

# Medieval Slavic Lives of Saints and Princes

Marvin Kantor

Ann Arbor





# ЖИТІЄН ЖИЗНЬ БЛЖЕННАГО ЖИТЕЛЯ

НАШЕГО КСНІСТАНТИНА ФІЛОСОФА ПРВАГО НАСТАВНИКА СЛОВЕНСКОУ СЪВІСКОУ . БЛЖИ . ШЧЕ :-

**В**Ъ МАТИНАВИ ИЩЕДРИИ , ОЖИДАЕН ПОСАДНІЕ УЛЪ  
 СИСО . ДА БЛІШЕ ВЪЗМОЖЕ СЕНН БАІЛИ , И ВЪРАЗУМАНІИ  
 ИНЫИ ПРИШАИ . НЕХОЩЕ СІСЪ СМРЪТИ ГРѢШНИ  
 КОУ , НЪ ПОСАДНІЮ ИЖИШЪТЪ , ДУШЕ ИМАИ ПАЧЕ  
 ПРИЛЪЖИТЬ НА ЗАШКОУ . НЪ НЕ ОСТАВАЕ ЧЛЪД РОДА  
 ШПА СТИ О СЛАБЛІЕНІЕМЪ . И ВЪ СЪВЛАДНЪ НЕ ПРИНАЗНИ  
 ИМОУ ПРИКТИ И ТОГДІ БНОУТИ . ИЗНАКОВЕНО  
 ЛІБ ТО И ДРЪМВЕНА , НЕ ПРЪ СІ ДЕТЬ БЛГТІ ТВО  
 РЕ НАМЪ МНОГО . ІАКО ЖЕ И ПРЪВА ДА ДЖЕ И  
 РОПНІА , ПА ПРІА ДРЪХІ ЖЕ ПРЪВЪ БНШЦЫ . И  
 ПОПЪХЪ ПРІСЫ . И ПОСНХЪ АПЛЫ , НА ИМЕІ .  
 И ПРЪВЕДНЫИ МНІ МОУЖІИ И ОУЧИТЕЛИ . ИЗЪН  
 РДЕНХЪ ШМНІГО МЕТЪЖНАГО ЖИТІА СЕГО . ІА ДЕТЬ БН

## THE VITA AND LIFE OF OUR BLESSED TEACHER Constantine the Philosopher, the First Preceptor of the Slavic People

Bless us, Father

Merciful and compassionate is God, who awaits the repentance of Man and will have all to be saved, and to come unto the knowledge of the truth; for He wishes the sinner not death but repentance and life even if he be given to malice.<sup>1</sup> Neither does He allow mankind to fall away through weakness or be led into temptation by the Adversary and perish. Rather, in each age and epoch He has not ceased to grant us His abundant grace, even now just as it was in the beginning: at first through the Patriarchs and Fathers, and after them through the Prophets, then through the Apostles and Martyrs, and righteous men and teachers whom He chooses from amidst the tumult of this life.

I Tim.  
2:4

гь свое иже его соуть . ꙗко рече , шцемое гл҃еа моего  
 слыше . ꙗзычнѣи , именовъ възываюу . ꙗпомнѣ  
 ходитъ . ꙗзычнѣи даю имъ живѣти ꙗзычнѣи . Ежесѣтѣ  
 рн ꙗзычнѣи родн . възавнѣ намъ оучителѣ сего , иже  
 просвѣтитъ езычнѣи нашѣ . слабостію смрачнѣши имъ  
 евои , ꙗжеже аспію діаволкю . нехотѣшии въсѣтѣ  
 бж҃инхъ ꙗповѣден ходити . ѿнѣиже его гл҃аде  
 помалочу сѣказаемо ꙗкожеже бж҃е . даиже хощетъ се  
 слыше , повѣнсе емоу . въздростѣ пріемле дѣбно  
 стѣ шмѣтѣ . ꙗкоже рече ꙗплѣ , повѣнмиѣ бж҃иваніе  
 ꙗкоже ꙗзычнѣи . възолоунѣ чѣмъ градѣ бж҃е  
 мѣужь нѣи сиѣи добророднѣи и богѣти , именовъ възвѣ  
 прѣдрѣже самъ драгасиѣи пострѣтнѣи . възшеже  
 благовѣрнѣи , и сѣхранѣе въсѣ ꙗповѣден бж҃іе истинно ,  
 ꙗкоже и ногдѣ ісѣвъ . и родн сѣмъ отроуциѣ , ш  
 ннхъже възше младѣишии сѣдмѣи , ісѣнстѣднѣи  
 философѣ , настѣвникѣи оучителѣ нашѣ . егдаи  
 роди мѣти . въздѣше его до млѣци даи шдоитѣ . отро  
 чеже не възхотѣ ісѣти поужь сѣвъць мнѣ ꙗкоже развѣ  
 мѣтѣрнѣи . дождеже шдоено възше . сѣже възше  
 плѣмотрѣнѣи бж҃ію , да въздѣтѣ добра ісѣрени добра  
 шрѣслѣ . посѣмже добра мѣтѣ родителѣ сѣвъщѣвъсѣ  
 несѣ ходитнсе ісѣтѣмоу . нѣ ꙗкоже жистѣ огн , лѣ , дѣ  
 даже до смрачнѣи разлѣученіѣ , мнѣ ꙗкоже прѣстѣплѣше  
 того сѣвътѣ . ꙗкожеже тѣмоу бл҃гоуствѣнѣи моу  
 шдоитѣ шдоитѣи . ꙗкожеже мѣти отроуца сего гл҃ѣи .  
 шдоитѣи възше , развѣ о млѣци сѣмъ еднѣи , ꙗкоже и мѣ  
 възитнѣи оустроѣнѣи . ѿнаже рече . възроумнѣи мнѣ жеи .  
 ꙗкожеже сѣмъ , ꙗкоже даи мѣти емоу шдоитѣи шдоитѣи  
 лѣ ꙗкоже ваго , иже не шдоитѣи нѣвъсѣ хрѣстїанѣи , еже  
 нѣвъсѣ . сѣдмѣи же лѣтѣи тѣмъ сиѣи отроуца .  
 въздѣтѣи , и повѣдан шдоитѣи мѣтѣи , рече . ꙗкоже стѣ  
 тнѣи сѣвърѣвъсѣ даце нашѣго града , и рече ісѣмнѣи .  
 и възвѣрн сѣвътѣи шннхъ юже хощешн по роужіе , и ꙗплѣ  
 мѣи сѣвърѣтѣ сѣвътѣ . азже сѣмъ гл҃ѣдѣвъ не шдоитѣи  
 въздѣтѣи . въздѣтѣи еднѣи оустроѣнѣи шдоитѣи . лѣи  
 въздѣтѣи шдоитѣи . нѣ оустроѣнѣи шдоитѣи мѣи шдоитѣи  
 и нѣи шдоитѣи нѣвъсѣ оустроѣнѣи . еиже бж҃е и мѣи сѣфѣи ,  
 шдоитѣи шдоитѣи шдоитѣи . и шдоитѣи шдоитѣи . слышѣвъшѣ  
 шдоитѣи шдоитѣи шдоитѣи , възсѣстѣ ісѣи мѣи .  
 оу хрѣстїанѣи законѣи шдоитѣи шдоитѣи , и нѣи шдоитѣи  
 нѣи мѣи шдоитѣи . сѣи шдоитѣи шдоитѣи законѣи

For the Lord knows His own, who are His, as He has said: "My  
 sheep hear my voice, and I know them, and I call them by name,  
 and they follow me: And I give unto them eternal life." He did so  
 also in our generation, having raised up for us this teacher who  
 enlightened our nation, which did not wish to walk in the light of  
 God's commandments,<sup>2</sup> and whose understanding was obscured  
 by weakness and even more by the Devil's wiles.

John  
10:27-28

Stated briefly, his *Vita* reveals what sort of man he was, so  
 that hearing it, he who wishes — taking courage and rejecting idlen-  
 ness — can follow him. For as the Apostle has said: "Be ye followers of  
 me, even as I also am of Christ."

1 Cor.  
11:1

2 There was a certain noble and rich man named Leo in the  
 city of Thessalonica who held the rank of *drungarios* under the  
*strategos*.<sup>3</sup> He was, as Job once was, a pious man, and kept faith-  
 fully all God's commandments. He begot seven children of which  
 the youngest, the seventh, was Constantine the Philosopher, our  
 preceptor and teacher. And when his mother bore him, he was given  
 over to a wet-nurse for nursing. However, until the child was  
 weaned he would not take any other breast but his mother's. This  
 was by God's design so that there be a good offshoot from a good  
 root. And after this the good parents agreed not to lie with each  
 other. They never once transgressed their vow, but lived that way in  
 the Lord for 14 years, parting in death. And when that devout man  
 was wanted on Judgment Day, the mother of this child cried,  
 saying: "I am worried about nought save this one child and how he  
 will be nurtured." Then he said: "Believe me, wife, I place my hope  
 in God. He will give him for a father and steward one such as guides  
 all Christians." And so it came to pass.

3 When he was seven the boy had a dream which he recounted  
 to his father and mother, saying: "After the *strategos* had assem-  
 bled all the girls of our city, he said to me: 'Choose her whom you  
 wish as your wife and helpmate from among them.' Gazing upon  
 them and taking note of each one, I discerned the most beautiful  
 of all, with a radiant face, richly adorned in gold necklaces and pearls,  
 and all manner of finery. Her name was Sophia, that is, Wisdom. I  
 chose her."

When his parents heard these words, they said to him: "Son,  
 keep thy father's commandment, and forsake not the law of thy  
 mother. For the commandment is a lamp; and the law is light.  
 Say unto Wisdom, Thou art my sister; and call Understanding thy  
 kinswoman. For Wisdom shines even more than the sun.<sup>4</sup> And if  
 you then take her to yourself as your wife, you will be delivered from  
 much evil through her." When they sent him for instruction, he

Proverbs  
6:20,23  
Proverbs  
7:4

Wis. of  
Solomon  
7:29

нѣсѣтъ. рвѣнжетъ оумодрѣсти, състраднѣ боудн.
дмоудрѣсть знаемоу сътвори себѣ. сидѣтъ прѣмѣу
дрѣсти паче слнцѣ. нѣщѣ приведешю себѣ, нмгѣ
тоу подроужнѣ. шмнѣга злдн бѣдншнсе ю. Егда н
взддше на оутеніе кснжное. епѣдше паче вѣстѣ съдѣче
ннсь въ снѣгѣхъ, пѣмептн съсорого велмн, нѣко н дн
вн оубытн. Еднн оже шдн н. нѣкоже обѣчѣн
іе богѣтнщѣ, глѣумленіе творнпн ловнтвом. нзы
де съ свѣрѣстннскн своѣмн на полѣ крѣдн свѣн въ зѣмь.
нѣкоже поустнн. въ терсе шкрѣтъ по въмотренію
бжнѣ, н въ стпѣн н занесе бѣго. дпроїе же шпѣго въ
оуныніе н пѣтѣль въ пѣдѣ, н дѣ днн нѣщѣ нчѣсо же.
члѣколы бѣмѣкѣ своѣмъ мѣтнвалнѣ, нехѣте емоу нѣ
вѣсноу пн жнтеніе своѣн вѣщн, бѣдѣ обѣчѣлѣнн. н
нѣкоже дрѣвлн оублѣн пѣдкѣхъ еленемъ вѣловѣ, та
ко н еѣго крѣгоуе. бѣсебѣ же помыслн въ жнтіа сег
соупѣхъ, о ка дше глѣ. пѣко жѣ н іе жнтіе се, дѣвѣ
рдѣстнн мѣста пѣтѣль прнвѣвѣ. ш сѣго днѣ пойнсе
поупѣ нмоу, н же н сѣго лоу тѣшн. в змѣ вѣ жнтіа
сѣго, своѣднн н ѣднѣхъ. н поупѣ сѣснмъ, сѣдѣше
вѣдомѣ своѣмъ, оу сѣсн н зѣ оупѣ снн іе глѣмъ шпѣго грѣго
рїа бѣгослѣвѣ, зна меніе крѣтнѣ сътворнѣ на стѣнѣ
н пѣхъ вѣлѣстѣ оумѣ грѣго рїю на пнса вѣ шнцѣхъ. Сгрѣ
горїе. пѣлѣ шчѣче, дѣщѣн ѣгѣлѣ. пѣлѣ шчѣчѣ
сѣн, дѣгѣлѣ нѣвнсе. оупѣтѣ шпѣо дѣко едннѣ шѣе
ра фїмѣ бѣдѣ прослѣванїю. н въ се лѣ н оу грѣсѣчѣ дѣтѣ,
пѣвѣ вѣ вѣрѣ снѣ дѣнїемъ. пѣлѣ мѣ н мѣмѣ прнпѣдѣн
щѣ кснѣ бѣ глѣ оубн н вѣ грѣою прнпнн. н боудн мн оу
тнпѣлѣ н прѣсвѣтнпнѣлѣ. пѣко вѣдѣ дѣвѣ шѣ вѣ вѣдѣше.
бѣшѣ же в змѣ шѣгѣ бѣсѣдѣн, ноумѣ велнн нѣмоу рѣ
зоупѣтнн глѣбннѣ, вѣоучннїе велнко вѣ пѣдѣ. О прѣ
лнѣ же нѣко н бѣ тоу оупѣтѣ грѣмѣтнїкн. н сѣбннѣ
мѣшѣ молѣшен, н нѣко оу емоу пѣ дѣ е нѣ вѣдѣсе
сѣмъ, добрѣ на оутнпнн хѣу дѣ шѣ стѣ вѣ грѣмѣтнчѣ
кн омоу. онѣ же пѣ лѣ днпѣ свѣн пѣ грѣбѣ, рѣчѣ кѣ,
нѣмоу. н нѣше нѣ прѣ оуждѣне, ш рѣсѣлѣ сѣмѣ ннко
поже оу рчнпн сѣмѣ вѣ вѣ сѣмоѣ днн жнтіа. пѣко шѣ
же о прѣсѣ сѣ слѣзѣмн молѣшен глѣ. в змннѣ вѣсоу
моу тѣстѣ шѣ до моу шѣ дѣ моѣго е же мн до стѣ пнпѣ,
дн доу чннѣ. нѣ вѣсхѣтѣ вѣшоу же послѣ оу шднпнѣго,
шѣ вѣ вѣ до мѣ свѣн в змѣтѣ вѣ прѣ бѣ вѣдѣше, дѣ бн
о брѣ вѣлѣ желѣнїе сѣчѣ своѣго. вѣ сѣко рѣ же вѣ вѣ

+
+
+
+
+
+

surpassed all his fellow students in learning, as his memory was very keen. He was then a marvel.

As it was customary among the sons of the wealthy to take sport in the hunt, he one day took his falcon and went out to the fields with his companions. And when he released it, the wind rose by God's design, caught the falcon and carried it off. The boy became very despondent and dejected by this, and would not eat for two days. But in His love for Man, merciful God did not wish the youth to become accustomed to things of this world and He lured him easily: Just as He lured Placidus<sup>5</sup> with a deer during a hunt long ago, so now He did Constantine with a falcon. Constantine thought to himself of the vanity of this life and repented, saying: "Is this life such that sorrow takes the place of joy? From this day forth I shall take a different path, a better one than this. But I shall not waste my days in the tumult of this life."

Taking up his studies, he remained at home and committed to memory the writings of St. Gregory the Theologian<sup>6</sup>. And making the sign of the cross upon the wall, he wrote the following eulogy to St. Gregory: "O Gregory, thou art a man in body but an angel in spirit. Thou, a man in body, appeared as an angel. For thy lips praise God like one of the Seraphim, and enlighten the universe with the teaching of the true faith. Therefore, accept me who comes to thee with love and faith and be my teacher and enlightener." To such things did he pledge himself.

He immersed himself in numerous discourses and in lofty thought but was unable to comprehend their profundity and fell prey to a great sadness. There lived a certain foreigner who knew grammar. Going to him and falling at his feet in humility, Constantine begged him to teach him thoroughly the art of grammar. But burying his talent, the man said to him: "Young man, do not trouble yourself. I have renounced teaching this to anyone for the rest of my life."

Again the youth begged him, saying in tears: "Take all the share due me from my father's house, but teach me." Since the man did not wish to listen further to him, Constantine returned home and prayed that he would gain his heartfelt desire. God soon fulfills the desire of them that fear Him. Upon hearing of the keenness, wisdom, and zeal for learning with which he was imbued, the Emperor's administrator, called the *Logothete*,<sup>7</sup> sent for Constantine to study together with the Emperor. Learning of this, the boy joyfully set out. And on the way he knelt in prayer to the Lord, saying: "O God of our fathers, and Lord of mercy, who hast made all things with Thy Word, and ordained man through Thy Wisdom, that he should have dominion over the creatures which Thou hast made, give me Wisdom, that sitteth by

Psalms
145:19

Wis. of
Solomon
9:1-2
Wis. of
Solomon
9:4

творилъ болю бовщнх се его . образумь бо его нмоу дршн  
шдвльцрв вьспронтель нже нарцудетсе логѡфѣ . послд  
ханего , ддсебн съцремь оучнль . Опроесь же оуелвншдвль  
се , радостно поуписе и пть . нна поути по словесе , млтвд  
сътвори кдгоу глн . бешць нашнхь ннмлтн . нже вь  
творнль есн вездьскд елшво . нпрѣмоу дршстню своєю  
сзддвль тлсд , ддбладдѣтвобю сътвореннми тварми .  
дджемнсоуцндо вьскрн твои прѣстполь прѣмоу дршть .  
ддразоумь бо что н вола твоя , не поусе . ддбь семь  
рбв твои , ннъ рбвнн твои . нисе емд прочее со  
ломьню млтвоу н глвль . нвдстдвль , рече дмнн .  
Стддже прндс кдцрн градъ , вьддше его оучнтелнмь ,  
ддсе оучнтль . нвдтрн мце навнскь градмнскню , нпро  
чнхь кептвсе оученнн . ндоучнжесе омирю , нгннмн  
пнн , ноулавд , ноу фотн ддчнцкь . нвдсбмь флосѡф  
скнмь оученнмь . кдснмже нрнторнскн , ндрнмнн  
скн . ндспрннмн . нмоускн . нвдсбмь прчнмь .  
Сддннскнмь коудь жь ствд . пдскже навнчевд ,  
ддсе же бн еднн ошнхь навнскн оутн : сноростпосе  
сдпрнскн нелъ слвучн . дрюгда дрюгд прѣспвднщн  
нмжесе оученн дху дсв ствомь сввршдю . речнше  
оученн д , пнхь шь рдз н се вѣ нвлд сътпмнскн  
мнже вѣше полъ снбѣ . оуисклмжесе шюуисклмнющн  
хсе вьдлсвд . Сддпачн едннскд мдрд н днн . кд  
кдбн вьдмѣсто земльнн нбсн ддрнобрль . ннзвнн  
штблесе сего , нжннн свѣтомь .  
Вндвже его  
пдсквасоуцд логѡфѣ , ддстп емоу властв ндвдсбмь  
своимь домомь , нвдцрвоу полдпоу сдрдзновеннмь  
вдходнтн . пдже нвдпросн его едннн оуоснхь , глн .  
Флосѡфѣ , хотѣхь оувѣднтн что кетп флосѡфд .  
Бнже снорскѡумь рече дбн . бжннмь нтлчьскнмь  
вещемь разоумь , елнко мжѣ тлсѣ прнклнжнтннн  
встѣ . ддсе же ддтелнн оучнтп тлсд , пошрзѡ нпо  
побнн бннн вьтворшомоуи . Сего же паче вьзлюбн  
нвдпрдшдн осемь , полнскь моужь велнскн нчѣстнн .  
Онъ же сътворн емоу дтеннѣ флосѡфскѡ , вьдмдлѣ  
словесехь велнскь разоумьскд ддвль . бдчннстпбтн  
прѣбывдѣ нвелнн оугажддбоу , полнскѡ паче любь  
знан вьсбмь бывддше . ндснмнн стмь вьджелѣтн  
нхотѣтн прнсвоитнннскн нннмь любовнн , нревновд  
тн ндскнцд прнннвоу своеннлѣ еже повѣствдобрдѣтп

Thy throne, so that I might understand what is Thy will and be saved. For I am Thy servant, and the son of Thine handmaid.”<sup>8</sup> And in addition he recited the remainder of Solomon’s prayer and, rising, said: “Amen.”

4 When he arrived in the Imperial City<sup>9</sup> he was entrusted to teachers to be taught. In three months he mastered grammar and began other studies. He studied Homer and geometry with Leo, and dialectics<sup>10</sup> and all philosophical studies with Photius;<sup>11</sup> and in addition to that, rhetoric and arithmetic, astronomy and music, and all the other Hellenic arts. He mastered them all just as though he were mastering only one of them. For keenness joined with zeal, the one vying with the other, by which ability studies are perfected. But more than studiousness, a newly serene countenance became him. He conferred<sup>12</sup> with those who were more beneficial and turned from those who turned to malice, for he thought and acted only to acquire heavenly things in place of earthly ones and to quit his body and live with God.

When the *Logothete* saw that he was so disposed, he gave him control over his entire house and free entry to the royal palace. Sometime after this, he once questioned him, saying: “Philosopher, I wish to learn what philosophy is.”

With his quick mind, he replied immediately: “The knowledge of matters divine and human, to what extent man can approach God and how, through virtue, man is taught to be in the image and likeness of the One who created him.”

And the *Logothete* grew to love him even more, as he, this great and venerable man, questioned him about these things. Constantine made known to him the study of philosophy and in a few words showed great keenness of mind.

Living in chastity and pleasing God greatly, Constantine became ever more loved by all. And many desired and wished to be joined with him through love and, in accordance with their strength, to imitate as fully as possible his virtuous and godly way of life. For all simply loved his keenness of mind greatly. And the *Logothete* rendered him the highest honors and offered him much gold but he did not accept. Once, some time after this, he said to him: “More than anything else your keenness of mind and wisdom compel me to love you. I have a goddaughter whom I took out of the font.<sup>13</sup> She is beautiful, wealthy and from a good and noble family. If you wish, I shall give her to you as your wife. And from the Emperor accept eminence, and a governorship. And expect even more, for soon you will be a *strategos*.”

Then the philosopher answered him, saying: “This is indeed a great gift for those who have need of it. But for me nothing is

любоу того прѣбыванію . Слѣ бо разумъ его спростъ въ  
любоу же всѣмъ . и логѣ же въ всѣмъ чѣстѣ творе емѣ сѣаб  
и нѣ . сласто мнѣго даде емоу . онъ же не пріемаде .  
Едини же нѣкогда по снхъ рече емоу . твои разумъ  
и моу дрѣстѣ . шнѣ дѣй лнхъ поудити мѣлюбнѣннѣ .  
нѣнѣ дѣщѣрь и ламъ аховноу , юже шкравстн лнзехъ ,  
красноу нѣбога тѣоу , н ро да добра и велика . дѣче хоу еши  
въ то дрѣстѣ снѣтн дамъ . шѣ рѣ же ннѣ вѣлнѣ чѣстн  
и неже іе пріимн , н болшѣ ю там . въ скорбѣ стрѣтннѣ  
боудешн .  
Шѣ шѣ вѣ же емоу филосѣфъ рече .  
даръ оубѣ великѣ прѣбѣоушнмѣ , дмнѣ болшѣе утѣ  
ннѣ ннѣ то же іе . ннѣ же разумъ свѣравъ , прѣдѣдннѣ  
чѣстн нѣбога тѣ стѣ ва хоу нѣскѣпн . слышѣ вѣ же  
логѣ же шѣ вѣтѣ емоу , шѣ сѣ црѣо рече . Сѣ филосѣфъ  
юныи не любнѣтъ жнтіа сѣго . да нѣ шѣ поу етн мѣ емоу шѣ  
щннн . нѣ пострннѣ емоу , шѣ да дн мѣ на поповѣ стѣвои слѣ  
жѣу , да боудешн внѣ влѣтнн карѣ оупатрїа рѣхъ вѣстнн  
сѣфнн . Е да по нѣ тѣ сѣвого оу дрѣ жн мѣ . е же нѣ стѣво  
рнше емоу . малѣ же сѣдннн вѣ семѣ прѣбѣ вѣв . на дѣеко  
морѣ шѣ , вѣ ерѣ сѣ тѣан вѣ мѣна стн рн . нскѣ шѣ же емоу  
шѣ стѣ мѣцѣ , е да вѣн обрѣтѣ шѣ . немогѣ же емоу прн  
поудннн вѣ тоу слѣоу жѣу . оумолншѣ оу чн тѣелнмн  
стѣоль прѣіетн , н оу чн тн филосѣфн тѣ шѣ земцѣ н стѣра  
мнѣ , сѣ вѣ сѣко сѣ слѣоу жѣвои н помѣцію . н сѣ прѣіетѣ  
вѣ шѣ же вѣтѣ шѣ вѣрѣ мѣ дннн сѣ па трїа рѣхъ кснн стѣнтннн  
градѣ ерѣ сѣ нѣ шнн нѣво борнѣоу вѣ црн градѣ вѣ звннглѣ ,  
тѣнн сѣтѣ вѣ рн тѣ чѣстѣ стѣнн нѣ сѣ нѣа . нѣ вѣравшѣ  
сѣвоу обрѣтншѣн , іако не правѣ глѣтѣ . н сѣ вѣ глѣдѣ  
емоу сѣ прѣстѣолѣ . онъ же рече . на снлїем мѣнѣ зѣ глѣдѣше ,  
дн прѣ прѣ вѣ шѣ мѣне . немогѣтѣ бо е ннн стѣо же прѣтнвн  
пн слѣсѣ семѣ мѣнѣ . црѣ же сѣ па трннн сѣ оу стѣро на бѣ  
фнлосѣфа , послѣднѣ мѣ рѣ сѣ томѣ . дѣче моужешн  
юношѣ сѣго прѣ прѣтнн , тѣ сѣ стѣоль сѣ он прнмѣшн .  
онъ же оу зрѣ вѣ фнлосѣфа юндѣ тѣ блѣ , ннѣ же бѣ хоу  
послѣднн сѣ ннмѣ . рече сѣдннмѣ . всѣнн по нѣ жѣ іа мѣвого  
нѣстѣ дѣшннн , нскѣ сѣоу дѣ вѣ вѣдннн хошоу сѣ прѣтнн .  
фнлосѣфѣ же сѣ ннн моу рече . не лѣсѣко сѣ шѣ вѣтѣ нѣ дрѣ  
жннѣ , нзѣапѣ вѣ днн бѣ жннхъ зѣ рн . іако же бѣ вѣ снн тѣ  
шѣ земѣкѣ , ндѣ шѣ ю вѣ томѣ сѣ стѣ авѣннѣ , тѣ іако нн мѣ вѣ сн  
ннѣ землѣ зѣе тѣлѣ , не вѣ дѣ нашѣннѣ . тѣ іако же  
дннн шѣ вѣ шѣа . не по бннѣо и вѣ сѣ сѣннѣ цѣ вѣ тѣ нѣ сѣдннн .  
ннн стѣ арѣа на вѣ нѣ сѣ оу глѣтнн , іако сѣ ю нншѣ нѣ сѣвого

greater than learning. Having acquired knowledge, through it I wish to seek the honor and wealth of my ancestors.<sup>14</sup>

Upon hearing his reply, the *Logothete* went to the Emperor<sup>15</sup> and said: "This young Philosopher does not love this life. Let us not exclude him from the community but tonsure him and give him over to the priesthood and service. Let him be librarian to the patriarch in St. Sophia. At least in this way shall we keep him." And that was what they did with him.

