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MEDIEVAL SYMBOLISM, QUALIFICATION, STRUCTURE, ATTRIBUTION, AND ARCHAEOGRAPHIC VIEW OF THE SAINT CLEMENTS WORD FOR PALM SUNDAY

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Abstract
The word for Palm Sunday of St. Clement Ohridski is dedicated to the feast, which is susceptible to analysis from several aspects: interpretation of the medieval symbolism in the text. Its determination as a lesson, an eulogy word, or a compilation of elements of both kinds, its structure. No less interest causes the question of attribution, i.e., the determination of its authorship, as well as the data where the transcriptions of the word for Palm Sunday are found and the existence of only one edition.
Key words: medieval symbolism, qualification, structure, attribution, archeographic display

1.1 Medieval symbolism

The presentation of the feast is done emotionally but based on quotations and reminiscences of the biblical text. At the end of the teaching, inviting the faithful to the Holy Eucharist, St. Clement uses a literal text: "God's table is prepared, the Lamb of God is offered, which took on itself the sins of the world." (Grozdanoski, 2002:241). The semantics of the lamb - Christ, was established in the early Christian period, who came to die for the salvation of mankind... Thus the lamb is established as the oldest and most significant symbol of Christ, (Petkanova, 2000: 87) means victory and suffering, and slaughter of the paschal lamb is an allegory of Christ's suffering. It is present several times in the words of St. Clement Ohridski and the symbol of the table, which "is found throughout the Middle Ages, with direct and figurative meaning" (Petkanova, 2000: 87) According to Petkanova, the church offers a table with the teachings of Christ and his feat for people, - they are spiritual food , to nourish the soul. Christ's sacrifice should strengthen the believer spiritually, to bring his redemption and salvation. The teaching of Saint Pascha - Easter, as we have seen, is full of medieval symbolism, which is used in early Christian (biblical) and medieval works, before and after St. Clement, by John Chrysostom, by Constantine Preslavski, Euthymius, Cyprian, Gregory Tsamblak (with modified semantics), Damascene Studite, etc.

In this word, St. Clement quotes the biblical text from the Psalms and the Gospel, uses quotes from Apostle Paul, paraphrases and uses the Gospel according to Matthew and Luke, refers to the Epistle of Apostle Paul, the teaching of the Church based on the Holy Tradition. (Grozdanoski, 2002:240). The entire lesson contains "biblical verses" and is based on "the authority of the Holy Scriptures... there is no verse that is not biblical, only some of them are literally expressed, and some, due to the needs of the listeners, are shortened or simplified... " (Grozdanoski, 2002:240). The lesson for Palm Sunday is carried by a biblical-historical determination with the presence of dogmatic elements.

1.2 Qualification (lesson or a eulogy word)

St. Clement Ohridski wrote the word for Palm Sunday based on the Gospel description of Christ's solemn entry into Jerusalem, "whereby he mostly used the text from the Gospels

according to Matthew and Mark, because there the narrative is "more extensive", but Grozdanovski mentions that St. Clement also used "apostolic reading for the feast " (Grozdanoski, 2002:257). Likewise, St. Clement quotes the Gospels according to Luke and John, the Psalter, the Apostle Paul, the Symbol of Faith, biblical contents from the Old Testament, but also paraphrases and makes compilations of several biblical quotations. In the manuscript tradition, but also by researchers, the word for Palm Sunday is categorized as a eulogy word, a word, a teaching, and such dilemmas also arise when it comes to the word for Pascha (Easter), and partly for the word Transfiguration, because in the word for Palm Sunday "has a reinforced catechetical element, which brings it closer to a catechetical sermon, but not to a eulogy word". (Stanchev, 1988: 68) With Grozdanoski, it is only qualified as a general word, while the other two for Easter and Transfiguration as instructive words. (Grozdanoski, 2002: 250, 239,242) And Bonchev (Bonchev, 1970) qualifies the words for Pascha and Transfiguration as instructive, while the word for Palm Sunday is categorized as praiseworthy. In Collected works of BAN (Clement Ohridski. Collected works, 1970). Stanchev provides a detailed analysis, in which he is categorical that these three words are instructive. Ugrinova - Skalovska (Ugrinova - Skalovska, 1996) St. Clement's work for Palm Sunday carefully titles it "On Palm Sunday, a word of St. Clement, Bishop Velichki, as Christ's meeting with the children" and the second as a Lesson for Easter. And Takovski titles this word only as "Word for Palm Sunday" (Takovski, 2012:148), and the word for Pascha as "Teaching of Holy Pascha - Easter" (Takovski, 2012:154).

