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## **HISTORICAL AND LANGUAGE-CULTURAL DIMENSIONS OF NOBEL GOSPEL OF 1520**

*A manuscript from the beginning of the 16<sup>th</sup> century from Noble (Pinsk County, which is now in Rivne oblast, Ukraine) was studied, representing the religious writing of the Grand Duchy of Lithuania in historical and language-cultural aspects. The afterword to the Nobel Gospel was analyzed, and the historical figures named in it were identified (Prince Fedor Ivanovich Yaroslavich, Bishop Jonah). Information about them was collected based on historical sources and scientific literature. The 'Ruthenian' edition of the Church Slavonic language, manifestations of the second South Slavic influence in the text, is characterized. The monument's history information, now represented in the Library of the Vrublevsky Academy of Sciences of Lithuania (Lithuania), was systematized.*

*The Nobel Gospel, which has not been the subject of scientific study until now, was analyzed during an interdisciplinary study.*

*The historical context of the monument's creation based on the afterword is analyzed. Its temporal and spatial localization, the possible sphere of operation, ancient storage of the rarity, scribes (Chivs), and historians were established. Prince Fedor Ivanovich Yaroslavich carried out charitable activities. He founded and supported churches and monasteries in the Pinsk District. The bishops of Pinsk and Turov, Vasian, and later Jonah, mentioned in the afterword, appealed to the king and received a "salary" letter stating that it should be their will and approval for the construction of churches and monasteries.*

*The analyzed manuscript from Polissia was proved to reveal the book traditions of the 16<sup>th</sup> century and the eccentricity of the centers of rewriting texts of religious writing. The main manifestations of the second South Slavic influence in the orthography of the manuscript are characterized. Different orthographic and phonetic features of the 'Ruthenian' edition of the Church Slavonic language have been analyzed. Since the 60s of the 19<sup>th</sup> century, the manuscript from Polissia was transported to the Vilnius*

*Public Library. The Manuscript Department was founded here, and the first descriptions of the monument were compiled.*

**Keywords:** *linguistic Source Studies, Nobel Gospel, a manuscript, 'Ruthenian' editing of the Church Slavonic language, Second South Slavic Influence.*

**Introduction.** The History of the Nobel Gospel covers several issues about the text itself and a wide-ranging discussion of the continuation of the book tradition, editing of the Church Slavonic language in the 16<sup>th</sup> century, manuscript Gospels produced in the Grand Duchy of Lithuania, features of the Second South Slavic Influence, and manifestations of the local language used in copied books.

The uniqueness of the Nobel Gospel is in its time and space relatedness: in 1520, the sexton copied the Four Gospels in Polissia, in the town of Nobel, Pinsk County, which is now in Loknytsk village community of Varas district, Rivne oblast, Ukraine.

The afterword to the memorial mentions the historical figures of the Pinsk District of the 16<sup>th</sup> century. The information about whom is represented in the historical sources and works of Makarii (Bulgakov) [Makarii (Bulgakov M.P.) 1879], N. Durnovo [Durnovo 1888], P. Stroyev [Stroev 1877], A. Grushevsky [Grushevskii 1903], A. Mironowicz [Mironowicz 2011], V. Tiepłowa [Tiepłowa 2006], A. Grusha et al.

Studies based on the manuscript Gospels produced in the Grand Duchy of Lithuania and postscripts of the persons who dealt with the manuscript need to be extended by the analysis of the Nobel Gospel. N. Nikolaev believes that there is no complete bibliographic description of the manuscript Gospels produced in the Grand Duchy of Lithuania; there are about one hundred of them; in the 16<sup>th</sup> and 17<sup>th</sup> centuries, those were mostly the Four Gospels [Historia 2009]. In the footnote, the historian adds that "the collection of the Vilna Public Library included 8 Gospels on parchment and 15 Gospels on paper that were produced before the 17<sup>th</sup> century" [Historia 2009, p. 111]. N. Nikolaev highlights the uniqueness of the afterword in the Nobel Gospel of 1520.

Among the preserved manuscript liturgical books of the Grand Duchy of Lithuania in the 16<sup>th</sup> century, Metropolitan Macarius (Bulgakov) gives five Gospels; the Nobel Gospel is one of them: "These are five Gospels of the 16<sup>th</sup> century; one of them is the Nobel Gospel

produced in 1520 under Bishop Jonah of Turov and Pinsk and Prince Fedor Yaroslavich for St. Nicholas Church in the town of Nobel, Pinsk County, another – the Jelenia Gospel of the early 16<sup>th</sup> century, which belonged to St. Nicholas Church in the town of Jelenia in Brest County, two Apostles, six monthly Menaions, two Pentecostarions and one Lenten Triodion, Octoechos, two Synaxarions, one more Octoechos of 1539 for St. Nicholas Church in the town of Mogilev under Metropolitan Macarius of Kyiv and Archbishop Simeon of Polotsk; the Iepatikon of the Mezhyhiria Monastery in Kyiv produced in the middle of the 16<sup>th</sup> century; the Bishop Iepatikon of the 16<sup>th</sup> century used in one of the Lithuanian eparchies, subsequently becoming part of Rostov eparchy; another Bishop Iepatikon with Trebnik of the early 16<sup>th</sup> century, probably, produced, in Smolensk, but used in Turov and Pinsk eparchies while Prince Fedor Yaroslavich was still alive" [Makarii (Bulgakov M. P.) 1879, p. 296].

This manuscript has been mostly neglected, except for a few descriptions published in the 1870s – the 1880s (P. Giltebrandt, F. Dobrianskii) and in current catalogs (N. Morozova). Metropolitan Macarius (M. P. Bulgakov), N. Nikolaev, et al. mention the Nobel Gospel in their publications. In this text, "the form of postscripts varies with time and is still in need of special research" [Historia 2009, p. 112].