After staying with them as such for a short time, Constantine left for the Narrow Sea and hid himself there in a monastery.<sup>16</sup> They sought him for six months before they were able to find him. Unable to prevail upon him to accept that position, they convinced him to accept an academic chair and teach philosophy to his countrymen and foreigners with full assistance and aid. And he accepted this.

At that time John, who was Patriarch of Constantinople, started the iconoclastic heresy in the Imperial City<sup>17</sup>, saying that one should not honor the holy icons. Having convened a council, they charged him with speaking falsely and expelled him from office. He said: "They have expelled me by force but they have not convinced me, for no one can dispute my words." And when the Emperor together with the patricians had prepared the Philosopher, he sent him against John to whom he said: "If you can prevail over this youth, you will again receive your office." Perceiving that the Philosopher was young in body like those who were sent with him, he said to them: "None of you are worthy of being my footstool so why should I wish to dispute with you?"

The Philosopher said to him: "Keep not the ways of Man but heed God's commandments. For just as you are created by God from earth and spirit, so are we all. Therefore, O man, when gazing upon the earth, be not arrogant."

And John answered again: "It is not fitting to seek flowers in the fall nor to drive an old man to war, as Nestor the youth."<sup>18</sup>

The Philosopher answered him: "You are directing accusations at yourself. Tell me, at which age is the spirit stronger than the body?"

He said: "In old age."

The Philosopher then said: "And to which combat are we driving you, answer me, bodily or spiritual?"

He said: "Spiritual."

The Philosopher answered: "Now you wish to be stronger. Thus do not tell us such parables, for we are not seeking flowers out of season, nor do we drive you to war."

The old man was so shamed that he turned the conversation

несторд • Філософ же швѣща емоу • самъ на се вни  
 обрацашеши ты • рѣчи въ соую врьстѣ дшдснлнбншн  
 тѣлесѣ и • ѿньже рече, на старость • Філософ же  
 рече • да даюте брама гонимъ швѣщанн • на тѣлесѣ  
 нлн на духовноу • ѿньже рече, на духовноу • Фі  
 лософъ швѣща • нннѣ тѣ снлнѣн хощешн въ ити, да  
 негли намъ тѣцѣ прнпѣть • не бѣ? врьстѣ не бѣ цѣ  
 тѣцѣ ищеть, ни же на вонскоу тѣбѣ гонимъ • по  
 срамъ же сѣ тѣко старѣць • нн намъ обрацнне сѣ доу,  
 нрече • рѣчн нн гонѣше • како крстоу разореннѣ соущѣ  
 не слани емоу, нн логзаетъ его • авѣ, аще нн сѣ  
 на ндопрѣсен соущн нн снлнѣ боудѣ, чѣстѣ нн тѣворе  
 цѣ не стѣ днпесе • Філософ же швѣща • чѣстѣ  
 рнѣ чѣстн крстѣ нн матѣ • нн чѣ едннѣ чѣстѣ его не  
 боудеть, оу же своего не валаетъ швѣща • днн снлнѣ  
 тѣко шлнцѣ нн валаетъ швѣща подобнѣ того ето же  
 боудеть тн снлнѣ • не лѣ вова шлнцѣ, нн рн снлнѣ зрнѣ  
 нн же виднѣ • нн прѣваго швѣща • тѣко старѣць  
 рече • како е кланнѣтма крстоу нн нн снлнѣ, авѣ  
 вшемъ нн нн снлнѣтма • нн нн на же дѣше не боудеть на  
 тн снлнѣ нн менѣ, ето же боудеть швѣща, не тѣворнте  
 нн чѣстн • Філософ же швѣща • вѣсн снлнѣ  
 крстѣ побѣнн нн матѣ швѣща хѣоу крстоу • днн снлнѣ  
 нн нн нн вѣсн едннѣ швѣща • старѣць же рече •  
 боу рѣсшоу ксѣмъ нн сѣоу, не стѣ тѣворншн вѣсн снлнѣ  
 гнѣнѣ • како вѣ тѣворещѣ кланнѣтесе • Філософ  
 же протннвоу сѣмоу швѣща • аще бн рѣснѣ не стѣ тѣ  
 рншн нн снлнѣ вѣдо же подобнѣ, прѣво нн прѣлѣ • нн  
 рѣснѣ и, не вѣсн снлнѣ, снлнѣ нн снлнѣ нн снлнѣ • протннѣ  
 же снлнѣ не мѣгнѣ швѣща нн старѣць, умлѣтѣ нн прѣрннѣ  
 по снх же днгарнн, нн рнцѣтма нн снлнѣнн • вѣтннгоше  
 хоудѣ на едннѣ бжтѣво стѣе тронѣ, глѣше • како  
 вѣ хрнстнѣ едннѣ гнѣ менѣше, разнѣ шдѣстнѣн  
 тѣко нн нн, глѣше • како шѣ нн нн нн хѣе • аще  
 мѣже тѣ снлнѣ нн нн • послѣтѣ снлнѣ нн нн же  
 нн же мѣгоу глѣтн ~~снлнѣ~~ сѣмѣ, нн прѣ прѣтннѣ •  
 бѣше же тогда філософъ, сѣдѣ, мѣтннѣтннѣ •  
 вѣборѣ едннѣ црѣ • нн рнзѣ вѣдѣ ето рече емоу •  
 слѣшншнлн філософѣ, чѣто глѣтѣ снлнѣ нн нн дн  
 гарнн на нн шѣ вѣроу, тѣ же нн снлнѣ тронѣ  
 снлнѣ слѣгнѣ нн нн нн, шѣ протннвнн снлнѣ • нн бѣ  
 врьшннѣ снлнѣ вѣ снлнѣ нн нн, слѣвннѣ нн вѣ тронѣ •

to another matter and said: "Tell me, young man, why do we not  
 worship a broken cross nor kiss it, while you are not ashamed to  
 render honor to an icon though it be depicted only in bust-form?"

The Philosopher answered: "Because the cross has four parts,  
 but if one of its parts is missing it no longer has its image. However,  
 an icon of the face alone is an image and likeness of the one depicted.  
 For whoever sees it, perceives neither a lion's face nor a lynx's but  
 an image of the original."

Then the old man said: "Why do we worship a cross with-  
 out an inscription when there are also other crosses? However, if an  
 icon is not inscribed with the name of its image, why do you not  
 render honor to it?"

The Philosopher answered: "Because each cross has the same  
 image as the cross of Christ, but not all icons have one and the  
 same image."

The old man said: "When God spoke to Moses He said:  
 'Thou shalt not make any likeness.'<sup>19</sup> Why then do you make them  
 and worship them?"

Exodus,  
 20:4

And to this the Philosopher replied: "Had He said: 'Thou  
 shalt not make any kind of likeness,' you would be correct. But  
 He said: 'Not any,' that is, any unworthy."

Unable to contradict this, the old man fell silent, ashamed.

6

Afterward the Hagarites, who were called Saracens, blas-  
 phemed the single Deity of the Holy Trinity, saying: "How is it,  
 O Christians, that you, while holding that God is one, further  
 divide Him into three, saying He is Father, Son, and Spirit? If you  
 can explain clearly, send us men who can speak of this and con-  
 vince us."<sup>20</sup>

At that time the Philosopher was 24 years of age. Having  
 convened a council, the Emperor summoned Constantine and said  
 to him: "Do you hear, Philosopher, what the nasty Hagarites  
 are saying against our faith? Since you are a servant and disciple  
 of the Holy Trinity, go and oppose them. And may God, the  
 Accomplisher of all, Who is glorified in the Trinity, the Father  
 and Son and Holy Spirit, grant you grace and strength in words.  
 And may He reveal you a second David against Goliath whom he  
 defeated with three stones,<sup>21</sup> and return you to us made worthy  
 of the heavenly kingdom."

Upon hearing this, Constantine answered: "I shall gladly go  
 for the Christian faith. For what in this world could be sweeter for  
 me than to live and die for the Holy Trinity!"

And they assigned the court secretary, George, to him and  
 sent them.<sup>22</sup>

When they came there they saw strange and vile things

шцъ нень нестын дхъ . пть да по д а сть ти блгтъ и сна оу кь .  
словесе хъ . нъ ко доу га го а в а д а м н ть на ро л а т а . сь  
п рь м н к а м е н н п о в ѣ жь ш а . и в ѣ з в р а т н ть к е к с н а мь  
сп о к а ль н ѣ с н о м у ч р т в ю . С л а ш д а ж е с е . ш в ѣ щ а .  
с б р а д о с т ю н д о у х а х р и с т i а н е к о у ю в ѣ р у . ч т о к о т е м н е  
с л а д у ч ш е е н д е с е мь с в ѣ т ѣ , н ѣ п о с т ѣ н т р о и ц и ж н в о у б ѣ  
п и н о у м р ѣ т и . п р и п о с л а ш е ж е с а м н мь д е с у г е р i t a н  
г н ѣ о р г i a т о л а ш о у . Д о ш ѣ ш н м ж е н мь т а м о . в н  
д ѣ ш е с т р а н н ы е н г н о у с н ы е в ѣ щ и с ѣ б о б о р н ы й а г а р а н ѣ  
с ѣ д а в ш е к с е п т о у , ю ж е б ѣ х о у с ѣ т в о р н а н н а п о р о у г а н i e  
н т о с е мь х ѣ в д е с т мь н ж е в ѣ б л о г о у б ѣ с т i n ш х ѣ ж н в о у щ и н  
х р и с т i a n ѣ в м ѣ с т ѣ о н ѣ , о с е рь б л я ю щ е с н х ѣ н е м о  
л о . б ѣ х о у б ѣ ш б р а з ы в ѣ с ѣ в с е к ы е н а т н е д а n в a n ѣ o u  
н а д в е р е х ѣ в д е с т х р и с т i a n ѣ , н г р и т в о р е щ е н р о у г а ю щ е e  
н в ѣ п р о с и ш е ф i л о с ѣ ф а г л я щ е . м о ж е ш н л и f i л o c ѣ ф e  
р а з о у м ѣ т и , ч т о н ѣ з н а м е н i e e . o n ѣ ж е р е ч е . б ѣ с ѣ  
в с е к ы е ш б р а з ы в н ж д о у . н м н ю н ѣ k o х r i c t i a n n i п о у в  
н о у п р ѣ ж н в о у т ь . o n ѣ ж е н e м o г о у щ е ж и т н e б н н m  
б ѣ ж е т ь в ѣ н ѣ ш н н х ѣ . o n ѣ ж е e г o з н a м e n i a n ѣ  
в ѣ н ѣ o u , с ѣ т ѣ m n c o y t ь в a n o u t ь . **н а о б ѣ а т**  
**ж е с ѣ д а ш е a г a r a n n м о у д р а а т е д а , n a k a z a n a i c n i**  
**ж н ы м a n a k a z a n i e mь d o в o л n ѣ . g n c m n t p i n , n a c t p o**  
**н o m i n . n п р o ч т i n м ѣ o y ч e n i e mь . n e k o u ш a ш e e g o в ѣ п p a**  
**ш a a x o y г л я щ e . o n d a n ш n l и f i л o c ѣ ф e d a n o e y o**  
**д o . k a k o ж e t p i c ѣ m a x m e t p i n e s e n a mь b л o g o y ю в c ѣ**  
**ш b a . n o б р a t n m ѣ o y л ю д и . n в e n d p ѣ ж n m e п o z a**  
**k o n o y , n n e c o ж e t p e б c t o y п a ю щ e . a в ы х ѣ z a k o n ѣ**  
**д р а ж e ш e , o b ѣ s i n ц e , o b ѣ n n a k o . n k o ж e г o д ѣ n e k o mь**  
**ж d o в a ш e , t a k o d p ѣ ж n t e n t в o р n t e . k e b e n ѣ ж e**  
**f i л o c ѣ ф e ш в ѣ щ a . b a n a ш e , n a k o n t p o y ч n n a e c t ь**  
**m o p c e a d . t p i c ѣ ж e г л e t ь o n ѣ mь . p o д ѣ e g o k t o n**  
**c п o в ѣ c t ь . в o з e m a ѣ n t в o e e ш z e m a ѣ ж n в ѣ t ь e g o .**  
**c e г o r a d n i c k a n i a , m n ѣ o u ш в ѣ п o y ч n n y t o y в x o д e t ь .**  
**n e n a n ы n o y m c mь , п o м o щ и o e g o , б o g a t ь c t в o p a z ѣ m n e**  
**t p i e m a ш e , п р o п л a в a ѣ n в ѣ z в р a щ a ю щ e e . d e л a в i n**  
**р a z o y м e ѣ , n a k o n ѣ в c e g n n i t e i c o p a б л i n п o k o u ш a ю щ e**  
**t p i b i t n . n o v n п o t a t a n a ю щ e . a p o y c i n ж e c a t p a d ѣ**  
**e a d a ш a в i x a ѣ , n e m o щ н o y л e n o c t i o v л a д ю щ e e .**  
**v a ш e ж e n e л e t n o n o y d o б н o . e ж e m o ж e t a t ѣ o c o**  
**ч n t n в e c a i c ѣ , m a л ь n e л и k ѣ . n t ѣ b ѣ c p o mь b л o c e a g o**  
**ш b e y a n . n ѣ e ж e m o ж e t e d a t n , a n ч e c o ж e n e t ь**  
**v a mь a n ш ы ш e z a п o в ѣ d a л ь . e g a d n ѣ v a mь v e c t e**

which the God-fighting Hagarites did to deride and mock Christians. In these places all those living in piety in Christ were caused much grief. Thus on the outside doors of all Christians they painted images of demons playing games and grimacing. And they asked the Philosopher, saying: "Philosopher, can you understand what this sign means?"

Then he said: "I see demonic images and assume that Christians dwell within. However, the demons are unable to live with them and flee from them. But wherever this sign is not present on the outside, the demons dwell with those inside."

At dinner the Hagarites, a wise people, well versed in scholarship, geometry, astronomy and other sciences, tested Constantine and questioned him, saying: "Philosopher, perceive you the wondrous miracle, how the Prophet Mohammed brought us joyful tidings from God and converted many people; and how we all keep his law without transgressing in any way? But in keeping Christ's law, you act and do whatever pleases each of you, one this, another that."

To this the Philosopher answered: "Our God is like the breadth of the sea. Thus did the Prophet speak of Him: 'And who shall declare His generation? for He was cut off out of the land of the living.' For the sake of this search many set out on this sea: And with His help, the strong in mind sail across and return, receiving a wealth of understanding. But the weak in mind, some sink like those attempting to cross in rotten ships, while others flounder in inpotent idleness, barely breathing from exhaustion. However, your sea is deceptive and self-serving, so that anyone, great and small, can leap across. For it is not beyond the wonts of man but something one can easily do. Now Mohammed forbade you nothing else. Since he did not restrain your anger and lust but allowed them, do you know into which abyss he will cast you? Let the sensible understand: Christ is not that way. Rather, He raises up what is difficult from beneath through faith and divine action. As the Creator of everything, He created man between the angels and beasts. For man is distinguished from beasts by his speech and intelligence, and from angels by his anger and lust. And he shall participate either in higher or lower realms in accordance with the realm he approaches."

And again they questioned him: "Since God is one, why do you glorify Him as three? If you know, explain this! For you call Him Father, Son, and Spirit. If this be so, give Him a wife as well, so that many gods might be sired by Him."

To this the Philosopher answered: "Do not speak such despicable blasphemies. For well have we learned from the prophets and fathers and teachers to glorify the Trinity, the Father, the Word

Isaiah 53:8



гнѣхъ гнѣва и похоти, нъ попустилъ. Вѣстѣ въ  
исоуфовы имать въ ринюупи пропасть. съмыслѣнн,  
даразоумѣваеть. **Хѣже, не тѣко, нъ ѡнъ зоу**  
**теши се горь въ водитъ, въ роже нѣдѣтели вѣжею.**  
**творецъ бшсын вѣдѣтесын, ме жоу аггелы не хоты**  
**така и сътворишь. сѣво нѣзмышло шлоучна шесѣтѣ**  
**агнивъ и похотн, ѡдггелъ. и, сн же се тѣстни кѣ**  
**привлѣжѣ, пѣпѣте пѣне се причѣдѣ. вышнн хан,**  
**нѣнн жн ннхъ.** **Въпрѣснше же егѣтѣ паисы. како**  
**вы едннмоу боу соущу, вѣтрн славнтен. сѣа жн**  
**дше агген. ѡчѣбн нарнудете нѣнн дѣхъ. дше тѣко**  
**н, ан же ноу емоу да днте, дсе ѡтого мнѡи кѣ**  
**сн расплѣдеть.** **Кѣснм же фѣлософъ швѣщѣ.**  
**не гнѣте тѣко хоулы бестѣтныѣ. мѣоубѣ дѣвртѣ**  
**навнскан есмь ѡпрркъ, нѣ ѡшѣ ноучнтель, прнчѣ**  
**славннн. ѡчѣ не сѣво нѣрхъ. прнчѣ пѣтѣсн вѣедн**  
**нѣзоу чѣстѣтѣ. сѣво же пѣѣ, вѣплѣтн се вѣдѣтн.**  
**нѣдн се нашѣго радн епсннѣ. нѣко же нма хмѣ вашѣ**  
**прркъ сѣтѣлѣстѣоуѣ, напнѣдѣвнче. послѣхъ дѣхъ**  
**нашѣ сѣдѣтн, нзволше дарѣднтѣ. шсѣго дзѣвамѣ**  
**вѣзѣщѣм ѡтронѣн.** **Снмн же словесн пораженн,**  
**на дроугла вѣвратншы се глѣше. нѣко тѣко нѣко же**  
**глѣшн дроужѣ. да дше хѣ вѣвашѣн, пѣчѣтнѣ вѣ**  
**рнтѣ тѣко же тѣ вѣдѣтѣ. пнсанѣшн вѣвѣлскнхъ**  
**нѣннѣ, молнтн заврагн. н добродѣтн не навнѣцнн**  
**вѣ нгнѣшннмѣ. н дннтѣ ѡбращѣтн вѣшнн. вы же**  
**не тѣко. нъ прѣтнн на дрѣоужнѣ ѡтннтѣ, на пѣворѣ**  
**щѣе вамѣ тѣко вѣдѣ. фѣлософъ же, прѣтнвоушнмѣ**  
**швѣщѣ. дѣтѣ мѣзѣтѣ вѣдѣмѣ соущѣмѣ вѣзѣснѣ.**  
**нѣко тѣко нѣ вѣрнше гѣвлѣтн се. н же нѣ едннхъ сѣхра**  
**ннтѣ, нлн н же ѡвѣтѣ. ѡ вѣщѣше же ѡнн. нѣ вѣ тѣко,**  
**н же ѡвѣтѣ. фѣлософъ же рѣте. вѣ рѣслѣе, молнтѣ**  
**се за ѡвнѣщѣе. тѣ же рѣслѣе тѣко, болше се нѣ лѣ**  
**вѣе не можѣтѣ нн кѣтѣ нѣвнтн на сѣмѣ жнтнн, нъ дѣ**  
**своу дшѣ положнтѣ кѣтѣ дроужнѣ. дроужѣ же радн**  
**мѣ сѣ дѣнѣмѣ, дн сѣтѣтѣ лѣснмѣ дшѣ н хъ плѣнѣ на вѣдѣ**  
**тѣко же вѣпрѣснше егѣ н рѣкоше. хѣ нѣ дѣлѣ дѣнѣ дѣсѣ**  
**нзѣннѣ. вѣ же кѣко не тѣворнтѣ того дѣлѣ. нѣко же**  
**дше бранѣще себѣ, кѣко понѣ дѣнн не дѣтѣ нн чѣвѣ**  
**вѣлнсоу нѣ сѣтѣтѣ сѣвоу н зѣннѣтѣ сѣвоу за брѣтнѣ**  
**вашѣ н дроужнѣ. малѣ же прѣснмѣ, тѣко едннго зѣлѣ**  
**тннѣдѣ. нѣ онѣ дѣже тѣстнѣтѣ вѣсѣзѣмѣтѣ, хѣрднн мнрѣ.**

and the Spirit, three hypostases in one being. And the Word be-  
came flesh in the Virgin and was born for the sake of our salva-  
tion, as your prophet Mohammed bore witness when he wrote the  
following: 'We sent our spirit to the Virgin, having consented that  
She gave birth.' From this I apprise you of the Trinity."

Koran  
Sura 19:17

Defeated by these words, they turned to another matter,  
saying: "As you say, O friend. But if Christ is your God, why do  
you not do as He commands? For in the Gospels it is written:  
'Pray for your enemies, do good to them that hate you and perse-  
cute you, and unto them that smite you turn your cheek!'<sup>23</sup> You  
are not like that but, on the contrary, you sharpen weapons  
against those who treat you in such a manner."

Matthew  
5:44  
Luke  
6:29  
Matthew  
5:39

In answer to this the Philosopher said: "If the law contains  
two precepts, who appears to fulfill the law? He who keeps one  
precept, or both?"

They answered: "Obviously he who keeps both."

The Philosopher then said: "God said: 'Pray for them which  
despitefully use you.' And He also said: 'Greater love hath no man  
than this, that a man lay down his life for his friends.' We do this  
for the sake of friends, lest their souls be captured together with  
their bodies."

Luke  
6:28  
John  
15:13

And again they questioned him, saying: "Christ paid tribute  
for Himself and others. Why do you not do as He did? And if you  
keep yourself from it, why do you not at least pay tribute for your  
brethren and friends to the great and powerful race of Ishmael?  
We ask little, only one piece of gold. And for as long as the entire  
earth endures, we shall keep peace among ourselves as no one  
else."

The Philosopher answered: "When Christ paid tribute which  
Empire existed, the Ishmaelite or the Roman?"

They answered: "Obviously the Roman."

Constantine said: "Therefore you ought not scorn us for we  
all pay tribute to the Romans."

After this they asked him many other questions, testing him  
in all the arts that they themselves knew. He explained everything to  
them. And when he had convinced them, they again said to him:  
"How do you know all this?"

The Philosopher said: "A certain man drew water from the  
sea and, carrying it in a bag, boasted to strangers, saying: 'See this  
water? No one has any except me!' To him came a man who lived  
by the sea and said: 'Are you not ashamed of what you are saying,  
boasting merely about this stinking bag? We have a sea of it!' You  
are acting the same way. All the arts have come from us."<sup>24</sup>

And afterwards, playing games, they showed him a culti-  
vated garden in which some of the things appeared to have at once

междоусобицъ; ꙗко нъ ни сто же • Філософъ же ѿвѣща  
єгда хѣ да нъ дасть, ꙗко не црѣво бѣ • и ꙗманлъ ꙗко ли, на  
рѣмско • ѿвѣща же ѿ нѣ, рѣмско да бѣ • ѿнъ же рече, ꙗко  
мже не бо дасть намъ за зрѣти, понѣ же римляни въ нѣ  
даемъ да нъ • ꙗко нѣ же нѣи да мѣ ѿбъ въ прошенїа въ  
просише его не коушающе, ѿвѣстѣ худо жь ствїи нѣ же нѣ  
мн оумъ ахъ • Сїа же же нѣмъ въ едъ, ꙗко нѣ же нѣхъ прѣ прѣ  
таисы рекоше єднѣмоу • ꙗко нѣ то въ едъ сїа оумъ ахъ •  
Філософъ же рече • члѣснѣ бѣсн поучрѣтъ въ морнѣ вѣ  
въ мѣ шчн нѣша ашею • нѣхъ да мѣ аше се гла єдѣ прѣ ннїє  
вн днѣлн въ доу, ꙗко не ни сто же нѣ нѣмъ єдѣ рѣмъ ахъ • прншъ  
же єднѣмоу жь поморнїє, рече єднѣмоу • не стѣ дн  
шн лн се сїа гла, хвѣ асе стѣ ємо ѿ моръ де шн мѣ се мѣ  
мѣ шчн • мѣ же се не поучн нѣ мѣ мамы • ꙗко нѣ вѣ стѣ вѣ  
те, ашнѣ соупъ въ сѣ худо жь ствїа нѣ ашъ • нѣ по нѣ  
же по сѣ аше ємоу нѣ гнѣ твореше, въ стѣ гѣ да нѣ да же нѣ  
нѣ ꙗко нѣ ꙗко ашнѣ же вѣ нѣ мѣ по ка зѣ нѣ шн хе, ꙗко нѣ да шъ  
мѣ нѣ ꙗко нѣ оу ю щѣ • нѣ ꙗко же вѣ сѣ ашнѣ ꙗко нѣ се бѣ вѣ  
таисы по сѣ аше ємоу вѣ се бо гѣ стѣ вѣ нѣ хрѣ мннѣ оу крѣ  
шн нѣ злѣтѣ мѣ нѣ се брѣ, нѣ сѣ мѣ нѣ мѣ дрѣ гѣ нѣ се нѣ мѣ  
глюще • внѣ жѣ Філософъ дѣ вно є чюдѣ • Снѣ вѣ єднѣ  
єднѣ бо гѣ стѣ вѣ мнѣ го, ѿ мѣ рннѣ нѣ влѣсн сѣ ашнѣ нѣ сѣ ашъ  
рече же єднѣмоу, не дѣ вно се нѣ • боу же хвѣ ашнѣ сѣ ашъ  
сѣ стѣ вѣ рѣмоу сїа вѣ сѣ • нѣ да шѣ моу нѣ да шѣ стѣ вѣ нѣ  
члѣснѣ мѣ • ꙗко нѣ вѣ соупъ днѣ нѣ моу • нѣ ꙗко оу вѣ шн  
нѣ го сїа оу сѣ шн аше, рѣ згнѣ вѣ аше се • нѣ де вѣ оу ѿ  
чнѣ злѣ боу ѿ брѣ нѣ вѣ се, оу мѣ снѣ шн оу мѣ рннѣ нѣ го  
ѿ прѣ вѣ ннїє мѣ • нѣ оу вѣ рѣ стѣ вѣ нѣ вѣ сѣ ѿ мѣ рннѣ нѣ  
вѣ да шѣ ємоу нѣ спннѣ • нѣ вѣ мѣ лннѣ внн, рѣ снѣ вѣ сѣ мѣ  
нѣ же вѣ стѣ го не сѣ рѣ ннѣ вѣ гѣ рѣ вѣ шнн, аше нѣ ѿ мѣ рннѣ  
чтѣ не пѣ те не нѣ мѣ тѣ вѣ вѣ рѣ дннн • сѣ хрѣ ннѣ по го,  
не вѣ рѣ жѣ єднѣ ѿ прѣ го вѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ нѣ  
вѣ вѣ вѣ рѣ ннѣ ꙗко нѣ • ꙗко нѣ по нѣ вѣ се по мнѣ шѣ вѣ мѣ ннѣ  
ѿ рѣ сѣ вѣ сѣ го жнѣ стѣ а сѣ го, сѣ де нѣ єднѣ мѣ стѣ стѣ вѣ  
мѣ внн • не бѣ сѣ моу стѣ ємо вѣ нѣ мѣ • нѣ доу прѣ  
шннѣ днѣ нѣ нѣ се же не ѿ стѣ вѣ нѣ • ѿ нѣ же по мѣ нѣ ꙗко  
чѣ стѣ вѣ се моу ѿ брѣ вѣ стн ѿ го да оу дѣ чѣ аше се чтѣ • нѣ  
нѣ шннѣ мѣ рѣ а сѣ вѣ сѣ • нѣ ꙗко нѣ да же да вѣ злѣ гѣ де, нѣ же  
нѣ вѣ сѣ ашнѣ ѿ вѣ стѣ пѣ чѣ стѣ • єднѣ моу же нѣ стѣ вѣ нѣ  
ѿ стѣ вѣ ннѣ же да сѣ оу сѣ ємоу поучѣ шн, ꙗко нѣ нѣ сѣ оу  
не нѣ мамы нѣ вѣ нѣ днѣ чтѣ ннн • ѿ нѣ же рече ємоу • прѣ  
пнѣ ꙗко нѣ нѣ моу да нѣ ꙗко нѣ вѣ поучѣ шнн • ꙗко нѣ нѣ нѣ мѣ

sprung from the earth. And when he explained to them how this came about, they further showed him all manner of wealth, and houses adorned with gold and silver and precious stones and pearls, saying: "Philosopher, behold the wondrous miracle! Mighty is the power and great the wealth of Amerumnin,<sup>25</sup> lord of the Saracens."

