Pseudo-Athanasian *Homily on the Man Born Blind*: Slavonic Sermon from an Unknown Greek Original

Irina M. Gritsevskaya

Professor, Novosibirsk High School of Military Command, Novosibirsk,
Russia

irgri@inbox.ru

Viacheslav V. Lytvynenko

Adjunct Professor, Charles University, Evangelical Theological Faculty,
Prague, Czech Republic

vyacheslav.lytvynenko@gmail.com

Abstract

The paper offers a textual analysis, Slavonic edition and English translation of the *Homily on the Man Born Blind* preserved in XIVth-century novoizvodnye triodion panegyrics. The homily is ascribed to Athanasius of Alexandria and is unknown among Greek sources.

Keywords

Homily on the Man Born Blind – novoizvodnye triodion panegyrics – Athanasius of Alexandria – Bulgarian homiliaries

Medieval Slavonic miscellanies are undoubtedly the most common type of book among Slavonic MSS. While still insufficiently studied, they attract increasing attention from scholars, and one of the factors that drives the need for studying the content of miscellanies and producing individual descriptions is their transmission of Greek texts that are no longer extant in their originals. One of such texts is the *Homily on the Man Born Blind*, whose textual analysis, Slavonic edition and English translation are offered in this paper.

In the Slavonic MSS, this writing is ascribed to Athanasius of Alexandria (296/8-373) and found among the set of homilies that formed a fixed corpus of

the so-called novoizvodnye triodion panegyrics. These panegyrics appeared in the 60-70s of XIVth century, and their origin is related to the monastic milieu of Mt. Athos in Greece. More specifically, they represent a special type of Bulgarian homiliaries that were formed out of newly translated Greek texts, many of which (though not all) were unknown to the Slavs before. In modern scholarship, the primary attention has been given to the menaion miscellanies, whereas the study of the panegyrics has been rather limited. Some of the most significant studies of the panegyrics were done by K. Ivanova¹ and, more recently, by E. Mirčeva.² One specific work that deals with this type of miscellany belongs to K. Ivanova and E. Velkovska, whose article bears a title indicative of the limited research in this field: "Preliminary Notes Concerning the History of Novoizvodnye Triodion Panegyrics in Mt. Athos."³

Among the texts that formed part of the fixed corpus of the triodion panegyrics we find six homilies that are ascribed to Athanasius of Alexandria.⁴ As we have shown in an earlier study,⁵ most of these texts are translations from the known Greek originals. Two of them were possibly composed by Basil of Seleucia (d. ca 458), two others either again by Basil or John Chrysostom (349-407), or Athanasius. One text belongs to an anonymous author, and there

- 1 К. Иванова, "Житийно-панегиричното наследство на Търновската книжовна школа в балканската ръкописна традиция" [K. Ivanova, "Living Panegyric Legacy of the Tarnovo Literary School in the Balkan Manuscript Tradition"], in: *Търновска книжовна школа* (Втори международен симпозиум, Велико Търново, 20-23 май 1976), София, 1980, том 2, pp. 193-214. К. Иванова, "Новоизводните търновски сборници и въпросът за ролята на патриарх Евтимий в техния превод" ["Novoizvodnye Miscellanies of Tarnovo and the Question of the Role Played by the Patriarch Euthymius in their Translation"], *Старобългарска литература*, 25-26 (1991), pp. 124-134; К. Иванова, "За календарните триодни сборници, писани в Хилендарския манастир" [On the Triodion Calendar Miscellanies Written in the Hilandar Monastery], *Старобългаристика*, 36/3 (2012), pp. 11-28.
- 2 Е. Мирчева, *Староизводните и новоизводните сборници – преводи, редакции, преработки, книжовноезикови особености* [E. Mirčeva, *Staroizvodnye and Novoizvodnye Miscellanies: Translations, Redactions, Adaptations, and Literary Features*], София, 2018.
- 3 К. Иванова, Е. Велковска, "Хилендарская рукопись № 404 (предварительные заметки к истории новоизводных Триодных панигириков на Афоне)" ["Hilandar Manuscript 404: Preliminary Notes Concerning the History of Novoizvodnye Triodion Panegyrics in Mt. Athos"], in: *Афон и славянский мир* (Материалы международной научной конференции, посвященной 1000-летию присутствия русских на Святой Горе, Белград, 16-18 мая, 2013), Святая Гора Афон, 2014, pp. 235-255.
- 4 Иванова, "Житийно-панегиричното наследство," p. 198.
- 5 В.В. Литвиненко, И.М. Грицевская, "Триодные гомилии псевдо-Афанасия Александрийского в новоизводных болгарских панигириках (гомилиариях)" [V.V. Lytvynenko, I.M. Gritsevskaya, "Triodion Homilies of Pseudo-Athanasius of Alexandria in the Novoizvodnye Bulgarian Panegyrics (Homiliaries)"], forthcoming in *Palaeobulgarica*.

is one whose Greek original we did not find, namely, the *Homily on the Man Born Blind*.

Ivanova is aware of ten MS copies with the novoizvodnye triodion panegyrics (of which five are Bulgarian and five Serbian), whose dating ranges from the very origin of this miscellany up to the end of the XIVth century.⁶ However, most of these MSS do not have the entire cycle of the triodion readings, offering only parts of it instead. We know of only three MS copies of the XIVth-century triodion panegyric that contain the *Homily on the Man Born Blind*. The present study and edition of this homily is based on these three MSS listed below:

1. Hilandar Monastery, 404,⁷ dated to 1370-1380/1385.⁸ Bulgarian orthography (henceforth Hil. 404).
2. Hilandar Monastery, 389, last quarter of XIV century.⁹ Serbian (Raški) orthography (henceforth Hil. 389).
3. Rilla Monastery,¹⁰ 4/7, the 80s of XIV.¹¹ Bulgarian orthography (henceforth Ril. 4/7).

Ivanova and Velkovska¹² made a number of important points concerning these MSS. They suggest that novoizvodnye triodion panegyrics are completely fixed on the level of incipits and corpus of texts, representing thus a closed textual

6 Иванова, Велковска, "Хиландарская рукопись № 404," p. 238.

7 Digital scans of the Hilandar MS were provided by the Hilandar Research Library & the Resource Center for Medieval Slavic Studies at the Ohio State University, USA. We express deep gratitude to the monks of the Hilandar Monastery in Mt. Athos and the colleagues at the OSU for the possibility of working with these electronic copies.

8 The differences in the dating vary in different authors, but not much: (1) 1370-1380 is the dating given by Д. Богдановић, *Каталог ћирилских рукописа манастира Хиландара* [D. Bogdanović, *Catalogue of Cyrillic Manuscripts in the Hilandar Monastery*], Београд, 1978, p. 158; (2) 1375-1385 is the dating given by Р. Станковић, "Водени знаци хиландарских српских рукописних књига XIV века" ["Watermarks in the XIVth-century Serbian Manuscripts from the Hilandar"], in: *Археографски прилози*, Београд, 2000-2001, бр. 22/23, pp. 58-59.

9 This codex contains the flowery triodion or pentecostarion, forming a single whole with the Hilandar MS 388 that has the lenten triodion (Богдановић, *Каталог ћирилских рукописа*, pp. 152-153).

10 Digital scans of this MS were provided from the electronic archive of the Faculty of Slavonic philology at Sofia University of St. Kliment Ohridski. We express deep gratitude to the monks of Rilla Monastery and the colleagues of Sofia University, especially И. Христовой-Шомовой, for the possibility of working with these electronic copies.

11 On the dating, see Иванова, Велковска, "Хиландарская рукопись № 404," p. 239. For the description of this MS, see Б. Христова, Д. Караджова, А. Икономова, *Български ръкописи от XI-XVIII век запазени в България: Своден каталог* [B. Khristova, D. Karadžova, A. Ikononova, *Bulgarian Manuscripts of XI-XVIII preserved in Bulgaria: Comprehensive Catalogue*], София, 1982, том 1, pp. 54.

12 Иванова, Велковска, "Хиландарская рукопись № 404."

tradition. Furthermore, Hil. 404, in their view, is a draft MS containing a draft form of miscellany's corpus, though not of the translation of texts. The order of texts here is not yet fixed and rather chaotic, while in the later copies these texts would be arranged according to the church calendar. The scribe explains the disorder of texts by the fact that he did not receive the originals necessary for the timely copying (Простите простите. Не бѣ невѣрженіѣ, нѣ неполученіѣ изводъ (с)ице не въ рѣ прѣлежѣщѣжъ книгѣ слова съписахѣ).¹³ The question of where these originals came from remains unclear. Zograf Monastery and the Monastery of Great Lavra in Mt. Athos are two likely places. What is clear, however, is that Hil. 404 was the protograph (or one of the protographs) for all other novoizvodnye triodion panegyrics.

