

*Sonderdruck aus/Offprint from*

# DIE WELT DER SLAVEN

Internationale Halbjahresschrift  
für Slavistik

Herausgegeben von  
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Jahrgang 67 (2022), Heft 2

Harrassowitz Verlag · Wiesbaden

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Die Zeitschrift wurde 1956 im Harrassowitz-Verlag gegründet und erscheint seit Band 61 (2016) wieder bei Harrassowitz.

Von Band XVII (1972) bis XXI (1976) erschien sie im Böhlau-Verlag (Köln/Wien) und von Band XXII (1977) bis LX (2015) im Verlag Otto Sagner (München).

Alle Artikel haben einen anonymen Peer-Review durchlaufen.

Bibliografische Information der Deutschen Nationalbibliothek  
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <https://www.dnb.de/> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek  
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the internet at <https://www.dnb.de/>.

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Gesetzt aus der Campus Garamond von MacCampus und der Hypatia von Adobe

Druck und Verarbeitung: Hubert & Co., Göttingen

Gedruckt auf alterungsbeständigem Papier

Printed in Germany

<https://www.harrassowitz-verlag.de/>

ISSN 0043-2520  
eISSN 2193-5475

DOI Zeitschriftenreihe 10.13173/0043-2520  
DOI Titel 10.13173/WS.67.2

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## Editorial

Wissenschaft ist normalerweise unpolitisch. Denn während wissenschaftliche Erkenntnisse Grundlage politischer Entscheidungen sein können und müssen – wie wir unter anderem in der immer noch andauernden Pandemie gesehen haben –, dürfen politische Ansichten keine Rolle für die Gewinnung dieser Erkenntnisse spielen. Daher verzichten die Herausgeberinnen wissenschaftlicher Zeitschriften gewöhnlich darauf, in ihrer Rolle politisch Stellung zu beziehen. Die jüngsten schrecklichen Ereignisse aber beeinträchtigen auch die wissenschaftliche Arbeit in einer Weise, die uns zu einer solchen Stellungnahme zwingt.

Die Zeitschrift *Die Welt der Slaven* adressiert schon mit ihrem Titel die Erforschung aller slavischen Sprachen, Literaturen und Kulturen. Um uns dieser Forschung widmen zu können, benötigen wir vor allem zwei Dinge: Frieden und Meinungsfreiheit.

Vladimir Putins Regime hat beides zerstört.

Durch dessen von langer Hand geplanten und am 24. Februar begonnenen menschenverachtenden Angriffskrieg sind unsere Kolleginnen in der Ukraine gezwungen, um ihr nacktes Überleben zu kämpfen, so dass an Wissenschaft nicht mehr zu denken ist. Einige mussten fliehen; viele sind geblieben, um ihre Demokratie gegen Diktatur und Gewalt zu verteidigen; wie viele durch die russischen Bomben sterben werden, werden wir erst wissen, wenn die Waffen endlich schweigen. Wir fühlen mit allen Menschen in der Ukraine, denen dieser Krieg aufgezwungen wurde, und stehen zu ihnen.

Gleichzeitig ist dieser Krieg ein Angriff auf die Meinungsfreiheit, der die Arbeit auch unserer russischen Kolleginnen beeinträchtigt. Das vorliegende Heft enthält einen Artikel, der schon vor dem 24. Februar im Heimatland der Autoren nicht gedruckt werden konnte und deshalb als *tamizdat* in unserer Zeitschrift erscheint. Das Unterschreiben dieses Editorials würde in Russland nun mit bis zu fünfzehn Jahren Lagerhaft bestraft werden. Dennoch haben sich viele unserer russischen Kolleginnen offen gegen den Krieg ausgesprochen. Auch deren Mut erkennen wir an und wollen weiter mit ihnen zusammenarbeiten.

Zusammen mit dem Verband der deutschen Slavistik und anderen nationalen und internationalen slavistischen Organisationen (z. B. der British Association for Slavonic and East European Studies, der American Association of Teachers of Slavic and East European Languages oder der Slavic Linguistics Society), mit den Redaktionen anderer slavistischer Zeitschriften (z. B. Sonnenhauser & Eckhoff & For-

tuin 2022 für *Russian Linguistics*, Marcialis 2022 für *Studi Slavistici*, Murav 2022 für *Slavic Review*) und mit den Völkern der Welt (United Nations 2022) verurteilen wir den Angriff der Russischen Föderation auf die Ukraine, fordern ein Ende der Gewalt und den Rückzug der russländischen Truppen.

