

J. K. Begunov, *Kozma Presviter v slavjanskih literaturah*, Sofia, BAN, 1973, pp. 560.

The bibliography of the life and works of the priest Cosmas, the 10th Century Bulgarian author who wrote against the Bogomil heresy, is very extensive. Yet the need for a systematic and thorough compilation of the source material existed for a long time. The problems that have arisen concerning the literary work of Cosmas, even following the first publication of his work «Besěda» by M. G. Popruženko («Kozma Presviter bolgarskij pisatel' XV v.», *Bălgarski Starini*, kn. XII, Sofija 1936) and the work of A. Vaillant (*Le traité contre les bogomiles de Cosmas le Prêtre*. Traduction et étude par Henri-Charles Puech et André Vaillant, Paris 1945, Travaux publiés par l'Institut d'études slaves, v. XXI) were considerable and needed a patient and indefatigable scholar to collect and collate the sources for Cosmas and his role in the entire range of Slavic letters. And finally, there now appears the study by J. K. Begunov, of the Institute of Russian Literature in the Academy of Sciences of the USSR at Leningrad. This work was brought out jointly by the Academy of Sciences of the USSR at Leningrad and Moscow and the Bulgarian Academy of Sciences of Sofia. The tireless Russian scholar used for this study no less than 239 archives (pp. 545-547) scattered throughout the Soviet Union, Yugoslavia, Bulgaria, Rumania, and Western Germany.

J. K. Begunov's work is divided into two major parts, the general introduction (pp. 9-290) and the publications of the relevant texts (pp. 291-480). In the introduction to the first part (pp. 9-18), the author deals with the history of the discovery of the text of «Besěda» and the various publications that appeared in Russian, post-revolutionary Russian, Balkan and the Western European corpus of letters, and records that there exist, among others, Greek translations of certain excerpts from the text made by the Greek theologian G. B. Touliaš, 'H' *Ἐκκλησία τῆς Βουλγαρίας κατὰ τὸν μεσαιῶνα (Βογόμηλοι-Κοσμάς)*, (Athens 1957, pp. 53-57). Then follows the first chapter (pp. 19-118) in which Begunov covers the manuscript tradition and the variants of the Cosmas text in Russia that are extant and the condition of the text from the 11th to the early 18th Century. He draws the conclusion that the «Besěda» text of Cosmas was brought to Russia from Bulgaria between the years A. D. 971 and 1018 and that it was widely used in tracts against heresies and in sermons and works of a moralistic and didactic content, and, moreover, that the very nature of the text was such as to lend itself to Russian polemical literature (apologetica) where it became a formidable weapon especially in the works of Stefan Permskij, Iosif Volockij, Bishop Daniel, Maxim the Greek, and lastly, Zinovij Otenskij. In the second chapter (pp. 119-161), the author deals with the history of the Cosmas text in Bulgaria and in Serbia from the 11th through the 19th Centuries and draws the conclusion that the text was copied and used in the southern Slav areas of the Balkans against the Bogomil heresy, in tracts and works of a moralistic and didactic content, and lastly, in treatises against unworthy clerics, monks and people of wealth who would not lend their books for study or for copying out. The third chapter (pp. 162-194) covers the history of the «Besěda» text. This chapter is indispensable for an understanding of J. K. Begunov's method of approach since, as one notes in the second part of the work (p. 297), he worked basically with manuscript K (Kazanskij-Soloveckij Spisok) which is dated 1491-1492 and which was copied by the abbot Dosifej at Novgorod, as well as 14 other manuscripts, and 30 compilations and excerpts from the «Besěda» text. Very illuminating in this chapter is the map on p. 193 wherein the author indicates the spread of the text with its variants ranging from Bulgaria to Mt. Sinai, to Servia and to Kiev. From the latter it passed on to Novgorod, thence to the Soloveckij monastery and the monastic retreats of the Muscovy region (Moscow-Uglič-Suzdal, etc.).

From Moscow it went to Tiflis, to Mt Sinai, thence to the town of Komoran (modern Komarno in Hungary), and lastly through the Sofronieva-Molčinskaja desert to the Ukraine and Carpathia. The author deals in the fourth chapter (pp. 195-256) with the place and time of the composition and the sources used for the Cosmas text. Here he presents in great detail the views of the various scholars and compares the different interpretations with the Greek texts and the presence of John Exarchos, concluding that the «Besěda» text was in fact written in the year A. D. 969-970 during the reign of Tsar Boris II. After examining the text, Begunov concludes that Cosmas used the books of the Holy Scriptures along with various didactic books of his age written by Slav and Byzantine authors as his own sources; from this he also concludes that Cosmas used not only Slavic sources but may well have used Greek sources (p. 249). Concerning the question of the place where the book was composed, Begunov records the arguments of those who maintain that the original Cosmas text was written in Western Bulgaria and those who maintain that it was composed at Preslav, the capital of the first Bulgarian kingdom, or even Tärnovo. The internal evidence of the «Besěda» text in conjunction with the fact that there has not been hitherto a critical study made of the morphology, grammatical structure and the vocabulary of Cosmas, convinces Begunov that it is impossible to define with any certainty the precise place of composition, and he proceeds with extremely interesting observations (p. 253) to deflate the arguments of those scholars who maintain that the «Besěda» was written in Western Bulgaria. He concludes that in the 10th century there was no Eastern Bulgar and Western Bulgar dialect, but a single language, Old Bulgarian, and adds that the Old Bulgarian tongue, especially as written at the close of the 10th Century, must be further studied. And lastly, to the question as to whether Cosmas was or was not a priest, Begunov believes that he was a learned clergyman of his time who held, in all probability, a high administrative post in the Church of Bulgaria and was perhaps a bishop or an assistant bishop in the province of Preslav.

