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## NEW DISCOVERIES FOR THE HELLENOPHONE HAGIOGRAPHIC AND HYMNOGRAPHIC TRADITION ABOUT SAINT JOHN VLADIMIR

**Abstract:** The science has devoted a great attention to the Latin hagiography for St. John Vladimir and the chronicle in which it was exposed. But that is not the case with the Greek hagiography and the tradition of the Ohrid Archbishopric of St. John Vladimir to which the science up to now had devoted very little attention. Therefore in this paper particular attention is paid to these hagiographic and hymnological works and with their deeper analysis, one can come to some new conclusions about the time and place of their occurrence. Also the question about their authorship is seriously raised. Thus, it refutes the generally accepted view that the Metropolitan Cosmas of Kition is the author of whole hymnography, hagiography and encomium.

**Key words:** *Saint John Vladimir, hymnography, hagiography, Cosmas of Kition, Ohrid Archbishopric*

St. John Vladimir is an illustrious ruler of Duklja and one of the first Slovenian kings crowned with the eternal crown of glory. He was governing his country in the fear of God from 1000 to 1016. His reign coincides with the long war between Byzantium and Samuel's Tsardom. Shortly after the death of the tsar Samuel, the ruler Vladimir was killed on 22 May 1016 in Prespa. His Christ-like character and his self-sacrifice for his people and the truth remained deeply remembered in the minds of the Christ-loving people.

The cult of St. John Vladimir is undoubtedly the oldest, strongest and most widespread cult of saint of a Slavic ruler in the Balkans. The pious character of this ruler was acknowledged in his days but as well in the later periods of development of his cult and memorial by the church hagiographers but also from the secular chroniclers. Different sources and data about his character, as well

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the historical events of his time, provide great discussion and settle more theses about certain events in his life and about the events after his martyrdom. As a martyr for justice — similar to the Baptist of the Lord, with whom this king really showed common virtues, St. John Vladimir was quickly recognized as a holy person. Accordingly to the historical events and multiple transfers of his relics, two hagiographic traditions about him were created and present some differences.

The older tradition which is Latin and is associated with the area on which saint Vladimir ruled and with the place of his early (second) resting place, gives historically more precise data<sup>1</sup>. The writer of the hagiography that belongs to this tradition is the Archbishop of Bar Rudger<sup>2</sup>, and as a source for it he uses an older hagiography of Vladimir, which was not preserved. Until now, the science has devoted great attention to the Latin hagiography of St. John Vladimir and the chronicle in which it was exposed. But that is not the case with the Greek hagiography and hymnography of St. John Vladimir belonging to the tradition of the Ohrid Archbishopric. Up to date, the science has devoted very little attention to these texts. Except Novakovic who had dealt with the texts of the hagiography and hymnography more than hundred years ago, and the recent analysis of the Moscopolic acolouthia (worship service text collection)

<sup>1</sup> For the Chronicle of priest of Duklja, in which this hagiography is given, see reference: Н. Банашевић, *ЛейѠиоис ПоѠа Дукљанина*, Београд 1971; Т. Живковић, *О ѡрвим ѡѠлављама ЛейѠиоиса ПоѠа Дукљанина*, ИЧ 44 (1997) 9–25; Т. Живковић, *ПорѠирейѠи срѠских владара (IX–XII век)*, Београд 2006; Тибор Живковић (ред), *Gesta Regum Sclavorum*, Београд: Историјски институт; Манастир Острог 2009, I и II (=GRS I и II); Љ. Јовановић, *О лейѠиоису ПоѠа Дукљанина*, Годишњак СКА 15 (1901) 220–226; Ј. Ковачевић, *О уводу БарскоѠ родослова*, Зборник за друштвене науке Матице Српске 13–14 (1956) 61–70; М. Kurelac, *Непознати рукопис „Ljetopisa Pora Duklanina”*, Warszawa 1988; J. Lešny, *Historia Królestwa Słowian czyli Latopis Pora Duklanina*, Warszawa 1988; *Ljetopis pora Dukljanina*, ed. V. Mošin, Zagreb 1950; М. Medini, *Kako je postao Ljetopis pora Dukljanina*, Rad HAZU 173 (1942) 113–156; С. Мијушковић, *ЛейѠиоис ПоѠа Дукљанина*, Титоград 1967; N. Radojčić — F. Šišić, *Letopis Pora Dukljanina*, Slavia 8 (1929) 168–178; Н. Радојчић, *ДрушѠивено и државно уређење код Срба у раном Средњем веку — ѡрема Барском родослову*, Гласник Српског научног друштва, 15–16 (1936) 1–28; Н. Радојчић, *О најѠамнијем одељку БарскоѠ родослова*, Цетиње 1951; Ст. Станојевић, *О ѡрвим ѡлавама ДукљанскоѠ лейѠиоиса*, Глас СКА 126 (1927) 91–101; L. E. Havlik, *Dukljanská kronika a Dalmatská legenda*, Rozpravy Československé Akademie 86/2 (1976) 1–92; Ф. Шишић, *ЛейѠиоис ѡѠа Дукљанина*, Београд — Загреб 1925.

