

PSYCHOLOGY -RELATED PROBLEMS IN THE PHILOSOPHY AND THE CULTURAL AND MISSIONARY PRACTICE OF CONSTANTINE ST. CYRIL AND METHOD (1)

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In the framework of systematic investigations of the history of psychological thinking and of the history of psychological sciences in Slovakia (2) we had to solve and to give the historians of science answer to the known question: how and where to start, which -within a given historico-cultural and national society- is the turning point, where a new quality of psychological concepts and ideas occurs, where the prehistory of a problem turns to become a period generally referred to as the philosophical one. Under conditions of our national culture it was the 19th century -a period within the development and existence of the political and geographical formation called Great Moravian Empire (ca. 830-900 A.D.) and the process of christianization of its population (3), culminating by the arrival of the Byzantine mission of the brothers Constantine (further Cyril) and Method to the territory of Great Moravia.

This historically introductory period in the Slovak, Czechoslovak and Slavonic history has hitherto mostly been approached from the viewpoints of religion, linguistics, history of literature, or from social and political aspects. It was for the first time in the history of Central European Slovians as well as in that of Slaves that two types of thinking directly meet: this meeting may also be characterized as a change from the "mythos" to the "logos" (KESSIDI, 1976). Philosophical elements and aspects drop in to the animistico-mythological view of life of Slovians as catalyzers. The philosophical thinking begins developing

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as a new quality in the development of psychological ideas and psychological notions. Although this period was violently broken by the destruction of the Great Moravian Empire (by Germans and Hungarians), it has remained a lasting monument and a value in both, the national history of Slovakia and (in its effect) and the further cultural and spiritual development of all the Slave nations. It represents their common heritage of principal importance also within the European context. It belongs to the history of philosophy as well as to the development of the philosophico-psychological thinking of the early Middle-Ages.

To approach this period despite the known scarceness of literary resources on this topics requires a special approach: direct and indirect information and facts must be combined; this should allow a better appraisal and a deeper interpretation within a broader time context of existing, frequently fragmentary data.

We dealt with this topic in detail within a special research study concerning psychological thinking and psychological science in Slovakia (KOSČO, 1983). We should like to present some selected relevant results. It should be noted that the present work has not only be based on traditional aspects and goals of the history of psychology but on the position and the functions of psychology in the history as well.

This prompted us to analyze:

1.- The level of the historical and social organization, of the social and economical life and of the ideology of Slovians in the respective environment and period, respectively;

2.- The nature of the original Old-Slavonic animistico-mythological concept of man and psychological ideas; also, a comparison was made with changes brought about by the Christianity, the medieval Christian philosophy of Eastern Byzantine and Fore-Asian origin,

3.- The personality of Cyril as a philosopher and the key representative of this change;

4.- The topical situation of the period in the space of Great Moravia -the land of Slovians, a crossing point of interests of three different "Christian" world powers:

a) the German Franks, Bavarians and Saxons, the power and missionary, military and imperial aspirations of their early feudal state structures, of their worldly and clerical feudal princes. They mouthed into the creation of the "Holy Roman Empire of the German Nation" which was rivalling in the heredity of Antique Rome with Constantinople. Reviving the Western Roman Empire, Franks were identifying themselves with that idea as well as with the Latin language and Latin traditions unlike the Greek Eastern Roman Byzantium. The clerico-imperial cult of the Latin language plaid an important role in later years also in the dispute of Cyril and Method with the Latinists, by formulating and solving psychological problems of tongue in the mental and spiritual development of both, the individual and the nation.

b) Rome and claims of the Roman Papal Administration to Dalmatia and Pannonia as to their ancient clerical province (at that time, these territories were already partially

inhabited by Slavonic tribes and they neighbored with the territory of Slovians).

