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### Apostolus Christinopolitanus from the 12th Century: Manuscript History and their Dialectal Features

*Apostolus Christinopolitanus del siglo XII: historia del manuscrito y sus características dialécticas*

**Aliona Andreevna BAKSHAEVA**

<https://orcid.org/0000-0003-4404-7663>

[aabakshaeva42@gmail.com](mailto:aabakshaeva42@gmail.com)

*Kazan Federal University. Russia*

**Oleg Feofanovich ZHOLOBOV**

<https://orcid.org/0000-0002-7178-1890>

[ozolobov@mail.ru](mailto:ozolobov@mail.ru)

*Kazan Federal University. Russia*

**Jan SOSNOWSKI**

<https://orcid.org/0000-0002-9147-6412>

[jsosn@poczta.onet.pl](mailto:jsosn@poczta.onet.pl)

*University of Humanities and Economics in Lodz. Poland*

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#### RESUMEN

El artículo presenta la investigación de una copia en ruso antiguo de Apostolos (El Apostolus Christinopolitanus del siglo XII, El Museo Histórico de Lviv de Ucrania). Este artículo describe la historia del manuscrito, los sistemas ortográficos, las características fonéticas. El estudio presenta un análisis de las características regionales del Apostolus Christinopolitanus, que confirman su origen Galicia-Volyn. A pesar de la tradición eclesiástica persistente, el manuscrito del libro contiene una gran cantidad de elementos del dialecto eslavo oriental. Los parámetros lingüísticos del códice se analizaron por primera vez. El Apostolus Christinopolitanus pudo haber sido la fuente principal del lenguaje literario ruso antiguo de los siglos XII-XIV.

**Palabras clave:** Apostolus Christinopolitanus, Cultura del libro ruso antiguo, Historia del manuscrito, Rasgos dialectales.

#### ABSTRACT

The article presents the research of an Old Russian copy of Apostolos (The Apostolus Christinopolitanus from the 12th century, The Lviv Historical Museum of Ukraine). This article describes the manuscript history, orthographic systems, phonetic features. The study presents an analysis of regional characteristics of The Apostolus Christinopolitanus, which confirm its Galicia-Volyn origin. Despite the lingering ecclesiastical tradition, the book manuscript contains a large number of Eastern Slavic dialect elements. The linguistic parameters of the codex were analyzed for the first time. The Apostolus Christinopolitanus may have been the primary source for the Old Russian literary language of the 12th-14th centuries.

**Keywords:** Apostolus Christinopolitanus, Dialectal features, Manuscript history, Old Russian book culture.

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## INTRODUCTION

“Kazan collection of digital editions of Slavic-Russian written sources from the 12th-14th centuries” on the “Manuscript” portal was supplemented with a new publication. Presently, it has ten voluminous codices. The *Apostolus Christinopolitanus* was included in this database. Ach is the Galician-Volyn manuscript from the 12th century. The main part of the manuscript (291 pages) being stored in the Lviv Historical Museum of Ukraine, № 39. Part of the manuscript (8 pages) is stored in the Vernadsky National Library of Ukraine. Slavonic *Apostolos* research takes a significant place in the Slavic studies both in Russia and other countries (Moszyński: 2001; Rothe: 2001; Trunte: 2001; Tak: 2003; Khristova-Shomova: 2004; Kyrychenko: 2004; Bláhová: 2008; Cleminson: 2009; Molkov: 2016; Novak: 2017).

The *Apostolus Christinopolitanus* occupies an important place among the Old Russian manuscripts of the XII-XIV centuries. The value of the manuscript is a sequential reflection of the Cyril and Methodius edition of the translation. The manuscript is distinguished by an extensive system of diverse comments (catena and glosses). This article considers the history of the *Apostolus Christinopolitanus* and certain peculiarities of its linguistic (graphic, spelling, phonetic) features.