<sup>2</sup> For Rudger see: H. Weigl, *Ein bosnischer Bischof auf Arbeitssuche, Frater Ruger, sein Wirken als Passauer Weihbischof und sein Grab in Zwettl (1305)*, Unsere Heimat 73/3 (2002) 168–195; T. Zivkovic — D. Kuncer, *Roger, the Forgotten Archbishop of Bar*, IC 56 (2008) 191–209.

by Melovski, which are limited to the synaxar views, no one else in the science had analyzed these texts integrally. However, with their deeper analysis, we came to some new conclusions about the time and place of their occurrence.

The Greek hagiography with the hymnography, compared to the Latin is of a later period. It was first printed in Venice in 1690 (Fig. 1), which will be reprinted with minor changes in 1774 and 1858<sup>3</sup>. The first publication was realized by John Papa from Elbasan, who asked the handwritten texts from Cosmas of Kition<sup>4</sup>, who in 1682 is found to be the abbot of the monastery of St. John Vladimir in Elbasan. From 1685 to 1693, Cosmas was administrator and superior of the Ohrid Archbishopric, and was appointed Bishop of Durres<sup>5</sup> later in 1694.

Nobody from the researchers has denied so far the position of Novakovic that Cosmas is the author of the entire text of the hagiography, encomium<sup>6</sup> and hymnography. Only Dimitrij Ruvarac sets the genesis of the hymnography in 1579, which is more than 100 years before Cosmas<sup>7</sup>. However, the foreword of the publication written by John Papa, who printed the edition in Venice, clearly demonstrates that it is a question of a hymnography with synaxar view and encomium which were used in written form in the monastery before this publication.

Novakovic goes to such an extent as it considers that Cosmas has compiled the hagiography without having ahead any written source<sup>8</sup>, which is also unfounded and disputed by more modern researchers, who, however, accept his standpoint on the authorship of Cosmas, although Novakovic has no knowl-

<sup>3</sup> As the edition from 1858 made by the bishop Joanikij witnesses, the abbot Grigorij and the others with them, it is made according to the edition of Glykys from 1774. Nikolaos Glykys printed books in Venice from 1670 to 1693 and its printing work was continued by his successors.

<sup>4</sup> For Cosmas of Kition see: И. Снегаров, *История на Охридската архиепископия*, т. 2, София 1995, 222–225.

<sup>5</sup> Α. Αλεξούδης, *Σύντομος ιστορική περιγραφή της Ιεράς Μητροπόλεως Βελεγραδών και της υπό την πνευματικήν αυτής δικαιοδοσίαν υπαγομένης χώρας / Νῦν πρώτον συνταχθεῖσα και ἰδίοις αναλώμασιν εκδοθεῖσα υπό του Μητροπολίτου Βελεγραδών Ανθίμου Δ. Αλεξούδη*, Κερκύρα, Αδελφών Κάων, 1868, 148.

<sup>6</sup> Novakovic appoints the encomium and prolog hagiography as extensive and short hagiography. Though recognizing a character of an encomium and not of a hagiography in the first text, here we set new appointments.

<sup>7</sup> Д. Руvaraц, *О Св. Јовану Владимиру*, Земун, 1892, 56.

<sup>8</sup> Cf.: Ст. Новаковић, *Први основи словенске књижевности међу далканских Словена*, Београд 1893, 253.

edge of Cosmas, and he builds his character upon assumptions<sup>9</sup>. As a trump for the theory of the authorship of Cosmas<sup>10</sup>, Novakovic states the last two lines of lyrics at the end of the hymnography, which are: “Protect me, though, me your poor servant and prayer, humble Cosmas, bishop of Kition city on the island of Cyprus”<sup>11</sup>. However, by the manner in which Novakovic makes a distinction between hymnography and the hagiographical texts, it can be seen that the structure of the hymnographic texts is not clear to him, so with reference to the detailed analysis which he has made, claims that it is a question of a single author, apparently influenced by the classical hymnographic phrases. However, a case of authorship of such complex hymnography<sup>12</sup> from one author is almost unknown in the old hymnographic tradition.

As witnessed by John Papa, Cosmas and the citizens of Elbasan have sent him the hymnography and hagiography that were in the monastery, after making certain corrections of the flaws<sup>13</sup>, after which John realized the first publication in 1690. Thus, the publisher as citizen of Elbasan was aware of the hymnography and hagiography, and he even not only attributes the adjustments to Cosmas, but uses the plural form, which certainly applies to the citizens of Elbasan. If the corrections were made by Cosmas, they would certainly be highlighted and there is a possibility that they may have been done by the monks from the brotherhood<sup>14</sup>. The mentioning of Cosmas in the last verse is an indication of the Cosmas’ authorship of these verses, but under no circumstances means to the whole hymnography. When it comes to the hymnographic works of Cosmas it is important to mention the megalynarions of St. Clement of Ohrid composed by him, but his work for now is limited to these simple works — megalynarions and verses, and not to a complex hymnographic works.

