

[New issue of Palaeoslavica](#)

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Dear colleagues,

I am glad to announce the publication of the new issue of **Palaeoslavica: International Journal for the Study of Slavic Medieval Literature, History, Language and Ethnology (ISSN – 1070-5465)**

Volume XXVI of PALAEOSLAVICA for 2018 consists of two issues (312 pp., 279 pp.).

No. 1 of PALAEOSLAVICA XXVI consists of three sections. The **Articles** section contains a study by T. ILIEVA on the substantive use of adjectives as *nomina abstracta* in Old Church Slavonic; a study by V. KALUGIN on the Moscow redaction of the *Explanatory Prophecies* made by diak Vasilii Mamyrëv's request in 1489; the section also includes the continuation of I. KACHINSKAIA's study of folk erotica in Russian dialects from the Arkhangelsk district. The **Publications** section presents the Church Slavonic translation of *Doctrina Jacobi nuper baptizati* (after the 15th-16th mss. in RGB, Trinity Laura coll., no. 91 and RGB, Moscow Spiritual Academy coll., no. 183), an important source of Biblical quotations in the *Primary Chronicle* and in Metropolitan Hilarion's *Sermon of Law and Grace* (publ. by T. VILKUL); and a collection of idioms recorded from the Belorussian story-teller V.A. Gretskaia with her commentary on their usage and meaning (publ. by G. LOPATIN). The **Speculum** section contains a study by O. STRAKHOV on the history of Byzantine and early Old Church Slavonic "full" lectionaries (with liturgical lessons for all days in the week, the so-called type [e]) on the basis of about 200 Byzantine manuscripts.

No. 2 of PALAEOSLAVICA for 2018 presents A. STRAKHOV's book entitled «*One-day-rite*» and «*One-day-product*» and its *European Ritual Background* («Обыденный» обряд и «обыденный» продукт на европейском обрядовом фоне). The book contains an Introduction, twenty-eight sections, and a List of Cited Materials. The book describes and reconstructs the ritualized labor processes that have to be performed within a limited time, either from dawn to dusk or from dusk to dawn.

These ritualized labor processes usually, though not always, were performed during serious events that threatened the life of the community, such as epidemics, epizootics, natural disasters such as drought, and war. One-day-rites usually involve the making of textile products, such as yarn, linen, and items of clothing, and the building of dwellings and churches. Such rituals and products are attested not only among the South and Eastern Slavs but also in Wales, France, Germany, Lithuania, Romania and in the Ottoman Empire. The author broadly uses and quotes unpublished materials recorded by him and his colleagues in Ukraine and Belarus. The List of Cited Materials includes over 800 entries.

For more detailed Table of Contents, see <http://www.palaeoslavica.com/id3.html>

Contact Info:

Palaeoslavica

Contact Email:

palaeoslavica@gmail.com

URL:

<http://www.palaeoslavica.com>