

SLAVONIC *TOBIT*

1 Nature and Significance

No complete Slavonic translation of *Tobit* (henceforth *Tob*) is known before the fifteenth century but a brief paraphrase was available in the eleventh-century translation of George Hamartolus' *Chronicon breve*, from where it passed into other chronicles.¹ Readings from Tobit based on Jerome's Latin version are also found in western-rite Croat Glagolitic⁺ breviaries, the earliest of which is of the thirteenth century.²

Since the editors of the late fifteenth-century Gennadian Bible⁺ failed to trace a Slavonic version of *Tob* they translated it from the Vulgate.³ For the first printed Slavonic Bible, the Ostrog Bible⁺ of 1581, the Gennadian text was revised but an attempt to do this on the basis of the LXX was abandoned after the first two verses because of the discrepancies between the revisers' later Greek text and Jerome's Latin version.⁴ The rest of the book was corrected on the basis of the Vulgate. An adequate translation from Greek was only made in the eighteenth century for the Elizabethan Bible⁺ of 1751.⁵

2 Manuscript Evidence and Editions

The earliest Glagolitic⁺ breviary to have readings of *Tob* is the First Vrbnik Breviary of the late thirteenth or early fourteenth century, viz. *codex 37* in the collection at Vrbnik on Krk with *Tob* 1–4:20 on ff. 242^r–245^v.⁶ The first complete texts are found in two codices from the parish archives at Novi

¹ It is found, for example, in the so-called Jewish Chronicle of the late thirteenth or early fourteenth century. For the paraphrase in the Slavonic version of Hamartolus, see V. Matveenکو and L. Ščegoleva, *Vremennik Georgija Monacha (Chronika Georgija Amartola), russkij tekst, komentarij, ukazateli* (Moscow: Bogorodskij pečatnik, 2000), 104.

² See Thomson, *Old Testament*, 770–71, also Jagić, *Entstehungsgeschichte*, 466 and Badurina-Stipčević, *Prijevod*, 522–23. Some readings from *Tob* were published in 1864 by Ivan Berčić, *Ulomci*, vol. 1, 100–12.

³ For the compilation of the Gennadian Bible Anton Koberger's Latin edition (Nuremberg 1487) was used as well as one of the editions published at Basel by Nikolaus Kes(s)ler (1487 and 1491).

⁴ For the revision of the Ostrog Bible the Aldine Bible (Venice 1518) and Complutensian Polyglot (1514–1517) were used.

⁵ See Thomson, *Old Testament*, 777–79.

⁶ On the codex Thomson, *Old Testament*, 755 note 744 and Vajs, *Breviář*, 34.

Vinodal, viz. the First Novi Breviary, which dates from the mid fifteenth century and which has *Tob* on ff. 202^v–209^r, and the Second Novi Breviary of 1495, with *Tob* on ff. 210^v–226^r.⁷

Codex 915 in the collection of the Russian Synod in the State History Museum, Moscow, copied at Novgorod in 1498/99, is the earliest complete copy of the Gennadian Bible⁺ and has *Tob* on ff. 331^r–338^r.⁸ *Tob* can also be found in manuscripts that reflect the preparatory stages of the work on the Gennadian Bible, e.g., *codex 84* in the Pogodin collection in the National Library of Russia, St Petersburg, in which the newly translated books have been arranged in the correct Biblical order with *Tob* on ff. 267^r–277^v.⁹ The later versions are found in the printed Ostrog Bible on ff. 249^r–253^v and in the 1904 edition of the Elizabethan Bible on ff. 298^v–304^r.

3 Translation Character and Text Critical Value

There was no Slavonic translation of *Tob* from Greek before the middle of the eighteenth century as the Croat Glagolitic, Gennadian and Ostrog versions are all based on Jerome's Latin text. The Gennadian version of *Tob* has not only errors but also many Latinisms (e.g. 8:2 *de cassidile*, "out of the bag", *отъ касидила*; 5:22 *fecit Tobias vale patri suo*, "Tobit said goodbye to his father", *сътворилъ Товѣа вале отцу своему*), sometimes with glosses added. In the Ostrog version the two first verses clearly show the revisers' initial attempt to use the Greek to correct the text, after which they continued on the basis of the Vulgate (1:2-3, *ἐν τῇ Γαλιλαίᾳ ὑπεράνω Ασηρ. Ἐγὼ Τωβίτ ὁδοῖς ἀληθείας ἐπερευόμην*, "In Galilee above Aser. I Tobit have walked in the ways of truth", *въ Галилеи выше Асѣра. Суущу бо ему по плъненіи пути истинна [sic] не остави*, "in Galilee above Aser. For being in captivity he did not abandon the way of truth", cf. *cum captus esset in diebus Salmanassar regis Assyriorum in*

⁷ For the First and Second Novi Breviaries, see Vajs, *Breviář*, xxv and xxx; the Second Novi Breviary is available in a facsimile edition: M. Pantelić and A. Nazor, *II Novljanski brevijar. Hrvatskoglagoljski rukopis iz 1495. Župni arhiv Novi Vinodolski* (Codices selecti phototypice impressi 61; Graz: Staroslavenski institut 'Svetožar Ritig', 1977).

⁸ On the manuscript see A. Gorskiy and K. Nevostruev, *Opisanie slavjanskich rukopisej Moskovskoj Sinodal'noj biblioteki*, vol. 1 (Moscow: Sinodal'naja tipografija, 1855), 1–164, for *Tob* see 44–53.

⁹ On the codex see Mathiesen, *Handlist*, 21, n° 41, and O. Tvorogov and V. Zagrebina, *Rukopisnye knigi sobranija M. P. Pogodina. Katalog*, vol. 1 (Leningrad: Gosudarstvennaja publičnaja biblioteka imeni M.E. Saltykova-Ščedrina, 1988), 69–71; the manuscript is a sixteenth-century copy of an untraced original. On the compilation process see Thomson, *Old Testament*, 661.

captivitate tamen positus viam veritatis non deseruit, “after he had been captured in the days of Salmanassar king of the Assyrians, he, placed in captivity, nevertheless did not desert the way of truth”).¹⁰ The correctors of the Elizabethan Bible⁺ were instructed to make a new translation of *Tob* on the basis of the *Codex Alexandrinus* (A) but their text contains many readings of the *Codex Vaticanus* (B).¹¹

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Key words

Tobit; Slavonic; Gennadian Bible; Ostrog Bible; Elizabethan Bible; Vulgate; Croat Glagolitic, Breviary

¹⁰ A comparison of the Gennadian and the Ostrog text of *Tobit* can be found in Freidhof, *Studien, passim*.

¹¹ Thomson, *Old Testament*, 777–79; for their instructions see Thomson, *Old Testament*, 701–02.