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St Gregory of Nazianzus is the key figure of Patristic literature: the brilliant rhetorician's fame has been acknowledged and appreciated in Eastern and Western Christianity for centuries. In the 10th century, some of his homilies were translated and known among the Slavs. His resplendent poetry lacked the befitting attention of Christian readers. This is no surprise that his poetry is not known very widely, and translations of his poetic writings into modern Slavonic languages are quite rare.

The book prepared by Erika Brodňanská and Adriána Koželová amalgamates two printing genres: it is both an academic study and a translation collection. In the modern world, which is generally tending to become a poor connoisseur of antiquity and its cultural heritage, such a combination of providing information and publishing texts is very successful. It will invite readers to a more insightful reading and a more impressive aesthetic perception.

This edition consists of the Introduction, four parts and an extended list of indices and supplementary materials. In the very beginning of the book, there is a list of abbreviations of biblical books which is good for reminding these abbreviations to Slovak readers, but very helpful for deciphering by speakers of other Slavonic languages who will benefit from reading the reviewed book and have obstacles with immediately identifying biblical prototexts.

The Introduction is written in a friendly-reader style and aims at presenting the personality of St Gregory of Nazianzus and the structure of the book. It is followed by three academic parts and the part of commented translations.

Part One is entitled "The Golden Age of Patristic literature": its chapters disclose the historical context, in which Patristic literature arose and developed, the connections between Christian mentality and the philosophy of antiquity which had an impact on the development of Patristic views and visions, the creative character of St Gregory of Nazianzus who matured as a writer and philosopher in the time of the active progress of Christian literature and its openness to other available sources. The second part – "(Moral) Poetry of St Gregory of Nazianzus" – is textological: the authors explore the textual history of St Gregory's manuscript writings, the place and significance of moral poetry in the corpus of his creativity and the availability of modern critical editions. Part Three – "Distinct motifs of the moral poetry by St Gregory of Nazianzus" – offers a set of case studies of literary interpretation and analysis: the medical theme and the relevant topics in moral poetry, the image and importance of dedicated women as a tool of morality, mythological and biblical motifs in his poetry. These cases contribute a lot to presenting early Christian literature as a vibrant phenomenon which can reverberate even now.

The fourth part, which is the largest one, is the very translations. Although the reviewed book contained only 40 poems by St Gregory, they took 400 pages of the book. The reason of this extensiveness, which is not connected with the length of the original poems, is the way of presenting the translations. All the translations are grouped into four sections according to poetic meters: the dactylic hexameter, the elegiac couplet, the iambic trimeter and one sample of

the accentual verse. The introductions to each section explicate the aesthetic and literary values of the relevant poetic features. Each translation is also published with an insightful introduction about the implied meaning and historical context of the translation. These introductions to translations are full of information, help readers with interpretation, explain the Christian foundation of the poem. Actually, these are commentaries, and their presence along with extended and numerous footnotes turn this edition serious into a collection of poetry for wide reading public and into an authoritative monograph for expert communities.

The concluding section of several pages, written both in Slovak and English, is followed by a series of referential materials. Two biblio-graphical lists enumerate authoritative editions of St Gregory's writings in Slovak and other languages as well as present all the references cites in the book. The index of personal and geographical names will help cultural historians not only trace mentions of names, but appreciate the network role of key figures and places. Five referential tables (with indicating lines in the corpus of the moral poetry and pages in the book) demonstrate how mythology, real people and biblical contexts shaped the Christian poetry by St Gregory of Nazianzus and can be extrapolated on other early Christian authors.

The book by Erika Brodňanská and Adriána Koželová is a very welcoming publication for all readers who will benefit from it aesthetically or academically or both.

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