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Article Author: William R. Veder

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3-6 NOVEMBER 1981, SPOLETO:

VIII CONGRESSO INTERNAZIONALE DI STUDI SULL' ALTO MEDIOEVO
LA CULTURA BULGARA NEL MEDIOEVO BALCANICO TRA ORIENTE E OCCIDENTE EUROPEO

WILLIAM R. VEDER

The Congress was organized by the *Centro Italiano di studi sull' alto medioevo* (dir. Prof. dr Raoul Manselli), Palazzo Ancaiani, 06094 SPOLETO to commemorate the 1300th anniversary of the Bulgarian state. Among the many activities deployed in numerous countries at this occasion, this Congress was outstanding both by its lovely setting, not only in a beautifully restored palazzo, but also in one of Italy's best preserved medieval towns, and its excellent company (in which, however, we missed our Czech and Soviet colleagues). Its broad general theme invited reflection and discussion beyond strictly specialist domains, and the participants were informed and able enough (though not all as fluent in Italian) to comply.

Five main centers of interest could be discerned:

Ecclesiastical and Political History

- CARILE A. (Bologna) *John VI Cantacuzenus and Bulgaria*.
CVETKOVA B. (Sofia †) *The Bulgarian People and Europe in the XV-XVIIth Centuries*.
FEDALTO G. (Padova) *The Bulgarian Church between Byzantium and Rome from Boris I to Kalojan*.
LACKO M. (Roma) *Pope Innocentius III and Bulgaria (1198-1216)*.
PERI V. (Vaticano) *The 'iura antiqua' of Rome over the Bulgarian Lands: An Innovation in IXth Century Missionary Ideology*.
VARTOLOMEEV O. (Sofia) *The Answers of Pope Nicholas I to the Questions of the Bulgarians as a Source of IXth Century International Private Law*.

I found it most interesting to note that these papers gave a dynamic aspect to the main theme: if Bulgaria and its culture held a place between East and West, it was before the XIIIth century, and especially during the First Bulgarian empire, when the outcome of the disputes between the Roman and the Byzantine Churches over the territory and its inhabitants was still undecided, and when its rulers were still receptive to influences from both sides. Later on, the opposition is rather between East and West with Bulgaria more or less firmly settled in the former camp.

Cultural and Literary History

- DIMOV G. (Sofia) *National, Balkanic and European Themes in the Works of Gregory Camblak*.
DUJČEV I. (Sofia) *Bulgarian Medieval Culture between East and West*.
SGAMBATI E. (Macerata) *The Activity of Krăstjo Pejkič between Bulgaria and Europe*.
SPISAREVSKA J. (Sofia) *The Bulgarian Intellectuals of the XVIIth Century and Italy*.
STANČEV K. (Sofia) *The School of Euthymius, the Slavia Orthodoxa, and the Italian Renaissance: Relations and Typological Oppositions*.
ŽEČEV T. (Sofia) *Methodological Problems in the Study of Cultural Interrelations of East and West*.

The shift in the main theme, noted above, was even more prominent here: competition of East and West in Bulgaria is renewed only in the XVIIth century, but Western influences gain no more than ankle depth. Bulgarian culture between the XIIIth and XVIIth centuries must be studied within the framework of Orthodox Christian culture, lest the results of the study be unreliable, was the fundamental message of Stančev's impressive paper, which I hope will become a guideline for a thorough reassessment of the achievements of the Second Bulgarian empire.

History of Art

- DE MAFFEI F. (Roma) *The Miniatures of the Tomič Psalter*.
DZUROVA A. (Sofia) *Glagolitic Ornamentation between East and West (Based on the Glagolitic Manuscripts in the Vatican Library)*.

The latter warning was well heeded in De Maffei's thorough iconological

study of the Tomič-Psalter. Džurova, working on a broad chronological scale, was freer to consider dynamics: she traced the Asian (Olympian?) roots of the ornamentation of the earliest glagolitic manuscripts down to the Italian sources of the ornamentation of XIV-XVth century Croatian glagolitic manuscripts.

