SCIENTIFIC VERSIONS OF FORMATION OF NOMINATION CHURCH-SLAVONIC CHRISTIAN TEXTS

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INTRODUCTION

Linguistic works of the second half of the twentieth century testify the focused attention of scholars to the phenomenon of headline nominations, which form a category of significant concise but informative textual components that positionally precede the text, as if they were outside its integrity. Therefore, the header components are functionally independent of the other components of the text and at the same time are interdependent.

The structure of headline nominations is marked by the expressive general specifics. Both semantic (internal) and formal (external) structural plans of the heading component of the text are always organized according to one of the well-known models of logical compression of a speech unit in linguistics: descriptive, formulaic, aphoristic, anthroponymic or conceptual, which provides for the appearance of associations and allusions in the addressee of the text, identical to the intended addressee. At the same time, the formal plan of the headline nominations can be represented by any unit of the multilevel language system, functionally transformed into a text unit.

The general specificity of heading nominations as formally and semantically eliminated textual means consists in influencing a preliminary programmed verbal impact given by the subject-addressee on the consciousness of the object-addressee through thematic, event or associative identification of the nominated texts. If the thematic identification of the text through the capital text component relies on the presentation of the concentrated content of the topic (the main problem) of the text, the event identification presupposes a laconic reproduction of a sequence of the text events for generating allusions associated with them by the addressee. And the associative identification of the text is realized as a reference of the text addressee to other ideas, events, phenomena, texts, united in the collective addressant-addressee, or subject-object consciousness with the original text due to the establishment or restoration of mental-verbal connections with them, induced by the head component of the text[1].

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[1] Матвеева Т.В. Полный словарь лингвистических терминов. Ростов-на-Дону, 2010. С. 105– 06.

Российский гуманитарный энциклопедический словарь. Москва : Гуманитарный издательский центр ВЛАДОС; Филологический факультет СПбГУ, 2002.

Литературная энциклопедия 1929–1939; В 11 т. Москва : Изд. Ком. Акад., 1930. Т. 4. С. 270–276.

From our point of view, the specificity of the linguocultural constants of the Church Slavonic Typical texts as the first written canonical Christian monuments in the early medieval Slavic Liturgical discourse is determined by the unique synergy of super-complex, multi-level semiotic and linguistic systems (subsystems). In turn, each of the selected semiotic and linguistic systems (subsystems) contains its inherent means of forming and verbalizing linguocultural constants inherent in the respective cultural and linguistic area. These include:

− macrosystem of the sound (oral) common Slavic language, common to the entire Slavic ethnic family of tribes;

− writing as an artificial or conventional sign system and cultural phenomenon, naming the units of the sound (oral) language. Herewith, the regularity noticed by A.A. Volkov is manifested, when in relation to "sound (oral) language" (in this case, common Slavic), – "written language" (Church Slavonic), other writing systems (Cyrillic, Greek) are included;[2]

− a subsystem of signs for converting texts of an oral language into texts of a written language. This is a sign subsystem of the sound (oral) language, in which the signs of the Cyrillic letter are named, using special designations of letters and signs, for example, *alpha*, *beta* etc.

When identifying interacting semiotic and linguistic systems (subsystems), the factor of complicating the functioning of the translated Church Slavonic Typical texts mentioned in the works of E.A. Selivanova is taken into consideration. In our study, this is a factor of the mediation of the original of Church Slavonic Typical texts by the preliminary double translation: from Hebrew into Ancient Greek (Septuagint), then from Ancient Greek into Church Slavonic. This factor determines the combination of the positions of the translator of the canonical texts, respectively, from the Hebrew (Semitic) language into the ancient Greek language and the translator from the Ancient Greek into the Church Slavonic language, as well as the interpreter of the Greek originals of these texts.

It is worth mentioning an important observation for our research, relating to the ancient Greek version of the Typical Texts. It is noted that the first Old Slavonic (Church Slavonic) texts, presumably of the Aprakos Gospel and the Psalter, translated by a team of philologists under the leadership of Equal-to-the-Apostles brothers Cyril and Methodius from about 863 to 885 on Mount Olympus in Bithynia, where the Slavs lived, characterize some phonological, morphological and lexical features the Greek language of Asia Minor. These include the use of the Greek folk vocabulary of the Asia Minor origin, the reduction of the consonants, the introduction of the Greek words left without translation into the structure of texts as direct borrowings, such as the term "*τυπίχόν*" and others.

