

ein Dialekt mit einer Armee und einer Marine“ lediglich einem „scharfsinnigen Kommentator“ (131) zugeschrieben wird, ist bedauerlich, war es doch kein geringerer als der Jiddist Max Weinreich (1894–1969), der dies bemerkte. Der Eintrag „Bey Vlora, Ekrem“ (504) im Orts- und Personenregister sollte bei einer zweiten Auflage noch einmal überdacht werden. Und völlig durcheinandergeraten ist der Hinweis zu Edgar Höschs „Geschichte des Balkans“, der der Untertitel seines älteren Werkes „Geschichte der Balkanländer“ angefügt wurde (495).

Die obigen Beispiele zeigen jedoch, dass der gestrenge Rezensent schon sehr in fisselige Detailfragen gehen muss, um den Mäkelmodus aktivieren zu können. Ulf Brunnbauer und Klaus Buchenau haben eine knappe, konzise und gerade für die Bereiche jenseits der Politikgeschichte höchst lehrreiche Überblicksdarstellung verfasst, der man nur eine große Leserschaft wünschen kann. Vor allem als Einführungswerk ist ihr Buch sehr geeignet, und ihre Behandlung von ideologie- und sozialgeschichtlichen Fragestellungen wird auch dem Fachmann wie der Fachfrau noch Neues vermitteln können.

Regensburg

PETER MARIO KREUTER

THEDE KAHL, ALEKSANDRA SALAMUROVIĆ (eds.): *Das Erbe der Slawenapostel im 21. Jahrhundert: Nationale und europäische Perspektiven / The Legacy of the Apostles of the Slavs in the 21<sup>st</sup> Century: National and European Perspectives*. Frankfurt am Main: Peter Lang 2016. Pp. 228. ISBN 978-3-631-65911-3.

One of the major parks in Belgrade, the capital of Serbia, is commonly called “Park by Vuk’s Memorial”. This is due to the monument at its entrance, dedicated to Vuk Karadžić (1787–1864), the nineteenth century Serbian philologist, linguist and reformer of the Serbian language. The monument was erected in 1937. In the early twenty-first century two more statues were added to the park – in 2009 a monument dedicated to the Russian romantic poet, playwright and novelist Alexander Pushkin and before that, in 2006, a monument dedicated to the saintly brothers Cyril and Methodius. The statue of Pushkin came as a donation from the Russian Federation and Union of Russian Writers in Serbia. The origin of the statue of Saints Cyril and Methodius, however, relates to the Serbian and Macedonian Academies of Science and Arts. Namely, when the contemporary president of the Serbian Academy of Science and Arts visited Macedonia in 2002, he was inspired by a statue of the saints in the town of Ohrid. The president asked the artist who made it, Toma Serafimovski, if he would like to make another one that would be placed in Belgrade. Four years later, the new statue was finished and was unveiled in the presence of the presidents of both the Serbian and Macedonian Academies, as well as the mayor of Belgrade. The monument is made in bronze and is about 5 meters tall.

“I will be very pleased”, said the sculptor Toma Serafimovski, “if I have made the holy brothers Cyril and Metohodius feel pleasant in the company of their great successor Vuk Karadžić, and if I made him feel that he is one spirit and one body with them.” These three monuments – of Vuk Karadžić, Alexander Pushkin and Saints Cyril and Methodius – complement one another and clearly distinguish the “Park by Vuk’s Memorial” as the space of Slavic language and literature. One might argue that

the statue of the saints and the power of their legacy is the key element for designating the park as such. Exactly this power of their legacy is the topic of the volume *The Legacy of the Apostles of the Slavs in the 21<sup>st</sup> Century: National and European Perspectives* edited by Thede Kahl and Aleksandra Salamurović.

The volume opens with an introduction providing the reader with a concise overview of the topics discussed and pointing out the historical contexts from which Saints Cyril and Methodius originated and in which they operated. When one speaks of the work and legacy of the two saints, one also speaks of their pupils who continued their work and who played a decisive role in the proliferation of their activity. This is not to diminish the importance of the two saints – even though today's Slavic language and script is not directly linked to the work of Cyril and Methodius, it is inconceivable without their efforts. This historical importance of the two saints is emphasized more than once in the volume. They set out on their mission from a culturally heterogeneous context of Byzantine Thessaloníki. Their mission was both religious and political in nature, set in the context of the contemporary power struggles in early medieval Europe. However, it ended up being a mission with a much broader cultural relevance that extended beyond their own lifetimes.

The introductory chapter is followed by eleven contributions reflecting the diversity of possible topics and approaches to the legacy of the two saints. These reflections and case studies cover geographical contexts reaching from Slavic communities in west European countries, through central and southeast Europe, up to the Russian setting. They offer a variety of theoretical (e.g. memory studies, invented traditions) and methodological (e.g. results of field work) considerations. Finally, while placing the legacy of the two saints in specific historical contexts is one of the main characteristics of the contributions, one also finds different perspectives focusing on the moral aspects of the story, revealing the work of the saintly pair as a historical, cultural and ethical venture.