Then he said to them: "This is not wondrous. Glory and praise be to God who has created all these things and given them to man for his consolation. For these things are His and no other's."

And when they heard this from him, they became angry and resorted to their usual evil ways. Intending to poison him, they mixed a deadly potion and gave him to drink of it. But merciful God, who said to all who truly believe in Him, "and if you drink any deadly thing, it shall not hurt you,"<sup>26</sup> preserved Constantine from harm from that fatal drink and returned him again to his native land in good health.

Mark 16:18

7 A short time after this Constantine renounced this life entirely, settled in a place away from the tumult and heeded himself alone. He kept nothing for the next day even for bodily nourishment but, upon receiving something, distributed it all to the poor, and placed his hope in God who cares for everyone every day.<sup>27</sup> Once, when his servant was downcast on a holy day and said, "we have nothing for this holy day," Constantine said to him: "He who once nourished the Israelites in the wilderness shall also give us food here."<sup>28</sup> Therefore, go and summon at least five poor men who are awaiting God's help."

And when the dinner hour came, immediately a certain man brought a great quantity of food and ten pieces of gold. And Constantine rendered praise unto God for all this.

He then went to his brother Methodius at Olympus<sup>29</sup> and remained there, praying incessantly to God and conversing only with the Scriptures. For he and his brother always, day and night, devoted themselves to this. And thus, exalting in his heart, he conducted his life honorably, adding labor upon labor and excelling greatly in godly virtues. But enough of this for now.

8 And then to the Greek Emperor came emissaries from the Khazars,<sup>30</sup> saying: "From the beginning we have known one God who is above all, and worshipped Him facing east. However, we keep other shameful customs. The Jews exhort us to accept their faith and ways, while on the other hand the Saracens, offering us peace and many gifts, press us, saying: 'Our faith is better than that of all other peoples.' Maintaining our former love and friendship, we therefore have come to you. For you are a great people

Задати пичь . нъша призови пона петьнищюу моужа , так  
вже помощи . ндасе ба обфданы ча . дже принесе моужу  
нжисин брѣмевеако еады , ндесе ть златиць . нбюу хвалу  
вздаеть овдѣи снхъ . **Б**олумкѣ же шь иъме ашдид  
кратево емъ . птамо жнвѣше . нмлтвоу пвореке прѣста  
ндасе воу птѣмо кнѣгамн кесбдоуе , ндѣнъ нднъ ввѣноуеь  
врдѣиъ сѣимъ вѣсѣи ѡтражнѣашесе . ннцѣ сѣе жн тѣе тѣ  
стнѣоу прѣвѣде . нвдсхождѣнѣаже вѣрцн сѣоѣ полѣгае . н  
сѣт роудомъ же проуды прѣлагае , вѣлмн еже по бѣтѣ вѣдо  
врдѣи тѣлѣ прѣоуспѣвадше . нъ оенха ѡбѣннѣ вѣелнко  
прѣндоше же тогда посланнчн кѣцрю грѣчѣскоу шѣсо заръ  
блѣше . ндасе истрава еднмого бѣ знаема , нже нѣ нѣвѣсѣ  
мн . нпѣмоу се кѣланѣ навѣстоиць . дѣшѣ бычае стоуаннѣ  
нны дрѣжеше , Еврѣе ноудетнны вѣроуи хн дѣтѣла  
прѣвѣтн . дѣрачнны шѣроу пѣе стрѣны , мнра дѣюще н  
дрѣвннѣ шѣ стоу жаю тнны глѣше . ндасе вѣрнѣа шѣа до  
врдѣи шнѣ влѣтѣ еъзѣиць . Сѣгора дн послѣхъ шѣвѣамъ ,  
прѣвѣдоу лѣвѣнѣа дрѣужѣ дрѣжеше . еъзѣиць вѣлн  
соушн , нцрѣво шѣа дрѣжнте . нвѣшѣго сѣвѣпѣо вѣа прѣ  
шѣюще , проснмъ моужа кнѣжнѣ шѣа . а дѣше прѣпрн  
Еврѣе нѣрачнны , вѣшѣ вѣроу прнмѣмъ . тогда вѣзѣи  
сѣа вѣцрѣ фѣлосѣфа . нѣбрѣтѣ еъго , сѣа зѣа емѣ ко заръ  
сѣоуе рѣтѣ глѣн . ндн фѣлосѣфе сѣа люде нмъ . нсѣт вѣо  
рн сѣа вѣнѣ вѣтѣ бѣтѣн прѣоушн , сѣа моушнѣе . ннѣшѣ  
ннѣсто же неможе дѣшн н сѣо пѣворннѣ . **О**нѣ же рече .  
дѣше вѣлншн влѣсѣ , нпѣдѣсѣо вѣо рѣтѣ сѣа дрѣо стнѣ н доу  
пѣшѣ нѣо бѣ вѣзѣсѣго , еъго же не повѣлѣвадше гѣоу  
ченнѣ шѣ мѣнѣо ннѣтн . шѣвѣцѣа вѣже црѣ рече . дѣше сѣ пѣ  
хѣтѣ блѣн сѣа пѣворннѣ , а вѣрѣ глѣшн . нъ црѣсоу н дрѣжа  
воу вѣдѣ нѣтѣтѣ , тѣстнѣо ндн сѣа црѣсоу моушнѣе .  
**В**ѣе же поушнѣе нѣтѣ . нхѣрѣшнѣа до шѣдѣ . ндоушнѣе поу  
жн доу сѣо нжѣсѣа дѣ нѣснѣгамъ . нѣо вѣмѣтѣстн прѣблѣжн гра  
мѣтнѣе , шѣпо гора зѣмѣ вѣспрѣемъ . Самарѣннѣ же  
нѣсѣо н поужнѣа шѣе . нпрнхѣде кѣннѣмоу , сѣтѣсѣа шѣ  
сѣннѣмъ . нпрннесе кнѣгѣ самѣрамѣскѣе , нпо кѣзѣа емѣоу .  
ннѣспрѣшѣе оушнѣго фѣлосѣфа , зѣа пѣворнѣе вѣа хрѣамннѣа .  
ннѣмлтвоу сѣе прѣблѣжн . ншѣа гѣра зѣмѣ прѣемъ , шѣпѣтн нѣа  
тѣтѣ сѣннѣа вѣспрѣемъ . внѣдѣа же самѣрамннѣ , вѣзѣпн  
вѣлѣемъ глѣшнѣ рече . вѣнѣстнѣоу нже вѣхѣдѣ вѣроушнѣ , вѣ  
сѣо рѣа хѣ стнѣ прѣемѣтѣ н блѣтѣ . Сѣоу еъго дѣвѣе крѣшѣшѣе ,  
нѣа мѣе сѣрѣтн по нѣмъ . нѣбрѣтѣ же поу еълѣнѣ вѣа лѣтнѣрѣ ,  
роушнѣсѣ пнѣемѣе пнѣоуно . нтѣсѣа ѡбрѣтѣ глѣшнѣа тѣшѣа вѣ

and your empire is from God. And in requesting your counsel, we ask of you a learned man. Should he prevail over the Jews and Saracens, we shall accept your faith."

Then the Emperor sought the Philosopher and, after finding him, told him of the Khazars' words, saying: "Philosopher, go to these people, preach and answer for the Holy Trinity with Its help. For no one else is capable of doing this properly."

He said: "If you command, lord, on such a mission I shall gladly go on foot and unshod, lacking all the Lord forbade His disciples to bring."<sup>31</sup>

The Emperor answered, saying: "Well spoken; were you to do this! But bear in mind the imperial power and honor, and go honorably and with imperial help."

He immediately set out on his way. After coming to Kher-son, he learned the Hebrew language and scriptures and translated eight parts of the graminar,<sup>32</sup> from which he acquired understand- ing. A certain Samaritan living there would come to Constantine and debate with him. And he brought Samaritan scriptures and showed them to him. The Philosopher asked him for them, locked himself in his room and gave himself up to prayer. And having obtained understanding from God, he began to read the scriptures without error. When the Samaritan saw this, he cried out in a loud voice and said: "Verily, those who believe in Christ quickly receive Grace and the Holy Spirit." His son was baptized immedi- ately and he himself was baptized after him.

And Constantine found there the Gospels and the Psalter written in Russian letters.<sup>33</sup> And he also found a man who spoke that language. And having conversed with him and acquiring the power of his speech by comparing it to his own language, he distinguished letters, vowels and consonants, and offering a prayer to God, he soon began to read and speak. And they were amazed at him and praised God.

And when he heard that St. Clement was still lying in the sea,<sup>34</sup> he prayed and said: "I believe in God and place my hope in St. Clement, that I shall find him and take him from the sea."

After persuading the Archbishop, they boarded a ship with all the clergy and pious men and set out for that spot.<sup>35</sup> A great calm came over the sea and they arrived and began to dig, chanting. And immediately a strong fragrance arose as if there were many censers, and then the holy relics appeared. To the glory of all the townsmen, they raised them with great reverence and carried them into the city, as Constantine writes in his *Discovery*.<sup>36</sup>

A Khazar commander came with his troops, surrounded a certain Christian city, and laid siege to it. Upon learning of this, the Philosopher went to him without hesitation. Conversing with

сбдою . не сбдова въ санимъ . не слоубуи пріемъ , свои себѣ  
прислуде разлчїе племени , гласна не гласна . не събу  
млатвоу дрѣже , въ скорѣ на чѣтѣ чїстїи не казываютїи . и  
днвладху все емоу ба хвалеше . Слышав же ꙗко стѣи  
ислиментѣ еще въ мори лежнть . и помолкше рече . а грѣю  
бѣи , не стѣи . слыментѣ на дѣюсе , ꙗко шербѣтїи егѣи мѣи  
и не стѣи мѣи . оубѣ же дрѣ епїспѣ не вїслїроушѣ въ стѣ  
и говѣнїи мнмоу жнн . и вѣсѣдше въ скорѣ блн и до шендѣ  
сто , оупншншоу се мори велмн . и до шѣше на чѣтѣ ко па  
ти поюше . и дѣе бѣ стѣ блгооуханїе мнѣго ꙗко и ка дѣ  
ломнѣго . и по се мѣи шенсе стѣи мѣи . еже въ дѣи мѣи  
сѣвелнїкоу чѣстїю не славою въ стѣ граждѣнѣ , вѣнеоше  
въ градѣ , ꙗкоже пнше въ обрѣтѣнїи егѣо .  
ꙗко зарїе сын же воеводѣ свои , шѣ обвѣстоупнн бїсо то  
рыи хрїстїанскїи градѣ , и оплѣтесе о немѣ . оубѣ  
дѣ же фїлосѣфѣ , не лѣмесе и дѣе снїе мѣи . бѣе дрѣва  
в же снїи мѣи . но учїтелна дѣе слова прѣблжнїе мѣи , вїро  
пнїи егѣо . и обѣщдсе ꙗко мѣи снїе . Въ вѣрѣтн  
же се фїлосѣфѣ вѣ вѣом поуптѣ . и вѣ правнїи чѣ млатвоу тво  
рещѣ емоу . и на падо шендѣ оубѣ грн ꙗко влѣбѣтїи вїюше  
хѣтѣ се оубѣтнїе егѣо . оубѣ же не оубѣтнїе . и не обѣтн  
свои млатвоу , гн помлоуи тѣи мѣи . бѣе бѣ оубѣтнїе  
ѣ же слоубѣ . оубѣ же оубѣтнїе , по вѣтнїи сѣмѣтнїи  
оубѣтнїи . и на чѣше снїи мѣи емоу . не слышавше  
оубѣтнїи дѣе слова оубѣтнїе егѣо , шѣ поуптншнїи вѣ мнрѣ  
пѣ ꙗко не сла всѣи дрѣи жннѣи . бѣе бѣ же вѣ скорѣ блн .  
поуптншнїи етѣи сѣ зарїе сѣго , на мѣи шѣе сѣе езеро и ка пн  
сїа дѣ вѣтнїи , сѣ вѣ снїи сѣи сѣи . послѣше же сѣ зарїе про  
тнвоу емоу мѣи жѣ лоубѣвѣ зарїе снїи , и же бѣе сѣи сѣ  
нїи сѣи снїи , и рече емоу . ꙗко вѣ снїи сѣи сѣи . и мѣи  
не стѣи мѣи сѣи сѣи , вѣи мѣи сѣи сѣи , шѣи мѣи сѣи сѣи . мѣи  
же пороу сѣи сѣи . фїлосѣфѣ же сѣи мѣи рече .  
бѣе бѣ вѣ вѣ оубѣтнїи мѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи  
и сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи  
и сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи  
пѣ сѣи . бѣе бѣ оубѣтнїи снїи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи  
прнїи сѣи сѣи . мѣи же не пѣ сѣи . и вѣ прѣсеи вѣе мѣи  
дрѣи снїи ꙗко по глѣшнїи и снїи мѣи , не грѣдѣше сѣи сѣи  
нїи сѣи сѣи . рече же фїлосѣфѣ снїи мѣи . шѣ вѣ снїи сѣи  
сѣи сѣи . оубѣ сѣи снїи мѣи жѣ на дѣи , и блнїи ꙗко мншнїи  
рнїи и снїи мѣи , и мѣи шнїи мѣи вѣтнїи вѣе сѣи сѣи сѣи  
и рече , нн . рече же емоу , пѣ снїи сѣи сѣи сѣи сѣи . оубѣ снїи  
снїи снїи снїи снїи снїи снїи снїи снїи снїи снїи снїи снїи снїи .

him, he imparted his edifying words and calmed him. He promised Constantine to be baptized.

The Philosopher continued on his way. And while he was reciting the prayer of the first hour, Hungarians<sup>37</sup> fell upon him howling like wolves and wishing to kill him. But he was not frightened and did not forsake his prayers, crying out only, "Lord, have mercy!" for he had already completed the office. Seeing him, they were calmed by God's design and began to bow to him. And upon hearing edifying words from his lips, they released him and his entire retinue in peace.

9 Having boarded a ship, Constantine set out for the land of the Khazars by way of the Meotis Sea and Caspian Gates of the Caucasus Mountains.<sup>38</sup> The Khazars sent a cunning and resourceful man to meet him, who entered into conversation with him and said to him: "Why do you follow the evil custom of replacing one emperor with another of a different lineage?"<sup>39</sup> We do this only according to lineage."

The Philosopher said to him: "Yet in place of Saul, who did nothing to please Him, God chose David, who was pleasing to Him, and David's lineage."

And furthermore the Khazar<sup>40</sup> said: "Why is it you hold the Scriptures in hand, and recite all parables from it? However, we do not do so, but take all wisdom from the heart as though it were absorbed.<sup>41</sup> We do not pride ourselves in writing as you do."

And the Philosopher said to him: "I shall answer you in regard to this. If you meet a naked man and he says: 'I have many garments and gold,' would you believe him, seeing him naked?"

He said: "No."

Then Constantine said to him: "So I say unto you. If you have absorbed all wisdom as you boast, tell me how many generations are there from Adam to Moses, and how many years did each generation endure?"

Unable to answer this, the Khazar fell silent.

When Constantine came for the feast at the Kagan's<sup>42</sup> and they wished to seat him, they questioned him, saying: "What is your station so that we may seat you according to your rank?"

And he said: "I had a great and very renowned forefather who stood close to the Emperor. But he voluntarily rejected the great honor granted him and was banished. He became impoverished after going to a foreign land, and there he begot me. Though I have sought my forefather's former station, I have not succeeded in obtaining it, for I am Adam's scion."

They then said: "O guest, you speak worthily and rightly." And from that moment they began to confer honor upon him.

тѣсѣдѣ жини себѣни роушъ ѿ шѣдѣ ма домш ѿсеа . не коли  
коже тѣсѣ торын жо роушъ дрѣжалъ ѿ . немогы же себѣ емѣ  
шѣвѣщати, оумлята . роушѣшоу же ёмоу пѣмо . егда хо  
пѣхъ на обѣдѣ събѣти оукаганѣ , въпрѣвнше же ёго гла  
ше . каде тѣвоу чѣстѣ , да тѣ послѣднмъ на сеоу чѣстѣ . оу  
же рече . да да и махъ велика и слава стѣлаш . и же блнъ  
чра стѣлаше . и да и поу ёмоу велѣмъ чѣстѣ шѣврѣгъ , иъ  
кнѣмъ въстѣ . и на странѣ землѣ шѣ обнѣща . и пѣмо  
мѣ роуш . да же дрѣдннѣ чѣстѣ прѣжннѣи шѣ , не достѣ  
го и новѣ прѣстѣ . да да моу ёмѣ вѣмоу сѣ . шѣвѣщашѣ  
оушн , да шннѣ правѣ глашннѣ гѣстѣ . шѣсто же на чѣстѣ на  
нѣмѣ чѣстѣ тѣвоу шннѣ . каган же възъма чѣшъ рече .  
тѣма въдѣмѣ ёдннѣго , сътворѣша го въ сеоу пѣдѣ . фѣ  
лосѣ ф же възъма чѣшоу , рече . тѣма въдѣмѣ ёдннѣго  
не лѣвѣ се ёго , сътворѣша го слѣво въ сеоу пѣдѣ . и ма же мѣ  
оу пѣрѣдншѣсе . и же нѣво тѣвоу рече дрѣдѣ . и ма же въдѣ сн  
лаишъ стѣпѣ . шѣвѣщашѣ себѣ нѣмоу каганѣ . въ сеоу равно  
глѣмѣ о се мѣ , тѣма сеоу разлѣчно дрѣжнмѣ . въ сеоу трѣи  
слашннѣ , да ма ёдннѣго , оу лѣтѣ шѣ кнѣгѣ . фѣлосѣ  
ф же рече . слѣво на хѣ , кнѣгѣ прѣповѣдоу . да же кнѣ  
тѣвѣ чѣстѣ тѣвоу шннѣ . тѣвоу же слѣво се на хѣ не вѣтѣ  
стѣ и ма тѣ . дрѣдѣ жннѣ пѣсѣ въ сеоу трѣе въ чѣстѣ шннѣ  
ка торын оу шѣ шѣ обѣ чѣстѣ шннѣ . да же рече . и ма  
въ сеоу трѣе въ чѣстѣ шннѣ . фѣлосѣ ф же шѣвѣща . тѣ  
ма же ма бѣ болше тѣвоу шннѣ ; въ шннѣ се азъ шѣ шннѣ  
по лѣоу шѣ шѣ . рече въ шннѣ . слѣоу шннѣ менѣ  
исѣве и ма , ёго же азъ зѣвоу . азъ ёмѣ прѣвннѣ . азъ  
ёмѣ въ шннѣ . и ма гѣ послѣднѣ дрѣ хѣ ёго . оу дѣнѣ  
стѣ шннѣ шннѣ ёго , рече шѣ ёмоу . рѣчннѣ шннѣ ка  
мо же шѣ жѣ нѣ се шннѣ толь бѣ въ шннѣ шннѣ шннѣ шннѣ , на нѣ  
немо же нѣ въ шннѣ шннѣ шннѣ шннѣ шннѣ . фѣлосѣ ф же  
по се азъ въ прѣстѣ на каганѣ и ма прѣвннѣ шннѣ шннѣ  
рече . да же шннѣ рече , ка се прѣвннѣ шннѣ шннѣ шннѣ  
чра шннѣ шннѣ . пѣсѣ же рече . послѣдннѣ рѣ шѣ ёго  
мо же шѣ каганѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ  
тѣоу и ма ма на рѣчннѣ ёго се азъ жннѣ шннѣ . не шннѣ шннѣ  
шннѣ шннѣ ; да же рече шннѣ , и шннѣ шннѣ шннѣ шннѣ .  
фѣлосѣ ф же шннѣ шннѣ рече . тѣоу шннѣ шннѣ шннѣ шннѣ  
шннѣ шннѣ шннѣ . шннѣ шннѣ шннѣ шннѣ шннѣ . шннѣ шннѣ  
шннѣ шннѣ шннѣ шннѣ шннѣ . тѣоу шннѣ шннѣ шннѣ шннѣ  
шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ  
шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ  
шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ шннѣ

Taking up his cup, the Kagan said: "Let us drink in the name of the One God who made all creation." 47

Taking up his cup, the Philosopher said: "I drink in the name of the One God and His Word, who by His Word made all creation and through Whom the heavens were established; and in the name of the life-giving Spirit through Whom all their power exists."<sup>43</sup>

The Kagan answered him: "We say the same but maintain the following difference: you glorify the Trinity, while we, having obtained Scriptures, the One God."

Then the Philosopher said: "The Scriptures proclaim the Word and the Spirit. If someone renders honor unto you but will not honor your word and spirit, whereas yet another will honor all three, which of the two renders greater honor?"

He said: "The one who honors all three."

And the Philosopher answered: "Thus, we do more by revealing it in deeds and obeying the prophets. For Isaiah said: 'Hearken unto me, O Jacob and Israel, my called; I am the first, I am for ever. And now the Lord, and His Spirit, hath sent me.'<sup>44</sup>

Then the Jews standing around Constantine said to him: "Tell us now, how is it possible for a woman to bear God in her womb upon whom she may not even look, let alone<sup>45</sup> give birth to."

And pointing his finger at the Kagan and his first counsellor, the Philosopher said: "If someone says: 'The first counsellor cannot entertain the Kagan'; but furthermore says: 'The latter's lowest slave can entertain the Kagan and render honor unto him,' what are we to call him, tell me, insane or sensible?"

And they said: "Very much insane."

Then the Philosopher said to them: "Which of the visible creatures is the most honored of all?"

They answered him: "Man, for he was created in the image of God."<sup>46</sup>

And again the Philosopher said to them: "Indeed, are they not raving who say it is not possible for God to be contained in man, since He was contained in the bush and in the cloud, in the whirlwind and smoke, having appeared so to Moses and Job.<sup>47</sup> Otherwise how can the sick be healed? For when mankind comes to perdition, from whom can it further await renewal if not from the very Creator Himself? Answer me! If a doctor wishes to apply a plaster to the sick, would he or would he not apply it to a tree or to a stone? And will he be able to heal a man by this?"

"And how could Moses in his prayer through the Holy Spirit say with outstretched arms, 'In the thunder of stones and in the voice of trumpets reveal yourself unto us no more, merciful Lord, but having removed our sins, abide inside us.'" For thus

Isaiah 48:12  
Isaiah 48:16

и въ шклякъ, боурено ндымъ и въ есмъ всехъ нисъа, кдсо мо  
ждше ндыко болещи и цллитнес, тлъскосу хср роду ндысат  
нне прншьшх, шсоголн бн пдсы обнови нн прнсь, дще не  
шсдмого того творца швщннтсн; ндщевратъ хср прн  
ложнтплдстнрь болещнмъ, прнложнтплсего дрѣвнн  
сдмени, нлн нн; нсѣ шнптлн шсего тлсдн сцѣлбашд;  
нсдсо мшвн дхшмь стнн въ своен млтвѣ рече, рсучѣ про  
стѣрь въ гробѣ сдмени н млдѣ проубнѣмъ. немвлднннос  
сегомоу гнщедрн. нъ вселнес въ нашесоу трзкы, шнмъ  
наше грѣхы. дсвлагш пдсоглнтъ. н пдсо рдшдошесъ  
сдсбдд, нарешесдн въ мже вссдднптъ сдсдѣхъ снхъ.  
Сдсше же пдсы сдсдгдн, рече флоссфъ. дз дсбс емъ  
тлсѣ еднн въ вадъ, кср рддн дрругъ. сдсѣ жесстп сдсм,  
смоу же соупъ въ роусу въ сдсѣ сдд, нсрчдншд. швдсѣ  
нже соупъ снлнн въ селвесѣ, вссѣ доущн мн дмъ нже  
рззсумѣтѣ да глптъ ндсо тлсое. днхже нерззсумѣтѣ  
ддвѣ просе ссддемн. швщдше же соуден нрешсше. мн  
држнмъ въ снн гдхъ н сдво ндхъ. ссддн же намъ, ссото  
рнн законд ддстѣ въ тлсѣ шпрвбе. мшвсѣвлн, нлн нже  
вѣдржнтс; флоссфже рече. ссголлрдн влтра  
шдсѣтѣ, дд првнн законъ држнтс; швщдше же онн  
сн, првнннш повдсѣтѣ. флоссфже рече. дще хс  
щсѣтѣ првнн законъ држнтн. тлсѣ шсврѣзанн доу сдс  
нптссѣ стпнѣ. рсешсше же онн. тссрдн снцсглншн.  
Флоссфже рече. ссдд жнтс мн нстннн. вѣсврѣ  
заннлн н првнн законъ ддмъ, нлн ввнсврѣзанн; ш  
вщдше онн. мннмъ нссвѣсврѣзанн. онъ жрече  
свннмъ. немовнлн въ законъ ддстѣ првнн, позпвѣ  
дннн н шпддннн дрдмвѣ. рззвѣтѣ ндрнцдс законъ;  
рече шсвннмъ. ссѣ дз влзавнжху законъ монсѣто бою.  
нсвѣтннн ствон нвсѣ землѣ. трѣмн зпвѣдмн држн.  
нвдсд нднтс нсон селнспрвннос. елн сон днсн, нсн  
сон дземлн. нснко вввддхъ, рззвѣтѣ мсѣ влсрвнн дшд  
сго немднтс. ннже пролѣстѣ ссрвѣ тлсд. дд пролѣстѣ  
свдсѣго ввннн мѣстѣ. шсгоглнптс прстн вуссемоу првнн  
законъ држнтн. зсудн сдннмоу швщдше. првнн  
законъ мшвсѣвлн држнмъ. ссго же нѣ въ нарешл законъ  
нл, нъ завѣтѣ. нсго же н првнн зпвѣдѣ тлсосу вврдн.  
нсвѣврднмоу ндсго, сврѣзанн, днн законъ. нно сннн  
законъ, нно же завѣтѣ. рззлнчнбшн творцн нарешл ссвоѣ  
флоссфже швщдсвннмъ. дз рсучѣ сс емъ ссдсрф  
снцѣ, нсго законъ нс нарнцдс завѣтѣ. бѣш сдд нзаврл

speaks Aquila.<sup>48</sup> And thus they departed from the feast after setting a day when they would speak about all this.