The purpose of the verbal influence of the Church Slavonic Typical texts is the formation of standards of superethnos speech activity, transmitted

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[2] Волков А.А. Язык и мышление. Мировая загадка. Изд. 3-е. Москва : ЛЕНАНД, 2015. 240 с.

from generation to generation, based on a holistic idea of their status in the universe of the state (ideology, army, education, trade) as a part of the Universe.

1. Common Greek spoken language as the original language system of the studied texts

Our study examines the scientific versions of the borrowed term "*typikon*" formation as the title nomination of the first written Church Slavonic canonical Christian texts on the territory of the early medieval state of the Kievan Rus. The uniqueness of this title nomination of the Church Slavonic text corpus is stipulated by the specific parameters of the Slavic Liturgical discourse as a socio-cultural environment that represent a context with certain constant and variable indicators where the studied texts function.[3]

The fact of the stable usage of the name "*Typikon*" only in relation to the systematized text corpus, we are examining, purposefully translated from the ancient Greek language into the Church Slavonic language for the Slavic world, located beyond the northern borders of the Byzantine Empire in the middle of the ninth century should be emphasized.

It is worth mentioning that the work of translating the Greek texts of the Gospel, the Psalter, and the Lenten Triodion into the Common Slavic (Church Slavonic) written language, which formed the basis of the text corpus under the Typicon nomination, is known in the scientific literature as the Byzantine "Slavic project". Initially, the implementation of the project that was undertaken approximately in 863–885, started at the Polychronius Monastery on Olympus (Greece), near Bithynia, where the Slavs lived. A highly professional team of translators from the Slavic-speaking Greeks and Slavs who knew the Greek language carried out the work, under the guidance of philologists – natives of Thessaloniki, the monks Constantine – Cyril and his brother Methodius, and then the followers of the linguistic school they had created continued it.

As L. Zhukovskaya[4], S.Y. Temchin[5], A.E.N. Tachiaos[6] state, the first texts translated from Greek into the Old Church Slavonic (Church Slavonic) language by Cyril, Methodius and their collaborators were, presumably, the Aprakos Gospel and the Psalter. The Aprakos Gospel opened with an introduction, originally written in Greek, in which the eminent philologist explained his approach to translation, and also listed the linguistic and

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[3] Селиванова Е.А. Основы лингвистической теории текста и коммуникации : Монографическое пособие. Брама, Изд. Вовчок О.Ю., 2006. 336 с. рус. С. 319.

[4] Жуковская Л. Об объёме первой славянской книги, переведенной с греческого Кириллом и Мефодием. // Вопросы славянского языкознания. 1963. № 7. С. 73–81.

[5] Темчин С.Ю. Было ли краткоапракосное Евангелие первой славянской книгой, переведенной с греческого. Исследование по славянскому историческому языкознанию. Москва, 1993. С. 13–29.

[6] Тахиаос А.-Э.Н. Святые братья Кирилл и Мефодий, просветители славян / Под ред. В.Л. Шлёнова. Сергиев Посад, 2008. 392 с. С. 110–112.

philological features of this work, intended, most likely, not so much for the Slavs as for the imperial and patriarchal authorities. One fragment of the introduction has survived only in the Old Church Slavonic translation.

In this regard, it is worth mentioning a linguistic fact that is important for our research. In the first translated Old Slavonic (Church Slavonic) texts, the use of Greek folk vocabulary of Asia Minor origin with the reduction of consonants and other phonological features of the Greek language used by the inhabitants of Asia Minor, which was difficult to translate, is observed.[7]

Scientists associate these lexical and phonetic-phonological features with the Asia Minor origin of some Greeks and Slavs from the team of translators or their long-term work in the Asia Minor territory.[8]

This fact confirms the theory of S.I. Sobolevsky that the Greek originals of the investigated corpus of Christian canonical texts, including, first of all, the New Testament, the Apostolic Epistles, the Lenten Triode and other books, were written in the Greek "common spoken language" – "κοινι".

