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TWARDOWSKA K., *Religious Foundations of Empress Athenais Eudocia in Palestine*, [in:] *Within the Circle of Ancient Ideas and Virtues. Studies in Honour of Professor Maria Dzielska*, ed. K. TWARDOWSKA, M. SALAMON, S. SPRAWSKI, M. STACHURA, S. TURLEJ, Kraków 2014, p. 307–317.

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MAŁGORZATA SKOWRONEK, *Średniowieczne opowieści biblijne. Paleja historyczna w tradycji bizantyńsko-słowiańskiej [Medieval Biblical Stories. Palaea Historica in the Byzantine-Slavic Tradition]*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź 2017 [= Series Ceranea, 4], pp. 396.

The monograph by Dr. Małgorzata Skowronek (Department of Slavic Philology, Faculty of Philology, University of Lodz), entitled *Medieval Biblical Stories. Palaea Historica in the Byzantine-Slavic Tradition*¹ [*Średniowieczne opowieści biblijne. Paleja historyczna w tradycji bizantyńsko-słowiańskiej*] and published by Lodz University Press, constitutes a continuation of the author's previous research: earlier, in 2016, the Lodz-based philologist published a commented critical edition of the second Slavic translation of the *Palaea Historica*².

¹ The translations of all titles in the book under review follow the ones provided in the English summary at the end (translator's note).

² M. SKOWRONEK, *Palaea Historica. The Second Slavic Translation: Commentary and Text*, trans. Y. LOSKE, Łódź 2016 [= SeCer, 3]. The scholar's other key works include: *Średniowieczne herezje dualistyczne na Bałkanach. Źródła słowiańskie [Medieval Dualist Heresies in the Balkans. The Slavic Sources]*, ed. et trans. G. MINCZEW, M. SKOWRONEK, J.M. WOLSKI, Łódź

The literary monument that Skowronek is interested in is a collection of Old Testament narratives – based in part on the Scripture as well as on certain non-canonical texts, but also drawing on assorted other sources. The *Palaea Historica* was written in the 9th century in Greek, by an unknown author. Subsequently, two Slavic translations of the work arose independently of each other. Both in her most recent work and in the above-mentioned source edition, Skowronek deals with the second Slavic translation (referred to using the abbreviation PH II in the work), comparing it extensively with the Byzantine original (PGr) as well as the first Slavic translation (PH I). The scholar undertakes a meticulous analysis of the text, striving to uncover its exact sources as well as to identify the

2015 [= SeCer, 1]; "Świat cały ma Cię za obrońcę". *Michał Archanioł w kulturze Słowian prawosławnych na Bałkanach* ["The Whole World Has a Guardian in You". *Archangel Michael in the Culture of Orthodox Slavs in the Balkans*], Łódź 2008.

means used by the anonymous author to give the work its individual character.

The work consists of seven chapters. The first one – entitled *Terminology. A survey of sources and literature* (*Wśród terminów. Przegląd źródeł i literatury*, p. 17–48), is divided into two subchapters. In the first of these – *Survey of sources* (*Przegląd źródeł*, p. 21–27) – Skowronek discusses the extant copies of the second Slavic translation of the *Palaea Historica*, while in the second one, *From the history of research* (*Z historii badań*, p. 27–48), she surveys the previous research on the text, including on the Greek original and the first Slavic translation. Chapter II – *The first two translations of the Palaea Historica. Between the variants: structure and contents* (*Dwa pierwsze przekłady Palei historycznej. Między wariantami: struktura i treść*, p. 49–94) – examines the differences in structure and content among the Greek original and the two Slavic translations. Here, likewise, the author organizes her considerations into two subchapters. The first one – *Differences in number values* (*Różnice wartości liczbowych*, p. 61–64) – reviews the discrepancies regarding the number values used in the three versions of the *Palaea*, whereas the second one – *Content* (*Treść*, p. 64–94) – deals with the chief narrative differences among the texts. In Chapter III – *Author of the stories. Biblical quotations in the Palaea Historica* (*Autor opowieści. Cytaty biblijne w Palei historycznej*, p. 95–144) – Skowronek describes the intellectual formation of the work's anonymous author, demonstrating that he presumably hailed from Byzantine monastic circles. The scholar divides the Biblical quotations used in the work into those that perform a narrative role in the text and those that do not. She also notes that in some cases the biblical content featured in the work need not have been sourced directly from the Old Testament; rather, it may have been transmitted via apocryphal texts drawing on the Bible. Chapter IV, entitled *The construction of the sacral stories in the text of the translated Palaea Historica* (*Konstruowanie historii sakralnej w Palei historycznej*, p. 145–232), is devoted to the way in which the author of the *Palaea* made use of the Old Testament Octateuch as well as of non-canonical texts when developing his nar-