The history of the manuscript Gospel is linked to the Polissia town of Nobel, the Manuscript Department of the Vilna Public Library, and the Archaeographic Commission in the 19<sup>th</sup> century. It is outlined in the works by I. Kornilov, A. Milovidov, et al.

Now, the manuscript is stored in the Wroblewski Library of the Lithuanian Academy of Sciences (Lith. Lietuvos mokslų akademijos Vrublevskių biblioteka). The library has given access to the electronic version of the Nobel Gospel of 1520 (Lith. Nobelio evangelija) (NG), on which this study is based.

The manuscript Gospel from Nobel, Ukrainian Polissia, and its 500<sup>th</sup> anniversary were brought to attention by Internet publications and presentations by V. Tumash-Liakhovets, Fr. Pavlo Dubinets, O. Bukhalo, et al. [Tumash. & Dubinets, Bukhalo]. In the documentary about the Nobel Gospel, which the journalist O. Bukhalo from Rivne dedicated to the 500<sup>th</sup> anniversary of the manuscript, Ukrainian and Lithuanian scholars discussed the unique

character and linguistic features of the manuscript's historical and cultural context of the epoch. A few copies of the text were reprinted in 2019 in Ukraine; there were several presentations of the reprint.

In order to discuss the functioning of the manuscript books in the 16<sup>th</sup> century, this study has employed the research done by L. Hnatenko, V. Moisiienko, S. Temchinas, V. Nimchuk, et al.

The graphic and orthographic changes marked by the Second South Slavic Influence are fully described in the works by A. Sobolevskii, L. Hnatenko, L. Zhukovskaya et al. L. Hnatenko maintains that researchers have mainly directed their attention to the «doublet oppositions of **Ѡ**, **ѡ** – **Ѣ**, **ѣ**; **Ѥ** – **Ѧ**; **Ѩ** – **Ѫ**» [Hnatenko, 2018, p. 9]. L. Hnatenko claims that according to the time and place of production of codices, there are "eleven classification groups of primary attributive paleo-orthographic letter doublet oppositions in the vowel system, **Ѣ**, **ѣ** letter characters, and payerok character" [Hnatenko, 2018, p. 26].

The study's relevance is proven by introducing little-known manuscripts of religious writings from the Grand Duchy of Lithuania into scholarly research.

The purpose of the scientific research is to study the historical and language-cultural contexts of the handwritten Nobel Gospel of 1520 as an unexplored written monument created in Polissia.

Scientific novelty: A manuscript from the beginning of the 16<sup>th</sup> century from Noble (Pinsk County, which is now in Rivne oblast, Ukraine) was studied, representing the religious writing of the Grand Duchy of Lithuania in historical and language-cultural aspects. The afterword to the Nobel Gospel was analyzed, and the historical figures named in it were identified (Prince Fedor Ivanovich Yaroslavich, Bishop Jonah). Information about them was collected based on historical sources and scientific literature. The 'Ruthenian' edition of the Church Slavonic language, manifestations of the second South Slavic influence in the text, is characterized. The monument's history information, now represented in the Library of the Vrublevsky Academy of Sciences of Lithuania (Lithuania), was systematized.

The objectives of the scientific research are:

– to characterize the Gospel of 1520 in the descriptions of manuscripts made in the 19<sup>th</sup> and 21<sup>st</sup> centuries;

- to describe historical and language-cultural contexts of monument production and afterword as a reflection of the historical process;
- to find out the consequences of the Second South Slavic Influence;
- to analyze phonetic and orthographic features of the 'Ruthenian' editing of the Church Slavonic language.

The research problem in the paper is the manuscript book of the early 16<sup>th</sup> century as a reflection of religious and linguistic life in the Grand Duchy of Lithuania, a representation of the 'Ruthenian editing' of the Church Slavonic language. The analyzed manuscript, whose history is linked to Polissia, demonstrates the book traditions of the 16<sup>th</sup> century, the centrifugation of the centers for copying religious texts, and language interference.

### **The Nobel Gospel in Manuscript Registers**

The first attributes of the Nobel Gospel appeared in the second half of the 19<sup>th</sup> century, while the Manuscript Department of the Vilna Public Library was being established and the Vilna Archaeographic Commission was undertaking its activities. First, in Vilna, the Vilna Museum of Antiquity was founded by Earl Eustaph Pievich Tyshkevich [Katalog 1911], and in a decade, in 1865, the Public library was set up [Milovidov 1910]. In the book *The Manuscript Department of the Vilna Public Library. Its History and Staff*, A. Milovidov [Milovidov 1910] gave the chronology of receiving manuscripts, the names of the researchers linked to the Public Library, and told about I. Kornilov initiated its foundation [Katalog 1911] and implemented the idea of collecting and keeping ancient books after the events of the Polish uprising of 1863. The library received a lot of valuable material, such as the Turov Gospel of the 11<sup>th</sup> century and the Chronicle of Avraamka [Milovidov 1910, p. 17]. In A. Milovidov's overviews and in the manuscript descriptions, there is some information on whom it was received from. However, this information about the Nobel Gospel is not given.

Meanwhile, among archivists, there evolved the conception of describing manuscripts received by the library. P. Giltebrandt (1871) and later F. Dobrianskii (1882) became the authors of this Department's first manuscript descriptions, including the Nobel manuscript.

In the first issue of the periodical *The Manuscript Department of the Vilna Public Library ... there are the Church Slavonic Manuscripts. Ruthenian Parchments*, P. Giltebrandt [Giltebrandt 1871] studies manuscript No. 15: The Four Nobel Gospels of 1520 (Nobel is a town, which was then and is now in Pinsk County), in chetvert (length  $4\frac{3}{4}$  vershoks., width.  $3\frac{1}{4}$ ), 347 sheets or 694 pages, of 16 lines per page, in a crimson velvet (faded) binding decorated with a gilded Crucifix in the middle and the four Evangelists in the corners [Giltebrandt 1871, p. 20–21].

