

The aim of the project is to study the tradition of the Church Slavic translation of the treatise *Dogmatikē panoplia* (hereafter: the *DP*), known in the international literature as the *Arsenal of Dogmas* / *Full Armor of Belief* by Euthymios Zigabenos (late 12th century), preserved in *Slavia Orthodoxa* (an area inhabited by Slavs within the cultural, religious and political orbit of the Byzantine Empire) in several late medieval copies (14th–16th centuries). The *DP* treatise is devoted to heresies: present in the Byzantine-Slavic world since the 6th century and spreading in particular after the 9th–10th centuries, when the rapid development and expansion of Paulicianism and Bogomilism became a threat to the unity of the state and the Church. Texts translated from the Greek and the first original Slavic testimonies of the development of dualistic heresies in Byzantium and the Balkans come from this period (e.g., the translation of Athanasios of Alexandria's *Discourses Against the Arians* by Bishop Constantine Preslavsky; the *Sermons Against the Bogomils* by Cosmas the Presbyter; the Letter of Patriarch Theophylact to Tsar Peter). The history of the monument is closely related to the spread of Bogomilism in the Byzantine Empire (and in the *Byzantine Commonwealth* more broadly) and the trial against Basil the Bogomil (late 11th/early 12th century). The *Arsenal of Dogmas*, already known in the Slavic world by the time of the trial conducted in the Bulgarian capital of Tarnovo against the Bogomils in 1211, is a compilation of earlier heresiological sources, reflected on and reconstructed, totaling 28 chapters, each devoted to a separate issue of orthodoxy and heresy: from the Christological disputes of the first centuries of Christianity, through Gnosticism and Iconoclasm, to Islam. The guiding idea of the work is clear: to create a compendium of knowledge about heterodox movements that were both historical and contemporary to Euthymios Zigabenos'. The appearance of the Slavic translation of the *Arsenal of Dogmas* significantly expanded the body of knowledge in this cultural circle about movements that split from the Church, and caused a surge of interest in polemical literature. Slavic codices containing the great work of Zigabenos prove that it is becoming the center of a corpus of normative and polemical texts.

The planned work includes:

- determining the place and time of the emergence of the translation and/or Slavic redactions. This phase of activities is expected to lead to the localization of the cultural space in which the translation (or translations) of the treatise appeared: to confirm or reject the hypothesis that the translation appeared as a result of the so-called “language policy” and literary practices in the Tarnovo center, in the monasteries of Holy Mount Athos or in the Serbian milieu, perhaps associated with the power center in Smederevo, as well as to determine the approximate timing of these activities;
- tracing the relationship of Slavic copies to known Greek variants;
- analyzing the composition structure, themes and poetics of the work. Crucial to the history of the text is the fact that the Slavic tradition of the work as known today reflects the division of the treatise into two books made in the 14th century, comprising chapters 1–11 and 12–28;
- exploring the intertextual links between the *Arsenal of Dogmas* and other anti-heretical works from the Byzantine commonwealth (the Slavic tradition of anti-heretical writings before and after the appearance of the Slavic translation of the *DP*);
- confirming (or rejecting) the thesis of the originality of Slavic theological (strictly: heresiological) terminology, based on a comparative analysis of the text proper of the Byzantine tradition and its Slavic variant(s);
- preparing a critical edition of the full text of the treatise in its Slavic translation; publication of a series of studies and articles devoted to the problems of the *DP* research in its broadest sense and the context of its functioning in the Slavic world.

Comparative research on the full corpus of all available Slavic copies has not yet been carried out – hence, taking such action is a matter of necessity.

The approximate volume of the Slavic translation of the *Arsenal of Dogmas* is about 687 folia (1,374 pages). Meanwhile, none of the codices has been fully digitized or made public, nor is there a complete critical edition of the Slavic text that takes into account all the copies known to science and meets the criteria of modern scholarly editions. The above circumstances, as well as the dangers posed by the current situation in Eastern Europe (the destruction linked to the armed conflict in Ukraine), require, first of all, that the text be safeguarded for future generations and made available to a wider range of researchers.