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**Średniowieczne herezje dualistyczne na Bałkanach. Źródła słowiańskie [Medieval Dualist Heresies in the Balkans. Slavic Sources] opracowanie, przekład i komentarz GEORGI MINCZEW, MAŁGORZATA SKOWRONEK, JAN MIKOŁAJ WOLSKI, Wydawnictwo Uniwersytetu Łódzkiego, Łódź 2015 [= Series Ceranea, 1], pp. 240.**

The book under review is a collection of medieval texts edited, translated, and supplemented with a commentary by a team comprising three scholars: Georgi Minczew<sup>1</sup>, head of the Department of Slavic Philology of the University of Łódź and a renowned Polish-Bulgarian scholar specializing in medieval Bulgarian literature, Orthodox liturgy, Slavic, and apocryphal texts; Małgorzata Skowronek<sup>2</sup> from the same department, whose field of expertise is the history of medieval Slavic literature and translation from Old Church Slavonic to Polish; and Jan M. Wolski<sup>3</sup>, a young researcher specializing

in Bulgarian monastic culture and affiliated with the Waldemar Ceran Research Centre for the History and Culture of the Mediterranean Area and South-East Europe, *Ceraneum*.

The book is the initial volume of the “Series Ceranea”, a publishing venture of *Ceraneum*. It contains a bilingual (Polish and English) foreword explaining the idea behind the project and its mission, written by the editors of the series – Mirosław J. Leszka and Kiril Marinow. The first, introductory chapter of the book, entitled *Slavic Anti-Heretical Texts as a Source of Information on Dualist Heresies in the Balkans* (Słowiańskie teksty antyheretyckie jako źródło do poznania herezji dualistycznych na Bałkanach, p. 13–58) and authored by Georgi Minczew, describes the current state of research and subsequently presents the various heresies that existed within the Byzantine-Slavic cultural sphere. Next, the author analyses the Slavic anti-heretical literature focusing on its content and originality, as well as surveying the issue of anti-heretical literature as a whole. The final part is dedicated to the doctrine of the most important medieval Slavic heresy – Bogomilism. The author reconstructs various aspects of Bogomil views: cosmology, cosmogony, notions of Jesus Christ and Mary, soteriology, attitude towards Scripture, the Church Fathers, rituals, sacraments, images, and morality.

The remaining part of the book consists of an edition of fifteen original source texts or their fragments, relevant for the topic; they have been edited and translated into Polish by either Wolski or Skowronek. The corpus includes the

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<sup>2</sup> Małgorzata SKOWRONEK is the author of the following books: *Palaea Historica. The Second Slavic Translation: Commentary and Text*, trans. Y. LOSKE, Łódź 2016 [= SeCer, 3]; “Świat cały ma Cię za obrońcę”. *Michał Archanioł w kulturze Słowian prawosławnych na Bałkanach* [“The Whole World has a Guardian in You”. *Archangel Michael in the Culture of Orthodox Slavs in the Balkans*], Łódź 2008. Besides, her output includes several editions and translations of works of foreign scholarship, as well as over 30 authored and co-authored articles in renowned scholarly journals.

<sup>3</sup> Jan M. WOLSKI is the author of the book *Kultura monastyczna w późnośredniowiecznej Bułgarii* [*Monastic Culture in Late Medieval Bulgaria*], Łódź 2018 [= BL, 30], as well as several articles, the most impor-

tant of which are: (*Pseudo-*)*Basilian Rules for Monks in Late Medieval Bulgaria. A Few Remarks on a Bulgarian Nomocanon from the End of the 14<sup>th</sup> Century*, Pbg 36.2, 2012, p. 39–44; *Autoproscopae, Bogomils and Messalians in the 14<sup>th</sup> Century Bulgaria*, SCer 4, 2014, p. 233–241.

following texts: excerpts from John the Exarch's *Hexameron* (p. 59–65); excerpts from the *Sermon Against the Heretics* by Cosmas the Priest (p. 67–125); anathemas from the *Palaea Historica* (p. 127–131); anathemas from the Bulgarian *Synodicon for the Sunday of Orthodoxy*, alternatively known as *Tsar Boril's Synodicon* (p. 133–145); anathemas from the Serbian *Synodica for the Sunday of Orthodoxy* (p. 147–153); a short text known as *On Messalians or Bogomils* by Demetrius of Cyzicus (p. 155–157); a compilation of excerpts called *On Priest Bogomil* from the Slavic Kormchaia (p. 159–161); excerpts from Pseudo-John Chrysostom's *On Ecclesiastical Law* (p. 163–167); an anti-heretical text from the *Eremitic Rule* (p. 169–171); excerpts from *The Life of Theodosius of Tarnovo* by patriarch Callistus I (p. 173–191); excerpts from *The Life of Hilarion of Moglena* by patriarch Euthymius of Tarnovo (p. 193–214); excerpts from Pseudo-Zonaras's *Nomocanon* (p. 215–219); excerpts from *The Life of the Holy Patriarch Ephrem* (p. 221–223); *Sermon ('Slovo') on the Origin of the Paulicians* (p. 225–231); *On the Messalian Heresy, Called Eutychian* (p. 233–235). It is important to note that every text is preceded by an introduction presenting its origins, history, editions, and the pertinent bibliography. The texts collected here are provided both in their original form and in Polish translation, page by page, for more convenient use.

The appended heresiological glossary (p. 237–243), containing a comprehensive list of terms and names with brief explanations and bibliography, is especially welcome for those readers who do not specialize in the field. Furthermore, the book is supplemented by an index of biblical quotations (p. 245–249), listing all references to the Bible found in the edited texts, as well as an index of persons and terms (p. 251–260) facilitating the navigation across the various sources. The book is closed by an English *Resume* (p. 261–267), which includes short summaries of all of the edited source texts.

The book is certainly a meaningful contribution to the research on Orthodoxy as well as on medieval South Slavic culture and literature. As stated by the authors themselves, there are numerous dogmas in academia regarding the topic of medieval dualist heresies in the Balkans and they can only be successfully challenged by

means of a 'return to the sources'. The authors' work undeniably proves that they have stayed true to their mission, as the book is an exemplary critical edition of medieval sources (even if – by virtue of the specific selection and commentary – it concentrates on a particular problem instead of providing raw source material).

In conclusion, the work under review is doubtless an important addition to the scholarship on the topic and a commendable achievement both for the research team and for the "Series Ceranea", which it opens. In view of the way it is structured, the book can be of great use both to specialists in the field and to those looking for an introduction to the problem of medieval dualist heresies in the Balkans.

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