SUMMARIES

of publications

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MONOGRAPHS

1. **Жития на български светци в латинската традиция.** Второ, допълнено издание. София, 2026, 284 с. ISBN 978-619-284-033-4
(HABILITATION THESIS).

The monograph is an expanded and revised edition of the book published in 2020 and consists of two sections: The *Vita* of St Petka of Tarnovo in Latin Translation and the *Vita* of St John of Rila in Latin Translation. Although this division is somewhat conventional, it is well founded: the first translation was produced in the seventeenth century by the Croatian educator and missionary Rafael Levaković (1597–1649), whereas the second was the work of the Russian Jesuit Ivan Martynov (1821–1894), two centuries later. Both lives, translated from early printed books, were published in Latin by Société des Bollandistes in its series *Acta Sanctorum*, in volumes X/7 and X/9, respectively. The translation of the *Vita* of St Petka of Tarnovo was based on the text of the early printed edition by Bozhidar Vuković (sixteenth century), while the *Vita* of St John of Rila was based on an old Russian printed book (seventeenth century). The monograph traces the history of the first edition separately and includes little-known facts about its circulation and copies held in Bulgarian libraries. In particular, a copy preserved in the 'Ivan Vazov' Library in Plovdiv is brought into scholarly circulation. The study of the language and style of the two Latin translations, the interpretation of the Slavonic text, the editions of the translations, and the corresponding bilingual dictionaries is undertaken for the first time in Bulgaria. The monograph also offers important observations on Slavonic paleotypography from the sixteenth to the seventeenth century. The various reasons and circumstances that prompted the translations are examined, together with the historical context of Roman Catholic missionary activity in the Balkans during the Late Middle Ages; the role of Société des Bollandistes is also emphasized. The lives and works of the Russian Jesuits Ivan Gagarin and Ivan Martynov are presented, their contributions to Slavic studies are assessed, and their role in fostering cultural relations between Catholic Europe and the Orthodox East is highlighted. Evidence of their activities reveals the extent of Western European interest in the Bulgarian literary heritage from the seventeenth to the nineteenth centuries.

2. **Жития на български светци в латинската традиция**. Благоевград, 2020, 224 с. ISBN 978-954-00-0229-3

The book presents the first study of The *Vita* of St Petka of Tarnovo and The *Vita* of St John of Rila in Latin translation. The discussion focuses on the language and style of the translations and compares information from the sources concerning the working methods of the two translators: The Croatian educator and missionary Rafael Levaković (1597–1649), who worked in the seventeenth century, and the Russian Jesuit Ivan Martynov (1821–1894), who worked two centuries later in a different environment and pursued different aims. The book includes editions of the texts published in *Acta Sanctorum* X/7 and X/9, together with bilingual dictionaries illustrating the Latin translations.

3. **Тълкуването на Книга на пророк Даниил от Иполит Римски в старобългарски превод**. София, 2017, 628 с. ISBN 978-954-509-580-1
(DOCTORAL DISSERTATION.)

The work is divided into four chapters: 1) The life and deeds of St. Hippolytus of Rome; the nature and structure of the Old Testament Book of the Prophet Daniel and the content of the Commentary; 2) Greek sources of the Commentary, Slavic sources of the translation – some previously unknown to the public – and a textological analysis of the relationship between the Byzantine and Slavic traditions; 3) Analysis of the vocabulary used, Moravianisms, Proto-Bulgarianisms, and the connection with other early monuments, representatives of the Preslav Literary School, such as the *Supraśl Collection*, etc.; 4) The reception of Hippolytus's Commentary in Russia, its relation to the Russian chronicles, and its placement within world history. For clarity, tables of the contents of the Slavic manuscripts, names of the individual subchapters, lacunae, and common errors are provided. For the first time, the complete edition with variant readings of the Old Bulgarian text of *Hippolytus's Commentary on the Book of the Prophet Daniel* is introduced into scholarly circulation based on the two most complete copies: *Ro*, No. 448 from the collection of the Old Believer center 'Rogozhskoye Cemetery' (f. 247), Russian State Library, Moscow, and *Mo*, No. 486 from the Volokolamsk collection (f. 113), Russian State Library, Moscow. The edition also includes an Old Bulgarian–Greek dictionary-index of all full-meaning lexemes.