rative. In the subchapter *Interferences in the biblical text* (*Ingerencje w tekst Pisma*, p. 145–168), Skowronek presents the errors committed by the author when adapting the text of the Bible and describes the numerous narrative, stylistic, and rhetorical devices he utilized when creating his work. The subchapter *Stories beyond the Octateuch* (*Narracje spoza Ośmioksięgu*, p. 169–232) analyses selected fragments of non-biblical provenance present in the second translation of the *Palaea Historica*. The scholar stresses that the elements drawn by the author from outside the Scripture do not collide with the sense of the Old Testament-based content; similarly, the artistic measures used by the creator of the *Palaea* gave the biblical stories presented an individual flair while preserving their content and core meaning unscathed. Accordingly, in the case of the *Palaea Historica*, we should speak of 'para-biblical' rather than 'apocryphal' literature. Chapter V – *Other components of contents and form* (*Inne komponenty treści i formy*, p. 233–278) – concerns the remaining sources exploited by the author of the *Palaea* in the composition of his work; here, again, the discussion is divided into two subchapters. The first one, entitled *Poetry* (*Poezja*, p. 233–255), discusses the pieces of liturgical and biblical poetry used in the *Palaea*, while the second one – *Anathemas* (*Anatemy*, p. 255–278) – concerns the anathemas woven into the text. Finally, in Chapter VI – *Between the texts. On the relations of the Palaea Historica to other works* (*Między tekstami. O relacjach Palei historycznej z innymi utworami*, p. 279–308) – Skowronek presents the relationship between the second translation of the *Palaea* and other texts that accompany it in the extant codices; thus, she is able to determine the cultural context in which the work functioned. The study contains four appendices: I – *Stemma codicum of PH II* (*Stemma codicum PH II*, p. 343), II – *Table of titles of the chapters in PH II* (*Zestawienie tytułów rozdziałów w odpisach PH II*, p. 344–354), III – *The Great Canon of Penance in PH I and PH II* (*Wielki kanon pokutny w PH I i PH II*, p. 355–360), and IV – *Edition of selected texts accompanying the PH II* (*Edycja wyboru tekstów towarzyszących PH II*, p. 361–382); the works included in the

edition provided in Appendix IV are the *Series of mystagogical-theological teachings and explanations*, the *Story of Susanna*, the *Homily on the Genealogy of the Holy Family*, as well as the *Stories on Old Testament themes*. The publication also features a *List of biblical characters of the Palaea Historica II (Wykaz postaci biblijnych w PH II, p. 383–388)*. Needless to say, the book opens with an *Introduction* (p. 9–16) and closes with a *Conclusion* (p. 309–314); it also has an ample *Bibliography* (p. 315–340) as well as summaries in Bulgarian (p. 389–392) and English (p. 393–396).

Without any doubt, the work by Małgorzata Skowronek will be of great interest to all students of the *Slavia Orthodoxa* cultural sphere, be it philologists or historians. It is a meaningful contribution to the research on the reception of Byzantine culture in the Slavic world. Its exceptional value lies in that it concerns the second Slavic translation of the *Palaea* – usually given the short shrift in the scholarship, where

much more attention is paid to the Greek original and the first Slavic translation.

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Średniowieczne herezje dualistyczne na Bałkanach. *Źródła słowiańskie*, ed. et trans. G. MINCZEW, M. SKOWRONEK, J.M. WOLSKI, Łódź 2015 [= Series Ceranea, 1].

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LIBANIOS, *Discours*, t. III, *Discours XI. Antiochicos*, texte établi et traduit par M. CASEVITZ, O. LAGACHERIE, notes complémentaires par C. SALIOU, Les Belles Lettres, Paris 2016 [= Collection des Universités de France. Série grecque, 524], pp. CIII, 213.

The book in question is the third volume containing Libanius's writings published in the renowned “Collection Budé” series edited by French philologists and historians: Michel Casevitz, Odile Lagacherie and Catherine Saliou¹. This bilingual edition (the original Greek and the facing-page French translation, p. 1–74) is preceded with a detailed introduction (p. VII–LVII) and a comprehensive bibliography (p. LIX–CII)². To accompany the

translation, the editors provided the reader with a studious commentary (p. 75–197; double pagination), indexes, and maps. This edition is the most comprehensive of all available editions of Oration 11, which is certainly one of the most important sources for the history of Antioch on the Orontes.

ture on the subject (which is so dispersed in terms of its geographical and chronological distribution) are a manifest sign of the need for an annotated bibliography of the entire corpus of Libanius's works (perhaps following the approach of the recently published bibliography concerning the writings of Ammianus Marcellinus; F.W. JENKINS, *Ammianus Marcellinus. An Annotated Bibliography, 1474 to the Present*, Leiden–Boston 2016 [= PHCAM]).

¹ LIBANIOS, *Discours*, vol. II, *Discours II–X*, ed. et trans. J. MARTIN, Paris 1988 [= CUFSG, 319]; LIBANIOS, *Discours*, vol. I, *Autobiographie (Discours I)*, ed. J. MARTIN, trans. P. PETIT, Paris 1979 [= CUFSG, 256].

² The summary of the sources and the detailed and meticulously compiled list of modern scholarly litera-