<sup>9</sup> He assumed that Cosmas originated from Ohrid, and knew so well the legend of St. John Vladimir which he had written. Cf.: Ст. Новаковић, *op. cit.*, 253.

<sup>10</sup> Ст. Новаковић, *op. cit.*, 270.

<sup>11</sup> „Σκέπε δὴ κάμῃ τὸν οἰκτρὸν θεράποντα, καὶ σοῦ οἰκέτην, Κοσμάν ταπειωδὸν, Κυτιαίων πόλεως Κυπρίου νήσου Ἀρχιερέα” *Ακολουθία του αγίου ενδόξου βασιλέως και μεγαλο-μάρτυρος Ιωάννου του Βλαδιμήρου και θαυματουργού*, Βενετία 1858, 32.

<sup>12</sup> The hymnography has a little and great vespers, two canons of the Matins and many accessories.

<sup>13</sup> „εἰς τὰ ἔλλείποντα οἱ περὶ ταῦτα δεινοὶ” *Προμ. Ακολουθίας*, Βενετία 1690, 6.

<sup>14</sup> In the notes from the monastery published by Delikanis, as residents of the monastery of St. John Vladimir in this period except Cosmas the hieromonks Pachomius and Mitrophan are mentioned. Cf. K. Δελικάνη, *Επίσημα Εκκλησιαστικά έγγραφα Οικουμενικού Πατριαρχείου*, τ. III, Θεσσαλονίκη, 866–868.

There is one more strong argument against the authorship of Cosmas. Namely, the hymnography hides a signature, which has not been noted up to now, and it will be presented for the first time on this occasion. Namely, through the analysis of the hymnography in the first canon with acrostic “Τὸν δίκαιον ὑμῶ Ἰωάννην Δεσπότην (I praise the righteous John Despot) it can be noted that this acrostic ends in the eighth song of the canon. Thus, in the troparions from the ninth song an acrostic continues, which hides the author’s name, according to the old hymnographic tradition<sup>15</sup>. Thus, the first letters of the troparions of the ninth song give the name Daniel (Δανιήλ), which of course is the name of the author of this canon, and possibly of other hymnological works of the service. (Fig. 2) Probably it is a question of Daniel who was Bishop of Durres until 24<sup>th</sup> January 1694, when he was sent to be Metropolitan of Korcha (Coritsa), and on his place in Durres was appointed Cosmas of Kition. Daniel died in 1709 as Bishop in Korcha<sup>16</sup>.

The possibilities for monitoring of this hagiographic and hymnographic tradition are greater if the transfer of the relics of the Holy King is followed. According to Banashevic, the relics were transferred to Kraina during the campaign of Durres by John Vladislav in January 1018. According to the standpoint of Jirechek<sup>17</sup> the second transfer occurred after two centuries, first in Durres, around 1215, when the troops of the Despot of Epirus Michael I have conquered the city of Shkodra<sup>18</sup>. Jirechek bases this attitude on the data from the Greek hymnography that characterizes the holy king as patron of Durres with which Banashevic agrees. By analyzing the hymnography it can be noted that the three troparions which are talking about the saint as a protector of the city of Durres belong to the second canon which is without acrostic<sup>19</sup>. It is the third troparion from the third song that says: “now faithfully rejoices the tribilian city of Durres, where is your holy body”; the first troparion from the eighth song, is saying: “now rejoices gleefully the city of Durres having you as protector and guardian, because in it dawned as new sun...” and the first troparion from the ninth song with content, “the city of Durres has you as port you blessed divine martyr John...”. The remaining content of this canon is general and does not provide specific information about the holy king, except

<sup>15</sup> Cf.: Θ. Δετοράκη, *Βυζαντινή υμνογραφία*, Ηράκλειο 1997, 71.

<sup>16</sup> Cf.: И. Снегаров, *op. cit.*, т. II, 222 и 228.

<sup>17</sup> К. Иречек, *Историја Срба*, I, пр. Ј. Радоњић, Београд 1952, 151.

<sup>18</sup> Н. Банашевић, *Летњиопис Поја Дукљанина*, Београд 1971, 101.

<sup>19</sup> Pavlovic had noted this: Л. Павловић, *Култови лица код Срба и Македонаца*, Смедерево 1965, 37.

that it glorifies his martyrdom and the miraculousness of the relics. The triple mention of the city of Durres, of which the first mention clearly testifies that the relics were in Durres, are strong arguments that this canon occurred exactly at the time when the relics were in Durres. Durres is the only toponym which is mentioned in this canon.

Very similar in content and motives with this canon other compositions of the hymnography follow: the first three sticheron of “Lord I called, upon, Thee” from the great vespers together with the “Glory”, Poems hymns of the great vespers with the “Glory”, the sessional hymns (kathismata) from the matins, kontakion, exapostilarion and stichera on the Praises. The general content of these works in which the martyrdom and miraculousness of the holy King are glorified, states an earlier period of their occurrence, because the influence of the Greek synaxar view cannot be found in them. The remaining compositions that enrich the hymnography and make it festive with certainty originate from the period after the transfer in Elbasan, when the synaxar view and canon of Daniel were composed, who probably is the author of these late hymnographic works, in whose motives can be seen strong influence from the synaxar view. These indicators are another strong argument against the authorship of Cosmas of this hagiographic and hymnographic tradition that dates back to an earlier date<sup>20</sup>.