The claims by Rome against Frank princes varied in intensity according to the changing political and military situation (spreading of the Arabian power over the entire Mediterranean territory), since the papal Curia was dependent upon grants and aid of German kings - the emperor and the princes who took the Eastern European regions for their legitimate missionary territory. Also, the consent or disapproval as well as the seconding of Rome to the work of Cyril and Method on the territory of Central European Slovians depended upon and varied with this.

c) The Byzantine Empire that took itself for the heir apparent of Rome - of the Roman Empire. Extinction of the Antique Roman Empire did not affect, either economically or culturally, its Eastern Byzantine part in such a serious manner that it did the Western provinces and Italy. It did not lose the awareness of the continuity in philosophy or science. Despite losing Egypt and Syria, the Alexandrian, Athenian and other schools of philosophy in 9th-11th centuries A.D., the Byzantine Empire was experiencing a cultural and philosophical renaissance. Cyril and Method were growing up during the initial period of this process. The Byzantine Empire was representing the Eastern type of Christianity, it was politically active on the Balkans and in Dalmatia, and it occasionally also tried to penetrate to regions and principalities of Slovians in the Central Danube area and along the Northern (left-bank) tributary streams of the Danube.

This approach to the topics of our work enabled a more differentiated interpretation of developmental metamorphoses of the psychological thinking of Slovians, it allowed establishing the degree of originality and that of determination of psychological problems associated with the arrival to and activities of Constantine (Cyril) and Method among Slovians, throwing light on both the basis and the nature of regional and historical stimulation of philosophy on the territory of Great Moravia. However, besides the roots of a new type of thinking a "double-faith" stream (Christianity and paganism) kept acting in a conflict manner during the centuries to come.

The animistic and mythological level of psychological concepts of Slavs during the pre-Christian era may briefly be characterized as follows (see WOLLMAN, 1928; KOMOROVSKÝ In: KULCSÁROVÁ et al., 1972, etc.).

Prior to meeting Christianity and this way antique cultural and philosophical traditions, the animistic and mythological philosophy of ancient Slavonics had not been reaching to the level of more complex rationalized mythological systems. It had been mostly kept at the demonologic level with their respective cults and rites. This also applies to the concept of the spiritual life and to ideas to the existence of the soul. Daemonic powers were ruling the nature and they interfered with the fate of humans through their souls. The soul was realized as some kind of a biovital power, as beings in organisms that can survive - over some time at least - after the death of their carriers and that can postmortally act in their environment. There existed undeveloped forms of concepts that properties and the character of man would be associated with his heart and with the qualities of the latter, that these qualities express biovital properties of the heart. It may be stated in general that the psychological

conceptualization of ancient Slavonics had not been reaching such a more differentiated and multiaspectual level that can be met e.g., in developed ancient and medieval agricultural civilizations (oriental and region of the Mediterranean Sea).

The mythological philosophy of Sloviens could thus not represent any serious rival of the ideology and philosophy of Christianity, of its philosophically, rationally and theologically based psychological ideas.

The Eastern Christianity already represented a high level of developed social consciousness. It integrated both the biblico-Hebrew, early apostolic and patristic traditions, important aspects of the Antique culture and philosophy as well as philosophy, science and social and ideal confrontations in the Byzantine Empire of that period. Adoption of Christianity by Sloviens mediated through the Byzantine Empire in the interpretation of Cyril and Method exceeded a purely formal act and became a historically topical one based on mature objective as well as subjective conditions.

Earlier christianization missions (Italian, Greek, German) could not succeed because of language barriers and Sloviens had been not accepting them for longer time periods. These missions used the language spoken by people in a small portion of common prayers and ceremonies only. Moreover, the German and Frank efforts met a hard resistance because they were associated with power aspirations -forced imperial interests which would have mean loss of freedom for Sloviens. And even this contest of languages and the unresolved language barrier represented the starting point for psychologically based practico-philosophical and philosophico-theological discussions on "trilingualism", unique in the early scholastic period: Cyril and Method and their successors had been disputing on this topics over more than a quarter of a century with the Latin clergy.

