

in the series *Ruskoi khristomatii dlia vyshshoi gimnazii v Ch. K. Avstriiskoi derzhave*, and occasionally simplified, e.g. the word *epiglossites* in the title of Kopitar's *Hesyhii glossographi discipulus . . .* (no. 313) is in fact in Greek characters. There are full indexes of titles, subjects, years of publication and names (pp. 287–337), although in the last case the names are given in a normalized form without cross-references: thus a work published by Joannovics has to be sought under Jovanović, one by Golovatskii under Holovačkyj, etc. Incidentally, Georgii Borshukov is, both in the index and in the book (pp. 47, 290), called Boshukov, while the listing of hieromonk Bartholomew of Koutloumousiou on Athos under K as 'Kutlumušian Varfolomij' (p. 302) is somewhat quaint.

The book could, and should, have been enhanced by the inclusion of, firstly, a short account of the Mechitarist order at Vienna (not even the few facts given at the beginning of this review are found in it) and, secondly and more importantly, a list of the hundred or so books known to Wytrzens (see p. 16) as having been published by the Mechitarists but copies of which he was unable to locate either in Vienna or Belgrade. All in all, the book is a valuable contribution not so much to bibliography as to the subject of its subtitle: the cultural history of the Slav nations of the Austro-Hungarian Empire and the Balkans at the time of their national revival.

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Trunte, Hartmut. *Slověnskŭi jazykŭ. Ein praktisches Lehrbuch des Kirchen Slavischen in 30 Lektionen. Zugleich eine Einführung in die slavische Philologie. Vol. 1: Altkirchen Slavisch. Slavistische Beiträge, vol. 264. Studienhilfen, vol. 1. Otto Sagner, Munich, 1990. xx + 223 pp. Maps. Photos. Tables. Selected bibliography. Glossary. Indexes. DM 36.00.*

THIS first grammar in a new learner's guide series is one of two volumes intended to cover both Old Church Slavonic (vol. 1) and its subsequent Church Slavonic redactions, including Synodal Church Slavonic (vol. 2 forthcoming). Each volume consists of fifteen lessons in which subjects are gradually introduced with an increasing level of difficulty. Because of this approach, Trunte's first volume fills a gap in the overcrowded market of at least one hundred Old Church Slavonic reference grammars; there is only one other book in a non-Slavic language in which a similar step-by-step method is employed, namely P. J. Regier's *A Learner's Guide to the Old Church Slavic Language* (1977). Moreover, although there are excellent Old Church Slavonic grammars in German (Leskien, Vondrák, Van Wijk, Diels and Trubetzkoy), none of them are particularly suited to the beginner. In the last book to appear on the German market, R. Aitzetmüller's *Altbulgarische Grammatik* (1978), Old Church Slavonic is treated chiefly as a means of introducing Slavic historical linguistics and not so much as a language in its own right. Trunte, on the other hand, claims in the Introduction that the main goal of his grammar is to teach students to read Old Church Slavonic texts with the help of a dictionary only. At the end of lessons two to thirteen, small portions of a text are given along with a vocabulary, short commentary, and additional background information. One wonders, however, why Trunte chose only the *Vita Constantini* which,

while an interesting text from a historical point of view, is not an Old Church Slavonic manuscript dating from the tenth or eleventh century. Even in a 'standardized' (?) version (p. xii), the text does not reflect the actual linguistic make-up of the oldest documents. The same is even more true of the Synodal Church Slavonic orthography that Trunte uses not only in the text of the *Vita Constantini* but throughout the book, thereby presenting Old Church Slavonic in an anachronistic spelling.

Most of the information is presented in such a way as to make the grammar well-suited for private study. However, the additional historical and especially theological background information at the end of lessons two to thirteen is often beyond the scope of an elementary grammar and presupposes a basic knowledge of specialized terminology. One might also question whether the frequent and sometimes far-reaching etymological comparisons of Old Church Slavonic words with their cognates in non-Slavic languages are of any use to the beginner (see, for example, p. 83: '... compare Latin *noctem* with French *nuit* or Aragonian *nuete* and Castilian *noche*'). At any rate, by rendering these languages in their own alphabets (not only Sanskrit and Hebrew but also Samaritan, Arabic, Syriac, Old Persian, Armenian, Georgian, Mongolian, etc.) Trunte does not, at least not as far as this reviewer is concerned, provoke curiosity, as he hopes to do (p. xiii), but rather frustration and, after a while, even annoyance.

