Slavonic and East European Mediaeval Studies Group

Bulletin, February 2005

The **next meeting** will take place on Saturday, 12th March 2005 at Lady Margaret Hall, Oxford.

- 10:30 Coffee
- 11:00 Tat'jana Kostjučenko Black Klobuks in the history of the Old Russian state
- 12:00 Matilde Casas-Olea *Codex Slavicus Granatensis:* опыт палеографического исследования
- 1:00 Lunch
- 2:00 Mary MacRobert Maksim Grek and the norms of Russian Church Slavonic
- 3:00 Ralph Cleminson The Slavonic *Apostolus* Reconsidered

Lunch will be available at an estimated cost of £5; anyone who wants it should inform Mary MacRobert at Lady Margaret Hall (or Catherine.macrobert@lady-margaret-hall.oxford.ac.uk) **no later than March 7th.**

(A small amount of financial support is available to enable postgraduate students to attend meetings.)

The **last meeting** took place on 13th November 2004 in the Latimer Room, Clare College, Cambridge. Papers were read by:

- Olga Novikova: "The coronations of Charles V and Ivan IV: two ideas of empire"
- Mihail Raev: "Philotheos of Euchaita and his representation in Byzantine and Early Rus' Literature"

In the afternoon, after the AGM, there was a round table on *Josef Dobrovský and the Слово о полку Игореве*, in response to the recently published book by Edward L. Keenan, *Josef Dobrovský and the origins of the Igor' Tale,* Cambridge, Mass., 2003. The discussion was led by Francis Thomson, Susan Reynolds and Simon Franklin.

Slavonic and East European Mediaeval Studies Group
Secretary-Treasurer: Dr Oksana Yurchyshyn-Smith, 20 Harvey Goodwin Avenue, Cambridge CB4 3EU, UK
44-(0)1223 365133 *oksanays@supanet.com*

Bulletin

The next meeting of the Group will be held on Saturday, March 20 at the School of Slavonic and Eastern European Studies, Senate House, Malet St, London.
The programme will be as follows:

10.30 Coffee & biscuits

11.00 Susan Halstead (The British Library): "Language, truth and (il)logic; Dalimil and classical historiography"

12.00 Piroska Nagy (Université de Rouen): "East-Central European Material in the Archives of the Holy Penitentiary"

1.00 Lunch

2.30 Susana Torres Prieto (Universidad Complutense): "Travelling in the byliny"

3.30 Grzegorz Rostkowski: "Patron Saints of Kievan Princes (from Olga's Baptism to ca. 1180)"

4.30 Tea

Directions: Enter the Senate House through the central arch, turn into the north side of the building (that farthest from the British Museum). The meeting will be in room NG 15 on the ground floor.

Lunch: A sandwich lunch will be available. The cost will be £6, which includes coffee and tea. Please use the form below to let Lindsey Hughes know how many lunches are needed, or email her at l.hughes@ssees.ucl.ac.uk

---

I shall be attending the SEEMSG meeting on March 20 and will be requiring lunch.
Name:

Send to: Professor Lindsey Hughes, SSEES, Senate House, Malet St, London WC1E 7HU

SEEMSG Meeting, 12th March 2005

Tatyana Tidy (née Kostyuchenko)
Inst. of History, Ukrainian Academy of Sciences
BLACK KLOBUKS IN THE HISTORY OF THE OLD RUSSIAN STATE

The history of the union "Black Klobuks" is an important but little studied aspect in the history of the Kievan Rus. Only few special works have been devoted to this topic, and not one monograph has been written.

The union of "Black Klobuks" appeared in southern Rus as result of invitation of the Turkic tribes, the "Torks" to Russian service. The main reason for this invitation was the struggle of the Kievan Rus with the Polovtsian. They were invited to Rus during the second half of 11th century. Later in 1090's two other nomadic tribes joined the Torks, forming the "Black Klobuks". Which existed until the Mongol invasion in the first half of 13th century.

The union consisted of the Turkic tribes: Torks, Petchenegs, Berendeys, Turpeys, Kouys, and the Aepitchs. Historians suppose that separate hordes of Polovtsian could also be members of the union. This has been confirmed by results of archaeological excavations.

