INTRODUCTION

1. The study of the cultural languages of antiquity, the Middle Ages and the early modern period provides us more than anything else with a large amount of important information on the development of the expressive resources of individual European languages, as well as highlighting important cultural, intellectual, literary and interlinguistic contacts at particular stages of European history. On the European continent, in addition to Latin in the West and Greek in the East, other written languages (Gothic, Old High German, Old Church Slavonic, Anglo-Saxon) began to gradually crystallize during the Middle Ages, followed by individual purely national languages (e.g. Italian, Old French, Old Czech, Old English...). Old Church Slavonic is to a certain extent an exception from this group, created by St Constantine-Cyril as a written language based on the Greek-influenced Slav dialects spoken around Salonika to disseminate Christianity throughout Great Moravia. In contrast to all the other languages, *Slavonic language* (ꙗзꙑкъ словѣньскъ), as its users then called it, became the fourth language of liturgy, alongside Greek, Latin and Hebrew, on the basis of authorization granted by Pope Adrian II in 868 A.D., shortly after the arrival in Great Moravia of the brothers Constantine-Cyril and Methodius from Salonika. Despite the ongoing formation of individual written Slavonic languages (particularly in the Western Slavonic and the western part of the Southern Slavonic areas), Old Church Slavonic (together with the closely associated Church Slavonic) maintained its supranational character, serving both as a liturgical and a literary (written) language in the Slavia orthodoxa region and Romania until the 18th century.[1]

2. Ever since the beginning of scholarly interest in Old Church Slavonic, its study has been closely associated with the issue of the influence wielded on it by the two primary cultural languages of the era, Greek and Latin. As translations were done into Old Church Slavonic from Greek sources (with just a few exceptions), Greek played the greatest role in the creation of Old Church Slavonic as a written literary language, as it helped Old Church Slavonic to create suitable expressive resources, facilitating the intellectualization of the language and hence more sophisticated modes of expression. In addition to previously determined influences at the syntactic and stylistic levels, Greek also had a direct influence on the development of Old Church Slavonic vocabulary, particularly religious-philosophical, liturgical and administrative terminology. Besides the direct loan of Greek lexemes, the Greek word-formation model also helped substantially in the creation of words from domestic sources and the broad semantic range of Greek expressions was transformed into Slavonic equivalents.

3. The lexical wealth of Old Church Slavonic at its earliest stage was first recorded in its entirety by *Slovník jazyka staroslověnského I.-IV.* (Prague 1966, 1973, 1983, 1997; hereinafter *SJS*), gradually published first under the editorship of Josef Kurz (1901-1972) and after his death completed under the editorship of Zoe Hauptová.[2] *SJS*, which surpassed

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[1]   F. V. Mareš, *Древнеславянский литературный язык в Великоморавском государстве.* Вопросы языкознания 10/2 (1962), pp. 12-23.

[2]   The development of Old Church Slavonic lexicography was summarized by F. V. Mareš, *Altkirchenslavische Lexikographie*, In: Wörterbücher-Dictionaries-Dictionnaires. Ein internationales Handbuch zur Lexikographie. An International Encyclopedia of Lexicography. Encyclopédie internationale de lexicographie. Ed. F. J. Hausmann, O. Reichmann, H. E. Wiegand, L. Zgusta. 2. Teilband, Berlin-New York 1990, pp. 2255-2268.

all previous efforts to record the vocabulary of Old Church Slavonic, covered (with certain intentional overlapping) all manuscripts of Great Moravian origin, whether preserved during the period of canonical Old Church Slavonic (up to the end of the 11th century) or in later Church Slavonic transcriptions. This dictionary also covered Church Slavonic manuscripts presumed to have originated in Přemyslid Bohemia up to the end of the 11th century. With its original conception, *SJS* made an important contribution towards the formation of paleo-slavonic lexicography in the latter half of the 20th century. Its significance and usefulness are also demonstrated by its reprinting in Saint Petersburg (Санкт-Петербург 2006). In addition to this dictionary, *Старославянский словарь по рукописям X-XI вв.* (Moscow 1994, second phototype publication 1999) was also compiled with international collaboration under the editorship of Ralya Mikhailovna Tseytlin, Radoslav Večerka and Emilie Bláhová, and only included manuscripts from the Old Church Slavonic canon. For this dictionary, Zdenka Ribarová compiled *Indexy k Staroslověnskému slovníku / Indexes to the Old Church Slavonic Dictionary / Указатели к Старославянскому словарю* (Praha 2003), comprising an index of words from the dictionary, an index of variant forms of indexed words, a homonym index, a reflexive verb index, a proper noun index, a retrograde and frequency dictionary and a list of new indexed words to be included in the forthcoming second edition. Both *SJS* and *Старославянский словарь по рукописям X-XI вв.* also reference the sources in other languages from which translations were made into Old Church Slavonic, and for individual Old Church Slavonic entries they also provide Greek and Latin equivalents. Unfortunately, this extra data does not always allow for the identification of subtle semantic differences for all lexemes used (particularly in the case of verbs), or for nuances in translations from Greek (or Latin) into Old Church Slavonic.