In his theory for the transfer of the relics Banashevic also evokes the question about the issue of the saint’s name. As mentioned in the oldest sources, i. e. in the chronicle of Skylitzes in the chronicle of Duklja the holy king is called only by the name Vladimir. The name John is found for the first time in the tradition of the Ohrid Archbishopric, particularly in the inscription of the church in Elbasan from 1381. On this occasion, Banashevic tries to put a theory on possible impacts of the image of St. John the Baptist on the character and the name of the saint in the tradition of the Ohrid Archbishopric. He bases this on the assumption that the monastery in Elbasan before the transfer of the relics of the holy king was devoted to the Forerunner. However, if we accept that one of the canons and part from the service were created in Durres, before the transfer to Elbasan, the theory of Banashevic seems to be unfounded, because the name “John Vladimir” has been used in the hymnography before the transfer of the relics.

<sup>20</sup> В. Недески, *Хагиографскиите и химнографскиите традиции за свети Јован Владимир*, Свети Јован Владимир, хагиографија, гимнографија, иконографија, Скопје 2016, 35–36

As for the synaxar view, it is important to mention that it has been preserved also in manuscript which was taken from the territory of the Ohrid Archbishopric to Russia by Viktor Grigorovich and nowadays is kept in Moscow<sup>21</sup>. (Fig. 3) In the description of the hagiography is written the following: “Hagiography of some John, a contemporary of the Tsar Samuil and Basil the Bulgar Slayer (about X c.), written with tachygraphy in the XVI century on 2 sheets of paper (22 x 15.5) and numbering of the pages can be noted: 95–98. Old paper sheets. Language close to spoken, and arbitrarily spelling.” This manuscript was published by V. Tapkova Zaimova in 1967 with a brief description<sup>22</sup>. The same hagiography was published as synaxarium in the Moscopolic acolouthia (worship service text collection) in 1741 in Venice with the hymnography of St. John Vladimir. (Fig. 4) In all printed publications the martyrdom of the saint is dated “before 780 years,” therefore, that dating is not relevant under any circumstances for determining the year of the hagiography. Unfortunately, in the Moscow’s manuscript the beginning and the end of the hagiography have been lost which are not included in the two preserved paper sheets and thus the opportunity for exact dating is lost. The data from the description, that it was a question of a “tachygraphy from the XVI century” has been disputed by some researchers who set the manuscript a little later, i. e. in the XVII or early XVIII century<sup>23</sup>. But the modern paleographic analyses<sup>24</sup> have found more serious indications of the precision of the first dating from the XVI century. This, of course, is another strong argument that Cosmas is not the author nor of this hagiography.

As witnessed by the author, this “shorter synaxarium” is composed due to the loss of the extensive hagiography, “while the bigger book contained more — hymnography and explanations, but it has been lost”. Here probably it is a question about the loss of the older hagiography, which probably is the hagiography-model for the hagiography from the Chronicle of the priest of Duklja, which has been lost in the Ohrid Archbishopric’s tradition. From here the reason why it was necessary to re-compile a hagiography is clear, probably many years after the loss of the older, for what an indicator are more errors and anachronisms in this hagiography. Another data which this hagiography gives

<sup>21</sup> Viktor J. Grigorovic, no 167 (820).

<sup>22</sup> V. Tăpkova-Zaimova, *Un manuscrit inconnu de la vie de St Jean-Vladimir*, Etudes Balkaniques 1967, 6, 179–188.

<sup>23</sup> *Ibid.*, 185.

<sup>24</sup> Thanks to the Professor Simeon Paskhalidis from the Theological Faculty of the Aristotle University of Thessaloniki, whose analysis confirmed the dating of the manuscript from the early period of Ottoman rule.

is important, i. e. (id est) the testimony of the author that “in the Serbian books the hagiography and the miracles of the saint<sup>25</sup> are better preserved”, which probably refers to the hagiography of the Croatian redaction of the Chronicle of priest of Duklja.

The data that in the bigger book an extensive hymnography existed is another argument for the earlier dating of certain hymnographic works that certainly did not disappear completely, but partially had converted in the later Greek hymnography, and have been supplemented and enriched by the hymnographer and Bishop of Durres Daniel. It is important to mention that in one Slavic Apostle from the XIV century, which is kept in the Russian National Library in Saint Petersburg (No. D 3)<sup>26</sup> (Fig. 5), and in Greek Menaion for May (No. 595), from the National Library in Athens, which dates from 1570, although the hymnography of saint John Vladimir is not contained, however, in the synaxarion reading it is mentioned that on this day we celebrate the memorial of “St. John Vladimir, King and wonderworker who suffered by sword”<sup>27</sup> that certainly implies to existence of a hymnographic tradition of St. John Vladimir, which was known to the authors of these handwritten menaia.