With Hil. 404 as the base text, our collation of the *Homily of the Man Born Blind* in the three MSS made it possible to confirm the idea of the closed textual tradition of these miscellanies. Most of the differences between the MSS are orthographical. Hil. 389 exhibits the features of Serbian orthography that distinguishes it from the other two MSS with the Bulgarian orthography. According to Ivanova, the texts initially written in Bulgarian were transcribed with the Serbian orthography at the Hilandar Monastery, and she finds this reflected in the MS of the Hilandar Monastery 392 (henceforth Hil. 392), which the scribe named Iov copied from Hil. 404 between the years 1375 and 1385. This MS, however, does not contain the flowery portion of the cycle, and for that reason, Hil. 389 represents the earliest textual version of the panegyrics with Serbian orthography. In Ivanova's opinion, the Serbian transcription of Hil. 392 was done with absolute precision and consistency, and we found that the same is true of Hil. 389.¹⁴

We found only one significant lexical difference between the two Bulgarian MSS on the one hand, and the Serbian MS on the other. Both of the Bulgarian MSS use two related terms, *зѡмѡуждаваашѣ* and *зѡмѡдѣнїѣ*. Slavonic dictionaries provide an entry for *зѡмѡуждати* (trans. "to delay" or "slow down"), but not for *зѡмѡуждавати*.¹⁵ However, the *-вати* forms of the verb stressing the indefinite aspect were quite common.¹⁶ The imperfect form of this archaic verb, *зѡмѡуждаваашѣ*, appearing first in Hil. 404, was rejected in both later MSS. In

13 "Forgive me, forgive me! For it is not by ignorance but because of not having received the manuscripts [on time] that I copied the homilies in this book without giving them proper order" (Hil. 404, f. 7v).

14 Иванова, Велковска, "Хиландарская рукопись № 404," p. 236.

15 See e.g., *Словарь старославянского языка: а-и* [*Dictionary of the Old Slavonic Language: a-i*], Санкт-Петербург, 2006, репр. изд., том 1, p. 648.

16 А. Вайан, *Руководство по старославянскому языку* [*Handbook of the Old Slavonic Language*], пер. с французского В.В. Бородич, Москва, 1952.

Ril. 4/7, the scribe made a mistake in copying this verb and corrected it interlinearly: ЗАМОУЖАДШЕ . In the Serbian MS both cognate words were changed to ЗАКЪСНѢВШАШЕ and ЗАКЪСНѢНІЕ .

One feature that makes Hil. 404 and Ril. 4/7 related to each other and different from Hil. 389 is the marginal gloss found in the Bulgarian MSS next to the account of the Pharisees' reaction: $\text{ВСКВРЪННЪИХЪ ОУСТЪНЪ, КАЛОТВОРЦА ХЪ НАРИЦААХОУ}$ ("with their defiled mouths, they called Christ a dirt-maker"). Since there are no scribal marks in the text of either Bulgarian MSS, this gloss could be perceived as a commentary that stood apart from the text, whereas in Hil. 389 it was integrated into the text from the margin. One other feature peculiar only to Hil. 389 is the statement $\text{КАЛНМЪ ПРІЕМШИ ИЗБАВЛЕНІЕ}$ ("he received deliverance [from blindness] by means of clay"), as opposed to $\text{КАЛНМЪ ПРІЕМШИ ИСПРАВЛЕНІЕ}$ ("he received correction [of sight] by means of clay") in Hil. 404 and Ril. 4/7. Since the words ИЗБАВЛЕНІЕ and ИСПРАВЛЕНІЕ appear quite similar in form, the change in the Serbian manuscript could be as simple as the scribe's misreading of the initial term. However, if the change was intentional, it may indicate the fact that the scribe misunderstood the main idea of the episode in which the emphasis is not so much on the deliverance from blindness as on repairing (ИСПРАВЛЕНІЕ) nature's failure.

In examining the content of the text, several points should be highlighted. First, the *Homily on the Man Born Blind* contains a rhetorical introduction whose points are not supported in the rest of the writing. Second, the text as a whole has a number of units that appear quite complete in themselves with each one interpreting chapter 9 of John's Gospel. The text composition as a whole could be briefly presented as follows:

1. *Rhetorical Introduction* (sect. I.1-2). Here, we find an analogy between the road-side shelters (ПРИПЪТНЫЕ СѢНИ) designed to give comfort from the weariness of traveling and the Church as a shelter of rest for those who are troubled by worldly cares. Just as a human host takes in the travelers, so does Christ, the host of strangers ($\text{СТРАННОПРІЕМЕЦ, ДУШООУБЛАКА}$), provide them with spiritual refuge on their life path ($\text{ПО ЖИТЕЙСКОМУ ПЪТНИ ХУДАЦІИ ОУСТРОИ СА}$).
2. *The Fate of the Man Blind from Birth* (sect. II.3) This section briefly describes the fact that the blind man lacked both food and sight, curiously pointing out that his mind was as quick to action as the movement of a deer ($\text{РАЗУМОМЪ ЖЕ БЫСТРА ТАКОЖЕ СРЪНА}$).
3. *Praise to Nature* (sect. III.4-7). Here, nature (СЪТВО) is praised as a means by which the blind man receives sight and as that which reveals Christ to be both God and Creator. In addition, a connection is drawn between the action in which Adam was formed from the dust of the ground and the action in which ground was used by Christ to make clay as a means of performing the blind man's healing.

4. *Supreme Submission of the Blind Man and his Healing* (sect. iv.8-13). This section begins with the praise to the Lord for slowing down his grace (ЗМОУЖДАВАШЕ ЖЕ ЕЛКА БЛГТЬ) as a way of showing that it was supreme submission that “crowned” the blind man (СЛБПАРО ВЪНУАВАЖ БЛГОПОКОРСТВО). Then follows a set of negative examples conjectured as possible responses that lack submission to the action of Christ in anointing the blind man’s eyes with clay. And we also read about the response from the surrounding people who saw the blind man “rejoicing and leaping” (РАУЖИЦА СЯ И КАУАЦА), as he went about proclaiming the miracle of healing.
5. *Pharisees Interrogate the Blind Man: Part One* (sect. v.14-18). Here, we have an account of the first part of the Pharisees’ interrogation of the formerly blind man. They are described as seeking a way to accuse Christ of making the healing (ОБЛЗГАТИ ИЦЖ ИЦВЛЕНІЕ), failing to recognize a connection between the fact that God used clay to create Adam and Christ used it to give sight. It is said that the Pharisees put themselves into a logical contradiction: “If Christ broke the Sabbath, then how is it that the blind man was healed? And if the miracle was fake, then how could he break the Sabbath without having done anything?”
6. *Pharisees Interrogate the Blind Man: Part Two* (sect. v.19-29). The second part of the interrogation talks about the trap that the Pharisees set for the blind man: he had nothing but either to say that the law was not good or to insult Christ on account of the healing made on the Sabbath. The responses of the blind man are then compared to those of the Apostle Paul given to Agrippa (Acts 26:1-32), and it is said that the blind man proved himself to be self-consecrated to divine service even ahead of Paul (САМОУЖКОПОЛНЖНИКЪ ПОКАЗА СЯ ПРЕЖДЕ ПАВЛА). The Pharisees’ interrogation is depicted as causing suffering to the blind man, but after having demonstrated proper resistance, “he is to be praised above all virtuous people” (БЛГОХВАЛЕНІИ ВЪСѢ ДОБРЪШИХЪ). Instead of recognizing that Christ was simply a prophet, the blind man pronounces an extended statement in which he confesses him to be above all other prophets of whom Moses prophesied long ago.
7. *Conclusion* (sect. vii.30-31). The homily ends with a rhetorical conclusion in which the reader is called to follow the good example of the faithful blind man. He is encouraged to purify his eyes from the spiritual darkness, keep the divine commands, and go on doing good deeds in love toward the Lord, who is God “that gives light” and sanctifies “every man coming into the world” (cf. John 1:9). Notably, the conclusion says nothing that would support any points stated in the introduction.

With this summary of the text, it is important to point out that the homily is enhanced with various rhetorical techniques. The introduction demonstrates what in modern scholarship is called “word-weaving” (from Slavonic: “pletenie sloves”), a high literary style forged „by the use of cognate and sound-like words, assonances, synonymy and speech rhymes in order to produce a peculiar verbally decorated effect”¹⁷ (see *πρωγάδι* and *πᾶντι*). Other parts of the text include numerous other rhetorical devices, especially appeals, invocations, allusions, analogies, metaphors, parallelisms, moral instructions, and speeches spoken on behalf of different characters – both real ones (such as the blind man and the Pharisees), and imaginary (such as anyone exhibiting a lack of submission to Christ).