10 When he sat down again with the Kagan, the Philosopher said: "I am the only man among you without kin or friends. We are debating about God in whose hands all things are, even our hearts. While we are speaking, let those of you who are strong in words say, of what they comprehend, it is so, but of what they fail to comprehend, let them ask and we shall explain."

The Jews then answered and said: "We observe both the Word and Spirit in the Scriptures. Tell us, which law did God first give to man, the law of Moses or the one you observe?"

The Philosopher said: "Do you ask this because you observe the first law?"

And they answered: "Yes, for one should observe the first."

Then the Philosopher said: "If you wish to observe the first law, then totally reject circumcision."

Then they said: "Why say you so?"

And the Philosopher said: "Tell me truthfully, was the first law given with circumcision or without circumcision?"

They answered; "We think with circumcision."

Then he said to them: "After the commandment to Adam and his apostasy, gave not God first the law to Noah, calling the law covenant? For He said unto him: 'Behold, I establish my covenant with you and with your seed, and the entire earth,' which is contained in three commandments: 'Eat everything as the green herb, as much as there is in the heavens, upon the earth and in the waters. Only ye shall not eat flesh with the life thereof, which is the blood thereof.' And, 'whoso sheddeth man's blood, let his own be shed in his stead.'<sup>49</sup> What say you? Do you observe the first law?"

The Jews answered him: "We observe the first law of Moses which God did not call law but covenant, just as at first to man in Paradise He called one thing a commandment, and another thing something else to Abraham, that is, circumcision and not law.<sup>50</sup> For one is law while the other is covenant, and the Creator called the two by different names."

Then the Philosopher answered them: "But I would give the following explanation concerning this. The law is called covenant, for God said unto Abraham: 'I give my law in your flesh,' and He called it a token, 'and it shall be betwixt me and you.' And He also cried out unto Jeremiah: 'Hear this covenant and speak,' He said, 'unto the men of Judah and to the inhabitants of Jerusalem and say unto them: Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant which I commanded your fathers in the day I brought them

Genesis 9:9

Genesis 9:3-4,6

Genesis 17:11

Jeremiah 11:2-4







о вѣшего, и ннѣшиного, и збавиша племена, въ хвощи и мѣцѣхъ  
иже въ прѣисѣдѣи и авласть глѣса да мѣ. Оставшестенне  
ваше въ вѣшность и збераннмьмон. вѣже и збнеть гѣ.  
драболтаишимъ емоу, нарете именова, еже блвено боу  
детъ повдсенземан. блвеще вѣи стиннаго. и кльноу  
щене на земли, кльноу тсе вѣгомь нѣныи. не свѣрши  
ладисевоупъ въ сѣ прѣисѣ прореченіа оуже, и зберенна  
зѣи: не сѣ авѣсказоуе рождество ето шавы, глѣ снце  
се авѣ авѣрѣ въ прѣимѣ, и родитъ ена. и нарѣкоупъ  
име емоу емануила. иже не сѣзаетмо ена мнѣв. а  
мнѣ рече. и тѣвѣ вѣлеме земли іудѣва нисѣкоже  
мнѣши еи въ вѣсахъ іудѣва. и не вѣ вѣ мнѣ зидеть  
вѣждѣ, иже оупдестъ людное іуда. и нсхѣды ето  
и сѣиши шѣи нѣ вѣсѣ. сего ради да дѣтѣю до вѣрѣ мене  
да жашоу, и родитъ. и иереміаже. вѣ прѣснѣтѣ  
и он дѣтѣ родин моужьскыи полѣ, глѣ сѣ вѣ днѣтѣ  
глѣкоже не вѣиеть ннѣ. и глѣ по тѣ вѣно боудеть вѣдѣшѣ  
и шѣе го спѣетсе. и сѣ авѣ рече. прѣже да же болѣщѣ  
и родн. прѣже да же не прѣнде рождства не го дѣ.  
болѣзнь и збѣжа. и родн моужьскыи полѣ. и глѣи тѣ  
іудѣи рѣкоше. и дѣи емы шѣи ма, блвено вѣ еме.  
блвено шѣ еме на шимъ нѣемъ. вѣи же нѣ етѣ. сѣ  
завѣи ма о нѣ рече. блвено шѣ авѣшего, и моно  
чтѣи же нѣ етѣ тѣи моу хва да боу. оно же нѣ тѣи же  
не вѣидѣ. снце вѣи. блвено гѣ вѣи мѣшѣ. а сѣ авѣ  
тѣоу гла, шнѣгоже мѣи емы. а дрѣ прѣ страннѣтѣ  
и а фѣта. и да вѣселитсе вѣи жншѣ дѣи мѣва. и шѣ прѣ  
рѣи шнѣи хѣи нѣи сѣзавѣи мѣ, не вѣ ставнѣхъ до нѣ же  
рѣкоше сѣи ма, глѣко тѣко не глѣкоже тѣи глѣи шн. рѣкоше  
пѣи ма. кѣко вы оупова нѣи нѣмоуше на члѣа, и тѣв рнѣ  
се блвено нѣи тѣи, а снѣи гѣи прѣисѣи наупъ тѣи ко вѣго.  
шѣи ма вѣи фѣи лосѣфѣ. прѣисѣи тѣи не дѣвѣ, и нѣ блвено,  
рѣкоше онн, сѣ глѣи блвено. фѣи лосѣфѣ же рече.  
нѣи ма тѣго оуповае, нѣи же нѣонѣ. рече вѣоу вѣлѣи  
нѣи тѣи мѣи ра моего нѣи же оупова. члѣи же тѣи, хѣ  
и нѣи. а нѣе оуповае на прѣ стѣ члѣа, и нѣи тѣоу прѣисѣ  
тѣи тѣв рнѣи ма. пѣи ма же нѣи оу прѣи тѣю прѣи лѣи шѣ  
глѣи ма. кѣко вѣи хрѣи стѣи а не о вѣ рѣ заніе шѣи тѣи шѣ етѣ,  
зѣоу не шѣи вѣ рѣ шѣ оу ето, нѣи по зѣи ко нѣи сѣи тѣи а шѣ оу тѣи.  
шѣи ма вѣи фѣи лосѣфѣ. и же оу вѣ рече ісѣ аврѣ а мѣ прѣи вѣ.  
сѣ боудн знаменіе мѣи жа умноу и тѣоу, тѣи не вѣ рнѣи  
и е прѣи шѣ, и тѣоу дрѣ жѣи вѣи еи да же до сѣго. а прѣи шѣ

'Ye have left your name in plentitude unto my chosen: for the  
Lord shall slay ye, and call His servants by a new name, which will  
be blessed over the entire earth. For they shall bless the true God,  
and those who swear upon the earth, shall swear by God in heaven.'<sup>64</sup>  
Have not the prophecies of all the prophets who have spoken  
plainly of Christ been fulfilled already? For Isaiah announces His  
birth from a virgin saying thus: 'Behold a virgin shall conceive,  
and bear a son, and they shall call his name Immanuel: which, being  
interpreted, is, God with us.' And Micah said: 'And thou, Bethiehem,  
the land of Judah, art not the least among the rulers of Judah, yet  
out of thee shall come forth a ruler unto me that shall tend my  
people Israel; whose goings forth have been from of old, from  
everlasting. Therefore will he give them up until the time that she  
which travaileth hath brought forth.'<sup>65</sup> And Jeremiah said: 'Ask  
ye now, and see whether a man doth travail with child? Alas! that  
day is great, so that none is like it: it is even the time of Jacob's  
trouble, but he shall be saved out of it.' And Isaiah said: 'Before  
she travailed, she brought forth; before her pain came, she was del-  
ivered of a manchild.'

And again the Jews spoke: "We are of the blessed seed of  
Shem, blessed by our father Noah, but you are not."

Explaining this to them, Constantine said: "The blessing of  
your father is nothing more than praise to God, neither does it per-  
tain to Shem. For it is thus: 'Blessed be the Lord God of Shem.'  
But to Japheth, from whom we descend, he said: 'God shall enlarge  
Japheth and he shall dwell in the tents of Shem.'"

And explaining to them from the Prophets and other Scrip-  
tures, Constantine did not leave them until they themselves said:  
"It is just as you say."

And they spoke: "Why, having hope in man, do you pretend  
to be blessed when the Scriptures curse the like of you?"

The Philosopher answered: "Is David cursed or blessed?"  
They said: "Most blessed."

And the Philosopher said: We also have hope in the One in  
whom he hoped. For it is said in the Psalms: 'The man of my  
peace,<sup>66</sup> in Him have I hope.' And that man is Christ, and God. But  
he who has hope in an ordinary man, we also consider him cursed."

And again they put forth another example, saying: "How  
can you Christians reject circumcision when Christ did not reject it  
but performed it according to the law?"

The Philosopher answered: "But He who once said to Abra-  
ham: 'Behold, this is a token betwixt me and you,<sup>67</sup> having come,  
fulfilled it and maintained it from that time to this.<sup>68</sup> However,

55  
Isaiah  
65:15-16  
Isaiah  
7:14  
Matthew  
1:23  
Micah  
5:2-3  
Matthew  
2:6  
Jeremiah  
30:6-7  
Isaiah  
66:7  
Genesis  
9:26-27  
Psalm  
41:9  
Genesis  
17:11

недѣстѣ мнѣ оупи . нѣ ісрѣщеніе намъ въ дѣстѣ .  
реісоше же оми . а дуче сорадн и нѣ и прѣябѣ оу годн  
ше боу , того знаменіа не пріемше . нѣ авраамн .  
сѣвѣща філософъ . нѣ которынѣ боу шѣтѣ аврааме  
двою жену имѣвъ , нѣ тѣсмо авраамѣ . нѣ еторадн  
оу да того оубрѣзаетъ . прѣабла да не прѣбстоу па  
тн его да же , нѣ прѣвомоу сѣврѣстнѣ да мо воу .  
шѣвразѣ да не прѣчнмъ въ тѣхѣ ходитн . нѣ ісрѣшѣ оубѣ  
тѣ ісо же сѣтворн , оупрапли въ жнлоу спегна дѣго ,  
здннѣ тѣырн жѣны поіетъ . разумѣвъ же внноу  
ею же тѣ сѣтворн , нарече нѣмѣ емоу іналь . снрѣчѣ  
оумъ зрѣ ба . кто моу боу не аврааме сѣ прнмѣше  
кѣ жѣнѣ . авраамѣ же того не разоумѣ . тѣ ісрѣшѣ  
въ прѣснше ісрѣдене . каісо вѣ ісрѣшѣ ісрѣланнѣю  
ше , тѣворн тѣсе боу шѣгажѣюще . сѣвѣща філо  
сѣфъ . прѣвѣтѣе нѣ оучнте разаблнпн імена , что  
ісрѣшѣ ісрѣшѣ ісрѣшѣ . нѣ тѣ ісрѣшѣ ісрѣшѣ , не по  
стоу па тѣ нѣ хрѣстнѣаннѣ . дѣсѣтѣ боу ісрѣшѣ  
ісрѣшѣ , оумѣ шѣвразѣ лежѣтъ . рѣ прѣшоу же  
оубѣ вѣ ісрѣшѣ . шѣвразн нѣ же вѣ горѣ мѣшѣ ісрѣшѣ  
нѣо нѣзнѣсе , нѣ шѣвразѣ шѣвразѣ ; нѣ хоу до шѣ  
сѣвѣтѣмъ сѣвѣтѣмъ прнсла дѣнѣ шѣвразѣ ісрѣшѣннѣ , ноу  
сѣмѣ , нѣ орѣстннн . нѣ хероу вѣмѣ нѣ зрѣдннн . нѣ по нѣ  
же тѣ ісрѣшѣ сѣтворн , нарече мѣтѣвѣ . того радн  
дрѣвоу ноу сѣмѣ нѣ орѣстѣ тѣсѣтѣ тѣворнѣ , нѣ ісрѣшѣ  
тѣсѣ , дѣне боу да вѣшомѣ вѣ шѣтѣ вѣрѣтѣ тѣ ісрѣшѣ вѣ шѣ  
сѣ ісрѣшѣ же жѣнѣ о соло мѣ нѣ ісрѣшѣннѣ . по нѣ же нѣ ісрѣшѣннѣ  
хероу вѣ мѣ ісрѣшѣ нѣ ісрѣшѣ ісрѣшѣ , нѣ нѣ мнѣ шѣтѣ шѣвразѣ  
нѣ мѣ дѣше . тѣ ісрѣшѣ дѣ нѣ мѣ хрѣстнѣаннѣ , оупо жѣ шѣннѣ  
бѣвн шѣвразѣ тѣворнѣ . нѣ ісрѣшѣ по бѣнѣ оу вѣзѣ дѣвѣмѣ  
пѣшѣтѣ , шѣвѣтѣнѣюще дѣбрѣе шѣтѣ сѣ шѣвѣскѣ шѣвразѣ .  
хоулетѣ боу ісрѣшѣ шѣтѣ шѣтѣ сѣ шѣтѣ сѣ шѣтѣ шѣтѣ шѣтѣ  
рѣше же ісрѣшѣ дѣнѣ . каісо вѣ ісрѣшѣ нѣ ісрѣшѣннѣ оу  
ісрѣшѣннѣ оу , не прѣтнѣ внѣтѣсе боу . сѣвѣща ісрѣшѣннѣ  
прѣво мѣ за вѣтѣтѣ за по вѣдѣннѣ , вѣсѣ ісрѣшѣннѣ сѣтѣ ,  
ісрѣшѣннѣ ісрѣшѣннѣ ісрѣшѣннѣ . вѣсѣ ісрѣшѣннѣ ісрѣшѣннѣ оу тѣ .  
дѣ ісрѣшѣннѣ ісрѣшѣннѣ , сѣвѣтѣтѣ ісрѣшѣннѣ ісрѣшѣннѣ . нѣ бѣ  
бѣ вѣтѣтѣ ісрѣшѣннѣ , ісрѣшѣннѣ ісрѣшѣннѣ ісрѣшѣннѣ .  
бѣ ісрѣшѣннѣ ісрѣшѣннѣ ісрѣшѣннѣ , малонѣ ісрѣшѣннѣ шѣннѣ  
шѣннѣ . сѣннѣтѣтѣ шѣрѣтѣ ісрѣшѣннѣ ісрѣшѣннѣ , нѣ шѣрѣтѣ  
сѣ вѣзѣ ісрѣшѣннѣннѣ . нѣ ісрѣшѣннѣ , сѣвѣтѣтѣ ісрѣшѣннѣ ісрѣшѣннѣ  
нѣ вѣтѣтѣ ісрѣшѣннѣ ісрѣшѣннѣ . шѣннѣ оу дѣ же оубѣ сѣ мѣ ісрѣшѣннѣ

He did not allow it to continue henceforth, but gave us baptism."

And they said: "Then why were there once others who pleased God, and yet did not accept this token but Abraham's?"

The Philosopher answered: "Because none of them, it appears, had two wives save Abraham. Therefore He circumcised the flesh of his foreskin, setting a boundary not to be transgressed further; however He set an example for others to follow in accordance with the first period of Adam's life. And He did the same unto Jacob, having shrunk the sinew of his thigh for taking four wives. He named Jacob Israel, that is, the mind that sees God, after he understood the reason for which this was done unto him. For, it appears, he was no longer to have relations with a woman. But Abraham did not understand this."<sup>69</sup>

And again the Jews questioned: "How can you who worship idols pretend to please God?"

The Philosopher answered: "Learn first to distinguish the nouns, what an image is and what an idol, and considering this, do not assail Christians. For in your language there are ten nouns for this term. Therefore, I now ask you: Was the tabernacle which Moses carried down the mountain an image or an image of an image, a comparable image which he skillfully made with taches and skins and twined linens and extraordinary cherubim?<sup>70</sup> And since he made it in this way, do we say that you for this reason render homage and worship wood, skins and twined linens rather than God who at that time had given such an image? The same is true of Solomon's temple, since it had figures of cherubim and angels and images of many other things.<sup>71</sup> Thus, we Christians also make images of those who pleased God, distinguishing good from demoniac images, and thereby render like honor. For the Scriptures condemn those who sacrifice their sons and daughters to devils."<sup>72</sup>

And the Jews said: "How is it that by eating the meat of swine and hare you do not oppose God."<sup>73</sup>

He answered them: "Because the first covenant commands, 'Eat all things even as the green herb.' For unto the pure all things are pure; but unto them that are defiled, even their conscience is defiled. And God speaks in Genesis: 'Behold, everything is very good.'<sup>74</sup> But because of your greed, He withheld some things from you. 'For Jacob ate,' he said, 'and was sated, and His beloved forsook Him.'<sup>75</sup> And furthermore: 'The people sat down to eat and to drink, and rose up to play.'"

Genesis 9:3  
Titus 1:15  
Genesis 1:31  
Exodus 32:6

Thus, having condensed this from much, we set it down briefly for remembrance sake. And he who wishes to seek the actual discussions in their entirety can find them in Constantine's writings, which our teacher, Archbishop Methodius, translated and divided into eight discourses.<sup>76</sup> And there one shall see the power

въ малѣ положихомъ. Селиско ~~и~~ паметирдан. Дитѣ  
хощеть съдръшенихъ снхъ бесѣды: дити испыхъ. въ  
книгѣ его обрещеться, Елико прѣложи оучитель нашъ  
архипископъ мѣшадіе. раздѣльте на шемъ словесъ. и тоу  
бзрѣти словесноую слоу ~~и~~ бжіе блгсти, іакон пламень  
горещи на протнвые. **НАТЕЛНЫНЖЕМОУЖІЕ**  
сладкаа его и погнад словеса слышавше, рекоше къ  
немѣ. въ томъ еси само посланъ, на създаиіе наше. и въ  
се книги шнне гонавыиъ, въ се еси поучноу глаго. до  
сытн въсѣхны на слажь медоточныи словеса шестын  
книгъ. нъ мы есмы не кннжн на тебѣ. Се моуже въ рде  
іаконты шбѣ еси. патеже аще хощеши покон шбрѣсти  
ашамъ нашимъ, въсако не правн припчудн. Сіажи  
намъ почну еже те въпрашае. и тѣко развѣдоше поучити  
въбрѣвше же се въ дроугын днѣ. рекоше емоу глагоше.  
покажи намъ чѣстныи моужѣ припчудн оумѣ въ рѣ  
наже не лютыши въ се. **ШВѢЩАШЕ ИМЪ ФІЛОСѢФЪ**  
и длаже на двѣ бжстѣ оучрамъ іаконго, въ чѣстн вкл  
чѣ илюбима шблѣ. съгрѣшше маже имѣ. и збгнад  
и швелме шсла. живше маже мнѣ гдла гдла пѣмо.  
дѣти сътвористѣ въ нищеть. съвѣрающе же се дѣти  
къ себѣ съвѣтъ творѣху, кынмъ сеи поуте въ мгѣ  
стн на іакон въ прввчннѣ. **СВѢЖЕХЪ СНЧЪ**, драоу  
гын іакон. драоугын драуго. іакон съвѣтъ творѣ  
ще, іакон ромѣ оубѣ съвѣтъ дѣшнпть стѣ дити. недо  
бръншомоули. **РЕКОШЕЖЕ ОНИ**. чѣсоради снчѣ глаго  
ши. свонсе съвѣтъ іакон до брѣншн птворитъ. сра  
чныи іаконже, и ннннѣ. Сіажи же іакон раздѣльте  
добръншн шснхъ. **РЕЧЕЖЕ ФІЛОСѢФЪ**. шгмъ іакон  
шдѣтъ (лаптой серебрѣ, дучісь оумѣ шѣтъ іакон лѣжѣ,  
шкѣстны. рѣчѣтѣ же мн. шчѣсого бы првво епѣде  
ніе. не швнѣдн іакон іакон іакон іакон. іакон хотѣніа  
на бжтво. **ОНИ** же рѣше, іакон іакон. **ФІЛОСѢФЪ** же  
рече. да дѣе боудеть іакон медѣ іаконшоу, и лн стѣде  
поу въ доупнвшоу. прнше вратѣ глѣтѣ емѣ. еше  
мнѣ шго меда іакон іакон іакон іакон. **АН** же боуде въ доу  
пнлѣ. стѣудѣны есе въ дѣ на пнѣ, на гѣ на мѣрѣ  
стѣ въ іакон іакон іакон. **ДРОУГЫН** же врачѣ не іакон глагоше.  
нъ протнвно врачѣ стѣво заповѣдадѣтъ. **ВЪ** мѣдѣ  
мѣсто, горіко епѣюще по стнсе. **ДВѢ** стѣудѣнаго мѣ  
стѣ, шопло епѣ гореще. **КОТОРЫНОУ** бѣ шѣ бою хѣтрѣ  
врачѣе. **ШВѢЩАШЕ** въ сн. иже протнвно врачѣ ескѣ

of words inspired by God's grace, which like a flame burns oppo-  
nents.

Hearing his sweet and seemly words, the chieftains said to him:  
"You were sent here for our edification by God, and from Him  
learned all the Scriptures; you have spoken properly, delighting  
each of us in full with the mellifluous words from the Holy Scrip-  
tures. But we are an illiterate poeple and believe you are from God.  
Moreover, if you wish to bring peace to our souls, explain every-  
thing to us with parables in the order we ask them of you."

And thus they parted in order to rest.

11 When they gathered on the following day they spoke to him,  
saying: "O venerable man, demonstrate to us through parables and  
reason which faith is best of all."

The Philosopher answered them: "Two newly-weds lived  
in high esteem with a certain king and were much loved. However,  
because they sinned, he banished them, and sent them away from  
the land. Living in exile for many years, they begot children in  
poverty. The children gathered together and took counsel concern-  
ing the way in which they could regain their former station. One  
of them spoke this way, another that, and still another gave  
different counsel. Therefore, which counsel is worthy of support?  
Ought it not be the best?"

And they said: "Why say you this? Surely each considers  
his own counsel best, the Saracens too, and others theirs." Tell  
us, which of these is the best opinion?"

The Philosopher then said: "Fire tests gold and silver; but  
through reason man distinguishes a lie from the truth. Therefore  
tell me: What was the reason for the First Fall? Was it not for  
beholding the sweet fruit as well as craving divinity?"

And they said: "That is so."

The Philosopher then said: "And if harm befell someone  
who ate honey and drank cold water, and a doctor came and said  
to him: 'Eat more honey and you will recover.' And to the one  
who will have drunk the water he says: 'Drink your fill of cold  
water and stand naked in the frost and you will recover.' But  
another doctor speaks otherwise and prescribes the opposite  
treatment: 'Instead of honey drink something bitter, and fast; and  
instead of cold, drink something tepid and warm yourself.' Which  
then of these two treats more skillfully?"

They all answered: "The one who prescribes the opposite  
treatment. For it is fitting to destroy lustful sweetness with the  
bitterness of life, and pride with humility, treating everything with  
its opposite. And we also say: 'The tree which is first to put forth  
a thorn will be last to bear sweet fruit.'"

