



Preface

The present number 2 of “Studies into the History of the Book and Book Collections” (“Z Badań nad Książką i Księgozbiorami Historycznymi”) journal is dedicated to the Cyrillo-Methodian literary culture seen from a historical perspective, as well as to the scholarly research on the topic. All studies included in the edition are interconnected since they focus on Slavonic, Greek, and Latin works related to the Cyrillo-Methodian subject. At the centre of the research field are the lives and the works of Constantine-Cyril the Philosopher and his brother Methodius, canonized as saints already in the Middle Ages and in more recent years declared as co-patrons of Europe. Born in Thessaloniki, they grew up in the bilingual Greek-Slavonic milieu of their hometown receiving the highest education in the Byzantine capital. Later, they became Christian missionaries on behalf of the Byzantine emperor, who sent them out to the Khazars, the Saracens and the Western Slavs. It was for the benefit of the Slavs of Great Moravia that Constantine-Cyril the Philosopher and Methodius devised the first Slavonic alphabet, called the Glagolitic alphabet (the name comes from the Old Slavonic word ГЛАГОЛАТИ – I speak). By virtue of this achievement they were regarded as the first educators of the Slavs, and after their death were venerated as Slavonic saints of both the Eastern Orthodox and the Western Roman Catholic Churches. Included in the Cyrillo-Methodian subject are all sources related to the saintly brothers (especially the earliest ones dated to the end of the 9th and the beginning of the 10th century), their own philological work (the Slavonic alphabet and their original literary compositions, as well as the first translations of the Bible to Old Church Slavonic). The scholarly research on the topic extends also to the teaching and literary activities of the disciples of Saints Cyril and Methodius, and further to every literary and artistic work related to the Cyrillo-Methodian traditions from the 12th century to the present day. Already in the Middle Ages these works were considered Slavonic, while today in the Western vocabulary the language of Cyril and Methodius is known as Old Church Slavonic. In Bulgaria this language is called Old Bulgarian since the first Slavonic alphabet displays the characteristic features of old local variants of the Bulgarian language. Intended for the lands of Prince Rastislav, travelling to Venice and Rome, in the end of the 9th century, after the deaths of Cyril and Methodius, the Glagolitic alphabet arrived in Bulgaria, and the work of the saintly brothers saw its continuity and flourish among the Bulgarians. Furthermore, the second Slavonic alphabet, named after St Cyril and known as Cyrillic around the world, was created in Bulgaria. In the Middle Ages, the Cyrillic alphabet

spreading from Bulgaria reached the lands of the South Slavs and of the East Slav, and from there went back to the Ruthenian territories of the West Slav. Over the centuries, in these places the Cyrillic alphabet underwent changes in order to adapt to local linguistic features, as demanded by a natural evolutionary process. However, it is necessary to emphasize that the resonance of the Cyrillo-Methodian achievement was so reverberating that several centuries later the development of Slavonic studies in the European universities was based on the comprehensive study of their work, and the field of Cyrillo-Methodian research emerged. This field is considered to be the key to Slavonic philology. All Bulgarian scholars who from the middle of the 19th century to the beginning of the 20th century went to Europe to receive their philological education, returned back to Bulgaria aware of the importance of their own Bulgarian cultural heritage. In the 19th century two Bulgarian cultural institutions began to study the Cyrillo-Methodian topic: The Bulgarian Academy of Sciences and Sofia University “St. Kliment Ohridski”. In the times of political and social changes in Europe and on the Balkans carrying out Cyrillo-Methodian research was not always easy but the field remained of outmost importance. Since the 19th century in every decade Cyrillo-Methodian studies have had their own face, their own specific characteristics, and their own generation of scholars, which is a testimony to the vitality of this scholarly area and to the vigor of the Bulgarian institutions dedicated to its study.

In the present number 2 of “Studies into the History of the Book and Book Collections” journal are published the works of some of the scholars of the Cyrillo-Methodian Research centre at the Bulgarian Academy of Sciences. Every one of the six articles is related to the scholarly interests of its author. Therefore, here I will allow myself to only briefly present the main points of the separate studies.