In our search for textual correspondence of the Slavonic homily with a Greek source, we examined the following material:

TABLE 1 Homilies on the Blind Man's Healing from John 9:1-41

Asterius of Amasea	<i>In caecum a nativitate</i> (<i>Homilia</i> 7). Inc.: Ἦκούσαμεν ἀρτίως τοῦ υἱοῦ τῆς βροντῆς Ἰωάννου (CPG 3260; PG 40.249-263).
John Chrysostom	<i>De caeco nato</i> . Inc.: Πηγὴ φωτὸς ὁ τοῦ θεοῦ λόγος (CPG 4582; PG 59.543-554). According to H.D. Altendorf, <i>Untersuchungen zu Severian von Gabala</i> , Tübingen, 1957, pp. 52-63, this homily belongs to Severian of Gabala.
John Chrysostom	<i>In caecum a nativitate</i> . Inc.: Διὰ τί θεραπεύει τότε ἐνθῶς τὸν τυφλὸν ἐκ τοῦ ἱεροῦ ἐξελθὼν (CPG 4880; MS: Moscow, GIM, Sinod. gr. 234 [Vlad. 217], ff. 257-264).
John Chrysostom	<i>In caecum a nativitate</i> . Inc.: Εἰ δὲ καὶ τοῦτο πρὸς τοῖς ἄλλοις (CPG 4884; cf. PG 64.1341; MS: Oxford, Bodleian Library, MS. Auct. E. 3. 15; M. Aubineau, <i>Codices Chrysostomici Graeci. 1: Codices Britanniae et Hiberniae</i> , Paris 1968, pp. 13, 150).
John Chrysostom	<i>In caecum a nativitate</i> . Inc.: Ἔτι μου τοῖς ἀδύτοις τῆς ψυχῆς ὁ τυφλὸς ἐμφωλεύει ἔτι μου τῶν ἐκείνου λόγων περιστρέφεται μνήμη (CPG 4918; PG 64.1351; MSS: e.g., Mt. Athos, Koutloumousiou Monastery, 109; Grottaferrata, Biblioteca Statale del Monumento Nazionale di

¹⁷ Д.С. Лихачев, *Исследования по древнерусской литературе* [Studies on Old Russian Literature], Ленинград, 1987, p. 46.

TABLE 1 Homilies on the Blind Man's Healing from John 9:1-41 (*cont.*)

	Grottaferrata, MS B.α.14 [gr. 178]; Vatican, Biblioteca apostolica vaticana, Vat. gr. 455, ff. 75r-77v; Aubineau, <i>Codices Chrysostomici Graeci</i> , pp. 39, 15).
Pseudo-Athanasius of Alexandria, Timothy of Jerusalem, Leontius of Byzantium	<i>Homilia in caecum a nativitate</i> . Inc.: Πολλοσποῦδαστόν ἐστι πᾶσιν ἀνθρώποις (CPG 2272 [Pseudo-Athanasius]; CPG 7409 [Timothy of Jerusalem]; CPG 7900.12 [Leontius of Byzantium]; PG 28.1001-1024).
Severian of Gabala	<i>Homilia in caecum a nativitate</i> . Inc.: Τοῖς τῆς γῆς βασιλεῦσιν ὁ μὲν ὡς ἀγροῦ κτήτορσιν τε λειτουργίαν (CPG 4231; MS: Paris gr., Bibliothèque nationale de France, 979, ff. 141r-144r).
Theophilus of Alexandria	<i>Homilia de caeco a nativitate (fragmentum)</i> (Arabic version). Inc.: <i>Agite dum, fratres et amici, communitas fidelium, uidete miraculum magnum quod lingua non potest dicere</i> (CPG 2635; MS: Monac. Arab. 1066, f. 5r-v).

TABLE 2 Greek Commentaries on the Blind Man's Healing from John 9:1-41

Euthymios Zigabenos	<i>Expositio in Ioannem</i> (PG 129.1305-1320).
John Chrysostom	<i>In Iohannem homiliae</i> LVI-LIX (CPG 4425; PG 59.305-327).
Origen of Alexandria	<i>Commentaria in Evangelium Joannis</i> (E. Preuschen, ed., <i>Der Johanneskommentar</i> , Die griechischen christlichen Schriftsteller der ersten Jahrhunderte, 10, Berlin, 1903, Band 4, pp. 3-479; PG 14.21-830). A commentary on ch. 9 of John's Gospel is missing, but some fragments are preserved in catenae (see table 3).
Cyril of Alexandria	<i>Commentarius in Ioannis Evangelium</i> (CPG 5208. PG 73.939-1019)
Theophylact of Ohrid	<i>Enarratio in Evangelium Joannis</i> (PG 123.1127-1348). The commentary does not go beyond ch. 7 of John's Gospel.

TABLE 3 Greek Exegetical Catenae on the Blind Man's Healing from John 9:1-41

Anonymous writer	B. Cordier, ed., <i>Catena patrum graecorum in Santum Joannem</i> , Antverpiae, 1630, Capita IX, pp. 246, 252, 258-260.
Ammonius	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 247, 249, 253, 257, 259-260; J. Reuss, ed., <i>Johannes-Kommentare aus der griechischen Kirche aus Katenenhand-schriften gesammelt und herausgegeben</i> , Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 89, Berlin, 1966, esp. frag. 317, p. 276.
Apollinaris of Laodicea	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 250, 253, 255-256; Reuss, <i>Johannes-kommentare</i> , esp. frag. 49, p. 21.
John Chrysostom	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 247, 249, 252-253, 255-259.
Isidore	Cordier, <i>Catena patrum graecorum</i> , Capita IX, p. 246.
Cyril of Alexandria	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 246-247, 249-253, 258.
Origen	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 251, 256, 258; Preuschen, <i>Der Johanneskommentar</i> , frags. 131-135, pp. 571-572.
Severus of Antioch	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 247-248, 250, 260.
Theodore of Heraclea	Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 247, 251, 260; J.A. Cramer, ed., <i>Catenae in Evangelia S. Lucae et S. Joannis</i> , Oxonii, 1844, p. 296; Reuss, <i>Johannes-Kommentare aus der griechischen Kirche</i> , frags. 71-82, pp. 85-87.
Theodore of Mopsuestia	Cramer, <i>Catenae in Evangelia</i> , p. 296; Cordier, <i>Catena patrum graecorum</i> , Capita IX, pp. 248, 254, 258, 260-261; I.-M. Vosté, ed., <i>Theodori Mopsuesteni commentarius in Evangelium Iohannis Apostoli</i> , Syr. IV,3, <i>Corpus Scriptorum Christianorum Orientalium</i> , 115; <i>Scriptores Syri</i> , 62, Leuven, 1940, 9.1-41, pp. 181-195.

Based on our analysis of this material, we can affirm that the *Homily on the Man Born Blind* is not identified among these sources. For that reason, it could be either a translation of the now lost Greek original, or perhaps a compilation

of unidentified Greek texts. The homily exhibits numerous syntactical and lexical calques from Greek, though it is also possible that a Slavonic scribe from this time period could have stylized the text.¹⁸ Even though Slavonic MSS ascribe the homily to Athanasius of Alexandria, we did not find any textual parallels with either his genuine writings or pseudographic ones. We identified thirteen instances in seven genuine writings¹⁹ where Athanasius refers to the story of the blind man's healing, but none of them offer more than a simple allusion, and most of them are used to argue that Christ's power to restore sight proves him to be God. The pseudo-Athanasian *Homily on the Man Born Blind* (*Homilia in caecum a nativitate* CPG 7409; PG 28.1001-1024, see table 1) gives no textual parallels with the Slavonic text either.

The homily incorporates a number of themes that are commonplace in Greek exegesis.²⁰ Thus, the fact that clay was used as a means for healing is often employed to show that Christ who healed the blind was also the Creator who made Adam from the dust of the ground (e.g., Origen,²¹ Ammonius,²² Pseudo-Athanasius,²³ John Chrysostom)²⁴. An even more recurrent point in Greek exegesis is the argument that healing of the blind man proved Christ's

18 For the phenomenon of stylization in the Slavonic medieval literature originating with the literary reforms of the Patriarch Euthymius in the XIVth century in Tarnovo, see e.g., В.Д. Петрова, "Проблемы исихазма и древнеславянского 'плетение словес' в современной филологии" ["Problems of Hesychasm and Old Slavonic 'Word-weaving' in Contemporary Philology"], *Вестник Чувашского университета*, 1, (2011), 251-257.