## METHODS

Digital Humanities research is currently relevant, as can be seen from significant studies of ancient and medieval manuscripts using computer methods (Solovyev & Ivanov: 2014, 2016; Solovyev & Kibrík: 2015; Žolobov: 2016). The electronic edition of the *Apostolus Christinopolitanus* presents a machine-readable version. These machine-readable publications allow us to use modern digital technologies of the Slavonic *Apostolos* (various search modules, direct, converted, and quantitative indexes). The specialized font used in the online publication helps to accurately reproduce the spelling of manuscripts, including the use of homophone graphemes and superscripts.

## RESULTS

### General Characteristics of the Manuscript

The text of the Lviv part begins with the Acts of Apostles 13:20, ends with the First Epistle to Timothy 4: 8 (a fragment of the First Epistle to Timothy 5: 5–6: 2 is located on pages 7a–8b, and the preface and beginning of the Second Epistle of Paul to Timothy, 2 Tim. 1: 1–10, are located on pages 9a–10b). The *Apostolus Christinopolitanus* was written in one column with an uncial on parchment (29,2-29,6 x 23,5-24 cm). Only on pages 90a – 99 does the text appear in two columns, which contains indications of biblical quotes and facets to the epistles of the Apostle Paul. The main text was written by a single writer; marginal notes were written in four handwritings. The ornamentation of the manuscript is archaic. In the design of cinnabar initials, a Byzantine ornament of geometric style and floral motifs are used.

### The Question of the Manuscript Date

The manuscript has indirect dating. In “Svodnyi Katalog”-1984 the manuscript is dated to the middle of the 13th century. G.A. Voskresensky points out that according to the handwriting and spelling peculiarities, the *Apostolus Christinopolitanus* is approaching the famous Galich four-gospel of 1144, and probably not older than it (Voskresenskiy: 1897). A.A. Turilov points to the close similarity of the calligraphic letter of the Galician Gospel of 1144 with the handwriting of the scribe *Apostolus Christinopolitanus*. This fact and the Galician-Volyn origin of both manuscripts allows A.A. Turilov suggests that the manuscript dates from the middle of the XII century (Turilov: 2005). S.Yu. Temchin believes that the manuscript was written after 1183. The composition of the *Apostolus Christinopolitanus* includes the preface and short retelling of the Acts and

Epistles of the authorship of the deacon Euphalia (written in 396 or 398). The translation and the liturgical mark-up of Church Slavonic texts were made by the monk Isaiah in 1183 (Temchin: 2011).

## **DISCUSSION**

### **The Manuscripts History**

A study of the history of the manuscript shows that the Kiev part of the manuscript quite early attracted the attention of researchers. Olexander Kolessa indicates that part of the manuscript in 8 parchment pages probably disappeared when the library of the Gorodissky Monastery was transferred to the Khristinopolsky Monastery around 1773. In the XIX century, this part of the manuscript fell into the hands of the Polish scientist August Belevsky (1806-1876) (Kolessa: 1923). According to "Svodnyi Katalog", Petrushevich bought this notebook from the scientist's widow no later than 1874.

In the years 1874-1875, Alexander Kochubinsky, during a business trip to Galicia, studied manuscripts in the library of Petrushevich. The report gives a brief description of the fifth notebook of the manuscript (the Kiev part), a number of spelling features are listed. Kochubinsky suggests that the manuscript is of South Russian origin, dates from the XII - XIII century (Kochubinsky: 1876). Additions to the report, the author first published the first two pages of the Acts and indicated the presence of dialect features in the manuscript (Kochubinsky: 1892).

A.A. Petrushevsky first mentions the Apostolus Christinopolitanus in an article about Christianity in the Pre-Carpathian countries in 1882. (Petrushevich: 1882). The passage was first identified with the Lviv part. In the Petrushevich's library the manuscript is stored until it was sent to Kiev between 1986 and 1901. In 1910, this passage was published by S.I. Maslov (Maslov: 1910).

The Lviv part of the manuscript was probably transferred to the library of the Khristinopolsky monastery around 1773. In 1888, it was exhibited at the Stavropol Institute and described. Purishkevich, and already in 1899 transferred to the ownership of the institute (Kalužniacki: 1896).

