исѹса са клајннеше на нѣгу, и мѹ вѣле: Дидаскеае благиј, штѹ дѹбрѹ да чѣнам, да ѣмам живот вѣчни. (17) И Исѹс мѹ вѣле: штѹ мѣ вѣлеш блѣг, никуј нѣ е блѣг, сѣлде еѣин бѹг, ами акѹ сакаш да флѣзиш на живѹгут, чѹвај нараѣбите, (18) мѹ вѣле, коѣ? и Исѹс вѣле, катѹ, да нѣ убиѣш, да нѣ скѹрвиш, да нѣ уткраѣиш, да нѣ лажѹвну мартирѣсаш. (19) Тимисѹвај Тѣтку ти, и

мај

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мајка ти, и да милѹваш кумѣѣата ти катѹ сѣбеси. (20) Мѹ вѣле ѹн, вѣе сѣте 'и чуѣх ут млѣдѹста ми: штѹ ми липса ѹште. (21) Мѹ вѣле Исѹс, акѹ сакаш да са чѣниш сфѣршен, ѹди прѹдај, сѣтѹ штѹ ѣмаш, и 'и дај на сирумѣсите: и кѣ ѣмаш имѣјне на Небѹтѹ, и ела ѹди пѹ мѣне. (22) И млѣдијут, ка чѹ лакарѣѣјата, сѣ утиѣде нажал'ѣн: заштѹ ѣмаше многу имѣјне. (23) И Исѹс вѣле на Учѣниѣте му: истиѣна вѣ вѣлем, заштѹ зенѣини маѣну кѣ флѣзе на ѣрѣству Небѣснѹ. И пак вѣ вѣлам (24) полѣснѹ ѣ камѣлата да пумѣне нѣз ѣглени ѹши, а нѣ зенѣинут да флѣзе уф ѣрѣству бѹже. (25) И ка гѹ чѹа Учѣниѣте му, са зачѹѣа многу: и вѣлеа, кој санки мѹже да са спѣсе. (26) И ка 'и видѣ Исѹс, мѹ вѣле: вѹа ѣ немѹжно на л'ѹѣито, ами на Бѹга са сѣте можни.

НЕДЕЛ'А. ІГ'.

От Матѹѣа. (Mt XXI, 33-42)

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РЕѣ Госпѹд Приѣзнѣта вѣа, бѣше нѣкуј чѹвѣк стѹпан, тѹа насаѣи иѣно лѹзе, и гѹ заграѣи ѹкулу, и искупѣ вѣатре уф нѣгу шѣрна, и созидѣ Кѹлла: и гѹ даѣ на ѣспѹлу на рабѹтѣниците и сѣ утиѣде. (34) И кѹга наблиѣи врѣмѣту на максѹлут, пушѣи езмик'арѣто му на рабѹтѣниците да зѣват максѹлѣто му. (35) И рабѹтѣниците ка фѣѣа езмик'арѣто му, дрѹѣи бѣа, дрѹг утѣпаа, и дрѹг утѣпаа сѹс камени. (36) Пѣк пушѣи дрѹзи езмик'аре пѹвѣкѣ ут прѣвѣните: и чѣниѣа и на нѣх пак така. (37) И напѹком пушѣи на нѣх Сѣн му, вѣлеше: кѣ са усрѣмат ут Сѣн ми. (38) Ами рабѹтѣниците кѣ видѹа Сѣн му, рекѹа мѣг'у нѣх: вѹа ѣ мирасѣѣата, елајте да гѹ утѣпѣме, и да запрѣме мирѣзут му. (39) И ка гѹ фѣѣа гѹ исѣѣѣа наѣвор ут лѹзѣту, и гѹ утѣпаа. (40) Кѹга **вѣкѣ** дѹѣде Господинут на лѹзѣту, штѹ кѣ чѣне на

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стр. 62

рабѹтѣниците тѣе. (41) Вѣлет на нѣгу: вѣе лѹшите кѣ 'и расѣпе ут злѹ на злѣни, и лѹзѣто му кѣ гѹ даѣ на ѣспѹлу на дрѹзи рабѹтѣници, дека да мѹ даѣат максѹлут на

врѣмито му. (42) Мѹ вѣле Исѹс: нѣкуј пѣт нѣ сте пејали на писаниету, каменут тоа штѣ поудѣа мајсториту, воа са чини, глава на к'ушиту: ут Бѣга са чини воа, и ѣ чѹдно на ѳчите вапште.

НЕДЕЛ'А. ΙΔ'.¹⁸³

От Matθēa (Mt XXII, 1-14)

РЕЧѢ ГОСПОЉТ ПРИКАЗНАТА ВАА. (2) ОМИАСА ЦАРСТВУ НЕБЭСНУ, ЕДИН ЧУВѢК ЦАР, ТОА ШТО ПРАВИ СФАТБИ¹⁸⁴ НА СИН МУ. (3) И ПУШТИ ЕЗМИК'АРИТО МУ, ДА ВІКАТ КАЛЕСАНИТУ НА СФАТБИТЕ¹⁸⁵, И НЕК'АА ДА ДОЈДАТ. (4) ПАК ПУШТИ ДРЉЗИ ЕЗМИК'АРЕ, И МЉ ВЕЛЕ: КАЖЕЈТЕ НА КАЛЕСАНИТЕ: ЕТУ: ДЕКА РУЧОКУТ МИ ИСОТФІХ ЈЉНЦИТЕ МИ И РАНЕТИТЕ СА ЗАКЛАНИ, И СИТЕ СА ГУТОВИ.

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елајте на сфатбате¹⁸⁰. (5) И о́ни катѹ да са лениа, дрѹг утиде на нивата му, дрѹг пѹ прагматиа́та му. (6) И дрѹзите фатиа́ езмик'арито му, и 'и пѹа. (7) И ка́ 'и чу́ царут, са́ нал'ути: и пушти́ војската му, и раси́а убијците тѣе, и Градут му гѹ раскупá. (8) Тогај ве́ле на́ езмик'арито му, сфатбата́ е́ гутóва, амѣ́ калесáниту не́ беа́ дустóјни. (9) Оде́јте ўбо на́ па́тиштата, и ко́лку најдите калесáјти 'и на́ сфатбата́¹⁸⁷. (10) И ка́ излего́а на́двор езмик'ариту тѣе на́ па́тиштата собра́а ко́лку најдо́а, ло́ши, и а́рни: и са́ напáлнѣи сфатбата́ калесáни. (11) И Царут ка́ флезе́ да́ ви́де тѣе, дека́ се́деа на́ трапéзата, ви́де та́му е́дин чувéк, сто́¹⁸⁸ не́ но́сеши рѹ́би за́ сфатба. И мѹ́ ве́ле: (12) прија́тиле, ка́ флезе́ тѹа, штó не́маш рѹ́би за́ сфатба, и он мла́кна. (13) Тогај ка́жа царут на́ езмик'арито му: ва́рсéјте му ра́ци и нóзи, и кренéјти-

ГҮ

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гу, и гӯ кладѣјте на́ темни́ната надворне́шната: та́му кѣ бѣде плака́ниту и ка́рца́ниту на́ забиту. (14) За́што мно́гу са калесáниту, амѣ ма́лце избра́ниту.

НЕДЕЛ' А. ІЕ'.¹⁸⁹

От Matθēa. (Mt XXII, 35-46)

НА́ тоа време. Зако́нник не́куј ду́де на́ Исѹса, гѹ́ пита́, и гѹ́ докима́сѹваше, (36) и ве́лешпи. Дидаска́ле: ко́е нара́ѣба¹⁹⁰ е́ погу́лема уф за́конут? (37) И Исѹ́с мѹ́ рече́: да́ возлѹ́биши Го́спуда бо́га тво́его сѹ́с са́ту ти сѣ́рце, и сѹ́с са́та ти ду́ша, и сѹ́с сѣ́те ти по́мисли. (38) Ва́а е́ пра́вн'а и гу́лема нара́ѣба¹⁹¹. (39) И фто́ра катѹ́ на́ ва́а е́: да́ возлѹ́биши кумш́иата ти катѹ́ се́беси. (40) На́ ви́е двѣ́те нара́ѣби¹⁹² сѣ́т За́кон и Проф́ититу ви́сат. (41) И ка́ са́ собра́а Фа́рисѣ́иту, 'и пита́ Исѹ́с. (42) И ве́лешпи: што́ ви́¹⁹³ гле́да зарди́ Христо́с, на́ ко́ј е́ Сѣ́н? мѹ́ ве́лет,

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стр. 65

на́ Дави́д. (43) Мў́ веле́ кáк ўбо́ Дави́д кǫ́га про́фитефсў́ваше сǫ́с Сфегі́ут Дў́х гў́
веле́ Господи́н, и ве́лешпи. (44) Рече́ Госпо́т на́ Госпо́т мо́ј: се́ди ут де́сну́ту ми дў́ри
да́ кла́дам ду́шма́ниту ти ста́пка на́ но́зито ти. (45) Акў́ ўбо́ Дави́д гў́ ве́ле Господи́н,
ка́к е́ Си́н му. (46) И ни́куј не́ мо́жешпи да́ мў́ пувáрне лака́рдіа: не́то сме́ја ни́куј ут
то́а де́н па́к да́ гў́ пи́та ве́ки.

НЕДЕЛ'А, ІС', 194

От Матѣѣа. (Mt XXV, 14-30)

врémито му. (42) Мѹ вéле Исѹс: нéкуј пáт нé стé пејáли нá писáниету, кáменут тóа штó поу́дѹа мáјсториту, воá сá чини́, глáвa нá к'у́шиту: ут Бóгa сá чини́ воá, и é чýдно нá óчите вáшите.

НЕДЕЛ'А. IД'.

От Матѳѳа. (Mt XXII, 1-14)

РЕчé Госпóд приказната вáа. (2) Омиáса цáрству Небéснy, е́дин чувéк цáр, тóа штó правѹ сфáтби нá Сѹн му. (3) И пуштѹ езмик'áрите му, дá вѹкат калесáните нá сфáтбите, и нејк'áа дá дојдат. (4) Пáк пуштѹ дрѹзи езмик'áре, и мѹ вéле: кажéјте нá калесáните: éту: деká ручóкут ми оготфѹх, ју́нците ми и ранéтите сá заклáни, и сѹте сá гутóви,

елај

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елајте нá сфáтбите. (5) И óни катѹ дá сá лениá, дрѹг утѹде нá нѹвата му, дрѹг пѹ тáрговáјне. (6) И дрѹзите фатиá езмик'áрито му, и 'и пѹá. (7) И кá 'и чу́ царут, сá нал'уги: и пуштѹ војската му, и расипá убијците тѹе, и Градут му гѹ раскупá. (8) Тóгај вéле нá езмик'áрито му, сфáтбата é гутóва, ами калесáните нé бéа дустóжни. (9) Одéјте **санки** нá пáтиштата, и кóлку нáјдите калесáјти 'и нá сфáтбата. (10) И кá излегоá нáдвор езмик'áрито тѹе нá пáтиштата собрáа кóлку нáјдоá, лóши, и áрни: и сá напáлни сфáтбата калесáни. (11) И Цáрут кá флeзé дá вѹде тѹе, деká сéдеа нá трáпéзата, видé тáму е́дин чувéк, стó нé нóсише рѹби зá сфáтба. И мѹ вéле: (12) пријáтиле, кá флeзé тѹа, штó нéмаш рѹби зá сфáтба, и óн млáкнá. (13) Тóгај кажá царут нá езмик'áрито му: вáрсéјте му рáци и нóзи, и кренéјти-

гу

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гу, и гѹ кладéјте нá темни́ната надворнeшната: тáму кѹ бѹде плакáните и кáрцáните нá зáбите. (14) Заштó мнóгу са калесáните, ами мáлце избрáните.

НЕДЕЛ'А. IЕ'.

От Матѳѳа (Mt XXII, 35-46)

НА тóа врéме. Закóнник нéкуј ду́де нá Исѹса, гѹ питá, и гѹ докимасѹваше, (36) и вéлише. Дидáскале: кóа нарáчба é пóгулeма уф закóнyт? (37) И Исѹс мѹ рече: дá возл'у́биш Гóспуда бóгa твоегó сóс сáту ти сáрце, и сóс сáта ти дѹша, и сóс сѹте ти пóмисли. (38) Вáа é прáвн'а и гулeма нарáчба. (39) И фтóра катѹ нá вáа é: дá возл'у́биш кумши́ата ти катѹ сéбеси. (40) Нá вѹе двéте нарáчби сáт Закóн и Профититу вѹсат. (41) И кá сá собрáа Фарисеите, 'и питá Исѹс. (42) И вéлише: штó вѹи **са** глeдa зарди́ Христóс, нá кóј é Сѹн? мѹ вéлет,

на-

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нá Дави́д. (43) Мѹ вéле кáк **санки** Дави́д кóга профитефсѹваше сóс Сфети́ут Дѹх гѹ вéле Госпóдин, и вéлеше. (44) Речé Госпóд нá Госпóд мој: сeди ут дeсната ми дѹри дá клáдам душмáниту ти ста́пка нá нóзите ти. (45) Акѹ **санки** Дави́д гѹ вéле Госпóдин, кáк é Сѹн му. (46) И ни́куј нé мóжише дá мѹ пувáрне лакардиá: нeтo смејá ни́куј ут тóа дeн пáк дá гѹ пѹта вeки.

НЕДЕЛ'А. IС'.

От Матѳѳа. (Mt XXV, 14-30)

РЕчѣ Господот приказната ваа. Некуј чувѣк сакаше да сѣ оде, викна езмик'арито му, и мѹ придаде иманито му. (15) И на друг даде пет таланта, и на друг даде два, и на друг даде един: на секуј спрути силата му: и сѣ утиде уф часут. (16) И тоа што зе петту таланта, ка утиде работи сѣс тѣс, и чини друзи пет таланта. (17) Така и тоа, што зе двата, исдуби

и

стр. 66

и воа друзи два. (18) Ами тоа што зе идин'ут, ка утиде искупна зѣмл'ата, и закупна сребрута на Господинот му. (19) И напоком сѣс многу времи, и дудѣ Господинот на тѣс езмик'аре, и чини исѣп сѣс нѣх. (20) И дудѣ тоа дека зе петте таланта, и дунесѣ друзи пет таланта, и велѣши: Господине, пет таланта мѣ дадѣ, вѣди, ѣту друзи пет таланта исдубиѣх сѣс нѣх. (21) И мѹ велѣ Господинот му.¹⁹⁵ Арѣн езмик'арин блѣг и вѣрне, на малце са чини уверувѣн, кѣ та намѣстам на многу: флѣзи уф радуста на Господинот ти. (22) И дудѣ и тоа што зе двата таланта, и велѣ: Господине, два таланта мѣ придадѣ, ѣту друзи два таланта исдубиѣх сѣс нѣх: (23) Мѹ велѣ Господинот му: Арѣн езмик'арин блѣг и уверувѣне: на малциту са чини уверувѣн, на многути кѣ та намѣстам: флѣзи уф радуста на Господинот ти. (24) Дудѣ и тоа, што зе идин'ут¹⁹⁶ талант, и велѣ: Господине, јазѣ та пуз-

наѣх

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наѣх, ѣти сѣ чувѣк лѹт, жниѣш таму дека нѣ си сејал, и исберѹваш таму дека нѣ си располѣтал. (25) И катѹ да са уплаших, утидох та закупѣх талантут ти уф зѣмл'ата: вѣди на дека имаш тѣѣтѹ¹⁹⁷. (26) Отвѣштѣ Господинот му: и мѹ велѣ, ѣ лош езмик'арин и ленливе¹⁹⁸, знаѣши¹⁹⁹ ѣти жниѣм јазѣ таму дека нѣ сејѣх и соберѹвам таму дека нѣ располѣтѣх. (27) Требѹвашѣ ѹбо да дадиш на заѣм сребруто ми на сарафиту: и ка кѣ дојдѣ²⁰⁰ јазѣ, кѣ зѣмѣх мојто сѣс фѣјда. (28) Зивѣјте ѹбо ут воа талантут²⁰¹, и гѹ дадѣјте на тоа што има десѣтту таланте. (29) За што секуј дека има, кѣ мѹ са дадѣ, и кѣ артардиса, ами ут тоа дека нѣма, и тоа дека има, кѣ са зѣми ут нѣгу. (30) И воа непотрѣбнијут езмик'арин, фѣрлѣјте гу надвор на темнината надворнѣшната: таму кѣ бѣде плаканиту и кѣрцаниту на забиту. И ка рѣчѣ вѣс: викна: и кажа, тоа дека и

ма

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ма ѹши да слѹша, нѣка слѹша.

НЕДЕЛ'А. IZ'.²⁰²

На Хананѣа.

От Матѣѣа. (Mt XV, 21-28)

НА тоа време, Кѣ испанна Исѹс на мѣстата Тѣрцки и Сидѣнцки. И ѣту идна жѣна Хананѣјка, дека испанна ут синориту тѣс²⁰³, гѹ вѣкаше, и велѣши: (22) Господине, Сѣн на Давѣд, пужалај ме, кѣрка ми лошу беснѹва,²⁰⁴ (23) И ѣн нѣ мѹ отвѣштѣ лакарѣна, и дудѣа Ученицитѣ му, и гѹ молеа, и велѣа: испушти'а за што вѣка пѹ нѣс. и²⁰⁵ ѣн отвѣштѣ, (24) и рѣчѣ: јазѣ нѣ сам пуштѣн, сѣлде на ѣфцитѣ загубѣните на кѹк'ата Израѣлува. (25) И ѣна ка дудѣ, мѹ са пуклонни, и велѣши: Господине, поможѣ²⁰⁶ ми. (26) И ѣн мѹ отвѣштѣ: нѣ ѣ арну да зѣми некуј лѣбут ут дѣцата, и да гѹ фѣрлѣ на кучин'ата. (27) И ѣна рѣчѣ: истина Господи, за што

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РЕчѐ Господ приказната ваа. Некуј чувѐк сакаше да сѝ оде, викна езмик'арито му, и мѝ придаде иманито му. (15) И на друг даде пѐт таланта, и на друг даде два, и на друг даде един: на секуј спрути силата му: и сѝ утиде уф часут. (16) И тоа што зѐ пѐтте таланта, ка утиде работи сѝс тѝе, и чини дружи пѐт таланта. (17) Така и тоа, што зѐ двата, исдубѝ

и

стр. 66

и воа дружи два. (18) Амѝ тоа што зѐ идин'ут, ка утиде испупа зѐмл'ата, и закупа срѐбруто на Господинот му. (19) И напоком сѝс многу време, и дудѐ Господинут на тѝе езмик'аре, и 'и чини исѝп сѝс нѝх. (20) И дудѐ тоа дека зѐ пѐтте таланта, и дунесѐ дружи пѐт таланта, и вел'јеше: Господине, пѐт таланта мѝ даде, види ѐту дружи пѐт таланта исдубѝх сѝс нѝх. (21) И мѝ вѐле Господинут му. Арен езмик'арин блѝг и вѐрне, на малце са чинѝ уверуван, кѝ та намѐстам на многу: флѐзи уф радуста на Господинут ти. (22) И дудѐ и тоа што зѐ двата таланта, и вѐле: Господине, два таланта мѝ придаде, ѐту дружи два таланта исдубѝх сѝс нѝх: (23) Мѝ вѐле Господинот му: Арен езмик'арин блѝг и уверуване: на малциту са чинѝ уверуван, на многуту кѝ та намѐстам: флѐзи уф радуста на Господинут ти. (24) Дудѐ и тоа, што зѐ идин'ут талант, и вѐле: Господине, јазе та пуз-

нах

стр. 67

нах, ѓти сѝ чувѐк лѝт, жниѝш таму дека нѐ си сејал, и исберѝваш таму дека нѐ си расториѝл. (25) И катѝ да са уплаших, утидох та закупѝх талантут ти уф зѐмл'ата: види на дека имаш твој. (26) Отговори Господинут му: и мѝ вѐле, ѓ лош езмик'арин и ленлив, знаѝш ѓти жниѝм јазе таму дека нѐ сејѝх, и soberѝвам таму дека нѐ расториѝх. (27) Требѝваше санки да дадиш на заем срѐбруто ми на сарафите: и ка кѝ дојдех јазе, кѝ зѐмех мојто сѝс фајда. (28) Зивѝјте убо ут воа таландут, и гѝ дадејте на тоа што има десетте таланте. (29) Зашто секуј дека има, кѝ мѝ са даде, и кѝ артардиса, амѝ ут тоа дека нѐма, и тоа дека има, кѝ са зѐма ут негу. (30) И воа непотрѐбнијут езмик'арин, фѝрлѐјте гу надвор на темнината надворнѐшната: таму кѝ бѝде плаканиту и кѝрцаниту на забите. И ка речѐ вѝе: викна: и кажа, тоа дека ѝ

ма-

стр. 68

ма уѝи да слѝша, нѐка слѝша.

НЕДЕЛ' А. IZ'.

На Хананѐа.

От Матѓѐа. (Mt XV, 21-28)

НА тоа време, Ка испадна Исѝс на мѐстата Тирцки и Сидѓнцки. И ѐту идна жѐна Хананѐјка, дека испадна ут синориту, таа гѝ вѝкаше, и вѐлише: (22) Господине, Сѝн на Давид, пужалај ме, кѐрка ми лошу беснѝва, (23) И ѓн нѐ мѝ отговори лакардиѝа, и дудѓа Ученицитѐ му, и гѝ молеа, и вѐлеа: испушти 'а зашто вѝка пѝ нѝс. и ѓн отговори, (24) и речѐ: јазе нѐ сѝм пуштѐн, сѝлде на ѓфцитѐ загубѐните на кѝк'ата Исраѝлува. (25) И ѓна ка дудѐ, мѝ са пуклонниѝ, и вѐлише: Господине, поможи ми. (26) И ѓн мѝ отговори: нѐ е арну да зѐва некуј лѐбут ут дѐцата, и да гѝ фѝрле на кучин'ата. (27) И ѓна речѐ: истина Гѓсподи, зашто

и-

стр. 69

и кученци́нета ја́дат ут ра́нките²⁰⁷, де́ка па́г'ат ут тра́пéзата на́ Господи́ните му. (28) И отве́штá Исѣс и мѣ рече́: ѿ же́но, гуле́ма е́ ве́рата ти, не́ка ти́ са́ чине́ ка́ са́каш, и са́ ислекува́ кёрка му ут то́а са́ат.

стр. 70

ΤΟ ΘΕΙΟΝ
ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ.
ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ Α. ΕΒΔΟΜΑΔΟΣ.
ΤΟΥ ΝΕΟΦΙΤΟΥΣ
ΕΚ ΤΟΥ ΚΑΤΑ

ΛΟΥΚΙ
ΗΕΔΕΛ' Α. Α'.²⁰⁸

От Луки. (Lk V, 1-11)

(1) НА́ то́а вре́ме. Сто́еши Исѣс при́ Г'ѡлут Геннисаре́цки. (2) И е́ту двé ша́жки де́ка сто́еа уф Г'ѡлут: и рибáриту ка́ ислего́а ут ша́жките исплакнѣ́ваа мре́зите (sic!). (3) И Исѣс флезé уф ина́ ут ша́жките,

та́

стр. 71

та́а што́ бе́ши на́ Си́мон, и мѣ са́ моли́ да́ гѣ́ утдалéче трѡа ут зе́мл'ата: и сенна́ и учéши л'удиту ут ша́жката. (4) И ка́ пафса́ да́ зпуру́ва, рече́ на́ Си́мон: ѡди пона́длабо́ку, и фáрлэ́јте мре́жите²⁰⁹ ви да́ фáтите ри́би. (5) И отве́штá Си́мон? (sic!) и мѣ ве́ле: Дида́скале, са́та но́к'а са́ мачи́хме, та́ не́ фати́хме ни́шту: ами́ се́га со́с лака́рдиа́та ти да́ фáрлам мре́жите. (6) И ка́ чини́а во́а, затфо́риа́ мно́гу би́сбро́ј ри́би, де́ка мре́жата му са́ расчесну́ваше. (7) И на́кимна́а на́ дру́жината му де́ка бе́а уф дру́гата ша́жка, и ду́ждѡа, (')и²¹⁰ напáлнѣа и двéте ша́жки, то́лку де́ка са́каа да́ путо́нат²¹¹. (8) И ка́ виде́ во́а Си́мон Пе́тар, панна́ на́ куле́ната Исѣсуви, и ве́лешѣ: Господи́не, испанни ут ме́не, зашто́ ја́зе са́м чуве́к грéшен. (9) Зашто́ 'и фати́ по́трес, и во́а Пе́тар и дру́зите си́те, што́ бе́а за́јно со́с не́гу, зарди́ лѡвут на́ ри́бите. (10) Така́ и Ia-

ко

стр. 72

кова и Иоáнна Си́нувите на́ Зеведе́а, ти́е што́ бе́а урта́ци со́с Си́мон, и ве́ле Исѣс на́ Си́мон: ни́м са́ бо́ј, утсе́га на́ка кѣ́ лѡвиш л'уде, жи́ви. (11) И ка́ исвади́а ша́жките на́ зе́мл'ата, 'и уставѣа́ си́те, и ути́дуа пѣ́ не́гу.

ΗΕΔΕΛ' Α. Β'.²¹²

От Луки. (Lk VI, 31-36)

РЕ́че́ Госпо́т, катѣ́ ка́ са́кате да́ ви́ чина́т л'удиту, така́ чинéјте и ви́е на́ ни́х. (32) И аку́ милѣ́вате ти́е што́ ва́ милѣ́ват, што́ да́рба́ има́те, зашто́ и грéшните милѣ́ват ти́е што́ 'и милѣ́ват. (33) И акѣ́ чините́ а́рну на́ ти́е што́ ви́ чина́т а́рну, што́ да́рба́ има́те, зашто́ и грéшните во́а чина́т. (34) И акѣ́ за́јмѣвате на́²¹³ ти́е ут ти́е што́ има́те ниéт да́ 'и зе́мите па́к, што́ да́рба́ има́те, зашто́ и грéшните на́ грéсни путза́јмѣват, да́ восприéмнат ра́вну. (35) Ами́ ви́е милува́јте душмани́то (sic!) ви, и мѣ́

стр. 69

и кученцињета јадат ут раците, дека паг'ат ут трапезата на Господарете му. (28) И отговори Исус и му рече: ѿ жено, гулема е верата ти, нека ти са чине ка сакаш, и са ислекува ќерка му ут тоа саат.

стр. 70

ΤΟ ΘΕΙΟΝ
ΚΑΙ ΙΕΡΟΝ

ΕΥΑΓΓΕΛΙΟΝ
ΤΗ ΔΕΥΤΕΡΑ ΤΗΣ Α' ΕΒΔΟΜΑΔΟΣ
ΤΟΥ ΝΕΟΦΙΤΟΥΣ
ΕΚ ΤΟΥ ΚΑΤΑ

ΛΥΚΙ
ΗΕΔΕΛ' Α. Α'.

От Лука. (Lk V, 1-11)

(1) На тоа време. Стојсе Исус при Г'олут Геннисарецки. (2) И ету две сајки дека стоа уф Г'ол'ут: и рибариту ка ислегоа ут шајките исплакнџваа мрежите. (3) И Исус флезе уф идната ут сајките,

та

стр. 71

таа што беше на Симон, и му са моли да гџ утдалече трџа ут земл'ата: и седна и учише л'удито ут шајката. (4) И ка запре да зпурува, рече на Симон: ѿди понадлабоку, и фърлејте мрежите ви да фатите риби. (5) И отговори Симон? и му веле: Дидаскале, сџа нок'а са мачихме, да не фатихме ништу: ами сега сџс лакардиата ти да фърлам мрежите. (6) И ка чиниа воа, затвориа многу бисброј риби, дека мрежата му са расчеснуваше. (7) И намигнаа на дружината му дека беа уф другата шајка, и дудџа, (')и напалниа и двете шајки, толку дека сакаа да путонат. (8) И ка виде воа Симон Петар, падна на кулената Исусуви, и велише: Господине, испадни ут мене, зашто јаже сам човек грешен. (9) Зашто 'и фати потрес, и воа Петар и дружите сите, што беа зајдно сџс негу, зарди лџвут на рибите. (10) Така и Ia-

ко

стр. 72

кова и Иоанна Синувите на Зеведеа, тие што беа уртаци сџс Симон, и веле Исус на Симон: нџм са бој, утсега нака кџ лџвиш л'уде, живи. (11) И ка исвадиа шајките на земл'ата, 'и уставџа сите, и утидуа пџ негу.

ΗΕΔΕΛ' Α. Β'.

От Лука. (Lk VI, 31-36)

Речџ Господ, катџ ка сакате да ви чинат л'удиту, така чинџте и вџе на нџх. (32) И аку милџвате тие што ва милџват, што дарба имате, зашто и грешните милџват тие што 'и милџват. (33) И акџ чините арну на тие што ви чинат арну, што дарба имате, зашто и грешните воа чинат. (34) И акџ зајмџвате на тие ут тие што имате ниџт да 'и зџмите пџк, што дарба имате, зашто и грешните на грџсни позајмџват, да восприџмнат рамно. (35) Амџ вџе милувајте душманито ви, и му

чи-

стр. 73

чинѣјте árну, и путзајмувајте и нѣм ундисајте нѣшту ут воа: и кѣ бѣде плáтата ви многу, и кѣ сá чините сѣнуве нá вѣсниут, заштó воа é блáг нá неблагудáрните, и сијрѣте. (36) Чинѣјте се ўбо и вѣе милостѣви, катѣ кá é милостѣв и Тáтку ви.

НЕДЕЛ' А. В'.²¹⁴

От Лукѣ. (Lk VII, 11-16)

НА тоа врѣми, утѣде Исѣс нá идѣн Грáт деká гѣ вѣлеа Нáйн: и зáјно сѣс нѣгу óдеа и Учѣници мнѣгу: и калáбалáк мнѣгу. (12) И кá нáближѣа нá портáта нá Грáдут, ѣту и исвáг'ат идѣн мáртóвиц: и тоа бѣши сѣн единарѣден нá мáјка му, и óна вдувѣца: и нарѣд мнѣгу бѣше зáјно сѣс нѣја. (13) И кá јá видѣ Гóспут, мѣ думилѣ зá нѣја: и мѣ вѣле: нѣм плáкаш. (14) И утѣде блѣзу, и фатѣ óдарут, и тѣе деká гѣ дáрѣца²¹⁵ застанáа, и речѣ нá умрѣн'ут: ѣ мláде нá тѣбе вѣл'ам, стáни гѣре. (15) И

ум-

стр. 74

умрѣн'ут станá и сѣнá, и зафатѣ дá зпурѣва, и гѣ дадѣ нá мáјка му. (16) И стрáх гулѣм 'и фатѣ сѣте, и пруслáвиа Бóга: заштó гулѣм Прóфѣтин станá нá рѣдут ни, и заштó Бóг пугленнá л'удито му.

НЕДЕЛ' А. Д'.²¹⁶

От Лукѣ. (Lk VIII, 4-15)

РЕчѣ Госпóт Приkáзнáта вáа. (5) Излѣзе сѣјáчут дá сѣе сѣмитó му, и тáму деká сѣеши, дрѣгу пáнна нá пáтут, и сá истáпкá, и пилипáтáта небѣсните гѣ изедѣа. (6) И дрѣгу пáнна нá пáтут, и кá исникнá сá исуши, катѣ дá нѣма влáга. (7) И дрѣгу пáнна внáтре ўф трáниту²¹⁷, и катѣ дá изникнат зáјно сѣс трáниту гѣ удавѣа. (8) И дрѣгу пáнна нá зѣмл'áта áрнáта²¹⁸, и изникнá, и чинѣ рѣд штó²¹⁹ кáтá. (9) И Учѣницѣтѣ му гѣ пѣгáа, и вѣлеа: штó кѣ кáже приkáзнáта вáа. (10) И Исѣс речѣ: нá вáс сá дадѣ дá пугнáвате

тáј-

стр. 75

тáјните Мóжие (sic!) нá цáрствуту, áмѣ нá дрѣзите зпурѣвам сѣс прицѣти²²⁰ (sic!), дá нѣ вѣдат глѣдáјке, и глѣдáјке дá нѣ вѣдат. (11) И Приkáзнáта é вáа: сѣмиту é лáкáрдѣáтá Бóжие. (12) И тѣе деká сá сѣјáни нá пáтут, сá тѣе штó слѣшат: нáпукóм óде дјáволут, и кренѣва лáкáрдѣáтá ут сáрцитó му, дá нѣ верѣват и сá спáсат. (13) И дрѣзите деká сá сѣјáни нá пáтут сá тѣе, тѣе кѣга чѣут сѣс рáдус приимѣват лáкáрдѣáтá: áмѣ вѣе кѣрен нѣмáт, и тѣе ўф мáлце врѣми верѣват, и кѣга дѣјде бел'á утдалѣчѣват. (14) И тоа деká пáнна ўф трáниту, сá тѣе деká чѣа лáкáрдѣáтá, и ут пѣчáлбѣте нá сфѣтут, и ут имáниту, и ут нáслáждѣниту нá живѣтут сá удавѣват, и нѣ чѣнат рѣд. (15) И тоа деká пáнна нá зѣмл'áта áрнáтá, сá тѣе, тѣе штó чѣа лáкáрдѣáтá бѣгува, и јá чѣват внáтре ўф сáрцитó áрнутó и блáгутó, и сѣс тáрпѣниту чѣнат рѣд. Вѣе кá ўчѣши вѣкáше: кѣј имá ўши дá слѣша, нѣкá слѣша.

Ре-

стр. 76

НЕДЕЛ' А. Е'.²²¹

чи-

стр. 73

чинéјте áрну, и позајмувајте и нím ундисајте нíшту ут воá: и кй бйде плáтата ви мно́гу, и кй са́ чините синувe нá вíсниут, заштó воá é блáг нá неблагудáрните, и сијрétите. (36) Чинéјте се **санкй** и вйá милостйви, катй́ кá é милостйв и Тáтку ви.

НЕДЕЛ' А. В'.

От Лукá. (Lk VII, 11-16)

НА тоá врéме, утйде Исýс нá идйн Грáт деká гй́ вéлеа Нáйн: и зáјдно сòс нéгу óдеа и Ученици мно́гу: и калабалáк мно́гу. (12) И кá наближйá нá пóртата нá Грáдут, éту и исвáг'ат идйн мáртовиц: и тоá бéше сйн единорóден нá мáјка му, и óна вдувйца: и нарóд мно́гу бéше зáјдно сòс нéја. (13) И кá јá видé Госпуд, мй́ думилé зá нéја: и мй́ вéле: нím плакаш. (14) И утйде бlýзу, и фатй́ óдарут, и тйá деká гй́ дáржеа застанáа, и речé нá умрén'ут: ó млáде нá тéбе вéл'ам, стáни гóре. (15) И

ум-

стр. 74

умрén'ут станá и седнá, и зафатй́ дá зпурй́ва, и гй́ дадé нá мáјка му. (16) И стрáх гулém 'и фатй́ сйте, и пруслáвиа Бóга: заштó гулém Профй́тин станá нá рóдут ни, и заштó Бóг пугледнá л'удито му.

НЕДЕЛ' А. Δ'.

От Лукá. (Lk VIII, 4-15)

РЕчé Госпóд Приkáзната вáа. (5) Излезé сејáчут дá сée сéмитó му, и тáму деká сееше, дрй́гу пáнна нá пáтут, и са́ истапкá, и пилипштата небéсните гй́ **исцопкáа**. (6) И дрй́гу пáднá нá **кáмените**, и кá исникнá са́ исуши, катй́ дá нéма влáга. (7) И дрй́гу пáднá внáтре **во** трáјнитó, и катй́ дá изникнат зáјдно сòс трáнитó гй́ удавйá. (8) И дрй́гу пáднá нá зéмл'ата áрна, и изникнá, и чинй́ рóд штó кáта. (9) И Ученицитé му гй́ пй́гаа, и вéлеа: штó кй́ кáже приkáзната вáа. (10) И Исýс речé: нá вáс са́ дадé дá пузнáвате

тај-

стр. 75

тајните Бóжиј нá цáрствутó, амй́ нá дрй́зите зпурй́вам сòс прицти, дá нé вй́дат гледáјке, и **слусáки** дá нé **слýсат**. (11) И Приkáзната é вáа: сéмитó é лакардиáта Бóжйа. (12) И тйе деká са́ сејáни нá пáтут, са́ тйе штó слýшат: нáпукоñ óде дјáволут, и кренй́ва лакардиáта ут сáрцитó му, дá нé верй́ват и са́ спáсат. (13) И дрй́зите деká са́ сејáни нá **кáменитó** са́ тйе, тйе кóга чуат сòс рáдус приимй́ват лакардиáта: амй́ вйе кóрен нéмат, и тйе уф мáлце врéме верй́ват, и кóга дојде бел'á утдалечй́ват. (14) И тоá деká пáднá уф трáјнитó, са́ тйе деká чуá лакардиáта, и ут печáлбите нá сфétут, и ут имáнитó, и ут наслаждénиту нá живóтут са́ удавй́ват, и нé чýнат рóд. (15) И тоá деká пáднá нá зéмл'ата áрна, са́ тйе, тйе штó чуá лакардиáта бóгува, и јá чуват внáтре уф сáрцитó áрнуту и блáготó, и сòс тáрпéнитó чýнат рóд. Вйе кá **учй́ше** вй́каше: кóј йма у́ши дá слýша, нéка слýша.

Ре-

стр. 76

НЕДЕЛ' А. Е'.

От Лука. (Lk XVI, 19-31)

РЕчѐ Господ, некуј чувѐк бѐше богатин, и са ублечуваше цѐрвѐни и ви́ссини рѹби, и са весѐлише на сѐкуј дѐн сфѐтло. (20) И имаше и идин сиромѹх имитѐ му Лѹзар, и тоа бѐше фѹрлен прѐт вратата му пѹлн рѹни. (21) И питимисаше да са најѹде ут рѹнките дека пѹг'аа ут трѹпѐзата на богатинут, ами и кучин'ата идеа и лижеа рѹните му. (22) И дујдѐ времѐ и умрѐ сиромѹт, и гѹ зѐа Ангелитѹ, и гѹ утнесѹа на пѹзвата Авраѹмјува (sic!): и умрѐ и зенгинут и са закупѹ. (23) И внѹтре уф пѐколут кѹ са наѹг'аше на маките: сѹ кренѹ ѹчите и видѐ Авараѹма ут далѐку, и Лѹзара уф пѹзвитѐ му. (24) И воѹ викнѹ, и речѐ: О Тѹтко Авраѹме пужѹлај ме, и пѹшти Лѹзара, да нѹтопѐ крајта на прѹстут му уф воѹдата да раслѹде јѹзикут ми, заштѹ са маѹам внѹтре уф ѹ

ген-

стр. 77

генут воѹ. (25) И Авраѹм мѹ речѐ: ѹ чѐдо, смисли, заштѹ тѹ сѹ зе дубринитѐ те на живѹтут ти, и Лѹзар таѹкожде злините: и сѐга воѹ са мѹле, и тѹ са жал'уваш. (26) И наврѹс сѹте виѐ, мег'ѹ вѹзе и на нѹс ѹма гулѐма дол, зарди да не мѹжат тѹе дека сѹкат да заминат, ут тѹа на вѹс, неѹ тѹе дека са ут таму, да заминѹват на нѹс. (27) И ѹн речѐ: тѹ са мѹлам санки, ѹ Тѹтко, да гѹ пѹштиш на кѹк'ата Тѹткувата ми. (28) Заштѹ имам пѐт братѹа, да мѹ мартирѹса виѐ, да не дѹдат и ѹни на мѐстуту воѹ на маката. (29) Мѹ вѐле Авраѹм: имат Моѹсѹа и Профититѹ нека слѹшат нѹх. (30) И ѹн речѐ: не, Тѹтко Авраѹме, ами акѹ ѹде некуј ут умрѐните на нѹх, кѹ са пукајат. (31) И Авраѹм мѹ речѐ: акѹ Моѹсѹа и Профититѹ не слѹшат, нѹту акѹ уживѐе некуј ут умрѐните кѹ гѹ верѹват.

НЕ

стр. 78

НЕДЕЛ'А. С'.

От Лука. (Lk VIII, 27-39)

НА тоа времѐ, кѹга утѹде Исѹс на сѐлутѹ Гадаринѹку, гѹ сретѐ идин чувѐк ут Градут, тоа штѹ имаше бѐсуве ут многу гудѹни, и рѹба не са ублечуваше, и уф кѹки не застанѹваше, ами на грѹбѹштата. (28) И кѹ видѐ Исѹса, викнѹ: и утѹде и паднѹ на нѹзитѐ му, и сѹс гулѐм глѹс речѐ: Исѹсе Сѹне Бѹжиј вишнаго, штѹ имаш да чѹниш сѹс мѐне, та мѹл'ам нѹмо ма маѹиш. (29) Заштѹ нараѹа на дѹхут неѹѹистиут да излѐзе ут чувѐкут: заштѹ многу гудѹни гѹ дѹржѐ: и са вѹрсѹваше сѹс синѹѹре, и сѹс клѹпи гѹ чѹваа: ами ѹн сѐчише вѹрсѹванитѹ, и са истерѹваше ут бѐсут на пѹстините мѐста. (30) И Исѹс гѹ питѹ, и речѐ: штѹ ти ѐ имитѹ ти? И ѹн речѐ: легѐон: заштѹ многу бѐсуве флѐгѹа уф негу. (31) И гѹ мѹлише да не 'и пувѐл'а да ѹдат уф

дла-

стр. 79

длабѹкуту. (32) И таму на планината имаше стаду ут прѹфци дека пасише, и гѹ мѹлеа да мѹ даѐе изин да флѐзат уф тѹе, и мѹ даѐѐ. (33) И кѹ излѐгѹа бѐсувитѹ ут чувѐкут, флѐгѹа уф прѹфцитѹ: и кинисѹ стадуто тоа ут брѐгут уф г'ѹлут: и са удави. (34) И кѹ видѹа пастѹрите тоа штѹ сѹ чинѹ, бѐгаа, и утѹдуа на Градут, и на нѹвите, и кажаа ги: (35) И л'удитѹ испаднѹа да виѹдат тоа штѹ са чинѹ, и дујдѹа на Исѹса, и најдѹа чувѐкут дека сѐдише, ут тоа штѹ испаднѹа бѐсувите, ублечѹн, и разумѹн на нѹзите Исѹсуви: и са уплашиа. (36) И тѹе штѹ гѹ видѹа гѹ рекѹа на нѹх, как бѐсн'ут уткинѹ. (37) И сфѐтут сѹт ут страните Гадаринѹчки моѹѹа Исѹса, да

испа́нни да сї́ оде́ ут нїх: зашто́ имаа гуле́м стра́х: и он флезе́ уф ко́рабут, и са ва́рна на́сат. (38) И чуве́кут то́а,

ут

стр. 80

ут то́а што́ излего́а бе́сувите, са мо́леши на́ Исѣ́са, да бїде́ со́с не́гу, ами́ Исѣ́с гў испушті́, и ве́леши. (39) Ва́рни се до́ма ти, и прикажу́вај ко́лку тї́ чини́ Бо́г, и утїде́ пў са́т Гра́т и прикажу́ваше ко́лку мў́ чини́ Исѣ́с.

НЕДЕЛ' А. Z'.²³⁰

От Лу́кі. (Lk VIII, 41-50)

НА́ то́а вре́ми, чуве́к Не́куј ду́жде на́ Исѣ́са имито́ му Іа́ир, и во́а бе́ше На́пре́жен ут со́борут, и панна́ на́ но́зите Исѣ́сови, и гў мо́леши да́ оде́ уф до́ма му. (42) Зашто́ имаше́ ина́ ке́рка саморо́дна, дў́ двана́јсет гу́дини, и о́на умре́. И та́му де́ка оде́ши Исѣ́с калабала́кут ут л'ў́диту гў́ стесну́ваа. (43) И ина́ же́на таа́ што́ имаше́ тече́ни ут кра́ф двана́јсет гу́дини, и пўарчи́ са́ту му имане́ пў́ екимци́јте²³¹, и не́ може́ ут ни́куј да́ са́ излеку́ва. (44) Ка́ набли́жи за́т не́гу, фати́

кра́-

стр. 81

кра́јта на́ ру́бата́ му: и уф ча́сут за́станá тече́ниту на́ кра́фта му. (45) И Исѣ́с рече́: ко́ј е́ то́а де́ка ма́ фати́, и катў́ да́ са́ утречу́ваа сї́те, ве́ле Пе́тар и тї́е де́ка бе́а со́с Пе́тар: Дида́скале́ л'ў́диту та́ сте́гат и та́²³² стесну́ват, и ве́леш ко́ј е́ што́ ма́ фати́. (46) И Исѣ́с рече́: не́куј ма́ фати́, зашто́ ја́зе пика́сах сї́ла де́ка изле́зе ут ме́не. (47) И ка́ виде́ же́ната о́ти не́ гу лажа́, ду́жде путресе́на, та́ панна́ на́ но́зите Исѣ́суви, и зарди́ ко́е рабо́та гў́ фати́, мў́ кажа́ прёт сї́те л'ў́де, и ка́ са ислекува́ уф ча́сут. (48) И Исѣ́с мў́ рече́: о́ ке́рко има́ј га́јрет, ве́рата ти та́ уткина́: о́ди со́с дубро́. (49) И ко́га Исѣ́с о́шти ве́леши лака́рди́ата: и́де иди́н ут первосо́борнику́т, и мў́ ве́ле, о́ти умре́ ке́рка ти: нї́м заде́ваш Дида́скалу́т. (50) И Исѣ́с ка́ гў́ чу́, отвешта́ и мў́ рече́: нї́м са́ бо́иш²³³ са́лде веру́вај, и кї́ утки́не. (51) И ка́ фле

зе́

стр. 111²³⁴

де́сетгу, зафа́тиа да́ са́ л'ў́тат, зарди́ Іа́кова и Ио́анна. (42) И Исѣ́с ка́ 'и ви́кна, ве́ле на́ нїх: зна́јте зашто́ тї́е де́ка тра́чат да́ Пуве́л'ат ја́зициту, 'и за́пису́ват: и гуле́мите 'и пуве́л'ат вї́е. (43) Ами́ на́ ва́с не́ ке́²³⁵ бїде́ така: ами́ ко́ј са́ка да́ са́ чї́не по́гуле́м ут ва́с, кї́ вї́ бїде́ есмик'а́рин. (44) И ко́јту ут ва́зе са́ка да́ са́ чї́не пра́вен, кї́ бїде́ есмик'а́рин на́ сї́те. (45) Зашто́ Си́нут чуве́чки не́ ду́жде да́ мў́ чї́на исме́т²³⁶, ами́ да́ чї́не исме́т, и да́ да́де ду́шпата му утку́пе́ние за́ мно́зина.

САБУТА

На́ Ла́зар.

От Ио́анна. (J XI, 1-45)

НА́ то́а вре́ми. (sic!) бе́ши не́куј бо́лен Ла́зар ут Ви́тани́а, ут се́луту на́ Мари́а и на́ Ма́рта (sic!) на́ се́стра му. (2) И Мари́а бе́ши де́ка пума́жа Го́спуда ми́ро, и со́с ко́сите му избри́ша́ но́зите му, на́ таа́ бра́т му Ла́зар бе́-

ши

испадне да сѝ оде ут нѝх: зашто́ имаа гулѝм стра̋х: и он флезѝ уф ко́рабут, и са ва́рна́ насат. (38) И чувѝкут то́а,

ут

стр. 80

ут то́а што́ излего́а бѝсувите, са мо́лише на Исѝса, да бѝде со́с не́гу, ами́ Исѝс гѝ испушти́, и ве́лише. (39) Ва́рни се до́ма ти, и прикажува́ј ко́лку тѝ чини́ Бо́г, и ути́де пѝ са́т Гра́т и прикажуваше ко́лку мѝ чини́ Исѝс.

НЕДЕЛ'А. Z'.

От Лука. (Lk VIII, 41-50)

НА то́а вре́ме, чувѝк Не́куј дудѝ на Исѝса и́мито́ му Ја́ир, и во́а бѝше Напре́жен ут со́борут, и падна́ на но́зите Исѝсови, и гѝ мо́лише да́ оде уф до́ма му. (42) Запто́ имаше идна́ ке́рка саморѝдна, дѝ двана́јсет гуди́ни, и о́на умре́. И та́му де́ка оди́ше Исѝс калабала́кут ут л'ѝдито́ гѝ стесну́ваа. (43) И идна́ же́на та́а што́ имаше течѝни ут кра́ф двана́јсет гуди́ни, и пѝарчи́ са́ту му има́не пѝ екимѝи́јте, и не́ може́ ут ни́куј да́ са излеку́ва. (44) Ка́ приближи́ за́т не́гу, фати́

кра́-

стр. 81

кра́јта на ру́бата́ му: и уф ча́сут застана́ течѝниту на кра́фта му. (45) И Исѝс рече́: ко́ј е то́а де́ка ма́ фати́, и катѝ да́ са утрѝчу́ваа сѝте, ве́ле Пе́тар и тѝс де́ка бе́а со́с Пе́тар: Дидаска́ле л'ѝдиту та́ сте́гат и та́ стесну́ват, и ве́леш ко́ј е што́ ма́ фати́. (46) И Исѝс рече́: не́куј ма́ фати́, запто́ ја́зе пикаса́х сѝла де́ка излезе́ ут ме́не. (47) И ка́ виде́ же́ната о́ти не́ гу лажá, дудѝ путресѝна, та́ падна́ на но́зите Исѝсуви, и зарди́ ко́с рабо́та гѝ фати́, мѝ кажа́ прѝт сѝте л'ѝде, и ка́ са ислекува́ уф ча́сут. (48) И Исѝс мѝ рече́: о́ ке́рко има́ј гајре́т, ве́рата ти та́ уткина́: оди́ со́с добро́. (49) И ко́га Исѝс о́ште ве́лише лака́рдѝата: и́де иди́н ут первособо́рникут, и мѝ ве́ле, о́ти умре́ ке́рка ти: нѝм заде́вај Дидаска́лут. (50) И Исѝс ка́ гѝ чу́, отго́вори и мѝ рече́: нѝм са́ бо́и са́лде верѝвај, и кѝ утки́не. (51) И ка́ фле

зе́

стр. 111

де́сетте, зафати́а да́ са л'ѝтат, зарди́ Ја́кова и Ио́анна. (42) И Исѝс ка́ 'и викна́, ве́ле на́ нѝх: зна́јте запто́ тѝе де́ка тра́чат да́ Пувѝл'ат ја́зиците, 'и запису́ват: и гулѝмите 'и пувѝл'ат вѝе. (43) Ами́ на́ ва́с не́ ке бѝде така́: ами́ ко́ј са́ка да́ са́ чѝне по́гулѝм ут ва́с, кѝ вѝ бѝде есмик'а́рин. (44) И ко́јту ут ва́зе са́ка да́ са́ чѝне па́рвен, кѝ бѝде есмик'а́рин на́ сѝте. (45) Запто́ Синут чувѝчки не́ дудѝ да́ мѝ чѝнат исме́т, ами́ да́ чѝне исме́т, и да́ да́де ду́шата му утку́пѝние за́ мнози́на.

САБУТА

На́ Ла́зар.

От Ио́анна. (J XI, 1-45)

НА то́а вре́ме. бѝше не́куј бо́лен Ла́зар ут Виѝани́а, ут се́луту на́ Мари́а и на́ Ма́рта на́ се́стра му. (2) И Мари́а бѝше де́ка пумажа́ Госпо́да ми́ро, и со́с ко́сите му избри́ша но́зите му, на́ та́а бра́т му Ла́зар бе́-

ше

стр. 112

ши болен. (3) Пушти́а у́бо сё́стритё́ му на́ не́гу, и ве́леа: Госпо́дине, ви́ди то́а што́ милу́ваш, он бу́леду́ва. (4) И Исѣ́с ка́ гӯ́ чу́, каж́а: ва́а бо́лка не́ е за́ умре́ш, ами́ е зарди́ сла́вата Бо́жие, да́ са́ прусла́ви Сѣ́н Бо́жие зарди́ нѣ́ја. (5) И Исѣ́с милу́ваше Ма́рѳа, и сё́стра му, и Ла́зара. (6) Ка́к чу́ у́бо о́ти е́ болен, то́гај за́стана́ на ме́стуту де́ка бе́ши два́ де́на. (7) От ви́е на́поком ве́ле на́ Учени́циту: не́ка о́дима па́к на́ Іуде́а. Мӯ́ ве́лет Учени́ците: (8) Дида́скале, се́га та́ са́каа Іуде́иту, сё́с ка́мени да́ та́ утё́пат, та́ па́к о́диш та́му. (9) И Исѣ́с отве́шта: не́ са́ двана́јсет са́ате на́ де́нут? ко́ј о́де де́ннут не́ са́ сопну́ва: за́што́ гле́да ви́делуту на́ сфе́тут во́а. (10) Ами́ ко́ј о́де но́к'ата²³⁷, са́ сопну́ва: за́што́ не́ма ви́делуту на́ се́беси. (11) Ви́е рече́: и на́пуком ут во́а мӯ́ ве́ле: Ла́зар при́јател'ут ни́ заспа́: и о́дам да́ гӯ́ расбу́дам. (12) И Учени́ците реко́а: Госпо́дине: акӯ́ заспа́, кѣ́ ста́ни. (13) И И-

сѣ́с

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сѣ́с мӯ́ каж́а зарди́ умре́шут му, и на́ нѣ́х мӯ́ са́ ви́де, за́што́ зарди́ заспа́ниту на́ со́нут ве́ле. (14) То́гај у́бо мӯ́ каж́а ја́ве: (15) Ла́зар умре́. И са́ радѣ́вам зарди́ ва́зе, да́ веру́вате за́што́ ја́зи не́ бе́х та́му, ами́ не́ка о́дима на́ не́гу. (16) И О́ма ѣ́што́ са́ ве́леша бли́знак, рече́ на́ Учени́ците му:²³⁸ не́ка о́дима и нѣ́е да́ ўмре́и сё́с не́гу. (17) Ко́га у́бо утѣ́де Исѣ́с, гӯ́ најде́ де́ка і́маше бли́зу че́тири дні́ уф грóбут. (18) И Ви́дани́а бе́ши бли́зу на́ Іерусали́м дѣ́ петна́јсет ста́диа. (19) И мно́зина ут Іуде́јте утѣ́дуа на́ Ма́рѳа и на́ Мари́а, да́ 'и рас́тажат зарди́ бра́т му. (20) Ма́рѳа у́бо ка́к чу́ за́што́ і́де Исѣ́с, гӯ́ присре́те: ами́ Мари́а се́деша уф до́ма²³⁹. (21) Ма́рѳа у́бо рече́ на́ Исѣ́са, Госпо́дине: акӯ́ бе́ши тѣ́а бра́т ми́ не́ ке ўмре́ши. (22) Ами́ и се́га зна́м, о́ти ко́лку пѣ́сакаш ут Бо́га, Бо́г кѣ́ ти́ 'и²⁴⁰ да́де. (23) Мӯ́ ве́ле

Ии-

стр. 114

Исѣ́с: кѣ́ воискре́сне²⁴¹ бра́т ти. Мӯ́ ве́ле Ма́рѳа: (24) Зна́м о́ти кѣ́ воискре́сне²⁴² на́ воискресе́ниту²⁴³ на́ на́поко́шниту де́н. (25) Мӯ́ ве́ле Исѣ́с: ја́зе са́м Воискресе́ниту²⁴⁴ и Жи́вотут: ко́ј веру́ва на́ ме́не, и акӯ́ ўмре́, кѣ́ живѣ́ва. (26) И се́куј чу́век што́ живѣ́ва и веру́ва на́ ме́не, не́ умѣ́ра уф ве́кут, верѣ́ваш во́а. Мӯ́ ве́ле Ма́рѳа: (27) исти́на Госпо́дине: ја́зе веру́ва́х: о́ти ти́ сѣ́ Христо́с Сѣ́н Бо́жие: де́ка і́де на́ сфе́тут. (28) И ка́ рече́ ви́е, утѣ́де та́ ви́кна, Мари́а сё́стра му скрі́пш'у, и мӯ́ рече́: Дида́скалут е́ тѣ́а, и та́ ви́ка. (29) Она́ ка́ гӯ́ чу́, ста́на́ ско́ру, и утѣ́де на́ не́гу. (30) И Исѣ́с о́шти не́ бе́ши до́шел на́ се́луту, ами́ бе́ши на́ ме́стуту де́ка гӯ́ присре́те Ма́рѳа. (31) Іуде́јту у́бо де́ка бе́а сё́с не́ја уф до́ма²⁴⁵ и ја́ рас́тажу́ваа, ка́ ви́доа Мари́а за́што́ ста́на ско́ру и изле́зе на́двор, утѣ́дуа пѣ́ не́а, тра́чеа²⁴⁶, за́што́ о́ди на́ грóбут,

да́-

стр. 115

да́ пла́ка та́му. (32) Мари́а у́бо ка́ утѣ́де та́му де́ка бе́ши Исѣ́с, и гӯ́ ви́де, панна́ на́ но́зите́ му, и ве́леша: Госпо́дине, акӯ́ бе́ши тѣ́а не́ ки ўмре́си (sic!) бра́т ми. (33) Исѣ́с ка́ ја́ ви́де што́ пла́каше, и Іуде́иту што́ бе́а за́јно и пла́каа, забу́ле дѣ́шата му. (34) И рече́: де́ка гӯ́ кладо́хте, мӯ́ ве́лет, Госпо́дине: е́ла та́ ви́ди. (35) И Исѣ́с (sic!) пу́шти́ са́лси (sic!)²⁴⁷. (36) Ве́леа у́бо Іуде́иту: ви́ди ка́к гӯ́ милу́ва. (37) И не́куи ут нѣ́х каж́аа: во́а де́ка утфо́ри о́чите на́ сле́пиут, не́ мо́жеша да́ чи́не и во́а, да́ не ўмре́ во́а. (38) И Исѣ́с па́к сте́неша уф се́беси, утѣ́де на́ грóбут: и бе́ши пе́штера, и вра́с не́ја ле́жеша ка́мен. (39) И ве́ле Исѣ́с: крене́јте ка́менут, мӯ́ ве́ле сё́страта на́ умре́н'ут Ма́рѳа: мо́же да́ сма́рде, за́што́ і́ма че́тири дні́. (40) Мӯ́ ве́ле Исѣ́с: не́ ти́

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ше болен. (3) Пуштиа **санки** сестрите му на негу, и велеа: Господине, види тоа што милуваш, он буледува. (4) И Исус ка гӯ чу, кажә: ваа болка не е за умреш, ами е зарди славата Божиа, да са пруславе Сйн Божиј зарди нѝз неја. (5) И Исус милуваше Марџа, и сестра му, и Лазара. (6) Как чу **санки** оти е болен, тогај застана на мѣстуту дека беше два дѣна. (7) От вѣе напoкoн веле на Учениците: нека одиме пак на Иудѣа. Мӯ велет Учениците: (8) Дидаскале, сега та сакаа Иудѣите, сoс камене да та утепат, да пак oдиш таму. (9) И Исус oтгoвoри: не са дванајсет саате на дѣнут? кој oде дѣнта не са соннува: зашто глѣда виделуто на сфѣтут воа. (10) Ами кој oде нoк'а, са соннува: зашто нема виделуто на себеси. (11) Вѣе речѣ: и напукон ут воа мӯ веле: Лазар пријател'ут ни заспа: и oдам да гӯ расбӯдам. (12) И Учениците рекoа: Господине: акӯ заспа, кѝ стане. (13) И И-

сӯс

стр. 113

сӯс мӯ кажә зарди умрешут му, и на нѝх мӯ са виде, зашто зарди заспанито на сонут веле. (14) Тогај **санки** мӯ кажә јавно: (15) Лазар умрѣ. И са радувам зарди вазе, да верувае зашто јазе не бѣх таму, ами нека одиме на негу. (16) И Oмә што са велеше близнак, речѣ на Учениците му: нека одиме и нѣе да умриме сoс него. (17) Кога **санки** утиде Исус, гӯ најде дека имаше близу четири дни уф гробут. (18) И Виданиа беше близу на Иерусалим дѣ петнајсет стаѣна. (19) И мнозина ут Иудѣјте утидоа на Марџа и на Мариа, да 'и растажат зарди брат му. (20) Марџа **санки** как чу зашто иде Исус, гӯ присретѣ: ами Мариа седеше уф **куката**. (21) Марџа **санки** речѣ на Исуса, Господине: акӯ беше тѣва брат ми не ке умреше. (22) Ами и сега знам, oти колку пѣсакаш ут Бога, Бог кѝ тѝ 'и даде. (23) Мӯ веле

Ии-

стр. 114

Исус: кѝ воскресне брат ти. Мӯ веле Марџа: (24) Знам oти кѝ воскресне на воскресениту на напoкoшнѣут дѣн. (25) Мӯ веле Исус: јазе сам Воскресениту и Животут: кој верува на мене, и акӯ умре, кѝ живува. (26) И секуј чувѣк што живува и верува на мене, не умира уф вѣкут, веруваши воа. Мӯ веле Марџа: (27) истина Господине: јазе верувах: oти тѝ сѣ Христос Сйн Божиј: дека иде на сфѣтут. (28) И ка речѣ вѣа, утиде да викна, Мариа сестра му скришн'у, и мӯ речѣ: Дидаскалут е тѣва, и та вѣка. (29) Она ка гӯ чу, станә скору, и утиде на негу. (30) И Исус oште не беше дошел на селуту, ами беше на мѣстуту дека гӯ присретѣ Марџа. (31) Иудѣјте **санки** дека беа сoс неја уф **куката** и ја растажуваа, ка видoа Мариа зашто станә скору и излезе надвор, утидуа пѣ неа, трачеа, зашто oди на гробут,

да-

стр. 115

да плака таму. (32) Мариа **санки** ка утиде таму дека беше Исус, и гӯ виде, падна на нoзитѣ му, и велише: Господине, акӯ беше тoва, не ки умресе брат ми. (33) Исус ка ја вѣде што плакаше, и Иудѣито што беа зајдно и плакаа, забулѣ дѣшата му. (34) И речѣ: дека гӯ кладохте, мӯ велет, Господине: ела да вѣди. (35) И Исѣ (sic!) пушти сѣлси (sic!). (36) Велеа **санки** Иудѣито: вѣди как гӯ милува. (37) И некуи ут нѝх кажәа: воа дека утфорѣ oчитѣ на слѣпиут, не можеше да чѣне и воа, да не умре воа. (38) И Исус пак стѣнеше уф себеси, утиде на гробут: и беше пѣштера, и врѣс неја лѣжеше камен. (39) И веле Исус: кренѣјте каменут, мӯ веле сестрата му на умрѣн'ут Марџа: може да смарде, зашто има четири дни. (40) Мӯ веле Исус: не тѝ

рекѡх, ѡти акѹ верѹваш, кѣ вѣдиш славата Бѡгува. (41) Кренѡа ѹбо кѡменут ут тѡму, дека лѣжеши умрѣн'ут. И Исѹс креннѡ ѡчитѣ му гѡре, и

ре-

стр. 116

речѣ: (42) Тѡтко, благодѡрем ти, ѡти мѡ слѹшаш²⁴⁸ (sic!). Ијѡзе знѡм ѡти сѣкујпѡт мѡ слѹшаш²⁴⁹: амѣ зардѣ л'ѹдиту штѡ стѡјат²⁵⁰ ѡкулу рекѡх, зардѣ дѡ верѹват ѡти тѣ мѣ пушти. (43) И кѡ речѣ вѣе, сѡс гулѣм глѡс викнѡ: Лѡзаре, ѣспанни нѡдвор. (44) И испаннѡ умрѣн'ут, вѡрсѡни²⁵¹ нѡзитѣ му и рѡцитѣ му сѡс лурѣи и лицѣто му сѡс рѣза вѡрсѡну: мѹ вѣле Исѹс: утвѡрсѣјте гу, и гѹ уставѣјте дѡ ѡде. (45) И мнозина ут Иудѣите дека дѹдѡа нѡ Мариѡ, видѡа тѣе дека чини Исѹс, и верувѡа нѡ нѣгу.

НЕДЕЛ' А. Нѡ Врѡбница²⁵².

От Матѡѡ. (Мт XXI, 1-11; XXI, 15-17)

Нѡ тѡа врѣми, кѡга наближѣ Исѹс нѡ Иерусалим, и дѹдѡа нѡ Вифсѡгаѣ нѡ Планината Елеѡнѡка, тѡгај Исѹс пушти двѡ Ученици, и речѣ нѡ нѣх. (2) Оѡдѣјте нѡ Сѣлуту штѡ е прѣт вѡс: и уф чѡсут кѣ најдите инѡ мѡгариѡа вѡрсѡна и инѡ пѡрле зѡјно сѡс нѣја: отвѡр

сѣј-

стр. 117

сѣјте и мѣ 'и дунесѣјте. (3) И акѹ вѣ кѡжи нѣкуј нѣшту, кѣ²⁵³ кѡжите, ѡти нѡ Господѣнут му мѹ требѹват: и уф чѡсут кѣ 'и пушти²⁵⁴. (4) И вѡа сѡту сѡ чинѣ дѡ сѡ плѡти тѡа, дека сѡ зпурувѡ зардѣ нѣз Профѣгут, дека вѣле. (5) Кѡжѣјте нѡ кѣркѡта Сиѡнува: ѣту, Цѡрут ти дека тѣ иде (sic!) крѡтки, и вѣахнѡт нѡврѡс мѡгариту, и нѡ пѡрлиту дѣтиту нѡ пѡд јарѣмницѡта. (6) И кѡ утѣдуѡ Учениците, чинѣа кѡтѹ кѡ 'и пувелѣ Исѹс. (7) И дунесѡа мѡгарѣѡтѡа и пѡрлиту, 'и клѡдѡа гѡре рѹбите му, и гѹ качѣа нѡврѡс тѣе. (8) И пѡвекѣту л'ѹде сѣ пустел'ѹваѡ рѹбите му нѡ пѡтут, и дрѹзи сѣчеѡ вѣјки ут дѡрвѡтѡа, и пустел'ѹваѡ на пѡтут. (9) И л'ѹдиту дека ѡдеѡ нѡпрѣт, и тѣе дека ѡдеѡ пѹ нѣх, вѣкаѡ, и вѣлеѡ: Осаннѡ²⁵⁵ нѡ Сѣнут Дѡвѣдуф: благѡсловѣн тѡа штѡ иде уф ѣме Гѡспудуву: Осаннѡ вѡ вѣшних. (10) И кѡга флѣзѣ внѡтре уф Иерусалим, сѡ путресѣ сѡт

Грѡт

стр. 118

Грѡт, и вѣлѣши: кѡј ѣ вѡа. (11) И л'ѹдиту вѣлеѡ, вѡа ѣ Исѹс Профѣгут, дека ѣ ут Назарѣт нѡ Галилеѡ. (15) И кѡ видѡа Влѡдѣѣтѣту, и Книжѡвниѣте чѹдбите, штѡ чинѣ, и дѣѡтѡа дека вѣкаѡ уф Цѡрквѡтѡа, и вѣлеѡ: Осаннѡ Сѣнут нѡ Дѡвѣд, сѡ²⁵⁶ нѡл'утѣѡ. (16) И мѹ рекѡа: чѹѣш штѡ вѣлет вѣе? и мѹ вѣле Исѹс: истѣна? нѣ сте пејѡли нѣкујпѡт, ѡти ут ѹстите нѡ дѣѡтѡа, и ут тѣе штѡ цѣѡт сѣ сѡфѡршил хѡлѡба. (19) И кѡ 'и уставѣ излѣзѣ нѡдвор ут Грѡдѣт, и утѣде нѡ Вѣѡнѣѡа: и кунѣисѡ²⁵⁷ тѡму.

НЕДЕЛ' А Нѡ Врѡбница. нѡ литургѣѡ²⁵⁸ От Иоѡнна. (Јѡ XII, 1-18)

рекѡх, óти акѹ верѹваш, кѣ вѣдиш славата **Бѡзја**. (41) Кренаа **санкѣ** каменут ут таму, дека лѣжеше умрѣн'ут. И Исѹс кренна óчитѣ му гѡре, и

ре-

стр. 116

речѣ: (42) Татко, благодарем ти, óти ма слушааш. И јазе знам óти сѣкуј пѣт ма слѹшааш: ами зарди л'ѹдиту штѡ стојат óкулу рекѡх, зарди да верѹват óти тѣ **мѣ** пушти. (43) И ка речѣ **вѡа**, сѡс гулем глас викна: Лазаре, испадни на́двор. (44) И испадна умрѣн'ут, вѣрса́ни нѡзите му и ра́ците му сѡс **подевѣски** и лицито му сѡс ри́за вѣрса́ну: мѹ вѣле Исѹс: утвѣрсе́јте гу, и гѹ уставе́јте да óде. (45) И мнозина ут Јудеите дека дѹдѡа на Мари́а, видѡа **тоа** дека чини Исѹс, и веруваа на не́го.

НЕДЕЛ'А.

На Врѣбница.

на утрени

От Матѡѡа. (Mt XXI, 1-11; XXI, 15-17)

НА тоа време, ко́га наближи Исѹс на Јерусали́м, и дѹдѡа на Вифсага́й на Плани́ната Елеѡнца, то́гај Исѹс пушти два Учени́ци, и речѣ на нѣх. (2) Оде́јте на Сѣлутѡ штѡ е прѣт вѡс: и уф часут кѣ најдите идна **маска** вѣрса́на и идно **мѹле** за́јдно сѡс не́ја: отвѣр

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се́јте и мѣ 'и дунесе́јте. (3) И акѹ вѣ ка́же не́куј не́шту, да ка́жите, óти на Господи́нут му мѹ требѹват: и уф часут кѣ 'и пу́стат. (4) И воа са́ту са чини да са пла́те тоа, дека са зпурува́ зарди нѣз Профѣ́тут, дека вѣле. (5) Кажѣ́јте на кѣрката Сио́нува: е́ту, Цѣрут ти дека тѣ иде кро́ток, и вѣахнат навра́с ма́ската, и на мѹ́лито де́титу на по́д ја́ремницата. (6) И ка ути́дуа Учени́ците, чини́а катѹ ка 'и пувелѣ Исѹс. (7) И дунесо́а ма́ската и мѹ́лито, 'и кладѡа гѡре рѹбите му, и гѹ качи́а навра́с тѣе. (8) И по́векито л'ѹде сѣ пустел'ѹваа рѹбите му на па́тут, и дрѹзи сѣ́чае ве́жки ут да́рвјата, и пустел'ѹваа на па́тут. (9) И л'ѹ́дито дека óдеа на́прет, и тѣе дека óдеа пѹ нѣх, вѣ́каа, и вѣ́леа: Осанна́ на Сѣ́нут Дави́дуф: благослове́н тоа штѡ иде уф ѣ́мето Го́спудуву: Осанна́ во ви́шних. (10) И ко́га флезѣ вна́тре уф Јерусали́м, са путресе́ са́т

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Гра́т, и вѣ́леше: ко́ј е воа. (11) И л'ѹ́диту вѣ́леа, воа е Исѹс Профѣ́тут, дека е ут Назаре́т на Гали́леа. (15) И ка видѡа Влади́ците, и Книжо́вниците чу́дбите, штѡ чини́, и де́цата дека вѣ́каа уф Цѣ́рквата, и вѣ́леа: Осанна́ Сѣ́нут на Дави́д, са́ нал'у́гиа. (16) И мѹ рекѡа: чу́еш штѡ вѣ́лет вѣ́е? и мѹ вѣ́ле Исѹс: исти́на? не́ сте пеја́ле ни́кујнат, óти ут ѹ́стите на де́цата, и ут тѣе штѡ ци́цат сѣ́ сфа́ршил хфа́лба. (19) И ка 'и уставѣ́ излезѣ на́двор ут Гра́дут, и ути́де на Вифани́а: и кундиса́ таму.

НЕДЕЛ'А

На Врѣбница.

на литурги́а

От Ио́анна. (J XII, 1-18)

ПОНАПРЕТ ут шес дни́ на Вили́гден дужде́ Исѣс на Виѳани́а, та́му дека́ Ла́зар умре́, то́а што́ гѣ воискресна́²⁵⁹ ут умре́ните. (2) Мѣ правѣа́ убо виче́ра та́му, и Ма́рѳа чине́ши изме́т: и Ла́зам (sic!) бе́ши иди́н ут

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тѣе́ дека́ се́деа на тра́пезата за́јно сѣс Исѣса. (3) Мари́а убо живѣ́ ина́ ли́тра на́рда ре́тку много́цену, и пумажа́ нѣзите на́ Исѣса, и сѣс ко́сисите²⁶⁰ му 'и исбри́ша: и ку́к'ата са́ напѣлнѣ́ ут мирес́мата на́ миро́ту. (4) Ве́ле убо иди́н ут Учени́ците́ му, Іуда́ си́нут на́ Си́мон Искаріо́тут, што́ са́каше да́ гѣ при́даде. (5) За́што́ не́ са пруда́де во́а миро́ за три́стоти́ни дина́ре, да́ са да́де на́ сиромѣ́ситу. (6) И во́а гѣ́ рече́: не́ о́ти има́ше гри́жа за́ сиромѣ́ситу, ами́ за́што́ бе́ши ара́мѣа, и да́рцешѣ́ кесѣ́ту, и за́пѣрасе (sic!) тѣе́ што́ клава́а. (7) И Исѣс мѣ́ рече́: оста́ви ја́ за́што́ гѣ́ чува́ на́ де́нут на́ заку́панѣ́ту ми. (8) За́што́ сиромѣ́ситу 'и има́те се́кујпат сѣс ва́зе, ами́ ме́не се́кујпат не́ ма́ има́те. (9) И мно́гу сфѣ́т ут чу́фѣтѣ́ту научѣ́а о́ти та́му е́, и ду́јдо́а не́ са́лде за́ Исѣса, ами́ да́ ви́дат и Ла́зара то́а што́ гѣ́ воискресна́²⁶¹ ут умре́ните. (10) И Влади́чите чинѣ́а ни́ет, да́ утѣ́пат

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и Ла́зара. (11) За́што́ мнози́на ут чу́фѣтѣ́ту зарди́ Ла́зар са²⁶² пара́кинѣ́сѣваа́ о́деа, та́ верѣ́ваа на́ Исѣса. (12) Дру́г'ут де́н мно́гугу сфѣ́т дека́ утѣ́де на́ Пра́зникут ка́ чу́а, о́ти і́де Исѣс на́ Іеру́сали́м. (13) Зивѣ́а ва́ја²⁶³ ут хурми́, и изле́го́а да́ гѣ́ присре́тат, и ви́каа: Оса́нна (sic!): благо́словѣ́н то́а што́ і́де у́ф і́ме Го́спуду́ву, ца́рут на́ Исраи́л. (14) И Исѣс на́јде́ ино́ ма́гарѣ́нце, и сенна́ врѣ́с не́гу, катѣ́ ка́ е́ написа́ну. (15) О́ керка́ на́ Сио́н ни́м са́ бо́иш²⁶⁴, е́ту, Ца́рут ти́ дека́ і́де в'ја́хнат²⁶⁵ на́врѣ́с па́рлѣ́ту на́ ма́гари́цата. (16) И ви́е не́ 'и пу́знаа́ Учени́ците́ му утпе́рву: ами́ ко́га са́ прусла́ви Исѣс, то́гај́ смѣ́слиа, за́што́ ви́е бе́а писа́ни зарди́ не́гу, и ви́е чинѣ́а на́ не́гу. (17) Сфѣ́гут убо́ ма́ртирисѣ́ваше́ што́ бе́ши сѣ́с не́гу, о́ти ви́кна́ Ла́зара ут грѣ́бут, и гѣ́ воискресна́²⁶⁶ ут умре́ните. (18) И зарди́ то́а гѣ́ присре́то́а л'ѣ́дѣ́ту, за́што́ чу́ о́ти чинѣ́а он во́а ни́шѣ́ан²⁶⁷.

ПОНАПРЕТ ут шес дни́ на́ Вили́гден ду́јде́ Исѣс на́ ВиѠаниа́, та́му дека́ Ла́зар умре́, тоа́ што́ гѣ́ воскресна́ ут умре́ните. (2) Мѣ́ правѣа **санки́** виче́ра та́му, и Ма́рѠа чине́ше изме́т: и Ла́зам (sic!) бе́ше иди́н ут

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ти́е де́ка се́деа на́ тра́пезата за́јдно со́с Исѣса. (3) Мари́а у́бо зива́ идна́ ли́тра на́рда ре́тку мно́гоце́нну, и пумажа́ но́зите на́ Исѣса, и со́с ко́сисите (sic!) му́ 'и исбри́ша: и ку́к'ата са́ напáлни ут мири́змата на́ миро́то. (4) Ве́ле санки́ иди́н ут Учени́ците́ му, Јуда́ си́нут на́ Си́мон Искаріо́тут, што́ са́каше да́ гѣ́ прида́де. (5) За́што не́ са пруда́де во́а миро́ за три́стоти́ни дина́ре, да́ са да́де на́ сиромáсите. (6) И во́а гѣ́ рече́: не́ о́ти има́ше гри́жа за сиромáсите, ами́ за́што бе́ше ара́миа, и да́рже́ше ке́сито, и за́пѣрасе (sic!) ти́е што́ клаваа. (7) И Исѣс му́ рече́: оста́ви ја́ за́што гѣ́ чува́ на́ де́нут на́ заку́паниту ми. (8) За́што сиромáсите́ 'и има́те се́кујпат со́с ва́зе, ами́ мене́ се́кујпат не́ ма има́те. (9) И мно́гу сфѣ́т ут чи́фүти́то научи́а о́ти та́му е́, и ду́јдоа не́ са́лде за́ Исѣса, ами́ да́ ви́дат и Ла́зара тоа́ што́ гѣ́ воскресна́ ут умре́ните. (10) И Влади́чите чини́а ни́ет, да́ утѣпат

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и Ла́зара. (11) За́што мно́зина ут чу́фүти́то зарди́ Ла́зар са́ параки́нисѣваа о́деа, та́ верѣ́ваа на́ Исѣса. (12) Дру́г'ут де́н мно́гугу сфѣ́т дека́ ути́де на́ Пра́знику́т ка́ чу́а, о́ти иде́ Исѣс на́ Јеру́сали́м. (13) Зива́а ва́ја ут хурми́, и излего́а да́ гѣ́ присре́тат, и ви́каа: Оса́нна (sic!): благо́словен тоа́ што́ иде́ уф́ име́то Го́спуду́во, ца́рут на́ Исраи́л. (14) И Исѣс најде́ идно́ мага́ренце, и седна́ врáс не́гу, катѣ́ ка́ е́ написано́. (15) О́ керко́ на́ Сио́н ним са́ бо́и, е́ту, Ца́рут ти́ дека́ иде́ в'ја́хнат на́врáс па́рлито́ на́ мага́рицата. (16) И ви́е не́ 'и пузна́а Учени́ците́ му утпе́рву: ами́ ко́га са́ прусла́ви Исѣс, то́гај смисли́а, за́што ви́е бе́а писани́ зарди́ не́гу, и ви́е чини́а на́ не́гу. (17) Сфѣ́гут **санки́** мартирисѣ́ваше што́ бе́ше со́с не́го, о́ти ви́кна́ Ла́зара ут грóбугу, и гѣ́ воскресна́ ут умре́ните. (18) И зарди́ тоа́ гѣ́ присрете́а л'ѣ́дугу, за́што чу́ о́ти чини́ он во́а ни́шја́н.

* Имињата на авторите на транскрипцијата се предадени според азбучен ред. Принципите на транскрипцијата ги предложи М. Аргировски. Текстот го транскрибираа: М. Аргировски (стр. 1-10; 28-41), М. Чичева-Алексиќ (стр. 42-69; 111-120), В. Крстевска (стр. 71-81). М. Чичева-Алексиќ, Е. Јачева-Улчар, Љ. Спасов целосно ја проверија и ја дотераа транскрипцијата, потоа ги направија и ги додадоа забелешките, а и ја подготвија верзијата на втората рака.

¹ Грчката буква ι е прв дел од црсл. прејотирани графемаи.

² В. забел. 1.

³ Втората рака секвенцата -vv- ја предава со – δv–.

⁴ В. забел. 1.

⁵ В. забел. 1.

⁶ Пред членската морфема е запишана тешко читлива буква.

⁷ Во договор со финскиот истражувачки тим, го следиме бележењето на двата знака за акцентите: акутот и циркумфлексот.

⁸ Првата рака пишува ραπ-/πoтi (ραп-/поти), при префрлувањето на зборот од еден ред во друг.

Графемата π(п) на крајот од редот е поправена со μ(м).

⁹ зард'и (< заради).

¹⁰ Повратната замена се во говорот гласи сѐ. В. Принципи на транскрипција...

¹¹ Во оригиналот целава синтагма како ритмичка целост е напишана слеано. Ние од практични причини ваквите синтагми ги пишуваме разделено. В. Принципи на транскрипција...

¹² Во оригиналот е испуштен палатализирачкиот знак под редот.

¹³ Во оригиналот посвојните кратки заменски форми се пишуваат слеано при што се употребуваат два акцента да се означи ритмиката на синтагмата (на акцентската целост, односно на клитичкиот израз). Ваквиот начин на бележење е карактеристичен за грчкиот правопис. Понекогаш не се бележат двата акцента, туку само првиот.

¹⁴ Грчките интерпункциски знаци се предаваат со соодветните знаци според македонскиот правопис. На пр.: *ζορναι̃α̃ шочка*, на грчк. *ἀνω̃ τελεία̃* што се бележи ('), соодветствува на македонскиот правописен знак *две шочки* што се бележи (:).

¹⁵ Последната буква од предлогот *низ* (ν̃ειζ̃) е коригирана со ζ̃(з), веројатно од *ς* (с).

¹⁶ Изразот *сиреч* е напишан разделено со акут над секој збор.

¹⁷ Во оригиналот се забележува дека овој збор првобитно бил напишан како *κράβε* (краве), а потоа крајното *ε* (е) е избришано. Во транскрипцијата вокалното *ρ* што се бележи како *ар* (ap) / *ра* (ra) го предаваме со *ар/ра*, со што го означуваме нефункционалниот темен призвук.

¹⁸ Во транскрипцијата вокалното *λ* што се бележи како *ал* (al) го предаваме со *а̃л* со што го означуваме нефункционалниот темен призвук.

¹⁹ Буквата *е* ја даваме во заграда за да покажеме дека првобитно на ова место постоела графемата *ε* (е), а потоа таа била пречкртана од втората рака со оглед на тоа што мастилото е нешто посиво од она што е употребено од првата рака.

²⁰ Тргувајќи од црсл. традиција, топонимите и антропонимите што имаат почетна јота пред самогласка и при транскрипцијата ги предаваме со црсл. десетерично *Ι*, на пр.: *Ιυςυς* (Ιησοῦς), *Ιωαν*, *Ιερουσαλὴμ* итн.

²¹ Ваквото бележење *̃и* го покажува загубеното *̃ε* во говорот од кратката заменска форма *̃и* за директен предмет.

²² Во текстот оваа збороформа се пишува разделено, а ние ја пишуваме слеано според современиот начин, бидејќи се работи за една изговорна целост.

²³ Ја задржуваме пишуваната форма *βράς* (vrács), иако изговорот е *вѝрс* за да го зачуваме циркумфлексот од оригиналот. Вака се постапува секаде во текстот каде што над графемата *α* (a) од овој збор е напишан циркумфлекс.

²⁴ Во оригиналниот текст се забележува дека горниот дел од грчката графема *ζ̃* (з) е избришан, со што се добила графемата *ς* (с). Ова е направено со цел да се обележи безвучувањето на согласката на крајот од зборот што е одлика на зборуваниот јазик. На таков начин се отвора патот за примена на фонетскиот правопис.

²⁵ При транскрипцијата на библиските имиња ја користиме графемата *̃у* наместо грчката *υ*.

²⁶ В. забел. 24.

²⁷ Секвенцата *ју* се бележи како *и̃ѝ*.

⁵⁴ В. забел. 50.

⁵⁵ Втората рака за гл. *ἡαῖν* го употребува гл. *ἡεῖλ(η)α*. Ова *η* го ставаме во заграда бидејќи втората рака меѓу графемите *λ (л)* и *α (а)* впишува една хоризонтална црта со што ги спојува овие две графемии. Ова не потсетува на стсл. буква *η*. Може да се претпостави дека писарот прави аналогија меѓу грчк. и стсл. нацрти, на сличен начин како што првиот пишуваач ги спојува графемата *ι (и)* и лигатурата *ϋ (у)*, за да го добие ликот на стсл. буква *и*. Од семантичка гледна точка првата рака, најверојатно, поведена од грчката конструкција која гласи *να τὰ πάθη* (на та пати) 'да ги пати' го употребува стсл. глагол *ПАТНТИ* со вторична преодност, иако глаголот е инхерентно непреоден. Втората рака го употребува активниот збор во дијалектот *ἡεῖλε*, поврзан со фразеолошкиот израз *ἡεῖλε маки*, најверојатно, затоа што тој бил појасен за луѓето од зборот *ἡαῖν*.

⁵⁶ Иако кај овој глагол префиксот *ρασ-* (*рас-*) е напишан со лунарна сигма (која според грчкиот правопис може да стои единствено на крајот од зборот), разделено од глаголот *рече*, ние придржувајќи се кон нашите правописни принципи, овој глагол го пишуваме слеано.

⁵⁷ Оваа глаголска збороформа ја пишуваме слеано според нашите правописни принципи, иако во оригиналот префиксот е акцентирани и е напишан разделено од глаголот. Се работи за ритмичка целост, а не за влијание од грчкиот правопис.

⁵⁸ Оваа прилошка збороформа ја пишуваме слеано според нашите правописни принципи, иако во оригиналот префиксите се акцентирани и се напишани разделено од прилогот во позитив. Со префиксот *πο-* (*по-*) се добива значење на компаратив. Се работи за ритмичка целост, а не за влијание од грчкиот правопис. В. забел. 57.

⁵⁹ Првата рака, главно, ја бележи асимилацијата *nn < dn*. Втората рака ја „враќа“ формата *-dn-*, продолжувајќи го нагоре вториот крак од грчката графема *ν(н)* и ја заоблува при врвот за да ја добие графемата *δ(д)*.

⁶⁰ Ова е уште еден пример за неспроведување на едначењето по звучност во пишувањето. Префиксот е напишан слеано со глаголот и притоа е истакната морфолошката граница што се гледа од фактот што префиксот е напишан со лунарна сигма *ς (с)*.

⁶¹ Во оригиналот најпрвин е напишано *ζπρῖβασε* (*зџирувасе*), а потоа врз графемата *π(п)* е натпишана графемата *μ(м)*. В. забел. 50.

⁶² В. забел. 59.

⁶³ Втората рака наместо графемата *τ(т)* ја преправа во *δ(д)* што претставува пример за хиперкоректност.

⁶⁴ В. забел. 45.

⁶⁵ Дијалектно *ἡала* 'бара'.

⁶⁶ За првпат се среќава означување на *η* меѓу самогласките *и* и *а* во овој збор, со помош на палатализирачкиот знак под редот.

⁶⁷ *Правен* 'првин', прилог.

⁶⁸ Најпрвин ова име е напишано според изворот, т. е. со две *ἡ*, а потоа е коригирано со бришење на едното *ἡ*.

⁶⁹ Од оригиналниот текст недостигаат страниците од 11 до 27.

⁷⁰ Второто *α* од зборов е ставено над редот, последната буква од зборот е коригирана од *α* во *ε*.

⁷¹ *Πλοῖ* 'плод'. Обележано е обезвучувањето на крајот од зборот.

⁷² Почетната графема *β(в)* е исцрпета, а потоа на маргината е напишана повторно од втората рака.

⁷³ В. забел. 59.

⁷⁴ Над овој збор првпат во текстот среќаваме два акцента. Претпоставуваме дека причината е во тоа што зборот е подолг од три слога и до израз доаѓа секундарниот акцент познат во ова говорно подрачје.

⁷⁵ Првата рака го бележи едначењето по звучност *ἡφοῖηε*, додека втората го поништува *ἡφοῖηε*.

⁷⁶ Во оригиналниот текст стои *NEΔEΛIϞ*. Пишувачот се обидел да состави лигатура со грчки букви по углед на црсл. буква *ю*. Лигатурата *ϋ* вообичаено се јавува во грчките ракописи.

⁷⁷ Буквата *ς* има бројна вредност 6.

⁷⁸ Во оригиналниот текст стои *Ευαγγελίε*. Пишувачот се обидел да состави лигатура со грчки букви по углед на црсл. буква *џ*.

⁷⁹ Пишувачот направил грешка. Наместо лексемата *βρεμε* (*време*), најнапред напишал *βρμε* (*врме*) и кога согледал дека ја испуштил графемата *ε(е)*, петелката од графемата *ρ(р)* ја преправил во *ε(е)*, и под него на стеблото од *ρ* впишал нова петелка при што добил лигатура од графемите *ε* и *ρ*. Втората рака првото *ε* го поправа во диграфот *αι(аи)*, чија гласовна вредност е еднаква на *е*. Ова, веројатно, е направено со

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намера да го покаже правописот и вредноста на етимолошкото *џ* во овој збор во прсл. текстови. Не е исклучено и дека, можеби, се работи и за влијание од живиот говор во кој се употребува *широкоџо е*.

⁸⁰ Не можеме да го препознаеме местото на акцентот.

⁸¹ Пишувачот ја пропуштил повратната замена *са* (= се) и почнал да го пишува зборот *роди* од кој ги напишал првите две букви, па потоа се коригирал самиот и врз буквите *ро* (*po*) напишал *са* (*ca*).

⁸² Наместо буква *η*, која е последна во овој збор, првобитно било напишано *ϝ*.

⁸³ Првата рака множинската наставка *-и* прво ја предала со *ει* (*ei*), а потоа самиот направил корекција во *οι* (*oi*), со оглед на тоа што диграфот *οι*, најчесто, му служи за бележење на множинската наставка по углед на грчкиот.

⁸⁴ Првата рака го следи синтаксичкиот модел во грчкиот текст за грч. *τοῦ ὀμοιάζει* (*īū omjazi*) пишува *му миаса*. Втората рака ја брише буквата *м* од од кратката заменска форма, а буквата *у* ја поврзува со глаголот *миаса* и се добива формата *умјаса*. Македонската дијалектна форма на овој грцизам гласи *умјаса*, додека формата *мјаса* е карактеристична за грчкиот народен јазик.

⁸⁵ Претпоставуваме дека првата рака почнала да пишува *ῥας τέσει* (*rasīēshi*) со палатализирачкиот знак под редот за да се обележи гласот *ш*. Потоа се автокоригира, го брише сегментот *rasīē-*, над него натпишува *μπ* (*mi*) за гласот *б* и пишува *беши*. Во народниот јазик е познат изразот *расієшиє* со значење 'суштествува, постои'.

⁸⁶ Во овој збор гласот *ш* графиски е решен како *с+ш*.

⁸⁷ Во втората рака овој збор е заменет со зборот *родитџелиџе* со мала почетна буква, иако првата рака зборот *īaiīkīē* го пишува со голема буква.

⁸⁸ Втората рака врши синтаксичка интервениција: го поништува удвојувањето на индиректниот предмет и го користи само посвојното *му* со значење на *им*. Сп. совр. прев. на Јован 9, 20.

⁸⁹ Втората рака овој збор го пишува со *в*, што претставува усогласување со словенската ортографска традиција.

⁹⁰ Од втората рака е пречкртана посвојната кратка заменска форма *īi*.

⁹¹ Употребен е само еден палатализирачки знак под редот за буквите *ч* и *ш*.

⁹² Се работи за писарска грешка од првата рака. Втората рака коригира во *дека*.

⁹³ Не го бележме вокалното *р* со *ᾱ*, бидејќи вокалот *а* не е напишан со акут, поради тоа што, според традицијата, акцентите над големите букви не се бележат.

