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**Bible translations of Beneš Optat, Petr Gzel and Maximus the Greek
as the Slavic replicas to Western European humanist ideas**

The subject of the paper is the ideological and linguistic coincidence in the activities of Beneš Optat, Petr Gzel and Maximus the Greek, concerning the revision of texts of Holy Writ.

The translation practice of the Czech and Church Slavonic scribes, combined with the linguistic (especially grammatical) normalization of the Czech and Church Slavonic languages, is reflexive in relation to the western European philological legacy (*ad fontes*) and to the text of Erasmus' bilingual and annotated *Novum Testamentum* of 1516 in particular.

The realization of this synthesis of grammar and translation were the following texts, produced in the middle of the XVIth century: the *New Testament*, translated by Beneš Optat and Petr Gzel and edited in Náměšti nad Oslavou in 1533 and the *Psalter*, translated by Maximus the Greek in Holy Trinity-St. Sergius Lavra in 1552.

The Slavic translators deal with the range of grammatical items, originally set by Erasmus of Rotterdam in his revised edition of the New Testament in 1516.