This part of the manuscript was published by professor of the Chernivtsi University E. Kaluzhnyatsky in 1896 (Kolessa: 1923). This publication caused a wide resonance, in particular, contemporaries noted the omission of the preface and table of contents, the absence of margin entries, the filling in of gaps with other lists, the erroneous transmission of the spelling of the manuscript, which was noted in the reviews of G.A. Voskresensky and E.F. Karsky (Karsky: 1897; Voskresensky: 1897).

During the First World War, the manuscript was exported to Rostov-on-Don, and in 1928 it was returned to the Stavropigi Institute. During the Second World War, it was kept by the professor of Lviv University, I. S. Sventsitsky, who in 1948 handed it over to the Lviv Historical Museum.

In 2007-2008, a series of events aimed at rescuing and preserving this unique manuscript was held. The restoration of the monument was carried out at the expense of the Grant of the U.S. Embassy in Ukraine, presented to the Lviv Historical Museum.

### **Dialectal Features**

In the monuments of the 11th – 12th centuries, the choice of one of the doublet graphemes *А/А*, *У/Ю* in the position after hissing and *Ц* is not related to the distribution of hardness and softness of consonants, but is part of the spelling strategy (Zubova: 1975).

In manuscripts from the 11th century, scholars have noted the predominance of spellings of the – *ЧЮ* - *ЧА* type, which is probably spelling Russianism. The combination of hissing and *Ц* with *У* may indicate the influence of the ancient Bulgarian antigraphs. The spelling *ЦА* with the expected *ЦА* appears later in the Novgorod, Dvinsk and Galician-Volyn letters of the XIV – XV centuries. Such spellings are associated with the secondary softening of consonants and are used to convey their special softness (Kolesov: 2005). From Table 1 we see that in the Apostolus Christinopolitanus after the hissing and *Ц* the letter *А*, *Ю* is used.

	<a>				<u>		
	total	а	я (iotated a)	ѧ	total	у	ю
ц	199	194 97,5%	2 1%	3 1,5%	51	–	51 100%
ч	386	384 99,5%	2 0,5%	–	45	–	45 100%
ж	272	269 99%	–	3 1%	68	–	68 100%
ш	835	834 99,9%	1 0,1%	–	117	2 2%	115 98%
щ	437	436 99,8%	–	1 0,2%%	168	–	151 100%

Table 1

A striking feature of the Apostolus Christinopolitanus is the absence of Old Slavonic reflexes \* dj> жд. In all cases, the East Slavic reflex Ж is presented in the manuscript, while even in Old Russian manuscripts of the 12th – 13th centuries and even later, along with East Slavic, the Old Slavonic reflex is often preserved.

The manuscript regularly reflects the East Slavic reflex of palatalization \* zg> \* ž'dž'. It should be noted that only in the Galician-Volyn manuscripts did this reflex find an exact spelling expression in the use of the letter combination ЖЧ. In the manuscript, this reflex is reflected most consistently: дъжчь 4а, 39а; рожчьа 39а; ижчивете 49а-49б; ражчьгъшасл 102б; въжчизають 150а; въжчельющемъ 187б; ражчьныя 221б and under.

Form стечери 29б contains two East Slavic reflexes - the first pleophony and East Slavic palatalization of the combination \* gt. See also examples of the first pleophony, despite the fact that the spelling "молоко" is not noted nonpleophonic version: не жерети има 4а; волокоша вънь из града4а; молока вы напоихъ 141а; бысте тръбующе молока 264б; причащаясѧ молоць 264б; Шумерети 182б. Sobolevsky (Sobolevsky: 2004) gives the form "челонь" with reference to the Apostolus Christinopolitanus. Unfortunately, the publication does not indicate the page where the form with lack of full vocalism is encountered. In the manuscript, this rare plenophonic form is noted in the dative plural: до раздѣлѣния души д[у]ха челономъ же и мозгомъ 263а.