⁹⁴ Во втората рака е допишана буквата *Γ* која има бројна вредност 3.

⁹⁵ Втората рака првото *ε* го поправа во диграф *αι* (*ai*), чија гласовна вредност е еднаква на *е*. Ова, веројатно, е направено со намера да го покаже правописот и вредноста на етимолошкото *џ* во овој збор во прсл. текстови. Не е исклучено и дека, можеби, се работи и за влијание од живиот говор во кој се употребува *широкоџо е*.

⁹⁶ Првата рака овој збор го дели во два реда како *βοι-/σκρєσνα* (*вој-/скресна*), додека втората рака истиов збор го дели како *βοο-/κρєσνα* (*вос-/кресна*).

⁹⁷ И покрај тоа што во оригиналот над буквата *а* стои знакот за циркумфлекс, употребуваме знак за краткост на *а*, со што сакаме да направиме разлика меѓу помошниот глагол сум, односно *сѝм* и заменската придавка *сам*, односно *сѝм*. В. забел. 32.

⁹⁸ Во зборот *јадене* не сме сигурни дали последната графема е *е* или *и*.

⁹⁹ Употребена е грчката графема *ψ* (*īsi*) за двојниот консонант *īс*, односно *īц* во зависност од стилот: прсл. *vs* народен изговор.

¹⁰⁰ Подоцна овој збор е поправен како *расберџи*.

¹⁰¹ Втората рака ја брише буквата *ј*.

¹⁰² Бидејќи буквата е нечитлива, претпоставуваме дека се работи за графемата *џ*.

¹⁰³ Зборот *вие* има функција на показна замена.

¹⁰⁴ Во текстот е напишано *уџ усџоре*, ние овој сложен прилог го пишуваме слеано, водејќи се од современите правописни принципи.

¹⁰⁵ Буквата *Ζ* има бројна вредност 7.

¹⁰⁶ Буквата *Ε* има бројна вредност 5.

¹⁰⁷ Првобитно зборот бил напишан како *σέγη* (*сѣџи*), а потоа е поправено во *σέγα* (*сѣџа*).

¹⁰⁸ Ако се тргне од фактот дека во грчкиот текст е употребена форма од придавката во ср. р. множ. акуз. *αληθινός*, а во македонскиот текст е употребена именката *исџина* во функција на прилог, тогаш и на двете места, бидејќи се работи за именски форми, треба да се очекува удвојување на директниот предмет (употреба на кратка заменска форма и членување на именката). Споредбата на грчката

стандардна верзија на Новиот завет и на македонскиот официјален превод покажува дека овде треба да стои прилог, сп.: ἀληθώς, односно *навистина*. Се поставува прашањето зошто во грчкиот текст е употребена придавката во ср. р. множ. ἀληθινά, наместо очекуваниот прилог ἀληθώς.

¹⁰⁹ Првата рака употребува *л* во зборот *молам*. Втората рака под буквата *л* го става палатализирачкиот знак под редот, а над истава буква натпишува јота (*ј*), што укажува на изговорот на меко, а не на смекнато *л*. Веројатно се работи за изговор на палатално *л* во говорот на втората рака поради, сè уште, актуелниот процес на затврднувањето на меките консонанти, но може и да се претпостави влијание од прсл. писмена традиција.

¹¹⁰ В. забел. 109.

¹¹¹ Првата рака најпрво го ставила знакот за акут над самогласката *а*, а потоа поправила ставајќи го акцентот над *у*.

¹¹² Се работи за грешка при пишувањето од првата рака.

¹¹³ Втората рака ја брише буквата *ју* (*и*) на крајот од зборот.

¹¹⁴ Зборот останал недопишан од првата рака. Втората рака го пречкртува недопишаниот збор и го заменува со вообичаениот срзник *санк'и*.

¹¹⁵ Зборот напишан од првата рака е тешко читлив и затоа го реконструиравме.

¹¹⁶ Се работи за тур. *дајма* 'вечно'.

¹¹⁷ Втората рака го брише слогот *кал-* (напишан како *кал-*) кој потоа го исправа и го препишува на маргината како *кол-*.

¹¹⁸ Од втората рака е избришан овој збор и е напишано *оџодно*.

¹¹⁹ Зборот е напишан како *слуси*, при што прсл. буква *и* е искористена наместо палатализирачкиот знак под редот.

¹²⁰ Првата рака пишува *џ доупеј* (= *и дуби*, каде што *и* е сврзник). Со оглед на тоа што реченичниот состав во овој случај барал удвојување на предметот, втората рака пред графемата *џ* (*и*) впишува *у* (*џ*), додека *џ* ја преправа во *о*, со што се добива кратката заменска форма *џо*. Сп. го официјалниот мак. превод на Мт 18,15 (во *Светото писмо*, Скопје, 1991): *си џо џридобил брајџа си*.

¹²¹ В. забел. 120.

¹²² В. забел. 120.

¹²³ В. забел. 120.

¹²⁴ За гласот *с* е употребено *тџ* што е вообичаено пишување за гласот *с* во грчкиот јазик.

¹²⁵ Поправката на втората рака се состои во бришење на буквите *исп* (*исмѝ* = *исб*) и нивно заменување со *соп* (*сойм*) наместо *соп* (*сомѝ* = *соб*) што, веројатно, претставува грешка во пишувањето.

¹²⁶ Во оригиналот стои **ΝΕΔΕΛΛΑ**.

¹²⁷ Буквата *Α* има бројна вредност 1.

¹²⁸ Од втората рака крајната буква *и* е избришана.

¹²⁹ Првата рака под влијание на грчката именка ἀναγέννησις 'повторно раѓање' го употребил грчкиот корен *џен-*, а втората рака го исправа со македонската форма *џприроденију*.

¹³⁰ Секвенцата *се* е напишана под редот.

¹³¹ Најверојатно овде се работи за автокорекција на првата рака. Најнапред било напишано *кџка*, а потоа е преправено во *кџкп*.

¹³² Најверојатно овде се работи за автокорекција на првата рака. Најнапред било напишано *џѝмѝ*, а потоа е преправено во *џѝп*.

¹³³ Испуштен е палатализирачкиот знак под редот.

¹³⁴ Буквата *В* има бројна вредност 2.

¹³⁵ Првата рака се поведува по грчкиот оригинал и синтагмата ψαράδες ανθρώπων (лат. *piscatores hominum*) буквално ја преведува *рибаре на л'уде*. Втората рака, имајќи го предвид словенскиот канонски превод на Евангелието, истава синтагма ја поправа во *ловаџе на л'удеџе*, (изговор: ловаџе, сп. стсл. *чловџкомѝ* ловаџа). Ова е пример на транслитерација од црковнословенска азбука на грчки алфавит и е индиректен доказ дека втората рака го има предвид словенскиот превод.

¹³⁶ Се работи за меко *л*, а не за смекнато *л* според прсл. правопис, за да се означи *людне*.

¹³⁷ Буквата *Г* има бројна вредност 3.

¹³⁸ Најнапред е напишано *боуѝ*, а потоа е поправено во *бојуѝ* и е додаден палатализирачки знак под редот.

¹³⁹ Употребата на грчк. лигатура *сѝиѝзма* (σ+τ) претставува корекција на претходно напишаното *т*.

¹⁴⁰ Буквата *Δ* има бројна вредност 4.

2.3 Дијалектна транскрипција на македонскиот текст

- ¹⁴¹ За првпат гласот *ш* се предава со диграфот *σι*. Сп.: *лошу* < *λοσιου*.
- ¹⁴² Палатализирачкиот знак под редот е испуштен.
- ¹⁴³ Буквата *Е* има бројна вредност 5.
- ¹⁴⁴ Можно е првото *ν(н)* да е напишано по грешка, а потоа е извршена поправка и е пречкртано *ν(н)*.
- ¹⁴⁵ На маргината од с. 49 запишано е *α(а)*, како што е правилото при префрлањето на текстот од една на друга страна. Оттука и следната страна треба да започне со *α(а)*. Но и првото и второто *α(а)* се уредно пречкртани, додека точката (.) е заборавена.
- ¹⁴⁶ Кај овој збор има и писарска грешка, најнапред било напишано *вникнаа*, а потоа било коригирано во *викнаа*.
- ¹⁴⁷ Употребен е само еден палатализирачки знак под редот за буквите *ч* и *ш*.
- ¹⁴⁸ Множ. од *йрасе*.
- ¹⁴⁹ Сп. ја разликата со претходното пишување на истиов збор *б'ул'ук*.
- ¹⁵⁰ Буквата *Џ* (стигма) има бројна вредност 6.
- ¹⁵¹ Според правилата на фонотактиката на говорот, овде на крајот од зборот се јавува *j*, независно дали се работи за едн. или множ.: *некој - некои*. Но, овде е употребен грчкиот дифтонг *oi(ou)*, кој ја означува морфемата за множина за м. р. кај именските зборови. Ова значи дека се воведува правописно правило еднината да се разликува од множината. Вакви примери се среќаваат, речиси редовно. Според тоа, во транскрипцијата употребуваме *-и*.
- ¹⁵² Се работи за грешка во пишувањето.
- ¹⁵³ В. забел. 136.
- ¹⁵⁴ В. забел. 136.
- ¹⁵⁵ Буквата *Ζ* има бројна вредност 7.
- ¹⁵⁶ Во транскрипцијата го употребуваме надредниот знак над *ε* : *né*, за да ја означиме кратката заменска форма во директен предмет од лична зам. *ние*.
- ¹⁵⁷ Ова е единствено место каде што самогласката *у* графиски е предадена со две букви. Па така во ракописот овој предлог е запишан поџ (*йоу*), додека на други места тој е запишан како *пџ* кога станува збор за употреба на мали букви.
- ¹⁵⁸ Буквата *Η* има бројна вредност 8.
- ¹⁵⁹ Укажуваме дека овој збор се изговара со гласот *ц*, но пишуваачот во недостиг од графема за гласот *ц* ја употребил графемата *ч*.
- ¹⁶⁰ Буквата *Θ* има бројна вредност 9.
- ¹⁶¹ Испуштен е палатализирачкиот знак под редот.
- ¹⁶² При коригирањето на формата од првата рака, втората рака заборува да ја избрише заменката *σά* (*са*) од првата рака и по грешка ја повторува и се дбило: *σά σά ὁπλασία* (*са́ са́ уйласија*).
- ¹⁶³ Над оваа глаголска форма во императив стојат два акцента. Втората рака ја предава оваа форма без да го избрише акцентот над првата самогласка.
- ¹⁶⁴ Првиот слог од овој збор втората рака најпрвин го пречкртува, а потоа на маргината го додава истиот слог што претходно го пречкртал.
- ¹⁶⁵ Буквата *Ι* има бројна вредност 10.
- ¹⁶⁶ Најпрвин зборот е напишан со акут, а потоа со циркумфлекс.
- ¹⁶⁷ Втората рака непотребно врши поправка на овој збор со формата *йшоа*. Бидејќи во текстот се работи за прилог за место *йшука* (диј. *йшуа*).
- ¹⁶⁸ Втората рака го брише *j* и со тоа ѝ дава предност на народната форма на зборот.
- ¹⁶⁹ Буквите *ΙΑ* имаат бројна вредност 11.
- ¹⁷⁰ Втората рака во духот на македонската синтагматика, ја изостави членската морфема во синтагмата *царсѝвуѝу небѝснѝу*, па таа станува *цѝрсѝвуѝу небѝсно*.
- ¹⁷¹ Се работи за автокорекција. Најнапред е напишано *павδνᾱ́* (*паδнᾱ́*), а потоа *ν(н)* е избришано и е напишана правилната форма *παδνᾱ́* (*паδнᾱ́*).
- ¹⁷² Втората рака го брише акцентот врз пенултима и става акцент на ултима.
- ¹⁷³ Предлогот *νᾱ́* (*на́*) е отпосле додаден на маргината од втората рака.
- ¹⁷⁴ Додаденото (*за*) е од наша страна.
- ¹⁷⁵ Буквите *ΙΒ* имаат бројна вредност 12.
- ¹⁷⁶ Можно е овој збор да се транскрибира и со *-ч-*.
- ¹⁷⁷ Последната буква од зборот е тешко читлива. Од втората рака оваа буква е поправена во *о*.
- ¹⁷⁸ Буквите *ΙΓ* имаат бројна вредност 13.

- ¹⁷⁹ Првата рака правилно употребува партицип (глагол. прилог *велеши*), додека втората рака *-и* го поправа со *-е* и со тоа прави лична глаголска форма *велеше*.
- ¹⁸⁰ Можно е овој збор да се транскрибира и со *-зи-*.
- ¹⁸¹ За првпат прилогот *убо* не е вообичаено заменет со *санки*, туку со прилогот *вике* 'веќе'.
- ¹⁸² Акцентот е нејасен, односно поставени се еден врз друг и гравис и циркумфлекс. Не е јасно по кој редослед се ставени акцентите.
- ¹⁸³ Буквите *ΙΔ* имаат бројна вредност 14.
- ¹⁸⁴ Втората рака е нечитлива.
- ¹⁸⁵ Втората рака е нечитлива.
- ¹⁸⁶ Се работи за грешка во пишувањето од првата рака, што е поправена од втората рака.
- ¹⁸⁷ Првото *τ* (*iii*) е натпишано од првата рака.
- ¹⁸⁸ Испуштен е палатализирачкиот знак под редот.
- ¹⁸⁹ Буквите *ΙΕ* имаат бројна вредност 15.
- ¹⁹⁰ Можно е овој збор да се транскрибира и со *-чи-*.
- ¹⁹¹ В. забел. 190.
- ¹⁹² В. забел. 190.
- ¹⁹³ По овој збор втората рака ја додава повратната замена *са*.
- ¹⁹⁴ Буквите *ΙΣ* имаат бројна вредност 16.
- ¹⁹⁵ Во грчк. текст правилно се употребени две точки. Во мак. текст веројатно се работи за грешка.
- ¹⁹⁶ Ова е прво место за вакво правописно отстапување кога се работи за бројот *еден*. Инаку *и* во текстов стандардно се употребува во зборовите : *Господѹν*, *мѣртур*, *Σὺν* и др.
- ¹⁹⁷ Втората рака го пречкртува *-иу*.
- ¹⁹⁸ Втората рака пишува *ленлиѡ*.
- ¹⁹⁹ Втората рака го пречкртува крајното *и*.
- ²⁰⁰ Последната буква од зборот е нечитлива.
- ²⁰¹ Под влијание на грчкиот изговор зборов е напишан со буквите *-нд-*, наместо со *-ниѡ-*.
- ²⁰² Буквите *ΙΖ* имаат бројна вредност 17.
- ²⁰³ Втората рака ја брише показната замена *иѡ* што следува по зборот *сѡнорѡиу*, и по записката ја пишува лич. зам. *иѡѡ*.
- ²⁰⁴ Во грчк. текст правилно е употребена точка. Во мак. текст веројатно се работи за грешка.
- ²⁰⁵ Реченицата би требало да почне со голема буква, се работи за грешка.
- ²⁰⁶ Втората рака го пречкртува првиот акут.
- ²⁰⁷ Втората рака во овој збор непотребно ги пречкртува буквите *н* и *к*, и натпишува *тѣ* (*и*), веројатно сметајќи дека се работи за множина од им. *рака*, а не за лексемата *ронка* 'трошка'.
- ²⁰⁸ Буквата *Α'* има бројна вредност 1.
- ²⁰⁹ Членот *-иѡ* е натпишан над зборот.
- ²¹⁰ Грчката страна од текстот укажува дека на македонската страна недостига уште едно *и* што може да биде или сврзник или кратка заменска форма за директен предмет.
- ²¹¹ Буквата *иѡ* е натпишана.
- ²¹² Буквата *Β'* има бројна вредност 2.
- ²¹³ Се работи за автокорекција: најнапред било напишано *уѡѡ*, а потоа било коригирано во *на*.
- ²¹⁴ Буквата *Β'* има бројна вредност 2.
- ²¹⁵ Повикувајќи се на дијалектот ја претпочитаеме горната изговорна форма.
- ²¹⁶ Буквата *Δ'* има бројна вредност 4.
- ²¹⁷ Втората рака над *ѡ* натпишува *ѡ* (*ѡ*). Со оваа интервенција зборот *иѡѡѡиу* 'трњето' треба да го добие обликот *иѡѡѡиу* што одговара на изговорот од дијалектот на втората рака, при што заборава да ја избрише буквата *и* (*ѡ*) зад *н*. Формата *иѡѡѡиу*, се должи или на антиципацијата на мекоста на *н* што е рамна на *-ѡн-*, или, пак, на метатезата и скусувањето на *и* (*ѡ*) пред сонантот *н*.
- ²¹⁸ Втората рака го брише членот од придавката.
- ²¹⁹ Првата рака погрешно го пишува палатализирачкиот знак под редот, а тоа не го коригира втората рака. Овој збор треба правилно да се напише 'сто'.
- ²²⁰ Веројатно формата би требало да гласи *иѡѡѡѡѡи*.
- ²²¹ Буквата *Ε'* има бројна вредност 5.
- ²²² Зборот значи 'фино платно'.

2.3 Дијалектна транскрипција на македонскиот текст

- ²²³ Втората рака, веројатно поради избегнување на хомонимијата на придавките *йален* и *йолн*, овој збор го предава како *йџлн* 'полн'.
- ²²⁴ Втората рака рака го брише акцентот.
- ²²⁵ Втората рака посвојната замена *йи* ја коригира во показна замена *йе*.
- ²²⁶ Со еден палатализирачки знак под редот се смекнуваат и *-си* и крајното *с*.
- ²²⁷ Буквата *Ѕ* (стигма) има бројна вредност 6.
- ²²⁸ В. бел. 215.
- ²²⁹ Направена е грешка наместо *џџ*, е напишано *џи*.
- ²³⁰ Буквата *Ѕ* има бројна вредност 7.
- ²³¹ В. забел. 176.
- ²³² Најнапред е напишано *тџ* (*йи*), а потоа е коригирано во *та* (*йа*).
- ²³³ Втората рака употребува заповеден начин, односно ги брише буквата *с* и палатализирачкиот знак под редот со што се добива формата *бои*.
- ²³⁴ Континуитетот е овде прекинат. Недостигаат страниците од 82-110. Страницата започнува со текст од евангелието по Марко 10,41-42, а претходниот текст треба да ги содржи стиховите Мк 10, 32-40/41. Инаку овој текст се чита на петтата недела на предвелигденскиот пост, на утринската литургија (Мк 10, 32-45).
- ²³⁵ Автокорекција: првата рака најпрво напишала *α*, а потоа ја коригирала со *ε*.
- ²³⁶ Уште еден пример за неспроведување на едначењето по звучност во пишувањето. Иако во овој збор *ис-* не е префикс, пишувачот по аналогија *-ис* го пишува со лунарна сигма (*ς*).
- ²³⁷ Втората рака го брише *-йа*.
- ²³⁸ Се употребува правописниот знак „двоточје“ (:), за разлика од досега употребуваниот грчки правописен знак „ано телија“ (').
- ²³⁹ Втората рака овој збор го заменува со *кукайџа*, без да ја обележи мекоста на второто *к* во зборот.
- ²⁴⁰ Втората рака ја има избришано кратката заменска форма за удвоен предмет што е непотребна.
- ²⁴¹ Втората рака во зборот *воискресне* ја брише буквата *и*.
- ²⁴² В. забел. 241.
- ²⁴³ В. забел. 241.
- ²⁴⁴ В. забел. 241.
- ²⁴⁵ За разлика од претходно, втората рака зборот *дома* го заменува со зборот *кукайџа*, при што мекоста на *к* ја бележи двојно: со пишување на лигатурата *м* по второто *к*, како и со впишување на палатализирачкиот знак под редот.
- ²⁴⁶ Најверојатно се работи за регионален збор со значење 'мисли, се'. Сп.: македонскиот превод на Библијата, ...*мислејќи оиш ке оди на џробоџ да йлаче*.
- ²⁴⁷ Слично како и со фонемата *ц*, која иако ретко во текстот ја препознаваме предадена на начин како што се предава и фонемата *ч*, односно со *тџ*+ палатализирачки знак под редот, така и фонемата *с* во текстот е предадена подеднакво како и фонемата *ц*, односно *тџ*. Дистинкцијата меѓу овие бинарни гласовни парови по звучност ја правиме *ad sensum*.
- ²⁴⁸ Употребен е еден палатализирачки знак под редот за смекнување и на двете согласки *с* во овој збор.
- ²⁴⁹ В. забел. 255.
- ²⁵⁰ Првата рака гласот *ј* го обележува со палатализирачки знак под редот, додека втората рака има натпишано десетерично *и* (*й*) за бележење на гласот *ј*, без да го избрише палатализирачкиот знак под редот.
- ²⁵¹ В. забел. 245.
- ²⁵² Под овој наслов, втората рака го додава испуштениот дел на *уџиренни*.
- ²⁵³ Втората рака ги брише *ке* (*ки*) и *џа* (*џа*), па потоа повторно додава *џа* (*џа*).
- ²⁵⁴ Втората рака непотребно ја заменува оваа гл. форма со 3 л. мн. и истовремено го брише палатализирачкиот знак под редот.
- ²⁵⁵ Најверојатно првата рака натпишува *ν* и на македонската и на грчката страна од текстот.
- ²⁵⁶ Од првата рака овој збор е замачкан, втората рака на маргината го допишува истиот збор.
- ²⁵⁷ Напишано во оригиналот: *κυνδισά* што според грчк. правоговор се чита [kundi'sa].
- ²⁵⁸ До овој наслов дополнително, од страна на првата рака е додаден испуштениот дел на *лиџурџа*.
- ²⁵⁹ Втората рака ја брише буквата *и*.
- ²⁶⁰ Пишувачот направил метатеза на слоговите во оваа синтагма, која правилно треба да гласи *кóсийε си*.

²⁶¹ В. забел. 259.

²⁶² Се очекува зборот да е напишан со акут врз буквата *a*, но поради дупка во хартијата тој не се гледа.

²⁶³ *Baja* 'гранка од палма'.

²⁶⁴ Втората рака ја брише последната буква од зборот.

²⁶⁵ Интерпункцискиот знак во зборот *v'jahnaii* има гласовна вредност на /ǣ/ и во случајов е замена за црсл. буква *z*, изговорот е [vəjahn'at].

²⁶⁶ В. забел. 259.

²⁶⁷ Зборов го расчитуваме *нииијан*, бидејќи во текстот имаме двојно смекнување на *c*: првото е со палатализирачкиот знак под редот, а второто е со црсл. лигатура *h*.

3 The Printed Pages

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Before the Alexandria manuscript was found in 2003, the name “Konikovo Gospel” was used for a much later printed version of the Macedonian text of this Sunday Gospel, edited by Pavel Božigropski and printed in Solun/Thessaloniki by Kirijak Držilović in 1852 (or perhaps in the beginning of 1853, see Sect. 5.9). Although several 19th-century and 20th-century sources clearly state that only the first few pages were printed, Jordan Ivanov’s studies (1917, 267; 1931, 181–185) created the myth of a whole printed book, and this erroneous information has been repeated in later scholarship. Moreover, the text has so far been studied only on the basis of Ivanov’s and other scholars’ incomplete renderings, not from the original printed pages. In this chapter the complete printed text (four pages) will be published and commented philologically for the first time.

The book that never existed

The information usually given about the printed Konikovo Gospel is that it was translated by Pavel Božigropski, who used his native dialect of Konikovo, and further, that it was printed in Greek letters in Thessaloniki in the year 1852 (for recent examples, see Janeva 2000 and Ivanova 2002, 48, but these are only some among many). However, no Slavists have ever explicitly reported having seen the book. Ivanov writes nothing about the number of its pages.

Only now that we have the Alexandria manuscript at our disposal can we be certain that Pavel Božigropski was not the translator of the Macedonian text, but only its last editor. Note, however, that on the title page of the book, reproduced by Ivanov (see also below), Pavel in fact does not claim to have translated the text. He only writes: PREPISANO I DIORTOSANO OT MENE PAVEL IROMONAH, BOŽIGROPSKI PROTOSINGEL, RODOM VODENSKA (Eparhija) OT SELO KONIKOVO ‘*copied and corrected* by me, hieromonk Pavel, a protosingel of the Holy Sepulcher, born in (the diocese of) Voden¹, the village of Konikovo’. Ivanov and others after him thought either that *prepisano* ‘copied’ was a way of saying ‘translated’ (although this action could have been expressed with *tolkuvano*, for instance), or that Pavel must have been the translator because he does not mention anyone else. Now that we know Pavel based the publication upon a much older manuscript, it is reasonable to assume that he might not have known the translator at all.

Although the existence of this older manuscript was not known, some scholars have been aware that what was published in 1852 was not a whole book of Gospel readings. Ristovski (1989) gives this information in his concise biography of Pavel. But correct information would have been available even to Ivanov: Šaldev (1931, 56) reports that Pavel only succeeded in publishing the first four lections. And as pointed out by Ljudmil Spasov in Section 5.10 of this volume, the famous historian Konstantin Jireček at least doubted the existence of the book, since he had seen only the title page and the opening pages.

In the newspaper *Caregradski vestnik* from the year 1860, there is a small anonymous notice (Anonymous 1860a) reporting that Pavel was at that time living in Craiova and that, when still

¹ The present-day Edessa in Northern Greece.

in Solun/Thessaloniki, he had translated as few as “five to six” Sunday Gospel lections. Although the idea that Pavel was the translator thus seems to have arisen early (cf. also Section 5.9 below), it was clearly known in his lifetime that he had not succeeded in publishing the book. In the same year, 1860, the newspaper reported that Kirijak Držilovič (Držilen), who had served Pavel in the publication attempt, had had to close his printer’s shop because he had offended the Greek clergy by printing books in the Macedonian language (Anonymous 1860b). Interestingly, though Pavel writes on the title page of the book that it is *tiposano na bugarski jezik* ‘printed in the Bulgarian language’, we thus have an early use of “Macedonian” in *Caregradski vestnik* about the language around Thessaloniki, and it deserves to be quoted: “Г-нь Кириаць Дражиловичъ, мыслише да донесе и болгарски слова за да печати книги на Македонскій языкъ за овдешни-те жители” – ‘Mr. Kirijak Držilovič also intended to acquire Bulgarian letters [=types] in order to print books in the Macedonian language for those living here’ (ibid.).

Earlier publications

Two folios of the printed Konikovo Gospel, originally in the possession of A. P. Stoilov, were preserved in the Ethnographical Museum of Sofia before World War II, but they were later lost. Jordan Ivanov’s publication (1917, 267; 1931, 181–185) of part of their text is well-known to Slavists, but it was Stoilov himself who published the texts in their entirety in 1917 in the short-lived Bulgarian journal *Obšt podem*. This more complete publication is seldom quoted, but it was used by Jordan N. Ivanov (1973, not to be confused with the earlier Jordan Ivanov) in his analysis of the language of the Konikovo Gospel. He could not know that what he was actually analyzing was the complex result of the linguistic and orthographic solutions of two different writers, the first anonymous hand and the second hand (Pavel Božigropski) of the Alexandria manuscript.

These earlier publications are not without errors; Stoilov especially was annoyingly careless in details, and Ivanov made several mistakes, as well. Neither of them noticed that on the fourth page, the typesetter had used a special graphic device, turning the type for *ĩ* upside down, to indicate the hushing sibilants. There also exists another publication of the second Gospel lection by Stoilov (1922), but this text is no better, and it was uncritically copied by Šaldev (1931).

Edition of the printed text

The present edition of the printed text is based on the copy preserved in the Czech National Museum (Museum Regni Bohemiae, Knihovna Šafaříkova 75, D 152). It was identified by Nadja Danova (2005, 120) in her study of the Greek publications of the Šafařík collection, and the Museum kindly sent photographs (reproduced at the end of this chapter) for the use of the Konikovo research project.

A handwritten text on the first page shows that the copy was originally bought or received by the Macedonian scholar Konstantin Dimitrievič Petkovič (1826–1897) in Istanbul on 29 January 1853. Petkovič’s life and publications have been studied by Ljudmil Spasov (2005, 93–361). It can be assumed that Pavel Šafařík received this copy of the printed Konikovo Gospel from Petkovič personally during the latter’s visit to Prague. The copy is now part of a convolute binding.

There is no doubt that the printed pages were based directly upon the Alexandrian manuscript, including the changes introduced by the second hand (Pavel). However, as also shown in the footnotes, there are some deviations from the manuscript, and these fall into two groups. Most of them must simply be the typesetter’s mistakes, and it is interesting that several can be explained by concrete details in the manuscript, such as the unclear handwriting of the second hand. But there are also deviations that must be corrections – they resemble the

corrections at *other* places in the manuscript, that is, corrections typical of the second hand. I assume that these were introduced by Pavel while reading a proof copy. Although even this version is full of strange mistakes and unnatural word divisions, an earlier proof probably existed. This is the best explanation for the title of the second lection (see below), where we can see both the correct Slavic expression and what looks like the typesetter's earlier, totally unsuccessful attempt to decipher the same faded place in the manuscript: when the correct expression was written on an earlier proof, the typesetter added it but did not eliminate his initial attempt.

Overall, the typesetter does not seem to have understood much of what he was setting, and I assume the earlier proof must have been catastrophic. This in itself may have discouraged Pavel from continuing his project.

It will be seen that the motto on the second page contains a Gospel citation (Matthew 11: 29–30) that is not found anywhere in the preserved part of the manuscript. The orthography (γῖ for /j/) and the use of orthotonic possessive pronouns after the definite article, a phenomenon unknown in the manuscript, indicate that this short passage is Pavel's own translation. Comparison with the Kulakia Gospel (Mazon & Vaillant 1938) shows that the lost part of the manuscript could not have presented a model for this passage, either, since in the Kulakia text, the passage is only found in the Menology part, which the Alexandria manuscript certainly never contained.

The orthography of the printed Konikovo Gospel was much less suited for expressing the Macedonian phonemes than that of the Alexandria manuscript, which is why the transcription presented here has been freely completed so as to reflect better the presumed spoken forms. However, word-final devoicing of obstruents is shown here only when shown in the original. The punctuation has not been corrected, although connected and separate spelling of words has been, which at times is very odd in the original. The phoneme /ǣ/ [ɛ], not distinguished graphically from /a/ in the original (nor in the manuscript), has been written when accented (ǣ) and in monosyllabic words. The reduction of the unstressed vowels in general is indicated in the transcription only insofar as it has been indicated in the original text, and syntactically unstressed disyllabic words (such as *deka*) have been mechanically accented as in the original.

Since this is an edition of a printed copy, not a manuscript, the original line division has not been followed. In the footnotes, PB stands for Pavel Božigropski and MS for the Alexandrian manuscript (Bibl.Patr.Alex. 268).

[Title page = page 1]²

ΕΥΑΓΓΕΛΙΕ

ΝΑ ΓΟΣΠΟΔΑ ΜΠΟΓΑ Η ΣΠΑΣΑ ΝΑ
ΣΕΓΟ ΙΗΣΟΥΣΑ ΧΡΙΣΤΩ, ΣΙΓΑ ΝΟΒΟ
ΤΥΠΟΣΑΝΟ ΝΑ ΜΠΟΓΑΡΣΚΟΠΕΖΙΚ.
ΖΑ ΣΕΚΟΑ ΝΕΔΕΛΙΑ ΟΤ ΓΟΔΙΝΑ
ΔΟΓΟΔΙΝΑ ΣΟΡΕΤ.

ΠΡΕΠΙΣΑΝΟ Η ΔΙΟΡΤΩΣΑΝΩ ΟΤ ΜΕΝΕ

ΠΑΥΕΛ ΙΡΟΜΟΝΑΧ,

ΜΠΟΖΙΓΡΟΠΣΚΗ ΠΡΩΤΟΣΥΓΓΕΛ,
ΡΟΔΟΜ ΒΟΔΕΝΣΚΑ (Επαρχία)

ΟΤ ΣΕΛΟ ΚΟΝΙΚΟΒΩ.

*[a crowned, double-headed eagle with
a scepter, an orb and a coat-of-arms
depicting St. George]*

ΣΟΛΟΝ³,

ΣΤΑΜΠΑ ΚΥΡΙΑΚΟΒΑ ΔΑΡΖΗΛΕΝ.

1852.

EVANGELIE

ΝΑ GOSPODA BOGA I SPASA
NAŠEGO IISUSA HRISTO, SIGA NOVO
TIPOSANO NA BUGARSKI JEZIK
ZA SEKOA NEDELA OT GODINA
DO GODINA SO RET.

PREPISANO I DIORTOSANO OT MENE

PAVEL IROMONAH,

BOŽIGROPSKI PROTOSINGEL,
RODOM VODENSKA (Eparhija)

OT SELO KONIKOVO.

SOLUN,

ŠTAMPA KIRIJAKOVA DĀRŽILEN.

1852.

[Page 2]

« Ζεβάϊται γιάρεμοτ μοϊ ναβρασβάς, οι
ναουιζέϊτεσε⁴ ότ μένε ζαστόσαμ κρότοκ⁵ ή
σμεϊρέν σοσάρτζιτω, ή κυνάϊδετε ραάτ
ναδούσιται βασει. Ζαστότω γιάρεμοτ μοϊ αϊ
άρεν, ή τοβάροτ μοϊ αϊ λέσεν. »

Ματθαία – Κεφάλαιον 11 – στχ. 29⁶.

”Zevájte járemot moj navrás vas, i
nau[č]éjte se ot méne zaštó sám krótok i
smirén so sárcito, i kí nájdete raát
na dúšite váši. Zaštóto járemot moj e
áren, i továrót moj e lésen.”⁷

² A handwritten Cyrillic text on the first page: K. D. Petkovič 29 janv. 1853 Carigrad

³ The -O- in the second syllable of ΣΟΛΟΝ is a hypercorrection due to the o>u reduction in the dialect.

⁴ Read ναουτζέϊτε σε – an iota instead of a tau must be the typesetter’s error.

⁵ The accent shows that this is meant to be a separate word, although it is erroneously connected with the previous word by a hyphen at the line division.

⁶ Actually verses 29 and 30.

⁷ This is the only Bible passage on these pages wholly translated by Pavel Božigropski. Cf. the version in the Kulakia Gospel, 102: Zevájte járemut navrás vás, i kí sá naučíti ut méne šó sám krótuk in na sárcito číst; da kí sá nájdi

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ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΚΥΡΙΑΚΗ
ΤΟΥ
ΠΑΣΧΑ.

ΝΑ ΣΒΕΤΟΙΗ Η ΒΑΙΛΙΚΕΙΗ ΔΕΝ,
ΠΑΣΧΑ ΝΑ ΛΕΙΤΟΥΡΓΙΑΤΑ.⁸

Na svétij i velíkij den,
Páša na liturgíjata.

[Page 3 continued, left column]

Σοφία ὀρθή· ἀκούσωμεν τοῦ ἁγίου
Εὐαγγελίου. Εἰρήνη πᾶσι. Ἐκ τοῦ κατὰ
Ἰωάννην Ἀγίου Εὐαγγελίου τὸ ἀνάγνωσμα
πρόσχομεν.⁹

Πρεμούδρος πρόστι οὐσλείσιν σβετάγω
Εὐάγγελια μὴρ βσέμ. Ὡτ Ἰωάννα σβετάγω
Εὐάγγελια, τζένιε βόνμεν.¹⁰

Premúdroš prósti uslíšim svetágo
Evángelija mir vsem. Ot Joána svetágo
Evángelija, čténie vónmen.

ΟΥΤ¹¹ πέρβου μπέσαι ρέτζτα, ἡ ρέτζτα
μπέσαι σῶς Μπόγα, ἡ Μπόγ μπέσαι ρέτζτα.
Βόα μπέσε οὐτ πέρβου σῶς Μπόγα. Σῆτε
ῥαπώτ¹² ζαρδι νεῖζ λακαρδιάτα σά τζεινήα,
ἡ μπειζ νέγου νέσα τζεινή νήκουε οὐτ
κόλκου σά τζεινία. Οὐφ νέγου μπέσε
ζειβώτ· ἡ ζειβώτουτ μπέσε σφέτουτ νά
λίουδητω¹³. Ἡ σφετήλουτω οὐφ τεμνήνατα
σφέτε, ἡ τεμνήνατα νέγου ῥαζμπρά. Σὰ
τζεινή ἐδὴν τζουβέκ πουστέν οὐτ Μπόγα,
ἡμητόμου Ἰωάνν. Βόα δουῖδε νά μαρτυρία
δά μαρτυρήσα ζαρδι σφετήλουτω, δά
βερούβατ σῆτε ζαρδι νεῖζ¹⁴ νέγου. Νέ μπέσε
ὄν σφετήλουτω¹⁵, ἀμὴ δά μαρτυρήσα ζαρδι
σφετήλουτω¹⁶. Μπέσε βεῖδελοτω¹⁷

Utpérvu béše réčta, i réčta
béše sos Bóga, i Bog béše réčta.
Vóa béše utpérvu sos Bóga. Síte
ra[b]óti zardí niz lakardíjata sá činíja,
i biz négu ne sá činí níkue
utkólku sá činíja. Uf négu béše
živót: i živótut béše sfétut na
lúdito. I sfetíluto uf temnínata
sféte i temnínata ne gu razbrá. Sà
činí edín čuvék puštén ut Bóga,
ímíto mu Joán. Vóa dujdé na martiría
da martirísa zardí sfetíluto, da
verúvat síte zardí niz négu. Ne béše
on sfetíluto, amí da martirísa zardí
sfetíluto. Béše vídeloto

lesnutia uf vási dúši; šó [ót]i jármut mí i číst, i tuvárut mi i lésin (Mazon & Vaillant 1938, 310; transcription slightly simplified).

⁸ The Macedonian title is not in the MS but has been added by Pavel Božigropski.

⁹ This initial Greek formula is not in the MS, but has been added by PB.

¹⁰ The initial formula is not in the MS but has been added by PB.

¹¹ From this word on, the printed text is clearly based upon the Alexandrian MS and upon the corrections by the second hand (PB) in it.

¹² Sic! MS ραμ-πότη at the line break, with the μ at the end of the line corrected from a π

¹³ MS λίουδητου, but the correction is typical of PB.

¹⁴ The typesetter has not understood the νεῖζ > νεῖς correction in the MS.

¹⁵ MS σφετήλουτου, but the correction is typical of PB.

¹⁶ MS σφετήλουτου, but the correction is typical of PB.

¹⁷ MS βεῖδελοτου, but the corrections are typical of PB.

¹⁸ Sic! MS ἡζήντζκουτου

ήστήντζκκουτου¹⁸ τόα στῶ προσφετοῦβα
σέκουϊ τζουβέκ στῶ ἴδε νὰ σφέτουτ. Νὰ
σφέτουτ [μπέσε· ή σφέτουτ]¹⁹ ζαρδι νεῖς
νέγου σὰ τζεινή· ἀμή σφέτουτ νέγου
πουζνά-²⁰ Νὰ σφόϊτε μου δουῖδε, ή σφόϊτε
μου νέγου πριάα. Ἡ κόλκου γοῦ πριάα νὰ
νεῖχ δαδὲ πουβέλια δὰ σὰ τζεινάτ τζέδα
Μπόζεϊ, σανκῆ, νὰ τεῖε στῶ βεροῦβατ νὰ
ἤμητομου. Τεῖα²¹ στῶ νέτω οὐτ κρᾶβ, νέτω
οὐτ σακάνητου νὰ σνάγατα, νέτω

istínckutu tóa što prosfetúva
sékuj čuvék što íde na sfétut. Na
sfétut [béše: i sfétut] zardí nís
négu sǎ činí: amí sfétut ne gu
puzná[.] Na sfójte mu dujdé, I sfóite
mu ne gu priáa. I kólku mu priáa na
nih dadé puvél'a da sǎ čínat čéda
Bóžij, sankí, na tíe što verúvat na
ímito mu. Tía što néto ut krǎv, néto
ut sakánítu na snágata, néto

[Page 3 continued, right column]

οὐτ σακάνητου τζουβέτζκου, ἀμή οὐτ
Μπόγασᾶ²² ρωδία. Ἡ ρέτζτα σὰ τζεινή
σνάγα ή σάζασηδὲ οὐφ νᾶς, ή βεῖδωχμαι
σλάβαταμου, σλάβα κατοῦ νὰ σὺν
ἐδινορώδεν οὐτ Τάτκουτου, Πάλιν²³
δᾶ[ρ]μπα²⁴ ή ήστήνα. Ἰωάνν μαρτυρησὰ
ζαρδι νέγου, ή βηκνὰ ή καζά.²⁵ βόα αἱ δεκά
ήδε ποῦ μένε σὰ τζεινή πρὲτ μένε· ζαστῶ μὴ
μπέσε πὸ νὰ πρέσεν. Ἡ οὐτ ή
σπολνένητώμου νεῖα σοῖτε [πριῆχη]²⁶ ή
ζέχμαι²⁷ δάρμπα βρᾶς δάρμπα²⁸ Ζαστῶ
ζάκονουτ σα δαδὲ ζαρδι νεῖς Μωϋσέα, ἀμή
δάρμπατα ή ήστήνατα σὰ τζεινή ζαρδι νεῖς
Ἰησοῦς Χριστός.

ut sakánítu čuvéčku, amí ut
Bóga sǎ rodía. I rečta sǎ činí
snága i sǎ zasedé uf nas, i vídohme
slávata mu, sláva katú na sin
edinoróden ut Tátkutu, Pál(i)n
dá[r]ba i istína. Joán martirisá
zardí négu, i vikná i kažá²⁹[:] vóa e deká
íde pu méne sǎ činí pret méne, zašto mi
béše pónaprěšen. I ut
ispolnéńito mu nía síte [priěhmi] i
zěhme dárba vrǎz dárba[.] Zašto
zákonut sǎ dadé zardí nis Mojséa, amí
dárбата i istínata sǎ činí zardí nis
Iisús Hristós.

¹⁹ Words erroneously omitted, restored from the MS.

²⁰ In the MS a period.

²¹ MS Τεῖε

²² Typeset as one word. In the MS a hyphen at the line break: Μπόγα-/σᾶ

²³ It seems that in the MS Πάλιν has been corrected to Πάλν by writing a broad stroke over the epsilon, but the typesetter has interpreted the stroke as an iota.

²⁴ The typesetter has not noticed the ρ added above the line in the MS.

²⁵ MS has ·

²⁶ Omitted, restored from the MS.

²⁷ MS ζημάχμε. A later correction by PB in the proof copy?

²⁸ The MS has a period.

²⁹ -ž- confirmed by the MS.

Τῇ Ἀγίᾳ καὶ μεγάλῃ Κυριακῇ τοῦ Πάσχα εἰς
τὸν Ἑσπερινόν.³⁰

Σφέτσου³¹ ἡ Βελήκοου Νεδέλου Πάσκη νὰ
Βετζέρνατα ἄς ἡπερτουκατζιοθόινε³².

Ωτ Ἰοάννα.

ΜΠΕΣΕ δότζκανα νὰ τόα δὲν πράβνιουτ οὐτ
σέδμητζατα, ἡμπέα βράττηε ζατφορένη,
τάμου δέκα μπέα Οὐτζενήτζοιτε σωμπράνη
ζαρδί στράχουτ Ἰουδαῖιτζκη †, δουῖδε
Ἰησοῦς, ἡ ζαστανὰ ποῦ σρέδε, ἡ βέλε νὰ
νῆχ, μῆρ νὰ βᾶς †³³. Ἡ κὰ καζὰ βὰα
λακαρδία, μοῦ πουκαζὰ ράτζειτέ μου ἡ
ρέμπρουτόμου³⁴, ἡ Οὐτζενήτζοιτε σὰ
ζαραδουβὰα κὰ βεῖδωα Τόσπουδα³⁵ †. Ἡ
Ἰησοῦς πὰκ μοῦ ρετζέ³⁶, μῆρ νὰ βᾶς· κὰ μὰ
πουσεῖ Τάτκου, ἡ ἄζε ποῦσταμ νὰ βᾶς³⁷. Ἡ
κὰ ρετζέ βόα, δουῖνὰ νὰ νῆχ, ἡ ρετζέ· ζη-

[Page 4, left column]

μάϊτε Δοῦχ Σφετίει †.⁴² Ἡ νὰ κώγου του
γρέχουβηται πρῶστητε, σὰ προυστένη, ἡ νὰ
κώγου ζάπριτε σὰ ζαπρένη †,⁴³ Ἡ Θωμᾶ στῶ
σὰ βέλισε μπλιζνάκ, ἐδὴν οὐτ δβατάϊστε⁴⁴,
νὲ μπέσε σῶς νῆχ, κώγα δουῖδε Ἰησοῦς. Μοῦ
βέλεα σανκὴ δροῦζητε Οὐτζενήτζοι·
βεῖδωχημὶ Γόσπουδα †⁴⁵ Ἡ ὄν μοῦ ρετζέ·
ἀκού νὲ βεῖδαμ νὰ ράτζει τέμου νησιάνηται

**Sfét[oj]u i Velíkoju Nedél'u Páski na
Večérnata**

Ot Joána.

Béše dóckana na τόα den právnuiut ut
sédmicata, i béa vrátite zatforéni,
támu déka béa Učénícite sobráni
zardí stráhut Judéjcki †, dujdé
Iisús, i zastaná pusréde, i véle na
nih, mir na vas †. I ka kažá³⁸ váa
lakardíja, mu pukažá³⁹ rácite mu i
rébruto mu, i Učénícite sã
zaraduváa ka vídoa [G]óspuda †. I
Iisús pak mu rečé⁴⁰: mir na vas: ka mã
puští Tátku, i jáze⁴¹ púšťam na va[s]. I
ka rečé vóa, dujná na nih, i rečé zi-

májte Duh sfetíj †. I na kógutu
gréhuvite prostite, sã prusténi, i na
kógu záprite sã zapréni †[.] I Tomá što
sã véliše bliznák, edín ut dva[n]ájste,
ne béše sos nih, kóga dújde Iisús. Mu
vélea sankí drúzite Učénici:
víдохmi Góspuda †[.] I on mu rečé:
akú ne vídam na rácite mu nišánite

³⁰ From the Greek column of the MS.

³¹ Sic! MS Σφετόου with a palatal arc, i.e., *sfetóju*

³² The strange expression *ἄς ἡπερτουκατζιοθόινε* has no counterpart in the MS. The whole lection title in the MS is difficult to read, owing to the fading of the red ink. Presumably the expression is what the typesetter saw first instead of *(Π)άσχη νὰ Βετζέρνατα*; when the proofreader (PB) had written the correct expression in the proof, the typesetter added it but did not eliminate the wrong letters.

³³ In the MS † has been added *after* the period.

³⁴ The acute does not appear in the MS.

³⁵ Sic! MS Γόσπουδα

³⁶ MS καζά with a palatal arc = *kažá*

³⁷ In the MS, the second hand (PB) has corrected *βάζη vázi* to *να βᾶς na vas*. The typesetter has noticed the addition of *va* but not the less visible change of *ζ* to *ς*, made by erasing the upper part of the letter.

³⁸ Ivanov reads *kazá*, but *ž* is confirmed by the MS.

³⁹ Ivanov reads *pukazá*, but *ž* is confirmed by the MS.

⁴⁰ MS *kažá*. A later correction by PB in the proof copy?

⁴¹ Ivanov reads *áze*, but *j-* is confirmed by the MS.

⁴² In the MS † has been added *after* the period.

⁴³ The MS has a period and † added *after* it. The capital letter in the next word shows that the comma is the typesetter's mistake.

⁴⁴ MS δβανάζε. Someone has corrected the word by writing a Cyrillic *н* in the left margin of the book.

⁴⁵ The period is missing because in the MS, † has been added over it.

οὐτ καρφήτε, ἡ ἀκοῦ νὲ κλάδαμ
πράτουτμη⁴⁶ νὰ νησιάνητε οὐτ καρφήτε, ἡ
ἀκοῦ νὲ κλάδαμ ράκαταμη νὰ
ρέμπρουτομου⁴⁷, νέκπ⁴⁸ βερουβαμ.

Υἱ⁵⁰ β'. τῆς Διακαινησίμου.⁵¹

Πουνηδέλνηκ νὰ Βηλίγδεν.

Ωτ Ἰωάννα.

ΜΠΟΓΑ νήκουῖ νέκουῖ πᾶτ νέγου βειδέ·
ἐδινoróδνιout Σύν, στῶ αἰ οὐφ πάζβατα νὰ
Τάτκουτ, ὄν γοῦ ραζρετζέ. Ἡ βᾶα αἰ
μαρτυρίατα νὰ Ἰωάννα.⁵² κῶγα πουστειᾶ
τζιφούτητου οὐτ Ἰερουσαλήμ Πόπουβε ἡ
Λευίται, δὰ γοῦ πῆτατ τί κόηση. Ἡ εἰς
ποβεδῶ⁵³, ἡνέσα⁵⁴ οὐτ φαρηλή· μαρτυρησᾶ,
(ἡνέσα οὐτ φαρηλή· μαρτυρησᾶ,⁵⁵) ἡ ρετζέ
ὅτι νέσαμ ἄς Χριστός. Ἡ γοῦ πητάα· στῶσι
σανκῆ, Ἡλίαλσι τύ; ἡ βέλε νέσαμ,
Προφήτουτλησι, ἡ ὠτ γοβορη νέ. Ἡ μοῦ
βέλατ⁵⁶· κόηση σανκῆ, δὰ δάδημε καρσαλάκ
νὰ τεῖε δεκά νὰ πουστειᾶ· στῶ βέλες ζαρδι
σέμπεση. Ρετζέ ἄς σᾶμ γλάσουτ νὰ τόα
δεκά⁵⁷ βῆκα βνάτρε οὐφ πουστήνη·
ἰσπραβέῖτε πάτουτ Γοσποδύνουφ, κᾶκ ρετζέ
Ἡσαΐα Προφήτουτ,⁵⁸ Ἡ πουστένοιτε μπέα
οὐτ Φαρισαῖται⁵⁹ Ἡ γοῦ πητάα· ἡ καζάα,
ζαστῶ κογατακᾶ οὔμπω⁶⁰ κράστεις, κατοῦ
νέση τῖ Χριστός, νέτω Ἡλία, νέτω
προφήτουτ⁶¹. Ἰωάνν ὠτ γοβορη, ἡ ρετζέ· ἄζε
κράσταμ οὐφ βόδα· ἀμη
τόα στῶ βεῖε νέγου πουσνάβαται. Βόα αἰ στῶ

ut karfíte, i akú ne kládam
prá[s]tout mi na nišánete ut karfíte, i
akú ne kládam rákata mi na
rébruto mu, ne k[e] verúvam⁴⁹.

Punidélnik na Vilígen.

От Ио́анна.

Bóga níkuj nékuj pāt ne gu vidé:
edinoródníut Sin, što e uf pázvata na
Tátkutu, on gu razrečé. I váa e
martiríjata na Joána[.] kóga puštíja
čifútutu ut Jerusalím Pópuve i
Levíte, da gu pítat ti koj si. I
ispovedá i ne sǎ utfarlí: martirisá,
i rečé
óti ne sǎm jas⁶⁴ Hristós. I gu pitáa: što si
sankí, Ilíja li si ti? i véle ne sǎm,
Profítut li si, i odgovorí ne. I mu
vélat: kój si sankí, da dádime karšalák
na tíe deká nǎ puštíja: što véleš zardí
sébesi. Rečé jas⁶⁵ sǎm glásut na tóa
deka víka vnǎtre uf pustíni:
ispravéjte pǎtut Gospodínuf, kak rečé
Isája Profitut[.] I pušteníte béa
ut Fariséjte. I gu pitáa: i kažáa⁶⁶,
zaštó kogataká (úbo) krǎstíš, katú
ne si ti Hristós, néto Ilíja, néto
profítut. Joán odgovorí, i rečé: jáze⁶⁷
krǎstam uf vóda: amí [tóa stóe pusréde na
vas,]⁶⁸ tóa što víe ne gu puznávate. Vóa e što

⁴⁶ MS πράσουτμη. Someone has corrected the word by writing a Cyrillic *c* in the left margin of the book.

⁴⁷ Accent also missing in the MS.

⁴⁸ Sic! MS νέκε

⁴⁹ Ivanov reads *nek poverúvam*, but our reading is confirmed by the MS.

⁵⁰ Sic! Read *Tḡ* as in the MS.

⁵¹ From the Greek column of the MS.

⁵² A period has been typeset because the comma in the MS looks like a period.

⁵³ Separate spelling because the correction by the second hand in the MS looks like two words.

⁵⁴ Word division unclear in the MS.

⁵⁵ A whole line in the MS has been typeset twice.

⁵⁶ MS βέλετ

⁵⁷ MS δεκά

⁵⁸ The MS has a period; notice the capital first letter of the following word.

⁵⁹ A period present in the MS is missing, but between the words there is a wider space that presupposes a punctuation mark.

⁶⁰ οὔμπω, written by the first hand, has been replaced with κογατακᾶ by the second hand in the MS, but since the former word has not been erased, both have been typeset.

⁶¹ Written with a capital initial in the MS.

ἦδε ποῦ μένε, τόα στὼ σὰ τζεινὴ πρὲτ μένε,
νὰ τόα ζῶ ἄτι⁶² νέσαμ δοσόεν δὰ οὐτ βάρζαμ
ρέμενοντ νὰ σκόρννατά μου. Βεῖτε σὰ τζεινὴα
νὰ Βηθαβαράτ⁶³ οὐτ σπρότηβα νὰ Ἰορδάνα,
τάμου δεκά Ἰοάνν κράστεσε.

Τῇ Γ'. τῆς Διακαινησίμου.⁶⁹

Φτόρνηκ νὰ Βηλίγδεν

Ἦτ Λουκά.⁷⁰

ΝΑ τόα βραίμε Πέταρστανά ἡ ταρτζέσε τὰ
δουῖδὲ νὰ γρόμπουτ· ἡ σὰ ναβεδαῖ ἡ γλέδα
σάμη ρίζητε δεκά λέζεα· ἡ σὰ βαρνά
νὰ ζοτ⁷¹, ἡ σὰ τζούδεσε οὐφ σέμπεση τόα
στὼ σὰ τζεινὴ. Ἡ ἔτου ἡ-

[Page 4 continued, right column]

δβὰ οὐτ τεῖτε δεκά ὦδεα τόα δὲν νὰ ἐδνὼ
σέλου, ἡ τόα στὼ αἶ δαλέκου οὐτ
Ἰερουσαλήμ σέησεν στάδα, ἡμητόμου
Ἑμμαούς. Ἡ βεῖτε ζμπουροῦβα μεγιού νῆχ
ζαρδι σῆτε βεῖτε δεκά σὰ τζεινὴα⁷². Ἡ τάμου
δεκά ζπουροῦβα ἡ σὰ οὐτμπήραα, ἡ σὰμ
Ἰησοῦς νὰ μπληζει ἡ ὦδεσε σῶς νῆχ. Ἡ
ὄτζει⁷³ τέμου σὰ ζαπήραα δὰ νέγου
πουζνάατ. Ἡ μου ρετζέ στῶσα λακαρδίητε
βεῖτε στὼ ζμπουροῦβατε ἰδὴν σῶς δροῦγ
τοῦκα δεκά ὠδητε, ἡ σται καχάρνη. Ἡ
ὠ[τ]γοβορῆ⁷⁴ ἐδύνιου⁷⁵ ἡμητόμου Κλεόπα, ἡ
μου ρετζέ· τί σὰμ κὰ σέδεῖς⁷⁶ οὐφ
Ἰερουσαλήμ νὲ ζνάεις⁷⁷ τεῖτε δεκά σὰ

ide pu méne, tóa što sã činí pret méne,
na tóa što já[s] ne sãm dostóen da utvářzam
rémenut na skórnata mu. Víe sã činíja
na Vitavarát utsprótiiva na Jordána,
támu deká Joán krásteše.

Ftórnik na Vilígden.

Ot Luká.

Na tóa vréme Pétar staná i tarčése ta
dujdé na gróbut: i sã navedé I gléda
sámi rízite déka lézea: I sã varná
náz[a]t, i sã čúdeše uf sébesi tóa
što sã činí. I étu i

dva ut tíe deká ódea tóa den, na ednó
sélu, i tóa što e daléku ut
Jerusalím šéjsen stáda, ímito mu
Emaús. I víe zburúvaa megú nih
zardí síte víe deká sã činíja. I támu
deká z[b]urúvaa i sã udbíraa, i sam
Iisús nablízí ódeše sos nih. I
óčite mu sã zapíraa da ne gu
puznájat¹⁰². I mu rečé što sã lakardíite
víe što zburúvate idín sos drug
túka déka ódite i ste kahárni. I
o[d]govorí edínui[t] ímito mu Kleópa, i
mu rečé: tí sam ka sédiš uf
Jerusalím ne znáiš tíe deká sã

⁶² Sic! The typesetter was unable to read the correction by the second hand in the MS (ǣς with a palatal arc = jas).

⁶³ MS Βηθαβαράν (about this name, see Sect. 5.7).

⁶⁴ j- confirmed by the MS.

⁶⁵ j- confirmed by the MS.

⁶⁶ -ž- confirmed by the MS.

⁶⁷ j- confirmed by the MS.

⁶⁸ The typesetter skipped the first of two MS lines with a similar beginning.

⁶⁹ From the Greek column of the MS.

⁷⁰ The MS has Ἦτ Ἰωάννα, but Luke is correct.

⁷¹ The MS should probably be read νάζατ, but owing to the unclear corrections in the MS, the typesetter misread the word.

⁷² N.B. the diacritic: the typesetter imitated the palatal arc in the MS by turning the type for ĭ upside down.

⁷³ N.B. the diacritic.

⁷⁴ When the second hand in the MS replaced *otveštá* with *otgovorí*, the τ was erased by mistake, and this is now reflected in the typeset text.

⁷⁵ MS ἐδύνιουτ

⁷⁶ N.B. the diacritic.

⁷⁷ N.B. the diacritic.

τζεινῆ⁷⁸ βνάτρε οὐφ νέγου νά βεῖε δένα. Ἡ
 μοῦ βέλε κόει, Ἡ ὄνοι μοῦ καζάα·
 ῥαμπώττε στῶ σὰ τζεινῆ⁷⁹ ζαρδι Ἰησοῦσα
 Ναζωραῖουτ, τόα στῶ σὰ τζεινῆ τζουβέκ
 Προφήτην σύλεν ἡ νὰ ῥαμπώττῃ, ἡ νὰ
 λακαρδίη πρέτ Μπόγα, ἡ νὰ σῆτε λίουδε. Ἡ
 κᾶκ γοῦ πριδαδῶα Βλαδίτζεϊτε ἡ ναπρὲ
 σνειτένη νὰ σάδμπα οὐμρέσνα, ἡ γοῦ
 κραστωσάα. Ἡ νεῖε σὰ ναδέβαμε ὅτι βόα αἱ
 στῶ κεῖ ὠτκήνε Ἰσραῖλα· ἀμὴ σῶς βεῖε σῆτε
 τρι δένα σῶς βόα δὲν ἦμα [βόα δὲν]⁸⁰ οὐτ
 κᾶκ σὰ τζεινῆ βεῖα. Ἀμὴ ἡ νέκουτ ζαίνῃ νὰ
 ζατρεσῶα, τεῖαι στῶ οὐτήδουα ῥανουτου νὰ
 γρόμπουτ. Ἡ κὰ νὲ ναῖδέα Σνάγατα νὰ
 Ἰησοῦσα, δουῖδῶα ἡ καζάα κᾶ βειδῶα ἡ
 βειδένιε Ἀγγέλτζκου, ἡ τεῖε Ἀγγελε βέλατ⁸¹
 ζᾶ νέγου ὅτι αἱ ζεῖβ. Ἡ οὐτήδουα νέκουτοι
 οὐτ τεῖε δεκά μπέα ζαίνω⁸² σῶς νάζη νὰ
 γρόμπουτ, ἡ ναῖδῶα τακά κᾶ καζάα ἡ
 ζένηται ἀμὴ νέγου νέγου βειδῶα. Ἡ ὄν μοῦ
 ῥετζέ· ὦ μπεζούμνοι ἡ τέσκει⁸³ νὰ σάρτζιτου
 τακά⁸⁴ δὰ βερουβατε νὰ τεῖε σῆτε στῶ
 ζπουρουβάα Προφήτητ⁸⁵. Νὲ τρεμπουβάσε
 δὰ ἡ τέγλε⁸⁶ βεῖε Χριστὸς, ἡ δὰ φλέζε⁸⁷ οὐφ

činiĵa vñatre uf négu na víe déna. I
 mu véle kói, I óni mu kažáa¹⁰³:
 rabótite što sǎ činiĵa zardí Iisúsa
 Nazoréut, tóa što sǎ činí čuvék
 Profítin sílen i na rabóti, i na
 lakardíi pret Bóga, i na síte lúde. I
 kak gu pridadóa Vladícite i
 naprésnite ni na sǎdba umrésna, i gu
 krastosáa. I nie sǎ nadévame óti vóa e
 što ki otkíne Israíla: amí sos víe síte
 tri déna sos vóa den íma [vóa den] ut
 kak sǎ činiĵa vía. Amí i nékuj žení nǎ
 zatresóa, tíe što utídúa ránutu na
 gróbut. I ka ne najdéa Snágata na
 Iisúsa, dujdóa i kažáa¹⁰⁴ ka vidóa i
 vidénie Angélcku, i tíe Angele vélát
 za négu óti e živ. I utídúa nékui
 ut tíe deka béa záj[d]no sos názi na
 gróbut, i najdóa taká ka kažáa¹⁰⁵ i
 žénite amí négu ne gu vidóa. I on mu
 rečé: o bezúmni i téski na sǎrcitu
 taka da verúvate na tíe síte što
 z[b]urúvaa Profítito. Ne trebúvaše
 da i tégle víe Hristós, i da fléze uf

⁷⁸ N.B. the diacritic.

⁷⁹ N.B. the diacritic.

⁸⁰ Two words of the MS have been omitted, perhaps to avoid repetition. The original Greek in the MS is: ὁμως με τοῦτα ὅλα τρεῖς ἡμέραις με ταύτην τὴν ἡμέραν ἔχει σήμερον.

⁸¹ MS βέλετ

⁸² MS ζαίνω, but the typesetter did not notice the δ added by the second hand above the line.

⁸³ N.B. the diacritic.

⁸⁴ MS δεκά

⁸⁵ MS Προφήτητου, but the correction is typical of PB.

⁸⁶ The ending is unclear in the MS.

⁸⁷ MS φλέζη

⁸⁸ Sic! Thus also in the MS.

⁸⁹ N.B. the diacritic.

⁹⁰ N.B. the diacritic.

⁹¹ N.B. the diacritic.

⁹² N.B. the diacritic.

⁹³ MS σάρτζειτουνη (the reduction has been corrected in two syllables, probably by PB).

⁹⁴ MS ζανάα

⁹⁵ The MS probably has σαῖτ, but the accent is barely visible.

⁹⁶ MS Ἰερουσαλήμ

⁹⁷ Sic! MS Γόσπουτ

⁹⁸ The MS probably has βοζσκρεσνά, but the correction in the prefix (by the second hand) is difficult to discern.

⁹⁹ N.B. the diacritic.

¹⁰⁰ Without an accent in the MS.

¹⁰¹ MS χλέμπουτ

¹⁰² -j- confirmed by the MS.

¹⁰³ -ž- confirmed by the MS.

¹⁰⁴ -ž- confirmed by the MS.

¹⁰⁵ -ž- confirmed by the MS.

¹⁰⁶ -ž- confirmed by the MS.

¹⁰⁷ Instead of *sǎrceto ni*, Stoilov (1917, 642) reads *cár četóni* [?!].

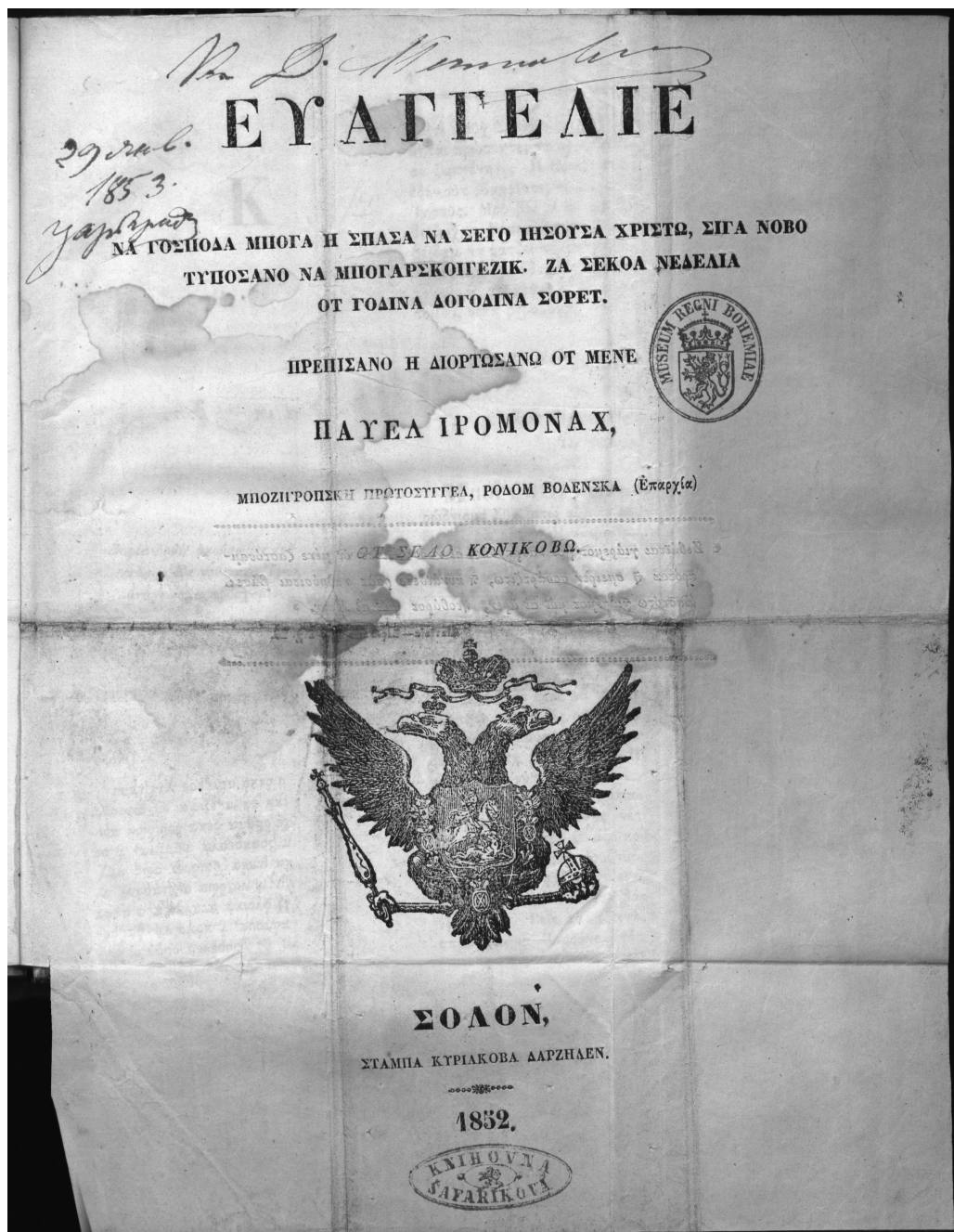
σλάβατάμου. Ἡ καὶ ζαφατὴ οὐτ Μωϋσέα, ἡ
 ζαμηνὰ οὐτ σῆτε Προφήται⁸⁸, μοῦ ρᾶς ρετζέ
 ραμπώητε δεκά σὰ πησάα ζαρδὶ νέγου νὰ
 σῆτε πησανια. Ἡ να μπληζεῖα νὰ Σέλουτου
 δεκά ὥδεα· ἡ ὄν σὰ τζεινῆ⁸⁹ κᾶκ ὥδη πὼ νὰ
 δαλέκου. Ἡ γοῦ σηλήα, ἡ βέλεα· ὥστανη
 σῶς νᾶς, ζαστῶ οὐμαρακνούβα, ἡ πουμήνα
 δένουτ, ἡ φλεζέ βνάτρε δὰ οὐστάνε σῶς νῆχ.
 Ἡ κῶγα σεδνὰ ὄν σῶς νῆχ, ζημᾶ χλέμπουτ ἡ
 γοῦ μπλαγοσλοβῆ, ἡ σετζέ ἡμου δάβασε. Ἡ
 τόγαῖ μοῦ σὰ ὠτβορία ὀτζεττε⁹⁰, ἡ γοῦ
 πουζνᾶ· ἡ ὄν σὰ τζεινῆ⁹¹ νεβειδέν οὐτ νῆχ.
 Ἡ καζᾶα μεγιοῦ νῆχ· νὲ μπέσειλ⁹² σάρ
 τζετόνη⁹³ ἡς γουρένου οὐφνᾶς κῶγα νῆ
 ζμπουρούβασε νὰ πάτουτ, ἡ κῶγα νῆ
 ραζρετζούβασε πησάνιετω. Ἡ ὀνοικὰ
 στανᾶ⁹⁴ τόα σαᾶτ⁹⁵ σὰ βαρνᾶα νὰ
 Ἰρουσαλῆμ⁹⁶, ἡ ναῖδῶα σωμπράνη
 ἡδενάϊστε, ἡ δρουζητε δεκά μπέα ζαῖδνω
 σῶς νῆχ. Δεκά βέληα ὅτι Τόσπουτ⁹⁷
 βοσκριεσνᾶ⁹⁸ ἡστήνα, ἡ σὰ ιαβῆ νὰ Σίμων.
 Ἡ βεῖε δβάτα δεκά δουῖδῶα πρικαζούβαα
 ραμπώητε δεκά σὰ τζεινῆ⁹⁹ νὰ πάτουτ· ἡ
 κᾶ γοῦ πουζνᾶα τᾶμου δεκά¹⁰⁰ σέτζεσε
 χλέμποτ¹⁰¹.

slávatá mu. I ka zafatí ut Mojséa, i
 zaminá ut síte Profit[i], mu razrečé
 rabótite deká sã pisáa zardí négu na
 site pisanie. I nabližija na Sélutu
 deká ódea: i on sã činí kak ódi
 pónadaléku. I gu silía, i vélea: óstani
 sos nas, zaštó umraknúva, i pumína
 dénut, i flezé vnátre da ustáne sos nih.
 I kóga sedná on sos nih, zimá hlébut i
 gu blagosloví, i sečé i mu dávaše. I
 tógaj mu sã otvoríja óčite, i gu
 puznáa: i on sã činí nevidén ut nih.
 I kažáa¹⁰⁶ mejú nih: ne béše li
 sárceto ni¹⁰⁷ izgurénu uf nas kóga ni
 zburúvaše na pátut, i kóga ni
 razrečúvaše písániето. I óni ka
 stan[á]a tóa saát sã varnáa na
 J[e]rusalím, i najdóa sobráni
 idenájste, i drúzite deká béa zájдно
 sos nih. Deká vélíja óti [G]ósput
 voskresná istína, i sã javí na Símón.
 I víe dváta déka dujdóa prikažúvaa
 rabótite déka sã činíja na pátut: i
 ka gu puznáa támu deká séčeše
 hlébot.

Photographs of the printed pages

Courtesy of the Czech National Museum

(Museum Regni Bohemiae, Knihovna Šafaříkova 75, D 152)



μάϊτε Δουχ Σφετίει. Ἡ νὰ κώγου του γρέχου-
βηται πρῶσπτε, σὰ πρυστένη, ἡ νὰ κώγου ζάπριτε
σὰ ζαπρένη. Ἡ Θωμά στῶ σὰ βέλισε μπλιζνάχ,
ἐδὴν οὐτ δωρῶσπτε, νὲ μπέσε σῶς νῆχ, κῶγα δουιδέ
Ἰησοῦς. Μοῦ βέλεα σανκὴ δροῦζητε Οὐτρενίτ-
βειδωχμη Γόσπουδα. Ἡ δν μοῦ ρετζέ, ἀκού νὲ
βειδαμ νὰ ράτζει τέμου νησιάνηται οὐτ καρφίητε,
ἡ ἀκού νὲ κλάδαμ πράπουτμη νὰ νησιάνητε οὐτ
καρφίητε, ἡ ἀκού νὲ κλάδαμ ράκαταμη νὰ ρεμπρο-
τομου, νέχπ βεροῦδαμ.

Ἡ β' τῆς Διακαιημέρου.

Ποιητέ: Γρηγόριος Β'.

Ἡ Γ' τῆς Διακαιημέρου.

ΜΠΟΓΑ νήκου νέκου πᾶτ νέγου βειδέ, ἐδινο-
ρώδνουντ Σὺν, στῶ αἰ οὐφ πάζατα νὰ Τάτκοντου,
δν γοῦ ράτζε. Ἡ βὰ αἰ μαρτυρίατα νὰ Ἰωάννα.
κῶγα πουστέια τζιφούητου. οὐτ Ἰερουσαλὴμ
Πέπουβε ἡ Λευίται, δὰ γοῦ πῆτατ τί κόρη. Ἡ
εἰς ποβεδὰ, ἡνέσα οὐτ φαρήν μαρτυρησὰ, ἡνέσα
οὐτ φαρήν μαρτυρησὰ, ἡ ρετζέ ὅτι νέσσα ἀς Χρι-
στός. Ἡ γοῦ πῆτατ: στῶσι σανκὴ, Ἡλιανησι τῶ;
ἡ βέλε νέσαμ, Προφήτουτλησι, ἡ ὡτ γοβορῆ νὲ.
Ἡ μοῦ βέλατ: κόρη σανκὴ, δὰ δάδμη καρ-
σαλὰ νὰ τεῖε δεκά νὰ πουστέια στῶ βέλες ζαρδὶ
σέμπεση. Ρετζέ ἀς σὰμ γλάσουτ νὰ τῶ δεκά βήκα
βνάντε οὐφ πουστένη Ἰσραβέντε πᾶτουτ Ἰοσπο-
δόνουφ, κὰκ ρετζέ Ἡσαία Προφήτου, Ἡ πουστέ-
νοτε μπέα οὐτ Φαρισαίται. Ἡ γοῦ πῆτατ: ἡ κα-
ζα, ζαστῶ κογατακὰ οὐμπω κρᾶστεις, κατοῦ νέση
τὶ Χριστός, νέτω Ἡλία, νέτω προφήτουτ. Ἰωάνν
ὡτ γοβορῆ, ἡ ρετζέ, ἀς κρᾶσταμ οὐφ βόδα: ἀμὴ
τῶα στῶ βέλε νέγου πουζνάτα. Βῶα αἰ στῶ ἡδε
ποῦ μένε, τῶα στῶ σὰ τζεινὴ πρέτ μένε, νὰ τῶα σῶ
ἀτὶ νέσαμ δοφόνε δὰ οὐτ βάρζαμ ρέμενοντ νὰ σκόρ-
νατὰ μου. Βέλε σὰ τζεινὴ νὰ Βηθαβαράτ οὐτ
σπρότρηβ νὰ Ἰορδᾶνα, τάμου δεκά Ἰωάνν κρᾶ-
στοσε.

Ἡ Γ' τῆς Διακαιημέρου.

Ποιητέ: Γρηγόριος Β'.

Ἡ Δ' τῆς Διακαιημέρου.

ΝΑ τῶα βράϊμε Πέταρστανὰ ἡ παρτζέσε τὰ
δουιδὲ νὰ γρόμπουτ: ἡ σὰ ναβεδὰ ἡ γλέδα σάμη
ρίζητε δεκά κέζα: ἡ σὰ βαρνὰ νὰ ζοτ, ἡ σὰ τζού-
δεσε οὐφ σέμπεση, τῶα στῶ σὰ τζεινὴ. Ἡ ἔτου ἡ

δὰ οὐτ τεῖε δεκά ὡδεα τῶα δὲν νὰ ἐδῶν σέλου, ἡ
τῶα στῶ αἰ δαλέκου οὐτ Ἰερουσαλὴμ σέησεν στά-
δα, ἡμητόμου Ἑμμαούς. Ἡ βέλε ζιμποροῦδα με-
γιοῦ νῆχ ζαρδὶ σῆτε βέλε δεκά σὰ τζεινὴ. Ἡ τᾶ-
μου δεκά ζιμποροῦδα ἡ σὰ οὐτμπήρα, ἡ σὰμ Ἰη-
σοῦς νὰ μπληζέι ἡ ὡδεσε σῶς νῆχ. Ἡ ὅτζει τέμου
σὰ ζαπῆρα δὰ νέγου πουζνάτ. Ἡ μοῦ ρετζέ
στῶσα λακαρδίητε βέλε στῶ ζιμποροῦδατε ἰδὴν σῶς
δροῦγ τοῦκα δεκά ὡδητε, ἡ σῶα καχάρνη. Ἡ ὡ-
γοβορῆ ἐδύνου ἡμητόμου Κλεόπα, ἡ μοῦ ρετζέ: τί
σὰμ κὰ σέδεις οὐφ Ἰερουσαλὴμ νὲ ζνᾶεις τεῖε δεκά
σὰ τζεινὴ βνάντε οὐφ νέγου νὰ βέλε δένα. Ἡ μοῦ
βέλε κεί, Ἡ ὅνοι μοῦ καζα: ραμπώτρητε στῶ σὰ
τζεινὴ ζαρδὶ Ἰησοῦσα Ναζωραίουτ, τῶα στῶ σὰ
τζεινὴ τζοῦδεκ Προφήτην σῶλεν ἡ νὰ ραμπώτρη, ἡ
νὰ λακαρδίη πρέτ Μπόγα, ἡ νὰ σῆτε λίδουε. Ἡ
κὰκ γοῦ πριδαῶα Βλαδίτζειτε ἡ ναπρέ σνειτένη νὰ
σάδμπα οὐμρέσσα, ἡ γοῦ κρᾶστωσᾶ. Ἡ νέτε σὰ
ναδέδαμε ὅτι βῶα αἰ στῶ κεί ὡτκῆνε Ἰσραήλ: ἀμὴ
σῶς βέλε σῆτε τρι δένα σῶς βῶα δὲν ἡμα
οὐτ κὰκ σὰ τζεινὴ βέλε. Ἀμὴ ἡ νέκου ζαῖνη νὰ
ζαπρῶσᾶ, τεῖα στῶ οὐτῆδουα ράνουτου: νὰ γρόμ-
πουτ. Ἡ κὰ νὲ ναῖδεα Σναχᾶτα νὰ Ἰησοῦσα, δουί-
δῶα ἡ καζα κὰ βειδῶα ἡ βειδένε Ἀγγέλουτ, ἡ
τεῖε Ἀγγέλε βέλατ: ζὰ νέγου ὅτι αἰ ζεῖβ. Ἡ οὐτῆ-
δουα νέκουσι οὐτ τεῖε δεκά μπέα ζαῖνω σῶς νάζη
νὰ γρόμπουτ, ἡ ναῖδῶα τακὰ κὰ καζα ἡ ζένηται
ἀμὴ νέγου νέγου βειδῶα. Ἡ δν μοῦ ρετζέ: ὡ μπε-
ζοῦμνοι ἡ τέσκε νὰ σάρτρητου τακὰ δὰ βεροῦδατε νὰ
τεῖε σῆτε στῶ ζιμποροῦδα Προφήτητω. Νὲ τρεμ-
ποῦδατε δὰ ἡ τέγλε βέλε Χριστός, ἡ δὰ φλέξε οὐφ
σλάβατάμου. Ἡ κὰ ζαπατῆ οὐτ Μωυσεῖα, ἡ ζα-
μηνὰ οὐτ σῆτε Προφήται, μοῦ ρᾶς ρετζέ ραμπώ-
τρητε δεκά σὰ πησᾶ ζαρδὶ νέγου νὰ σῆτε πησανιαί.
Ἡ νὰ μπληζέια νὰ Σέλουτου δεκά ὡδεα: ἡ δν σὰ
τζεινὴ κὰκ ὡδη πῶ νὰ δαλέκου. Ἡ γοῦ σπληνᾶ, ἡ
βέλεα ὡστανη σῶς νᾶς, ζαστῶ οὐμρακνοῦδα, ἡ
πομῆνα δένουτ, ἡ φλέξε βνάντε δὰ οὐστᾶνε σῶς
νῆχ. Ἡ κῶγα σεδνὰ δν σῶς νῆχ, ζημὰ χλέμπουτ
ἡ γοῦ μπλαγοςλοῦτ, ἡ σετζέ ἡμοῦ δάβασε. Ἡ
τόγαί μοῦ σὰ ὡτθορία ὅτζεττε, ἡγοῦ πουζνάτ: ἡ δν
σὰ τζεινὴ ναβεδὰν οὐτ νῆχ. Ἡ καζα μεγιοῦ νῆχ
νὲ μπέσειλη σὰρ τζετόνη ἡς γουρένου οὐφνᾶς κῶ-
γα νῆ ζιμποροῦδατε νὰ πᾶτουτ, ἡ κῶγα νῆ ράζρε-
τζοῦδατε πησάνετω. Ἡ ὀνοικὰ στανᾶ τῶα σᾶτ
σὰ βαρνὰ νὰ Ἰερουσαλὴμ, ἡ ναῖδῶα σωμπράνη ἡ-
δενάλατε, ἡ δροῦζητε δεκά μπέα ζαῖδῶα σῶς νῆχ.
Δεκά βέλεα ὅτι Γόσπουτ βοσχερεσνὰ ἡσῆνη, ἡ σὰ
ιαβὴ νὰ Σίμων. Ἡ βέλε δῶα δεκά δουιδῶα πρι-
καζοῦδα ραμπώτρητε δεκά σὰ τζεινὴ νὰ πᾶτουτ.
ἡ κὰ γοῦ πουζνάτ τάμου δεκά σέτζεσε χλέμπουτ.

4 Study of the Greek Text

Martti Leiwo (Helsinki)

The Greek text is a translation of the New Testament *koiné* into vernacular Greek. Since, through the centuries, such translations have been strongly opposed by the Greek Orthodox Church, a short history of the earliest efforts is appropriate before I deal with the text of our manuscript.

During the reign of Alexios I Komnenos (1081–1118), a Jew called Tobia ben Eliezer, from Kastoria, Macedonia, made the first commentary in the “spoken dialect”. It dealt with the Pentateuch (Xanthopoulos 1902, 323). However, it did not create any serious flow of successive commentaries or translations, and the next religious text written in vernacular was published over a hundred years later, in 1263. It was a translation of the Book of Jonah, and included many Hebraisms (e.g., καὶ ὁ Κύριος ἔρριπεν ἄνεμο μεγάλην πρὸς τὴν θάλασσαν..., 1.4). However, these early commentaries and translations remained single efforts which did not have much effect on the use of the vernacular in religious contexts.

Things changed, however, in the 16th century, and in 1536 Ioannis Kartanos translated in Venice the Old Testament and the most important parts of the New Testament into the vernacular. On the first page of his publication he wrote: τὸ παρὸν βιβλίον ἐναι ἡ πάλαια τε καὶ νέα διαθήκη ἥτοι τὸ ἄνθος ἀναγκαῖον αὐτῆς. As we can observe, the ingress was addressed in *koiné*, but the main text was written in vernacular. The publication induced severe criticism, and a monk working on the Holy Mountain called Pachomios Rousanos even stated that the language used was barbarous, φράσις βάρβαρος (Xanthopoulos 1902, 324). One of the main arguments was that it was not proper to think that people did not understand the holy Bible without a translation. However, the importance of Kartanos was crucial for the succeeding works. In 1547 the whole Pentateuch was translated into vernacular by an unknown Jew (Hesseling 1897; Belleli 1890). This was followed by a popular version of the Book of Job, also by an unknown Jew. Thus the Jews of Anatolia and the Levant were the real promoters of the Greek vernacular, *romaiká*, and it seems that many of them even adopted vernacular Greek as their common language at this time (Xanthopoulos 1902, 325).

The ideas of the Enlightenment forced their way very slowly into the Greek Orthodox Church, but in 1629 Cornelius Haga, the ambassador of the Netherlands at the Sublime Porte, who was a zealous Protestant, wrote to Patriarch Kyrillos Loukaris and urged him to begin the translation of the New Testament. Loukaris had good connections with the Protestants, and, as an enlightened person, agreed to the request. The task was given to a monk from Gallipoli called Maximos Kalliergis, later known as Maximos Kallioupolitis. He started the work immediately, in 1629, and the translation was completed in 1632. It was not published at that time, however, due to Maximos’ death on September 24, 1633. Five years later, in 1638, it was finally published by the Pierre Aubertin printing house in Geneva with an issue of 1,500 copies. The book was bilingual with the original text alongside the translation.

The translation was instantly denounced by the Greek Church authorities, but in 1703 it was, nevertheless, revised by a monk called Seraphim from Mytilene. The revised translation was

printed in London by Benjamin Mottaues. In the foreword Seraphim fiercely attacked the attitudes of the Church (Kakoulidi 1970, 14). The response soon followed. Patriarch Gabriel III of Chalcedon wrote in 1704 that “not a single priest or layman may buy, possess or read the translation into vulgar language made originally by Maximos Kallioupolitis, and revised in our days by the monk Seraphim of Mytilene” (Gédéon 1888, 106). One volume was even burned in the hall of the Patriarchate in Constantinople. The ban was short, however, and in 1723 the vernacular was permitted again by Patriarch Hieronymos III, even if the attitude of the Church authorities remained very negative. In the meantime a new translation had been published in Halle in 1710 by Anastasios Michail of Naousa (died in Russia after 1722). The text is almost identical with that of Seraphim, but some verbal morphology was fitted to more contemporary usage.

The Greek version of our manuscript has its place in this tradition. The text has some clues that unveil its origin quite well. The use of the parentheses in this manuscript comes from the first translation of Maximos. This practice was followed by all the early translators, and our text does not deviate much from that of Maximos, but it is not identical. Instead, some orthographic details connect the text more closely with the 1710 translation. For example, in line 6 starting from the beginning (p. 002) we read: *καὶ τὸ φῶς εἰς τὴν σκοτίαν φέγγει, καὶ ἡ σκοτία δὲν τὸ ἐκατάλαβεν*. Maximos and Seraphim wrote *σκοτεῖαν* and *σκοτεία*, but the 1710 translation had *σκοτίαν* and *σκοτία* which are the readings in our manuscript. In the same clause the verbal phrase is *δὲν τὸ κατάλαβε* in Maximos, *δὲν τὸ ἐκατάλαβε* in Seraphim and in 1710, but there is a *nu telikón* in our manuscript – *δὲν τὸ ἐκατάλαβεν*. The *nu telikon* is often written in our manuscript and there are several other details that are different from the 1710 version. The last translation of this lineage, which was printed in Chelsea by the publisher Ioannis Tillingos in 1810 is almost identical to the 1710 version, even if the title of this translation informs us that the version is “διγλωττος, τούτ’ ἐστι, το θεῖον ἀρχέθυπον καὶ ἡ αὐτοῦ μετὰ-φρασσις εἰς κοινήν διάλεκτον. Μετά πολλῆς ἐπιμελείας διορθώντα, καὶ νεωστὶ μετατυποθέντα”.

This version is, with all probability, the one that has served as the model for our manuscript. Most of the differences from the 1710/1810 version are changes in verbal morphology as well as in pronouns. There are also many errors in the accentuation made by our scribe. He had difficulties especially with spiritus marks, but also his knowledge of the difference between an acute and a grave seems a little shaky, and sometimes he does not write the accent at all. He made other mistakes as well. A good example is the clause in John 20,19 on page 3 which is clearly a lapse. The original New Testament text runs alongside the translation. Our copyist obviously took the first words from the original and then continued from the translation. The original has *οὔσης οὖν ὀνίας τῇ ἡμέρᾳ ἐκείνῃ...*, and the translation had *ὥσαν ἐβράδιασε λοιπὸν τὴν ἡμέραν ἐκείνην τὴν πρώτην τῆς ἐβδομάδας...* The copyist started from the wrong column and continued to the translation: *οὔσης ὀνίας τὴν ἡμέραν ἐκείνην τὴν πρώτην τῆς ἐβδομάδας*. It is rather less probable that the change was made on purpose, as in that case we would expect other changes as well, but there seem to be very few of them. Sometimes the scribe has dropped some phrases, as on p. 7, l. 22, where the original had *καὶ κάποιαις γυναῖκαις ἀπὸ ταῖς ἐδικαῖς μας* but the manuscript has *καποῖαις γυναῖκες μᾶς*. A fluctuating orthography is also typical of our scribe, and he sometimes writes, e.g., *-ες* and sometimes *-αις* for the feminine nominative/accusative plural. However, the orthography with *-αις* is favoured in the translations.

There seem to be only three cases which can connect our manuscript to the 1810 translation rather than to the 1710 version. First, on p. 5 l. 2 the earlier versions have a small difference: 1710 has *Λευίτας*, but the name is written with a trema on *ι* in 1810, *Λευίτας* which is also the choice in our text. Secondly, on p. 3 l. 1 and on p. 57 l. 11–12 there is the variant *υοῦ* in 1710, but *υιοῦ* in 1810 and here. Thirdly, on p. 6, l. 12 our manuscript follows the orthography of

1810 ἐκείτουνταν, whereas ἐκοίτουνταν is the form in 1710. Luke 24,12 originally has κείμενα. These are small details, and they cannot be taken as hard evidence for the 1810 translation being the model. In fact, the question is complex, as our writer has made quite a number of small changes to the text of the translations, but as far as I know there are no other translations belonging to this textual tradition that could have served as the model for our manuscript.

All of the differences cannot be listed in this connection, but I give examples of the general type of changes made in our manuscript. Comments will follow after the examples:

- | | | |
|-------|----------|---|
| p. 2 | l. 9 | αὐτονούς 1710/1810, αὐτούς MS. |
| p. 3 | l. 4 | ἔκραζε 1710/1810, ἔκραξε MS. |
| p. 5 | l. 11 | ἐπέμψασι 1710/1810, ἔστειλαν MS. |
| | l. 14 | βοᾷ 1710/1810, φωνάζει MS. |
| p. 6 | l. 2 | ἐγίνηκαν 1710/1810, ἔγιναν MS. The same change is made on, e.g., p. 7, l. 5, but the former form is accepted on, e.g. p. 7, l. 8. |
| | l. 13 | ἐθαύμαζε 1710/1810, ἐθαύμασε MS. |
| | l. 15 | ἐπηγένασιν αὐτήν 1710/1810, ἐπῆγεναν ἐκείνην MS. |
| p. 7 | l. 23 | ἐξετρόμαζαν 1710/1810, ἐξετρόμαξαν MS. |
| p. 9 | l. 25–26 | γυρίζοντας 1710/1810, γνωρίζοντας MS. |
| p. 10 | l. 10–11 | ἀκολουθήσασι τοῦ Χριστοῦ 1710/1810, ἀκολούθισαν τὸν Χριστόν MS. |
| | l. 20 | αὐριοσινήν 1710/1810, αὐριον MS. |
| p. 42 | l. 15 | τύχη 1710/1810, τάχα MS |
| | l. 18 | παγένωντας 1710/1810, πηγένωντας MS. |
| | l. 19 | πλανεμένον 1710/1810, πλανομένον MS. |
| p. 48 | l. 4 | πατέραςσας 1710/1810, πατέρα-σας |
| | l. 6 | πρῶτα 1710/1810, πρῶτον MS and in Matt. 6,33. |

As regards verbs, the general tendency is clear. Old forms or forms that have become to belong to the low register, are substituted with more neutral ones: ἐπέμψασι, βοᾷ, ἐγίνηκαν, ἐπηγένασιν, ἀκολουθήσασι, παγένωντας, πλανεμένον as compared to ἔστειλαν, φωνάζει, ἔγιναν, ἐπῆγεναν, ἀκολούθισαν, πηγένωντας, πλανομένον in the MS that are more contemporary.