Заповѣдає · горестію бы житіа сего , похити неслѣдети достоннѣ  
 умрѣти · и мѣрѣніемъ , градоствѣ , прогнѣвными протн  
 ма · и вратующе · имы бы гнѣмь · ꙗко древоиже правѣствѣнъ  
 сътворишь · на послѣды сълады съ плодѣ при плоднѣ · хъ  
 бы ꙗко сѣмь , дѣтробѣю ꙗвлѣе бж҃а житіа · по томъ же вѣдѣтн  
 хныи житіа · ето іератнчесо плодѣ приноснть ·  
**С** а днн же шнхъ срацини сою за ш боу добръ вѣдѣнъ , въ прѣ  
 ен философа · рѣци ми гостн , ꙗко вы махметѣ не  
 дрѣ житн · тѣ же не веамн хъ похвалнль въ свои іератнхъ ·  
 глѣ , ꙗко шдѣ высе не роднль сестрн мшъ сѣ ш бы , прѣрн ·  
 велнсь · н же имрѣствы не въскрѣшдль , н въскрѣсе езы  
 нецѣлнль славн веліею · Свѣщѣ же философъ · свннмъ ·  
 да соудннны іагдѣнъ · глн же · ꙗче не прѣрн махмѣ · тѣ ·  
 ꙗко нмѣмъ данилхъ вѣроу · о нъ рѣ · до хъ въскрѣн  
 дѣннє прѣрѣствѣ прѣстѣннѣ · тѣ же похитн вѣрѣ · ꙗ  
 ко можетъ прѣрн бытн · ꙗче бѣ ш того прѣрн на речѣмъ ·  
 пѣ данилхъ вѣрѣ · рече же же мншн шнхъ ·  
 данилхъ ꙗче не гдѣлъ · а хъ мѣ бж҃нмъ не гдѣлъ · махмѣ  
 тѣ же вѣн вѣмъ · ꙗко солъжъ не · н ꙗко бѣнннсь естѣ  
 ннѣ вѣсѣхъ · н же не добрънше блѣднєвоє , на зло боу  
 нестоудѣбаннє н звлѣль · рече же прѣвнн съвѣтнннъ  
 шнхъ · ꙗ прнѣтелнє срацини сѣ · бж҃ієго поможнєю  
 гостн сѣ · въ соугрѣдыню жндѣвскѣю на землню нн ·  
 вѣрѣ · да шоу на омаполарѣкы прѣ вѣрѣ , ꙗко ошарн  
 нноу · рече же ннсѣ вѣтѣ людемъ · ꙗко же адль не бѣ н  
 вѣбнн езыкы црѣю хрїстїанскѣому нмоу дрѣствѣ вѣрѣ  
 шеннхъ · ꙗко н вѣроу вѣнн · н іеромѣнє , ннсто же ·  
 можетъ жнвѣтн вѣчндоу житн · вѣ же слѣдѣ вѣ вѣкы ·  
**Р**ече же философъ съ слѣзѣмнн сѣ вѣсѣмъ · брѣтнє ншн ·  
 ндрѣушн нтѣд · сѣдѣствѣ брѣдѣмъ вѣсѣ сѣ нш вѣтн  
 достоннъ · ꙗчелннє нече іеро протнвесе , ад прннѣ  
 н прѣ прнть · нлн прѣтрѣнъ боудѣ · нн же послѣ шдѣтн  
 сего · ад іератнннє вѣннє стѣ вѣ транце · н же лн не хѣ  
 четъ · ꙗче есмь іеромѣ сего грѣхъ · ꙗснвоу · рнсѣмъ  
 вѣдѣнъ соудннн · е гдѣ е гдѣ вѣтнхн дѣннн соуднн  
 вѣсѣмъ езыкы ꙗко бѣ · свѣщѣ же шн · нтѣ мѣ  
 мѣ сѣ вѣ вѣрѣ · н ꙗко малѣ н же можетъ , ꙗко велнн  
 да се іератнннѣ волнню н же хѣ шетъ шсѣ годнє · дн же  
 шн на на запады сланнєтсе · нлн жндѣвскы мантѣ  
 творнть · нлн срацинискы вѣрѣ дрѣ жнтн · еісѣрѣ  
 мрѣтн прннметъ шн · н ꙗко сѣ рѣ до шесѣ едрѣ сѣсн ·  
 ꙗ прнн же се шннхъ · шгогда до двѣю етоу чѣдн , швѣрѣ шесе

And again the Philosopher answered: "Well spoken.<sup>78</sup> For Christ's Law reveals the austerity of a godly life which afterwards, in the eternal dwellings, brings fruit one hundredfold."

Then one of them, who knew well the malice of the Saracens, asked the Philosopher: "Tell me, O guest, why do you not support Mohammed? For he praised Christ highly in his writings, saying: 'He was born of a virgin, a sister of Moses, the great prophet,' and that, 'He resurrected the dead and with great power healed all sickness.'" 79

And the Philosopher answered him: "Let the Kagan judge between us. Tell me though, if Mohammed is a prophet, how can we have faith in Daniel? For Daniel said: 'Unto Christ all vision and prophesy shall cease.'<sup>80</sup> How can he who appeared after Christ be a prophet? For if we call him a prophet, we reject Daniel."

Then many of them spoke: "What Daniel said was said through the spirit of God. As for Mohammed, who spewed forth his greatest deceptions from malice and dissoluteness, we all know him to be a liar and the bane of everyone's salvation."

And the first counsellor among them said to the friends of the Saracens: "With God's help this guest has dashed all the pride of the Jews on the ground, but yours has he cast to the other side of the river like filth."

And now Constantine spoke to all the people: "Just as God gave the Christian Emperor power<sup>81</sup> over all nations and consummate wisdom, so He entrusted also to them the faith without which none can live eternal life. Glory be to God forever!" And in tears the Philosopher said to all: "Brethren and fathers, friends and children! Behold, God has given all understanding and an appropriate answer. And if there is still someone who is opposed, let him come forth and be convincing, else he be convinced. And he who heeds this, may he be baptized in the name of the Holy Trinity. He who does not desire this, from his sin am I removed; but he himself will see Judgment Day when the Ancient of Days shall sit in judgment of all nations as God." 82

They answered: "We are not our own enemies; but gradually, he who can, for thus do we command, may he be baptized voluntarily, if he wishes even from this day. But those among us who bow to the west, or pray in the manner of Jews, or keep the Saracen faith, shall soon be put to death by us."

And thus they parted joyfully. At that time about two hundred of these people were baptized, having cast off heathen abominations and lawless marriages. And the Kagan wrote the following epistle to the Emperor: "Lord, you have sent us a man who in word and deed has shown us that the Christian faith is holy. We are convinced it is the true

мръзостинъ поганъ сѣмъ и жени твѣ въ законъ • на писанъ  
къ царю и мѣстѣмъ и дѣлѣмъ, и цѣвѣмъ • ꙗко посланныи еси въ мѣстѣхъ  
тако вѣдо, и жени еса за христиднеи дѣла, словѣ на ецимъ  
спѣшюу соущѣ • и и зѣвѣши есе ꙗко тѣмъ не стѣни на дѣла, пове  
лъ хъ и стѣни есе въ еѣмъ своєю волнѣю • на дѣюще еси мѣи до  
спѣшюу по соже • Есмь же вѣи мѣи при дѣтелнѣ твоемоу  
црѣвоу • и то по вѣи дѣлоу же дѣ твою, ꙗко мѣе по тѣрѣ еши •  
Продаже же философъ дѣла гана • даише емоу дѣла мѣи  
и на не прѣтѣи, гла • да жѣ мѣи елико и мѣи на гѣни еси  
гравъ за • сѣмъ не болше вѣе хъ дѣла • сѣбравъ же хъ  
дѣла емоу, и вѣдаше емоу • и не радѣе вѣе по утѣ ево •  
до шѣ же вѣе вѣоу нѣ мѣе по утѣ нѣи, жѣ жоу не мо  
жа хъ и не пи ти • обрѣтѣ же вѣе дѣла нѣ вѣа дѣ • и не мо  
жа хъ и не пи ти, бѣше вѣи ꙗко жѣ вѣ • разѣше же есе  
вѣе мѣи еса дѣи вѣа дѣ, рече и сѣмъ вѣа дѣи бѣра дѣ вѣе мѣи •  
не тѣрѣлю оубѣ же жоу, да по тѣрѣи вѣа дѣ еи • и же вѣи бѣ  
тѣрѣ вѣе тѣрѣ жѣ и нѣ тѣи вѣи гѣри соуи вѣа дѣ вѣе дѣкоу •  
тѣи и мѣи тѣи мѣи мѣи оубѣ хъ сѣ тѣ вѣи ти • по тѣрѣ же еи,  
обрѣтѣ по шею сѣа дѣи ꙗко и мѣи вѣа дѣ, и по утѣ еи • и пи вѣа •  
прѣсѣа вѣи тѣ дѣа, тѣ вѣе тѣа тѣа ево и мѣи вѣе • вѣа  
хѣи нѣ тѣ же вѣе тѣ еса дѣ хѣи еси, рече и сѣмъ вѣи философъ  
сѣ тѣ вѣи мѣи тѣ вѣи тѣе, ꙗко жѣ вѣи мѣи тѣи мѣи тѣ вѣи  
рѣа • вѣа тѣ вѣи мѣи тѣи тѣи оубѣ, чѣе сѣра дѣи сѣ тѣ вѣи  
рѣе • вѣа вѣи философъ • вѣи еси нѣоу за оубѣ тѣи дѣи  
и нѣа и сѣгоу, и не сѣа вѣи тѣи • е же нѣи бѣи, сѣи вѣе сѣмъ дѣи  
вѣи оубѣ • вѣи же вѣи философъ • е же нѣи бѣи, сѣи вѣе сѣмъ дѣи  
сѣра сѣ же сѣ чѣи тѣи • и по и мѣи тѣи тѣи тѣ вѣи тѣ вѣи  
на рѣи дѣи тѣи тѣи мѣи елико вѣи дѣи • жѣи еси мѣи тѣи  
не дѣи тѣи тѣи тѣи тѣи сѣи мѣи, и не сѣ тѣ вѣи тѣи  
Сѣи дѣи тѣи философъ • не лѣи еси по тѣ вѣи тѣи е  
дѣи • и сѣа вѣи по сѣи тѣи, гла и сѣи мѣи • елико соу тѣи  
вѣи тѣи тѣи мѣи сѣи на сѣи дѣи, и сѣа нѣ вѣи есе не боу и зѣмѣи  
и сѣоу • тѣа и вѣи еси тѣ вѣи • и вѣи и же сѣа нѣ есе  
дѣи тѣи хѣи дѣи вѣи • е же еи сѣи тѣи на сѣи жѣ еи еи, и сѣ  
и мѣи тѣи тѣи тѣи вѣи нѣоу и гѣи • вѣа вѣи же еи нѣи  
мѣи еи тѣи мѣи на сѣи и нѣи тѣи тѣи, и вѣи тѣи еси мѣи  
тѣи • и вѣи тѣи обрѣтѣ вѣи тѣи тѣи на сѣи • да жѣ  
на и тѣи, и нѣа мѣи тѣи • и сѣи еи мѣи сѣи тѣи тѣи, еи  
и тѣи тѣи тѣи тѣи сѣи тѣи тѣи • да же вѣи дѣи тѣи  
и сѣи еи сѣи тѣи тѣи, по гѣи же сѣи тѣи тѣи оубѣ тѣи • и не и  
мѣи тѣи тѣи тѣи тѣи дѣи тѣи вѣи тѣи тѣи • вѣа вѣи  
и сѣи мѣи философъ • вѣи обрѣи еи сѣи тѣи • да и сѣи

faith and, in the hope that we too shall attain it, we have com-  
manded all to be baptized voluntarily. We all are friends of your  
Empire and are at your service wherever you require it.”

Seeing the Philosopher off, the Kagan offered him many gifts,  
but he did not accept them, saying: “Give me as many Greek cap-  
tives as you have here. That means more to me than all your gifts.”

Having gathered about two hundred captives, they gave  
them to him. And he went on his way, rejoicing.

12 When they reached a waterless, barren region, they could  
not endure the thirst. Though they found water in a salt marsh,  
they could not drink of it for it was like gall. And when they all  
separated to search for water, Constantine said to Methodius, his  
brother: “I can endure the thirst no longer. Scoop up some of this  
water. For He who once turned bitter water into sweet for the  
Israelites shall also bring us comfort.”<sup>83</sup>

Scooping it up, they found it sweet like honey, and cold.  
And they both drank, praising God for accomplishing this for His  
servants.

While supping with the archbishop in Kherson, the Philoso-  
pher said to him: “Pray for me, Father, as my own father would.”  
And when some of them asked him in private why he had done  
this, the Philosopher answered: “Verily, on the morrow he shall  
leave us and depart unto the Lord.”

And so it was; these words came to pass.

In the land of Phoullae stood a great oak which had grown  
together with a cherry tree, and under it sacrifices were offered.<sup>84</sup>  
It was called Alexander, and women were not permitted to ap-  
proach it or the sacrifices. When the Philosopher learned of this,  
he did not hesitate to betake himself to them. And standing among  
them, he said to them: “The Hellenites inherited eternal torment  
for having worshiped as God the heavens and the earth as well as  
all creation. How then shall you who worship a tree, a worthless  
thing intended for burning, escape the eternal fire?”

And they answered: “We have not just begun to do this,  
but have taken it from our fathers. All our requests are fulfilled  
by it, most of all rainfall, and much else. How can we do that  
which none has dared to do? For if someone were to dare this,  
he will then see death, and furthermore, we will not see rainfall  
until the end.”

The Philosopher answered them: “God speaks of you in the  
Scriptures. How can you deny Him? For Isaiah cried out in the  
name of the Lord, saying: ‘Behold, I am coming to gather all  
nations and tongues; and they shall come, and see my glory. And  
I will set a sign among them, and I will send those that escape of

коимъ щеще его . и дааешиица снѣ въ писта гла . свѣтѣ  
 дѣзъсѣ брадн въ сѣ племена нвдсе ѣзыкъсѣ . и трин дѣтѣхъ  
 дрествѣ гла хомю . н оспѣвали нднн знаменіе . и по сѣмъ шнн  
 спсѣдмын въ ѣзыкъсѣ . въ фарсѣ . н въ фоуда , н лоудѣ , н мо  
 сѣхѣ . н фовель . н въ елладов . н въ островы далныє , иже  
 нѣсѣмъ слышали именн моего . н въ звѣстѣтѣ слав хомю въ ѣзы  
 чѣхъ , гла етѣ гѣ въ сѣ дрѣжнтель . и тѣсѣсѣ , сѣ дѣ послѣ  
 рнбытвы , и ловце мнѣгы . и шѣ хлѣмъ , и шѣ сѣ дѣ каме  
 нны и ловѣтвы . Познѣи те братіе въ сѣ творѣша го  
 вѣи . сѣ е вѣліе новаго за вѣта бжїа , въ нѣжесе ѣсте и  
 скѣпнн . и тѣко слависѣи мнн словей оувѣща вѣнхъ , повеѣ  
 нмѣ дрѣ вѣтѣ стѣи нѣжѣши . поклон жесе старѣишнн д  
 нхъ . и шѣ лѣвза стѣе е вѣліе . тѣко же нвѣсѣн . свѣтѣ  
 же вѣтѣи пріемше шѣ филосѣфѣ . и поюще и дошека дрѣ  
 воу . н въ зѣмь сѣ сырѣу . и трин дѣсѣ и трин сѣ рѣтѣ воудрнвѣ  
 повеѣ вѣ сѣмъ стѣи , и нскѣ реннн нѣго нѣжѣши . вѣтѣ оу  
 же нѣ шѣ дрѣ вѣ шѣ бѣ дѣ жѣ вѣ сѣтѣ , н оу пон землю . н бра  
 достію веліемъ по хвалнше бѣ . н вѣ сѣ лн нѣ сѣ мѣ вѣ сѣ блѣ .  
 филосѣфѣ же н дѣ вѣ црнтра . н ндѣ вѣ црѣ , жнвѣ шѣ вѣ  
 цѣ сѣ вѣ стѣи дѣ лѣ , бѣ мѣле . **Вѣ сѣтѣ н же сѣ фнн вѣ**  
**ше потнрѣ шѣ драгаго камене , соломѣнн дѣ блѣ . н нн**  
**н же бѣ хомю нн сѣ мѣнѣ , жн до вѣ сѣ сѣ мнн н сѣ марнн сѣ сѣ мнн**  
**словей нднн сѣ мѣнѣ . нхъ же не мо жаше нн сѣ по же прочн**  
**стнн , нн сѣ ка за тнн . въ зѣ мѣ же фнлосѣфѣ , прочѣтѣ ,**  
**нн сѣ ка за . бѣ шѣ же снче . трорнцан дондѣ же снче**  
**сѣ вѣ зѣ дѣ , въ пнн во боуднн гнн прѣ вѣ ннцѣ бѣ рѣ шѣ нн шѣ нн .**  
**по сѣ мѣ дрѣ оу га дѣ словеса . н н вѣ коу шѣ нн е гнн сѣ тѣ во**  
**ренѣ го дрѣ вѣ нн мѣ го . пнн , н оу пнн нѣ вѣ сѣ лн емѣ , н вѣ зѣ**  
**пнн дѣ лн лоуїа . н по сѣ мѣ трѣ тнє чнсло . сѣ сн нѣ сѣ ,**  
**н оу трнн гѣ вѣ сѣ сѣ мѣ славѣ оу его , н дѣ вѣтѣ сѣ рѣ вѣ бѣ хѣ .**  
**н по сѣ мѣ чнсла нднн сѣ мѣнѣ , ф , сѣ , н дѣ вѣ стѣ ро . рѣ сѣтѣ**  
**тѣ же потнрѣ нн сѣ оу фнлосѣфѣ , н оу брѣтѣ . шѣ вторѣ го**  
**н дѣ етѣ сѣ лѣ тѣ црѣ соломѣнн дѣ , до рѣ жѣ сѣ тѣ а хѣ вѣ ,**  
**цѣ ф , лѣ . сѣ н чнсла шѣ о хѣ . вѣ сѣ лѣ шѣ оу жесе о**  
**вѣ сѣ фнлосѣфѣ . пѣ кѣ дрѣ оу га дѣ рѣ чѣ прн сѣтѣ , и трѣ дѣ**  
**не мѣ нн прѣ вѣ шн . рѣ сѣтн славѣ мѣ морѣ вѣ сѣ мнн сѣ нѣ сѣ ,**  
**вѣтѣ мѣ н доу чѣ емѣ . сѣ вѣтѣ сѣтѣ во рн нѣ сѣ нѣ сѣ нн сѣ во нн**  
**морѣ вѣ лн нн . и по сѣ дѣ сѣ црѣ мн ханлоу глн . лѣ дѣ емѣ**  
**н дѣ шн мѣ по гѣ дѣ нѣтѣ вѣ сѣ шѣ вѣ рѣ шѣ нн мѣ . и по хрѣ стн ан сѣ сѣ мн**  
**сѣ рѣ сѣ мѣ дрѣ жѣ шн мѣ . оу чн нн тѣ лѣ нн нн мѣ тѣ ко сѣ во го**  
**н жѣ вѣ нн нн вѣ сѣ нѣ зыкъ сѣ нн стн нн нѣ оу вѣ рѣ хрѣ стн ан сѣ sѣ oу ю**  
**сѣ ка за лѣ . да сѣ нн нн нн сѣ тѣ рѣ нн нн зрѣ шѣ вѣ нн дѣ по жѣ сѣ нн нн мѣ**

them unto the nations, to Tarshish, and to Pul and Lud and Mo-  
 soch, and to Tubal and Javan, and to Helladas, and to the isles afar  
 off, that have not heard my name, and they shall declare my fame  
 among the Gentiles.'<sup>85</sup> says the Lord Almighty. And again: 'Behold,  
 I will send many fishers and hunters, and they shall hunt you from  
 the hills, and out of the holes of the rocks.'<sup>86</sup> Brethren, know the  
 God who created you. Behold the Gospel of God's New Covenant  
 in which you too were baptized."

And thus, having persuaded them with sweet words, he  
 commanded them to cut down and burn the tree. Their elder  
 bowed, came forth and kissed the Holy Gospel, as did all the  
 others. Upon receiving white candles from the Philosopher, they  
 walked toward the tree, chanting. And seizing an axe, Constantine  
 struck the tree thirty-three times. Then he commanded all to chop  
 and uproot it, and burn it. That very same night God sent rain  
 and watered the earth. And with great rejoicing they praised God,  
 and God rejoiced greatly over this.

<sup>13</sup> The Philosopher then went to the Imperial City. After see-  
 ing the Emperor, he took up residence in the Church of the Holy  
 Apostles and prayed to God. In St. Sophia there was a chalice, the  
 work of Solomon, made of precious stone. On it were inscribed  
 words in Hebrew and Samaritan letters which none were able to  
 read or explain. Taking it up, the Philosopher read and explained.  
 It was as follows: "Prophesy thusly the while, O star: Be a drink  
 unto the Lord, the First-Born, during His vigil at night." And after  
 this, other words: "For the Lord's tasting of His creation from  
 another tree, drink, be drunk with joy and cry out 'Hallelujah!'"  
 And after this, a third part: "Behold the Prince, and the entire  
 assembly shall see His glory and David among them." And after  
 this, a number was written: "Nine hundred and nine." Calculating  
 precisely, the Philosopher discovered that from the twelfth year of  
 Solomon's reign to the birth of Christ is nine hundred and nine  
 years. This is a reckoning about Christ.<sup>87</sup>

<sup>14</sup> While the Philosopher was rejoicing in God, yet another  
 matter arose, and a task no less than the former. For Rastislav, the  
 Prince of Moravia,<sup>88</sup> through God's admonition, took counsel with  
 his Moravian princes and appealed to Emperor Michael, saying:  
 "Though our people have rejected paganism and observe Christian  
 law, we do not have a teacher who can explain to us in our lan-  
 guage the true Christian faith, so that other countries which look  
 to us might emulate us. Therefore, O lord, send us such a bishop  
 and teacher; for from you good law issues to all countries."  
 And having gathered his council, the Emperor summoned

Далосаннѣ вѣдѣхъ Еписѣпа ноути телѣтѣковаго . ѿа дѣхъ на  
всѣхъ странахъ добра законѣхъ ѿдѣлѣхъ . ѿбравъ же сътвори  
црѣ . и призвавъ кѣмъ стѣпанѣна философа . и сътвори слышати  
рѣчь сѣю , и рече . вѣдѣте проудна соудѣ философе , и ѿпоф  
бѣ не спѣхъ пѣмѣти . сѣюхъ рѣчь не можеть и нынѣ стѣ же  
исправити иакоже гыи . ѿвѣщава же философъ . и проудна  
сѣи игольнѣ блѣхъ , сърадѣстѣю идоу пѣмо , аще и маюте  
боуисѣи вѣдѣи сѣи . гдѣ же црѣ и сѣи мѣхъ . а фѣдѣ мѣи и  
ѿцѣ мѣи , и ии мѣи ѿи не сѣдѣше то гонѣ соудѣ ѿбравъ ,  
и сѣдѣо азъ мѣоути ѿбравѣти . философъ же рече . и кто  
можеть на вѣдѣхъ бесѣдѣти , и и еретикѣ сѣи мѣ сѣхъ  
ѿбравѣти . ѿвѣщава емоу пѣсѣи црѣ , не сѣдѣоу ноу мѣомъ  
сѣома . аще ты хощеши , можеть сѣи тѣбѣ бѣдѣти ,  
и же и дѣеть вѣдѣтѣ просеци мѣхъ сѣдѣи мѣи . и ѿвѣщава  
пѣлѣ соудѣи мѣ . ѿвѣже философъ , по прѣвоу ѿвѣчаю  
на мѣтѣ воу сѣ вѣдѣеть , не вѣи тѣ мѣи поспѣшнѣи сѣи . вѣдѣо  
рѣже хъ емоу пѣи , послѣдѣ мѣтѣи сѣи рѣчь . и дѣи  
сѣи пѣи мѣи . и на дѣеть бесѣдѣти сѣи еу лѣи соу . еи  
и сѣи мѣи сѣи сѣи . и сѣи во бѣтѣ ѿвѣдѣ . и бѣтѣ сѣи сѣи , и проуе  
сѣи вѣ сѣи мѣи сѣи црѣ , и проула вѣдѣ сѣи мѣи сѣи гѣи мѣи .  
и поула етѣ сѣи дѣи мѣи гѣи мѣи , пѣи сѣи сѣи рѣи сѣи сѣи  
Еписѣпа иоу еице . бѣ хѣтѣи вѣдѣи соу дѣи вѣ рѣчѣ мѣ  
и сѣи мѣи пѣи сѣи , и на бо лѣи сѣи мѣи вѣдѣи сѣи . вѣдѣи  
вѣ рѣчѣи сѣи и пѣи сѣи , сѣи сѣи мѣи пѣи сѣи пѣи сѣи сѣи сѣи  
прошѣи сѣи вѣдѣи сѣи пѣи сѣи вѣдѣи сѣи вѣдѣи сѣи .  
Его же не бѣтѣ исправѣи сѣи , и ѿ пѣи сѣи вѣдѣи сѣи .  
а на вѣи пѣи сѣи сѣи великѣи хѣи сѣи сѣи и же сѣи сѣи сѣи  
сѣи сѣи . и поула хѣи мѣи сѣи , емоу же и бѣтѣи сѣи , мѣ  
хѣи сѣи и на сѣи сѣи , и сѣи мѣи сѣи сѣи философа . и сѣи  
пѣи мѣи сѣи сѣи сѣи , пѣи сѣи сѣи сѣи сѣи сѣи сѣи  
сѣи . и сѣи мѣи сѣи сѣи сѣи . и бо сѣи сѣи сѣи сѣи сѣи . и  
пѣи сѣи сѣи сѣи сѣи сѣи . ноу сѣи сѣи сѣи сѣи сѣи сѣи  
вѣдѣи сѣи сѣи сѣи . ѿвѣщава етѣ сѣи сѣи сѣи . и ѿвѣсѣи сѣи  
пѣи сѣи сѣи сѣи , и ѿвѣсѣи сѣи сѣи сѣи сѣи . а на пѣи  
пѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи . а на пѣи  
сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи .  
зѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи .  
и до сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи .  
пѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи .  
емоу мѣи сѣи , сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи .  
и оу сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи . вѣ  
сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи сѣи . ѿтѣи

Constantine the Philosopher and had him listen to this matter. And he said: "Philosopher, I know that you are weary, but it is necessary that you go there. For no one can attend to this matter like you."

And the Philosopher answered: "Though I am weary and sick in body, I shall go there gladly if they have a script for their language."

Then the Emperor said to him: "My grandfather and my father, and many others have sought this but did not find it. How then can I find it?"

And the Philosopher answered: "Who can write a language on water and acquire for himself a heretic's name?"<sup>89</sup>

And together with his uncle,<sup>90</sup> Bardas, the Emperor answered him again: <sup>91</sup> "If you wish, God may give you this as He gives to everyone that asks without doubt, and opens to them that knock."<sup>92</sup>

The Philosopher went and, following his old habit, gave himself up to prayer together with his other associates. Hearing the prayer of His servants, God soon appeared to him. And immediately Constantine composed letters and began to write the language of the Gospel, that is: "In the beginning was the Word, and the Word was with God, and the Word was God," and so forth.