1.3. Structure

The three words contain the same structure: an introduction, a narrative part, an exposition of the celebrated feast and a morally instructive part. Such a four-part composition in three words is marked by solid verbal formulas and biblical quotations. The structure of the words is constructed from an introduction, a narrative part (motivation and announcement of the feast), an exposition of the feast and an educational (moralizing) part. In the second part of the word about Palm Sunday, the resurrection of Lazarus is used as a narrative, the event from the previous part, and the exposition of the feast, its celebration is taught through a Gospel story. This word, specifies Stanchev, has a larger moral education part which "consists of two moments: catechetical sermon and own moral education" (Stanchev, 1988: 67).

Contrary to Stanchev's analysis, for a four-part compositional structure of the Lesson of Holy Pascha - Easter, Velinova speaks of a three-part structure: "the first explains the meaning of the feast, the second is an oratorical celebration of the most important thing for the Christian church, the Gospel event, the third is a short moral lesson (Velinova, 1995: 96) where the introduction and the announcement of the feast could form a common part. After the introductory part, which is actually a formulaic address, i.e., an explanation of the feast and the celebration, then follows the narrative part, which in the Teaching of Holy Pascha - Easter is thematically determined by the Resurrection, i.e. a kind of story - explanation, which deals with the questions of embodiment and the crucifixion of Jesus. The presentation of the celebration in this word is done using a rhetorical tirade, the anaphora "today" is repeated six times:

Today (God) destroyed the enemy with His death and resurrected as from a dream, and incorruption and life poured out upon humans.

Today the gates of hell were broken and those held in it were resurrected, illuminated by an ineffable light and exulting, with the angels: "Glory to God in the heights, and to the dragon peace, among the men good will!"

Today, our great-grandfather Adam rejoices, destroys the first curse, and spreads his hands together with Eve, resurrecting in the Lord.
Today heaven and earth are filled with joy, and, after they were reunited, they gather for joy the incorporeal powers and the human race.
Today the apostle Paul cries out, saying, "Christ, our Pascha, was slaughtered for us."
Today, the church calls with a sublime sermon, saying: Come children, listen to me, I will teach you the fear of God!" (Takovski, 2012: 155-156).

1.4 Attribution

In some cases, this word is attributed to John Chrysostom, and in others it is anonymous. In the Belgrade transcript from 1328, it is stated that the author is St. Clement. Kuev notes that Chrysostom wrote two words for that feast, but their content is different. In both Mihanovic's and Hlud's transcripts, the word is given immediately after Clement's word about Lazarus, although it is not decisive for determining the authorship, but it can be treated as some kind of argument and indicator. We can locate the noticeable internal connection between those two words especially in the pathos and rhythm. That is why Kuev believes that this word should join the indisputable works of Clement, and we accept this fact as correct with all the relativity of probability. The oldest copy of this word is from the twelfth century, found in parchment, and kept in the GPB, St. Petersburg, (F. n. I. 46). The word was published in: Novye slova Klimenta Slovenskogo - Sbornik ORYAS, vol. LXXX, vol. 1, 1905, p. 28 - 36.

Kodov (Clement Ohridski. Collected works, 1970: 605), relying on the materials at his disposal and the data provided by Stojanović and Sobolevski, believes that all the transcripts represent the same editorial office and come from one source, their mutual differences are insignificant. The oldest copy is in Zlatostruj from the 12th century, it is located in GPB, St. Petersburg, (F. p. I. 46), and the word was published by Sobolevski (Izvestiya ORYAS, vol. XI, 1906, vol. 1, p. 50- 52, after a transcript from Zlatostruj from the 12th century) and Stojanović (Novye slova Klimenta Slovenskogo, page 44 - 52, after a transcript from the manuscript № 261 (437) from the Belgrade National Library).