The success of both the Christianization and the cultural mission was thus warranted by its intelligible language -the Slovien language, as well as by the fact that they were not associated with any direct political pressure. Byzantium (Constantinople) was carrying this line culturally and politically in a conscious manner in conveying teachers of Christianity to Sloviens. The emperor Michael III expressed it in his reply to the request of the prince of Great Moravia Rastislav who had asked to send such a "teacher... who would explain the Christian faith in our own language", since the nation of Sloviens "had be renouncing paganism and they had been adhering to the Christian law" (MISIANIK - TKÁČIKOVÁ, 1981, p. 31; see also Biographies...). The emperor replied Rastislav that he would send him "a very well-bred philosopher", "...a gift greater and more precious than anything else...", "so that you (Sloviens - J.K.) may also be among the great nations that solemnize God by their own tongue..." (c.d., p. 31).

Cyril and his brother Method arised from Salonika, a city where also the language of Macedonian Sloviens was spoken. For their mission among Sloviens in the Great Moravian Empire they developed a special alphabet (glagolitsa), they translated Gospels, mass books, lifes of st. fathers, several polemics -theologico-philosophical writings, compilations of Byzantine worldly and church laws, etc. into the Slovien

Language. After their arrival to the territory of Great Moravia they established there an institution of higher instruction where they were teaching theology, philosophy, grammar, geometry, arithmetics, music, etc. in Sloviens, there, other translations from Greek and Latin were made and round 200 disciples of Cyril (deceased in 867 A.D.) and of Method got education over more than 20 years. After the death of Method (885) and of king Svatopluk (886) all of them were expelled from Great Moravia by the Latin clergy.

In view of such an extensive, materialized and historically documented programme we may suppose the philosophical thinking as well as the philosophical approach to the problems of the spiritual life of man to have a firm place at that period.

In the literature, Cyril is being characterized as a "great", "important" philosopher.

Trying to interpret consequences of his work on the internal and cultural and spiritual life of Sloviens we should find answer to the question, whether he merely was a teacher of the Christian faith and rise, a very learned philosopher (and a philosophy teacher at the imperial college for the period of time), or whether he also did creatively work in philosophy, whether he contributed to the developmental of new ideas within and according to criteria of his era - of the medieval early Eastern Scholasticism. In contrast to the Western Scholasticism (7th-8th and partially 9th centuries), the former could keep a certain continuity with the philosophical heritage of the Antique, a connection not only with patristics but also with the Neo-Platonism and the Aristotelians, despite all the confrontations with religious and social problems and with the religious orthodoxy and the Christian theology.

A number of prominent philosophers, scientists and personalities skilled and creative in literature, arts, poetry, sacred music were acting at the imperial college in Constantinople as well as in monasteries. Relatively rich old and newer manuscript stock - perhaps the most extensive one since the time of the destroyed Alexandrian library - was concentrated there. Cyril, since his childhood extremely found of philosophy and spiritual life, was holding the function of a librarian for some time.

An analysis of Cyril's philosophical views and their confrontation with the patristic philosophy and with the following philosophical streams in the Eastern region reveals that, in addition to the biblical tradition of the early Christianity, the doctrine of Gregory of Nyssa, and of Dionysius Aeropagite, writings of whom (in addition to the text of books of Gospels) he was said to know by heart, influences of philosophy of the Alexandrian school (Origen, Titus Flavius Clemens), of patristics, of concepts of the Eastern Aristotelism were all reflected in his work. Also, he must have been familiar with the religious, theological and philosophical ideas that were spread in the Arabian Empire at that time, with the Arabian transformation of the antique philosophico-scientific traditions.

Comparing Islam with Christianity in his debates with Arabian scholars, Cyril stresses the higher psychological demands of the Christianity on psychologico-ethical and spiritual qualities of man, as well as its formative value, demands on changes and perfection of every human being. Man created by God is at the borderline between the kingdom of angels (differing from them by his carnality) and that of animals (differing from them by his ability to speak). Enslavement of both the soul and the body by sin, as well as e.g., by institutionalized slavery, takes Constantine for an impediment to the spiritual development.