P. Giltebrandt was the first to emphasize the Nobel Gospel afterword's uniqueness and entirely reprint it in the description. It was possible to attribute the manuscript to the time and place of its production.

F. Dobrianskii in *The Description of the Manuscripts of the Vilna Public Library, Church Slavonic and Ruthenian* [Dobrianskii 1882] in No. 35 mentioned: Gospel in chetvert, 348 sheets, Cyrillic semi-uncial style. The Nobel Gospel contains the Four Gospels, except for the beginning of the Gospel of Matthew missing (sheet 1). Due to sheet 325 represented in the manuscript, there is Synaxarion. F. Dobrianskii described it in the following way: "The Synaxarion. It does not include Ruthenian saints. It is followed by appointed Gospel readings for each week of Lent and different needs, just as in the previous number. In the end, there is information on Gospel readings" [Dobrianskii 1882, p. 110].

The authors of the first descriptions of manuscripts from the Vilna Public Library P. Giltebrandt and F. Dobrianskii, drew attention to the facts that the manuscript presents the Four Gospels, the Gospel in chetvert; they also described the general features of the main text and the afterword.

The current catalog checks out and specifies the information on the manuscripts in Church Slavonic kept in Vilnius, particularly in the Wroblewski Library of the Lithuanian Academy of Sciences [Morozova 2008].

The *Catalogue of Manuscripts in the Wroblewski Library of the Lithuanian Academy of Sciences*, compiled by N. Morozova describes the Nobel Gospel (Code F19–35) in the following way:

35. Name: *The Four Gospels* Place of storage: *The Wroblewski Library of the Lithuanian Academy of Sciences* Code: *F19–35* Date: *1520*. Format: *4°* Number of sheets: *348* Origin [Morozova 2008, p. 274].

The manuscript descriptions check out and specify the general features of the Nobel Gospel that was first represented in the Vilna Public Library. Now, it is observed in the Wroblewski Library of the Lithuanian Academy of Sciences. The monument consists of the Four Gospels, the Synaxarion, and the afterword.

### **Determining the Time and Place Attributes of the Manuscript by the Afterword**

The afterword to the Nobel Gospel was most interesting to the researchers who reprinted it, mentioning the peculiarities of suchlike postscripts left by the scribes. In this very case, they determined the time and space attributes of the manuscript, as well as the address of St. Nicholas Church in Nobel, where it had been represented. At that time, Nobel was part of the Pinsk district. Three cities (including Noble) and 105 villages belonged to this county [Mironowicz 2014, p. 12]. There were five parish churches in Noble [Tieplowa 2006, p. 17; Opisanie 1879] and a monastery [Tieplowa 2006, p. 17].

P. Gildebrandt and F. Dobrianskii reprinted the afterword as an essential part of the manuscript, its unique constituent. The importance of the postscript was emphasized by N. Nikolaev, who quoted it fully from F. Dobrianskii's description [Historia 2009, p. 112].

In the Nobel Gospel, the afterword is written in cinnabar ink, in the same handwriting as the main text. The author of the afterword, the scribe, gave details of the text production and possible usage:

В лѣтѣ #ξ. кн. индик. и. написа|на бы<sup>с</sup> кнѣга сѣа. нарицаемаа,  
| ева<sup>г</sup>лїе, тетрѡ. при великѡ<sup>м</sup> | королѣ жикгмонѣ. і при  
еп<sup>с</sup>пѣ | іѡни вла<sup>ц</sup>ѣ тоурѡ<sup>в</sup>скѡ<sup>м</sup> и пинскѡ<sup>м</sup>. | и при кнзѣ  
феѡри иванович[и] аро|славичѣ. Повелѣние<sup>м</sup> хр<sup>с</sup>толю|бива<sup>г</sup>  
моужа. рава бжїа сѣми<sup>н</sup>на батыевичѣ рака старца  
хво<sup>е</sup>ньскаго. И дано бы<sup>с</sup> в ноблї въ | хр<sup>а</sup>м<sup>с</sup>тѣа<sup>г</sup> велика<sup>г</sup> и  
чж<sup>д</sup>творца архїерѣѣ хѣа никола. а хто сѣж кни|гжъ възмѣ<sup>т</sup> ѿ  
цркви стго ѿца николаы и\* в ноблї пинскаго повѣта, | то<sup>т</sup> да  
бжде<sup>т</sup> прокл<sup>т</sup> в сїи вѣкѣ и | въ бждущїи. А писалъ дѣа<sup>к</sup>  
мно<sup>г</sup>грѣшныи ра<sup>с</sup> бжїи савастїанъ | авраамови<sup>ч</sup> и\* в ноблї.

Досконча|на вы<sup>с</sup> книга сѣа. мѣца іоу<sup>м</sup> .а. днь | на памл<sup>т</sup> бѣто<sup>р</sup>  
мѣк. ноустина фило|сода. и и на<sup>п</sup> мѣнка оустина (NG: 347).

(In the year 1520, the book entitled the Four Gospels was produced under King Sigismund, Bishop Jonah of Turov and Pinsk, and under Prince Fedor Ivanovich Yaroslavich, at the command of a God-loving man, servant of God Simeon Batyievich, the elder of Khoiensk, and was given to St. Nicholas Church in Nobel. He who takes the book away from the Church of St. Father Nicholas in Nobel, Pinsk County, be damned now and forever. Moreover, it was written by the sexton, sinful servant of God Sevastian Avraamovich in Nobel. The book was finished in June, on the first day of the month, on Justin the Philosopher Day and Justin Martyr Day).