John 1:1

The Emperor rejoiced, and together with his counsellors glorified God. And he sent Constantine with many gifts, after writing the following epistle to Rastislav: "God, who will have all men come unto the knowledge of the truth and raise themselves to a greater station, having noted your faith and struggles, arranged now, in our time, to fulfill your request and reveal a script for your language, which did not exist in the beginning but only in later times, so that you may be counted among the great nations that praise God in their own language. Therefore, we have sent you the one to whom God revealed this, a venerable and pious and very learned man, a philosopher. Thus, accept this gift which is greater and more valuable than all gold and silver, precious stones and transient riches. And strive zealously with him to strengthen his work, and with all your heart to seek God. And do not reject universal salvation. Convince all not to be idle, but to take the true path. so that, having led them to divine understanding through your struggles, you too shall receive your reward – both in this age and the next – for the souls of all who wish to believe in Christ our God now and evermore. Thus shall you leave your memory to future generations like the great Emperor Constantine."<sup>93</sup>

I Tim. 2:4

15 When Constantine arrived in Moravia, Rastislav received him with great honor. And he gathered students and gave them over to





прѣйти же ево на оуча и соца и не съпадоу си бын . не въ  
злюблѣ велии словенскыи и си гы на оучити си емь . на въ  
дѣстѣ емоу допетрѣ стѣ оученикъ , оучити си емь . ре  
ли же чѣстѣ стѣ творѣ емоу , мимо правднѣго . не въ те  
пѣ же стѣ ни шрастни слава , ни шисоца , ни зла стѣ ни  
срѣбра . ни ное вещи . положивъ е вѣликое слово , не въ  
пище . пѣисмо глабни си и спрощъ , а , съ , ни шветни хъ  
двѣ естѣи же въ вшоу ему . събращесе на мѣ еписпи  
и папѣ въ и тремори си , како и врани на сокола . и въ зан  
гоше при е звитноу ересь глущѣ . чѣче сѣдѣжи на мѣ ,  
како еси пѣ стѣ творил ни пѣ словенемь и си гы , но оучи си  
и хъ же нѣ ни кто же и мѣ прѣвбе обрѣлѣ . ни на пѣ , ни рим  
сѣвни пѣпа . ни послѣ въ грѣгорѣ . ни еронимѣ , ни вѣгоу  
стѣнѣ . мѣ же при пѣисмо е зыкы вѣмѣ , и мнѣ а шѣнѣ  
въ и си гы хъ славити вѣ . Евренскыи , еланискыи , ла  
тинскыи . **Събѣща же философъ и днѣмѣ .** не н  
дѣ стѣ вѣ дѣ жѣ шѣ вѣ на вѣсе равно ; ни лѣ сѣнѣ стѣ а ко же  
не сѣ дѣ стѣ и на вѣсе ; ни лѣ не дѣ хъ емѣ на дѣ ерѣ равно  
вѣн ; ни како вѣ не стѣ днѣ те се , при е зыкы мѣ не ще  
стѣ чѣю . а прѣ чѣнѣ вѣ стѣ емѣ е зыкы и плѣ мене , сѣ гѣ  
пѣ вѣ ле ще и глѣ оу хъ быти , сѣ дѣ жити мѣ ; вѣ а пѣ вѣ ре  
че не мо щѣ , како не мо гоу щѣ сѣ го дѣ ти . ни лѣ за вѣ  
стѣ лѣ вѣ , како не хѣ о те щѣ . мѣ же рѣ шѣ дѣ зна емѣ до во  
анѣ и си гы оу мѣ но ще , не боу сла воу вѣ зѣ да не ще сѣ дѣ жо  
ево и мѣ е зыкы . мѣ вѣ же соу тѣ еи . ар мѣ вѣ ни . пер си . а  
ва зѣ ги . и вѣ рн . соу гѣ ги . го тѣ фѣ . бѣ рнѣ тѣ рѣ н . ко зѣ ри .  
ар дѣ вѣ лѣ не . е гѣ рѣ пѣ тѣ . и ни нѣ мѣ шѣ си . а шѣ е лѣ ни хѣ  
ще стѣ шѣ онѣ хъ рѣ зо умѣ ти , по нѣ шѣ и си гы по зна и те соу  
фѣ ю . а вѣ вѣ вѣ вѣ стѣ глѣ . по нѣ те гѣ вѣ вѣ а зе мѣ лѣ .  
по нѣ те гѣ вѣ вѣ стѣ нѣ воу . и па сѣ си . вѣ вѣ сѣ лѣ и е нѣ те гоу  
вѣ вѣ а зе мѣ лѣ . по нѣ те нѣ вѣ вѣ е сѣ лѣ те сѣ и вѣ вѣ по нѣ те . на рѣ  
го : вѣ вѣ а зе мѣ лѣ а по го сло ни тѣ ти ве и по е стѣ те се . на дѣ  
по е стѣ же и мѣ ни тѣ во е мѣ хъ дѣ шѣ ни . и па сѣ си , хѣ вѣ лѣ те  
гѣ вѣ вѣ еи е зы ки . и по хѣ вѣ лѣ те е го вѣ де и лю дѣ . на вѣ сѣ ко  
дѣ вѣ хѣ а нѣ е рѣ хѣ вѣ дѣ нѣ те гѣ . на вѣ е у лѣ и нѣ же шѣ шѣ а нѣ глѣ .  
е лѣ ни со же еи прѣ е лѣ хъ , а дѣ стѣ нѣ мѣ шѣ вѣ лѣ стѣ а дѣ е дѣ  
вѣ жѣ а боу доу тѣ . и па сѣ си вѣ шѣ о мѣ же . не бо си хъ во лю  
тѣ мѣ , на нѣ о вѣ троу щѣ ий сло ве се и хъ ра дѣ нѣ вѣ мѣ . а дѣ  
вѣ вѣ еи е рѣ но боу доу тѣ . како же и тѣ шѣ те вѣ мнѣ , на зѣ вѣ  
пѣ вѣ бѣ . мѣ а фѣ нѣ же рѣ те . а на ми бѣ вѣ вѣ сѣ а вѣ лѣ стѣ на  
нѣ бо си и на зе мѣ ли . шѣ шѣ оу бѣ шѣ на оу чѣ ти те вѣ се е зы ки ,  
и рѣ те шѣ и хъ вѣ вѣ мѣ шѣ а нѣ на и стѣ го дѣ хъ . оу те ше и

Constantine spent forty months in Moravia, and then left to  
ordain his disciples. On the way Kocel,<sup>100</sup> Prince of Pannonia, re-  
ceived him and took a great liking to the Slavic letters. He learned  
them himself, and gave him about fifty students to be taught  
them. He rendered him great honor, and accompanied him. But  
Constantine took neither gold nor silver nor other things from  
either Rastislav or Kocel. He set down the word of the Gospel  
without sustenance, asked only for nine hundred captives, and  
released them.

16 When he was in Venice, bishops, priests and monks gathered  
against him like ravens against a falcon. And they advanced the  
trilingual heresy, saying: "Tell us, O man, how is it that you now  
teach, having created letters for the Slavs, which none else have  
found before, neither the Apostle, nor the pope of Rome, nor  
Gregory the Theologian,<sup>101</sup> nor Jerome, nor Augustine? We know of  
only three languages worthy of praising God in the Scriptures,  
Hebrew, Greek, and Latin."

And the Philosopher answered them: "Does not God's rain  
fall upon all equally? And does not the sun shine also upon all?  
And do we not all breathe air in the same way? Are you not  
ashamed to mention only three tongues, and to command all other  
nations and tribes to be blind and deaf? Tell me, do you render God  
powerless, that He is incapable of granting this? Or envious, that He  
does not desire this? We know of numerous peoples who possess  
writing and render glory unto God, each in its own language. Surely  
these are obvious: Armenians, Persians, Abkhazians, Iberians,  
Sogdians, Goths, Avars, Turks, Khazars, Arabs, Egyptians, and many  
others.<sup>102</sup> If you do not wish to understand this, at least recognize  
the judgment of the Scriptures. For David cries out, saying: 'O sing  
unto the Lord, all the earth: sing unto the Lord a new song.' And  
again: 'Make a joyful noise unto the Lord, all the earth: make a  
loud noise, and rejoice, and sing praise.' And likewise: 'Let all the  
earth worship Thee, and sing unto Thee; let it sing to Thy name,  
God on High.' And furthermore: 'O praise the Lord, all ye nations:  
praise Him, all ye people. Let every thing that hath breath praise  
the Lord.' And in the Gospel according to John it says: 'But as  
many as received Him, to them gave He power to become the  
children of God.' And again in the same Gospel: 'Neither pray I  
for these alone, but for them also which shall believe in Me through  
their word, that they all may be one; as Thou, Father, art in Me,  
and I in Thee.'

And Matthew said: 'All power is given unto Me in heaven,  
and on earth. Go ye, therefore, and teach all nations, baptizing  
them in the name of the Father, and of the Son, and of the Holy

71  
Psalm  
96:1  
Psalm  
98:4  
Psalm  
66:4  
Psalm  
117:1  
Psalm  
150:6  
John  
1:12  
John  
17:20-21  
Matthew  
28:18-20

блаженни вси еликаго въсхващающа . не въздъхвами емы  
 въсхващати . до скончанія вѣка . аминъ . и мажеко пакоши  
 цѣлюще вѣднра вѣса . и протавѣдите . е . вѣче вѣсьи пѣри .  
 ииже вѣруете и искусите . спсены будуть . невѣровавшыи  
 же , оубоужены будутъ . знаменіаже вътворашии нма  
 сїа послѣдуютъ . и менемъ мой вѣсеи и Judeмоу . въ зысы  
 възглютъ новы . глѣтѣже и съвѣдѣтѣи . законотѣте  
 лемъ . горе вамъ кнїготіе и фарїсеи и упоисрїпѣи . ꙗко  
 запвараете цр҃тѣи нѣмное прѣтисы . въсѣ невѣходите  
 и хотещїи вънїти вънїе не оспта вадете . и пакоши .  
 горе вамъ кнїготіе , ꙗко възєтѣ и сключе разоумнїа  
 и сдѣми невѣдносте . невѣнїти хотещїи нма въсрїаждете .  
 ксрїаіомже павлрїте . вѣлюже въдѣтѣ вамъ глѣти  
 въ зысы . патеже да прорїцаете . бо ли въ прорїцанїи  
 неже ли глѣи въ зысы . рѣзѣ аще не ссѣзѣтѣ , а днѣръ  
 канъ възданїе прїнїте . нмаже кратїе , аще стрїаду  
 ісѣвѣмъ , нма въ зысы глѣи . коуно вамъ полъсѣтѣвору  
 аще вамъ не глѣи , а въ дѣлїи нїе и въ разоумнїе . и ли въ прѣ  
 тѣспїи . и ли въ нѣдученїи . ѡсѣте възгласданїе . да оу  
 шнаа глѣа даюша . аще пнїщали , аще ли поусли . аще  
 развѣстїе пнїскѣ не подастѣсе . ꙗко развѣстїе  
 пнїсканїе , и ли поуденїе . и въ аще безгласнѣ гласѣ прѣ  
 бѣа дасть , ісѣтѣ оубо спсїтѣсе на вранѣ . ꙗко ꙗви  
 въ зысы . аще неразозумна словеса да дѣте , ꙗко развѣстїе  
 ꙗко глѣмоуе . будуть въ вѣзѣдѣхѣ глѣоще . ꙗко ли  
 ісѣ оубѣ аще слоучитѣсе родѣ съ глѣеннїи въ мїрѣ .  
 ииже днїи жєнхѣ безгласнѣ . аще невѣтѣи ли глѣеу  
 будутъ по вѣнї глѣощемоу нма въ варѣрь . и глѣи нма .  
 варѣрь . ꙗко ꙗви . ꙗко нмаже естѣ ревнїтелїа дхѣ  
 внїи . ісѣ възданїю цр҃їеви прїносїтѣ , а двї и въывае .  
 ꙗко нмаже глѣи въ зысы , да молїтѣсе , а ссѣзѣтѣ .  
 аще мѣтѣвору пѣорѣ въ зысы , а хѣ мѣ молїтѣсе . а  
 оумъ мой възгласданїе . ꙗко оубѣ . ꙗко молїтѣсе дхѣ . ꙗко  
 лїсе и оумъ . ꙗко дхѣ , ꙗко ꙗже и оумъ . аще блѣннїи  
 дхѣ и сплїи нма мѣ спсїтѣ неразозумнаго , ꙗко рече  
 аминъ по тѣвоу прошенїю . ꙗко нмаже невѣдѣтѣ что  
 глѣши . ꙗко оубѣ добрѣ хваднши , нма дрѣгнн не вїи  
 ꙗко . хвалю бѣ моего о вѣсѣ , ꙗко нмаже въ зысы глѣи .  
 нма въ цр҃квн , е , словесѣ хощѣ оумъ мой нма глѣпн , а д  
 ииы нма оучю , неже ли тѣмн словесѣ въ зысы .  
 браїтїе , невѣтїи въ вѣнїи въ оумѣ , нма злобою мнѣ вѣдн  
 ꙗко . оумъ же сѣврѣщенн будутѣте . възгласнѣи .

Ghost; Teaching them to observe all things whatsoever I have  
 commanded you: and, lo, I am with you always, even unto the  
 end of time. Amen. 73

And Mark says again: 'Go into all the world, and preach the  
 Gospel to every creature. He that believeth and is baptized, shall  
 be saved; but he that believeth not, shall be damned. And these  
 signs shall follow them that believe; In my name shall they cast  
 out devils; they shall speak with new tongues.'  
 Mark  
 16:15-17

And unto you also is said, teachers of the law: 'Woe unto  
 you, scribes and Pharisees, hypocrites! for ye shut up the kingdom  
 of heaven against men: for ye neither go in yourselves, neither suf-  
 fer ye them that are entering to go in.'  
 Matthew  
 23:13

And furthermore: 'Woe unto you, lawyers! for ye have  
 taken away the key of knowledge: ye entered not in yourselves,  
 and them that were entering in, ye hindered.'  
 Luke  
 11:52

And Paul said to the Corinthians: 'I would that ye all spake  
 with tongues, but rather that ye prophesied: for greater is he that  
 prophesieth, than he that speaketh with tongues, except he inter-  
 pret, that the church may receive edifying. Now, brethren, if I  
 come unto you, speaking with tongues, what shall I profit you,  
 except I shall speak to you either by revelation, or by knowledge,  
 or by prophesying, or by doctrine? And even things without life  
 giving sound, whether pipe or harp, except they give a distinction  
 in the sounds, how shall it be known what is piped or harped?  
 For if the trumpet give an uncertain sound, who shall prepare him-  
 self to the battle? So likewise ye, except ye utter by the tongue  
 words easy to be understood, how shall it be known what is  
 spoken? for ye shall speak into the air. There are, it may be, so  
 many kinds of voices in the world, and none of them is without  
 signification. Therefore, if I know not the meaning of the voice,  
 I shall be unto him that speaketh, a barbarian, and he that speak-  
 eth, shall be a barbarian unto me. Even so ye, forasmuch as ye are  
 zealous of spiritual gifts, seek that ye may excel to the edifying of  
 the church. Wherefore, let him that speaketh in an unknown  
 tongue, pray that he may interpret. For if I pray in an unknown  
 tongue, my spirit prayeth, but my understanding is unfruitful.  
 What is it then? I will pray with the spirit, and I will pray with the  
 understanding also; I will sing with the spirit, and I will sing with  
 the understanding also. Else, when thou shalt bless with the spirit,  
 how shall he that occupieth the room of the unlearned say, Amen,  
 at thy giving of thanks, seeing he understandeth not what thou  
 sayest? For thou verily givest thanks well, but the other is not  
 edified. I thank my God, I speak with tongues more than ye all:  
 Yet in church I had rather speak five words with my understand-  
 ing, that by my voice I might teach others also, than ten thousand

Mark  
16:15-17  
  
 Matthew  
23:13  
  
 Luke  
11:52  
  
 I Cor.  
14:5-40

пнедно . иже ное <sup>и</sup>учини мнѣ <sup>и</sup>иже нѣмн <sup>и</sup>взглаголю десимъ ,  
 иже нѣмн послѣдую <sup>и</sup>мѣне глѣть . пѣмже <sup>и</sup>езвѣннѣсоу пѣ вѣ  
 знаменіе мѣ вѣрныи . нѣ вѣрныи . а прѣуть е вѣрныи . аще  
 оубѣднѣдѣтѣ чрѣсвѣ вѣсоу пѣ . и вѣднѣ глѣть <sup>и</sup>езвѣннѣ . и  
 вѣднѣдѣнѣсто не разоумѣнѣ нѣнѣ вѣрнѣ . не рекоу тѣнѣко за  
 едѣте . аще нѣ вѣднѣ прѣуть ствѣоу тѣ . и вѣднѣдѣтѣ нѣсто не раз  
 зоумѣнѣ нѣнѣ вѣрнѣ . <sup>и</sup>звѣнѣдѣтѣ вѣдѣнѣнѣ , нѣ вѣдѣтѣ зѣдѣтѣ  
 вѣдѣтѣ . и тѣко тѣнѣдѣрѣдѣго нѣ вѣ вѣдѣнѣнѣ . и тѣко тѣнѣдѣнѣнѣ  
 тѣко слоннѣтѣ бѣнѣ , нѣсто вѣдѣтѣ <sup>и</sup>дѣко вѣдѣнѣтѣ нѣоу тѣ вѣдѣтѣ  
 что оубѣдѣнѣ брѣтѣе . егда свѣходнѣтѣ , нѣ вѣ вѣ вѣдѣнѣнѣ .  
 оубѣдѣнѣдѣтѣ . нѣ вѣдѣнѣнѣнѣ . <sup>и</sup>езвѣннѣнѣнѣ . <sup>и</sup>скадѣнѣнѣнѣ .  
 вѣдѣтѣ жѣ кѣдѣ дѣнѣнѣдѣ вѣдѣтѣ . аще нѣ істо <sup>и</sup>езвѣннѣ глѣть по  
 дѣвѣма оубѣдѣнѣ прѣмѣ . и по чѣстнѣ еднѣнѣ дѣ вѣсѣдѣтѣ . аще  
 нѣ нѣ оубѣдѣтѣ сѣкѣзѣтѣнѣ , а дѣмѣчнѣтѣ вѣчрѣсвѣнѣ . сѣбѣ жѣ дѣ  
 глѣтѣ нѣ вѣнѣ . прѣчнѣ жѣ дѣ вѣ нѣ прѣдѣ глѣтѣ . а дрѣу сѣн  
 дѣсѣкѣзѣоу тѣ . аще нѣ нѣнѣоу <sup>и</sup>скрѣпѣтѣ вѣдѣщѣоу , прѣвѣнѣ  
 а дѣмѣчнѣтѣ . можѣтѣ едѣ по бѣдѣнѣнѣоу вѣдѣнѣ прѣуть ствѣоу тѣ .  
 а дѣвѣнѣ оубѣдѣтѣтѣ . дѣнѣ прѣуть еднѣ прѣисѣ повнѣоу тѣтѣ . нѣ  
 нѣстро еднѣнѣ вѣ , нѣ мнѣроу . <sup>и</sup>ко вѣ вѣ вѣ чрѣсвѣ стѣнѣ , жѣнѣ  
 вѣше а дѣмѣчнѣтѣ . нѣ вѣ нѣтѣ вѣсѣнѣ глѣтѣнѣ . нѣ вѣ дѣ повнѣдѣ  
 тѣтѣ , <sup>и</sup>ко жѣ нѣ дѣко нѣ глѣтѣ . аще нѣ чѣсѣ оу мѣ оубѣчнѣтѣ  
 хѣтѣтѣ . вѣдѣ мѣ вѣоу мѣжѣ дѣ вѣ прѣдѣнѣ . сѣ рѣмнѣ вѣ  
 жѣнѣ вѣ чрѣсвѣ глѣтѣнѣ . нѣнѣ вѣдѣтѣ слѣво бѣ жѣнѣ вѣдѣ . нѣнѣ  
 вѣдѣ еднѣнѣхѣ оубѣтѣтѣ . нѣ дѣ істо мнѣнѣтѣ прѣисѣ вѣтѣнѣ  
 нѣнѣ дѣ хѣжѣнѣ . а дрѣа зоумѣтѣтѣ еже пнѣшоу вѣмѣ , <sup>и</sup>ко глѣтѣ  
 повѣдѣнѣсоу тѣ . аще нѣ істо не разоумѣтѣтѣ , а не разоумѣтѣ  
 прѣмѣ жѣ брѣтѣе разоумѣвѣнѣтѣ прѣорнѣдѣнѣю . нѣнѣ брѣннѣтѣ  
 глѣтѣнѣ вѣзвѣннѣ . вѣсѣ бѣго шѣ брѣно нѣ оубѣдѣнѣ дѣ вѣдѣнѣ .  
 нѣдѣсѣ глѣтѣ . нѣ вѣсѣкѣ <sup>и</sup>езвѣннѣ нѣ повѣтѣнѣнѣ . <sup>и</sup>ко оубѣ  
 хѣ вѣсѣ вѣоу бѣоу шѣоу дѣмнѣ . <sup>и</sup>сѣннѣ жѣ словѣснѣ нѣ  
 нѣнѣ мнѣ болшѣннѣ по сѣ рѣмнѣнѣ , нѣнѣ нѣ оубѣ вѣлѣхѣ . нѣоу  
 вѣдѣтѣ вѣ оубѣнѣ рнѣсѣснѣнѣ пѣдѣпѣ , по сѣдѣ зѣннѣго . нѣдо шѣшѣ  
 емоу вѣрнѣмѣ . нѣ зѣдѣсѣ мѣ а по сѣто ісѣсѣ а нѣрѣднѣ , сѣ вѣсѣ  
 мнѣ грѣжѣднѣ свѣщѣе нѣсѣе . <sup>и</sup>ко нѣ істо ісѣсѣ нѣ мѣнѣ пѣдѣмоу  
 нѣсѣсѣсѣ , мнѣсѣ нѣ пѣдѣ рнѣсѣсѣдѣго . нѣдѣ бѣ едѣ чѣдѣсѣ прѣсѣдѣ  
 вѣдѣдѣ егѣо рѣднѣ стѣ вѣорнѣтѣоу . оубѣ вѣннѣнѣ шѣ хѣсѣ поу нѣсѣ  
 лѣ . нѣнѣ нѣ мнѣ шѣ шѣ рѣзлѣчнѣнѣнѣ нѣдоу тѣ нѣсѣ вѣлѣшѣсѣ . а  
<sup>и</sup>ко жѣ нѣ пѣдѣ ннѣчнѣ хѣдѣ нѣ рекоше нѣ істо ісѣсѣ нѣ істо ісѣсѣ , пѣ  
 нѣ вѣ шѣ роу сѣсѣ зѣтѣ нѣ вѣ вѣшѣсѣ . прѣ істо жѣ пѣдѣ ісѣнѣ  
 глѣ словѣснѣсѣсѣ , нѣ по лѣжнѣ вѣ чрѣсвѣнѣ стѣе мѣ рѣе , нѣ жѣ  
 нѣ рѣдѣтѣсѣ фѣтнѣдѣ , нѣ пѣ вѣше нѣ днѣ мнѣ стѣоу нѣ лѣтѣ рѣгѣдѣ .  
 по сѣ мѣ по вѣлѣ пѣдѣ дѣ вѣ мѣ епѣсѣпѣмѣ . фѣрмѣсѣсѣ , нѣгон  
 дрѣоу хѣмѣ .

words in an unknown tongue. Brethren, be not children in under-  
 standing: howbeit, in malice be ye children, but in understanding  
 be men. In the law it is written, With men of other tongues and  
 other lips will I speak unto this people; and yet for all that will  
 they not hear me, saith the Lord. Wherefore, tongues are for a sign,  
 not to them that believe, but to them that believe not; but proph-  
 esying serveth not for them that believe not, but for them which  
 believe. If therefore, the whole church be come together into one  
 place, and all speak with tongues, and there come in those that are  
 unlearned, or unbelievers, will they not say that ye are mad? But if  
 all prophesy, and there come in one that believeth not, or one un-  
 learned, he is convinced of all, he is judged of all: And thus are the  
 secrets of his heart made manifest; and so, falling down on his face,  
 he will worship God, and report that God is in you of a truth. How  
 is it then, brethren? when ye come together, every one of you hath  
 a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an  
 interpretation. Let all things be done unto edifying. If any man  
 speak in an unknown tongue, let it be by two, or at the most by  
 three, and that by course; and let one interpret. But if there be no  
 interpreter, let him keep silence in the church: and let him speak  
 to himself, and to God. Let the prophets speak two or three, and  
 let the other judge. If any thing be revealed to another that sitteth  
 by, let the first hold his peace. For ye may all prophesy one by one,  
 that all may learn, and all may be comforted. And the spirits of  
 the prophets are subject to the prophets. For God is not author of  
 confusion, but of peace, as in all churches of the saints. Let your  
 women keep silence in the churches: for it is not permitted unto  
 them to speak; but they are commanded to be under obedience, as  
 also saith the law. And if they will learn any thing, let them ask  
 their husbands at home; for it is a shame for women to speak in  
 the church. What? came the word of God out from you? or came  
 it unto you only? If any man think himself to be a prophet, or  
 spiritual, let him acknowledge that the things that I write unto  
 you are the commandments of the Lord. But if any man be igno-  
 rant, let him be ignorant. Wherefore, brethren, covet to prophesy,  
 and forbid not to speak with tongues. Let all things be done  
 decently, and in order.

And again he says: 'And that every tongue should confess,  
 that Jesus Christ is Lord, to the glory of God the Father.' Amen."

And with these words and many more, he shamed them and  
 went away, leaving them.

