

ACTA

ECCLESIASTICA

SLOVENIAE

7

SVETA BRATA CIRIL IN METOD

V ZGODOVINSKIH VIRIH

ob 1100 letnici Metodove smrti

LJUBLJANA 1985



KAZALO

Predgovor	7
Foreword	8
Bogo Grafenauer, Spreobrnjenje Bavarcev in Karantancev. Conversio Bagoariorum et Carantanorum	9
Prevod	15
Originalni tekst	28
Summary	43
France Perko, Italska legenda	45
Prevod	48
Originalni tekst	53
Summary	58
France Martin Dolinar, Pisma rimskih papežev Hadrijana II., Janeza VIII. in Štefana V.	61
Prevod	70
Originalni tekst pisem	89
Summary	116
Metod Benedik, Žitje Konstantina (Cirila) in Žitje Metoda	117
Žitje Konstantina – prevod	129
– originalni tekst	160
Žitje Metoda – prevod	196
– originalni tekst	212
Summary	233
France Martin Dolinar, Pohvala sv. Cirila in Metoda	235
Prevod	237
Originalni tekst	245
Summary	254
Janez Zor, Anonimna ali Metodova homilija v Clozovem glagolitu	255
Prevod	265
Originalni tekst	271
Summary	278
Navodila sodelavcem AES	279
Publikacije s področja cerkvene zgodovine	280
Sinopse	283

CONTENTS

Bogo Grafenauer, Conversio of Bavarians and Carinthians. Conversio Ba-	
goariorum et Carantanorum	9
Translation in Slovene	15
Edition of the original text	28
Summary	43
France Perko, The Italic legend	45
Translation in Slovene	48
Edition of the original text	53
Summary	58
France Martin Dolinar, Letters of the Roman Pontiffs Hadrian II., John	
VIII., and Stephan V.	61
Translation in Slovene	70
Edition of the original texts	89
Summary	116
Metod Benedik, The Life of Constantine and the Life of Methodius	117
The Life of Constantine, Translation in Slovene	129
Edition of the original text	160
The Life of Methodius, Translation in Slovene	196
Edition of the original text	212
Summary	233
France Martin Dolinar, The commendation of Saints Cyril and Methodius	235
Translation in Slovene	237
Edition of the original text	245
Summary	254
Janez Zor, The homily anonymus or by Methodius in the Glagolita Clo-	
zianus	265
Translation in Slovene	265
Edition of the original text	271
Summary	278
Instruction for the collaborators of AES	
Historical publication	
Synopses	

SUMMARY

Conversion of Bavarians and Carinthians

The document on conversion (christianization) of Bavarian and Carinthians is a sort of a »white book of Salzburg Church«, about its mission work among Carinthians, in particular in Lower Panonia. It was written by an unknown Salzburg priest in 871 for the archbishop Adalwin, in his correspondance with the Pope about Method (who was at the time imprisoned in a monastery in southern Germany the latter wanted to prove the rights of the Salzburg Church to Panonia.

Considering the purpose of the document and the different sources used (particulary the excerpts from Salzburg scripts) it is possible to state that the detailed data contained in the document are fairly reliable, but that their selection and maybe also the implied tendencies are somewhat questionable.

As far as the composition of the text is concerned, the assumption is still prevailing that the document consists of two parts; namely: »How did the Bavarians become Christians and how did the Slaves, called Carinthians and their neighbours accept the holly faith and let themselves be christianized«. Wolfram's division of the text into three parts (the Bavarian, Carinthian and the Lower Panonian) is not enough convincing.

*The original form of the document has been preserved in six manuscripts, and besides different shortened versions exist in other four manuscripts. The oldest preserved manuscript of Conversion dates only from 11th century. According to individual manuscripts the Conversion has started being published already from the 16th century on. The critical edition, containing also an exhaustive commentary in Slovene, was prepared by Milko Kos in his book *Conversio Bagoariorum et Carantanorum*, Razprave ZD 11, Ljubljana 1935. Kos's critical edition was used also by Wolfram in his book with the same title (Vienna 1979). However, the commentry by both authors should be extensively completed by Slovene historians. A long time has elapsed since the publication of Kos's work and Wolfram unfortunately does not take into account the Slavic literature regarding this subject.*

The larger part of the Conversion was translated into Slovene by J. Majcinger in the Appendix to the book by J. E. Billy »Zgodovina svetih apostolov slovanskih Cirila in Metoda« (The History of Holly Slavic Apostoles Cyril and Method), Prague 1863, 98—103. For our publication the text from the Milko Kos's book was translated anew by Prof. Dr. Kažetan Gantar.

