



Theological Terminology in the *Didactic Gospel* of Constantine Preslavski

Ivan P. Petrov
University of Vienna

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Research questions

- Lexical coherence with the tradition of the oldest translations
- Innovations, *author's language*
- The Preslav Milieu: contextualisation and adaptation (comparison with *Contra Arianos 1*, Тотоманова et al. 2022)
- Comparison with other authors and works (John the Exarch, the 13th homilies of Gregory the Great, Будилович 1875)

Method

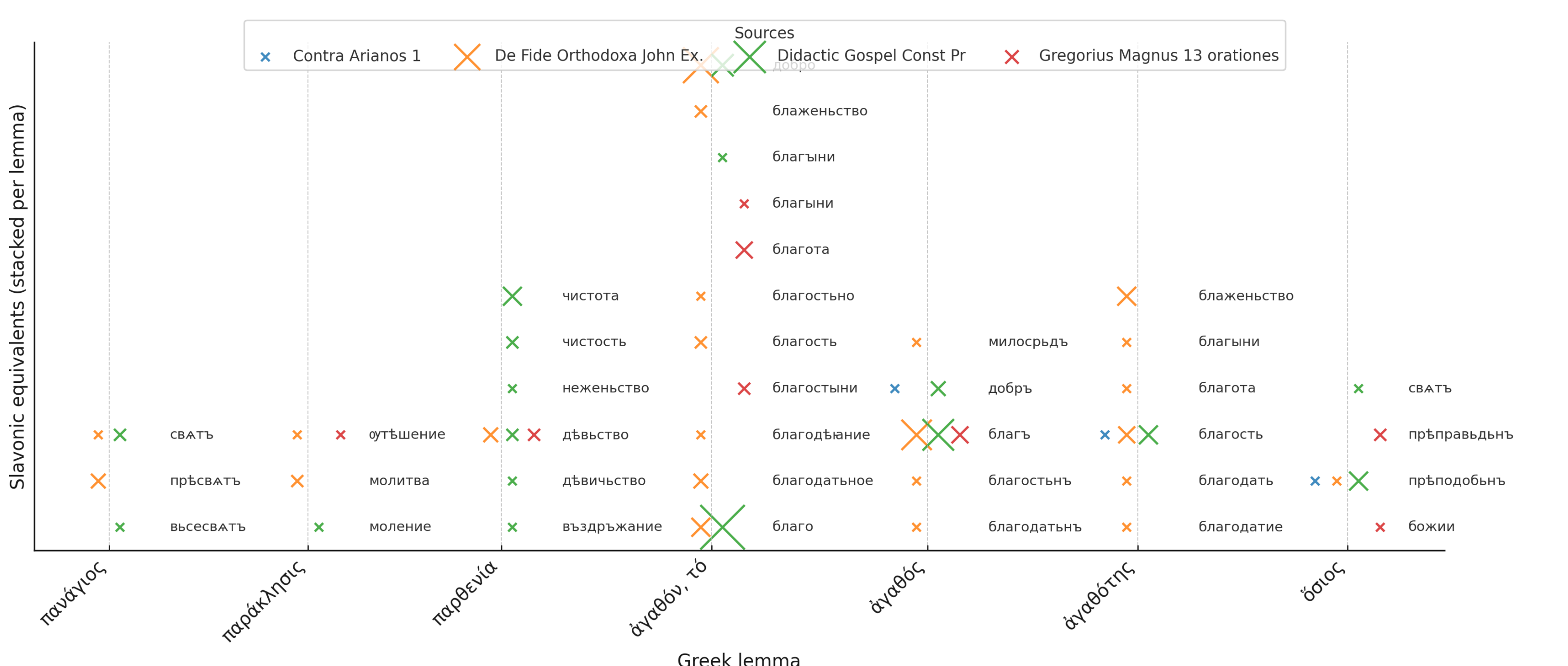
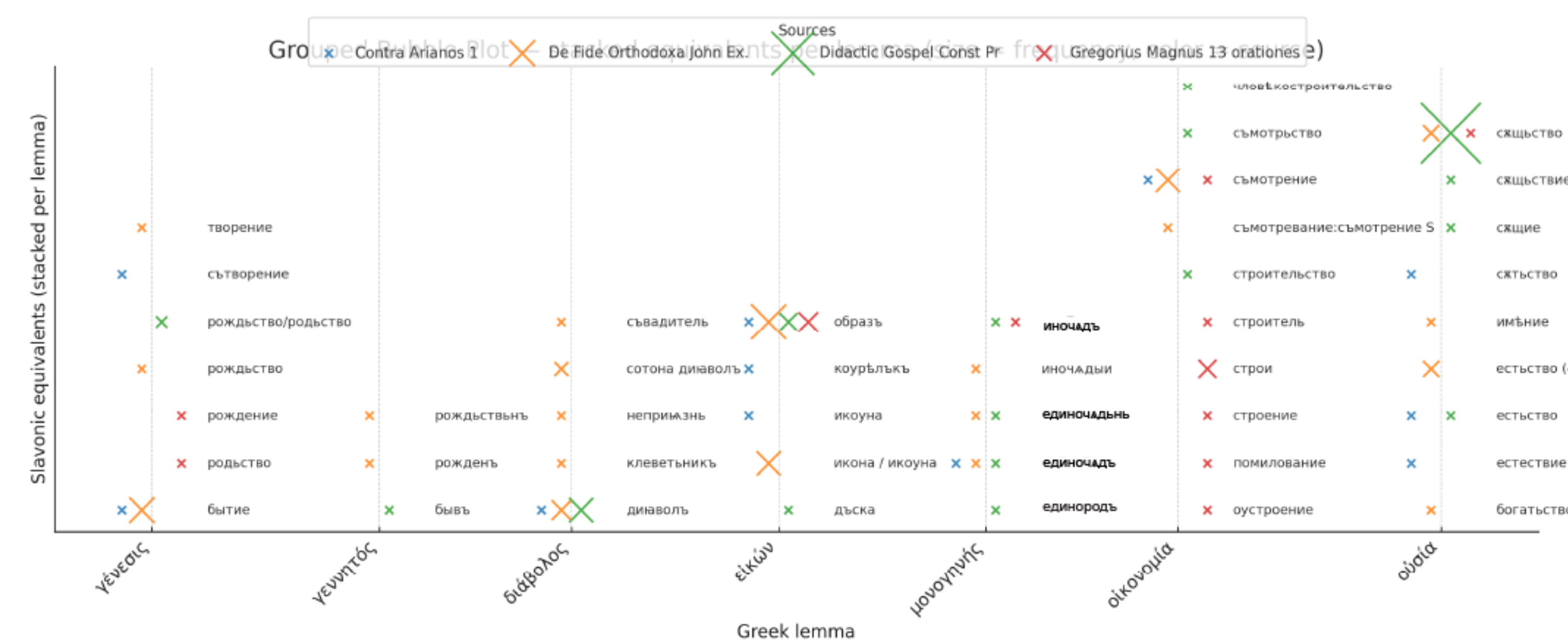
- Selected terminological units are excerpted and compared with the lexical equivalents employed in other monuments.
- As starting point is taken the Greek original lexis.
- Only the lexical units attested in the *Didactic Gospel* are taken into consideration.
- The comparison reveals word-building and morphological flexibility as well as peculiarities of the specific translators' idioms.

About the *Didactic Gospel*

- Compiled in the period between 886 and 894.
- Content:
 - 51 homilies for each Sunday of the ecclesiastical year for the period from Easter to Palm Sunday.
 - Follows the gospel lectionary system of the Great Church in Constantinople (Gallucci 2001)
- Manuscripts:
 - Cod. Mosquensis. Sin. Slav. 262 (11th/12th c.);
 - Cod. RGB Gilf. 32 (1286);
 - Cod. Vindobonensis Slav. 12 (14th c.);
 - Cod. Athoniensis, Hilandar. Slav. 385 (1344)
- Edition: Тихова 2012.
- **Bilingual indices: Тасева et al. 2024a, b – available here:**



Results



Conclusions

- ✓ Higher translation variability in the *Didactic Gospel*
 - ✓ Possible striving after a more flexible language
 - ✓ or the outcome of a group project rather than an endeavour of a singular person?
- ✓ Coherence with the previous tradition
- ✓ Unstable solutions for more complex terms
- ✓ Some discrepancies with the equivalents in *Contra Arianos 1*

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