19 *Oratio contra Arianos*, 3.32; 3.40; 3.41; 3.55 (K. Metzler, K. Savvidis, eds., *Die Dogmatischen Schriften: Oratio III contra Arianos* [Athanasius Werke], Berlin, 2000, Band 1, Teil 1, Lieferung 3, pp. 343; 351-352; 352; 366); *Tomus ad Antiochenos*, 7 (H.C. Brennecke, U. Heil, A. Stockhausen, eds., *Die "Apologien"* [Athanasius Werke], Berlin, 2006, Band 2, Lieferung 8, p. 347); *Epistula festalis*, 11.4 (year 339) (PG 26.1406a-c); *Epistula ad Adelphium*, 3 (K. Savvidis, ed., *Die Dogmatischen Schriften: Epistulae Dogmaticae Minores* [Athanasius Werke], Berlin, 2016, Band 1, Teil 1, Lieferung 5, p. 745); *De Incarnatione Verbi*, 18; 23; 38; 49 (R.W. Thomson, *Athanasius: Contra Gentes and De Incarnatione*, Oxford, 1971, pp. 179; 191; 229; 257); *Historia Arianorum*, 61 (H.-G. Opitz, ed., *Die "Apologien:" Historia Arianorum* 32,2 – *De synodis* 13,2 [Athanasius Werke], Berlin, 2011, Band 11, Lieferung 6, repr., p. 217); *De decretis Nicaenae synodi*, 1 (H.-G. Opitz, ed., *Die "Apologien:" De decretis Nicaenae synodi* 1,5-40,24 [Athanasius Werke], Berlin, 2012, Band 11, Lieferung 1, repr., pp. 1-2).

20 For a helpful overview of the major patristic themes of exegesis on the healing of the blind, see J.C. Elowsky, ed., *Ancient Christian Commentary on Scripture: New Testament Iva, John 1-10*, Downers Grove, Illinois, 2007, pp. 318-336.

21 Preuschen, *Der Johanneskommentar*, frag. 63, pp. 533-534.

22 Reuss, *Johannes-Kommentare aus der griechischen Kirche*, frag. 317, p. 276.

23 *Homilia in caecum a nativitate*, 4 (PG 28.1008a).

24 *In Iohannem homiliae*, 56 (PG 59.307-308).

divinity (e.g., Pseudo-Athanasius,²⁵ Cyril of Alexandria,²⁶ John Chrysostom)²⁷. The motifs related to the logical traps and tricky questions from the Pharisees are especially elaborated in the commentary on the Gospel of John by Cyril of Alexandria.²⁸ At the same time, the homily offers a handful of motifs that appear unique. Most significantly, it compares the blind man to the Apostles Peter and Paul; develops an idea of “slowed down grace;” and considers the Pharisaic interrogation of the blind in terms of sufferings that he had to endure for his faith and obedience to Christ.

In what follows, we will offer the Slavonic text of the homily based on three MSS (with Hil. 404 as a base text) along with the English translation. In rendering the Slavonic text, we made an effort to produce a literal translation that would reflect the nuances of Slavonic syntax and terminology (such as four different words for “ground:” *калъ*-mud, *пръсть*-dirt, *земля*-ground, and *бреиѣ*-clay). All biblical citations (if not allusions) are given in italics. The text and translation are preceded by two tables: one for the MSS *sigla* and one for the abbreviations.

Sigla

A	HM.SMS. 404, ff. 241v(a)-242v(a)
B	Rila Monastery 4/7, ff. 271r-273v
C	HM.SMS. 389, ff. 334v-339v

Abbreviations

<i>Ad</i> = <i>ad</i>	According to
<i>Cf.</i> = <i>confer</i>	Compare
<i>Emend.</i> = <i>emendavit</i>	Emendation
<i>Eras.</i> = <i>erasit</i>	Erased
<i>In marg.</i> = <i>in margine</i>	In margin
<i>I.t.</i> = <i>in textu</i>	In the text
<i>Lig.</i> = <i>ligatura</i>	Ligature
<i>Lit.</i> = <i>ad litteram</i>	Literally
<i>Mac. ob.</i> = <i>macula obscuratur</i>	Shaded stain
<i>Sic.</i> = <i>sic erat scriptum</i>	Thus, note
<i>Sup.</i> = <i>superscriptum</i>	Written above the line
>	Omitted

25 *Homilia in caecum a nativitate*, 4 (PG 28.1008a).

26 *Commentarius in Ioannis Evangelium*, lib. 4, 9:33 (PG 73.1005b).

27 *De caeco nato*, 4 (PG 59.549).

28 *Commentarius in Ioannis Evangelium*, lib. 4, 9.1-41 (CPG 5208. PG 73.939-1019).

+

< >

|

[]

Added

Emendations in the base text

Line-divider on the folio

Clarifications in the English translation
that are not part of the Slavonic text

Text

[241v(a)] Иже въ сѣхъ ѿца нѣго аданасіа архіепископа алеѣандріискаго. Слѣ о иже ѿ роженіа слѣпѣмъ. Блѣви ѿче:-²⁹

Our Holy Father Athanasius, Archbishop of Alexandria. Homily on the Man Blind from Birth. Bless us, Father:

1.1. Трѣды ѿбѣпѣтнѣхъ, припѣтнѣхъ³⁰ прохладѣхъ сѣни. и оутрѣждены пріемше, ѿ пѣтѣхъ шестѣхъ ѿлазѣхъ тѣхъ • Елма же и мы ѣкоже по пѣти нѣхъ коемъ въ жити³¹ шестѣхъ. пѣти же сего страданіе много, дарѣхъ нѣхъ въсѣдоу бѣхъ молитѣхъ³² сѣни. не тѣхъ житѣхъ³³ тѣхъ, нѣхъ³⁴ и дѣхъ³⁵ прохладѣхъ ти множае паѣ • сирѣхъ. трѣждѣетъ са кто въ мирѣхъ попеченіи, въшѣхъ въ црѣхъ ѿдѣхъ •

1.1. The travelers' hardships are relieved by the road-side shelters that provide comfort from the hardships of traveling upon receiving the weary. Since we too live as if walking on a certain life path, with many sufferings along this path, God granted us prayer shelters everywhere in order to provide relief not only from life's hardships but much more so from those that have to do with the soul. That is, if anyone is troubled by the worldly cares, he finds rest on entering the church.

2. Сѣдитъ³⁶ на жи|тѣхъ пѣти страннѣхъ пріемѣхъ нѣхъ. и иже въ| многопечалѣхъ пѣти житѣхъ хѣди-| шѣхъ ѿ пѣ|ти пріемѣхъ, разлѣхъ покоиѣхъ вѣхъ • Зѣ же, аѣхъ грѣхъхъ вѣхъ³⁷ въ покаиѣхъ сѣхъ,

2. A host that finds himself placed along the life path takes in those who journey on this path of life and provides them with rest in manifold bedrooms from traveling filled with much sorrow. But here, if you enter a shelter

29 ѿче:-] + ѿд: С

30 припѣтнѣхъ] -нѣхъ С

31 жити] -тѣи С

32 молитѣхъ] -нѣхъ С

33 житѣхъ] -нѣхъ С

34 нѣхъ] нѣ С

35 дѣхъ] -нѣхъ С

36 Сѣдитъ] -ти С

37 вѣхъ] *sup.* В

връхвѣныи апо|столаѡмъ и ключарь
пріѣмъ та, възвѣдитъ въ вѣчныѣ³⁸
сѣни • Аще върѣмененъ³⁹ бѣдеши
житіа сего и вѣгѣ|ствѣ печалми, дѣѣ
ти павелъ брѣма ѡнѣмѣ глѣ⁴⁰ нѣчто
же вънесохъ въ миръ, іавѣ іако ниже⁴¹
изнести можемъ • |^[241v(b)] аще вѣдами
въбѣатъ пріидеши, поврѣзъ себе на
мѣнѣ|тѣ іако ѡ одра маѣка въстанеши
• разлѣченъ въ| сѣмь хѣ странноп-
ріѣмецъ и дѣлатель къ въсѣхъ сѣнѣю⁴²
подааніѣ бываѣ. промышлѣтъ бѣ
члѣкъныи живѣ| іако свои дѡмъ дѡмо-
уѣлка. и много печаловенъ ѡ въ|сѣ
иже по житенскому пѣти хѡдаціи
оустрой са • |

II.3. Ибо видѣ нѣкогда мимохѡда на
пѣти слѣпа, разоу|момъ же быстра
іакоже срѣна • Видѣ свѣта въ немъ| и
пицѣ недооумѣніе • нѣ⁴³ оубѣ рѣкы
къ пици ѡстрѣ|мѣхъ са. стрѣмленіе
же свѣта ѡчима никако же, ни|же
сѣрѣднѣи ноци оутѣшеніе • ѡ роженіа
бѣ лицоу| помраченіе • ѡ чрѣва, ѡчима
погоубленіе • сѣлѣтиѣ| въразѣ стрѣ
трѣпѣше • равнолѣтенъ паѣ же равно|
чрѣвенъ недѣлѣ нѣкако⁴⁴ бѣше тѣ-
леси. Сѣ зачатіемъ сѣ|ницамъ осла-
бленіе, и вторѡе трѣбѣваше ѡчима|

of repentance as a sinner, you will be
received by the supreme Apostle and
key-keeper who will lead you to the
eternal shelter. If you become bur-
dened by the sorrows of this life and
riches, Paul will immediately take
away your burden by saying, “*For we
brought nothing into the world, and it
is certain that we can carry nothing
out*” (1Tim. 6:7). If you come over-
whelmed by trouble and turn to
prayer, you will rise as if from a soft
bed. In this, Christ is different [from
others] as a host and maker of the sal-
vation gift to all, for he governs human
life as if it were his own house of which
he is a steward and takes great care of
all who journey on the life path by
making them settled.

