

and Interpretation of Daniel, Narration of Isaiah, Revelation of Methodius Patarensis, Commentary of Hippolytus of Rome and of Hypatius of Ephesus, so called *Bulgarian Apocryphal Chronicle*); 2. The cycle of 13th-14th centuries (*The Visions of Prophet Daniel, Vision of the Prophet Isaiah of the Last Times, Pandeh's Prophetic Story, Apocalypse of St. Andrew the Fool-in-Christ's-Sake, The Legend of the Antichrist, Tale of the Twelve Dreams of King Shahinshahi, Oracles of Leo, Story of Sybil, Razumnik-Ukaz*); 3. The last two texts (*Sermon on the Ishmaelites of the Last Times, Legend of the Turkish Invasion*) are dated in the Early Ottoman époque in the Balkans. These last two texts and the four literary works linked to St. Andrew the Fool-in-Christ's-Sake, Antichrist, Shahinshahi and Emperor Leo are new and were not published in the first edition of the book. It is to note that the above-mentioned subdivision of the book in three parts is not based on a reinterpretation of the genesis of the original texts (Greek or Near Eastern), but on their arrival and adoption in the Bulgarian mediaeval literature.

I would like to present as well the structure of every section containing an original text. In many respects they repeat the structure inherited from the first edition: we find a study on the text (its manuscript tradition, its historical and ideological meaning, historiography, former publications, and so forth), followed by an edition of the original text, its Bulgarian and English translations, the latter with notes of commentary. The book is in English but I think

that it is admirable that the authors kept the Bulgarian translations as well. Obviously, the Bulgarian readers are among the main addressees of the book. Being very favourable to the book structure, I cannot avoid mentioning that unfortunately in some cases this is abandoned: there are no translations of the *Sermon of the Antichrist*, nor of the *Oracles of Leo*. The section with the texts of the Ottoman period is completely confused and does not correspond to the above-mentioned general structure. I do not believe that the book became better by these deviations.

With these minor critical remarks, I do not wish at all to put any doubt on the high qualities of the book. The second edition, like the first one, is an important event in both Byzantine and Bulgarian mediaeval studies. All of us who work in these fields have read with great interest the authors' research, which broadens our understanding of essential ideological concepts in the Byzantine World. Furthermore, the book of V. Tăpkova-Zaimova and A. Miltenova makes an important contribution to our knowledge of the influence exercised by the Holy Scripture and the related deuterocanonical literature not only upon the mediaeval culture, but also upon the succeeding époques. We have therefore to be grateful to the authors and to all the colleagues who contributed to this edition, and to expect them to continue on this path.

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Священное Писание как фактор языкового и литературного развития. Материалы Международной конференции „Священное Писание как фактор языкового и литературного развития (в ареале авраамических религий)”, Санкт-Петербург, 30 июня 2009 г., ed. Е.Н. МЕЩЕРСКАЯ, Издательство «Дмитрий Буланин», Санкт-Петербург 2011, pp. 336.

This publication is a collection of studies dedicated to the head of the Department of Biblical Studies at the State University of St. Petersburg, a prominent specialist on the history of Old Russian literature and Russian language,

Professor Anatoliy A. Alekseev, on the occasion of his 70th birthday. The articles, comprising the analyzed volume, are characterized by considerable uniform theme. Most of them were in fact presented at the International Conference

Holy Scripture as the Factor of Linguistic and Literary Evolution (in the Abrahamic Religions Area), held in the State University of St. Petersburg in June 2009.

Quite extensive sketch written by Anatolij A. Alekseev, entitled *Birth of the Bible*, containing a synthetic overview of the most important events from the history of the development of the Holy Scripture opens the selection. A.A. Alekseev, understanding the *Bible* as a whole, presents the history of its successive editions and translations to classical languages (Greek, Latin, Old Church Slavonic), and modern ones. Noteworthy is a broad chronological perspective: the author of the article gives us an opportunity to trace the lot of the Holy Scripture, from the period of functioning of individual books of the *Old Testament* in the Jewish community, through the period of formation of the Christian canon, to the time of popularization of the biblical texts in printed version (16th century).

The following sixteen sketches show various aspects of the Holy Scripture in European culture. The collection has a clear chronological arrangement. The texts discussing the range of problems concerning the ancient Middle Eastern roots of the concepts and artistic means of expression, noticeable on the pages of the *Old Testament* writings, were positioned at the beginning of the book (Adel V. Nemirovskaja, *Law and History in Mesopotamian and Biblical Tradition*; Kirill A. Bitner, *Promise of Salvation in Deuterocanonicals: in Search of Genre*). On the following pages one can find articles presenting various aspects of the impact of the biblical tradition on the culture of the European Middle Ages. Lyubov V. Osinkina in the sketch *The Representation of Literary Motifs in the Visual Arts (in Connection with the Apocryphal Testament of Job)*, on the example of apocryphal known in the literature as *The Testament of Job*, draws a fascinating picture of interdependence between literature and iconography in the Byzantine-Orthodox civilization, and inspired by its miniature, iconic and fresco paintings of the 4th–14th century.

Moreover, the miscellany could not lack the text devoted to the mutual interference between the Judeo-Christian culture and the Is-

lamic civilization. The coexistence of the three great monotheistic religions in the territory of the Iberian Peninsula and Maghreb in the period from 8th to 15th century was analyzed in a synthetic way by Nikolay N. Dyakov in the article entitled *Al-Andalus and Maghreb as a Realm of Abrahamic Spirituality in the Middle Ages*. A separate text was devoted to the role of the Bible in the formation of specific spirituality, ritual and literature of Syrian Christians: followers of the Assyrian Church of the East, the Jacobites and Melchites (Elena N. Meščerskaya, *The Bible in Theological Education of the Syrians*).