The change of the aspect from the imperfect to the aorist is one of the idiosyncrasies of the scribe. Here are three examples with their textual context:

1. Ὁ Ἰωάννης ἐμαρτύρησε δι' αὐτόν, καὶ **ἔκραζε** (ἔκραξε) λέγωντας ἐτοῦτος εἶναι ὅπου ἔρχεται ὀπίσω μου, ἔγινεν ὀμπροστά μου ὅτι ἦτον προτῆρός μου.
2. Ὁ Πέτρος ἐσηκώθη καὶ ἔτρεξεν καὶ ἦλθεν εἰς τὸ μνημα καὶ σκύπτει καὶ βλέπει μοναχὰ τὰ σενδόνια ὅπου ἐκείτουνταν καὶ ἐγύρισεν ὀπίσω καὶ **ἐθαύμασε** (ἐθαύμαζε) μέσα του ἐκεῖνο ὅπου ἔγινε.
3. Καὶ ἡμεῖς ἐλπίζομεν ὅτι αὐτὸς εἶναι ὅπου μέλλει νὰ ἐλευθερώσῃ τὸν Ἰσραὴλ ὁμως μὲ τοῦτα ὅλα τρεῖς ἡμέραις μὲ ταύτην τὴν ἡμέραν ἔχει σήμερον, ἀφόντις ἔγιναν ἐτοῦτα, Ἀλλὰ καὶ

κάποιαις γυναῖκες μᾶς **ἐξετρόμαζαν** (ἐξετρόμαζαν), αἱ ὁποῖαις ἐπῆγαν τὴν ἀνγὴν εἰς τὸ μνήμα.

A reason for this change may be purely individual, as, e.g., ἔκραξε (1.) is very strange here. The shouting of John the Baptist clearly belongs more to the imperfect aspect than to the perfect, as he stayed in the desert for a long time and kept saying this. Other changes are unusual as well, since the imperfective aspect is prominent in every case, even in (3.) it is more to the point, as the women were in a state of horror for a long time, not just suddenly frightened.

As regards the use of pronouns, the change from αὐτονούς to αὐτούς has, again, to do with register. The former is medieval in origin (Horrocks 1997, 227), but it is still used by some old persons. It belongs, however, to spoken language, and is very marked, so the change was understandable even in the 19th century. The other change is a stylistic modification, again, to a more modern expression, since αὐτός was already obsolete in this idiom in the 19th century (for clitic pronouns generally, see Horrocks 1997, 208–212):

4. Καὶ νὰ καὶ δύο ἀπὸ αὐτοὺς ὁποῦ ἐπῆγεναν **ἐκεῖνην** (αὐτήν) τὴν ἡμέραν εἰς μίαν χώραν, ἣ ὅποια εἶναι μακριᾷ ἀπὸ τὴν Ἱερουσαλὴμ ἐξῆνδα στάδια, τὸ ὀνομάτης Ἑμμαούς.

We can see from the examples that the writer of this text has made changes that are less marked in his own time and their register is more neutral than the original forms in the translations. The changes are not, however, remarkable, and they do not have much effect on the whole, which is, basically, a Greek vernacular of the 17th century learned monk Maximos Kalliergis/Kallioupolitis, who had a long vernacular tradition at his disposal. This is not the place for an in-depth analysis of the language of the translations, but those interested in vernacular tradition can consult G. Horrocks, *Greek. A History of the Language and its Speakers*, 1997, with many examples, starting from the Byzantine vernacular.

The major change in the tradition of translations happened in 1830, when a new and totally different translation was published in London. I think that we can say without doubt that our copyist did not know this translation.

We have thus seen that the Greek text follows quite accurately the translations of 1710/1810, and that some small details seem to show a connection with the 1810 translation. An educated guess, therefore, would be that it was written after 1810. To what extent the new translation in 1830 replaced the old one, we do not know, but after 1830 various new translations were made, and it is hard to believe that a very old one would be used after 1830. For a more accurate dating we need extralinguistic information.

Sources:

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ πρὸ χρόνων ἱκανῶν εἰς πεζὴν φράσιν διὰ τὴν κοινὴν ὠφελείην τῶν Χριστιανῶν μεταφραθεῖσα παρὰ τοῦ ἐν ἱερομονάχοις Μαξίμου τοῦ Καλλιουπολίτου... 1638

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ πρὸ χρόνων ἱκανῶν εἰς πεζὴν φράσιν διὰ τὴν κοινὴν ὠφελείην τῶν Χριστιανῶν μεταφραθεῖσα παρὰ τοῦ ἐν ἱερομονάχοις Μαξίμου τοῦ Καλλιουπολίτου καὶ νῦν αὖθις τυποθεῖσα διορθώσει Σεραφεῖμ ἱερομονάχου τοῦ Μιτυληναίου ἐν Λονδίνῃ τῆς Βρετανίας παρὰ Βενιαμὶν Μοτταίῳ 1703

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δίγλωττος...εἰς κοινὴν διάλεκτον νεωστὶ μετατυπωθέντα...1710

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δίγλωττος. τοῦτ' ἔστι τὸ θεῖον Ἀρχέτυπον καὶ ἡ αὐτοῦ μετάφρασις εἰς κοινὴν διάλεκτον. Μετὰ πολλῆς ἐπιμελείας διορθωθέντα, καὶ νεωστὶ μετατυποθέντα. Ἐν Χελσέα: Τύλιγγος, Ἰωαννης, 1810.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ

τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δίγλωττος. τοῦτ' ἔστι τὸ θεῖον Ἀρχέτυπον καὶ ἡ αὐτοῦ μετάφρασις εἰς κοινὴν διάλεκτον πλείστη ἀκριβείᾳ ἀνεξετάσθαι καὶ πάσῃ σπουδῇ ἐπιδιορθώσασθαι ἐν Λονδρᾷ. Ρ ΟΥΑΤΤΣ 1830

5 Study of the Macedonian text

5.1 Graphemics

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In this section, I will investigate the graphemics of the Macedonian text of the Konikovo Gospel. The whole manuscript is written in the Greek alphabet, which, while still in use today in its main features, is almost 3,000 years old. Since the birth of the Greek alphabet and the later invention of polytonic orthography, Greek phonology has undergone great changes. These changes have meant that many features of the traditional writing system have become obsolete in Modern Greek.¹ However, for centuries, the uninterrupted written tradition has preserved the archaic writing system virtually unchanged. Hence, the Greek text of the Alexandria manuscript, which is based on the 1710 vernacular translation of the New Testament (see Ch. 4), makes use of the Greek writing system in all its complexity.

The Slavic target language of the translator of the Konikovo Gospel differs significantly in its phonology from Modern Greek. In addition to the archaic nature of the Greek writing system, these phonological differences contributed to the fact that an attempt to write a Slavic language with Greek letters was a complicated task. And there was the added fact that no established tradition to write Slavic in Greek letters existed at the time this manuscript was created. These historical circumstances distinguish the complex of problems that is the focus of this study.

Below, I will first present a concise table of the grapheme-phoneme correspondences in the Konikovo Gospel with a survey of additional graphemes, letter combinations, and punctuation in the manuscript. The first section should also be helpful to those who want to read the original manuscript. In the following section, a fuller analysis of the more complex graphemic solutions is given. The third and fourth sections treat the accentuation and the connected and separate spellings in the Konikovo Gospel; also, since there is another textual layer in the manuscript, the graphemic solutions of the second hand will be assessed in a separate section. In the conclusions, the influences on the writing system and patterns governing it will be summarized.

5.1.1 The grapheme inventory

In this section, the graphemes of the Konikovo Gospel will be given. The diacritics and the punctuation will be briefly touched upon, as well. The historical Greek graphemic interpretations have been adopted as the basis for this study. As an example, the grapheme *xi* <ξ> is analyzed as a single grapheme, whereas *stigma* <ς> is treated as a letter combination of the graphemes *sigma* and *tau* <σ τ>, even though from a synchronic graphemic point of view, the way they function is identical, since *xi* and *stigma* represent the phoneme sequences /ks/ and /st/, respectively. The more complex use of the graphemes and other symbols that has bearing on phonology will be discussed in the later sections.

¹ In attempts at periodizing the development of the Greek language, the fall of the Byzantine Empire in 1453 is sometimes considered the beginning of Modern Greek. However, in some late medieval texts of the 12th and 13th centuries, the language is already recognizably Modern Greek (Mackridge 1985, 2–3).

The picture given in the following table is only an approximation of the graphemic correspondences between the phonemes and the graphemes. Nevertheless, it does offer an accurate picture of both the advantages and disadvantages of the writing system the translator used. As can be seen, the script has a way of denoting palatal and palatoalveolar nature of phonemes, but it lacks means of distinguishing between certain phonemes, such as /a/ and /ǎ/ and the voiced and voiceless affricates. The table uses as its starting point the phoneme inventory introduced in Section 5.2.

Table 5.1

Phon-eme	Graphemic realization	Phon-eme	Graphemic realization
a	α	k'	κ ; κ with an iota ligature
ǎ	α	l	λ
b	μπ	l'	λ ; λ with an iota ligature
c	τζ	m	μ
č	τζ with an arc	n	ν
d	δ	n'	ν ; ν with an iota ligature
dz	τζ	o	ο ; ω
dž	τζ with an arc	p	π
e	ε ; αι	r	ρ
f	φ	s	σ
g	γ	š	σ with an iota ligature or with an arc
g'	γ ; γ with an iota ligature	t	τ
h	χ	u	ου
i	ι ; η ; ει ; οι ; υ	v	β
j	ϊ ; ü ; an iota ligature ; an arc	z	ζ
k	κ	ž	ζ with an iota ligature or with an arc

In addition to the graphemes presented in Table 5.1, the author of the manuscript used the Greek graphemes <ξ ψ θ>. The grapheme <ξ> represents the sequence /ks/, and the grapheme <ψ>, the sequence /ps/. We cannot be sure whether the grapheme <θ> was pronounced like the Greek voiceless dental fricative or in some other way. These three graphemes occur almost exclusively in personal names and toponyms whose Greek equivalents are written with one of these graphemes (on onomastics, see Section 5.7). There is also one Cyrillic Church Slavonic grapheme used in the text, namely, the little yus <Ѧ>. This grapheme occurs only in the capitalized word *NEEAA*. Here, *AA* is probably pronounced [l'a].

The translator used several Greek letter combinations of which the most frequent are the glyph “ϣ” representing the digraph <ου>, which yields the phoneme /u/, and the glyph *stigma* “ζ”, which depicts the grapheme sequence <στ> yielding the phoneme sequence /st/. In addition, the digraphs <ει> and <αι> are regularly written connected. In the lower case, these four ligatures are generally used instead of the graphemes being written separately. Sometimes it is difficult to tell whether two sequential graphemes should be interpreted as a ligature, since the handwriting is often very dense. A number of other clear letter combinations are, however, used, but they are more sporadic. These rarer ligatures include Ϸ εϷ, λϷ ηϷ, Ϸ Ϸ Ϸ, Ϸ Ϸ π, and Ϸ σσ. There are other ligatures in the text formed, for example, by *rho* <ρ> or *sigma* <σ> and a vowel. However, in these combinations, the form of the vowel glyph is not altered.

In addition to the ligatures already mentioned, the *iota* <ι> is sometimes written with a horizontal stroke connecting it with one of the graphemes <α ω> or the digraph <ου> (for the use of these ligatures, see the following section). Unlike the other ligatures, these combinations do not have any Greek analogs. The probable model for the ligatures was the Church Slavonic Cyrillic alphabet, where very similar combinations are used in almost identical functions.

For most of the graphemes used in the text, there is an example of an upper case allograph. As in Greek, these glyphs appear when the grapheme begins a sentence or when it is used as an initial for a proper noun. The Greek grapheme *sigma* <σ> has an allograph that in Greek writing appears when the grapheme ends a word. This final *sigma* “ς” also has another, morpho-phonologically motivated use, which will be discussed in the following section. There is an alternative glyph for the grapheme *tau* <τ> as well. This taller glyph “ϛ” is used solely where the scribe added *tau* when it had mistakenly been omitted. The grapheme *rho* <ρ> is sometimes written with a glyph similar to the one that forms the first part of the <ρι> ligature shown above.

The text has accents throughout and at least the acute accent and the circumflex are used. Accentuation will be discussed in a separate section. Other diacritics include an upwards opening arc written under a vowel. This arc indicates the palatal or palatoalveolar quality of the preceding consonant. Inside the arc, there is often a dot-like sign that may be derived from the *iota subscriptum*, which denotes an ancient long diphthong in Greek texts (Sect. 5.9).

Following the Greek example, the author of the Konikovo Gospel wrote the *spiritus lenis* and the *spiritus asper* above every initial vowel as well as over the initial consonant *rho* <ρ>. In Modern Greek, these marks, which used to denote smooth and rough breathing, were only of etymological significance.

As for punctuation, the Greek model is used, with the question mark having the appearance of the English semi-colon “;” and the colon appearing as a raised dot “:”. Hyphens are used extensively, since words are often divided between lines. For some reason, the scribe often used a hyphen at the end of a line, even when no word is divided. This may have been to avoid empty spaces at the ends of the lines.

5.1.2 Complex graphemic solutions

The problems to which the complex graphemic solutions refer are twofold. On the one hand, the Greek alphabet is lacking in ways to denote certain Slavic sounds that were clearly present in the phoneme inventory of the dialect into which the translation was made. On the other hand, the archaic Greek writing system has a great deal of redundancy, since many ancient diphthongs have been monophthongized. This raises the question of whether some of these different markings have significance for the interpretation of the Macedonian text.

Phonemes /a ě/

The grapheme <α> denotes both /a/ and /ă/. The hypothesis of the phonology of the Konikovo Gospel (see Section 5.2) assumes that [ă] can also result from the reduction of the unstressed /a/. The distribution of these frequent phonemes, however, is such that in the context of the Konikovo Gospel, there is no major risk of confusion. Yet one minimal pair does exist. The pronominal adjective *sam* ‘alone; by oneself’ is written in the same way as the verb *săm* ‘am’.

Promisingly, in the beginning of the manuscript, these two words are written with different accents. When the pronoun appears for the first time in this form, it is written with an acute accent and the verb with a circumflex. Nevertheless, it soon becomes clear that the translator did not make this difference intentionally, since in the only sentence in which the use of these words could have caused confusion, he used the same accent on both words: *Vidějte rácite mi i*

nózte mi: óti sâm (pron. adj.) *jáze sâm* (verb) (p. 35 in the manuscript). Toward the end, the circumflex is used exclusively for both words.

Differentiating between these phonemes is the most likely instance when phonologically significant use of the Greek accents could have been anticipated. The initial observation that this could have indeed been the case is probably explained by Greek orthography: when the pronoun *sam* is used for the first time in the text, it is plural and is written *σάμη*, thus carrying the historically long vowel <η>, which does not, when final, allow the use of a circumflex on the penultimate syllable. When soon thereafter the pronoun appears in the masculine singular as *sam*, the scribe copied the same accent, although the circumflex would have been possible here.

Phoneme /b/

Although normally written with the digraph <μπ> in a frequently occurring verb *zburúva* ‘to speak’, /b/ is most often written with <π> in this word: *ζπουρούβα*. It seems that the translator pursued a progressive assimilation, common in the Greek language, perhaps in order to avoid a sequence of three consonantal graphemes.

Phonemes /d g/

The grapheme <δ> represents the phoneme /d/, and <γ> stands for /g/. In Modern Greek, these graphemes are pronounced differently from the sounds they represent in the Macedonian text, <δ> being a voiced dental fricative and <γ> in front of a back vowel, a voiced velar fricative. In front of [i] and [e], <γ> renders a voiced palatal fricative. In the Macedonian text, these graphemes seem to represent almost exclusively alveolar and velar stops. There are at least some instances, however, where it is unclear whether the velar stop is desired for <γ>, since it is not known how proper nouns that are written essentially the same way in Greek and in Macedonian were pronounced. In the case of Lake Genesareth, spelled *Γιῶλουτ Γεννησαρέτζκη*, the Greek equivalent *Γεννησαρέτ* is pronounced with an initial [j].²

The model for the use of the graphemes <δ> and <γ> probably comes from Church Slavonic. In the Cyrillic alphabet, where the corresponding graphemes actually originate from the Greek alphabet, they denote alveolar and velar stops.

Denoting palatal and palatoalveolar phonemes

The phonemes /č dž g’ j k’ l’ n’ š ž/ are treated under the same heading here, since the ways of expressing their palatal or palatoalveolar character are essentially the same in the manuscript. The palatal consonants /g’ k’ l’ n’/ are written with the graphemes <γ κ λ ν> and, when preceding a back vowel, an *iota* ligature follows. The way these ligatures are compiled implies a Church Slavonic origin. The phoneme <j> is often written in the same way, using only the *iota* ligature. However, with palatal consonants, the author does not denote their palatality when they precede a front vowel. As an example, the future marker *k’i* and the noun *kuk’a* ‘house’ are written *κεĩ* and *κούκτα*, respectively. Perhaps the change of place of articulation of the velar and alveolar consonants when followed by a front vowel was sufficient so that no additional means were necessary to denote their palatal nature.

The palatoalveolar fricatives /š/ and /ž/ are also written with the grapheme denoting the alveolar fricative and an *iota* ligature that follows. Again, this is the case only in front of the back vowels. When the palatoalveolar fricatives precede a front vowel or another consonant, an

² The first part of the name *Γιῶλουτ Γεννησαρέτζκη* is a Turkish loan word (< *göl* ‘lake’). This indicates that, normally, in the Macedonian text, <γ> is pronounced as a stop, even when it precedes a front vowel.

arc is written under the following vowel. The arc can also be written under the preceding vowel, if the consonant is in the final position. There are fewer than ten instances when these hushing phonemes are written with the arc when a back vowel follows. Also /l'/ appears ten times written with the arc. The palatoalveolar affricates /č dž/ are written exclusively with the arc under the adjacent vowel. Sometimes, albeit rarely, the translator even used double markings for palatal and palatoalveolar sounds, thus adding both the *iota* ligature and the arc.

The phoneme /j/ can also be written with the arc under the following vowel. When /j/ belongs to the same syllable with the preceding vowel, it is always written with *iota* and a dieresis <ï>. The same method is used in Greek to indicate a separate pronunciation of the *iota*. Rarely <ü> is used, as in the name *Μωϋσέα*.

Phoneme pairs /c/ – /dz/ and /č/ – /dž/

As stated earlier, in addition to the missing distinction between /a/ and /ǎ/, another major drawback of the writing system of the Konikovo Gospel is that the translator did not distinguish between the voiced and voiceless affricates /c/ – /dz/ and /č/ – /dž/. All these affricates are written with the graphemes <τζ>, which in Greek is a voiced phonemic cluster. With the hushing affricates, the arc is also added under an adjacent vowel. This inaccuracy can perhaps be understood, since the voiced counterparts are quite rare in the text. Together they appear only approximately twenty times in the text. For a native reader, this could have represented an acceptable amount of ambiguity.

It can also be guessed, why the translator has not used any other means provided by the Greek alphabet to express these differences in voicing. Although not present in Greek, the *delta* – *zeta* sequence could well have been used here, considering that the grapheme <δ> denotes an alveolar stop in the Macedonian text. It seems, however, that the *tau* – *zeta* sequence was used to represent a voiceless affricate also in other Balkan languages when they were written with Greek letters (Sect. 5.9).

Phoneme /e/

There are two ways of writing the phoneme /e/, either with the grapheme <ε> or with the digraph <αι>. Of these two, <ε> occurs overwhelmingly more often. It is highly unlikely that with these two possible ways of writing, any phonological differences would have been intended. The distribution of the grapheme <ε> and the digraph <αι> does not seem to be governed by any easily distinguishable rules. It is possible that, in some cases, the Greek orthography could have influenced the scribe in such a way that one alternative appeared more suitable than another.

Phoneme /i/

The phoneme /i/ is written with the graphemes <ι η ει οι υ>. Here too, it appears that the choice between different ways of writing is partly dictated by Greek orthography, since some words are written in the same way throughout the text. It is possible that Greek grammar has also influenced the scribe on the level of morphology, since in the Macedonian text, /i/ is often written *οι* when it denotes plural ending, but *οι* appears only rarely when /i/ has other functions. A frequent plural ending in Greek is also written *οι*.

For the use of <υ>, there seems to be a clear explanation. Usually, when <υ> is used to express /i/, there is a Greek translation equivalent that includes the vowel <υ> (Jouko Lindstedt, personal communication). The words *Σὸν* ‘Son’, *Γοσποδὸν* ‘Lord’, and *σῶλα* ‘force’ are translated from *Υἱός*, *Κύριος*, and *δύναμις*, which are written with <υ>. This seems to be a

plausible explanation for the choice made here, since the grapheme <v> is otherwise rather marginal in the Macedonian part of the manuscript.

Phoneme /n/

The phoneme /n/ is written with the grapheme <v>. However, an allophone of /n/, [ŋ], can also appear as part of the phoneme sequence expressed by the doubled grapheme <γγ>, as in *Εὐάγγελιε*, in which <γγ> is pronounced [ŋg].³

Phonemes /s/ and /z/

As indicated earlier, the phoneme /s/ is written with the graphemes <σ ξ ψ> and with the ligature *stigma* “ς”, although *xi* <ξ> and *psi* <ψ> are very rare in the text. The final *sigma* “ς” is used when /s/ is word-final, but there is another function of <ς> as well. It seems to represent a morphophoneme in some verbal prefixes. The verbs *isbrišá* (p. 119) and *ispálnat* (p. 35), written *ἰςμπριστά* and *ἰςπάλνατ* both contain the final sigma. Although not present in the text as a separate word, the prefix *is-* originally had a voiced /z/. There are several similar instances in the text, indicating that the scribe was aware of the morphophonemic status of the segment. The final *sigma* “ς” in the second verb should be interpreted as a devoiced variant of the phoneme /z/, and the first verb should be understood as carrying the unmarked voiced variant. Thus, it is probable that the first verb should be pronounced *izbrišá*, because a voiced consonant follows.

Phoneme /v/

Normally, the phoneme /v/ is written with the grapheme <β>, but the ancient diphthongs <αυ> and <ευ> also yield the sequences /av/ and /ev/ containing the phoneme.

Devoicing and reductions

There are mainly two kinds of synchronic phonological processes visible in the writing system of the Konikovo Gospel. First, the devoicing of some voiced consonants in voiceless or otherwise restrictive contexts, such as in a word final position, is often written explicitly. Second, as in the Lower Vardar dialects, in the manuscript in unstressed positions, the vowels /e/ and /o/ tend to reduce to [i] and [u], respectively (see e.g., Markovik 2001, 23–24). Both phenomena are represented in the writing system of the manuscript, but their extent varies.

With the exception of the special use of the final *sigma*, the author of the manuscript usually wrote the devoiced consonants in the text. As an example, in feminine, the author wrote the adjective *Israílufa* ‘of Israel’ with <β>, since a vowel follows /v/, but the masculine form *Israíluf* is written with <φ>, because the phoneme /v/ becomes devoiced at the end of the word. However, a good deal of hesitation is evident in the writing of the devoiced consonants. For example, the word ‘blood’ is written *kráf* on one occasion, yet on other occasion *kráv*, thus revealing the underlying phoneme /v/.

Although research is still needed into the reduction of the unstressed vowels in the Konikovo Gospel, it can nevertheless be presumed that the text is quite a reliable source for research on this phenomenon. Yet some variation exists in the writing of the same words in similar contexts; and, then again, not much of course can be said about the likely /a/ > [ǎ] reduction, since the translator did not distinguish between these sounds.

³ The pronunciation of the word *Εὐάγγελιε* is not altogether sure, because the latter part of the biphonemic cluster written with <γγ> could be pronounced either as [g] or [g’], since a front vowel follows the grapheme <γ>. The same ambiguity goes for <λ>, which is also followed by a front vowel.

For /e/ and /o/, it is clear that not all unstressed vowels are reduced. How the reduction is conditioned is not obvious. The word ‘father’, which has the phoneme /o/ at the end, is normally written *Tátku*, but when the word is used in the vocative function, it is written *Tátko*. This shows clearly that the reduction here at least cannot be phonologically conditioned. It can be assumed, also on the basis of this same example, that some of the reductions might be controlled by the morphological functions of the phoneme in question.

An interesting observation in Section 5.2 is that the reflex of the historical *jat* /ě/, which is /e/, never reduces. This could suggest that the reflex of *jat* was pronounced differently, thus forming a phoneme of its own. However, as the rest of the material shows, all reductions cannot be phonologically conditioned. It could well be that a number of what we perceive as reductions are actually lexicalized forms.

5.1.3 Accentuation

As mentioned earlier, the scribe of the Konikovo Gospel employed the acute accent and the circumflex. Whether the grave is used is somewhat difficult to say, as the difference between the acute and the grave is hard to discern from the text. However, the grave is used in Greek orthography only when the acute accent would otherwise be deployed on the final syllable, but an accented word follows in the same sentence.⁴

The acute accent and the circumflex are used to denote word stress, as they do in Greek orthography. The translator used the acute and the circumflex mostly according to the rules of Greek orthography, which means that their distribution is not random. As stated earlier, it is not likely that any phonetic differences were denoted by the different accent markings. It also seems unambiguous that the accents denote word stress, since, with the exception of verbs, the same lexemes have the accent systematically in the same place throughout the whole text. This means that the stress is paradigmatic and does not shift, even if enclitic elements are attached to the word. For the verbs in the Konikovo Gospel, the place of the accent is of crucial importance in differentiating the aorist and present tense forms (see Section 5.2).

Some instances however contradict the observation that for the non-verbs in the Konikovo Gospel, the stress is paradigmatic. Although words in the Macedonian text normally have their accent on one of the three last syllables, there are nevertheless several words that are accented farther from the end. Most of these have the accent on the fourth syllable from the end. In some of these cases, the accent in the same lexeme changes place, depending on whether there is a definite enclitic article attached to the word. It is possible however that this does not reflect the actual reality of the stress in the target language, but rather the need of the translator to apply the rules of the Greek writing system. In the Greek language (and thus in Greek orthography as well), no stress can fall farther from the end than on the antepenultimate syllable of the word.

Second accent

Normally, only one accent is applied per word. However, there is one major exception to this rule. In some nouns, when the accent is written on the antepenultimate syllable and a possessive dative enclitic pronoun follows, a second accent is given to the final syllable. The two possible explanations for this are both due to the influence of the Greek language. In Greek, if the stress falls on an antepenultimate syllable and an enclitic word follows, thus forming one phonetic word, then an additional acute is written on the old final syllable (Probert 2003, 148). This also

⁴ Whether the grave has ever carried any relevant information for Greek pronunciation is a matter of dispute. It is safe to say, however, that if the grave has had any phonological significance, it must have been as early as the Hellenistic period (4th – 1st century B.C.) (Probert 2003, 16–17).

reflects the situation of spoken Modern Greek, in which in similar cases the stress shifts to the old final syllable (Mackridge 1989, 38). In theory, this could be the situation with the dialect of the Konikovo Gospel, since this kind of stress pattern is found in some southern Macedonian dialects owing to the Greek influence on pronunciation (Ljudmil Spasov, personal communication). The second possible explanation is that the scribe has merely followed the rule of Greek orthography here.

In one frequently recurring phrase, *Ουτ̃ζενίτζοιτέ μου*⁵ ‘his disciples’, the second accent exemplifies the situation with an additional accent. This phrase occurs in the text sixteen times, of which four are without the second accent. In other situations where Greek orthography would require a second accent, usage is similarly inconsistent. In other places in the text, the translator made mistakes with the accents by forgetting them or putting them in the wrong place in comparison with the rest of the paradigm. However, the frequency of those mistakes is much smaller than in the cases analogous to ‘his disciples’.

These circumstances would support the conclusion that the second accent is not a phenomenon of the spoken language, but an example of hesitation between Greek orthography and the reality of the target language, which does not have this kind of stress pattern. In addition, in Greek the stress cannot fall farther away than the third syllable from the end. It seems unlikely that this kind of stress pattern would have been adopted in the dialect of the Konikovo Gospel where several words have accents on the fourth or the fifth syllable from the end.

Monosyllables

Most of the monosyllables in the manuscript are accented. However, many of these monosyllables are prepositions and clitic pronouns that are not normally stressed in Macedonian dialects. Only the prepositions *uf* and *ut* are written without the accent, whereas prepositions such as *biz* and *za* are regularly written with an accent. Almost all pronouns have the accent. The dative clitic pronouns that appear in a possessive function as enclitics are not accented, but when the same clitic pronouns appear in other places in the text, they do have accents. These practices are clearly due to Greek influence; they can be observed in the Greek text of the manuscript, where almost all prepositions and pronouns except the pronouns in a possessive function as enclitics are accented, regardless of whether they are actually stressed in speech.

Many prefixes also are accented, a situation that cannot be directly explained by the Greek influence. However, many of these prefixes are homographic with some prepositions, and, as will be pointed out in the next section, the scribe did not always consider the prefixes to be part of the words to which they belonged.

5.1.4 Connected and separate spellings

From the perspective of standard Macedonian, the author of the Konikovo Gospel made some interesting decisions about whether to write words jointly or separately. The author wrote the two-part preposition *pusréde* ‘amidst’ separately, *ποῦ σρέδε*, systematically throughout the text. Some verbal prefixes he interpreted as separate words and gave them an accent. As an example, the verb *nabliži* ‘(he) approached’ is written *νά μπληζέζι*. However, toward the end of the manuscript there seem to be fewer instances of separately written verbal prefixes.

⁵ These words are always written together. See the section entitled *Connected and separate spellings* for discussion.

As opposed to the previous examples, there is one type of construction that the scribe always interpreted as one word, even though it consists of two lexemes. When an enclitic possessive pronoun follows a word, it is regularly written together with the head and left unaccented. The previously introduced phrase *Učénícite mu* is of this type and appears written together as *Ουτξενίτζοιτέμου*. Here again, the Greek precedent is clear. In the manuscript, analogous Greek constructions are written exactly the same way.

5.1.5 The second hand

The second hand, that is to say Pavel Božigropski, was a later editor of the Konikovo Gospel. His changes and corrections to the text can be distinguished by means of ink that is of different color than that used by the first hand and by his distinctively different handwriting. Since the corrections to the text consist chiefly of restoring the reduced forms of the first hand together with some recurring lexical changes, there is not enough material to reconstruct the writing system Pavel Božigropski used. There are, however, some ligatures that appear only in his handwriting. For example, unlike the first hand Pavel combined the graphemes <ατ> and <δι> occasionally. The shapes of some of his letters, such as “π” and “ζ”, differ substantially from those written by the first hand.

Pavel used mainly the same graphematical solutions as the first hand, but less consistently. In the word *γιοζμβασιατα* ‘centurion’, not typical of the first hand, he writes /j/ with <γι> (p. 48). On the first page of the manuscript, Pavel tried to erase the arcs denoting hushing sounds. However, in the rest of the manuscript, he left the arcs unchanged, and on page 70, he used the arc even on his own in writing the phoneme /lʹ/. One of Božigropski’s regular interventions was to eliminate the reduction in the word *vrémi* ‘time’. Somewhat mysteriously he not only replaced the last letter, but also changed the first <ε> into <αι>: *βρέμη* > *βραίμε*. This is odd, since there should not be any phonological difference between these two ways of writing the phoneme /e/. One possible explanation is that two consecutive *epsilons* might have seemed somehow “un-Greek” to him, although those two graphemes can in fact appear in the same word in Greek. He may also have had in mind the Church Slavonic orthography of this word, with different vowel graphemes in the first and second syllables.

5.1.6 Conclusions

The Greek alphabet and writing system is the obvious source for the majority of the graphemic innovations in the Konikovo Gospel. However, the *iota* ligatures, the use of the graphemes <δ> and <γ> to denote stops, and the grapheme <Δ> demonstrate that the scribe had to be familiar with the Cyrillic Church Slavonic script as well.

As noted above, the major shortcomings of the writing system in the manuscript are the lack of means of distinguishing between the phonemes /a/ and /ǎ/ in addition to the voiced and voiceless affricates. Also the various instances where the restrictions of Greek orthography forced the author to compromise between the target language and the Greek tradition increase confusion and make the research into the text more difficult. The ways of denoting the hushing and palatal sounds, however, are a major innovation, which contributes significantly to the precision and clarity of the manuscript.

All in all, it can be said that the author of the Konikovo Gospel created a fully functional and relatively unambiguous writing system. Instead of creating a whole new system from scratch, the author resorted to the Greek written tradition. However, he used not only what was needed as a minimum to write the Slavic language, but also adopted a number of redundant elements in the existing writing system.

5.2 Phonology

Juhani Nuorluoto (Helsinki)

The present phonological survey describes the phonological structure of the local dialect used by the primary scribe (the first hand) of the Konikovo Gospel. It is impossible to define precisely the locality in which the text was written, since the material available about the central part of the Aegean Macedonian dialect complex (and especially the Lower Vardar region) has been poorly investigated. Moreover, in many cases the information available in the descriptions of the Lower Vardar dialects is controversial, often leading to the conclusion that not all possible localities have been investigated *in situ* but that the descriptions are based on emigrant speech communities. I have thus not been able to identify the origin of the language type of the Konikovo Gospel in every detail with any of the described localities. It must also be taken into account that the text of the Konikovo Gospel was originally written approximately 200 years ago, whereas the emigrant speech could only be recorded after the Balkan Wars. Thus, for example, the Enidže Vardar dialect complex as it is described in this edition (see Section 5.3) does not bear complete similarity to the structure of the language of the Konikovo Gospel, so that the Gospel's language cannot be ascribed to any particular location in the mentioned dialect area. Certain similarities can be found in individual localities described in FO (1981), in the overviews of Vidoeski (1998; 1999a; 1999b) and in the compilation devised by Marković (2001). Certain traits can be found in the edition of the Kulakia Gospel (Mazon & Vaillant 1938). Still, some features remain unique to the Konikovo Gospel text only.

Thus, the main sources of information about the Lower Vardar dialect complex are the historical phonology of Koneski (1983), the dialectologies of Vidoeski (1998; 1999a; 1999b) and the descriptions of ten Southern Macedonian localities based on FO 1981. The information provided by FO (1981, *passim*) implies that the westernmost and easternmost southern dialect belts do not constitute the phonological basis of the dialect of the Konikovo Gospel. The basic assumption is that the text of the Konikovo Gospel was written in the Lower Vardar region, constituting an undefinable part of the Enidže Vardar dialect complex (see Sections 5.3 and 5.4). It certainly does not represent the neighboring Kukuš (see Peev 1987; 1988) or the Meglen dialects (see Bojkovska 2006). Overall, I put considerable emphasis on dialect descriptions that have been investigated *in situ*. In our view these are more reliable than the descriptions made outside the area due to the interference of the other Macedonian and Bulgarian dialects and the corresponding standard languages. Thus there may be considerable discrepancies in descriptions and localizations of the Konikovo Gospel in the sections dealing with dialectological material in this edition.

Since the original dialect of the location at the time of composing the Gospel was still Slavonic-speaking, it is not entirely excluded that the phonological description given below displays traits from the Konikovo village dialect. The corrections made by the second hand, Pavel Božigropski, who certainly was a native of Konikovo, appear to undermine such an assumption. There is, of course, the possibility that Pavel (who puts relatively little emphasis on phonological or phonotactic issues in his corrections) used his corrections to serve a more widespread Macedonian dialect basis. However, one must also keep in mind that between the

texts of the first hand and those of the second hand a span as much as 50 years may have elapsed, which may be reflected in the language. In effect, the question of the original location where the text was composed remains uncertain.¹

This section is arranged as follows: first there is inventory of the phonemes encountered in the Gospel. Then the original pan-Macedonian phonological system (proto-Macedonian) relying on FO (1981, 627, with some additional remarks) will be presented. The analysis itself consists of three parts. First, the representations of the original pan-Macedonian diasystem will be analyzed in regard to the Gospel. Second, the distributional and combinatory description of phoneme sequences will be taken up. Third, some short basic outlines of stress patterns will be discussed, largely with reference to the descriptions in other sections of this volume (see Sections 5.1, 5.3 and 5.4).

5.2.1 Phonemic inventory

The text of the Konikovo Gospel contains the following phonemes:

Vowels: /i u e o ǎ a/

Sonants: /v m l r n j l' n'/

Obstruents: /p b f t d c s z dz č k' g' dž š ž k g h/

Remark: The status of /n'/ is controversial. It appears at least to be marginal and should, perhaps, be given in brackets.

5.2.2 The inventory of phonemes in the Proto-Macedonian diasystem and its correlates in the phonological structure of the Konikovo Gospel

The original phonemic inventory of Proto-Macedonian (PM) is described in FO (1981, 627) as follows:²

Vowels:

i y u
ь ъ
e o ɛ ɔ
ě a

Sonants:

v m
l r n
j l' r' n'

¹ In my earlier tentative study of the Konikovo Gospel dialect (Nuorluoto 2003), I was sure that the language of the Gospel represented the local Konikovo dialect. However, closer scrutiny, a more detailed overall history of the manuscript and the role of Pavel Božigropski as editor (and not as its scribe and translator), as represented in this volume (Sect. 5.9) indicate that the name of the “Konikovo Gospel” can be used to localize its language only with reservations.

² I use a slightly modified designation of certain phonemes.

Obstruents:

p b (f)
t d
c dz s z
t' d'
k g h

This system should be conceived as a diasystem, i.e., a grand total of all possible phonemes that may have occurred in the dialects upon which the modern Macedonian dialects are based.

In addition to this scheme I am inclined to add the two syllabic liquids /ɺ/ and /ɽ/ because they must have existed prior to the emergence of /ǣ/. Koneski (1983, 32–34) also postulates the two syllabic liquids in Old Macedonian (OM). This is justified because the main source of /ǣ/ is a denasalized /ɹ/, which still figures in the above system. Moreover, we cannot judge when the other sources such as reductions, the influence of other Balkan languages or the oriental loan words yielded /ǣ/. As a matter of fact, I am inclined to question the very existence of a unified pan-Macedonian proto-system as will be evident below.

5.2.2.1 The PM /i/ always yields /i/. No examples are necessary.

5.2.2.2 The reflex of the PM /y/ is always /i/. For its graphemic representations, see Section 5.1. No examples are necessary.

5.2.2.3 The PM /u/ is always represented as /u/. No examples are necessary.

5.2.2.4 The PM strong /ɸ/ yields /e/, which appears not to be reduced to /i/ even when unstressed. Examples are *den* (5), *temnínata* (2), *ótec* (36). For the reflex of /ɸ/ in decomposing /ɺ/ and /ɽ/, see Section 5.2.2.31. The “secondary” ɸ appears as /ǣ/: *né sam* (5).

5.2.2.5 The PM strong /ɸ/ yields /o/. There is no evidence of an unstressed reflex of ɸ, so we cannot judge whether it is reduced to /u/ when unstressed. Only a few examples are available: *sónut* (113), *sóbrani* (3). For the reflex of /ɸ/ in decomposing /ɺ/ and /ɽ/, see Section 5.2.2.31.

5.2.2.6 The reflex of the PM /e/ is /e/ when stressed. In unstressed positions, in the majority of cases it is reduced to /i/. Examples are *inó* (61), *iná* (70), *beši* (1), but *edinoróden* (3), *edín* (4, 58), *idenáiste* (9), *zimáhme* (3), *béše* (1, 3x). The reduction in the open word-final position is slightly controversial in the dialectological material. Vidoeski (2001, 142) postulates the reduction for the entire Lower Vardar region, whereas Peev (1994, 89, referring to Dumev 1943, 36) rejects the existence of the reduction in the final open syllable, although his material displays examples of reduction (cf. also Marković 2001, 123).³ Notably the second hand nearly always corrected this reduction (i > e).

5.2.2.7 The PM /o/ yields /o/ when stressed. In unstressed positions, it tends to be reduced to /u/. Examples are *níkue* (1), *úf kólku* (1). This coincides with the description of the Voden dialect (Marković 2001, 123), for example.

5.2.2.8 The reflex of the PM /ɛ/ is /e/. Interestingly enough, this /e/ appears to be reduced to /i/ in some positions, which is significant for the relationship of the reflexes of /ě/ and /ɛ/. According to Koneski (1983, 35), both PM phonemes merged after the denasalisation of the latter PM vowel into /ǣ/ during the 12th and 13th centuries. As suggested by the material of the

³ The information given here by Marković is contradictory because on the same page he states that the reduction of word-final /e/ and /o/ does not take place in Voden.

Konikovo Gospel, this cannot have been the case in the dialect used by the primary scribe (cf. *mesičina* 56). The development in the dialect in question shows that the PM /ě/ preserved its low articulation, whereas the reflex of /ę/ was raised. For the development of /ě/, see Section 5.2.2.10. Examples of the “regular” development of /ę/ include *čédo* (77), *čéda* (2), *pét*, *péttu* (53), *Sfétci* (44), *čésti* (33), *žétvata* (28), *žétfa* (28), *déset* (10), *téški* (8), *gléda* (6). In the unstressed position: *vréme* (30, 64), *dévet* (42, 43), *Sfétu* (65), but *vrémi* (*passim*), *mésice* (28), *ímitó* (45, 78, 80), *sémito* (74), *Détitó* (48), *mesičina* (56), *devitdisétu* (42), *devittisét* (43). In certain enclitics and when iotated, the PM /ę/ yields /a/ or /ǎ/: *jazíci* (36), *jazicítu* (111), *ma* (35), *sá* (1). According to the dialect description of Kroncelevo (FO 1981, 796), a similar “special reduction” of /e/ can be identified.

5.2.2.9 The reflex of the PM /q/ is twofold: /ǎ/ and /a/. According to Koneski (1983, 22), the reflex /ǎ/ occurs in the majority of Macedonian dialects with varying degrees of closure and rounding depending on the dialect. Compared to the dialect material collected from the region the possible stages of reduction are impossible to distinguish in the Konikovo Gospel, since the graphemic structure does not reveal anything in this sense. Examples are *pátut* (9), *sádba* (7), *vnátre* (5), *pât* (4), *rákata* (4), *máže* (54), *mákata* (29), *sa mačíhte* (29). According to Koneski (1983, 128–129), the change of /q/ > /ǎ/ is the rule in the Voden-Kukuš and Goče Delčev (Nevrokop) dialects (see also Marković 2001, 124). One should, however, consider with the possibility that the reflex of the PM /q/ is /a/ in suffixal morphemes (Koneski 1983, 36; for the reflex /a/ in suffixes and morphological categories in Furka and Kroncelevo, see FO 1981, 748 and 796). Slightly controversial, uneconomical and less plausible is Koneski’s (1983, 71) reconstruction of the development in eastern dialects: /q/ > /ǎ/ > /a/, where he postulates a further reduction of unstressed /a/ > /ǎ/.

5.2.2.10 The PM /ě/ yields /e/ in all positions. Thus, it is not reduced in the unstressed position to /i/. However, it is impossible to determine whether the reflex of /ě/ is distinct from /e/ < /*e/, /*ę/ in stressed positions, i.e., whether in the local dialect in question it had preserved its broad articulation. Examples of the stressed position are *běši* (1), *réčta* (1), *čuvék* (2).

There is ample evidence of the reflex /e/ in the unstressed position: *begaá* (50, 79), *izlekuvá* (56), *sejál* (67), *trebúva* (35), *veruvá* (32, 40), etc. In dialectological terms, the situation in the South appears to be different in some peripheral dialects such as Boboščica, Nevrokop and Serez-Lagadina in which an open *e* from *ě* (*æ*) is preserved in accented syllables (Koneski 1983, 66). Moreover, Koneski (1983, 70–71) states that “*ě* became *e* first in unstressed syllables and then under stress” and “During the period between the 15th and 18th centuries, *ě* (= *æ*) was eliminated from the dialects of Ce[ntral] and S[outhern] Macedonia”. This information is significant because it seems to indicate that the process of reduction was completed prior to the raising of *ě*.

5.2.2.11 The PM /a/ is represented as /a/ in the stressed position. In view of the fact that the PM /a/ is in general reduced to /ǎ/ (or its allophones) in unstressed positions in the Lower Vardar dialects, it is highly probable that this is also the case in the Konikovo Gospel. Vidoeski (1998, 23) states that different degrees of reduction are encountered in the southern dialects. This also applies to the reduction of /e/ and /o/.⁴ However, exceptions to these rules may be found in morphological endings, or the reduction may be dependent on the distance of the stress in regard to /a~/ǎ/. Koneski (1983, 72), for example, states that the word-final open syllable is not reduced in the Gevgelija dialect if it carries morphological information. Accordingly he

⁴ However, elsewhere Vidoeski (1999b, see maps between pp. 26–27) postulates the reduction of /a/ > /ǎ/ only in the locations east of Thessaloniki.

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postulates a “morphologically weak and strong position”, comparable to phonetically weak and strong positions (see Section 5.2.3.2). As demonstrated above in Sections 5.2.2.6 and 5.2.2.7, this hardly can be the case in the dialect of the Konikovo Gospel in which the vowels /e/ and /u/ tend to be reduced even in open final syllables. In effect, the designation of the vowel in question with α may have offered the readers of the Gospel a certain degree of individuality in their pronunciation.

5.2.2.12 The reflex of the PM /v/ is basically /v/. No examples are necessary. For combinatory exceptions, see Section 5.2.3.10.

5.2.2.13 The reflex of the PM /m/ is always /m/. No examples are necessary.

5.2.2.14 The PM /l/ is represented as /l/. Whether it is phonetically palatalized before front vowels, cannot be judged in graphemic terms. The dialectological literature suggests that a phonetic palatalization takes place mainly in the eastern dialects (east of Thessaloniki; cf. FO 1981, *passim*).

5.2.2.15 The reflex of the PM /r/ is always /r/. No examples are required.

5.2.2.16 The PM /n/ is represented as /n/. Its possible phonetic palatalization cannot be inferred from graphemics.

5.2.2.17 The reflex of the PM /j/ is /j/. It only occurs in front of vowels, as the second component in diphthongs and in the word-final position. No examples are required.

5.2.2.18 The PM /l'/ has been retained, which is not the case in the majority of Macedonian dialects in which its occurrence is marginal (Koneski 1983, 50). Examples are *puvélja* (2, 37), *ljude* (7), *voljata* (28, 33). The lexeme *Nedél'u* (3) may be Church Slavonicism. It is not impossible that the orthographic *lj* sequence was pronounced as [l+j] in some cases.

5.2.2.19 The reflex of the PM /r'/ is absent in the Konikovo Gospel except in the word *mor'e: móritu (45 2x, 50, 54, 55 2x). The overall situation in M dialects implies that it has been depalatalized.

5.2.2.20 Some cases indicate that the existence of the reflex of the PM /n'/ as /n'/ is available in the Gospel. However, its scope is relatively limited, and it appears to occur in a limited number of instances. The examples *nívite* (79) and *Knížóvnici* (118) show that the Proto-Slavonic /n'/ has mainly been depalatalized in our Gospel. However, /n'/ appears in some instances: *Kučínjata* (68), *právnja* (64) and *cvetínjata* (47). The phoneme /n'/ is marginal in Modern Standard Macedonian and this seems to be the case in the Lower Vardar dialects, as well (see FO 1981, *passim*). In some cases, the sequence *nj* may imply three different pronunciations, which in Cyrillic could be designated as њ, *nj* or *n'*. For these cases, see the Macedonian Cyrillic transcription in this edition.

5.2.2.21 The PM phonemes /p/ and /b/ are represented as such in the Konikovo Gospel. No examples are necessary.

5.2.2.22 The phoneme /f/ is marked in brackets in the PM phonological system, indicating its marginality in the phoneme inventory. In the Konikovo Gospel the phoneme /f/ is instead relatively frequent, occurring not just in foreign words and names. It occurs as the result of several combinatory changes; see Section 5.2.3.10. Examples of foreign names and words are *Kifâ* (10), *Fariséite* (5).

5.2.2.23 The phonemes /t/ and /d/ are represented as such in the Konikovo Gospel. No examples are necessary.

5.2.2.24 The PM phonemes /c/, /s/ and /z/ have been preserved in the Konikovo Gospel. No examples are necessary.

5.2.2.25 The PM phoneme /dz/ occurs in the Konikovo Gospel in two stems, provided that the reading of the editors is correct: *sâlcî* (115), *varcâni* (116), *varcânu* (116), *utvarcêite* (116) and *varcâna* (116). There is also one occurrence of the adverb *nácat* (79). In historical terms, the phoneme /dz/ occurs as the result of the second and the third palatalization of velars whereas it in general was simplified to *z* (Koneski 56-57; see also in the Konikovo Gospel *nóžite* 35). Interestingly enough, the favorable phonetic environments mentioned by Koneski (1983, 57) are *-dzv* and *-ndz-*, which is not the case in the Konikovo Gospel. Moreover, according to FO (1981, *passim*) the phoneme /dz/ occurs predominantly in the neighborhood of the consonant /v/. In the Konikovo Gospel, /dz/ appears to be common after the liquids. Its more common occurrence in the Konikovo Gospel may be due to the Vlah influence (Ljudmil Spasov, p.c.).

5.2.2.26 The PM phonemes /č/, /š/ and /ž/ are displayed as such in the Konikovo Gospel. No examples are necessary. For their graphical representations, see Section 5.1.

5.2.2.27 In addition to the original PM phoneme inventory the phoneme /dž/ has emerged during the history of the Macedonian language due to foreign influence. It occurs in the following examples: *mánči* (53), *mirasčijata* (61), *darčéa* (73), *darčéši* (119), *ekimčiiite* (80) and morphophonologically conditioned *naráčba* (64).

5.2.2.28 The PM phoneme /t'/ yields /k'/, which is written in various ways (see Section 5.1.). The reflex /k'/ is typical of central dialects, including, apparently, a part of the Lower Vardar dialect complex. Examples are *póveki* (29), *véki* (29), *gledáke* (30), *né ke* (41) *kerka* (44), *kuki* (45), *učeki* (46), *učéiki* (53). For combinatory cases, see Section 5.2.3.8.

5.2.2.29 The PM /d'/ is represented as /g'/, being thus in accordance with the development of its unvoiced counterpart (see Section 5.2.2.28). Examples are *megjû* (6, 31), *megiû* (8), *naóda* (10; cf. the second hand: *naóg'a*). According to Koneski (1983, 54), the original reflexes of *t' and *d' should be *št* and *žd* (with some variants), whereas the reflexes *k'* and *g'* primarily occurred in the North under Serbian influence and spread to the southern regions secondarily.

5.2.2.30 The PM phonemes /k/ and /g/ are represented as such. No examples are necessary.

5.2.2.31 The phoneme /h/ had largely been eliminated from the phoneme inventory of Macedonian dialects during the 18th century, including the standard language. However, in the Konikovo Gospel it appears as an essential part of the phoneme inventory. It occurs not only in foreign words and names (e.g. *hiliádi* 54), but it also seems to appear frequently in most quotidian words, regardless of position, Church Slavonicisms and grammatical categories: *vjahnát* (117), *hléba* (53), *hlébut* (8), *ná nh* (3), *stráhut* (3), *Duh* (4), *gréhuvite* (4), *sa mačihte* (29), *činih* (28), *priehmi* (3), *zimáhme* (3), *vîdohmi* (2). The consonant /h/ seems to be absent from the word *saáte* (10), *saátut* (53). According to Koneski (1983, 81), the consonant /h/ is basically preserved in the eastern dialect in imperfect and aorist morphemes. According to Vidoeski (1999b, map 1 between pp. 94–95), the phoneme /h/ is well preserved in the majority of Voden dialects in the word-final position and before a consonant.

5.2.2.32 It is not entirely clear whether the syllabic liquids /l̥/ and /r̥/ were present in the PM phoneme inventory or whether they were accompanied by ь and ъ (ѣ, ѣ, ѣ, ѣ, ѣ, ѣ, ѣ, ѣ, ѣ, ѣ). Since their representations deviate from the development of /ь/ and /ъ/ in the Konikovo Gospel and in the dialects as well as in the Modern Standard Macedonian, it is justifiable to postulate their existence in the original Macedonian diasystem. As to the PM /l̥/, I have identified only

one lexeme: *sá ispálnat* (35), *pální* (54) and *sá napalni* (63). The reflex *ol* is apparently a Church Slavonicism although it is also encountered in Modern Standard Macedonian: *ispolnénietó* (3), *sá ispólni* (38). There are far more examples of the reflex of /r̥/ and they display a twofold sequence: /ǣr/ and /rǣ/. The former is definitely the more frequent: *sa utfárli* (5), *utfárli* (44), *Cárkvata* (118), *sárce* (59), *sárcitu* (8), *cárkvata* (43), *sá varnaá* (6, 9), *tarčé* (6), *utvářzam* (6). The second sequence appears in only a few lexemes: *tránitu* (74), *krástiš* (5), *prástut* (4). The reflex *er* should be interpreted as a Church Slavonicism: *čitvértata* (54), *ut mértvite* (35), *mértfite* (34), *Utpérvu* (1), *pervosobórnikut* (81).

According to Koneski (1983, 129), the syllabic /l̥/ and /r̥/ are decomposed to /ǣl, ǣr, lǣ, rǣ/ in the eastern dialects whereas the distribution depends on the phonological environment. Vidoeski (1999b, map 1 between pp. 68–69) is more precise, drawing the isogloss *ǣr* || *ǣr/rǣ* between Voden (only *ǣr*) and Enidže-Vardar (*ǣr/rǣ*). As to the isogloss *ǣl* || *ǣl/lǣ*, Vidoeski (1998, map 2 between pp. 68–69) draws it somewhat further eastwards. The material available in the text is too sparse to draw conclusions about the representation of the reflex of the syllabic /l̥/.

5.2.3 Combinatory and distributional developments

According to Koneski (1983, 45), assimilative devoicing took place already in the 13th century. In regard to the examples presented by Koneski, the dialect material displays a greater variety of combinatory and distributional possibilities.

5.2.3.1 The neutralization of voicing correlation in the word-final position suggests that the voiced consonants had undergone devoicing in this position. However, in several cases a voiced consonant occurs in the word-final position but in our opinion these cases represent merely the literary (Church Slavonic) tradition or morphophonemic orthography. Examples are *Gospodýnof* (5), *Daviduf* (52), *Grát* (50, 73, cf. *Grádut* 50), *mлат* (59), *kumat* (35), *prêt* (35, cf. *prêt Bóga* 7), *pónápret* (32), *Góspuť* (9) *názat* (6), *vrâs* (3; cf. also *vrâs dârba* 3), but, also, for example *blâg* (59, 2x). The voicing/devoicing assimilation seems to have taken place, although it is not always evident in orthography (see Section 5.1). It also occurs in non-final position: cf. *Vilíġden* (4), *ofci* (42) *Ftórnik* (6), *ftóru* (32), *cárstfutu* (46, also *cárstvutu* 57).

5.2.3.2 Both apocope and syncope are extremely rare in the Konikovo Gospel. The only examples of apocope are *zárdi* (1), *kólku* (1), *tólku* (49) and *séiset* (6). This is a very significant observation in dialectological terms, since the dialectological material from Southern and Eastern Macedonia usually suggests that the reduced vowels tend to disappear, yielding examples such as *žénta*, *détto*, *vulóvto*, etc. (FO, *passim*; Koneski 1983, 71). Markovik (2001, 123) also postulates the elision of reduced vowels in the forms containing a postpositive article (type *žénta*, *sélto*, etc.). The syncope occurs in two lexemes only: *šes* (118), *rádus* (36, 75; cf. *radusta* 38). This kind of syncope is very frequent in the Macedonian dialects, including the southern dialects (FO 1981, *passim*).

5.2.3.3 The prepositions *vъ(v)* (*passim*) and *sǣ(s)* (*passim*) yield *uf* and *sôs*, respectively. Curiously, I have not been able to identify this development in any dialect description.

5.2.3.4 The assimilation of *dn* > (*n*)*n* is common in the Konikovo Gospel. In some cases *dn* has been preserved. Examples are *inó* (6), *záino* (8), *ispánni* (10), *sénna* (8), *puglenná* (31), *pruglenáh* (31). In two stems the sequence *dn* has been preserved: *Padná* (58), *padná* (58) and *sédni* (44). It should be noted that the second hand regularly corrected (*n*)*n* to *dn*. This phenomenon is mentioned in some dialect descriptions (cf. Vidoeski 2000, 197). According to

Mazon & Vaillant (1938, 68), it is encountered in Suho, Smrdeš, Boboščica and Galičnik. In any case, the scope of this phenomenon in South Slavonic must be broad (see FO 1981, *passim*). I also refer to Mijo Lončarić's personal communication concerning the central South Slavonic area and my own material from the Kajkavian dialect region in Croatia.

5.2.3.5 The “epenthetic” *l* should, according to the generally accepted view, not exist in Macedonian (Koneski 1983, 49). However, in the Konikovo Gospel it is encountered in three lexemes: *zémľja* (52), *ná zemľjata* (37) and *Rassláblen* (51), *ostavlénie* (35). The two last examples may be Church Slavonisms.

5.2.3.6 Only one example testifies to the change of *čr* > *cār*: *carvéni* (76). As a matter of fact, this example also implies the former existence of a syllabic /r/ instead of the primarily decomposed /ɤr/, /rɤ/, /ɤr/ and /rɤ/. Koneski (1983, 58) does not identify the reflex as *cār* but *cr*, which he correctly assumes to be the result of Serbian influence.

5.2.3.7 The change of *-Csk-* > *-Cck-* appears to be typical of the Lower Vardar dialects, and it occurs in almost every Southern Macedonian dialect description (FO 1981, *passim*). It is also characteristic of Krste Misirkov's language, and, accordingly, it should be ascribed to the Postol local dialect (Misirkov's native dialect). In our material this change appears to be the rule: *instíncka* (28), *istínckutu* (2), *Aggélcku* (7). Koneski (1983, 86) has registered this change without, however, stating in which dialects it occurs. He considers it common to the South (Koneski 1983, 87), and also to its occurrence in Greek toponymy. A similar change occurs in other Balkan languages (Koneski 1983, 87).

5.2.3.8 The Proto-Slavonic sequence **kti* yields /k'/: *nókjata* (55), *nokja* (30). The results of the “new iotation” vary, depending on the consonant in question. Thus, **-tbe* is represented, on the one hand, as the sequence *tj*: *bratja* (45) and, on the other hand, as *k'*: *kóski* (< **kostbe*, 35); thus, it is not entirely impossible that the Modern Macedonian nom. sg. *koska* is a back-formation of the collective plural. The sequence **-nbe* regularly appears in the text of the first hand as *n*: *imáni* (60), *posténi* (57), *sakánitu* (2), etc. The latter case occurs in the South, for example in Strumica and Kukuš, cf. Koneski (1983, 51). It should be noted that the second hand occasionally corrected these forms to *-ine*. The form *bratja* is registered in many southern dialects (Koneski 1983, 91).

5.2.3.9 There is enough evidence to show that the Proto-Slavonic sequence **stj* is represented as *št*: *pûštam* (4), *pušťa* (4), *pušténite* (5), *pruštava* (51), *grobíštata* (78). In Kroncelevo (FO 1981, 793) the reflex is *šč*. For the reflexes of the Proto-Slavonic sequences **zdj*, **skj* and **zgj*, no examples are available.

5.2.3.10 The spread of the phoneme /f/ due to combinatory changes is common but, at least on an orthographical level, some vacillation can be found. The following examples illustrate the situation:

tv > tf: *zatforéni* (3), *tfóite* (29), *utforía* (52), *utforí* (31, also *utvorí* 32).

sv > sf: *sfétut* (*passim*), *sfóite* (2), *sfóut* (10), *sfátbi* (62).

vl > fl (relatively consistent voicing dissimilation, cf. the preposition *uf* in Section 5.2.3.3): *flézi* (8), *flegóhte* (29), *flézat* (54).

hv > f: *zafatí* (8, 36), *fatí* (118), *fateiti* (35). In the example *hfálba* (118), the initial *h* was probably not pronounced.

Koneski (1983, 79) views the spread of /f/ at the cost of /v/ or /n/ as a sociolinguistic phenomenon, typical of urban dialects. In our opinion the phenomenon in question represents a more widespread change, which was typical of rural dialects, as well.

5.2.4 Accent

Koneski (1983, 18–20) draws some general outlines of the stress patterns in Macedonian. He differentiates between two types of accents: In the East, the accent is morphologically distinctive whereas in the West it is not. Thus, in the East, the distinction affects, above all, verbal forms: *zafáti* (present), *zafatí* (aorist) and *záfati* (imperfect). According to Markovik (2001, 122), the accent in the Lower Vardar dialect is paradigmatic (a stable accent through the paradigm), which does not completely coincide with the material from the Konikovo Gospel. In Macedonian dialects the accented syllables mainly cover the last three syllables whereas in tetrasyllabic words a secondary accent may occur (Koneski 1983, 19).

On the basis of a brief accentological analysis we can conclude that the accent has a distinctive function in differentiating tenses. Compare, for example, *dáde* (sg. 3 present, 8 occurrences) vs. *dadé* (sg. 3 aorist, 23 occurrences); *jádi* (sg. 3 present, p. 28) vs. *jadé* (sg. 3 aorist, p. 35); *réči* (sg. 3 present, 2 occurrences) vs. *rečé* (sg. 3 aorist, 23 occurrences).

For more details of accentuation, see Sections 5.3, 5.4 and 5.5.

5.3 The Enidže Vardar Dialect

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In making an edition of the Konikovo Gospel, special attention must be paid to the Enidže Vardar dialect complex. The reason is that the language of the Konikovo Gospel displays many more similarities to this dialect than to other Macedonian dialects. Despite these similarities, the language of the Konikovo Gospel also differs from certain traits characteristic of the Enidže Vardar dialect, which suggests that the primary scribe (the translator or the first hand) and the editor (the second hand) also made use of a more widespread dialect basis, absorbing elements from the neighboring dialects, notably the central dialects.

Thus, the similarities and differences of the Enidže Vardar dialect and the language of the Konikovo Gospel will be presented briefly below in Section 5.4. References to dialectal traits of the Konikovo Gospel will also be found in the sections dealing with its grammatical structure.

5.3.1 Location¹

The town of Enidže Vardar (Mac. also Pazar, Gr. Janitsá) is located in the center of a fertile plain that spreads from Voden (Gr. Édessa) to Solun (Thessaloníki) and descends from Mount Pajak (Páiko) to the coast of the Egejsko More (the Aegean Sea, Egéo pélagos). The area encompasses the hilly region between the towns of Enidže Vardar and Gumendže (Guménisa) and the Pazar Plain (Pediáda tis Janitsás) as a part of the Soluncko Pole (Thessalonian Plain, Pediáda tis Thessaloníkis). This is a predominantly agricultural region through which a number of important rail and road arteries pass, linking the towns of Voden (Édessa), Lerin (Flórina), Kostur (Kastoriá) and Ber (Véria) with the port city of Solun and, further south, with Athens. The inhabitants of this region are primarily employed in agriculture, fruit farming, viniculture, and trade as well as in various crafts and service industries.

To the north, the Enidže Vardar dialect shares a border with the Gevgelija dialect. The northern boundary of the dialect passes along the slopes of Mount Pajak and follows the course of the Crna Reka (Kárpi) above the village of Barovica (Kastanerí), extending eastwards over Bojmica (Aksiupólis) as far as the River Vardar (Áksios). To the east, the dialect shares a border with the Kukuš (Kílkis) dialect, extending to Lakes Ardžan and Amatovo (Áspros) and from there following the course of the Vardar to its delta at the Aegean Sea, thus creating a point of contact with the Solun dialect. In fact, we may consider the River Vardar to be the eastern border of the Enidže Vardar dialect vis-à-vis Kukuš and Solun dialects, for there is no Macedonian population in the territory between the River Vardar and the Ardžan Lake and the former Amatovo Lake.

¹ See Map 5.3 on the last page of this section. The following abbreviations for the localities mentioned in this chapter are used: A. – Asarbegovo, Bar. – Barovica, V. – Vădrišta, E.V. – Enidže Vardar, Il. – Ilidžievo, K. – Kufalovo, Ko. – Kornišor, Kr. – Krušari, Kul. – Kulakija, Man. – Mandalevo, R. – Ramna, Pi. – Pilurik.

The western border of the dialect follows the slopes of Mount Pajak and extends along its foothills from north to northwest to the River Meglenica (Meglenítsa). This is the border with the Meglen dialect. Following the course of the River Meglenica, the Enidže Vardar dialect extends southwards, passing west of the villages of Kalinica (Kalí), Kolibite (Kalívia) and Čičigas, which is the border with the Voden dialect, and west of Golo Selo (Gimná), separating it from the Neguš (Náusa) dialect. From here begins the southern border of the dialect, which moves along the Bistrica River (Aliákmón) to the Loudias River and extends along the course of this river to the Aegean Sea.

The Enidže Vardar dialect encompasses the territory of the Enidže Vardar County in its administrative borders, the greater part of the Gumendže district and part of the Solun district to the east of the River Vardar. This area includes about 90 populated places with a total number of approximately 100,000 inhabitants. At least half of this population is Macedonian.

These population centers underwent drastic changes in the early 20th century, from the First Balkan War in 1912 to the Greek-Turkish War in the 1920s, which caused large-scale exchanges of populations among Greece, Bulgaria and Turkey. In this period, the Muslim population of the area moved to Turkey, while a large number of Macedonians moved to Bulgaria, some voluntarily and some by force, in accordance with the terms of population-exchange agreements among Greece, Bulgaria and Turkey. To replace the Macedonians expelled from the region Greeks moved from Asia Minor and Bulgaria and settled there. Thus, the Macedonian population, having been a majority in this area, became a minority, and the relocated Madžiri (Mikrosiates, Póntii) were settled in almost all of the villages. From then on, a process of forced assimilation of the Macedonian population was underway, culminating with the period of terror under the dictatorship of General Metaxas. World War II and the Greek Civil War (1946–1949), in which Macedonians participated on a large scale, had tragic consequences and caused new migrations.

The dialects of the Lower Vardar have long been of great interest to Slavic dialectologists. Such interest has been motivated primarily by the fact that this territory includes the native region of the missionary brothers Saints Cyril and Methodius. This has led scholars studying Slavic dialects to seek the origins of their language here. The late 19th century saw the publication of Vatroslav Oblak's study (1896) of the Solun villages of Bugarievo (Karavías), Vatilak (Vatílakon), Vardarovci (Aksióhori), Gradobor (Pentálofos), Novo Selo (Neo Horúda) and Suho (Sohós). This study gave a detailed description of the vocal system and morphology of the dialect spoken in these villages. There followed the studies of two Polish slavists, Mieczysław Małecki (1934; 1936) and his disciple Zbigniew Gołąb (1960–61; 1962–63). The latter completed his mentor's work on the villages of Suho and Visoka (Óssa), providing a comprehensive description and interpretation of the dialect phenomena in this region, including archaic linguistic features.

In the Republic of Macedonia during the last ten years, Kosta Peev has written and published monographs on the dialects of the Lower Vardar, including those of Dojran (Peev 1979) and Kukuš (Peev 1987; 1988), while Stojka Bojkovska (2006) described the Meglen dialect. In addition, Božidar Vidoeski published various studies on the phonology of these dialects. Blaže Koneski and other authors also wrote on this subject. However, the valuable work of these scholars still leaves room for a monographic description of the Enidže Vardar dialect and the dialects around the towns of Neguš and Ber as well as for further studies of many specific issues. FO (1981) also contains valuable information about the language of certain localities in the Enidže Vardar dialect area.

5.3.2 Phonology²

5.3.2.1

The vowel inventory of the Enidže Vardar dialect contains six phonemes: *a, e, u, o, y, ǎ*. This system is in fact the same as in the neighboring dialects of Gevgelija, Kukuš, Voden, Meglen and Solun (Vidoeski 1999b), with six members, two degrees and three classes. It can be presented as follows:

<i>u</i>	<i>ǎ</i>	<i>y</i>
<i>e</i>	<i>a</i>	<i>o</i>

A significant feature of this vowel system is the reduction of the unstressed phonemes *a, e, o*. Because of this reduction, the vowel system of the Enidže Vardar dialect has six members in the stressed position only. In the unstressed position, the oppositions *e : ǎ, u; a : ǎ; o : y* are neutralized and the vocal system has three phonemes:

<i>u</i>	<i>ǎ</i>	<i>y</i>
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5.3.2.2

The consonant system of the Enidže Vardar dialect consists of 26 consonants, the same number as in all other Macedonian dialects (Vidoeski 2000): *б, в, з, д, ж, з, с, ј, к, л, л', м, н, н', ђ, п, ц, ђ, к', ф, х, ы, ч, ь, љ*. In the Enidže Vardar dialect, the inventory of sonants and obstruents is as follows:

Sonants	Obstruents
<i>м</i>	<i>Ѣ б ф</i>
<i>н л р</i>	<i>Ѣ ђ</i>
<i>н' л' ј</i>	<i>ц с</i>
	<i>ч љ</i>
	<i>к ж</i>
	<i>к' з</i>
	<i>х</i>

5.3.2.3

Consonant clusters in the Enidže Vardar dialect are usually formed in the same way as in other Macedonian dialects with the main restriction being based upon a voiced/voiceless opposition. Consonant clusters in the initial and medial position are mostly formed as a second constituent sonorant; such groups are rare in the final position.

5.3.2.4

Scholars investigating the dialects of the Lower Vardar have focused a great deal of attention on the stress in these dialects. Benjo Conev (1903, 25–27) was among the first to define the stress of the Lower Vardar dialects as free, paradigmatically fixed and paroxitonic. Conev's

² The phonological structure of the Konikovo Gospel is described in Section 5.2. For the relationship between the Enidže Vardar dialect and the Konikovo Gospel, see also Section 5.4.

assessment was supported by Dimităr Mirčev (1901), who added some exceptions (nouns with definite articles affixed and syntagmas of nouns with short pronouns: *вирчуру'а*, *брају-м'и*).

In his research on the dialects of Voden, Meglen, Gevgelija, Dojran, Kukuš and Solun, Afanasij M. Seliščev (1918, 260) found that these dialects have a fixed stress in the paradigm, which falls on one of the last two syllables.

Writing on the Voden dialect, Vasil Dumev (1943, 8–42, 26–88) defined its stress as heterosyllabic, i.e., indefinite and mobile; however, the addition of the article and the declination for gender and number do not influence the place of the stress if the word is not extended by more than one syllable. In feminine nouns, the stress falls on the second syllable from the end (penultimate syllable) and it is, with some exceptions, fixed (Vidoeski 1999b, 105).

Only words of foreign origin shift the stress to the last open syllable. Such feminine nouns include *а́йца́н'а*, *а́раб'а*, *да́л'а*, *за́мар'а*, *ка́саб'а*, *ма́кар'а*, *ма́ја*, *да́мла* (K.), *цумр'а* (E.V.), *а́лца'а*, *буда́ла'а* (II.); neuter nouns include *ба́ар'е*, *душе́м'е*, *ка́в'е*, *либа́д'е*, *ма́раб'е*, *ми́кур'е* (K.), *ми́рзи́лиш'е* (II.), *ску́л'о*, *са́ндарм'е* (E.V.), *ца́д'е*, *ши́йа́н'е*, *шуб'е* (Ko.). Other words include *ба́ја* (A.) as well as *пи́ак'а* and *за́ш'о* (of domestic origin).

With some lexemes of foreign origin, the stress has been withdrawn from the last open syllable: *í'yoɓɐ*, *κ'ouue*, *u'uuue*, *z'ǎmba*, *c'ofɓɐ*, *ū'ajɓa*, *yɔ'uja* (Peev 1979, 47). These instances may be a sign that the tendency to withdraw the stress from the last open syllable is still active. Pronouns following this stress pattern include *ū'ǎk'of* and *vǎk'of* in their forms for feminine and neuter gender, *ū'ǎk'v'a*, *ū'ǎk'v'o*, *vǎk'v'a*, *vǎk'v'o* and *kǎk'of*, *kǎk'v'a*, *kǎk'v'o*. In these pronominal adjectives, the stress falls on the open last syllable; in the masculine gender, it falls on the closed last syllable, while in the plural the stress falls on the penultima.

The feminine and neuter forms of the numeral *ид'ен*, viz. *идн'а*, *идн'о* and *адн'а*, *адн'о* also have the stress on the open ultimate syllable in Enidže Vardar. In Ilidžievo (Néa Halkidóna) and Kufalovo (Koufália), despite the feminine and neuter forms of *идн'а*, *идн'о*, plural forms with a stressed open ultimate syllable also occur (*идн'и*). When the definite article suffix is added, the stress does not change: *идн'аиѿ*, *идн'оиѿ*, *адн'аиѿ*, *адн'оиѿ*.

5.3.2.5

The stress on the last closed syllable occurs frequently in the Enidže Vardar dialect. Masculine nouns in which the stress falls on the word-forming suffix follow this pattern. Examples include the suffixes *-ap*, *-ep*, *-yp*, *-up*, *-an*, *-ak*, *-ač*, *-ax*, *-eū*, *-en*, *-uk*. Apart from these, numerous other nouns, including many of foreign origin, have their stress on the last closed syllable. With the addition of the plural ending, the number of syllables in the word increases but the stress does not shift, regardless of the number of syllables added to the word. In fact, no more than two syllables may be added, as for instance when affixing the definite article to plural forms. In such cases, the elision reduces the addition of syllables to one. In any case the stress does not shift in the entire paradigm of nouns ending in *-ap*: *бишк'ар – бишк'аруū – бишк'ари – бишк'арīо*; *бājн'ар – два бājн'ара – бājн'ари – бājн'арīо*; *бучв'ар – два бучв'ара – бучв'ари – бучв'арīо*; *вуд'ар – вуд'аруū*.

Compound adjectives with stress on the last closed syllable include *булы́з.л'аф* – *булы́з.л'авиуӣ* – *булы́з.л'ава* – *булы́з.л'авай̄ӣа* – *булы́з.л'ави* – *булы́з.л'авиуӣе*.

Pronominal adjectives with stress on the last closed syllable are limited to the masculine gender forms of the aforementioned pronouns: *ūāk'of*, *vāk'of* and *kāk'of*.

The only numeral to follow such a stress pattern is the masculine form of the numeral 'one', *ιὸ'εἰς*, *ιὸ'εἰς**ηῦυῦ*. The stress falls on the last open syllable in feminine and neuter forms and

remains so in the entire paradigm, including the plural: *идн'а, идн'о, идн'и, идн'а̃а, идн'о̃а, идн'и̃а*.

Adverbs have their stress mainly on the stem syllable, although there is a smaller group of adverbs with the stress on the last closed syllable: *визд'ен, идв'ај, идн'а̃и, на̃идн'а̃и, и̃а̃м'ам, у̃и̃и'ам, на̃-в'ам, на̃-и̃'ам, на̃-с'он*. Among the few prefixes with such a stress pattern is *и̃у*: *и̃укр'ај (и̃укр'ај В'ард̃ар 'одиши̃а) (II)*.

All masculine nouns without stress on their suffix have their stress on the penultima. As in other nouns, the stress is morphologically fixed in all forms; the addition of any syllables by adding the definite article or forming the plural does not influence the position of the stress: *б'елик – б'ели̃у̃и – два б'ели̃а – б'ели̃зи – б'ели̃зи̃и̃е; б'иул – б'иулу̃и – два б'иула – б'иули – б'иули̃и̃е*. Nouns that do not have the stress on their suffix include those with the suffixes *-ен -ин, -ан, -ец -иц* and *-ник*: *в'а̃лин – в'а̃лину̃и – в'а̃ли̃на – в'а̃ли̃ни̃а; р'ема̃н – р'ема̃ну̃и – р'ема̃јна – р'ема̃јни̃а; в'ени̃ц – в'ени̃цу̃и – в'ени̃ци – в'ени̃ци̃и̃е; ј'у̃ни̃ц – ј'у̃ни̃ци; в'а̃ри̃ник – в'а̃ри̃ни̃ци; сул'ар̃ник – сул'ар̃ни̃ци; и̃л'а̃ч̃ник – и̃л'а̃ч̃ни̃ци*.

5.3.2.6

The majority of feminine nouns have their stress on the penultima. The stress position in these nouns is also morphologically fixed; the stress does not shift when forming the plural or adding the definite article. This is the case with disyllabic nouns: *бр'ада – бр'ада̃а – бр'ади – бр'ади̃и̃е, з̃лава – з̃лава̃а̃а – з̃ла̃ви – з̃ла̃ви̃и̃е/з̃ла̃в'и̃и̃и*. Suffixes occurring with the feminine nouns usually do not carry stress; the stress thus remains on the same syllable regardless of the number of syllables affixed to the noun. Suffixes that belong here are *-ба, -ка, -арка, -ачка*: *сф'адба, кр'ажба, с'едба, в̃а̃ри̃идба, и̃и̃ч'алба, ч'удба, м'олба, ж'алба, б'амка, д'амка, бр'и̃шка, ба̃ј'ачка, бун'елка, др'енка, дум'а̃к'инка, ду'илка, жи̃тв'арка, изми̃к'арка, ливич'арка, ма̃џи̃ин'арка, мис'арка, и̃исн'арка, з̃лид'ачка, з̃у̃тв'ачка, кра̃д'ачка, ла̃ж'ачка*. To this group also belong the ethnic names of the feminine gender ending in *-инка*: *Вла̃инка, Га̃рк'инка*. Likewise, feminine nouns formed with other suffixes can be included here: *Ма̃кид'онка, Бу̃з'арка; хрис̃ти̃и̃ј'анка, мус̃лим'анка*. Also personal names of feminine gender derived from masculine names by the suffix *-ка* have the stress on the penultima: *С̃и̃у̃ј'анка, Тра̃ј'анка, Ту̃д'орка, Ва̃с'илка, Жу̃рд'анка*.

Among the feminine nouns with stress on the suffix are those ending in *-ина* and *-ица*: *з̃ра̃д'ина, жи̃з̃ав'ина, ис̃т̃и̃'ина, и̃и̃ру̃и̃и̃'ина, ка̃ла̃в'ина, ка̃р̃и̃у̃ч'ина, мис̃ич'ина, -ви̃ца, -ни̃ца, ба̃рд̃ав'и̃ца, би̃ул'и̃ца, ви̃р̃ви̃р'и̃ца, ва̃лч'и̃ца, ву̃дин'и̃ца*.

Several diminutive feminine nouns ending in *-ичка* have the stress on their penultimate syllable: *вра̃и̃н'ичка, ла̃ж'ичка, ла̃с̃т̃и̃ав'ичка, чин'ичка, с̃и̃ра̃н'ичка*. Diminutive formations ending in *-ичка* do not shift the stress position of the form from which they derive, most frequently a noun of feminine gender with stress on the penultima; therefore, most nouns ending in *-ичка* have the stress on the third syllable from the end. Examples of stress on the second syllable derive from nouns with stress on the suffix (*-ник, -ица*): *ва̃рсн'ик, ла̃ж'и̃ца, ла̃с̃т̃и̃ав'и̃ца*. Nouns with the stress on the penultima also include *ку̃м'анда, на̃р'едба, и̃р'авда, ни̃и̃р'авда, слуб'ода, з̃ри̃о̃и̃а, з̃абир'ика* as well as the feminine nouns ending in a consonant: *б'о̃лис-б'о̃лис̃т̃и̃а, з̃но̃ј – з̃но̃ј̃и̃а, ж'алус – ж'алус̃т̃и̃а, и̃'о̃му̃и – и̃'о̃му̃и̃т̃и̃а, р'адус – р'адус̃т̃и̃а, и̃'есук – и̃'есук̃т̃и̃а*. Personal names, apart from those ending in *-к*, also have the stress on the penultima: *Д'ана, Г'уна, М'ара, Пе̃и̃ра, Со̃фка, Т'ана, Т'ина, Ц'ана* as well as the polysyllabic *А(а̃)ликс'андра, А(а̃)н̃зил'ина, А(а̃)с̃и̃а̃с'и̃ја, Бу̃ж'ана*.

5.3.2.7

In the majority of neuter nouns the stress falls on the penultima. All disyllabic neuter nouns ending in *-e* and *-o* (with *-a* in the plural) have a paradigmatic stress on the penultima: *д'ърво* – *д'ървѹиѡ* – *д'ърва* – *д'ървайѹа*; *ѣрло* – *ѣрлуѹиѡ* – *ѣрла* – *ѣрлайѹа*; *вл'акно* – *вл'акнуѹиѡ* – *вл'акна* – *вл'акнѹа*. To this group also belong the nouns *'oko* – *'очи*, *'uvo* – *'уши*. Trisyllabic nouns with a plural ending in *-a* behave similarly: *вѣрѹи'ено*, *кул'ено*, *жил'езо*, *кур'иѹиѡ*, *риш'еѹиѡ*. Nouns formed with the suffixes *-ало*, *-ело*, *-ило* have the stress on the second syllable: *вид'ело*, *сид'ело*, *бѣрд'ило*, *мѹѹув'ило*, *кус'ило*, *сич'ило*. The suffix *-иѹиѡ* is stressed in the nouns *бун'иѹиѡ*, *виѹѹр'иѹиѡ*, *жин'иѹиѡ*. Diminutive formations ending in *-це* keep the stress pattern of the basic form: *'okce* – *'okciѹиѡ* – *'okca* – *'okcѹа*, *м'ехце*, *н'еѹиѡ*, *'уфце*, *в'инце*, *кур'иѹиѡ*, *кул'енце*, *уѣлид'алце*. All diminutive formations ending in *-енце/-енца* have the stress on the penultima: *брѹиш'енцѹ* (<*бр'аино*), *вил'енце*, *дѹѹи'енце*, *ждриб'енцѹ*. Diminutives ending in *-че* have the stress on the stem; in the majority of nouns the stress remains on the penultima: *бр'аѹиѡ*, *бр'ехче*, *бр'екче*, *в'ирче*, *в'ѣрхче*, *д'олче*, *ѹиѹѹц'иѹче*. In a smaller number of nouns, the stress falls on the third syllable from the end: *в'еѹѹѣрче*, *ѣ'абирче*, *д'евѣрче*, *з'алѣче*, *кл'адинче*, *'облѣче*, *ѹ'ѹѣче*.

Nouns ending in *-e* that form their plural with the suffix *-иѹа* also have the stress on the penultima. This is the case with a number of nouns ending in *-o* with their plural in *-иѹа* as well as all nouns ending in *-че*. The suffix *-иѹа* occurs with stress on the penultima (Vidoeski 1986, 26). The plural forms of *-иѹа* are thus exceptions to the rule to fix the stress morphologically; on the other hand, they join the majority of nouns by taking the stress on the second syllable (penultimate syllable): *б'укло* – *б'уклоѹиѡ* – *букл'иѹа* – *букл'иѹнаѹа*, *в'едро* – *видр'иѹа*, *вр'еме* – *врим'иѹа*, *в'ѣже* – *вѣж'иѹа*, *вил'енце* – *вилици'иѹа*.

5.3.2.8

Personal names of the masculine gender are mostly stressed on the penultima: *A(ǎ)л'eko*, *B'ошко*, *D'имо*, *D'имче*, *Г'орѣи*, *K'осѹа*.

5.3.2.9

Compound nouns have their stress on the second syllable. In the compound nouns stressed on the closed last syllable, the accent falls on the second constituent of the compound: *бѣбѹи'арка* – *бѣбѹи'аркаѹа* (*болесѹи како сиѹаниѹа*), *млѣдуж'ениѹ*, *вѣрѹѹв'ериѹ*, *вѣрѹѹв'ерка*, *буѣур'оѹѹа*, *иѣрѹ'ориѹ*, *иѣрѹ'орка* (E.V.), *слѹнѹѹл'едиѹ* (K., V.), *уѣриѹсл'ѹнѹ*, *зѹѹдисл'ѹнѹ* (R.), *уѣрисл'ѹнѹ*, *зѹѹсл'ѹнѹ* (Kr.), *ѹѣрѹб'аба*, *ѹѣрѹд'едо*, *ѹѣрѹв'ука*. In compounds in which the second part comprises one syllable and both constituents of the compound are linked without a compounding vowel, the second syllable of the first constituent part has the stress: *Вил'иѣдин*, *Ил'индин*, *Кѣрсѹи'овдин*, *Пиѹѹр'овдин*, *Г'урѣ'овдин*, *Миѹѹр'овдин*.

5.3.2.10

The majority of adjectives have the stress on the penultima of their masculine form. The stress does not shift in the process of forming other genders and plurals or affixing a definite article. In fact, the stress usually remains in the same place as in the corresponding noun. However, there are some adjectives in which the stress shifts onto the suffix with which the adjective is

formed. Such adjectives have the accent on the final syllable. A common feature of all adjectives is the paradigmatic character of their stress pattern.

A great number of adjectives ending in *-ин* are actually formed with a reduced suffix *-ен*: *'арин, б'ак'арин, в'алнин, вр'един, з'л'адин, з'н'асин, з'р'озин, жил'езин, ж'и'и'ин, ј'асин*. In the villages of Ilidžievo and Kufalovo adjectives with this stress pattern ending in *-ан* also occur; this is a result of the different effects of the reduction of *-ан* or */e/*: *ар'ан, з'л'ад'ан, л'ес'ан, н'ок'ан, м'а'и'ан, и'а'л'ан, и'р'ес'ан, р'а'ж'ан, и'и'ем'ан* (Il.), *л'ич'ан, з'р'оз'ан* (K.). To the group of adjectives with stress on their stem also belong those ending in *-ин* (without reduction): *з'а'скин, е'ф'и'ин, лис'ич'кин, м'а'ј'чин* and *м'а'ј'кин, р'и'бин, чин'ич'кин, б'а'бин, кук'о'шкино* (E.V.). In addition, the group of adjectives ending in *-аф* have the stress on their stem: *з'а'р'б'а'ф, з'улим'ич'а'ф, кр'а'с'и'а'ф, л'и'з'а'ф, у'б'а'ф, и'и'и'а'р'б'а'ф* (E.V.), *р'а'з'а'ф* (K.). The stress falls on the second syllable in the adjectives ending in *-уф* (*-ов*): *бл'ануф, вр'а'зуф, д'а'буф, д'едуф, и'чум'енуф, 'орлуф, и'и'и'куф, к'оруф, ув'езуф, ур'еуф, ур'изуф, буж'икуф, чир'еуш-уф*. Adjectives derived from personal names can be added to this group: *Б'о'и'куф, Буж'инуф, Ник'олуф, С'и'у'ј'ануф, Тр'а'ј'куф, К'ос'и'уф*.

Adjectives ending in *-цики, -чки, -и'ки* have the stress on the penultima: *би'ол'цики, в'а'л'чки, з'ув'е'цики, з'ус'и'уд'и'ни'чки, зм'и'ј'чки, кр'а'ф'цики, 'оф'чки, и'и'л'е'и'чки, вул'о'ф'цики*. The stress also falls on the penultima in adjectives ending in *-ар, -ал -ук*: *б'и'с'и'а'р, 'и'и'а'р, м'ок'а'р, к'ис'а'л, и'и'о'и'а'л, ж'е'жук*.

The groups of adjectives with a mobile vowel that disappears in the process of forming other genders and the plural form, such as *-ар, -ал, -ук, -ин/-ан (-ен)* as well as those in *-цики, -чки, -ки*, have the stress on the penultima in the feminine and neuter singular and in the plural: *'арна – 'арно – 'арни; вр'една – вр'едно – вр'едни; з'л'адна – з'л'адно – з'л'адни*.

5.3.2.11

With pronouns the stress usually falls on the initial syllable and remains in the same place regardless of the enlargement of the number of syllables. Most frequent are pronouns with the stress on the second syllable (penultimate syllable): *ј'аска; в'и'ја; н'е'зо; н'аска; н'е'зуф – н'е'зува – н'е'зуво – н'е'зуви; н'е'јна – н'е'јно – н'е'јни – н'е'јна'и'а – н'е'јну'и'о – н'е'јни'и'е; н'и'јни – н'и'јна – н'и'јно – н'и'јна'и'а – н'и'јну'и'о – н'и'јни'и'е; н'е'куј; н'и'куј; н'е'и'и'о; н'и'и'и'и'о; 'она – 'оно – 'они; с'е'куј; с'а'и'а – с'а'и'и'о – с'а'и'и'и; и'и'ја; н'и'ја; ч'и'ја – ч'и'јо – ч'и'и*.

5.3.2.12

Numerals also have the stress on the second syllable (penultimate syllable): *чи'и'и'ри, с'едум, 'осум, д'е'ви'и, д'е'си'и, и'дин'а'ј'с'а'и, д'ван'а'ј'с'а'и, и'рин'а'ј'с'а'и, чи'и'и'рин'а'ј'с'а'и, и'и'и'и'н'а'ј'с'а'и, и'исн'а'ј'с'а'и, сидумн'а'ј'с'а'и, усумн'а'ј'с'а'и, диви'и'и'н'а'ј'с'а'и, д'в'а'ј'с'а'и, и'р'и'ј'с'а'и, чи'и'и'р'и'ј'с'а'и* (K., V.) / *чи'и'и'рд'е'с'а'и* (Il., E.V.), *и'е'ј'с'а'и, и'е'ј'с'а'и, сидум-д'е'си'и, усумд'е'си'и, дивид'е'си'и, д'в'е'с'и'а, и'р'и'с'и'а, чи'и'и'ри-с'и'у'и'и'ни, и'е'и'с'и'у'и'и'ни, и'ес-с'и'у'и'и'ни, ил'а'де*, as well as the ordinal numbers: *и'р'е'и'и, чи'и'ф'а'р'и'и, и'е'и'и'и, и'е'с'и'и, с'едми, 'осми, и'а'р'ви*. The ordinal numbers *д'ив'е'и'и'и, дис'е'и'и'и, д'ив'е'и'и'а, дис'е'и'и'а, д'ив'е'и'и'о, дис'е'и'и'о* have the stress on the penultima in both Enidže Vardar and Kufalovo, while in Ilidžievo the stress falls on the antepenultima: *д'е'ви'и'и'и, д'е'си'и'и'и, д'е'ви'и'и'а, д'е'си'и'и'а, д'е'ви'и'и'о, д'е'си'и'и'о*.

5.3.2.13

Adverbs have the stress predominantly on the stem syllable, most often on the initial syllable. The majority of adverbs have the stress on the penultima: *бл'изу, в'адин, в'ечър, д'ejнă, д'олу, дин'еска, к'оџа, м'алце, н'адвур, над'олу, н'айрă/н'айре, н'айкум, н'оџу, н'оке/н'окă, н'азуи, н'ичкум, нă'ойку, н'еџдин, н'иџдин, нăз'емин, 'ошйе/'ошйă, с'еџа, сн'ошйи, скр'ишум, ср'един, и'оџăј, и'олку, ир'ошка, и'ува, узд'олу, узџ'ора, уиџ'амна, ушре, уфч'ера, уиџ'аде/уиџ'адă.*

5.3.2.14

Multisyllabic (disyllabic) conjunctions have the stress on the penultima: *'ама, 'ако/'аку, д'али, д'ил'му, к'айу, 'ошйи, и'уку.*

5.3.2.15

Nouns with the stress on the open and closed ultimate syllable have the stress on the penultima with the affixation of the definite article as well as in their plural forms: *скул'ошйо, душем'ешйо, џăд'ешйо, бишк'аруи, бишк'ари, џăд'ијна.* This also happens with the feminine and neuter forms and the plural forms of adjectives with the stress on the ultima in the masculine (*билузл'ива – билузл'иво – билузл'иви*). Likewise, this is the case in the plural forms of pronouns with stress on their ultimate syllable (*вăкв'иа, иăкв'иа*), as well as in numerals to which the definite article has been affixed (*ид'ejнуи, идн'аиă/ăдн'аиă, идн'ошйу/ăдн'ошйо*).

5.3.2.16

Monosyllabic masculine nouns keep the stress on the stem syllable through the whole paradigm, regardless of any enlargement in the number of syllables. Thus, the forms with an article and those in the countable plural have the accent on the penultima; the forms of the ordinary plural have the stress on the antepenultima, and the plural forms with the definite article have the stress on the fourth syllable: *бор – два б'ора – б'оруи – б'орув – б'орувийе; брек – два бр'еџа – бр'еџуи – бр'еџув – бр'еџувийе.*

5.3.2.17

The only exceptions among masculine nouns are *вол* and *рок*, in which the stress is shifted to the next syllable in the plural form: *вол – два в'ола – в'олуи – вул'ови/вул'овă – вул'овийе/вул'оји* and *рок – р'оџуи – два р'оџа – руџ'ови/руџ'овă – руџ'овийе/руџ'овийи*. This exception is characteristic in the Lower Vardar dialects in which these nouns do not display a morphologically fixed stress.