SUMMARY

The Italic Legend

Among the Latin sources for the lives of Saints Cyril and Methodius, the most important is the Italic Legend. It was Joseph Dobrovský who gave this Latin document its title in the last century.

The text was first published by the Bollandists, in the Acta Sanctorum Antverpiae 1668, Martius tomus II, col. 19—21, as a document on the lives of Saints Cyril and Methodius. André Duchesne prepared the manuscript for this edition, on the basis of a 12th century ms., which was found in the library of the Jesuit college at Clermont; this ms. is now preserved in the Vatican Library — whence its name: Codex Vaticanus Latinus 9668, fol. 10—11.

In 1954 the Bollandist, Paul Devos, discovered in the metropolitan library in Prague a 14th century manuscript of the Italic Legend which

was in a better state of preservation than the Vatican ms. An analysis of both documents has finally cleared up the question of the authorship of the *Italic Legend*. Consequently, its present redaction is the work of Leo of Ostia. An investigation with regard to the authorship and sources of the *Italic Legend* has shown that this document is a reliable historical source for the lives of Saints Cyril and Methodius. It has also shown the reciprocal connections between Slavic, Latin and Greek sources for the lives of the brothers.

In our edition we present a reproduction of the original, which was published by F. Grivec and F. Tomšič, *Constantinus et Methodius Thessalonicensis*, Fontes, Zagreb, 1960, 59—64. The Slovenian translation was published by Grivec in the »Žitja Konstantina in Metodija« (Life of Constantine and Methodius), Ljubljana, 1951, 135—148.

SUMMARY

Letters of the Roman Pontiffs Hadrian II, John VIII, and Stephen V.

In a number of Latin sources of the life and work of the brother Saints Cyril and Methodius, letters of the Roman Pontiffs Hadrian II, John VIII, and Stephen V have an important place. The open a new chapter in our study of life and work of the brothers from Thessaloniki as well as of their great legacy in the religious and cultural field among the Slavs, and especially among the Slovenes. These same letters are the best testimonies to the credibility of the old Slavic witnesses, above all of the two biographies of the brother Saints (Zhitye Metoda = ZM, zhitye Konstantina = ZK).

Unfortunately, these letters are not preserved in the original. The letter of Pope Hadrian II (867—872), by which, on February 14th, 869, he approved the missionary work of the brother Saints, and allowed the celebration of the liturgy in the Slavonic as the fundamental feature of their missionary activity, has been preserved for us only in the old Slavonic translation, chapter 8 of the ZM. An accurate analysis of the letter, however, proved its authenticity, vv. 11a—13 being probably a later addition by the author of the Zhitye.

Extensive entries from the letters written by Pope John VIII (872—882) have been preserved in the Register in the custody of the Vatican Library (Nos. 2—5), and partly in fragments of the same Register kept by the British Museum in London (Nos. 6—13). In these letters, the high esteem in which Pope John VIII held Methodius as well as his complete trust in the holy monk come to light clearly. These letters bear most eloquent witness to the hatred and opposition of Bavarian bishops towards Methodius, who did not hesitate to use even violence. This resentment did not cease until Pope Stephen V (885—891), soon after beginning his office, formally banned celebration of the liturgy in the Slavonic (Nos. 14 and 15).

Another peculiar witness to Constantine's (Cyril's) ability is a letter written by Cardinal Anastasius to Bishop Gaudericus of Velletri, praising Constantine as »a man of great sanctity.« (No. 16)

The Latin text of the Roman Pontiffs' published letters concerning the brother Saints was reprinted from *Monumenta Germaniae Historica, Epistolarum Tomus VII*, München 1978, by kind permission of the editor. The translation into Slovene was prepared by Prof. Otmar Črnilogar.

SUMMARY

The Life of Constantine (Cyril) and The Life of Methodius.