Following the book tradition, the afterword specifies the time and place of the written monument production – June 1 (according to the Julian calendar) / June 14 (according to the Gregorian calendar), 1520, on Justin the Philosopher Day and Justin Martyr Day (NG: 347). The manuscript is addressed St. Nicholas Church in Nobel: **и дано вы<sup>с</sup> в нобелі въ | хр<sup>а</sup>м<sup>с</sup>т<sup>а</sup> в елика<sup>р</sup> и чж<sup>а</sup>творца архіерѣш хѣа николы** (it was given in Nobel to the Church of Great Wonderworker Archbishop Nicholas) (NG: 347).

The text was copied by sexton Sevastian Avraamovich, presumably a dweller of Nobel. In the Gospel, on the back of page 347, in the same handwriting, there is a postscript that may suggest the involvement of one more scribe: **боудѣ<sup>т</sup> и боудѣ<sup>т</sup> микѹльскомоу добра двѣ и три. и до пати. попоу. а писа<sup>а</sup> ла<sup>(?)</sup>ко днлчнцѣко глоуми<sup>а</sup>** (May St. Nicholas Church have a lot of good, twice and three times and up to five times. To the priest, and it was written by La(?)ko, sexton glumil (?)).

He uses spellings without yer, variation of оу – Ѹ – ж (боудѣ<sup>т</sup> (will be)), въ вждѹцїи (in the future), ж standing for the \*у (чж<sup>а</sup>творца (Wonderworker)), perfect synthetic form (писалъ, писа<sup>а</sup>) (had written), present participle with the suffix -ѹци-, words with the suffix -ьк- (днлчнцѣко (sexton)). One of the results of the loss of reduced vowels is the phenomenon of dissimilation observed in the afterword. The warning formula that was standardized and did not differ much contains the pronoun *who* (къто): **а хто сїж кни|гж**



ВЪЗМЕѢ ꙗко цркви ѿтго ѿца николаи и\* в нобели пинскаго повѣта, | то ꙗко да бжде ꙗко прокла ꙗко сѣи вѣкъ и | въ бждещѣи (He who takes the book away from the Church of St. Father Nicholas in Nobel, Pinsk County, be damned now and forever) (NG: 347).

The standard book practice was for the scribe to give details of his work, and names of church and secular figures of the time. The Nobel Gospel was produced under King Sigismund, Bishop Jonah of Turov and Pinsk, and under Prince Fedor Yaroslavich, at the command of a God-loving man, servant of God Simeon Batyievich, the elder of Khvoiensk.

In various works, the end of his tenure as a bishop is recorded in 1522 [Durnovo 1888, p. 30; Stroev 1877, p. 1045], while the beginning is given in different years: 1513 [Durnovo 1888, p. 30], 1514 [Tieplowa 2006, p. 17], 1517 [Stroev 1877, p. 1045], 1518 [Makarii (Bulgakov M. P.) 1879].

The philanthropy of the Prince of Pinsk, Kletsk, Gorodok Davydov, Rogachev, and Vyady Fedor Ivanovich Yaroslavich and his wife Aleksandra is revealed in numerous documents on the transfer of contributions and donations to Orthodox churches and monasteries [Grushevskii, 1903; Mironowicz 2011; Grusha 2019; Tieplowa 2006]. In particular, the prince "in his estate Stavke Church of St. Joachim and Anna, endowed ... (1504) with arable and border lands, hayfields and fishing grounds, assigned to the priest its tithe of rye and all spring bread from his new yard and seventy money each annually"; "In Pinsk and its district, Prince Fedor Ivanovich Yaroslavich granted two city churches. Nikolaevskaya and Dmitrievskaya, the island of Pnyuskaya, with the right to settle people on it, and Nikolaevskaya, in addition, two heaps of money of annual tribute (1518)"; "To the Leshchyna monastery – a field, a courtyard in the village of Olvichi, five lakes and a courtyard in the village of Sukhom (1514, 1518, 1520)"; "In Pinsk, King Sigismund and Queen Bona confirmed (1522–1523) the monetary and other tributes of Castle Cathedral of St. Demetrius imposed by Prince Fedor Yaroslavich who had built the Cathedral. Fedor Yaroslavich gave (1522) the village church in his estate Stavok the right to own Lake Morochensky" [Makarii (Bulgakov M. P.) 1879].

The help of Prince Fedor Ivanovich and his wife was directed to the cathedral priests and Bishop Vasian, who "granted (on April 9, 1513) to him the sovereign, or cathedral, Church of the Nativity of the Most Holy Theotokos in Pinsk ... three and a half courtyards in the village of Ninkovichi with all the people, lands, and different lands" [Makarii (Bulgakov M. P.) 1879].

During the time of Bishop Jonah, the prince's charitable activities increased. As V. Teplova notes, Prince Fedor Yaroslavich "... generously endowed churches in Pinsk ... and five Orthodox churches in the city of Nobel. In addition, the prince rebuilt the monastery of St. Barbarians and founded a men's monastery in Nobel" [Tieplowa, 2006, p. 17].

The prince, who built churches and appointed priests to them, caused the displeasure of the bishops. First, Bishop Vasian appealed to the royal authorities and received a favorable response: "secular people, princes, boyars, and others, without the will and blessing of the lord, did not establish or build churches and monasteries, priests for them they did not determine and did not enter into any spiritual affairs under the threat of a fine of three thousand Lithuanian kopecks on the king" [Makarii (Bulgakov M. P.) 1879].

Later his successor, Bishop Jonah, having secured the support of Prince Ostrozky, received a "Declaration of Confirmation... on the inviolability of the rights of priests and the spiritual court" (February 9, 1522), which confirmed the previous decision of the king and forbade: "to establish and build new churches without the will and blessing of him in our places and parishes, as well as priests to establish and organize those churches, taking them out of obedience to the sovereign" [Akty 1848, p. 134–135].

