Slavonic and East European Medieval Studies Group (SEEMSG)

Programme of the meeting held at Fitzwilliam College, Cambridge, on Saturday 11 November 2023

11.00 am–11.20 am
In Memoriam, Professor **Will Ryan**

11.20 am–12.10 pm
Lewis Read, Theoktistos, Hegoumenos of Esphigmenou and Protos of Athos: Armenians in 11th-century Byzantium

12.10 pm–1.00 pm
Ines Garcia de la Puente, On the 11th-century Kyivan school of translators: texts and readings

1 pm–1.45 pm   Lunch

1.45 pm–2.35 pm
Walker Thompson, Church Slavonic from the pen of Epifanii Slavinetskii, a Ruthenian scholar in early modern Muscovy

2.35 pm - 3.25 pm
Andrii Bovgyria, Remembrance of Rus' in the texts of late 17th–18th-century Ukraine

3.25 pm–3.45 pm   AGM

CHURCH SLAVONIC FROM THE PEN OF EPIFANII SLAVINETSKII, A RUTHENIAN SCHOLAR IN EARLY MODERN MUSCOVY

Walker R. Thompson, Heidelberg University

Research into Early Modern East Slavic literacy has highlighted not only the role of the Ruthenian *prosta mova* in text production, but also the function of Church Slavonic as a 'high variety' written language in the East Slavic-speaking parts of the Polish-Lithuanian Commonwealth. The talk will consider the features of the Ruthenian variety of Church Slavonic used in the autograph of Epifanii Slavinetskii's voluminous Greek– Slavonic–Latin Lexicon (Ms. Rus. SHM Syn. Gr. 383). Epifanii was a native Belarusian and clergyman of the Eastern Church who was sent to Moscow to serve the Tsar and authored or revised a great number of Greek– Church Slavonic translations there. His trilingual dictionary is one of the most historically important Early Modern East Slavic reference works and the earliest known lexicon in three languages produced by a speaker of an East Slavic language, yet it has only barely been studied and not yet made available to scholars in any form. The talk will describe some of the morphological, phonetic/phonological and (ortho)graphic features of (Church) Slavonic in this manuscript. It will be argued that the variety of Slavonic attested in it was distinct from the (hybrid) Russian Church Slavonic written language of Muscovy. Special attention will be paid to certain telling *lapsus calami* that reveal the reflexes of particular phonemes (such as */ě/* and */i/*) in Epifanii's vernacular. An important reference point will be Meletii Smotryts′kyi's grammar (Vievis, 1619), which set a clear standard for Ruthenian Church Slavonic. On the whole, the analysis will illustrate, through the prism of Epifanii's lexicon, how the Ruthenian variety of Church Slavonic was transplanted to Moscow in the mid-17th century through the activity of Ukrainian and Belarusian scholars there.

Remembrance of Rus' in the texts of late 17th–18th-century Ukraine

Andrii Bovgyria

The history of ancient Rus' was only fragmentarily presented in the Ukrainian texts of the Hetmanate period. Despite this, authors constantly referred to this past seeking historical legitimization for the state and its community – the Cossack/Ukrainian/Little Rus' people. Rus' became a crucial component of the identity of the Hetmanate. From the beginning of the Khmelnytsky uprising, the Rus' past was constantly present in discourses on foreign and internal policy and helped address the ideological needs of a new Cossack elite, including the legitimization of territorial claims and the imagining of ideal spatial borders.

The Rus' past served to legitimize the power and self-representation of hetmans. When the "Cossack chronicles" were composed, the Hetmanate did not even span seven decades. The remembrance of Rus', however, added a sense of extended continuity to limited chronological framework. The Hetmanate was interpreted as just another stage of history of 'Cossack people" with Rus' being an important fundamental part of this historical lineage.