5.3.2.18

Monosyllabic nouns of the feminine gender are few, and their stress pattern is the same as in the monosyllabic masculine nouns. They keep the stress on the stem: *вар – в'арйа; џној – џн'ојйа; жал – ж'алйа.*

5.3.2.19

Monosyllabic adjectives also have a paradigmatic stress on the stem syllable. The forms for feminine and neuter genders as well as for the plural have the stress on the penultima, while definite forms in the singular or plural have the stress on the antepenultima. Exceptions include adjectives with elision in which the stress remains on the penultima: *бел – б'ела – б'ело – б'ели – б'елиуї – б'елайїа/б'елїа – б'елуїо/б'елїо – б'елиїе/б'елїе*.

5.3.2.20

Monosyllabic pronouns and conjunctions have independent stress patterns: *јас, он, вас, нас, мен, њеї, ња-м'ен, ња-її'еї, с'аї; и, а, но*. Some pronouns that have gender and plural forms have the stress on the penultima and antepenultimate syllable: *он – 'она – 'они, с'аї – с'аїїа – с'аїїо – с'аїїи – с'аїїуї, чиј – ч'їја – ч'їјо – ч'їи*. Monosyllabic prepositions form stress groups with the nouns without shifting the stress onto the preposition. *з'ас'їан'а їриї-к'ук'аїа, їумин'а нис-с'елїо, з'удр'ї су-с'її'аїуї, с'а-в'арн'а їу-ник'олку д'ена, ис'їадн'а уд-в'оаїїа, ки-си-д'ојде уї-її'ам, к'ом к'аї-її'аїку-ми*.

Short pronominal forms are unstressed: *а-вид'ех, з'у-дунс'еа, ми-к'аж'а, їи-к'аж'ах*.

5.3.2.21

The stress on the third syllable from the end (the antepenultimate syllable) occurs in one group of nouns of the feminine gender. Such are the diminutive forms of nouns with the stress on the stem syllable. The addition of the suffix *-ичка* does not shift the stress, whereas the addition of the definite article to these nouns shifts the stress onto the fourth syllable from the end, both in the singular and in the plural. Indefinite forms in the plural have the stress on the antepenultima: *в'осичка – в'осички – в'осичк'аїа – в'осичкиїе, к'оскичка – к'оскички – к'оскичк'аїа – к'оскичкиїе*. The nouns ending in the suffix *-ина/-ница* have the stress on the antepenultima: *б'ар'уїница, в'илица, кл'уч'арница, кув'ачница, їад'арница, ї'арїлица*. In the plural, these nouns have the stress on the antepenultima, while in the definite forms in the singular and plural, the stress falls on the fourth syllable from the end: *б'ар'уїници – б'ар'уїниц'аїа – б'ар'уїнициїе*. Some feminine nouns formed with the suffixes *-ина, -ија* have the stress on the antepenultima: *к'очина, м'ајкина, н'овина, ї'адина (Il.)*. The stress falls on the antepenultima in some neuter nouns ending in *-иїїе*: *з'л'авиїїе, р'ачиїїе, к'алчиїїе (E.V.), їр'евиїїа, к'арс'иїїа (Il.)*. Personal names of the feminine gender ending in *-ица* are stressed on the antepenultima due to the elision in order to avoid the accentuation on the fourth syllable: *Ник'олуца (<Ник'олуница<Ник'олуница), Ѓ'орз'ивца (<Ѓ'орз'ивница), П'еїкувца*.

Family names ending in *-овци, -евци* have the stress on the antepenultima: *М'ајнувци, Т'еиувци, Џ'икувци, Руї'анувци, А(а)л'ачувци (Il.)*. Only a small number of masculine gender nouns have the stress on the antepenultima: *ј'азувци, її'ежавци, л'еїавци (Kr.)*.

5.3.2.22

Stress on the antepenultima is rare among other kinds of words. It occurs in some adjectives: *їр'илиїцки, с'їр'умички (Il., K., E.V.), с'ек'акув – с'ек'аква – с'ек'акво – с'ек'акви*, with some numerals such as *ч'еїш'ирс'їо, с'едумс'їо, 'осумс'їо, д'евиїс'їо (K., V., Kr., E.V.)* and in the adverbs *д'оцк'аїа, з'їмуска, л'еїуска, ї'овики, їр'еиска*. As to the prepositions, only the preposition *окулу* has the stress on the third syllable.

5.3.2.23

Stress on the fourth syllable from the end occurs only in a limited number of nouns and adjectives. In nouns, this pattern occurs when affixing the definite article to the plural forms of the nouns with stress on their penultimate syllable in the basic form: *б'елизииѣ*, *б'иулиииѣ*, and with affixation of the definite article in the plural forms of monosyllabic nouns such as *б'орувииѣ*, *бр'еѣзувииѣ*, *б'ивулиииѣ*, *д'енувииѣ*.

5.3.2.24

Comparative forms of adjectives have a double stress in the Enidže Vardar dialect: *ū'ō-ž'ārda*, *n'aj- ž'ārda*, *ū'ō-ž'ārduyū*, *n'aj-ž'ārduyū*. Comparative adverbs taking double stress include *ū'ō-bl'izu*, *n'aj-bl'izu*, *ū'ō-d'olu*, *n'aj-d'olu*, *ū'ō-m'alce*, *n'aj-m'alce*, *ū'ō-n'āture*, *n'aj-n'āture*, *ū'ō-ž'ore*, *n'aj-ž'ore*. Syntagmas of an attribute and a noun have the stress individually: *б'ела куш'ула*, *б'елѿа куш'ула*, *с'ува р'ека*. Compounds of nouns designating kinship or profession always have an individual stress: *б'аба Ј'ана*, *б'аѿѿа Ј'ана*, *ѿ'еѿ-Л'уба*, *д'едо Тр'ајо*, *ѿоѿ Нук'ола*. Compounds with the adjective *св'еѿи* follow the same model: *св'еѿи Ил'ѿа*, *св'еѿи Нук'ола*, *св'еѿи Ѓ'орѿи*.

5.3.2.25

Short pronominal forms are always enclitic to the noun they follow: *м'ажкă-тѹи*, *м'ажкă-ми*, *бр'аѹ-му*, *ѹ'аѹѹку-му*, *му кăж'ах нă-ѹ'аѹѹку-му*, *ă-видѣх с'есѹрă-ѹи*. Some conjunctions also form stress groups with the verb before which they stand: *ѹо дă-ѹр'авăм?*, *нă-муж'ах дă-'одăм*, *ѹ'о-'арнѹ дă-мѹ-ѣѹ-д'ам нă-бр'аѹ-ми* (II.).

5.3.3 Morphology³

5.3.3.1 Nouns

5.3.3.1.1 The following suffixes are used to form nouns designating persons in the Enidže Vardar dialect: *-ap*, *-ač*, *-eč*, *-uñ*, *-uk/-huk*, *-ak*, *-čuja*, *-uja*, *-ūel*, *-ka*, *-uqa*, *-uja*. The majority of these suffixes are used to form masculine nouns, while the suffixes *-ka* and *-uqa* are used in the formation of feminine nouns by adding them to the corresponding masculine nouns.

5.3.3.1.2 In the Enidže Vardar dialect, masculine nouns have forms for the singular and plural. There is only one form to express all the former case endings. Of the old synthetic declension of nouns, only the nominative form is preserved, which took over all the meanings and functions of the vanished case forms. The vocative forms have nevertheless been preserved. However, the vocative can also be expressed with the nominative form: *Сѣуј'ан!* and *Сѣуј'ане!* Other former cases can also be expressed with a nominative form: *Му-каж'ах на-П'еѣуре*, *ѣу-вид'ех Тѣн'ас*, *бех су-Сѣуј'ан*.

5.3.3.1.3 Masculine nouns end in a consonant, in certain instances in *-a*: *враїї, зраїї, м'озук, умник, кул'ан, уц'ейї, ч'екан; вужв'ода, сяд'їја*. The ending *-a* is common in nouns of foreign origin: *а'га, кад'їја, куми'їја*. In personal names and kinship words, four groups of

³ The morphology of the Konikovo Gospel is described in Section 5.5. See also Section 5.4 for the relationship between the Enidže Vardar dialect and the Konikovo Gospel.

nouns are encountered: nouns ending in a consonant (*Буж'ин, Сіуї'ан, Тән'ас, зейі, син*), in *-а* (*Димийр'іја, Зәхәр'іја, Ник'ола, и'ура*), in *-е* (*Д'имче, М'ице, М'иїре*), and in *-и* (*В'ани, Ј'ани, Ѓ'орзу*).

5.3.3.1.4 The common genitive-accusative form of this dialect does not have a separate ending as it does in the western dialect region but it is linked to this region by the presence of the preposition *на* before the noun, albeit only occasionally: *ѡу-вид'ех (нѧ) П'ено*, *ѡу-сѡриѡн'ах (нѧ) Сѡѡѡ'ан*. The same applies to constructions with the preposition *-на* in feminine nouns: *ѧ-вид'ех (нѧ) Мѧр'ѡја*, *М'ѡра*. This parallelism occurs most consistently in the village of Ilidžievo in the constructions with personal names or pronouns: *ѡу-вид'е нѧ-П'ено*, *ѧ-вид'е нѧ-Л'ѡна*, *ѧ-вид'е Л'ѡна*, *нѧ-вид'е нѧ-н'ас*, *ѧ-вид'е нѧ-н'еѧ*, *нѧ-вид'е нас*, *ѧ-вид'е н'еѧ*.

5.3.3.1.5 The vocative of masculine nouns in the Enidže Vardar dialect occurs without ending or with the endings *-e* and *-o*: *‘Ела бре сѣи’арец, еј ѿрѣ’ати анд еј арѣ’ати, м’оре ѣр’ешник, еј Сѣуј’ане, рѣиши’ар најд’ен кад’е ш’еѣиши и рѣиши’аро*. Very often forms with endings occur: *суд’аро, ѿрѣ’ати, рѣиши’аро, Сѣуј’ане*. The variation in the use of the vocative ending is especially frequent in and typical of personal names ending in a consonant: *Сѣуј’ан – Сѣуј’ане; Трај’ан – Трај’ане; Мѣн’ол – Мѣн’оле; Буж’ин – Буж’ине*. The distribution of the endings *-e* and *-o* is now different order from the original state of affairs. It is worth mentioning that the ending *-e* occurs only with personal nouns ending in a consonant: *А(ѿ)нѣсѣ’ас, Дујч’ин, Ив’ан, Кусѣд’ин, Тѣн’ас*. It also occurs in kinship words, more frequently in monosyllabic nouns, though this is not the rule: *браѣи, син, зѣи, в’ујко, д’евѿр, ш’ура, св’екур*. The same phenomenon is encountered in some names denoting profession and vocation: *д’аскѣл, ѿоѿ, сѣд’ија (II.) – д’аскѣле, ѿ’оѿе, сѣд’ије, цар – ц’аре, думѣк’ин – думѣк’ине*.

The ending *-o* is used in multisyllabic nouns denoting profession, vocation or title: *бај'ач* – *бај'ачо*; *вулув'ар* – *вулув'аро*; *џувид'ар* – *џувид'аро*; *џуџив'ач* – *џуџив'ачо*; *кув'ач* – *кув'ачо*; *млик'ар* – *млик'аро*. However, among them there is a certain number of monosyllabic kinship words that in some places occur with the ending *-e* and in others with *-o*. Thus, for instance, in the village of Kufalovo, the following doublets are encountered: *м'аџо* – *м'аџе* and the multi-syllabic *чув'еку* – *чув'ече*; *сир'ачко* – *сир'аче*. In Enidže Vardar, vocatives in *-o* are found: *чув'еко*, *ш'уро* – in contrast to vocatives with *-e* in other places (*чув'ече*, *ш'уре*), as well as *сф'аџо*, *з'еџо* in the village of Kufalovo as compared to *сф'аџе*, *з'еџе* elsewhere. Nouns formed with the Turkish suffix *-ија* have a vocative in *-o*: *џулимџи'уо*, *фалбаџи'уо*, *луџи'уо*, *јабџаџи'уо*, *џајдаџи'уо*, *џајџаџи'уо*.

5.3.3.1.6 The plural endings *-u* and *-ovi* in masculine nouns are common: *ад'ейи, б'елизи, б'иули, в'енци, з'остии, д'евари, з'идуви, кр'айуви, л'ебуви, йл'узуви, р'айбуви*. The ending *-ovi* in monosyllabic masculine nouns has become common in nouns with the old soft stem: *бр'ичуви, вр'ежуви, з'ол'уви, 'ежуви, к'очуви*.

A group of nouns ending in *-n* in the singular form their plural with the ending *-јна/-јна̋*. In such cases, we are probably dealing with the collective-plural ending, which in these nouns has become the only plural. There is no other plural form in these nouns: *в'а̋злин – в'а̋злијна̋*; *ѡр'ебин – ѡр'ебијна̋*; *з'ерин – з'еријна̋*; *елин – елијна̋*; *к'о̋п̋ан – к'о̋п̋а̋јна̋*; *п̋л'амин – п̋л'амијна̋*; *р'еман – р'ема̋јна̋*.

The collective plural can also be formed with the ending *-ja* (*кр'илја, л'озја, њ'ерја*) and *-ишиџе, -ишиџа* (*џаџи – џ'аџишишиџа, џној – џну'ишиџа, вир – в'иришиџа, мех – м'еишиџа* (K.), *карс – к'арсишишиџа* (K.), *син – с'инишиџа* и *зеџи – з'еџишишиџа* (E.V.). Some of these

nouns have a normal plural ending in other locations (*з'ейуви, с'инуви, к'арсийуви*). In some cases it is, in fact, the ordinary plural, which confirms the statements of André Mazon and André Vaillant (1938, 91) as well as of Zbigniew Gołąb (1962, 180) and Kosta Peev (1979, 183) about the transfer of this neuter ending to the masculine plural.

In masculine personal names and kinship words, the plural is formed with the ending *-увици* with the reduction of *-офици* (*-овици*): *д'едуфици, т'айкуфици, в'ужкуфици* (*в'ужци*), *т'ейинуфици, к'умуфици, и'уруфици* (*и шури*); *М'ајнуфици, Т'ешуфици, А(ă)л'ачувици, М'ел'увици, В'алк'ануфици, П'ейкуфици, 'Амбуфици*. Certain personal names form the plural with the ending *-ифци* (*-евци*): *А(ă)нциърл'иифци, Бр'усифци, Гуџ'улифици, С'амърц'иифци, Г'орџифци*.

In the villages of Kufalovo and Ilidžievo, several nouns form their plural with *-a*: *с'ам'ар – с'ам'ара; 'об.лук – 'об.лукă; т'айб'ан – т'айб'анă; т'ув'ар – т'ув'арă; т'аз'ар – т'аз'арă; м'анăс'т'и'р – м'анăс'т'и'рă; с'айт'и – с'айт'иă* (К.); *ц'имб'уш – ц'имб'уша* (П.). Concerning the origin of the endings of these nouns, it can be said that they have emerged by analogy with the forms of the countable plural or with the reduction of *e > ѧ*, although it remains unclear why this phenomenon has not been extended to other masculine nouns. As to the territory, this phenomenon is related to the masculine nouns with the plural ending *-a* in the vicinities of Kukuš and Ser (Sérres).

The forms of the countable plural of this dialect do not have any specific features compared to the rest of the Macedonian dialects. The ending for the countable plural is also *-a*, and it functions with nouns related to a numeral: *два в'ола, т'ри с'т'ола, му-удр'ија дв'ајс'т'и с'т'и'а, т'ей л'еба, т'ри-чий'ири д'ена*.

5.3.3.1.7 Of the old case forms of feminine nouns, only the vocative has been preserved. The vocative of the feminine gender nouns is formed with the endings *-a* and *-e*. The majority of female personal names form their vocative with the ending *-o*: *Н'ико, П'ейпро, Л'ино, А(ă)с'иăс'уо, М'ър'уо, Туд'оро*. Only in the village of Vadrišta do vocative examples occur with the ending *-e* in names terminating in *-ja* (*Маруја, Ас'иасија*): *М'ър'ие, А(ă)с'иăс'ие*, while other names have the vocative in *-o* as in other localities: *Вил'ико, К'айо, М'аро*.

It is a frequent phenomenon in the Enidže Vardar dialect that the ending *-o* occurs in the vocative of both feminine personal names and kinship words: *м'ајко, к'ерко, сн'ао, ж'ено*. The ending *-e* is typical of the vocative forms of the names of married women formed from the names of their husbands: *Г'орџифце, Т'ан'аухце, 'Ичифце, Р'ис'т'иифце, Кус'т'иăд'ијнице, Тр'аувице*. Some kinship names show similar behavior: *сф'аке, м'ајчице*. Feminine nouns denoting the profession, nationality or a specific characteristic also form the vocative in *-e*: *б'ај'ачке* (in some localities also *б'ај'ачко* (Kr.), *џр'ешничке* and *џр'ешнице, р'ашии'арке*, but also *р'ашии'арко, дум'ак'инке, В'л'инке, М'акид'онке*.) Only the word *д'аск'ал'ицо* occurs in all places without exception. In addressing someone with a kinship word and the name, the kinship word loses its ending and occurs in a shortened form: *т'ей-Л'ино, т'ей-Л'убо*.

5.3.3.1.8 The plural of feminine nouns is regularly formed with the ending *-и*: *м'ајки, ж'ени, с'ес'т'ири, б'аби, џл'ави, р'еки, бр'азди, д'ујки, р'амн'ини, т'ишии'ери, т'л'ан'ини, кн'иџи, с'т'ир'ели, к'авџи*.

The nouns *р'ака, н'оџа* form their plurals by following the old dual forms and in the majority of localities, their plural is *р'аџи, н'оџи* (or *н'оџи* in Ko., V.), while in one part of the dialect it is *р'аџе, н'оџе* (Kr., R., Pi.). The dominating ending *-и* of these forms occurs by analogy with other feminine nouns.

5.3.3.1.9 Neuter nouns have also lost their declination, with the plural forms being the only exception.

Nouns ending in *-o* form their plural in *-a*: *д'яро – д'яра, з'яро – з'яра, вл'акно – вл'акна*. Neuter nouns ending in *-иийіе* also have their plural in *-a*: *бун'иийіа, виийіа, жин'иийіа, маж'иийіа, сїарн'иийіа, зубр'иийіа.*, as well as nouns ending in *-це, -енце*, which are predominantly diminutive formations: *ј'ајце – ј'ајца, 'окаца, м'ехца, п'ерца, узлїд'алца, кул'енца, л'ица*.

Neuter nouns ending in *-e* and *-ce* and the majority of nouns ending in *-це*, *-енице* form their plural with the ending *-ијна* (*-иња*): *вил'енице – вилинци'ијна*, *ѿисм'енице – ѿисминици'ијна*, *ѿул'енице – ѿулинци'ијна*, *с'ѿрце – с'ѿрци'ијна*, *мѿч'енице – мѿчиници'ијна*. Some neuter nouns ending in *-o* also form their plural with *-ијна*: *в'ѣдро – видр'ијна*, *б'укло – букул'ијна*, *р'ѿмо – рѿм'ијна*. The only exceptions to the rule of forming plural forms of neuter nouns are the nouns *око* and *ухо*, which have preserved the plural according to the old dual forms: *очи* and *уши*.

5.3.3.1.10 In the Enidže Vardar dialect the majority of nouns that formerly occurred only in the plural have now also developed a singular form: *n'ožica*, *vr'aūa*, *n'okva* and *n'ojkva*, *j'ac.aa*. Only the following nouns are *pluralia tantum*: *z'aku*, *s'uvru*, *sāps'ala*, *ūl'ejku*, but also *ūl'euku* (K.).

5.3.3.1.11 Remnants of the case forms can still be encountered in the adverbs *м'олкум*, *н'ичкум*, *с'илум*, *скр'ишум*, *йр'осишум*, *удузг'орум* *йа-над'олу са-сфал'ува* (E. V.), *на-э'емин*, *үдз'адин*, *ү-сир'един*; *вн'айирин*, *үдүзд'олан*, *үдүзг'оран* (Kr.).

5.3.3.1.12 In some nouns there is variation between the masculine and feminine genders. This phenomenon is also familiar from other Macedonian dialects. This gender variation in the Enidže Vardar dialect can be found in the nouns *в'аруу* – *в'аруа*; *ѣ'ојуу* – *ѣ'ојуа*; *ж'аруу* – *ж'аруа* (quoted here in the definite form), but the nouns *к'алуа* and *к'арфуа* occur only in the feminine gender.

5.3.3.1.13 In the Enidžhe Vardar dialect the category of definiteness is marked only with one postpositional article derived from the old demonstrative pronoun *ūāǎ*, *ūāa*, *ūōo*.

Masculines ending in a consonant form their definite article with the morpheme *-ouū* (> *-yūū*): *ḏ'ebūyūū*, *ḡyḡ'ekyūū*, *yḡ'ezūyūū*.

Feminine nouns ending either in a vowel or a consonant construct their definite forms with the morpheme *-ūā/-ūā* (*p'ekāūā*, *c'ēsūpāūā*, *ūp'oiācūā*, *ūp'oliūūā*, *p'aduūā*, *ž'alūcūā*). The same applies to the masculine nouns in *-a* (*vuļv'odaūā*, *vļād'ikāūā*, *cād'ijāūā*) and to the neuter plural forms (*bun'iuūūāūā*, *jāžn'ijūāūā*, *mač'eņūāūā*, *c'elūāūā*).

Neuter nouns construct definite forms with the morpheme *-t̃uo/-t̃uy*. The occurrence of this definite morpheme in the plural of masculine nouns is, according to Stefan Mladenov (1979, 274), the result of perceiving the plural as a collective formation. This opinion has been accepted by Zbigniew Gołąb (1962–63, 182), who believes that this definite morpheme first occurred in nouns with the plural in *-e* and then spread by analogy to other nouns. However, this definite morpheme does not occur in the entire territory of the Enidže Vardar dialect. It exists in the vicinity of the villages Ilidžievo, Kufalovo and Gumendže: *ǎd'ej̃t̃ũy, ǎsk'ej̃rit̃ũy, ǎrp̃'aj̃t̃ũy, ǎlb'aj̃nit̃ũy, ǎl'aj̃t̃ũy, vǎm̃'it̃r̃t̃ũy, v'ej̃t̃r̃uvit̃ũy*. The morpheme *-t̃ue/-t̃ui* is more frequent: *z'id̃uvit̃ue, k'oj̃nit̃ue, m'os̃t̃uvit̃ue*.

Definite forms of feminine nouns in the plural are constructed with the same definite morpheme *-ūē/-ūū* in the entire Enidže Vardar territory: *в'ѣуūē, в'илициūē*.

5.3.3.2 Adjectives and pronominal adjectives

5.3.3.2.1 Adjectives in the Enidže Vardar dialect do not have any morphological features that would differentiate them from adjectives in other Macedonian dialects. They possess gender, number, definiteness and comparison. Their formation is the same as in other dialects, and their use and functions in sentences are identical with their use and functions in all other Macedonian dialects.

5.3.3.2.2 Adjectives are formed by adding various endings. Qualifying adjectives are formed with many suffixes: *-аф, -уф, -лиф, -ин, -ес, -лија*.

Relative adjectives are frequently formed with the suffix *-уф*: *бр'аиуф, в'ујкуф, д'едуф, з'еиуф, ии'аиуф, ч'ичкуф; ичум'енуф, ј'асинуф, ј'авуруф, м'аиуф, чур'ешуф, р'ажуф*.

The suffix *-ес* for the former soft stems also occurs very frequently in its reduced form in a number of surnames: *А(а)нџарл'иуф, А(а)и'иуф, А(а)цим'иуриуф, Бр'усиуф, Г'узулиуф*.

Adjectives derived from nouns denoting substances, plants, animals or feminine persons are formed with the suffix *-ин (-ен)*: *бак'арин, в'алнин, ж'иин, жил'езин, л'енин, ј'асин, сѣр'еблин, ц'арк'овин*. The suffix *-ајн*, reduced from *-ен*, occurs less frequently as a dialectal variant: *р'аж'ајн, н'ок'ајн* (И., К.).

The possessive suffixes *-и, -ји, -ки* occur often: *в'алчки, з'аичко, кр'авјо, 'офчко*. More frequent are the suffixes *-цки (-ски), -ишки, -чки*: *би'олцки, вул'офцки, маж'ар'ешки, ј'аж'н'ешки*.

5.3.3.2.3 Adjectives in the Enidže Vardar dialect have two numbers, singular and plural, and three genders in the singular – masculine, feminine and neuter. In the plural, as in other Macedonian dialects, gender differences have been neutralized.

5.3.3.2.4 The definite forms of adjectives operate in the same way as with nouns. The article of the masculine gender is *-(ј)уи* or *-уи, -ои* with a complete transfer of softness onto the preceding consonant: *м'ад'јуи, з'ав'јуи, ии'ар'бјуи, с'ив'јуи; ј'ак'уи, ј'асн'уи, диб'ел'уи*. The definite forms of feminine adjectives end in *-иа* or, in the region with the reduction in the final open syllables (Ilidžievo, Kufalovo), in *-ија*. A reduction of the vowel before the definite morpheme often takes place, and even a complete elision is encountered: *б'ел'иа, сул'ен'иа, ц'ел'ија, ии'емн'ија*. The same applies to the definite forms for the neuter singular and plural. The definite morpheme of neuter forms is *-ио/-иу*: *бак'арну'ио, ч'узд'у'ио, 'офчку'иу, д'л'а'у'иу, л'енин'иу, 'еф'иин'иу, ск'а'и'ио*. The definite morpheme for plural is *-ије/-ији*: *к'онцки'ије, ч'узд'и'ије, ц'ели'ије, д'ив'ији, с'ув'ији, иф'ар'ди'ији, б'ел'ији, сул'ен'ији, в'алнин'ији*.

5.3.3.2.5 Comparison of qualifiers in the Enidže Vardar dialect is expressed by the particles *ио* and *нај*. As in all Macedonian dialects, they occur in front of the adjectives. A specific feature is their independent accentuation. The particle *ио* is used to form the comparative: *'он-ај ио-млаи, ио-ж'ар'и, ио-ј'акиуи*. The particle *нај* is used to form the superlative: *нај-диб'ел'ија, нај-ил'и'ику, нај-сѣр'амну, нај-ц'арниуи, нај-ир'есн'ија, нај-сул'ен'ији, нај-арну'иу, нај-м'алиији*. Moreover, in the Enidže Vardar dialect some common nouns have a comparison

form. These are nouns that have an adjectival meaning: *йѡ нај-бѹзѡй'аи е*, *ѹѡ-ѡѡѡ ѹѡ-јѹн'ак н'ѡма* (Ко.), *ѹѡ-бѹзѡй'аи*, *ѹѡ-м'ајсѡор*.

5.3.3.2.6 Pronominal adjectives in the Enidže Vardar dialect behave like other adjectives; they do not possess any specific features compared to other dialects in regard to their inventory or function.

Possessive pronominal adjectives for the first and second persons are *moj*, *m'oja*, *m'oyo*, *m'oi* – *īvoj*, *īv'oja*, *īv'oyo*, *īv'oi* – *naši*, *n'asha*, *n'asho*, *n'ashi* – *vashi*, *v'asha*, *v'asho*, *v'ashi*. Apart from these forms, definite forms also occur: *m'ojuyi*, *m'ojīa*, *m'ojīo*/*m'ojīu* and *m'ojīte*/*m'ojīti*; *īv'ojuyi*, *īv'ojīa*/*īv'ojīā*, *īv'ojīo*/*īv'ojīu*, *īv'ojīte*/*īv'ojīti*; *n'ashuyi*, *n'ashīa*/*n'ashīā*, *n'ashīo*/*n'ashīu* and *n'ashīte*/*n'ashīti*; *v'ashuyi*, *v'ashīa*/*v'ashīā*, *v'ashīo*/*v'ashīu* and *v'ashīte*/*v'ashīti*.

There are two possessive pronominal adjectives for the third person. Pronominal adjectives expressing a masculine possessor are *н'е́зүв*, *н'е́зүва*, *н'е́зүво*, *н'е́зүви* and *н'е́зүваӡ*, *н'е́зүву* (K., II.): *н'е́зүв којн*, *н'е́зүва куб'ила*, *н'е́зүво ј'аӡне*, *н'е́зүви 'офци*. These adjectives also have a definite form: *н'е́зүвиуӡи*, *н'е́зүваӡиӡа*, *н'е́зүвуӡио*, *н'е́зүвиӡиѣ*, *н'е́зүваӡиӡа*, *н'е́зүвуӡиу*. A feminine possessor is expressed with the adjective *н'е́јни*, *н'е́јна/н'е́јнаӡ*, *н'е́јно/н'е́јну*: *н'е́јни-ј ко'јнуӡи*, *н'е́јни-са 'офциӡиӡи*, *н'е́јну-ј д'е́јио*. Characteristic of this pronominal adjective is the concurrence of the forms in the masculine gender and plural. The form *нејн*, which occurs in neighboring dialects, does not exist in the Enidže Vardar dialect. The same applies to the pronominal adjective *нијн*, which is absent here, while the following forms are found: *н'и́јни*, *н'и́јна/н'и́јнаӡ* and *н'и́јно/н'и́јну* as well as their definite forms, *н'и́јниуӡи*, *н'и́јнаӡиӡа*, *н'и́јнуӡио*, *н'и́јниӡиѣ* and *н'е́јниуӡи*, *н'е́јнаӡиӡа*, *н'е́јнуӡио* and *н'е́јниӡиѣ* (*уӡиӡид 'оа на-н'е́јнаӡиӡа к'у́јка*, *н'и́јнаӡиӡа к'у́јка-ј ѡ-зүл'ема*).

5.3.3.2.7 The following pronominal qualifiers and pronominal adjectives of quantity occur in the Enidže Vardar dialect: *īāk'оф*, *īāкв'а*, *īāкв'о*, *īāкв'иа*; *вāk'оф*, *вākв'а*, *вākв'о*, *вākв'иа*; *ī'олкaф*, *ī'олкaвa*, *ī'олкaвo*, *ī'олкaви*. These pronominal adjectives also have certain definite forms: *ī'аквиуи*, *ī'аквaйиa*, *ī'аквyиo*, *ī'аквиийe*; *в'аквиуи*, *в'аквaйиa*, *в'аквyиo*, *в'аквиийe*; *ī'олкaвиуи*, *ī'олкaвaйиa*, *ī'олкaвyиo*, *ī'олкaвиийe*. Compare: *īāk'оф чув'ек не ии ир'eba*; *ī'олкy н'oзy лaфиии* (II.).

5.3.3.2.8 The interrogative pronominal adjectives in the Enidže Vardar dialect display two types: *ка̀к'оф*, *ка̀кв'а*, *ка̀кв'о*, *ка̀кв'и* and *к'олка̀ф*, *к'олка̀ва*, *к'олка̀ва*, *к'олка̀во*, *к'олка̀ви*. These adjectives have their definite forms as well, but they are not as frequent as those of the indefinite adjectives: *к'аквиуџи*, *к'акваџи*, *к'аквиуџо*, *к'аквиуџе*; *к'олка̀виуџи*, *к'олка̀ваџи*, *к'олка̀виуџо* and *к'олка̀виуџе*. Compare the examples *ка̀к'оф чув'ек бил џо?* *ка̀кв'а л'ична м'ома за џо д'еџе?* *ка̀кв'и-са џи'ија л'јуда?* *к'олка̀ву џи-ј д'ејџо?* *к'олка̀ва к'ујка џима џо?* *к'олка̀ви д'еџа џмаџи?*

5.3.3.2.9 Only the following pronominal adjectives with indefinite meaning occur: *c'ekākuf*, *c'ekākva*, *c'ekākvo*, *c'ekākvi* and, with the reduction of the final open syllable, *c'ekākṽ*, *c'ekākṽu*.

In part of the dialect, the pronominal adjective *căiū*, *c'ăiūa*, *c'ăiūo*, *c'ăiue/c'ăiūă*, *c'ăiūy* occurs in the same form for the feminine gender and for the plural due to the merger of /a, e/ into /a/ with a reduction in the final open syllables: *c'ăiūo* *î'ole*, *c'ăiūo-u* *n'ejno*, *c'ăiue* *κ'yjku* (E.V.); *c'ăiūă* *d'eua* *că* *n'ejni*, *c'ăiūa* *κ'yjka* *a-păciup'uja* (II.) This pronominal adjective was formed after the loss of the *jer* and the metathesis of /b/ and /c/. In its contemporary form it occurs only in the masculine gender with the definite article: *c'ăiūuyū* *φăc'yl* (II.).

5.3.3.2.10 Numerical adjectives have gender, number and definite article suffixes. Masculine adjectives derived from the numerals *еден*, *два*, *түри* and *четиүри* end in a consonant: *үәрф*, *үәрва*, *үәрво*, *үәрву*. This phenomenon also takes place in part of the territory with the reduction of the final open syllable: *үәрф*, *үәрва*, *үәрву* and *үәрву* (K., II.); *фүөр*, *фүөра/фүөрә*, *фүөро/фүөру* and *фүөру*; *түрөтү*, *түр'өтүа/түр'өтә*, *түр'өтүо/түр'өтүу* and *түр'өтүу*; *ч'өтүфәрүтү*, *ч'өтүфәрүтүа/ч'өтүфәрүтүә*, *ч'өтүфәрүтүо/ч'өтүфәрүтүу*, *ч'өтүфәрүтүу*. The masculine adjectives derived from other numbers end in *-у*: *ү'өтүтүтү*, *ү'өтүтүа*, *ү'өтүтүо* and *ү'өтүтүу*; *ш'есүтү*, *с'едми*, *өсми*, *д'евитүтү*, *д'еситүтү*, *идин'ајсүтү*, *двә-н'ајсүтү*, *дв'ајсүтү*, *двәјсү'әрву*, *двәјсүфү'өри*, *түр'үјсүтү*, *читүир'үјсүтү*. Definite forms of these adjectives are formed in the same way as with other adjectives: *ү'әрвүтүтү*, *фү'өрүтүтү*, *түр'өтүтүтү*, *ү'өтүтүтүтү*, *дүс'өтүтүтүтү*, *идин'ајсүтүтүтү*; *ү'әрвәтүа*, *түр'өтүәтүа*, *ш'есүтүәтүа*, *двән'ајсүтүәтүа*; *ү'әрвүтүо* and *ү'әрвүтүу*.

In some locations numerical adjectives derived from the number *еден* with inserted /h/ occur: *ȳp'ǎvna*, *ȳp'ǎvno* and *ȳp'ǎvni* (A., II.). Such forms occur in the neighboring dialects (Solun, Kukuš) and are also encountered in the Kulakia Gospel as well as in some other Macedonian dialects. According to Vidoeski (1962), the /h/ has been inserted under the influence of the number *еден* or of the adverbs *ȳpвин*, *оѿȳpвин* and others.

5.3.3.3 Pronouns

5.3.3.3.1 The basic form of the personal pronoun for the first person singular is *jac* throughout the whole Enidže Vardar territory. In addition, the enlarged form with the particle *-ka* in the majority of the dialect territory also occurs – *j'acka*, while in a limited part of the dialect territory the form *j'azuka* occurs (Enidže Vardar and Gumendže).

As to the declension forms, the dative and accusative are preserved. In fact, the long forms of the pronoun are similar, while the short forms differ from each other. The *na*-construction appears regularly in the dative meaning, while it is found in the accusative function only irregularly – with a tendency to become regular. This tendency is particularly obvious in locations close to the River Vardar (Ilidžievo, Kufalovo). Long pronominal forms occur in a complete form (*m'ene*) and in a short form (*мен*) when they do not have an individual stress. The short accusative form of the pronoun for the first person is *ма/мă* (in those parts of the dialect in which the reduction occurs and in the final syllables), and the dative is *ми*. Examples include: *j'aska* *̄yу-вид'eh* *nă-n'ēzō*, *j'aska* *му-кăж'ax* *nă-n'ēzū*; *m'ene* *ма-вид'е*, *на m'ene* *ми кăж'а*; *nă-m'en* *мă-вид'е*, *nă-m'en* *ми-кăж'а* (Ил.), *nă-m'en* *не-ми-т̄ир'еба* *n'иш̄т̄ио*, *nă-m'en* *не-мă-вид'е* *n'икуј*.

In the first person plural, the pronoun *nija* is found. It is characteristic of this pronoun that the long form of the accusative differs from the short accusative form. At the same time, the preposition *na* appears here both in the dative and the accusative constructions: *на-н'ас нă-вид'е*, *нă-н'ас ни-кăж'а*, *нă-н'ас нă-кăн'ија нă-сф'идба*. In the villages Kufalovo and Ilidžievo, the long form of this pronoun also occurs enlarged with the particle *-кă*: *н'аскă* (*ни-кăж'а* и *нă-н'аскă*; *ни-кăж'а* и *нă-н'ас*).

The personal pronoun for the second person singular is *īuu*. Long forms for the accusative and dative of this pronoun occur in the same manner as with other pronominal forms of other persons. Only the short forms for accusative and dative differ from each other: *īūa/īūā* and *īūu*; cf. *нā-īū'eū īūā-вид'ех, нā-īū'eū īūu-кāj'ах, нā-īū'eбе īūu-рuч'е, īū'eбе īūe-вид'еа, он īūā-вuкн'а нā-īū'eū/ он нā-īū'eū īūā-вuкн'а*. An enlarged form with the particle *-ка* exists in Kufalovo: *īū'eбuкā (īū'eбuкā īūā-вид'е)*.

The constructions *нă-к'ој*, *нă-к'оја*, *нă-к'ојо* and *нă-к'ои* occur parallel with *чиј*, *ч'ија*: *нă-к'ој сă т'ија*, *нă-к'ој и во д'еџе*, *нă-к'ојă-ј џо шеј*, and so on.

The indefinite pronoun for persons in this dialect is *н'екуј*, *н'екуја* and *н'екуи* (*н'екуј*). There is no particular form for the neuter gender, and *некуј* in a way becomes universal. Various factors have contributed to this process, starting with the phonetic factor and ending with an equivalence of the masculine and neuter genders with words in an attribute position. Old case forms have not been preserved, and therefore the dative and accusative relations are expressed with the *на*-construction: *му-каж'ах нă-н'екуј*, *вид'ех н'екуј т'аму*, *вид'е н'екуј?* *џу-вид'ела т'аму н'екоја ж'ена*, *н'екуј л'уда т'а-вид'ели*, *н'екуј д'еџă каж'ало*.

The numeral 'one' also appears as the indefinite pronoun for persons. The masculine gender is similar to the neuter and is expressed with the forms *идн'о/ăдн'о*. Apart from these forms, forms for the feminine gender *идн'а/ăдн'а* and for plural *идн'и/ăдн'и* also occur: *ăдн'о м'ăи*, *ăдн'о д'еџе т'а-вид'е*, *нă-идн'а ж'ена му-каж'ах*, *идн'и л'уда мă-вид'еа*, *ăдн'и л'уда ми-каж'аа*.

The negative pronoun *н'икуј* as well as the generalizing pronoun *с'екуј* behave in the same way as the pronoun *н'икуј н'е-т'а-вид'е*, *нă-н'икуј не-му-каж'ах*, *н'икуа н'ема дă т'а-з'ема*; *с'екуј зă-с'ебе*, *нă-с'екуј не сă-каж'ува*, *с'екуја ж'ена ки-т'и-к'ажа зă-н'еа*, *нă-с'екуј дă-му-к'ажиш*, *нă-с'екуј с'џо д'уш идн'о џмăше идн'о џко*.

The indefinite pronoun for objects is *н'еџџо*. Its negative counterpart is *н'иџџо*: *н'еџџо ки-т'и-к'ажăм*, *н'иџџо не т'и-д'ăвăм*; *т'о му-каж'а н'еџџу нă-н'еџу*, *н'иџџу не т'и-с'акам*; *н'иџџо не м'ожăм дă к'уџăм уџи-н'еџо*, *т'о т'икăс'а н'еџџо*.

5.3.3.3.3 Two demonstrative pronouns occur in the Enidže Vardar dialect: *во*, *ва*, *в'ија* and *џо*, *џа*, *џ'ија*. The masculine and neuter genders merge in the forms *во* and *џо*. Examples include: *џо чув'ек*, *џо д'еџе*, *џа ж'ена*, *џ'ија л'уда*, *во чув'ек*, *во д'еџе*, *ва ж'ена*, *в'ија л'уда*, *нă-во чув'ек му-к'ажăх*, *нă-в'а му-р'ечих*, *нă-в'ија н'иџџу дă-не д'ăвăи*. The distribution of the meanings between these two pronouns refers to space.

5.3.3.4 Numerals

The system of numerals in the Enidže Vardar dialect does not differ considerably from the neighboring and other Macedonian dialects except at the phonological level.

The most frequent form of the number 'one' is *ид'ен*, *идн'а*, *идн'о*, *идн'и*, with its definite forms *ид'ејнуџ*, *идн'ăиџă*, *идн'оџу*, *идн'џăă/идн'ăиџă*, *идн'оџо*, *идн'иџе*. However, in Enidže Vardar and in the village of Ramna (Omalón) different forms for the number 'one' are encountered: *ăдн'о* and *ăдн'а*, *ăдн'и* (*ăдн'о м'ăи*, *ăдн'о мăј*, *ăдн'о д'еџе*), with the definite forms *ăдн'оџо*, *ăдн'ăиџă*, *ăдн'иџе* (*ăдн'оџо уџи-них исиăдн'а*, *ăдн'ăиџă а-з'е џо*). The plural forms in fact do not have the meaning of a numeral but of a pronoun.

The number 'two' occurs with two forms, *два* and *две*, and two definite forms *дв'ăиџă* and *дв'еџе* (*дв'ăиџă*, *дв'еџе*). In Enidže Vardar, however, only *две* occurs for all genders (*две м'ăжи*, *две ж'ени*, *две д'еџа*, *две вул'ови*). In Ilidžievo and Kufalovo the forms *два в'олă*, *два к'ојнă* occur, but also *две вул'овă* is encountered. The definite forms are *дв'еџă*, *дв'ăиџă*. This leads to the conclusion that the variation might be a result of the old dual forms and the tendency to generalize the numeral *две* in all positions. A diversity of of dual forms also occurs in the Kulakia Gospel, in which only the numeral *две* is present. Forms of the old dual and of the ordinary plural also occur with *две* and other numbers: *две д'ена*, *две бр'ăиџă*, *две м'ина*, *на т'р'ăиџи дни* и *на т'р'ăиџă д'ена*, *чиџ'ири д'ена*, *чиџ'ири с'ăиџă* и *чиџ'ири*

дни, ꙗеѹ дер'єци, ꙗеѹ л'єбови, как си набл'ижилє 'осомѣа д'єна и 'осомѣа дни, дв'єѹи караѣр'ошєви, двє к'ици and others.

Other ordinary numbers from 'three' to 'ten' are *ūpu*, *čiiū'upu*, *ūēū*, *uēc*, *c'ēdum*, *'ocum*, *δ'ēvūū*, *δ'ēcuū* with the definite forms *ūp'ūūūe/ūp'ūūūā*, *čeiū'upuūūe/čeiū'upuūūā* (*ū'ēūūūa*, *u'ēcūūa*, *c'ēdumūūa*, *'ocumūūa*, *δuē'ēūūūa*, *δuc'ēūūūa*).

Numbers from '11' to '19' are constructed in the same way as in other Macedonian dialects with the difference being that in this dialect they occur due to the reduction in the forms *идин'ajcāyū*, *двāн'ajcāyū*, *т̄рин'ajcāyū*, *чет̄ирин'ajcāyū*, *п̄ӣп̄н'ajcāyū*, *ишн'ajcāyū*, *сидумн'ajcāyū*, *усумн'ajcāyū*, *дивий̄н'ajcāyū*. Only in the village of Kornišor (Kromni) do these numbers differ more significantly due to the different result of the reduction of /e/: *идин'ajcsiū*, *т̄рин'ajcsiū*, *п̄ӣп̄н'ajcsiū*, *усумн'ajcsiū*. (Mazon & Vaillant 1938, 251–338).

The numbers from '20' to '90' in the majority of locations of this dialect are *дв'ајсѧѡ*, *ѡр'ијсѧѡ*, *чиѡѡрѡд'есѧѡ* (П.) and *чеѡѡрѡд'есѡѡ* (E.V.), *ѡ'ејсѧѡ*, *и'ејсѧѡ*, *сидумд'есѡѡ*, *усумд'есѡѡ*, *дивид'есѡѡ*. The same forms occur in Kornišor as *дв'ајсѡѡ*, *ѡр'ијсѡѡ*, *чеѡѡр'ијсѡѡ*, *ѡ'ејсѡѡ*, *и'ејсѡѡ*, *сидумд'есѡѡ*. Ordinary numbers are added to the tens by the conjunction *и*, which leads to further changes in pronunciation and even to a complete elision of the conjunction or of the other parts of the basic number: *дв'ајсѡѡ и ѡри*, *дв'ајсѡѡри*, *дв'ајс и две*, *дв'ајсдве*, *двѧѡѡ'ес*, *двѧјсидн'о*, *чиѡѡрѡд'есѧѡ и ид'ен*.

Hundreds in this dialect occur as *cūo*, *дв'есіа*, *йр'исіа*, while numbers over '400' occur in two forms: *ч'ейирисіо*, *й'ейсіо*, *и'есіо*, *с'едумсіо*, *'осумсіо* (*'осамсіо* – E.V.), *д'евийсіо* (K., E.V., Kr.V) and *чий'ури-сійуй'ини*, *йей-сійуй'ини*, *шес-сійуй'ини*, *с'едум-сійуй'ини*, *'осум-сійуй'ини*, *д'евий-сійуй'ини* (Пл.,Ко.).

Apart from these forms, other numeral forms also occur, compare *ил'ида* and *мили'ун*, *мили'уна* (Ко.).

For denoting a certain number of persons, the speakers usually use the numbers together with the noun *dyuuu*. Forms with *-mina* are not encountered, although they occur in the Kulakia Gospel: *ðve* or *ūpu m'ina*. Apart from these, in some locations there are numeral nouns ending in *-jɕa* (*-uɕa*): *ðv'a'jɕa*, *ūp'o'jɕa* (K., V., Kr.). For an approximate number, the speakers use a syntagma of two neighboring numbers: *ðv'a-ūpu*, *ū'e-ɕis*, *ūɕɕis'n'a'jɕe*, *ðvā-ūp'ujɕe*.

Diminutive forms of the numbers *два*, *три* do not occur in the collected material. In the Kulakia Gospel those diminutive forms ending in *-чки* occur in *двѣчки* *трибички*.

5.3.3.5 Adverbs

5.3.3.5.1 The majority of the adverbs have undergone certain phonetic changes: *в'адин, в'анок, н'айкум, н'айкумѡа*. The Enidže Vardar dialect belongs to the group of Macedonian dialects which formally does not distinguish between adverbs and adjectives. In the majority of the territory, adverbs derived from adjectives end in the same way as the neuter gender in *-o*: *бл'изо, дѧл'eko, д'оло, удд'оло, н'оѡо, нѧд'оло, к'олко, ѡ'олко, ѡ'амо*. In the part of this dialect in which the reduction in the final open syllables is common, both the neuter gender adjectives and adverbs end in *-y*: *бл'изу, дѧл'eku, д'олу, удд'олу, нѧд'олу, н'оѡу, к'олку, ѡ'олку, ѡ'аму* (K., II.). In addition *м'алцѧ* (K., Gl.) and the adverbs with preserved old case endings also occur: *м'алце скр'ѡшум*.

5.3.3.5.2 Most frequent are adverbs formed from adverb-like syntagmas of preposition and noun: *нас'ила*, *нај'ава/нај'аве*, *нас'он*, *нан'азуи*, *наз'емин си'ие*, *удн'азуи*, *удз'адин*, *уси̋р'един* (E.V.), *н'адвур*, *предв'ечар*, *уфч'ера*, *и̋ӳз̋а̋з'ечки*, *д̋ӳз̋ӳд'ина*, *и̋уми̋и'ечки*.

уд'оло, удузѣ'оран, удузѣ'олан, ѿриѿвч'ера, ѿрикв'ечар, увз'еми, удѣуд'ина (Kr.), ѿузѣ'ора, наѿстѿ'инај (Ko.), н'аѿпре и н'аѿпрѣ, уѿиз'еми ѡу-зим'а, удд'олу, удузѣ'орун ѿа наѣд'олу сѣ-сфѣл'ува (E.V.), удузѣ'олу, удузѣ'орѣ, узд'олу и узѣ'орѣ (K.), наѣд'олу, наѣд'орѣ (Il.). Adverbial formations from the old instrumental forms ending in -ум are not very frequent, but they occur in various locations: н'ичкум, м'ѣлкум (Kr.), м'олкум (K.), с'илум (K.), нас'илум (V.), кр'ишум (V.). Adverbial formations in -ечки are rare: ѣѣз'ечки, ѿуѣѣз'ечки and ѿумиш'ечки.

Typical of this dialect are the adverbial formations of demonstrative pronoun and noun, especially when they designate time. Dominant are formations with the demonstrative pronoun *ва, во*: *вадин, ва-н'ок, ва-в'ечар, ва-нид'ел'а, ва-ѣуд'ина, во-м'есиц, ва-з'има, во-л'еѿу*. In addition, adverbial formations with the pronoun **въсь* are encountered: *визд'ен* и *визид'ен* (A.).

In the material collected from the region, adverbs are formed from the noun and the old demonstrative pronoun *съ*: *д'ениска, н'окиска, н'окјиска* (E.V.), *дин'ес* (E.V.), *з'имуска, л'еѿуска, ѿрул'еѿуска, ис'енуска*. According to the informants, these adverbs refer to previous, past actions, unlike formations in *ва, во*, which are more universal and occur more frequently without restrictions with regard to time: *вадин бех на-П'азар* and *вадин к'ом на-П'азар*; *л'еѿуска б'еме на-В'один* and *во-л'еѿу к'ојме на-В'один*.

The occurrence of adverbs of time with the prefixal **съ* is very common: *сн'ошиѿи*. The following adverbs of time have nominal bases: *д'ејне, н'окѣ, ѿпре, л'ани, ѣ'оре, д'олу*.

5.3.3.5.3 The majority of adverbs denoting place are derived from pronouns: *каѿи, к'ѣдѣ, ѿ'ука, ѿ'ува, уѿк'ѣдѣ/уѿк'ѣде, уѿѿи'ува, уѿѿи'ука, ѿам* and *ѿ'аму, вам* and *в'аму, уѿид'ека, д'ека* (Kul.). The adverbs of time are also derived from pronouns: *к'оѣа, с'ѣѣа, ѿ'оѣј, н'екни*. Examples of adverbs of quantity include *к'олку, ѿ'олку, ѿ'онде* (A. = *ѿолку, ѿолку малку*). Examples of adverbs of manner are *ѿ'ака* and *ѿѣк'аја, в'ака*. The elision of the final vowel often takes place with some adverbs (*каѿи, ѿам, вам, дек, уѿѿи'ам*), while others are enlarged with the particle -ка: *ѿ'амука* and *ѿѣмка, в'амука*. Pronominal adverbs are also formed with the particles *не* and *ни*: *н'ѣѣдин, н'иѣдин* (Il., E. V.), (= *некаде, никаде*).

5.3.3.5.4 Adverbs derived from numbers are *идн'аѿи* and *идн'аѿика, ид'ен-ѿѣѿи, дв'а-ѿѣѿи, ѿр'и-ѿѣѿи, ѿ'ѣѿи-ѿѣѿи, др'ук-ѿѣѿи*: *Уѿи идн'аѿи си дуд'ѣ д'ома и др'ук-ѿѣѿи не сѣ вид'ѣја ѿ'аму. П'арвин си дуд'ѣх јас, н'аѿкун дуд'ѣ и 'она; дуд'ѣрва кај к'ојме*. The form *ѿдн'аѿи* occurs in the village of Asarbegovo (Droserón).

5.3.3.5.5 Adverbs formed from verbs are very rare. Only a few examples ending in -ник/-ниѣ have been found: *лѣѣн'икуѿи, ѿѣрчѣн'икуѿи* (Kr.) and *ѿѣрчѣн'икуѿи, нуркѣн'икуѿи* (A.). Adverbs ending in -ица, -ана as well as in -иѿиѿица, which can be found in neighboring dialects (Voden and others), do not occur in the Enidže Vardar dialect.

5.3.3.5.6 With the exception of the aforementioned adverbs, the following adverbs are interesting: *'оѿиѿе/'оѿиѿѣ, ѿро* and *ѿр'оѿика, д'оѿкѣна, 'арно, идв'ај, д'ури, 'оѿко* (E.V.), *на'оѿку, н'аѿкум* and *н'аѿкумѿи, с'асѿра* (*уѿпре с'асѿра*), *на-с'асѿраѿѿи*, as well as the Turkish loan words *бѣја* ('much') and *ѿѣм'ам* ('right'). Within a limited territorial distribution, the following adverbs are also found: *в'ака* and *на-в'ака* (*'ела в'ака*), *в'иѣм* (= *вѣке*), *ѿ'о-в'иѣ* (K.), *дуд'ѣрва* and *ѿр'ѣиска* (K., E., V.).

5.3.3.5.7 In the Enidže Vardar dialect, only definite forms for the adverbs *н'аїкумїа* and *н'асїпрїа* and for compound adjectives constructed with a countable adjective (*ї'арвиуї* *їаї*) could be found. Adverbs denoting quality and quantity have comparative forms: *ї'о-в'їке*, *нај-в'їке*, *їо-'арно*, *їо-м'алце*, *нај-м'алце*.

5.3.3.6 Prepositions

Prepositions in the Enidže Vardar dialect do not have any specific features. As in neighboring dialects, they have undergone phonetic changes due to the reduction. As to their function, meaning, position in the sentence and juxtaposition with other types of words, they do not have any distinguishing features in comparison with other Macedonian dialects.

5.3.3.7 The morphology and morphosyntax of verb forms

The formation of verbs in the Enidže Vardar dialect is carried out with the same means (prefixes and suffixes) as in other Macedonian dialects without any significant deviations.

5.3.3.7.1 In the formation of denominative verbs in the Enidže Vardar dialect, the suffixes *-e* and *-ува* are most frequently used. The suffix *-e* in this dialect occurs instead of *-и* in the present in the majority of Macedonian dialects, while in the part of the dialect area with reduction in the final open syllables, it occurs as *-а*: *ж'але*, *її'їже*, *к'їрсїе*; *ж'ал'ї*, *її'їжї*, *к'їрсїї* (И., К.). The suffix *-ува* occurs very rarely: *вир'ува*, *їлїд'ува*, *лик'ува*, *її'їг'ува*, *сїпрїм'ува*. Other suffixes that occur in the formation of denominative verbs are *-ее* (*бил'ее*, *жив'ее*, *услїї'ее*), *-а* (*в'їка*, *її'ра*, *ч'їшл'а*) and *-са* (*р'еса*, *кин'иса*, *кул'иса*, *кунд'иса*, *їик'иса*, *їїд'иса*, *уфїї'иса*, *рїг'оса*, *їїцув'иса*, *мул'еса*).

5.3.3.7.2 The formation of deverbative verbs has no particular features that differ from other Macedonian dialects. These verbs are derived with the suffixes *-не* and *-ува* with a simultaneous change of the verbal aspect. Thus, imperfective verbs are derived from perfective verbs with *-на* (*її'адне*, *с'едне*, *їл'адне*, *їл'ївне*), and perfective verbs from imperfective verbs with *-ува*: *їїдн'ува*, *їїїдн'ува*, *сїдн'ува*, *сїїдн'ува*). Other suffixes with lesser frequency are also used (*-оїїе* – *їїуї'оїїе*; *-ка* – *св'їрка*, *її'їрчка*). This also applies to many prefixes that may occur either independently or in combination with suffixes if the aspect of the verb changes and alternations in the lexical meaning are inserted, matter that will be discussed below.

5.3.3.7.3 For the derivation of imperfective verbs from perfective verbs, the suffix *-ува* occurs most often as in all Macedonian dialects: *зїбрїн'ува* – *зїбр'ава*, *зїбир'ува* – *зїб'ере*, *кїрсїї'ува* – *к'їрсїе*, *фїрл'ї'ува* – *ф'їрла*, *руд'ува* – *р'оде*. The verbs with a stem in a vowel are imperfectivized with the suffix *-ва*: *дуб'ива*, *нїв'ива*, *їукр'ива*, *їруб'ива*, *їїкр'ива*. Imperfective verbs are also formed with the suffix *-а* with the alternation of the stem vowel: *нїб'ере* – *нїб'їра*, *з'їїре* – *зїї'їра*, *її'оїїїре* – *їїуїї'їра*, *удб'ере* – *удб'їра*, *їудри* – *їуд'їра*, *їмре* – *їм'їра*. A similar formation also applies to the verbs formed with the suffix *-ја* by changing the consonants /т/, /д/, /н/ into /к/, /г/, /њ/, respectively: *з'їјде* – *зї'ога*, *н'їјде* – *нї'ога*, *їр'їјде* – *їри'ога*, *р'оде* – *р'ога*. Some of these verbs are formed with the enlarged suffix *-(ј)ава*: *їзм'ени* – *їзмїн'їва*, *їр'осїїи* – *їруїїї'їва*, *к'їрсїїи* – *к'їрїїї'їва*. In a few instances, a difference in aspect based on the differences in the basic vowels occurs: *оїївури* – *їїїв'їрї*, *з'їїївури* – *зїїїв'їрї* (К.).

5.3.3.7.4 For the derivation of perfective verbs from imperfective verbs, the suffix *-ne* is often used to denote instant performance of the action (Koneski 1967, 390): *yžl'uvne*, *yžl'udne*, *ucil'udne*, *naž'irne*. Another way of forming perfective verbs from imperfective ones is the use of prefixes; this leads to changes in the lexical meaning of the verb. Prefixes that occur in the Enidže Vardar dialect do not differ in their features from the prefixes found in other Macedonian dialects.

5.3.3.7.5 Verbs in the Enidže Vardar dialect fall into two groups. Verbs of the *e*- and *u*-groups have merged so that *u* occurs in the stem in the second person singular, but *e* in the third person singular. Thus, the situation in the Enidže Vardar dialect is similar to other Macedonian southern dialects except for the existence of the *a*-group. Hence, this dialect coincides with the Solun dialect in which the *a*-group is preserved (Peev 1979, 245; Oblak 1896, 105–109). In the Enidže Vardar dialect, owing to reduction in the final open syllables, a further division takes place. Two verb groups (the *a*-group and the mixed *e/u*-group) show up in the central part of the dialect: *il'akai* – *il'aka*, *cip'yzai* – *cip'yzā*, *s'irkai* – *s'irka*, *v'idui* – *v'ide*, *v'eliii* – *v'ele*, *đ'aržui* – *đ'arže*, *đ'adiui* – *đ'ade*. In the peripheral part of the dialect close to the river Vardar, i.e., the eastern part and the parts where the results of the reduction of the final /a/ and /e/ are the same, the difference between the verb groups is evident only in the second person singular: *il'eđai* – *il'eđa*, *il'akai* – *il'aka*, *đ'umai* – *đ'uma*; *il'uliii* – *il'ul'ā*, *v'idui* – *v'idā*. On the northern periphery of the dialect in which the reduction of the final /e/ yields /u/, *a* and *u* occur in the third person singular: *v'ikai* – *v'ikā*, *z'evai* – *z'eā*, *žen'uiii* – *žen'ui*.

5.3.3.7.6 In the Enidže Vardar dialect the following present tense endings occur:

Singular 1 p.	-(ā)m	Plural 1 p.	-me
2 p.	-ui	2 p.	-ūie
3 p.	-ø	3 p.	-(ā)ūi

The Enidže Vardar dialect joins the majority of Macedonian dialects all of which have the same endings. Among the Lower Vardar dialects, the Enidže Vardar dialect belongs to the same group as the Voden and Solun dialects, with the vowel /ā/ before the ending *-m* and thereby differing from the more northern dialects in which the vowel before *-m* is /y/ (the Gevgelija, Dojran and Kukuš dialects). In the part of the dialect with a complete reduction in the final open syllables, the plural endings for the first and the second persons take the forms of *-mā* and *-ūūi* (Il.K.,R.), while in the village of Kornišor, these endings are *-mu* and *-ūui*.

5.3.3.7.7 The verbs of the *a*-group have the same conjugation in the present tense throughout the entire territory of the Enidže Vardar dialect:

Singular 1 p.	<i>il'eđam</i>	Plural 1 p.	<i>il'eđame</i>
2 p.	<i>il'eđai</i>	2 p.	<i>il'eđaiūie</i>
3 p.	<i>il'eđa</i>	3 p.	<i>il'eđaiūi</i>

The reduction causes intra-dialectal differences only in the endings for the first and the second-persons plural in the above-mentioned peripheral regions in which the endings *-mā/-mu* and *-ūūi/-ūui* occur.

5.3.3.7.8 The verbs of *e/u*-group have the following conjugation:

Singular 1 p.	<i>ū'y.l'ǎm</i>	Plural 1 p.	<i>ū'y.лиме</i>
2 p.	<i>ū'y.лиии</i>	2 p.	<i>ū'y.лииіе</i>
3 p.	<i>ū'y.ле</i>	3 p.	<i>ū'y.l'ǎiі</i>

5.3.3.7.9 The forms of the auxiliary verb *сум* (*e*) in the present tense of this dialect are:

Singular 1 p.	<i>сǎm</i>	Plural 1 p.	<i>сне (снǎ, сни)</i>
2 p.	<i>си</i>	2 p.	<i>сiіе (сiіǎ, сви)</i>
3 p.	<i>e (и, ј, ǎј)</i>	3 p.	<i>сǎ</i>

The forms for the first and the second person singular and for the third person plural are the same throughout the whole Enidže Vardar territory, while the forms of other persons differ territorially according to the results of reduction in the final open syllables.

5.3.3.7.10 In the aorist, the following endings occur:

Singular 1 p.	<i>-x</i>	Plural 1 p.	<i>-ме</i>
2 p.	<i>-ø</i>	2 p.	<i>-iіе</i>
3 p.	<i>-ø</i>	3 p.	<i>-a</i>

In the third person plural, /x/ does not occur in endings in any position.

The Enidže Vardar dialect is again in the same group with the neighboring Voden, Dojran and Gevgelija dialects, while it differs from the dialects of Suho and Visoka. In the Enidže Vardar dialect, the verbs of the *o*-base become *e*-base: *пич'ex*, *иич'ex*, *оујд'ex*, *дǎд'ex*.

The paradigms of the verbs in the aorist vary in the plural endings for the first and second persons as follows:

<i>a</i> -group			
Singular 1 p.	<i>рǎсiілǎк'ax</i>	Plural 1 p.	<i>рǎсiілǎк'аме (-мǎ, -ми)</i>
2 p.	<i>рǎсiілǎк'a</i>	2 p.	<i>рǎсiілǎк'aиіе (-иіǎ, -иіи)</i>
3 p.	<i>рǎсiілǎк'a</i>	3 p.	<i>рǎсiілǎк'aa (-ǎ)</i>
<i>e/u</i> -group			
Singular 1 p.	<i>викн'ax</i>	Plural 1 p.	<i>викн'аме (-мǎ, -ми)</i>
2 p.	<i>викн'a</i>	2 p.	<i>викн'aиіе (-иіǎ, -иіи)</i>
3 p.	<i>викн'a</i>	3 p.	<i>викн'aa (-ǎ)</i>
<i>o</i> -base			
Singular 1 p.	<i>иэзѣр'ex</i>	Plural 1 p.	<i>иэзѣр'еме (-мǎ, -ми)</i>
2 p.	<i>иэзѣр'e</i>	2 p.	<i>иэзѣр'eиіе (-иіǎ, -иіи)</i>
3 p.	<i>иэзѣр'e</i>	3 p.	<i>иэзѣр'ea (-ǎ)</i>

The verbs of the former *o*-base have the same paradigm:

Singular 1 p.	<i>вид'ѣх</i>	Plural 1. p	<i>вид'ѣме (-мѣ, -ми)</i>
2 p.	<i>вид'ѣ</i>	2 p.	<i>вид'ѣѹе (-ѹѣ, -ѹи)</i>
3 p.	<i>вид'ѣ</i>	3 p.	<i>вид'ѣа (-ѣ)</i>

u-base

Singular 1 p.	<i>мис'ѹх</i>	Plural 1 p.	<i>мис'ѹме (-мѣ, -ми)</i>
2 p.	<i>мис'ѹ</i>	2 p.	<i>мис'ѹѹе (-ѹѣ, -ѹи)</i>
3 p.	<i>мис'ѹ</i>	3 p.	<i>мис'ѹа (-ѣ)</i>

o-base

Singular 1 p.	<i>брах</i>	Plural 1 p.	<i>бр'аме (-мѣ, -ми)</i>
2 p.	<i>бра</i>	2 p.	<i>бр'аѹе (-ѹѣ, -ѹи)</i>
3 p.	<i>бра</i>	3 p.	<i>бр'аа (-ѣ)</i>

As for the occurrence of the aorist with imperfective verbs, the accent plays the main differentiating role, and its place enables the same verb to form the aorist and the imperfect. In this respect, the Enidže Vardar dialect belongs to the system of the eastern dialect region in which the place of the stress makes this phenomenon possible: *ѣреи'ѹх* – *ѣрии'ѹх*; *ѣрж'ѹх* – *ѣрж'ѹх*; *ѣд'ѹх* – *ѣд'ѹх*; *меѹи'ѹх* – *меѹи'ѹх*.

5.3.3.7.11 The endings of the imperfect tense in the Enidže Vardar dialect are:

Singular 1 p.	<i>-х</i>	Plural 1 p.	<i>-хме/-хне</i>
2 p.	<i>-ѹе</i>	2 p.	<i>-хѹе</i>
3 p.	<i>-ѹе</i>	3 p.	<i>-а</i>

As in the present tense, the stem vowel, is /a/ for the *a*-group and /u/ for the *e/u*-groups, which, however, is reduced in two-vowel sequences to /j/: *ѹ'ѹѹе*, *м'ѹѹе*, *жн'ѹѹе*, *см'ѹѹе*. With verbs having a stem ending in a consonant, the elision of the basic vowel is very frequent (*'ѹѹе*, *н'ѹѹе*).

Unlike the aorist, /x/ is preserved in the imperfect for the first and second persons plural. In this respect, the situation is identical with the neighboring dialects (Gevgelija, Dojran, Voden, Solun, Kukuš and Meglen). In all these dialects, the main factor for the preservation of /x/ in the imperfect endings for the first and second persons plural is morphological, and /x/ serves to avoid homonymy with the forms of the present tense. This does not happen in the third person plural in which /x/ regularly disappears.

5.3.3.7.12 The singular forms of the imperative are formed as in other Macedonian dialects. This means that the imperative of consonant stem verbs is formed with the principal vowel *-u*. Examples are rare in which the vowel *-u* is omitted, as is the case with the verbs in other dialects: *ѣрш*. Verbs with a vowel stem are of the *a*-group: *в'икѣј*, *ѣл'ѣдѣј*, *з'ѹдѣј*, *ѹ'ѣрчѣј*, *ѹ'ѣркај*, *ч'ѣкѣј*; *сѹѹј*, *сеј*, *ѹеј*, *ѹиј*, *ѣреј*, *ѹкај*. The rest of the verbs from the *e*-group have stems ending in a consonant, while in the imperative they end in *-u*: *б'ѣри*, *бл'ѹви*, *в'ѣзи*, *в'икни*, *з'ѣви*, *к'ѣжи*.

Plural forms of the imperative in the Enidže Vardar dialect are formed with the ending *-jūe* (*-jūā*, *-jūu*). Verbs of the *a*-group and verbs with an *a*-stem ending in the *e/u*-group have the vowel /a/, while verbs from the *e*- and *u*-groups have the vowel /e/. In fact, the plural forms of the imperative are formed from the aorist stem of the verbs to which the ending *-jūe* is added. This explains the stress difference between singular and plural forms. Accordingly, the first person singular of the aorist can serve as a model for the formation of the plural imperative forms, out of which, after the omission of the ending *-x* and the addition of the ending *-jūe*, the imperative plural form is obtained: *вик'ах – вик'ајуе*; *џлид'ах – џлид'ајуе*; *зид'ах – зид'ајуе*; *џаџч'ах – џаџч'ајуе*; *чик'ах – чик'ајуе*. The second type of verbs are those of the *e*-group and *u*-stems with which the vowel /e/ occurs as a basic vowel: *вид'ех – вид'ејуе*; *дад'ех – дад'ејуе*; *јад'ех – јад'ејуе*. With verbs of the *u*-stem, the basic vowel has been previously replaced with /e/: *нус'их – нус'ејуе*; *куй'их – куй'ејуе*; *кус'их – кус'ејуе*.

Imperative forms for the first and second person in this dialect are formed analytically by connecting the present tense with *да* and *н'ека*; in this respect, the imperative has no differences from other dialects: *да-одиши да-ми-з'еваши уд-н'ајд'олнују м'есу*; *јушџе идн'аши да-н'е-џи-в'идам да-џруд'аваш*; *н'ека фл'ези*, *н'ека си сл'уша м'узика*, *н'ека св'ири*, *н'ека с'еди* (Kr.).

It is also possible to form an imperative with the particle *ајде* and its short form *ај*: *ај с'еџа с'ине н'оси-а сн'аџи да ома*; *ај к'ажи џ'аџе шо 'има*.

Negative forms of the imperative are formed with the particle *не* (*не џеј*, *не в'икāj*, *не с'еди*) or with *ним* in front of the imperative forms: *ним в'икāj*, *ним н'оси*. The form *ним* comes from the imperative forms *немој*, *немојуе*. In the Enidže Vardar dialect, there is neither a plural form of this marker nor is the imperative constructed with *да*.

5.3.3.7.13 The verbal *л*-form is formed from an aorist stem, and in that respect the contemporary dialect coincides with the form used in the Kulakia Gospel. There, the *л*-verb form is also constructed from the aorist stem with the exception of verbs ending in *-ох*: *каж'ал*, *сџан'ал*, *сед'еле*, *чин'ал*, *чуле* and *фл'еџал – флиз'ел*, *дош'ал – дојд'ел*. In the Enidže Vardar dialect in which the *о*-base verbs have been transformed into *е*-base verbs in the aorist, a group of verbs from the old *о*-base constitutes the only exception to the rule for forming the *л*-form: *в'иш'ал*, *дош'ал*, *р'ек'ал*, *с'ек'ал*. However, the same verb forms developed according to the contemporary aorist: *вид'ех – вид'ел*, *дујд'ех – дујд'ел*, *рич'ех – рич'ел*, *сич'ех – сич'ел*. Other verbs construct *л*-forms in a normal way by using the aorist stem. In this respect, the Enidže Vardar dialect differs from the neighboring western Voden dialect, while coinciding with the neighboring eastern dialects of Solun and Kukuš: *бр'ан'ал*, *будн'ал*, *в'јан'ал*, *в'аши'ал*, *вик'ал*, *џриј'ал*, *дајрж'ал*, *лаф'ал*, *луј'ал*.

Endings of genders in the singular are the same as in other dialects: *-ла*, *-ло*. Only in some parts of the dialect with the reduction in the open final syllables are the endings *-ла*, *-лу*: *дајрж'ала*, *дајрж'ало*; *сџуј'ала*, *сџуј'ало*. The plural endings in this dialect are *-ле* in the central part of the dialect area and *-ли* in the part with the reduction in the final open syllables: *вид'еле*, *дајрж'але*, *руд'иле*, *смиј'але*, *сџуј'але*, *џкај'але*, *џаџч'але* (E.V., V., Kr.), *дад'ели*, *дуң'ели*, *исџадн'али*. (K., Il., R., Ko.); see Mazon & Vaillant (1938, 193).

5.3.3.7.14 Verbal adjectives occur with the vowels *a* and *e*, while their distribution follows the aorist pattern, i.e., all verbs that have the aorist with the vowel *a* also have *a* in the verbal adjective, while all others have *e* in the forms of the verbal adjective: *виз'ан*, *џриј'ан*, *задајрж'ан*, *исџ'ан*, *уџкри'ен*, *џувар'ен*, *ф'ал'ен*, *џиј'ен*. Those verbs that have *н* in the stem have the ending *-џи* in the verbal adjective, as is the case in other Macedonian dialects:

брѣн'еѣ, жин'еѣ, кѣн'еѣ, рѣн'еѣ, цин'еѣ, and дуѣн'аѣ, лигѣн'аѣ, ѣадѣн'аѣ, исѣадѣн'аѣ, ужн'аѣ. As to the genders in the singular and in the forms for the plural, there are no differences by comparison with the other Macedonian dialects, except in the eastern part of the dialect area in cases with a reduction in the final syllables: *виз'ана – виз'ано – виз'ани, ѣис'ана – ѣис'ано – ѣис'ани, ѣѣкај'ана – ѣѣкај'ано – ѣѣкај'ани.*

Compared to the neighboring dialects, the Enidže Vardar dialect forms a whole with the dialects of Voden, Meglen and Solun. At the same time, it differs from the Kukuš dialect in which the accentuation appears on the stem syllable owing to the absence of the forms ending in *-ū* (Peev 1979, 261).

5.3.3.7.14 The verbal adverbs in the Enidže Vardar dialect are formed with the ending *-ku*, as in the neighboring Solun and Gevgelija dialects. The basic vowels in this instance are also *a* and *e*, and their distribution follows the aorist pattern. With aorist verbs ending in *-a*, the basic vowel *a* occurs, while with all others it is *e*: *вид'еку, вик'аку, вјав'аку, дав'аку, јад'еку, кру'еку, кув'аку, кус'еку, мии'еку, њии'еку*. With a limited frequency, indeed in only in two cases, are endings in *-ник/-ниџ* encountered for verbal adverbs: *ѡарџан'икуѡ си-а-в'арѡи раб'оѡѡѡ, ѡарџан'икуѡ си-а-ск'арѡи н'оѡѡѡ, нурџан'икуѡ 'оди (А.); ѡарџин'икуѡ, лѡѡан'икуѡ (Kr.)*.

5.3.3.7.15 The verbal nouns in the Enidže Vardar dialect are formed with the ending *-jне*, *-jнѧ/-jни*. In accordance with the verbal adjective and the verbal adverb, the verbal noun in this dialect follows the aorist pattern with regard to the stress and the basic vowels *a* and *e*: *вик'ајне*, *вјав'ајне*, *јад'ејне*, *кру'ејне*, *кув'ајне*, *кус'ејне*. The same verbal nouns in the regions with reduction in the final open vowels are *вик'ајнѧ*, *јад'ејнѧ*, *кус'ејнѧ*, *мит'ејнѧ*, *пѧрч'ајнѧ* (П., К.) and *вик'ајни*, *пѧрч'ајни*, *смј'ајни*, *уд'ејни*. (Ко.). Definiteness in verbal nouns happens in the same way as in other dialects, yet displays the specific reduction features of this dialect: *вик'ајниѧо/вик'ајниѧу*, *јад'ејниѧо/јад'ејниѧу*, *кус'ејниѧо/кус'ејниѧу*, *пѧкѧј'ајниѧо/пѧкѧј'ајниѧу*, *уд'ејниѧо/уд'ејниѧу*.

5.3.3.7.16 The perfect tense is formed from the present tense of the auxiliary verb *cyM* and the *n*- form of the corresponding verb:

Singular 1 p.	<i>сѣм вид'ел</i>	Plural 1 p.	<i>снѣ (снѣа, снѣи) вид'еле (вид'ели)</i>
2 p.	<i>си вид'ел</i>	2 p.	<i>сѣе (сѣѣа, сѣи) вид'еле (вид'ели)</i>
3 p.	<i>вид'ел</i>	3 p.	<i>вид'еле (вид'ели)</i>

In the third person singular and plural, the auxiliary verb disappears. As to the meanings of this tense, it occurs with the same meanings with which it is found in the other Lower Vardar and Macedonian dialects in general: statement, supposition, indirect speech. The same applies to the oral tradition of the region. Some examples may illustrate this situation: *Ид'ен чув'ек уи'ишл з-р'иби, 'ама ж'енѿа-му не р'аѓ'ала. К'учка им'али и ѿа не-си-к'учи, куб'или им'али, с'аѿа шѿ'ируви. И ва ф'аѿи'ила д-а-ѿл'ака, с'а'лси му-каѿн'али н-н'еѿу н-л'ициѿи и во си ѿуѿрис'ил (Ко.). – Ти си-ѿу-з-брав'ила с'оруѿи. ф'аѿи'или, ѿрав'или ѿри к'укички (Вар.). – Им'ал н'екуј цар ѿри син'ишѿа. Тр'иѿе б'или лувѿиш. 'Ама 'оно м'алиуѿи ѿучн'ал ѿу-л'оф, в'аму-ѿи'аму, к'оа н'аишол н'екуа б'ара. Т'аму уф ѿ'аа б'арѿѿа им'ало н'екуа ж'аба шо се ѿравув'ала к'ако нив'есѿа. И се з-а'уб'иле. Т'аа б'ила к'ако с-амув'ила (Kr.).*

5.3.3.7.17 The pluperfect tense is formed from the imperfective forms of the auxiliary verb *čām* and the *n*-form of the verb. It is relatively less frequent in comparison to other tenses, but this is not a feature of the Enidže Vardar dialect alone. Rather it represents a wider phenomenon in the Macedonian language in general.

Apart from the basic meaning of the pluperfect for denoting an action performed before another action in the past as well as for indicating consecutiveness of actions, the pluperfect tense frequently occurs only to denote past action in regard to the moment of speaking: *По най̄р'ежнӣте̄ з̄уд'ини б'еше̄ фан'ал̄ нар'одӯт̄ с'а̄т̄е̄ ф-А(а)м'ерика. Б'еа̄ ус̄т̄а̄н'алӣ з̄'олӣ жен'и* ('only women'). *Ду-идн'а̄ б'а̄бичка̄ ӣ'амӯ б'еа̄ сид'елӣ* (Bar.).

The paradigm of the pluperfect is as follows:

Singular 1 p.	<i>б'ех уст'й'ан'ал</i>	Plural 1 p.	<i>б'ехме уст'й'ан'але</i>
2 p.	<i>б'еше уст'й'ан'ал</i>	2 p.	<i>б'ех'и'е уст'й'ан'але</i>
3 p.	<i>б'еше уст'й'ан'ал</i>	3 p.	<i>б'еа уст'й'ан'але</i>

5.3.3.7.17 As in the other Macedonian dialects, the future tense is formed with the particle *ќе* (which in the Enidže Vardar dialect is *ќu*) and the present tense of the corresponding verb:

Singular	1 p.	<i>ќи д'умам, ќи ѓ'ул'ам</i>	Plural	1 p.	<i>ќи д'умаме, ќи ѓ'улиме</i>
	2 p.	<i>ќи д'умаш, ќи ѓ'улиш</i>		2 p.	<i>ќи д'уматѓе, ќи ѓ'улиѓѓе</i>
	3 p.	<i>ќи д'ума, ќи ѓ'уле</i>		3 p.	<i>ќи д'уматѓ, ќи ѓ'ул'аѓѓ</i>

An elision of the vowel /u/ in the particle *ku* takes place in verbs with an initial vowel: *κ'ojme*, *κ'ojme*, *κ'usim'annam*.

The negative form of the future tense is constructed with *нема да* and the present tense of the corresponding verb. Examples include *н'ема да-в'икāш*, *н'ема да-в'икāм*, *н'ема да-с'едāм*. Another way of expressing the negative future is the use of the ordinary negation (*не*) in front of the form for future tense.

5.3.3.7.18 The future-in-the-past tense is formed with the particle *ku* and the forms for the imperfect of the verb indicating the tense:

Singular 1 p.	<i>ќи њ'иух</i>	Plural 1 p.	<i>ќи њ'иухне</i>
2 p.	<i>ќи њ'иуиue</i>	2 p.	<i>ќи њ'иухт̃ue</i>
3 p.	<i>ќи њ'иуиue</i>	3 p.	<i>ќи њ'иуја</i>

The meanings of this tense denote the same actions as in the other Macedonian dialects. The basic meaning of this tense is to denote actions in the past of which one is in the future in relation to another or to show other actions or in relation to another moment. Apart from this, the tense also denotes an incomplete condition, an iteration or a supposition: *Ќи з'еваше тио д'еишето ќе му-а дон'есеше куи'ијџиа, ѓи-му-џо д'онесеше и тио.*

5.3.3.7.19 The indirective forms of the future and future-in-the-past are formed with the particle *ku* and the forms of the perfect tense, as in other dialects. The specific features have to do with the construction of the *n*-form (the aorist stem) and with the position of the auxiliary verb *căm*:

Singular 1 p.	<i>ќи вик'ал сѧм</i>	Plural 1 p.	<i>ќи вик'але сѧе</i>
2 p.	<i>ќи вик'ал си</i>	2 p.	<i>ќи вик'але сѧѧе</i>
3 p.	<i>ќи вик'ал</i>	3 p.	<i>ќи вик'але</i>

5.3.3.7.20 The complex forms with *има, нема* (*има-series*) are as familiar in the Enidže Vardar dialect as they are in the other Lower Vardar dialects. They differ from the western dialect region in the developed systemic forms. Most typical of the Enidže Vardar dialect are the constructions in the present tense of the verb *има/нема* and the neuter singular verbal adjective: *'имам рабуџ'ено 30 зуд'ини; н'емам вид'ено; 'имам чу'ено; 'има рабуџ'ену уф-А(а)м'ерика* (K.). Apart from these cases, forms with the auxiliary verb in the past tense or in the imperfect occur less frequently: *'имах рабуџ'ено кај-н'еџо* (E.V.); *к'олку 'имих уд'ену ј'аска* (П.); *сам им'ал рабуџ'ену* (K.); *џајкв'о зак'он им'алу дад'ену* (Ко.); *џо им'ал рабуџ'ено кај-н'их* (E.V.). In the material from the villages of Kufalovo and Ilidžievo, examples with the future and future-in-the-past tenses occur: *ќ' 'имам рабуџ'ену дв'ајцаџи зуд'ини; ќ' 'имих куй'ену д' 'имих џ'ари* (П.); *ќ' 'имам/ќ' 'имих рабуџ'ену* (K.).

5.3.4 Syntax⁴

It is a fact that the presentation of syntactic phenomena in a particular dialect is far more complex than the presentation of phonological and morphological phenomena because syntactic phenomena are not locally restricted.

5.3.4.1 Word Order

5.3.4.1.1 In the Enidže Vardar dialect, the order of attributive words is mostly the same as in the other Macedonian dialects (Topolińska 1995; Topolińska 1997). In the collected material, the usual order of attributive words before the noun is encountered most frequently: уч'еноѿо д'еѿиѿе, ск'аѿи ѿ'ари, а'рицка к'ерка, ѿу а'ричкиѿи дв'ора, млаѿи млаѿдуж'ениц, ма'л'ечку с'елу, р'ибин сој.

Only in certain cases do attributes occur after the noun, and these are accentuated syntagmas in story-telling: *пѣкв'о вним'ание л'ошио, м'омчийюу н'ејну и н'ејнийюу м'омчи, 'оѣиу браѣи-му лиж'ал су нив'есѣайѣ н'ејнѣ* (Ко.), *'оѣиу ѣма р'ека љул'ема, ѣуѣи-ѣл'очѣѣа љул'ема сѣм* (Bar.), *љо-вид'ех с'ин-му н'ељув* (V.). Cases in which two attributes are divided before and after the noun are even less frequent in our material: *ѣо ѣусѣо с'ело н'ашо ѣрѣм'ѣѣко с'ело-ј* (Bar.), *ѣи ми д'адѣи в'еѣкиѣе 'алиѣѣѣа ѣѣој* (Kr.). The rare occurrence of such instances in the collected material does not mean that postposed attributes are rarer than in other dialects.

5.3.4.1.2 With compound verbal forms, the auxiliary verb usually occurs before the main verb: *не-си-вәрү'ел н'икәк, си-р'екәл, брән'ейю си-лигн'али, си-бр'али* (Ко.). However, in some cases the auxiliary occurs more frequently in a position after the main verb: *н'оџу 'убәву нәйрәв'ил-си, изәрәд'ил-си-се, ујдис'али-сїе, бил'а ки куї'ил сәм, тїи ми з'ел-си, тїи избиг'алә-си, ка-си-усї'ал сәм, йа зәсми'ал-си, јас бил сәм пәрїииз'ан* (Ко.). In the indirective future, the auxiliary verb regularly comes after the main verb and only the future particle remains in front of it: *ки вик'ал-сәм, ки вик'али-снә, ки вик'али сїә*.

⁴ The syntax of the Enidže Vardar dialect will be compared with the syntax of the Konikovo Gospel in Section 5.4.

In the neighboring dialects, the auxiliary verb can also occur after the main verb, but it can stand in front of it as well, which is the case in all the dialects included in this study. It can be said that the usual order dominates, i.e., the auxiliary occurs before the main verb. This is the situation in the neighboring Kukuš, Dojran and Meglen dialects.

5.3.4.1.3 The position of the negation is usual, i.e., it stands before the verb and the pronominal forms that go with the verb: *не-знам ј'азика, л'ека вр'ека не-ја-б'ере, не-м'ожии да-и-н'јдиии, н'емаше нър'од, ни с'ело н'емаше, ж'ениџе д'ома н'ишџо не-м'ожџи да-џр'авџи*.

5.3.4.1.4 The position of short pronominal forms in this dialect is always before the verb, while in the imperative forms they come after the verb. In this respect, nothing is unusual in comparison to the other dialects: *јас џо-викн'их д'ејџиџо, му се-рџсиџ'а к'олџџа* (E.V.), *вик'аки му се-фџџи џл'асуџи, сич'еки си-џу-сич'е џр'џсиџуџи, џкџј'аки-си скџри'и б'џрдуџу* (Ко.) *џо да-му-џр'ам, му-дубул'еа н'осиџе, во сиџи к'е-џо-исџи'уриме, ка мисе-џ'ие в'ода* (A.).

5.3.4.2 Agreement

5.3.4.2.1 In the Enidže Vardar dialect a disagreement between the gender of the attribute and the head occurs. Thus, the neuter forms of adjectives, numerals and pronouns in an attributive position can stand before masculine and neuter nouns: *чин'ичкино лей, џр'есно лей, џржуво лей, ж'ешко лей* (V., Кг., E.V.), *м'џндро чув'ек, зм'џјно 'оџџрув б'елуџо којн* (V.), *'убџво ден, в'едро ден, б'ело и џџрно дроџи, идн'о саџи* (Кг.), *м'илуџо џџрс*.

Disagreement between the subject and the *л*-form does not occur very frequently in this dialect. Some examples are nevertheless found in the collected material from the village of Kornišor: *д'ејџу си нџуч'ил, си вџрн'ал д'ејџу, р'аснџл џур'аснџл џо даџи'енџиџу, сиџанџл џул'емо*. As can be seen, the subject here is in the neuter, while the *л*-form displays the masculine form. In the material from other areas of our dialect region, the agreement is regular: *џ'аруџи нър'едил да-му-се дун'есе, 'арно 'ама ко д'ошџл реџи да-вич'ера, во си исџџдн'ал нџ-бџлк'онуџи, он му нџџ'исџл, и во си мисл'ел* (Кг.), *он сџ-вџрн'ал уфч'ера, он дујд'ел в'адин нџ-н'ас, он сџ-м'ил* (П.), but also *д'ејџу рич'ел* (П.).

5.3.4.3 Pronominal object

5.3.4.3.1 The pronominal object in the Enidže Vardar dialect is specific for its generalization of the short pronominal form for the third person *му* as the indirect object for all three genders and the plural as well as the occurrence of the preposition *на* as an obligatory element for expressing both indirect and direct objects.

5.3.4.3.2 The short pronominal form *му* is generalized for all three genders and for plural forms in the entire territory of the dialect: *Му в'ели м'џка му нџ-м'омџа; 'Она џр'ебџше да-к'џже к'џдџ 'одџ, уф-к'оја фџм'илиа, кој-му и сф'екуруџи, сфик'џрвџџа, м'омџиџо; Нџ-сфик'арвџџа ки-з'евџа ки му а изџ'орџа иџм'иџџа*. (П.). In this respect, the Enidže Vardar dialect does not differ from the neighboring dialects or from the text of the Kulakia Gospel.

The presence of the pronominal form *му* in the plural is encountered in the Kukuš dialect: *'идаа Т'урџиџе, си-зим'уваа џо му-б'џше н'џјноо дел*. Such examples also exist in the Kulakia Gospel: *му-дујн'а нџ-н'их, му-рич'ел нџ-н'их*. In fact, the same situation occurs

across the whole territory of the southern Macedonian dialects. There is no doubt that this phenomenon has been influenced by the Albanian and the Aromanian languages (Koneski 1982a, 133).

5.3.4.3.3 The merger of long accusative and dative pronominal forms combines them with the preposition *на*: *ѡ вид'ѣх ѿ-н'ѣѡ, му кѣж'ѣх ѿ-н'ѣѡ, а вид'ѣх ѿ-н'ѣа, му кѣж'ѣх ѿ-н'ѣа*. However, the preposition *на* does not occur regularly when the direct object is a noun: *ѡ-вид'ѣх П'ѣно и ѡ-вид'ѣх ѿ-П'ѣно*. The text of the Kulakia Gospel also displays the generalization of the long pronominal form for direct and indirect objects combined with the preposition *на*. On the other hand, the short pronominal form for the indirect object, i.e., the accusative pronoun, occurs instead of the expected dative form. There are also examples in which the short pronominal form is omitted: *вика на них, он р'ѣкал ѿ-них, му рич'ѣл ѿ-них, му дѹж'ѣ ѿ-них*.

The confusion of the short pronominal forms in the Kulakia Gospel has no dialectal background. The omission of pronouns does have a dialectal background: *му расї'иїїаа, да му сѧ р'екле нѧ-н'ѧѧѧ, и он а рич'е нѧ-них, и он и куїи саван, и ѧу уїїкув'а, да му зав'и су с'авануїї; да рич'е нѧ-нѧѧѧ, и рич'е нѧ-них*. In the Enidže Vardar region, only in the village of Kornišor do several examples occur of confusing the short pronominal form in respect to gender: *му-ѧ-ф'ѧрли ј'адејнїу нѧ-куч'енциїу, ќе ѧ-кл'ајїе ѧ'исмуїу, ѧ-клад'еѧ ѧ'исмуїу*.

5.3.4.4 Reduplication of the object

The reduplication of the object as a grammatical phenomenon in this dialect does not differ much from the situation in the other dialects. In the collected material, it occurs regularly and in all expected positions of the direct and the indirect object: *н'екуј си з̄у-уч'ил д'ејџу н'о̄з̄у; с'е̄за н'е̄з̄у з̄у-с'л'ушай̄; в'икни-з̄у куч'енцӣӣу; му-в'ика н̄а-ӣи'а̄ӣку му.*

5.3.4.5 Repetition of sentence parts

The repetition of some words or whole parts of sentences is typical of the oral tradition of story telling. Through repetition, the narrator intensifies the features of his individual style. The repetition often depends on the situation, i.e. how much the narrator feels the need to be better understood. The material collected in the Enidže Vardar territory does not differ much from either the neighboring or the other Macedonian dialects.

Repetition of the subject occurs most frequently in the presence of pronouns and definite nouns: *И ꙗ́а му-в'ика, ꙗ́а нив'есїа́йꙗ́а н'е́јна* (Ко.); *и ꙗ́иє к'у́кчкчиꙗ́е од-а́рꙗ́м ꙗ́иꙗ́е шо б'а ꙗ́рꙗ́в'ени 'оꙗ́иꙗ́е сїꙗ́'оꙗ́а* (Bar.). The subject also recurs in the predicate. This usually happens when the narrator wants to explain the situation and define the subject more precisely. In order to achieve this, the narrator duplicates the subject with a noun expressed with a pronoun, or, if the subject has been expressed with a noun, then the noun is duplicated with another noun: *Ц'арꙗ́ ꙗ́ил сїꙗ́ар, чꙗ́в'еꙗ́ꙗ́; ꙗ́о зꙗ́-вик'али Сꙗ́му'ил. Сꙗ́му'ил, ꙗ́о ц'арꙗ́ꙗ́, сїꙗ́'ариꙗ́ꙗ́, ꙗ́а му-в'ика, нив'есїа́йꙗ́а н'е́јна* (Ко.).