17 Upon learning of Constantine, the Pope of Rome sent for him.  
 And when he came to Rome, the Apostolic Father himself, Ha-103  
 drian and all the townspeople came out to meet him, carrying

Phil.  
2:11

спити словеси емя словесникоу ученику . и какоже спитише .  
и дбше пбше литургію въ цркви спго апла петра , словесникоу  
езуисѣ . и въ роу гын дн пбше въ цркви спты петрониди .  
и въ роу гын дн , въ цркви спго андреа . и шпоудупаіе  
оувелисаго оучителя въ селіе несаго павла апла цркви .  
и въ соуднщъ пбше славо словесе словеснику . и на штрби  
пдкы литургію на штыи гробо его , и мовуе на поможь  
дреніа еписпа , единого соуща шседамь еписп . и андеа  
сід вналотни сара . и филосѣфъ же непрѣсташе , шиниш  
хвалю боу въ адае свемноученикуи оемь . римла  
неже непрѣстаху и доуще існнѣму , и въ прашаише его  
ои хже аще хотѣаше іспо . несазаніе соугоубо и штроубо  
шадпрошеніхъ свой пріемлюще шнго , радостни въ  
своипагыи възрадахоу се домы . • ж и дови же  
нѣисыи , пдикоже приходе сптсааше се шннмь . и гла  
емх единою , нѣоу же еше пришьль хс , почислхлбтном  
оимже глють пррчи , іако шдвы и мапъ родитисе . по  
чѣтже емоу филосѣфъ въ іа лѣтѣ шадма пороDOMь .  
скадз емоу потѣникоу іако пришалье . несако лѣтѣи  
шполдонна . и наоучивъ , шпоусти его . и поспитго  
шеи мнѣ штроуды , и въ болѣзнь въпаде . и шрѣпещъ  
емоу езуисѣ гын дн . единою видѣвъ бжіе явлєніе ,  
на шепъ пѣтисенце . дрєишнхъ мнѣ въ домѣ гнъ въ  
нидема , въ веселіе архъ мон , ісрце възрадоваде . и  
облысе въ чѣтныеризы , пдико прѣбыста въса днѣтѣи  
лесе , глч . шселъ нѣсѣмъ азъ , ни црю слоуга , ни нному  
никому же на землі . нѣтѣсмо боу въс аръ жителю .  
небѣ , небѣхъ , нѣсѣмъ въ тѣсѣ дмнѣ • **С**боу штрѣи  
днѣ , въ штыи мнѣисыи шбразѣ обѣщесе . и свѣтѣ  
исвѣтѣ шупрїемъ , на речєи нме ісуріаль . и въ томъ ш  
бразѣ прѣбыста днѣ , и . и какоже прѣближесе чдсѣ ,  
да пдкы прїиметъ и прѣстѣвннсе въ вѣчнмд жилищѣ .  
въ зѣнго роучѣ свои ісѣ боу , не штвори млтвоуєсѣ славу  
глє ісче • **Г**и бѣмон , иже єсн въсє дггелєскыє чнны , и  
вєсплѣтныє снлы єстѣвнлы . и боже распєль и землі  
оновалъ , и въсаоуща шнєблїтїа въ бѣтїє прнвєлѣ .  
и же ввєсєдѣ послѣшдєн шворєшнхъ волю твою , и бо  
щнхсє тѣбє , и хранєщнмъ заповѣдн твоє . послѣшдн  
моє млтвы , и штрѣноєтн спдѣдо єдхранн , ємѣже бѣтѣ  
прнстѣвнлы мєнє несаи чнмаго и не дшнндо раба вое  
и зѣданнє вєзбѣжнє и поганєскыє злѣбы , глѣщнхъ  
напѣ хоулоу . и погоубн шрн єзуисѣи вєтрзы **С**рєєл

candles. For he was carrying the relics of St. Clement the Martyr and Pope of Rome.<sup>104</sup> And at once God wrought glorious miracles for his sake: a paralytic was healed, and many others were cured of various maladies. And even captives were at once liberated from the hands of their captors when they invoked Christ and St. Clement.

Accepting the Slavic Scriptures, the Pope placed them in the Church of St. Mary called Phatne.<sup>105</sup> And the holy liturgy was celebrated over them. Then the Pope commanded two bishops, Formosus and Gauderich,<sup>106</sup> to consecrate the Slavic disciples. And when they were consecrated they at once celebrated the liturgy in the Slavic language in the Church of the Apostle Peter. And the next day they celebrated in the Church of St. Petronilla, and on the following day in the Church of St. Andrew. And then they celebrated the entire night, glorifying God in Slavic once again in the Church of the Apostle Paul, the great universal teacher. And in the morning they again celebrated the liturgy over his blessed grave with the help of Bishop Arsenius, one of the seven bishops, and of Anastasius the librarian.<sup>107</sup>

The Philosopher and his disciples did not cease to render due praise unto God for this. And the Romans did not cease to come to him and question him. And if someone wished to ask about these things, they received double and triple explanations to their questions from him, and would joyfully return to their homes again. Then a certain Jew, who would come and debate with him, said to him once: "Christ has not yet come according to the number of years when the One, of whom the prophets speak, shall be born of a virgin."

Calculating for him all the years from Adam by generations, the Philosopher told him precisely that He has come, and the number of years from then till now. And having instructed him, he dismissed him.

18 And his many labors overtook him, and he fell ill. Enduring his illness for many days, he once had a divine revelation and began to chant the following: "When they said unto me, Let us go into the house of the Lord, my spirit rejoiced, and my heart was gladdened."

Psalms  
122:1

Having put on his venerable garments, he thus spent that entire day rejoicing and saying: "Henceforth I am neither a servant of the Emperor nor of anyone else on earth, but only of God Almighty. I was not, and I came to be, and am forever. Amen."

On the following day he put on holy monastic dress and, receiving light to light,<sup>108</sup> called himself Cyril. He spent fifty days in that dress.<sup>109</sup> And when the hour to repose and remove to the eternal dwellings approached, he raised his arms to God and, in tears, prayed, saying thus: "O Lord, my God, who hast created

на взрастн цркви твоего мнѣ жь стѣ . не вѣсѣ вѣдннхъ шн  
свѣтѣ соупн . не вѣ творн нзрѣднхъ людн , Едннхъ мнѣ шн стнннхъ  
всѣхъ стѣ вѣн , н прѣдѣ мнѣ стѣ вѣднн . н вѣдѣ дѣхъ н вѣдѣ нхъ  
свѣтѣ твоего оуспѣннѣ , твѣ нхъ н дѣрѣ . дѣ шн прѣлѣ бѣсн  
не дѣ шннѣ на прѣ стѣ вѣдннѣ Едннхъ твоего . подѣ нзѣ дѣ шн  
се на дѣ глѣ дѣ бѣ , н твѣ рѣ шн се оу глѣ н дѣ стѣ бѣ . Ежѣ мнѣ вѣ  
дѣ дѣ , н сѣ стѣ вѣ тѣ прѣ дѣ дѣ . оу стѣ рѣ нн сн н н оу твѣ оу  
дѣ шннѣ . н по сѣ рѣ ннхъ сѣ рѣ зѣ мѣ сѣ рѣ лѣ оу твѣ оу . дѣ вѣ н вѣ хѣ вѣ  
лѣ тѣ н е лѣ вѣ тѣ н мѣ тѣ вѣ оу . шѣ цѣ н нѣ нѣ стѣ глѣ дѣ дѣ мнѣ .  
А оу бѣ вѣ жѣ вѣ сѣ стѣ нн цѣ лѣ вѣ дннѣ мѣ н рѣ чѣ . бѣ вѣ нѣ бѣ , н жѣ нѣ  
дѣ стѣ нѣ дѣ вѣ лѣ оу н твѣ оу зѣ оу бѣ шн нѣ вѣ н дн мѣ н вѣ рѣ глѣ нѣ шнхъ .  
нѣ стѣ шнхъ сѣ сѣ рѣ оу шн . н нзѣ вѣ дннѣ шн нѣ стѣ лѣ ннхъ . н тѣ  
сѣ оу поу н оу шн , сѣ шн , мѣ вѣ , мѣ лѣ тѣ оу мѣ . мѣ цѣ фѣ вѣ рѣ оу дѣ рѣ  
вѣ , дѣ , дѣ нѣ . н дѣ нн стѣ , вѣ тѣ оу рѣ g . шѣ стѣ вѣ оу рѣ нн дѣ жѣ сѣ глѣ  
мнѣ . шѣ t . лѣ t . н по вѣ лѣ дѣ по стѣ оу лѣ сѣ вѣ вѣ мѣ  
гѣ рѣ шн н жѣ вѣ t хѣ вѣ рн мѣ . тѣ d сѣ o жѣ жѣ н рн мѣ лѣ n , сѣ вѣ t  
шѣ d мнѣ шѣ шѣ мѣ сѣ пѣ t нн d нн mѣ . нѣ стѣ вѣ оу рн шѣ прѣ o жѣ dѣ  
ннѣ s mѣ , н s o жѣ жѣ шѣ s вѣ t вѣ oу rн s s mѣ oу t pѣ t . Ежѣ н  
сѣ t vѣ oу rн шѣ . . дѣ f шѣ d iѣ жѣ бѣ rѣ tѣ s g , вѣ t pѣ o n d t o  
s t o n n s d g l i e . n s i s o m t n n b i n e z a i e l e d . n s i s o n j e ш n a s  
t r e b b e t p e n d e . d a p r n n e s e e g o v b e o n b r a t n i n m o n a s t n r a  
n t o u n p o g r e b e t t a . p o v e l t j e t a t a , v l o j n t n e g o v b r a  
s o u n z a g v o z a n t n t v o z d a m n j e l e s n y n m n . n t a i s o d r e  
j a s e a m d n n , g o t o v a e n a p o u t a . r e i s o s e j e s e d a p o s t o  
l n i s o u r n m e c i n e n i e n n . p o n n e j e n e p o m n o s t m e z e m l e a  
x o u n v a , b e p r n v e l e e g o s a m o , n z a e d a ш o u e g o p r i e l e ,  
z a e s m o u d a ш n t n e n p o g r e b e n d b e t n n n s i s o t v e t n x m o u j a  
n v e c e d p o s t o l i e s . z a t v n n e e g o n a l o b o v a , v b r n m e s e v n  
ш b b i t a n t r n ш e , p o g r e b o u n v a m o e t r a b e t v b u r i s e n s t g o  
d p l a p e t r a . t a d j e b r a t v e g o . t o n n e j e m e n e n e t p o s l o u  
ш d e t e , n n e d a e t e e g o . d i c e a n n e o u t o d n o , d a l e j n t v  
v b u r i s e n s t g o s e l n m e n t a , s o n n i j e n e s a m o n p r n ш e l a .  
p o v e l t j e d p o s t o l i e s t a i s o s t v o r n t n . n p a i s i s e b r a v ш e  
e n i e n n , n s v a s s a m n a d n n x o t e ш e e n p r o v o d n t n t t n o ,  
r e i s o s e . ш g v o z a n e ш e r d i s o u v n d n m e , e d a u t o v a z e t o  
b o u d e ш n n e g o . n t p o u j e ш e e m n o g o . n n e v o z m o g o ш e ш  
t v o z a n t n r a i s i b j e m e t p o v e l b n i e m e . n t a i s o s b r a i s o n t o  
d e j n ш e n v b r o b e , o d e s n d y o s t r a n d o l t a r a , v b u r i s e n  
s t g o s e l n m e n t a , n d e j e n a d e ш e m n o g a t o d e s a b v i a d i .  
n a j e v n d o v ш e r n m a n e . v e ш e ш e t r n l o j n ш e s e e s t n e  
n n e g o n t v e t n . n n a t n e d a ш e n i s o n o u e g o n a g r o b o e g o ,  
n n a d e ш e s t n t n n d n m e a n n n o ш e . x v a d e ш e v a p o s l a v a n d

all the ranks of angels and incorporeal powers, stretched out  
the heavens and founded the earth, and brought all things into  
being from non-being, who hast always heeded those that work  
Thy will, fear Thee and keep Thy commandments, heed my  
prayer and preserve Thy faithful flock which Thou appointed to  
me, Thy useless and unworthy servant. Deliver them from the god-  
less and heathen malice of those speaking blasphemy against Thee,  
and destroy the trilingual heresy belief. Increase Thy church to a  
multitude, gather all together in unanimity, and make a chosen  
people of those who are of one mind in Thy true faith and just  
confession. And inspire in their hearts the Word of Thy Son,  
for it is Thy gift. If Thou hast accepted us, unworthy ones, to  
preach the Gospel of Thy Christ, then those who are striving  
for good deeds and doing what pleases Thee, whom Thou hast  
given to me, I return to Thee as Thine. Guide them with Thy  
firm right hand and shelter them with the cover of Thy wings, so  
that all might praise and glorify Thy name, the Father, Son and  
Holy Spirit. Amen."

He kissed everyone with a holy kiss and said: "Blessed be  
God, who hath not given us as prey into the teeth of our invisible  
enemies, but hath smashed their snare and saved us from their cor-  
ruption." And thus he reposed in the Lord at 42 years of age, on  
the 14th day of the month of February, of the second indiction,  
the 6370th year from the creation of this world.<sup>110</sup>

Psalm  
124:6

And the Apostolic Father commanded all Greeks residing  
in Rome, as well as Romans, to gather with candles, chant over him  
and join his funeral procession, as they would for the Pope himself.  
And this they did. Then Methodius, his brother, entreated the  
Apostolic Father saying: "Our mother adjured us that the one of  
us first to pass away be brought to his brother's monastery to be  
buried there."

And the Pope commanded that he be put into a coffin and  
that it be nailed shut with iron nails. He kept him this way for  
seven days, preparing for the journey. But the Roman bishops said  
to the Apostolic Father: "Though he travelled through many lands,  
God led him here, and here He received his soul. Thus, it is proper  
that he be buried here as a venerable man."

Then the Apostolic Father said: "For the sake of his saint-  
liness and charity I shall transgress<sup>111</sup> Roman custom and bury  
him in my tomb, in the Church of the Holy Apostle Peter."

And his brother said: "Since you do not heed me and do not  
give him up, let him, if it pleases you, rest in the Church of St.  
Clement, for he came here with him."

And the Apostolic Father commanded that this be done.  
Gathering again with all the people who wished to join the proces-

Ю ЦАГО ІА СОН ЖЕ ЕГО СЛАВЕ. ТОМ ДЕНІ СЛАВАНТЪ СЪН ПО СЛАВІАНИС  
 ВЪ ВЪСІ ВІСІАМЪ *da us*

sion of honor, the bishops said: "Let us unnaïl the coffin and see whether anything has been taken from him." 112

After much effort, they were unable to unnaïl the coffin, by God's command. And thus they put him with the coffin into a tomb to the right of the altar in the Church of St. Clement,<sup>113</sup> where many miracles began to occur. When the Romans saw these miracles, they became even more attached to his saintliness and honor. Painting his icon over the tomb, they began to light candles over it day and night and praise God, who thus glorifies those who glorify Him. Unto Him glory, honor, and reverence forever. Amen.

Notes to the *Life* of Constantine

- 1 The initial passage is a paraphrase from Paul's first epistle to Timothy (I Tim. 2:4).  
 In the *Vitae* of Constantine and Methodius the influence of the particular school of spirituality to which the author belonged is seen in the frequent use of scriptural quotations, paraphrases, and allusions. This is a common stylistic device in hagiographical writings.  
 Cf. also Ezekiel 33:11.
- 2 The clause, "and I call them by name," is an emendation to the quoted passage from John 10:27. Cf. Revelation 21:24.
- 3 During the first half of the ninth century the area of Thessalonica constituted a Byzantine administrative division called a theme (*thema*). A theme was ruled by a *strategos* who possessed supreme power in both military and civilian matters. (See George Ostrogorsky, *History of the Byzantine State*, 95–97, 193–95.) *Drungarios* was the title of a high-ranking military officer. He was subordinate to the *strategos*.  
 It is curious that the name of Constantine's mother is not given. We assume, however, that it was Mary, the name by which she is called in later legends.
- 4 This passage paraphrases the Wisdom of Solomon 7:9, which reads: "For she [wisdom] is more beautiful than the sun,..."
- 5 The reference to Placidus is perhaps best explained by summarizing the *Legend of Saint Eustathius*. It is set during the reign of the Roman Emperor Trajan (98–117) and deals with Placidus, a wealthy nobleman and general widely known for his military prowess. Once while hunting deer, Placidus noticed a large stag standing at a distance and began to stalk it. Moving in for the kill, he discerned a cross and the figure of Christ in the stag's antlers and heard a voice, questioning why he was stalking Christ whom he unconsciously revered. He fainted. When he came to his senses, he heard the same voice again, which now commanded him to be baptized with his wife and two sons and to return in order to learn of his fate. Taking



Translation of the Relics of St. Cyril to the Basilica of St. Clement in Rome (XI-century fresco)

the name Eustathius, he is baptized and returns to the stag from which he learns that he will be tested severely, lose everything, but in the end gain glory. His tribulations begin at once. Plague descends upon his house and destroys his servants and livestock; his home is looted; he is separated from his wife and sons—his wife is taken away by a sea captain and his sons are carried off by wild beasts. Fifteen years hence, the Emperor dispatches men to search for Placidus, whom they find and recognize by a distinctive scar on the neck. Reinstated to his former position, he leads the Roman army to victory against the barbarians, is miraculously reunited with his wife and sons, and returns to Rome. To celebrate the victory, the Emperor wishes to make a sacrifice to Apollo, but Eustathius refuses, admitting that he is a Christian. For this he and his family are condemned to death and perish in a furnace. The unconsumed bodies of the martyrs are then buried with honor.

The Greek and Latin texts of the *Legend of Saint Eustathius* are in J.P. Migne, ed., *Patrologiae Cursus Completus*, Series Graeca, Vol. 105, cols. 375-418. For a discussion of the *Legend*, see Hippolyte Delahaye's article, "La Legende de Saint Eustachi," *Mélanges D'Hagiographie Grecque et Latine* (Brussels, 1966), 212-39.

It is difficult to say why the biographer compared Constantine to Placidus. Perhaps it was because both heroes were party to incidents which occurred during a hunt and marked an important turning point in the life of each. Placidus rejected paganism and was converted to Christianity, i.e., to a new way of life, while Constantine rejected mundane pleasures and began to contemplate the vanity of this life. Both became committed to Christ, Placidus through a stag, Constantine through a falcon. However, it is curious that the hagiographer should draw an analogy for his spiritual hero from a myth based on a popular Greek secular tale.

6 Saint Gregory of Nazianzus (?330-395) earned the appellation "Theologian" after delivering five discourses on the Trinity. He is considered one of the founding fathers of the Eastern Church. Under his leadership Orthodoxy prevailed over the Arian heresy (see notes 26 and 27 to the *Vita* of Methodius). Perhaps it was his poetic works which inspired Constantine to compose his eulogy.

7 *Logothete* was an important administrative post corresponding to a modern-day member of the cabinet. Theoctistus was the *Logothete* of the Drome under Empress Theodora who ruled from 842-856 in place of her underaged son, Emperor Michael III. There is an obvious anachronism in the biographer's assertion that Constantine was sent for in order to study with the Emperor, since in 842, the year Constantine arrived in Constantinople, Michael was three years old. Perhaps they had the same teachers.

For the sake of clarity, the name Constantine is inserted at times for the third-person singular pronoun.

8 The clause, "so that I might understand what is Thy will and be saved," is an emendation of the quoted passage from the Wisdom of Solomon 9:5 and Psalm 116:16. At the beginning of this quotation the Slavic

text substitutes "our" for "my," viz.: "O God of our fathers" instead of "O God of my fathers" (see Wisdom of Solomon 9:1).

9 The traditional Slavic name for Constantinople was *cesar' grad*, which translated verbatim means the Imperial City.

10 It is clear from other manuscripts of the *Vita* that the form *diačice* is a distortion of the word *dialektika* (dialectics). Indeed, the distortion of foreign words is one of the most frequently encountered errors in medieval texts.

11 Leo was the Archbishop of Thessalonica. After the defeat of the iconoclastic movement (842), he came to Constantinople where he gained the appellation "Mathematician" and a teaching position in the church. In fact his fame as a mathematician spread beyond the borders of Byzantium, for it is reported that Caliph Mamun invited Leo to visit Bagdad. When Emperor Michael III came to power (856), his uncle Bardas reorganized the Imperial University and placed Leo at its head.

Photius was a brilliant scholar and theologian. He became Patriarch of Constantinople after Ignatius was deposed and held this position from 858-867 and again from 878-886. The biographer is able to lend weight to his statements concerning Constantine's genius by mentioning that as a young man he studied with Leo and Photius.

The studies mentioned here usually made up the curriculum of the trivium and quadrivium of medieval schools.

12 The personal pronoun and verb "He conferred" are omitted in the original. The correction was made on the basis of other manuscripts of the *Vita* (see Lavrov, *Materialy*, p. 42).

13 The phrase *ot kr'stila izex'* (I took out of the font) seems to be a circumlocution meaning "be godparent to" or "sponsor at baptism." The *Logothete* apparently was a eunuch and had no children of his own.

14 The meaning of this statement is not entirely clear. Of what honor and wealth is Constantine speaking? Perhaps he is referring to regaining Paradise after the expulsion of Adam and Eve. This assumption is based on Constantine's subsequent reply to the Khazars concerning his rank, "Though I have sought my forefather's former station, I have not succeeded in obtaining it, for I am Adam's scion" (see p. ). Thus, "honor and wealth" perhaps symbolizes the state of grace before Original Sin.

15 This statement is inaccurate historically because the Emperor Theophilus died in 842. The *Logothete* undoubtedly spoke with Empress Theodora (see note 7). It is possible, however, that this "inaccuracy" is the result of a scribal error—perhaps due to an unclear abbreviation—since other manuscripts of the *Vita* have Empress (*cesarica*) instead of Emperor (*cesar'*).

16 The Narrow Sea (*Uskoe more*) seems to be the Slavic circumlocution for strait. Indeed, Constantine had left for the Bosphorus. The Greek word translates literally as "ox ford" and is derived from the mythological tale about Io, who crossed the Bosphorus of Thrace in the form of a heifer.

It is possible that Constantine hid at the Kleidion Monastery, where the iconoclast patriarch John was later imprisoned.

17 John VII, known as John Grammaticus, was Patriarch of Constantinople from 837–843. He was a confirmed iconoclast and played an important role in composing the acts of the Synod of 815, which repudiated the Second Council of Nicaea (787) and accepted the decision of the iconoclast council of 754. As a result icons were ordered destroyed. John was also tutor to Theophilus who became emperor and an ardent iconoclast. However, after Theophilus' death, his wife Theodora and her supporters, *Logothete* Theoctistus and Bardas (see note 7), deposed John and restored the veneration of icons. John was exiled to a monastery on the Bosphorus.

Dvornik has pointed out that the disputations between John and the youthful Constantine may be imaginative, since there was still a strong iconoclastic movement in Constantinople and it is unlikely that they would be given an opportunity to defend their position in a debate (see F. Dvornik, "The Patriarch Photius and Iconoclasm," *Dumbarton Oaks Papers*, 7 [1953], 69–97). However, there are others (Vasica et al) who feel that this disputation is a faithful echo of such an event, and similar "echoes" are found in Byzantine literature dating from the time of the iconoclastic controversy.

18 It is not clear which Nestor is being referred to. The passage seems to allude to the figure of Nestor mentioned in the *Odyssey* and *Illiad*, who in his old age exhorted young warriors to battle. However, it is also possible that it may refer to the Christian martyr Nestor, of whom mention is made in the *Life of Demetrius* (see Note 74 in the *Vita of Methodius*). Here Nestor engages and defeats in single combat the gladiator Lyacus (see Dvornik, *Byzantine Missions*, 340–41).

19 This passage alludes to Exodus 20:4, which reads: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

20 As used by the Christians, Hagarite is a pejorative designation for the ancestors of Hagar, the Arab peoples. According to the Bible (Gen. 16:2–15; 21:2–14), Sarah was barren and Abraham lay with her slave woman Hagar, who bore him a son, Ishmael. However, after Sarah bore Isaac, Hagar and Ishmael were driven out. Thus, Hagarites are also outcasts.

The term "Saracens" is of unknown origin. It was another medieval designation for the Arabs as well as for all others who professed Islam.

By the ninth century the Arabs had succeeded in whittling away extensive portions of the Byzantine Empire and were advancing toward Sicily. Apart from their military campaigns, they also waged a polemical war against basic Christian doctrines, especially the Trinity, which caused considerable concern in Constantinople about Christians living under Arab rule. This resulted in a proliferation of apologetical literature directed against Islam, an echo of which is found here.

21 According to I Samuel 17:40, David "chose him five smooth stones out of the brook..." In the present context the three stones are meant apparently to symbolize the Trinity.

22 The translation of this passage follows a correction suggested by Dummler

and Miklosich, i.e., instead of *Priposlaše že s' nim' assigkrita i Georgia polašu*, translate *Pristaviše že k' nemu asikrita Georgija i poslaše ja* (see E. Dummler and F. Miklosich, *Die Legende vom hl. Cyrillus* [Vienna, 1870], p. 217). The exact meaning of this passage as recorded in the manuscript is unclear because of the word *polašu*. It is obvious from the above correction that his word was not considered a proper noun. On the other hand, Dvornik in his book *Les Legendes de Constantin et de Methode, Vues de Byzance* (Prague, 1933), 93–97, viewed as similar the words *polasa* (?) and *polaca* (palatine), and concluded that a palatine, perhaps Photius himself, may also have taken part in the mission to the Arabs. However, Dvornik rejected this interpretation in a later reprint of this volume (Hattiesburg, 1969, xiv) as well as in another work, *Byzantine Missions Among the Slavs: SS Constantine-Cyril and Methodius* (New Brunswick, 1970), p. 287, where this passage is translated: "They attached to him the ascrete George and sent them." Since the word *polaša* has never been attested, it is possible that it resulted from a scribal error or interpretation.

23 This passage consists primarily of paraphrases from Matthew 5:39 and 44, and Luke 6:29. However, the opening words, "Pray for," is a Slavic emendation. In both Matthew 5:44 and Luke 6:27 we read: "Love your enemies..."

24 Constantine is referring to the fact that Greek culture nurtured other cultures, since it was one of the first to develop the various arts. Besides, the Arabs themselves emulated the Greeks: they studied Greek philosophy, mathematics, science, and medicine, and copied Greek architecture.

25 The form *amerumnin* is evidently a corruption of the Arabic appellation for the caliph, *amir al-mu' minin*, or "commander of the faithful." This title was first accepted by Omar II (717–720) and its usage was continued by subsequent caliphs. At the time of Constantine's mission to the Arabs the reigning caliph was Al-Mutawakkil (847–861). He was intolerant of other religions and persecuted Jew and Christian alike. For example, he is known to have forced Jews and Christians to live within pales and adopt distinctive dress (see *The Encyclopaedia of Islam* (London, 1963), III, p. 786.

26 This is not a verbatim quotation from Mark 16:18, which reads: "And if they drink any deadly thing, it shall not hurt them."

The attempt on Constantine's life indicates that the mission was a failure. This contention is supported by the fact that there was a war between the Greeks and Arabs from 851–853.

27 Judging by another manuscript of the *Vita* (cf. Lvov) where instead of *nadeždo v'zlagae* (place hope) we find *pečal' v'zmetae* (cast care), this passage seems to allude to I Peter 5:7, which reads: "Casting all your cares upon Him; for He careth for you." (See Lavrov, *Materialy*, p. 48.)

28 The allusion here is to Exodus 16:2–15. The political upheaval of 856 gave Bardas (see Note 91) control of the government after the Empress Theodora was removed from the throne and forced into a convent, and the *Logothete* Theoctistus—Constantine's friend—was murdered.