Die Herausgeberinnen der Zeitschrift *Die Welt der Slaven* fühlen sich weiterhin der Verständigung zwischen den slavischen (und nichtslavischen) Völkern und der freien Äußerung wissenschaftlich fundierter Meinungen verpflichtet.

28. März 2022

Daniel Bunčić  
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Schamma Schahadat  
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(Außer diesem Editorial waren alle Beiträge dieses Hefts bereits vor dem 24. Februar 2022 druckfertig.)

### III. Rezension

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Taseva, Lora & Marti, Roland (eds.). 2020. *Translations of patristic literature in South-Eastern Europe: Proceedings of the session held at the 12th International Congress of South-East European Studies (Bucharest, 2–6 September 2019)*. (Bibliothèque de l'Institut d'Études Sud-Est Européennes, 14.) Brăila: Editura Istros a Muzeului Brăilei "Carol I". 344 pp.

reviewed by **Ivan P. Petrov** (Giessen/Sofia; ivan.petrov@slavistik.uni-giessen.de)

for *Die Welt der Slaven* 67 (2022) 2

DOI: 10.13173/WS.67.2.424

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The volume under review consists of twelve articles dedicated to various aspects of the reception and translation of Patristic literature in the (primarily medieval) cultural and literary milieu of South-Eastern Europe. The first ten contributions focus on a wide range of approaches to medieval Slavonic translations, whereas the last two tackle some questions regarding the history of Patristic writings in Romanian. (The latter will not be discussed in detail in this review.) Some of the studies are extended papers presented at a thematic panel in a special session of the 12th International Congress of South-East European Studies in Bucharest, 2–6 September 2019.

Among the papers dedicated to Slavonic translations, two groups may be distinguished. The first one, consisting of six articles, focuses on particular texts and their reception among the Slavs. In some cases, the papers are provided with an appendix in which an edition of the respective text is presented. The second group includes four contributions to various other aspects of medieval (South) Slavonic philology.

I will start with the first group. It begins with a contribution by Aneta Dimitrova, who focuses on the Old Church Slavonic translation of the *Homily on Repentance, Continence, and Virginity* (CPG 7555) and its Greek sources. The Greek text is a popular monastic reading, supposedly from around the year 500 with disputed authorship (mostly John Chrysostom or John the Faster are proposed). In her paper, Dimitrova discusses the issues in the Greek tradition and those connected with the Slavonic translation, which was accomplished probably in the 10th century as part of the *Zlatostruj* project. Dimitrova's most important conclusion is that the better understanding of the Slavonic translation preserved in the homiliaries stems from the *Zlatostruj*. The homily was probably translated simultaneously with Chrysostom's *In Epistulam primam ad Corinthios*. Even though this paper cannot address all the difficult moments of the complicated history of the homily, it is a valuable first step towards a (future) bilingual edition in which the analysis could be more extensive.

In the following contribution, Alessandro Maria Bruni provides a high-standard edition of Gregory Nazianzus' 44th Homily (Εἰς τὴν καὶνὴν Κυριακὴν) based on 13th–17th-century manuscripts. The author establishes two textological traditions of the Slavonic homiletic corpus of Gregory's works. The first one goes back to the literary tradition of the 9th–10th-century Bulgarian Kingdom, the other dates from the Middle Bulgarian period (more precisely, no later than the 14th century) and is probably due to abba John from St Athanasius Laura on Mount Athos. The diligent edition provided at the end of the paper is based on manuscripts from the first group – Serbian and East Slavonic codices going back to a standard Balkan prototype, containing a translation made during the Old Bulga-

rian epoch, no later than the 10th–11th century. Provided the fact that Gregory's homilies are still not gathered in a critical edition, this contribution is probably one of the most valuable ones in the volume.

Lora Taseva's paper is dedicated to Proclus of Constantinople's *In transfigurationem Domini*, a text considered to have three separate medieval Slavonic translations. In her study, Taseva proves that the three Slavonic translations are independent and tries to determine whether they were made from the same Byzantine text or different redactions. Moreover, the author analyses and compares the translation technique used in each Slavonic text. As a result of her analysis of the syntactic features of each translation, as well as of the so-called "markierte Lexeme" (for a recent scholarly discussion and overview on this topic cf. Miltenov 2019, Stankov 2021), Taseva determines the "second" translation (B) to be earlier than the "first" one (A). The third one (C), Taseva assumes, is closer to the traits of the translations accomplished in Tărnovo or the ones from Mount Athos that were later revised in the capital. This paper is a good example of two aspects: first, how the philological tools can be implemented in researching the translation history of a text, and second, what techniques are used in the multiple translations made on the medieval Balkans.

