

– древнегреческий город, существующий на месте будущего Константинополя (с. 16) – это по-польски *Byzantion*, а район византийской столицы, в котором находился императорский дворец и известная Богородичная церковь – это *Blacherny* (с. 54). Польская форма имени Климент звучит *Klemens* (с. 23), а имени Никифор – *Nikefor* или *Nicefor* (с. 25).

Достоинством рецензируемого труда является приведение в скобках важнейших терминов в их первоначальной (древнецерковнославянской, церковнославянской или русской) форме, благодаря чему читатели книги, прежде всего студенты филологических факультетов, получили возможность познакомиться с оригинальной терминологией, а также помещенный в книгу богатый иконографический материал. Все иллюстрации и репродукции цветные и высококачественные. Они удачно подобраны и являются ценным дополнением к тексту учебника.

Итак, рецензируемая публикация безусловно содержит обстоятельное обоз-

рение важнейших литературных явлений и цивилизационных достижений русского средневековья, т.е. эпохи, которой обычно посвящается очень мало места в учебных пособиях по истории русской литературы (большинство наших критических замечаний касается в основном второстепенных вопросов, связанных скорее с историей, чем с литературой). Она убедительно раскрывает специфику литературы и культуры средневековой Руси, знакомит с культурными связями восточных славян с важнейшими интеллектуальными центрами на Балканах (в Византии, Болгарии и Сербии), а в XVI–XVII в. – с жителями польско-литовского государства. Следовательно, можно полагать, что предлагаемое вниманию читателя учебное пособие окажется востребованным студентами русской филологии и других специальностей, а также всеми интересующимися историей и широко понятой культурой Древней Руси.

Zofia Brzozowska (Łódź)

<http://dx.doi.org/10.18778/2084-140X.01.16>

***Uczniowie Apostołów Słowian. Siedmiu Świętych Mężów [Disciples of the Apostles of the Slavs. The Seven Holy Men]*, ed. MAŁGORZATA SKOWRONEK, GEORGI MINCZEW, Collegium Columbinum Cracoviae, Kraków 2010, pp. 216 [= Biblioteka duchowości europejskiej, 4].**

The body of sources pertaining to the disciples of Constantine-Cyril and Methodius, unlike the texts devoted to the latter¹, has not been of particular interest to

¹ E.g.: *Żywoty Konstancyjny i Metodego (obszernie) [Lives of Constantine and Methodius (comprehensive)]*, trans., ed. T. LEHR-SPEŁAWIŃSKI, Poznań 1959; *Pasterze wiernych Słowian. Świeci Cyryl i Metody [Shepherds of the faithful*

Polish scholars² and it is therefore gratify-

Slavs. Saints Cyril and Methodius], ed., trans. A. NAUMOW, Kraków 1985; *Cyryl i Metody. Apostołowie i Nauczyciele Słowian [Cyril and Methodius. Apostles and teachers of the Slavs]*, vol. II, *Dokumenty [Documents]*, ed. J.S. GAJEK L. GÓRKA, Lublin 1991.

² For example, an exception to this is a translation of some of the Clement of Ohrid's texts,

ing to see that a new publication has filled the gap in this area. It is worth highlighting that its creation came about through the initiative and effort of South Slavic linguists from Łódź, headed by Georgi Minczew. Furthermore, in order to achieve this ambitious undertaking, it was possible not only to involve a group of excellent translators, but also to gain the assistance of prominent experts on the subject of the activity and cult of Constantine and Methodius' pupils. These experts came in the person of Elka Bakalova, Slavia Barlieva and Dimo Češmedžiev, who wrote the introductory texts.

The book is divided into four main parts; in the first, there are three studies, constituting an introduction to the source texts. The first one, *Uczniowie Apostołów Słowian Siedmiu Świętych Mężów w greckiej i słowiańskiej tradycji literackiej* [*Disciples of the Apostles of the Slavs. The Seven Holy Men in Greek and Slavic literary tradition*] (p. 17–36), is the work of Slavia Barlieva and Dimo Češmedžiev. In the first part of the text, S. Barlieva presents the personalities and works of the pupils of Constantine-Cyril and Methodius and characterises the source that is the basis of our knowledge about them. In the second part, D. Češmedžiev examines the question of the creation and development of the cult of the Seven Holy Men, which includes both the Apostles of the Slavs themselves and their pupils. He supports the view that the cult dates back to the 16th century and that the number of saints in the group is linked to the symbolic meaning of the number seven, as we know by name only six of the pupils of Constantine-Cyril and Methodius. The author of the following text *Siedmiu Świętych Mężów w sztukach pięknych* [*The Seven Holy Men in the arts*] (p. 37–60) is Elka Bakalova.

done by A. NAUMOW – *Pasterze...*, pp. 37–50, 99–105.

