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14 APRIL 1984: LONDON

MEETING OF THE SLAVONIC AND EAST EUROPEAN MEDIEVAL STUDY GROUP

Colleague F.J. THOMSON (Antwerpen) informed us that the following papers were read at this meeting:

J. BURNIP: *Iosif Bradatyj*

V. DU FEU (Norwich): *The Firman of 1519*

W. F. RYAN (London): *The Passion of St. Demetrius and the Secreta Secretorum*

F. J. THOMSON (Antwerpen): *Mediaeval Russian Ignorance of the Fathers*

We received abstracts of the second and the last paper, which we print below.

THE FIRMAN OF 1519: PROBLEMS GEOGRAPHICAL AND PALAEOGRAPHICAL  
VERONICA DU FEU

The *Firman* is a roll in the British Library catalogued as ADD<sup>1</sup> 8160. There is a date, 20 January 1721/2, on the MS and it is noted as having been presented to the collection by Henry Cory Esq. in 1820.

It is headed by a *Tugra* or ornamental signature of the Sultan, Selim I. Then follows in gold with bright blue decoration, in a simple South Slav *vjaz'*: *милостю вожею на велики господарь и силни црь і велики амѣр сѣлтанъ селмиъ ханъ*. After one further line of the titles of the Sultan, the word *посродинъ* is centralized, capitalized and put in the same gold and blue as the *vjaz'*. The body of the text is in a clear cursive/semiuncial.

It is a treaty between Selim I and Louis of Hungary for a three years' peace. It is not referred to in standard authors such as STOJANOVIĆ, ELEZOVIĆ and SUGAR. The Latin version, however, is to be found in THEINER. *Vetera Monumenta historica Hungariorum Saeculorum Illustrantia*, II. Roma 1860. The reasons for its neglect by historians are presumably that the circumstances it refers to were overtaken by events in the following year, 1520, when Selim died and his successor, Suleyman, proceeded to settle his troublesome Hungarian frontier by the simple expedient of capturing Belgrade and six years later defeating Hungary, thereby bringing himself closer to Vienna.

For all that, the document is not without interest. It poses geographical problems. There are a number of instances of non-correspondence between the Latin version and this Slavonic one: Lat. *Kusly* Slav. *росѣ*, Lat. *Syrzowa Kylic* Slav. *хирсова* and *келница*, Lat. *Hadgoracz* Slav. *надгорач*; the last example would point to a Slavonic source with the confusi-

on of the initial letters, but it cannot be this document since later the Latin correctly has *Clyuch* whereas the Firman has κλον. With such erratic naming one is left wondering about the accuracy of treaties. This is brought out in the second geographical problem, which is the frontier itself. The long list of place names at the beginning of the document would seem to mark the frontier between Louis' territory and the Ottoman Empire. If this is so, then such maps as SUGAR's or the one for 1519 in MUIR's classic *Atlas* would seem to be inaccurate. They both include large tracts north of the Danube, east of Smederovo, which the treaty does not name. In other words, Wallachia and Moldavia were not considered Turkish by the Turks, however dependent their sovereigns might have been, and this is clear from a reference to them later in the text. In the west, the Turks are noted as having too little near Zagreb and too much near the coast. Perhaps a different line needs to be drawn.

Strictly palaeographically, the only point of interest is the use of *ro* for both *jo* and *ju*. As regards the scribe's dialect, it is strictly *ekavski* with not a single *jat*. The vocalic *r* is *ir* always. Another trait is the alternation of *o* and *u*, e.g. *Zemon* for *Zemun* and *visote* alternating a line later with *visuta*. Where is he from?

#### MEDIAEVAL RUSSIAN IGNORANCE OF THE FATHERS FRANCIS J. THOMSON

The approximate *corpus translationum* available in Kievan Russia has been established<sup>1</sup> and an examination of patristic quotations in the works of early Russian authors has revealed among them, with the possible exception of Hilarion of Kiev, no knowledge of Greek works other than those available in translation<sup>2</sup>. Had a knowledge of Greek been widespread in early Russia, it would undoubtedly have been reflected in original works, and thus the absence of such evidence clearly reveals that a knowledge of patristic thought was limited to what was available in translation.

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- (1) F.J.THOMSON. *The Nature of the Reception of Christian Byzantine Culture in Russia in the Tenth to Thirteenth Centuries and Its Implications for Russian Culture*. 'Slavica Gandensia' 5(1978):107-139.
- (2) F.J.THOMSON. *Quotations of Patristic and Byzantine Works by Early Russian Authors as an Indication of the Cultural Level of Kievan Russia*. 'Slavic Gandensia' 10(1983):65-102.