The grammar itself is conceived along traditional lines. Thus, for instance, the nominal inflection is represented according to the Indo-European stem class system, even though the Old Church Slavonic declensional paradigm was already largely determined by gender. Yet, in two major respects Trunte differs from the traditional approach. First, he introduces the so-called  $\bar{i}$ -declension for nouns of the type *bogyii*, *ladi(i)* and *sodi(i)* (pp. 34ff.). These, however, do not constitute a separate paradigm from either a diachronic or a synchronic point of view. The declension is identical with that of the *jā*-stems except in the nsg. (and vsq.), which can be considered merely a pre-Slavic ablaut variant (zero grade  $\bar{i} < ja$  vs. full grade  $\bar{j}ā$ ). Secondly, Trunte (pp. 172–74) interprets the vocalization of the jers in strong position as compensatory lengthening ('Ersatzdehnung'). Even if we were to accept that the jers were ultra-short vowels (in opposition to short and long vowels), the very term would still be inappropriate because a change of vowel timbre is clearly involved here.

What makes Trunte's book quite unsuitable as a learner's guide is that it contains too many obvious mistakes and omissions. For instance, in the list of canonical Old Church Slavonic manuscripts (p. 21) we find the following flaws: the Bojana Palimpsest is part of an aprakos gospel, not of a tetra; the Undol'skij Folia are Cyrillic, not Glagolitic; the Lavrov Folia (No. 23) and the Zograph Folia (No. 25) are two different names for the same document; the *Euchologium Sinaiticum* (No. 13) and the Sinai *Služebnik* (No. 17) should be listed together because they belong to the same codex; no mention is made of the *Fragmentum Sinaiticum* (known since 1971), the Vatican Palimpsest (known since 1982), and the sensational Sinai discoveries of 1975. Unfortunately, similar shortcomings can be found in the treatment of phonology, morphology, syntax and lexicon. To mention just a few: the original shape of the

Glagolitic letter *u* is not a double *o* and therefore does not indicate an 'older' pronunciation [o:] (p. 12); *slovo* does not mean 'letter' in Old Church Slavonic (p. 45); the forms 1sg. *čsomb* (p. 46), 1sg. imp. *bqděmъ* (p. 89), and part. *bysęšt-* (p. 92) are not attested in Old Church Slavonic; on the other hand, gsg. '\*čbo' (p. 46) is and thus does not need an asterisk; *obrěsti* (p. 74) and *žęli* 'to reap' (p. 83) do not belong to Leskien's class I; the regular aorist of *dvignęti* is not *dvignęxъ* (p. 75); the assumption (p. 76) that aorist and imperfect forms never coincide is not true (compare contracted imp. *glagolaxъ*); *dajemъ* is not the present passive participle of *dati* (p. 77); *ne věmъ kōde položisę i* (p. 107) is not an example of a paratactic but of a hypotactic construction; the further development of *dz* (as the outcome of *g* due to the second palatalization) into *z* is not mentioned (see pp. 152ff.); the same holds for *zn + j > žn* (see p. 154); the word for 'to laugh' is not *smęti sę* (p. 167); the athematic verbs are not listed together and the flexion of *jasti* is missing; the soft declension of the long adjectives (type *ništii*) is not mentioned. All this is disappointing, because Trunte's original intention was certainly a commendable one.

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*The Old Rus' Kievan and Galician-Volhynian Chronicles: The Ostroz'kyj (Xlebnikov) and Četvertyns'kyj (Pogodin) Codices.* With an Introduction by Omeljjan Pritsak. Harvard Library of Early Ukrainian Literature, Texts: vol. VIII. Distributed by Harvard University Press for the Ukrainian Research Institute of Harvard University, Cambridge, Massachusetts, 1990. lxxxix + 761 pp. Appendix. Bibliography. \$35.00.

THIS volume contains facsimiles of MSS F IV 230 and Pogodin 1401 in the Public Library in St Petersburg, which are respectively the Khlebnikov and Pogodin codices of the Hypatian Chronicle. (Professor Pritsak has rechristened them the Ostroz'kyj and Četvertyns'kyj codices, no doubt for good patriotic reasons, but he will be cursed for it by subsequent generations of bibliographers.) It also includes reproductions of pages from a Latin-script copy made in the 1780s from the Pogodin manuscript and now in the Biblioteka Czartoryskich, which fills in the gaps left by those leaves of the Pogodin manuscript which have since been lost.

Professor Pritsak has provided an introduction dealing with the first three centuries of East Slavonic historiography in general and the three component parts of the Hypatian Chronicle in particular, as well as the origin and fate of the two manuscripts reproduced. This is printed in both English and Ukrainian versions, which at times is just as well. It is of course an impossible task in twenty-three pages, and, given that he manages to cover so much ground with such panache, one can hardly complain if his treatment of the *Povesi' vremennykh let* seems rather tendentious, or if certain important assertions are unsubstantiated (as, for example, that the immediate antigraph of the Khlebnikov codex was the original of the 1307 chronicle redaction). The accompanying bibliography is substantial (over 150 titles), if a little eccentric in its presentation: many of the Cyrillic entries are in a mixture of Russian and Ukrainian, and