The short Greek hagiography of the saint is included in the synaxarion of St. Nicodemus the Hagiorite, published in Venice in 1819 and in Athens in 1868.<sup>28</sup> In all editions of the hymnography, except in the Moscopolic acolouthia after the third song from the canon of the Matins follows an extensive encomium of the holy martyr which gives almost the same data with the short synaxar view. In the edition of 1858 the stanzas are supplemented and paraklesis (moleben canon) is added — works of Theodore Hadzhifilipu, a citizen of Elbasan.

A translation has been made on the service from Greek to Slavic language (“съ греческаго на словенскій”) based on the publication of the hymnography and hagiography from 1774 that is printed in 1802 in Venice, in the printing house of Pana Theodosius, at the initiative of the Hilandar hieromonks and abbots Luka and Parthenius. The synaxarium hagiography of St. Vladimir in this “succession” is not identical to that of the Greek “acolouthia” but it is a hagiography which has been compiled by the hagiographer Vikentij Rakic<sup>29</sup>. About

<sup>25</sup> „Εἰς δὲ τὰ βιβλία τὰ σερβικά σῶζεται καλλίτερα ὁ βίος καὶ τὰ θαύματα τοῦ Ἁγίου” *Ακολουθία*, Βενετία 1858, 27.

<sup>26</sup> Российская национальная библиотека, Q. n. I. 46. Л. 90.

<sup>27</sup> „Ο Ἅγιος Ἰωάννης ὁ Βλαδίμηρος, ὁ βασιλεὺς καὶ θαυματουργός, ξίφει τελειοῦται”.

<sup>28</sup> Νικοδήμου Ἀγιορείτου, *Συναξαριστὴς τῶν δωδεκά μηνῶν τοῦ ἐνιαυτοῦ*, Βενετία 1819, 59–60.

<sup>29</sup> Ст. Новаковић, *op. cit.*, 244.

the work of Vikentij on this publication testifies the acrostic “Vikenti Rakic” which he had left at the end of the hymnography, in the verses given before the hagiography<sup>30</sup>. As the main source of this hagiography Dimitrij Ruvarac<sup>31</sup> cites the book of the Archimandrite Jovan Rajić “The History of various Slavic peoples, particularly the Bulgarians, Croats and Serbs” (“Исторія разныхъ славенскихъ народовъ, наипаче Болгаровъ, Херватовъ и Сербовъ”), v. II. p. 281–289. Despite this fact, the Greek hagiography is an unavoidable source of this hagiography, but it was necessary to correct the obvious errors in it, which were much more noticeable for the Slavic hagiographers than for the Greek. This correction, according to the full title of the publication given by Novakovic took place at Saint Spyridon in Trieste, and the edition was at the expense of the noble Teodor Meksha<sup>32</sup>. Thus, this hagiography represents a kind of a particular symbiosis of the texts of the both hagiographic traditions<sup>33</sup>. This hagiography together with the hymnography is reprinted in Belgrade in 1925 on the initiative of the bishop Nikolaj Velimirovich who in the same year prepares and publishes reading book about the holy king. In his reading book about St. John Vladimir, Velimirovich also publishes Patericon of the monastery in Elbasan, in which very interesting data can be found, which mainly refer to the miracles of the saint, probably collected from oral tradition. One Slavic transcription from the hymnography is preserved in the church of St. George in Struga, made in 1901 by the abbot Kalistrat Zografski. (Fig. 6)

The hagiographic and hymnographic tradition of St. John Vladimir created and nurtured in the Ohrid Archbishopric, despite many historical inconsistencies, contains significant prototypes and unique data that are unknown to the tradition of Duklja and later reflected in the iconography of the saint. Its importance is invaluable, to the extent that it represents a manifestation of the living cult of St. John Vladimir which is nurtured continuously in the Ohrid diocese, which is honored for very long time to be the guardian of his holy relics.

## SUMMARY

The science has devoted great attention to the Latin hagiography of St. John Vladimir and the chronicle in which it was exposed. But that is not the case with the Greek hagiography and the tradition of the Ohrid Archbishop-

<sup>30</sup> Cf. Л. Павловић, Павловић, *op. cit.*, 36.

<sup>31</sup> Д. Руvaraц, *op. cit.*, 32–34.

<sup>32</sup> Ст. Новаковић, *op. cit.*, 243.

<sup>33</sup> Ст. Новаковић, *op. cit.*, 238.

ric of St. John Vladimir to which the science up to now had devoted very little attention. Except Novakovic, who had dealt with the text of the hagiography and the service more than a hundred years ago, and the recent analysis of the Moskopole collection by Melovski, which are limited to the prolog hagiographies, no one else in the science had analyzed these texts integrally. Therefore, in this paper particular attention is paid to these hagiographic and hymnological works and with their deeper analysis, one can come to some new conclusions about the time and place of their occurrence. Also, the question about their authorship is seriously raised. Thus, it is refuted the generally accepted view that the Metropolitan Cosmas of Kition is the author of whole hymnography, hagiography and encomium. As the main argument for this view is an acrostic with the name Daniel hiding in one of the canons of the service, that actually reveals the author of the biggest part of this hymnographic tradition. We believe that it is in question the Metropolitan of Durres Daniel, which is a precursor of Cosmas on the Durres Department. Thus, Cosmas wrote only the verses that are added to the service, which contained his name. In that way, the service that has a complex character is the work of several authors and the last in the series of authors who wrote in Greek language, for the sacred king is Theodore Hadzhifilipu who wrote a prayer canon and stanzas, published in the edition in 1858. In reference to the hagiography, the possible occurrence of the handwriting sample, which was found in Moscow in the XVI century, as the latest paleographic studies show, disables the Cosmas' authorship of this text dating from an earlier date.

