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**Author's Subject:** novinki

**Date Written:** Mon, 17 Oct 2011 16:21:59 -0700

**Date Posted:** Tue, 17 Oct 2011 19:21:59 -0400

<<http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=h-earlyslavic&month=1110&week=c&msg=41094%2bNfqVMv2nwqpD/HRQ&user=&pw=>>

Here is some description of several new publications which should interest members of this list. Remember, what follows here makes no pretense at providing an actual review and is for information purposes, just in case you happen not to be aware of the books. Dan Waugh

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*Evrei i khristiane v pravoslavnykh obshchestvakh Vostochnoi Evropy.* Pod red. M. V. Dmitrieva. M.: Indrik, 2011. At head of title: Rossiiskaia akademiia nauk. Institut slavianovedeniia. Tsentr ukrainistiki i belorusistiki MGU im. M. V. Lomonosova. ISBN 978-5-91674-104-9. 296 pp.

Contents:

- M. V. Dmitriev. Antiiudaizm i antisemitizm v pravoslavnykh kul'turakh Srednikh vekov i rannego Novogo vremeni (obzor issledovaniia).
- A. I. Alekseev. Polemicheskaia literatura XV v. i eres' 'zhidovstvuiushchikh': k postanovke problemy.
- E. V. Rusina. Ot 'poslaniia' Misaila k literature 'zhidovstvuiushchikh': k postanovke problemy.
- M. V. Dmitriev. Struktura antiiudeiskogo diskursa v 'Prosvetitele' Iosifa Volotskogo i 'Poslanii' inoka Savvy (konets XV-nachalo XVI v.).
- A. B. Konotop. 'Bogoizbrannyi novyi Izrail': k voprosu o formirovanii srednevekovykh predstavlenii o Russkom gosudarstve kak o tsarstve 'Novogo Izrailia'.
- D. Z. Fel'dman. 'Posylaem kuptsa nashego korolevskogo velichestva Arona Markovicha v panstva vashi gosudarstva Moskovskogo': k istorii torgovykh otnoshenii mezhdu Rossiei i Pol'shei v 1630-kh gg.
- P. Roland (Rowland [! = Rolland]). Antiiudeiskie motivy v nekotorykh sochineniiakh Simeona Polotskogo.
- D.-P. Khimka (J.-P. Himka). Obraz evreev v ukrainskoi ikone XIV-XVIII vv. D. Klier (J. Klier). Krovavnyi izvet v russkoi pravoslavnoi traditsii.
- S. I. Zhuk. V poiskakh iudeokhristianskogo ideala Biblii: rossiiskie evrei i ukrainskie krest'iane-protestanty v poreformennoi Rossiiskoi imperii.
- T. Edlin. Maksim Gor'kii i evrei.
- A. M. Shpirt. Rev. of A. Pereswetoff-Morath. A Grin without a Cat: 'Adversus Iudeaos' Texts in the Literature of Medieval Russia (988-1504) (Lund Slavonic Monographs, 2002. Vol. 1-2.)
- M. V. Dmitriev and A. M. Shpirt, comps. Bibliografiia issledovaniia po istorii otnosheniia khristian k evreiam i iudaizmu v kul'turakh vizantiisko-pravoslavnoi traditsii (do kontsa XVII v.).

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Vera Alekseevna Matveenka and Liudmila Igorevna Shchëgoleva. *Knigi vremennye i obraznye Georgiia Monakha. V dvukh tomakh.* T.2, Ch. 1. *Russkii tekst. Ukazateli.* T. 2, Ch. 2. *Kommentarii. Spravochnye*

*materialy*. (Pamiatniki religiozno-filosofskoi mysli Drevnei Rusi).M.: Nauka, 2011. ISBN 978-5-02-037609-0; 978-5-02-037610-6. 479 + 895 pp.

These impressive volumes complete a project first conceived by O. I. Podobedova a quarter century ago. The initial plan to publish an annotated facsimile of the illuminated Trinity MS (RGB, MDA No. 100) of the translated chronicle of Georgii Harmatolas had to be scrapped after that edition was well on its way to completion. In 2006, the current author/editors published that oldest witness of the text in two parts, one containing the text itself and the other variant readings and textual commentary. On the one hand, they wished to avoid V. M. Istrin's practice of "correcting" mistakes in his edition of 1920, while on the other hand, using all possible variants from other copies and fragments and by referring to the Greek original and scriptural citations, they attempted to reconstruct the original readings at least for the Trinity version of the text, where there are various lacunae. In other words, they do not pretend that this edition can claim to be THE original version of THE Slavic translation. I have not checked reviews to see how that edition has been received.

Vol. 2 of the project contains a modern Russian translation and detailed commentaries and apparatus including a Slavic-Greek lexicon and index of scriptural citations. An earlier version of this modern translation and commentary had appeared in 2000, but, according to the authors, is substantially improved in the one presented here, even if they admit there are still some places in the text needing further explication.

While this edition may not settle the controversies that continue over the provenance of the old Slavic translation, I imagine it will be essential for any who would study the chronicle whether from the linguistic, historical or literary standpoint.

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Tat'iana Viktorovna Sazonova. *Kirillo-Novoezerskii monastyr'. Opyt izucheniia malykh i srednikh monastyrei Rossii XVI-XVII vv.* M.;S.-Pb.: Al'ians-Arkheo, 2011. ISBN 978-5-98874-060-5. 416 pp.

Tat'iana Borisovna Karabasova. *Kirill Novoezerskii. Istoriia pochitaniia. Issledovanie i teksty.* M.;S.-Pb.: Al'ians-Arkheo, 2011. ISBN 978-5-98874-061-2. 560 pp.

The coordinated publication of these two scholarly books provides the first substantial study of one of the smaller, but nonetheless significant northern Russian monasteries, located some 30 km. from the large and well-studied Kirillo-Beloozerskii monastery. Unlike the latter and a number of the other famous early Russian monasteries, which have returned to the control of the church, the Kirillo-Novoezerskii still houses what Karabasova describes as a "tiuremnyi izoliator osobogo rezhima, sotrudniki kotorogo ne zainteresovany v rasprostraneniі svedeniі ob etom meste....." I assume this means they did not offer to give her a guided tour, or perhaps she was wise enough not to insist on one.

However, the accessible documentation for the earlier history is substantial, as Sazonova's study of the monastery's economic and social

history makes clear. Among other things, she studies the composition of its brotherhood, its relationship with the surrounding region and its donors. Her monograph includes extensive appendices with prices for goods acquired by the monastery, lists of work contracted by it, lists of all the brotherhood and affiliated laborers, a descriptive listing of all the income and expense books... The hope here seems to be to inspire similar studies of yet under-appreciated smaller Russian monasteries.

Karabasova's even more sizeable volume begins with more than 200 pp. analyzing the textual history of the Vita of Kirill Novoezerskii and the historical development of his veneration. The various versions of the Vita are to be found in several dozen manuscripts, a tribute, one assumes, to his popularity. Her appendices here contain several different redactions of the text and associated miracle texts, as well as services and prayers devoted to the saint. Only the most wide-spread of these redactions had appeared earlier, published in 2003 from a manuscript that apparently was not the best witness to that version of the text. The author contributed an essay on other redactions to that volume and then published her initial study of what she determined was the "original" redaction in *TODRL* Vol. 57 (2006).