Cyril sent in 860 A.D. to the land of Khazars, had to meet Jewish, Mohammedan theologians and representatives of Khazar reigning strata, and he had to defend the Christian doctrine. Even a brief review of problems discussed there points to a profound and extensive knowledge of Cyril of problems of theology, philosophy and psychology that were in the centre of interests of the medieval people (see STANISLAV, 1950, pp. 23-38).

E.g., succession in ruler's lineage; St. Trinity; whether the life-giving spirit (God) can enter a human being; how can a wife receive and conceive a God as well as the divine essence of the soul in her bowels; how and when gets a new being in womb a soul; when does God enter a human being, its organism, through the soul, the New and the Old Testaments; laws that bind the soul "forever" and that are "inscribed" into the human heart; purging and perfection of souls; Redemer and redemption, the nature and the duration of kingdom and of the real power on Earth; the predestined Jewish nation and other nations; Circumcision, baptism, significance of fasting and other ritual precepts; matrimony -monogamy and polygamy; image worship and iconoclasm, where Cyril requested to make difference between an "image, a picture" and an "idol". He recommended to rely both of faith and reason in searching the truth.

Biographies of Cyril and Method (STANISLAV, 1950, p. 17; RATKOŠ, 1964) have noted psychologic problems to be present in the polemic with the representative of iconoclasts, patriarch lanes. Here, Cyril formulates his attitudes to problems of psychical, mental performance capacity and of its alteration during senescence, to differences in the process of physical and mental senescence.

In his polemic with Fotius, he considered two souls in a human being (one, -human, rational, and another -animal). He refused non ethicall motivated attitudes to philosophico-scientific problems, because this way "wisdom gets spoiled" and "many souls get slain".

The psychological topic held a special position in the philosophy, theology, and in the practical cultural missionary activities of Cyril and Method. In contrast to Emperor's politico-cultural motivation of sending a mission to Slovians (to Great Moravia) mentioned above Cyril proves and completes his goals and his religious mission among Slovians (in Proglas -the introductory poem to the translation of the Bible) by predominantly personalistico-spiritual and socio-psychological aspects. He strongly

differed in his attitude from the power-aspiration associated christianization concept of the latinizing Franks (that was markedly formal).

Cyril started from the idealistic biblical concept of God and from the concept of man -created "to the image of God" by Him of the non-existence, of a mold of Earth through inspiring him a soul. He enriched the original early Christian concepts of the soul and of the spiritual life of man (see KOŠČO, 1968) by important elements that can be found in the philosophy of Origen, Clemens and in that of the Neo-platonists. He stressed the variability, the development capacities of the soul, the forthcoming genesis of inspiration in the course of the human life by both external and internal means as well as through the ongoing aid of God -by the mercy of the Saint Spirit; man takes this way part in the process of the further development of God's creative work: he does not consider it as completed, and every individual plays a certain role in this process by his own life.

Man is made up of his body and the soul; however, a third term of the human nature appears during the development of the human nature -the spirit, which represents the individuality of man. The soul is both a link between the matter (body) and the spirit, and a mediator of "deliverance" -of the possibility of returning to God.

Also, Cyril declared that, during his life, man may enrich himself by the internal activity conceiving of the knowledge of faith and by obeying God's commandments, by praying, by repentance, by fasting, by right deeds ("a deedless faith is dead"), etc., but particularly by working and education.

During the life the soul runs various perils, man may also lose it by joining the heretics, by giving himself up to an "evil". Each of us is responsible, himself, for the contents, manifestations, as well as for the activity of his soul (as a peculiar centre of the entire spiritual life of man) during his terrestrial existence, and even after the death each of us has to make allowance of himself. In Cyril's philosophy a special place is devoted to the concept of the "sin". According to him, the sin produces spiritual frailty of a human individual as well as frailty, deterioration, crisis and perishing of human race.

