Владимир М. Кириллин, *Сказание о Тихвинской иконе Богоматери «Одигитрия». Литературная история памятника до XVII века. Его содержательная специфика в связи с культурой эпохи. Тексты* (Москва: Языки славянских культур, 2007) (*Studia Philologica*) 310 с. + 16 цв. илл.

Vladimir M. Kirillin, *Narratio on the Tikhvin icon of the Mother of God "Hodegetria". Literary history of the work up to the 17th century. Its contents within the cultural context of the epoch. Texts* (Moscow: Languages of Slavic Cultures, 2007) (*Studia Philologica*) 310 p. + 16 colour ill. ISBN 5-9551-0121-7.

The book represents a summary of the author's studies in the field started as his PhD thesis defended in 1988. So far it is the most comprehensive history of the monument whose earliest recensions go back to the 15th century. Probably, it is not very useful as an excursus in Rus' and Byzantium relations, but certainly is a must-read for anyone who is interested in the cult of the Theotokos in Russia and, especially, in the religious traditions of the Russian Northwest. The book contains critical editions of three (among ten known) recensions of the *Narratio*, including the two earliest ones, plus two diplomatic editions of the recensions known in the unique manuscript. Moreover, the author dedicated a long supplement (p. 269–291) to another monument having no apparent relation to his main topics, "*Narratio* on the icons of the Holy Mountains" (that is, of the famous monastery in the Pskov region, in modern times especially known by the grave of Alexander Pushkin; the Dormition monastery was established here in 1569, after the miracles of the Theotokos described in this *Narratio* of the 17th century). The supplement contains a critical edition of one recension of the *Narratio* (called "Hagiographic" by Kirillin and "Middle" by another scholar of the text, V. I. Okhotnikova) with the most important variant readings of two other recensions.

In his publication of the recension A of the "*Narratio* on the Tikhvin icon" Kirillin repeats (p. 241) his rather unhelpful conjecture to fill up a lacuna in the very last line of the text proposed in his earlier publication of the same text (В. М. Кириллин, Первоначальные редакции Сказания о Тихвинской Одигитрии, in: Д. С. Лихачев, отв. ред., *Книжные центры Древней Руси XI–XVI вв. Разные аспекты исследования* (St Petersburg, 1991) 200–219, esp. p. 217). The text as published by Kirillin runs as follows [in the 2007 edition a Slavonic font is used instead of the modern Cyrillic transliteration, and the titles (abbreviation marks) are not uncovered]: За молитвъ пречистые ти

Матери и святого чудотворца Николы [lacuna] божии — помилуй нас (“By the prayers of Thy Most Pure Mother and holy wonderworker Nicholas [...] of God — have mercy on us”). Kirillin thinks that the lacuna might correspond to the word *угодника* (Genitive form of one of the synonyms of “saint” in Church Slavonic and Old Russian, a normal epithet of St Nicholas). Instead, I am sure, the lacuna corresponds to the most common formula of the final clauses of such texts written with the titles, thus in a very compact form and without breaks between words: *зи ие хе сие* (“O Lord Jesus Christ Son”). This phrase contains the same number of letters (nine) as *угодника* (where the initial /u/ might be rendered by the digraph *ou*). If so, the em-dash added by Kirillin is also out of place, and the text must be read as: За молитвъ пречистые ти Матери и святого чудотворца Николы Господи Иисусе Христе Сыне Божий помилуй нас (“By the prayers of Thy Most Pure Mother and holy wonderworker Nicholas, O Lord Jesus Christ, have mercy on us”).

Basil Lourié

Нина В. Синицына, *Сказания о преподобном Максиме Греке (XVI–XVII вв.)* (Москва: Издательство ПСТГУ, 2006) 136 с. [издание ПСТГУ-ИРИ РАН]

Nina SINITSYNA, *Narration on St. Maxim the Greek (XVI–XVII cent.)* (Moscow, St. Tikhon University Publishers, 2006) 136 pp. ISBN 5-7429-0232-8

The book written by prominent Russian scholar Nina Sinitsyna deals with the earliest textual witnesses of the life of Maxim the Greek (Максим Грек) or Maximos Trivolis, an Athonite monk who was invited to Russia in 1518 and died there in 1555. Several pieces of hagiography subsist from the earliest period. All of them are published in the book. These are: *Narratio-praefatio* [сказание из корпуца] by an anonymous author, known in several redactions and *Narratio informans* [Сказание извѣстно] known in many mss. The latter was included into the Menaion of the priest Ioann Milyutin (1646–1654).

Two additional text witnesses were added to these texts. One is a small note written down by monk Selivan, a disciple of Maxim (1524), the other by monk Nil Kurl'yatev (1552). The main importance of the book however is a new edition of the *Narratio informans* according to the ms. recension of 1587. Now the hagiographical dossier of St. Maxim looks fairly complete. Some minor problems to be mentioned are