Ekaterina Dikova writes about constructing the rhetorical rhythm in the Sermon on the Transfiguration of Christ ascribed to St Ephrem the Syrian (CPG 3939) in its South Slavonic translation. The author proposes a rhythmical analysis of the text to "elucidate how rhythm in a particular Byzantine homily was rendered in its South Slavonic counterparts" (p. 127). As a result, Dikova reaches three main conclusions. Firstly, the rhythm was not only translatable but also translated. Secondly, the two known Bulgarian translations of the Greek text prove that translators were well prepared to render the rhetorical rhythm using different techniques. Last but not least, Dikova insists on a methodological remark about the occasions when the translated text differs from the original. According to her, these instances should not be considered mistakes before rhythm and other rhetorical aspects have been taken into account.

In the next paper of the volume, Petra Stankovska focuses on Origen and John Chrysostom's Homilies in Croatian Glagolitic breviaries from the 13th–15th century. In this article, Stankovska deals only with the texts that are part of the Proper of Season (*Proprium de Tempore*), namely: Origen's *The Vigil of the Nativity* (Mt 1:18)<sup>1</sup>, *The Sunday Within the Octave of Christmas* (L 2:33), *The Sunday within the Octave of Epiphany* (L 2:42), *The Third Sunday after Epiphany* (Mt 8:1), *The Fourth Sunday after Epiphany* (Mt 8:23), *The Friday after Ash Wednesday* (Mt 5:43), *The Thursday of the Second Week of Great Lent* (Mt 15:21), *The Seventh Sunday after Pentecost* (Mt 7:15) and Chrysostom's *The 17th Sunday after Pentecost* (Mt 22:34).<sup>2</sup> The author assumes in her research that all nine homilies were translated from Latin, as she found no traces of a translation from Greek or of any other previous Old Church Slavonic translation. One of the interesting conclusions of the article is that the Ablative Absolute construction was often rendered by an Instrumental Absolute (in the Northern group of manuscripts) or a Dative Absolute (in the Southern one). Furthermore, Stankovska provides some evidence that the latter might have been a solution aimed at

<sup>1</sup> This particular homily is of doubtful authorship.

<sup>2</sup> However, as Stankovska notes, Chrysostom's authorship here is not likely. Later in the paper, she defines this homily rather as a medieval compilation of Chrysostom's commentaries.

archaising the style, rather than an “original linguistic means of the Croatian Glagolites who translated the breviary” (p. 159).

In the last paper dedicated to a specific text, Zamfira Mihail presents the *Slovo* 50 of Ephrem the Syrian attested in two Slavonic manuscripts from the 14th century in the Library of the Romanian Academy. The author presents a detailed overview of the issues concerning the Slavonic manuscripts in the Romanian public collections and the place of Ephrem’s work in them. The paper ends with an appendix in which the texts from mss. 160 and 315 from the Library of the Romanian Academy of Sciences are published. This could be useful for future text-editorial publications of the Slavonic text.

The other papers focus on a more variable scope of issues related to medieval (South) Slavonic literacy. In the first of these contributions, Thomas Daiber writes about the Jewish–Christian polemics on Abraham, Esau, and Jacob in the Vita Constantini-Cyrilli (X: 75–81; VC henceforward). The paper aims at explaining the rather long passage about the dispute with the Jewish Khazars which has remained somewhat on the margins of scholarly attention of the Slavists, who usually focus mainly on Cyril’s invention of the first Slavonic alphabet rather than on his diplomatic successes. Based on a deeper grammatical analysis, Daiber proposes an emendation of the extant modern translations of the most complex sentence (X: 77). At the end of the paper, after having summarised the exchange of arguments, the whole theological context and the allusions put forward in the discussions, Daiber introduces an exciting ‘speculative’ remark about a word used at the very beginning of the Slavonic text, namely  $\pi\eta\tau\tau\zeta\gamma\lambda$ . In his view, the term, which usually renders Greek  $\pi\alpha\rho\alpha\beta\omicron\lambda\eta$ , could be understood in this context rather as ‘analogy’ than as ‘example’ (as modern translations suggest), in the same way as the Greek term is related to Hebrew *māshāl* in the Septuagint. With its deep contextual reading, this paper is a valuable account of the philological commentary tradition.