II.3. Thus, having once seen a man
whose eyes were blind but whose
mind was as quick [to action] as [the
movement of] a deer, he saw a light in
him and a ground [*lit.* “food”] for con-
fusion. For as his hands reached out
for food, [it was clear that his] eyes
were unable to grasp the light. Nor did
he have any consolation at night, for
his vision was darkened from birth, his
eyes were flawed from the womb. He
suffered affliction in this way for years,
for the disease was in the body for

38 вѣчныѣ] - нѣе С

39 върѣмененъ] - мѣнъ В

40 глѣ] глѣе С

41 іако ниже] іакоже С

42 сѣнѣю] - нѣа В, - нѣа В

43 нѣ] нѣ С

44 нѣкако] нѣкѡ В

НАЗДААНІЕ, или прѣбывати въ при-
сносѣцнѣи ноци • |

[his] entire age. Indeed, [as was said] somehow it was there when he was still in the womb. The pupils were blinded from the time of conception and the eyes required a second re-creation, or else to always remain in the dark.

III.4. Нѣ⁴⁵ бываѣ ѹбѡ и бѣда блѣ-
нствоу мѣти. бѣ бѡ нѣкое сѣѣишее
слѣпомоу тѡ ꙗрѡди⁴⁶ оуесное рѡжденіе
ѡ прѣѣтыѣ | влѣнаа⁴⁷ рѣкы заченшее
са •

III.4. But as it sometimes happens, trouble [led] to the blissful experience of mercy, for something sacred happened to the blind that brought [him] joy over the [re]-birth of his eyes effected by the most holy hands of the Lord.

5. ѿ блѣненный оуесъ,⁴⁸ и | х же не сѣма
сѣѣѣа нѣ⁴⁹ блѣтъ вѣзрѣсти • нѣѣ⁵⁰
похѡа | лѣѣ сѣѣѣа погрѣшеніе • погрѣ-
шыши⁵¹ бѡ, и сѣдѣделѣ⁵² показѡ •
нѣѣ похѡалѣѣ сѣѣѣо оуи затворшее,
и | ви бѡ дѣла бѣѣа на себѣ •

5. Oh, blessed eyes, nurtured not from the seed of nature but by grace! Now I am praising the nature that failed, for having failed, it revealed the Creator! Now I am praising the nature that closed the eyes, for it manifested God's deeds through itself!

6. показѡ, ктѡ ѹбѡ иѣ иже рѡжда-
ѣѣѣ са⁵³ оуи вѣ атрѡбѣ⁵⁴ и
таинѣдѣствоуѣѣѣ⁵⁵ хѣдѡжѣст-
воуѣи,⁵⁶ и хѣдѡжѣствѣ видѣа
оустроивы. | и калѡмь пріемши испра-
вленіе,⁵⁷ кѡснѣвшоу са томѣ | иже

6. Thus, it revealed the one who mysteriously makes [and] fashions the eyes that are formed in the womb and the one that made the blind see by means of [his] fashioning. [It revealed him] when [the blind] received correction

45 нѣ] нѣ С

46 тѡ ꙗрѡди] тѡ ієрѡ- С

47 прѣѣтыѣ влѣнаа] -тыѣ -нѣѣ С

48 оуесъ] -сѣ sic С

49 нѣ] нѣ С

50 нѣѣ] нѣ нѣѣ С

51 погрѣшыши] -рѣши В

52 сѣдѣделѣ] -лѣ С

53 рѡждаѣѣѣ са] -ждаѣѣ сѣ В

54 атрѡбѣ] оут- С

55 таинѣдѣствоуѣѣѣ] -ѣѣ С

56 хѣдѡжѣствѡуѣи] -воуѣи С

57 исправленіе] изѣав- С

АДАМА СЪЗДАВШОМОУ • ПРЪСЛОВИДНѢ
ПОКАЗААДА|МЛѢТОГОСЖИАСЪЗДАТЕЛѢ⁵⁸
• Ѡ БЛГОПОМИНАТЕЛНАГО| ЕСТЬТВА • Ѡ
СЪДѢТЕЛѢ⁵⁹ ПРЪМЖДРЪСТИ. ВЪСКОРѢ
БВ| СКАЗА ДРЕВНБѢГѠ СЪДѢТЕЛСТВА
ЗНАМЕНІА • ВИДѢ ПРЪСТѢ| ВЪЗЕМЛЕМЖ И
НА ТЖ⁶⁰ ДОУНЖЕША ПЛЮНУВЕНІЕМЪ, И
А|ДАМАЛѢ СЪДѢТЕЛѢ⁶¹ ВЪ ТѢЛѢ
КРЫЖИ СА ПОЗНА •

[of sight] by means of mud as [Christ] touched him, like he once did in creating Adam, clearly showing that he is Adam's Creator. For by means of [transformation of] nature worthy of remembrance and from the [action] of the Maker of wisdom, soon came a testimony that appeared as a sign from the old, as he saw him [with his spiritual eyes] taking dirt and breathing out the saliva, and recognized Adam's Maker hidden in the body.

7. И ѠВРЪЗЕНЫ|МА ОУИМА КЪ СЪЗДАТЕЛЮ
ВЪЗЫВААШЕ, ТЫ СЪЗДА МА| ВЛКѠ И
ПОЛѠЖИ НА МНѢ РЖКѢ ТВОѠ • ХОТѢШЕ|
ЪБѠ ЕСТЬТВО ЛИЦЕМѢРСТВОВАТИ СЛѢПОТѢ,
И ПРЪБЫВА|ТИ ВЛѢНБИ РЖЦѢ ПРОЗРѢНІЕ
ДАЖИ •

7. And having his eyes opened, he cried out to Creator: You created me, Lord, and "laid your hand on me" (Psalm 139:5). You wished nature to cause blindness and have the Lord's hand that gives recovery of sight to rest upon [me].

VI.8. ОУИМА БВ РЖ|КОЖ ПРОИЗШЕШЕМЪ,
ЩЦОУЩАЖТЪ ОУБѠ СЪБНИЦА⁶² ЖРА|ВІЕ И
ПРЪКЛАЕНІИ СА⁶³ ТЪЦААХѢ СА,
ЗАМОУЖДАВААШЕ|⁶⁴ ЖЕ ВЛКА БЛѢТЬ •
СЛѠВОМЪ ОУБѠ⁶⁵ ЫКРОТѢВАЖ⁶⁶ СТРАСТЬ,
ПРО|ДЛЪЖАВАЖ⁶⁷ ЖЕ ПОЖДАНИЕ И
ЗА(КЪСНѢНІЕ) • И ПРЪВѢ|⁶⁸ ЫБѠ КЪ
КАЛА СЪДѢАНІѢ ПРИХѠДІИ. ПОТОМ ЖЕ
ПОМАЗАНІЕ| НА ОУИОУ ПРІЕМЛЕТЪ.
ПРІЕМШОУ ЖЕ, ТѢЩИ ВЪ СЛѠВАМЪ

VI.8. Now, while the [blind's] eyes sense the coming healing of pupils and desire to worship, the Lord slows down [the action of] grace. For by means of word he subdues affliction, prolongs the expectation and delay. For at first comes the action with the mud, and then [the blind] receives the anointment on the eyes. Having received it, he is commanded to hurry to

58 СЪЗДАТЕЛѢ] -ЛІА С

59 СЪДѢТЕЛѢ] -ЛІА С

60 ТЖ] ТѠ С

61 АДАМАЛѢ СЪДѢТЕЛѢ] -ЛІА -ЛІА С

62 СЪБНИЦА] -ЦЕ С

63 ПРЪКЛАЕНІИ СА] -НІА С

64 ЗАМОУЖДАВААШЕ] -ЖААШЕ В, ЗАКЪСНѢВААШЕ С

65 ОУБѠ] *sup.* В

66 ЫКРОТѢВАЖ] -ВАЕ С

67 ПРОДЛЪЖАВАЖ] -ВАЕ С

68 ПРЪВѢ] -ВѢ В

по|вѣлѣвааше са. ЗамоудѣнїѸ⁶⁹
сзѣета замѸдѣнїе,⁷⁰ слѣпа|го
вѣнѣваѡ⁷¹ бл҃гопокорство.