- Perhaps this occasioned his withdrawal into solitude and apparent financial difficulties.
- 29 Mount Olympus was one of the many monasteries in Bithynia, located in the inaccessible mountainous districts of northwest Asia Minor. Such monasteries were referred to as "Holy Mountains," and were important religious centers for Byzantium.
  - 30 The Khazars were a Turkic people who lived north of the Caucasus Mountains in the region between the Azov and Caspian Seas. Little is known about them. They are first mentioned in sixth-century historical works and thought to stem from the East Turkic people, the Ugurs, who migrated westward and settled in Eastern Europe around the fifth century. There they founded the Khazar Empire which lasted for several centuries before being overrun by the Russians (see D.M. Dunlop, *The History of the Jewish Khazars* [Princeton: Princeton Univ. Press, 1954]). It is generally assumed that Khazar royalty converted to Judaism around the year 800. However, they did not force their religion on their subjects and tolerated a variety of religions. As concerns Constantine's missionary work, no historical corroboration of his mission to Khazaria has been found. Nevertheless, there is little reason to doubt the possibility of such a trip, even though the epistle from the Khazars to Michael III can hardly be considered authentic. It is most unlikely that the Khazars would admit to having "shameful customs," or that the Jews would be engaged in converting the Khazars at that particular time (ca. 860), since Judaism had already been accepted. Perhaps the biographer was aware of accounts dealing with the disputations preceding the conversion to Judaism of Khazar royalty and simply embellished his own work with a similar occurrence. In fact the tradition of religious disputations at the Khazar court is well attested. A rather detailed account of such a disputation is given by the Spaniard Bakri (see Dunlop, p. 90). Since religious disputations were common in Khazaria, the author of the *Vita* may be describing what actually took place in a confrontation between a Christian, Jew, and Muslim. Additional information concerning the Khazars can be found in Imra Boba's *Nomads, Northmen and Slavs* (The Hague, 1967), and in M.I. Artamanov's *Istorija Xazar* (Leningrad, 1962).
  - 31 Constantine's words allude to Matthew 10:9-10: "Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves."
  - 32 Constantine undoubtedly would have been interested in learning Hebrew before confronting the Khazars. The grammar which he translated consisted only of eight parts. The reference is probably to a translation of a Hebrew grammar into Greek.
  - 33 There are a number of theories concerning the actual meaning of this passage, but opinions remain divided. When the *Vita* was first published by Dobrovský, scholars were rather surprised by the statement that Constantine found Scriptures written in "Russian letters." To accept it as valid would have necessitated a complete reassessment of Russian linguistic history, since it would mean that the Russians had an orthography preceding and independent of either the Glagolitic or Cyrillic

scripts. It would also mean that there were Christian converts among the Russians—who converted to Christianity in 988—before the Moravian mission. Thus, scholars began to question the meaning of the enigmatic phrase "Russian letters." One of the earliest hypotheses had Gothic as the possible point of reference. However, the French Slavist André Vaillant refuted the Gothic interpretation by noting that Constantine referred to the Goths (*Gotfy*) while in Vienna. Indeed, why should the biographer refer to the Goths by two different names (see "Les 'Lettres Russes' de la Vie de Constantin," *Revue des Études Slaves*, XV [1935], 75-77). Vaillant in turn advanced his own theory, explaining that the "letters" were Syriac, a name which was simply inverted to Russian by a copyist: cf. the roots *sur' / rus'* in the words *sur'skimi* (Syriac) and *rus'skimi* (Russian).

This theory was rejected by the Russian historian George Vernadsky who suggested instead that the Russians may have adopted Armenian or Georgian script to their language. He argued that according to the *Vita*, Constantine acquired the language in question quickly and compared it to his own, i.e., the Slavic dialect spoken in Thessalonica. This would explain why he was able to converse with the man who spoke Russian but still had to study the writings (see *Ancient Russia* [New Haven, 1943], 347-50).

Subsequently the eminent Slavist Roman Jakobson (see "Saint Constantin et la Langue Syriacque," *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves*, VII [1939-1944], 181-86) accepted Vaillant's hypothesis and reinforced it by indicating another work in which this inversion is found. Thus, in a twelfth-century Bulgarian copy of Khabr's treatise, "On Russian Letters," the word Assyrian (*assur-*) is replaced by Russian (*rus-*) (see Lavrov, p. 165). Furthermore, in a prologue version of the *Vita* of Constantine, the fact is mentioned that Constantine knew four languages—Greek, Latin, Syriac, and Hebrew (see Lavrov, p. 101).

More recently another American Slavist Horace Lunt pointed out still another example of the inversion *sur'sk-* to *rus'sk-* in the *First Chronicle of Novgorod* (see "Again the *rus skymi pismeni*," *Cercetări de lingvistică*, III [1958], 324-26).

It is interesting to note that the authors of the two standard reference sources on Constantine and Methodius, Franz Grivec, *Konstantin und Method: Lehrer der Slaven*, and Francis Dvornik, *Byzantine Missions Among the Slavs*, accept the Syriac hypothesis. However, it has not been accepted by a number of East European Slavic scholars. The Bulgarian Slavist Emil Georgiev believes the form *rus'skimi pismeni* is correct as it stands and does not necessitate further theorizing on other linguistic possibilities (see *Kiril i Metodij, osnovopoloznici na slavianskite literaturi* [Sofia, 1956], 60-62). The Polish Slavist Tadeusz Lehr-Splawinski favors the Gothic hypothesis but considers Emil Georgiev's theory possible (see *Zywoty Konstancy i Metodego* [Poznań, 1959]). The Russian Slavist V.A. Istrin rejects all hypotheses which argue in favor of an inversion. He points out that all the extant copies of the *Vita* contain

the expression "Russian letters." Istrin's major argument for accepting the text as it stands is based on historical sources. He sees nothing surprising in the possibility that there were Russian converts to Christianity living in the Kherson area before the Moravian mission. Moreover, he points out that neither Gothic nor Syriac are mentioned in the *Vita* as languages which Constantine knew. In fact he finds the Syriac hypothesis most objectionable because this language, in his opinion, cannot be connected with the Crimea of that time. Finally, he finds it hard to believe that Constantine would be interested in Syriac Scriptures, since the Syrian Church was largely heretical. Constantine's interest in "Russian letters" can be explained as resulting from his knowledge of a second Slavic language. Consequently Istrin accepts Georgiev's view that the Gospels and Psalter were written in an early Slavic script which is no longer extant. To bolster his argument, he introduces several historical sources including the Russian Chronicles (see *1100 let slavjanskoj azbuki* [Moscow, 1963]).

In the present work the phrase is translated as it is found in the manuscript.

- 34 According to his *Life* (circa 5th century) St. Clement, the Pope of Rome, died a martyr's death in the Crimea. Thus was engendered a tradition concerning St. Clement that became well known in the East and West. And when Constantine made his discovery on 30 January 861, he sincerely believed that he had found his relics. However, the author of the *Vita* confused Clement with another saint, and the entire tradition is legendary.
- 35 Dvornik points out that the relics of St. Clement were thought to be hidden in the ruins of a church on a small island near Kherson (see *Byzantine Missions*, 66-67).
- 36 Constantine wrote a work entitled *Discourse on the Discovery and Translation of the Relics of Saint Clement*. The main source of information about the *Discourse* is a letter written by Anastasius, who was personally acquainted with Constantine in Rome, to Gauderich, Bishop of Velletri (see note 105). In the letter Anastasius speaks of Clement's martyrdom and mentions Constantine's work, which he translated from Greek into Latin (see *Monumenta Germaniae historica: Epistolae*, VII, 435-38).

Curiously the Slavic and Latin translations of the *Discourse* have survived but the original has been lost. Unfortunately the Slavic text, which presumably was translated from the Greek, is very difficult to decipher. Indeed, it would be nearly unintelligible if not for the Latin translation. In this regard, the renowned Slavist Nicholas Van Wijk concluded that the unintelligibility of the Slavic text was largely due to the translator's lack of skill and poor knowledge of Slavic (see "O jazyke na prenesenie mošče sv. Klimenta," *Byzantinoslavica*, I [1929], 10-15).

The Latin and Slavic texts of the *Discourse* can be found in J. Vašica's "Slovo na prenesenie moštem preslavnego Klimenta neboli legenda Chersonska," *Acta Academiae Velehradensis*, XIX (1948), 38-80. Because of the lexical information contained in the *Discourse*, Van Wijk

believes that it represents one of the earliest Slavic translations.

- 37 The Church Slavic form of the word for Hungarians *ogri* (Old Russian *ugri*) forms the basis for the name of a people who called themselves Magyars. Professor Imra Boba traced the Slavic word to the Altaic tribal name of the Onogurs. The Onogurs and Magyars were separate peoples of Altaic origin who merged only at the end of the ninth century. Since both the Onogurs and Magyars lived in the Pontic Steppe, it is quite possible for either to have attacked Constantine.
- 38 The Meotis Sea is today's Sea of Azov, and the Caspian Gates is the pass at Derbent (Derbend). It is not known where Constantine actually met the Khazar Kagan. Dvornik believes that they met near Derbent at Semender, the summer residence of the Kagans (see *Byzantine Missions*, 65-66). Grivec also places the meeting at Derbent (see *Konstantin und Method*, p. 50).
- 39 Apparently among the Khazars succession was determined by heredity, whereas in Byzantium political and military power often superseded blood lines.
- 40 To avoid ambiguity, "the Khazar" has been inserted for the third person singular "he."
- 41 The Slavic text reads: *n' ot pr'sei v'se mudrosti, jako pogl'se' se, iznosim' ie...*, which, translated verbatim, means "We take all wisdom from the chest as though it were swallowed."
- 42 Kagan was the title given to Khazar rulers. It was widely used among Altaic peoples and later adopted by Russian princes. For example in Hilarion's *Sermon on Law and Grace*, both Vladimir and Jaroslav are given this appellation. The title itself was first found in an inscription dating back to 293 A.D. Numerous examples of its usage can be found in Orkhon Turkic inscriptions of the seventh and eighth centuries. The Mongol version of it is Khan (*xan*).
- 43 This passage loosely paraphrases Psalm 33:6: "By the word of the Lord the heavens were made, and all their host by the breath of his mouth."
- 44 The phrase, "I am for ever," is a Slavic emendation of Isaiah 48:12, which reads: "Hearken unto me, O Jacob and Israel, my called. I am he, I am the first, I am also the last."
- 45 "Let alone" is omitted from the original manuscript, but added on the basis of other manuscripts of the *Vita* (see Lavrov, *Materialy*, p. 51).
- 46 This is an allusion to Genesis 1:27: "So God created man in his own image; in the image of God created he Him..."
- 47 The biblical passages referred to here are: Exodus 3:4: "God called unto him out of the midst of the bush, and said, 'Moses, Moses...';" Exodus 34:5: "And the Lord descended in the cloud, and stood with him there..."; Job 38:1: "The Lord answered Job out of the whirlwind,..."; Exodus 19:18: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire..."
- 48 Aquila was a Jew who translated the Old Testament into Greek (circa 11th century A.D.). Constantine is apparently quoting from Aquila's translation of Exodus 19:16 and 34:9 (see Grivec, *Konstantin und Method*, p. 50), which does not correspond with the text in the King James

- 49 These are not verbatim quotations from Genesis 9:3–4, 6.
- 50 The translation here expands on a highly elliptical passage which reads: *Jako že pr'vée zapověd' člku v" rai i k" Avraamu inako obrězanie a ne zakon'.*
- 51 The biblical allusion in this passage is to James 2:23: "And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."  
Cf. also II Chronicles 20:7, Isaiah 41:8, and Genesis 9:16.
- 52 There is no such quotation in Ezekiel. However, the passage perhaps alludes to Ezekiel 16:19: "I will give them one heart, and I will put a new spirit within you;..." See also Ezekiel 36:26.
- 53 These are not verbatim quotations from Jeremiah 31:31–33.
- 54 These are not verbatim quotations from Jeremiah 6:16–19.
- 55 The Philistine Sea is a medieval designation for the Mediterranean.
- 56 This quotation is perhaps an allusion to Deuteronomy 11:22–24: "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be."
- 57 This passage seems to allude to Isaiah 11:1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."
- 58 These are not verbatim quotations from Zechariah 9:9–10.
- 59 Since this passage paraphrases Genesis 49:10, the more figurative phraseology of the King James Version has been retained. A more literal rendering of the Slavic would be: "The prince shall not disappear from Judah nor the leader from his thighs."
- 60 If Constantine is referring to Daniel 9:24, as he seems to be, the passage in the Bible reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision of prophecy, and to anoint the most Holy." It seems that Constantine interpreted the passage to mean seventy weeks (or years) until Christ is Vicar.
- 61 The reference to the "iron kingdom" is from Daniel 2:40: "And the fourth kingdom shall be strong as iron..."
- 62 Constantine is alluding here to Daniel 2:45: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king, what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."
- 63 The reference seems to be to the Christian emperors from the various dynasties that ruled the Empire.
- 64 This passage is not a verbatim quotation from Isaiah 65:15–16.
- 65 Though Constantine claims to be quoting from Isaiah and Micah, he is

- actually taking passages from Matthew 1:23 in the first instance, and Matthew 2:6 in the second, and mixing them together with passages from Isaiah 7:14 and Micah 5:2–3 respectively.
- 66 It would appear that this passage alludes to Psalm 37:37; "Mark the perfect man, and behold the upright: For the end of that man is peace."
- 67 See Genesis 17 for an account of the renewal of the covenant.
- 68 That is, from Abraham until Christ.
- 69 The biblical references in this paragraph are to Genesis 17:24, 30, and 32:22–32.
- 70 See Exodus 25–27.
- 71 See Kings 6: 23–32.
- 72 This passage apparently refers to Leviticus 20:2, where we read: "...who-soever he be of the children of Israel or of the strangers that sojourn in Israel; that giveth any of his seed unto Molech, he shall surely be put to death..." Cf. also Psalm 106:37.
- 73 This reference is to the dietary law as set forth in Leviticus 11:6–8: "And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat..."
- 74 The passage from Genesis reads: "And God saw everything that he had made, and, behold, it was very good."
- 75 It is assumed that *reče* (he said) in the sentence *s'hěst bw, reče, lakwy' i nasytise, i otr'žeše v"zljublennyyi* refers to Moses and that the passage itself alludes to Moses' song in Deuteronomy (here Deut. 32:15): "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Therefore, "His" and "Him" have been added to the elliptic Slavic phrase, *i otr'žeše v"zljublennyyi* (and His beloved forsook Him).
- 76 It can be assumed from this statement that these discourses existed at one time in Slavic, since the biographer's admonition is addressed to Slavic readers. Unfortunately, however, no Slavic texts have been found to date.
- 77 Since this passage refers to the counsel given by the Jews and Saracens (cf. page ), it would seem that a specific reference to the Jews has been omitted. This assumption is strengthened by the fact that other manuscripts of the *Vita* include such a reference (see Lavrov, *Materialy*, p. 22).
- 78 The sentence: "And again the Philosopher answered: 'Well spoken'" is omitted in the original manuscript, but added on the basis of other manuscripts of the *Vita* (see Lavrov, *Materialy*, p. 57).
- 79 For references in this passage see *The Koran*, Sura 3:35, 3:48, and 19:27.
- 80 See reference to Daniel 9:24 in Note 60.
- 81 The word "power" is omitted in the original manuscript, but added on the basis of other manuscripts of the *Vita* (see Lavrov, *Materialy*, p. 57).
- 82 The "Ancient of days" is mentioned in Daniel 7:9, 7:13, and 7:22.
- 83 See Exodus 15:22–25.

84 Vernadsky (*Ancient Russia*, p. 352) places Phoullae in the northeast part of the Crimean mountain range. Since the Crimea was populated by a multitude of peoples, little specific information is available on the people of Phoullae. As concerns the worship of trees, this phenomenon was very common in primitive religious observance. For example, it is mentioned several times in Frazer's *The Golden Bough*. Furthermore, the Greek Emperor Constantinus Porphyrogenitus (913–959) notes that Russians made animal sacrifices before a huge oak on an island named after St. Gregory (see *De Administrando Imperio*, ed. Gy. Moravcsik, tr. R.J.H. Jenkins [Budapest, 1949], 56–63). Apparently this tribe had been christianized but still retained some of its pagan customs.

85 In his nearly verbatim quotation from Isaiah 66:18–19, Constantine cleverly connects the land of Pul (*Ful*) with Phoullae. From this connection, E.H. Mins concluded that Constantine knew Hebrew so well that he could use it brilliantly in his polemics. Hence, Constantine chose the homophonous Hebrew name (Pul) over the Greek (Phud) in order to force a connection between the two lands (see "S. Cyril Really Knew Hebrew," *Melanges P. Boyer* [Paris, 1925], 94–95).

The text has the Greek form *fud* (Phud), which seems to indicate that it was subsequently brought into line with Greek Scriptures. The translation is based on the form found in King James, which is attested in other manuscripts of the *Vita* (see Lavrov, *Materials*, p. 59).

86 The quotation from Jeremiah 16:16 is somewhat abbreviated and altered.

87 The Byzantine scholar Ihor Sevcenko has identified what he believes to be the Greek source for the text on the chalice (see "The Inscription on Solomon's Chalice," *To Honor Roman Jakobson III*, 1806–1817). Cf. also Ezekiel 34:24.

It has been pointed out by Grivec that this calculation is inaccurate and should read 960. Besides, there was no such prophecy about Christ.

88 Rostislav, the Prince of Moravia, ruled from 846–870. There is little doubt that both Rostislav and Emperor Michael III (842–867) saw political advantage in the spread of Byzantine Christianity to Moravia. Rostislav saw Byzantium as a political ally against the Franks and Bulgars whom he feared; and Michael wished to spread Byzantine influence to a country which lay outside the boundaries of the Roman Empire.

89 Josef Bujnoch explains that the phrase "to write on water" is a Greek expression meaning "to do something useless" (see *Zwischen Rom und Byzanz*, [Graz, 1958], p. 171).

The meaning of the passage in which the Emperor refers to the search for a script (alphabet) is obscure. It would have been very easy for him to determine whether such a script existed simply by asking the delegation.

90 This passage reads as follows: *otvešča emu paky crb, i s" Vardoju i umom svoim...* The word *umom* (mind, reason) not only strains the intelligibility of this passage but appears to be out of place, given the fact that other manuscripts of the *Vita* have the word *ujem* (uncle), and historically Bardas (*Varda*) was the Emperor's maternal uncle. Evidently the fifteenth-century copyist misunderstood the word for uncle. In fact, one manuscript distorts both this word and the proper noun *Varda* which becomes

*pravda* (truth) and reads: "Again the Emperor answered him truthfully and wisely" (see Lavrov, p. 27).

91 Bardas, the uncle of Michael III, was a powerful political figure during his nephew's reign. He seems to have been instrumental in planning the murder of the Logothete of the Drome, Theoctistus, and the abduction of Michael's mother Theodora. Ostrogorsky states categorically that during Michael's reign Bardas was "the real ruler of the Byzantine State" (see *History of the Byzantine State*, p. 223).

92 The Emperor's words to Constantine paraphrase loosely Matthew 7:7–8: "Ask, and it shall be given to you: seek and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Cf. also Luke 11:10.

93 That is, the first Byzantine Christian ruler, St. Constantine the Great.

94 It should be noted that several manuscripts of the *Vita* have the word "translated" (*prělož'*) instead of "accepted" (*priem'*) in the passage about the church offices. This would make more sense given the nature of Constantine's mission. The meaning of "accepted" is not at all clear. Dvornik mentions that the form "accepted" has been taken to indicate that Constantine accepted the Latin rite after his arrival in Moravia. However, this should not be used as proof thereof (see *Byzantine Missions*, p. 107).

95 The Scriptural reference is to Isaiah 35:5: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped..." and 32:4: "...and the tongue of the stammerers shall be ready to speak plainly."

96 The reference here is to the Frankish clergy who were naturally opposed to Constantine's mission to Moravia. They objected most vigorously to his use of the vernacular for the translation of Scripture and holy books. Besides, they feared the consequences of Constantine's success in a land where they themselves had largely failed as missionaries.

97 See I Samuel 17.

98 In other manuscripts of the *Vita*, Constantine refers to the cohorts of the Latins as "Pilatists (*pilat'ny*) and trilinguists," which qualified more clearly the following reference to Pilate. Since "Pilatists" is omitted from the text, the passage contains a non sequitur.

In John 19:19–20, there is a reference to the inscription on the cross written in three languages: "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews...and it was written in Hebrew, and Greek, and Latin." Those who opposed the use of the vernacular used this inscription as a biblical corroboration of their view, viz., that God should be worshipped in three languages only, Hebrew, Greek, and Latin.

99 The quotation from Malachi 2:14–15 is inverted and somewhat altered.

The last line of this passage contains a quotation from Matthew 19:6 that is attributed to the Apostle. These words, however, are those of Christ.

100 Kocel, the son of the Slavic Prince Pribina, was the ruler of Pannonia,

a country bounded on the north and east by the Danube, on the west by the Alps, and on the south by Croatia. It covered territory now occupied by Austria and Hungary. He was killed in 876, fighting off an invasion from the south led by the Croatian Prince Domagoj.

Cf. Matthew 10:9.

- 101 The reference here is incorrect and should read Gregory the Dialog (Gregorios Dialogos), the other name for Pope St. Gregory the Great.
- 102 Both Dvornik and Grivec have noted that the list of peoples quoted by Constantine is arbitrary. It includes nations which possessed writing systems and praised God in their own language as well as nations which did not. For example, Armenia was converted to Christianity in the third century and worked out a written language by the fifth century; the Ibérians (Georgians) embraced Christianity in the fourth century and developed a system of writing in the following one; the Goths (i.e., the Crimean Goths) accepted Christianity in the third century and had their own written language by the sixth century. Of course, the Persians have a long history of script. The oldest inscriptions in Persian date from around 500 B.C. The sacred writings of the Zoroastrians, the *Avesta*, represent the codification of Persian from the fourth through sixth centuries A.D. The Arabs and Egyptians certainly praised Allah in their own language. Sogdian, the one-time lingua franca for the whole of Central Asia, was an Iranian language (now extinct) spoken on the territory of modern-day Samarkand and Bukhara. It also had an ancient written tradition and is preserved in numerous inscriptions, the majority of which date from the eighth and ninth centuries (see A. Meillet and Marcel Cohin, eds., *Les Langues du Monde* [Paris, 1952], p. 29). However, Abkhazian, a language still spoken in the Caucasus, has no attested written tradition. Books were first published in this language during the nineteenth century in a modified Cyrillic alphabet (see *Les Langues du Monde*, p. 242). There is no linguistic evidence to support Constantine's assertion of literacy among the Avars. Indeed, very little is known about this people, its language or culture. Only a few proper names and titles of Avar origin have survived. As regards the Khazars, practically nothing is known of their language (see Note 30). It is unclear which Turks Constantine had in mind. If it was the Turks who lived in the Crimea, his reference would again be inaccurate, since no written tradition was known among these people. Constantine could not have been aware of the so-called Ujdur script developed by the Turks of Central Asia, since the earliest manuscripts in this script date from the tenth century.

Cf. Matthew 5:45.

- 103 It is interesting to note that the author of the *Vita of Constantine* does not indicate which pope invited the brothers to Rome, whereas the *Vita of Methodius* and the so-called *Italian Legend* mention Pope Nicholas (858–867) as the source of the invitation. Curiously, it is not made clear in the *Vita of Methodius* that it was not Pope Nicholas but Pope Hadrian II (867–872) who received the brothers in Rome, while in the *Vita of Constantine* mention is made of the fact that Pope Hadrian received them, which leads one to assume mistakenly that he was also

responsible for the invitation. The *Italian Legend* clarifies this point in Chapter IX: "Sed cum ante non multos dies supradictus papa Nycolaus transisset ad Dominum, secundus Adrianus, qui illi in pontificatu successerat..." (see the *Italian Legend*, ed. Paul Mayvaert and Paul Devos, *Analecta Bollandiana*, 73 [1973], 455–461).

- 104 See Note 34.
- 105 The Latin name of this church is S. Maria ad Praesepe. Curiously, the biographer used the Greek designation Phatne (Manger), which led Dvornik to conclude that while the brothers and their disciples were in Rome, they lived with Greek monks (see *Byzantine Missions*, p. 141).
- 106 Gauderich was Bishop of Velletri. He seems to have received the brothers well and did not object to their missionary work among the Slavs. Very different were the feelings of the Bishop of Porto Formosus, who was known for his hatred of Greeks. In fact, he played an important part in Rome's attempt to convert Bulgaria (see Steven Runciman, *A History of the First Bulgarian Empire* [London, 1930], 109–113). Formosus was also a bitter enemy of Hadrian II. It must have been particularly distasteful for him to have had to consecrate the disciples of the Greek brothers Constantine and Methodius.
- 107 Arsenius was Bishop of Orti. Dvornik has pointed out that the mention of Arsenius is important for dating the ordination of the Slavic disciples. It is known that Arsenius left Rome shortly after 10 March 868, so that the ordination took place sometime before his departure and after Hadrian became pope on 14 December 867 (see *Byzantine Missions*, p. 139).
- Anastasio the Librarian was actually secretary to the pope. He seems to have been an admirer of the brothers.
- 108 There is some controversy in regard to this passage. The translation retains the form *svět'* (light) and assumes that the reference is to the Byzantine Christian tradition in which the Sacrament of Baptism and monachal vows were considered "light" (phos). Thus, by becoming a monk, Constantine received another "light." However, Dvornik feels that this word should not read *svět'*, but *s'vet'* (counsel), which would change the meaning to indicate that Constantine took two monachal vows (see *Byzantine Missions*, 143–144).
- Previously Constantine was tonsured and made librarian (*chartophylax*) to the patriarch, a position that was usually filled by a deacon. He was not ordained a priest at that time, since ordination into the priesthood during the ninth century could not take place until age 30 (see Chap. 4).
- 109 It seems that Constantine died fifty days after becoming a monk.
- 110 That was 862. The biographer is using a calendar based on the number of years from the Creation. Under this system the Nativity took place in 5508. By subtracting this number from the number in the text (6370), one arrives at the above date. Note, however, that the text inexplicably omits the last numeral, (9) from the date. Constantine died on the day and month stated in the text, but in the year 6377 (869).
- 111 Since the verb *priš'd'* (came) hardly makes sense in the present context,

it is assumed to be a scribal error and should read *prěš'd'* (transgress) instead.

- 112 Evidently they wished to learn whether Constantine's body had begun to decompose. It is typical of many *Vitae* that the body of a saint would remain intact after death.

It is of interest to note that the mystical numeral "seven" or its multiples have played a rather conspicuous role in this work. It will be recalled that Constantine's father had seven children; that he himself was the seventh; that his parents lived in sexual abstinence for 14 years; that at age seven he had his dream which symbolized his mystical espousal to Sophia (Wisdom); that his father died when he was 14; that he himself died at age 42 on the 14th of February, in the year 6370/7 (910/11); and finally that his body was kept by the pope for seven days. It would seem therefore that this numeral should be accepted with caution.

- 113 The Church of St. Clement was ravaged by the Normans in the eleventh century. The fresco or icon that the biographer refers to was found in the nineteenth century, and relics of the saint were discovered in 1963 by Leonard Boyle. "The Fate of the Remains of St. Cyril," *Cirillo et Methodios i santi Apostoli degli Slavi Rome* (1963), 159-94.

†