STUDIES

4. **(в съавторство с Екатерина Томова) How Is the Concept of 'Education' Interpreted in Bulgarian and English?** – *Sŧло*. *e-journal in the Humanities of the 10th–21st Centuries*, XIV, 2026, issue 33; pp. 1–34. ISSN (online) 1314-9067 https://www.abcdar.com.

The study presents results from research aimed at clarifying the terminological and conceptual frameworks for the terms 'instruction,' 'education,' and 'upbringing.' The goal is to formulate a term that accurately, comprehensively, and appropriately describes the process of upbringing. Framed this way, the goal presupposes the following research questions: What are the main terms used in English related to the field of education (in the aspects of teaching, learning, and upbringing)? 2) Is there an appropriate word or phrase in English that can be used to denote the concept of upbringing? This determines the following research tasks: tracing the etymology of key educational terms from ancient languages (Ancient Greek, Latin, and Old Bulgarian); tracing the etymology of key educational terms from Old English, Middle English, and Modern English; identifying an appropriate word or phrase, or combining such words or phrases, to specify a relevant English term equivalent to "възпитание" (upbringing). The research methods include theoretical analysis and comparative diachronic and synchronic analyses of terms and concepts. The results outline the potential of the terms 'alumnation,' 'cultivation,' and 'formation' as the most suitable for describing the process of upbringing.

5. **Чувства и социум. Отношенията между Катул и Лесбия през призмата на общественото (не)усещане – симптоми на дълбоката сетивност.** – В: *Школи, знания, университети. Студии, статии и доклади от Шестите годишни четения на Асоциацията за развитие на университетското класическо образование 15–16 декември 2023 г.*,

редактори: Невена Панова, Ясен Андреев-Васюта, издателство: Нов български университет, 2025: с. 63–91. ISSN (print): ISBN 978-619-233-382-9. ISSN (online): ISBN 978-619-233-383-6.

The publication examines almost all the poems that are considered to concern directly or indirectly the relations – not only the relationship – between Catullus and Lesbia through social and personal perceptions. These perceptions are simultaneously characteristic and atypical of Antiquity. The text was created 18 years ago; for various reasons, it was not published for a long time, and in 2009 Yana Bukova published a new reading of Catullus. In editing this text, she was included in the author's text, but the emphasis remains on Georgi Batakliev's translations. In most places, Bukova's version is taken into consideration and added separately (in parentheses) if it differs from the first translation, and is subjected to interpretation. For Poems 107 and 109, I present my literal interpretations alongside Bukova's translations.

6. ***Cedrus libani*: in the Bible, the Prophet Isaiah, the Homily de *Christo et Antichristo* by Hippolytus of Rome and in the Old Slavonic sources**, *Scripta & e-Scripta*, vol. 25, 2025, pp. 361–392. ISSN (print):1312-238X. ISSN 2603-3364 (e-publication)

The study traces the emergence and semantic use of the concept of the cedar in the Pentateuch, and more specifically of the 'cedar of Lebanon,' not only as a tree species, but also as a specific 'topos,' used in a biblical context not only in the Old Testament *Book of the Prophet Isaiah* – with more than one meaning and even separate thematic spheres – while in medieval Bulgarian literature the ideological and semantic uses of the common place expand, and it becomes part of the concept of the 'Tree of Christ.' This is rooted in Old Testament biblical symbolism, and exegesis has attempted not only to explain it in greater detail, but also to develop it in depth and give it more substantial significance. The 'cedar of Lebanon' appears in early interpretive literature as a symbol of God's presence, God's providence, and power. The 'topos' also finds wide application in parables, which exceed or complement the expected properties, qualities, and symbolism of the cedar resulting from them. This paper presents some facts and hypotheses for the first time.

