

ON THE RECONSTRUCTION OF THE ORIGINAL SLAVONIC SERVICE FOR
CONSTANTINE-CYRIL THE PHILOSOPHER

(Summary)

The article deals with a series of studies written by V. Krys'ko on the reconstruction of the Service for Constantine-Cyril the Philosopher. The fact that scholars have found Byzantine originals of the first and the ninth theotokion from the Service for Cyril gives V. Krys'ko reason to turn again to the forgotten thesis of A. Voronov that the work is a translation of a Byzantine original. As proof for this hypothesis the Russian scholar indicates the coincidence of the stichometric structures of the Canon for Paul the Confessor and of the Canon from the Service for Cyril and also troparia with similar meaning in the two canons. For the texts that are without parallel in that canon V. Krys'ko turns to other Byzantine texts. Thus, for instance, according to him the third troparion of the first ode of the Service for Cyril corresponds to the third troparion of the first ode from the Canon for Gregory of Nyssa (written in the eighth mode) though it does not follow its stichometric structure. And if for this troparion from the Service for Cyril the text quoted from the Canon for Gregory of Nyssa is to a certain extent similar to the reconstructed text, then in order to obtain the needed integral text for the next troparion the Russian scholar dismembers *three* troparia from the Canon for Gregory of Nyssa, clipping them in such a way as to complete the mosaic he created. According to this scheme the first two cola from the first troparion of the fifth ode from the Service for Cyril correspond to the first two cola of the second troparion from the first ode from the Canon for Gregory of Nyssa, the third, fourth, and fifth cola of the Slavonic text find their parallel in the third colon of the same Greek chant (the second troparion of the first ode), while the sixth and the seventh cola correspond to the second ode, the third troparion from the Canon for Gregory of Nyssa.

So the only thing one can prove is that in order to create a hymnographic work the author of the Service for Cyril used Byzantine works that were already known.

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