Even though the main topic of the volume is the legacy of the saints in the twenty-first century, one of the notable benefits of the contributions is that they take into account the significance of earlier historical developments in order to provide the reader with better insight into the situation today. This historical perspective reveals, on the one hand, a certain continuity of some cultural aspects of the legacy in question and, on the other hand, periods of its rediscovery and greater emphasis (for example, in the nineteenth-century central and southeast Europe). In this interplay of continuities and rediscoveries we see how the legacy changed over time and obtained diverse functions that were often political in their nature (depending on the specific historical circumstances in which it developed).

More than once the volume points out the broader civilizatory significance of the mission of the Saints Cyril and Methodius. This significance is beyond any doubt, not only regarding the Slavic peoples. The effect of their mission and of the undertakings of their pupils also stands as one of the channels for the Byzantine heritage's contribution to European civilization in general and adds to a long list of the medieval origins of modern Europe. More specifically, when speaking about Slavic peoples in modern and contemporary times, the context of collective memory and identity appears as the most immediate context of operation of the legacy of the saints. Often referred to as the "First Slavic Teachers" or "Apostles of the Slavs" the two saints

appear simultaneously in different contexts of national symbolism. Having that in mind, one encounters, for example, the emphasis on the commemoration of the two saints as an (invented) tradition in Russia (relevant both for Russian national identity and for the idea of the unity of Slavic peoples), or the same emphasis as a specific identity pillar, playing the role of an identification factor for Bulgarian migrant communities and sustaining their national identity in Spain, Italy, France, Germany or the United Kingdom. The volume at hand introduces a variety of other examples of the saints as figures of memory in collective identity-building projects and discusses the relevant and related discourses. These include the idea of cultural continuity with the mission of the two saints, the emphasized commemoration starting from the time of national revivals in the nineteenth century, as well as the role of schools and educational systems in maintaining the memory.

Perhaps the greatest value of the volume is contained in the insights it provides regarding the different functions that the legacy of Saints Cyril and Methodius plays in the twenty-first century. On the one hand, when expressed as the idea of linguistic and cultural unity of the Slavic peoples, this legacy has an integrative function (the idea of Slavdom or Slavic unity). On the other hand, when expressed through national symbols, the legacy has several functions: emancipation, demarcation or even compensation. Therefore, the legacy of the saints is sometimes used as an argument in international affairs (e.g. in Macedonia) or to compensate for an unfavorable image of the nation in the international context (e.g. the legacy of the saints as a continuity with the glorious past in Bulgaria in the context of European Union). All these functions are mixed and exist simultaneously, allowing this legacy to be fluid, adaptable and to operate on national, transnational and even trans-confessional levels.

The European Union represents one of the main contexts in which the memory of the two saints develops today, most notably after the expansion of the European Union in the early twenty-first century, when a number of central, east and southeast European countries joined the Union. In such context we find Cyrillic alphabet recognized as the third alphabet of the Union and later added to the new series of the EURO banknotes (starting from 2013). Even though, as already mentioned, the legacy of Cyril and Methodius belongs to what one might call the medieval origins of modern Europe, the answer to the question whether Cyril and Methodius belong to European figures of memory today is more dubious. Some of the contributions in the volume would argue that it is, while other contributions would be more cautious or would even argue that it is not. As for the potential for the two saints to be considered as European place of remembrance in the future, the opinions are more optimistic. The problem is not that the two saints are not "European" enough, but the fact that the proliferation of their legacy is driven not by emphasizing their European character, but mostly through individual national appropriations by various countries. It seems as if the legacy of the two saints is often reserved for the political and cultural remembrance management of specific nations. Then again, the danger of idealization of their memory as a European memorial place exists as well.

The perspectives on the legacy of Saints Cyril and Methodius given in these eleven contributions show us how to think about the two saints not only in terms of difference or diversity, but in terms of potential as well. The volume offers both a comprehensive overview of the topic and a platform for further scrutiny (not all the

contributions complement one another or reach a consensus). The volume also gives us insights into functions of the given legacy in the past as starting points for thinking about its potentials in the future. The physical manifestations of the legacy, in the form of newly erected monuments, reminds us of its presence and active role. One such manifestation is the 5 meter monument in Belgrade's park that commonly goes under the name of "Park by Vuk's Memorial", mentioned at the beginning of this text. In fact, the official name of the park is "Park of Cyril and Methodius," reminding us once again of the significance of addressing the effect of the two saints in our own times.

Gießen

STEFAN TRAJKOVIĆ FILIPOVIĆ