

SEVEN INSCRIPTIONS ON THE SCROLL OF PROPHET NAHUM FROM MEDIEVAL  
BALKAN CHURCHES UP TO THE 15TH CENTURY

*(Summary)*

The subject matter of this paper are the textual origin and characteristics of the inscriptions on the scroll of prophet Nahum from the church of St Stephanos in Kastoria (1216–1225), the church of the Holy Virgin Peribleptos in Ohrid (1294/1295), the church of the Holy Apostles in Thessaloniki (1312–1315), the church of Christ Pantokrator in Dečani monastery (1348–1355), the church of St John the Theologian in Zemen monastery (the 60s of the 14th century), the church of the Holy Ascension of Christ in Ravanitza monastery (1385–1387) and the church of the Holy Trinity in Resava monastery (1407–1418). As a result it was established that only one of the seven examples examined can be ascribed with certainty to the book of prophet Naum, viz. the mosaic inscription in the dome of the church of the Holy Apostles in Thessaloniki (Nah. 2:14). There is a possibility that the artist might have used a citation from a homiletic or other theologian text. In the other cases discussed here only fragments taken from liturgical were used. Such a practice is explained by the more restricted dissemination of manuscripts containing the book of prophet Nahum, usually together with commentary. A similar tendency could be observed in the case of several inscriptions on the scroll of prophet Haggai. A verse from the rotunda of St George in Sofia (1373–1383) is the only example that can be attributed to him (Agg. 2:9b). The Old Testament citations analyzed in the pape, are additional evidence for the fact that liturgical manuscripts are the main source for inscriptions in Balkan churches up to the 15th century. In addition to that some recent identifications of inscriptions could be corrected and some new epigraphic examples were found in the course of research.

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