The special status of the prince (he indicated his grandfather's patronymic "Yaroslavich", "Yaroslavicha") affected the fact that the nobility of the Pinsk County did not have full rights, equal to the entire Polish-Lithuanian Commonwealth; such rights were granted by Zygmunt August on January 20, 1566 at the Vilna Diet [Grushevskii 1903, p. 112–114; Mironowicz 2014, p. 13].

The manuscript's distinctiveness features are in its time and place attributes, which areonyms used to individualize persons involved in its production.

## 'Ruthenian' editing of the Church Slavonic language and Second South Slavic Influence in the Manuscript from Nobel

The Nobel Gospel fully demonstrates orthographic and phonetic phenomena peculiar of the 'Ruthenian' editing of the Church Slavonic language of the 16<sup>th</sup> century and the manifestations of the Second South Slavic Influence.

The manuscript shows the loss of the reduced vowels revealed by the absence of letters ъ, ь, presence of payerok, use of о, е for secondary [o], [e]. Their typicality is illustrated by a great number of examples: плач (lamentation) (NG: 6), скрежетъ (gnashing) (NG: 22), огнемъ (with fire) (NG: 22).

The text written in semi-uncial style widely uses superscript payerok sign, which substituted ъ: знаючъ (know) (NG: 292). In the manuscript, its presence does not depend on the phonetic environment: землю (earth), вѣпль (mourning) (NG: 6), слава (glory) (NG: 8 back) петрови (to) Peter) (NG: 52).

The reduced vowels are mostly absent at the end of the word/syllable with an ascender letter: стоици (standing) (NG: 53), тысященико (to) commanders of thousands) (NG: 119 back), торженик (to) usurers) (NG: 139), сплеще (having woven) (NG: 316 back), вѣ (know) (NG: 265).

It is typical of the Nobel Gospel to preserve the spelling of old -ръ-, -ль-, -рь-, -ль- (\*l, \*r), restored by the Second South Slavic Influence: врѣху (on a hill) (NG: 11), прѣвычъ (chief) (NG: 12 back), плъза (profit) (NG: 52 back), дрѣзайте (be of good cheer) (NG: 122), дрѣжаще (transgress not) (NG: 123), грѣдыни (pomr) (NG: 124 back), жрѣтвѣ (sacrifices) (NG: 143 back), на трѣжицих (at the) markets) (NG: 144). A few words are left outside this book tradition: торженик (to) usurers) (NG: 139).

New ѣ substitutes the etymological [e] е: благоволеніе (good will) (NG: 170 back), оучитѣль (teacher) (NG: 265): вѣ яко ѿ ба пришелъ еси оучитѣль (we know that thou art a teacher come from God) (NG: 265).

The reflex of the etymological \*ě (ѣ) is typical of the language usus of the Nobel Gospel scribe. This phonetic phenomenon in

Polesie dialects of the 16<sup>th</sup>–17<sup>th</sup> centuries was explored by V. Moisiienko (Moisiienko 2006).

The text shows substitutions of letter **ѣ** with letters **є, и**. **ѣ** > **є** which takes place in the verb forms **исцѣлѣити/исцелѣти** (heal): **исцелю** (heal) (NG: 21), **исцели** (NG: 22), **исцелѣ** (NG: 229), **исцелѣвшихъ** (NG: 100), **о исцелѣвшихъ** (NG: 159), but: **исцѣлѣніа** (healing) (NG: 10), **исцѣлѣні** (healed) (NG: 22, 35). In the present participle **о исцелѣвшихъ**, there is one more orthographic change **и** > **ѣ**, where the verb suffix **и** is spelled as **ѣ**.

The orthographic and phonetic change of **ѣ** > **є** normally occurs in the unstressed position: **въ бѣдѣ** (*in trouble*) (NG: 195), **целоваахъ** (*kissed*) (NG: 130) (but: **цѣлованіа** (*a kiss*) (NG: 144). In the words **при свѣцѣ** (*by candlelight*) (NG: 152), **врѣмѣ** (*time*) (NG: 300), **вѣнецъ** (*wreath*) (NG: 316 back) the first syllable with **є** is stressed. Dependence of such changes on the stress can be verified by analyzing more examples.

Meanwhile, changes of **ѣ** – **и, и** – **ѣ** appear in the words **повѣненъ, повѣненъ** (*guilty*) (NG: 12), **видѣмъ** (*let us see*) (NG: 170 back), **лицемірѣе** (*hypocrisy*) (NG: 212 back) with \*lice and \*-mѣнь (Etymolohichnyi 1989, vol. 3: 251). Cf: **повинньъ, видимъ, лицемѣрне**.

In different parts of the text, the scribe consistently spells **и** in the pronoun **вси** (all) (NG: 122, 218 back; 233 back; 234; 272 back; 243 back; 304).

The change of **є** > **о** after sibilants occurs in the word **пославшомоу** (*who sent*) (NG: 273), and also after [j]: **въ вифлеѡмѣ** (*in Bethleem*) (NG: 4 back), **до вифлеѡма** (*to Bethleem*) (NG: 170 back).

The initial change of **а** > **о** characterizes the variance in the spelling of the onym **андреѣ / ѡндреѣ**: **прїде филиппъ, и гла ѡндреѡви. и пакы андреѣ и фїлиппъ гласта їсови** (Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus) (NG: 299). In the given sentence, the word forms **ѡндреѡви** (to Andrew), **їсови** (to Jesus) with secondary inflections in the dative case singular **-ѡви** is the result of the interaction with the former stems in \*ǫ, \*jǫ and \*и.