In the fifth chapter (pp. 257-289), the author undertakes an examination of the style and structure of the text of «Besěda» and describes the language of Cosmas as very representative of rhetorical prose in Old Bulgarian letters. Begunov does not omit the possibility that Cosmas may have written other works which continue to remain unknown. Concerning the position of Cosmas as a writer, the Slav scholar argues that, through his tracts and treatises, he contributed much to the national cause against the Bogomils, since he had foreseen the danger threatening the very existence of the Bulgar nation in the event the heretics became dominant. In his conclusions to the first part of the study (p. 290), Begunov expresses the hope that other texts of Cosmas or extracts from his work «Besěda» will come to light, since the oldest extant text is that of Codex K of the 15th Century, so that a more faithful restoration of the original text may become possible.

In the second part of his great study (pp. 293-480), the author presents the actual texts. On pp. 293-296 he writes an introduction to the critical edition of Cosmas, and on pp. 297-392 presents the entire text of the work of the presbyter: «Besěda na novojavivšujusja eres' bogumilu». The work is presented by Begunov as a critical edition based on the fundamental Codex K (Kazanskij-Soloveckij Spisok) dated 1491-1492 and 14 other manuscript codices that are basic for the maximum understanding of the critical text, since the oldest extant manuscript of the work of Cosmas is of the 15th Century. There follow, on pp. 393-480, 24 texts critically edited which are compilations and excerpts (kompilacii i otrjvki) from the «Besěda» that are rather little-known to Slavic men of letters, and are collected for the first time in a single volume because of their close relationship with

the «Besěda». On pp. 481-523 Begunov describes the 25 manuscript codices which today contain the full text of the «Besěda» and which were used by the scholar for his critical edition found in pp. 297-392. And lastly, on pp. 525-559 there are included an index of names (pp. 527-535), list of titles of works that were consulted (pp. 536-544), a list of archives that were used (pp. 545-547), a list of references from the Holy Scriptures that were cited by Cosmas in the «Besěda» (pp. 548-550), a list of photographs, plans and maps (p. 551), abbreviations used (pp. 552-556), and lastly, a table of contents (557-559).

Begunov's work can without exaggeration be described as nothing short of monumental. The author thus adds to the international bibliography a third basic work on the literary contribution of the priest Cosmas which follows in the wake of the two previous studies by G. M. Popruženko and A. Vaillant. But it stands out as the foremost work in the corpus of Slav literature. With this major production Begunov continues the work of the Byzantinists and Slavologues of the Leningrad school. The book without doubt is a work of many years of patient scholarship. When the author points out that the nature of the text of Cosmas was such as to play an important role in Russian polemic literature (apologetica), especially in the works of Stefan Permskij, Iosif Volockij, the Bishop Daniel, Maxim the Greek, and Zinovij Otsenskij (p. 118), he adds characteristically that this argument he puts forth with reservations in view of the fact that as yet there does not exist a sufficient number of comparative studies of the rhetorical texts in Slavic literature. When he records that Cosmas may have been a learned cleric and could have been a bishop holding an administrative post in the province of Preslav (p. 256), he makes these claims with all possible reservations. And last, with great modesty, he writes characteristically in the conclusions to the first part of his major study (p. 290) that this monograph does not give the answers to many questions, and expresses the hope that it will be of some use to those scholars who wish to understand the problems inherent in the work of Cosmas in conjunction with the manuscript tradition of Slav literatures. Begunov's work certainly fulfils the scope for which it was written. All we can wish is that J. K. Begunov will have the strength and the patience to enrich the international bibliography even further with similar works in the field of Slav letters.

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CONSTANTINE PAPOULIDIS

Frederick B. Chary, *The Bulgarian Jews and the Final Solution, 1940-1944*, Pittsburgh, University of Pittsburgh Press, 1972, pp. 199, appendices, bibliographical essay, index.

A book-length treatment in English of the survival of the Bulgarian Jews (until now covered as part of the European Holocaust, except in some articles) is more than warranted and Professor Chary attempts to fill this gap by his research and interpretation.

Although his Introduction does not contain any clear-cut thesis, the implication is that he wishes to identify those forces (people and/or events) responsible for the salvation. Indeed, the author refers us to the existing literature (primarily in Bulgarian and Hebrew) and to the various theses pretending to answer this important question. There are those who ascribe the decisive role to the masses of the Bulgarian people (the Communist and—one could argue—paradoxically, the thesis of many anti-Communist Bulgarians); others (mostly Bulgarian Jewish writers, especially B. Arditì in his early writings) credit the King,