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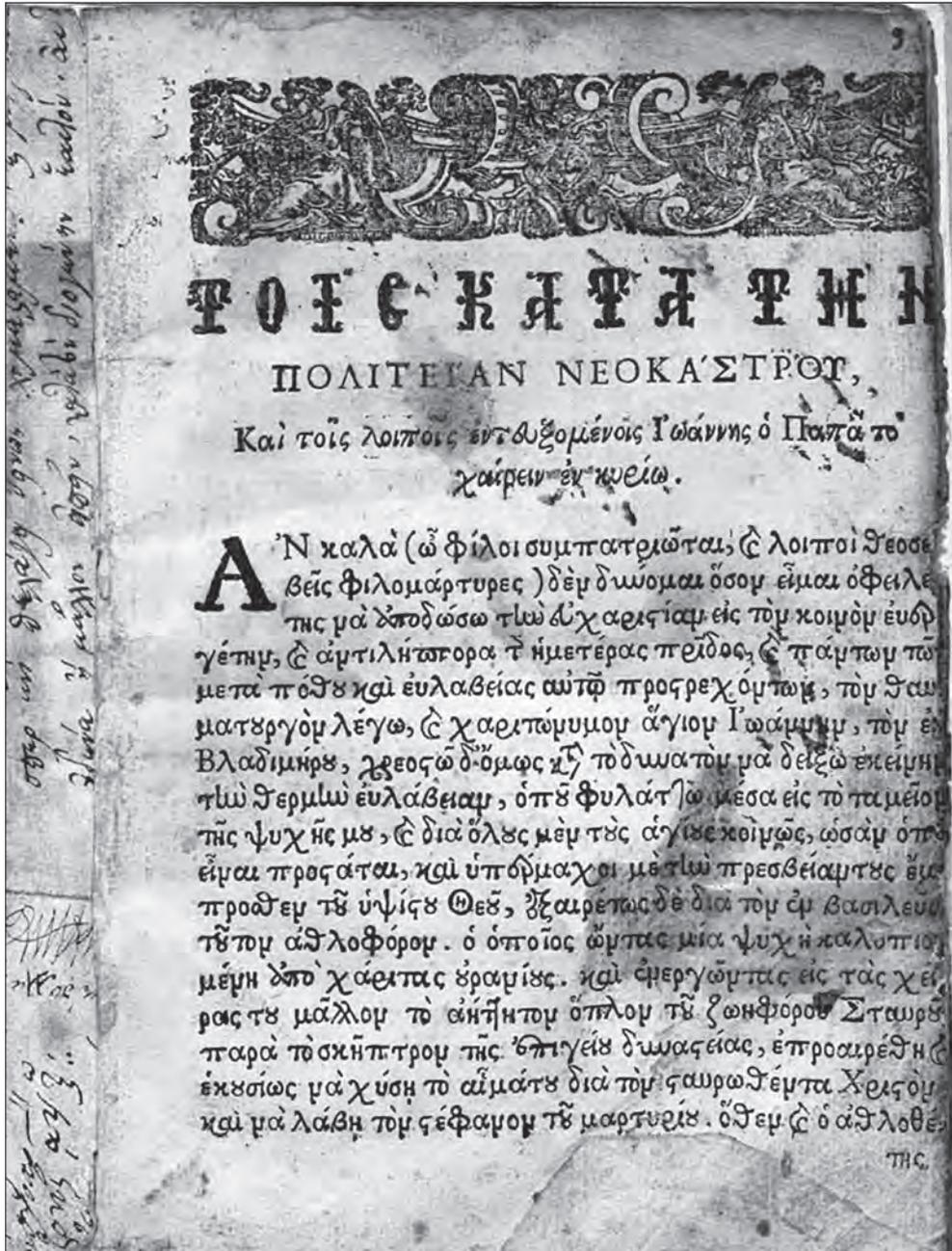


Photo 1. Paper sheet from the first edition of the greek succession for Saint John Vladimir printed in 1690.

