ROBERT ROMANCHUK (Tallahassee, FL, USA)

EFROSIN OF KIRILLOV AND AN INTERPOLATED PRINCELY GENEALOGY IN THE ZADONSHCHINA

The copy of the Zadonschchina made in fall 1475 by Efrosin, monk of the Kirillo-Belozerskii Monastery (Kir.-Bel. no. 9/1086, ff. 123-130v) is the earliest and the shortest complete text—that is, one neither damaged materially nor consisting only of excerpts—of the famous fifteenth-century Muscovite epic of the Battle of Kulikovo Field (1380). Efrosin is known primarily as an editor of texts, and the precise nature of his redaction of the Zadonschchina has been a matter of considerable (if oblique) debate. Thus, Rufina Dmitrieva considered that Efrosin epitomized a long ur-Zadonschchina (reflected more or less faithfully in three later copies: Muz. no. 2060 [mid-sixteenth century], Sin. no. 790 [mid-seventeenth century], and Und. no. 632 [1660s]), characteristically abbreviating passages and neglecting altogether the text’s second half, which includes the attack of the Rus’ reserves, the rout of the Tatars, and an encomium to the dead; while Aleksandr Zimin held that the Kirillov monk transmitted essentially the whole Zadonschchina as it existed in the late fifteenth century—i.e., a short redaction, maximally close to oral performance or even transcribed by Efrosin himself—and that this short text was only expanded into a long redaction (and given a “second half”) in the 1530s. Further, Zimin argued that Efrosin incorporated into the epic various bookish


2. For the most recent dating of these copies, see Rybakov and Kuchkin, eds., Pamiatniki , 124-25, 95-96, 110-11.
elements, including reminiscences of Josephus Flavius's *History of the Jewish War* and the "Judgments of Solomon"; these "literary" passages are likewise found in all other – later – complete copies of the *Zadonschina*.³

Yet neither Zimin nor Dmitrieva were able to reach definite conclusions about Efrosin's editing of the *Zadonschina*. As distinct from her detailed findings concerning Efrosin's editorial work on Josephus, the *Palaia*, and the *Pilgrimage of Hegumen Daniil*, Dmitrieva could not identify or reconstruct the antegraph of Efrosin's *Zadonschina* and thus demonstrate the long version's epitomization at the hands of the Kirillov redactor. Similarly, Zimin was not able to prove that the bookish amplifications from Josephus and the "Judgments" he detected in the *Zadonschina* originated with Efrosin at Kirillov; as compelling as their presence in the texts may be (both Josephus and the "Judgments" were indeed available at Kirillov's library by the 1470s, and both were copied and attentively redacted by Efrosin), these passages are only circumstantial evidence for the *Zadonschina*'s transcription and early editing at Kirillov, and its expansion in later decades.⁴

Some time ago, while working with Efrosin's miscellanies at the Russian National Library in St. Petersburg, I came across (in my opinion) probative evidence that Efrosin made substantial additions to the *Zadonschina*. As was the case with Zimin's bookish interpolations from Josephus and the "Judgments," the passage I wish to focus on in this article – a princely genealogy – is present in Efrosin's copy in Kir.-Bel. no. 9/1086 and in all other complete copies of the *Zadonschina*; like Zimin's passages, the sources of the genealogy are well contextualized in Kirillov's library and its history. However, my evidence has two virtues that have not yet been (but conceivably could be) demonstrated for Zimin's passages: it is culled from a close – and closely datable – analysis of Efrosin's own codices, and the sources in question are reflected more than once in Efrosin's text of the *Zadonschina* itself. I may therefore assign the princely genealogy's appearance in the epic to Efrosin's hand with a high probability – and, by analogy, strengthen Zimin's case for

---


⁴ For the availability of Josephus and the "Judgments" (the latter incorporated into the *Palaia*) and Efrosin's work with them, see, e.g., Dmitrieva, "Priemy"; L. S. Lur'e, "Une légende inconnue de Salomon et Kitovras dans un manuscrit du XVe siècle," Revue des Études Slaves 43, no. 1-4 (1964).