The orthographic rendering of ѡ, ꙗ in the manuscript is well worth attention. There is some consistency in rendering of yuses in different parts of the text and significant variation of ꙗ – оу even within one page: сѡдоу, соудѡ (*of the judgement*) (NG: 12); ѡтѡдѡ, ѡтѡдоу (*out thence*) (NG: 118 back), дрѡ ко дрѡгѡ (*one to another*) (NG: 170 back). Some cases can be interpreted by the peculiarities of writing the digraph оу in the word **БОДЕТЬ** (*will be*) (NG: 42, 43). Cf: **БОУДЕТЬ**, **БЖДЕТЬ**. The orthographic rendering of ѡ (\*ε > 'a) – ε in the manuscript is well worth attention: **КЛЕНИСА**, **КЛЕНЕШИСА** (NG: 13 back). Cf: **КЛАТИ**; -**СА** (swear) (Fasmer).

In accordance with our observations, yuses ꙗ, ѡ (\*ε, \*ο) that stood for /y/, /'a/ are preserved in the following positions:

- in the roots of words: **ПОАСЪ** (*girdle*) (NG: 6 back), **ГРАДОУЦА** (*coming*) (NG: 7), **ГРАДОУЦЬ** (*coming*) (NG: 8), **ГРАДѢТА** (*cometh*) (NG: 9 back), **МЪЖА** (*a man*) (NG: 119 back), **КЛАТВЫ** (*oath*) (NG: 120);

- in case endings of nouns: **СЛАВЪ**, **СЛАВЪ** (*glory*) (NG: 8 back, 296), **ГЛАВЪ** (*head*) (NG: 120), **КНИГЪ** (*book*) (NG: 347);

- enclitics **МА** (*self*) (NG: 292, 304, 306), **ТА** (*self*);

- in the inflection of the third person plural of a verb in the present and simple future tenses: **НАСЫТАТСА** (*they shall be filled*), **ОУЗРАТЬ** (*they shall see*) (NG: 10 back), **ВИДАТ** (*see*) (NG: 53);

- in the postfix **СА**: **ІАВИСА** (*was*) (NG: 6), **НАСЫТАТЬСА** (*they shall be filled*) (NG: 10 back), **УСОЛИТСА** (*shall be salted*) (NG: 11), **БОЛШАСА** (*afraid*) (NG: 53 back), **КЛАНІАІСА** (*worshipped*) (NG: 54), **ПРИАЧИВШЪСА** (*came to pass*) (NG: 119 back);

- in the endings of imperfect forms: **МНІХЪ** (*supposed*) (NG: 122), **ЦЕЛОВААХЪ** (*kissed*) (NG: 130), **НЕ РАЗЪМЪВААХЪ** (*understand not*) (NG: 131 back);

- in the endings of active present participles: **ХОДА** (*as ye go*) (NG: 9 back), **ХУДА** (NG: 300), **ПРОПОВѢДАА** (*teaching*) (NG: 10), **ГЛА** (*spake*) (NG: 53 back), but **ИЦѢЛАІА** (*healing*) (NG: 10);

- in the suffixes -**АЩ**-, -**ЪЩ**- of active present participles: **ИХОДАЩЕМЪ** (*which proceed out*) (NG: 8 back), **СЕДАЩЕ** (*sitting*) (NG: 9 back), **БОЛЩАА** (*sick*) (NG: 10), **СТОАЩИНЪ** (*standing*) (NG: 53).

In the afterword to the Nobel Gospel, the scribe uses the suffix -Ѹѿ-, without ꙗ: **вѣ бѣдѸѿїи** (*in the future*) (NG: 347).

In the text, it is typical to have ꙗ instead of ѿ, ѡ instead of ѡ: **знѡꙗ** (*knowing*), **моѡ** (*my*) (NG: 292), **полагаꙗ**, **полагаѡ** (*supposing*), **прїѡтїꙗ** (*take*) (NG: 292), **твѡрꙗ**, **твѡрꙗ** (*to do*) (NG: 292 back, 301, 302), **сїꙗ** (*this*) (NG: 347). Most of the word forms are verbs of the first person singular in the present tense.

In the analyzed Gospel, the Second South Slavic Influence is confirmed by the following changes in the spelling:

– frequency of using the letter ꙗ standing for the \*u: **разꙗмѣнѣте** (*understand*), **разꙗмѣнѣвы** (*understanding*) (NG: 124), **безꙗмѣство** (*foolishness*) (NG: 124 back), **не разꙗмѣѣте** (*understand not*) (NG: 127, 286 back.), **не разꙗмѣѣаꙗꙗ** (*understood not*) (NG: 131 back), **рѡꙗꙗмѡ**<sup>м</sup> (*wisdom*) (NG: 143 back), **разꙗмѣ** (*understand*) (NG: 303 back), **разꙗмѣютъ** (*understand*) (NG: 304). In the Nobel Gospel, it is consistently exhibited in the words with the root \*-um-. The typicality of the feature is confirmed by the number of examples in different text parts: **вѣ пѡꙗꙗнїи**, **вѣ пѡꙗꙗнїи** (*in the desert*) (NG: 102, 126), **пѡꙗꙗто** (*empty*) (NG: 120 back) (\*pust-); **дрꙗꙗнїи** (*another*) (NG: 1 without number), **дрꙗꙗ** (*friend*) (NG: 170 back) (\*drug-); **поꙗꙗнїтъ** (*to destroy*) (NG: 30 back, 52 back, 291 back, 299 back) (\*gūb-); **послꙗꙗшѡше** (*hearkened*) (NG: 119 back) (\*slux-); **спекꙗꙗтора** (*speculator*) (NG: 120) "through Old Slavic спекоулаторъ (Supr.), Middle Greek спеκουλάτωρ – Latin speculātor – the same" (Fasmer); **вѣрꙗѣте** (*believe ye*) (NG: 293 back) – **вѣрꙗѣте**.

Letter ѡ used instead of ѡ, ѡ: **всѡꙗꙗ** (*every*) (NG: 8), **добрѡꙗ** (*good*) (NG: 11 back).