7. **The Book of Daniel, included in the Chronicle of Johannes Zonaras, No 105 from the Zograf monastery (Preliminary notes)**, *Scripta & e-Scripta*, vol. 23, 2023, pp. 231–260. ISSN (print): 1312-238X. ISSN 2603-3364 (e-publication)

The study examines a medieval South Slavic text that reworks a translation of the Old Testament Book of Daniel within the *Chronicle* of John Zonaras, preserved in manuscript No. 105 from the Zograf Monastery on Mount Athos. The author follows the accepted thesis that this Slavonic version of the Chronicle is the work of Constantine of Kostenets (1380 – c. 1431). The version of the translation of the *Book of Daniel* in manuscript No. 105 from the Zograf collection is compared with earlier Slavonic translations of the *Book of Daniel*, while the differences and the specific approach of Constantine of Kostenets, which is somewhat unique in its kind, are analyzed. The comparison carried out shows that Zograf No. 105 preserves a unique version of the interpretation of this biblical book, unknown in the Bulgarian and Greek literary traditions. The comparison is conducted at the structural, stylistic, and lexical levels.

8. **On Bible Quotations in the Medieval Slavic Version of Hippolytus' *De Christo et Antichristo*.** *Scripta & e-Scripta*, 22, 2022, pp. 267–296. ISSN 1312-238X. ISSN 2603-3364 (e-publication)

The author presents the use of some major Bible quotations in the Slavonic version of De Christo et Antichristo by Hippolytus of Rome. Mainly Old Testament quotations are examined, as well as the longer ones from Revelation. Among them, there are quotes from Genesis, the Book of Isaiah and the Book of Daniel which are compared to the same places in Prophetologium (Grigorovič No. 2 / M.1685, RGB), in the so-called *Catena in Prophetas* (Saint-Trinity Lavra No. 89, RGB) and, where possible with the commentaries of Hippolytus *In Danielem*, and other early Slavic translations of the Scripture as well. The quotations from Revelation are compared with later translations of this book to underline their importance and usage. Lexical analysis is not the main focus of the study, but it is inevitable when comparing the quotations with biblical manuscripts. The main aim and scope of the article is to highlight how the biblical quotations were approached by the translator. The large-scale comparisons show how the medieval Slavonic biblical versions vary, depending on the function of the translated texts.

9. **Културно-просветителската дейност на руснаците-йезуити Иван Гагарин и Иван Мартинов на фона на ранната славистика през XIX век**. – *Език и литература*, брой: 3-4, 2019, с. 187–208. pISSN 0324-1270. eISNN 2535-1036

The study examines early Slavic studies in nineteenth-century Europe and situates them within the Enlightenment context in Western historiography. It also draws comparisons with the Russian Empire of the same period. Particular attention is paid to the aims and mission of the Société des Bollandistes, as well as to the lives and works of two of the most productive Russian Jesuits, Ivan Gagarin and Ivan Martynov. The article presents their writings in historical context and discusses their contributions to Russian and Western European society. The article also covers Orthodox–Catholic relations and Gagarin's attempts to promote union with the Roman Church in Russia. In addition, it presents and examines, for the first time, several previously unreported details concerning Martynov's work on the Bulgarian manuscript heritage, the Bulgarian language, and Bulgarian history.

