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The Ideological Use of Biblical Motifs and Quotations in the Canon on the Translation of the Relics of St. Clement of Rome

The hymn devoted to the finding and the subsequent translation of the relics of Saint Clement of Rome shows a double interest: It is one of the earliest hymnographical compositions in Old Church Slavonic, and it contains clearly ideological elements. The relics of Saint Clement, third Pope after Saint Peter, played a main role in two important periods of the christianisation of the Slavs: The mission of the byzantine brothers Constantine-Cyril and Methodius in Moravia (863-869), and the baptism of the Rus'ian prince Vladimir in 988. Therefore, the study of the canon on the translation of the relics of Saint Clement can provide us a valuable evidence of the ideological use of biblical motifs and quotations. Several scholars considered a newly discovered Russian version of the hymn as the work composed by Constantine the Philosopher on the occasion of his finding of the relics in 861. On the contrary, the Russian historian E. V. Uchanova, basing on the ideological use of biblical quotations, came to the conclusion that such hymnographical composition would have a Russian origin, dating from the period of the christianisation of the Kievan Rus'. In this paper, we show how a careful rereading of those biblical motifs and quotations don't allow us to support either of these hypothesis.

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Parabiblical (paratextual) literature in Mediterranean World and its Reception in Medieval Bulgaria (10th–14th cc.)

In the past, Slavonic scholars associated the concept of apocryphal works and apocryphal elements with the well-known precepts of Bogomilism as an ideological and social tradition that contradicted an "official ideology." Within this framework, popular non-canonical texts were called apocrypha and were assumed to be heretical in content. This perception has been revised as a result of the establishment of the medieval literary process in Bulgaria as a mixture of canonical, quasi-canonical, and non-canonical elements (specified by Prof. A. Naumow, 1976). The relationship between these elements, which may be considered both separately and as parts of a system, is simultaneously much more complicated and much more homogeneous than it was thought to be only ten years ago. In many cases the terms "apocrypha" or "pseudepigrapha" needed additional clarification. The terms "parabiblical literature" (established after the discovery of the Dead Sea scrolls), and "paratextual literature" are discussed with reference to the Slavonic tradition. The present paper also poses questions about the correlations within apocryphal,

exegetical, and catechetical medieval literature in the context of the Mediterranean World and their reception in Medieval Bulgaria (10th–14th cc.).

I present the results of textological analysis of three series of apocrypha: (1) the Story about Adam and Eve and the cycle about Holy Tree; (2) the stories about Abraham; (3) the stories about David and Solomon. Also I have made an attempt to shed new light on the chronology of parabiblical texts' translations and on their character as socio-cultural phenomena in the Slavonic tradition. The transmission of the texts shows that three main types of miscellanies with mixed content existed – the first, based on the earliest translations, had been edited and supplemented with additional texts during the 13–14 cc.; the second, an anthology not only of translations but of compilations, during the period of Byzantine rule in Bulgaria (11–12 cc.) and the third – which is the result of the late medieval period (16–17 cc.) combining texts from the previous two and from other sources. The specific features of the structure of the miscellanies were confirmed not only by philological research, but with implementation of computer tools. This paper is a fragment from a book (under preparation).