The same motives cause the repetition of the predicate: to achieve better understanding, to keep the attention on the action and to emphasize its duration. The verb aspect does not restrict the repetition: *И 'оду, 'оду и з̄у-дун'есе н̄а-ӣу'аӣку-му* (Kr.).

The repetition of the object is not as frequent in narration as is the repetition of the subject or the predicate, though this is not usual: *Клад'еа н'екуј беџ, Турчин, на с'елџу и џо б'еџуџи џрџв'ил к'ука сџир'еди с'елџу.*

5.3.4.6 Omission of sentence parts

The presence of connected speech is as common as in the other dialects of Southern Macedonia. This usually happens when narrators omit parts of the sentence and leave something incompletely expressed. The omission of different parts of the sentence applies to the subject, reduplicated object, auxiliary verb, prepositions.: *Ки-џр'ајме, рич'е, ја м'орџм дџ-џ-н'осџм, 'ама 'аку ми џуџџи'исџи „Пелисџер”, рџсџур'ануџи; Ај нџ-д'олу, уфџџџс'а ул'иџџџџ кџј кџл'азуџи, џлуџџџ'адуџи и џа в'ика.*

5.3.4.7 Interrogative expressions

Interrogative expressions are formed with interrogative pronouns and adverbs as well as with the use of intonation. The absence or the marginal occurrence of the interrogative particles *нели, дали, али, ли* is characteristic. This is actually typical of the dialects of that part of Macedonia and in a wider sense, and it is a well-known phenomenon in the Balkan languages (Greek, Albanian, Aromanian; cf. Koneski 1982a, 121). In this respect, the Enidže Vardar dialect is not an exception and fits completely into the system of dialects in which interrogative expressions are formed without any interrogative word. This means that the interrogative intonation is sufficient to form questions. Alternatively, interrogative pronouns and adverbs are used: *Ти, рич'е, 'имџи ж'ена? П'џрџџ-џи-ј? 'Имџи д'еџџ уџи-џи'а ж'ена? Уд-в'а 'имџи? К'ои и џо џл'едџ? Н'е-му нус'и? Ха, џ'аздџ, џо си-ч'удџи?*

5.3.4.8 Expressing negation

The negative form is expressed in the Enidže Vardar dialect with the particles *не* and *ни*, while the intensive negation is formed with the particle *ич*: *Он к'оџа 'оди не-куџува ни леџи, џ'ари си кл'авџ. Т'аџку-му не-му-џ'алџше н'иџиџу (Ко.); Н'емџше нџр'од, ни с'ело н'емџше; Не сџ-вр'едни ни д'џрџа дџ-б'ерџџи, не-м'ожџџи дџ-'орџџи; Мџнџсџџ'ир му-џрџџ'џа и н'иџиџо н'емџше, ни да се-ј'ави нџ-чув'ек, н'иџиџо (Вар.); И џл'ака во-ни нџ-џ'џрло ни нџ-џ'џи (Kr.); В'адин ич не-ч'ини вр'емџиџо (К.).*

In the imperative, forms with *не* or *ним* before the verb create the negation: *не-оди, не-кажуџџ; ним-викаџ, ним-куџуџи.*

5.3.4.9 Expressing possession

Expressing possession does not differ much in the Enidže Vardar dialect from the state of affairs in the other Southern Macedonian dialects. As in the other Lower Vardar dialects, the universal pronoun *му* is substituted for the pronominal form *си*. It also expresses possession in compounds with kinship names: *му-џџдн'а ж'алус нџ-д'ејџу-му; д'еџџџа а-виделе м'ајкџ-му (= својџџа мајка); џо му-кџж'а нџ-к'еркџ-му (= на керка си).* Apart from the possessive pronominal adjectives (*н'еџув, нејн*), constructions with dative forms of personal pronouns are also possible: *с'ин-му нџ-н'еџо џо-в'идџх (Kr.).* Nevertheless, this way of expressing possession is still rare compared to the use of pronominal adjectives. More frequent is the expression of possession with an adjective formed from a personal name: *Му-кџж'ах нџ-Мџр'џџнуџџи мџи; Мир'оџиџџџ к'еркџ џ-вид'ех (И.).* However, even in this case the

expression of possession with the preposition *на* is more frequent: *а-вид'ех к'еркă-му нă-Мир'ойи; зо-вид'ех с'ин-му нă-Иван; му-рич'ех нă-м'айи-му нă-М'ара*.

The preposition *на* is generally the most frequent grammatical indicator of possessive relation, and this is not unusual in the group of dialects to which the Enidže Vardar dialect belongs just as it is not unusual for the eastern dialect region: *к'укājīа на-т'аїку-ми*; *д'ejūо на-Тр'ајко*; *с'ин-му на-П'ено*; *н'ивājīа на-Тр'ајо*; *м'искājīа на-б'абājīа*; *к'ојнуї на-аājīа*; *к'еркаїа на-ц'аруї*. Contacts with other Balkan languages and their influence upon our dialects have had an impact on the Enidže Vardar dialect as well. The result is the preposition *од* (*уд*) parallel with the occurrence of the preposition *на*: *д'ejūу уї-к'еркаї-ми-ј наїр'едно*; *к'укājīа уї-т'аїку-ми-ј сїл'ара* (E.V.); *арēаїуї уд-аājīа*; *уд-Мяр'їја А(а)л'ачува м'аи-му б'ишї т'їка*; *уї к'еркаї-ми д'ejūу зн'ај н'оzу* (П.).

5.3.5 Vocabulary⁵

5.3.5.1

The lack of contact with the majority of other Macedonian dialects as well as with the standard language has contributed greatly to the preservation of more archaic lexemes due to the influence of other Balkan languages that were present in all of Macedonia until the Balkan Wars. On the other hand, the absence of contact with the standard language and the lack of education in Macedonian, i.e., a situation in which Macedonian has been replaced in education by Greek, has led to the intrusion of a great number of Greek words in to everyday life. At the same time, the realities of daily life and administrative communication as well as the influence of the media have also contributed to the penetration of administrative and abstract vocabulary along with terms and concepts from various fields of science.

The vocabulary referring to the physical appearance of human beings, their physical and psychological characteristics, hygiene and diseases, family and kinship relations, includes the following typical lexemes: *жаб'лина* ('dental crown'), *зл'яшка* ('gall'), *'икра* ('the soft back of the knee'), *к'ок'ял* ('bone and wrist, ankle'), *к'л'уч* ('ankle'), *к'ял'ам* ('shin'), *клип'ало* ('eyelash'), *ж'айка* (*В.*; 'the back soft part under the knee'), *к'ай'ни зай* ('molar'), *к'учуви н'ок'ти* (*Кр.*; 'cuticles'), *очник*, *очници* (*К.*; 'canine teeth'), *умник*, *п'ярбуш'ина* ('the interior of the abdomen'), *п'р'анка* (*К.*; 'pupil'), *с'яр'и* ('spin'), *б'яб'аш'арка*, *б'ий'ий'аш'арка* ('measles'), *'енса* ('anxiety').

Lexemes denoting profession coincide with those of other Macedonian dialects. More specifically typical are: *ucūuɥ'ap* (*A.*; 'pharmacist').

In the vocabulary related to people's daily lives – their homes, households, nutrition, clothing and footwear – a great number of lexemes of Turkish and Greek origin occur. Examples are *băcăm'ak* ('step'), *ḡaḡa* ('chimney'), *ḡyăp'e* ('the upper part of the room, particularly the part around the fireplace'), *ḡujl"yp* (*K.*: 'porcelain').

The dialect vocabulary in the fields of agriculture and stockbreeding, domestic animals and various tools used in daily life and in artisanship has a long list of typical lexemes of different origin: *динѣ'ил'* (K.; 'part of a watermill'), *дѣрм'ојн* ('a kind of sieve'), *дик'ајна* (Kr.; 'a plank with sharp blades for threshing'), *ж'еџли* (K.; 'part of a yoke'), *каړпѣ'л'ок* (K.; 'a kind of sieve').

⁵ The vocabulary of the Konikovo Gospel will be presented in Section 5.6.

Among flora and fauna, the following lexemes are typical of this dialect: *бѧ'уцѡур* (*K.*; ‘sorrel’), *дѡмѧ''уѭ* (*K.*; ‘mint’), *вѧрѡѡ'ука* (*K.*; ‘a kind of flower’).

The folk names for months differ partly in the order of months according to informants from different villages: *кълуж'ек* и *џул'емийџ* *м'есец* ('January'), *с'ечко* ('February'), *житџвар* (*II.*: 'July'; *A.*: 'June').

5.3.5.2

In the vocabulary of the Enidže Vardar dialect a number of lexemes with archaic stems occur. Their frequency, however, is not so high that the Enidže Vardar dialect should be considered a dialect with an archaic vocabulary. The majority of this vocabulary is also present in the other Southern Macedonian Lower Vardar dialects. One of the lexemes with a wider occurrence in the Southeastern Macedonian dialects is *жур*. Meaning ‘acorn,’ this lexeme occurs throughout the entire Enidže Vardar territory. The lexeme *’укра*, meaning ‘calf of the leg’ occurs in a larger area of the Enidže Vardar region, while in the other areas, in a smaller part, the lexeme *ж’аўка* occurs with the same meaning (B., V., Man.).

The lexemes *κ'ομκα* 'Holy Communion' and *σε κ'ομκα* 'to receive the sacraments' are frequent in this territory.

5.3.5.3

Turkish loan words are frequent in the Enidže Vardar dialect. The absence of contact with the standard Macedonian language has led to the preservation of a great number of Turkish loan words which, in regions in which the standard language is in use for public communication, have gradually disappeared. Turkish loans have partly disappeared even here, but this is due to the influence of the Greek standard and colloquial language. Examples: *бој* ('height, size'), *аџаp* ('ready'), *јол* ('lake'), *јинл'ук* ('wage'), *јинлуку'ија* ('day laborer'), *укиму'ија* ('physician'), *ул''ач* ('medicine'), *узмику'ар* ('servant').

5.3.5.4

The contact of our dialects with the Greek language dates back further than the contact with the Turkish language. The influence of Greek on the Southern Macedonian dialects became stronger, especially after the Balkan Wars, with the establishment of Greek authority in these territories. Since then, the influence of the Greek language upon the Macedonian dialects in this territory has become so strong that in many cases it not only penetrates into family life, especially in the case of mixed marriages, but also replaces the domestic dialect in everyday use. This is particularly obvious with younger people who communicate with their grandmothers and grandfathers in Greek and know only a few words or sentences in Macedonian. The middle-aged population is mainly bilingual and bridges the gap between the older and the younger generations.

The more archaic layer of Greek loan words is common to all Macedonian dialects, and it predominantly contains vocabulary from the spheres of religion and everyday life. Examples are *д'аскал*, *иц'ала*, *анџил*, *ела*, *оџи*, *дум'аи*, *ламја*, *маџ'аре*, *крум'иџи*, *џрас*, *џринд'афал*, *ефџиџи*, *к'уџила*, *скул'о*, *џ'уна*, *дџрм'оџи*, *з'унка*, *џур'ида*, as well as the Greek prefix *џара-*: *џарџ'еџо*, *џарџ'аба*, *џарџ'вн'ук* and the ending *-са*: *џрм'аса*, *мул'еса*, *џџџуњус'ал*.

Greek loan words of more recent times are typical only of the Macedonian dialects of Aegean Macedonia in which they have penetrated into the language due to the conditions in which Macedonian dialects exist in Greece. The daily influence of the Greek language fills an empty space, which under normal conditions of development would be filled by the standard native language. The newly accepted Greek lexemes usually adapt themselves in gender or in ending and acquire Macedonian definite articles. In other words, they comply fully with the laws of dialectal syntax, morphology, and so on. Here are a few lexemes of this type: *асѣином'ија* ('police'), *дикасѣи'урио* ('court'), *еѣисѣиум'ио* ('university'), *ѣпр'оедро* ('president'), *авѣиок'инѣио* ('vehicle'), *ѣпр'ено* ('train'), *аѣод'илаѣио* ('bicycle'), *анд'ар* ('Greek rebel'), *кир'аса* ('to treat').

5.3.5.5

The expressions considered phrasal verbs are so frequent and so well-known that they are often not recognized as a distinctive feature of this dialect. Examples include *му ѣадн'а ж'алус* ('to sympathize'), *ѣадн'а б'олин уѣи-сикир'аѣиа* ('to become ill because of many problems'), *да-ѣу-ф'анѣиѣи зѣ-кабѣ'аѣиѣи* ('to find someone guilty'), *с'екуѣи ѣио ѣпр'ави ѣл'авѣиѣи да-нѣѣпр'ави* ('the head is the most important; it is the source of everything'), *ѣио в'икаѣиѣи, чув'екуѣиѣи 'очииѣиѣи да-му-исѣи'аѣиѣи, 'ама муѣб'еѣиѣиѣи да-н'е-му исѣи'адни ѣѣакв'о реч* ('to be careful with words, not to utter a bad word').



5.4 The Dialect of the Konikovo Gospel in Comparison with the Enidže Vardar Dialect

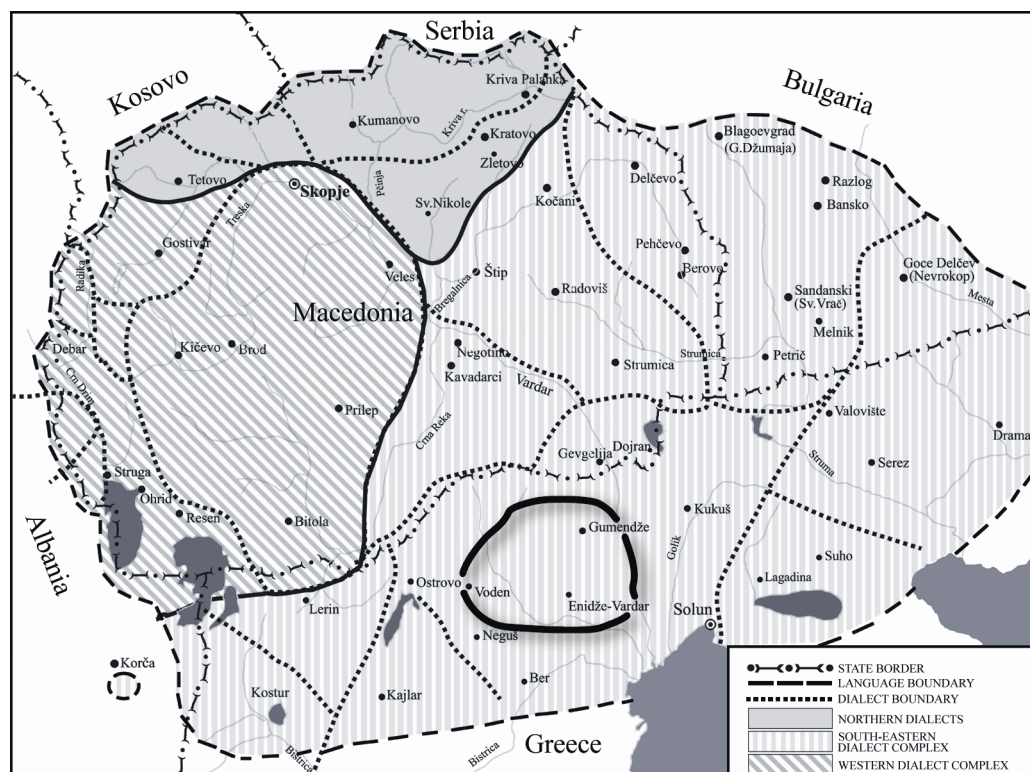
Maksim Karanfilovski (Skopje)

Ljudmil Spasov (Skopje)

Borče Arsov (Skopje)

In order to give the reader an impression of the area in which the Konikovo Gospel (KG) was written (and perhaps edited), we include here a map of the divisions of the Macedonian dialects. On this map, the circle in the Lower Vardar region represents the hypothetical area in which the manuscript was originally written. The position of this circle is based on historical, linguistic and dialectological data currently available (see, in particular, Koneski 2001 and Vidoeski 1998; 1999a; 1999b).

Map 5.4 (by Marjan Marković and Max Wahlström)



5.4.1 The inventory and distribution of the phoneme *ǣ*

At the outset we have to emphasize that the manuscript of the KG written and edited by the first hand and the second hand does not exhibit a genuine distribution of the phoneme *ǣ* for the simple reason that the alpha *α* is used for both *a* and *ǣ*. However, following the logic of the southeastern dialect area, we can give the approximate positions in which the alpha renders *ǣ*. These positions include:

- *ǣ* in the reflexive pronoun: *сǣ чин'иа*;
- *ǣ* in the clusters of *p* between two consonants and in the syllabification of *p*: *зǣрδ'и*;
- a back articulation of *a* as *ǣ* (approximating *ǣ*) in the preposition *на*: *на/нǣ/нǣ сф'еи̑уи̑*;
- a similar or the very same articulation can be postulated in the open word-final position, *и̑увел'ǣ(ǣ)*, but it may also apply to a closed final syllable: *вер'ува(ǣ)и̑*.

According to the information given by Stojka Bojkovska (2006) for the Meglen dialect, the etymological *a* is basically not reduced in the word-final position (cf. *б'елка, в'ошка*). In the same position in the Kukuš dialect, according to Peev, the phoneme *ǣ* “in principle can occur in all positions of the word – in the initial position, in the internal position or, in the southernmost villages also in the word-final position”: *б'иǣ, κ'аминǣ, сѣи̑'олуваǣ* (Peev 1987, 44 *et passim*).

In the instances mentioned, the second hand did not make any changes to the text by the first hand.

Thus, we can infer from the above that the KG manuscript does not offer unambiguous information about the inventory and distribution of the occurrence of *ǣ*, meaning that we are unable to localize the dialectological origins of the KG by using the occurrence of *ǣ* as a criterion.

5.4.2 The inventory and distribution of the vocalic *p*

We are certain that, between two consonants, the vocalic allophone of *p* is pronounced with a stressed back vowel *ǣ*. The orthographic solutions of the KG imply that the vocalic *p* is designated in two ways: *αρ* (*ap*) / *ρǣ* (*pa*). We render them as *ǣp/pǣ* (cf. *крǣв, лакǣрδ'и̑и̑а*). The examples of the type *и̑ервособ'орникуи̑, уи̑и̑'ерву* do not exhibit a dialectal pronunciation of the vocalic *p*, but represent the influence of the Church Slavonic literary tradition.

This kind of denotation implies the deconstruction of the vocalic *p* into sequences *ǣ + p* и *p + ǣ*, which is also the case in other Lower Vardar dialects (Bojkovska 2006, 28 *et passim*; Peev 1987, 44 *et passim*). The second hand continued this practice without any changes.

5.4.3 The inventory and distribution of the vocalic *ǣ*

The vocalic *ǣ* is designated as *αλ* (*al*), but we render it as *ǣl* to indicate the presence of a vocalic non-functional element (cf. *на̑и̑ǣлн'и, и̑ǣлн*). However, it should be noted that the vocalic *ǣ* was found in only one stem (*и̑ǣлн*). In another instance the vocalic *ǣ* had been decomposed into *ол* (cf. *ис̑и̑олн'ени̑и̑'о*). In one instance, in the word-final syllable the sequence *ол* (cf. *и̑еколы̑и̑*) was identified. The second hand did not make any corrections in these instances.

The conclusion is that in regard to the reflexes of the vocalic *p̣* and *q̣* we cannot ascribe the language of the KG manuscript more precisely to the Enidže Vardar dialect because all the Lower Vardar dialects exhibit identical reflexes of **q̣* and **ɟ̣* **j̣* (Vidoeski 1998, 65–78; Marković 2001, 122–125).

5.4.4 The reduction of unstressed vowels

One of the most characteristic phonetic features of the southern dialects (in the belt Kajdar – Voden – Pazar – Solun – Serez – Drama – Goce Delčev = Nevrokop) is the reduction of unstressed vowels. The reduction is strongest in the southernmost belt in the regions of Voden, Lagadina, Ser, Drama and Goce Delčev. The low vowels /e a o/ are reduced in the unstressed position to the corresponding high correlates, and the oppositions *e* : *u*, *a* : *ǎ* and *o* : *y* are eliminated in favor of the *u*, *ǎ* and *y*, respectively (Vidoeski 1998, 65–78).

The language of the first hand in the Gospel is full of reductions of clitics (cf. *yūī*, *ūy*) and orthotonic words (cf. *ūukaж'a*, *чув'ек*). This is particularly evident in word-final syllables (cf. *ū'erву*, *б'eиши*, *сфѣй'илушю*, *стѣр'ахушъ*, *н'еѣзу*, *ед'ин*, *ев'ангел'сѣшу*, *в'идохми*, *на к'оѣзу*, *Дави'идуву*, *с'елушю*, *їудр'обну*). However, even in the language of the first hand, forms with incomplete reductions are encountered (cf. *б'eише*, *вр'еме*, *езмик'арийшо*). They are far more common in the language of the second hand (cf. *їис'аниешо*, *н'ебушо*, *вр'еме*, *на к'оѣзо*, *Дави'идово*, *с'елошо*, *їодр'обно*). These reductions are especially frequent in the verbal tenses (cf. *в'идохм'е*, *б'eише*, *крѣтѣесе*, *с'ечеише*). The second hand made corrections to the text in order to eliminate reductions.

In view of the above, we can conclude that the tendency by the second hand to remove reductions of the first hand represents a mixture of dialect features, which occasionally could also be considered a stylistic means of extending the dialect basis of the language. Such a stylization is particularly characteristic of the second hand.

5.4.5 The elision of unstressed vowels

Unstressed vowels after a stressed syllable in polysyllabic nouns have been completely eliminated from the Enidže Vardar dialect. The loss is particularly apparent before the definite article. The elision can be so strong, notably in the utmost southeastern region, that it triggers several types of sound change: metathesis, new vowel sequences, assimilations, etc. (Vidoeski 1998, 65–78).

In forms with the definite article, no elision takes place in the KG (cf. *с'елуѣу* – *с'елоѣо*, *р'ацѣѣе*, *н'озиѣе*, *с'емѣѣу* – *с'емѣѣо*, *ѣемн'инаѣа*). Except for the forms *зард'и* and *ѡѣк'ак*, no examples of the elision of vowels take place in the KG. This applies to both scribes. As a matter of fact, the two exceptions mentioned could be interpreted as lexicalized forms. Thus, we can conclude that the original translation by the first hand was done by an author who originated from the southwestern part of the western belt of the southeastern Macedonian dialects. The fact that the second hand did not make any corrections in this respect points to a tendency towards stylization and extension of the dialect basis of the text.

5.4.6 n' , jn

In the KG, a depalatalization of $\text{h} > \text{h}$ occurs in the text by the first hand. Examples are *ундис'ани, зайлаиув'ани, кл'анеиш, йосй'ени, кл'аннеиш, им'ани, тир'анийи*. As to the

adjectives and nouns with the definite article, in the text of both scribes a palatalized *н* (*н'*) is encountered: *неб'есн'уйи, един'уйи, умр'ен'уйи, б'есн'уйи, цвѣтѣи'аѣа, кучин'аѣа*. In the case of the second hand a depalatalized *н* is encountered with the anticipation of the softness with *јн*: *ујдис'ајне, зайлаишув'ајне, кл'ајнеише, ѡсѣи'ејне, кл'ајнеише, им'ајне, ѡѡргов'ајне, ѡр'ајниѡ*.

This situation is typical of the entire Enidže Vardar dialect region, where depalatization of *н'* occurs, although predominantly with the anticipation of the type *јн*.

5.4.7 *л, л'*

In the language of both scribes, a palatalized *л* (*л'*) occurs: *л'удиѡу, ѡув'ел'а, нед'ел'у, л'уде, в'ол'аѣа, ев'анѡел'е, ѡл'ункаѣа, з'емл'аѣа, л'убе, бјул'ук, хил'ади*. The examples of a palatal *љ* are very rare: *љ'удуѡу, ѡ'удиѡѡѡу, ѡуѡ*. In both hands, the example *ѡ'олуѡ* is found.

These kinds of examples, by both the first and the second hand, are typical of the entire Enidže Vardar dialect.

5.4.8 *ѡ – в*

The examples with *ѡ* instead of the etymological *в* are common in the language of both scribes in all positions: *уѡ, крѡѡ, ѡаѡ'и, сѡ'еѡи, сѡеѡ'илуѡу, сѡ'ојѡе, ѡѡ'орник, ѡѡ'ојѡе, ѡлѡз'е, сѡ'еѡуѡ, уѡѡфор'и, Дав'идуѡ, сѡѡри'ил, хѡ'алба, чуѡ'уѡѡѡу, зайѡфор'ени*. The grapheme *в* is seldom encountered, and it probably was pronounced thus: *крѡѡ, уѡѡвор'иа*. There is no difference between the first hand and the second hand in this respect. Such examples largely correspond to the situation in the Enidže Vardar dialect.

5.4.9 *х*

The phoneme *х* is preserved in all positions of the word and in sequences of words (*Хрисѡѡ'ос, хл'ебуѡ, хил'ади, н'ихниѡе, б'ахча, синхис'ани, вјахн'аѡ, сѡѡр'ахуѡ, ѡр'ехуѡѡе, Дух, сиром'ах, на н'их*). It is also part of the aorist and imperfect endings (*виѡдохми, ѡри'ехми, зим'ахме, најд'охме, чин'их, ѡуѡѡ'их, маѡ'ихѡе, уѡѡидух, исм'их, б'ех, јав'их, им'ах, даѡд'ох, рек'ох*). In some examples of the initial position (*Хрисѡѡ'ос, хл'ебуѡ, хил'ади*), we assume the influence of the literary tradition. We consider unusual the forms of Turkish and Arabic origin with an initial *х* before a vowel (*хаѡсан'аѡа, хурм'и*). In these instances, we assume that the forms have been taken from some other texts.

In the examples with *х* between two vowels, the first hand and the second hand show differences; cf. *ѡ'олни* by the first hand, *ках'арни* by the second hand; *ѡ'о'удиѡѡе* by the first hand, *ѡ'ох'уѡѡѡе* by the second hand. These examples demonstrate that the second hand made use of *х* in the position mentioned under the influence of the literary tradition. Moreover, the influence of the literary tradition on both scribes must be considered an explanation for the use of *х* in the word-initial position before a vowel (*хамб'ариѡу, Ханан'ејка*). The example *ѡѡѡн'их* probably is a quotation from a Church Slavonic text. Another difference from the Enidže Vardar dialect is the use of *х* in the forms with the definite article in cases in which the etymological *х* occurs in the word-final position (*сѡѡр'ахуѡ, ѡр'ехуѡѡѡе*).

On the basis of the above, we can conclude that the use and distribution of *х* does not entirely correspond to the situation in the Enidže Vardar dialect. Rather the use of *х* is mainly

based on the Church Slavonic literary tradition. For the use of *x* in the aorist and imperfect endings, see sections 5.4.25 and 5.4.26 below.

5.4.10 *s*

In the Enidže Vardar dialect the phoneme *s* occurs in the word-initial position before a vowel (*s'upka*) and before the consonants *в* and *р* (*svep*, *spāns'ala*). In the medial position it is also encountered in the sequences *-hs-* and *-ls-* (*bins'un*, *c'ālsu*). A deviation from this distribution is represented by the word *зүү* and its derivatives (e.g. *зуда*). The conclusion is that *s* is a phoneme, but it also can be considered a positional variant (allophone) in the sequences *-hs-* and *-ls-*.

Examples from the KG display the same distribution of *s* (*c'āsu*, *cozid'e*), but it is also encountered in other positions (*h'asaū*, *v'āpsuūe*, *vāps'ejūe*, *vāps'yuaue*, *vāpsy'vaniūū*, *vāps'ani*, *yūvāps'ejūe*, *oūvāps'ejūe*). This fact may point to the influence of other dialects or foreign languages (such as Aromanian). On the other hand, the writing of such words as *yūv'āpзам*, *vāps'ани*, *yūvāpз'ани* with *з* instead *s* of may represent the influence of the Church Slavonic tradition.

5.4.11 *u*

In the Enidže Vardar dialect the phoneme μ is mainly encountered in words of foreign origin (notably in Turkisms) in the word-initial position before vowels ($\mu'eury$, μam) and in the sequence μb - ($\mu b'aka$). It also occurs in a medial position before a vowel ($b'aya$) and in the suffix $-\mu ua$ ($\phi\check{a}lb\check{a}\mu'ua$). The change of the sequence zb - $\rightarrow$ μb - ($\mu b'w\check{z}da$) is particularly interesting. Koneski emphasizes that, in some cases, the change of $\mathfrak{z} > \mu$ took place after a sonant (Koneski 2001, 91 *et passim*). Examples from the Enidže Vardar dialect show that the change of $\mathfrak{z} > \mu$ took place in other cases, too.

Examples from the KG show the same pattern as in the Enidže Vardar dialect (*нар'аџба*, *синџ'уре*, *еџимџ'иџије*) with some exceptions where *џ* written by the first hand has been replaced with *ж* by the second hand (first hand: *д'арџеа*, *д'арџ'е*, *д'арџеиџи*; second hand: *д'аржеа*, *д'арже'е*, *д'аржеиџе*). This situation must be seen as a tendency towards avoiding localisms by introducing the Slavonic literary tradition instead. We therefore consider this phenomenon a stylization.

5.4.12 K, z

The use and distribution of *ќ* and *ѝ* in the KG do not differ from the situation in the Enidže Vardar dialect. This applies to both scribes. Examples: *н'ок'а*, *н'ок'јаѿа*, *езмик"аруѿ*, *н'ок'аѿа*, *к"уиѿиѿу*, *к'ук'аѿа*, *ки р'ечи*, *ки к'ажи*, *ке вер'увам*, *ѿлед'аке*, *ке 'оди*, *ѿовеке*, *к'ерка*, *бид'ејке*; *ѿаѿ'аѿ*, *ѿ'олуѿ*, *исв'аѿ'аѿ*, *ѿ'аѿ'аа*, *на'оѿ'аѿи*, *меѿ'у'*, *др'у'ѿуѿ*, *Г'умрукч'иаѿа*, *исѿ'аѿ'аа*. Still, there are differences between the two scribes in designating the phonemes in question (first hand: *не"каа*, *н'екеиѿи*, *на'ода*, *ѿприоѿ'ениѿу*; second hand: *нејк"аа*, *н'ејкеиѿе*, *на'оѿ'а*, *ѿприод'ениѿу*). These examples do not show deviations from the Enidže Vardar dialect but they do point to certain forms encountered within this dialect. Apparently, the editor (Pavel Božigropski) introduced changes in order to avoid features that, in his opinion, were too local.

In view of the words of ecclesiastical (Gospel) origin such as *анѣ'елѣку*, *ев'анѣл'е*, *Герѣс'иуику*, we cannot be sure how *ѣ* was pronounced. The pronunciation could have been *ѣ* (Church Slavonic tradition) or *ē* (the vernacular).

5.4.13 Stress

As to the accentual system, the Enidže Vardar dialect belongs to the group of Lower Vardar dialects with a morphologically fixed stress. The accentual system of the KG is identical to the Enidže Vardar dialect. Below, examples from the KG are shown in brackets.

In nouns, the stress tends to be placed on the stem syllable of the word. This means that the derivational morphemes such as the gender, the plural, and the definite article do not change the stem of the word (lexical morpheme). At the phonological level, the enclitic words form an exception.

In nouns, the following accentual systems are encountered: an open word-final syllable (open ultima) (*дѣм'а*, *идн'а*; KG: *идн'о*, *ѣак'а*); a closed ultima (*бишк'ар*, *ѣак'оф*, *уц'ей*, *вудуѣ'ай*, *ишр'ок*, *билуѣ'лаф*; KG: *ѣул'ем*, *чув'ек*); penultima (*к'оше*, *бишк'аруѣ*, *бишк'ари*, *вудуѣ'адуѣ* [N.B. the stress cannot fall on the definite article], *ишр'оки* [N.B.: the stress cannot fall on a plural morpheme]; *билуѣ'лава*, *Влѣ'инка*, *В'анчо*, *Ник'олуф*, *д'олу*; KG: *вр'еми*, *ѣеч'ена*, *ѣе'ј'али*); the antepenultima (*к'оскичка*, *ишр'окиуѣ*, *билуѣ'лавиуѣ*; KG: *уѣр'еиуѣ*, *м'ерѣ'фиуѣ*); the preantepenultima (*к'оскичкиуѣ* [N.B.: the definite article and the plural morphemes do not influence the position of the stress]).

In this dialect, a secondary accent is found among adjectives with the definite article. This applies above all to comparatives: *ѣ'о-ј'акѣ'ѣ*; KG: *ѣ'оѣ'ул'ема*.

A syntagmatic stress is encountered in this dialect; cf. the following words: *ј'аска нѣ'муж'ах* *дѣ'одѣм*, *јас н'е-ѣу с'акѣм*, *ки-му-сѣ-см'ејѣи* *д'еѣѣ'ѣ*, *му-кѣж'а* *дѣ'оди*; KG: *биз-н'еѣу н'е са-чин'и н'икуе*; *и-ѣ'ак му-рек'оа*.

In the verbal forms, the stress is not phonetic, but rather a specific accentual morpheme is found which has a morphological function (this morpheme differentiates the present tense from past tenses). In the first and the second person aorist plural the stress is on the ultima (*вид'е*; KG: *дунес'е*). In the first, second and third person aorist plural the stress is on the penultima (*вид'еме*, *вид'еѣе*, *вид'еа*; KG: *дунес'охми*, *дунес'охѣе*, *дунес'оа*). In the verbal adjective the stress is on the ultima (*виз'ан*, masc.; KG: *ѣеч'ен*); the penultima (*виз'ана*, fem.; KG: *ѣеч'ена*, *виз'ано*, neuter); and the antepenultima (*виз'аниуѣ*; KG: *заѣин'аѣѣѣѣ*). In the *л*-forms the accent is on the ultima (*каѣн'ал*, masc., KG: *ѣе'ј'ал*), penultima (*каѣн'ала*, fem., *каѣн'ало*, neuter; KG: *ѣе'ј'али*, plural). As for the present tense, the accent falls on the penultima in all forms except the first and the second person plural (*в'идѣм* – *в'идѣши* – *в'иди* – *в'идѣѣи*; KG: *сл'ушам* – *сл'ушаши* – *сл'уша* – *сл'ушаѣи*). In the first and second person plural the accent falls on the antepenultima (*в'идѣме*, *в'идѣѣе*; KG: *сл'ушаѣме*, *сл'ушаѣѣе*). In the imperfect tense, the accent is on the antepenultima (*в'икаше*, *в'икаѣне*, *в'икаѣѣе*, *в'икаѣа*; KG: *збор'уваѣе*, *збор'уваѣми*, *збор'уваѣѣи*, *збор'уваѣа*), except the first person singular, where the accent is on the penultima (*в'икаѣ*; KG: *збор'уваѣ*). With the verbal adverb and the verbal noun the accent is on the penultima (*вид'еѣи*; *вѣрш'ејне*; KG: *ѣлед'ајке*; *ујдис'ајне*). In the imperative, the stress is on the penultima in all cases (*в'иди* – *вид'ејѣе*; KG: *в'иди* – *вид'ејѣе*).

From the phonetic point of view, the stress is free, i.e., it may vary from the word-initial syllable to the fourth syllable from the end of the word. In morphological terms the accent is tied to the corresponding noun (lexical morpheme), whereas in verbs the stress is a

supramorpheme that represents an additional morphological signal on the endings of verbal tenses.

5.4.14 The vocative

In the Enidže Vardar dialect the vocative of masculine nouns is formed without an ending (*Сѣуј'ан*) or alternatively with the ending *-е* (*Сѣуј'ане*). In the KG vocative forms with the ending *-е* are encountered (e.g., *Авра'аме, Лазаре, Госѣод'ине*). It is characteristic of this dialect that the vocative forms are often extended with the exclamation *О* (cf. *О Т'аѣко Авра'аме*).

The vocative of female nouns is formed with the endings *-о* (*м'ајко, к'ерко, Буж'ано*) and *-е* (*сф'аке, Г'орѣуфце*). In the KG, vocatives in *-о* are encountered (cf. *к'ерко*). The exclamation *О!* is also typical of the KG (*о к'ерко*). The situation in the KG coincides in this respect with the Enidže Vardar dialect.

5.4.15 The genitive-accusative form

In the Enidže Vardar dialect no genitive-accusative form occurs, but the form is common in the western Macedonian dialect zone (cf. *Да ви ѿ прейсѣавам сина ми, Блажеѣа; ѣоезијатѣ на Раѣина*). In the Enidže Vardar dialect the genitive-accusative relation is expressed in a constructions both with and without the preposition *на* (cf. *ѿу-сѣриѣн'ах (нѣ) Сѣуј'ан*). In the language of the KG, whether with the first hand or the second hand, genitive-accusative forms are encountered; cf. *да в'идат и Лазара; викн'а Лазара ут гр'обут, вид'е Авра'ама*. These examples should not be interpreted as the result of western Macedonian influence but as stylizations, possibly quotations from Church Slavonic.

5.4.16 The plural in *-ови, -ијна*

The masculine plural ending, besides other endings, is *-ови* in the Enidže Vardar dialect with its reduced variant *-уви* (cf. *б'орувѣ, д'енувѣ*). In the KG, the ending given by both scribes is *-ове* and in its reduced variant, *-уве*; cf. *ѣ'оѣуве, ѣ'р'онувѣ, ѣ'р'ехувѣ, к'ошуве, с'инуве, б'есувѣ*. In this case, we can assume an isogloss that combines the Konikovo dialect with the neighboring Meglen dialects (Bojkovska 2006, 66).

In the Enidže Vardar dialect the neuter plural termination of the nouns ending in *-е* and the majority of nouns ending in *-це, -енце* is *-ијна* (derived from *-иња*) (cf. *сѣриѣјна, јѣн'ијна, куч'ијна, вилинѣјна*). In the KG both scribes used the ending *-ин'а* in the majority of cases (cf. *цвеѣ'ин'а, куч'ин'аѣа*), which indicates a possible connection to one of the eastern neighboring dialects. In the KG also the form *кучениѣ'ине(ѣа)* is also found which could be explained either as a mistake by the scribe (translator) or a deliberate stylization.

5.4.17 The comparative and the superlative

The comparison of qualitative adjectives is formed in the Enidže Vardar dialect with the particles *ѣо-* and *нај-* (cf. *ѣ'омл'аѣѣ, н'ајѣл'иѣѣку*). What is characteristic of these formations is their specific accentuation. Only the comparative is encountered in the KG (both scribes); cf. *ѣ'оѣул'ема, ѣ'онаѣр'еѣен*.

Adverbs are also subject to comparison in the KG, cf. *ī'on'адал'еку*, *ī'on'аїреїї*, *ī'on'адлаб'оку*.

5.4.18 *ме* > *мă*

The vowel *e* in the short forms of the direct object occurs in the Enidže Vardar dialect in two variants, *a* and *ă* (cf. *м'ене ма вид'е*, *не мă вид'е*, *нă н'ас на вид'е*, *нă в'ас вă вид'е*, *нă т'еп īīă вид'ех*). The vowels in the KG present a somewhat different situation. The first hand makes use predominantly of *a/ă*; cf. *к'а м'а пушт'и*; *татко, благуд'арем ти, оти ма сл'ушаш*; *ј'азе сăм: фат'ејти ма и вид'ејте ма*; *ти ма пр'ослави*; *п'отăрп'и ма*. Forms with *e* also occur; cf. *пуж'алај ме*; *да вер'уват 'оти ме пушт'и*; *отк'ини ме*; *т'и м'е пушт'и*. The second hand corrected some of the first hand forms in *a/ă* with *e*; cf. *ј'азе сăм: фат'ејти ма и вид'ејте ма*; *п'отăрп'и ма* (the first hand); *ј'азе сăм: фат'ејти ме, и вид'ејте ме*; *п'отăрп'и ме* (the second hand). This practice represents a stylization and a tendency to extend the dialect basis of the text.

5.4.19 *нија*, *вија*

In the Enidže Vardar dialect the plural personal pronouns are *н'ија*, *в'ија*, *'они/īī'ија* (Karanfilovski 1992, 167–169). In the KG the following inventory of personal pronouns occur in the plural: *н'ие*, *в'ие*, *īī'ие/'они* (*И от'идуа н'екои ут īī'ие дек'а б'еа з'ајдно, кумш'ијте 'убо и īī'ие дек'а гу гл'едаа, и в'ие не д'елите мн'огу уīī īī'ие*). In the KG the pronouns *ви(ј)е*, *īīи(ј)е* are found in the function of demonstrative pronouns as well: *и в'ие* (personal pronoun) *ст'е м'артире н'а в'ие* (demonstrative pronoun). However, in the Meglen dialect the system of personal pronouns in the plural is as follows: *н'ие/н'и(ј)а*, *в'ие/в'иа*, *'они/īī'ие/īīија* (Bojkovska 2006, 75). Thus, the language of the KG (both scribes) differs from the Enidže Vardar system, being rather similar to the Meglen dialect. In this respect, we can conclude that the text of the KG preserves an autonomous feature that may represent the extinct Konikovo local dialect (an isogloss that is similar to the Meglen dialect) or, alternatively, the KG text is a stylization and extension of the dialect basis.

5.4.20 *во*, *ва*

The Enidže Vardar dialect possesses two demonstrative pronouns: *во*, *ва*, *в'ија* and *īīо*, *īīа*, *īī'ија* (*во чув'ек*, *īīа ж'ена*, *īī'ија л'уда*). In the text of the KG, written whether by the first hand or the second hand, the following demonstrative pronouns are used: *во/в'оа*, *в'аа*, *в'оа*, *в'ие*; *īīој/īī'оа*, *īī'аа*, *īī'оа*, *īī'ие*. These pronouns imply that the language of the KG corresponds to that of the Enidže Vardar dialect in this respect. However, a caveat should be made: in some instances, the language of the KG ignores the agreement in certain syntagmas, notably in masculine singular syntagmas. In these instances forms such as *в'оа* and *īī'оа* (*в'оа чув'ек*, *īī'оа час*) occur.

5.4.21 Adverbs

The Lower Vardar dialects make use of adverbs that also occur in other Macedonian dialects. In addition, the specific adverbs *в'адин*, *в'аноќ*, *н'аїкум*, *н'аїкумīīа* are encountered. In the KG, only *н'аїоком* has been identified, notably without reduction. Other adverbs of literary

origin are encountered (*м'оине, мн'оѣу, ѡдр'обну*). It is very important to note that in the text of the KG (both scribes) there is a comparison of adverbs (*ѡ'он'адлаб'оку, ѡ'он'адал'еку*) that may indicate a literary influence.

5.4.22 Prepositions

The prepositions of the Enidže Vardar dialect do not differ in any specific manner from those encountered in the southeastern dialects. The prefix *врз* is encountered relatively seldom and is often replaced with *на*. However, this preposition often occurs in an extended form, *н'аврис*. In the text of the KG the use and inventory of prepositions (by both scribes) correspond to the situation in the Lower Vardar dialects, but in some instances a stylization is visible and the elimination of the reduction is common (*врѣс, на врѣс, ѡусп'еде*).

5.4.23 The Verbs of the *a*- and *e/u*-classes (*јадиш – јаде; дојдиш – дојде*)

The Enidže Vardar verbs are classified into two groups. The verbs of the *e*- and *u*- classes comprise one group because the second person singular has generalized *u* in the second person singular and the third person singular has generalized *e* in the stem. In this way, the dialect in question has joined the other southern Macedonian dialects except for the *a*-group, which these dialects had preserved. In the text of the KG a tendency is observed that is similar to the Lower Vardar dialects with one exception: homogeneity in the paradigms of certain *e*- and *u*-class verbs does not exist. The paradigm of the *a*-class verbs has been preserved, perhaps indicating that the text of the KG absorbed elements from different parts of the Enidže Vardar dialect and possibly from other neighboring dialects such as Kajdar or Voden.

5.4.24 The verb *сѣм* (*ѣ*)

The contemporary present tense forms of the verb *сум* (*e*) in the Enidže Vardar dialect are *сѣм, си, ѣ (e), сие, сѣе, сѣ*. In the KG, instead of *сие*, the form *сме* is encountered. This circumstance points to a stylization and the use of variants encountered in the Lower Vardar and neighboring dialects.

5.4.25 The aorist (*викн'ах, викн'а, викн'а, викн'аме, викн'аѣе, викн'аа*)

The aorist of the Enidže Vardar dialect contains the following endings: *-х, -ѡ, -ѡ, -ме, -ѣе, -а*. Approximately the same situation is found in the KG with a caveat that the phoneme *x* is preserved in the first and second person plural, i.e. *-хми* и *-хѣе*. Moreover, the reduction of *e* to *u* takes place in the first person plural ending. This may mean that, at the time the KG was written the consonant *x* was still used in such positions (Koneski 2001, 93), whereas the reduction may point to the situation in the local Konikovo dialect. Thus, we may conclude that the KG was originally written in the 18th century.

5.4.26 The imperfect (*-х, -ше, -ше, -хме/-хне, -хѣе, -а*)

The imperfect endings in the Enidže Vardar dialects are *-х, -ше, -ше, -хме/-хне, -хѣе, -а*. The vowels in the stem endings have been generalized as follows: the *a*-class has generalized *a* and the *e/u*-class has generalized *u*. In the text of the KG, the situation is somewhat different, since

the first-person plural ending is *-хми*, with the caveat that the second hand eliminated the reduction, the ending thus being *-хме*. The second hand also eliminated the reduction in the second and the third person singular. The following examples should illustrate the situation: *с'ечеиуи* vs. *с'ечеиуе*. Moreover, unlike the Enidže Vardar dialect, the stem vowel in the KG in the *e/u*-classes is *e*. Accordingly, the following conclusions could be drawn:

- the text of the KG (the first hand) represents local dialect features typical of the extinct Konikovo dialect; or
- the first hand was a native speaker of some other neighboring dialect of the Enidže Vardar type or some of its subtypes, but he was not a native of Konikovo; and
- the second hand deliberately introduced changes (e.g., by eliminating the reduction) to stylize and extend the basis of the original dialect.

5.4.27 The *л*-form (*-л, ла, ло, ле[и]*)

The verbal *л*-form is constructed from the aorist stem in the Enidže Vardar dialect. The contemporary situation thus corresponds to the situation in the Kulakia Gospel. One verb group constructs the *л*-form from the old *о*-class (e.g., *п'екѧл, д'оуиѧл*), but the remaining verbs construct the form exclusively from the aorist stem. Such a system differs from the neighboring Voden dialect in the west, but is in harmony with the neighboring Solun and Kukuš dialects in the east (cf. *вик'ал, сѣуј'ал* and so on). In certain parts of the Enidže Vardar dialects the open ultima exhibits reduction and the endings accordingly are *-лѧ, -лу* (*ѣпрч'алѧ, ѣпрч'алу*). With the first hand in the KG the situation is similar or even identical to the Enidže Vardar dialect, whereas the second hand made stylistic interventions by eliminating reductions; cf. *ѣеј'али* vs. *ѣеј'але*. The reduction in the plural ending *-ли* may point to a more eastern provenance within the Enidže Vardar dialect.

5.4.28 The verbal adjective (*-ѧн*)

In regard to the verbal adjective, the Enidže Vardar dialect belongs to the same group of dialects as the neighboring Voden, Meglen and Solun dialects. It differs from the Kukuš dialect in which the stem is accentuated and in which the forms in *-ѣ* are absent in favor of *-н*. In the Enidže Vardar dialect the verbal adjectives exhibit the vowels *a* and *e* (*ѣриј'ан, ѧдѧрж'ан, исѣр'ан; дујд'ен, изми'ен, фѧрл'ен*). With verbs whose stems end in *н*, the verbal adjective is formed with *-ѣ* as is the case in other Macedonian dialects: *брѧн'еѣ, рѧн'еѣ, лиѣн'аѣ*. In the eastern parts of this dialect, depending on gender and plural formations, the word-final vowel is reduced (*ѣриј'анѧ – ѣриј'ану – ѣриј'ани*). In other parts of the dialect, no word-final reduction is encountered (*дујд'ена – дујд'ено – дујд'ени*).

In the KG (see Section 5.5.), the situation and function of the verbal adjective are similar to the Enidže Vardar dialect. Examples from the KG are *ѣуиѣ'ен, ѣеч'ен, избр'ан, в'јакн'аѣ, ѧѣин'аѣ, ран'еѣ*. The difference between the first hand and the second hand is in the reduction, which affects the neuter singular: *ѧѣин'аѣуѣу, раслабл'ену* vs. *ѧѣин'аѣоѣо, раслабл'ено*.

5.4.29 The verbal adverb (-e^{ku}/-a^{ku})

In the Enidže Vardar dialect the verbal adverb is formed with the ending -*ke*, with an addition to the stem of the vowels *a* and *e* (вик'а^{ки}, дѣв'а^{ки}; вид'е^{ки}, јад'е^{ки}). This dialect differs from other Macedonian dialects by the distribution of vowels according to the aorist stem. In the central Macedonian dialects of the western type, in some verbs the vowel *e* occurs (береј^{ки}, молзеј^{ки}, љиеј^{ки}), whereas in the Enidže Vardar dialect the vowel *a* occurs in these verbs, i.e., these verbs belong to the aorist type with the vowel *a* (бир'ах – бир'а^{ки}, ма^{лс}'ах – ма^{лс}'а^{ки}, љиј'ах – љиј'а^{ки}).

In the text by KG's first hand the endings -*ки*, -*јки*, and -*јке* occur with the addition of the vowels *a* and *e* (злед'ајке, уч'е^{ки}, уч'еј^{ки}, бид'ејке). The forms in -*јке* dominate. The text of the second hand does not differ in this sense. In morphosyntactic terms the following example (from both scribes) is interesting: *Т'оџај уџи'иџа Учен'иџиџе на Ис'уса сам бид'ејке, и рек'оа*. The use of the verbal adverb as the active participle in the present tense is a common phenomenon in the 19th-century texts (cf. Marko Cepenkov: бидеј^{ки} Ѓаолоџи чоек). In effect, the ending -*јке*, which does not belong to the repertoire of verbal adverb formation in the Enidže Vardar dialects, does occur in the KG, cf. бид'е^{ки} (Enidže Vardar), бид'ејке (KG).

5.4.30 The verbal noun (-јне, -јнѧ, -јни)

In the Enidže Vardar dialect the verbal noun is formed with the ending -*јне*, i.e., -*јнѧ*/-*јни* (in some parts with a reduction), which is added to the *a*- and *e*- stems (вик'ајне, џѧрч'ајне; вик'ајнѧ, џѧрч'ајнѧ; вик'ајни, џѧрч'ајни).

In the KG, the following endings are in use: -*ни*, -*не*, -*јне* (сак'ани, џеч'ени, им'ане, јад'ене, им'ајне, џосџи'ејне). In the text by the second hand the ending -*јне* dominates; cf. џосџи'ени (first hand), џосџи'ејне (second hand).

The situation in the KG coincides with the situation in the Enidže Vardar dialect.

Conclusion

The above analysis describing the relationship between the language of the KG and the Enidže Vardar dialect demonstrates that the micro-region in which the first hand composed the text cannot be identified. Thus, we cannot say that his language represents the extinct local Konikovo dialect. On the other hand, we can assume that this language belongs to the group of dialects presented in Section 5.3, i.e., it is part of the Enidže Vardar dialect complex.

The interventions by the second hand also do not represent any specific southeastern Macedonian dialect, but rather point to revision and expansion of the dialect basis of the KG. Moreover, these interventions should be considered a mix of southeastern, southwestern and even central Macedonian features.

5. 5 Review of Morphology and the Function of Morphological Categories in the Konikovo Gospel

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Nouns

Gender of nouns

m.	Ending in a consonant (Бог, чув'ек, ж'ивут, ден, ст'адий) – for variation, see Examples and Comments	Ending in a vowel (Т'атку)
f.	In a vowel (mostly in -а) (д'арба, ист'ина)	In a consonant (печ/ р'ечта, р'адус)
n.	In a vowel (-о, -е) (ден, д'ети, 'оку) – for variation, see Examples and Comments	
Two-gender	ж'ивут, б'олка – for variation, see Examples and Comments	

Examples¹

Ут п'ерву беши р'ечѿа; речта беше сос Б'оѿа; Боѿ беше речта; чув'ек; д'арба; ист'ина; вр'еми (вр'еме); ж'ивойѿ в'ечни [this two-gender noun is m. in KG]; ж'ейфа; ѿл'аѿа; ѿл'оѿи; лакѿрд'иа/ѿа; Самар'ийѿ; к'ал'ѿа [таа кал]; р'ака; н'оѿа; р'адус гул'ема [this noun is f. in KG]; (на) найук'ошинуѿи ден [ден is m. in KG]; Зак'он/уѿи; ѿрон/уѿи; ж'ивуѿи в'ецни [this noun is m. in KG]; Т'аѿѿку; М'ајка; Ж'ена; с'екаква б'олка [this noun is f. in KG]; в'ојник; Ц'арсѿѿфу/ѿу; д'ейѿи/ѿи'о; 'оку/ѿу; И на читв'ертата стр'ажа уѿи н'ок'аѿа ут'иде Ис'ус; м'ачник; р'абойѿник [this words is not vernacular]; уѿи ѿ'оа ден; ѿаланд/уѿи; род [a collective noun!]; ч'едо; ж'роб'ишѿѿа/ѿа [a collective noun!]; кр'ај/ѿа [in KG f.]; сѿѿ'адиј; сѿлса/сѿлза; ч'удба; сѿром'а/х

Comments

1. Because of the reduction of unstressed vowels in final syllables, the neuter nouns end in -и, -у.
2. The noun ж'ивуѿи, which usually is of two genders is masculine in KG.
3. The noun б'олка, which usually can be of two genders in most dialects, is feminine in KG.

¹ In this and later collections of examples, the forms in parentheses are by the second hand in the manuscript.

Conclusions

1. In KG the gender of nouns cannot be identified with the gender of the nouns in the Lower Vardar dialect area.
2. In KG the standardization of the gender of nouns is based upon the Slavic cultural (written and oral) tradition.
3. Nouns of the cultural sphere conform to the Slavic tradition as to gender. E.g. *д'арба*, *истї'ина* (f.); *зак'он* (m.).
4. As regards word formation (see Noun formation), in words of cultural provenance word-formation suffixes are taken from the central dialects of the western dialect area (*м'ачник-ø*, *р'абойник-ø*, *сїади-ј*, *чуд-ба*). The same method was used in the book *За македонскиџиџе рабoйни* by Krste Misirkov (Misirkov 1903).

Number of nouns

Plural types

Simple	m.: -и (чиф'ути, т'атки, к'амени, м'ачници), -ови/ -еви (п'опуве, тр'онуве), -е (езмик'аре, синџ'ире) -ци (пр'афци); exceptions: л'уди/ л'уде	f. : -и (в'оди, вр'ати, сѧлси, р'аци, но'зи)	n. : -а (ч'еда, ст'ада), -иња/ -иње (цвет'ин'а); exception: д'еца
Quantitative	Only m.: пет тал'анта, дв'а д'ена, чет'ири дни, два 'ученици, д'есет хил'ади тал'анте/ д'есет хил'ади тал'анта, петна'јсет ст'адиа		
Collective			n. -ја (д'ѧрвја); -ишта (пил'ишта)

Examples

сф'етут на л'удийу; ч'еда; вр'аийи/ије; чиф'уийи/иу; и'ойуве; лев'и/ије; с'ејсет
сї'ада; ж'ени/ије; Самар'иийи/иу; и'аийки/и'е (руд'иийели/ије); р'аци/и'е; н'ози/ије;
иланин'и/ије; дван'јсет ир'онуве; с'есїри; Д'еца; Н'иви; ил'иийи/ија;
цвет'ин'а/ија; в'ојници; ир'афци [pl. of прасе]; в'оди/ије (в'оди/ија); два
надворн'ичеви; два сл'еїи; д'есеї хил'ади ил'аниїе (д'есет хил'ади тал'анта
[quantitative pl., stylization]); м'ачници/ије; ѧр'еиби/ије; нар'аџби/ије; р'абойници;
езмик'аре; л'ози/иу [collective meaning, simple pl.]; сос к'амени [collective meaning,
simple pl.]; уб'ијци [central dialects]; и'аийиийи/ија; иеї ил'анија [quantitative];
кученџ'ине/ија; л'уде; синџ'ире; дв'а д'ена [quantitative]; петн'јсет сї'адиа; чеї'ири

дн'и [central dialects or the literary language]; *с'ялси*; *дв'а Учен'ици*; *ч'удби/тї*; *д'ярвја/тїа* [collective]; *Влад'ици*; *сиром'аси/тїе*;

Comments

1. In KG, the collective plural form *цѣеѡ* with a grammatical singular meaning forms a simple plural with the ending *-иъа*.
2. There are nouns in which the simple grammatical plural has a collective meaning (*л'ози, к'амени*).
3. The example *ѡб'ијуи* suggests influence from the central dialects.
4. The example *чеѡ'ури дн'и* suggests influence either from the central dialects or from the written tradition. The same is valid for the examples *ѡ'аѡ'ки : руд'ѡѡ.ли(ѡѡ)*, in which the choice of the form *руд'ѡѡ.ли* shows stylization by the second hand.
5. The plural form *Влад'ичи* shows influence from the Church Slavonic written tradition.
6. Examples with a quantitative plural of the type *дв'а д'ена, ѡѡѡ ѡал'анѡѡ* suggest influence from the Slavic written tradition, unlike the example *два Учен'ици*, in which a quantitative plural is leveled with the simple one as in the dialect.
7. The example *в'оду(ѡѡ) : в'оду(ѡѡ)* suggests an intention by the second hand to give the word the form and meaning of a collective plural *в'оду(ѡѡ)* (cf. *водје/вође* in western Macedonian dialects).
8. The collective plural of the type *ѡѡл'ѡѡѡѡ* is not typical of the Macedonian language.

Conclusions

1. In KG the number morphology of nouns cannot be identified with the number morphology of nouns in the spoken dialect.
2. In KG, an attempt was made to standardize the number morphology of nouns according to both the Slavic (written and oral) tradition and the western Macedonian dialects.
3. As to the word formation (see Formation of nouns), in words of cultural provenance the ending *-a* of quantitative plurals from the central dialects of the western dialect area and from the Slavic written tradition is used (cf. the example *йеѿн'ајсеѿ сѿадуа, д'есеѿ хил''ади ѿал'анѿа*).

Definiteness of nouns (Definite article)

-ут/-от	Зак'онут, тр'онут
-та	р'ечта, к'алта, пил'иштата, в'одита
-ту/-то	л'удиту, езмик'арито, Фарис'ејту, с'инорито
-те	вр'атите, ж'ените, т'аткит'е, Фарис'ејте (cf. Фарис'ејту), в'одите (cf. в'одита), с'инорите (cf. с'инорито)

Examples

Ут п'ерву беши р'ечїя; сф'ейуї на л''удиїу; вр'айїїїе; чиф'уйїїїу; лев'їїїе;
ж'ениїїе; ж'ейваїа; Самар'иїїїїу; к'алїа; йї'айїкий'е (рудийїелиїїе); р'ациїї'е;
н'озиїїе; р'адусїа; Зак'онуї; йланин'иїїе; йронуї; йил'иїїїаїа; Ц'арсїфуїу;
Д'ейїїї'о; Ц'арсїфуїу Неб'еснуїу [a double def. syntagm]; 'окуїу; в'одиїїе
(в'одиїї**а**); уї с'инориїїо му (уї с'инориїї**е** му); д'емониїїу; Фарис'ейїу
(Фарис'ейї**е**); езмик''ариїїо; мирасц'иаїа; й'айїїїїїаїа; кр'ажїа; сїпр'ахуї
(сїпр'ах**и**)

Conclusions

1. In KG, as in the southeastern group of dialects, only definite morphemes (def. articles) with *-ūū-* occur.
2. In the choice of the forms of the definite morphemes, stylization is obvious in the avoidance of the dialectal form of the article *-ūūo* and its replacement with *-ūūe* in the plural of masculine nouns (*Φαρuc'ejūūy* : *Φαρuc'ejūūe*, *c'ινοpυūūo* : *c'ινοpυūūe*).
3. The form *ε'οδυūūe* (first hand) occurs in contrast with the form *ε'οδυūūa* (second hand); the second hand made an attempt to give it the form and meaning of the collective plural in the choice of the defining morpheme (*-ūūa*).
4. There is a difference between the first and the second hand in the appearance of the definite morpheme, manifest in the elimination of the reduction by the second hand (*cūp'axyūū* : *cūp'axoūū*), which, on the other hand, is a method of stylization.

Noun formation

From verbs	-ба (нар'аџба), -ач (с'ејач), -ник (м'ачник), -ø (п'отрес), -ло (в'иделу, N.B. reduction $o > y$)
From adjective	-ец (мăрт'овиц, N.B. reduction $e > u$)
From nouns	-ство (ц'арству), -ник (Зак'онник) -ар (езмик'ар), -џија/-чија (мирасџија), -ица (м'агарица), -арин (езмик'арин)

Examples

му дад'е *йув'ел'а* [CMSL: повелба]; *м'ачник*; *ѣр'ешба*; *нар'ацба*; *ц'арсѣву*; *езмик'ар*; *р'абойник*; *мирасц'иа/ѣа*; *Зак'онник*; *езмик'арин* [variation in formation]; *кученц'ине/ѣа* [deminutive]; *о'ойрес* [a productive formation model]; *д'арба*; *мърѣ'овиц*; *сеј'ач/уй*; *ѣрик'азна/ѣа* [vernacular] *ѣр'ицѣи* [причи] [ChSl.]; *боѣ'аѣин*; *ѣервособ'орник/уй* [a compound, ChSl. influence]; *в'иделу/ѣо*; *м'аѣарица* [similar to the form in the central dialects of the Western region]; *ч'удба* [a productive formation model]; *хф'алба*; *Влад'ичи* [N.B.! unusual]; *маѣар'енце*

Comments

1. The form *ūprik'azna(ūā)* : *ūp'iučūū* (*ūpичи*) shows variation between the vernacular and Church Slavonic.

Conclusions

1. Most word-formation models correspond to those of the southeastern Macedonian dialects.
2. The word-formation suffix *-ба* (for deverbal nouns) is very productive in the dialectal language: *z̃p'ешба*, *нар'аџба*.
3. With *nomina agentis* most characteristic are the types ending in *-ник* (*м'ачник*), *-ар(ин)* (*езмик'ар(ин)*), *-ач* (*с'ејач*), which corresponds to the vernacular.
4. Church Slavonic word-formation models practically do not exist except for the form *Влад'ичи*, suggesting imitation of ChSl.

Special case forms of nouns

Oblique (a common case form with persons), masculine only	Л'азара	
Vocative form with persons	Авра'аме, Л'азаре, Господ'ине; Т'атко	к'ерко

Examples

да в'идат и Л'азара; викн'а Л'азара ут гр'обут; И Ис'ус му реч'е: о к'ерко; викн'а и реч': О Т'аџко Авра'аме; Л'азаре; Господ'ине

Conclusions

1. Masculine nouns for persons are used in an oblique form as a dependent part of the syntagm.
2. A vocative form of masculine and feminine nouns is regularly used.

Adjectives

	Sg.	Pl.
m.	Ending in a consonant (н'ов, с'илен) or -цки (Јуд'ејцки), -чки (чув'ечки), -ји (б'ожји)	Ending in -и (с'ами, без'умни)
f.	Ending in -а (Сило'амцка, Т'аткува)	
n.	Ending in -о (ч'исту(о)), or in -е (б'ожје)	

Types of adjectives

DESCRIPTIVE	RELATIVE	ORDINAL	PRONOMINAL
гул'ем, църв'ен, т'емен	Анг'елцку, чув'ечки, Т'аткува	пр'āv(н)(иут), читв'ерти	Possessive (сф'ој(те), тф'ој, мој)
			Qualitative (такв'изи)
			Generalizing (с'екакви)

Examples

в'иделуту *исѣи'инцкуиу*; на *сф'ојѣ* му дуд'е [substantivized]; *ѣр'āvниуи* ут *с'едмицата* [ordinal]; Дух *Сф'еи'иј*; не сām *досѣи'оен*; гл'еда *с'ами* р'изите дек'а л'ежеа; *ѣо'илни* [N.B. comparative] (***ках'арни***); вид'ение *Анг'елцку* [N.B. relative]; о без'умни и *ѣи'еши* на *с'ārцииу* [substantivized]; ј'агниту *Б'оѣу*; Ис'уса *Назор'еуи*; на *ѣир'ешниуи* ден; жи'вот *в'ечни* [ChSl. influence in the form of the adj.]; Г'урната *Сило'амцка*; чув'ек *ѣр'ешен*; *ѣакв'изи* ниш'ане [pronominal]; чув'екут дек'а б'еше *сл'еи*; 'аку е *ѣр'ешен*; ут *м'ерѣи'фѣи* [substantivized] (ут *м'ерѣи'виѣи*); в'оа е жив'отут *в'ечниуи*; *исѣи'инцкиуи* Бог; И *м'ојѣ* с'те *ѣф'ој* са, и *ѣф'ојѣ*, *мој* (И *м'ојѣ* с'те *ѣвој* са, и *ѣв'ојѣ*, *мој*); Т'атку *Сф'еи'иј* [ChSl. tradition, probably rendered orally [Koneski 1975]]; р'адуста *м'оеѣа* (р'адуста *м'оаѣа*); *ѣр'āvниуи* ут *С'едмицата* (*ѣр'āvниуи* ут *С'едмицада*); стр'ахут Јуд'ејцки (стр'ахот Јуд'ејцки); *наѣук'ошниоѣ* ден *ѣул'емиуи* (***на*** *наѣук'ошниоѣ* ден *ѣул'емиуи*); с'емиту *Дав'иду* (с'емито *Дав'идово*); ут в'ие *мал'ечкиѣ*; н'ихниѣ 'Ангели; л'ициту на *Т'аѣку* ми [N.B. not Татковото лице]; Т'атку ми *Неб'есниуи*; и мн'огу *ѣр'āvни* ки са ч'инат *наѣук'ошни*: и *наѣук'ошниѣ* *ѣр'āvни*; 'окуту ти е *ч'исѣиу*; 'окуту ти е *ѣијр'ецку*; сн'ага ки б'иде *ѣѣмна*; Ц'арстфуту *Неб'енуиу*; на тем'ината *надворн'ешнаѣа*; Селуту *Герѣс'инцку*; *надворн'ешниѣ* [substantivized]; С'инут *чув'ечки* [relative]; дв'а *сл'еи*; ид'ин чув'ек *н'ем надворн'ешен*; р'одут *Иср'аилуф*; *с'екакви* б'олки [pronominal]; м'естуту 'е *ѣ'усѣиу*; дван'ајсет к'ошуве *ѣ'ālни*; н'а *чиѣв'ерѣи'аѣа* стр'ажа [ordinal]; в'етарут *с'илен*; з'емл'ата *Генисар'ецка* [relative]; н'ова месеч'ина; н'икуа раб'ота *нем'ожна* на; *иѣлени* 'уши; уф *ц'арствуту б'ожје*; 'очите *в'аиѣиѣ* [pronominal]; к'оа нар'ачба 'е *ѣ'оѣул'ема*; 'арен езмик''арин *бл'аѣ* и *в'ерне*; 'арен езмик''арин *бл'аѣ* и *уверув'ане*; м'естата *Т'ирицки* и *Сид'онцки*; уф *др'уѣаѣа* ш'ајка; с'инуве н'а *в'исниуи* [substantivized]; благ на *неблаѣуд'арниѣ* [substantivized]; чин'ејте се 'убо и в'иа *милосѣи'иви* [adj. as the nominal part of a verbal-nominal predicative] (чин'ејте се ***санк'и*** и в'иа *милосѣи'иви*); з'емл'ата *'арнаѣа* (з'емл'ата ***'арна***); с'ārциту *'арнуиу* и *бл'аѣуиу* (с'ārцито *'арнуиу* и *бл'аѣоѣо*) [double marking of definiteness as in Greek]; *църв'ени* и *в'иссини* р'уби; п'азвата *Авра'амјува* [relative]; *ѣул'ема* дол [дол is with a double gender]; к'ук'ата *Т'аѣкуваѣа* ми [relative]; Ис'усе С'ине *Б'ожјѣ в'иѣинаѣо* [ChSl. model]; д'ухут *н'еч'исѣиуи*; *ѣусѣи'иниѣ* места [=опустошените, пустинските]; *ѣул'ем* стр'ах; б'еше *Наѣр'ежен*; План'ината *Еле'онцка*; б'еше *ѣ'онаѣр'ешен*

Conclusions

1. Adjectives agree with nouns in number.
2. The syntagm *ѧул'ема дол*, an isolated example, may suggest either non-agreement in gender or that the noun *дол* is feminine.
3. Models of the type *жи'воиѡ в'ечни* and *Т'аїѡку Сф'еїиѡј* manifest Church Slavonic tradition and were probably rendered orally.
4. In word order, patterns with inversion dominate (noun plus adjective): *План'инаиѡа Еле'оника*, *С'инуѡј чув'ечки* итн. There are also many examples with a simple word order: *ѧул'ем сїѡр'ах*, *н'ова месич'ина*.
5. The pattern definite noun + definite adjective is frequent (ex. *'очиїѡе в'аииїѡе*, *Ц'арсїѡфуїѡу Неб'енуїѡу*) in addition to the pattern definite adjective + indefinite noun (*н'ихнийѡе 'Анѡели*, *исїї'инцкиѡѡ Боѡ*). Less frequent is the pattern definite adjective + indefinite noun + definite adjective (*наїѡук'ошниниѡѡј ден ѧул'емуїѡѡ*).

Comparison of adjectives

Comparative	with по- (по'илни, п'огул'ема)
Superlative	

Examples

йо'илни [comparative] (*ках'арни*); к'оа нар'ачба 'е *й'о̄г̄ул'ема*; б'еше *й'онайр'ешен*

Comments

1. The adjective by the first hand is an attributive comparative *йо'илни* (from *'илен* 'sad', attested in folklore); the second hand replaces it with an adjective in the positive, *ках'арни*.

Conclusions

1. In KG there are no examples of superlatives or forms with a similar function.

Adjective formation

From nouns	with -ов (-ув) (Т'аткув, Б'огув), with -цки/-чки (ист'инцки, чув'ечки), with -ен (s'ilen, 'iglen), -ji/-ij (b'o`ji, B'o`ij), -iv (m'ilostiv)
From verbs	With -ен (гр'ешен)
From adjectives	With -ичок (-ичук)/-ечок (-ечук) (мал'ечо(у)к)

From nouns	with -ов (-ув) (Т'аткув, Б'огув), with -цки/-чки (ист'инцки, чув'ечки), with -ен (с'ilen, 'iglen), -ji/-ij (b'o`ji, B'o`ij), -iv (m'ilostiv)
From numerals	With -ти (читв'ерти)
From adverbs	With -ен (утр'ешен, надворн'ешен)
Unmotivated (non-derivative)	with -ø (сл'еп, н'ов)

Examples

ист'инцкиуй; Анџ'елику; Т'айкувайџа; Дав'идуу; надворн'ешинийе; Неб'енууй; в'ечниуй; чув'ечки; џр'ешен; уйр'ешниуй; Б'оџуу; Б'ожий; с'ilen; Сф'ейий; милосџ'ивви; сл'ей; ч'исџу; б'ожје; џ'усџу; џул'ем; мал'ечкийе; н'ова; 'игленив; чийв'ерџаџа; Наџр'ежен

Conclusions

1. The model *б'ожји, Б'ожий* and *м'илосџив* suggests ChSl. influence.
2. There are few diminutive formations in KG.
3. In adjectives derived from adverbs and other words, an -н- is sometimes inserted (*надворн'ешинийе, џр'џвниуй*).
4. The ending -цки (for example, *ист'инцки*) is typical and is a dialectal feature. The same ending was later standardized by Krste Petkov Misirkov (Misirkov 1903).

Numerals

Exact number	simple: дв'а, шес, ст'о, хил''адо; complex: дван'ајсет, п'ет хил''ади, девитдис'етту д'евет (девид'есетте д'евет)
Approximate number	ду дван'ајсет гуд'ини

Examples

ед'ин чув'ек [indef. pronoun]; *дв'а* ут т'ие; *ин'о* с'елу (**едн'о** с'елу); *с(и)'ејсей* стада; тр'и дена; 'и најд'оа собр'ани *иден'ајсџе* [=единаесеттемина]; и гу ч'уа *дв'аџа* му Учен'ици; устан'а *дв'а* д'ена; *ид'ин* чувек [indef. pronoun with reduction]; *ид'ин* кум'ат р'иба печ'ена; *ид'ин* ут н'их; *сџ'о* 'офци; да заг'ине *идн'а* ут т'ие; не уст'ава *девиџдис'ейџу* д'евей [accent difference in the 1st and 2nd hand] (не уст'ава *девид'есейџе* д'евей); на *дван'ајсей* тр'онуве; да с'адите *дван'ај(се)џе* јаз'ици; *сџ'о* к'ата [= стопати]; вид'е *дв'а* брата [не двајца браќа]; вид'е др'узи *дв'а* бр'ата;; пу н'егу *дв'а* сл'епи [=двајца]; *дван'ајсей* к'ошуве п'џлни; б'еа *д'у џ'ей хил''ади* м'аже

[approximate number]; *идн'о* з'я́рну син'апуву (*идн'о* з'я́рну син'апуво); *ед'ин* б'ог; *ин'о* л'озев; *ед'ин* чув'ек цар; и т'оа шт'о з'е *ї'ейїїу* т'аланта [N.B.: -їїу=article]; и чин'и др'узи *ї'ейї* тал'анта; дуд'е и т'оа шт'о з'е *ид'ин'уїї* тал'ант; дад'ејте н'а т'оа шт'о 'има *д'есейїїу* т'аланте; *дв'е* шајки; нап'алн'иа и *дв'ейїе* ш'ајки; *идн'а* ж'ена; *ї'ейї* бр'ате; *ду дван'ајсейї* гуд'ини [=дванаесетина]; *ду їейїн'ајсейї* ст'адиа [=петнаесетина]; *чейї'ури* дн'и; *ут шес* дн'и

Comments

1. Gender agreement occurs when *еден* functions as an indefinite pronoun / indefinite article. Cf. *ед'ин* чув'ек, *идн'а* ж'ена, *ин'о* с'елу.
2. When *еден* is used as a numeral there is gender agreement. Cf. *идн'о* з'я́рну син'апуву, *ед'ин* б'ог, *ин'о* л'озе.
3. Examples like *дв'а* брата, *дв'а* сл'епи indicate that there is no agreement as to the virile / non-virile distinction. Cf. CMSL двајца слепи (слепци).
4. There is no virile / non-virile distinction with other numerals either. Cf. *ї'ейї* бр'ате.
5. In the examples with *два* there is gender agreement with feminines in definite and in indefinite form. Cf. *дв'е* шајки, *дв'ейїе* ш'ајки.
6. An approximate number is expressed analytically with the preposition *до*. E.g. *д'у* *ї'ейї* *хил''ади* м'аже, *ду* *дван'ајсейї* гуд'ини, *ду* *їейїн'ајсейї* ст'адиа.
7. When the syntagm is definite, numerals are definite: дуд'е и т'оа шт'о з'е *ид'ин'уїї* тал'ант, *ї'ейїїу* т'аланта, *д'есейїїу* т'аланте (CMSL: петте таланта); on the other hand, when defining a set with one member, the numeral *еден* can be omitted, and the definite form of the noun is used to avoid homonymy with the numeral functioning as an indefinite article: *ут'идох* т'а закуп'ах *їал'анїїуїї*.
8. In the example *дєвиїїдис'ейїїу* д'евейї : *дєвид'есейїїїе* д'евейї there are differences between the first and the second hand both in vowel reduction and in the accent, which shows stylization.

Conclusion

1. Stylization with numerals occurs in vowel reduction and in the accent: *дєвиїїдис'ейїїу* д'евейї : *дєвид'есейїїїе* д'евейї.

Pronouns

Pronoun inventory

	Sg.	Pl.
Personal	1 р. ј'азе, ј'ази; 2 р. ти; 3 р. он,	1 р. н'ие ; 2 р. в'ие; 3 р.т'ие /

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	Sg.	Pl.
	'она, 'оно ; тој, т'аа, то(а); pers.-reflexive: с'ебе, са/сă	'они
Personal-objective (functions/meanings: interrogative, relative, negative, generalizing and indefinite)	к'ој, шт'о, н'а к'ој (н'екуј, с'екуј, н'ишту etc.); к'ој(ту), шт'о, дек'а	к'ои, н'а к'ои (н'екуи/н'екои, с'екуи/с'екои, н'икуи/н'икои)
Demonstrative	во /в'оа, в'аа, в'оа; тој/т'оа, т'аа, т'оа	в'ие, т'ие

Generalizing qualitative pronoun (universal quantifier)	С'екуј/с'екој; сăт, сăта, сăту, с'ека	с'екуи/с'екои, с'ите
Indef. pronoun (indef. quantifier)	Н'екуј, ед'ин, друг	н'екуи/н'екои; едн'и , др'узи
Negative pronoun (negative relation determinator)	Н'икуј, н'ишту	н'икуи/н'икои

Paradigms of personal pronouns

	Sg.					Pl.			Sg. and pl.
	1 p.	2 p.	3 p.			1 p.	2 p.	3 p.	
Nominative forms	ј'азе, ј'ази	ти	m.	f.	n.	н'ие	в'ие	т'ие/ 'они	
			он	т'аа 'она	т'оа/ 'оно				
Accusative forms (direct object)	м'ене, ма(ă)	т'ебе, та(ă)	н'егу, гу	т'аа/ н'еја, ја	н'егу, гу	нас, на(ă)	вас, ва(ă)	них, 'и	с'ебеси, се
Dative forms (indirect object)	на м'ене, ми	на т'ебе, ти	на н'егу, му	на т'аа, му	на н'егу, му	на нас, ни	на в'ие на вас, ви	на н'их, му	с'ебеси, си

	Sg.					Pl.			Sg. and pl.
Other oblique forms with prepositions that express other case relations	пут м'ене	на т'ебе	уф н'егу	на т'аа, за н'еја	уф н'егу	сос н'ази	сос в'ие	на них, ут т'ие	за с'ебеси

Examples

В'оа б'еше утп'ерву сос *Б'ога*; *Сиѿе* раб'оти; *ед'ин* чув'ек [indef. article]; *на ѿѿе* што веруваат [3 p. pl.]; *н'а них* [3 p. pl.]; реч'е ид'ин чув'ек *ѿѿ'о* гу в'ел'ет Ис'ус; (реч'е ид'ин чув'ек *ѿѿ'о* гу в'ел'ат Ис'ус); уф *н'еѿу*; И к'олку *ѿу*; д'а гу п'итат ти *к'ој* си; в'ие - *ѿѿ'о* дујд'охте; И от'идуа н'екои ут *ѿѿе* дек'а б'еа з'јдно; кумш'ијте 'убо и т'ие *дек'а* гу гл'едаа; не е ли в'оа *дек'а* с'едеси и пр'осеши (кумш'ијте **санки** и т'ие *дек'а* гу гл'едаа не е ли в'оа *дек'а* с'едесе и пр'осише); н'е *ѿу* позн'а; зард'и *н'еѿу*; 'и викн'а [3 p. pl.]; зашт'о *м'и* б'еше п'онапр'ешен [1 p. sg.]; ут исполн'ението му [word order: possession]; в'еле *н'а* них; благослов'ен *ѿѿоа* шт'о иде; к'ак 'убо са утвор'иа 'очите ти (к'ак 'убо **ти** са утвор'иа 'очите ти); И *ј'а* и *н'екуи* од Книж'овниците; и *к'ојѿу* л'убе с'ин ил'и к'ерка; ребруто му [word order: possession]; р'ацит'е му [word order: possession]; к'а *м'а* пушт'и; *с'екиј* мар'ас (**с'екој** мар'ас); *на к'оѿуѿу* гр'ехувите с'а пруст'ени и *на к'оѿу* з'априте с'а запр'ени [oblique forms, reduced paradigm]; *Б'ога* *н'икуј* *н'екуј* пат; 'он *ѿу* разреч'е; *в'аа* е мартит'иата; што ви гл'еда зард'и Христ'ос, *н'а к'ој* е С'ин? [на кој = чиј]; И Ис'ус му реч'е [на учениците] [dialectal feature]; *ј'азе* сам; *Ј'ази* зард'и *в'ие* са мол'ам [common form: nominative]; и *в'ие* не д'елите мн'огу *уѿ ѿѿе* [CMSL: од нив]; ка ви треб'уваат *в'ие с'иѿе* [кога вам сите ви требаат]; *сос в'ие* [N.B.: common form: nominal]; Учен'иците му [short pronominal forms have possessive meaning]; ам'и *в'оа* н'е *ѿу* зн'ајме; и му реч'е, *в'оа* 'е ч'уднута, 'оти *в'ие* н'е *ѿу* зн'ајте; *ѿѿи сѿѿи* со с'е са род'и; 'Он отговор'и, и му реч'е [на учениците]; н'е м'ожише д'а ч'ине *н'иѿиѿу* [indef.]; *ѿѿоа* шт'о с'а чин'и чув'ек [demonstrative]; сос *н'ази*; в'иди *еѿу* ј'агниту [= demonstrative pronoun *ѿѿоа*]; д'а н'е е *в'оа* Христ'ос; 'оти *друѿ* е што с'ее, и *друѿ* шт'о жн'ие [pronoun], pl. *др'узи*; 'оти *н'екуј* да утфор'и 'очи ('оти *н'екуј* да утвор'е 'очи); и в'ие ст'е м'артире н'а *в'ие* [demonstrative pronoun: овие]; н'а *с'ека* сн'ага [с'ека = сета]; д'а пузн'ават *ѿѿебе с'амиуѿи* [сам as a pronoun]; *в'оа* Калабал'ак [no gender agreement]; с'а рад'ува *на ѿѿаа* [oblique form, common]; 'оди и *ѿу* к'арај мер'у *ѿѿебе* и *он сам* [1. for the word order – short pronominal form before the verb; 2. сам as a pronoun]; истина *ви* в'елем; 'ази ('азе); 'аз ут *н'еѿу*; и *с'екуј* шт'о устав'и; и 'имам пут *м'ене* в'ојници; и в'елем н'а *в'оа* [N.B. no agreement]; *н'икуј* ут **п'атут ѿѿоа** [stylization; word order and agreement] (*н'икуј* ут **ѿѿој п'ат**); сос н'апр'ешниут н'а д'емониту *в'оа* исв'аг'а б'есувите [m. gender]; д'а са к'упат за *с'ебеси* [personal-reflexive] [because of the reduction, the short form can be си both in the acusative and in the dative. + с'а (с'а најад'оа - in all examples with reflexive verbs)]; Господ'ине: пож'алај син ми [there is no reduplication of the object]; прик'азната *в'аа* [word order and double definiteness]; *с'аѿу* шт'о 'имаше; и крен'еј *ѿу*, и *ѿу* клад'ејте [word order]; ки ч'ине *н'а в'ас* [has an acusative common form]; ут *в'оа ѿал'андуѿи* [no agreement or a double def. nominal phrase]; И к'а реч'е *в'ие*: викн'а [в'ие=ова]; И *она* реч'е; И *она* к'а

дујд'е; т'ие шт'о 'и мил'уват; т'ие шт'о в'а мил'уват [allomorph of *ви*]; му дум'иле за н'еја [accusative, common form]; о мл'аде н'а *и'ебе* в'ел'ам [instead of *на и'ебе и'и* – *на и'ебе* – simplified paradigm]; *и'и* што ч'уа [demonstrative]; И чув'екут *и'оа*, ут *и'оа* што излег'оа б'есувите [=оној од којшто излегоа; double definiteness marking]; и сос кл'апи *џу ч'уваа* [isogloss connected with the Western dialects: a short form before the verb]; и *џу* м'олеа да му д'аде [isogloss connected with Western dialects: a short form before the verb + му for pl.]; в'ерата ти *и'а* уткина; и ут'иде пу *с'аи* Грат; н'а *и'аа* бр'ат му Л'азар б'еше б'олен [=нејзиниот брат]; б'еа сос н'еја уф д'ома и ја растаж'уваа [a short form] (б'еа сос н'еја уф **куќата** и ја растаж'уваа)

Comments

1. The definite object of a simple sentence is regularly reduplicated. The definite object of a simple sentence does not reduplicate in periphrastic constructions.
2. Some facts of the morphological analysis suggest the possibility of more than one translator, or hesitation in the choice of the forms, because various forms and various word orders can be observed with the pronouns: с'а рад'ува *на и'аа* : И 'она к'а дујд'е).
3. Forms for the 1 person singular occur in allomorphic forms: with reduction (*ј'азу*) and without reduction (*ј'азе*).
4. The short pronominal form for the indirect object *му* for masculine and neuter is also used for the feminine, both in singular and in plural, which is a feature of the Enidže Vardar dialect (see Section 5.3).
5. The pronunciation of the reflexive pronoun *са* is /cǎ/ – and analogously for the forms *ма*, *и'а*, *ва*.
6. Rel. pronouns also function as connective words. Therefore, they will be mentioned among the connective words in the section on conjunctions.
7. The pronouns *и'оа* and *в'оа* are used both for the masculine and neuter gender. Historically this is due to gender mixing.
8. The demonstrative pronoun *и'ој*, *и'аа*, *и'оа*, *и'и* is used for indefinite and remote space definiteness as well as for indicating unknown (indef.) and known (def.) living beings and objects (И от'идуа н'екои ут *и'и* дек'а б'еа з'ајдно).
9. The demonstrative pronoun *во/в'оа*, *в'аа*, *в'оа*, *в'и* is used for close space definiteness as well as for indicating known (def.) living beings and objects.
10. The pronoun *дек'а* occurs with a relative meaning.
11. The syntagm *н'а к'ој* is used in the function of a pronoun with a possessive meaning (CMSL: ч'иј).
12. The singular forms of the expanded forms from *кој* (*н'екуј*, *с'екуј*, *н'икуј*) occur regularly with reduction. With the pronoun *с'екуј*, stylization by the second hand can be observed (*с'екој*).
13. The plural form *н'екуи/н'екои* occurs only once without reduction.

14. There is non-agreement in gender of the pronouns in the verbal and nominal phrase between the masculine and feminine, when the form for neuter is used for masculine.
15. Sometimes there is non-agreement in number between the noun from the previous sentence and the pronoun that refers to it: и 'имам пут *м'ене* в'ојници: и в'елем н'а в'оа.

Conclusions

1. The regulation of the syntactical use of the reduplicated object in KG (reduplication or non-reduplication) is a syntactical rule. This method shows linguistic stylization (Spasov 2006, 46).
2. In KG there is hesitation in the choice of some syntagmatically used pronominal models.
3. For the possessive meaning there are no special forms. This function is typical of the analytical forms of the type *н'а κ'oj*.
4. Eliminating the reduction with some pronominal forms is a method of stylization by the second hand, but it is not carried out consistently.
5. In KG there are examples both with agreement and non-agreement of the pronoun with the verb or the noun in the syntagms, which suggests hesitation in the method of stylization.
6. The inventory of the pronouns and pronominal forms does not reflect some specific lower Vardar dialect or Enidže Vardar microdialect, but various forms are used, some more frequently than others (Vidoeski 1999b; Karanfilovski 2000, 35-52; Drvošanov 1993; Topolińska 1995; 1997, *passim*).

Present tense

Present tense in independent use (imperfective verbs)

a-group

Sg.	Pl.
1.p. сл'уша-м	1.p. сл'уша-ме
2.p. сл'уша-ш	2.p. сл'уша-те
3.p. сл'уша-ø	3.p. сл'уша-т

Sg.	Pl.
1.p. са(ă) над'ева-м	1.p. са(ă) недев'а-ме
2.p. са(ă) над'ева-ш	2.p. са(ă) надев'а-те
3.p. са(ă) над'ева-ø	3.p. са(ă) над'ева-т

Sg.	Pl.
1.p. просфет-'ува-м	1.p. просфет-'ува-ме
2.p. просфет-'ува-ш	2.p. просфет-'ува-те
3.p. просфет-'ува-ø	3.p. просфет-'ува-т

Sg.	Pl.
1.p. ис-в'аґа-м	1.p. ис-в'аґа-ме
2.p. ис-ваґа-ш	2.p. ис-в'аґа-те
3.p. ис-ваґа-ø	3.p. ис-в'аґа-т

Examples

да вер'ува̄и сите зарди низ него; тоа што *̄просфе̄и'ува* секуј чувек; вие што *збур'ува̄и* е един сос друг; веќи *не вер'уваме*; не ч'ува сабутата [ч'ува=слави]; гу *̄и'ера̄и* ут соборут; грешен Бог не *сл'уша*; јази *̄и'уӣӣам* вас [п'уштам=пракам]; ама воа калабалак што *не ̄узн'ава* законут; да *са увер'ува* сека реч; што *л'е̄ӣа̄и* на ветарут; 'и *кл'ава̄и*; Бог така *с̄ӣолис'ува*; 'имам пут мене војници; ти *са ̄прос̄и'ува̄и* грехувите; [синут чувечки има пувел̄а] да *̄руӣӣ'ава* грехуве; *вер'ува̄и*; да *мил'ува̄и* кумшијата; да му *д'ава̄и* максулут; [тие] да [ги] *в'ика̄и* калесаниту на сфатбите; *исбер'ува̄и* таму дека не си располегал; *собер'увам* таму дека не располегах; да *ф'рлам* мрежите; аку *за̄м'ува̄и* на тие; *исва̄а̄и* е един мртовиц; зафати да *збур'ува*; [тие] *са удав'ува̄и*; и ја ч'ува внатре уф срциту; кој има уши да *сл'уша*; и ти *сажал'ува̄и*; да *замин'ува̄и* на нас; аку Мојсија и Профито не *сл'уша̄и*; [човек] што *жив'ува* и *вер'ува* на мене, *не ум'ира* уф векут; [ти] *вер'ува̄и* воа; види как гу *мил'ува*; татко, *благуд'арем* ти, оти ма *сл'уша̄и*;

e-group

Sg.	Pl.
1.p. зн'а-м	1.p. зн'а-и(ј)-ми / зн'а-и(ј)-ме
2.p. зн'а-и(ј)-ш	2.p. зн'а-и(ј)-те
3.p. зн'а-е-ø	3.p. зн'а-ат

Sg.	Pl.
1.p. с'е-а-м	1.p. с'е-е-ме
2.p. с'е-е-ш	2.p. с'е-е-те
3.p. с'е-е-ø	3.p. с'е-ј-ат

Sg.	Pl.
1.p. ј'ад-а-м	1.p. ј'ад-и-ме
2.p. ј'ад-и-ш	2.p. ј'ад-и-те
3.p. ј'ад-е-ø	3.p. ј'ад-ат

Examples

што *'иде* на сфетут; не зн'аиш; не зн'ам; ние *зн'а̄ме* оти чувекуот воа е (ние *зн'а̄ме* оти) ; грешен; ние *зн'а̄еми* оти; јази *'идам* на тебе; аку в'рсите врс земљата; што да *ј'адӣӣе*; што да *̄и'е̄ӣе*; што *с'е̄ја̄ӣ*; што *жн'ӣја̄ӣ*; што *б'ера̄ӣ*; как *р'ас̄ӣа̄ӣ*; нито *̄пр'еда̄ӣ*; да *ј'адиме*; да *̄и'е̄е̄ме*; да *не* гу *зн'а̄е* никуј; *жн'ӣе̄ӣ* таму дека не си сејал; *жн'е̄ам* јазе таму дерка не сејах; кученцинета *ј'ада̄ӣ* ут ра̄нките;

излезе сејачут да *с'ее* семито му; нету аку *ужув'ее* некуј ут умрените; јазе *зн'ам*;

Conclusions

1. In the first hand, the first person plural in the present tense ends in *-ми*.
2. In the second hand, the ending *-ми* is replaced with *-ме*.

e-group (CMSL i-group)

Sg.	Pl.
1.р. в'еле-м	1.р. в'еле-ме
2.р. вел'е-ш	2.р. в'еле-те
3.р. в'еле-ø	3.р. в'еле-т / в'еле-а-т

Sg.	Pl.
1.р. м'ач-а-м	1.р. м'ачи-ме
2.р. м'ачи-ш	2.р. м'ачи-те
3.р. м'аче-ø	3.р. м'ача-т

Sg.	Pl.
1.р. благод'ар-е-м	1.р. благод'ар-е-ме
2.р. благод'ар-е-ш	2.р. благод'ар-е-те
3.р. благод'ар-е-ø	3.р. благод'ар-е-т

Sg.	Pl.
1.р. 'од-а-м	1.р. 'оди-ме
2.р. 'оди-ш	2.р. 'оди-те
3.р. 'оде-ø	3.р. 'ода-т

Examples

и светилуту уф темнината *сф'еӣе*; и *в'еле* на них; тука дека 'одите; *в'еле̄ӣ* за негу; да *ч'инам* работите; идин чувек што гу *в'еле̄ӣ* Исус (идин чувек што гу *в'еле̄а̄ӣ* Исус) [в'елет=нарекуваат, именуваат]; ви *в'елем*; и аку *ѓр'еӣи* брат ти на тебе; да *с'адӣӣе* дванајсете јазици на; Израил; да *раб'о̄ӣӣе* на Бога; ним *ӣичал'е̄ӣе* за животут ви; 'и *хр'ани* ('и *хр'ане*); што *са ѓр'ӣжӣӣе*; не *са м'ача̄ӣ*; да *в'елӣӣе*; јазиците 'и *ӣ'ала̄ӣ*; детито ми *л'е̄жи*; (детито) *са м'ачи* лошу ([детито] *са м'аче* лошу); дӯде тука да на *м'ачӣӣ*; да *'одиме*; зашто *м'ислӣӣе* вие лошу уф срцата ви; људиту да *с'еда̄ӣ* на врз тревата; (един чувек) да *ч'ине* на 'и исап; да̄ј ми тие дека ми *ѓ̄лж'ува̄ӣ*; (тие) *не ч'ина̄ӣ* род; *са м'ачам* внатре; воа *са м'оле*; ти *са м'олам* убо; та пак *'одӣӣ* таму; кој *'оде* деннут; може да *см'рде*; татко, *бла̄уд'арем* ти, оти ма сл'ушаш; људиту што *сӣ'о̄ја̄ӣ*

Conclusions

1. In the first hand, the third person plural of the present tense ends in *-eīū*. In the second hand, the ending *-eīū* is replaced with *-eaiū*.
2. In the first hand, the third person singular of the present tense ends in *-e*, except for some verbs in which it ends in *-u*: *хр'ани*, *л'ежи*, *са м'ачи*, but it has a double form in *ч'ини* / *ч'ине*. In the second hand, the use of *-e* is consistent and the ending *-u* is replaced with *-e* in the above examples.