This research has the following goals:

- To study the reasons and conditions of the invitations of nomads to Russian service.
- To watch the main stages of the formation of the union, and its development during 12th c.
- To study its role in the history of the Old Russian state and level of influence of Rus and Black Klobuks on each other.

The chronology of this work is 10th to 14th centuries. It covers a wider timescale than the existence of the union within the Kievan Rus to allow examination of the early history of nomadic tribes and of the fortune of the Black Klobuks after the Mongol invasion.

Matilde Casas-Olea
University of Granada
***Codex Slavicus Granatensis*: опыт палеографического исследования**

Средневековые славянские исследования в Испании имеют недолгую историю. Начиная с 60-х-70-х годов XX века испанские языковеды во главе с академиком Ф.Р. Адрадосом, неоднократно обращались к славянским древностям, чтобы дополнить свои собственные исследования в области

индоевропеистики. Славянская Филология как самостоятельная специальность появляется в последней четверти прошлого века, и на данный момент уже обрисовываются основные направления её развития, в том числе создалась научная группа, которая целиком занимается вопросами славянского средневековья. Для нашей группы древнеславянская рукопись найденная в фондах университетской библиотеки Гранады и последующий её анализ позволили познакомиться со специалистами по славянской палеографии и с самыми важными коллекциями славянских рукописей.

Открытие славянской рукописи в нашей университетской библиотеке воистину явилось уникальным явлением как для Гранады, так и для всей Испании. «Иллирическая рукопись» молчавшая в течении трёх веков дала нам замечательную тему для диссертации, в которой мы должны были прочитать, найти источники, место этого документа в контексте средневековой восточнославянской православной культуры, провести кодикологический, палеографический и лингвистический анализ, подготовить издание рукописи, дополненное комментариями, перевести её.

Следует отметить, что первоначальный интерес к находке этой рукописи начала XVII века в Испании усилился после первого знакомства с её содержанием. «Иллирическая рукопись» переименованная нами в *Codex Slavicus Granatensis* представляет собой сборник, состоящий из двух частей, где первая часть - это *святцы* заканчивающиеся пасхальными таблицами. Во второй части помещён сокращённый *требник*. Также встречаем и несколько добавленных молитв, написанных позже и *Makulatur*, где находим фрагмент текста об Обретении Святого Креста. В святцах, кроме данных типичных для этого рода источников, встречаем обильную хронологическую и астрономическую информацию. Особенного внимания заслуживает богатая серия пасхальных таблиц содержащие таблицу «Великого Миротворного Круга», 9 таблиц «Зрячей Пасхалии», таблицу для определения ключевой буквы для каждого года по «вруцелету» и кругу луны, таблицу «Лунного Течения» и другие.

Вторая часть рукописи содержит сокращённый требник, в котором находится обширная серия молитв предназначенных для прочтения при рождении и крещении ребёнка, при освящении храма, отдельных осквернённых предметов в церкви, продуктов, и т.д. Важный раздел в требнике составляет *Устав причащения больных*, в завершении которого приводится список вопросов к исповеди. Эти вопросы представляют собой обширный материал для изучения обычаев, нравов и морали, бытовавших в средневековом русском обществе.

В данном докладе мы попытались затронуть как вопросы разрешённые при изучении *Codex Slavicus Granatensis*, так и те, которые всё ещё остаются открытыми.

C. M. MacRobert
Lady Margaret Hall, Oxford
Maksim Grek and the Norms of Russian Church Slavonic

Various claims have been made (by Kovtun, Kravec, Olmsted) for the distinctiveness and historical significance of Maksim Grek's revisions to the Church Slavonic version of the Psalter. On the basis of comparison between the MSS thought to reflect the earlier stages of Maksim's revision (MS 63, Ovčinnikov collection; RSL, MS ДА A.I. 171, RNL; MS 315, Troickij collection; RSL, MS 78, Sofijskij collection, RNL) with a range of 14th- and 15th-century psalter MSS, mainly East Slavonic, it is argued that:

