

# Agata Kawecka

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"Ахтаровият царственик от 1844 година. Текст и изследване [Ahtarovuiat Tsarstvenik. Text and research]", Лъчезар Перчеклийски, София 2013 : [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](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

that decided about choosing St. Olga as the patron. According to the author, one of the factors may have been the fact that in 1895 a daughter of Tsar Nicholas II, Olga, was born. Perhaps it was in a gesture of loyalty that the church was dedicated to the patron saint of Tsar's daughter (p. 39–40).

In the second part of the book (*Święta księżna kijowska Olga – wybór tekstów źródłowych [Saint Princess Olga of Kiev. A selection of primary sources]* – p. 44–202) the author listed eight source texts, along with their translations. Each of them is preceded by a brief introduction, informing about the time of creation and manuscript tradition. Furthermore, the Author indicated the most important editions of each of the works, the edition she used in the book and the basic literature on the subject. The texts included here are: *Praise of Olga*, a part of the *Remembrance and praise of Prince of Rus Vladimir* by Jacob the Monk, from 11<sup>th</sup> century (p. 44–48); the Prologue Life of St. Olga (Southern Slavic), from 12<sup>th</sup>–13<sup>th</sup> centuries (p. 50–54); the Prologue Life of St. Olga (from Rus), 12<sup>th</sup>–13<sup>th</sup> centuries (p. 56–60); Canon in Praise of St. Olga, ascribed to Cyril of Turov, 12<sup>th</sup>–13<sup>th</sup> centuries (p. 61–74); *A word about how Olga had herself baptised*, turn of 14<sup>th</sup> and 15<sup>th</sup> centuries (p. 75–80); Life of St. Olga (so-called of Pskov), from the 1560s (p. 82–94); Life of St. Olga (so-called of Pskov, shortened edition), 16<sup>th</sup> century (p. 95–100); Comprehensive Life of St. Olga, in-

cluded in *The Book of Degrees of Royal Genealogy*, ca. 1560 (p. 102–202).

Each of the texts is accompanied by footnotes. The book is supplemented by a list of abbreviations (p. 203–204), bibliography (p. 205–210) and a subject index (p. 211–217).

The book is a valuable addition to the, rather scanty in the Polish language, collection of the Old Rus texts. Its considerable merit is also the fact that the original texts have been provided along the translations, which enables the readers to verify their (it has to be noted, exceedingly high) quality. It should be noted that the majority of the translated works included in the volume have not been previously translated into Polish.

The discussed book will be, I think, an excellent aid to the didactic process at universities, and will contribute to the development of Polish research on the beginnings of Christianity in Rus. One other aspect of the book deserves attention: the scholar also discussed the history of the Orthodox Church in Łódź, dedicated to St. Olga. One might therefore say that her book will also contribute to the better understanding of Łódź as the city of four cultures, part of which is the heritage of the Orthodox Rus.

I am certain that the work discussed here will find numerous readers, both among the scholars, and wider public interested in the history of Rus.

*Andrzej R. Holasek (Łódź)*

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**ЛЪЧЕЗАР ПЕРЧЕКЛИЙСКИ, Ахтаровият царственик от 1844 година. Текст и изследване [Ahtaroviyat Tsarstvenik. Text and research], Бюлид-инс, София 2013, pp. 184.**

Łączesar Perčekliyski's work exhibits all the characteristics of the historical-linguistic trend, which has been consistently popular in the Balkans for years, and which entails describing and publicising the most important monuments of literature. This time, the author took upon himself to focus on the edited vari-

ant of the first Revival-period work to address Bulgarian historiography – *Istoriya Slavyano-bolgarskaya [Slaveno-Bulgarian History]* by Paisius of Hilendar (also known as in Western sources as Paisii Khilendarski; it is worth mentioning that this book, which is without doubt a great contribution to the research on the

reception of Paisius' work, is also the aftermath of a research project to commemorate the 250<sup>th</sup> anniversary thereof). The work in question is a unique phenomenon – written in the era of the Ottoman “Yoke,” through references to important historical events aimed to praise the Bulgarian nation and its courage, it was an important factor in shaping the consciousness and national identity of the Bulgarians. Paisius' *Istoriya* was an immensely popular work, as evidenced not only by the multiplicity of its copies, but also the fact that relatively quickly (at the end of the eighteenth century) compilations of the original text and other, more or less legendary, content began to emerge. One of them was the literary monument known in scholarly sources as *Ahtaroviyat Tsarstvenik* (*Ахтаровият царственик*), written in 1844 in Veliko Tărnovo by Kănčo Sojanovič Bakal and Stoyančo Penjuvič Ahtar<sup>1</sup>.

L. Perčekliyski's monograph consists of two parts. The first one is devoted to the studies on the historical text and includes its description, its position among several other copies from the so-called Rila set, and its graphical and linguistic characteristics. Consisting of 128 sheets, the literary monument is unique in many ways, not only because it is different from other texts in the set in terms of its content (primarily the significantly edited preface and additions in the main text, meticulously listed by the author, after he compared it to a number of other copies, including the Rila copy, Pop Ioan's copy, the

Stara Zagora copy, Grigorovič's copy, and so on), but also because the language (of two copyists) is quite characteristic (especially compared to the Stara Zagora, Rila, and Pop-Ioan's copies). Therefore, it is very fortunate that the text has become the subject of detailed study.

The second part (p. 79–155) consists of the hitherto unpublished text of the literary monument, with principles of editing and a short glossary of archaisms and borrowings. The rules of the edition are clearly defined and consistent, and the few suggested simplifications of spelling, mainly relating to the omission of diacritics marking aspirations and replacing three different types of word stress with a single one (nota bene, the original text does not follow the rules of the Church Slavonic language in this regard) do not compromise the clarity of the publication. It is worth noting that in the footnotes the author adds comments regarding apparent errors in the text and notes its characteristic features. Even though from a technical and aesthetic point of view, the choice of font used in the edition may seem rather disappointing, it must be admitted that the text itself is edited carefully and conscientiously.

The publication is supplemented with a list of abbreviations, a bibliography, and an appendix with colour reproductions of illustrations and selected pages of *Ahtaroviyat Tsarstvenik*.

*Agata Kawecka (Łódź)*  
*Translated by Katarzyna Gucio*

<sup>1</sup> Cf. Увод, p. 14–15.