Nevertheless, the presented volume is dominated by the articles whose themes revolve around issues related to the circle of *Slavia Orthodoxa*. A sketch *The Book of Job in Slavic Translations* written by Iskra Christova-Šomova comprises a collection of all known in the literature Slavonic translations of the *Book of Job*, and their comparison in terms of language. Noteworthy are also articles presenting the influence of specific books of the *Old* and *New Testaments* on the original works created in Old Church Slavonic language. Marcello Garzaniti in the text entitled *The Role and Significance of Holy Scripture in the "Life of Methodius"*, took an attempt to distinguish *New Testament* quotations in the oldest monuments of the Slavic literature – *The Life of Methodius* and *The Life of Constantine-Cyrl*. What's more, he tempted to recreate the climate of the era in which both works were created and to demonstrate to what extent political premises were affecting the introduction to their content the quotations from the letters of St. Paul the Apostle. A detailed analysis of borrowings from the gospel according to St. Matthew and St. John in other literary monument of Old Church Slavonic (the Old Russian translation of the Byzantine *Life of Andrew the Fool*, written in the 11th/12th century) can be found in the sketch by Alexandr V. Sizikov, entitled *The New Testament Citation in the Old Russian Translation of Life of Andrew the Fool*. The presence of biblical themes in the medieval Serbian literature reveals the article under the title *Despot Stefan Lazarević and The Holy Scriptures*, whose author is Irena Špadijer. The silhouette of the title charac-

ter – the 15th-century Balkan ruler, who was in power during the difficult time of Turkish conquest, and who also found time to develop his own passions for intellectual and literary works (e.g. the authorship *The Word of Love* is attributed to him), was in this work shown on a broad background of the Old Serbian literature. The author of the article emphasizes that the Biblical references can be found both in the works written by St. Sava, Stephen the First-Crowned, hagiographical works presented by Domentian and Archbishop Danilo II and in the literary legacy of Gregory Tsamblak and Constantine of Kosteneć.

The volume which is the aftermath of a predominantly paleoslavlic scientific conference could not lack a textological analysis of individual Old Church Slavonic manuscripts. Thus, Cynthia M. Vakareliyska devoted her article to one of the three preserved to our days gospel books reflecting Bulgarian edition of the so called *Dobrejšo Gospel* (*Distinguishing Linguistic and Textual Features of the Dobrejšo Gospel: Mark, Luke and John*). Researcher presents spelling, morphological, syntactic and lexical features of the monument, confronting them with the peculiarities of other existing manuscripts of the same type. Inna V. Verner presented a detailed analysis of the Old Church Slavonic translations of the *Book of Esther* and the *Fourth Book of Maccabees*, in the literature commonly attributed to Maxim the Greek (*Non-standard Grammar of Maksim Grek's Biblical Translations: the Influence of Dmitrij Gerasimov's „Donatus” on Church Slavonic Language in the Fourth Book of Maccabees and the Book of Ester*). Comprehensive and multipronged discussion of the *Pčinya Bible* – East Bulgarian monument from the early 16th century – was included in Georgi Minczew's article titled *The Early 16th Century Pchinya Bible – a Little-known South Slavic Manuscript Containing a Translatio of the Octateuch*. A particular advantage of this sketch is – besides valuable historical and philological (textological) information about the manuscript – the inclusion of the yet unpublished fragment from the *Pčinya Bible*.

The history of the Slavic translation of *Typicon of Jerusalem* is presented by Tatyana

V. Pentkovskaya (*The Revised Versions of the New Testament and Slavic Translations of the Typicon of Jerusalem*). The researcher discovered several independent translations of the monument of the East Christian liturgy, reflecting the three editions of the Old Church Slavonic language (Bulgarian, Serbian and Russian). Basing on confrontative analysis of the manuscripts, she also managed to establish mutual interference between existing variants of the Slavic *Typicon*.

Interesting question concerning the presence of pseudo-canonical literature (apocryphal) in the liturgical practice of the Eastern Church was described by Małgorzata Skowronek in the article *The Pseudo-canonical Text as a Biblical Reading for the Liturgical Commemoration of Old Testament Heroes. Preliminary Remarks*. A series of texts about Abraham, used as a reading of the *Old Testament* in the day of the liturgical memory of the biblical patriarchs (so-called Sunday of Saint Forefathers, celebrated in the Orthodox Church between 16 and 20 December), was emphasized by the Polish paleoslavist.

The volume closes with two sketches raising the issue of existence of the Biblical message in the modern era. Rostislav L. Snigirev presented the main features of the so-called Synodal translation of the Old Testament into Russian, made in 1876 (*Old Testament in Russian Synodal Translation (1876) as a Textual Compromise*). Sergey A. Ovsianikov depicted the details of, initiated in the Netherlands, a research project whose goal was to catalogue all the existing Byzantine copies of the Scripture (*The Greek Lectionary. Project of a New Catalogue*). The volume also contains four reviews by: Vera N. Zaleskaya, Alexandra G. Maštakova, Natalya V. Sidorenko and Natalya S. Smelova.

Taking everything into consideration, the reviewed publication – presenting a number of little known aspects of the medieval culture – may be an interesting supplementation of the both historian-medievalist and paleoslavist's library. Some sketches can also be used as a teaching aid in working with humanities students.

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