The scholar characterises the tendencies in art in portraying Apostles of the Slavs, as well as their pupils, beginning from the late 9th century up until the last decade of the 20th century. She discusses the most important works portraying them, points out the reasons for the proliferation and abatement of interest in the figures of the Seven Holy Men over various periods and in different areas during the more than a millennium long history of their presence in art. The third text, *Pamięć o Siedmiu Świętych Mężach w legendach ludowych i podaniach* [*The memory of the Seven Holy Men in folk tales and legends*] (p. 61–77), by Georgi Minczew shows the presence of the Seven Holy Men in South Slav folklore. The scholar disputes the current academic views and displays his own original findings concerning, *i.a.*, the archaic core of the tale of the Seven Holy Men, the lands which became the cradle of these tales and, finally, the influence of high culture on their shape.

All three of the studies – in conjunction with the preface (*Zamiast wstępu* [*Instead of introduction*], p. 9–16) by Małgorzata Skowronek, who undertook the task of sharing with the Polish reader the works associated with the pupils of Constantine and Methodius – intended to prepare the reader for the reading and understanding of the source texts. The translations, whose authors are Anna Maciejewska (3 texts), Maciej Kokoszko (1), Małgorzata Skowronek (32), Agata Kawecka (2), Magdalena Pasik (3), Ivan Petrov (1) and Aleksander Naumow (1), have been made in a professional manner, conveying not only the letter, but also the spirit of the original texts. The sources were divided into three groups. In the first, *Hagiografia* [*Hagiography*] (p. 79–142) there are eight lives of saints, including five of St. Naum (three anonymous of Slavic

provenance, *Żywot obszerny św. Nauma Ochrydzkiego* [*The comprehensive life of St. Naum of Ohrid*], attributed to Constantine Cabasilas, and *Żywot Świętego Nauma tzw. Ludowy* [*The so-called folk life of St. Naum*] by Jonče Snegarov), two of Clement (*Żywot obszerny Świętego Klemensa Ochrydzkiego* [*Legenda bułgarska*] {*The comprehensive life of St. Clement of Ohrid* [*Bulgarian legend*]} of Theophylact archbishop of Ohrid; *Żywot krótki Świętego Klemensa Ochrydzkiego* [*Legenda ochrydzka*] {*The brief life of St. Clement of Ohrid* [*Ohridian legend*]} by Demetrios Chomatenos) and Jonče Snegarov's *Żywot Świętego Erazma, tzw. Ludowy I* [*The so-called folk life of St. Erasmus*]. In the second, *Hymnografia* [*Hymnography*] (p. 143–174) there are three texts: Anonymous of Ohrid's *Słowiańskie nabożeństwo ku czci Świętego Klemensa (na 27. Lipca)* [*Slavic devotion in honour of St. Clement (for July 27)*] (p. 145–153), Demetrios Chomatenos' *Nabożeństwo ku czci Świętego Klemensa* [*Devotion in honour of St. Clement*] (p. 154–163) and *Słowiańskie nabożeństwo ku czci Siedmiu Świętych Mężów biskupa Parteniusza* [*Slavic devotion in honour of the Seven Holy Men of bishop Parthenius*]

(p. 164–174). Part three *Legandy ludowe i memoraty z okolic Ochrydy* [*Folk legends and memorates from the environs of Ohrid*] (*Folk legends and memorates from the environs of Ohrid*) (p. 177–196) contains thirty two small texts. Małgorzata Skowronek and Georgi Minczew supply the translations with an erudite commentary. Along with the *Słownik antroponomów i toponimów* [*Dictionary of anthroponyms and toponyms*] (p. 197–207) and *Słownik terminów liturgicznych i teologicznych* [*Dictionary of liturgical and theological terms*] (p. 209–213), it facilitates the comprehension of the occasionally difficult texts.

The sources pertaining to the pupils of Constantine and Methodius included in the book, together with the already existing translations into Polish of the texts related to the activity and cult of the Solun Brothers, will allow Polish readers to shape their own views about the place and role of the Apostles of the Slavs and their pupils in the development of Slavic culture, and more broadly speaking, of European culture.

Translated by Michał Zytka

Miroslaw J. Leszka, Kiril Marinov
(Łódź)

ANDREJ ŠKOVIERA, *Svätí slovanskí sedmopčetníci* [*The Seven Slavic Saints*], Slovenský komitét slavistov, Slavistický ústav Jána Stanislava SAV, Bratislava 2010, pp. 247

Da più di dieci anni Andrej Škoviera esamina con serietà scientifica il culto dei sette discepoli di Cirillo e Metodio (i “Sette Santi”), toccando temi come: la storia del rapporto tra Oriente e Occidente cristiano nel contesto della missione in Moravia dei

Santi Fratelli Cirillo e Metodio svoltasi dalla seconda metà del IX secolo; le problematiche riguardo il patrimonio liturgico di Cirillo e Metodio; il destino di alcuni dei discepoli di Cirillo e Metodio dopo la morte di quest'ultimo, con particolare attenzione fo-