Next, Lara Sels discusses some issues related to an alternative way of editing the Slavonic Pseudo-Athanasian *Quaestiones ad Antiochum Ducem* (QAD henceforward) as opposed to W. Veder’s edition (Feder 2016). Sels’ motivation for the present paper lies in the different views in the scholarly literature regarding the history of the collection as well as Sels’ opinion that a significant part of the textual tradition is rendered invisible due to the principles applied in Veder’s edition. The author of the contribution offers an alternative critical edition juxtaposed to different matching Greek versions (more precisely, the tradition II/a, whereas I/bcd is left outside the scope of the paper). Sels focuses on QQ 39–41 as illustrative material in her paper, aiming at justifying a different approach to the matter: viz., starting “with solid partial editions for those textual stages that can, indeed, be edited critically as a unified whole, taking into account the Greek text versions involved in the (re)writing” (p. 61). A sample edition of QQ 39–41 is provided with some observations on the textual history and transmission. This rather innovative approach is an important methodological step in the practices of textual criticism on medieval Slavonic material.

Jürgen Fuchsbauer’s paper concentrates on the extracts of Greek theological literature in the Slavonic *Dioptra*. Although composed in Byzantium at the end of the 11th century, Dioptra’s Middle Bulgarian translation comes from the mid-14th century. Later it appears to be one of the most famous poems among the Orthodox Slavs, extant in ca. 200 witnesses from the 14th to the 19th century. In the metrical part of this work, numerous biblical quotations and paraphrases were incorporated together with quotes from various theological and philosophical writings. In parts of books II–V, though, there are passages in prose,

quoting or compiling works of other authors used to justify the author's argumentation. Parts of other authors' works have also been added directly after the *Dioptra*. Based on Francis J. Thomson's (2018) list of Slavonic translations, Fuchsbauer aims at determining "which of the extracts of other authors were unknown to the Slavs before the translation of the *Dioptra*" (p. 163).

The final contribution of this group is the paper by Małgorzata Skowronek dedicated to epistles from church authorities in the anti-Latin polemics in the late medieval Slavic manuscript tradition. The author focuses on the so-called "codices of mixed content", widely spread among the South Slavs in the 15–16th century. Observations on the relations of the copies they are attested in are also provided, together with a commentary on various other aspects, including variant readings, grammatical forms, etc. The paper ends with an appendix in which the Slavonic text of the three epistles is published based on the copy kept in the Library of the Romanian Academy (Ms Sl. 330).

As mentioned earlier in this text, the last two papers of the volume are dedicated to two aspects of the reception of Patristic literature in Romania. In the first contribution, Alexandru Mareş discusses the first Romanian translations of Patristic writings. The first texts were translated in the 16th century, based mainly on Slavonic texts. The authors translated were among the most popular ones, including John Chrysostom, Basil the Great, John Nesteutes, Athanasius the Great, John Damascene, and Sophronius of Jerusalem. In the second paper, Daniar Mutałp focuses on the structure and composition of a Proto-Philokalic Romanian manuscript from 1769 (ms. 2597 from the Library of the Romanian Academy). In this contribution, the content of the manuscript is presented in detail. Furthermore, the familiar places with the Greek *Philokalia* are also commented upon.

In conclusion, it may be said that the volume presents valuable insights into different aspects of the reception of Patristic literature in medieval South-Eastern Europe, excellently edited and curated by Lora Taseva and Roland Marti. It provides new, well-researched data on various aspects connected to the common research topic. Papers combine both traditional philological methods (such as those of L. Taseva, Th. Daiber, A. Bruni) and innovative approaches (as e.g. L. Sels and E. Dikova). Singular misprints or typos do not interfere with the reading. Although such a collection of contributions would have definitely benefitted from some general theoretical framework that would have given a more concentrated focus to the whole volume, its mosaic mode creates a wider field of discussion where various perspectives could come together. Such an approach proves to be fruitful, providing a wide range of different interpretations and calling for a dialogue – a prerequisite for every good scholarly endeavour, which this collection of articles proves to be. The book is aimed at a specialized readership that is generally involved in the matters of the text translations in the medieval Balkans.

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