History of Language

- HAMM J. (Wien) *The Western Bulgarian and Croatian Glagolitic Tradition.*
IVANOVA-MIRČEVA D. (Sofia) *Literary Bulgarian of the XIII-XIVth Centuries as the Third Classical Language of Medieval Europe.*
PICCHIO R. (New Haven, CT) *Missionary and Liturgical Language in the Latin Church and the First Bulgarian Empire.*
RUSEK J. (Kraków) *Western Influences on Old and Middle Bulgarian.*

The history of the language betrays dynamics quite similar to those of ecclesiastical and cultural history: a relatively high incidence of lexical elements of Western origin in Old Bulgarian as compared to Middle Bulgarian texts, as Rusek very clearly demonstrated, perhaps imported by the disciples of Cyrillus and Methodius, but most probably retained by virtue of local familiarity with Latin. The fact that these lexical items form identifiable semantic groups, mostly connected with liturgical terminology, correlates well with the methodological distinction between missionary ('lingua d'apostolato') and liturgical language as two distinct factors in the shaping of the Old Slavic literary language, which Picchio proposed to introduce.

History of Texts

- CAPALDO M. (Salerno) *Composition and Translation Techniques in the Old Slavic Homily 'Bogv Gospodv'*
DELL'AGATA G. (Pisa) *Greek and Slavic Introductory Formulas to the Homilies of Damascene Studite's 'Thesaurus'.*
KOSSOVA A.G. (Perugia) *The Old Slavic Tradition of the 'Viděnie Isaievo'.*
NAUMOW A.E. (Pisa) *The Cult of S. Benedictus in the Slavia Orthodoxa.*
THOMSON F.J. (Antwerpen) *The Myth of Bohemia as a Centre of Translations into Slavonic after the Death of Methodius.*
VEDER W.R. (Nijmegen) *The 'Low' Literature of the First Bulgarian Empire.*

Apart from Dell'Agata's richly documented survey of the characteristic transformations of Greek formulas in a late XVIth century Bulgarian translation and its tradition, all papers bore on texts the tradition of which reaches back into the First Bulgarian empire (if not farther). Kossova reported on her work on the critical edition of the *Viděnie Isaievo*: she pointed out that its edition is impossible without the study of its interrelations with the '*Vznesenie Isaievo*' and other related apocalyptic texts (which distinguishes its tradition from the Ethiopian, Greek and La-

tin traditions) a phenomenon of contamination so well known in other apocryphal texts, but not as yet sufficiently described nor explained. Capaldo added a new chapter to his in-depth work of John the Exarch: the identification of a far-reaching isomorphism of translation- and compilation techniques (simply put: the tendency to eliminate complications of both ideas and syntax), which makes it possible to ascribe the compiled homily *Bogb Gospodb* to just this author, and to reject the ascription to him of the extant full translations into Slavic of the Greek source homilies of the compilation. I myself referred to Capaldo's discovery when I tried to propose a distinction between two types of compilatory literature in the First Bulgarian empire: a 'high' literature (comprising also direct translations), oriented on Greek sources and Greek standards of textual coherence, and a 'low' literature, oriented exclusively on available Slavic texts and obviously without a set standard of textual coherence. Thomson provided convincing arguments to question the hypothesis of the post-Methodian Moravian origin of some Old Slavic *Vitae*: he identified the Greek originals of the *Vitae* of S.George and S.Stephen I Pope, pointed out some of the more glaring Grecisms in the *Vitae* of S.Apollinarius and S.Benedict, which make their translation from Latin utterly improbable, and proceeded to show that, while the *Vitae* of S.Anastasia and S.Vitus are, indeed, translations from the Latin, they do not contain any unquestionable Bohemism or Moravism, which leaves as single argument in favor of their Moravian origin the unproven supposition that no one in Bulgaria knew Latin well enough to translate from it. Naumow, however, adduced arguments to retain the localization of at least the *Vita S.Benedicti* in Moravia or, at the most, localize its translation in Croatia: the earliest Gospel synaxaries ignore S.Benedict, and his attestation in the *Ohridski Apostol* under the Latin date of 21 March, his early effigies in Novgorod, as well as the long retention of the Latin *B* in his name can all be tied in some way or other to transmission from Western Slavic regions, probably by intermediary of XI-XIIth century Slavic Benedictines.

If I have permitted myself to be so extremely (and perhaps unduly) concise in this review, it is because we are entitled to look forward to the full publication of all the papers in a volume entitled *La cultura Bulgara nel medioevo balcanico tra Oriente e Occidente europeo*, to be published in 1983 by the *Centro Italiano di studi sull'alto medioevo* at Spoleto (I have already corrected the proofs).