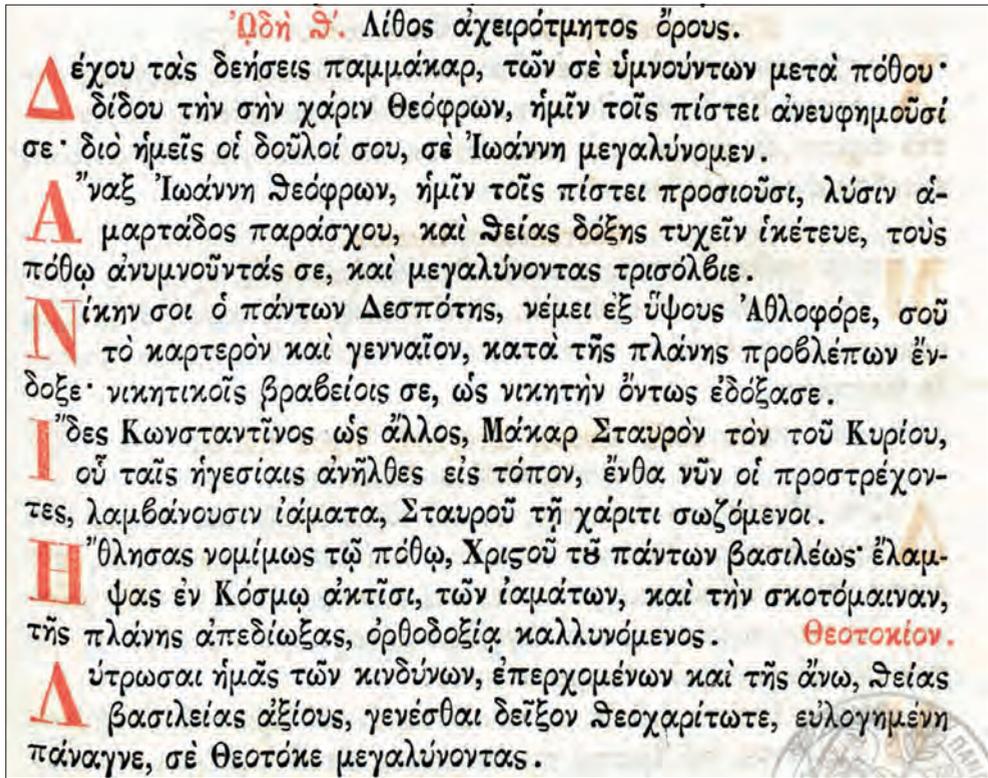


Photo 2. Paper sheet from the greek succession for Saint John Vladimir printed in 1858, in which the acrostic with the autor's name Daniel (Δανιήλ) can be seen.





ΤΗ ΚΒ'.

ΦΟΥ ΜΑΤΟΥ ΜΗΜΟΣ

ΨΑΛΛΟΜΕΝ ΤΗΝ ΑΚΟΛΟΥΘΙΑΝ

του αγίου Ιωάννου τῆ βλαδιμήρου,  
καὶ θαυματουργῆ.

Ὁ τῷ μικρῷ ἑσπερινῷ ἰσώμην ξ'. σ' καὶ ἡμέτερον τὰ παρόντα  
προσόμοια, δωτεράντες αὐτὰ ἢ χ' α'.  
παιδίσκημοι μάρτυρες ὑμῶν.



Ἐξήρατε σήμερον ἡμῖν, θαυγῆς παύνηυεις, Ἐθαυμασῶ ἐν  
τοῖς μάρτυσι, γενναίῳ ἀθλητῶ, καὶ σημειοφόρῳ, Ἰωάννῳ ἀ-  
νακτῶς. ὃ τῆς θαυματουργίας ὑμνήσαιμῃ, ἐκ τῆς σοφοῦ  
αὐτῆ, ῥῶσι θεῶν ἀρρῶδμοι, πάσης νόσου, καὶ κινδύνων  
λύτρωσιν.

Ἐστὴρ παμφάεστος δειχθῆς, καὶ ἀειλαμπέστος, τερατουργῶς ὁ  
περθαύματος, πᾶσιν ἐξέλαμψας, τὰ Ἐορθοδόξων, ἰερά σὺση-  
ματα, λαμπρῶν ὁ φερῶν ταῖς πρεσβείαις σε, κλεινῆ βλαδιμήρη.  
διὰ τῆτο σε γεραίρομῃ, ἀφημῶντες τοὺς λαμπρῆς ἀγώνισσῃ.

Ὁ ἄγγελος ὄφθῆς ἐν σαρκί, ἐγκρατῆς καὶ ὅσιος, τῆ φαππισῶν  
ἐπιάνυμος, ὄθεν ἠέιωσα, ἀετῆ ἐν εἶδει, ἰδεῖν θεῶν ἄγγελον, δει-  
κνύοντα σουὸν χαριστῶν. διὸνπερ ἠθλησας, ὑπ' ἀνόμων κεφαλῶν  
τμηθῆς, διὰ ζῆλον ὀρθοδόξου πίσεως.