10. **The Greek Tradition of Hippolytus' *Commentarii in Danielem* and the Slavonic Translation**, *Scripta & e-Scripta*, vol: 16–17, 2017, pp. 243–265. ISSN (print): 1312-238X

The study examines the Greek and Slavic manuscript tradition of *Commentarii in Danielem* (CPG 1873). The study describes the main Greek witnesses (e.g., Vatopedi 290, Chalki 11, Meteoron 573, Chigi 36) and the Slavic copies (*Ro*, *Ka*, *Mo*, etc.), traces their structure and contents, and compares textual variants. A principal observation is that most Greek manuscripts are fragmentary; Vatopedi 290 (A) is key to reconstructing the archetype. The Slavic version was most likely created in the late 9th–early 10th centuries from Balkan monastic exemplars and shows the greatest affinity to the Greek type represented by Meteoron 573 (*E*), while differing from Vatopedi 290. Significant displacements, lacunae, and additions in individual manuscripts (different ordering of visions, omitted chapters, Slavic additions) indicate several textual traditions and possible redactional interventions in transmission. We can confidently conclude that the Slavic text largely follows a Greek prototype but was shaped by medieval monastic witnesses from the Balkans rather than by the metropolitan Constantinopolitan book traditions.

11. **Фрагментът О видѣнии ѥже видѣ пророкъ Даниилъ в славянската ръкописна традиция**. – *Старобългарска литература*, кн. 55-56, 2017, с. 74–95. ISSN 0204-868X

The present study examines the origin and dissemination of a short fragment containing the name of the prophet Daniel, as well as its relationship to the complete translation of the *Commentarii* of St. Hippolytus of Rome on the *Book of Daniel* and to other translated works in Old Bulgarian literature. It reviews the reception of this Old Testament book in Eastern Europe and its transformation into a new source for literary interpretations in miscellanies of mixed content. The fragment has been preserved in Slavonic manuscripts of Russian, West Russian, and Moldavian origin dating from the thirteenth to the beginning of the seventeenth century, as well as in a copy from the collection of the Greek Catholic Chapter in Przemyśl, Poland. This distribution demonstrates the fragment's broad circulation. Comparison with other works reveals not only differences among the Greek sources used to transmit biblical verses, but also variations in the translators' linguistic preferences. The text containing the name of the prophet Daniel illustrates the diverse techniques of compilation employed by medieval authors and the sources they favoured when creating new works. By combining material from different texts, they produced a new composition that satisfied readers' interests while preparing them for the appearance of the Antichrist.

12. **Библейските цитати от девтероканоничната книга Сусана в славянската преводна традиция (предварителни бележки).** – В: *Vis et sapientia: Studia in honorem Anisavae Miltenova. Нови извори, интерпретации и подходи в медиевистиката*. Съставители и редактори Аделина Ангушева, Маргарет Димитрова, Мария Йовчева, Мая Петрова-Танева, Диляна Радославова. София, 2016, 225-251. ISBN 978-619-7372-00-7

The study presents a comparative examination of the deuterocanonical episode 'Susanna and the Two Elders' (Dan. 13) as it appears in early Slavonic translations of the *Catena in Prophetas* (*U*) and in the Slavonic reception of Hippolytus's Commentary on the *Book of Daniel* (manuscript *Mo*). Using parallel tables, the study compares the Greek text with the Slavonic witnesses and offers a detailed philological analysis of the biblical verses and their vocabulary. It examines the material's segmentation, lexical choices, syntactic correspondences, and textual variants among the witnesses. Particular attention is paid to the ways in which the passages were integrated into – or isolated within – different Slavonic miscellanies and to their relationship with the Hippolytan tradition. At least two distinct Slavonic versions of the Susanna episode have been preserved, especially clearly differentiated in *Mo* and *U*. They reflect different translation practices, source texts, and possibly different literary centres of translation. The complete textual tradition is rare: many manuscripts preserve only selected verses or present the material in a rearranged order, with differing chapter or vision divisions. Some witnesses follow a Greek segmentation that is atypical of the later Byzantine tradition. The lexical and syntactic comparison reveals both systematic correspondences and significant divergences. Whereas some Slavonic translations adhere closely to the Greek lexical choices, others employ more idiomatic or neutral Slavonic phrasing.

