

največkrat meniha. Zato so vir hagiografskih pričevanj tudi himnografsko-liturgična besedila, ki predstavljajo osnovo meniške duhovnosti, na nek način dostopne, umljive in občutne v srži asketske prakse, sporočene, osvetljene in približane pa so prav v hagiografiji.

Predstavljeni hagiografski izročili ponujata vpogled v nastajanje zapisane zgodnje krščanske, kritično in literarno zasnovane, hagiografije. Iz hagiografskega gradiva poleg delno motivno-tematske podobne sižejske sheme implicitno vstaja bistveno idejno-problemsko jedro, skupno obema protagonistkama: ideal čistosti (tudi kot radikalna zavrnitev slehernega človeškega zla in telesne grešnosti). V doseganju tega se obe mučenki odpovedujeta svojemu življenju (Agnesa se zaradi vere in ljubezni do Jezusa Kristusa vda nasilni smrti; Marija Egiptovska se zaradi prepričanosti o lastni nečistosti odreče slehernemu socialnemu stiku, se docela osami in dosledno uresničuje svojo vizijo življenja na obrobju – tako sveta kot človeške kulture, kar postane način asketskega življenja najstrožjih puščavnikov). Na ta način predstavljata prototip ne le mučencev, ampak se prek njune hagiografije manifestira temeljna komponenta idealitete meniškega kodeksa, kot se ta šele začenja vzpostavljati med 5. in 6. stoletjem v egiptovskih, bizantinskih in italo-grških centrih krščanskega sveta.

Opomba

Delo je bilo napisano v okviru naslednjega programa: (Nova) kulturna zgodovina intelektualne dediščine: slovenski historični prostor v evropskem kontekstu, financiranega s strani ARRS (P6-0440).

Viri in literatura

Rokopisi

Moskva, Ruska državna knjižnica (RGB): rokopis iz zbirke grofa Rumjanceva, fond. 264: l. 66 v.–l. 67 v.; l. 219 r.–l. 221 v.

Moskva, Ruski zgodovinski muzej (GIM): rokopis Ustav studijski cerkovnjik i monastyrskij, 12. st.: *Sobranie Sinodal'noj biblioteki*, № 330, l. 17 v.

Paris, Bibliothèque Nationale: Mss. Slave 123: prep. Maksim Grek.

Literatura

Aurelianus AMBROSIUS, 1989: *De virginibus* I 2, 6. *Verginità e vedovanza* / 2, *Verginità e vedovanza* = *De virginibus*; *De viduis*; *De virginitate*; *De institutione virginis*; *Exhortatio virginitatis*. Komentarij: *Egnatium Caszcaniga, Maurinam editionem*. Ur. F. Gori. Milano – Roma (Biblioteca Ambrosiana; Città Nuova Edizione).

Guiseppe ALBERIGO, 2006: Concilium, Nicaenum I – 325. *Conciliorum oecumenicorum generaliumque decreta I. The Oecumenical Councils, From Nicaea I to Nicaea II (325–787)*. Vol 1. Kritična izdaja.

