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HISTORICAL AND LANGUAGE-CULTURAL DIMENSIONS OF NOBEL GOSPEL OF 1520

A manuscript from the beginning of the 16th 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 16th 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 19th 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 16th 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 16th 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. Tieplowa [Tieplowa 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 16th and 17th 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 17th 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 16th century, Metropolitan Macarius (Bulgakov) gives five Gospels; the Nobel Gospel is one of them: "These are five Gospels of the 16th 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 16th 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 16th century; the Bishop Iepatikon of the 16th century used in one of the Lithuanian eparchies, subsequently becoming part of Rostov eparchy; another Bishop Iepatikon with Trebnik of the early 16th 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 19th 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 Vrublevskiu 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 500th 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 500th 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 16th 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 Ø, È – Ѓ, Ѓ; Ø – W; V – ØV – V» [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, Ѓ, Ѓ 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 16th 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 19th and 21st 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 16th 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 16th 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 19th 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 11th 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 [Gildebrandt 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 4¾ vershoks., width. 3¼), 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 [Gildebrandt 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 [Tiepłowa 2006, p. 17; Opisanie 1879] and a monastery [Tiepłowa 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 .⁷5. кіи. инди^к. и. написа^{на} бы^е книга сіа. нарица^{ла} ма,
| евáглїе, тетрѡ. при велікѡ^м | королѣ жи^кгимонгѣ. і при
еп^спѣ | ішни вл^ацѣ тогрѡ^вскѡ^м и пинскѡ^м. | и при кінѣ
фє^авори иванович[и] лро^славича. Повелѣни^е хр^столю^би^ви^а г
мо^жка. раба бжїа сёми^{на} батыевича рака старца
хво^енъскаго. И дано бы^е в нобли въ | хра^м с^тга^в веліка^г и
чж^атв^орца архї^ер^ема хба николы. а хто сїж кни^гж възмѣ^т ѿ
цркви єтго ѿца николы и* в нобли пинскаго повѣста, | то^т да
бж^аде^т прокла^т в си^н вѣкъ и | въ віажд^аци^и. А писалъ ды^ак
мно^г грѣшныи раб^е бжїи савастіанъ | авраамови^и и* в нобли.

Доскона́ча на бы^с книга сїа. м^сца іоу^н. а. дн^ь | на памя^т ёго^г м^к. поустына фило^сод. и и на^п м^нка оустына (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 бы^с в нобелі въ | хра^м ста^г велика^г и чж^атворо^ца архі^єрєл хба 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: боуде^т и боуде^т микульскому^г добра дѣ^б и три. и до пати. попоу. а писа^л а^(?)ко дначицько глоуми^н (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 – ѿ – ј (боуде^т (will be)), въ еждыши^н (in the future), ј standing for the *и (чж^атворо^ца (Wonderworker)), perfect synthetic form (писалъ, писа^л) (had written), present participle with the suffix -8ψ-, words with the suffix -ьк- (дначицько (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 ѿто сїж кни|гж

възмѣтъ ѿ цркви ѿтго ѿца николы и* въ нѣбли пинскаго
пovѣтa, | то* да бѣдѣтъ прокла* въ си вѣкъ и | въ бѣдѹїи (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" [Tiepłowa, 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 are onyms 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 16th 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, ё for secondary [o], [e]. Their typicality is illustrated by a great number of examples: **пла**^и (*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: **знаютъ** (*know*) (NG: 292). In the manuscript, its presence does not depend on the phonetic environment: **землю** (*earth*), **въпль** (*mourning*) (NG: 6), **славж** (*glory*) (NG: 8 back) **петропви** (*to Peter*) (NG: 52).

The reduced vowels are mostly absent at the end of the word/syllable with an ascender letter: **стоѧчи**^х (*standing*) (NG: 53), **тысѧчи**^{ко}^м (*to commanders of thousands*) (NG: 119 back), **тօржъни**^{ко}^м (*to usurers*) (NG: 139), **съпле**^т**ше** (*having woven*) (NG: 316 back), **вѣ**^м (*know*) (NG: 265).

It is typical of the Nobel Gospel to preserve the spelling of old -ръ-, -лъ-, -рѣ-, -лѣ- (**l*, **r*), restored by the Second South Slavic Influence: **връхоу** (*on a hill*) (NG: 11), **пръвъмъ** (*chief*) (NG: 12 back), **пълъзя** (*profit*) (NG: 52 back), **дръзанте** (*be of good cheer*) (NG: 122), **дръжасе** (*transgress not*) (NG: 123), **гръдъни** (*romp*) (NG: 124 back), **жрътвъ** (*sacrifices*) (NG: 143 back), **на тръжищих** (*at the markets*) (NG: 144). A few words are left outside this book tradition: **тօржъни**^{ко}^м (*to usurers*) (NG: 139).

