

NEWLY-DISCOVERED FRAGMENTS OF FESTAL MENAION № 23 FROM THE  
ARCHIVES REPOSITORY OF THE BULGARIAN ACADEMY OF SCIENCES

*(Summary)*

Additional fragments of Festal Menaion BAN № 23 have been discovered in the archives repository of the Bulgarian Academy of Sciences № 52 (the Yordan Ivanov's repository) in archival unit № 280a. Together with another unit – № 280 – they contain a considerable number of MS fragments. Archival unit 280a has parchment and paper fragments from 16 different books (4 on parchment and 12 on paper). The 23 fragments belonging to BAN № 23 are a small part of the fragments that have been lost. From the two initial gatherings I found six fragments. These fragments contain part of the service for the Nativity of the Mother of God, the entire service for Joachim and Anna, and the beginning of the service for the Presentation of the Mother of God in the Temple.

I could attribute 11 further fragments belonging to the body of the manuscript. Among them is also a part of the text of the Canon for Theophany discovered by G. Popov. Another six fragments come from the final part of the book (the end of the Service for the Uncovering of the Head of John the Forerunner, the service for the Forty Martyrs from Sebaste, and the paroemias for the Feast of the Annunciation).

Without changing fundamentally what we already know from the manuscript, the newly-discovered fragments (besides filling part of the textual gaps) allow for some important corrections – it becomes clear that festal menaion BAN № 23 was not restricted to the first half of the year as it contains services also for the summer half-year. It is possible that BAN № 23 covered the entire church year and that for the March–August period it contained texts for the most important feasts only. A full description of the ms, including the fragments, is necessary. Such a description will help us to classify it (on the basis of its content) as belonging to the group of the menaia that include also vitae from the synaxarion and it will help us also to obtain a clearer view of the sources of its unique content, which brings together original hymnographic and hagiographic texts both from the 9th–10th cc and from the Tarnovo tradition.

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