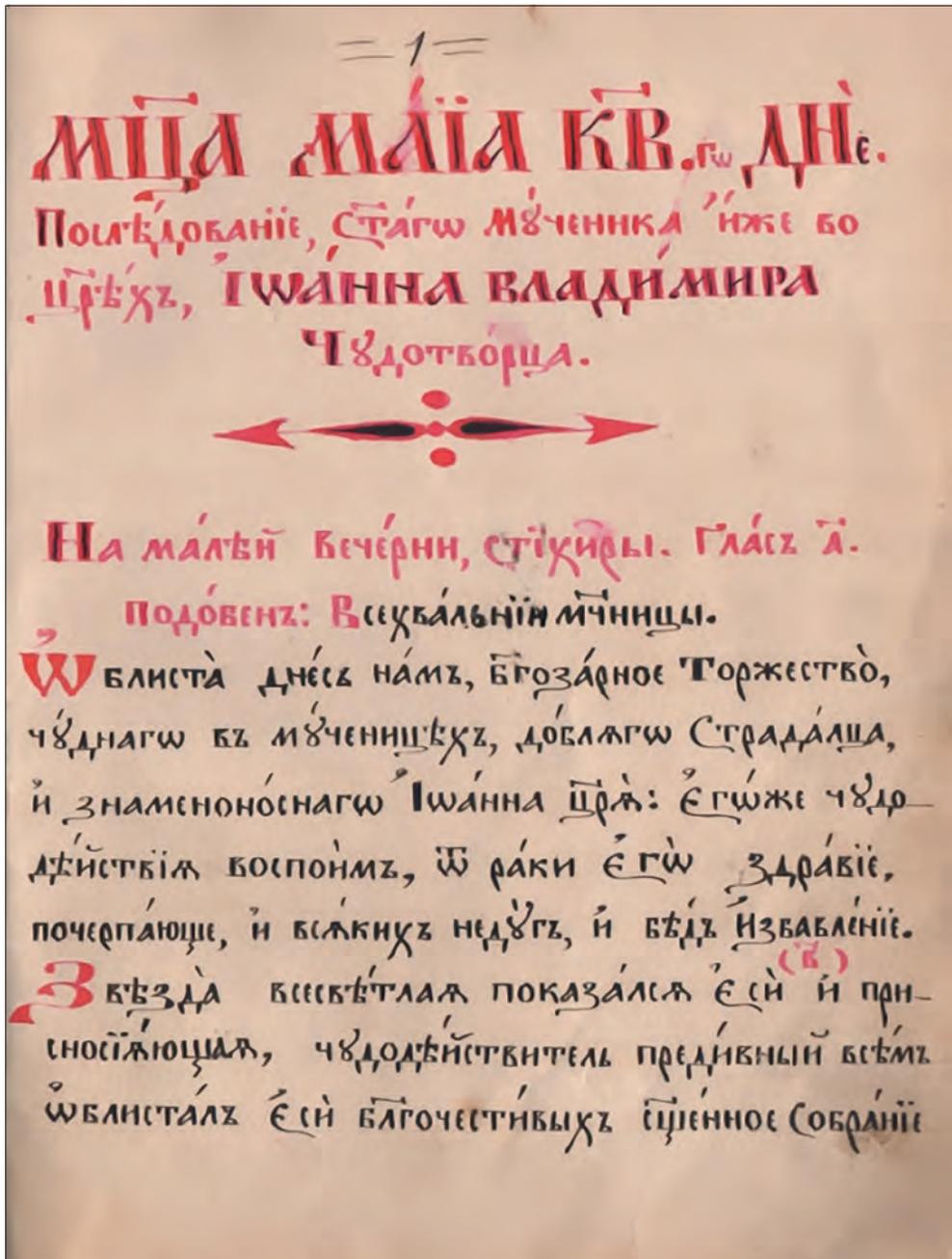
Δόξα ἡχος πλ' α'.



ἰδρῶμωμῃ ἀδελφοί, καὶ μετὰ πόσου ποροέλαμψῃ, ἐσ  
τῷ σεπῶ τερῶμῃ τῆ σημειοφόρῃ βασιλέως, ὁ μεγαλομάρ-  
τυρος, τῆ σοφοῦ βλαδιμήρου. ὁ τῶν θαυμασῶν μυρο-  
τήκῃ, τῆ σκήνης αὐτῆ τιμῶντες, ἀφροσύνης πανηγυεῖ-  
σῶμῃ, ἐγκωμιασιχῶς αὐτὸν ἄσμασι μέλαμῃ. χαίρει ἀνάκταν  
τῆ κλέος, καὶ ἡδ' μαρτύρων οὐόσκῃ. Τῆς βελαγείας τῆ κούχημῃ,  
εἰ λυ μῆ, καὶ πυσίας ὁ σεσάτῃς, φερῆ ἀλβείας, ὁ θαυματουργῆ  
ἀντιλήπῃ, Ἰωάννῃ πωπένδοξε, ὁ ἰσῶ Χεῖσου τῆν κάρου ἐκτμηθῆς  
καὶ ἡδ' ἰσῶ ευγγεῖων, καὶ τῶν θαυμασιῶν ταῖς εἰκείας χερσῆ  
τῆ

4. Paper sheet from the Moscopolic acolouthia (worship service text collection) printed in Venice in 1741.





6. Paper sheet from the transcription from the hymnography which is preserved in the church of St. George in Struga, made in 1901 by the abbot Kalistrat Zografski.