- Ur. ed. G. Alberigo – A.M. Ritter – L. Abramowski et ali (= COGD). Bologna: Brepols. 1–34.
- Paolo ARRINGI, 1659: *Roma subterranea novissima in qua post Antonium Bosium antesignanum, Jo. Severanum congre. Oratorii presbyterum, et celebres alios scriptores, antiqua christianorum et precipue Martyrum Coemeteria, tituli, monumenta, epitaphia, inscriptiones, ac nobiliora sanctorum sepulchra, sex libris distincta inlustrantur*. Vol. 1. Lutetiae Parisiorum.
- Timothy D. BARNES, 2011: *Constantine: Dynasty, Religion and Power in the Late Roman Empire*. Chichester: John Wiley & Sons.
- Inos BIFFI, 1994: Premessa. Traduzione e note di Hymni. Inno XI. Per sant'Agnese vergine e martire. *Opera Omnia di Sant'Ambrogio. Inni. Iscrizioni. Frammenti*. Ur. Gabriele Banterle, Giacomo Biffi, Inos Biffi, Luciano Migliavacca. Milano: Biblioteca Ambrosiana, Roma: Città Nuova Editrice.
- Zanobi BISTICCI, 1603: *La repre rappresentazione di Santa Agnesa vergine et martire di Giesu Christo*. Roma.
- Averil CAMERON, 2010. *The Byzantines*. Chichester: Wiley-Blackwell.
- Henry CHADWICK, 1974: John Moschus and His Friend Sophronius the Sophist. *Journal of Theological Studies* 25/ 1. 41–74.
- Guiseppe ALBERIGO, 2006. Concilium Ephesenum, 2006. Concilium, Nicaenum I – 325. *Conciliorum oecumenicorum generaliumque decreta I. The Oecumenical Councils, From Nicaea I to Nicaea II (325–787)*. Vol 1. Kritična izdaja. Ur. ed. G. Alberigo, A. M. Ritter, L. Abramowski et ali (= COGD). Bologna: Brepols. 81–118.
- CONCILIORUM OECUMENICORUM GENERALIUMQUE DECRETA I, 2006: *The Oecumenical Councils, From Nicaea I to Nicaea II (325–787)*. Vol 1. Kritična izdaja. Ur. ed. G. Alberigo, A. M. Ritter, L. Abramowski et ali (= COGD). Bologna: Brepols.
- Frederic DELMAS, 1901: Remarques sur la vie de sainte Marie l'Egyptienne. *Echos d'Orient*. Št. 5. Paris-Konstantinopel. 35–42.
- Ivan DMITRYEVSKI, 1895–1917: *Opisanie liturgicheskikh rykopisei*, vol. 1. Typika. Kiev: Tipografija G. T. Korčak-Novickogo.
- Yves-Marie DUVAL, 1974: L'originalité du »De virginibus« dans le mouvement ascétique occidental: Ambroise, Cyprien, Athanase. *Ambroise de Milan: Dix études*. Ur. Y.-M. Duval. Paris. 9–66.
- Aleksander P. GOLUBCOV, 1995: *Iz chtenii po cerkovnoj arheologii i liturgike*. Moskva: Satis'.
- Agion Maximon GRAIKON, 2017: *Logoi*. Tomos 4. Agion Oros: Iera Megisthe Mone Vatopaidion.
- Prep. Maksim GREK, 2014: Sochinenija. Tom 2. Ur. Nina V. Sinitsyna, Moskva: Rukopisnye pamjatniki drevnej Rusi.
- Stefan HEID, 2011: The Romannes of Roman Christianity. *A Companion to Roman Religion*. Ur. Jörg Rüpke. Oxford: Wiley-Blackwell. 406–427.
- Christian HØGEL, 2002: *Symeon Metaphrastes. Rewriting and Canonization*. Copenhagen: University of Copenhagen.
- Aleksej I. IVANOV, 1969: *Literaturnoe nasledie Maksima Greka*. Leningrad: Nauka.
- John KEATS, 2022: *A Greeting of the Spirit*. A Selected Poetry of John Keats with Commentaries. Ur. Susan J. Wolfson. Cambridge, Massachusetts: The Belknap Press of Harvard University Press.
- Richard KRAUTHEIMER, 1937: *Corpus Basilicarum Christianorum Romae*. Vol. 1–2. Roma: Spencer Corbett.
- Andrej KRETSKI, 2016: *Veliki kánon*. Prev. Gorazd Kocijančič. Ljubljana: Kud Logos.
- Len KRISAK, 2019: *Prudentius' Crown of Martyrs. Liber Peristephanon*. Ur. L. Krisak, Joseph Pucci. London: Rothledge.
- Nicola Denzey, LEWIS, 2018: Creating Religions By Historiography. *Archiv für Religionsgeschichte* 20/1. 91–109.
- TERTULIAN, 1892: *Chronography of 354 AD*. 12. del. Commemorations of the Martyrs. MGH Chronica Minora I.
- Andrew LOUTH, 2006: John Moschus Patrology. *The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus (+750)*. Ur. Angelo di Berardino, prev. Adrian Walford. Cambridge: James Clarke. 301–303.
- Gervase MATHEW, 1963: *Byzantine Aesthetics*. London: John Murray.