ARICLES

13. **Newly Discovered Slavonic Manuscripts, Containing *De Christo et Antichristo* and *Commentarii in Danielem* by Hippolytus of Rome**, *Palaeobulgarica/Старобългаристика*, vol: 49, issue: 3, 2025, pp. 145–164. ISSN (print): 0204-4021; ISSN (online): 2603-2899; doi: 10.59076/2603-2899.2025.3.08.

The study presents the Slavic manuscripts containing Hippolytus of Rome's *De Christo et Antichristo* and *In Danielem*, two pivotal early Christian texts focused on eschatology and apocalyptic prophecy in Old Bulgarian translation. Seventeen manuscripts are examined, four of which (*Pe, Ba, Va, Ms*) have not been documented until now. The analyzed manuscripts, dating from the 11th–12th to the 18th–19th centuries, are preserved in foreign libraries. The new findings reveal that these works were frequently transmitted as a unified corpus, challenging assumptions about their independent circulation. The manuscripts, predominantly of Russian origin but rooted in Balkan monastic tradition (notably linked to Meteora and Hilandar Monastery on Mount Athos), demonstrate scribal practices influenced by a specific Greek prototype and recognizable South Slavonic linguistic features.

14. **One peculiar 'topos' in the Historical-Apocalyptic literature*, Scripta & e-Scripta*, vol. 24, 2024, pp. 249–258.** ISSN 1312-238X. ISSN 2603-3364 (e-publication)

The creation of a text in the Middle Ages was a process of superimposition of persistent patterns and 'topos' formulas that had acquired universal meaning. It is very difficult to identify a historical-apocalyptic text that consistently conveys the Greek original; without exception, all translations involve the intervention of a Slavic scribe who amends, adds to, or abridges the text. This is a natural process, especially for this type of literature, which has no liturgical purpose; it is outside of following the canon and the liturgical statute. The main reason for the compilation nature of Historical-Apocalyptic literature is the desire to express and highlight the current local (in most cases – Bulgarian) point of view on the events that took place, and to adapt the images of historical figures to current reality.

15. **(в съавторство с Анисава Милтенова) An Unstudied Interpretation of Ecclesiastes 12: 3–6 in Slavonic and Its Context**. A Miltenova, I. I. Iliev. *Scrinium* 19 (1), 2023, pp. 179–197. E-ISSN 1817-7565. Print ISSN 1817-7530; doi: https://doi.org/10.1163/18177565-bja10076.

There is a discussion about the genre labels for *Ecclesiastes*, and some authors consider the Book's message 'anti-apocalyptic' (J. N. Douglas 2011). Quotations from the Old Testament *Book of Ecclesiastes* are very rare in the historical and apocalyptic works, both in Greek and in Old Church Slavonic. For example, it is cited in the Interpretation of the *Book of Daniel* by Hippolytus of Rome both in the Greek prototype and in the Slavonic translation. An interpretation of Ecclesiastes 12: 3-6 has been found in the last folia of a newly discovered manuscript of the Russian National Library Q.I.622 (main collection), from the middle of the 15th century. The excerpt is interpreted allegorically and has a typical rhetorical structure for apocalyptic texts. It is interesting not only for its arguments for apocalyptic interpretation but also for its linguistic characteristics compared with other manuscripts of the *Book of Ecclesiastes*

in the Old Church Slavonic translation. The context of interpretation is also important for the text's history and transmission, as well as for understanding the author's message in the Slavic milieu.

16. **Bilingual Dictionaries on Hippolytus' *De Christo et Antichristo* – Problems, Approaches and Solutions**. *Scripta & e-Scripta*, 21, 2021, pp. 283–301. ISSN 1312-238X. ISSN 2603-3364 (e-publication)

The Slavonic translation of Hippolytus' De Christo et Antichristo has a stable and well-attested textual tradition. It provides a basis for reconstructing the Greek original from which this translation was made. The article demonstrates omissions, additions, and reconstructions in the Greek text compared with the Slavonic text. The paper also addresses significant problems in scholars' work on bilingual dictionaries and discusses possible approaches and solutions. Still, some questions remain, and it is not easy to offer a definite answer. The author underscores the importance of the fragmentary copy of the Greek text preserved in the manuscript of Meteoron 573, noting its close correspondence to the Slavonic tradition. Unfortunately, this manuscript preserves only trifling fragments of Hippolytus of Rome's whole work.