As a rule, lack of full vocalism is presented in the Apostolus Christinopolitanus, however, some Russified forms may occur. Under the influence of the East Slavic pleophony, the Old Slavonic nonpleophonic combinations -ръ- are replaced by -ре-: ѿ среды ихъ 28а; бремѧ 37а; чревъмъ болащу 39б; чресъ 129а; чресла 221б. The following example of adaptation of Old Slavonic disagreement is unique: шломъ упования сп[а]сению 249а. This adaptation of the lexeme шлъмъ occurs under the influence of plenophonic шеломъ. On the whole, the Old Slavonic disagreement can be recognized as well mastered during this period and not requiring replacement.

Morphological Russisms are widely reflected. With a few exceptions, the verb forms 3 persons in -тъ are used, including in imperfect: обლობызахути 22а; влъчхуть ѧго 24б; блхуть же 28а et al.

Among the morphological Russisms, the instrumental singular o-bases of the hard and soft variety stand out. These forms are marked exclusively with the endings -ъмъ, -ьмъ instead of the Old Slavonic -омь and -

емь: прѣдъ лицьмь 32b, мечьмь 89a, судицьмь 129b, окънцьмь 192a; народьмь 17a, великъмь гласьмь 35 b, дѣльмь 42a, юстьствьмь 98b.

Forms are used in -ѣ instead of Old Slavonic -а in the genitive singular and nominative plural and accusative plural soft declension: до патьдесатьницъ 169b; по три м[ся]цъ 17a; ѿ чашъ пиеть 158b and under.

Eastern Slavic forms of pronouns are widespread: тобѣ, собѣ are used instead of the Old Slavonic тебѣ, себѣ, while in later manuscripts, a less clear picture is presented. Compare: собѣ 21a; о собѣ 22b; к собѣ 27a; к тобѣ 30a; въ собѣ 45a and many others other

The spelling of ga, ky, khy is normative for the Apostolus Christinopolitanus: нѣкьи 3a, книги 8a, хытлости 15b. This fact is especially significant when you consider that in the Galician-Volyn dialect already in the second half of the XII century there are combinations [ки], [ги], [хи].

## CONCLUSION

The online edition of the Apostolus Christinopolitanus is a machine-readable version, so the manuscript can be studied using new technologies. Specialized modules can significantly speed up the process of selecting the necessary forms for subsequent analysis, and provide (including visualize) accurate quantitative data on the occurrence of specific language units (graphemes, morphemes, lexemes, etc.) in handwritten texts.

The phonetic system of the manuscript is characterized by a strict differentiation of norms. The manuscript fully reflects the permanent process of Russification of the book style, including various manifestations of the Old Russian language Uzus, including the regional, Volyn, type.

The language of the Apostolus Christinopolitanus, in general, has a book-like sub-dialect character. The consistent preservation of Old Slavonic spelling with the introduction of new East Slavic book forms allows us to talk about the special role of this manuscript in the formation of the book norms of the Old Russian language. The publication of such texts can provide an insight into the evolution of the Old Russian language in the XII – XIV centuries.

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## **BIODATA**

**Bakshaeva Aliona ANDREEVNA:** born in 1995. In 2019 she graduated from the Institute of Philology and Intercultural Communication of KFU, direction: Philology. Qualification: Master. The theme of the master's thesis: "The Old Russian Apostle Lists of the XII – XIV centuries: the study of graphic and spelling systems and the preparation of an online publication." Assistant of the Department of Applied and Experimental Linguistics IFMK KFU. Research interests: history of the Russian language, corpus linguistics.

**Zholobov Oleg FEOFANOVICH:** born in 1957. Doctor of Philology. In 1982 he graduated from Kazan State University. He defended his doctoral dissertation "History of the duality and quantitative constructions in the Russian language" in 1998. Professor, Department of Applied and Experimental Linguistics, IFMK KFU. Research interests: history of the Russian language, corpus linguistics.

**Sosnowski JAN:** 1950 year of birth. Doctor of Philology. In 1973 he graduated from the University of Lodz. He defended his doctoral dissertation "Toponimia rosyjska XVI wieku. Nazwy wsi" (" Russian toponymy of the 16th century. Names of rural settlements") in 2003. Professor of the Department of Language Communication of the Academy of Humanities and Economics in Lodz. Research interests: history of the Russian language, East Slavic and Polish onomastics, word formation.