In her article *Paul Meyvaert and Paul Devos: Duo Candelabra Cyrillomethodiana* Stilyana Batalova focuses on the contributions of these two scholars to the classification of the Latin hagiographic works about Saints Cyril and Methodius. More specifically, she describes their research and publications from the middle of the 20th century, related to the questions about the appearance (time, place, and authorship) and dissemination (copies and redactions) of one of the most important early sources in the Cyrillo-Methodian corpus, the *Italian Legend*. Meyvaert and Devos researched in detail the manuscript tradition of the *Italian Legend* from the moment of its appearance connected to the names of Johannes Hymmonides and Gauderic of Velletri (9th c.), and more than a century later to the literary contribution of Leo of Ostia. Based on this study, the scholars discovered the influence of Leo of Ostia’s redaction of the *Italian Legend* on the Latin Cyrillo-Methodian literary works from the last quarter of the 12th century to the 14th century.

The Slavonic sources related to Cyril and Methodius and their disciples have been the centre of the scholarly interest of Boyka Mircheva for many years. She is the compiler of the exhaustive catalogue of the multiple copies of Slavonic Medieval works related to the saintly brothers, which was published in 2014 in Bulgaria. As well as studying the manuscripts *de visu*, B. Mircheva also researches the collections of the Scientific Archive of the Bulgarian Academy of Sciences, where many sources related to Cyril and Methodius are kept as photocopies, microfilms, and digital copies. Her article *Photocopies of Lost Manuscript Copies of the “Prologue Vita of Methodius”, Bishop of Great Moravia, in the Scientific Archive of the Bulgarian Academy of Sciences* presents the history of the archival Collection V, dating back to 1914, when photographs began to be collected as sources for the Bulgarian Slavonic studies. Twenty years later, in 1934, the International Congress of Byzantine studies, then taking place in Sofia, and the International Congress of Slavonic studies, then taking place in Warsaw, confirmed the decision that the Medieval photo archive has to be kept, catalogued, and preserved in the most professional manner. Today, this photo archive is a rich source used in the research of the Middle Ages. In her article B. Mircheva focuses on the copies of one important work, the Short (Prologue) Vita of Methodius, kept in this photo archive, comparing the number of existing Medieval copies of this text to the number of photocopies of Medieval copies, kept in the Scientific Archive of BAS, coming from manuscripts that are lost today. B. Mircheva filled in a gap by publishing three such copies. Although she did not attempt to analyse the language of these copies, I would like to draw attention to the fact that their linguistic features are clearly indicating a Ruthenian provenance, something that most likely will be of interest to many scholars.

The article *The Cultural and Historical Legacy of Acad. Stefan Mladenov* by Iva Trifonova is also dedicated to the sources kept in the Scientific Archive of BAS. The scholar has chosen to research the personal archive of the important Bulgarian linguist Stefan Mladenov (fund 154K, inventory 1 and 2). Using this source, she traces the professional biography of the scholar connected to Sofia University and the universities of Vienna, Geneva, Petersburg, Prague, Paris, Munich. I. Trifonova describes the wealth of scholarly publications of Prof. S. Mladenov in the fields of General and Comparative Slavonic and Indo-European linguistics, etymology, onomastics, history of the Bulgarian language, Bulgarian dialectology, and lexicology. She also draws special attention to some unknown archival documents in the personal archive of Prof. Mladenov, and his relations with the Polish palaeo-Slavists from the first half of the 20th century. This method is a step forward not only in the study of Prof. Mladenov, but also in the research of the Bulgarian heritage kept in the Scientific archive of BAS.

Nely Gancheva's article *Some Remarks about the Cyrillo-Methodian Bibliography in Bulgaria and its Electronic Version* presents the main bibliographic works in the Cyrillo-Methodian field. She discusses one of the main objectives of the Cyrillo-Methodian Research Centre at BAS, which since 1980 has begun to collect, study, and publish the Cyrillo-Methodian bibliography. The article traces the stages of automation of this bibliography, and explains the need to conversion of the database in a digitally readable format. The main areas for the development of the electronic Cyrillo-Methodian bibliography are presented, namely: presentation of the full text of the publications included in the bibliography, digital measuring of the bibliographic citations, development of an online application, where users can add bibliographic data and electronic sources related to the Cyrillo-Methodian research field.