The basis of "κοινι" as a common Greek spoken language is the Attic folk dialect, in which the elements of the Ionic and other Greek dialects, as well as the Greek language of the local residents of Asia Minor, Egypt, and Syria were integrated in the period from the III century BC and till around the 5th century A D. Beginning with the era of Alexander the Great, "κοινι" gradually conquered the entire ancient world (mainly the East), and became the language of the international communication or lingua franca. Although due to the fact that the territory of "κοινι" distribution was quite large and geographically differentiated, this language had territorial differences (mismatches) in the spelling and pronunciation of units of the phonetic (phonological) level of the language system, including the distinction / identification of voiceless and voiced consonants. In particular, the letter ύ denoted three different sounds, which were pronounced like modern Ukrainian "*i*", like Russian "*у*", like Russian "*ю*".[9]

However, in its essential features, κοιν remained unchanged throughout the entire area of functioning (from Nubia to Armenia), retaining the lexical base and the main indicators of the Attic grammar. At the same time, the contact interaction of the Greek colloquial common language ("κοινι") with the linguistic and semiotic systems (subsystems) of the "barbarians" (not Hellenes) determined the natural process of lexical borrowing within the "κοινι" itself, and most importantly, contributed to the gradual simplification of grammar under the influence of analogy. Οινι was replenished with a small number of Orientalisms (oriental words), a great number of Latinisms,

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[7] Там же.

[8] Molnár N. The calques of Greek origin in the most Ancient Old Slavic texts. A theoretical Examination of Calque Phenomena in the texts of the Archaic Old Slavic Gospel Codices. *Slavistische Forshungen 47*. Köln – Wien, 1985.

[9] Соболевский С.И. Греческий язык библейских текстов. Κοινι. Москва : Издательство Московского Подворья Свято-Троицкой Сергиевой Лавры, 2013. 176 с. С. 20–21.

the amount of which began to increase rapidly from the beginning of our chronology, especially from the time of Diocletian[10].

However, most importantly, many of the traditional old grammatical forms disappeared and were replaced by the new ones under the influence of analogy. Therefore, for example, in the III declension the dative plural case began to end in -οις, as in the II declension, for example: "ἀρχόντοις" instead of "ἄρχουσι".

We consider the specifics of the formal plan of the borrowed lexeme "Typikon" ("Тѵпїко́н"), which serves as the title nomination of Church Slavonic canonical Christian texts translated from Greek, Typical text corpus, taking into account the grammatical characteristics of the original Greek colloquial common language – "κοινι", from which Church Slavs translation of the corresponding Greek originals was done.

In formal terms, this Church Slavonic nomination is a direct borrowing of the Greek term τυπίχόν, although, according to M.S. Skaballonovich, this very term appears in the Liturgical discourse of Byzantium in the 11th century as an appendix to the church charter, with other explanatory names. The charter of the Evergetida Monastery in Constantinople is nominated in a 12th century manuscript *Συναζρτον ἤτοι Τυπιχον*. The title of the 13th century manuscript, the monument of the Vallichelian library in Rome, is represented by the same term τυπίχόν, like, apparently, the manuscripts of the Sevastyanovsk collection of the Moscow Rumyantsev Museum No. 491/35[11].

2. Version 1. Formation of the final morpheme of the term due to the tendency towards simplification within the κοινι

The Greek masculine noun "τυπίχόν" of the II declension with an uncharacteristic generic ending -όν, marking nouns and adjectives of the neuter gender of the II declension, is considered in the O. Trubachev's works as a derivative of the adjective "τύπιχός"[12].

This adjective is found in the texts of Byzantine Christian authors of the 4th-5th centuries, Clement of Alexandria, Origen, Basil the Great, with the meaning "symbolic", "representative", and in the Church Slavonic Liturgical

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[10] Соболевский С.И. Греческий язык библейских текстов. Κοινι. Москва : Издательство Московского Подворья Свято-Троицкой Сергиевой Лавры, 2013. 176 с. С. 16–17.

[11] Скабаллонович М. Толковый Типикон. Объяснительное изложение Типикона с историческим введением. / [Сост. профессор Киевской Духовной Академии Михаил Скабаллонович]. Вып. II. Издание Свято-Успенского Киево-Печерского монастыря при участии товарищества «Светлячок». (Репринтное издание. Киев: Типография Императорского университета Св. Владимира, 1913). 80 с. С. 1–7.

