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"Apokryfy syryjskie. Historia i przysłowia Achikara. Grota skarbów. Apokalipsa Pseudo-Metodego"... : [recenzja]

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

the introduction to each of texts, its origin and historical background have been presented, accompanied by listing its linguistic variants, both editions and translations to contemporary languages, and detailed bibliography.

The first part of the anthology is sacrificed to *The Story and proverbs of Ahiquar* (*Historia i przysłowia Achikara*, p. 11–83), adviser and secretary of Syrian rulers Sennakherib and Esarhaddon (7th cent. B.C.). The text itself is presented in translations from three variants: Aramaic, Syriac and Old-Church-Slavonic one.

It should be emphasized, that usually marginalized literary production of the *Slavia Orthodoxa* circle is included to the anthology. The authors of the volume have decided to chose the *Slavic Tale of Akir the Wise* from a 15th cent. Russian manuscript. Now we should complete the data referring to the Slavic version or rather versions of the story. The information about editions of the source text is not completely current. Apart from the Russian copies, there are other eight copies both Southern- and Eastern-Slavic⁴.

2010 (selection of studies sacrificed to Syrian language, archaeology and Christian culture with registers of Polish Syriac bibliography, as well as three newly made literary translations: BARDESANES, *The Book of nations' rights/laws; Martyrdom of Symeon Bar Sabbae*; fragments of *Our Lord Jesus Christ's Testament*). Just after *The Syriac Apocrypha* have been published, another Syrian text has been edited: *Księga pszczoły – oryginalny tekst w języku syryjskim przełożony z manuskryptów znajdujących się w Londynie, Oksfordzie oraz Monachium*, trans. J. ZACHWIEJA, Sandomierz 2011 [= *Święte księgi, święte teksty*, 14]; English version: *The Book of the Bee. The Syriac text edited from the manuscripts in London, Oxford, and Munich...*, ed. E.A. WALLIS BUDGE, Oxford 1886.

⁴ A full list in one of the newest studies devoted to the text: И. КУЗИДОВА, *Преписът на Повестта на Акир Премъдри в ръкопис № 29*

The first edition of the *Slavic Tale of Akir the Wise* presented a version acknowledged then as an oldest one⁵. Meanwhile, in 2010 another text of the first Slavic version was published – coming from the oldest Southern-Slavic copy preserved at the Savina monastery in Montenegro (14th cent., number 29)⁶. This translation, performed in the First Bulgarian Tsardom's times (10th–11th cent.), seems to be primary to the Russian versions⁷.

The second part of the anthology refers to *The Cave of Treasures*, attributed to St. Efrem the Syrian (*Grota skrabów*, p. 84–199)⁸. This most extended (in the whole anthology) text is accompanied by a very detailed commentary, whose authors explain reasons of including this source, devoid of artistic values, and being a compilation of genealogies and Biblical commentaries, some chronographical and apologetical writings, as well as Jewish and Christians legends (p. 84–85). That's why the authors set in order plots and subjects, explain point

*от манастира Савина (около 1380 г.), [in:] Пътние мало Георгию. Сборник в чест на 65-годишнината на проф. д-рн Г. Попов, София 2010, p. 492–509, with up-to-date bibliography. To the list of contemporary translations, a Bulgarian one (unfortunately, only partial) should be added, in: Й. ИВАНОВ, *Старобългарски разкази*, София 1935, p. 95–102; П. ДИНЕКОВ, К. КУЕВ, Д. ПЕТКАНОВА, *Христоматия по старобългарска литература*, ³София 1974.*

⁵ А. ГРИГОРЬЕВ, *Повесть об Акире Премудром*, Москва 1913.

⁶ И. КУЗИДОВА, *op. cit.*, p. 499–506.

⁷ See: М. ЙОНОВА, *Разпространение и развитие на повестта за Акир Премъдри в средновековните литератури на южните и източните славяни*, Pbg 1, 1987, s. 104–109.

⁸ This text might be compared with another translation edited at the same time: ŚW. EFREM SYRYJCZYK, *Księga Jaskini Skarbów*, trans. M. URAM, Sandomierz 2011 [= *Święte księgi, święte teksty*, 12].

of view of its supposed authors, and different circumstances of place and time of its origin. Information referring to prevalence and popularity of the text, as well as a theological commentary and analysis of the literary monument, takes a special place.

The third text from *The Syriac apocrypha* is Pseudo-Methodius' (of Patara) Apocalypsis (*Apokalipsa Pseudo-Metodego*, p. 200–238). Text dating back the 7th cent., known from Syriac, Greek, Latin and Slavic copies, used to be appreciated particularly in the monastic circles. The peak of its popularity is time of Turkish march through the Balkans (14th–15th cent.). Introduction to this specific homily comprises problems of authorship and genres of the text, its theology and textological sketch of its redactions and translations. The translation from Syriac is completed with commentaries to other known translations.

A strong point of the anthology is presenting a great diversity of text originating usually from the same source. However, we could ask of principles of choice of the later, non-Syriac variants, and, e.g., lack of a commentary on a few South- and East-Slavonic redactions of the Pseudo-Methodius Apocalypsis. Presenting the Slavic variants, differing from the Syriac and Greek ones (like the type known from the 13th cent. so-called *Priest Dragol's codex*⁹) or extremely interesting

fragment about Bulgarians (from the 16th cent. Serbian copy¹⁰) would emphasize their originality, and thanks to that – enrich the textological description of the literary monument.