17. **On Lexical Choices in the Slavonic Tradition of Hippolytus' *De Christo et Antichristo***, *Palaeobulgarica/Старобългаристика*, vol: 45, issue 3, 2021, pp. 93–110.

The article is devoted to the Old Bulgarian translation of the Sermon *De Christo et Antichristo* (CPG 1872) by Hippolytus of Rome (c. 170–c. 235). The translation of the Sermon was most likely made in the late 9th or early 10th century together with the translation of the *Commentarii in Danielem* (CPG 1873). The treatise is one of the earliest Christian texts dealing with the appearance, name, and nature of the Antichrist, as well as the time of his activity. For this reason, Hippolytus's work is important for the doctrinal foundations of the early Christian church. To date there is only one edition of a Slavic copy of the Sermon (Chudov 12 from the late 12th century, now preserved in the State Historical Museum, Moscow), published by Kapiton Nevostruev in 1868 and analyzed and supplemented in 1874 by Izmail Sreznevsky. The analyzed words are arranged alphabetically in three categories: 1) rare lexemes included in biblical quotations; 2) lexemes characteristic of other Slavic witnesses but used unusually; 3) maritime terminology. Most examples in the last category show that medieval Slavs had some experience with seafaring.

18. **(в съавторство с Ахим Рабус) Das Werk der Hl. Kyrill und Method zwischen Ost und West**, *Der heilige Methodius, Bulgarien und Europa*, Eastern Church Identities, Volume 12, editors: Emil Ivanov, Ivaylo Naydenov, 2023, pp. 21–27, ISSN 978-3-657-79015-9.

The article frames the life and work of Constantine (Kyrill) and Methodius within the debates about medieval Slavic missions, arguing that the creation and use of a Slavic script and liturgy were intentional, context-sensitive strategies shaped by pastoral needs, geopolitical realities, and competing ecclesiastical authorities. It sets out central questions about why and how the Slavonic liturgy emerged, describes the sources (Vitae, letters, chronicles) and a critical-historical method that accounts for their biases, previews the book's chronological and thematic structure (case studies like Venice and Great Moravia, analyses of language theory and canonical disputes), and stakes a claim that re-evaluating contested episodes – especially the trilingual controversy and

readings of the *Vita Constantini* – yields a more nuanced understanding of Byzantine policy and local Slavic agency in the spread of Christianity.

19. **How many translations are there of the *Book of Daniel* in Old Church Slavonic?** *Biblical Apocrypha in South-Eastern Europe and Related Areas*. Proceedings from the session held at the 12th International Congress of South-East European Studies (Bucharest, 2–6 September 2019). Edited by Maria Cioată, Anissava Miltenova, and Emanuela Timotin. Editura Istros – Muzeul Brăilei „Carol I", Brăila, 2021. ISBN 978-606-654-435-1

This paper focuses on the Old Testament *Book of Daniel* and its earliest translations in Old Church Slavonic, reveals several differences among them, and seeks to determine the period in which these translations were made. Each version employs various translation techniques according to the character of the work and the purpose of its translation. The study examines all versions of the book, no matter how scattered or fragmentary. Special attention is given to the fragments in the First Miscellany of Tsar Simeon (*Izbornik of 1073*), their translation, and their connection with the other Old Bulgarian versions of the *Book of Daniel*.

20. **Наименования на растения в Книга на Пророк Даниил**, *Българска реч*, том: 2, брой: XXVII, 2021, с. 75–85. ISSN 1310-733X

The article examines the available botanical lexemes and their derivatives in the Old Testament Book of the Prophet Daniel, including its deuterocanonical parts. Parallels among Aramaic, Biblical Greek, Latin, and Old Church Slavonic translations are, where possible, brought to bear to outline a complete picture. The choice of names for specific plants and their parts is far from unambiguous, and they do not correspond to present-day names for the plants and their parts, as seen when comparing with the modern translation of the Old Testament.