1. Maksim's revisions were based on the version of the Church Slavonic Psalter incorporated in the Gennadian Bible;
2. where the revised version departs from the Gennadian one, its wording sometimes coincides with that of earlier versions, particularly those in circulation in the East Slav lands in the 14th-15th centuries;
3. that while some such coincidences may be the fortuitous result of a common literalistic approach to translation, it is likely that some represent reminiscences of earlier versions which were introduced, consciously or unconsciously, by Maksim Grek's Russian assistants;
4. that where lexical or syntactic features found in earlier versions have been systematized in Maksim Grek's revisions, they are likely to reflect norms of Russian Church Slavonic which had been taking shape over the previous two centuries and whose implementation in the textual work undertaken by Maksim Grek owes more to his assistants than to him, e.g. the use of *aky* to introduce similes, of *vsegda* for *vynu*, *česo radi* for *vskuju*, the deployment of infinitival constructions with dative subject introduced by conjunctions or by prepositions plus *ježe*, or the substitution of 2nd person singular perfect for aorist which increased in frequency through the South Slavonic psalter revisions of the 14th century and an early 15th century revision in the East Slav lands;
5. that while the version(s) attributed to Maksim Grek contain a small number of distinctive Russian lexical items, their predominant characteristics are precision and literalism, and that any attempt to assess their divergences must allow for the possibility of interference from earlier versions.

Ralph Cleminson
Portsmouth University
The Slavonic *Apostolus* Reconsidered

The Slavonic version of the Acts and Epistles has received less attention than that of the Gospels or Psalter, but there have been a number of important studies, from Miklosich's publication of the Šišatovac MS in 1853 to the present day. The most significant early publication was that of Voskresenskij in 1892-1906, which established four redactions, I ("Archaic", "Cyrillo-Methodian"), II ("Preslav"), III (represented only by the Čudov NT) and IV ("Athonite"). II and IV are both revisions

of I. It is important to realise that it is *texts* rather than manuscripts that are to be assigned to a particular redaction, since it is not unusual for parts of a single manuscript to follow one redaction, while other parts follow another.

The Apostolus is represented both by the continuous type, containing the full text of the Acts and Epistles, normally with Euthalian apparatus, synaxarion and menology, and by the lectionary, containing only those portions of the text appointed to be read in church services, in the order in which they occur in the liturgical year. The lectionary is a liturgical book which may be combined with other liturgical books and the content of which may vary within certain parameters. A third type, the commentated Apostolus, distinguished by some scholars, is spurious, since (a) both continuous texts and lectionaries may contain commentary and (b) the various MSS contain *different* commentaries, and do not belong to a common tradition.

Most publications have been of single MSS by editors whose primary interest was not in textual criticism, and to date **there is no critical edition of the Slavonic Apostolus.** It is now generally acknowledged that the original Cyrillo-Methodian text is unattainable, but even the reconstruction of the "earliest attainable text" may be a mirage, because in an open tradition such as this, assembling the "best" variants will produce a mosaic rather than a historically existing text. The object should be to produce a neutral, undifferentiated text, as this is the most useful basis for collation of witnesses and demonstration of the history of the text.

Attempts to produce such an edition of a few verses of the second redaction text reveal that Voskresenskij's choice of RNB Q.п.I.5 as the base text for this redaction was unfortunate (though inevitable, as the only complete MS available to him), as this MS is not typical of II, but represents a particular subgroup resulting from further editorial activity. In particular, its vocabulary has been much more heavily "Preslavised" than that of other witnesses to II. This, together with the fact that Voskresenskij's edition of Q.п.I.5 (or rather of five epistles from it) is the **only** published edition of the second redaction text, has created a false impression of II in the minds of researchers. In particular, undue weight has been given to lexical variants: in reality these have arisen progressively and sporadically, and are less significant in characterising redactions than has been supposed.

There is an urgent need for a full edition of II, and an appreciation of the evolution that took place within this redaction. There is a similar need for an understanding of the internal history of IV, without which the genesis of the Gennadian and Ostrih Bibles cannot be properly understood. At the same time, a more critical approach to the evaluation of lexical variants is needed.