Translations presented in *The Syriac apocrypha* deserves to be read against a background of some earlier ones. In 2011 r., two titles were edited by the Armoryka Publishing House: *Historia i mądrość Achikara Asyryjczyka* [*The Story and Wisdom of Ahiquar the Assyrian*]¹¹ and *Księga Jaskini Skarbów* [*The Cave of Treasures*]¹². These ones, however, were made on basis of modern, 19th cent. English translations, and don't include both bibliography and critical commentaries.

The Syriac apocrypha possesses a great number of values: exquisite language of the Polish translation, exhaustive theological and historical-literary commentary, and very detailed bibliography, which comprises Polish, English, French, German, Italian and Russian titles (more than 100 titles for three texts, apart from editions and translations). But first of all – they make the unknown world of the Christian Syriac literature closer to non-Syriac-speakers (Syriac studies scholars). Let's hope the authors of *The Syriac apocrypha* don't make the audience wait a long tome for the next volume of the series.

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M. LILOVA, Sophia 2011, p. 218–256 (text on p. 227–239, English translation on p. 247–253).

⁹ See editions: П.С. СРЕЉКОВИЋ, *Зборник попа Драгоља. Садржина и пророштва*, Спом 5, 1890, p. 17–20; *Откровение на Методий Патарски*, [in:] В. ТЪПКОВА-ЗАИМОВА, А. МИЛТЕНОВА, *Историко-апокалиптичната книжнина във Византия и в средновековна България*, София 1996, p. 161–182, text on p. 167–172. See also re-edition of the *Revelation of Methodius Patarensis*: А. МИЛТЕНОВА, *Sources*, [in:] В. ТЪПКОВА-ЗАИМОВА, А. МИЛТЕНОВА, *Historical and apocalyptic literature in Byzantium and medieval Bulgaria*, trans. M. PANEVA,

¹¹ *Historia i mądrość Achikara Asyryjczyka*, trans. M. OBIDZIŃSKA, Sandomierz 2011 [= *Święte księgi, święte teksty*, 13].

¹² Św. EFREM SYRYJCZYK, *op. cit.*

⁹ See editions: П.С. СРЕЉКОВИЋ, *Зборник попа Драгоља. Садржина и пророштва*, Спом 5, 1890, p. 17–20; *Откровение на Методий Патарски*, [in:] В. ТЪПКОВА-ЗАИМОВА, А. МИЛТЕНОВА, *Историко-апокалиптичната книжнина във Византия и в средновековна България*, София 1996, p. 161–182, text on p. 167–172. See also re-edition of the *Revelation of Methodius Patarensis*: А. МИЛТЕНОВА, *Sources*, [in:] В. ТЪПКОВА-ЗАИМОВА, А. МИЛТЕНОВА, *Historical and apocalyptic literature in Byzantium and medieval Bulgaria*, trans. M. PANEVA,

ИВАН БОЖИЛОВ, АННА-МАРИЯ ТОТОМАНОВА, ИВАН БИЛЯРСКИ, *Борилев Синодик. Издание и превод [Boril's Synodicon. Edition and Translation], София 2010, pp. 386 [= История и книжнина].*

The series *History and Literature* currently contains seven publications, and more are planned. The idea of this project is to present historiography of the Orthodox Slavs, to study the birth of their own concepts of history and its connections with the Byzantine model. Among the authors there are historians, philologists and linguists. A good example of their interdisciplinary approach is the book presented here, which is the result of cooperation of specialists representing different fields of scholarly studies.

The work of Anna-Maria Totomanova, Ivan Božilov and Ivan Biljarski – *Борилевият синодик. Издание и превод [Boril's Synodicon. Edition and Translation]* – has a somewhat misleading title, but in this case it is an advantage. The book does not contain simply the critical edition of *Boril's Synodicon*, but a publication of the whole Palauzov manuscript as well (14th c., kept in the Sts. Cyril and Methodius National Library in Sofia – НБКМ¹ 289). We can find there horoses of 4th, 6th, 7th ecumenical councils, the synod of Constantinople (920 – tomus unionis), the synod of Patriarch Menas (536), three prayers for liturgical use, and the Greek originals of the horoses. The text of *Boril's Synodicon* is reconstructed – the editors took Palauzov manuscript as a basis for their work and compared it with Drinov copy (XVI c., НБКМ 432). Missing parts of Palauzov copy are supplemented with fragments from Drinov's one. Variant readings,

as well as lacunae in the text, are indicated in the footnotes. Paleographic characteristics of the text and the marginalia from both manuscripts complete the critical apparatus.

These manuscripts are the only two preserved copies of the Bulgarian Synodicon, which is one of the most interesting sources for Bulgarian medieval history and for history of Bulgarian language. The main part of *Boril's Synodicon* is a translation of the Byzantine version. This document was proclaimed in 843, after the synod which confirmed the end of iconoclasm in Byzantine Empire. The text was re-edited and expanded a few times, and it eventually became a dogmatic encyclopedia. Initially, it contained a condemnation of the iconoclasts. Over time anathemas against heretics that appeared later were added. The *Synodicon* was sung every year in episcopal churches during the service on the first Sunday of Lent. In 1211, as a result of the synod of Tarnovo, it was translated into Bulgarian. The Bulgarian version continued to expand, and it eventually became a memorial book of the Bulgarian Orthodox Church.

The edition presented here contains Bulgarian and English translations. Before this, English speaking readers had available only partial translations: one by Thomas Butler² and another by Janet and Bernard Hamilton, based on the French translation by Henri-Charles Puech and André

¹ НБКМ – Национална Библиотека „Св. св. Кирил и Методий“.

² T. BUTLER, *Monumenta bulgarica – A bilingual anthology of Bulgarian texts from the 9th to the 19th centuries*, Ann Arbor 1996, p. 203–215.