

Manuscript Transmission and Edition of Slavonic Texts

Two centuries of study of Slavonic texts have passed without systematic collation of copies and detailed examination of transmission techniques. As a result, Slavonic linguistics and Slavonic textology are increasingly at variance: Bulgarian and Serbian scholars classify as 'late' text versions, which precede the versions perceived as 'early' and Russian scholars classify as 'Russian' text versions which precede the versions perceived as 'non-Russian'.

Systematic collation of copies reveals that, in the Slavia slavonica, edificatory (i.e. non-Biblical, non-liturgical) texts could be copied from either Cyrillic or Glagolitic antigraphs, differing in variation patterns. In the scribal practice of the Trinity-St Sergius Laura (Russia) and the Monastery of Hilandar (Mt Athos), the recourse to Glagolitic antigraphs trumps that to Cyrillic, a Glagolitic manuscript yielding on average 5 Cyrillic copies.

Variation in Cyrillic copies of Glagolitic antigraphs typically reflects individual markup and is of no importance to the text as such. Important are the differences between the Glagolitic antigraphs kept in the monasteries of the Slavia slavonica: they are crucial to the constitution of the text. Its edition, of course, should include the Glagolitic.