The verb *сум / е*

Sg.	Pl.
1.р. сѣм	1.р. сме
2.р. си	2.р. сте
3.р. е	3.р. са

Examples

воа 'е; и *сѣи'е* поилни; кога *с'ѣм* на сфетут; ти *с'и* ученик на негу; ние *см'е* ученици на Мѹјсеа

Auxiliary, modal, copulative, and impersonal verbs

The verb *има*

Sg.	Pl.
1.р. 'имам	1.р. 'има-ми / има-ме
2.р. 'имаш	2.р. 'имате
3.р. 'има	3.р. 'имат

The verb *ѹреба*

требува (KG) : треба (CMSL)

Examples

воа ден 'има; на мене *ѹреб'ува* да чинам работите; што пак *с'акаѹе* да чуете; *не м'ожѹе* да работите; ние *н'емами* тука (ние *н'емаме* тука); да *се ѹл'аѹе* борчут [=да се плати / да биде платен долгот]; да *са ѹруд'аде* [да биде продаден]; аку *с'акаш* да флезѹш на животут; 'имаш имани на небуту; што ви [се] *ѹл'еда* зарди Христос; [о] вие корен *н'емаѹи*; не *м'ожаѹи*; тие дека *с'акаѹи* да заминат; колку *ѹс'акаш* ут Бога, Бог ки ти 'и

Conclusion

1. In the first hand, the first person plural of the present tense ends in *-ми*. In the second hand, the ending *-ми* is replaced with *-ме*.

Present tense in dependent use (perfective verbs)*a-group*

Sg.	Pl.
1.р. ист'ера-м	1.р. ист'ера-ме
2.р. ист'ера-ш	2.р. ист'ера-те
3.р. 'истера-ø	3.р. ист'ер-ат

Examples

да исѣ'ераме негу; да не марѣир'усаи; да гу уѣ'еѣме

e-group

Sg.	Pl.
1.р. к'аж-а-м	1.р. к'аж-и-ме
2.р. к'аж-и-ш	2.р. к'аж-и-те
3.р. к'аж-и-ø / каж-е-ø	3.р. к'аж-ø-ат

Sg.	Pl.
1.р. д'ад-а-м	1.р. д'ад-и-ме
2.р. д'ад-и-ш	2.р. д'ад-и-т
3.р. д'ад-е-ø	3.р. д'ад-ø-ат

Examples

да не гу ѣузн'аѣѣ; да ч'уеѣ; да заѣ'ине; да са убл'еѣме; да д'ојдиш уф дома ми; да р'еѣм; да фл'езаѣ уф корабут; да зам'инаѣ понапред; да д'ојдам на тебе; да ти 'и д'адам сите; и сите да ти 'и ѣл'аѣм; дури да ѣл'аѣ борчут му; дури да д'аде му борч; да фл'езиш на животут; да не уб'еѣш; да не уѣкр'адиш; [ги пушти езмикарито] да з'еваѣ максулито му; да з'аѣриме миразот му; да д'адиш на заем сребруто ми; да изн'икнаѣ зајно сос трниту; аку ви к'ажѣ некуј нешту (аку ви к'ажѣ некуј нешту); тие дека сакат да зам'инаѣ; да ја убл'еѣѣѣ

Conclusion

1. In the first hand, the third person singular of the present tense ends in *-и*. In the second hand, the ending *-и* is sometimes replaced with *-е*, which can be an influence from the Eastern part of the Lower Vardar dialect area.

i-group

Sg.	Pl.
1.р. из-в'ад-а-м	1.р. из-в'ад-и-ме
2.р. из-в'ад-и-ш	2.р. из-в'ад-и-те
3.р. из-в'ад-и-ø	3.р. из-в'ад-ат

Examples

аку на [не'] *изв'адиш*; да *к'уйаи* за себеси манци; немаше да 'и *ил'аи* (немаше да 'и *ил'аи*е); да не *ск'урвиш*; да *ф'аиши*е риби; одам да гу *расб'удам*;

Conclusion

1. In the first hand, the third person singular of the present tense ends in *-и*. In the second hand the ending *-и* is replaced with *-е*.

Note: Perfective verbs have a separate *i-group*, while imperfective verbs only have two verbal groups, *a* and *e* (*i* is merged with *e*).

Imperfect

Sg.	Pl.
1. р. збур'ува-х	1. р. збур'ува-хми(е)
2. р. збур'ува-си/ше/ши	2. р. збур'ува-хти(е)
3. р. збур'ува-си/ше/ши	3. р. збур'ува-а

Sg.	Pl.
1. р. с'ече-х	1. р. с'ече-хми(е)
2. р. с'ече-си/ше/ши	2. р. с'ече-хти(е)
3. р. с'ече-си/ше/ши	3. р. с'ече-а

Sg.	Pl.
1. р. в'еле-х	1. р. в'еле-хми(е)
2. р. в'еле-си/ше/ши	2. р. в'еле-хти(е)
3. р. в'еле-си/ше/ши	3. р. в'еле-а

Examples

сите при'ехми; зим'ахме дарба; в'елеа; Јо'ан кр'астеси (тарч'еше); тарч'е; одеа т'оа д'ен н'а ин'о с'елу; И в'ие збур'уваа;с'а утб'ира; 'одеши с'ос н'их ('одеше); 'очит'е му с'а зап'ира; д'аваш; [он] н'и збур'уваш; разреч'уваше ;с'ечеши хл'ебут (с'ечеше); стоеси Јо'ан, (стоесе); 'одеши; дујд'оа прикаж'уваа раб'отите; шт'о н'е са мац'ихте;

с'едеси и пр'осеш; р'астеши идн'о вр'еми сл'еп (беше); н'е м'ожеш д'а ч'ине;
 благусл'авеа Б'ога, Ам'ин; с'а кл'анеши н'а н'егу; 'он в'елеши

сум (е)

Sg.	Pl.
1. р. бех	1. р. б'ехме
2. р. б'еси/ б'еши/ б'еше	2. р. б'ехте
3. р. б'еси/ б'еши/ б'еше	3. р. б'еа

Examples – сум (е)

утперву б'еши речта (утперву б'есе речта); на сфетут б'еше;
 вратите б'еа затворени; учениците б'еа собрани; б'еа вр'атите затфор'ени: б'еа
 Учен'иците собр'ани; б'еше кад'е д'есет са'ате ут д'енут; б'еше сл'еп; Ак'у н'е бе'ши
 в'оа ут Б'ога

Comments

1. In the KG there are two verb groups (*a*- and *e*-group), which is obvious in the paradigm of the imperfect.
2. Writing with *-cu* and *-uu* shows even pronunciation because, from the orthographic principles of the first hand, we can conclude that a consonant before a front vowel is palatalized in pronunciation, while the second hand writes a soft consonant.

Conclusion

1. The second hand prefers the ending *-ue* in 2 p. and 3 p. singular, which is stylization in order to normalize the written language.

Aorist

e-group, o-stem

Sg.	Pl.
1. р. ду-нес-'о-х	1. р. ду-нес-'о-хми
2. р. ду-нес-'е-ø	2. р. ду-нес-'о-хте
3. р. ду-нес-'е-ø	3. р. ду-нес-'о-а

Sg.	Pl.
1. р. јад-'о-х	1. р. јад-'о-хми
2. р. јад-'е-ø	2. р. јад-'о-хте
3. р. јад-'е-ø	3. р. јад-'о-а

Sg.	Pl.
1. p. сек-'о-х	1. p. сек-'о-хми
2. p. сеч-'е-ø	2. p. сек-'о-хте
3. p. сеч-'е-ø	3. p. сек-'о-а

e-group, e-stem

Sg.	Pl.
1. p. најд-'е-х	1. p. најд -'е-хми
2. p. најд-'е-ø	2. p. најд-'е-хте
3. p. најд-'е-ø	3. p. најд-'е-а

CMSL i-group, i-stem; KG e-group, i-stem

Sg.	Pl.
1. p. пушт-'и-х	1. p. пушт-'и-хми
2. p. пушт-'и-ø	2. p. пушт-'и-хте
3. p. пушт-'и-ø	3. p. пушт-'и-а

e-group, a-stem

Sg.	Pl.
1. л. пукаж-'а-х	1. л. пукаж-'а-хми
2. л. пукаж-'а-ø	2. л. пукаж-'а-хте
3. л. пукаж-'а-ø	3. л. пукаж-'а-а

Examples

к'а *каж'а* в'аа лакарди'а; м'у *пукаж'а* р'ацит'е; Учен'иците *с'а зарадув'аа*; к'а м'а *йуиш'и*; дујна; И 'он м'у *реч'е*; М'у в'елеа 'убо др'узите Уцен'ици: *в'идохми* Г'оспуда; 'он г'у *разреч'е* [=разубеди]; *йуиш'и* иа; И г'у *йиш'и* аа; *оѿвеш'и* а; П'етар *сѿиан'а*; т'оа шт'о *с'а чин'и*; г'у *йридад'оа*; г'у *кр'асѿиос'аа*; *зайрес'оа*; *уѿи'и* дуа; н'е *најд'еа*; *оѿи'и* дуа н'екои ут т'ие; к'а *зафай'и* [=почна] ут Мојс'еј; м'у *р'асреч'е* работите; *н'аблѿж'и* а н'а Селуту; г'у *сил'и* а [=присилија]; *сенн'а* (*седн'а*); *флез'е*; г'у *йузн'аа*; ни к'а *сѿиан'аа*; *с'а в'арн'аа*; *воскресн'а* ист'ина; г'у чу'а дв'ата му Учен'ици дека *каж'а*, и *уѿи'и* дуа п'у Ис'уса; и *усѿиан'аа*; *најд'охме* Месс'иа; п'ак *йусак'а* Ис'ус; м'а *йуиш'и* [=испрати]; в'ие *дујд'охѿе* и *флеѿ'охѿе* уф м'аката му; *чин'их*; н'ие с'ами ч'ухме и *в'идохме*; Учен'ицит'е м'у, и *рек'оа*; Дид'аскале, к'ој *соѿреи'и*; *исѿреи'и* (*соѿреи'и*); к'ал *клад'е* н'а вр'ас 'очит'е м'и; м'у *дад'е* пув'ел'а; *блаѿослов'и*; к'а *сеч'е* хл'ебувите, 'и *дад'е* н'а Учен'ицит'е му; *јад'оа* с'ите; и *крен'аа* ком'атиту; и *с'а н'ајад'оа*; *арѿардис'аа*; ед'ин чув'ек *дублѿж'и* н'а Ис'уса; И г'у *дунес'ох* н'а Учен'ицит'е ти; к'ога *наблѿж'и* Ис'ус н'а Јерусал'им; *дујд'оа* н'а Витсфаг'и н'а План'ината Еле'онца; Мар'иа 'убо *зив'а* ин'а л'итра н'арда; Ис'ус *йуиш'и* дв'а Учен'ици

Comment

1. In the KG there are two verb groups (*a*- and *e*-group), which is obvious in the paradigm of the aorist.

Conclusions

1. There is no difference between the first and the second hand in the paradigm of the aorist.
2. Stylization occurs in *сєнн'а* by dissimilation: *сєѡн'а*, which is stylization in order to normalize the written language.

Imperative***paradigmatic imperative****a-group and e- and i-groups with a stem ending in a vowel*

2 p. sg. з'има-ј	2 p. pl. зим'а-јте
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e- and i-group with a stem ending in a consonant

2 p. sg. в'ид-и	2 p. pl. вид-'ејте
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periphrastic imperative*negative form*

2 p. sg. ним унд'иса-ј	2 p. pl. ним ундис'а-јте
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imperative + imperative

2 p. sg. 'од-и пр'ода-ј	2 p. pl. од-'ејте прод'а-јте
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imperative (shifter verb) + adverb/noun

2 p. sg. 'од-и пон'адлаб'оку	2 p. pl. од-'ејте пон'адлаб'оку
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optative imperative

н'єка одиме на н'єгу
и ние да 'умриме

Examples

зим'ајѡе Д'ух Сфет'иј; исѡрав'ејѡе п'атут; 'осѡјани с'ос н'ас; в'иди 'ету ј'агниту
--

Б'огуву; *ел'ајѹе* и *вид'ејѹе*; *'ела* [imperative] п'у м'ене; *крен'ејѹе* 'очите ви г'оре, и *вид'ејѹе*; н'ивите; н'егу *йиий'ајѹе*; *ч'увај* уф 'имито ти; *Глед'ајѹе* д'а н'е по'удите; *'имај* гу кат'у; *Смисл'ејѹе* пил'иштата; *си'ани* т'а 'оди; *Тимис'увај* Татку ти; 'оди *йр'одај*, с'ату шт'о 'имаш; *Од'ејѹе* убо; *ва'рс'ејѹе* му р'аци и н'ози, и *крен'еј* ти; и г'у *клад'ејѹе* н'а темн'ината; надворн'ешната; *йуж'алај* ме; 'оди п'он'адлаб'оку, и *фа'рл'ејѹе*; мр'ежите; в'ие *милув'ајѹе*; *йуи'зајмув'ајѹе* и н'им *ундис'ајѹе*; н'ишту ут в'оа; *Чин'ејѹе се* 'убо; *Од'ејѹе* н'а Селуту

Comment

1. A very interesting examples is *ним са б'оии* (first hand) *ним са б'оу* (second hand), by which the second hand manifests that the stylization has the intention of avoiding present tense within the frameworks of “the infinitive imperative” and the use of an “infinitive imperative” of a “pure kind.”

Verbal adjective

-н, -на, -но, -ни	after stem vowels -a and -e	пушт'ените, печ'ен, избр'ан
-т, -та, -то, -ти	in verbs with the suffix -н- (stem vowel -a)	в'јахн'ат, загин'ат

Verbal adj. before the noun	единор'одниут Син
Verbal adj. after the noun	Син единор'оден
Substantivized verbal adj.	мн'огу са калес'аниту, ам'и м'алце избр'аниту

Examples

Син *единор'оден* ут Таткуту; *единор'одниуй* Син; И *йуиий'ениийе* б'еа ут Фарис'ејте; 'и најд'оа собр'ани иден'ајсте; р'иба *йеч'ена*; т'оа што ки реч'и, *йусий'ен* [=пратен]; р'адуста м'оата *сф'арс[и]'ена*; да сп'аси *загин'айиуйу* (да сп'аси *загин'айиоийо*); 'оди пу планин'ите, п'ала; *загин'айиайа*; Д'етит'о ми л'ежи уф д'ома (Д'етит'о ми л'ежи уф д'ома); *раслабл'ену* (*раслабл'ено*); му дунес'еа ид'ин *Рассл'аблен*; каж'ејте на *калес'ниийу* (каж'ејте на *калес'ниийе*); јунците ми и *ран'еийиийе* са закл'ани; мн'огу са *калес'анийу*, ам'и м'алце (мн'огу са *калес'анийије*, ам'и м'алце); *избр'анийу* (*избр'анийије*); 'офците *загуб'ениийе*; чув'ек *ѡр'ешен*; и реч'е на *умр'ен'уйи*; ин'а к'ерка *самор'одна*; Ц'арут ти дек'а 'иде в'јахн'айи на вр'ас п'а'рлиту

Comment

1. Reduction is eliminated (changing -y- to -o-) by the second hand. Cf. *загин'айиуйу* and *загин'айиоийо*.

Conclusions

1. The verbal adjective in the KG occur in an attributive position:
 - a) Before the noun (*едино́р'одни́уи Сѣн*),
 - b) After the noun (*Сѣн едино́р'оден*) (more often).
2. Substantivized adjective (*мн'огу са калес'ани́иу*, *ам'и м'алце избр'ани́иу*)
3. The verbal adjective is formed from both transitive and intransitive verbs:
 - a) transitive (*р'иба ꙗеч'ена*),
 - b) intransitive (*Ц'арут ти дек'а 'иде в'јахн'аи́ на вр'ѣс п'ѣрлиту*).

Verbal noun

Ending -ње (second hand -јне)

from verbs of the <i>a</i> -group	сак'а-ни(е), ујдис'-а-јне, вѣрсув'-а-ни(е), тѣргов'-а-јне, наслажд'-е-ни(е) (a ChSl. model adopted)
from verbs of the <i>e</i> -group	теч'-е-ни(е)
from verbs of the <i>i</i> -group	засп'-а-ни(е) (perfective stem)

Ending -ние

from verbs of the <i>e</i> -group	пис'-а-ние (ChSl. model)
from verbs of the <i>i</i> -group	исполн'-е-ние (ChSl. model), уткуп'-е-ние (ChSl. model)

Examples

Тие што н'ето ут крѣв, н'ето ут; *сак'ани́иу* на сн'агата, н'ето ут; *сак'ани́иу* чув'ечку, ам'и ут Б'ога са род'иа; ут *исѣолн'ениеѣо* му; да са исп'олни *Пис'аниеѣо* (да са исп'олни *Пис'аниеѣу*); не м'ожите да раб'отите на Б'ога, и на *им'ани́иу*; 'имај *ундис'ајне* с'инко; и в'елеа: 'оти е *вид'ение*; друг ут'иде на н'ивата му, друг пу *ѣраѣмаи'иаѣа* му (друг ут'иде на н'ивата му, друг пу *ѣѣрѣгов'ајне*); т'аму ки б'иде *ѣлак'ани́иу* и *кариц'ани́иу* на з'абиту (т'аму ки б'иде *ѣлак'ани́ио* и *кариц'ани́ио* на з'абите); ут *наслажд'ени́иу* на жив'отут; он с'ечеши *вѣрсув'ани́иу*; ин'а ж'ена т'аа шт'о 'имаше *ѣеч'ени* ут крѣф дван'ајсет гуд'ини; да д'аде д'ушата му *уѣкуй'ение*; зард'и *засѣ'ани́иу* на с'онут (зард'и *засѣ'ани́ио* на с'онут.); на д'енут на *закуй'ани́иу* ми; Ам'и в'оа род не исп'аг'а, с'алде сос м'олба и сос *ѣосѣ'ени* (Ам'и в'оа род не исп'аг'а, с'алде сос м'олба и сос *ѣосѣ'ејне*.); *ѣокај'ание* и *осѣавл'ение* на гр'ехувите.; 'имаше многу *им'ане* ('имаше многу *им'ајне*); 'имати ли н'ешту за *јад'ене* ('имати ли н'ешту за *јад'ени*);

Nouns derived from verbs (deverbal nouns)

j'аст-е(и)

Examples

'имам j'астїе да j'адам; мој j'астїи е да ч'инам в'ол'ата на т'оа. (м'ое j'астїе е да ч'инам в'ол'ата на то'а.)

Conclusions

1. Verbal nouns manifest three verb groups in the first hand (the *a*-, *e*- and *i*-groups), but two in the second hand (the *a*- and *e*-groups).
2. Hardening of *-њ-* with anticipated palatalization (*-јн-*) occurs only in the second hand.
3. The ending *-ние* occurs in loans from the ChSl. language.
4. The depalatalized ending *-ни(е)* is used by the first hand to form verbal nouns from perfective stems.
5. There are no examples of plurals of verbal nouns, which is in accordance with the dialect.
6. An interesting example is *їпраџмаїї'иа* (first hand), interpreted as a verbal noun by the second hand: *їїџрџов'ајне*.

Verbal adverb

from verbs of the <i>a</i> -group	глед'-а-јке, слус'-а-(ј)ки (allomorph)
from verbs of the <i>e</i> -group	бид'-е-јке
from verbs of the <i>i</i> -group	уч'-е-(ј)ки (allomorph)

Examples

И Ис'ус убѣрн'а с'ѣта Галил'еа, уч'еки пу С'оборито;
 И Ис'ус убик'оли с'ите Гр'адишта и Селата, уч'ејки пу С'оборито; Тогај ут'идуа
 Учен'иците на Ис'уса сам бид'ејке, и рек'оа [verbal adv. as a present active participle],
 cf. CMSL бидејќи беше сам; да не в'идат ѓлед'ајке, и ѓлед'ајке да не в'идат (да не
 в'идат ѓлед'ајке, и **слус'аки** да не **сл'усат**. [sic])
 В'ие ка 'учеши в'икаше [verbal adv. transformed into a temporal sentence: cf. CMSL
 Овој, учејќи викаше] (В'ие ка **учише** в'икаше)

Conclusions

1. The verbal adverbs manifest three verb groups in the first hand (the *a*-, *e*- and *i*-groups), two in the second hand (the *a*- and *e*-groups).

- The ending *-jke* dominates, while the ending *-(j)ku* that sometimes occurs as an allomorph is from ChSl.
- The use of the verbal adverb as a present active participle is frequent in the writings of the 19th century: cf. *бидејку Гаолои чоек* (Marko Cepenkov).
- The verbal adverb is often replaced by a finite imperfect form. We assume that its use in colloquial speech was limited.
- The type *уч'еки* is a loan from the Serbian ChSl. language.

Perfect

Perfect of imperfective verbs

Sg.	Pl.
1. p. сѣм пеј'ал	1. p. сме пеј'али(е)
2. p. си пеј'ал	2. p. сте пеј'али(е)
3. p. (е) пеј'ал	3. p. (сѣ) пеј'али(е)

Perfect of perfective verbs

Sg.	Pl.
1. p. сѣм сфѣрш'ил	1. p. сме сфѣрш'или(е)
2. p. си сфѣрш'ил	2. p. сте сфѣрш'или(е)
3. p. (е) сфѣрш'ил	3. p. (сѣ) сфѣрш'или(е)

Examples

н'екуј пат не сѣе ѿеј'али на; пис'аниету; жн'иеш т'аму д'ека не си сеј'ал; не сѣе ѿеј'али (не сѣе ѿеј'але); си сфѣрш'ил хф'алба; н'е си расѣолеѣл;

Comments

- There are no examples in the third person singular and plural, and the reconstruction with the auxiliary verb in these persons is only an assumption based on the present state of the dialects in question.
- The second hand replaces the reduced *-u* with *-e* in the endings of the plural paradigm, which is pure stylization.

Conclusions

- The perfect of the Slavic type does not occur frequently and is often replaced by *сѣм*-constructions (see below) with the same function.

2. The perfect occurs in the perceptive function (witnessed action) and in the imperceptive function (“distancing”), depending on the context. For instance, *не сѿе ѿеј'али* is perceptive, while *жн'иеш т'аму д'ека не си сеј'ал* is imperceptive.
3. According to the material at hand, the perfect of the imperfective verbs is derived from imperfective stems, while the perfect of the perfective verbs is derived from perfective stems.

Pluperfect

Sg.	Pl.
1. р. бех ут'ишел	1. р. б'ехме ут'ишли(е)
2. р. б'еши(е) ут'ишел	2. р. б'ехте ут'ишли(е)
3. р. б'еши(е) ут'ишел	3. р. б'еа ут'ишли(е)

Examples

б'еши уѿ'ишел н'ок'јата (б'еше уѿ'ишел н'окта)

Conclusions

1. The pluperfect occurs in only one example in this text.
2. In Southeastern Macedonian dialects, the pluperfect most probably occurs both in the function of the perceptive (witnessed action) and the imperceptive (“distancing”).

Future

Sg.	Pl.
1. р. ки(е) мартир-'ис-а-м	1. р. ки(е) мартир-'ис-а-ме
2. р. ки(е) мартир-'ис-а-ш	2. р. ки(е) мартир-'ис-а-те
3. р. ки(е) мартир-'ис-а-Ø	3. р. ки(е) мартир-'ис-а-т

Examples

н'е ке вер'увам; к'и оѿк'ине; к'и к'ажи резреч'ену; к'и р'ечи; к'и с'а нар'ечиши Кифа; к'и 'има сфег'илуту; к'и с'а уѿв'ѣрзани н'а Н'ебуту; к'и марѿир'исам и ј'ази; к'и с'а уѿфѣрл'ам и 'ази; к'и з'еми

Comment

1. The particle for the future tense *ке* occurs in the text as *ки* as a result of the reduction of *-e* into *-и*. Cf. an example without the reduction: *не ке вер'увам*.

Conclusion

1. There is no difference between the first and second hand in the paradigm of the future tense.

Future in the past

Sg.	Pl.
1. р. ки(е) 'умрех	1. р. ки(е) 'умрехми(е)
2. р. ки(е) 'умреши(е)	2. р. ки(е) 'умрехти(е)
3. р. ки(е) 'умреши(е)	3. р. ки(е) 'умреа

Examples

ки зем'еа т'ие што вер'уваат (ки зем'аа т'ие што вер'уваат); не ке 'умреши (не ке 'умрешиѐ)

Comments

1. In the KG, there are instances of this use, although it is not very characteristic of the colloquial language.
2. The future in the past is formed both from perfective and imperfective verbs.
3. The particle *ке* occurs in the text both as *ки*, as a result of the reduction of *-e* into *-и*, and as *ке*.

ума-constructions*Examples*

Зашт'о д'ека 'ума два ил'и три исбр'ани (Зашт'о д'ека 'ума два ил'и три соѡр'ани)

Comments

1. No typical *ума*-constructions occur in the KG.
2. A kind of *ума*-construction occurs in which an existential *ума* is combined with the verbal adjective that agrees in gender and number with the noun (Koneski 1982a, 201).

сум-constructions

Sg.	Pl.
1. р. не сѡм собр'ан	1. р. не сме собр'ани
2. р. не си собр'ан	2. р. не сте собр'ани
3. р. не е собр'ан	3. р. не сѡ собр'ани

Examples

б'еа вратите *зайѿфор'ени*; *б'еа* Учен'иците *собр'ани*; гр'ехувите *са ѿрусѿ'ени*,
з'априте *са зайр'ени* [passive meaning]; *не б'еши* ли с'ѿрциту *исѣур'ену*; чув'екут в'оа
е ѡр'ес[и]ен; зашт'о *сѿе синхис'ани* (зашт'о *сѿе **зачуд'ени***); с'ите што *са най'исани*
на з'аконут [passive meaning]; *ки са вѿрз'ани* на Н'ебуту; *ки са уѿв'ѿрзани* на
Н'ебуту; јунците ми и ран'етите *са закл'ани* [passive meaning]; И т'ие дек'а *са сеј'ани*
на п'атут [passive meaning]; *б'еши фѿрле'н* прет вратата [passive meaning]; *не б'еши*
исѣур'ену; *не сам ѿушѿ'ен*; так'а *е найис'ану* (так'а *е найис'ано*)

Comments

1. In the examples *ки са вѿрз'ани* на Н'ебуту and *ки са уѿв'ѿрзани* на Н'ебуту, the future in the past is used in a *сум*-construction (cf. CMSL *Ќе се врзани на Небото.*; *Ќе се одврзани на Небото*) with a conditional meaning, as in the dependent clause: *ак'у в'ѿрсуѿе*.

Conclusions

1. *Сум*-constructions in the present tense expressing the past occur regularly in the text, unlike the *има*-constructions, which do not occur at all.
2. There is no semantic difference between the constructions with *сум* + verbal adjective and constructions with *сум* + adjective, but, of course, there is a syntactical difference: in the constructions with *сум* + adjective, the verb *сум* occurs as a copula within the verbal-nominal predicate.

Periphrastic constructions with (се) чини + verbal adjective

са чин'и уверув'ан

Examples

са чин'и ед'ин чув'ек ѿушѿ'ен [=испратен] ут Б'ога [passive meaning]; *ак'у с'акаш да са ч'иниши сфѿрш'ен*; *са чин'и уверув'ан*; *он са чин'и невид'ен* ут них

Conclusion

1. Constructions with (се) *чини* + verbal adjective compete with *сум*-constructions, which is typical of the Southern Macedonian dialects.

Adverbs

Advs. of time	к'а, н'апоком, пр'авен, 'утре, ут перву, н'икуј п'ат, т'огај
Advs. of place	т'аму, п'он'адлаб'оку, дал'еку, п'он'адал'еку, н'адвор, утусг'ора, п'он'апрет, д'ека
Advs. of manner	так'а, пудр'обну, шт'о
Advs. of quantity and comparison	т'олку, тр'оа, мн'огу, б'исбр'ој, м'ошне

Examples

'оди *п'он'адлаб'оку*, 'и ф'арл'ејте мр'ежите; му с'а мол'и д'а гу утдал'ече *п'р'оа* ут з'емл'ата; затфор'иа *мн'огу б'исбр'ој* р'иби (затвор'иа *мн'огу б'исбр'ој* р'иби); И *н'апоком* сос *мн'огу* време; И *к'а* н'е најд'е Сн'агата на Ис'уса, дујд'оа; И в'оа *п'р'авен* најд'е сф'оут си бр'ат [п'р'авен=најпрво]; *Уи* *п'ерву* беси р'ечта (*Уи* *п'рву* бесе р'ечта); *п'аму* д'ека б'еа Учен'иците собр'ани; и т'оа што е *дал'еку* ут Ерусал'им; 'оди *п'он'адал'еку* [comparison + complex adv.]; д'а исп'анни *надвор*; да са убл'ечите с'ила *утусг'ора*; 'имах уф т'ебе *п'он'апреј*; н'икуј *п'аи* *п'ак'а* зпурув'а [так'а – adv. of manner]; исгл'едај *пудр'обну* (исгл'едај *подр'обно*); и 'уи^{ре} 'и кл'ават уф ф'урната; д'иви *м'ошне*, *п'олку*, дек'а н'е м'ожејши (д'иви *м'ошне*, *п'олку*, дек'а н'е м'ожејше); Шт'о п'алате, и 'они му каж'аа Равв'и *д'ека* жив'уваши [distinctive function of the stress]; дујд'оа и вид'оа *д'ека* жив'ува [distinctive function of the stress]; и *п'огај* м'у с'а отвор'иа 'очите

Complex adverbs

утусг'ора, утп'ерву, н'икуј п'ат, п'он'адал'еку, п'он'апрет, п'он'адлаб'оку

Comparison of adverbs

п'он'адал'еку, п'он'апрет, п'он'адлаб'оку

Comment

1. Most complex adverbs are written separately in the original, but being phonetic words, they are connected in the transcription.

Conclusions

1. There are loan-translations from the Greek text that represent stylization of the Biblical text; cf. исгл'едај *пудр'обну*. In the contemporary translation, the traditional Slavic verb *исп'ити* is used: Испитај и види дека пророк од Галилеја не се јавил.
2. *Дека* occurs in two functions distinguished by the place of the stress (the sense-differentiating role of the stress in the Eastern or Southeastern dialects). Cf. *д'ека* и

дек'а. *Д'ека* plays the role of an adverb. Cf. дујд'оа и вид'оа *д'ека* жив'ува (cf. the official translation of the Bible in CMSL: Тие отидоа и видоа каде живее). *Дек'а* functions as a relative conjunction. Cf. Ел'ајте *д'а* в'идите ед'ин чув'ек *дек'а* м'и каж'а с'ите к'олку чин'их (cf. the official translation of the Bible in CMSL: Дојдете, видете Го човекот, Кој ми кажа сè што сум направила). Yet it should be mentioned that this is a matter of tendency and not a rule with no exception. Cf. И т'оа *д'ека* панн'а уф тр'аниту, с'а т'ие *дек'а* ч'уа лакард'иата (cf. the official translation of the Bible in CMSL: тоа, пак, што падна меѓу трње, се оние што го слушаат словото), where in one sentence both *д'ека* and *дек'а* are used, functioning in both cases as relative conjunctions.

3. The comparison of adverbs, which is a feature of the colloquial speech, is frequent. An example is *ѿ'он'адал'еку*.

Prepositions

simple	уф, ут, на, сос, биз, пу/ п'оу, прет, за, ду, вр'ас, при, низ, зат,
complex	зард'и низ, п'уср'еде

Examples

уѿ п'ерву; *с'ос* Б'ога; *зард'и н'из* лакард'иата [зард'и н'из=преку]; *б'из* н'егу; *н'а* н'их; *зард'и* н'егу [=за него]; *'иде ѿ'у* м'ене; *ѿр'еѿ* м'ене; *н'а* ребруто му; ед'ин *уѿ* дван'ајсте; *уф* п'азвата *н'а* Т'аткуту; *уф* с'ебеси; *уѿ* Ерусал'им; ид'ин *с'ос* др'уг; *з'а* н'егу; *с'ос* н'ази *н'а* гр'обут; *зард'и* н'егу [зард'и=за]; чет'ири м'есице 'има *д'у* ж'етвата; *бл'изу з'а* ж'етфа [=готови за жетва]; одеше *н'а вр'ас* в'одата [reduplicated]; флег'охте *уф* м'аката му; т'и си Учен'ик *н'а* н'егу; да вер'увам *н'а* н'егу [dative]; *ѿр'и* т'ебе; *ј'ази* 'идам *н'а* т'ебе [direction]; *ѿ'уср'еде* *н'а* н'их [cf. CMSL посреде нив] [two prepositional syntagms: one consists of a complex preposition п'уср'еде, and the other is 'на них]; *вр'ас* з'емл'ата; *ѿр'еѿ* л'удиту; *уѿ* 'исгрева and *уѿ* з'аот [CMSL: од Исток и од Запад]; *н'а* т'оа вр'еми [CMSL: Во тој час]; д'а 'одиме *уф* б'ул'укут *уѿ* пр'афците; и к'а стигн'а *уф* д'ома [p. 52, line 28] [CMSL: и кога дојде в куќи]; уч'ејки *ѿ'о'у* С'об'орито [CMSL: проучуваше по нивните синагоги]; б'еа *д'у* п'ет хил'ади м'аже [for an approximate number]; *уф* ч'асут; *н'а* читв'ератат стр'ажа *уѿ* н'ок'ата; дуближ'и *н'а* Ис'уса [dative]; *уѿ* мл'адуст'а ми [temporal]; д'а пум'ине *н'из* 'иглени 'уши; И н'апоком *с'ос* мн'огу вр'еми [temporal]; види *н'а* дек'а 'имаш *ѿф'ојѿу*; С'ин *н'а* Дав'ид [possessive]; *уѿ* т'оа са'ат [temporal]; С'инувите *н'а* Зевед'еа [possessivity with на]; панн'а вн'атре *уф* тр'аниту (падн'а вн'атре **во** тр'анито); флег'оа *уф* пр'афците; *уѿ* бр'егут *уф* г'олут [direction]; наближ'и *з'аѿѿ* н'егу (place); И мноз'ина *уѿ* Јуд'ејте [genitive] ут'идоа *н'а* М'арта и *н'а* Мар'иа [н'а=кај]; и *вр'ас* неја л'ежеши к'амен; дујд'оа *н'а* Витсфаг'и; од'ејте *н'а* Селуту; пустел'уваа *на* п'атут; к'и 'имаш им'ајне *н'а* Н'ебуту; *с'ос* заплашув'ани 'и пувел'а; ут'идуа *ѿ'у* Ис'уса; лакард'ии *ѿр'еѿ* Б'ога; собр'ани *зард'и* стр'ахут Јуд'ејцки; д'а мартир'иса *зард'и* сфет'илуту; *ѿр'и* Г'олут Геннисар'ецки

Comments

1. The difference between the first and second hand in the selection of prepositions *уф* and *во* manifests hesitation between the vernacular and the Slavic written tradition. Cf. the first hand *уф* тр'аниту, corrected by the second hand to *во* тр'ајнито.
2. The preposition *уф* is widely used and replaces many traditional Slavic prepositions such as *кај*, *каде*. Cf. флег'оа *уф* пр'афците.
3. The preposition *на* is widely used and replaces many traditional Slavic prepositions in syntagms denoting direction; e.g., *кај*, *накај*. Cf. ут'идоа *на* М'арта и *на* Мар'иа.
4. In a spatial meaning, apart from *на* (cf. *на* гр'обут), the preposition *вр'ац* (=врз) occurs; cf. *вр'ац* з'емл'ата, и *вр'ац* неја л'ежеши к'амен.
5. The preposition *на* occurs frequently. It is used with a grammatical meaning (in dative syntagms); cf. да вер'увам *на* н'егу. It is also used in genitive syntagms (of origin and affiliation); cf. т'и си Учен'ик *на* н'егу, С'ин *на* Дав'ид. The preposition *на* is also used in adverbial syntagms with a temporal meaning (*на* т'оа вр'еми), in a spatial meaning with verbs of movement (дујд'оа *на* Витсф'аг'и), with verbs expressing modality (к'и 'имаш им'ајне *на* Н'ебуту) and with verbs expressing activity (пустел'уваа *на* п'атут).
6. Proof that the preposition *на* is practically reduced to a grammatical marker is its use with other prepositions that specify the spatial meaning; cf. 'одеше *на* вр'ац в'одата.
7. Complex prepositions also occur in other combinations such as *и'усп'еде на* н'их (cf. CMSL *посреде нив*). Here we are dealing with two prepositional syntagms: one is comprised of a complex preposition *и'усп'еде*, while the other is *на* н'их.
8. The preposition *за* participates in adverbial syntagms; cf. *бл'изу з'а ж'еиџа*.
9. Complex prepositions are *зард'и н'из*, *и'усп'еде*; cf. *зард'и н'из* лакард'иата (cf. CMSL *преку*), *и'усп'еде на* н'их (cf. CMSL *посреде нив*). Complex prepositions are typical of the Southeastern Macedonian dialects (Bojkovska 2006, 82-86; Topolińska 1995 Vol. I, 105-126).

Conclusion

1. Functions of prepositional phrases:

Preposition	Functions
уф	space (уф п'азвата), direction (флег'охте уф м'аката му), temporal (уф ч'асут), familiarity (флег'оа уф пр'афците)
ут	temporal (ут мл'адуст'а ми), separation (partitive genitive) (ед'ин ут дван'ајсте), origin (ут Ерусал'им), space (ут 'исгрева и ут з'аот; CMSL: од Исток и од Запад)
на	grammatical function (дуближ'и <i>на</i> Ис'уса, да вер'увам <i>на</i> н'егу), space ('имаш им'ајне <i>на</i> Н'ебуту, дујд'оа <i>на</i> Витсф'аг'и, пустел'уваа <i>на</i> п'атут), temporal (<i>на</i> т'оа вр'еми), origin (С'ин <i>на</i> Дав'ид), affiliation (т'и си Учен'ик <i>на</i> н'егу), direction (ј'ази

	'идам н'а т'ебе)
сос	sociative (с'ос н'ази н'а гр'обут), means (с'ос заплашув'ани 'и пувел''а)
биз	being without something (б'из н'егу)
пу	space direction (п'у м'ене), direction toward something (ут'идуа п'у Ис'уса)
прет	definite space (пр'ет м'ене), figurative (лакард'ии пр'ет Б'ога)
зат	definite space (наближ'и з'ат н'егу)
за	indication of the object of the action (з'а н'егу - see зарди), objective (з'а ж'етфа)
зарди	causal/final (собр'ани зард'и стр'ахут Иуд'ејски), indication of the object of the action (д'а мартир'иса зард'и сфет'илуту, зард'и н'егу – see за)
ду	temporal (чет'ири м'есице 'има д'у ж'етвата), approximate number (б'еа д'у п'ет хил''ади м'аже)
вр'ас	space (вр'ас з'емл'ата - see на)
при	space (пр'и т'ебе)
низ	space (д'а пум'ине н'из 'иглени 'уши)

- The stylization of the vernacular can be observed in the use of the figurative functions of the prepositions; cf. лакард'ии *ἰρ'εῖ* Б'ога.
- Stylization is also present in the use of prepositions to express the object of the action; cf. д'а мартир'иса *зард'и* сфет'илуту.
- There is stylization present in the hesitation of the second hand as to the use of the vernacular preposition *уф* and the literary preposition *во*; cf. панн'а вн'атре 'уф тр'ајниту : падн'а вн'атре *во* тр'ајнито.
- There is also stylization in the use of the preposition *ἰри*, typical of the written language; cf. *ἰр'и* Г''олут Геннисар'ејски.

Conjunctions

coordinative	
coordinating	и, та
opposite	ам'и
disjunctive	ил'и, н'ето - н'ето

subordinating	
declarative	'оти, да
temporal	ка, к'ога, дур'и не, д'ури да, кат'у да
causal	зашт'о, з'ат'оа што, 'оти

subordinating	
consecutive	што
conditional	ак'у
concessive	што
final	да
modal	как, кат'у да
relative	дек'а, што, кат'у ка, к'ојту, кој

Relative comparative clause (Minova-Ġurkova 1997, 266)

так'а - кат'у к'а

Examples

Ут п'ерву б'еши р'ечта, *и* р'ечта б'еше с'ос Б'ога, *и* Б'ог б'еше р'ечта. [coordinating]; Ел'ајте *д'а* в'идите ед'ин чув'ек *дек'а* м'и каж'а с'ите к'олку чин'их [intentional + relative]; *и* 'он с'а чин'и *к'ак* 'оди п'он'адал'еку [modal]; И 'они *к'а* стан'аа т'оа ч'ас с'а в'арн'аа н'а; Иерусал'им [temporal]; *дур'и н'е* са чин'и Сф'етут [temporal]; *Заиш'и'о* з'аконут с'а дад'е зард'и н'ис; [causal]; *ам'и* д'арбата и ист'ината с'а чин'и [opposite]; Т'ие шт'о *н'еи'о* ут кр'ав, *н'еи'о* ут сак'аниту на сн'агата, *н'еи'о* ут сак'аниту чув'ечку, *ам'и* ут Б'ога с'а род'иа [disjunctive + opposite]; *и* б'еа вр'атите затфор'ени т'аму *д'ека* б'еа Учен'иците собр'ани [relative]; *ак'у* н'е видам н'а р'ацит'е му ниш'аните ут к'арф'ијте, *и* *ак'у* не кл'адам пр'астут ми н'а ниш'аните ут к'арф'ијте, *и* *ак'у* н'е кл'адам р'аката ми н'а ребруто му, н'е ке вер'увам [conditional]; *к'ога* пушт'иа чиф'утиту ут Ерусал'им [temporal]; *и* реч" *'ои'и* н'е с'ам ј'ас Христ'ос [indirect speech; declarative 'оти=дека]; *јас* с'ам гл'асут н'а т'оа *дек'а* в'ика вн'атре; В'оа *иш'и'о* 'иде п'у м'ене [relative]; т'оа *иш'и'о* са чин'и пр'ет м'ене, н'а т'оа *иш'и'о* ј'азе н'е с'ам дост'оен [relative]; т'оа *иш'и'о* 'е дал'еку ут Ерусал'им; лак'ард'ијте в'ие *иш'и'о* зб'орувате ид'ин с'ос др'уг; *з'аи'и'оа* *иш'и'о* н'е са мац'ихте; *Заиш'и'о* в'аа раб'ота, ист'инцка е; *и* т'ие *дек'а* г'у гл'едаа п'он'апрет *'ои'и* б'еши сл'еп [causal]; *ил'и* сакате *и* в'ие д'а с'а ч'ините учен'ици н'а н'егу [disjunctive]; *и* в'ие сид'ејте уф Гр'адут Ерусал'им, *д'ури* *д'а* с'а убл'ечите [temporal]; И јад'оа с'ите, *и* с'а н'ајад'оа, *и* крен'аа ком'атито, *иш'и'о* артардис'аа, дван'ајсет к'ошуве п'ални; *и* *каи'у* *д'а* замр'акн'а, б'еше с'ам т'аму [temporal]; ч'увај нар'ацбите. *д'а* не убиеш, *д'а* н'е уткр'адиш, *д'а* н'е лаж'овну мартир'исаш [declarative]; И 'они *каи'у* *д'а* с'а лен'иа [modal]; сф'атбата 'е гут'ова, *ам'и* калес'аните не б'еа дуст'ојни [opposite = но]; И м'у в'еле: приј'атиле, к'а флезе' т'уа, *иш'и'о* н'емаш р'уби з'а сф'атба; с'ата н'ок'а с'а мац'ихме *и'и'а* н'е фат'ихме н'ишту (с'ата н'ок'а с'а мац'ихме *д'а* н'е фат'ихме н'ишту); *каи'у* *к'а* сакате да в'и ч'инат л'удиту, *иш'ак'а* чин'ејте *и* в'ие н'а н'их; Чин'ејте се 'убо *и* в'ие милост'иви, *каи'у* *к'а* 'е милост'ив *и* Татку ви.; И т'оа *д'ека* панн'а уф тр'аниту, с'а т'ие *дек'а* ч'уа лак'ард'иата; И *к'ој'иу* ут в'азе с'ака д'а с'а ч'ине п'арвен, к'и б'иде есмик''арин н'а с'ите; *к'ој* 'оде д'еннут н'е са сопн'ува

The structure of the conjunctions

Simple	и, да, 'оти, ак'у
Complex	дур'и не, д'ури да, зат'оа што

Comments

1. The meaning of *дек'а* depends on the corresponding word in the main sentence; e.g., и б'еа вр'атите затфор'ени т'аму *д'ека* б'еа Учен'иците собр'ани (cf. the official translation of the Bible in CMSL: вратата, каде што беа учениците Негови собрани беше затворена); Ел'ајте *д'а* в'идите ед'ин чув'ек *дек'а* м'и каж'а с'ите к'олку чин'их (cf. the official translation of the Bible in CMSL: Дојдете, видете Го човекот, Кој ми кажа сè што сум направила). *Дек'а* occurs as a predicate of a second degree, which in the subordinate clause connects arguments of the objective, personal, locative and other types, cf. CMSL што, кој, којшто, чиј, чијшто, каков што, колкав што, каде што, кога, како што, колку што).
2. *Дека* occurs in two functions distinguished by the place of the stress (the sense-differentiating function of the stress in the Eastern or Southeastern dialects). cf. *д'ека* and *дек'а*. *Дека* has the role of an adverb: дујд'оа и вид'оа *д'ека* жив'ува (cf. the official translation of the Bible in CMSL: Тие отидоа и видоа каде живее). *Дек'а* has the role of a relative conjunction; cf. Ел'ајте *д'а* в'идите ед'ин чув'ек *дек'а* м'и каж'а с'ите к'олку чин'их (cf. the official translation of the Bible in CMSL: Дојдете, видете Го човекот, Кој ми кажа сè што сум направила). It should, however, be noted that this is only a tendency and not a rule without an exception; cf. И т'оа *д'ека* панн'а уф тр'аниту, с'а т'ие *дек'а* ч'уа *лакард'иаѿа* (cf. the official translation of the Bible in CMSL: тоа, пак, што падна меѓу трње, се оние што го слушаат словото), where in one sentence both *д'ека* and *дек'а* are used, in both cases as a relative conjunction.
3. The casual conjunction *заѿѿѿ'о* is used parallel with the variant *з'аѿѿ'оа ѿѿѿ'о*; cf. *Заѿѿѿ'о* в'аа раб'ота, ист'инцка е : *з'аѿѿ'оа ѿѿѿ'о* н'е са мач'ихте.
4. The conjunction *ѿа* is used relatively frequently; e.g., с'аѿѿа н'ок'а с'а мач'ихме ѿѿа н'е фат'ихме н'ѿѿѿу. In such use it occurs in the Western dialect, and this is probably why the second hand wrongly corrected it to *д'а*; cf. с'аѿа н'ок'а с'а мач'ихме *д'а* н'е фат'ихме н'ѿѿѿу.

Conclusions

1. As relative conjunctions, *дек'а*, *ѿѿѿ'о*, кат'у *к'а*, *к'ојѿу* and *к'ој* occur.
2. The method of stylization is obvious in the hesitation as to the use of the conjunctions *дек'а* and *ѿѿѿ'о*.
3. The use of the relative conjunctions (*дек'а*, *ѿѿѿ'о*, *каѿѿ'у к'а*, *к'ојѿу* и *к'ој*) suggests that in the first hand (the first translation), the text was translated by people from both the Eastern and Western dialect zones. Cf. the use of *ѿѿѿ'о* in accordance with the Western dialect zone (лакард'ијте в'ие *ѿѿѿ'о* зб'орувате ид'ин с'ос др'уг) and the use of *дек'а* in

accordance with the Eastern (Southeastern) dialect model (јас сџм гл'асут н'а т'оа *дек'а* в'ика вн'атре). As a control text, compare the official translation of the Bible in CMSL (тие зборови што ги разменуваат меѓу себе; јас сум глас на оној што вика во пустињата). Also consider the use of the relative conjunctions *к'ојџу* and *к'ој*; cf. И *к'ојџу* ут в'азе с'ака д'а с'а ч'ине п'јрвен, к'и б'иде есмик''арин н'а с'ите; *к'ој* 'оде д'еннут н'е са сопн'ува; as a control text, compare the official translation of the Bible in CMSL (и кој сака меѓу вас да биде прв, нека ви биде роб на сите; Кој оди дење не се сопиња), suggesting the possible influence of some Slavic (maybe Bulgarian) translation in the contemporary language. This can be further evidence that the text of KG was translated by several persons.

4. The conjunction *ам'и* is multifunctional. It replaces the Slavic conjunctions *ијуку* and *но*; cf. Тие шт'о *н'еџо* ут кр'ав, *н'еџо* ут сак'аниту на сн'агата, *н'еџо* ут сак'аниту чув'ечку, *ам'и* ут Б'ога с'а род'иа : сф'атбата 'е гут'ова, *ам'и* калес'аните не б'еа дуст'ојни.
5. The conjunction *иџџ'о* is multifunctional: it connects relative clauses (cf. В'оа *иџџ'о* 'иде п'у м'ене), consecutive clauses (cf. И јад'оа с'ите, и с'а н'ајад'оа, и крен'аа ком'атито, *иџџ'о* артардис'аа, дван'јсет к'ошуве п'јлни), and concessive clauses (И м'у в'еле: приј'атиле, к'а флез'е т'уа, *иџџ'о* н'емаш р'уби з'а сф'атба : the official translation of the Bible in CMSL: Па му рече: Пријателе, како влезе овде, необлечен во свадбена руба, where the verbal adjective *необлечен* is used as a condensed concessive sentence part).
6. Of the coordinating conjunctions, *и* dominates the other Slavic conjunctions *џа* and *џаа*.
7. The conjunction *к'а* is multifunctional and is used with the meaning of *коџа* (CMSL) in temporal clauses; cf. И 'они *к'а* стан'аа т'оа ч'ас с'а варн'аа н'а Иерусал'им. It is also used with the meaning of *иџџо* (CMSL) in relative clauses; cf. Чин'ејте се 'убо и в'ие милост'иви, кат'у *к'а* 'е милост'ив и Татку ви.
8. As a connector (Minova-Ćurkova 1997, 7), *џак'а – кайџ'у к'а* also occurs; cf. *кайџ'у к'а* с'акате да в'и ч'инат л'удиту, *џак'а* чин'ејте и в'ие н'а н'их.

Particles

	assertion	
	negation	не, н'ето
	question	да, ли, не + ли
	command	да, н'ека
Stressing or defining some words or sentences in the utterance	intensifying	и, ам'и, 'убо/санк'и, д'ури
	separation	с'алде
	qualification	И как, 'убо/санк'и
	quantity	

	assertion	
	demonstration	'ety
Marking word forms	(ки) ќе, да, нека, ѿо-	

Examples

И 'еѿу и дв'а ут т'ие; н'икуј ут н'их н'е загин'а, с'алде с'инут на загин'атиту; Т'е што н'еѿо ут кр'ав, н'еѿо ут сака'аниту на сн'агата; и му в'елет: к'ој си 'убо, да д'адиме 'ответ [intensifying] (и му в'елет: к'ој си **санк'и**, да д'адиме 'ответ); Ил'иа *ли* си т'и?; в'ие н'е гу пузн'авате; ј'ас н'е с'ам; И 'очит'е му с'а зап'ираа д'а н'е гу пузн'ајат; *И* к'ак гу придадоа Влад'иците [qualification]; в'иди 'еѿу ј'агниту Б'огуву; Му в'елеа: *и* к'ак 'убо ти са утвор'иа 'очит'е ти [intensifying]; Му рек'оа: *и* д'ека е т'оа [intensifying]; *Ам'и* с'ега к'ак гл'еда; *ам'и* в'оа н'е гу зн'ајме; *ам'и* зн'ајме; Н'е верув'а 'убо Иуд'еите [intensifying] (Н'е верув'аа **санк'и** Иуд'еите); Вик'аа 'убо фт'ору чув'екут [intensifying] (Вик'аа **санк'и** вт'ору чув'екут); И исвад'и н'адвор д'ури на Витан'иа; К'а замракн'а 'убо на т'оа ден (К'а замракн'а **санк'и** на т'оа ден); и м у в'елет: к'ој си 'убо да дадиме 'ответ [indirect imperative] (и м у в'елет: к'ој си **санк'и** да дадиме **карсал'ак**); д'а н' е е воа Христ'ос; да н'е са прилаж'ахте; Да не З'акунот ни с'ади н'а чув'екут; Н'е реч'е *ли* Пис'аниету (Н'е реч'е *ли* Пис'анието); дујд'оа 'ум исмеч'ијте (дујд'оа **санк'и** исмеч'ијте); и д'а т'а прусл'ави и С'ин т'и [imperative]; С'екуј чув'ек 'убо шт'о мартир'иса (С'екуј чув'ек **санк'и** шт'о мартир'иса); и му реч'е, 'еѿу, н'ие дек'а устав'ихме с'ите; шт'о 'убо ки с'а ч'ине (шт'о **санк'и** ки с'а ч'ине); и ак'у 'убо в'иделуту (и ако **санк'и** в'иделуту); Ним с'а гриж'ејте 'убо, д'а в'елите (Ним с'а гриж'ејте **санк'и**, д'а в'елите); *И* паст'ириту бег'аа *и* ут'идуа н'а Гр'адут; *И* уф ч'асут с'ат Гр'ат испанна; н'ека одиме на н'егу; и ние да 'умриме; му в'елеа 'убо др'узите (му в'елеа **санк'и** др'узите)

Comparison

1. и ак'у 'убо в'иделуту : И така, ако светлината (the official translation of the Bible in CMSL).
2. Ним с'а гриж'ејте 'убо, д'а в'елите : Па затоа не грижете се и не говорете (the official translation of the Bible in CMSL).
3. *И* паст'ириту бег'аа *и* ут'идуа н'а Гр'адут : А свињарите побегнаа и, штом дојдоа во градот (the official translation of the Bible in CMSL).
4. *И* уф ч'асут с'ат Гр'ат испанна : И ете, излезе целиот град (the official translation of the Bible in CMSL).

Conclusions

1. 'убо/санк'и is used as an intensifier and a particle for commitment but from the point of view of the text, it is a connector contributing to coherence. In the official translation in contemporary Macedonian, several different words are used in this function: *и ѿака, ѿа*

зайѡа, *ѡак* and zero particle (cf. *му в'елеа 'убо/санк'и* др'узите Учен'ици : другите ученици *му* рекоа (the official translation of the Bible in CMSL)). Hence, *'убо/санк'и* in KG is multifunctional.

2. *и* is used as an intensifier, yet from the point of view of the text, it is an initial operator. In the official translation into contemporary Macedonian, several different words are used in this function: *и, а, и еѡе*, etc.
3. *'Еѡу* (=ete) is used as a presentation particle, but from the point of view of the text, it can also function as a demonstrative predicate taking sentential arguments. It indicates the strength of the linkage.
4. *Ам'и* is used as an intensifier, but from the point of view of the text, it can be an initial operator or a restrictive operator, which opens a position for a subordinate explanatory clause. In the official translation into contemporary Macedonian, several different words of the ChSl. tradition are used in this function: *а, но*, etc.
5. Other particles are used in the text as well. For instance: *д'ури, н'е, н'еѡо, да, н'ека, ли, не + ли, с'алде, и к'ак*, with a negative, interrogative, imperative, intensifying, separating and commitment function.
6. Of the particles mentioned, the particle *д'ури* from conclusion 5 is particularly interesting. Cf. *И исвад'и н'адвор д'ури на Витан'иа*. In the official translation in CMSL the $\emptyset$ -particle is used in the corresponding place; cf. *ги изведе надвор $\emptyset$ до Витанија*. Also interesting is the particle *с'алде* for separation; cf. *н'икуј ут них н'е загин'а, с'алде с'инут на загин'атиту*. In the official translation in CMSL, the particle *освен* from the ChSl. tradition is used in the corresponding place; cf. *никој од нив не загина, освен погибелниот син*.
7. As form-formation particles in KG, *ки* (*ке*) (see the future tense), *ѡо-* (see the comparison of adjectives and adverbs) and *да, нека* (see the optative imperative) are used.

Exclamations

Examples

И Ис'ус п'ак му каж'а: *м'ир н'а в'ас!*; *О* без'умни и т'ешки на с'арциту; *ј'азе с'ам: ф'ай'ејѡи ма[д']!* (*ј'азе с'ам: ф'ай'ејѡи ме!*); реч'е: *о* Т'атко, д'уд'е са'атут; И с'ега *о* Т'атко, ти ма пр'ослави; и реч'е на умр'ен'ут: *о* мл'аде на т'ебе в'ел'ам; И в'оа викн'а и реч': *О* Т'атко Авра'аме [for vocative too]; И Авра'ам му реч': *о* ч'едо; ти с'а м'олам 'убо *о* Т'атко [for vocative too] (ти с'а м'олам **санк'и** *о* Т'атко); И Ис'ус му реч'е: *о* к'ерко [for vocative too + Господ'ине, Л'азаре]

Conclusions

1. The use of exclamations is limited.
2. As an exclamation, “*о*” is used in nominal syntagms with nouns denoting persons in an addressing function (exclamation is a vocative sign); e.g., *о* ч'едо; *о* Т'атко; *о* к'ерко.

3. Imperative utterances have an exclamatory rising intonation; e.g., j'aze cām: *φαῦ'ejūu ma(ǎ)!*
4. Other syntagms pronounced with a rising intonation acquire an exclamatory function as well; e.g., И Ис'yc п'ак му каж'а: *m'up n'a v'ac!*

Notes

1. Not all of the forms quoted in the tables and comments can be found in the text of KG; some have been deduced from the attested forms. A complete KWIC (key words in context) index of the text of the first hand in the manuscript is available at <http://www.helsinki.fi/~jslindst/koni-kwic.xls>
2. The letter *a* is in fact pronounced *ǎ* in many positions.

Abbreviations

adj.	adjective
adv.	adverb
ChSl.	Church Slavonic
CMSL	Contemporary Macedonian Standard Language
def.	definite
f.	feminine
indef.	indefinite
m	masculine
n.	neuter
p.	person
pl.	plural
sg.	singular

5.6 Vocabulary

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The rich lexical material of the Konikovo Gospel, especially with regard to the origin of its vocabulary, does not differ greatly from the material we have already encountered. This pertains both to the known Gospel texts from the 19th century written in the vernacular with Greek letters, as is typical of South Macedonian dialects, but also to the texts with religious-moral content written in this period by cultural activists such as Krčovski, Pejčinović, Sinaitski and others.

The vocabulary used in these texts can roughly be divided into two large groups: the vocabulary of foreign origin and the authentic vocabulary or idioglossic lexical material. From the alloglossic lexical material we can further categorize the following groups of words based on their origins: Greek loan words, Turkish loan words, and lexemes of Romance and Hebrew origin.

Greek loan words

Based on our assessment, the group of Greek loan words comprises around forty lexemes, which are predominantly verb forms and nouns. In analyzing the lexemes of Greek origin, we came to the conclusion that a large number of them entered the Macedonian translation of the KG directly, i.e., they appear both in the Greek and the Macedonian versions of the text. Identical words are used with slight phonetic-morphological adaptations in the Macedonian text. This is important to emphasize because, despite the fact that there was an equivalent for the corresponding Greek lexeme in the dialect, the translator of the first version still used a Greek word. This choice leads to the conclusion that these lexemes entered the Macedonian text in a literary manner and probably as a result of the desire of the first scribe to imitate the Greek original, not only in orthography but also in the choice of relevant lexemes.

To illustrate this point, we will use the noun *демон* (οι δαίμονες 50, τῶν δαιμόνων 52) and the verb *ομολοῦσα* (ὁμολόγησε, ὡμολόγησε 5; ὁμολογήσει 32) as examples. The lexeme *демон* occurs in both the Macedonian and Greek versions of the text. However, in a few cases the noun *бес* replaces this lexeme in the Macedonian translation, especially in its plural form *бѣсѹви*, which is of Slavic origin and means 'bad, evil forces'. The first hand used the Greek verb *ομολοῦσά* 'admit' throughout the Greek and the Macedonian parts of the text except in one case: in the Macedonian text this verb is replaced by a verb of Greek origin, namely, the verb *μαρτυρουσα* (να μαρτυρήση 2; ἔμαρτύρησε 3; ἔμαρτύρισεν 29; νά τοὺς μαρτυρήση 77; ἔμαρτυροῦσε 120). This verb means 'to bear witness', an approximate synonym for ὁμολογῶ in the given context. Unlike the first hand, the second scribe intervened in one place in the Macedonian part of the text: he corrected the verb *ομολοῦσά* to *ισπоведа*, which belongs to the Slavic Christian vocabulary as a representative of the Church Slavonic verb *исповѣдати*, meaning 'admit'. Unlike Church Slavonic, in which this verb has the definite

meaning ‘admit, accept, comply with a certain belief’, in the KG this verb is used in its secular meaning ‘admit’, as it is in the Gospel according to John 1,20: *He admitted and did not deny*.

Other Greek loan words used in the Macedonian text of the KG and which entered the text in a literary form are the following: *ананкаса* (54) < ἀνάγκασεν ‘to force somebody’; (*и му*) *арица* (ἐχάρισεν 58) < χαρίζειν ‘to make a present, to pardon a debt’; *демони* (τῶν δαιμόνων 52); *дидаскал* (διδάσκαλε 64) ‘teacher’; (*и ѿ*) *докумасѿва* (δοκιμάζωντάς τον 64) ‘test, probe’; *калесаниѿу* (τοὺς καλεσμένους 62) (*му на сфатѿбите*) ‘guests’, i.e., ‘the invited ones’, a substantivized verbal adjective from the Greek verb καλῶ meaning ‘to invite’; *калесáѿиу и* (κάλεστέ τους 63), the imperative of the verb. We should certainly mention here the lexeme *клаѿи* (κλάπαις 78), which in Greek is κλάπα and originates from Latin *clava* ‘stick, mace’.

We have also identified the following lexemes as Greek loan words: *карфиѿиѿе* (4) (τῶν καρφίων NT τύπον τῶν ἥλων) ‘nails’; *комáѿиѿиу* (τά κομάτια 54) ‘part’; (*ми*) *лиѿса* (λείπει 60) ‘miss’; *марѿиуѿиá* (εἰς μαρτυρίαν 2, ἡ μαρτυρία 4) ‘witnessing’; *марѿиуѿе* (μάρτυρες 36) ‘witnesses’. The first hand used the form *миаса* (ὁμοιάζει 31), which comes from the Greek verb ὁμοιάζει and is a perfective verb with a durative use, while the second hand uses *ymiáca* (ὁμοιάζει 31) which is still in use in the Voden dialect with the meaning ‘looks like, is similar to’. Further Greek loans are *нáрдá* (νάρδον 119) < νάρδον ‘Valeriana officinalis’; *ѿпаракинисѿваа* (παρακινούμενοι ἐπήγεναν 120) < παρακινῶ ‘to motivate, inspire’; *Дави́д ко́ѿа ѿпрофиѿефсу(ваиѿе* (ὁ Δαβὶδ προφητεύωντας 65), cf. the Greek verb προφητεύω ‘prophesy, foretell’. This last verb is given in the dictionary of M. Argirovski (1998) only as a noun.

The first hand used the verbal form *ѿаѿса* (ἔπεσε 55) ‘cease’, while the second hand used the form *заѿре*. In standard Macedonian the verb *ѿаѿса* has both intransitive and transitive meanings. As an intransitive verb, it is most frequently used to mean ‘exhaust oneself’; less frequently it means ‘to become calm, cease’, as in the examples *Мореѿио ѿаѿса* and *Дождоѿи ѿаѿса* (RMJ II, 131). The verb *ѿаѿи* (8) < να πάθη, meaning ‘suffer’, was replaced by the second hand with the verb *ѿеѿли* in the first person present *ѿеѿл’а*. The Greek noun πραγματεία was rendered by the first hand as *ѿраѿмаѿиѿаѿиá* (63), while the second hand replaced this noun with *ѿрѿѿѿѿиѿе*.

In the Macedonian text the Greek measure *сѿиáда* (6) : στάδια is used. As a verb meaning ‘to coordinate’. the form *симѿфони́саѿи* (43) < αν συμφωνήσουσιν is used in the Macedonian part of the text. This verb is not registered by M. Argirovski in his dictionary, but we do find the noun *симѿфониѿа* (Argirovski 1998, 265). The lexeme *синор*, meaning ‘region’, but also ‘border, boundary’ in the KG, occurs in the context of *ѿѿи сѿнориѿиѿи ѿѿиѿе* (68), which corresponds to the Greek τὰ σύνορα.

The verbal adjective used by the first hand *синхисáни* (35), formed through Macedonian grammar from the Greek participle συγχισμένοι, was replaced by the second hand with the Macedonian lexeme *зачудéни*. In this context it should be mentioned that the verbal form used by the first hand as *синхисáа* (ἐσυγχίθηκαν 55), from the previously mentioned Greek verb, was not replaced by the second hand with the verb *зачудѿва*, as would be expected on the basis of the verbal adjective, but rather with the verb *се ѿѿласѿиá*, which corresponds to the Greek verb ἐσυγχίθηκαν. On page 47 of the Gospel we encounter the verb *сѿѿолисѿѿва* (τὰ στολίζη) < στολίζειν meaning ‘decorate’, as well as the verb *ѿѿимисѿѿѿаѿ* (τίμα) < τιμῶ, whose translation is ‘to have respect’.

The following lexemes of Greek origin are nouns in morphological terms. They are *βάϊα* < βαΐα ‘palm branch’; *висси́ни* < βύσσιος ‘something made of fine linen’; *ζύρνα*¹ < γούρνα ‘bath’; *ἱακσυάνι̑и̑у* (36) < το τάξιμον ‘the promise’; *ἱαλάзи̑и̑у* (τὰ κύματα) used by the first hand (54), ‘waves’; *ἱαλάνи̑и̑е* < τάλαντα ‘monetary unit’; *φύрна* (47) < ὁ φούρνος ‘oven, stove’.

The lexemes *омоло́зи̑а* (32), *ἱροφн̑и̑еφс̑у̑а* (65), *сн̑и̑а̑да* (6), *сумфон̑и̑саи̑* (43), *синхис̑ани̑* (35) and *ἱαλάзи̑и̑у* do not occur in Argirovski’s dictionary *Γρ̑цизм̑и̑и̑е во македонскио̑и̑ јазик* (1998). We mention this because the dictionary was compiled mainly on the basis of material taken from folkloristic and dialectological studies, which confirms our supposition that the majority of the lexemes used in the KG entered the text in a literary way and are not immanent to the to the live vernacular.

Turkish loan words

In the KG, particularly in the Macedonian part of the text, the second hand more often than the first replaced lexemes of Greek and even of Slavic origin with Turkish loan words. This usually took place because in the period the KG was written, Turkish loan words were in frequent use in the vernacular, which meant they were closer to the people in many cases than the corresponding Slavic words. This situation can be confirmed with the observation that in the five centuries before the twentieth, Turkish was the language of highest prestige in this region.

A great number of Turkish loan words in the KG can be roughly divided into several lexical semantic groups: 1. professions, status and affiliation with an ethnic group; 2. places in which some activity is carried out and parts of these places; 3. words that do not form a semantic class; and 4. phrasal verbs. From a morphological perspective, we have also identified indeclinable words.

In the group *professions, status and affiliation with an ethnic group*, the following lexemes are included: *бимбаи̑и̑ја* by the first hand (49) was replaced with *јозбаи̑и̑ја* in the second translation. The lexeme *бимбаи̑и̑ја* denotes ‘commander of a thousand soldiers’, while the lexeme *јозбаи̑и̑ја* denotes ‘commander of a hundred soldiers’. When the first hand wished to denote a commander of one hundred people, he used the Church Slavonic lexeme *сои̑ник* ‘centurion’, while the second hand here too corrected the word with *јозбаи̑и̑ја* (48). For denoting ‘publican, customs officer’, both scribed used the lexeme *ѣ’умрукчи̑а̑и̑а* (43); for physicians, *еки̑мчи̑и̑* (80); for servants *ез̑мик’ари̑и̑е* (57), but also *ис̑меч̑и̑и̑е* (40). For a rich man, apart from the Turkish loan word *зен̑ини̑и̑* (60), which is a substantivized adjective, the Macedonian word *бо̑жа̑и̑и̑н* (76) is used. For someone who has an inheritance or dowry, the lexeme *ми̑расчи̑а̑и̑а* (61) is used, while for bankers, *сара̑фи̑и̑у* (67) < σαραφίδες NT ‘τραπεζίται’. Ethnic affiliation is expressed with only one lexeme: *чу̑ф̑у̑и̑и̑и̑у* (Greek: οἱ ‘λουδαῖοι 5 *et passim*), which denotes Jews.

A particularly interesting example in this group is the lexeme *ку̑ми̑и̑ја̑и̑а*, which even today is frequently used in Macedonian colloquial speech to mean a neighbor. In the KG the lexeme *ку̑ми̑и̑ја̑и̑а* occurs as a substitute for *бли̑жни̑о̑и̑*, in the well-known line *са̑ка̑ј̑ љи̑ бли̑ж̑ни̑и̑е̑ свои̑ како̑ се̑беси̑* (Sveto pismo, 27). In the KG it appears as *да̑ ми̑л̑у̑ва̑и̑и̑ ку̑ми̑и̑а̑и̑а̑ и̑и̑и̑ ка̑и̑и̑ љ̑ се̑беси̑* (60).

¹ The form γούρνα originates from Medieval Greek. Its primary form in old Greek was γρόνη. The meaning of this lexeme has not changed. Thus, γούρνα in Greek means ‘a naturally or artificially made hole in which water collects’ or ‘a special long trough of stone for cattle’ (Tegopoulos & Fouttrakis 1993, s.v.).

Structural analysis of the words placed in this group leads to the conclusion that all *nomina agentis* of Turkish origin include Turkish suffixes: *-ci/-çi/-ci/-çi* or *-i/-ı*. In Macedonian they are expanded with the suffix *-ja*, forming the words *екимчија*, *мирасчија*, *јозбаишија*, *бимбаишија*, *џумрукчија*, etc. An exception is the lexeme *измекар*, which is formed with the suffix *-ap* of Latin origin.

In the second group, namely, *places in which some activity is carried out and parts of these places*, the following lexemes are included: *кула* (61), *хамбари* (47) and *хайсанаџија* (58). For indicating an angle of a room, the lexeme *к'ушииу* (62) is used, which is primarily of Greek origin.

In the third group we included Turkish loan words, not forming any semantic class. These are *бахча* (47) 'meadow'; *џ'ол* (79) 'lake'; *далџиџије*, a lexeme used by the second hand unlike the first who uses *џијалазиџиу* (54) for 'waves'; *калабалакуџи* (39, 40 [x2], 73, 80) 'crowd'. This lexeme is in use even today in the colloquial Macedonian language with the meaning of 'chaos caused by a crowd of people'. The noun *каришалак* (5) 'answer' is used by the second hand. The noun *оџивеџи*, used by the first hand, is a deverbative from the Church Slavonic verb *отвѣщати*, which the first hand regularly writes in the aorist form *оџивеџиџа*. This verb is not replaced by the second hand with a Turkish loan word as is done in correcting the noun *оџивеџи* to *каришалак*; instead, the second hand corrects the verb *оџивеџиџа* to *оџиџовори*.

The other Turkish loan words belonging to this group in the KG are *ариџин* 'ell'; *кахарни* (7) 'worried'; *лакарџија* which occurs as a substitute for 'logos' in the Biblical sense (λόγος 1, 3, 10, 28, 37, 38), but also for 'word' (λόγια 6, 7, 29, 37); *марџс* (46) 'disease'; *ниџијаниџије* (31) 'marks'; *максџл* 'harvest, crop'; *синџиџре* 'chains' (78); *џијараџф* (31, 40) 'schism, division into two parties'; *хурми* 'date-palm'. In the group of Turkish loan words we included two lexemes of Arabic origin that have come into Macedonian via Turkish. The lexemes in question are *џаџџа* 'gain' and *иџџџе* (55) 'doubt'.

A Turkish loan word that we did not classify with any of the groups is the verbal form *арџијарџиџа*. We will pay special attention to this verb because it occurs in the KG in three places and corresponds to the Greek verb *ἀνγατίζω* (which in the KG occurs in the form *αυγατιθџ* 48). It also appears as a translation of the verb *περισεύω* (54, 67). It is clear that the verb *арџијарџиџа* has two meanings. When it occurs as a translation of the verb *ἀνγατίζω*, then the meaning of *арџијарџиџа* is 'add'; when, on the other hand, this verb is a substitute for *περισεύω*, then the meaning is 'profuse, overflow', but also 'multiply, increase'. This verb in the form *арџијарџиџа* has not been registered thus far in any Macedonian text, but in the dictionary of Škaljić (1957) we found the verb *арџијерџиџа* < *artirmek*, meaning 'raise, impose' (Škaljić 1957 I, 152). The verb *арџијарџиџа*, which occurs in the KG, is formed from the stem of the Turkish definite perfect, which consists of the common verbal stem + the temporal particle *-di* (Jašar-Nasteva 2001, 112).

Further on, we examine several phrasal verbs in which a lexeme of Turkish origin is integrated. Thus, in the Macedonian text of the KG, we have identified as many as three translations of the Greek expression *ἔχειν θάρρος*, which consists of the verb *ἔχω* 'to have' and the substantive of neuter gender *θάρρος* 'courage, confidence in oneself'. The three translations are *имаџиџије џаџреџиџи* (55); *џмаџиџије ниџеџиџи* (72); and *џмаџиџи ундисџани* (where the second hand replaces *ундисџани* with *уџдисџаџије*). These translations can be classified as hybrid formations comprised of the Slavic verb *има* + nouns of Turkish origin: *џаџреџиџи*, *ниџеџиџи*, *ундисџани* and *уџдисџаџије*, where the last word is itself a hybrid formation of a Turkish stem and a Slavic suffix of verbal nouns. In the standard language, the expression *имаџиџије џаџреџиџи* is

often used in a hortative sense or as *zajpeŭ*, *zajpeŭ*, meaning ‘be brave’. The second expression, *да имаи ниеŭ*, is in use even today, most frequently in colloquial speech meaning *да имаи намера*, while the third expression, *имажѝе ундисани*, or *ујдсисајне*, does not occur in the standard language at all. This does not, however, exclude its existence and use in Macedonian dialects. From the translation of this phrasal verb in the New Testament into Macedonian as well from comparison with the Greek text, we can sense the meaning as being ‘to hope, to expect’. In the KG, apart from this phrasal verb, we also encounter the independent use of the verb *ундиса* with the same meaning of ‘to hope, to expect’, a verb not part of the standard language. The verb *ујдиса* (*ce*) exists in the language, but it has the meaning ‘to make an agreement, to negotiate’. In some situations it is used as an intransitive verb, although it is primarily reflexive.

The expression *мѝ даде зорѝ* (τὸν ἐστενοχωροῦσεν 58) contains the Turkish word of Persian origin *зор(ѝ)* ‘toil, misfortune, misery, poverty’. This expression is known in the standard language as *сѝава некоѝо или нешѝѝо на зор(ѝ)*. Remnants of the lexeme *зор(ѝ)* occur in the colloquial adverb of manner *зорле* ‘hardly, with difficulty’.

The expression *да мѝ даде ѝзин* (79) corresponds exactly to the Greek expression *νὰ τοὺς δώσι ἄδιαν*, and it occurs in this form in standard Macedonian, meaning ‘go give permission, to allow’.

The expression *чѝне исѝѝ* corresponds in meaning to the modern *ѝрави есаѝ*. In the Greek part of the text we have *νὰ κάμη λογαριασμόν*, which does not correspond to *συνᾶραι λόγον* (*rationem ponere*) in the standard original Greek text of the New Testament. We therefore consider it a loan translation of the Turkish verb *esap etmek* ‘calculate’ both in the Greek and in the Macedonian texts of the KG.

In the KG we also identified a small group of indeclinable words of Turkish origin. These are the lexemes *дајма*, *ами*, *салде* (33, 38, 48, 53, 57, 59, 68, 110, 119) ‘only’ and *санки*. We believe that the adverb of time *дајма* (πάντα 42), which is unfamiliar in the standard language, was in frequent use in Macedonian in the 19th century. Here we mainly have in mind the use of this adverb both in folkloristic records from Macedonian territory (Jašar-Nasteva 2001, 116), and in the works of K. Pejčinović (Koneski 1950, 42). As for the lexeme *санки* in this context, we can state that the first hand did not use it at all, but the second hand regularly used it as a substitute for the word *ѝбо*.

Romance and Hebrew loan words

Within the frameworks of the alloglossic vocabulary, we identified a limited number of lexemes of Romance and Hebrew origin. Of Romance origin are the following words: *скѝрѝиш* (μοιχίσις 59) ‘to prostitute oneself’; *κλαѝи* (κλαπαις 78) from Latin *clava* ‘stick, mace’; *лиѝѝра*; *лурѝи* (116) < *lorum*, which the second hand replaced with the lexeme *ѝодвески*; *иѝѝерна* (61); *сајка* (μονόξυλον 46) ‘boat, canoe’, or *шајка* with the same meaning (70, 71, 72); and *леѝеон* (78). Of all these words only the lexeme *леѝеон* is borrowed directly from Latin and is preserved in the same form, unlike the others, which entered the Macedonian language from Greek and in the process took on corresponding morphophonemic changes regardless of their Romance origin.

The Hebrew loan words *равѝѝ* (9), *месѝѝа* (10) and *осаннѝа* (118) meanwhile are part of the Christian vocabulary that entered many languages due to the acceptance of Christianity.

Slavic vocabulary

Idioglossic lexical material has been classified into several subgroups: Church Slavonic lexemes, dialectal words and neologisms.

a) Church Slavonic lexemes

The following lexemes have been identified:

1. Verbal forms constructed with the prefix вѣс-/вѣз- such as: возл'уби, воскресне and the verb ѡουδι used by the first hand in contrast to ѡохули by the second hand (42, 47, 62), a translation of the Greek καταφρονείν 'to scorn';
2. Verbal nouns *jacīue* (with its variant *jaciūi*) 'meal'; *исцїолненїи҃ю* (πλήρωμα 3) 'fullness'; *ѡпрїоужєниїу* (ἀναγέννησιν 44) 'revival'. Under the influence of the Greek noun ἀναγεννεῖς 'revival', it seems that the first hand may have wanted to insert the Greek stem γεν- in the corresponding Macedonian form, thus creating *ѡпрїоужєниїу*. The second hand corrected this word with the Macedonian form *ѡпрїородєниїу*. Whatever the reason is, it is obvious that the vowel *e* was reduced into *u* in the prefix *ѡпри-* (Greek ἄνα-, Latin re-, Contemporary Macedonian *ѡре-*). Other examples of the reduction of this prefix can be observed elsewhere in the manuscript (compare: И кѧкъ зѧ *ѡпрїѡдадѡа* Влადїи҃и҃е, 7). Because of the reduction, the prefix *ѡпри-* in the lexeme *ѡпрїоужєниїу/ѡпри-родєниїу* becomes homonymous with the prefix *ѡпри-* (Greek εἰς-, προς-; Latin ad-; Contemporary Macedonian *ѡри-*), which appears in the finite form *ѡпрїκλάде* (47). We emphasize this in order to confirm the formation of a loan translation by the first hand and its acceptance, with, of course, the necessary interventions made by the second hand. In this sense, the lexeme *ѡпрїоужєниїу* created by the first hand, can be considered a kind of unsuccessful partial loan translation (Molnar 1985, 50) in which one of its constituent parts (*ужєн-*) is borrowed from another language. Meanwhile, the lexeme *ѡпрїородєниїу*, adopted by the second hand, is an authentic structural coinage from a morphological-semantic point of view corresponding, in every aspect, to the Greek model ἀναγέννησις (*regeneratio*). On the other hand, even in the Greek text of the KG, the lexeme ἀναγέννησις, which served as a model for *ѡпрїоужєниїу/ѡпри-родєниїу*, was not directly inherited from the original vocabulary of the New Testament. Instead of this word, in the original text of the New Testament (Mt. XIX, 28) the term παλιγγενεσία is found in the Gospel; at the time, the term was accepted in Church Slavonic in the form пакыгыгнїе. From any point of view, the word is a semantic-morphological loan translation.
3. Adjectives: *единороден* (μονογενής 3); *расвраїениј* (διστραμμένη 56) 'licentious, perverse'; *расслаблено* (παράλυτον 48) and *расслаблен* (παράλυτικός 51) 'paralyzed'; *самороден* (μονογενής 80).

² The adjectival form *расслаблено* (48, Mt. 7,6) translates the verbal adjective παράλυτον in the Greek text. The form *расслаблен* (51, Mt. 9,2) exactly corresponds to the Greek model παραλυτικός. In the Greek language, the adjective παραλυτικός ‘paralytic’ is derived from the verbal adjective παράλυτος ‘paralyzed’. In the places mentioned, the Macedonian text follows the Greek text of the KG literally, thus deviating from the original text of the New Testament where in Mt. 7,6 and of Mt. 9,2 a form of the adjective παραλυτικός is used. In any case, the adjective *расслаблен* appears to be a kind of half calque with its first part *раз-* translated precisely according to the Greek model *παρ-* and its second part *-слаблен* translated more freely, both from semantic and morphological perspectives.

4. Nouns: *ὑριῡῡци* (παράβολή 75), a word used in only one place, contrary to the regular use of the lexeme *ὑρικάζнаῡа*; *οῡῡβεῡ* (ἀπόκρισιν 5); *ἡερωσοβορникиῡῡ* (ἀρχισυναγώγον 81); *соῡῡник* (ἐκατόνταρχος 48) ‘centurion’; *реч* (λόγος 1), a word occurring only twice at the beginning of the KG as a translation for the Greek word λόγος, which is used in a theological sense in the following context: *Уῡῡῡерву бѣиῡῡ рѣчῡῡа, и рѣчῡῡа бѣиῡῡе со(с Бѣа, и Бѣз бѣиῡῡе рѣчῡῡа*. Thereafter, the Greek word λόγος is consistently translated with the Turkish loan word *лакардѡја*.

5. Of the indeclinable words within the context of Church Slavonic lexemes, we have identified *сиреч*, *уῡῡῡерву* and *убо*.

Among Church Slavonic lexemes, one adjective in the Macedonian text merits special attention: the translation of the adjective μονογενής, which in the Greek text of the KG occurs in two contexts. In the first context, this adjective is used as an attribute for Jesus; in the second, it is an epithet for an only daughter. The translator tried to make a distinction between the theological meaning and the secular meaning of the Greek adjective. When μονογενής is a theological term, the translator used the compound adjective *единороден*, which follows the spirit of Church Slavonic texts; while in the second context he made use of the adjective *самородна*, which may have been borrowed from later Church Slavonic (see Sreznevskij 1903 s.v. самородный). Using a word that resembles the Greek prototype in its morphological components, he did not find its best semantic equivalent.

b) Neologisms

Among neologisms, the lexeme *ῡῡῡῡкиῡῡе* (οἱ γονεῖς, 30 *et passim*) used by the first hand should be mentioned. The second hand crossed it out and replaced it with *pyдиῡῡелиῡῡе*.

c) Dialectal words

We consider the following lexemes dialectal words: *зиваῡῡе* (67) ‘take’; *исчоῡῡкаа*, an intervention by the second hand and a replacement for the verb *изедѡа* (ἐκατάφαγαν, 74), which in the dialect also has the meaning ‘exterminate, peck out’; *ῡала* ‘to search’; *ῡеῡли* used by the second hand as a substitute for the verb *ῡаῡῡи* used by the first hand. The principal meaning of the verb *ῡеῡли* is ‘to pull’, while the figurative meaning is ‘to suffer, to endure’. In this category also belongs the lexeme *умреи* ‘death’ (θάνατος). This noun is formed from the finite verb *умре* and the suffix *-еж* forming verbal nouns, mainly from imperfective verbs (Koneski 1995, 47).

5.7 Onomastics

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The onomasticon of the Konikovo Gospel is almost identical to the onomasticons found in other Gospel texts translated into Macedonian, including those of the Middle Ages, the 19th century, and those copied in the period following the standardization of the Macedonian language.

We can divide the onomastic material excerpted from the KG into three large groups: anthroponyms (we have subdivided the group of anthroponyms into two subgroups: male personal names and female personal names); toponyms (monomial, binomial, and polynomial); and ethnonyms. All names are organized in alphabetical order in the following manner: first is given the name written in the Macedonian Cyrillic alphabet as transcribed in the Macedonian translation of the Bible. This is followed by the English equivalent and the etymon of the name with information about its meaning in the language of its origin as well as who or what is denoted by the name in the contexts we quote. Every name is accompanied by a context in which the personal name, the toponym or the ethnonym is found, first in the KG¹, then in the standard translation of the Bible in Macedonian.

I Anthroponyms

As will be evident from the remainder of this section, along with the basic nominative form, we encounter other case forms of personal names, most often the accusative, as well as examples in which the personal name becomes a possessive adjective by means of a suffix. Therefore, the examples of personal names are referred to on three levels: on the first level, the personal name is quoted in its basic form; on the second level, the personal name is in a case form; and on the third level, the personal name constitutes the stem of the possessive adjective formed from that name. In addition, in places, we use the letters A and B in order to separate the common signans from the others related to the same signatum, i.e., under the letter A are listed the contexts in which the name Jesus is found in this form, while under the letter B are listed all other appellations used to denote Jesus in the KG.

a) Male personal names

1. ABPAAM : ABRAHAM < Hebrew 'Abrām, meaning 'eminent father' (Petrovski 2000, 35). The forefather of the Jewish people to whom God announced himself in Canaan and who promised that he would be the Father of the great tribe of Israel. After this event, God's name was changed from Avram to Avraam (Stsl., 3).

1.1. Авраам L 16, 24: И Авраа́м мѹ рече: ѿ чéдо, смѣсли, зашто́ тѣ сѣ зé дубрини́те тѣ на́ живóтут тѣ, и Лáзар та́кожде зли́ните: и сéга во́а са́ мѡле, и тѣ са́ жал'у́ваш. // *Ho*

¹ The contexts listed are by the first hand.

Авраам рече: „Синко, сеѝи се, дека ѝи си љо добил своеѝо добро уѝиѝе додека беше жив, а Лазар злоѝо; сеѝа, ѝак, ѝој се уѝешува, а ѝи сѝрадаш.“

1.2. Авараама L 16, 22: И внатре уф пѣколут ка са наѡг’аши на маките: сѝ крена ѡчите и виде **Авараама**² ут далеку, и Лазара уф пазвите му. // *И во ѝеколоѝ, коѝа беше на маки, ѝи ѝодиѝна очѝиѝе свои и љо виде оддалеку **Авраама** и Лазара во крилоѝо неѝово.*

1.2. Аврааме L 16, 29: И ѡн рече: не, Татко **Аврааме**, ами акѝ ѡде некуј ут умрѣните на ѝих, кѝ са пукајат. // *А ѝој рече: „Не, оче Аврааме, ѝуку, ако некој од мрѝвиѝиѝе ѡѝиѝе ѝри нив, ѝоѝаши ќе се ѝокајат.“*

1.3. Авраамјува L 16, 21: (21) И дудѣ времи и умрѣ сиромаут, и гѝ зѣа Ангелиту, и гѝ утнесѡа на пазвата **Авраамјува** (sic!): и умрѣ и зенгѝнут и са закупѝа. // *Умре сиромавиѡѝи и анѝелиѝиѝе љо однесѡа во крилоѝо **Авраамово**; умре и боѝаѝиѡѝи и љо ѝѡѝребаа.*

2. АНДРЕЈ : ANDREW < Andr  as – from Greek *andreios*, meaning ‘manly, brave’ (Petrovski 2000, 52). One of the twelve apostles, brother of the Apostle Peter (Stsl., 14).

2.1. Андреа J 1, 40: Бѣпи **Андреа** братут на Сѝмон Пѣтар, идѝн ут двата дѣка чѝа ут Иоана таа лакардија, и утидуа пѝ Христѡс. // *А еден од двајцаѝа, ѝиѝо беа чуле за Исуса и беа ѝирѝнале ѝо Неѝо, беше **Андреј** браѝиѡѝи на Симона Пеѝра.*

3. ДАВИД : DAVID < Hebrew D  u  d, meaning ‘favored’ (Petrovski 2000, 107). A prophet, writer of psalms and King of Judea (Stsl., 93).