21. **A possible Anti-Jewish Trace in the Figure of the Antichrist in the Early Christian patristic literature and its connection to the Slavonic studies?** *Scripta & e-Scripta*, vol: 19, 2019, pp. 191–203. ISSN 1312-238X. ISSN 2603-3364 (e-publication)

The article traces back all early patristic pieces of evidence of the nature and appearance of the Antichrist, summarizes out his mentions in the Old Testament and New Testament and gives additional information for the calculation of the number 666. The paper highlights a peculiar Anti-Jewish trace and discusses the reasons for its presence in early Christian literature. The paper also focuses on *De Christo et Antichristo* by Hippolytus of Rome, highlighting its importance for patristic studies and its connection to the Slavonic manuscript tradition in the context of the Byzantine commonwealth.

22. **Textological Notes on *De Christo et Antichristo* by Hippolytus of Rome in the Greek and Slavonic Manuscript Tradition**, *Scripta & e-Scripta*, vol: 18, 2018, pp. 175–195. ISSN 1312-238X. ISSN 2603-3364 (e-publication)

The article has two main focuses: first, it follows the most significant research on Antichrist myths; second, it examines the Greek tradition of *De Christo et Antichristo* by Hippolytus of Rome and the Slavonic versions of the text. The Slavonic witnesses are examined for their omissions, additions, grammatical and morphological variations, and some changes in the Bible

quotations are also highlighted. This work does not aim to present new information on the Greek sources but to show how important the Slavonic translation is for interpreting the Greek original. The most interesting results relate to the Greek text itself, where the proximity between the Greek fragment from Meteora Monastery 573 and the Slavonic tradition is demonstrated.

23. **(в съавторство с Анисава Милтенова) Един щрих към творчеството на митрополит Киприан**. *Българско царство*. Сборник в чест на 60-годишнината на доц. д-р Георги Н. Николов., редактор: Ангел Николов, издателство: ИК Гутенберг, 2018, с. 784–794.

The article presents new evidence and manuscript data on Metropolitan Kiprian (1330–1406), a Bulgarian-born churchman active in Keiv/Lithuania/Moscow, and his role in transmitting and compiling early Slavic religious texts. Kiprian's substantial manuscript activity and editorial work influenced Russian liturgical and literary traditions (through revisions of service books, legal collections, indices of prohibited books, and chronicle redactions). The article traces the presence of Hippolytus of Rome's Commentary on Daniel and the associated "Sermon on the Antichrist" in late-medieval Slavonic manuscripts tied to Kiprian's circle. Two important 15th-century Slavonic witnesses are analyzed: *Ro* (manuscript No. 448, Rogozhskoe collection) and *Mo* (manuscript No. 486, Josefo-Volokolamsk collection). Their codicological and textual differences indicate different prototypes/provenances: *Ro* connects to the Kiev-Pechersk milieu, *Mo* to the Joseph-Volokolamsk or Novgorod tradition. Internal notes and additions show that compilers knew both fuller and abbreviated exemplars of Hippolytus' Commentary; one *Mo* note gives a secure date (1389), and other evidence suggests a *terminus ante quem* c. 1381 for some associated texts (e.g., vitae). The inclusion of these eschatological works in compilations and chronicles likely reflects broader historical contexts (Mongol-Tatar invasions, Timur's threats, the fall of Constantinople) that fostered renewed interest in apocalyptic literature in the 15th–early 16th centuries. The manuscript and textual evidence support a meaningful connection between Kiprian's activity, the renovation and dissemination of Hippolytus' Commentary and associated eschatological writings in Rus' after c. 1380–1390, explaining their broader circulation in the 15th century.