4. The need to compile a Greek-Old Church Slavonic dictionary first arose in the world of Paleo-Slavonic Studies around the beginning of the 20th century, when general interest was developing in research into translation techniques for Old Church Slavonic and Church Slavonic manuscripts. Its realization was anticipated back in 1942 by J. KURZ with his formulation of the draft *SJS*.[3] That same year saw the establishment of the Old Church Slavonic Dictionary Committee at the Czech Academy of Sciences and Arts under the direction of Bohuslav Havránek (1893-1978), setting out the overall plan, the compilation procedure and the approximate scope of *SJS*, as well as the criteria for the selection of Old Church Slavonic sources. Excerpting work commenced as early as 1943, while in parallel with the Old Church Slavonic excerpts, Greek, Latin and Old High German equivalents were written on parallel sets of cards, basically reflecting the language used in the source for the translation into Old Church Slavonic, so that in addition to the primary Old Church Slavonic card index, an extensive Greek-Old Church Slavonic card index and two smaller Latin- and Old High German-Old Church Slavonic card indexes have been created. In 1957, when work began on the compilation of individual Old Church Slavonic entries, the Greek excerpts were arranged alphabetically and used as an aid for looking up Old Church Slavonic synonyms provided for individual entries of *SJS*. Excerpt work was completed in the 1960s and in the first half of the 1970s an inspection of individual excerpts was progressively performed and the material was supplemented by variant readings (particularly for biblical texts) or newly identified Greek sources (e.g. for the *Codex Suprasliensis*). At this stage the cards were definitively sorted and arranged with the Greek alphabet as the primary classification

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[3]   The history of the SJS project and the procedures used for the compilation of SJS and the index cards have been described in various places, in particular see J. Kurz, *Můj návrh na pokračování v přípravných pracích o staroslověnském slovníku.* (In: Pocta Fr. Trávníčkovi a F. Wollmanovi. Brno 1948, pp. 286-309) or *Slovník jazyka staroslověnského* I., Praha 1966, pp. I-VI.

criterion, the Old Church Slavonic equivalent as the second and the categorization system of individual Old Church Slavonic manuscripts (see annex p. 73) as the third. At this time the card index material was also expanded to include the text of *Napisanije o pravěi věrě*, for which a Greek source had been found.[4] The Greek-Old Church Slavonic card index was expanded in the late 1990s to include canonical Old Church Slavonic manuscripts that had been found at St Catherine's Monastery in Sinai. It was only possible to include two of the four glagolitic manuscripts belonging to the canonical documents which were found (a new part of the Sinai Euchologion, cod. glag. 1/N and a new section of the Sinai Psalter, cod. glag. 2/N). Unfortunately, it was not possible to include lexical material from the oldest menaion fragment (sign. cod. glag. 4/N) in the card index, as it has not yet been published in its entirety, or from the barely legible manuscript sign. cod. glag. 5/N, entitled Glagolitic Missal. The recently discovered and published *Vatican Palimpsest* has also been excerpted, increasing the number of gospel texts.