Various theories have been advanced for the limited choice of works translated. Thus, EREMIN<sup>3</sup>, for instance, saw in it a deliberate selection of early Christian literature as most suitable for neophytes, while MEŠČER SKIJ<sup>4</sup> considered that the choice was partly based on the 'needs of cultural development' and partly limited by the difficulties of translating the atticizing Greek of many Fathers. However, the true key to the *corpus translationum* was pointed out in 1914 by VINOGRADOV<sup>5</sup> – it was the Typicon.

By and large only those works necessary for the liturgy – and this includes the Bible, since those parts not required for the liturgy were not translated, as Gennadius of Novgorod discovered in the late 15th century when he wished to obtain a complete Slavonic text of the Bible – and for the daily communal and private reading of a monk were translated. This is the reason for the phenomenon described thus by FEDOTOV<sup>6</sup>.

*The catalogue of the names of the Fathers whose works were known in Russia is really very long. But if one passes from names to writings, the impression is changed. Very few of the classical works of Greek theology were known in Russia. Most of the translations pursued merely practical and edifying aims.*

This has been illustrated with regard to Basil of Caesarea<sup>7</sup> and Gregory of Nazianzus<sup>8</sup> and could be further illustrated with reference to other Fathers. To take Gregory of Nyssa as an example: five of his festal homilies were translated – once again in accordance with typicon requirements – but of his dogmatic writings there exist but two tiny excerpts, one from his *Dialogus de anima et resurrectione* and one from his *Oratio catechetica magna*, while of his exegetic works apart from a few minor excerpts from his *De hominis officio* we have only part of his *In canticum canticoorum ho*

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(3) I. EREMIN. *Literatura drevnej Rusi (Etjudy i charakteristiki)*. Leningrad 1966:9-18.

(4) N. MEŠČERSKIJ. *Istočniki i sostav drevnej slavjano-russkoj perevodnoj pis'mennosti IX-XV vekov*. Leningrad 1978:70.

(5) V. P. VINOGRADOV. *Ustavnye čtenija Propoved' knigi. Istoriko-gomiletičeskoje issledovanie, Vol. 1*. Sergiev Posad 1914:i-vi.

(6) G. FEDOTOV. *The Russian Religious Mind, Vol. 1*. Cambridge MA 1946:45.

(7) F. J. THOMSON. *Slavonic Translations of Saint Basil's Works*. 'Polata knjigopisnaja' 6(1982):61-63.

(8) F. J. THOMSON. *The Works of St. Gregory of Nazianzus in Slavonic*. 'Studien zur Geschichte und Kultur des Altertums', N.F. 2. Reihe, 2(1983): 119-125.

*miliae xv* conflated with Philo of Carpasia's *Enarratio in Canticum canticorum*.

Neither was the situation with regard to the works of John Chrysostom any different. His festal homilies once again were translated, but only seven of the vast number of his exegetic homilies were translated in full, viz. the 7th and 13th on Genesis, the 11th on Psalms, the 6th, 78th and 89th on Matthew and the 23rd on Romans.

Not until the 14th century was any considerable improvement made in this situation (and these new translations apparently only arrived in Russia in the 15th century).

Whereas in Bulgaria there was during the periods of both the First and Second Empires an intellectual élite both fluent in Greek and conversant not only with patristic theology, but also with contemporary Byzantine polemics, this was never the case in early Russia. When Russia was ready to assimilate more than the bare essentials of the faith, there was an absence of the necessary philosophical and theological background, which alone could act as a stimulus to original intellectual thought. Conversion had brought Russia literacy not learning, sciolism not enlightenment.

3-4 MAY 1984: COLUMBUS, OH

FIRST ANNUAL HILANDAR RESEARCH PROJECT CONFERENCE

*Our colleague M.MATEJIC (Columbus, OH) proudly informed us that all is well with the Hilandar Research Project (cf. 'Polata knjigopisnaja' 5(1981):43-90) and that it is now in the position to organize an annual conference to give both perspectives and publicity to its aims and achievements. At this first conference, the following papers were scheduled to be read:*

- D. BOGDANOVIĆ (Beograd) *Priorities in the Research of Medieval Slavic Manuscripts*
- H. HURWITT (Cambridge, MA) *On Interdisciplinarity in Medieval Slavic Studies and the Need for New Paradigms*  
*On the Need for an 'on-line' List on Who is Doing What in Medieval Slavic Studies*
- E.KASINEC (Berkeley, CA) *American and Canadian Holdings of Old Slavic Printed Books and Manuscripts: Evolution, Historiography, and an Agenda for the Future*
- M.MATEJIC (Columbus, OH) *The Hilandar Project: Past Achievements and Future Goals*
- D.ROBINSON (Columbus, OH) *Progress Report: A Computerized Bibliography of Studies of Slavic Manuscripts Published since 1960*
- D.S.WORTH (Los Angeles, CA) *The Current Status of Medieval Slavic Studies in the USA and Canada*