New ъ substitutes the etymological [e] ё: **блговолѣниe** (*good will*) (NG: 170 back), **ѹчитѣль** (*teacher*) (NG: 265): **вѣ**^м **тако** ѿ **еа** **пришелъ** **еси** **ѹчитѣль** (*we know that thou art a teacher come from God*) (NG: 265).

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

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

The text shows substitutions of letter **ѣ** with letters **е**, **и**. **ѣ** > **е** which takes place in the verb forms **исцѣлити/исцелѣти** (heal): **исцелю** (heal) (NG: 21), **исцели** (NG: 22), **исцелѣ** (NG: 229), **исцелѣвшихъ** (NG: 100), **о исцелѣвшихъ** (NG: 159), but: **исцѣллѧ** (healing) (NG: 10), **исцѣллѣ** (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** > **е** normally occurs in the unstressed position: **въ ведѣ** (*in trouble*) (NG: 195), **целовлѧхъ** (*kissed*) (NG: 130) (but: **цѣлованіѧ** (*a kiss*) (NG: 144). In the words **при свѣцѣ** (*by candlelight*) (NG: 152), **врѣмѧ** (*time*) (NG: 300), **вѣнецъ** (*wreath*) (NG: 316 back) the first syllable with **е** 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), **лицемирѣе** (*hypocrisy*) (NG: 212 back) with *lice and *-мѣнь (Etymolohichnyi 1989, vol. 3: 251). Cf: **повиннъ**, **видимъ**, **лицемѣрие**.

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 **е** > **о** after sibilants occurs in the word **пославшомо** (*who sent*) (NG: 273), and also after [j]: **въ вифлѣомъ** (*in Bethleem*) (NG: 4 back), **до виодлиома** (*to Bethleem*) (NG: 170 back).

The initial change of **а** > **о** characterizes the variance in the spelling of the onym **андрен / ондрен**: **пріндѣ филипъ, и гла ондреови. и пакы андреа и филиппъ гласта ісови** (Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus) (NG: 299). In the given sentence, the word forms **ондреови** (*to Andrew*), **ісови** (*to Jesus*) with secondary inflections in the dative case singular **-ови** is the result of the interaction with the former stems in ***о**, ***јо** and ***и**.

The orthographic rendering of **ѧ**, **ѧ** 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 **ѧ** – **ѹ** even within one page: **сѧдоѹ**, **сѹдѧ** (*of the judgement*) (NG: 12); **ѿтѧдѧ**, **ѿтѧдѹ** (*out thence*) (NG: 118 back), **ѧрѧ^г ѧ** **ѧрѹгѧ** (*one to another*) (NG: 170 back). Some cases can be interpreted by the peculiarities of writing the digraph **ѹ** in the word **ѧдѧтъ** (*will be*) (NG: 42, 43). Cf: **ѧѹдѧтъ**, **ѧжಡѧтъ**. The orthographic rendering of **ѧ** (**ɛ* > *’a*) – **е** in the manuscript is well worth attention: **кѧниса**, **кѧнєшиса** (NG: 13 back). Cf: **кѧлати**; **-са** (*swear*) (Fasmer).

In accordance with our observations, yuses **ѧ**, **ѧ** (**ɛ*, **ɔ*) that stood for /y/, /’a/ are preserved in the following positions:

- in the roots of words: **поясъ** (*girdle*) (NG: 6 back), **г҃адѹгѹшъ^г** (*coming*) (NG: 7), **г҃адѹгѹшъ** (*coming*) (NG: 8), **г҃адѹтъ^т** (*cometh*) (NG: 9 back), **мѧжка** (*a man*) (NG: 119 back), **кѧлатъ^ъ** (*oath*) (NG: 120);
- in case endings of nouns: **славъж**, **славъж** (*glory*) (NG: 8 back, 296), **глѧвъж** (*head*) (NG: 120), **книгъж** (*book*) (NG: 347);
- enclitics **ѧѧ** (*self*) (NG: 292, 304, 306), **ѧѧ** (*self*);
- in the inflection of the third person plural of a verb in the present and simple future tenses: **насытѧтъса** (*they shall be filled*), **ѹзѹрѧтъ** (*they shall see*) (NG: 10 back), **видатъ** (*see*) (NG: 53);
- in the postfix **са**: **ѧвиса** (*was*) (NG: 6), **насытѧтъса** (*they shall be filled*) (NG: 10 back), **ѡсолитъса** (*shall be salted*) (NG: 11), **боѧшаса** (*afraid*) (NG: 53 back), **кѧнѧтъса** (*worshipped*) (NG: 54), **приѧчишъса** (*came to pass*) (NG: 119 back);
- in the endings of imperfect forms: **ѧнѧхъж** (*supposed*) (NG: 122), **ѡловѧахъж** (*kissed*) (NG: 130), **не ѧзѧмѣвѧахъж** (*understand not*) (NG: 131 back);
- in the endings of active present participles: **ѧдѧ** (*as ye go*) (NG: 9 back), **ѧнѧ** (NG: 300), **проповѣдаѧ** (*teaching*) (NG: 10), **ѧла** (*spake*) (NG: 53 back), but **и҃сѧтълаѧ** (*healing*) (NG: 10);
- in the suffixes **-ѧци**, **-ѧци-** of active present participles: **и҃ходѧщемъ** (*which proceed out*) (NG: 8 back), **сѣдѧщє** (*sitting*) (NG: 9 back), **болѧщaa** (*sick*) (NG: 10), **стоѧщи^х** (*standing*) (NG: 53).

In the afterword to the Nobel Gospel, the scribe uses the suffix **-ѹψ-**, without **ж**: **въ будѹщїи** (*in the future*) (NG: 347).

In the text, it is typical to have **ж** instead of **и**, **ѧ** instead of **ѧ:** **знѧж** (*knowing*), **моѧ** (*my*) (NG: 292), **полагаж**, **полагаю** (*supposing*), **прїатїж** (*take*) (NG: 292), **твѹрж**, **твѹрж** (*to do*) (NG: 292 back, 301, 302), **сїж** (*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 **ж** standing for the ***u:** **разжмѣнте** (*understand*), **разжмливы** (*understanding*) (NG: 124), **безжмѣство** (*foolishness*) (NG: 124 back), **не разжмѣнете** (*understand not*) (NG: 127, 286 back.), **не разжмѣвалаж** (*understood not*) (NG: 131 back), **разжмѡмѡ** (*wisdom*) (NG: 143 back), **разжмѣ** (*understand*) (NG: 303 back), **разжмѣнѹть** (*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: **въ пжстыни**, **въ пжстыни** (*in the desert*) (NG: 102, 126), **пжсто** (*empty*) (NG: 120 back) (**pust-*); **д҃ржыи** (*another*) (NG: 1 without number), **д҃рж^г** (*friend*) (NG: 170 back) (**drug-*); **погжнить** (*to destroy*) (NG: 30 back, 52 back, 291 back, 299 back) (**gūb-*); **послжшаше** (*hearkened*) (NG: 119 back) (**slux-*); **спекжлатора** (*speculator*) (NG: 120) "through Old Slavic *спекоулаторъ* (Supr.), Middle Greek *σπεκουλάτωρ* – Latin *speculator* – the same" (Fasmer); **вѣржете** (*believe ye*) (NG: 293 back) – **вѣроѹете**.

Letter **ѧ** used instead of **ѧ**, **ѧ:** **всѧкж** (*every*) (NG: 8), **дѹбраѧ** (*good*) (NG: 11 back).

– the use of letter **ѧ** standing for [ja] instead of **ѧ**, **ѧ:**, in particular after the vowel letter: **иѡрђаньскаѧ** (*region about Jordan*) (NG: 7), **въ покланиє** (*unto repentance*), **ѡ галілѧ** (*from Galilee*) (NG: 7 back), **дїаволъ** (*devil*) (NG: 8 back), **воллїща** (*sick*) (NG: 10), **далиꙗ** (*gifts*) (NG: 19), **моѧ** (*my*) (NG: 292), **моѧ** (*my*) (NG: 286 back), **андреѧ** (*Andrew*) (NG: 299), **сїа** (*this*) (NG: 306, 319 back), **прїатїж** (*take*) (NG: 292).

– the use of ь at the end of a word standing for тъ, leading to the variation: **нє вѣренъ** (*not faithful*). **нъ вѣренъ**.

– variants of writing letter е, є, ε in the manuscript: **въ виғлеемъ** (*Bethleem*) (NG: 4), **въ виғлеемъ** (*Bethleem*), **виғлееме** (*Bethleem*), **въ виғлеемъ** (*in Bethleem*) (NG: 4 back).

