

Although presented in a popular form, Stanisław Rek's book proposes interesting hypotheses and provides original conclusions. It can be considered to perfectly complement the work by Ilona Czamańska and Jan Leśny. Written in

a fluid language, it is certain to attract a great number of readers.

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**BŁAŻEJ SZEFLIŃSKI, *Trzy oblicza Sawy Nemanjicia. Postać historyczna – autokreacja – postać literacka* [Three Faces of Sava Nemanjić: a historical figure, self-creation and literary character], Łódź 2016, pp. 342 [= Byzantina Lodziensia, 25].**

Sava Nemanjić-Rastko – the son of Stephan Nemanja, the founder of the medieval Serbian state – is an eminent figure who left his mark on the history of his own country and of the whole Christian ecumene. He was a founder of an independent Serbian church and its first archbishop; a sainted monk; a co-founder of Hilandar, the Serbian monastery on Athos; the author of the typikons of many monasteries; a lawgiver; a man of letters; and a politician. Proclaimed a saint, he is still held in reverence by the members of the Orthodox Church. He has attracted the attention of a great number of scholars, not only the Serbs, and the number of published works about him runs to thousands.

The book under review was written by Błażej Szepliński, a slavist of the younger generation from Łódź. Perhaps it is his young age that gave the author the courage to deal with the topic, which has already been covered by so many distinguished scholars. The main aim of the book is to collect all the available information about Sava's life and to juxtapose it with the saint's image found both in his own works and in the works of other medieval Serbian authors (epic literature).

The book is divided into four main parts. Chapter 1, *Stan badań nad życiem i średniowiecznym wizerunkiem literackim Sawy Nemanjicia* [The State of research into the life and medieval literary image of Sava Nemanjić], p. 7–26,

offers a survey of the book's primary sources and presents the modern scholarship's findings regarding Sava's life and literary image. Chapter 2, *Sawa jako postać historyczna* [Sava as a historical figure], p. 27–148, recounts Sava's life. Of particular note here are the paragraphs that deal with the issue of dating Sava's birth, the problem of the establishment of Serbian archbishopric, and the question of whether the saint owned a city district before escaping to Athos. In Chapter 3, *Kreacja własnego wizerunku przez Sawę* [Sava's creation of self-image], p. 149–172, Szepliński analyses Sava's writings [e.g.: *Karyes Typikon, Life of Simeon, The letter to Spiridon, the hegumen of Studenica*] in terms of the deliberate attempts to create his self-image. This analysis indicates that Sava tended to present himself as a humble person – a tendency that was to a certain extent fuelled by existing convention. What also shines through the saint's writings is his strong self-esteem. Chapter 4, *Sawa jako postać literacka w serbskich utworach epickich epoki średniowiecza* [Sava as a literary figure in Serbian medieval epic works], p. 173–220, provides an analysis of some Serbian texts containing references to the subject of Szepliński's book: *Hilandarska povelja* and *The Life of St. Simeon* by Stefan Nemanja; *The Prologue Life of Saint Sava* by Arsenius; *The Prologue Life of Saint Sava* (older), *The Life of St. Sava* by Domentian; *The Life of St. Sava* by Theodosius of Hilandar; *The Life of Archbishop*

*Arsenius* by Daniel II; and *A Short Life of St. Sava*. Szefliński tries to examine the way in which Sava is portrayed in these works. He also aims to explain the reasons why different authors described St. Sava in so different ways.

The book also includes an annex (a translation of an extensive fragment of *The Life of St. Sava* by Theodosius of Hilandar, p. 227–274), a preface (p. 1–6), conclusions (p. 221–226), the list of abbreviations (p. 275–278), a bibliography (p. 279–314), summary (p. 315–320), a names index (321–328), the index of administrative, ethnic and place names (p. 329–334), illustrations (p. 335–337).

This book is the first monograph on St. Sava written in Polish. Along with the work by Jan

Leśny<sup>1</sup>, it can be used by Polish readers as a reliable source of knowledge about the first members of the Nemanjić dynasty. The inclusion of extensive fragments of *The Life of St. Sava* by Theodosius of Hilandar, translated into Polish, adds to a small number of Serbian medieval texts available to the Polish reader. One can also hope that this young scholar's book will become part of the international scholarly discourse.

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<sup>1</sup> J. LEŚNY, *Studia nad początkami serbskiej monarchii Nemaniczków (połowa XI – koniec XII wieku)*, Wrocław 1989.

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**Симеонов сборник (по Светославовия препис от 1073 г.) [Сборник Симеона (по списку Святослава 1073 г.)], ed. ПЕТЯ ЯНЕВА, vol. III, Гръцки извори [Греческие источники], Издателство на БАН „Проф. Марин Дринов”, София 2015, pp. 1242.**

Рецензируемое издание создано при поддержке Кирилло-Методиевского научного центра Болгарской академии наук и Лингвотекстологической лаборатории при Софийском университете им. св. Климента Охридского под руководством проф. Р. Павловой. Книга вышла под общей редакцией акад. П. Динекова.

Сам сборник был переведен для болгарского царя Симеона I (правление 893–927 г.) с греческого на славянский язык в конце IX – начале X века. Настоящее издание было подготовлено по его списку 1073 г., сделанному для Святослава Ярославича. Список был открыт в 1817 г. в Воскресенском Ново-иерусалимском монастыре К. Ф. Калайдовичем и П. М. Строевым.

Книга посвящена греческим источникам славянского перевода и является частью серии, состоящей из трех томов: первый

том<sup>1</sup> был опубликован в 1991 г. и содержит исследования и текст; второй том<sup>2</sup> был издан в 1993 г. и содержит словарь-индекс. За основу славянского текста было взято фототипное издание 1983 г. (Москва) Изборника 1073, с привлечением литографического издания 1880 г. (Санкт-Петербург).

В третьем томе воспроизводится издание славянского текста 1991 г., из которого, после дополнительной сверки, были устранены допущенные неточности и учтены проведенные с того времени лингвотекстологические исследования. Издание открывает краткое введение и пять глав

<sup>1</sup> *Симеонов сборник (по Светославовия препис от 1073 г.)*, ed. П. ДИНЕКОВ, vol. I. *Изследвания и текст*, София 1991.

<sup>2</sup> *Симеонов сборник (по Светославовия препис от 1073 г.)*, ed. П. ДИНЕКОВ, vol. II. *Речник-индекс*, София 1993.