The Christianity announced by Cyril and Method was not merely spiritualistic. It also ordained care for the site of the soul -the body, for its refreshment and nourishment as far as it serves the soul.

In confronting the above opinions ascribed to Cyril and Method by their biographers with the philosophical concepts of both Clemens, Origen as well as with those of the Neo-Platonists and theologians, a certain difference becomes obvious. Cyril and Method did not identify themselves with the spiritual aristocracy, elitism in the view of the differences between the souls, or with a contemptuous attitude to plain people, etc. Cyril and his brother Method not only do not confess it as a dogmatic or philosophical truth, but they have been interpreting and materializing developmental concepts of souls in actual social situations, in their missionary practice, they used it to every human being, they were declaring the evenness of the souls (in contrast to elitistic, spiritualistic concepts that hierarchize the souls -in Origen or Clemens). This was keeping them near to the earth it extended their scholastic philosophy by a

dimension of reality, of a confrontation with the human life. The idea of the evenness of human souls in the social practice of the religious community did however not fully apply to women as well -they should not speak publicly, they should keep silence and they should be subject, etc. (STANISLAV, p. 48). The model of the human soul and of the degrees of its possible development was rather taken from Dionysios Aeropagite.

With respect to the aims of his mission among the Great Moravian Slovians, he programatically composes and explains the above dynamic and democratizing apprehension of the human soul, of the spirit and of their development in the poem "Proglas"; at the same time, he develops these concepts in numerous discussions with the Latinists, with the followers of "trilingualism" (the use of Hebrew, Greek and Latin) in the religious ritual and clerical practice. By their conceptual orientation these represent one of the very rare documents of a socially realistic and functional approach to psychological problems in the period of the early scholasticism.

Cyril says on Christianity and on the Gospels -in relation to paganism and to its concept of man and life -that they are God's gifts to the souls and that they bring the nations knowledge and education. He says, "...let you hear, you the whole nation of Slovians...the word that comes from Lord" (he identifies it with knowledge and education -J.K.)... that shall satiate the souls, strengthen the heart and the mind of people, it shall teach them the laws (of Lord, of Books, of spirit). A soul without Books is as if without light, dead in people. Books and the knowledge of writing cultivate and unfold the hearts, they open the individuals and the nations "the door of the mind", they give a weapon against the foes of the development of souls, they relieve them of the "animal life", the souls do not grow and do not develop without books".

Cyril and Method were involved in discussions and polemics with the Latinists -the followers of "trilingualism" who were categorically -as heresis -refusing the use of the Slavonic language in the religious and ritual life. They were refusing, laughing at, and -later on- burning Slavonic translations of the Gospels and of other books, stamping them a barbarian and not sacred language.

This not only concerned an important struggle for power and ideology, but also for philosophy and culture. It was also psychologically proven and interpreted. Its fruits and consequences were manifested both in that century and during the entire millennial history of Slavonic nations as well as of the entire Europe (in discussions on the language as well as -later on- in the struggle with heresis, during the Reformation through their modern solution at the councils).

The importance of this conflict in the sphere of philosophy may be compared with the later contest of nominalism with realism in the medieval Western philosophy of scholasticism.

Cyril, and later on, Method, proved their psychologico-formative concept of language by referring to the active function of a national language understood by the people in the development of the soul, in educating the spirit, in the development of thinking as well as in the prerequisites to meeting the mission of man on Earth. The human spirit as actually praying and getting education only if it knows what in the priest, the prayer, the Gospel saying. In discussions with the Latinists in Venice Cyril says: "...among you I am the only one who speaks the most languages; however...

I rather want to speak five words by my mind to enlighten others than ten thousand words in an unknown language" (STANISLAV, 1950, p. 47). Also, psychologically based and motivated is the warning coax to "trilingualists" that they once would "deplore bookless nations" as well as those who are speaking to the people using an unintelligible language. Not only individuals (souls) but also entire nations that are not in possession of such a panoply as Books (The Scriptures - J.K.) shall be judged by fire when they come to Lord's throne. This was a kind of a revolutionary programme of the transition from the barbarism to the culture.