– the use of letter ѡ standing for [ja] instead of ѡ, ѡ, in particular after the vowel letter: **ївѡрдѡнѣскаѡ** (*region about Jordan*) (NG: 7), **вѣ поꙗꙗнїе** (*unto repentance*), **ѡ гѡлїлеѡ** (*from Galilee*) (NG: 7 back), **дїѡвѡлъ** (*devil*) (NG: 8 back), **болꙗꙗца** (*sick*) (NG: 10), **дѡꙗꙗнїѡ** (*gifts*) (NG: 19), **моѡ** (*my*) (NG: 292), **моѡѡ** (*my*) (NG: 286 back), **ѡнѡрѡѡ** (*Andrew*) (NG: 299), **сїѡ** (*this*) (NG: 306, 319 back), **прїѡтїꙗ** (*take*) (NG: 292).

– the use of **ь** at the end of a word standing for **ъ**, leading to the variation: **нѣ вѣрѣнъ** (*not faithful*). **нъ вѣрѣнь**.

– variants of writing letter **е**, **ѣ**, **ѧ** in the manuscript: **въ видѣемѣ** (*Bethleem*) (NG: 4), **въ видѣемѣ** (*Bethleem*), **видѣеме** (*Bethleem*), **въ виѣлемъ** (*in Bethleem*) (NG: 4 back).

– the use of digraph **оу** and ligature **Ѹ**, rarely, the use of letter **ѵ**: **Иѵдеѣ** (*Judaea*) (NG: 319). The use of digraph **оу** dominates in the analyzed text: **ѡдежѡу** (*coat*) (NG: 6 back), **ѡбоуѡеть** (*smelled*) (NG: 11), **погѡубитъ** (*to destroy*) (NG: 52 back), **ѡтѡдоу** (*out thence*) (NG: 118 back), (*out thence*) (NG: 118 back). The ligature **Ѹ** occurs more seldom in different parts of the word: root, suffix, and inflection: **приѸчившѡса** (*came to pass*) (NG: 119 back), **дрѸжъ** (*one to another*) (NG: 170 back), **въ бѸдѸщѣи** (*in the future*) (NG: 347), **семѸ** (*to this*) (NG: 291).

– the use of the letter **ѡ**: **ѡѣло**, **ѡѣло** (*very*) (NG: 5, 8 back, 53 back), **ѡмѣю** (*snake*) (NG: 19), **ѡвѣзды** (*of the star*) (NG: 4 back), **ѡлословити** (*say all manner of evil against*) (NG: 132 back), **мнози** (*many*) (NG: 137 back), **нози**, **нозѣ** (*feet*) (NG: 302). At the beginning of a word or in the word form, the letter is the result of change [z]/[z].

– the use of letters **о**, **ѡ**, **Ѡ**, **ѠѠ**, and the ligature **Ѡ** at the beginning of a word: **ѡдежѡу** (*coat*) (NG: 6 back), **ѡбоуѡеть** (*smelled*), **ѡсолитѡса** (*shall be salted*) (NG: 11), **ѡнѡреѡви** (*to Andrew*) (NG: 299); **Ѡ галилеѡ** (*from Galilee*) (NG: 7 back), **Ѡвѡѡавѡ** (*answered*) (NG: 54), **Ѡтѡдѡ**, **Ѡтѡдоу** (*out thence*) (NG: 118 back), **Ѡ рѡкы** (*from the hand*) (NG: 293), **Ѡца** (*Father*) (NG: 347).

Among the graphic variants, there is letter **Ѡ**, occurring in the forms of the word **око** (*eye*): **Ѡко**, **зѡ Ѡчеси** (NG: 13 back, 16 back, 17, 18, 18 back), **Ѡчесѡ** (NG: 150 back), **Ѡчи** (NG: 289, 300 back), **Ѡчима** (NG: 300 back), or the reduced **ѠѠ**: **ѠѠчию** (NG: 26 back). Another variant of the initial **о** is spelling the word with the initial **ѡ** with a colon in each of the two elements of the letter (NG: 39 back, 53 back).

The variation displays the scribe's understanding of sameness of the letters **о** – **ѡ**: **ѡдѡа** (*as ye go*) (NG: 9 back), **ѡдѡа** (NG: 300), **кто** (*who*) (NG: 139), **ктѡ** (NG: 287). Perhaps, the scribe avoids

their repetition in the words: **ИРѠДОВИ** (*to Herod*) (NG: 119 back), **ИИ<sup>А</sup>РЕОВИ** (*to Andrew*) (NG: 299).

– the use of the decimal **ї** before vowel letters: **СИЖ** (*this*), **ДАДНІА** (*gifts*) (NG: 19), **ПРІАТІЖ** (*take it*) (NG: 292), **КЪ МАРІИ** (*to Mary*) (NG: 296 back), **СІА** (*this*) (NG: 306) **СІИ** (*these*), **ВЪ ВІАЖДЦІИ** (*in the future*) (NG: 347);

– the use of letters **Ѡ**, **ѡ**: **ВИДЛЕМЕ** (*Bethleem*) (NG: 4 back), **ВЪ ЕГѢПЕТЪ** (*in Egypt*) (NG: 5 back), **ДО ВИДЛИМА** (*to Bethleem*) (NG: 170 back), **МОУСИ** (*Moses*) (NG: 53), **СѢМЕОНЪ** (*Simeon*) (NG: 171), **ФИЛОСОДА** (*philosopher*) (NG: 347);

– the use of **-ГГ-** in the word **АГГЛОМЪ** (*of the angel*) (NG: 8 back), **СЪ АГГЛАМЪ** (*with the angel*) (NG: 170).

The given orthographic features in the text of the Gospel characterize the archaic way of spelling as the result of the Second South Slavic Influence. The manuscript exhibits the interchangeability of letters, among them **Ж – ОУ**, **А – Е, ОУ – Ж** (\*u), as well as **Ѡ – ѡ**.

