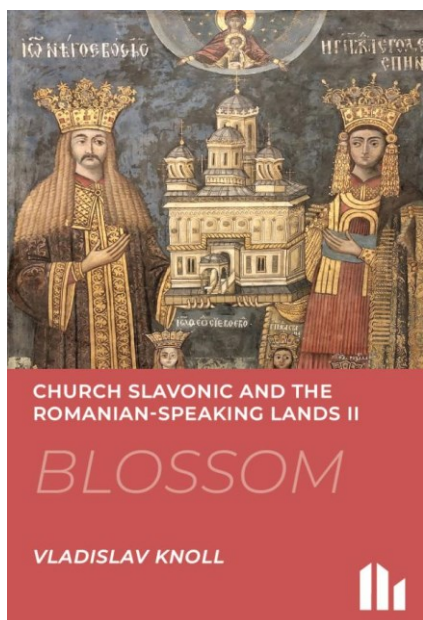
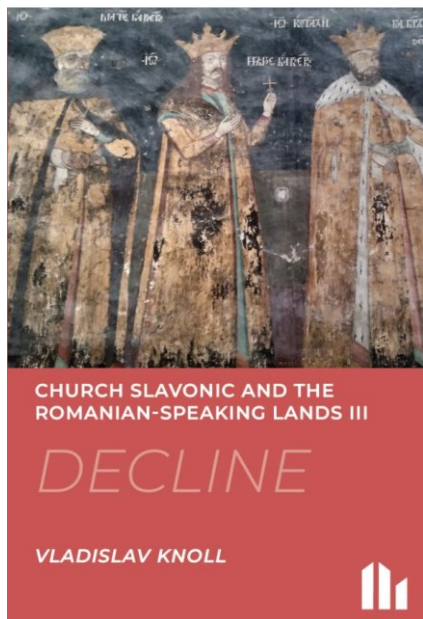


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## ABSTRACT

The trilogy Church Slavonic and the Romanian-speaking lands (I. Origins, II. Blossom, III. Decline) covers the history of Slavonic varieties and culture on the territory of today's Romania and Moldova from the beginning of Slavic-Romanian contacts in the early Middle Ages until the early nineteenth century. The trilogy comprises 1385 pages, including bibliography, sample texts and supplements in each volume. As explained in the overview of the history of research in the first volume, the trilogy aims to take up the research on this understudied topic carried out by scholars belonging to different philological traditions and to contribute to mutual awareness. The author acknowledges that scholars from different countries, such as Romania, Moldova, Bulgaria, Russia, Ukraine, Serbia and others, have contributed to the knowledge of the subject, albeit from different perspectives and focusing on different issues. Therefore, the author tries to present different views on the interpretation of Romanian Cultural Slavonism, which he confronts with his own research based on primary sources.

The main concern of the trilogy is the evolution of the varieties of written Slavonic used by the Romanians, placed in the necessary historical and cultural context. The work points out the variation in the Church Slavonic text and the specific morphosyntactic and lexical features of the Slavonic texts written by Romanians,

both from the monastic and the chancery milieu. Each volume also attempts to place the various stages in the development of Slavic varieties in Romania in the context of the evolution of Church Slavonic and Slavic languages and dialects in contact. Each of the three volumes covers a certain chronological range. The first volume focuses on the Middle Ages up to about 1500, the second volume describes the Slavonic language and culture in the region under study in the period between about 1500 and about 1630, and the third volume covers the most recent period up to the declaration of Romanian as the sole liturgical language in Romania in the mid-19th century.

The explanation is done separately for each Romanian land, i.e. Wallachia, Transylvania and Moldavia, due to the different linguistic and cultural contact of each of these countries. Each volume contains some appendices, which include sample texts from manuscripts, historical maps. The first volume provides explanations of the names of officials, names of Orthodox liturgical books and diplomatic terminology. The third volume also contains indices to the Church Slavonic/Romanian Slavonic, Romanian and Polish lexemes discussed in the trilogy. Shorter original texts and quotations placed directly in the text are translated into English. The sources examined include manuscripts and colophons, printed books, inscriptions and chancery documents. The chapters are arranged according to the type of source. Special attention is given to the original texts written in the Romanian-speaking countries, such as Neagoe Basarab's Teachings, Moldavian historiographical texts, the Church Slavonic translation of The Flower of Virtues, the Slavonic works of Udriște Năsturel and many others. The second and third volumes are devoted to the analysis of Slavic loanwords in various Romanian works, thus re-examining their etymology. The sources of these loanwords are sought more concretely - some of them are not directly borrowed from a Slavic language, but were an integral part of Romanian Slavonic writing, sometimes as specific neosemantisms and local creations. The trilogy includes an overview of the most important surviving manuscripts and scribes, while the first volume also examines the language of specific chancery teams and scribes.

The structure of each volume has its own peculiarities. The first volume is divided into three parts. The first part is dedicated to the terminological and methodological introduction to the subject, which also confronts the different approaches of the different national philological traditions and tries to reconstruct how the Romanians learned Slavonic. The second part of the first volume follows the parallel development of Romanian and Slavic languages in contact and discusses the language of the oldest monuments (inscriptions and manuscripts) from the tenth to the fourteenth centuries found on the Romanian territory. The third part of the first volume is devoted to the establishment of Slavic monastic and chancery culture in Romanian-speaking countries. Special attention is given to the Târnovo variety of Church Slavonic and its local variations, as well as to

the development of the chancery language in different types of documents, starting with the Bulgarian (in Wallachia) or Ruthenian (in Wallachia) chancery sources, following also the development of the formulary. Wallachian and Moldavian chancery practice is, of course, compared with contemporary Bulgarian, Serbian, Lithuanian, Polish, Czech and other traditions.

The second volume is generally divided into sections devoted to monuments from different Romanian-speaking countries and describes, among other things, the language of the great original Church Slavonic texts written by Romanians and the Slavonic influence in the earliest Romanian texts, both manuscript and printed. The book ends with a chapter on Anastasie Crimca and his entourage. The third volume is divided into two main parts. The first part describes a relatively short period of Slavonic letters and their competition with the Romanian ones, between about 1630 and the 1710s. In the case of Wallachia, it focuses on the replacement of the traditional Târnovo variety by Kyiv models and educational changes. In Moldavia, the author also includes the contribution and evaluation of Cultural Slavonism by leading figures of the 17th century such as Udriște Năsturel, Nicolae Milescu, Metropolitan Dosoftei and others. The last part of the book traces the testimonies of learning, reading, printing and writing in Church Slavonic during the Phanariote period. Special attention is paid to eighteenth-century personalities of Ukrainian origin: Mychajlo Stryl'byc'kyj, Vasilie of Poiana Mărului and Paisie Velyčkovs'kyj. The volume concludes with a summary of the results of the entire trilogy.

It is to be hoped that the trilogy will find its readers, who will be inspired to continue, correct and deepen its results.