- Neil B. McLynn, 1994: *Ambrose of Milan. Church and Court in a Christian Capital*. Berkely, Los Angeles, London: University of California Press.
- Paulin MEDIOLANSKI, 2013: *Žitje Ambrosija Mediolanskega*. Prev. Oleg Tsybenko. Moskva: Alecia.
- Giovanni MERCATI, 1902: *Antiche Reliquie Liturgiche Ambrosiane e Romane*. Roma: Tipografia Vaticana.
- Jacques-Paul Migne, 1845: *Sancti Ambrosii Mediolanensis Episcopi opera omnia Patrologiae cursus completus*. Series prima. Paris.
- John MOORHEAD, 1999: *Ambrose. Church and Society in the Late Roman World*. London – New York: Longman.
- Monachos NEKTARIOS, 1905: *Θεοτοκῶν*. Theotokarion. Athens.
- R. P. J. PARGOIRE, 1905: *L'église byzantine de 527 à 847*. Paris: Librairie Victor Lecoffre.
- Aleksej M. PENTKOVSKIJ, 2001: Studijski ustav i ustavy studijskej tradicii. *Žurnal moskovskoj patriarhii*. № 5. 69–80.
- Jean-Baptiste-Francois PITRA, 1868: *Juris ecclesiastici graeci historia et monumento*. T. II. Romae: Typis Collegii urbani.
- A. M. RITTER, 2006: Concilium Constantinopolitanum I. – 381. Concilium, Nicaenum I – 325. *Conciliorum oecumenicorum generaliumque decreta I. The Oecumenical Councils, From Nicaea I to Nicaea II (325–787)*. Vol 1. Kritična izdaja. Ur. ed. G. Alberigo, A. M. Ritter, L. Abramowski et alii (= COGD). Bologna: Brepols. 35–70.
- Sévérien SALAVILLE, 1932: *Liturgies orientales (Notions générales éléments principaux)*. Paris: Librairie Bloud&Gay.
- Sévérien SALAVILLE, 1942: *Liturgies orientales II (La messe)*. Paris: Librairie Bloud&Gay.
- Jurij B. SELIVANOV, 1994: K voprosu o literaturnyh istočnikah žitija Marii Egipetskoj. *Germenentika drevnerusskoj literatury*, zb. 6, I. del. Moskva: Institut mirovoj literatury im. A. M. Gorkogo. 5–27.
- Nina Vasiljevna SINITSYNA, 1977: *Mak sim Grek v Rossii*. Moskva: Nauka.
- Hermann USER, 1907: *Der Heilige Tychon*. Leipzig, Berlin: B. G. Teubner.
- Vessela VALIAVITCHARSKA, 2013: *Rhetoric and Rhythm in Byzantium. The Sound of Persuasion*. Cambridge: Cambridge University Press.
- VELIKIJ, 2013: *Velikij pokajannyj kanon. Tvorenje svjatogo Andreja Kritskogo. Zhitie prepodobnoj Marii Egipetskoj*. Moskva: Sibirskaja blagozvonnica.
- Susan J. WOLFSON, 2022: Commentaries on the Eve of St. Agnes. John Keats. *A Greeting of the Spirit. A Selected Poetry of John Keats with Commentaries*. Ur. Susan J. Wolfson. Cambridge, Massachusetts: The Belknap Press of Harvard University Press. 248–278.
- Neža ZAJC, 2015: Some notes on the life and works of Maxim the Greek: (Michael Trivolis, ca 1470 – Maksim Grek, 1555/1556). Part 1: Biography. *Scrinium*, vol. 11, no. 314–325.
- Neža ZAJC, 2016: Some notes on the life and works of Maxim the Greek (Michael Trivolis, ca 1470 – Maksim Grek, 1555/1556): Part 2: Maxim the Greek's Slavic idiolect. *Scrinium*, vol. 12, no. 1. 375–382.

SUMMARY

The paper juxtaposes two examples of early Christian hagiography (St. Agnes, St. Mary of Egypt), which reflect the characteristics of the veneration of saints of the Eastern and Western church traditions. The basic stories are presented with the circumstances of their preservation in rare historical sources, archaeological-epigraphic and hagiographic-liturgical. Both martyrs shed new light on the issue of female Christian hagiography. St. Agnes and the tradition about her illustrate the Western preservation of a biographical legend that entered the history of the Eastern and Western establishment of Christianity (biography of Emperor Constantine I the Great). Philological research related to the semantic connotations of the ideality of the Virgin Agnes is also highlighted. St. Mary of Egypt is essentially the most refined image of a Christian (self)martyr who consistently and unforgivingly dedicated her life to the strictest asceticism. By including fragments of her hagiography in the regular Orthodox Easter liturgical canon, she shows her constant presence and active presence in the consciousness of Byzantine believers, while at the same time her memory is greatly strengthened even in the present, true Orthodox consciousness. The discussion mentions the original texts of two authors,

St. Ambrose of Milan and St. Maximus the Greeks, who significantly confess that the two presented examples of female martyrs (in the form of the Western type of biographical saint story and the Eastern type of hagiography) could already in their early appearance be the main source of poetic inspiration, as they became the central theme of early Christian Latin (St. Ambrose of Milan, Prudentius) and Old Church Slavonic personal prayer hymnography (St. Maximus the Greek). Between the two hagiographic protagonists, there is an implicit identity of the integral ideal of (physical and mental) purity, which became the fundamental codex of monastic life.

The contribution marks the critical reading of older sources, which can achieve differentiation in the perception and reception of the basic hagiographical story with a diverse composition of historical material. In this way, the spiritual state of the believer and man at that time is substantially approximated, as the (personal, monastic, monastic) prayer practices and procedures for the effect of the hagiographic content in the individual's inner world come to the fore.