[12] Трубачёв О.Н. Из славяно-иранских лексических отношений / Этимология. 1965. (Материалы и исследования по индоевропейским и другим языкам). Москва : Наука, 1967. С. 3–82.

discourse, it received the equivalents "exemplary" or "most consistent with its model", "compiled according to sample"[13].

This derivative adjective has a binary structure, since it is formed from a motivating verbal noun ending in the sound -o– verbal noun stem "τύπος" – "удар"; "знак"; "черта"; "вид"; "образец", "модель"; "норма", "sign"; "view"; "sample", "model"; "norm", and the suffix formant of adjectives ικ (ός) – <-ιχ (ός) -, which was used to convey the general semantics of a property, quality. All the above mentioned meanings of the substantive language unit "τύπος" are united by a common semantic field of "the result of an action"[14].

At the same time, M. Skaballonovich specifies, that the noun τύπος is found in the texts of Philostratus (year of 240), the church historian Socrates (fifth century) with the meanings of a decree, a law – obviously of a special nature. Thus, Gregory Nazianzus used the noun "τύπος" in relation to the Symbol of Faith, Justinian applied it in relation to the Divine law, and the Byzantine emperor Constance used this lexeme to name the well-known religious law[15][16].

Presumably, both the adjective "τύπιχός" and the noun "τύπος" are in a relationship of the word-formation motivation with the stem of the first person singular verb form "τύπιω", which, according to the reference publications, has a number of similar meanings like "бью", "ударяю"; "поражаю"; "жалю". Their belonging to the inflectional paradigm of the II masculine declension is attested to by the ending "–ος", which was characteristic of the nominative singular forms of the nominal parts of speech (nouns and adjectives) of the masculine gender.

Some ancient Greek adjectives, usually compound ones, such as "ἄδικος" "-ον" in nominative singular had two and three generic endings: one common in the masculine and in the feminine gender -ός, and a separate one in the neuter gender -ον, for example, βάρβαρος -ον. By the way, in the dictionary entries of reference books, the numbers 2 or 3 after the adjective indicate the number of the generic endings in nom. singular.

In the format of one of the versions, it can be assumed that in accordance with the grammatical tendency to simplify grammatical patterns in "κοινι"

[13] Скабаллонович М. Толковый Типикон. Объяснительное изложение Типикона с историческим введением. / [Сост. профессор Киевской Духовной Академии Михаил Скабаллонович]. Вып. II. Издание Свято-Успенского Киево-Печерского монастыря при участии товарищества «Светлячок». (Репринтное издание. Киев: Типография Императорского университета Св. Владимира, 1913). 80 с. С. 1–7.

[14] Козаржевский А.Ч. Учебник древнегреческого языка. 7-е изд., стереотипное. Москва : «Греко-латинский кабинет» Ю.А. Шичалина, 2012. 456 с. С. 22–24.

[15] Скабаллонович М. Толковый Типикон. Объяснительное изложение Типикона с историческим введением. / [Сост. профессор Киевской Духовной Академии Михаил Скабаллонович.] Выпуск II. Издание Свято-Успенского Псково-Печерского монастыря при участии товарищества «Светлячок», 1994. 80 с. С. 1.–3

[16] Sophokles E. Greek lexicon of the roman and byzantine periods. New-York; Leipzig, 1888, p. 1099

one of the two / three endings, characteristic of the masculine adjectives, predominantly of the composite type, the substantivating process of the adjective "*τύπιχός*" took place, as a result of which it acquired the dominant ending "*-óν*".

At the same time, the characteristic suffix of adjectives "*-ιк-*" with the general semantics of the ability, property in the structure of the formed noun "*τύπιχόν*" had been preserved.

3. Version 2. Formation of the final morpheme
of the term due to the tendency similarly

In the format of his version the transformation the masculine ending "*-ος*" into the neuter ending "*-óν*" in the nominative singular form of the adjective masculine noun "*τύπιχόν*" M. Skaballonovich admits the action of an analogy with the form Genitive plural "*τών διδλιων*" ("*from books*") of the feminine noun "*διδλος*" (*book*), which has a characteristic ending "*-ος*". It should be added that the "*omega*" in the endings always indicates the II Attic declension[17].