Especially -Cyril declared- shall be punished those proficient of the Scripture, teachers of laws, who -of various reasons- prevent the nations from approaching the Scriptures in the own language of theirs. They shall be judged like those biblical hypocritical law scholars and pharisees who lack the "celestial Kingdom to prevent people to enter it", they do not enter it themselves and they do not let in those who wish to enter...They have taken and monopolized "the key to the knowledge, and they themselves...have not entered and they do not wish to enter, and they prevent from entering those who wish to" (MIŠIANIK - TKÁČIKOVÁ, p. 321, RATKOŠ, p. 42; STANISLAV, 1950, a.o.). This way, they decide that the nations should remain "blind and deaf".

The transition from the pagan animist-mythological and naturalistic model of man and of its psychical dowry to the Christian one was not only materialized in the requirements of repulsing the "rough" and "animal-like way of life" of pagans, but also in stressing such personalistic-psychological aims as reappraisal, development and perfection of the internal, spiritual and mental world of man (of "I", of the consciousness, of the conscience, of the thinking, etc.).

The resources of the period of Great Moravia also carry a new apprehension of the "heart" as a kind of a second soul and a centre of the higher spiritual life. Cyril's successor Clemens declares that Lord had written his law to both the stone boards and directly to "the hearts" of people, to the "bodily boards of hearts" (RATKOŠ, 1977, p. 88). Both good and bad thoughts, talks and sinful -carnal yearnings of man pass through the heart; they all originate in the heart. Man sings of God by his heart and he prays, and he gets delighted or grieved, but he shall keep it "pure".

A similar apprehension concerns "the blood" as the site of the soul and of the vital principle. He comes over the low level of the undeveloped animism and mythology, he proceeds to new explanations not only according to the early Christian (Hebrew) ideas but also according to philosophical traditions.

CONCLUSION

The present sketch was aimed at contributing to the problem of the origin of the history of philosophical and philosophico-psychological thinking in Slovak, Czechoslovak history and in the history of Slavonic nations. In the late 9th century under the influence of the Byzantine christianization mission of Constantine (Cyril) and Method among Slovians the animist-mythological traditions and the philosophically conceived thinking as well as the attitudes to psychological problems on the historical territory of Great Moravia get split up.

The author has investigated the topic from the point of view of psychology and from that of the functions of psychological thinking in the history. He has analyzed the historico-social context and the historical situation in Central Europe of the 19th century, the situation in the Byzantine Empire, development of philosophical tendencies and within them that of psychological thinking in the Near Orient, and he has confronted it with the philosophical profile and with the psychological ideas of Constantine -Cyril prior to his arrival to the territory of Great Moravia and particularly during his acting among Sloviens.

Special attention has been devoted to the progressive nature of Cyril's social, psychological, psychologico-personalistic and cultural and ideal concept of christianization of Sloviens, to the philosophico-psychological aspects of discussions and polemics with the Latinists (followers of "trilingualism") in carrying a language understandable to the Slovien nation into the religious ritual practice: they took this for a prerequisite of the spiritual, mental and educational development of every individual as well as of the entire nation. Cyril's and Method's polemics with the Latinists have been considered as one of the most important discussions in the development of the European philosophy of the period of early scholasticism. This polemic was not predominantly concentrated upon abstract theologico-philosophical problems, but it was dominated by actual practico-social problems of life, of the existence, of maintaining one's own identity and of development of many European nations escaping from barbarism.

The personality of Cyril obviously belongs to the history of philosophy of the early European Middle Ages and within it -with respect to his principal contributions to the topical psychological problems of the era -to the history of psychological thinking and of psychology, since he exceeded the framework of the spiritual history of Slovakia and Czechoslovakia.

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