

Georg Heydock, *Gnadenbilder und deren Legenden vom Berg Athos*. Verlag F. Becker & Co. Wiesbaden 1956. Pp. iii + 81.

During recent years many books have been published about Mount Athos, or the so-called Holy Mountain, books both worthy and unworthy of note. For the most part these books are of general content and refer to the monastic peninsula as a whole. More rare are the books which refer to one particular aspect of Mount Athos and to this category belongs the short but very interesting work of G. Heydock. The monks of Mount Athos say that the peninsula they inhabit is "the Garden of the Virgin." This explains why the Virgin is worshipped there to such a great extent and why there exists such a large number of icons depicting her, many of which are rare works of Byzantine art. Most of the icons have a "personality" as it were, all their own. That is to say they have their own particular name (the Virgin Koukouzelissa, the Virgin Portaitissa, the Virgin Tricheroussa and so on). Also each of the icons has its own legend. The object of the writer was as follows: to present to the German reading public each of these icons with their legends. Heydock was in every respect in a position to do this, since, apart from his own personal experience of Mount Athos, he had the qualification of knowing the Greek and Russian languages. Thus he had the facilities for using the relevant bibliography and so his information is completely up to date. Moreover we must note the tone of affection with which the author describes a total of forty one icons. Certain of these do not present any particular archaeological or artistic interest. However that which gives them a place in this book is the fact that they hold a prominent place in the life and faith of the monks of Mount Athos. Four coloured and seven black and white plates are published in the book. At the end is a map of Mount Athos. Most useful too is the table on pages 76-78 of the most important icons of the Virgin, which exist in the monasteries of Mount Athos. The author is indeed worthy of congratulations for his enterprising decision to write about the icons of the Virgin on Mount Athos.

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K. Mirčev-Chr. Kodov, *Eninski Apostol. Starobălgarski pametnik ot XI vek*. Publication of the Bulgarian Academy of Sciences. Sofia 1965. Pp. 263.

The number of Bulgarian manuscripts which have been preserved from the eleventh century is relatively small and for this reason the publication of a text of this period immediately attracts the attention of

the specialists. Such is the case with the Cyrillic manuscripts of Enin, a village in Bulgaria, which lies near the town of Kazanlak. This manuscript, which consists of thirty nine leaves in all, and which contains excerpts of the Acts of the Apostles and the Epistles of Saint Paul (Πράξ-απόστολος), was found in deplorable condition. Most of the leaves are damaged and so badly destroyed that only very few words remain. In spite, however, of the poor state of the manuscript and the great difficulties presented for its decipherment the publication was absolutely necessary for two reasons: first, because one more worthy monument has been added to our existing knowledge of ancient Bulgarian literature, and second because the publication of such a text constitutes an important aid for the study of the history of the Bulgarian language in the eleventh century.

The difficult work of publication, which required special knowledge of paleography as well as great patience, was undertaken by two distinguished veterans of Slavic studies in Bulgaria, Kiril Mirčev and Christo Kodov. Their work, which has been crowned with great success has resulted in a truly learned achievement.

On pages 10 to 161 we find the publication of the manuscript. On the left hand side pages is a photograph of each leaf of the manuscript and on the right the publication of the text itself. Then (pp. 163-181) is a detailed description of the paleographic peculiarities of the codex and on pages 181-186 of the orthographic peculiarities. Then on pages 186-188 the relationship of Cyrillic script of the manuscript with glagolitic script together with an examination of the data we have for the chronology of the codex (pp. 188-191). In a special chapter (pp. 192-200) the editors present the decorative points of the manuscript. Especially interesting is the last part (pp. 201-226), in which there is a study of the phonetic, the morphological and the syntactical peculiarities of the language of this significant manuscript. The work ends with a most detailed glossary (pp. 227-257) and three indices. The first of these contains the text preserved from the Acts of the Apostles and the Epistles of Saint Paul, the second the verses of the Psalter, which are used as antiphones, and the third the troparies, which the codex has preserved. One quick glance at these indices is sufficient to persuade us of the value of the codex for the study of ancient Slavic liturgics. The entire work bears witness to the tireless effort of the editors and their great skill in the handling of topics of a great specialist nature. The edition is an excellent example of philological work in the field of Slavic studies.