From our point of view, the most valuable is the version related to the interaction of the Greek spoken common language – "κοινι" and the Semitic (Hebrew-Aramaic) language subsystem.

It is necessary to present another version of the masculine generic endings replacement with neuter genders in the initial singular form of the Greek nouns and adjectives of the II declension under the influence of analogy with the phenomenon of replacing Greek and Slavic generic forms of nominal parts of speech with Hebrews. For example, in the texts of the Old and New Testaments, the Hebrew feminine gender is frequently used in the Psalter instead of the Greek and Slavic neuter: "*παρά Κυρίου ἐγένετο αῦτή χαί ἐστιν θαυμαστή ἐν ΌΦΘΑΛΜΟΪΣ ΗΜΩΝ (ὀφθαλμοῖς ἡμών*") = "*от Господа бысть сие и есть дивно во ОЧЇЮ ВАШЕЮ*" (*Gospel of Matthew, chapter 21, 42); the Hebrew masculine gender often substitutes the Greek and Slavic feminine gender like in the following examples: "*Прильпне язык мой ГОРТАНИ МОЕМУ…*" (= *My tongue is on my throat* ...). (Psalter, Psalm 132).

This phenomenon is consistently observed in the Greek ("Τύπιχόν") and Church Slavonic ("Тіпїкón") Typicons.

Based on various studies of the linguistic characteristics of the translations of the Old Testament and the writing of the New Testament texts by means of "κοινι", S. I. Sobolevsky and N. N. Glubokovsky come to a common conclusion. It is obvious that the linguistic fund of Greek means of expressing concepts related to the Jewish code of the Old Testament sacred

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[17] [Соболевский С.И. Греческий язык библейских текстов. Κοινι. Москва : Издательство Московского Подворья Свято-Троицкой Сергиевой Лавры, 2013. 176 с. С. 25]; [Козаржевский А.Ч. Учебник древнегреческого языка. 7-е изд., стереотипное. Москва : «Греко-латинский кабинет» Ю.А. Шичалина, 2012. 456 с. С. 28, 213].

books, which were then embodied in Church Slavonic equivalents, may include dialect forms of the Greek common language. For example, in the Greek translation of the biblical texts, the LXX (seventy interpreters) uses the Hellenistic form "*νίτρον*" (with the ending "-ον"), which fell into "κοινι" not from the Attic dialect, where "*λίτρον*" (with the ending "-ον"), but possibly from the Aeolic or Ionic dialects[18].

It can be assumed that the fixation of the end of the neuter gender "-όν" to the structure of the Greek masculine noun "*τύπιχ*", nominating the corpus of Christian canonical texts, occurred as a result of the extrapolation of the noun with the ending "-όν", which denoted something related to the concept of sacred books sacred for Jewish culture, to a noun with the ending "-ός", nominating the concept of texts sacred for the new Christian society.

CONCLUSIONS

Thus, the scientific versions of the borrowed lexeme "Typikon" structure formation as the title nomination of the written corpus of Church Slavonic Christian canonical texts, the first in the Slavic Liturgical discourse of the early medieval Kiev state, are considered. These versions reveal the patterns of linguistic systems interaction, manifested in text architectonics, which at the same time act as factors of the morphological and semantic structural specificity of the Slavic title nomination. The grammatical specificity of the Slavic term "*typicon*" is inherited from the Greek prototype "*τυπίχόν*", of which it is a direct borrowing.

In the architectonics of the studied Church Slavonic text corpus mediated by the double translation (from the Semitic (Hebrew) language into the Greek colloquial common language ("κοινι"), and then from "κοινι" into the Church Slavonic language) the system of the Greek colloquial common language ("*κοινι*", the subsystems of the Greek-ellichized language the subjects of communication at the beginning of the new era, the Jewish-Aramaic language system (subsystem), the Church Slavonic language system.

In the format of intersystem linguistic interaction, the factors of the formation of the grammatical specifics of the Slavic nomination "*Typikon*" (Tipïkón), such as the natural process of gradual simplification of grammar within the "κοινι" under the influence of the analogy of grammatical patterns of contacting language systems (subsystems), are identified.