5. Specific features of the Greek-Old Church Slavonic Card Index. One important factor is that the vocabulary was primarily acquired for Prague card indexes from publications of Old Church Slavonic manuscripts available in the first half of the 20th century and only exceptionally was use made of photocopies of Slavonic manuscripts, with incomplete or non-existent publications (e.g. *Grigorovich Prophetology*, *Zakon sudnyj ljudem*, *Nomo-kanon*, and more recently the new part of the *Sinai Euchologion*). Clearly, then, excerption from each manuscript is dependent upon the compilation method of the publication in question. The Greek-Old Church Slavonic card index is currently estimated to comprise almost 800,000 cards. However, this number should only be seen as relative, as some manuscripts with the same content were excerpted jointly on the same card (e.g. excerption from the Codex Marianus together with information from the Codex Zographensis and the like); special cards were only made out for different lexemes or for items not established in the original manuscript. The determining factor is the fact that in contrast to the Old Church Slavonic cards, which also give the context in which a particular word is exemplified, the Greek-Old Church Slavonic cards only register the lexemes in question without context. Another problem is that Greek verbal categories are not always indicated, so that without context it is not always possible to distinguish homonymous forms. Only after the creation of the card index did the problem become evident that with material categorized in this manner it is very difficult to react to the latest findings on Greek sources and variant readings. Nor was any account taken of the still classic edition of the Greek New Testament by K. ALAND or the edition of the Greek Prophetologium by C. HØEG and G. ZUNTZ involving the excerption of the Old Church Slavonic prophetology. Despite certain limitations, the cards from the Greek-Old Church Slavonic card index provide much valuable information which traditional lexicographical work has previously been unable to provide. Its importance lies in the fact that it also contains excerpts from those Old Church Slavonic manuscripts which for a number of reasons were ultimately not included in the *Greek-Old Church Slavonic Index;* e.g. all Czech Church Slavonic manuscripts, as well as biblical and other quotations from some original Old Church Slavonic manuscripts.

6. Conceptual development of the *Greek-Old Church Slavonic Index*. Vladimír KYAS (1917-1990) in particular devoted himself to the question of recreating the Greek-Old Church Slavonic card index as a lexicographical work. His solution entailed the compilation

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[4] For a more detailed summary see I. Páclová, *Ke koncepci řecko-staroslověnského slovníku.* Slavia 55 (1986), p. 238.

of a bilingual Greek-Old Church Slavonic dictionary with an entry structure identical to that used in *SJS*. This plan anticipated that for individual Old Church Slavonic equivalents, mention would only be made of the number of Slavonic manuscripts in which the lexeme in question occurs, together with information on its frequency. In 1976 a meeting of Czech experts in Paleo-Slavonic Studies and Classical Philology took place on this issue, discussing the options and the ways of compiling the entries in the planned lexicographical work. Information on the meeting was published by Vladimír Kyas in his paper *Příprava řecko-staroslověnského slovníku* (Listy filologické 101, 1978, 236-238).[5] The issue of the plan behind the dictionary was then taken up in particular by Ilona PÁCLOVÁ (1933-1988), who during the 1980s reviewed the Greek-Old Church Slavonic card index and from 1985 to 1988 compiled a detailed list of dictionary entries for it. Ilona Páclová carefully considered the options for the card index, drew up precise principles for the compilation of the Greek-Old Church Slavonic dictionary and published several sample entries. This involved a shift away from Vladimír Kyas's plan, with her proposal anticipating some semantic differentiation in the Greek entries with the assistance of Latin equivalents and the indication of certain verb translation procedure issues. Her proposal was published under the title *Ke koncepci řecko-staroslověnského slovníku* (Slavia 55, 1986, 237-346). After her death the direction of the project was taken over by Emilie BLÁHOVÁ, who tried to find a compromise between the planned Greek-Old Church Slavonic Dictionary and the extensive Greek-Old Church Slavonic index verborum proposed by some researchers, whose validity would have only been relative due to a certain lack of uniformity in the excerption procedures. Emilie Bláhová modified her predecessors' proposals and drew up a plan for a Greek-Old Church Slavonic Index which made it possible to utilize the maximum amount of information from the Greek-Old Church Slavonic card index material and which ensured that this work also supplemented the information in *SJS*. Her proposal was then published with sample entries by Jana ŠVÁBOVÁ in the article *Ke koncepci řecko-staroslověnského indexu* (Slavia 60, 1991, 329-335). Above all else, this index project anticipated careful verb translation procedure work. Under this proposal, individual Greek-Old Church Slavonic entries were created until 1996. Work was then suspended due to other Paleo-Slavonic Studies tasks, and only resumed in 2004, again under the direction of Emilie Bláhová. With the passage of time the plan was reassessed and the team of authors agreed on several simplifications to improve reader orientation among the entries. These changes were described and a brief summary of the plan behind the Greek-Old Church Slavonic Index that was being compiled was written by Václav ČERMÁK in the article *K finální podobě Řecko-staroslověnského slovníku-indexu* (Slavia 76, 2007, 39-46).

