
Hesychast Translations of Paraenetic Texts

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The monastery of Paroria founded by Gregory the Sinaite was, as is proven by inscriptions in manuscripts written there, a multilingual center of hesychasts. Its inhabitants apparently created translations at least partly in collective work. The result differs significantly from the exact translations common in the 14th century. A case in point is a miscellany contained in MS *Mosq. Chludov* 237, which was written in Bulgarian Church Slavonic in Paroria. It contains both paraenetic texts and lives. *Vindob.* Sl. 42 is a Serbian copy of it, written either in Paroria or in the Zograf monastery. In my paper I shall examine the composition and translation of this miscellany.

Rereading the Byzantine-Rus' Treaty of 971

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Three authentic Byzantine documents, otherwise known as the treaties between Rus' and Byzantium concluded in 911, 944 and 971, are preserved in the *Pověst' vremennykh lět* (PVL). These acts were translated from the copies in the Byzantine diplomatic registry and survive only in Slavonic versions. The author or editor of PVL did not fully understand the texts of the treaties: that is why they came to us badly corrupted. This paper examines some of the 'dark' places of 971 treaty. The first section considers the mysterious 'seal' of prince Svjatoslav while the following part explores the oaths of Svjatoslav and his warriors. I argue that this oath was of special interest for one of the chancery clerks of John I Tzimiskes. The final section demonstrates that the some 'exotic' elements of these formulas of oath were not fiction, but reality for the Varangians in the service of the Byzantines.

Selection of Saints in *Menologia* Icons Traces of Interaction Between Byzantine, Latin and Middle-Eastern Hagiographical Traditions and Cultural Identities

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The Byzantine *menologia* icons, representing saints for every day of a month, are a pictorial parallel to the *menaia* liturgical books, with services for the daily feasts. Thus, even if created for individuals, the *menologia* refer to the public worship, as it is regulated by the local *Typikon* or *Synaxarion*. The depiction of local saints, or their celebration in unusual dates, reveal the sources of the painter or the commissioner; especially in the spiritual centers of the Eastern Mediterranean the selection of saints is the result of interaction between Byzantine, Latin and Middle-Eastern hagiographical traditions and cultural identities.