3.1. Давид J 7, 42: Не рече ли Писаниету, заштѡ ут сѣмиту Давидуву, и ут Виѡлѣсѣм Сѣлуту, таму дѣка бѣпи **Давид**, Христѡс иде. // *Не е ли речено во Писмоѝо: дѣка Христѝѡс ќе дојде до семеѝо Давидово и од ѝраѝичѝиѝо Виѝлѣем, од каде ѝиѝо беше **Давид**?*

3.3. сѣмиту Давидуву J 7, 42: Не рече ли Писаниету, заштѡ ут **сѣмиту Давидуву**, и ут Виѡлѣсѣм Сѣлуту, таму дѣка бѣпи **Давид**, Христѡс иде. // *Не е ли речено во Писмоѝо: дѣка Христѝѡс ќе дојде до **семеѝо Давидово** и од ѝраѝичѝиѝо Виѝлѣем, од каде ѝиѝо беше **Давид**?*

3.3. Сѝне Давидуф Mt 9, 27: О **Сѝне Давидуф**, пумилѡвај не // *А коѝа Исус си одеше ѡѝиѝаму, ѝирѝнаа ѝо Неѝо двајца слеѝи и викаа: „Помилувај не, Исусе, **сине Давидѡв**!“*

4. ЗАВЕДЕЈ : ZEBEDEE < Greek Ζεβεδα  ος, Zebeda  os, meaning ‘Jehovah’s gift’, husband of Sal  m   and father of the apostles James the Great and John (DNT 698).

4.2. Зеведѣа Mt 4, 21: (21) И ка утиѣ понака, виде дрѝзи два брате Иакова Сѝнут на Зеведѣа, и брат му Иоанна, внатре уф сајката зајно сѡс **Зеведѣа** Татку му, дѣка к  рпеа мрѣжите... // *Поѝѝоа, одејќи, ѝонаѝѝаму виде друѝи двајца браќа: **Јакова Зеведеев** и браѝа му **Јована**, во кораб со **Зеведеја**, ѝаѝѝкоѝо нивни, кои си ѝи крѝеа мрѣжиѝиѝе...*

² We believe that this was a *lapsus calami*.

5. **ИЛИЈА** : **ELIJAH** < Ēlías – transliterated from Hebrew 'Ēlīah, meaning 'my God is Jehovah' (DNT 709). Great prophet and religious leader of Israel in the 9th century B.C. (Stsl., 157).

5.1. Иліа J 1, 25 (21) И гў питаа: што́ си ўбо, **Иліа** ли си ти? и веле не́ сѣм, Профїтут ли си, и отвешта́, не. // (...) и го запрашаа, велејќи: „Зошто тогаш криштавааш, кога не си Христїос, ни **Илија**, нишу иророк?“

6. יצחק : ISAAC < Isaák – transliterated from Hebrew Yitschāq, meaning ‘derider, one who laughs’ (DNT 781). The second son of Abraham and the only son of Sarah (Stsl., 166).

6.1. Исаак Мт 8, 11: (11) и вѣ вѣлем, о́ти мно́гу ут ѡсгрева и ут за́от кѣ до́јдат, и кѣ сѣннат за́јно сѣс Авраа́м, и **Исаак**, и Іако́в, на Ца́рстфуту Небе́снуту. // *И ви вела́м дека мнозина ќе дојда́т од Исти́ок и од За́пад и ќе седна́т на прѣ́иза со Авраама, Исака и Јакова во ца́рствѡито́ небе́сно,*

7. **ИСАИЈА** : **ISAIAH** < Ēsaīas – transliterated from Hebrew Yesh‘yah, meaning ‘Jehovah’s salvation’ (DNT 714). One of the greatest prophets in the Old Testament. He lived ca.740–700 B.C. in the Southern Kingdom at the time of the rule of the four Jewish kings. Isaiah was also a statesman who saved Jerusalem from the siege of the Assyrians (Stsl., 166).

7.1. Исайа Профiтут Ј 1, 23: (23) Речѣ јазѣ сѣм гласут на тоа декѣ виѣа внѣтрѣ уф пустиѣни: исправѣјте пѣтут Господiнуф, кѣк речѣ **Исайа** Профiтут. // *Тој речѣ: „Јас сум ѣлас на оној шѣио виѣа во ѣустѣиѣиѣа: израмнѣше ѣо пѣиѣиѣи на Госпѣда“, како шѣио вели ѣрокоѣи **Исаија**.*

8. NCYC : JESUS < Iēsoús, transliterated from Hebrew Yēshū‘a, contracted from Yēhōshū‘a, meaning ‘Jehovah his help’ (DNT 766). The son of God who became a man, lived on earth and died to save humanity and teach the love and power of God. He was born a Jew in Bethlehem and lived in Nazareth at the time of the rule of Herod the Great when Jews suffered under Roman occupation. As a consequence of the great sympathy felt for him by the people, Jesus fell into disfavor with the Jewish authorities. He was sentenced to death by crucifixion. Three days after his burial, he was resurrected (Stsl., 172–173).

8.А.1. Исѹс Христѹс Ј 1, 17: Запштѹ законут сѹ дадѹ зардѹ нѹс Моѹсѹсѹ, амѹ дѹрбата и истѹната сѹ чинѹ зардѹ нѹс **Исѹс Христѹс**. // *заштѹо Закономѹ бѹше даден ѹреку Моѹсеѹ, а благодатѹнѹи и висѹтинѹнѹи ѹроизлежѹва од Исуса Христа.*

8.А.1. Исѹс Ј 20, 19: Беше доцкана на тоа ден правниут ут сѣдмицата, и беа вратите затфорѣни, таму дѣка беа Учениците собрани зарди страхут Јудѣјски, дујдѣ **Исѹс** и застанá пŭ среде, и вѣле на нѣх, мѣр на вáс. // *А вечерѣиѣ исѣиоѣи ден, ѣрвиоѣи од сѣдмицѣиѣ, кога враѣиѣиѣ, каде шѣио беа ученичѣиѣ Нежови собрани, беше заѣворена ѣоради сѣѣрав од Јудѣјчѣиѣ, дојде **Исус**, засѣиѣана насреде и рече: „Мир вам!“*

8.А.1. Христос Ј 1, 40: Бѣши Андреа братут на Симон Пѣтар, идин ут двата декa чуа ут Иоана таа лакардија, и утидуа пѹ **Христос**. // *А еден од двајцатиа, иишо беа чуле за Исуса и беа иврѓнале по Неѓо, беше Андреј браћоити на Симона Пејтра.*

8.A.2 Исѣса J 1, 36: (36) И кă видѣ **Исѣса** декá одѣши, вѣле: вѣди ету јáгниту Бóгуву. // И шѣом Го виде **Исуса** да врви, рече: „Еве Го Јаґнейѣо Божјо!“; **J1, 37:** (37) И гѣ чуа двáта му Ученици декá кажá, и утидуа пѣ **Исѣса**. // Коґа љи чуја од неґо шѣе зборови, обáѣа ученика ошѣдоа ѣо **Исуса**; **L 24, 23:** (23) И кá не најдеа Снаґата нá **Исѣса**, дудѣа и кажáа кă видѣа и видѣние Ангѣлцку, и тѣе Ангеле вѣлет зá неґу óти ѣ жѣв. // и не љо нашле шѣлоѣо Неґово; и коґа се вришѣја, рекоа декá им се јавиле ангѣли и декá им кажале ошѣ е Он жив.

8.A.3. нозите Исѣсуви L 8, 35: (34) И л'удиту испаннаа дá вѣдат тоа штó сá чинѣ, и дудѣа нá Исѣса, и најдѣа чувѣкут дѣка сѣдѣши, ут тоа штó испаннаа бѣсувите, ублечѣн, и разумѣн нá **нозите Исѣсуви**: и сá уплашѣа. // И излеґоа да видашѣ шѣо сѣанало; ѣа коґа дојдоа кај Исуса, љо најдоа човекошѣ, од коґо беа излеґле нечисѣшѣе духови, како сѣди ѣред **нозѣше Исусови**, облечен и со здрав разум; и се уѣлашија; **L 8, 41:** НÁ тоа врѣми, чувѣк Некуј дудѣ нá Исѣса имитó му Јаир, и воа бѣше Напрѣжен ут сѣборут, и панна нá **нозите Исѣсови**, и гѣ мѣлѣши дá одѣ уф дѣма му. // И еше, дојде еден човек, ѣо име Јаир, кој бѣше уѣравник на синаґоґаѣа. Па коґа ѣред **нозѣше Исусови**, Го молѣше да ѣојде во домошѣ неґов, ; **L 8, 47:** (46) И кá видѣ жѣната óти не гу лажа, дудѣ путресѣна, тá панна нá **нозите Исѣсуви**, и зардѣ коѣ рабѣта гѣ фатѣ, мѣ кажá прѣт сѣте л'удѣ, и кá са ислекувá уф чáсут. // Женаѣа, шѣом виде ошѣ не може да се сокрие, со шѣреѣрење ѣрисѣаѣи, ѣа како ѣадна ѣред Неґо, Му кажа ѣред сѣошѣ народ зошѣо се доѣрѣла и декá веднаш оздравѣла.

8.B. OTHER APPELLATIONS FOR JESUS:

8.B.1. Мессѣа J 1, 41: И воа прáвен најдѣ сфóут си брát Сѣмона, и мѣ вѣле: најдѣхмѣ **Мессѣа**, тоа штó кѣ рѣчи разрѣченну Христос. // Тој ѣвр љо најде браѣа си Симона и му рече: „Го најдовмѣ **Мѣсија**, коѣ значи: Христѣос!“

8.B.2. Равви J 1, 38: (38) И Исѣс кá пузнá, и кă ѣи видѣ декá одѣа пѣ неґу, мѣ вѣле: Штó пáлате, и óни мѣ кажáа: **Равви** (тоа штó кѣ кажи резрѣчену, Дидáскале) дѣка живѣваш? // А Исус, коґа се свршѣи и виде декá одашѣ ѣо Неґо, им рече: „Шѣо барашѣ?“ Тѣе Му одґоворија: „**Рави** (шѣо значи – Учишѣле): каде живѣеши?“

8.B.3. Спáсут нá Сфѣгут J 4, 42: (42) И нá Жѣната вѣлѣа: óти вѣки не верѣваме зардѣ лакáрдѣјте тфóјте: заштó нѣ сáми чѣхмѣ и вѣдохмѣ, óти воа ѣ истина **Спáсут нá Сфѣгут** Христос. // а на женаѣа ѣ вѣлѣа: „Сѣґа вѣкѣ не веруваме од ѣвоешѣо кажувáње, ошѣ сами чувѣмѣ и знаѣмѣ декá е Он **Сѣасѣшѣлошѣ на свѣшѣошѣ**, Христѣос.“

8.B.4. јáгниту Бóгуву J 1, 36: (36) И кă видѣ Исѣса декá одѣши, вѣле: вѣди ету јáгниту Бóгуву. // И шѣом Го виде Исуса да врви, рече: „Еве Го Јаґнейѣо Божјо!“

9. JAIR : JAIRUS < Jáeiros, meaning ‘he whom Jehovah enlightens’ (DNT 751). The head of the synagogue in Capernaum whose daughter was resurrected by Jesus (Stsl 178).

9.1. Јаир L 8, 41: НÁ тоа врѣми, чувѣк Некуј дудѣ нá Исѣса имитó му **Јаир**, и воа бѣше Напрѣжен ут сѣборут, и панна нá **нозите Исѣсови**, и гѣ мѣлѣши дá одѣ уф дѣма му. // И еше, дојде еден човек, ѣо име **Јаир**, кој бѣше уѣравник на синаґоґаѣа. Па коґа ѣред **нозѣше Исусови**, Го молѣше да ѣојде во домошѣ неґов, (...)

10. ЯКОВ : JAMES < Iákōbos or Ia‘qōb (DNT 751), meaning ‘one who attends somebody’, follower (Petrovski 2000, 307). One of the apostles, son of Zebedee and brother of John. He was beheaded under Herod in 44 A.D. (Stsl 178).

10.2. Јакова Mt 4, 21: И ка утїде по́нака, виде дру́зи два бра́те **Ја́кова** Сїнут на Зе́ведеа, и бра́т му Ио́анна, внатре уф са́јката за́јно со́с Зе́ведеа Та́тку му, де́ка ка́рпеа мре́жите... // *Пошоа, одејки, йонайіа му виде дру́зи двајца бра́ка: **Јакова** За́ведеев и бра́йа му Јована, во ко́раб со За́ведеја, шайко́йіо нивни, кои си љи крїеа мрежііе...*

11. ЈОВАН : JOHN < Iōánnēs – transliterated from Hebrew Yōchānān, meaning ‘Jehovah-given or Jehovah has been gracious’ (DNT 789). John the Baptist, preacher and prophet, born in Judea. Son of the priest Zachary and Elizabeth, cousin of Mary, mother of Jesus. He preached penitence in the desert and christening through penitence. (Stsl., 159).

11.1. Ио́ан(н)³ J 1, 6: (6) Са́ чині́ еді́н чувéк пушгéн ут Бо́га, йміто́ му **Ио́ан**. // *Имаше еден човек йо име **Јован**, пра́йен од Бо́га; J 1, 15:* (15) **Ио́ан** ма́ртириса́ зарди́ не́гу, ‘и ви́кна и ка́жа: во́а е де́ка йде пў́ ме́не са́ чині́ прéт ме́не: заш́то ми́ бе́ше по́напрéшен. // **Јован** све́дочеше за Не́зо и ве́леше зборува́јки: „Овој е за Ко́зо реков: Оној Кој иде йо мене, ме исцре́вари, о́йи йосі́оеше йорано од мене!“; J 1, 26: (26) **Ио́ан** отвeштá, и речé: ја́зе кра́стам уф во́да: ами́ тоа́ стóс пў́ сре́де на́ ва́с, тоа́ ш́то вїе не́ гу пузнáвате. „Јас кри́йіавам со во́да, но ме́жу вас сї́ои Еде́н, Ко́зо вие не Го йознава́йіе.“; J 1, 28: (28) Вїе са́ чині́а на́ Ви́таварáн ут спрóтива на́ Йо́рдани, та́му де́ка **Ио́ан** кра́стеси. // *Ова се случи во Ви́тава́ра, о́йаде Йо́рдан, каде шї́о кри́йіеваше **Јован**.*

11.2. Ио́анна J 1, 19: (19) И ва́а е ма́ртириáта на **Ио́анна**, ко́га пушгї́а (чу)чи́футиту ут Јеру́сали́м По́пуве и Леві́те, да гў́ пї́тат тї́ ко́ј си. // *И йшо́а е све́дошї́во на **Јована**, ко́га Јуде́јцийіе исцра́йїија од Еру́салим све́шї́еници и леви́йи за да љо пра́шааїі: „Кој си йи?“*

12. ЈОХ : JONAS < Iōnás – transliterated from Hebrew Yōnāh, meaning ‘dove’. Father of the apostles Simon Peter and Andrew (DNT 789–790).

12.2. Јо́на J 1, 42: (42) И гў́ дунeсé на́ Исц́са, и Исц́с ка́ гў́ виде: ка́жа, тї́ си Сї́мон Сї́нут на́ **Јона**: тї́ кї́ са́ на́рeчїш Ки́фа, тоа ш́то кї́ ка́жи Пе́тар. // *И љо доведе йри Исуса. А Исус, ко́га љо йо́гледа, му рече: „Ти си Сїмон, син **Јонин**; йи́и ке се на́речиш Ки́фа, шї́о значи Пе́йар – камен.“*

13. КИ́ФА : СЕРНАS < Kēphás – transliterated from Aram. kēfā, meaning ‘rock’ (DNT 862). The name given to apostle Simon Peter by Jesus (Stsl., 187).

13.1. Ки́фа J 1, 42: (42) И гў́ дунeсé на́ Исц́са, и Исц́с ка́ гў́ виде: ка́жа, тї́ си Сї́мон Сї́нут на́ **Јона**: тї́ кї́ са́ на́рeчїш **Ки́фа**, тоа ш́то кї́ ка́жи Пе́тар. // *И љо доведе йри Исуса. А Исус, ко́га љо йо́гледа, му рече: „Ти си Сїмон, син Јонин; йи́и ке се на́речиш **Ки́фа**, шї́о значи Пе́йар – камен.“*

³ The second hand, that of Pavel Božigropsi, regularly added another *n* at the end of the name Јоан, most probably in relation to the etymon of this name.

14. КЛЕОПА : CLEOPAS < Kleópas, meaning ‘very renowned’ (DNT 866). The name Cleopas is a contracted form of the Greek name Κλεόπατρος < κλεός and πατήρ, meaning ‘renowned through the father’ (Grim 242). Disciple of Jesus Christ (Stsl., 187).

14.1. Кле́опа L 24, 18: (18) И отвешта́ еди́н’ ут и́мито́ му **Кле́опа**, и мў рече́: ти́ са́м ка́ се́диши уф Иерусали́м не́ зна́иши т́е де́ка са́ чини́а вна́тре уф не́гу на́ в́е де́на. // *Еднио́й од нив, йо́ име **Клео́йа**, Му од́говори и рече́: „Единсѣ́вен и́уѣинец ли си́ и́и во Ерусали́м, и́а не си́ разбра́л, и́шо сѣ́ана во не́го овие дни?”*

15. ЛАЗАР : LAZARUS < Lázaros – transliterated from Hebrew ’El’āzār, meaning ‘helped by God’. 1. Friend of Jesus Christ and brother of Martha and Mary; 2. A poor man mentioned in a parable in the Gospel of Luke (Stsl., 203).

15.1. Ла́зар J 11, 1: НА́ то́а вре́ми. (sic!) бе́ши не́куј бо́лен **Ла́зар** ут Вифа́ниа, ут се́луту на́ Мари́а и на́ Ма́рта (sic!) на́ се́стра му. // *Бе́ше, и́ак, бо́лен неко́ј си́ **Лазар**, од Вифа́нија, од месѣ́юи́о на Мари́ја и не́јзина́иа сесѣ́ра Ма́рѣа.*

15.2. Лазара L 16, 23: (22) И вна́тре уф пе́колут ка́ са́ нао́г’аши на́ ма́ките: сѣ́ крена́ о́чите и ви́де Авара́ама (sic!) ут да́леку, и **Ла́зара** уф па́звите́ му. // *И во и́еколо́й, ко́џа бе́ше на ма́ки, ѣ́и и́одиѣ́на очии́е свои́ и ѣ́о ви́де оддале́ку Авра́ама и **Лазара** во кри́лои́о не́џово.*

15.2. Лазаре J 11, 43: (43) И ка́ рече́ в́е, со́с гуле́м гла́с ви́кна́: **Ла́заре**, и́спанни на́двор. // *Ко́џа ѣ́о рече́ ова́, извика́ со́ висок ѣ́лас: „**Лазаре**, изле́зи на́двор!”*

16. МОЈСЕЙ : MOSES < Mōseús – transliterated from Hebrew Mōsheh. Great Hebrew prophet and legislator (DNT 1002).

16.2. Мо́йсѣа L 24, 27: (27) И ка́ зафа́ти ут **Мо́йсѣа**, и замина́ ут сѣ́те Профѣ́те, мў ра́срече́ рабо́тите де́ка са́ писа́а зарди́ не́гу на́ сѣ́те писа́ние. // *Па, како́ и́очна од **Мо́йсеја** и од сѣ́и́е и́ророци́, им зборува́ше и́шо е ка́жано за Не́џо во цело́и́о Писмо́.*

16.3. Мо́йсѣуф L 24, 44: (44) и мў рече́: в́е са́ т́е што́ ви́ зпурува́х, о́шти ко́џа бе́х со́с ва́с, о́ти ка́к тре́бува́ да са́ испа́лнат т́е сѣ́те што́ са́ на́писа́ни на́ за́конут **Мо́йсѣуф**, и на́ Профѣ́тити, и на́ пса́лмиту зарди́ ме́не. // *Па им рече́: „Е́и́е, и́оа е она́ за и́шо ви́ зборува́в уи́и́е до́дека бе́в со́ ва́с, о́и́и и́реба́ да се́ и́сполни́ се́ и́шо е на́и́и́иано за Ме́не во За́коно́й **Мо́йсе́е**в и ка́ј Про́роци́и́е, и во Пса́лми́и́е.”*

17. НАТАНАИЛ : NATHANAEL < Nathanaël – transliterated from Hebrew N°than’ēl, meaning ‘gift of God’ (DNT 1004). One of the twelve apostles. The name Nathanael is found only in the Gospel of John. In the other three Gospels, the name Bartholomew is used for the same figure. Nathanael/Bartholomew preached the Gospel in India, Arabia, and Armenia, where he was crucified head down. (Stsl., 251).

17.2. На́танаи́ла J 1, 45: (45) Фи́липп најде́ **На́танаи́ла**, и мў ве́ле: то́а де́ка са́ писа́ Мо́йсѣа уф За́конут и Профѣ́ти... // *Фи́лий ѣ́о најде́ **На́и́анаи́ла** и му рече́: „Го́ најдо́вме И́суса, сино́й Јосифов од На́заретѣ́, за Ко́џо и́ишува́ше Мо́йсе́ј во За́коно́й, и Про́роци́и́е!”*

18. НИКОДИМ : NICODEMUS < Nikódēmos – from Greek nikē ‘victory’ and dēmos ‘people’, meaning ‘people's winner’ (Petrovski 2000, 208). A Pharisee, a secret disciple of Jesus, who helped Joseph of Arimathea take Jesus down from the cross and lay him in the tomb. (Stsl., 272).

18.1. Никóдим J 7, 50: (50) Мў вéле **Никóдим**, тóа штó бéши утишел нóк’јата нá нéгу, бéши идíн ут нíх. // **Никодим**, иак, кој беше оíишиол ÿри Нeгo нoкe, a беше еден од нив, им рече: (...)

19. ПЕТАР : PETER < Pétros – from Greek πέτρος, meaning ‘stone’. His original name was Simon or Simeon (DNT 1154). Cephas in Arameic, he was one of the three favorite disciples of Jesus Christ. He led the apostles and was the first to preach among the pagans. He wrote two New Testament epistles in Rome (Stsl., 313).

19.1. Пётар J 1, 40: (40) Бéши Андрéа брátут нá Сíмон **Пётар**, идíн ут двáта деká чуа ут Иоáна тáа лaкáрдíја, и утидуа пў Христóс. // *А еден од двајцаíиa, иíиo беа чуле за Исуса и беа и́ргèнале ÿo Нeгo, беше Андреј браíиoи на Симона **Пейтра**;* **Пётар⁴ Mt 14, 29:** (29) И óн мў рече: éла, и кá слезé ут кóрабyт **Пётар**, óдeши нá вpáс вóдата, дá дóјде нá Исýса. // *И Исус му рече: „Дојди!“ Па иíиoм излезе од корабoи, Пейтар и́ргèна ÿo водаíиa за да оди ÿри Исуса.*

20. СИМОН : SIMON < Símōn – transliterated from Hebrew shāma’, meaning hearing (DNT 1289). See Петар.

20.1. Сíмон L 24, 34: (34) Деká вéлeа óти Гóспут воскреснá истíна, и сá јавí нá **Сíмон**. // *каде иíиo гoворeа деká Госíод нависíиa воскреснал и му се јавил на Симона;* **Сíмон Пётар J 1, 40:** (40) Бéши Андрéа брátут нá **Сíмон Пётар**, идíн ут двáта деká чуа ут Иоáна тáа лaкáрдíја, и утидуа пў Христóс. // *А еден од двајцаíиa, иíиo беа чуле за Исуса и беа и́ргèнале ÿo Нeгo, беше Андреј браíиoи на Симона Пейтра.*

20.2. Сíмона J 1, 40: (41) И вóа прáвен најдé сфóут си брát **Сíмона**, и мў вéле: најдóхмe Мeсcиá, тóа штó кí рéчи разречéнну Христóс. // *Тој ÿрв гo најде браíиa си Симона и му рече: „Го најдовме Мeсијa, кое значи: Христóс!“;* **Mt 4, 18:** **НÁ** тóа вpéми, кá óдeши Исýс, близу нá мóриту Галилeјцкy, видé двá брátа, **Сíмона** штó сá вéле Пётар, и Андрéа брát му, деká фáрлеа мрeжи уф мóриту: зaштó бeа рибáре. // *И одејкí ÿокрaј Галилeјскоíиo Море, гí виде двајцаíиa браká, Симона, наречен Пейтар, и браíиa му Андреја, како фpлаи́и мрeжа во морeíиo, бидејкí беа рибари,*

21. СОЛОМОН : SOLOMON < SolomŌn – transliterated from Hebrew Sh^elōmōh, meaning peaceful (DNT 1300). The son of King David and Bathsheba, the third and most famous king of Judea (965–926 B.C.). Renown for his wisdom and power, as well for the longlasting peace of his rule (Stsl., 427).

21.1. Соломóн Mt 6, 29: (29) И вí вéлем, óти нíто **Соломóн** сóс сáта му слáва сá ублечé катў идíно ут вíе. // *но ви вeлам деká ни **Соломон**, во целaíиa своја слaвa, не се облече и́иaкa, како еден од нив;*

⁴ We believe that this was a *lapsus calami*.

22. ФИЛИП : PHILIP < Phílipos – from Greek phílos ‘friend’ and hippos ‘horse’, meaning ‘one who loves horses’. Apostle from Bethsaida in Galilee (DNT 1446).

22.1. Филипп J 1, 45: (45) **Филипп** најде Наѳанаила, и мѹ веле: тоа дека писа Моѹсеа уф Законут и Профѹти... // **Филип** го најде Наѳанаила и му рече: „Го најдовме Исуса, синоѹ Јосифов од Назареѹ, за Коѹо ѹишуваше Мојсеј во Законоѹ, и Пророциѹ!“

22.2. Филиппа J 1, 43: (43) И на утрешниут ден пѹк пусака Исѹс, да испѹнни наѹвор на Галилеа: и наода **Филиппа**: и мѹ веле, ела пѹ мене. // На друѹиоѹ ден Исус намисли да оѹише во Галилеја и го најде **Филипа**, ѹа му рече: „Врви со Мене!“

23. ТОМА : THOMAS < Thōmās – transliterated from Hebrew tē’ōm, meaning ‘twin’. One of the twelve apostles who was also called Didymus. We know little of his history. He seems to have been of a cautious, skeptical, thoughtful, and gloomy temperament, and held tenaciously to what he believed (DNT 750).

23.1. Томѹ J 20, 24: (16) И **Томѹ** штó сѹ велеши близнак, речé на Учениците му: нека одиме и нѹе да ѹмреми сѹс неѹгу. // А **Томѹ**, еден од дванаесетѹиѹ, наречен Близнак, не беше со нив, коѹа дојде Исус.

b) Female personal names

1. МАРИЈА : MARY < Maríā – transliterated from Hebrew Miriām, from mārā ‘to oppose, to quit’ or from mārār ‘bitterly’ (Petrovski 2000, 188–189). Sister of Lazarus and Martha and a devoted friend and disciple of Jesus, from whom she received the testimony that she had chosen the “the one good thing,” which would not be taken from her. Compared with her sister, Mary appears to have been of a more contemplative mind and more occupied with the “one thing” needed (DNT 944).

1.1. Марија J 11, 1: НА тоа време. (sic!) бѹши некуј бѹлен Лѹзар ут Вифѹниѹ, ут сѹлуту на **Марија** и на Мѹрта (sic!) на сѹстра му. // *Беше, ѹак, болен некој си Лазар, од Вифѹнија, од месѹиоѹио на Марија и нејзинаѹиѹ сесѹира Марија.*; **J11, 19** И мнозина ут Јудејте утѹду на Мѹрта и на **Марија**, да ’и растѹжат зарди брат му. // и мнозина Јудејци беа дошле ѹри Марија и **Марија** да ги уѹиешѹи за браѹиѹ им.

2. МАРТА : MARTHA < Mártha – transliterated from Aram. marētha ‘lady, mistress’, sister of Lazarus and Mary. She seems to have been the eldest in the family, as she is always mentioned first and generally portrayed as the matron of the house. She was more practical than her younger sister (DNT 943).

2.1. Мѹрта J 11, 1: НА тоа време. (sic!) бѹши некуј бѹлен Лѹзар ут Вифѹниѹ, ут сѹлуту на Марија и на **Мѹрта** (sic!) на сѹстра му. // *Беше, ѹак, болен некој си Лазар, од Вифѹнија, од месѹиоѹио на Марија и нејзинаѹиѹ сесѹира Марија.* **Мѹрта J 11, 19Б 21:** (19) И мнозина ут Јудејте утѹду на **Мѹрта** и на Марија, да ’и растѹжат зарди брат му. (20) **Мѹрта** ѹбо кѹк чѹ заштó иде Исѹс, гѹ присретé: амѹ Марија сéдешѹи уф дѹма. (21) **Мѹрта** ѹбо речé на Исѹса, Господѹне: акѹ бѹши тѹѹ брат ми не ке ѹмреши. // и мнозина Јудејци беа дошле ѹри **Марија** и Марија да ги уѹиешѹи за браѹиѹ им. Коѹа чу **Марија** дека иде Исус, излезе ѹред Неѹо; а Марија седеше

дома. Тогаши **Марѿа** Му рече на Исуса: „Госѿоди, ако беше Ти овде, немаше да умре браѿи ми“.

II. Toponyms

a) Monomial toponyms

1. ВИТСАИДА : BETHSAIDA < Bēthsaidá – fem. proper noun transliterated from Hebrew bayith ‘house’ and tsayād ‘hunter’ meaning ‘place for hunting and fishing’. A town in Galilee near Capernaum (DNT 333).

1.1. Виѿсајда J 1, 44: (44) И Фѿлип бѣше ут **Виѿсајда**, ут Градут на Андрѣа и Пѣтар. // И Филиѿ беше од **Виѿсаида**, од ѣрадоѿи на Андреја и Пеѿра.

2. ВИТАВАРА : BETHABARA < Bēthabará – fem. proper noun transliterated from Hebrew bayith ‘house’ and ‘abārāh ‘crossing place, ferry’, meaning ‘house of the ford’. A town on the river Jordan (DNT 333).

2.1. Виѿаваран J 1, 28: (28) Вѿс са чинѿи на **Виѿаваран** ут спрѿтива на Јордани, таму дека Јоан крѣстеси. // Ова се случи во **Виѿавара**, оѿаде Јордан, каде шѿо крѿѿеваше Јован.

3. ВИТАНИЈА : BETHANY < Bēthanía – fem. proper noun transliterated from Hebrew bayith ‘house’ and anīyyāh ‘depressed’, meaning ‘house of depression or misery’. a) A village on the eastern slope of the Mount of Olives about 2 km east of Jerusalem; b) a place where John baptized people (DNT 333).

3.1. Виѿанија L 24, 50: (50) И исвади наѿвор дѿри на **Виѿанија**, и сѿ кренá раците и ‘и благословѿ. // И ѿ изведе наѿвор од **Виѿанија**, ѿа коѿа ѿ поѿиѿна рацеѿше, ѿи благослови.; НА тоа времи. (sic!) бѣши некуј болен Лазар ут **Виѿанија**, ут сѣлуту на Марија и на Марта (sic!) на сѣстра му. // Беше, ѿак, болен некој си Лазар, од **Виѿанија**, од месѿоѿи на Марија и неѿзинаѿи сесѿра Марија.

4. ВИТЛЕЕМ : BETHLEHEM < Bēthleém – fem. proper noun transliterated from Hebrew Bēth Lechem ‘house of bread’. A town in Judea, the birthplace of Jesus Christ and of David, 10 km from Jerusalem (DNT 333).

4.1. Виѿлеѣм J 7, 42: (42) Нѣ речѣ ли Писаниету, зашѿо ут сѣмиту Давѿдуву, и ут **Виѿлеѣм** Сѣлуту, таму дека бѣши Давѿд, Христѿс ѿде. // Не е ли речено во Писмоѿи: дека Христѿс ќе дојде до семеѿио Давидово и од ѣраѿичеѿи **Виѿлеѣм**, од каде шѿо беше Давид?

5. ВИТФАГИЈА : BETHPHAGE < Bēthphagē – fem. proper noun transliterated from Hebrew bayith ‘house’ and pag ‘unripe’; meaning ‘house of green figs’. A village near Bethany, east of the Mount of Olives (DNT 334).

5.1. Виѿсфаѿ Mт 21, 1 НА тоа времи, коѿа наблиѿи Исѿс на Јерусалим, и дѿѿѿа на **Виѿсфаѿ** на Планината Елеонца, тогај Исѿс пушти два Ученици, и речѣ на нѿх. // А коѿа наблиѿија до Ерусалим и дојдоа до **Виѿсфаѿија**, ѿри Елеонскаѿи Гора, Исус исѿраѿи двајца ученици.

6. ГАЛИЛЕЈА : GALILEE < Galilaía – fem. proper noun; meaning ‘circle, circuit’. A small district in Palestine (DNT 354).

6.1. Галилеа J 1, 43: (43) И на утрешниут ден пак пусака Исус, да испанни надвор на **Галилеа**: и наода Филиппа: и му веле, ела пѹ мене. // *На другоиѹ ден Исус намисли да оѣиде во Галилеја и го најде Филиппа, ѿа му рече: „Врви со Мене!“*

7. Ѓолот (Г’ѡлут) see II. b) 5. below.

8. ЕМАУС : EMMAUS < Emmaoús – fem. proper noun, meaning ‘hot springs’. A village in Judea, where Jesus Christ joined Cleopas and Luke in the first week after his resurrection (DNT 574).

8.1. Еммаус L 24, 13: (13) И ету и два ут тѣе дека ѡдеа тоа ден на ино сѣлу, и тоа што е далѣку ут Јерусалим сѣсѣт стада, ѣмито му **Еммаус**. // *Во истиѹиѹ ден двајца од нив одѣа во едно село, ѿо име Емаус, кое беше оддалечено од Ерусалим шеесѣи сѣадиѹ;*

9. ЕРУСАЛИМ : JERUSALEM < Hierousalēm – fem. proper noun transliterated from the Hebrew Yērushālēm ‘dwelling of peace’. An ancient city with great political power (DNT 765).

9.1. Јерусалим L 24, 13: (13) И ету и два ут тѣе дека ѡдеа тоа ден на ино сѣлу, и тоа што е далѣку ут **Јерусалим**... // *Во истиѹиѹ ден двајца од нив одѣа во едно село (...), кое беше оддалечено од Ерусалим...;*

10. ЈОРДАН : JORDAN < Iordānēs – fem. proper noun transliterated from the Hebrew Yārdhēn ‘the descender’. A river in Palestine, site of many events described in the Old and New Testaments (DNT 777).

10.2. Јордани J 1, 28: (28) Вѣс са чинѣа на Виѡаваран ут спрѡтива на **Јордани**, таму дека Јоан крастеси. // *Ова се случи во Виѡавара, оѣаде Јордан, каде шѣѣо кришѣвање Јован.*

11. НАЗАРЕТ : NAZARETH < Nazarēt – masc. proper noun transliterated from Hebrew Nazareth. A town in Galilee famous for being the home of Jesus Christ in his childhood before he began his public activity (DNT 1003).

11.1. Назарет Mt 21, 11: (11) И л’удиту вѣлеа, воа е Исус Профѣтит, дека е ут **Назарет** на Галилеа. // *А народѹиѹ одговараѣе: „Овој е Исус, ѣророкоѹиѹ од Назаретѹ Галилејски.“*

12. НАИН : NAIN < Naīn – fem. proper noun transliterated from Hebrew; meaning ‘beauty’. A town in Galilee (DNT 1004).

12.1. Наин L 7, 11: НА тоа времи, уѣиде Исус на иѣин Грат дека гѹ вѣлеа **Наин**: и зајно сѡс негу ѡдеа и Ученици многу: и калабалак многу. // *И се случи ѣѡѣѡа да оди во ѣраѡѣиѹ наречен Наин; и со Неѡѡ ѡдеа мнозина Неѡѡѡи ученици и мноѡѡ народ.*

13. **ЦИОН** : **ZION** < Si'ōn – indeclinable masc., fem. or neut. proper noun transliterated from Hebrew Tsīōn ‘sunny’. A hill in the south-eastern part of Jerusalem, site of the temple built by King David (DNT 1291).

13.1 Сион J 12, 15: (15) О кѣрко нѣ **Сион** нѣм сѣ бѣиш, ѣту, Цѣрут ти декѣ ѣде в'ѣхнѣт нѣ врѣс пѣрлиту нѣ магарѣцѣтѣ. // „Не бѣѣ се, кѣрко **Сионова!** Еве, Цѣроѣѣ ѣвоѣѣ ѣде, седеѣѣѣ на осле...”

13.3 кѣрката Сиѡнува Мт 21, 5: (5) Кажѣјте на **кѣрката Сиѡнува**: еѹу, Цѣрут ти дека тѣ иде (sic!) кротки, и вѣхнат на вѣс магариту, и на пѣрлиту дѣтиту на пѡдјарѣмницата. // „Кажѣе и на **кѣркаѣа Сионова**: еѣе, ѣвојѡѣ Цар иде ѣри ѣебе кроѣѡк, качен на ослица и осле, син на ѣѡдјарменица.“

b) Binomial toponyms

1. БАЃАТА СИЛОАМ : SILOAM POOL < Silōām – masc. proper noun, meaning ‘sent’. Siloam was the name of the pool and tower near the temple in Jerusalem (DNT 1289).

1.1. Гўрната Силоамцка **Ј 9, 7, 11:** (7) И мў речэ: óди сá íсмíј нá Гўрната Силоамцка, тóа штó кї речи, пустén (sic!), утїде ўбо и сá íсмíј, и сá вáрнá гледáке. // и му рече: "Оїшиди и измиј се во бањайта Силоам, иїшо значи: 'їраїшен'!" Тој оїшиде, се изми и дојде їроғледал.; **Ј 9, 11:** (11) Отвештá óн, и речé идін чувéк штó гў вéлет Исўс, направї кáл, и клáдé нá врáс óчитé ми, и мї речé: óди нá Гўрната Силоамцка, и сá íсмíј и утїдух и сá íсмїх, и пругленáх. // Тој одǎовори и рече: „Еден Човек, Кој се вика Исус, нáїправи кал, ми ġи намáчка очїїе и ми рече: 'Оїшиди во бањайта Силоам и изми се!' Оїшидов, се измив и їроғледав.“

2. ГАЛИЛЕЈСКО МОРЕ : SEA OF GALILEE, see II. a) 6. above.

2.1. Мóриту Галилѣјску Мт 4, 18: НА́ тоа врѣми, ка́ одѣши Исѹс, бли́зу на мóриту Галилѣјску, видѣ два́ брата, Сѣмона штo сá вѣле Пѣтар, и Андре́а брат му, декá фáрлеа мрѣжи уф мóриту: заштo бѣа рибáре. // И оде́жи ѿкрај Галилѣјско́ѹ Море, љи виде два́цццѣа бра́ка, Симона, наречен Пе́тар, и бра́ѣа му Андре́а, како фáлаѣѣ мрѣжа во море́ѣѹ, биде́ѣѣ бѣа рибари, (...)

3. ЗЕМЈАТА ГЕРГЕСИНСКА : COUNTRY OF THE GERGESENES < Gergesēnós – masc. proper noun. A district on the east side of the Sea of Galilee (DNT 365).

3.1. Селуту Гергесинцу Мт 8, 28: НА́ то́а вре́ми, Ка́ зами́нѹваше Иисѹс на́ Селуту Гергесинцу, гѹ срето́а два́ надворни́чеви, што́ испа́г'аа на́двор ут гроби́стата (sic!), дѹви мо́шне, то́лку, дека́ не́ мо́жеши да́ зами́не ни́куј ут па́тут то́а. // *И ко́га ѱрисѣи́ѣна на дру́гаѣа сѣра́на во зе́мјаѣа Герѣсинска, Го сре́йнаа два́ѣа бесни, изле́ле од ѣроби́ѣѣѣѣѣа; беа то́лку ло́ши ѣѣѣ не сме́еше ни́кој да́ ми́не ѣѣ то́ѣ ѣѣѣѣ.*

4. ГАДАРИНСКИ КРАЈ : DISTRICT OF GADARA < Gadarēnós – masc. proper noun.
Gadara, town east of the river Jordan (DNT 352).

4.A. сѣлуту Гадарѣнцѣ, Л 8, 26, 27: НА тоа врѣми, кѡга утѣде Исѹс на сѣлуту Гадарѣнцѣ, гѣ сретѣ иѣин чѹвѣк ут Градѹт, тоа штѡ имаше бѣсѹве ут мнѡгѹ гѹдѣни,

и рѹба нá са ублечѹваше, и уф кѹки нé застанѹваше, амí нá гробíштата. // *И ѱрисѱи́гна во **Гадаринскиоѱ крај** сѱроѱи Галилеја. А кога излезе Он на суво, Го среѱна еден човек од жрадоѱ, кој имаше бесови од многу години, и не облекуваше алиѱи́та, и не живееше дома, ѱуку ѱо жробови́те.*

4.B. страните Гадаринѱки L 8, 37: (36) И сфѱтут сáт ут **страните Гадаринѱки** моѱа Исѹса, дá испáнни дá сѱ óде ут нѱх: зашто́ имаа гулѱм стра́х: и óн флезé уф ко́рабут, и сá вáрна нáсат. (37) // *И сѱоѱи народ од **Гадаринскиоѱ крај** Го молеше да со оѱи́де од нив; заѱи́то се беа уѱлаѱиле многу. И Он влезе во корабоѱ и се враѱи.*

5. ГЕНИСАРЕТСКО ЕЗЕРО : LAKE OF GENNESARET < Gennēsaret – fem. proper noun transliterated from Hebrew Kinnereth, also known as the Sea of Galilee, in the land of Gennesaret, a small crescent-shaped strip of country on the northwest side of the Sea of Galilee (DNT 365).

5.1. Г’ѱлут Геннисаре́ѱки, Г’ѱлут: 5, 1Б2: (1) НÁ тоá врэме. Стѱеши Исѹс при Г’ѱлут Геннисаре́ѱки. (2) И ету двé шајки дѱка стѱеа уф Г’ѱлут: и рибáриту кá ислегѱа ут шајките исплакнѹваа мрѱзите (sic!). // *Еднаш кога народоѱ се ѱриѱи́скаше кон Не́го за да жо чуе словоѱо Бож́о, Он сѱѱоеше ѱокрај **Генисареѱскоѱо Езеро**. То́гаш виде два Кораба, шѱѱо сѱѱоеја ѱокрај **езероѱо**; а рибарѱи́те, изле́ле од нив, си жи ѱлавеа мрежи́те.*

6. ЕЛЕОНСКА ГОРА : ELAION MOUNTAIN < élaion, Greek neuter noun, meaning ‘olive oil’, from elaía ‘olive tree’. The Greek name for the Mount of Olives (DNT 560).

6.1. Плани́ната Елеѱнѱка Mt 21, 1 НÁ тоá врэме, кѱга наближи́ Исѹс нá Јерусали́м, и дѹдѱо нá Вифсагѱ нá **Плани́ната Елеѱнѱка**, то́гај Исѹс пушти́ два Учени́ци, и речé нá нѱх. // *А кога наближија до Ерусалим и дојдоа до Вифаѱија, ѱри **Елеонскаѱа Гора**, Исус исѱраѱи́ двајца ученици.*

c) Polynomial toponyms

1. ЗЕМЈА ТИРСКА И СИДОНСКА : COUNTRY OF TYRE AND SIDON – Tyre < Túros – fem. proper noun transliterated from Hebrew Tsōr ‘rock’ (DNT 1400), a celebrated city in Phoenicia on the eastern cost of the Mediterranean Sea, south of Sidon; Sidon < SidŌn – fem. proper noun transliterated from Hebrew Tsīdōn ‘fishery’, one of the most ancient cities in the world, a rich Phoenician metropolis situated on the eastern Mediterranean cost, north of Tyre, now in Lebanon (DNT 1288).

1.1. места Тѹрѱки и Сидѱнѱки Mt 15, 21: НÁ тоá врэме, Коа испáнна́ Исѹс нá мѱстата Тѹрѱки и Сидѱнѱки. // *И кога излезе оѱѱѱа́му Исус, замина во **земјаѱа Тирска и Сидонска**.*

III Ethnonyms

1. ИЗРАИЛ : ISRAEL < masc. proper noun, transliterated from the Hebrew Yisrāēl < Israēl, ‘wrestler with God’. A name given to Jacob after wrestling with the angel. Israel is used to designate the Israelites or the children of Israel (DNT 783).

1.1. Израїл Mt , 19, 28: (28) Мў веле Исус: истина вї велем, зашто вїе што дуддохте пў мене, на прирoгeниту, кога сeдни Синут чувeчки на трoнут на славата му, кї сeдните и вїе на дванaјсет трoнуве, дa садите дванaј(ce)те **јазїци на Израїл**. // *А Исус им рече: "Висїїна, ви вeлам, дека вие шїїо врвїїе їо Мене, їри їовїїорноїїо рагање, кога Синоїї Човечки кe седне на їресїїолоїї на славаїїа Своја, кe седнеїїе и вие на дванаесетїї їресїїоли и кe судїїїе над дванаесетїїїе **Израїлеви колена**.*

1. 2. Израїла L 24, 21: (21) И нїе са надеваме oти воa e што кї oткїне **Израїла**: амї сoс вїе сїте трї дeна сoс воa дeн їма воa дeн, уткaк са чинїа вїе. // *а ние се надеваеме oїїи e Он Оној шїїо їреба да го избави **Израїлоїї**; но и їокрај сeїїо їїоа, денес e вeкe їїреїї ден, oїїкако сїїана ова.*

1.3. Израїлуф Mt 9, 33: (33) И кa їслезe бeсут, зпурувa нeмјут: и са зачудїа л'удиту, и вeлeа: нїкуј пaт нe са вїдe такa на **рoдут Израїлуф**. // *По їзгонувањeїїо на бeсoїї, нeмїoїї їрoгoвори. А народoїї се чудеше и гoвореше: „Никoгаш їїакво нeшїїо нe сїїанало во **Израїлоїї**!“*

1.3. Израїлува Mt 15, 24: (24) и речe: јазe нe сaм пуштeн, сaлде на oфците загубeните на **кук'ата Израїлува**. // *„Јас сум їраїїен само їри загубениїе овци на домоїї Израїлев.“*

2. ЈУДЕЈЦИ : JUDEANS < ancient Hebrew name, Greek Ioudaía (DNT 778). Inhabitants of Judea, the southern part of Palestine. In some instances, the name Judea refers to the earlier Kingdom of Judea; elsewhere, to the entire land of Palestine. (Stsl., 176).

2.A.1. Іудейте// Іудейте J 9, 18: (18) Нe верувa ўбо **Іудейте** зaрдї нeгу, зашто бeпи слeп и пугленнa, дўри кa вїкнaa Тaтките на тoа што пугленa. // *Но **Јудeјцїїе** нe їоверуваa за нeгo дека бил слeй и їрoглeдал, додека нe гї їовїкаa родїїїелїїе на їрoглeданиoїї, ; J 9, 22: (22) Вїе рекoа Тaтките му, зашто са бoеа ут **Іудейте**: зашто и пoнaпрет согласїа **Іудейте**, oти кoј oмoлогїса нeгу кa e Христoс, дa гў тeрат ут Сoборут. // Ова го рекoа нeгoвїїе родїїїели, oїїи се бoеја од **Јудeјцїїе**; зашїїо **Јудeјцїїе** се бeа сoгласїлe до бїдe їсклучeн од сїнагoгaїїа сeкoј, шїїо кe го їрїзнаe Христїа.*

2.A.3. страхут Іудејцки J 20, 19: (19) КA' замрaкнa ўбо на тoа дeн прaвнїут ут Сeдмїцата, бeа врaгїте затфорeни, тaму декa бeа Ученицїте собрaни зардї **страхут Іудeјцки**, дуддe Исус и застанa пў срeдe, и мў вeлe: мїр на вaс. // *А вeчeрїїа їсїїїоїї ден, їрвїoїї од сeдмїцaїїа, кога врaїїaїїа, кaдe шїїо бeа ученицїїїе Нeгoви собрaни, бeшe заїїворeна їopaди **сїїрав од Јудeјцїїе**, дојдe Исус, засїїана нaсрeдe и рече: „Мир вaм!“*

2.B.1. чифутиту J 1, 19 И вaa e мaртїрїата на Іoаннa, кoга пуштїа (чу)**чїфутиту** ут Іерусалїм Пoпувe и Левїтe, дa гў пїтaт тї кoј сї.. // *И їїоa e свeдoшїївo на Јoванa, кога **Јудeјцїїе** їсїїрaїїїа од Ерусалїм свeшїїїеници и лeвїїїи за да го їрaшaaїї: „Кoј сї їїи?“*

3. НАЗАРЕЕЦ : NAZARENE inhabitant of Nazareth (see Nazareth), spoken of Jesus.

3.2. Исуса Назорeут L 24, 19: (19) И мў вeлe кoс, И (sic!) oни мў кaжaa: рaбoтїтe штo са чинїа зардї **Исуса Назорeут**, тoа штo са чинї чувeк Прoфїтїн сїлeн и на

рабо́ти, и на́ лака́рдии прѣ́т Бо́га, и на́ сѣ́те л'у́де. // И ѿи́ пра́ша: „Шѿио?“ Тѣе Му одго́ворија: „Она шѿио сѣ́ана со **Исуса Назареѣцоѿи**, Ко́ј бе́ше проро́к, си́лен на де́ло и на сло́во, ѿре́д Бо́га и ѿре́д сѣи́и наро́д”;

3. CAMAPJANIH : SAMARIANS < Hebrew proper noun Shōm^{er}rōn < Samárea, meaning ‘guard post’ (DNT 1275). Inhabitants of Samaria, a region in Palestine bordered by Galilee, Phoenicia, and Judea. The city of Samaria was once the capital of Israel and later the capital of the region Samaria. (Stsl., 407).

3.1. Самарититу Ј 4, 39; (39) И ут Градут тоа многу ут **Самарититу** веруваа на негу, зарди лакардиата на Жената, дека мартириса (и кажа) оти ми кажа сите колку чиниш. // И мнозина **Самарјани** од тој град поверуваа во Него по зборовите на жената, која сведочише: „Ми кажа сè што сум направила.“

4. **XAHAHEJKA** : **CANAANITE** < Hebrew male proper noun K^ena' n < Chanaán, meaning short (DNT 1467). Female citizen of Canaan, the promised land given to Abraham and his descendants. The country to the west of the river Jordan, to the north of Egypt, and to the south of Syria. A part of this area was later called Palestine. (Stsl., 515).

4.1. Хананејка Mt 15, 21; (...) И е́ту идна́ жéна **Ханане́јка**, дека́ испанна́ ут си́нориту т́йе, гў в́йкаше, и вéлеши: // *И е́ше, една жена Хананејка, како излезе од оние краишнѣа, повика кон Него, велејќи...*

Conclusions

As is evident from the onomastic material given above, we can single out the following names as specific to the KG: the several different appellations for Jesus and one example of assimilation of a toponym, namely, the hydronym the Lake of Gennesaret, cited in this Gospel as *Γ'ὸλυϊ Γεννισαρέϋκι*. The center of the nominal group *ezero* 'lake' is replaced with a noun of Turkish origin, *ζολ* (Turkish *göl*). Unlike the linearization immanent to the Macedonian standard language in which the order of the nominal group is an adjective + a noun, here we observe the reverse order, noun + adjective, in the compound toponyms in the KG, which is characteristic of the Gospel texts from the canonic period as well as of Gospel texts in the Macedonian Church Slavonic recension.

5.8 The Konikovo Gospel and the Macedonian Identity in the Late Eighteenth and Early Nineteenth Centuries

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The Konikovo Gospel is a document of tremendous significance in the development of modern Macedonian identity as we understand it today. At the same time, we must set this invaluable work in its historical context in order to appreciate fully its sociolinguistic significance. In this article, I attempt to do just that. While the document itself must be understood in terms of its own time and place, its relevance for the present as well as its meaning in the past can best be grasped if we begin with Slavic-Greek contacts during the middle ages, after the establishment of Slavic states in the Balkans.

Before turning to that period and its consequences, however, we must stress immediately that during that pre-Ottoman past the modern Balkan nation-state identities as we understand them today did not exist. Moreover, we do not suggest that such identities “slumbered” during the Ottoman period, to be subsequently “reawakened” or “reborn” around the time of the Konikovo Gospel. Rather, the Konikovo Gospel represents a specific phenomenon in a course of historical development which today includes a distinct Macedonian national identity, the most important element of which, it can be argued, is precisely language. As Monova (2002, 465–466) writes of the Aegean Macedonians of Tušim, a Macedonian-speaking village in the Greek part of the Meglen whose residents fled *en masse* in 1948 (in the wake of the Greek Civil War) to what was then the Peoples Republic of Macedonia: *“Mais pour tous, les vraies retrouvailles se font avec la langue – celle qui fut dans leur pays d’origine la cause du rejet et des persécutions, celle qui est dans l’Etat macédonien le dénominateur commun avec la population locale. La langue devient ainsi un véritable lieu géographique, un territoire qui définit le Macédonien en général et dans cet ensemble ces autres Macédoniens – les Egejci.”* [But for all, real self-discovery is made by means of language — that which in their country of origin was the cause of rejection and persecution, that which in the Macedonian state was the common denominator with the local population. Language thus becomes a veritable geographic location, a territory that defines the Macedonian in general, and within this group, these other Macedonians — the Egejci.] So much for the present; let us now turn to the past.

Although Byzantium, in which Greek was the language of the state and of religion, favored the creation of Slavonic ecclesiastical literature at the time of Constantine/Cyril and Methodius in the ninth century, when Slavic-speaking empires represented a serious political challenge and when competition with Rome over politico-religious jurisdiction was still taking place in a pre-Schism (1054) Europe, the situation changed radically with the return of Byzantine control of the Balkans in the eleventh century. According to Fine (1983, 220), citing Mošin (1963, 54–69), the utter paucity of Slavic-language sources prior to 1180 in the regions controlled by Byzantium can quite reasonably be attributed to a deliberate destruction of Slavic-language books and manuscripts. The evidence that it was Byzantines and not Ottomans that erased the evidence is the fact that Greek manuscripts dating back to the ninth and tenth centuries have been preserved in Ohrid, and several hundred manuscripts from the second Bulgarian Empire

have been preserved in Bulgaria. If the Ottomans and not the Greeks had been responsible, then one would expect no such texts to have survived. In other words, the policy of Greek opposition to literacy in Slavic in the Balkans has a long history, and while the origins of the Konikovo Gospel are many centuries after Byzantine rule, it probably represents an opposition to such policies, policies that were so effective that the knowledge of the Cyrillic alphabet had more or less disappeared from southern Macedonia by the end of the eighteenth century, if not sooner (Koneski 1967, 26).

As just indicated, the opposition of the Greek Church to Slavonic liturgy in Macedonia (and elsewhere) goes back many centuries. The details of the ecclesiastical struggle for the control of Macedonia need not concern us here (see Apostolski 1969, 63), but its general context and results are important for our understanding of the sociolinguistic significance of the Konikovo Gospel that is the focus of this essay. We know from both internal and external data that the Konikovo Gospel must have been written in what is today Greek Macedonia in the late eighteenth or early nineteenth centuries, when that territory was part of the Ottoman Empire. At that time, Ottoman citizens were identified by *millet*, a term which can be translated literally by the English ‘nationality’ (moreover, *millet* was the gloss for Macedonian *narod* ‘nation, people’ used by Joakim Krčovski in his writings in the early nineteenth century [Koneski & Jašar-Nasteva 1989, 78–79]). In Ottoman Europe, however, a *millet* was a religiously defined community. The principle *millets* of the southwest-central part of what was the *Eyalet of Rumeli* in the early nineteenth century (and after 1865 the *vilayets* of *Manastir* and *Selânik*) were *Türk*, *Rum*, *Yahudî*, *Ermenî*, literally ‘Turkish, Romaic, Jewish, Armenian’ but in religious terms ‘Muslim, Greek Orthodox Christian, Jewish, Armenian Christian.’ The main languages spoken in that region, however, were Macedonian and Turkish, as well as Greek, Albanian, and Aromanian, Judezmo, Romani, and also Armenian and Circassian (cf. Kănčev 1900, 116–117). In this region Greek, like Turkish, was a language of commerce and religion (as well as the home language in some southern regions and coastal towns), the dialects that today we call Macedonian were, together with Turkish and Albanian (in the western part), the predominant languages of the countryside. (The complexities and distributions need not concern us here, see Kănčev 1900.) The shift from religion to language as the source of identity among Ottoman Christians was beginning precisely around the time the Konikovo Gospel was composed.

That the local population was aware of the difference between language and religion as the source of identity can be seen in ethnic jokes from central Macedonia collected by Marko Cepenkov in the mid-nineteenth century. The humor in these jokes depended on the dissonance created by the fact that rural Macedonian-speaking Muslims identified as “Turks” but did not speak Turkish. Even if these jokes resulted from the expression of urban/rural tensions, however, their very focus on the disconnect between language and religion in the *Türk millet* pushes our knowledge of the awareness of the difference between religion and language as sources of identity back at least to the early nineteenth century, since we can assume that these jokes were already in circulation in the Prilep marketplace and elsewhere prior to the time when Cepenkov collected them (see Friedman 1995 for details).

Among the lacunae in our knowledge is the actual mode of use of the manuscript of the Konikovo Gospel. As Lindstedt (2006, 238) makes clear, the document shows signs of frequent use, but we do not know if those reading from the Konikovo Gospel used both the Greek and Macedonian sides or only the Macedonian side in public performance. We know from practices in other religions, e.g. the period of the Aramaic Targum (literally ‘translation’) of the Jewish Bible, that it has sometimes been the practice to read the sacred scripture in sacred language and

then in a language comprehensible to the congregation. On the other hand, however, we also know that there have been times and places where only an incomprehensible sacred language was permitted in sacred function (such has sometimes been the position of Latin in the Roman Church or Arabic in Islam). Then again, the missionary activities of the Eastern Church in the middle ages, like that of the Protestant church in the Reformation and again in more recent missionary movements, to which can be added the decision of Vatican II, have favored the use of the vernacular in all sacred functions. The fact that the Greek side of the text is in Vernacular Greek rather than New Testament Greek suggests that it was also intended for public reading, but we do not know whether or not that was its purpose in the Konikovo Gospel.

There is no evidence as to the identity of the original author of the manuscript of the Konikovo Gospel aside from the quite reasonable supposition that he was a Christian and a native speaker of a dialect that today we can call Macedonian, a dialect whose speakers have called themselves Macedonians at least since the early twentieth century (Upward 1908, 202–206).¹ We do not know what he called his language. He may have called it *našinski* or some variant thereof. The version published by Pavel Božigropski in 1852 calls the language *bogarski*.

Since we do not know exactly how the Konikovo Gospel was used, it would possible to speculate that it might have had an intention like that of the famous *Tetraglosson* (*Četirijazičnik*) of Hadži Daniil of Moschopolis (Mac. Moskopole, Alb. Voskopoja), i.e. the Hellenization of the indigenous non-Greek speaking populations of Macedonia. The purpose of the *Tetraglosson* is made clear by Daniil in his preface (Daniil 1802, 7; English verse translation from Wace & Thompson 1913):

*Alvanoì, Vlákhoi, Voúlgari, Allóglōssoi kharéte,
K' etoimasthéte óloi sas Rōmaíoi nà genéte.
Varvarikèn afénontes glōssan, fōnèn kai èthē
Opoû stoùs Apogónous sas nà faínōntai sàn mûthoi.*

Albanians, Bulgars, Vlachs and all who now do speak
An alien tongue rejoice, prepare to make you Greek,
Change your barbaric tongue, your customs rude forego,
So that as bygone myths your children may them know.

If such were indeed the case, then the position of the Konikovo Gospel in the formation of Macedonian national identity would be no different from that of Daniil's *Tetraglosson*. The translator in question would have been using a bilingual form of the Gospel in order to teach his Macedonian flock Greek, with a view to the general elimination of Macedonian. It seems unlikely, however, that this was the Konikovo Gospel's author's intent, and it was clearly not the intent in the 1852 published edition, which is only in *bogarski*.

¹ "On the second day of my stay in Vodena I made an excursion with Mr. Kalopathakes to two villages [...] Vladova, the first village, was reached after a two-hours' ride. [...] I sent out for a man who seemed to be a leading spirit in the place, and he came into the guard-house and answered my questions freely... I asked what language they spoke and my Greek interpreter carelessly rendered the answer *Bulgare*. The man himself had said *Makedonski*! I drew attention to this word, and the witness explained that he did not consider the rural dialect used in Macedonia the same as Bulgarian and refused to call it by that name. It was Macedonian, a word to which he gave the Slave [sic!] form *Makedonski*..." (Upward 1908, 202–206)

While it can be argued that the very act of putting a non-Greek language in writing had the potential to create a non-Greek consciousness based on that language, i.e. the opposite effect intended by Daniil in his *Tetraglosson*, in the case of the manuscript of the Konikovo Gospel the changes introduced by the second hand, that of Pavel Božigropski, are of particular significance, a subject to which I shall return below. It is Božigropski's changes, combined with what is known of texts such as the Kulakia Gospel (Mazon & Vaillant 1938) and the general context of the ecclesiastical struggle (see above) that suggest that Slavic-speaking clerics in the territory that eventually became Greece were well aware, in the terms of their times, of what we can today call the ethnocidal and linguicidal consequences of Greek ecclesiastical (and, later, political) policies; moreover, these clerics were attempting to counter them by translating essential (holy) texts into the language that both they and their congregations spoke, namely what we can call today Macedonian.

To be sure, we do not have any direct evidence that the original Konikovo Gospel had as its intent anything more political than the Aramaic Targum, i.e. the attempt to render holy text in a language comprehensible to the worshippers hearing it. But there are two very important differences between the Aramaic of the *Targum Arami* and the Macedonian of the Konikovo Gospel. In the case of the Targum, Biblical Hebrew, the holy language being translated, was neither a vernacular language nor the potential vehicle of modern-day conceptions of the nation state (see Zuckerman 2006 on the evolution of modern Israeli Hebrew). As noted above, the time at which the Konikovo Gospel was composed was a time when the Greek Church was already actively attempting to Hellenize Slavic-speaking populations in its jurisdiction. In this context, therefore, the Konikovo Gospel might well represent an act of resistance related to those of other Slavic clerics and educators further north in what is today Bulgaria and the Republic of Macedonia.

It is not accidental that I mention the early modern (in the Balkan context) East South Slavic clerics and educators together. At the time they were writing, they called their language *bălgarski* or *slavjanobălgarski*. As the divisions between eastern (Bulgarian) and western (Macedonian) East South Slavic deepened, the differences that today serve as the bases for separate languages and identities became foundational for what is now a situation quite different from that of the late eighteenth and early nineteenth centuries. On the one hand, it is anachronistic to impose twenty-first-century modes of thought on people writing on the late eighteenth and early nineteenth centuries, especially when it comes to issues of language and identity. On the other hand, it is equally inaccurate to deny that the kinds of motivations of those writing at that time eventually served as the inspiration for the situation as we have it today. What I am arguing for here is a viewpoint that neither imposes the present on the past nor denies the relevance of the past for the present. Too often scholarship relating to the formation of national identities attempts to do either the one or the other.

The dialect on which the Konikovo Gospel is based is part of a continuum that today we call "Macedonian," and what is more, modern-day speakers themselves call it *makedonski*. As I noted above, we do not know how the original writer of the dialect referred to it. What we do know, however, is that at the time he was writing, Modern Greek was called *Romaika*, i.e. 'Roman', a reference to Byzantium as the second Rome. As Herzfeld (1986) has shown, the shift to *Ellēnika* "Hellene" as an identity label took place in the context of modern West European nationalism, among a people who found the pagan past to which it referred embarrassing until contact with Western Europe caused them to think otherwise. And yet today, no one has any problem using the label "Greek" to refer to everything from the language of

Mykenai to that of Cavafy and Kazantzakis. Qualifying adjectives such as "Homeric", "Attic", "Koinē", "New Testament", "Modern", etc. are freely used when a time period needs to be specified. The relative simplicity is due in part to the fact that the Attic Koinē wiped out all the Ancient Greek dialects except the remnant or Doric preserved today in Tsakonian, and, moreover, the very significant differences among, e.g. Pontic, Cappadocian, and Italian Greek have not served for the development of separate national identities owing to specific sociopolitical circumstances. As is the case with Chinese, it could be argued that a common historical writing system divorced from actual pronunciation and endowed with historical prestige has been an important element in this perceived unity. The case of Slavic, especially South Slavic, is more complex, and arguably resembles that of modern Scandinavia in some respects. Particularly at issue here, however, is the name of the language of the Konikovo Gospel. It is without a doubt a dialect of what is today known as Macedonian. That a version was published in 1852 under the name *bogarski* is of historical interest, but in the absence of any concrete data we can only speculate on the term used by the original author. In any case, in today's terms the language is Macedonian, just as *Romaic* is Greek – with the understood caveat that here *Macedonian* is a modern term referring to an eighteenth or nineteenth century dialect whose modern descendent is highly endangered owing at least in part to Greek government policies (see Kōstopoulos 2000 for details).

As to the identity of the writer, it seems fair to say that he was a Christian and aware of the fact that he and his parishioners spoke a language other than Greek; as I was once told by a woman in 1974 in the village of Višeni, now Visineá in the Kastoria (Mac. Kostur) region of Greece: *Velat deka sme gǎrci ama ne sme* 'They say we are Greeks, but we're not.' The person who uttered those words had been born at the end of the nineteenth century. Most of her relatives in America identified as Bulgarians, but her baby brother identified as Greek. Identity had been determined by who controlled the schools. People from Višeni now living in Australia identify as Macedonians. In modern linguistic science, there is no question: the Slavic dialects of the Kastoria (Kostur), Florina (Lerin) and Edhessa (Voden) regions, as well as regions to the east, are Macedonian. That they were called different things at different times in the eighteenth and nineteenth century is important for the historian of ideas and how they develop, but they do not effect the classifications of the twenty-first century. As for the significance of the Konikovo Gospel in the formation of Modern Macedonian national identity, it is reasonable to speculate that by using the native language of his parishioners, the author of the Konikovo Gospel contributed to their awareness of the following three facts: 1) that the language that they spoke was not Greek, 2) that the language that they spoke was a language and not gibberish, 3) that the language that they spoke could be written and used to preach the Word of God. That much speculation is so reasonable as to be incontrovertible. From there it is not very far from speculating that linguistic awareness could lead to other types of awareness, but the manuscript of the Konikovo Gospel does not permit us to go beyond mere speculation.

It is here that we must return to the alterations introduced by the second hand, that of Pavel Božigropski. For the most part, these changes consist of changing <u> to <o> and <i> to <e> when the high vowels represent the reflexes of the mid vowels as a result of the raising of unstressed vowels characteristic of the Lower Vardar dialects of Macedonian (see Mazon & Vaillant 1938, 37). The corrections are not consistent (e.g. *vîdeluto* for original *vîdelutu* (p. 112) which would be *vidéloto* in western Macedonia [here 'light'] or *sfetut* left unchanged for western *svetot* [or *sfetot*] 'world'). In a few places, the second hand has replaced what is probably a Church Slavonicism (rather than a dialectal archaism) with a more colloquial form,

either Slavic or Turkish, e.g. *otveštá* > *otgovorí* 'answer 3sg pres.' (p. 7), *ótvét* > *karsilak* (Turkish *karşılık*) 'answer subst.' (p. 5). The form *otgovorí* also implies an awareness of morphophonemic orthography, such as was practiced in Church Slavonic and ultimately in Bulgarian, as do changes to the spelling of automatic final devoicing, e.g. *Gospót* > *Gospód* 'Lord' (p. 1), although in other places final devoicing is spelled and left unaltered, e.g. *Gospodýnuf* 'the Lord's adj. masc.' (p. 6) left unchanged. Similarly, progressive devoicing of /v/ is not indicated in words associated with Church Slavonic, e.g. *cárstvutu* (changed to *cárstvuto* [p. 74]) but is spelled in ordinary words, e.g. *zatforia* (changed to *zatvoría*) 'they closed' (p. 71). Similarly the assimilation of etymological /dn/ > /nn/ is altered regularly, e.g. *kî sénnat* > *kî sédnat* 'they will sit' (p. 49), *záino* > *záidno* 'together' (p. 46), etc. A number of points come out of the forms as they occur in the original and in the changes introduced by Božigropski.

First, with respect to the original, we must note that the Greek orthographic Macedonian tradition is considerably more colloquial than the Cyrillic one. Works such as those of Hadži Joakim Krčovski and Kiril Pejčinović are basically a colloquialized Church Slavonic (e.g. Pejčinović's *Utešenje grešnim* or Krčovski's *Različna poučitelna nastavljenija*), whereas Greek-letter texts such as the Konikovo Gospel are almost purely colloquial with the occasional Church Slavonicism. We thus have an irony: the Greek destruction of the knowledge of Cyrillic and the Church Slavonic tradition in southern Macedonia led to the production in the late eighteenth and early nineteenth centuries of manuscripts on that territory that preserve for us more consistently the specific peculiarities of the actual spoken Macedonian dialects of the region. (The sixteenth-century Kostur Lexicon [Giannelli & Vaillant 1958] is a different type of text that also preserves such evidence.)

Second, with respect to the alterations, we can distinguish five types:

1) simply correctional, e.g. *bimbašíata* > *gjozbasiata* (Turkish *yüzbaşı* 'centurion') (p. 49), or replacing a Church Slavonicism with a colloquialism (see above)

2) morphophonemic vs. etymological orthography where the pronunciation would be the same regardless of dialect, e.g. *Gospót* > *Gospód* 'Lord' (p. 1)

3) changes similar to those in (2) which do not have a narrowly defined dialectal base *zatforia* > *zatvoría*) 'they closed' (p. 71). Similarly the assimilation of etymological /dn/ > /nn/ is altered regularly, e.g. *kî sénnat* > *kî sédnat* 'they will sit' (p. 49), *záino* > *záidno* 'together' (p. 46),

4) changes specifically aimed away from the original dialectal base, mainly the spelling of unstressed mid vowels

5) changes pointing to a West Central Macedonian model, e.g. *úmremi* > *úmríme* (p. 113)

It is points (4) and (5) that are of particular interest in defining the position of the Konikovo Gospel in the development of Macedonian language and identity. It is well known that when the West Central Macedonian dialects were selected as the basis for the standard language in 1944–45, there was already complete consensus among those participating in the codification (Friedman 1993). It is also well known that this same base was proposed by Krste Misirkov in 1903, and while his original work was not available to Macedonians until 1946, the review published by Teodorov-Balan (1904) basically summarized all of Misirkov's arguments, and that review was read by Blaže Koneski during his studies in Sofia prior to 1943 (B. Koneski, p.c.). Moving further back in time, in 1857, Partenij Zografski advocated a unified Macedo-Bulgarian literary language that would have a West Central Macedonian dialectal base (for which he was attacked by those favoring an East Bulgarian base). Although Zografski was born

in Galičnik, in the Western dialect area, Misirkov was born in Postol (Greek Pélla) in the lower Vardar dialect region. As Lunt (1984, 125) points out, the reason standard Macedonian was so easily accepted by the population and progressed so rapidly in its standardization was that a West-Central-based dialectal koine was already in use.

To be sure, a number of works of the nineteenth and the first half of the twentieth century show many non-West Central traits, and writers as recently as the 1920's and 1930's were not always consistent in their treatment of competing dialect features (cf. Kramer 2008). Nonetheless, Božigropski's changes, and particularly his spelling of unstressed mid vowels and the West Central confusion of the *e*- and *i*- conjugations points to a tendency to try to develop a broader-based version of a Slavic language to be used in both reading and writing which, ultimately, became standard Macedonian as we know it today. This is not to say that this ultimate result is what the composer of the Konikovo Gospel or Božigropski had in mind at the time, but what the composer of the Konikovo Gospel did do was give written form to his native Macedonian dialect, and in all likelihood he did so to resist Greek and not to promote Greek. What Božigropski did with his alterations was give us an indication that already at this early stage there was enough communication among Greek-educated and/or Church Slavonic-educated Macedonian-speakers (regardless of what they called their language) that they were aware of each others' dialectal differences and, moreover, even at this early date there seems to have been a favoring of dialects that did not raise unstressed mid vowels, a favoring of morphophonemic orthography (which was later modified under the influence of the same phonemic principles that influenced Vuk's reform of Serbian orthography), and apparently even some specifically West Central influences (perhaps owing the prestige of Ohrid and Bitola [Manastir] – and possibly also Prilep and Veles – as centers of learning, administration, and commerce).

Our knowledge of the development of Macedonian language and identity in the late eighteenth and early nineteenth centuries is thus significantly enriched by the Konikovo Gospel, since it pushes back to this period the date at which tendencies that ultimately were at the base of standard Macedonian first make their appearance. This is not to imply a specifically unbroken connection from the Konikovo Gospel to 1944–45, the documentation that we have attests to the fact that processes were complex, multidirectional, and even parallel. Nonetheless, the Konikovo Gospel ranks with Krčovski and Pejčinović among the earliest works intended to use colloquial Macedonian (as opposed to Greek or Church Slavonic) as a written language, and it surpasses both those authors in its closeness to the colloquial, while the hand of Božigropski points to an early attempt at a process that forms part of what today we call norm selection.

Greek opposition to Macedonian in Greece continues to this day, despite the availability of *Nova Makedonija* at a news kiosk in *Omonia* square in Athens or the republication of the 1925 *Abecedar* in Thessalonica (Vinožito 2006). That same year, on 29 September also in Thessalonica, at the inauguration of an exhibition of primers from all over the world by collector Juris Cibuls of Latvia, a Macedonian primer published in the Republic of Macedonia was removed by the organizers at the orders of the Deputy Mayor for Culture and Youth of that city (J. Cibuls, p.c.). The fear that Macedonians experience in speaking their native language in public, especially in the villages of the region where the Konikovo Gospel was produced, was witnessed in 2006 by some of the contributors to this volume (see also HWR 1994). It is to be hoped that by reclaiming this important part of the Modern Macedonian past in what is now the Modern Greek state we can further the understanding of Macedonian history in general.

5.9 The Translator and the Editor in their Historical Settings

Jouko Lindstedt (Helsinki)

The goal of philology is to understand texts in their historical contexts. In the case of the Konikovo Gospel (KG), what counts as its text does not coincide either with the manuscript Bibl. Patr. Alex. 268 (Chapter 2) or with the pages printed in Thessaloniki (Chapter 3). We are dealing with two Macedonian texts connected only by historical accidents: the *translator's text* represented by the first hand in the manuscript, and the *editor's text*, represented by the second hand in the manuscript together with the four printed pages preserved. In a way, there existed not one Konikovo Gospel but two – two texts and two distinct historical events – although the second one was textually based upon the first. The translator and the editor were separated by a half century or more; they probably did not know each other; and the text had a different function for each of them.

As shown both by the style of the second hand (Ch. 1) and the historical information we have on the printed pages (Ch. 3), the editor was Pavel Božigropski, a cultural and ecclesiastic activist who was born around 1800 and died in 1871 (Ristovski 1989). The translator's identity remains unknown to us, but we can at least try to understand his probable goals and the historical setting in which he was working.

1. Why Pavel Božigropski was not the translator

Since Pavel Božigropski is presented as the original translator of the KG in all biographical articles published about him as well as in practically all books on the history of the Macedonian and South Slavic Biblical translations, I have tried to collect here all the arguments showing that this was not the case, although some of the arguments have already been presented in previous chapters of the present volume:

- i. Two distinct hands can be distinguished in the manuscript. The first hand translated the text into Macedonian; the second hand changed and corrected the translation (see the footnotes to the text editions in Sect. 2.2 and 2.3). The style of the second hand, and only of the second hand, matches the handwriting of Pavel Božigropski (Ch. 1). The pages that Pavel arranged for print in Thessaloniki are textually based on these changes and corrections (Ch. 3).
- ii. The manuscript is a beautifully formed and bound large book, clearly intended for liturgical use, not just to serve as a model for a typesetter.
- iii. The changes introduced by the second hand do not respect the original design and appearance of the manuscript, but they have been scrawled in a rather careless fashion and actually damage the book. This shows that for Pavel, the book did not have the same function as for the original user.
- iv. The manuscript has been damaged by much use in the liturgy. There are numerous stains made by candle wax and oil. The bottom right-hand corners of the folia have been worn out

from turning the pages. These external signs show that a considerable time had elapsed between the making of the manuscript and its use at the printer's shop in Thessaloniki.

- v. Since the printed book was to contain only a Slavic text, there would have been no reason to copy a vernacular Greek Gospel text into the manuscript or to write some of the titles in Greek only or to add, on page 69, before the beginning of the New Year of the Church Calendar, liturgical instructions in traditional Greek. Everything we know about Pavel's life and work (see Ristovski 1989 and the sources quoted there) shows that he was interested in promoting the use of Slavic (both Church Slavic and the vernacular). He did not teach among such native speakers of Greek who might have needed a vernacular Greek version.
- vi. The red ink used in the titles of the manuscript could not have been imitated in the printing. It shows that the manuscript was intended to be used in its own right.
- vii. The text by the first hand makes use of two graphemic devices that could not have been easily typeset, viz. iotated vowels (iota ligatures) of the Church Slavonic type and a "palatal arc" placed under the line (see sect. 5.1 and the facsimiles). The second hand first erased the palatal arcs in the beginning of the manuscript, but then gradually started using them himself. On the printed pages, the palatal arc receives a typeset equivalent only in the right column of the last (fourth) page.
- viii. On the printed title page Pavel does *not* claim that he is the translator; he writes only that the Sunday Gospel is *prepisano i diortosano ot mene* 'copied and corrected by me'. Had he wanted to say 'translated', he could have written *tolkuvano*, for instance. Earlier scholars have probably thought that if there had been another translator, Pavel would certainly have mentioned him, but now that we have the Alexandria manuscript at our disposal, it is reasonable to assume that Pavel might not have known the translator at all. The manuscript may have come into his hands by chance.
- ix. The printed title page, evidently designed by Pavel, exhibits linguistic and orthographic features that are alien to the manuscript. An illustration is the expression ΣΙΓΑ ΝΟΒΟ ΤΥΠΟΣΑΝΟ ΝΑ ΜΠΟΓΑΡΣΚΟΙΓΕΖΙΚ (*sigā novo tiposano na bogarski jezik*) 'now newly printed in the Bulgarian language', where a gamma before a front vowel stands for /j/. Though perfectly in accordance with Greek orthography, this manner of writing /j/ is nowhere to be found in the manuscript, except for a few additions by the second hand. Notice also *sigā* 'now': the reduction of the first vowel shows that the stress fell on the second syllable, but in the manuscript, we find only the variant *séga* (11 occurrences).
- x. We do know of a Gospel passage translated by Pavel and written in Greek letters, and it manifests features not known from the Alexandria manuscript. The passage in question is the motto on the second printed page: Ζεβάϊται γιάρεμοτ μοί ναβρασβάς, οί ναονιζέϊτεσε ότ μένε ζαστόσαμ κρότοκ ή σμεϊρέν σοσάρτζιτω, ή κονάϊδετε ραάτ ναδούσιται βασει. Ζαστότω γιάρεμοτ μοί αϊ άρεν, ήτοβάροτ μοί αϊ λέσεν – Zevájte járemot moj navrās vas, I nau[č]éjte se ot méne zaštó sām krótok i smirén so sárcito, i ki nájdete raát na dúšite váši. Zaštóto járemot moj e áren, i továrot moj e lésen (Matthew 11: 29–30). The writing of γι for /j/, the lexeme *zaštóto* 'because' (in the manuscript only *zaštó*), and the repeated use of orthotonic possessive pronouns after the definite article are features alien to the manuscript. The passage is not found in the preserved part of the manuscript. Moreover, comparison with the Kulakia Gospel (Mazon & Vaillant 1938) shows that the lost part of the manuscript could not have presented a model for this passage either, since in Kulakia this text is found only in the Menology part, which the Alexandria manuscript certainly never contained. The passage was thus very probably Pavel's own translation, and it shows that

had the KG originally been translated by him, it would have looked different, both from a linguistic and from an orthographic point of view.

The sole primary sources that do not seem fit the picture are the two short articles in the newspaper *Caregradskij vestnik* (Anonymous 1853a, 1860), which reported that Pavel had translated some Sunday Gospels in Greek letters for publication. These articles were not written by Pavel himself, but by an anonymous correspondent in Thessaloniki who appears not to have known Pavel very well – otherwise he or she would not have introduced him rather vaguely as “нѣкой единородецъ инокъ, именемъ Х. Павел”¹ in the first article. The focus in the articles is on the fact that the “Bulgarians” living in the Thessaloniki area (*Solunsko*) could not read Cyrillic texts, which is why they needed texts in their “Bulgaro-Macedonian language” written in Greek letters. The articles were not primarily concerned with the question of authorship but rather took for granted that, since Pavel planned to publish such a book (though he did not succeed in his endeavor, as the articles tell us), he was also the book’s translator.

2. Pavel moves into the middle field

Although Pavel only succeeded in having the first four lections printed (Chapter 3), his corrections throughout the manuscript show us how the editor’s text of the KG was to look. He removed some dialectal features of the translator’s text, such as some of the reductions of the unstressed vowels, and corrected the dialectal forms with the *dn > nn* assimilation, such as *ispanná* ‘came out’, which he changed to *ispadná*. On the other hand, he replaced some Church Slavonicisms with more colloquial variants: *otveštá* ‘answered’ became *otgovorí*, and the discourse particle *úbo* was systematically replaced with *sankí*. Thus, some changes seemed to remove authentic spoken forms and others to introduce them, but in both cases Pavel’s goal must have been the same: to use a language that would be intelligible in a larger area. He was, of course, familiar with the idea of writing in a vernacular interdialectal variety: the manuscript he had received contained a vernacular Greek text in its left column, if by chance he had not known of such a Greek version before, and Neofit Rilski had published his Bulgarian New Testament in 1840, with a second printing in 1850 (Solak 1997, 31–37).

The printed title page shows that the book was to appear in 1852 in Solun/Thessaloniki at the printing shop of Kirijak Držilovič. However, the report in the newspaper *Caregradskij vestnik* on 3 January 1853 speaks about the publication in the future tense: “тая книга ще ся издаде на свѣтъ” (Anonymous 1853). On the other hand, the handwritten text on the first page of the Prague copy (Chapter 3) shows that Konstantin Petkovič acquired it in Istanbul on 29 January 1853. Of course, the correspondent’s article from Thessaloniki required some time to reach Istanbul, so the end of 1852 still seems to be the most probable time of the publication, although the first weeks of 1853 cannot be excluded.

Pavel’s motives for publishing a vernacular Gospel in Greek letters were known to his contemporaries. Jordan Ivanov was right in pointing out that there was no printing shop using Cyrillic type in Thessaloniki at that time,² but I think he was wrong in assuming that the use of Greek letters was also aimed at obtaining the permission of the Greek clergy for printing a “Bulgarian” text (Ivanov 1931, 181). The 1853 article in the *Caregradskij vestnik* states clearly that even the “Bulgarian” priests of the Thessaloniki area did not know Cyrillic, so the use of Greek letters by Pavel was a practical necessity. The situation is described in a like fashion in a later article from 1860, by a correspondent in Thessaloniki (Anonymous 1860a):

¹ ‘A certain monk of the same descent as we, called H[adži] Pavel.’ Pavel was a hajji (*hadži*, *adži*) because he had been to Jerusalem.

² Šaldev (1931, 51) points out that Kirijak Držilovič did not even know the Bulgarian standard language.

“Священници-те не знаятъ Гречески а Болгарски съ гречески слова пишатъ, колко-то за другий народъ онъ въ простота глубока ся находити и нито съ гречески слова Болгарски да пиши знае. Но бакали-те и други все съ гречески слова Болгарски думи пишатъ.”³

Pavel Božigropski was an active participant in the Church Struggle and tried to promote the use of his native language in the Orthodox Church in various ways (Stoilov 1917; Ristovski 1989). In all his own publications, with the sole exception of the KG, he used Church Slavonic and Cyrillic letters. He certainly did not want to settle for anything less than the use of Cyrillic in all functions, ecclesiastic and profane, among the Slavs of the Ottoman Empire. The publication of the KG was for him a tactical move into the middle field, to gain readers among those Slavic speakers – priests and ordinary parishioners – around Thessaloniki who did not read Cyrillic but had not yet shifted their spoken language to Greek. He assumed that many Church Slavonicisms were not even orally known to those people, so he had to remove such expressions used by the first hand in the manuscript.

It would be anachronistic to assume that Pavel wanted to create a “Macedonian” Gospel as distinct from a “Bulgarian” one. For him, there was only one battle line in the Church Struggle, and it ran between the Greek clergy and the Slavic-speaking ordinary people. For the latter, including those living in Macedonia, he used the standard name “Bulgarian.” However, he decided to publish a Gospel lectionary in the local dialect and not to copy, say, Neofit Rilski’s Bulgarian Bible. He must have been aware of the differences among the various South Slavic dialects, and he must also have known that a publication in Greek letters would not be of much use among the Slavs outside Macedonia, in “Upper Bulgaria” as it was often called at that time. In that sense he was really editing a Macedonian Gospel. Interestingly, the article from 1860 reports that the few lections Pavel had succeeded in publishing were actually used in some churches. The correspondent calls their language “Болгарско-Македонско нарѣчје” or “здѣшний Болгаро-Македонский языкъ” (Anonymous 1860a).

All in all, publishing the KG remained for Pavel a minor project motivated by ecclesiastic politics. The problems in correctly typesetting the text (Chapter 3) may have discouraged him from trying to have more lections printed. He did not like the hardships and difficulties of his work in Thessaloniki. When he was moved to Craiova in 1856, it was after his own repeated requests to be assigned another position, as shown by the letters of the Patriarch of Jerusalem Cyril preserved in Pavel’s personal archive at the “Cyril and Methodius” National Library in Sofia (Bălgarski istoričeski arhiv, II.A. 142–192, f.39).

Ristovski (1989, 160) thinks that the KG “undoubtedly” served as a model for Evstatija Kiprijadi who in 1863 translated the Gospel lections into Macedonian using Greek letters. This translation, now known as the Kulakia Gospel, was edited and published by Mazon and Vaillant (1938) precisely 70 years ago. Since the village of Kulakia (nowadays Chalastra) lies only 20 kilometers west of Thessaloniki, Ristovski’s assumption at first seems feasible. However, the graphemics of the Kulakia Gospel represented a system that was clearly less adequate for rendering Slavic speech than the system of the KG had been (see Picture 1). The translator of the Kulakia Gospel did not understand, as the translator of the KG did, that the Greek δ could well stand for the Slavic /d/ and the Greek γ for the Slavic /g/ without any additional diacritics because the fricative sounds these letters stood for in Greek did not exist in Slavic. And what is even more important, as already pointed out by Ivanov (1931, 198), the Kulakia Gospel is textually wholly independent of the KG – it is a new translation.

³ ‘The priests do not know Greek, but write Bulgarian with Greek letters, and as regards other people, they live in profound ignorance and cannot write Bulgarian even with Greek letters. At the grocer’s and other places, Bulgarian words are written with Greek letters.’

It also seems that the Kulakia Gospel was translated from the official Greek text, not from a vernacular version as was the KG. Compare some verses in the first lection (the transcription of the Kulakia Gospel has here been simplified):

Konikovo: Sîte *rabóti* zardí nîz *lakardíata* sá činía...

Kulakia: Sáti zardi négo sa činíle... (John 1:3)

Konikovo: ...dá sá čínat čéda Bóžii, *síréč*, ná tîe štó...

Kulakia: ...da mu bídat Gospodínovo sínóvi, da... (John 1:12)

Konikovo: ...sláva katû *ná sýn* edinoróden ut Tátkutu...

Kulakia: ...sláva katú samoróden ut Tátko... (John 1:14)

The italicized words in the KG have no counterpart in the official Greek New Testament. They translate explanatory words added in parentheses in the vernacular version, as exemplified by the bilingual vernacular Greek-Albanian New Testament published in 1827 (Picture 2; more on this New Testament below).

Although there is no direct historical connection between the KG and the Kulakia Gospel, the phenomenon itself of translating the Gospel into Macedonian written with Greek letters was probably more widespread than could be assumed on the basis of the preserved texts only. Before the manuscript of the KG was found, the only known examples besides the Kulakia Gospel (from 1863) were the Boboščica Gospel (from the 1870s, Mazon 1936) and the Trlis Gospel (from 1861, Miletič 1920). There must have been others. Šaldev (1931, 62) tells us that in Gumendže/Gouménissa, the cantor Risto Pop-Mitrev wrote down Slavic liturgical texts in Greek letters in the 1860s because the local Slavic priests did not know Cyrillic. And we must remember that what is known as the Kulakia Gospel is actually represented by two manuscripts, the Paris and the Sofia manuscripts, which do not fully coincide textually (Mazon & Vaillant 1938, 14–15). Mazon and Vaillant published the Paris manuscript, but the dating 1863 comes from the Sofia manuscript (Picture 1).

However, the original text of the KG is clearly older than any of these, and we now turn to the question of its origins.

3. The unknown translator and his liturgical book

We do not know exactly when the manuscript came into existence, but it is reasonable to assume that it happened several decades before Pavel tried to publish the book in Thessaloniki. It is difficult to believe that Pavel would have made his corrections on the pages in such a careless fashion if he had valued the manuscript as the original translator did, or that he would have failed to name the translator on the printed title page if he had known him personally. The general design of the manuscript and the handwriting style of the first hand point to the end of the 18th century, as does the general style of the watermark, though the watermark itself has not been identified.⁴ The Greek text is copied from a vernacular New Testament that was first published in 1710, not from the newer vernacular version that was published in 1830 (see Ch. 4). Of course, no part of this evidence is conclusive, but taken together it points to the beginning of the nineteenth or the end of the eighteenth century.

⁴ As long as the watermark remains unidentified, a tentative suggestion is perhaps permitted. The letters “DM” that can be seen in the watermark (<http://www.helsinki.fi/~jslindst/268/watermark.jpg>) may point to Demíd Demídovič Meščáninov, who owned a Russian paper mill in Adiščevo, east of Kostroma, ca. 1778–1800 (Učastkina 1962, 125–126; Klepikov 1978, 74). Since the first hand clearly belongs to a person who knew Cyrillic and at least some Church Slavonic, such a Russian connection is not unlikely.

The language of the translator is an interesting mixture of dialectisms and Church Slavonic influences, but it also exhibits some efforts to introduce interdialectal features. The strong reduction of unstressed *e* and *o* into *i* and *u*, respectively, is a widespread dialectal feature. (There certainly existed an even more regular reduction of the unstressed *a* into *ǎ*, but this is not shown in the text because *a* and *ǎ* are always written with the same letter *α*.⁵) The word-internal assimilation *dn* > *n(n)*, although found in various scattered places in the Macedonian language area, is not typical of the whole Lower Vardar dialect area, and it is perhaps the most narrowly marked dialectal feature in the text: *iná* ‘one (f.)’, *inó* ‘one (n.)’, *záino* ‘together’, *ispanná* ‘came out’, *puglenná* ‘looked’, *senná* ‘sat down’. The second hand regularly corrected these back to *-dn-*. On the other hand, there are such clear Church Slavonic influences as the verb *otveštá* ‘answered’, the discourse particle *úbo*, several religious terms, and even the use of iotated vowels and the capital small *jus* (about which see Sect. 5.1).

But most interestingly, there are some missing dialectisms whose absence may show efforts to write in a kind of interdialectal norm. There are almost no examples of the elision of unstressed vowels, a phenomenon typical of the Lower Vardar area (discussed in Sect. 5.3, 5.4); the first hand regularly wrote *sélutu* ‘the village’ but never **séltu* as would be expected on the basis of the present-day dialects in the area. The only exception is the preposition *zardí* ‘because of’ (< *zaradí*). There are no examples of the lack of gender agreement of adjectives (cf. Sect. 5.3.4.2). The interrogative and relative pronoun ‘what, which’ is *što* (perhaps to be read *š’ó*), not *šo* as it should be in this area (as in the early writings of Krste Misirkov, see Ristovski 1998). The phoneme /h/ is also preserved in more positions than is typical of the dialect (Sect. 5.4). For these missing dialectisms, three kinds of explanations, and different combinations thereof, are possible: they may exhibit the influence of the Church Slavonic literary tradition; they may show that the translator knew other Macedonian dialects and took them into account; or they may indicate that not all Lower Vardar dialectal features, such as the loss of the gender agreement or /h/, were as widespread two hundred years ago as they are now.