7. The authors of the Greek-Old Church Slavonic entries. The individual entries of the Greek-Old Church Slavonic Index were compiled beginning in 1989 under the direction of Emilie Bláhová and with the participation of Ludmila Pacnerová (1989-1996), Jana Švábová (1989-1995), Milena Přikrylová (1989-1991) and Petra Fetková-Stankovska (1994-1996). After the revival of the project in 2004, again under the direction of Emilie Bláhová, the work was performed with the participation of Zdenka Ribarova, Václav Čermák, Jarmila Vařeková and beginning in 2006, Lukáš Zábranský.

8. *The Greek-Old Church Slavonic Index* is the outcome of many years of seeking an optimum form for the clearest possible compilation of material collected over a long period of time. Its conception, compilation method and source base continue directly from *SJS*, of

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[5]   See too V. Čermák, *Z historie Řecko-staroslověnského indexu*. In: Církevněslovanská lexikografie 2006. Praha 2007, pp. 53-60.

which it is conceived as a second, separate part. Upon completion, both works, supplemented by *Etymologický slovník jazyka staroslověnského* (Praha 1989–), which comes out in parallel, will form the most extensive and detailed ever compilation of Old Church Slavonic vocabulary. Despite its extensive dictionary-like character, the term „index" has been intentionally chosen for the title of this lexicographical reference work, because the Greek and Old Church Slavonic equivalents are given without semantic evaluation, as in the case of Greek these can be looked up in Greek dictionaries which are already available, and in the case of Old Church Slavonic vocabulary in *SJS*.

9. The *Greek-Old Church Slavonic Index* includes Old Church Slavonic manuscripts of Great Moravian origin with a Greek source and some texts originating later but preserved in manuscripts up to the 11th century (the Codex Suprasliensis and the Sinai Euchologion). This lexicographic work aims to evaluate Old Church Slavonic vocabulary from a Greek lexical standpoint, and in particular provide important data on the extent and range of Old Church Slavonic synonymy, the semantic expansion and specification of Old Church Slavonic words under the influence of Greek, word formation, the creation of Old Church Slavonic terms and the adoption of Greek words into Old Church Slavonic. A comparison of Greek and Old Church Slavonic vocabulary also highlights genre and regional variants in Old Church Slavonic vocabulary and individual translation techniques. This lexicographical reference work is also of importance because it exhaustively provides all excerpted Greek equivalents, including those which for various reasons are not in *SJS*. However, its user should always bear in mind that in some cases a Greek lexeme only represents a parallel to the Old Church Slavonic lexeme, and is not its immediate source, as Greek originals from which individual texts were translated into Old Church Slavonic have not yet been clearly identified. The need for a lexicographic work of this type is also borne out by the recent publications of other researchers, e.g. I. Lysén (И. Люсен) *Греческо-старославянский конкорданс к древнейшим спискам славянского перевода евагелий* (Uppsala 1995), presenting the material of four Old Church Slavonic gospel manuscripts, and *Речник на грчко-црковнословенски лексички паралели* (Скопје 2003), compiled under the editorship of M. Argirovski, processing part of the source base of the recently published dictionary *Речник на црковнословенскиот јазик од македонска редакција* (Скопје, I. 2006), compiled under the editorship of Z. Ribarova.

10. *The Greek-Old Church Slavonic Index* is the first publication of its kind in the world of Slavonic Studies with this range and method of compilation, and with this information. It is primarily meant for Paleo-Slavonic and Slovanic scholars, as it clearly demonstrates vocabulary formation in the first literary language of the Slavs, i.e. Old Church Slavonic, it records the development of Old Church Slavonic vocabulary during the Great Moravian period and it also indicates other development trends in the Bulgarian, Macedonian, Russian, Croatian and Serbian areas, plus perceptions of Great Moravian manuscripts in later stages of Church Slavonic. It also offers valuable information to Hellenists researching perceptions of Byzantine culture among the Slavs, as well as to theologians, historians and art historians researching „Slavonic" medieval studies.

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