9. Егѡ же азѣ оубѡ и ѡ прѣ|вѣи
оудивлѣѡ са вѣрѣ. Іако калоу
прилагаемоу кѣ очимѸ| врачеванїѸ не
пѡсміа са видоу. и рѣкама ѡсасаѡ
ка|лѣ слѣпыи, не възъпи⁷² кѣ вѣце и
рече. дрѸгѡ⁷³ ли пакость| члѣе иже
аще еси моима очима прилѡжи;
лѣѡбѡмѸ| Ѹбѡ ослѣпѣваѡцѡѡ
врачѡеши; никто бѡ чистѸ⁷⁴ и|мѣа
очи калѡм же снѣ⁷⁵ помазаѡ, не абїе
еже зрѣти ли|шадет са • како оубѡ азѣ
нѣѡ прозрѣти надѣѡ са тако|воѡ
зрѣвїе прїѡтивецїѡ,⁷⁶ иже и зрѣцїи
слѣпы творѡцеѡ⁷⁷ •|

10. Нѡ⁷⁸ велен слѣпыи іакоже рѣ и
вѣренѣ. и аже⁷⁹ ѡ сї показавѸ
стоателнѡа вѣрѡ • Сѣ оубѡ того
лоуѣшѡѡ⁸⁰ вѣры естѸ| достоино и
оудивленїа познѣ, іако сѣ калѡмѸ
теци| [242r(a)] вѣ сїлѡамѸ повелѣнѸ
бывѣ, не прогнѣѡа са словѸ| на їса. нѡ⁸¹
слышавѣ іако иди вѣ кѡпѣль

Siloam. With one delay followed by
another delay, it is the supreme sub-
mission that crowns the blind.

9. Indeed, I am marveled even by his
initial faith, for when mud was applied
to the eyes for healing, he showed no
sign of ridicule. And being blind and
sensing the mud with his hands, he
did not yell to the Lord saying: "Are
you not [causing] another damage, sir,
when you apply [this] medicine to my
eyes for healing the blindness? For no
one who has clear eyes will no longer
keep seeing after having them anoint-
ed with mud! How then hoping now to
receive sight shall I accept the healing
that makes even those who see blind?"

10. But, as I said, in following the com-
mand, the blind remained faithful,
and in that he showed a firm faith.
This then is the best case of faith and
is worthy to be recognized with amaze-
ment [for] how he was commanded to
hurry to Siloam with mud [on him-
self] and did not become angry with

69 замоудѣнїѸ] закѣснѣнїю С

70 замѸдѣнїе] закѣнїе С

71 вѣнѣваѡ] -вае С

72 възъпи] възѡупїи С

73 дрѸгѡ] -гоуѡ С

74 чистѸ] ѡч- С

75 снѣ] сие С

76 прїѡтивецїѡ] прїѡвецїѡ sic В

77 творѡцеѡ] тѣ lig., -рецеѡ С

78 Нѡ] нѣ С

79 аже] юже С

80 лоуѣшѡѡ] -шѡа В, -шеѡ С

81 нѡ] нѣ С

сѣлавамаа⁸² и оумы са, и дѣе
повелѣнное⁸³ испльни.

the words of Jesus, but on hearing that he had to go to the Pool of Siloam and wash, he immediately fulfilled what was commanded.

11. шѣ бѡ рече| еѹлѣе и оумыв са, и
прїиде прозрѣвъ • ѿвѣрыто пѣши| шѣа⁸⁴
• ѿ послоушанїа бѣголюбиваго. не бѡ рѣ
къ хѣ| еже достоаше иномоу рещи •
Кто ты еси члѣе полн| живын калъ на
мож оуи, іако стѣнѣ помазати • | нѣ⁸⁵
вѣсѣкого таковаго слова слѣпыи
оумльчѣ, | и вкалѣннымиа потече
оуима, вбаче нѣкако дѣвы| вѣщааше
гѣи, ѿткрыѣ оуи мои и разоумѣхъ чѣеса
ѿ за|кона твоего •

11. For the Gospel says that he went and washed, and on coming back, he received sight on account of his fervent faith [and] God-loving obedience. For he did not say to Christ as someone else would say: "Who are you, sir, to be placing mud on my eyes, as if plastering the wall?" But instead, the blind silenced all such words and headed on with muddy eyes, as if proclaiming the words of David: "*Open my eyes and I will understand the wonders of your law*" (Ps. 119:18).

12. сѣвмыв⁸⁶ же калъ и тѣлесное
зрѣнїе| прїемъ, ниже дѣшевнаго
свѣтвораженїа лихъ бы • | нѣ⁸⁷ іакоже
нѣкын павелъ прозрѣвъ, на їѣдеж
испльни| са бѣгоуѣстиваго
дръзновленїа. и срѣтаѣщїи его|
п(ро)зрѣнїе⁸⁸ показовааше. и
сѣдаціимъ сказѣхъ⁸⁹ исцѣленїе не
прѣмльцааше • тѣснословїа распжтїа|
и сѣсѣды испльни повѣдѣхъ.⁹⁰ не
вѣдаціимъ чюдѣ⁹¹ сказѣаше⁹² •

12. Having washed off the mud and received the bodily sight, he lost no time for the instruction of the soul. But like Paul, he was filled with pious boldness toward the Jews – to those who encountered him, he displayed his sight, and with those who were sitting nearby, he kept no silence in sharing about healing. He filled the streets and neighborhoods with singing. He proclaimed the miracle to those who did

82 сѣлавамаа] -лю С

83 повелѣнное] -нѣ С

84 топлѣшишѣа] -еѣ С

85 нѣ] нѣ С

86 сѣвмыв] сѣвмыв В, сѣвмыв С

87 нѣ] нѣ С

88 п(ро)зрѣнїе] пѡ жпрозрѣнїе АВ, прозрѣнїе С

89 сказѣхъ] -зѡуѣ С

90 повѣдѣхъ] -дѡуѣ С

91 чюдѣ] *sup.* В

92 сказѣаше] -зѡвааше С

сѣрѡдникѡмъ
проповѣдааше • |

бл҃гоудѣаніе not know about it, preaching the good
deed to his relatives.

13. Слышѡщиѣи коу҃пно и видаѡщиѣи⁹³
егѡ рѣѹѡща са и скаѹѡща и еже
зрѣти правѣ по естѣствоу имаѡща,⁹⁴
гладѡхѡ | кѣ себѣ • не сѣ ли іе сѣдѡи и
просѡ; инѣи гладѡхѡ, еи • | дрѣдѣи же
гладѡхѡ, іако пѡбенѣи емоу іе • ѡн же |
гладаше іако⁹⁵ азъ есмѣ •

13. All those who heard him and saw
him rejoicing and leaping from the
fact that he had true natural sight, said
to themselves: "Is this not he who used
to sit and beg? Some said: 'yes', whereas
others said that he looked like him. But
he said: "I am he" (John 9:8b-9).

v.14. фарисее ѡ немѣ сѣпирѡдѡхѡ са • |
грѣѣ бѡ мнѣше са тѣмъ еже слѣпоу
прозрѣти • и | сѣбра са сѣнмице веліе •
ведѡшѡ⁹⁶ бѡ рѣ кѣ фарисеѡмъ іѣдѣи
иже иногдѡ слѣпаго, и іѣдѣи іако |
ѡспрашѡхѡ, како
прозрѣлѣ еси • ѡ неістѡвѣства. іако вѣ
ѡѹсѣсѣна нѣкоего ѡслѣплѣ, сице |
истѡсѡемѣ іе • Како прозрѣ • Кто видѣ
ѹлѣѡ о зрѣніи⁹⁷ истѡсѡема прѡ • Како
прозрѣ • ѡв же сѣ дрѣзѡзѡвленіемъ
ѡвѣща • ѹлѣѡ глѣмыи іс, брѣніе
сѣтворѣи⁹⁸ и помаза ми ѡѹи. и рѣ ми.
иди и ѡѹмы са вѣ кѣпѣли сїлѡамѡи •
шѣ же и ѡѹмыѣ са и прозрѣѣ •

v.14. The Pharisees quarreled over
him, for they thought that it was sin
for the blind to receive sight. And
there gathered a great assembly, for it
is said that Jews led the one who once
was blind to the Pharisees, and the
Jewish community interrogated him
as if he were a criminal: "How did you
receive sight? Is this not from some
kind of insanity that your eyes became
blind?" In this way, he was tested on
how he received sight [and] if there
was anyone who saw him [and] had an
objection as to how he received sight.
But he replied with boldness: "The
man called Jesus, made clay and anoint-
ed my eyes, and said: 'Go and wash in
the Pool of Siloam'. So, I went and
washed and received sight" (John 9:11).

15. Сїѡ ѡѡѡ ѡ фарисѣ рѣ вамъ
нелѣжѡслѣпыи како прозрѣ • |
ѹслышите же и⁹⁹ нѡ ѡ ослѣплѣніи¹⁰⁰

15. That is what the one who was genu-
inely blind tells you, oh Pharisees. So,
listen to us too, you, whose rational

93 видаѡщиѣи] -ѡи В

94 имаѡща] имоу- С

95 іако] sup. В

96 ведѡшѡ] -ше С

97 зрѣни] рѣ lig.

98 сѣтворѣи] тѣ lig.

