

To edit, or not to edit, or how to edit a translation of which only one Slavonic witness survives?

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In my presentation I will talk about my experience of making a manuscript-based edition of an early 15<sup>th</sup>-century Slavonic translation of a Greek catena with commentaries on the Song of Songs by Theodoret of Cyrillus, the so-called Three Fathers, and Michael Psellus. Only one witness of this translation has survived: a late 15<sup>th</sup>-century South Slavonic manuscript, probably copied in the Rila Monastery, Bulgaria, with Ressaava orthography. In all likelihood, Konstantin of Kostenets made a concise version of this translation and it survived in two copies of the 16<sup>th</sup> century, one of which incomplete. Another person extracted only verses of the biblical book from the translation of the catena: five copies of it are known to me. I accompany the diplomatic edition of the Rila Monastery manuscript with variant readings culled from these sources, clearly indicating through punctuation which passages from the catena appear also the concise version and which variants of the biblical verses appear in the copies of the extracted Solomon's Song alone.

The Slavonic translator of the catena strictly followed its Greek Vorlage trying to find close parallels both of the meaning and grammar. In some places his translation is literal, in others interference of the 14<sup>th</sup>-15<sup>th</sup>-century vernacular Greek could be detected, in third cases scribal errors could be suspected (both in the Greek Vorlage and in the Slavonic text-transmission). Therefore, Greek parallels are necessary to be consulted so that the meaning of some passage could be clarified. Unfortunately, the Greek catena does not have a critical edition. Nevertheless, I added some Greek counterparts in the *apparatus criticus*, I took them from MPG 81 and 122. I imagine that a better edition than mine could be a-electronic edition with a facsimile part, diplomatic edition of the extant witness and larger portions of the Greek texts accompanying Slavonic passages that are unclear or ambiguous. These Greek parallels should be culled from no less than four Greek manuscripts (that are regarded as closer witnesses to the Slavonic translation).

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