1.5 Table - archeographic representation of the Word for Palm Sunday

WORD FOR PALM SUNDAY				
Nº. trans cripts	**Where is the transcript found**	**Description**	**Place where the transcript is found**	**editions**
1.	in twelfth-century parchment Chrysostom	1°, in two columns, small constitutional script. see: I. I. Sreznevsky. Information and notes about little-known and unknown monuments. XII. Spb., 1867, p. 6 - 27.	GPB, St. Petersburg, (F. n. I. 46).	
2.	in parchment triode from 1328.	1°, in two columns, constitutional letter, Macedonian edition with Bulgarian words. see: L. Stojanovi. Catalog of the National Library in Belgrade. Belgrade, 1903, p. 75 - 78, No. 261.	in the National Library in Belgrade, (№ 437).	New words of Clement of Slovenskogo - Collection of ORJAS, vol. LXXX, book. 1, 1905, pp. 28 - 36.
3.	in parchment color triode 14th century.	4º, semi-constitutional letter, Macedonian edition. see: A. N. Popov. Description of manuscripts and catalog of books of church press libraries A. And Khludova. Moscow, 1872, p. 292 - 293, No. 135.	GIM, Moscow, (Chlud. Q. 135), previously owned by A. I. Khludov.	
4.	in the so-called German collection from 1359.	296 pages 4°, parchment, semi-constitutional letter, Macedonian edition. see: Ioan Iufu. Slovnik lui Gherman. - Ortodoxia, год. XII, 2, Bucuresti, 1960, pages 264 - 265, D. Ivanova - Mircheva. German collection - Bulgarian written monument from the 10th century in a transcript from 1359 - Bulgarian	in the Central Patriarchal Library of Bucharest, (V. P. R. M. 224), the present signature is (mss. slav. 1). earlier the manuscript was the property of the monastery of Voronec (west of Suceava, northern regions of Romania).	

		language, year XV, 1965, vol. 4-5, pages 308 - 325, N. Dilevski. To the question of the origin of the "German collection" of 1359 - Bulgarian language. year XVII, 1987, volume 4, pages 307-322.		
5.	in a collection of words from 1419.	1°, semi-constitutional letter, Macedonian edition. see: Lj. Stojanovic, Catalog of manuscripts and old printed books collection of the academy. Belgrade, 1901, p. 55 - 59, No. 86. with Stojanović, the word is not marked.	in the Serbian Academy of Sciences in Belgrade, (№ 19).	
6.	in the collection from the 15th century.	1°, in two columns, semi-constitutional letter, Russian edition. see: N. I. Petrov. Description of the manuscripts found in g. Kiev. T. II. Moscow, 1896, p. 183 - 190, No. 490.	in the Central Scientific Library of the Ukrainian Academy of Sciences in Kiev (Mih. 490P,/1649). early ownership of the Michael Monastery in Kiev, (.№ 1649).	
7.	in a collection of words from the 16th century.	1°, semi-constitutional letter, Russian edition. see: Ф. Н. Добрянский. Описание рукописей Виленской публичной библиотеки, церковно - славянских и русских. Вильно, 1882, pages 416 - 422, № 256.	in the Central Library of the Lithuanian Academy of Sciences in Vilnius, (f. 19, № 256), after World War II. first owned by the Zhirovitsky monastery (Minsk region), and then by the Public Library in Vilnius.	
8.	in a collection of words from	semi-constitutional letter, Macedonian editorial	in the National Library in Belgrade, (№ 184).	

	XVI - XVII century.	see: S. Matic, Description of the manuscript National Library. Belgrade, 1952, p. 48, No. 184.		
9.	In Chrysostom from 1620	1°, large semi-constitutional letter, Russian edition. see: Славяно - русские рукописи В.М.Ундольского, описанные самим составителем и бывшим владельцем собрания. Москва, 1870, стр. 391, № 537.	GBL, Moscow, (f. 310, № 537). previously owned by Undolski.	
10.	in a collection of instructive words from the 17th century.	1°, in two columns, Russian edition. see: А. Н. Попов. Описание рукописей и каталог книг церковной печати библиотеки А. И. Хлудова, стр. 254 - 259, (Хлуд. F. 107).	property of Hludov, (Hlud. F. 107).	
11.	in Chrysostom from XVII century	1°, semi-constitutional letter, italics, Russian edition. see: M.N.Speranskyi. Description of manuscripts of the Tver museum, II. Thayer, 1903, p. 36 - 47. the title of the letter matches the title in the collection of Undolski's collection	property of the Tver Museum.	
12.	in the Slavic manuscript collection from fund 19 of the Central Library of the Lithuanian Academy of Sciences in Vilnius.	from the end of the XV century, l.129 a.	in the Central Library of the Lithuanian Academy of Sciences in Vilnius, (f. 19, № 329). (Mostrova, 2000: 59).	

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