99 и] + о С

100 ослѣплѣніи] + и С

Ѹмнима ѹчимѧ. Тако| прозрѣ иже нѣѣ
Ѹ вѧ сѣдимыи слѣпыи; ꙗкоже аѧа|мь
бренїемь сѣзданыи. вѣзѧ и нѣѣ бѣ
прѣстѣ Ѹ земаа| и плююѧ, и полвожи
на ѹѣ егво. и быѣ ѹѧѣ слѣпецъ| зрѧ •

eyes are blinded! This was the way the blind, who is prosecuted by you now, received sight. Just as Adam was created with clay, so now too God took dirt from the ground and spit and put it on the eyes of the blind, and he began to see.

16. Како прозрѣ • обѧзгати ицѣ исцѣленїе • | исповѣдѣѧтъ ити забывше прозрѣнїе •

16. [Investigating] how he received sight, they seek to advance false accusations against the healing [and] declare to move on, forgetting the fact that [the blind] received sight.

17. Сѧмѧтрѣмїе¹⁰¹ же сѣ вѣше еже слѣпаго ѹстрашити. мнѣхъ бѡ| сѧ вѣрнаѧго ѹстрашити и нѣкыи метнѣти глѧ хѧ| вѡбѧзгоуѣцїи • ꙗкоже видѣшѧ¹⁰² слѣпаго не прѣстра|шима и врачеванїѧ безъвиновенъ видѣ, лихвѣмь|сѧвоуѣще прѣвратишѧ сѧ на сѣбѡтное ѡбезѣстнїе¹⁰³ • | сѣ рече ѹѧѣ нѣѣ ѡ ꙗко сѣбѡтѧ не храниѧ.¹⁰⁴

17. This examination took place in order to frighten the blind. For it was their idea to frighten the faithful and hurl some type of words that would bring false accusations against Christ. But as they saw that the blind was not frightened and the healing appeared innocent, the extortioners turned to [the idea of] Sabbath abuse. "This man", as it is said, "is not from God, for he does not keep the Sabbath" (John 9:16).

18. паѣи ими же ѡбѧзгѣѧтъ, слѣпомѣ сѣгл(ашаю)тѣ.¹⁰⁵ бѣи и слѣпїи. лѣпо бѡ прїѣти¹⁰⁶ на на гнѧѧ¹⁰⁷ гласы • | аѣе сѣбѡтѧ разарѣѧтъ, ꙗѣѣ ꙗко слѣпыи ѣврачеван| быѣ • аѣе ли¹⁰⁸ лѣжно ꙗѣ ѡнѡ ѹюдѡ, како разори

18. They put forth charges again, [arguing that only] insane and sightless [could] agree with the blind, whereas it would have been more fitting for them to accept the words of the Lord. [Indeed], if he broke Sabbath, then

101 Сѧмѧтрѣмїе] -мое В

102 видѣшѧ] -ше С

103 ѡбезѣстнїе] -генїе В

104 *мас. об.*

105 сѣгл(ашаю)тѣ] *мас. об.*, сѣглашаюѧѣ ВС

106 прїѣти] -ѧти В, -ѣти С

107 гнѧѧ] -ненїе С

108 ли] + же С

КАКѢ ТВОРЕЦЪ СЪ ПОПРА • | НА ВЪДЕНЬ
СЛѢПЫИ ѡСЖДАЕТ СЯ СѢ • | ИЛИ ДАВШ-
АГѢ | ЗАКѢНЪ КАЛѢТВОРЕЦЪ ДОБРѢШИ
БЫТИ, ИЛИ ВЪ ХА НЕ | БЛАГОДАРЕНІЕ БЫ-
ВШЕЕ ИЛИ ХОУЛА, ЕДИНО Ѣ СІ СЪДѢВАЖЬ |
СЛѢПОМЪ ѡ ПРОЗРѢНИИ ВАША ВЪСПОМ-
ИНАНІА • |

that to be healed on Sabbath does not make one a criminal. But since God's law commands to do no work on Sabbath, how is it that God breaks this very command?" The poor blind had to make a judgment for himself – either [to say] that the one who gave the law is better than the one who created the earth, or to insult Christ in ungratefulness. The way you, [Pharisees], reconstructed how the blind gained sight leaves him with only one of these two [options].

20. Ѣ¹²³ СЖДАЦІИ¹²⁴ ѢКААНСТВА.
ѢСКВЕРНЫИХЪ ѢУСТЫНЬ, КАЛОТВОРЦА ХА
НАРИЦААХОУ¹²⁵ СЖДИМЫМЪ ВЪПАДАЖТЪ
ВЪ | СТРЕТЬ, И СВОИ СЖДЪ Ѣ СЖДИМАГО
ПѢВНѢ ВЪЗЫСКОВАА | ХЪ •

20. By their defiled mouths [filled] with curses of condemnation, they cursed Christ by calling him a dirt-maker. They fell into affliction and in turn found judgment on themselves from the one they condemned.

21. ДОСТОИНЪ ПАКЫ ІАЗВЪ ТѢХЪ ДШАМЪ
ВЪЗДААЪ ЕСИ | Ѣ ПРѢМЪДРЫИ СЛѢПЦЕ,
ПРОЗРѢНІА ѢВѢТѢМЪ • | ЧТО БѢ¹²⁶ РѢ КЪ
НИМЪ • РѢ ВАМЪ ѢУЖЕ, И НЕ СЛЫШАСТЕ.
ЧТО ПАКЫ ХѢЩЕТЕ СЛЫТИ. ЕДА И ВЫ
ХѢЩЕТЕ ДѢЧЕНИ | ЦИ ЕМЪ БЫТИ; ІЗЛЫХА¹²⁷
БѢ МНѢ¹²⁸ ГЛАТИ КЪ ГЛОУХЫИМЪ • |
КЫИ БѢ МИ Ѣ ВА Ѣ ПРѢРЕЧЕНЫИ
ПРИБЫТОКЪ • КЫИ ѢУЖЕ РѢНЫИМЪ ПАВЪ.
ВЪСѢМИ¹²⁹ ВЪ БЛАДѢ ВЪЗМѢНЕНА БЫШЖ.
ВЪСѢКО КЪ МОЕМУ ІСТЪЦАНІЮ СКОУАШЖ
СА¹³⁰ СЛОВЕСА • | МРЪТВЫ БѢ КЪ МОИМЪ

21. You made a worthy response again to those people [*lit.* souls] regarding your sight, oh supremely wise blind, for you said to them: “*I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?*” (John 9:27). For I believe that to speak to the deaf is fraught with peril. What profit is there for me from what was previously said? What fruit is there from what has been spoken? It has been

123 Ѣ] *eras. C*

124 СЖДАЦІИ] -АН- В

125 ѢСКВЕРНЫИХЪ ѢУСТЫНЬ, КАЛОТВОРЦА ХА НАРИЦААХОУ] *in marg. AB, i.t. C*

126 БѢ] *sup. C*

127 ІЗЛЫХА] -АН- ВС

128 МНѢ] МИ ІЕ В

129 ВЪСѢМИ] В САМИ С

130 СКОУАШЖ СА] -ШЕ С

словесемъ¹³¹ слѣхы подасте • | аще ѿбѣ
 іако сѣдѣѣ пакы тѣмъ же сѣдете, •
 безгласна ма къ ѿвѣстоу оузырите •
 аще чинъ сѣдѣишъ | оставаше,
 желаніе оученичское възмете,
 въспрїимъ юдее пама. Ѹзра¹³² себе
 гласъ къ бл҃гоу|зѣмнымъ • рѣцѣте
 ѿбѣ, Ѹченици ли есѣ хѣ|щете быти;

perceived as a lie by all. All my words have finally been exhausted, as you have turned a deaf ear to my words. So, if you treat me as do the judges from a court seat, you will see me voiceless to answering. [But] if you abandon your position of a judge and be willing to become disciples, I will remember the miracle and see myself speaking to the prudent. Tell [me] then, do you want to be his disciples?"

22. Сѣ же слѣпыи прѣжде петра
 Ѹчителѣ¹³³ о хѣ оустрадетъ •
 саморѣкопѣлѣжнѣкъ пока|за сѣ
 прѣжде павла • іаже бѣ малѣ
 послѣжде¹³⁴ павла къ іудеѣмъ
 сѣдимъ рече, сѣ прѣваривъ слѣпыи
 на іудейскѣхъ вѣстрѣбѣхъ сѣдилишѣ.

22. This blind man instructs about Christ ahead of the teacher, Peter. He showed himself to be self-consecrated to divine service ahead of Paul, for it was slightly later that Paul was responding to the accusations of the Jews, as it is said. The blind anticipated these [two] as he trumpeted [about the miracle] at the Jewish trial court.