– the use of digraph оγ and ligature 8, rarely, the use of letter v: **Іудея** (*Judaea*) (NG: 319). The use of digraph оγ dominates in the analyzed text: **ѡдеждоγ** (*coat*) (NG: 6 back), **ѡбоγмєтъ** (*smelled*) (NG: 11), **погоγбнть** (*to destroy*) (NG: 52 back), **ѡтждоγ** (*out thence*) (NG: 118 back), **(out thence)** (NG: 118 back). The ligature 8 occurs more seldom in different parts of the word: root, suffix, and inflection: **прил8чиwжсѧ** (*came to pass*) (NG: 119 back), **држ^г ко др8гж** (*one to another*) (NG: 170 back), **въ ежд8ψии** (*in the future*) (NG: 347), **сем8** (*to this*) (NG: 291).

– the use of the letter ɔ: **ɔтълօ, ɔтълօ** (*very*) (NG: 5, 8 back, 53 back), **ɔмію** (*snake*) (NG: 19), **ɔвѣзды** (*of the star*) (NG: 4 back), **ɔлословнти** (*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 [ɔ]//[ɔ].

– the use of letters о, w, Θ, ΘΘ, and the ligature Ѵ at the beginning of a word: **ѡдеждоγ** (*coat*) (NG: 6 back), **ѡбоγмєтъ** (*smelled*), **ѡсолигтсѧ** (*shall be salted*) (NG: 11), **ѡн^греови** (*to Andrew*) (NG: 299); **ѡ галілea** (*from Galilee*) (NG: 7 back), **ѡвѣщавъ** (*answered*) (NG: 54), **ѡтждуж, Ѵтждуγ** (*out thence*) (NG: 118 back), **ѡ ржкы** (*from the hand*) (NG: 293), **ѡцa** (*Father*) (NG: 347).

Among the graphic variants, there is letter Θ, occurring in the forms of the word **око** (*eye*): **Око, зъ Очеси** (NG: 13 back, 16 back, 17, 18, 18 back), **Очеса** (NG: 150 back), **Очи** (NG: 289, 300 back), **Очима** (NG: 300 back), or the reduced ΘΘ: **Ѳочию** (NG: 26 back). Another variant of the initial о is spelling the word with the initial w 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 – w: **хѡдѧ** (*as ye go*) (NG: 9 back), **хѡдѧ** (NG: 300), **кѡ** (*who*) (NG: 139), **кѡ** (NG: 287). Perhaps, the scribe avoids

their repetition in the words: **иѡѡдѡи** (*to Herod*) (NG: 119 back), **ѡнѡрѡи** (*to Andrew*) (NG: 299).

– the use of the decimal **ї** before vowel letters: **сїк** (*this*), **даѡиїа** (*gifts*) (NG: 19), **пѡѧтїж** (*take it*) (NG: 292), **къ мѡиї** (*to Mary*) (NG: 296 back), **сїа** (*this*) (NG: 306) **сїи** (*these*), **въ вѧкѡдѹиїи** (*in the future*) (NG: 347);

– the use of letters **Ѡ, Ѡ**: **виѡлееме** (*Bethleem*) (NG: 4 back), **въ егѡпетъ** (*in Egypt*) (NG: 5 back), **до виѡлениѡ** (*to Bethleem*) (NG: 170 back), **мѡѡси** (*Moses*) (NG: 53), **сѡмѡиѡ** (*Simeon*) (NG: 171), **фиѡсѡдѡ** (*philosopher*) (NG: 347);

– the use of **-гг-** in the word **агѡломъ** (*of the angel*) (NG: 8 back), **съ агѡлѡмъ** (*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 **Ѡ – оꙗ, Ѡ – є, оꙗ – ѡ** (*u), as well as **ѡ – о**.

Such phonetic and orthographic phenomena as the new **ѣ**, reflexes of **ѣ** (*ě) – **є, 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 – є** 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 16th 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 16th 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 **с**, **ѡ**, **ѧ**, **ѷ**, significant variation of **ѡ/о**, **ѧ/ѹ** (***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 **ѣ**, **ѣ** (***ě**) – **е**, **ѧ** (***ѧ** > 'a) – **ѧ** and change of [e] into [o] after sibilants and [j], etc.), occurring in the Gospel. The afterword demonstrates spelling without yer, dissimilation results **кто** (*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 evolution of the ideas about the religious manuscript writings of the early 16th 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 ВІМІРИ 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 монастири 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: лінгвіджералознавство, Нобельське Євангеліє, рукопис, 'руська' редакція церковнослов'янської мови, другий південнослов'янський вплив.

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