A basic source of the life and work of St. Cyril and St. Methodius, the Apostles of the Slavs, are two Old Slavonic writings: Zhitye Konstantina (ZK) and Zhitye Metoda (ZM). The two documents are preserved only in much later manuscripts of mainly Russian, and partly South Slavic redaction. In Russia, both Lives have been classified in manuscript collections of Lives of Saints. It was only in 1843 that the historian Gorski was the first to stress the historical value of the two writings. Numerous historians and slavists have since dealt thoroughly with studies of both Lives and other Slavic, Greek, and Latin writings throwing light on the contents of the two documents. It is generally assumed that the ZK must have been written in Pannonia or Moravia, soon after Cyril's death, while the ZM could have been set down in writing in Moravia, after Methodius' death, before the expulsion of his disciples: that is to say, probably in the second half of 885.

As to the author of both Lives, experts do not agree: Some of them suppose Methodius to be the possible author of the ZK, others contend that the two Lives could have been written by Clement of OHRID. The widest acceptance is given to the assertion that the writer of both Lives was a disciple of Constantine and Methodius, of Byzantine Empire origin. Methodius certainly had a part in the redaction of the ZK. The Lives are written in a hagiographical style, yet are original works which reflect the theological ideas and wide culture of the brother Saints. The oldest preserved manuscript of the ZK is the Moscow Academy of Spirituality manuscript from the 15th century. The oldest preserved ZM transcription is the manuscript in the collection of the Uspenskij Sobor, Moscow. These two manuscripts, reproduced also in the present edition, have been repeatedly published, translated, and commented on, along with other manuscripts. When the ZK and ZM are seen in parallel, they complement each other very well, and together present a full picture of St. Cyril and St. Methodius, the Apostles of the Slavs.

SUMMARY

The Commendation of Saints Cyril and Methodius

The Commendation of Saints Cyril and Methodius originated in Moravia soon after the death of Methodius, even before the banishment of Methodius' disciples from Moravia in the autumn of 885. The oldest manuscript of the Commendation is preserved in the collection of the Uspensky church in Moskow, together with the ŽM manuscript. Concerning the Uspensky church ms. cf. M. Benedik, »Žitje Konstantina—Cyrila« in »Žitje Metoda« (»Life of Constantine—Cyril« and »Life of Methodius«, Mss. ŽK and ŽM, in AES, no. 7, pages 117 fl.). The manuscript, which dates from the end of the 12th or the beginning of the 13th century, was published among others by Bodjanski 1865, Miklošič 1870, and Lavrov 1930. Up to the present there are 27 known Mss. which date from the 15th to the 17th centuries.

It is a question of a short text which, in all probability, was intended for liturgical use. The contents of the Commendation complete the ŽK and ŽM. Doubtless, the author of the Commendation was well acquainted with the life of the brother Saints and with both of the Žitje's (Lives), and completed those particulars in the »Lives« which had either been omitted or stated too summarily, especially in regard to the life of Saint Methodius. This is the chief value of the Commendation which urged us to insert it into our collection.

For our collection we have summarized photomechanically the original according to P. A. Lavrov, »Materiali po istorii vzniknovenia drevnejši Slavjanskoi pismenosti« (»Material on the history of the origin of the most ancient Slavic written language«), Photomechanic Reprint, Paris (Mouton), 1966, 79—87. The Slovenian translation is a reproduction of the translation of Franc Grivec, »Žitje Konstantina in Metodija« (»Life of Constantine and Methodius«), Ljubljana, 1951, 135—148.

SUMMARY

The homily, anonymous or by Methodius, in the Glagolita Clozianus

Without doubt, the Glagolita Clozianus is one of the most important Old Church Slavonic monuments, thanks to the homily for which no Greek source has been found. The author surveys all the editions of the Glagolita Clozianus and the relation of the editors to this question. Vondrák, in his Studies of 1903, was the first to establish that the AH was an original work; but he believed that it was composed in Macedonia by Clement of Ohrid. In 1936 R. Nahtigal transferred the homily and the whole monument to Moravia, having regard to the circumstances there from which alone it is possible to understand the AH, and in 1943 F. Grivec established that the author of the AH could only be Methodius. In 1947 A. Vaillant took up this question and concluded that the author of the homily was Methodius, but that it was composed first of all in Greek. Today the generally received opinion is that the author was Methodius, and that it originated in Moravia in the Slavic language. The syntactic analyses of E. Bláhová show further that Methodius' part in the Clozianus is even greater, for she attributes to him as well the translation of the homily by Epiphanius.