

Title: Comparative Stemmatology of the Croatian Glagolitic Breviaries and Missals  
Author: Andrew R. Corin, Defense Language Institute

The following hypothesis is proposed and examined on the basis of Old-Testament (1 Samuel) and New-Testament (Acts) readings: 1) Croatian Church Slavonic (CCS) breviaries (13th-15th centuries) appear in two versions reflecting two discrete redactions — “A” (older, by mid-13th century) and “B” (younger by possibly half a century); 2) the divergence of these versions occurred simultaneously to the divergence of analogous “A” and “B” versions of the CCS missal, within a single general revision of CCS liturgical books.

Early Slavonic literacy developed along two divergent tracks which might, albeit anachronistically, be termed Orthodox Slavonic and Catholic Slavonic (primarily CCS). Slavonic literacy was imported into Croatia in part directly from Moravia or Pannonia, in part also from Macedonia. CCS evidence thus represents one of two obligatory elements of attempts to reconstruct the inventory and form of the original Cyrillo-Methodian textual corpus. However, utilization of CCS evidence without adequate understanding of its stemmatology can lead to erroneous conclusions.

By the mid-13th century, the CCS biblical/liturgical texts had been gathered into two primary liturgical books, the breviary and missal. Successive stages of research have revealed that: a) in the breviaries, many biblical texts exist in two translations, one “from-the-Greek” and the other “from-the-Latin”; b) many “from-the-Latin” translations are in fact translations from the Greek subsequently revised against the Vulgate; c) individual breviaries contain either primarily “from-the-Greek” or primarily “from-the-Latin” translations; d) among the missals, one can similarly distinguish two groups of manuscripts — group “A” (generally more archaic, containing primarily “from-the-Greek” translations), and group “B” (more innovative, containing primarily “from-the-Latin” translations); e) the differences between groups “A” and “B” of the missal originated as a discrete division resulting from redaction. It remains to be explored whether, and to what extent, this redactional division is parallel and related to that observable among the breviaries.