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A MESSAGE FROM THE EDITORS

This fifth Приложение of Полата књигописана is dedicated to the memory of S. Methodius, archbishop of Sirmium, apostle of the Slavs and, by virtue of the encyclical *Egregiae virtutis* of 31 December 1980, co-patron of Europe, together with S. Cyril, his brother, and S. Benedict.

His fundamental work — the translation into Slavic of the Holy Bible and the basic liturgical texts — remains a matter of more questions than answers, as demonstrated by the discussions at the numerous commemorative symposia held this year.

Your editors — Aleksander Naumow having very energetically assumed the place ceded to him by Mario Capaldo — are proud to present to you the efforts of twelve authors to put the questions in line in order to help provide more soundly based answers than have been available in Slavic philology up to now. Nine separate studies bear testimony of their efforts and make it possible to measure their success.

After a proposal for unification of the terminology used to refer to Biblical texts (part of the commendable enterprise of the CIBAL (Sofia) to harmonize the descriptive terminology of Slavic manuscripts), ALEKSEEV outlines four philological criteria for the analysis of the oldest, Methodian stratum in Biblical texts. His first criterium is reviewed in breadth by the late lamented Father TANDARIĆ. His second criterium is given depth by the studies of KOVAČEVIĆ and MOMINA (even though the latter treats a non-Biblical text, perhaps even not of Methodian origin), as well as by the study of KARAČOROVA. Arguments to extend his third criterium to encompass elements of text layout in relation to its function are proffered by KOCEVA, ATANASOV and MOSZYŃSKI; interesting data on functional difference are presented by SKOMOROCHOVA VENTURINI. None of the authors has ventured into the hotly debated area of ALEKSEEV's fourth criterium, a decision which your editors applaud, since it was their aim to present in this Приложение rather less explored avenues of research, which may open up new perspectives in the study of Slavic Biblical texts.

An important aspect of those texts not related to their genesis, but to their reception and function in the social community — their use as a

thematic frame of reference – is treated in an exemplary case study by
GIAMBELUCCA KOSSOVA.

Your editors beg your pardon for bending *Полата кѣнигописнага* rules limiting the use of languages to English (French, German) and Russian. The authors' argumentation would doubtlessly have suffered in translation. So we present them to you in their original wording, even though it entailed some makeshift adaptations to our available typefaces (in TANDARIĆs and KOVAČEVIĆs studies). Typing errors are your editors', save for MOSZYŃSKI's study, typeset entirely by himself.

Your editors hope that this collection of studies will become a true new starting point for the renewal of integrated research into all aspects of Slavic Biblical and liturgical texts. May that renewal bear the fruit of the printed word!

A. Naumov

Игорь Мухоморов