

**ABOUT ONE COMPOSITE TYPE AND THE PALAEOLOGIAN VARIANT OF THE
SLAVONIC SYNODICON FOR THE SUNDAY OF ORTHOXY**

Summary

The article discusses the presence of three dogmatic terms in the Drinov copy of the Synodicon of Orthodoxy from the 16th century viz. *вѣкѣпобожьнѣ* (ὁμόθεος), *вѣкѣпирѣстольнѣ* (ὁμόθρονος), *вѣкѣпославьнѣ* (ὁμότιμος) in comparison with the Palauzov copy from the 14th century and another little-known copy of the Synodicon of Orthodoxy in a manuscript from the Library of the Romanian Academy from the end of the 16th or the beginning of the 17th century (BAR, Ms. sl.307). The authors put those terms in their genuine theological and linguistic context of the struggle about the dogma *πατήρ μου μείζων μου ἐστί* (John 14:28). They claim that the dominant term of the religious nomination is the Greek term *ὁμοούσιος*, which has created a rich variety of translations in the context of similar composite in the Slavonic written tradition. Together with other linguistic and codicological data, the Romanian copy is placed in the focus of an historical analysis because of its presumed relationship with the Drinov translation, of which it quite probably represents a redaction. The Romanian copy bears traces of a probable Walachian provenance as a whole, but the copy of the Synodic in the manuscript may follow an original written on Mount Athos, a product of cultural trends in this same contact area during the last period before the Ottoman invasion of the Balkans. The author's observations open up the discussion on the Palaeologian redaction of the Bulgarian Synodicon, presumably preserved in the Drinov and the Romanian copy. The manuscript BAR, Ms. sl.307 will be the object of a thorough investigation and text edition by Iv. Biliarsky.

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