Andrey Bobev's article *The Slavonic Manuscript Heritage of the Zograf Monastery on Mount Athos – Past and Present* is a study of the library of the Bulgarian monastery on Mount Athos, built in the 10th century. Even though over the centuries many of the medieval books had been taken out of the monastery, the literary heritage of the library of Zograf Monastery is still impressive. A. Bobev traces the history of the catalogues of the library of Zograf Monastery from the 19th century up to the present day. The author describes the library today and introduces the readers to the work of contemporary teams of scholars who are currently involved in cataloguing the collection. Special attention is paid to the process of digitization of the literary heritage of Zograf Monastery, as well as to the endeavours to make it accessible for scholars.

Tsvetomira Danova's article *Materials to the catalogue description of manuscripts excerpted for Bibliotheca Homiletica Balcano-Slavica. III. Triodion Panegyrikon from Hilandar Monastery N 390* is a study of Codex 390 from the library of Hilandar Monastery on Mount Athos. The scholar published an exhaustive analytical description of its content, making clear that the volume is a compilation of translated (from Greek to Medieval Bulgarian language) and original (Medieval Bulgarian) works datable to the classical period of Medieval Bulgarian literary culture. Some of these works have already been a subject of scholarly attention but the content of the manuscript is fully described for the first time. Ts. Danova also brings to light hitherto unknown or little known compositions. For every one of the texts she pointed out the Greek originals according to the available catalogues and editions, thus reducing greatly the scholarly uncertainties in terms of Greek text–Old Bulgarian translation. This is especially valuable for the Byzantinists and for the colleagues who attempt to make comparisons with the Greek written tradition. At the same time, Ts. Danova does not allow herself to venture into unsubstantiated hypothesizing whenever she cannot find the exact Greek original. I feel the obligation

to explain that the size of this article could not be reduced due to the volume of the examined codex and the methodology employed.

All these articles together create an impression of the multifaceted nature of the field of Cyrillo-Methodian studies, and demonstrate the methodology and the approaches necessary for the scholarly work on the topic.

Besides these six articles, in the present number 2 of “Studies into the History of the Book and Book Collections” two more works have been included.

The review of Ewelina Drzewiecka on the album *Cyril and Methodius images. Memory. Identity*, prepared by Veselka Zhelyazkova and Desislava Naydenova, is written with true understanding of the questions related to the veneration of Saints Cyril and Methodius in the recent past and today. Their veneration is reflected not only in the artistic trends, but also in the very nature of the decades when the works appeared, while the geographic scope of this veneration is extremely broad (Bulgaria, Austria, Germany, Greece, Italy, China, Portugal, Russia, USA, North Macedonia, Slovakia, Serbia, Ukraine, Hungary, Check republic). In her earlier publications E. Drzewiecka has presented herself as a historian of the culture related to the sites of memory, making use of her broad knowledge about the transformations of Cyrillo-Methodian narrative in the years from World War II to the present day.

The overview of *Editions of the Cyrillo-Methodian Research Centre at the Bulgarian Academy of Sciences for the period 2021–2022* is prepared by Nely Gancheva, who is the head of the publishing group, scientific archive and library of the Centre. She divided the editions into different categories, such as: monographs; periodicals and series; separate volumes with educational and popular content; one electronic book. Special attention is given to “Palaeobulgarica” journal, the scholarly series: Cyrillo-Methodian Studies, and to the educational series: Legend Library. The total number of publications of the Cyrillo-Methodian research Centre for the given two-year period is 17.

In my role as a thematic editor of the issue, I would like to express my most sincere gratitude to the Editorial board of “Studies into the History of the Book and Book Collections” journal, who has welcomed our research and has supported us in the creation of this little monograph. It is hoped that these different articles will help developing the image of the Cyrillo-Methodian topic within the contemporary Bulgarian scholarship.

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