Such phonetic and orthographic phenomena as the new **Ѣ**, reflexes of **Ѣ** (\*ě) – **Е, И**, change of [e] into [o] after sibilants and [j], etc.) reveal the changes in the Church Slavonic text under the influence of speech. The change **Ѣ – Е** is representative in the Nobel Gospel.

**Conclusions.** The Nobel Gospel, which has not been the subject of scientific study until now, was analyzed during an interdisciplinary study.

The text represents general and local traditions of copying books that expand the views on the way of working on the manuscript book in the 16<sup>th</sup> century and its historical development since the time of the first scribes.

The historical context of the monument's creation based on the afterword is analyzed. Its temporal and spatial localization, the possible sphere of operation, ancient storage of the rarity, scribes (Chivs), and historians were established. The standard book practice was for the scribe to give details of his work, and names of church and secular figures of the time. The Nobel Gospel was produced under King Sigismund, Bishop Jonah of Turov and Pinsk, and under Prince Fedor Yaroslavich, at the command of a God-loving man, servant of God Simeon Batyievich, the elder of Khvoiensk.



Prince Fedor Ivanovich Yaroslavich carried out charitable activities. He founded and supported churches and monasteries in the Pinsk District. The bishops of Pinsk and Turov, Vasian, and later Jonah, mentioned in the afterword, appealed to the king and received a "salary" letter stating that it should be their will and approval for the construction of churches and monasteries.

The analyzed manuscript from Polissia was proved to reveal the book traditions of the 16<sup>th</sup> century and the eccentricity of the centers of rewriting texts of religious writing. The main manifestations of the second South Slavic influence in the orthography of the manuscript are characterized. Different orthographic and phonetic features of the 'Ruthenian' edition of the Church Slavonic language have been analyzed.

The Gospel text that was copied in the Grand Duchy of Lithuania is evidence of the contributing cultural factor of the Church Slavonic language and the continuing book traditions supported by the Second South Slavic Influence. The ensuing archaic orthography predominantly manifests itself in the Nobel Gospel by different characteristics related to the way of spelling **ѡ**, **ѡ**, **ѡ**, **ѡ**, significant variation of **ѡ/ѡ**, **ѡ/ѡ** (\*u), and others.

The history of this manuscript book shows the peculiarities of Church Slavonic functioning in the text in the Grand Duchy of Lithuania, supporting the book tradition and its interaction with dialect varieties.

Phonetic and orthographic phenomena characterize the editing of the Church Slavonic language (new **ѡ**, **ѡ** (\*ĕ) – **ѡ**, **ѡ** (\*ĕ > 'a) – **ѡ** and change of [e] into [o] after sibilants and [j], etc.), occurring in the Gospel. The afterword demonstrates spelling without yer, dissimilation results **ѡѡ** (*who*), synthetic perfect forms, etc., which changed the written book tradition.

The monument's history information, now represented in the Library of the Vrublevsky Academy of Sciences of Lithuania (Lithuania), was systematized.

Prospects for research are in the complete study of the manuscript text from Nobel, the evolvement of the ideas about the religious manuscript writings of the early 16<sup>th</sup> century, description of the linguistic norms in the manuscript and printed liturgical texts, as well as editing of the religious texts, whose history is linked to Polissia. The issues on protograph(s), scribes, variation, and its manifestations in different parts of the Gospel still need detailed exploration.

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## **ІСТОРИЧНИЙ І МОВНО-КУЛЬТУРНИЙ ВИМІРИ НОБЕЛЬСЬКОГО ЄВАНГЕЛІЯ 1520 РОКУ**

*Досліджено рукопис початку XVI століття із Нобля (Пінського повіту, нині Рівненська область, Україна), що репрезентує релігійне письменство Великого князівства Литовського в історичному і мовно-культурному аспектах. Проаналізовано післямову до Нобельського*

Євангелія і встановлено названі в ній історичні особи (князь Федір Іванович Ярославич, єпископ Йона), зібрано інформацію про них на основі історичних джерел і наукової літератури. Охарактеризовано 'руську' редакцію церковнослов'янської мови, вияви другого південнослов'янського впливу в тексті. Систематизовано інформацію про історію пам'ятки, яка зараз зберігається у Бібліотеці Академії наук Литви імені Врублевських (Литва).

У ході міждисциплінарного дослідження проаналізовано Нобельське Євангеліє, що досі не було предметом наукового вивчення.

Проаналізовано історичний контекст створення пам'ятки на основі післямови. Встановлено її часову та просторову локалізацію, можливу сферу функціонування і давнє зберігання раритету, переписувача (-чів), історичних осіб. Виявлено, що князь Федір Іванович Ярославич здійснював благодійницьку діяльність, фундував та підтримував церкви і монастирі в Пінському повіті. Розкрито, що єпископи Пінські та Туровські Васіан, а згодом і згаданий у післямові Йона зверталися до короля та отримали "жалованні" грамоти про те, що має бути їхня воля і благовоління на спорудження церков і монастирів.

Доведено, що аналізований рукопис із Полісся розкриває книжні традиції XVI століття, відцентровість центрів переписування текстів релігійного письменства. Схарактеризовано основні вияви другого південнослов'янського впливу в орфографії рукопису. Проаналізовано окремі орфографічні та фонетичні ознаки 'руської' редакції церковнослов'янської мови. З'ясовано, що з 60-х рр. XIX століття рукопис із Полісся був перевезений до Віленської публічної бібліотеки, у якій було засновано Рукописний відділ та укладено перші описи пам'ятки.

**Ключові слова:** лінгводжерелознавство, Нобельське Євангеліє, рукопис, 'руська' редакція церковнослов'янської мови, другий південнослов'янський вплив.

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