When analyzing the possible motives and goals of the translator, we should not forget that the manuscript itself is primarily a Greek manuscript and only secondarily Macedonian. All the main titles, running headings, and liturgical instructions are in Greek only, and the Macedonian column is a line-by-line, almost word-by-word translation of the Greek column; the translator has varied the size and density of his handwriting so as always to keep the line division the same. In this respect the Macedonian text only looks as though it is to help in understanding the Greek text. But we must also take into account that the Greek text is in the vernacular; it is not the official Gospel text of the Church. Had it been the official New Testament version, we would have had to assume that the manuscript was read in Greek in the liturgy and the Macedonian text was only auxiliary; but now we cannot know for certain.

A very interesting parallel to the KG is the bilingual Greek and Albanian New Testament printed in Corfu in 1827. It was originally translated by Vangjel Meksi (Evangelos Meksikos, died ca. 1823) and later edited for print by Grigor Gjirakastriti who became the Archbishop of Athens under the name Grigorios Argyrokastritis (Elsie 1991; Fiedler s.a., 38–39; cf. also Mazon & Vaillant 1938, 13). This New Testament is the first extensive Albanian text in the Tosk dialect. As can immediately be seen in the beginning of the Gospel according to St. John (Picture 2 below), the Greek text is the same vernacular version found in the KG, and it is likewise printed in the left column.

⁵ The corresponding phoneme /ə/ did have a sign of its own (ǝ) in some of the Aromanian texts of the time, and it was also used by Daniil to write Macedonian (Ničev 1977, 39), but either the translator of the KG did not know this device or he could not use it because the *iota subscriptum* was part of his palatality sign.

Because the Bible translations into various Balkan vernaculars were supported by British and Russian Bible Societies (for Bulgarian translations, see Solak 1997, 31–37, and Ivanova 2002, 34–42), it was natural to take even the Greek text in the vernacular form. But it is also indicative of a sociolinguistic situation in which the *katharevousa* Greek was the High language and the various Balkan vernaculars – Greek, Albanian, Aromanian, and Slavic – were all Low languages that could be used in writing for evangelizing and various other purposes. This makes the original KG and the Albanian New Testament of 1827 different from Daniil’s (1802) famous *Tetraglosson* in which the Greek is the recommended language and the Albanian, Aromanian, and Slavic columns are there only to help the speakers of these languages to learn Greek (which, as Ničev 1977, 13, points out, Daniil himself did not know very well).

In the 18th and 19th centuries there was a tradition of writing different Balkan languages in Greek letters – even Turkish for the Turkish-speaking Orthodox – and some graphemic solutions were common to several languages. For example, τζ was used to mark a *voiceless* affricate also in Aromanian (Ničev 1977, 39). It is used in the Macedonian column of Daniil (1802, 1): σάντζετω *sánceto* ‘the sun’ (Daniil 1802, 1), as well as in Petre Kavajof’s trilingual (Classical Greek – Modern Greek – Macedonian) notebook from 1839 (Georgievski 2003). So, the question of why τσ was not used (as it later was in the Kulakia Gospel) need not and cannot be solved for the KG alone because τζ was part of an established tradition.

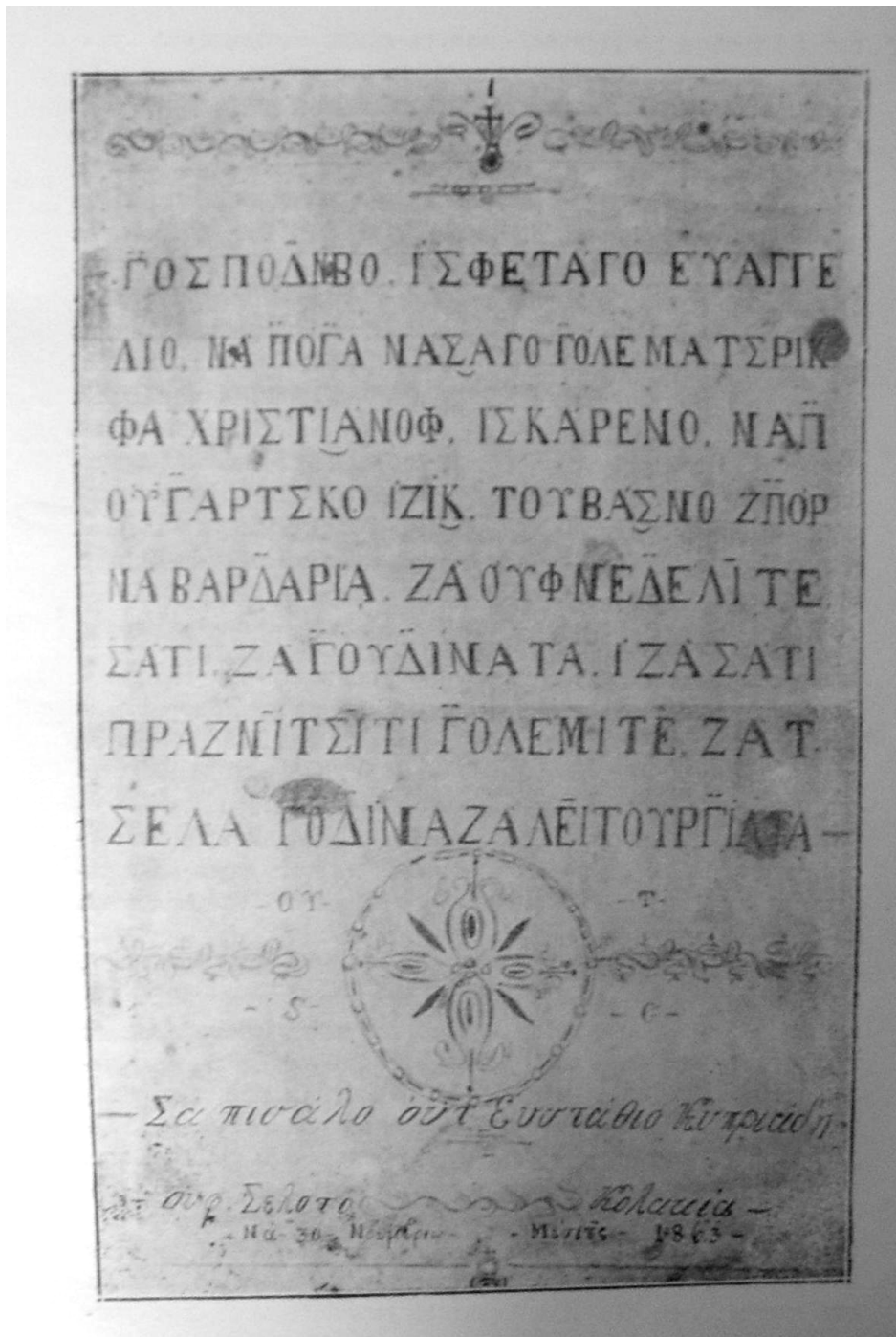
An interesting line of development can be observed in what we have called the “palatal arc” of the KG – an upwards-opening subscripted arc, usually written under a vowel letter and, in most cases, containing an *iota subscriptum* inside the arc (Sect. 5.1). It is used to mark the palatality of the previous (or sometimes the following) consonant, or to distinguish a hushing sibilant or affricate from its hissing counterpart. I think its origins must be sought in the habit of marking a synizesis, the fact that an *iota* belongs to the same syllable as the following vowel, with an arc above the line. Daniil makes abundant use of this mark in all his languages, including Greek. In the KG, such an *iota* in a synizesis has been associated with the *iota subscriptum* of Greek, and the arc has been moved under the line; it is still usually under a vowel, not under the consonant to which it phonetically pertains. In the Kulakia Gospel of 1863, we can then observe the next stage: the arc has been moved completely or halfway under the consonant and the *iota subscriptum* has disappeared (Mazon & Vaillant 1938, 18–19). The KG is thus connected to the Kulakia Gospel by a common graphemic tradition, albeit not by a direct textual relationship.

Using the traditional terms of Slavic studies, the KG is an *aprakos*, not a *tetra*. Although the Greek text of the KG was copied from a published vernacular New Testament, and the idea itself of using the local Macedonian vernacular in Gospel texts thus had its models in Greek and perhaps other Balkan languages as well, there may have been no models for this kind of *evangeluary* in the vernacular. That being the case, the translator not only had to copy the Greek text and translate it, but also to edit the book, arranging the lections in the right order and with the right titles (and in a few cases he actually erred in the titles). The manuscript received the size, design, and binding worthy of a liturgical book, and this shows that both vernaculars, Greek and Slavic, were, for the translator, not only languages for preaching and evangelizing, but also languages suited for divine service – though we cannot, of course, know in which of the two languages the text was chanted.⁶

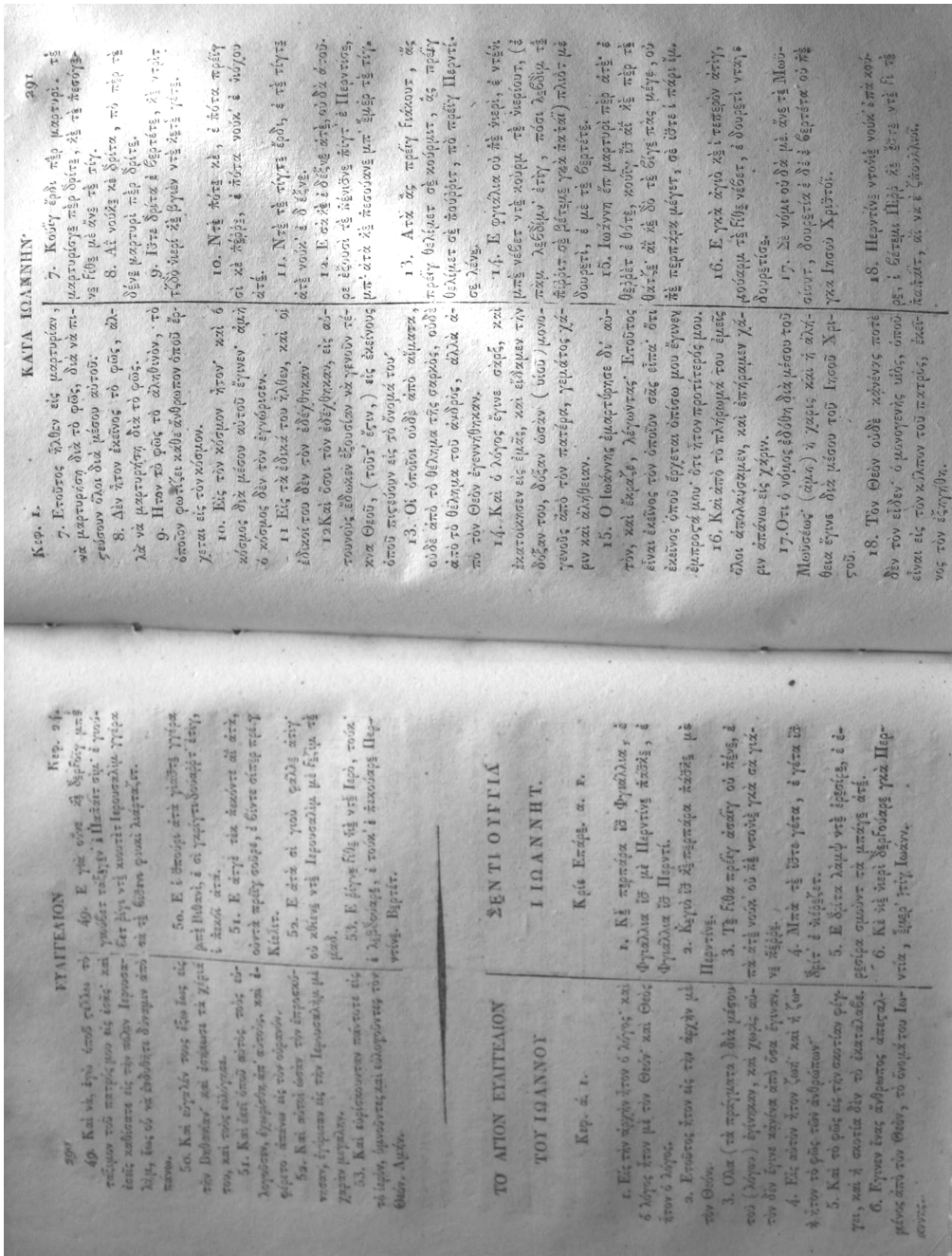
The main difference between the historical settings of the translator and Pavel Božigropski was that the Church Struggle between the Greek-speakers and the Slavic-speakers in the Orthodox *millet* had not yet been exacerbated at the time when the translator was working. He

⁶ With respect to chanting, it deserves to be mentioned that in the KG, the verb *pée* ‘to sing’ also means ‘to read’: *né ste pejáli níkuipât, óti ut ústite ná décata, i ut tie štó cícat sí sfaršíl hfálba* (p. 118).

probably did not claim for his translation the same status as the official Greek Gospel had, but he could believe that it was equal to the version in vernacular Greek and to other vernacular texts possibly known to him.



Picture 1: The Kulakia Gospel from 1863
 (The Sofia manuscript, Ivanov 1931, 197; photo: Wikimedia Commons)



Picture 2: A bilingual Greek and Albanian Bible, Corfu, 1827 (photo: Maria Basdekis)

5.10 The Konikovo Gospel in Macedonian Cultural History

Ljudmil Spasov (Skopje)

In order to understand the significance of the Konikovo Gospel (KG) in Macedonian cultural history, it is necessary to review the development of the Macedonian written language, both in the earlier period between the 9th and 15th centuries, and in the modern period, during the 15th to the 20th centuries. Accordingly, I have divided my study into three parts: the first deals with the history of the Macedonian written language from ancient times until today; the second concerns the life and work of Pavel Božigropski; and the third discusses the manuscript of the KG.

The first part provides information about the history of the Macedonian literary language and reflects the attitude of Macedonian scholars on this issue. In reflecting this attitude, I do not intend to initiate a serious debate with those having different opinions, especially some foreign researchers.

This first part reviews the development of the Macedonian written language up to its first standardization in 1903 as well as the period up to its second, final standardization in 1945.

PART 1: A historical survey of the Macedonian written language

Introductory Notes

The history of the Macedonian written language is extremely complex because of the Macedonian's long literary tradition. The earliest form of the written language, known as Old Church Slavonic, initiated the literary tradition in all Slavic languages. This tradition is closely related to the work of the holy brothers Cyril and Methodius and the first translations of the Holy Bible in a Slavic language, namely, Old Church Slavonic.

The beginnings of written Macedonian coincided with the establishment of the Ohrid Literary School and the works of its founder, Saint Clement of Ohrid. Within the literary tradition of this school, the disciples instituted orthographic rules, made a selection of grammatical and lexical features and, most importantly, supported the Glagolitic alphabet as the oldest and most authentic Slavic writing system created by Cyril and Methodius. Saint Clement of Ohrid was the most consistent supporter of the idea of preserving the Glagolitic alphabet and a persistent fighter against the acceptance of the Cyrillic script as a more recent writing system in the Slavic literary tradition of the time (Lunt 1952; Koneski 2001).

Thus, the followers of the Ohrid Literary School laid the foundations for the Macedonian recension of the Old Church Slavonic language between the second half of the 9th century and the 13th century. This recension has had lasting impact on the Old Church Slavonic literary tradition in Macedonia down to the present, despite the fact that its influence weakened after the 13th century when a second literary school known as the Kratovo-Lesново (Zletovo) Literary School was established in North Macedonia.

Summary:

1. The earliest period of the Macedonian written language, from the 9th century to the early 10th century, belongs to all Slavic peoples because it constitutes the beginning of the literary tradition among the Slavs. Crucial for the development of the Macedonian written language is that the Slavic literary tradition in the second half of the 9th century was established on the foundations of the dialect of Macedonian Slavs from the vicinity of Salonika (Thessaloniki), i.e., a dialect belonging to the Macedonian dialect complex.
2. Thus, the pan-Slavic literary tradition penetrated into Macedonian culture. On the other hand, the process of standardization of the contemporary Macedonian language from the end of the 19th century and beginning of the 20th century follows an opposite direction, i.e. the Macedonian language was standardized on a contemporary (synchronic) basis. Hence, contemporary Standard Macedonian is not directly connected to its oldest literary tradition.

Tradition versus anti-tradition in the development of the Macedonian written language

As mentioned above, the contribution of the Church Slavonic literary tradition to contemporary standard Macedonian is indirect. Still, there are some traditional elements in Standard Macedonian that give it certain linguistic features in common with the neighboring South Slavic languages. For instance, Macedonian verbs in the third person singular of the present tense fall into three groups – *e*, *a*, *i* – unlike the western dialect area, where they fall into two groups – *a* and *i*. The third person singular of the present tense in standard Macedonian does not keep the ending *-t* that is preserved in the western dialect area, and so forth.

Hence, we can say that the earliest Macedonian literary tradition is part of the common linguistic history of all written Slavic languages.

Slavia Orthodoxa vs. Slavia Romana

Slavic peoples, generally speaking, belong to two European cultural spheres: Slavia Orthodoxa and Slavia Romana. Slavia Orthodoxa is based upon the Old Church Slavonic language, and many Church Slavonic elements and literary traditions are part of the contemporary situation of standard languages. For instance, the standard Russian language is a mixture of (Old) Church Slavonic of South Slavic provenance and the Moscow dialect of the 15th and 16th centuries. Later, especially in the course of the 19th century, literary (standard) Russian had a decisive role in the formation of standard Bulgarian. Standard Russian helped the development of the Slaveno-Serbian language and also had a role in the development of the Macedonian literary language.

Slavic languages belonging to the cultural sphere called Slavia Romana absorbed elements from the Old Church Slavonic language too, especially in the first, medieval stage of their development. In the course of their final standardization, however, they also acquired linguistic elements from standard West European and Central European languages. More precisely, Italian, French and German influenced their final formation. In addition, the Russian aristocracy and intelligentsia of the 19th century imported much of the French language into Russian culture, which influenced the contemporary situation of the standard (literary) Russian language.

After the reform of the Serbian language and the introduction of Vuk Karadžić's orthography in the first half of the 19th century, the standard Serbian (literary) language too

became open to influences from non-Slavic standard European languages (Brozović 1983; Brozović & Ivić 1988).

We can conclude that the standard Russian and Bulgarian languages today stand closer to the Old Church Slavonic tradition than any other Slavic standard language.

Periods in the History of Macedonian Literary Language

In the history of the Macedonian literary language, several periods and sub-periods may be distinguished:

1. The first, so-called canonical period designates the beginning of the general development of Slavic literacy, from the second half of the 9th century through the first half of the 10th century. This is the time when the disciples of Cyril and Methodius made the first translations from Greek into Old Church Slavonic and disseminated these texts in multiple copies. We are here concerned with those copies of Old Church Slavonic canonical works that follow the language and style of the first translations.
2. The second period, namely, the 11th, 12th, and early 13th centuries, was a time when new texts of a religious character were created. Authors also wrote various sermons dedicated to the cult of such saints as Clement of Ohrid and rewrote canonical texts with altered orthography and partly different morphology and syntax. Most of these texts originated in the Ohrid Literary School and therefore are referred to as constituent elements of the *Macedonian recension of Old Church Slavonic*.

Between the 13th and 15th centuries, the structure of the Macedonian language changed. Its typical Slavic structure, characterized by morphological cases, shifted into a grammatical structure of an analytic type. In this way, the Macedonian language became distinct from its Old Church Slavonic foundation by the 15th century.

In discussing historical periods in the phonology and grammar of the Macedonian language, the time from the settlement of the ancestors of the Macedonian people on the territory of Macedonia until the 15th century is referred to as the “old” period. The time from the 15th century up to the present day is the “modern” period (Koneski 2001; Spasov 2005). The same division is applicable to the development of the Macedonian literary language. Hence, the 15th century until the present day constitutes the modern period of the Macedonian literary tradition. The emergence of texts with secular contents written in the contemporary (dialectal) Macedonian language in the 16th century indicated the establishment of the Macedonian literary language. This language differed from the traditional literary language based upon Old Church Slavonic since its beginnings.

It should be emphasized that the Church Slavonic written tradition continued in Macedonia after the 15th century (Koneski 2001, 178–80).

3. The third period in the development of the written language in Macedonia began at the end of the 13th century and the beginning of the 14th century, a time when the Serbian recension of the Church Slavonic language started to penetrate into Macedonia, especially northern Macedonia. As to the structure and style, this version of the language shows little resemblance to its Serbian model because it was mixed with the language of traditional Macedonian literature.
4. The fourth period coincided with the beginnings of the contemporary Macedonian written language or the *Macedonian literary language*. It emerged in the 16th century when texts

with religious and secular contents, later known as the Damaskins, appeared, based on vernacular dialects (Spasov 2005, 31–7).

5. The fifth period took place in the 18th century when the Russian recension of Church Slavonic penetrated into the language of Macedonia along with the spread of printed books from Russia.
6. The sixth period coincides with the first half of the 19th century when two styles of the written language were in use: a. written language based on Church Slavonic mixed with Russian, Serbian, and Macedonian recension as a high style (“a key of silver and gold capable of reaching God’s truth” as T. Sinaitski formulated it); b. a literary language on a contemporary (multidialectal) basis (“a key of iron and steel capable of opening the heart of the simple man,” according to T. Sinaitski) in the role of a low style (Koneski 1975; 1986a).
7. The seventh period coincides with the second half of the 19th century when Macedonian intellectuals entered into a long discussion as to how the contemporary written (literary) standard language of the Macedonians should look. There were two schools of thought. The earlier was fostered by Macedonian intellectuals with a Slavophil orientation, such as Jordan Hadžikonstantinov-Džinot, Rajko Žinzifov and, to some degree, Grigor Prličev. They claimed that the contemporary written language should be based, more or less, upon Church Slavonic (predominantly of Russian provenance but with the traditional Macedonian orthography of the *juses*), or it should be based upon the contemporary Russian literary language with elements from the Macedonian vernacular. They also wanted to create a single common literary language for all Slavs in the Ottoman Empire, with elements from the Macedonian language (Partenija Zografski). This is also the period when the Russian secular alphabet (*graždanka*) was introduced. In the same period, especially after Vuk Karadžić’s reform of the Serbian alphabet and orthography, Macedonian intellectuals tried to simplify Macedonian orthography. The later school of thought arose among Macedonian intellectuals with a purely Macedonian orientation, such as Ćorġi Pulevski. They believed that Macedonians as a separate South Slavic nation should have a separate literary language (Ristovski 1996b).
8. The eighth period in the development of the Macedonian written language coincides with the first standardization of the Macedonian language by Krste Misirkov in his book *On Macedonian Matters* in 1903. The process of the final standardization of the Macedonian language, however, was interrupted by the Balkan Wars (1912-1913), when the Kingdom of Greece, the Principality of Bulgaria and the Kingdom of Serbia divided Macedonia into three parts.
9. The ninth period in the development of the Macedonian written language was created by its final standardization and the establishment of the standard contemporary Macedonian language as initiated by the first Assembly of ASNOM (the Anti-Fascist Assembly of the National Liberation of Macedonia) in 1944 when, on August 2 (Saint Elias’ day), delegates declared contemporary Macedonian statehood.

Summary:

In the development of the Macedonian written language, the following periods can be discerned:

1. The canonical period: 9th to 11th centuries.

2. The Macedonian recension of the Church Slavonic language: 12th and 13th centuries.
3. The Church Slavonic written language in the Macedonian and Serbian recensions and of a mixed kind: 13th to 18th centuries.
4. The beginnings of the Macedonian literary language (emergence of the so-called Damaskins): 16th century.
5. The penetration of the Russian version of Church Slavonic and its mixing with the existing domestic written traditions in language and style: 18th century.
6. The use of two styles, two written languages, low (vernacular) and high (Church Slavonic): the first half of the 19th century.
7. Discussion of the form and basis of the contemporary written language for Macedonians: second half of the 19th century.
8. The first standardization of the contemporary Macedonian language: the book *On Macedonian Matters* by Krste Misirkov is published in 1903.
9. The final standardization of the contemporary Macedonian standard language in 1944 and 1945.

Macedonian texts from the late 10th and 11th centuries

There are no texts preserved from the canonical period of the Macedonian literary tradition, including the first texts – the translation from Greek into Slavic of the New and Old Testaments by Cyril and Methodius. The oldest preserved texts originate from the end of the 10th century and the beginning of the 11th century. In Macedonian scholarship and culture, these texts are referred to as Old Church Slavonic texts or canonical texts. Most of the texts were written in the *Glagolitic Alphabet*. The Cyrillic texts of later date are in fact transcriptions of Glagolitic texts that manifest the language and style of the canonical texts. Because they were usually copied onto Glagolitic texts, two layers are discernible on the parchment: the first layer was a Glagolitic text; then the parchment was varnished and written over in Cyrillic. Such texts are known as *palimpsests*.

The Ohrid Literary School was linked to the activity of Saint Clement of Ohrid and to manuscripts written in the Glagolitic alphabet. Saint Clement of Ohrid strove to preserve the Glagolitic writing tradition. Therefore, the *Glagolitic alphabet was connected to the life and works of Saint Clement of Ohrid and it was one of the crucial features of his school*.

Tsar Samuil's well-known inscription on the tombstone dedicated to his parents and his brothers has been dated to the year 993. The inscription on the monument is in Cyrillic, suggesting that the Cyrillic alphabet was in use in Macedonia by the end of the 10th century or even earlier. Recent research, however, provides evidence that Samuil's inscription may be counterfeit, a forgery written at the end of the 19th century with the intention of showing that the Cyrillic alphabet had been in use since the earliest times in Macedonia. There are thus serious reservations about the authenticity of the inscription (Pavlović 1971).

Toward the end of the 11th century and the beginning of the 12th, a great shift took place in the Ohrid Literary School. Gradually, the Glagolitic alphabet became less important than Cyrillic. In the 13th century, some texts of religious character written in Cyrillic contained whole passages or separate words written in Glagolitic. By the 14th century, Glagolitic had

become a secret alphabet. The Glagolitic alphabet gradually lost its former significance and was replaced by Cyrillic.

The language of the oldest Macedonian texts is close to the language and style of the canonical texts written by the holy brothers Cyril and Methodius. In fact, these Glagolitic texts manifest an older linguistic state than the Cyrillic Macedonian or Old Church Slavonic texts of later date, evident in the vocabulary and in such grammatical features as the use of the first sigmatic aorist forms as well as in the use of participles.

In the texts of the 10th century, *o* has been substituted for *jor* and *e* for *jer*, as in *son* and *den*. Here we are dealing with the *jers* in a strong position and their vocalization into *o* or *e* respectively. This phenomenon in fact represents the oldest isogloss typical of the entire Macedonian language territory. In other words, we can conclude that Macedonian linguistic system began its separation from the Serbian and Bulgarian language systems in the course of the 10th century. Simultaneous with the vocalization of the *jers* in a strong position was the loss of the *jers* in a weak position. For instance, although the writing *сѣнѣ*, *дѣнѣ* continued, the writing of *son*, *den* was attested, too. On the other hand, the final *jor* was no longer pronounced, which meant that it had lost its sound value. The oldest Macedonian texts are the Codex Assemanianus (Glagolitic), the Codex Zographensis (Glagolitic), the Codex Marianus (Glagolitic), the Psalterium Sinaiticum (Glagolitic), and the Euchologium Sinaiticum (Glagolitic).

Texts by Old Church Slavonic scribes in copies of a later date

We know the majority of original Old Church Slavonic texts through copies made at a later date. This means that their phonology and orthography may deviate significantly from the Old Church Slavonic norm and the canonical texts, respectively.

A scholarly analysis of these texts may distinguish innovations in orthography, phonology and morphology. Thus, a relatively exact picture of the original language of the oldest Old Church Slavonic texts can be obtained.

Bearing in mind that the first religious translations derived from Greek originals, we can suppose that the Greek written language had a very important role in the formation of the oldest Slavic or pan-Slavic language. The influence of the Greek language is evident in syntax, morphosyntax and style. At the same time, the oldest original texts to originate in Macedonia manifest the linguistic and stylistic features of the Ohrid Literary School.

At the end of the 9th and the beginning of the 10th centuries, two schools of writing developed among the South Slavs (the present-day Bulgarians and Macedonians). The first, very conservative, school was the Ohrid Literary School. It practiced and supported the language and the style of the holy brothers Cyril and Methodius. This school had its influence in Western Macedonia. The second school, which was very innovative in language and in style, developed in Eastern Bulgaria under the name of the Preslav Literary School. Many innovations are apparent in the texts of the Preslav Literary School. These involved distancing from the oldest Slavic texts. It should be emphasized that the Macedonian recension of the Old Church Slavonic language had considerable influence upon the old Serbian literary tradition.

The well-known text by Crnorizec Hrabar "On Letters", an argument in defense of the Glagolitic alphabet and Glagolitic writing tradition, is one of the Old Church Slavonic texts. "In Praise of Saint Cyril" is another well-known text from the 13th century. It is written on parchment and is known today from a copy preserved on Mount Athos. Its author is Saint Clement of Ohrid. Another text is the Life of Saint Naum from the first half of the 10th century,

probably written by the disciples of Saints Clement and Naum. The writers of this period wrote all their texts in the spirit of the best medieval rhetoricians and stylists.

Texts from the 12th to the 14th centuries

Many linguistic features of this period are also evident in the literary tradition related to the Ohrid Literary School, which was dedicated to the preservation of the language, style and vocabulary of the oldest texts.

However, there are many linguistic innovations in these texts, particularly in the sound system, but also in orthography. These innovations reflected the development of the Macedonian language system. *We relate these texts to the Macedonian recension of the Church Slavonic language.* Apart from the vocalization of the *jers*, the loss of the morphological cases and declination can occasionally be identified. There are also mistakes in the syntax of cases: use of the genitive where the dative, for instance, would be appropriate; omission of the endings for the instrumental and locative; and expression of the instrumental and locative relationship by means of a preposition + the noun. In texts of a later date, a common form replaces all cases except vocative.

One of the most significant features of the orthography of these texts is the so-called “confusion of the nasal vowels.” The explanation was sought primarily on the basis of the following assumptions: 1) the new distribution of the *juses* resulted from the change of **Ѣ** and **Ѥ** into the sound /ə/ and 2) the new distribution of *juses* reflected changes due to the assimilative influence of palatalized (or originally palatalized) consonants, so that **Ѣ** < **Ѥ** after *j* (i.e., at the beginning of a word or syllable), **ѡ**, **ѣ**, **ѡѣ**, **ѣѡ**, and in some texts also after **ѡ**, **ѣ**, **ѡ**, and conversely **Ѥ** < **Ѣ** after **ѡ**, **ѣ**, **ѡ**, **ѣ** and a labial + *j* (regardless of whether the epenthetic *l* was preserved or not; Koneski 2001, 215–16). The confusion of the nasal vowels can be observed both in Macedonian and in Bulgarian texts: it is an orthographic feature uniting Macedonian and Bulgarian texts. *The phenomenon is morphological in character, however, and linguistic differences between Bulgarian and Macedonian texts do occur; more precisely, there are differences in the morphonology of the Bulgarian and Macedonian languages.*

In the texts written between the 12th and 14th centuries, there are also differences in the use of *jers*, especially when they are in a weak position or in the middle of the word, i.e., when they are not pronounced or written. Sometimes they occur in the middle of the word, but on the border between morphemes. In some of the texts written in the Ohrid Literary School, a one-*jer* orthography is in use. In the Ohrid Apostle, only the *jor* is used, while in the texts of a later date written in northern Macedonia, only the *jer* is used. This feature is also typical of the Serbian recension. Some of the texts from this period practice the orthography of the *jers* as recommended by the Bulgarian Patriarch Evtimij in his orthographic reform.

In addition to the traditional Ohrid Literary School, another school known as the Kratovo-Zletovo or Kratovo-Lesново School emerged in Macedonia in the mid- to late 13th century. The term is used to refer to a school of literary activity in many monasteries of northern Macedonia.

The orthographic reform of the Bulgarian Patriarch Evtimij suggested that the *jor* should be written where the schwa sound /ə/ is pronounced, as well as with prepositions and prefixes, while the front *jer* should be used in the word-final position.

Diacritical marks occur in the Macedonian religious texts of the 14th century. Accent marks do not always show the true pronunciation because some are due to the influence of Greek orthography.

During the 14th century, the influence of the Serbian recension of Church Slavonic became stronger, especially through the Kratovo-Lesново Literary School in northern Macedonia. This is the period of the expansion of the Serbian state under the leadership of King Milutin, the predecessor of Emperor Dušan, who succeeded in forming a large Empire on the Balkan Peninsula (Istorija 2000).

In the Serbian recension of Old Church Slavonic, only the small *jer* is in use, and *oy* is used instead of *ѣ* and *ѥ* instead of *Ѧ*. There are several texts from this period. The Dobromir Gospel is a text from the 12th century, in which the confusion of nasal vowels can be observed. Another text from the 12th century is the Ohrid Apostle. In this text, written in Cyrillic, there are also parts written in Glagolitic. In the first part only *ѣ* is in use, while in the second part both nasal vowels occur. Still another text of the 12th century is the Bitola Triodion. This also has entire lines written in Glagolitic or at least separate words. The Ochtoich is a text from the 13th century. Another text from the 13th century is the Gospel of Priest Jovan, in which the schwa is in use instead of *ѣ*, *ѥ* instead of *Ѧ*, and *н* instead of *Ѹ*. Still another 13th-century text is the Dobrejša Gospel, written in northern Macedonia with many orthographic features characteristic of the Serbian recension of Church Slavonic. The Vranešnica Apostle from the 13th century is a manuscript preserved in the Croatian Academy of Sciences and Arts. With respect to its language and orthography, it manifests features common to the Kratovo-Lesново Literary School, i.e., a mixed orthography of Serbian and Macedonian recensions as well as dialectal features of northern Macedonia.

Manuscripts and texts written between the 15th and 18th centuries

The establishment of Ottoman rule in Macedonia and throughout the region of southeastern Europe changed the historical situation, and this influenced the development of the Macedonian language and South Slavic literacy in general. (These changes, of course, also affected non-Slavic Christian peoples in the region.) Conditions were henceforth inauspicious for the further development of religious writing and this activity weakened significantly, allowing the strengthening of Greek religious and cultural influence upon the culture of South Slavic and non-Slavic peoples in the region because of the incessant activity of the Patriarchate of Constantinople.

The Serbian recension of Church Slavonic penetrated into Macedonia in the 14th century and remained dominant in the Macedonian literary tradition until the 18th century when it gradually vanished under the pressure of the Russian version of Old Church Slavonic. With respect to orthography, however, traditional Macedonian writing was preserved in texts of Church Slavonic character. Thus, the traditional Macedonian orthography of *juses* became mixed with the traditional Serbian orthography. This meant that writers used nasals in newly composed texts; *jor* and *jer* were also in use. In this period, the letter *ѣ* was introduced with the sound value of /k/ and /g/. This letter occurred for the first time in Macedonian in the Kodik of the Treskavec Monastery in the 18th century.

In this period of development of the literary language, scribes began to introduce elements from the living vernacular language (dialects). At first spontaneously, then deliberately, they set about introducing the Macedonian vernacular into the literary tradition in order to make the written texts easier to read, listen to and understand.

In the second half of the 16th century, a translation from Greek of the sermons of Damaskinos Stoudites appeared, which entailed the acceptance of his idea that authors should write for the common people in a simplified language closer to the living vernacular. In his

original texts, Damaskinos had used the Greek vernacular, which deviated from the traditional written Greek language based on Classical and Byzantine Greek. The Macedonian translation followed the same model with respect to the traditional Church Slavonic written language. These texts are in Church Slavonic with the inclusion of many elements of the vernacular. Later this genre became popular throughout the whole region, and many works in the spirit of Damaskinos were produced, to be called in later years *damaskini*, which included both sacred and secular content and gradually introduced more and more vernacular elements into Church Slavonic texts.

In effect, it was the Macedonian translation of the *damaskini* that established the *literary Macedonian language*, which in turn laid the foundations for the establishment of Macedonian literature in the contemporary Macedonian language (dialectal and supra-dialectal) in the pre-standard period.

The *damaskini* literature became a cultural tradition among Macedonians, Bulgarians, Albanians, Vlachs, Romanians and especially Greeks, and it was a significant cultural achievement within the framework of the cultural movement throughout the whole of Europe that came to be called *the Renaissance of cultures and peoples*.

From this period, we have the following texts of importance:

1. Kaliman's document: a legal text from the beginning of the 16th century, which included a title deed to the Zograf Monastery on Mount Athos.
2. The Slepče Letters: a miscellany of letters from the 16th century.
3. The Letter of Archdeacon Luka: a text written in 1543 in which King Dimitar of Kratovo is mentioned.
4. The Damaskin of Krnino: a Macedonian translation of the sermons of Damaskinos Stoudites by the Pelagonian Episcopo Grigorij from the second half of the 16th century.
5. The Tikveš Miscellany: a text from the 16th or 17th century written in the spirit of the language and style of the Serbian recension of the Church Slavonic language with many elements of the vernacular (contemporary supra-dialectal) language, with mixed sacred and secular content.
6. The Kodik of the Treskavec monastery: a 17th- and 18th-century text containing written records of the donors to the Treskavec Monastery, which is situated near the town of Prilep.
7. Many records and inscriptions exist either as separate sheets or as texts written in the margins of manuscripts.

Summary:

In the texts written between the 15th and 18th centuries there is greater evidence of incorporating the living vernacular speech (dialectal and supra-dialectal) than in texts of previous periods.

Texts from the Modern Macedonian period

The modern period of the development of the Macedonian literary language began in the 16th century with the appearance of the *Damaskini*, and lasted until the first standardization of the Macedonian language in 1903. In the intervening centuries, Macedonian was subject to two main cultural influences: the Church Slavonic was very strong in northern Macedonia and part

of central Macedonia, while the Greek cultural influence dominated in southern Macedonia and part of central Macedonia.

TEXTS IN THE MACEDONIAN LANGUAGE WRITTEN IN THE GREEK ALPHABET. During the period of the Ottoman Empire, successor to the Byzantine Empire (Eastern Roman Empire), the Greek cultural influence became very strong throughout southeastern Europe, especially in its southern part. The Patriarchate of Constantinople, which continued to exert power under Turkish rule after the fall of Constantinople in 1453, gave significant support to this cultural influence. Thus, the Byzantine Greek language retained its role as the common language (*lingua communis*) for all peoples who lived in the historical territory of the former Byzantine Empire. In this sense, the Greek language (Byzantine Greek) was the second official language of the Ottoman Empire, the first being Turkish. Both Turkish and Greek were prestigious languages in the Ottoman Empire (Koneski 1993).

The influence of Greek culture was particularly strong in southern Macedonia and in part of central Macedonia, where the tradition of Church Slavonic writing practically came to a halt. One consequence was that the Cyrillic alphabet ceased to be in active use: when people wrote in Macedonian, they used the adopted Greek alphabet.

Writers adopted Greek graphemes to express the sounds of Macedonian using combinations of graphemes as well as additional signs to express such specific Macedonian sounds as *ќ, ѓ, њ, љ, џ, ш, ж, с, џ, ч, џ*. Writers also created specific orthographic rules for the Macedonian language when using Greek graphemes, which naturally differed from the Greek rules. Many works were written in Macedonian with Greek letters. Some were of religious content, including the first translations of the New Testament into contemporary Macedonian.

Summary:

The tradition of writing the Macedonian language using the Greek alphabet was of immense significance to the development of the Macedonian literary language. In the areas of Macedonia under Greek influence, where Greek letters were in use, the Macedonian vernacular was incorporated into the writing process. In this way, the Macedonian vernacular played a significant role in the development of the Macedonian written language because it escaped the influence of Church Slavonic. In fact, this led to the establishment of the contemporary Macedonian literary language on a synchronic basis. In the Macedonian texts written with Greek letters, there are more Greek loan words than Church Slavonic words. The vernacular modified religious terms according to its own rules of word formation. For instance, instead of *Божоројуа* the term *Боџојуа* was used; instead of the Church Slavonic *жиуиел*, the term *седач* was used (Koneski 1975), and so on.

The following texts are known from this period:

1. A song from the Kostur region recorded in a small miscellany or glossary from the 16th century. This glossary is the first Macedonian-Greek dictionary and contains Greek translations of 300 Macedonian words.
2. A quadrilingual dictionary (tetraglosson) by Daniil of Moskopole (Daniil Moskopolecot): the first printed book including Macedonian vernacular material, published in Venice in 1802. The book is a miscellany of didactic sermons about ways of living. It is written in four languages: Greek, Vlah, Albanian and Macedonian. The basis for the Macedonian text is the Ohrid-Bitola dialect.
3. A Prayer Book written in the dialect of Struga in Greek letters.

4. The Ohrid Dictionary: compiled in the 19th century with parallel Greek and Macedonian items.
5. The Konikovo Gospel: edited by Pavel Božigropski, from the village of Konikovo (Dytikó) (southern Macedonia, now in the Republic of Greece), and printed partly in Salonika in 1852; the first printed Gospel in the Macedonian vernacular.
6. The Kulakia Gospel: the manuscript of a Gospel written in a southern Macedonian dialect from the vicinity of Salonika.
7. The Trlis Gospel written in a southeastern Macedonian dialect from the vicinity of Drama in 1861.
8. The Boboštica Gospel is a text consisting of parts of the New Testament written in southwestern Macedonian dialect.
9. A speech by Grigor Prličev delivered in June at the end of the academic year 1866. We know the text in two versions: the older version using the Greek alphabet in the Ohrid urban dialect, which never appeared in a published form; the later version transcribed in the Cyrillic alphabet in the style of the Slavic literary tradition and published in the Constantinople journal *Vremja*.
10. The Life of Saint Jovan Vladimir: the biography of a medieval Macedonian king written in the Ohrid dialect, originating from the second half of the 19th century.

LITERATURE AND TEXTBOOKS IN THE 19TH CENTURY. The 19th century saw the production of secular works as well as religious literature. Opportunities for writing in the vernacular expanded, as authors of secular texts needed a language closer to the living tongue that could be understood by their readers. This applied to the whole territory of Macedonia, both to the area under Slavic influence, including northern Macedonia and parts of central Macedonia where the Church Slavonic alphabet was in use, and to the area under Greek influence, including southern Macedonia and parts of central Macedonia where the Greek alphabet was in use.

From the sphere of Slavic influence, the works of Joakim Krčovski and Kiril Pejčinović are highly valued. They are rather different in subject matter but very similar in their use of the vernacular. Both authors accepted the vernacular as the language for everyday use; or, more precisely, they accepted the vernacular as the language of the “low” register, while regarding Church Slavonic as the language of the “high” register appropriate for spheres of communication about sublime philosophical and religious themes.

The situation was similar to that which had prevailed in Western Europe, where Latin or Medieval Latin was in use as the high register while the vernacular was the language for everyday communication or the low register. Such was the situation in areas that are now France, Italy, Slovenia and parts of Croatia. In the Czech lands, for instance, German was in use as the high register, whereas Czech was the language of folklore and family communication. Russia is another good example: the aristocracy were educated in French and communicated in French; Russian was the language of the lower classes until the works of Puškin affirmed Russian as the language of culture (Koneski 1982a, 1982b; Brozović 1983).

In Macedonia and its neighboring countries, a cultural diglossia or bilingualism between Church Slavonic and the vernacular existed. In Greece at that time, there were two literary languages. The first, of a higher register, was called *katharevousa*, the language based on

Classical Greek, while the second, called *dimotiki*, was based on the vernacular and represented the low register.

Joakim Krčovski wrote on themes concerning the lives of the saints and the life of the Mother of God and described the events and miracles that they performed. Krčovski published two books in Budapest in 1817, written for the urban citizen of his day. He based his language on dialects from the northeastern part of Macedonia (Kratovo, Zletovo, Kriva Palanka), although he also used many elements from western dialects. The surname Krčovski is probably connected to the town of Kičevo in western Macedonia. Thus, western Macedonian dialects were probably Krčovski's native dialects if he originally came from that area (Polenakovik 1973a; Koneski 1986a; Venediktov 1978; 1990).

Kiril Pejčinović came from northwestern Macedonia (Tetovo and its vicinity). He mainly wrote sermons: one of his most famous appeared in the book *Озледало* (*Mirror*), printed in Budapest in 1816. His second book *Утешение зрешним* (*Condolence of the Sinful*) appeared in Salonika in the Macedonian printing house of Teodosij Sinaitski in 1840 (Koneski 1956; 1968a; 1968b; 1986; Polenakovik 1973a).

Summary:

During the first half of the 19th century, the opinion prevailed that the vernacular constituted a language of low register while Church Slavonic was the language of high culture or prestige.

The Macedonian language question in the mid-19th century

From the mid-19th century onward, Macedonian intellectuals addressed the issue of high and low language registers. They discussed whether it was possible to establish a common literary language that would be a mixture of the vernacular and Church Slavonic, a new literary language based on the contemporary spoken language with its dialects.

Further questions arose in connection with this issue. One was whether the new literary language should serve the linguistic needs of Macedonians only, or whether there should be a common literary language for all Slavs living in the Ottoman Empire (ancestors of modern Macedonians, modern Bulgarians and modern Serbs from Serbia). Another was how distant this new literary language should be from other Slavic literary languages – or how close, especially to Russian, the language of the largest Slavic nation and the cornerstone of the Pan-Slavist movement (Spasov 2005, 31–6, 37–48).

In the same period, the Slavs living in Austria-Hungary were struggling for the cultural and linguistic unity of southern Slavic peoples in the so-called Illyrian Movement. The ancestors the present-day Czechs and Slovaks, meanwhile, also generated a movement for cultural unification.

As to the literary themes of this period, secular issues became popular in the second half of the 19th century. There was consequently a need for a new and enlarged vocabulary to denote new concepts resulting from the modern way of life (Lunt 1959; Friedman 1975; Friedman 1993).

Jordan Hadži-Konstantinov-Džinot was among the first Macedonian intellectuals to introduce into Macedonian words from Latin, Church Slavonic and Classical Greek that were being used in other European literary languages as well. He also strove for a radical simplification of the Church Slavonic orthography, which in his time did not have any standardized rules. With respect to the grammatical structure of the written language, Džinot supported the idea of using the grammatical patterns of Church Slavonic. This entailed a

restoration of the morphological cases in Macedonian and other Slavic languages. Džinot also argued for the acceptance of those vernacular forms that were also known in Church Slavonic, such as the prepositions *eo* and *co*. In this way, Džinot thought that the new Macedonian literary language would become closer to other Slavic languages and thus serve as a means for their unification.

Džinot was one participant in the long debate that took place among the Slavs living in the Ottoman Empire in the last third of the 19th century. Later, after the establishment of Bulgarian administrative autonomy within the Empire, this debate became stronger among Bulgarian intellectuals. Among Macedonian intellectuals this debate opened new questions after it had become clear that cultural and political unification were ultimately impossible. In the last third of the 19th century, Macedonians intensified the fight for the *Macedonian national movement* (Koneski 1987, 7–39; Todorovski 1987, 170–90; Dimitrovski 1982).

Centralists (cosmopolitans) vs. fighters for the Macedonian national cause (nationalists)

In the second half of the 19th century, especially at its end, two attitudes prevailed among Macedonian intellectuals. The first was that all nations, including Bulgarians and Macedonians (or as Ćorgi Pulevski phrased it, *all Slavic nations and among them Macedonians*), ought to have separate literary languages because they were all separate nations with their own customs and cultural heritages living in their own lands (Istorija 2000).

It should be mentioned here that Pulevski was the first Macedonian to define Macedonians in the same way as any other European nation, following the usual 20th-century definition of a nation as a linguistic and cultural community. His approach represented the national or nationalistic attitude. Pulevski was thus the predecessor of Misirkov (Pulevski 1875; 1880; Ristovski 1996b; Spasov 1985; 1997).

The other position was that the Slavs living in the Ottoman Empire (modern Macedonians, modern Bulgarians and some modern Serbs) should have a common literary language that would emphasize their genetic unity. This idea had its basis in Pan-Slavism, a movement for the cultural and/or political unification of Slavic peoples. This movement emerged as a solution to the large multi-ethnic monarchies of Austria-Hungary and the Ottoman Empire, the so-called prisons of Slavic and non-Slavic peoples. It should not be forgotten, however, that the largest Slavic state, the Russian Empire, also imposed hegemony upon smaller Slavic and non-Slavic peoples (communities) such as Poles and Ukrainians. At the same time, from the point of view of the smaller Slavic peoples, especially those of Orthodox confession but also others, Russia had the role of unifier. A similar unifying movement among the Slavs (modern Slovenians, some Croats and some modern Serbs) existed in Austria-Hungary under the name of the Illyrian Movement (Istorija 2000).

The second position had two sides. From the Bulgarian point of view, it was hegemonistic because Macedonians as a smaller nation would be forced to comply with a literary language based on Bulgarian. From the Macedonian point of view, this stance can be defined as cosmopolitan because Macedonian intellectuals demanded the creation of an “intermediate” literary language. In this case, the founders of the language would take elements from both the Bulgarian and Macedonian vernaculars, thus creating a common literary language. In any case, none of the Macedonian intellectuals from the second half of the 19th century accepted the imposition of the Bulgarian literary language based on the central (eastern) dialects of the Bulgarian language (Venediktov 1990; Spasov 1997).

Centralists (cosmopolitans)

Macedonian intellectuals striving for the creation of a literary language differed in the proportions of linguistic elements from the Macedonian and Bulgarian vernaculars they advocated. At the same time, they also differed as to whether to include more linguistic elements from the Church Slavonic literary tradition or from the Russian literary language. There were intellectuals among both Bulgarians and Macedonians who insisted on the acceptance of more linguistic elements from the Russian literary tradition in the standardization of a common literary language for Macedonians and Bulgarians (Koneski 1986; Spasov 2005).

Grigor Prličev argued for intensive inclusion of archaisms in the literary language. He even wrote a grammar of Church Slavonic in order to encourage the use of the traditional written language in the writing practice of that time. Prličev thought that the traditional Macedonian literary language should take a significant place in the new literary language based on the oldest Church Slavonic literary tradition that began in the territory of Macedonia (Koneski 1986; Spasov 2005, 71–86; Koneski & Jašar-Nasteva 1972; Koneski 1975b; Ristovski 1999).

The debate about the new literary language in the 19th century among the Slavs of the Ottoman Empire

In this period in Bulgaria, intellectuals were involved in long discussions about the new literary language, especially whether they could accept linguistic elements that did not exist in either traditional Church Slavonic writing or contemporary Russian, but which did occur in the Bulgarian vernacular. Nationalist-oriented Bulgarian intellectuals believed that the new literary language should absorb linguistic elements typical of the vernacular, manifesting its specific nature. Hegemonistic Bulgarian intellectuals of Slavophile or Russophile orientation claimed that the new literary language should express the community of the Slavic Orthodox peoples in all areas (vocabulary, for instance) and especially in grammar. A way toward such a community would be the acceptance of many linguistic elements from the Russian literary language since it was much closer to the Church Slavonic literary tradition (Brozović & Ivić 1988; Venediktov 1978, 1990; Spasov 2005, 31–6; 37–48).

Among the Macedonians who were striving for a common literary language for Macedonians and Bulgarians, a long debate also took place on the language issue, especially about which linguistic elements should be differentiated in the emerging common literary language. One of the most important Macedonian intellectuals of the 19th century, Partenij Zografski, claimed that common features from both Macedonian and Bulgarian should be present in equal measure. He further argued that phonological and grammatical features of the Macedonian language should participate with a higher percentage in the new common literary language because, according to him, Macedonian was much more beautiful (more melodious) than Bulgarian. Zografski's first academic article was entitled "Thoughts on the Bulgarian Language." In this study, which is of a high standard in terms of academic methodology and constitutes the first contrastive analysis of Macedonian and Bulgarian in Macedonian linguistic science, Zografski demonstrated the phonological and grammatical similarities and differences between the Macedonian and Bulgarian linguistic systems (Zografski 1858; 1859; Dimitrovski 1983; Koneski 1981; 1986b; Petkovska 1989).

Another Macedonian intellectual of the time, Rajko Žinzifov, employed a language in his works that was a mixture of the Church Slavonic, Russian, Macedonian, Bulgarian and Serbian literary languages. In some of his prose and poetry, however, Žinzifov also used western

Macedonian linguistic features that emphasized Macedonian individuality (A. Spasov 2006; Koneski 1986).

There were also *Macedonian intellectuals belonging to the national movement* who strove for the introduction of the Macedonian vernacular in the written tradition and for the repudiation of various influences from other Slavic (South Slavic) languages. Konstantin Miladinov (Dimitrovski 1982; 1983, 21-34; 1991, 61-82; 2000; Todorovski 2001) and Marko Cepenkov (Koneski 1986) were among those advocating this approach (De Bray 1951; Vidoeski 1977; 1996; Koneski 1949; 1981; 1982a; 1982b; 1993; Korubin 1990a; Minova-Ćurkova 1994; Polenaković 1973a; Ristovski 1999; Spasov 1995; 2000; Koneski & Jašar-Nasteva 1971).

For much of the second half of the 19th century, conditions for the standardization of the Macedonian language remained inauspicious. Moreover, the late 19th century saw intensification in the ecclesiastical and cultural propaganda of Macedonia's neighboring states (Bulgaria, Serbia and Greece). At the same time, there emerged a very important spiritual movement for the revival of the autocephalous status (self-governance) of the abolished Ohrid Archbishopric, which had lost its self-governing status in 1767 (Istorija 2000). The movement to revive the Ohrid Archbishopric was a significant step on the way to the establishment of the contemporary Macedonian nation, especially because Orthodox Christian churches are also national institutions.

The following texts from this period deserve attention:

1. *Миѡарсѡва*, by Joakim Krčovski, printed in Budapest in 1817.
2. *Чудеса ѡресвѡѡиѡа Божородиѡи*, by Joakim Krčovski, printed in Budapest in the same year.
3. *Озледало*, by Kiril Pejčinoviċ, printed in Budapest in 1816.
4. *Уѡиешение зрешним*, by Kiril Pejčinoviċ, printed in Salonika in 1840.
5. *Наказание*, by Ćurĉin Kokale, from the early 19th century.
6. *A Collection of Aphorisms*, by Jordan Hadži-Konstantinov DŹinot, from the mid-19th century.
7. *Poems*, by Konstantin Miladinov, from the mid-19th century.
8. *Poems*, by Rajko Źinzifov, from the mid-19th century.
9. The translation of the poem *Серѡпоѡи* by Grigor Prliĉev.
10. Textbooks for elementary education by Partenij Zografski, Kuzman Źapkarev, Ćorġi Pulevski and others.

N.B.: The common characteristic of all these textbooks was that their language was predominantly contemporary Macedonian without many additions from the traditional literary language. The compilers believed that children should first be educated in their mother tongue and only later learn the planned common literary language for both Macedonians and Bulgarians.

11. Scholarly studies dedicated to the Macedonian language and its dialects, Macedonian folk literature, the Macedonian Church Slavonic literary heritage, Macedonian ethnology, geography, and so on, written by Macedonians studying abroad, especially in Russia.

N.B.: Some scholarly studies of the Macedonian people and their culture were written in Russian and other foreign languages. The reason was that the majority of Macedonian intellectuals studied in Russia, and some of them chose to continue to live and work there.

The late 19th century

The late 19th century saw the development of secular genres and literary styles in Macedonian. The first short stories with secular content appeared, as well as many autobiographies such as those by M. Cepenkov, G. Prličev, K. Šapkarev and others. A polemical publication, *Koj e Kriv* (Who is Responsible?), was written by Temko Popov (Stamatovski 1998) in the contemporary Macedonian language – a language considered by Popov to be a sound basis for the new literary language. We can conclude that this period was very important for the development of Macedonian culture in general, and particularly for the development of the Macedonian literary language. The works produced in this period served as preparation for the standardization of contemporary Macedonian.

At the end of the 19th century, when the Bulgarian literary language was definitely established on an eastern Bulgarian basis, thus ending the long debate on this issue, in Macedonia a strong Macedonian national movement that strove for the creation of a separate literary language for Macedonians emerged. Some Macedonian intellectuals in St. Petersburg established a Macedonian literary association, a predecessor of the modern Macedonian Academy of Sciences and Arts. The members of the Association issued a national manifesto partly dedicated to the standardization of Macedonian. They described all the cultural and historical circumstances that argued for the formation of a separate Macedonian state, showing that Macedonia could be viewed as an ethnic, cultural, geographical and economic entity (Stamatovski 1970; Ristovski 1999).

Dictionaries

Macedonian lexicography has a long tradition to which many known and unknown compilers of dictionaries have contributed. The first known dictionary of Macedonian dates from the 16th century. It is a dictionary in the Kostur dialect which, in the spirit of the tradition prevailing at the time, contains, along with vocabulary, poems, descriptions of nature and spiritual phenomena significant to people of the period (Koneski & Jašar-Nasteva 1972).

At the very beginning of the 19th century, a priest from Moskopole named Daniil published in Venice the first dictionary of the Macedonian language as part of his quadrilingual dictionary (Macedonian, Greek, Vlah and Albanian). This is not a dictionary in the modern sense of the word but a miscellaneous collection of material.

In 1848, a Macedonian intellectual, Konstantin M. Petković, compiled the first Macedonian-Russian dictionary with equivalents in Greek, Latin, Croatian, Serbian, Polish, French and English. Petković was a disciple of the father of Slavic Studies, Ismail Sreznevskij, and a follower of the Pan-Slavic idea, although he was of predominantly nationalist orientation. He confirmed this attitude in the dictionary in which he employed orthography and an alphabet close to contemporary Macedonian (Spasov 2005; Petković 1848a; 1848b).

Petković was one of the most eminent Macedonian intellectuals of his time. He became the Russian Consul to Lebanon, Dubrovnik and Montenegro. Apart from writing in Macedonian, Russian and French, he made translations from Slovenian, and cooperated with Czech and Croat intellectuals (Spasov 1977; 1990; 2005).

Another Macedonian intellectual of Vlah origin, Rajko Žinzifov, also a disciple of Sreznevskij, compiled a small Macedonian-Russian dictionary (Spasov A. 2006, 111–142).

The Miladinov brothers were the authors of the first Macedonian-Croat dictionary included in their collection of Macedonian folk poems in 1861 (Dimitrovski 2000).

Marko Cepenkov, another industrious Macedonian intellectual from Prilep, compiled a small dictionary of the Macedonian language in his immense collection of folk poems, tales, customs, sayings and other ethnological material (Koneski & Jašar-Nasteva 1971).

Kuzman Šapkarev also compiled a small dictionary of Macedonian words with explanations in Bulgarian, as an appendix to his collections of oral traditions. His is considered the first Macedonian-Bulgarian dictionary.

In 1882, Panajot Ginovski prepared a Dictionary of Mijak words (from the Mijak dialect; Koneski & Jašar-Nasteva 1971). This is actually the first regional (dialectal) dictionary of Macedonian.

The most important achievements in the lexicography of the second half of the 19th century are the two multi-lingual dictionaries compiled by Ćorgi Pulevski (Macedonian-Serbian-Albanian-Turkish-Greek and Macedonian-Albanian-Turkish). These dictionaries, compiled in the tradition of the quadrilingual dictionary of Daniil the priest, are more like miscellanies than dictionaries in the modern sense of the word. They are significant achievements, however, the latter especially, because they incorporate Macedonian national ideology, history, geography and ethno-culture as well as the idea of the autonomy of the Macedonian language. Pulevski says: “Thus Macedonians are also a people and their fatherland is Macedonia.” These books include the first Macedonian-Serbian and Macedonian-Turkish dictionaries (Ristovski 1996).

At the beginning of the 20th century, a Macedonian scholarly and literary society in Petrograd, led by Dimitrija Čuposki, called for the immediate compilation of a dictionary of Macedonian within the framework of the Macedonian national program of the society.

Krste Misirkov, in his famous book *On Macedonian Matters*, published in Sofia in 1903, called for the compilation of vocabulary from all Macedonian dialects. In his chapter on the issue of the codification of the Macedonian language, he stated that the future dictionary of Macedonian should provide a complete vocabulary of the Macedonian language (Misirkov 1903; 2003; Ristovski 1993; 1996a; 1999).

In 1950, Blaže Koneski and Krum Tošev published the Macedonian orthography with an orthographic dictionary. The Ministry of Education approved the publication of 50,000 copies. Teaching assistants B. Vidoeski and R. Ugrinova helped with the compilation of an additional orthographical dictionary of the Macedonian language.

Finally, between 1961–1965, under the editorship of Blaže Koneski, authors T. Dimitrovski, Bl. Korubin, Tr. Stamatovski, B. Markov and K. Koneski compiled the first unabridged dictionary of the Macedonian language with Serbo-Croatian explanations. This was the first modern semi-monolingual dictionary of the Macedonian language (Koneski RMJ 1986). Since that time, many dictionaries of Macedonian vis-à-vis other foreign languages have appeared in the Republic of Macedonia and abroad. All take their point of departure from the vocabulary of this dictionary. I would like to mention here of the Macedonian-English dictionary by H. G. Lunt (Lunt 1952) and the Macedonian-Russian dictionary by R. Usikova (Usikova 2003). RMJ was also the basis for the compilation of all dictionaries from Macedonian into other languages spoken in the Republic of Macedonia.

A new monolingual dictionary of the Macedonian language is in preparation; as of this writing (2008), four volumes have been published by a group of scholars from the Krste Misirkov Institute for the Macedonian language in Skopje (Tolkoven rečnik 2003).

The collections of folk poetry and prose in the 19th and early 20th centuries and their role in the establishment of contemporary Macedonian

The second half of the 19th century witnessed intense activity in collecting and publishing Macedonian oral traditions, in both poetry and prose. The Miladinov brothers along with Kuzman Šapkarev, Stefan Verkovič, Marko Cepenkov and others published collections of folklore. Some of those collections were published only later.

This creative work was very important in the process of raising awareness of the linguistic and cultural independence of Macedonians. In practice, these works helped affirm a Macedonian style in poetry and prose. For this reason, the basis of the language of contemporary artistic poetry can be seen in the *Collection of Folk Poems* compiled by the Miladinov brothers, while the basis for the language of contemporary Macedonian prose lies in the *Collection of Macedonian Folk Tales* compiled by Marko Cepenkov. This process of development implied taking over and imitating their style. The poetry of Konstantin Miladinov, for example, is written in the spirit of the folk poetry published in the *Collection* of the Miladinov brothers. Continuity in the creativity of the language thus developed – continuity between oral tradition and creative art.

The language of oral tradition, especially in folk poetry, differs significantly from everyday language in many stylistic features. The language of Macedonian folk poetry is more archaic than the colloquial speech, and there are many linguistic elements that differentiate the style of colloquial speech from the creative language. For instance, the language of folk poetry very often employs synthetic case forms (morphological case endings), unlike the vernacular in which such forms do not exist at all. A typical example can be found in the genitive-accusative case forms with nouns of masculine gender in the role of subject, e.g., *Црна Араџина, ѿоѿа, сѿѿара иџумена, бела коња*, etc. In the language of Macedonian folk poetry, the article has a different distribution than it does in colloquial speech, e.g., *Момче излезе ѿрендафил* instead of *Момчетѿо излезе (сѿѿана) ѿрендафил*. In the third person singular, there are also instances of non-agreement in gender, e.g., *Сѿѿојан засвирело* instead of *Сѿѿојан засвирел*. The vocative of masculine names is sometimes used as a subject, e.g., *Еден беше Царе Косѿѿадине* (Koneski 1971).

The following texts are well known from this period:

1. *A Collection of Macedonian Folk Poems compiled by the Miladinov brothers*, a volume published in Samobor in 1861 under the sponsorship of Bishop J. J. Strossmayer.
2. *Collections of Macedonian Folk Poems and Tales compiled by Kuzman Šapkarev*, published in journals in Bulgaria and Constantinople.
3. *A Collection of Folk Tales and Poems compiled by Marko Cepenkov*, first published as a complete version in the 20th century.
4. *A Collection of Folk Tales compiled by Stefan Verkovič*, published for the first time in Prague in 1932.
5. *A Collection of Tales, Poems and Customs from South-Eastern Macedonia*, published in Paris in 1923.
6. *A Collection of Folk Tales, Poems and Customs from South Macedonia*, published in Paris in 1922.

In the course of the 20th century there appeared many other texts in the form of collections or anthologies of folk poems, tales and folk customs.

The Macedonian literary language in the 20th century

THE FIRST STANDARDIZATION OF THE MACEDONIAN LANGUAGE (1903). At the beginning of the 20th century (1903), *Krste Misirkov* carried out the first standardization of the Macedonian literary language. Hence, the period between the 16th and the 20th centuries is considered the pre-standard period of the Macedonian literary language, while the period after the 19th century is known as the standard period (Ristovski 1996a; Ristovski 1999; Koneski 1975; 1993; Friedman 1993; Spasov 2006).

Krste Misirkov's *On Macedonian Matters* was published in Sofia in 1903. This was the period immediately after the Ilinden Uprising (August 2, 1903), which spread over almost the whole of Macedonia. The Kruševo Republic, established at this time, also established the foundations of contemporary Macedonian statehood.

Misirkov's book consists of five chapters with a presentation of the Macedonian national program. These five chapters outline the political, economic, cultural and linguistic preconditions for the formation of the contemporary Macedonian nation. One chapter deals with the establishment of the contemporary standard Macedonian language (Ristovski 1966; Koneski 1993, 9–32).

Misirkov adopted the following principles in standardizing the language:

1. The dialectal basis of contemporary standard Macedonian lies in the central dialects of western Macedonia, i.e., in the dialects spoken along the Bitola-Prilep-Veles axis.
2. The orthography of the contemporary standard Macedonian language has its foundations in phonetic-phonological principles.
3. The vocabulary of the contemporary standard Macedonian language should include all Macedonian dialects.

From these principles, we conclude that Misirkov standardized the contemporary standard Macedonian language on a non-traditional basis. We may also conclude that Misirkov took an anti-traditional attitude towards both the Slavic literary tradition and his own Macedonian Church Slavonic literary tradition. Misirkov claimed that there had been a long break between the Church Slavonic literary tradition in Macedonia and the contemporary language situation. Therefore, he said it was not necessary to make concessions to tradition.

Misirkov also paid attention to the fact that the phonetic principle had been in use in Macedonia since the second half of the 19th century. Misirkov was also not satisfied with the literary activity of the 19th century. He believed that when writers used contemporary language, it was not premeditated but rather spontaneous. Misirkov was right when he claimed that the contemporary written language was most clearly expressed in the texts of folk poetry and prose in the 19th century. Misirkov, moreover, emphasized the need for an accelerated development of Macedonian cultural institutions in every aspect as well as the need for the Macedonian language to acquire the status of an official language.

PERIOD OF REGRESSION (THE BALKAN WARS, WORLD WAR I AND THE PARTITION OF MACEDONIA, 1912–1918). The Balkan Wars between 1912 and 1913 interrupted the standardization of Macedonian as part of the development of contemporary Macedonian culture. As a result of the Balkan Wars, Macedonia was partitioned among three states: the

Kingdom of Serbia, the Kingdom of Greece and the Principality of Bulgaria. These states embarked on a process of forced assimilation of the Macedonian people. Thus, Macedonians in Serbia became Serbs: their education was in Serbian, and Macedonian was considered a southern dialect of the Serbian language or simply part of a folkloric culture. Macedonians in Bulgaria, especially in Pirin Macedonia, became Bulgarians: their education was in Bulgarian while Macedonian was considered a western dialect of Bulgarian. Macedonians in Greece became Greek Slavs, and their lives worsened in every aspect. Many were forced to leave their homes. The Greek state initiated large-scale exchanges of populations: Greeks from Asia Minor and further a field were settled in Macedonia (and were known as Madžiri, Profigi or incomers), while many Macedonians moved to Bulgaria within the framework of an agreement between the Bulgarian and Greek states. In this way the ethnic map of Macedonia was changed completely.

ABECEDARY. Under pressure from the League of Nations in Geneva to secure the rights of non-Greek communities to be educated in their mother tongue, the Greek state published a handbook called the *Abecedary* for the elementary education of Macedonian children in Greece. Published in Athens in 1925, it was written in the Latin alphabet, although investigations show that it was first written in the Greek alphabet, which, as we know, had been in use for a long period in the Macedonian literary tradition. The linguistic basis of the *Abecedary* was the speech of the southwestern Macedonian dialects or more precisely, the dialect of the town of Lerin (Florina) and its vicinity. This handbook, however, was never put into practical use, as the authorities never opened Macedonian schools in the Greek state (Koneski 1993, 9–32).

SCHOLARSHIP IN THE SERVICE OF POLITICS. Between the two world wars, a major academic campaign was initiated in Bulgarian and Serbian scholarly circles in order to prove that Macedonian was part of either the Serbian or Bulgarian languages. The Serbian scholar Aleksandar Belić, for instance, tried to prove the Serbian character of the Macedonian language in several studies. He claimed that the western Macedonian dialects were a continuation of the old štokavian Serbian dialect, while the eastern Macedonian dialects were close to the neighboring Bulgarian dialects. Bulgarian scholars, on the other hand, mainly tried to prove that Macedonian dialects were a continuation of Bulgarian, placing them in the group of western Bulgarian dialects.

THE MACEDONIAN LANGUAGE BETWEEN THE WORLD WARS. Although literary activity in Macedonian decreased significantly in the period between the two world wars, the 1930s saw a revival of Macedonian writing in Bulgaria and Yugoslavia, though opportunities for publishing texts in Macedonian were very limited. Among the most important poets of the time was Kočo Racin, who published his poetry collection *Бели Myžpu* (*White Dawns*) in Samobor in 1939. Kočo Racin also published many texts in both Croatian and Macedonian in the Zagreb journal *Kultura* and other periodicals. In Sofia, Kole Nedelkovski published two poetry collections in Macedonian, *Пеш на свеџоуџи* (*Walking the World*) and *Молскавицу* (*Lightning*). Kole Nedelkovski played an active role in the Macedonian Literary Circle established in Sofia by a group of Macedonian intellectuals. In the late 1920s, many plays written in Macedonian were performed in Skopje and other towns in the Kingdoms of Yugoslavia and Bulgaria. All this contributed to a further strengthening of Macedonian cultural and national consciousness and helped in the establishment of a supra-dialectal written language. This involved a resumption of literary activity, which had been extensive in the late 19th and early 20th centuries (Koneski 1993, 9–32).

THE MACEDONIAN LANGUAGE DURING WORLD WAR II AND THE LIBERATION STRUGGLE. Literary activity in Macedonian intensified in the years of World War II; Macedonian was in use as an official language of the Macedonian army and in the administrative government established in the liberated territories. In the course of the Liberation War from 1941 to 1945, the authorities opened schools in the liberated parts of Macedonia and made Macedonian the language of education.

THE FINAL STANDARDIZATION OF THE MACEDONIAN LANGUAGE (1945). On August 2, 1944, the delegates of the First Assembly of the Anti-Fascist Assembly of the National Liberation of Macedonia (ASNOM) proclaimed Macedonian the official language of the Macedonian state. On May 3, 1945, the Macedonian alphabet was adopted, while Macedonian orthography was made official on June 7, 1945. This was the final standardization of the Macedonian language.

The following texts from this period are of particular importance:

1. *Неколку зборови за македонскиот литературен јазик* (*A Few Words on the Macedonian Literary Language*), a chapter in Krste Misirkov's book *On Macedonian Matters*, published in Sofia in 1903.
2. *Македонска крвава свадба* (*Macedonian Blood Wedding*), a play by Vojdan Černodrinski performed for the first time in 1900.
3. *Ленче Кумановче* (*Lenče of Kumanovo*), a play by Vasil Iljoski, staged for the first time in 1928.
4. *Печалбари* (*Migrant workers*), a play by Anton Panov, staged for the first time in 1936.
5. *Милион маченици* (*A Million Martyrs*), a play by Risto Krle performed for the first time in 1940.
6. *Бели муџри* (*White Dawns*), a poetry collection by Kočo Racin published in Samobor 1939.
7. *Боџомилиџе* (*The Bogomils*), an essay by Kočo Racin written and published in 1940.
8. *Пеи по светот* (*Walking the World*), a poetry collection by Kole Nedelkovski published in Sofia in 1941.
9. *Пролет и серенада* (*Springtime and Serenade*), poems by Radoslav Petkovski published in the periodical *Луч* in Skopje in 1938.
10. *Newspapers, administrative materials and bulletins published by the Macedonian army in the course of the Liberation War (1941–1945).*

PART 2: Notes on the life and work of Pavel Božigropski in the context of the Konikovo Gospel manuscript

Archimandrite Hadži Pavel (Gramatikov) Božigropski was born near Enidže Vardar in the village of Konikovo (present-day Dytikó, Aegean Macedonia, Republic of Greece). According to his biography, Božigropski was about 65 at the end of the Crimean War (Nikolovski Katin 1996, 259 *et passim*). Only Ristovski (1989) and Nikolovski Katin (1996, 262) use the compound name Hadži Pavel (Gramatikov) Božigropski. Other authors, such as Ivanova (2002, 46, 48), use the name Pavel Božigropski. Ristovski (1989, 96–107) emphasizes that Pavel

belonged to the family of *Gramatikovci*; according to his interpretation, this name denoted the family's high level of literacy and explains the fact that all "literate village people" originated from it. He concludes from other sources (Ristovski 1989, 97) that Pavel was born around 1800 and points out that we know very little about the life and work of Pavel. The probable reasons will be explained in due course.

The facts known about the life of Pavel Božigropski can be summarized as follows:

- Born ca. 1800.
- Left without parents early in his life.
- Suffered a family tragedy – his sister was kidnapped by bandits (Arnauts) and forced to accept Islam (?).
- Went to Mount Athos and became a monk, probably in the Zograf Monastery (?).
- Became a teacher in the village of Patiška Reka near Skopje in Vardar Macedonia.
- Left for Jerusalem.
- Became a pilgrim (visited and paid homage to Christ's grave).
- Given the title of archimandrite.
- In 1841 he compiled and the Apostle in Church Slavonic: *Аѡсѣол или дејанија и ѡсланија свјатѣих аѡсѣолов* (*Apostle, or the Work and Epistles of the Holy Apostles*). He tried to have it printed by the printing house of Kirijak Držilović (Držilen) in Salonika.
- Left for Russia.
- In 1850, (see Polenaković 1962/63) he became the Orthodox priest of the Jerusalem Monastery devotees in Salonika.
- In 1852, he published (?) in part or in its entirety the *Кониковско евангелие, неделно евангелие* (the Konikovo Gospel, Gospel lectionary for Sunday services) in the printing house of Držilović in Solun (Salonika) entitled "The Gospel of our Lord God and Savior of Jesus Christ, now reprinted in the Bulgarian language for each Sunday of the year as they come. Rewritten and corrected by me, Pavel, the Ieromonach, Jerusalem Orthodox Patriarchy, born in the eparchy of Voden in the village of Konikovo, Salonika, printed by Kiriak Držilen, 1852" (see Chapter 3 of the present volume).
- Ca. 1856 (?) became the abbot of the monastery of Kaluga, Craiova, Romania.
- In 1856 (?) he published the Apostle in Church Slavonic in Constantinople: *Аѡсѣол или дејанија и ѡсланија свјатѣих аѡсѣолов* (*Apostle or the Work and Epistles of the Holy Apostles*).
- In 1858 he published *Свјашѣеноје и божесѣвеноје еванѣлие Новаѣо заветѣа* (*Ecclesiastical and God's Gospel of the New Testament*) in Constantinople.
- In 1860, he returned to Constantinople.
- In 1865, he was in Belgrade staying with J. Šafařík, director of the Belgrade library.
- In 1865, he visited Prague and met Bishop Riger (?).

- In 1866, he was in Voden where he opened a school in the Slavic language in Gumendže.
- Ca. 1867 he left for Salonika.
- In October 1867, he became abbot of the Lesnovo Monastery where he stayed for ca. 3 years.
- Ca. June 1869 he became president of the new people's community in Voden.
- Ca. 1870, he was exiled to Salonika.
- 1871, he stayed in Jerusalem (Ristovski 1989, 107).
- From June 1871, he stayed for two months in Constantinople.
- 1871 became president of the Bitola community.
- Ca. October 1871, he died while traveling and was buried in Bitola or behind the altar of a church in Vrtokop near Voden (Ristovski 1989, 107).¹

The following facts about Pavel Božigropski and his activities should be emphasized in connection with his contributions to the manuscript of the Konikovo Gospel.

1. He held the post of an Orthodox priest (1850) under the jurisdiction of the Jerusalem Patriarch Cyril, as head of the church land and property of the Patriarchate in Macedonia, residing in Salonika. *Hence, the origin of the name Božigropski, denoting a monk who belongs to the Jerusalem Church.*
2. As the holder of this post from 1850, Božigropski became the chief representative of the Jerusalem followers or *taksidioti* (Jerusalem Orthodox protosingel or cleric) in Salonika. These *taksidioti* were traveling, *educated monks dedicated to the education of the people* (hence, the addition to Božigropski's name: the Grammarian). The word *people* was used to signify the lower strata of society: *demios*. A line was thus drawn between the educated elite and the illiterate mass. It was typical of the privileged strata of society to scorn the people. These words exist in the language to cover this concept: mass, pack, vulgar, vulgaros, and so on. The language of the people, according to Pavel and his contemporaries, is the vernacular: *dimotiki* in Greek, *bo(l)garski* (*Vulgaros*) in Macedonian.
3. Božigropski had a competent, perhaps excellent knowledge of Church Slavonic. In Constantinople in 1856 he published *Аѡсѣол или дејанија и ѡсланија свјайѡих аѡсѣолов* (*Apostle, or Work and Epistles of the Holy Apostles*, translated by him into Church Slavonic in 1841), which was later published in a second edition. In 1858, again in Constantinople, in the printing house of *Александар Еѡзарх* (*Exarch Alexander*), Božigropski published a Church Slavonic translation of *Свјайѡеноје и божесѡвеноје еванѡелие Новаѡо завеѡѡа* (*Ecclesiastical and Divine Gospel of the New Testament*). If we compare these facts with the information that the Konikovo Gospel was published ca.

¹ In the Bulgarian Wikipedia, however, we find slightly different information about the life and work of Pavel. For instance, from 1866 to 1870, he was president of the Bulgarian community in Voden. At the same time for a short period, he was abbot of the Lesnovo Monastery near Kratovo. Several times he was invited to lead the Salonika Bulgarian community, but he did not accept the offer because of his age. In 1871, immediately after the establishment of the Exarchate, at the request of the Exarch Antim I, he became president of the Bulgarian community in Bitola. Pavel was a close friend of the Jerusalem patriarch Cyril, which probably contributed to the fact that the Patriarchate did not recognize the schism imposed on the Bulgarian church.

1852 by the printing house of Kirijak Držilović (Držilen) in Salonika with the Greek alphabet used to convey the Macedonian vernacular, it becomes clear that the life and works of Pavel Božigropski have been presented in philological studies with many inaccuracies.

PART 3: Translations of the Bible into the vernaculars of the Balkan peoples in the Ottoman Empire

The Konikovo Gospel published by Pavel Božigropski has been hailed as a significant 19th-century event for the development of the Macedonian language. In his *History of the Bulgarians*, first published in 1876 and republished in 1978, Konstantin Jireček mentioned Božigropski in the context of strong “Hellenic/Greek propaganda” and the “Hellenization” of the non-Greek population in the second half of the 18th century and later (Jireček 1978, 346 *et passim*). Jireček stated that Božigropski was not a “Hellenized Bulgarian” but a fighter for “the restoration of the fatherland.” Further on, he provided “evidence” for this claim by stating that Božigropski published “a Bulgarian translation of the Gospel in Greek letters” in Salonika in 1852; however, Jireček went on to say that he did not know whether the publication of this “unique” edition was completed because *he had seen only the printed title page and some beginning pages* (italics added). If, twenty-five years after the supposed publication of the full Konikovo Gospel by Pavel Božigropski, Jireček had seen only three or four printed pages of the work, then it is hardly surprising that in 1931, Jordan Ivanov illustrated his study with only one page of the work (in Macedonian only) apart from the book’s title page (Ivanov 1931, 181–84).

Ivan Snegarov (1937, 32) stated that in 1863 Evstatij Kiprijadi translated Sunday Gospels for official use in the dialect of the village of Kulakia (Halastra) near Salonika in Greek letters. Later, in 1868, Ivan the Monk compiled a *Miscellany of Church Sermons* in the dialect of the village of Visoka (Ossa), near Salonika, using the Greek and Church Slavonic alphabets. From this, we may posit two hypotheses: first, that the KG played an inspiring role in the translation of church texts into the vernacular; second, that these Macedonian translations coincided with wider Balkan activity translating the Bible into the vernacular. Unquestionably, the two basic translations of the Bible, into Greek and Slavic, originated from this Balkan area. The Greek translation, along with the Hebrew and Latin versions, became part of the foundation of European culture, while the Slavic translation inspired a cultural revolution among the Slavic people. In the Western European cultural sphere, the newly standardized languages of German, French, Italian, Polish, and others, gradually replaced Latin as the language of the Holy Scripture. By contrast, the Eastern cultural hemisphere strictly followed tradition, and Biblical Greek and Church Slavonic were considered irreplaceable (Krašovec 1998).

By way of illustration, I will single out the translation of the Bible by the Ecumenical Patriarch Gregorius the Fifth (1745–1821) into a “comprehensible” language as distinct from the classical Greek translations. Athan Delicostopoulos, who has made a study of this translation (Delicostopoulos 1998, 297–316), does not agree with using the vernacular (*dimotiki*), but takes a middle position between *dimotiki* and the traditional Greek language (*katharevousa*). Such an attitude formed an obstacle to the vernacular languages of southeastern Europe becoming the language of the Bible. *Dimotiki* remained the language of low prestige in the Greek environment, while the vernacular languages of the South Slavic Orthodox communities had limited use and were considered “low”; they could thus not become the language of the Bible, whereas Church Slavonic (since the 18th century in the Russian recension) was irreplaceable. This prevented the acceptance of these languages as the standard, national languages of Serbs, Macedonians, Bulgarians, Albanians, Vlah and Romanians.

Numerous translations into the vernacular languages of Slavic Orthodox peoples were carried out in the 19th century (Thomson 1998, 605-921). It is a fact that the Synod of the Russian Church did not accept these translations. The whole New Testament was only published with the permission of the Synod as late as 1860–1862 (Ivanova 2002, 28 *et passim*). The Ukrainian translation dates from 1906–1911. The Serbian translation by Vuk Karadžić was published in 1847 in Vienna. By contrast, the Croats had their first printed translation in the vernacular in the Glagolitic alphabet as early as 1483 (*Misal...*). Konsul published the Croatian New Testament in the Glagolitic and Cyrillic alphabets in Tübingen in 1562–1563. The Slovene priest Primož Trubar published a Protestant translation of the New Testament in 1582. A survey of the literature (see Krašovec, ed. 1998, 1853-60) confirms that Protestant translations were the earliest vernacular translations to appear in Europe, in accordance with Protestant priorities and worldview.

The Bulgarians' situation was rather more complex than that of other Orthodox European peoples. As is well known, Bulgarians and Macedonians together with some Serbs and Montenegrins belong to a specific socio-linguistic group, known to linguists as the "Balkan linguistic league," along with other non-Slavic peoples such as Greeks, Albanians, Vlachs and Romanians (see Lindstedt 2005, 294-97). The Ottoman Empire united these peoples in the same way as the Byzantine or the Eastern Roman Empire had done.

In her comprehensive study of Bulgarian translations of the Bible, Diana Ivanova gives a survey of the historical circumstances surrounding the publication of new translations of the Bible in the 19th century. Ivanova (2002, 32 *et passim*) concludes that the new wave of translation began with the establishment of the British and Foreign Biblical Society in 1804. This Society developed a wide-ranging campaign in southeastern Europe to promote contemporary translations of the Bible. Ivanova also mentions (Ivanova 2002, 32), with reference to other authors such as Stojanov (1964), Nestorova (1991), and Šopov (1974), that the inspiration for the translation of the Bible and other religious texts was the outcome of Protestant – or more precisely, Methodist – missions related to the campaign of the American Biblical Association (established in 1816) to disseminate copies of the Bible throughout the world. The American Council in "European Turkey" took part in this mission as well. American missionaries founded their own schools for this purpose, one of which was located in Constantinople (see Nestorova 1991, 78–88). In 1812 or 1814, the Russian Biblical Society was established with the support of the British Biblical Society, which also had the objective of publishing the Bible in the vernacular (Ivanova, 2002, 33). Together with the American Council, these associations prepared and realized a program for publishing the Bible in the vernacular languages of the Balkan Peninsula: in Modern Greek, Vlach (Aromanian), Albanian, Turkish, Serbian, Romanian, Bulgarian and Russian. The translations of the Bible into modern Bulgarian by N. Rilski, K. Fotinov and P. R. Slavejkov were carried out with financial and other support from the British Biblical Society and the Mission of the American Council in European Turkey (Ivanova 2002, 32–33).

One of the first projects of the British Biblical Society was the publication of a sample translation of the Bible into Modern Greek; this was completed in 1810 and was published with a parallel text in Biblical Greek (Radkova 1981, 243). This fact confirms the cultural diglossia in southeastern Europe and shows the distinctions between the Byzantine Greek and Church Slavonic languages and the modern vernacular languages of the Greek, non-Slavic and Slavic peoples of this region.

It can thus be concluded that the motivation for the translation and publication of the Bible and other religious texts in the vernacular languages of southeastern Europe in the 19th

century resulted from the Protestant missionary stance and the activity of the British, American and Russian Biblical Societies and the American Council.

The issue of the Macedonian translations of the Bible has been treated in Macedonian scholarship from many different perspectives by numerous authors; see, for instance, Pop-Atanasov (1995), Stojčevska-Antik (1998), Mošin (1954), Koneski (1975), Topolińska (1989), Ugrinova-Skalovska (1994) and Velez (1996). In 2004, Aco Aleksandar Girevski (Girevski 2004) dedicated a book entirely to a study of the translation of the Bible in contemporary standard Macedonian. While many of these authors mention the significance of the KG and the role of Božigropski, none was able to give a thorough survey because only the facsimiles presented by Jordan Ivanov (1931) were available to study.

In contemporary Bulgarian scholarship, the KG is rightly designated a marginal phenomenon from the viewpoint of its importance to Bulgarian culture. Diana Ivanova (Ivanova 2002, 48), for instance, points out that a number of Macedonian translations with Greek letters appeared in the second half of the 19th century (the KG in 1852; the Trlis Gospel in 1861; the Kulakia Gospel in two versions in 1863; the Gospel from Boboštica [Boboshticë] 1870–1880) at a time when several translations of the Gospels already existed (she has in mind the Bulgarian translations, of course). Ivanova does not search for the causes of this phenomenon, however. From a sociolinguistic point of view, even more interesting are the claims of Elżbieta Solak about the Macedonian vernacular translations of the Gospel by the Aegean cultural circle (Solak 1997, 46–7). Solak believes that these translations manifest the “artistic immaturity of the language” and that is why they are of little significance except for the local population. According to Solak, these translations did not play any role in the establishment of the literary language (she evidently has in mind the Macedonian literary language). Further on she concludes that, from a linguistic point of view, these translations are of secondary importance in their relation to the central dialects of Western Macedonia upon which contemporary standard Macedonian was founded. Solak identifies these translations as belonging to an alternative, non-elite cultural model, which distances itself from “high” culture and is vulnerable to self-destruction. She concludes that the “gap” created during the period of the second half of the 19th century would later “deepen” under the influence of political events and allow the emergence “of new elites” that would manage to create a state (she has in mind the Macedonian State).

From the point of view of Bulgarian culture, Solak’s conclusion may be entirely warranted. However, from the point of Macedonian culture, the late 19th century translations into contemporary Macedonian vernacular with Greek (or mixed Greek and Slavic) letters within the framework of the South Macedonian cultural sphere are of extraordinary importance for the following reasons:

1. For the first time a Macedonian vernacular language, through the translation of the KG, became a cultural idiom as a written language (the language of the Bible).
2. The translation of the KG motivated other Biblical translations (as discussed above).
3. The vernacular translations of the Bible opened the way for the creation of the literary language based on a non-traditional, Slavic basis.
4. Linguistic synchrony became more important than linguistic diachrony.
5. Church Slavonic tradition had a limited influence on these translations as a uniting linguistic factor (Koneski 1986, 200–201).

6. As far as language is concerned, all Biblical translations from this circle represented steps on the road to linguistic standardization, thus constituting a significant phase in the development of the Macedonian literary language.
7. The abandonment of the influence of Church Slavonic orthography and the use of the adopted alphabet opened the way for a phonemic orthography that was later accepted in the standard Macedonian language.

Conclusions:

Concerning the language and the style of the KG, it should be noted that both the first and the second translations manifest a system of orthographic rules as well as selectivity of grammatical material. Consider, for instance, the regular reduplication of the direct object that does not exist in the texts written in the contemporary language in the sphere where Church Slavonic tradition predominates (Central and Northern Macedonia). Such reduplication rarely occurs in Cepenkov's or Misirkov's works, where it is subject to normative limitations. The language of the KG does not completely correspond to the local Enidže Vardar dialect, but manifests stylization in the abandonment of localisms and the expansion of the dialectal basis towards the south-west and central-west. In this sense, the KG text goes beyond the parameters of a simple dialectal text.

I cannot accept unconditionally the claim that the translations of the Trlis, Kulakia, Boboštica and Konikovo Gospels into vernacular Macedonian with Greek letters are only a minor episode in the main cultural stream that corresponds to the Church Slavonic tradition and belongs to the Bulgarian cultural tradition in the strictest sense. If this were the case, the question arises of why churches throughout Macedonia did not use the translation of the monk Neofit Rilski, a Bulgarian translation of the New Testament printed in Smyrna in 1840 with the recommendation and help of the British and Foreign Biblical Society. It is well known that this translation played a tremendous role in contemporary Bulgarian culture, especially among Orthodox Christians, in spite of the fact that the work is a Protestant translation and that Rilski's grammar of was used and partly accepted by such Macedonian revivalists as Jordan Hadži Konstantinov-Džinot.

By the first third of the 19th century, the nation-states of Serbia and Greece were already established. The Bulgarian state was in the formative phase called the Bulgarian vassal principality. Considering the model *one state – one autocephalous church*, there was no room for the Jerusalem patriarchy (the Church of Jerusalem) represented by Pavel Božigropski. It was a type of supranational entity contrary to the dominant tendencies of that time.

An analogy could be drawn between the cultural processes in Western and Eastern Europe to help explain the cultural activity of Pavel Božigropski and his followers, his *devotees*. There is an analogy with the Protestant Reformation. If God's will is the highest principle of justice, then God's justice is given only to perfect Christians, and so devotees and grammarians are obliged to enable individuals to know God in an appropriate language. Therefore, it was necessary to provide vernacular translations of the New Testament. An example may be found in the work of Primož Trubar and his 16th-century Protestant translation of the Bible into the Slovenian Dolenjska vernacular. With this example in mind, we should accept that the translation of the KG – the first translation into modern Macedonian – was inspired (directly or indirectly) by the same cultural motivation that prompted the translation and publication of the Bible and other religious texts into the vernacular languages of southeastern Europe in the 19th century. This activity resulted from the Protestant worldview and the work of the British,

American, and Russian Biblical Societies and the American Council, which assisted translations into modern Bulgarian, Albanian, Romanian, Aromanian and Turkish.

The Macedonian religious literary heritage written in the vernacular with Greek letters raised the Macedonian vernacular to the level of a Biblical language, thus preparing the way for its standardization. Therefore, I consider these texts, especially the KG, to manifest a period of language *stylization* in preparation for standardization.

Finally, I would like to expose the theory that the printed version of the KG represents an unrealized project more than a finished book. The reasons for this, as this section has endeavored to explain, can be reduced to the general position that political conditions in the 19th century strongly delayed the creation of the contemporary Macedonian state.

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