

THE KRYLOV-USPENSKIJ FOLIA: METHODOLOGICAL QUESTIONS IN THE  
STUDY:  
OF SLAVIC TEXTS OF BYZANTINE LITURGIES

(Summary)

A recent study by Tatiana I. Afanasjeva published in this journal (Palaeobulgarica, 28, 2005, № 3, 17–35) offers the author an opportunity to further and deepen reflections on the textual and liturgical data that emerge from the Krylov-Uspenskij folia, beginning with the order of the Liturgies. The precedence of Chrysostom over Basil is determined by codicology with certainty, without recourse to the later Russian textual tradition. As a whole, the liturgical formulary can be defined as “peripheral”, parallels existing in Greek manuscripts from the Middle East and Southern Italy. The presence of a prayer of Latin origin allows us to fix the *terminus ante quem* for the redaction of the liturgical formulary to 950/962. The use of Latin texts witnesses the phenomenon of euchological atrophy even among South Slavs, meaning the inability to compose new prayers, in contrast to great creativity in the field of hymnography. At the same time one can observe that in our folia the phenomenon of “verbalization” of liturgical actions is more marked in comparison with the rest of the Byzantine world. Finally, the study provides unpublished information about the content of Sinai sl. 5/N (Sinai Missal) that, in addition to the texts of the Latin tradition, also contains the Byzantine Liturgy of St. Basil, the Romano-Byzantine Liturgy of St. Peter, and, in part, the Hagiopolite Liturgy of St. James.

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