In the Church Slavonic texts of the "Typikon", there are Hebraisms that have passed from the Hebrew originals into the Greek translated and Greek original texts. We are talking about morphological forms, syntactic constructions of Jewish originals, which were preserved during translation in Greek, and then in Church Slavonic Christian canonical texts, even being alien to the languages of translation: the specific use of Jewish generic forms in Greek, and then in Church Slavonic texts. A number of lexemes are assimilated

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[18] Соболевский С. И. Греческий язык библейских текстов. Κοινι. Москва : Издательство Московского Подворья Свято-Троицкой Сергиевой Лавры, 2013. 176 с. С. 70]; [Глубоковский Н.Н. Христианское чтение. № 9. 1898. С. 367.

into the Jewish feminine gender instead of the Greek and Slavic neuter or the Jewish masculine gender instead of the Greek and Slavic neuter gender.

Thus, the scientific versions of the grammatically non-traditional indicators formation of the formal-structural plan of the nomination "*typicon*" are based on grammatical tendencies and patterns that operated in the common Greek "κοινι" and in the Church Slavonic language system at the time of the introduction of the text corpus under study into the cognitive space of the early medieval Slavic liturgical discourse. Their establishment will also serve to substantiate the semantic structural plan of the nomination "*typicon*" in the aspect of consolidating the meaning of "*charter*".

The study carried out does not contain enough ground for establishing a visible correspondence between the structural and formal plan of the Slavic lexeme "*typicon*", marked by the morphological and semantic specificity, inherited from the Greek prototype "*τύπιχόν*", and the meaning of "charter" adapted in the translation process from the Greek language, with which this very lexeme was fixed in the early medieval Church Slavonic Liturgical discourse as the title nomination of the Christian canonical texts corpus.

The adequacy of such translation option can be confirmed in the etymological history, or in the reconstruction of both linguistic units.

SUMMARY

In our study, the attention is focused on identifying a number of linguistic factors that determined the formation of the grammatical specifics of the Church Slavonic nomination of the corpus of Christian canonical texts translated from the ancient Greek language, the first systematized written texts functioning on the territory of the early medieval Kiev state from the second half of the tenth century. These versions reveal the patterns of linguistic systems interaction, manifested in text architectonics, which at the same time act as factors of the morphological and semantic structural specificity of the Slavic title nomination. The grammatical specificity of the Slavic term "*typicon*" is inherited from the Greek prototype "*τυπίχόν*", of which it is a direct borrowing.

In the architectonics of the studied Church Slavonic text corpus mediated by double translation (from the Semitic (Hebrew) language into the Greek colloquial common language ("κοινι"), and then with "κοινι″ into the Church Slavonic language) the system of the Greek colloquial common language – "*κοινι″*", the subsystems of the Greek-Greek language ellichized subjects of communication at the beginning of the new era, the Jewish-Aramaic language system (subsystem), and the system of the Church Slavonic language interact.

In the format of intersystem linguistic interaction, the factors of the formation of the grammatical specifics of the Slavic nomination "Typikon" ("Типїкóнъ"), such as the natural process of the gradual simplification of grammar within the "κοινι" under the influence of the analogy of grammatical patterns of contacting language systems (subsystems), are highlighted.

In the Church Slavonic texts of the "Typikon", there are Hebraisms that have passed from the Hebrew originals into the Greek translated and Greek original texts. We are talking about morphological forms, syntactic constructions of the Jewish originals, which were preserved in the translation in the Greek ones, and then in the Church Slavonic Christian canonical texts, even being alien to the languages of the translation: the specific usage of the Jewish generic forms in the Greek language, and then in the Church Slavonic texts. A number of lexemes are assimilated the Jewish feminine gender instead of the Greek or Slavic neuter or the Jewish masculine gender instead of the Greek and Slavic neuter gender.

Thus, the scientific versions of the formation of the grammatically non-traditional indicators of the formal-structural plan of the nomination "*typicon*" are based on grammatical tendencies and patterns, that operated in the common Greek "*κοινή*" and in the Church Slavonic language system at the time of the introduction of the text corpus under the study into the cognitive space of the early medieval Slavic liturgical discourse. Their establishment will also serve to substantiate the semantic structural plan of the nomination "*typicon*" in the aspect of consolidating the meaning of the "*charter*".

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