23. та же ми и павловъ къ агріппѣ
 възспомѣнѣ¹³⁵ слово • възхыщенѣ
 бѣ¹³⁶ бы|вшѣ на сѣдище павла •
 іудейстѣи же сѣенници вѣлѣ|гѣвѣахѣ
 • вѣшимъ же сѣдѣ агріппѣ
 послушатель • | Гласъ же павла на
 мношѣхъ побѣждаѣшѣ. Словесъ
 силѣ агріппѣ поудив сѣ, павле рече въ
 малѣ ма прѣпирѣ|ши быти
 хрістіаниноу • Къ немѣ же ѿвѣща
 павла • | молихъ ѿбѣ сѣ бѣ азъ и въ
 малѣ и въ мношѣхъ не тѣхъ те|бѣ. нѣ¹³⁷

23. Remember here also Paul's speech to Agrippa (cf. Acts 26:1-32). For Paul was brought before the court, and Jewish priests put forth accusations. At both trials, Agrippa listened to [the charges], and Paul won the case in responding to numerous rumors. Agrippa was amazed at the power of the words. Paul, he said, "Do you [want] to persuade me to be a Christian in such a short time? Paul replied to him: 'Short time or long – I would pray that not only

131 словесемъ] -вѣсемъ В

132 Ѹзра] -роу С

133 Ѹчителѣ] -ла С

134 послѣжде] -слѣжде В

135 възспомѣнѣ] -мѣте В

136 възхыщенѣ] -ни оубо С

137 нѣ] нѣ С

и въсѣмъ слышѣиимъ ма днѣ, такоуѣ
быти іакѡ| азъ •

*you but all who are listening to me today
may become what I am*" (Acts 26:28-29).

24. СѢТЪУНИ СЛѢПАГО ПАВЛАВѢМЪ, и
вѣрацѣши подѡ|бнаа • Мола са оубѡ
слышѣиимъ слова моа рѣ такоуѣ|
быти¹³⁸ іакѡже азъ • Сїи павлавѣ къ
агрїппѣ глѣъ • | Уто же слѣпыи • еда и
вы Ѹченїи егѡ хѡщете быти • Сїи
слѣпаго къ їѸдеимъ глѣ, възрази
сѣдїамъ надеѣа¹³⁹ • | вѣи бѡ Ѹбѡ
прѣценїе Ѹмышлѣхѣ. страхѡмъ
вѣлзга|нїа нѣждѣ възлажити
Ѹповаѣце • вѣ же показати¹⁴⁰
тѣцааше са оуповаѣцимъ сѣтнаа,
къ Ѹчениѣствѣ| истажѣ сѣлженїе. и
ѡвѣта вѣыдаемъ, въ ѡѡа|нїе ѡвѣде
іакѡ Ѹповаа(хѡу).¹⁴¹ и іакѡже іазвоѣ
лютоѣ запрѣ|тивъ тѣхъ възражи¹⁴²
•

24. Compare the blind with Paul, and
you will find similarities. [Compare]
the phrase that Paul said to Agrippa, "*I
pray that those who listen to me would
become like I am*" (Acts 26:29) with
what [said] the blind "*Do you want to
become his disciples too?*" (John 9:27).
The words spoken by the blind to the
Jews overturned the hope of the judg-
es, for they schemed a punishment,
hoping to force him into trouble by the
fear of accusations. The other one
sought to show the true discipleship to
those who had a vain hope. By means
of convincing account and response,
he led to despair those with [vain]
hope and made it impossible for them
to object as if they were [struck] by a
bad wound.

25. Уто бѡ рѣ еѡлїе • Ѹкоришѣ¹⁴³ егѡ
рѣ и рѣшѣ¹⁴⁴ емѣ. ты е(сн) Ѹченикъ¹⁴⁵
ѡнѡго. мы же ^[242v(a)] мѡѡсеѡви есмы
Ѹченици • Ѹкарѣши егѡ; не¹⁴⁶
оука|рѣши. нѣ¹⁴⁷ вѣнѡваеши
фарїсеѣ слѣпагѡ • понашае|ши бѡ
емоу о хѣвѣ Ѹчениѣствѣ, ѡ нем же и
сѣдимъ не| вѣиѡааше са • егѡ же и въ

25. For what does the Gospel say: "*Then
they reproached him and said to him,
'You are this fellow's disciple, but we are
disciples of Moses!'*" (Acts 26:28). The
reproach of the Pharisees failed to be
effective and instead, it crowned the
blind [for his resistance] to their
mocking of his being Christ's disciple.

138 быти] ти *lig.*

139 надеѣа] -жаоу С

140 показати] ти *lig.*

141 Ѹповаа(хѡу) Ѹповаахъ *emend. ad C (-хѡу), cf. -хъ В*

142 възражи] раѣра- С

143 Ѹкоришѣ] -ше С

144 рѣшѣ] -ше С

145 е(сн) Ѹченикъ] *мас. ob.*, еси оученикъ ВС

146 не] нѣ не С

147 нѣ] нѣ С

29. ѿ сѣдѣѣ¹⁵⁶ и хѣоу сѣглашаѣцаго, |
и законѣоу • сѣгласи хѣоу прѣрка того
нарекѣ, егѣже они | законопрѣстѣпника
глаголаѣ. поучѣте же законѣ, за | конна
бѣи въсѣ¹⁵⁷ присѣвѣкоупивѣ. Елика бѣ
дѣиствова | шѣ¹⁵⁸ прѣрци, сѣа законѣ
даваѣаго дароваѣа •

VII.30. Сѣпро | зримѣ оубѣ кѣ добрымѣ
вѣрнаго слѣпца. и земнымѣ¹⁵⁹ ѡчи | стим
сѣ мзглы • и вещьнымѣ¹⁶⁰ и лѣжнымѣ¹⁶¹
и темнымѣ¹⁶² вѣнѣ | бѣдѣмѣ мѣлѣ • и
дѣшевнымѣ¹⁶³ ѡчиствивѣ сѣнища, |
быстрѣстѣ оумножѣ дѣмѣ сѣ • и еже
ѡ бѣтвѣныхѣ | заповѣдѣ хранени¹⁶⁴ сѣ
пѣдаѣе, правды просѣвѣени |
бѣдемѣ слѣнцемѣ • Възлюбимѣ ради
бѣгѣй дѣлѣ дѣла | нѣа сѣ вѣрнымѣ
слѣпцемѣ вѣкѣ хѣ. и кѣ немѣоу ѡ
въсѣѣ дѣшѣ¹⁶⁵ и сѣца възвратимѣ сѣ. и
кѣ немѣоу топлѣ възвѣнимѣ. | вѣроуемѣ
гѣ тако ты еси бѣ просѣвѣаѣи¹⁶⁶ и
осѣаѣ¹⁶⁷ въсѣво | го чѣла градаѣцаго
въ мирѣ.

31. и поклоним сѣ емѣоу сѣ стра | хѣ
многѣ и чѣстѣ. тако томоу пѣбаѣ
въсѣка слава чѣ | сѣи и поклонѣнѣе • сѣ

29. Oh judge, in acknowledging Christ
and the law, acknowledge Christ –
whom they said was the law-breaker –
to be called Prophet. Honor the law,
ascribing to God whatever is accord-
ing to the law. For the prophets acted
based on the gift of that law.

VII.30. So, let us too receive sight [to
see] the good [example] of the faithful
blind and purify ourselves from the
earthly darkness! [Let us] stay away
from the material and false and dark
vanity [of this world]! And having pu-
rified the eyes [*lit.* pupils], may we
clothe our mind with vigilance! And as
we bear these fruits by keeping the di-
vine commands, the sun will enlighten
us toward truth. May we, together with
the faithful blind, love the Lord Jesus
in order to do good deeds, and turn to
him with our whole soul and heart,
and cry out to him with fervor: “We be-
lieve, Lord, that you are the God *who*
gives light and sanctifies *every man*
coming into the world” (*cf.* John 1:9).

31. And let us worship him with much
fear and awe, for he is worthy of all
praise, honor and worship, together

156 сѣдѣѣ] -дѣе С

157 въсѣ] *sur.* С

158 дѣиствоваѣшѣ] -ваѣшѣ С

159 земнымѣ] земельные С

160 вещьнымѣ] -ные С

161 лѣжнымѣ] -ные С

162 темнымѣ] -ные С

163 дѣшевнымѣ] -ные С

164 хранени] -ние С

165 въсѣѣ дѣшѣ] всеѣ дѣше С

166 просѣвѣаѣи] -цаѣи С

167 осѣаѣ] -цаѣи С

БЕЗНАЧАЛНЫИМЪ ѿЦЕМЪ и прѣ҃сты|МЪ with the unoriginate Father and most
и живѣтворѣцїиМЪ¹⁶⁸ ѿ҃хъ. ннѣ и прѣно holy and life-giving Spirit. Now and
и въ вѣкы вѣкѣ. аминь| forever and in the ages to come. Amen.

Acknowledgement

Viacheslav V. Lytvynenko's work on this article was funded by the Charles University Research Center Program No. 204053.

This paper is part of the larger project aimed at identifying and classifying all texts (both genuine and pseudographic) that are ascribed to Athanasius of Alexandria in the Slavonic tradition. The end goal of this project will be a book, *Slavonic Athanasiana*.

¹⁶⁸ живѣтворѣцїиМЪ] тѣ *lig.*