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## New book: Gladkova on Vita of Evstafii Plakida

by Daniel Waugh

Posted to H-EarlySlavic by Daniel C. Waugh <dwaugh@u.washington.edu>

O[lesia] V[ladimirovna] Gladkova. *Zhitie Evstafii Plakidy v russkoi i slavianskoi knizhnosti i literature IX-XX vekov*. Moskva: "Indrik", 2013. 912 pp. ISBN 978-5-91674-275-6.

This huge volume, which I will do no more than briefly characterize here, surely will attract wide attention and, I imagine, will provoke some critical response. The author, who for many years occupied a position in the Gorkii Institute of World Literature and Art in Moscow, previously published a volume *O slaviano-russkoi agiografii. Ocherki* (M., 2008), and has been working on the texts analyzed and published here for more than two decades. As she notes, some of her earlier conclusions about the number of translations and redactions of these texts and their possible influence on other literary works provoked critical comment, which she undertakes to refute in this new book.

That the "life" of St. Eustachius Placidus was of considerable interest over the centuries is hardly in question. The Church has long venerated him as a martyr who perished in 118 CE, although the identification of the saint with a Roman military officer who participated in the siege of Jerusalem by Titus was first put forth by Cardinal Cesare Baronio in the late 16th century. There are texts of his *vita* in Greek, various recensions of Slavic and in other languages. For the current volume, Gladkova has used some 305 copies, where possible examining them *de visu*. Her textual analysis, which occupies the first couple of hundred pages here, determines that there were no fewer than 11 translations, 42 redactions, three sub-redactions, 30 *vidy*, and 4 *izvody*, plus three independent works compiled on the basis of the *vita*. She discusses various views as to how one might determine a separate translation as opposed to a redaction of the same translation; included are tabulations of key variants to illustrate the main distinctions she has made.

The next major section of the book concerns the literary characteristics of the translations and their place within the traditions of Slavic hagiography and other literary works. Here she puts forth a "triad" of different ways that those who produced or used the texts might have looked on them. Her purview includes many works, ranging from the *vita* of SS. Boris and Gleb, to the Tale about Peter and Fevroniia, to the autobiography of Avvakum. There are even echoes in Russian folklore, and some borrowings that find their way into modern works by Leskov, Chernyshevskii and Esenin, among others. As she herself admits, often there is little in the way of direct textual borrowing, leaving some conclusions rather hypothetical. Some themes are possibly generic ones that could derive from a range of sources. She also has a short chapter summarizing what is known about Russian iconography of St. Eustachius (though the only illustration of this is on the book's cover).

Roughly the last half of the book is publication of texts, starting with the Greek one from Migne's *Patrologia*, followed by a modern Russian translation (principally the work of Ekaterina Orekhanova). Then there are texts of the several early Slavic translations and their redactions, starting with the *Russian* manuscript tradition. It is not without interest that in 17th-century Muscovy, a new source for translation of the vita was the Polish versions of the *Speculum Magnum* and *Gesta Romanorum*. Texts of the Serbian recension and a translation by Petr Skarga (found in a Muscovite *Synaxarion* [*Prolog*]) follow, along with versions of the vita included a much earlier *Prolog* and *Minea sluzhebnaia*.

There are indexes of manuscripts cited and of personal names, a list of abbreviations, but no separate bibliography (one must comb through the notes to find references).