

SOUTH SLAVIC-UKRAINIAN PHONETIC AND GRAPHIC VARIABILITY IN RELIGIOUS MONUMENTS OF THE 14TH – 15TH CENTURIES

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Abstract. As a result of the analysis of liturgical texts of the 14th–15th centuries created in the territory of Ukraine, expressive signs of interaction between the Old Bulgarian graphic and spelling system and the Ukrainian folk speech are recorded. Manifestations of the phonetic and graphic South Slavic-Ukrainian variability are associated with the following linguistic phenomena in the vocalism and consonantism of religious monuments: continuity of the former **e*, **a* and **Q*; change of the initial **je* into *o*; transition of *e* into *o* after hushings and *y*; reduction of *u* > *o* before iotated vowels; confusion of unstressed *u* and *e*; development of sound combinations **tort*, **tolt*, **tert*, **telt*; reflexes of sound combinations *ьp*, *ьл*, *ьр*, *ьл*; hardening of *p'*; hardness/softness of hushing consonants; dissimilation and simplification of consonants; change of sound combinations **dj*, **z dj* and **tj*, **kt*.

In the phonetic system of the studied monuments, the interaction of the traditional writing of that time and the local vernacular is observed, in particular, the phonetic features of the North Ukrainian and the South-West Ukrainian dialects are revealed. The study of the language of religious monuments taking into account the results of other research in the field of philology, paleography, theology has undeniable prospects for linguistic interpretation of church books with the definition of local language traditions of the time, their localization as elements of the Slavic written culture, resolving debatable issues regarding the formation, chronology and systematization of the church-written corpus.

Keywords: religious monument; variability; phonetic system; the Old Bulgarian language, the Ukrainian dialect influence

Topicality

The period of the 14th–15th centuries was marked by the active spread of liturgical literature in the territory of Ukraine. The idea of the Church Slavonic basis of religious texts of that time is traditional in the Slavic studies. According to the theory of diglossia common in the Ukrainian scientific studies, two literary and written languages functioned in parallel in Kyivan Rus: The Old Slavonic, which acquired

the local Ukrainian phonetic, grammatical, and lexical features under the influence of living language, and the Old Ukrainian, which was based on the vernacular (Uspenskij, 1994, p. 4 – 8; Skab, 2014, p. 45 – 46). The statement about the Old Bulgarian origin of the religious monuments distributed on the territory of Ukraine of this time was quite reasonably expressed by A. Stamenova: “In other Slavic and non-Slavic countries, lists of liturgical and related texts, translated or created in the Old Bulgarian language, are distributed. This is how its editions (derivations, local types) are formed, for example, Moravian, Croatian, Serbian,... Ukrainian, Belarusian, Vlach-Moldavian. They are connected by the common Old Bulgarian language basis, but differ in secondary ethnic local layers as a result of functioning in a foreign language environment” (Stamenova, 2017: 29).

Research sources

There are few religious monuments of the 14th century, marked by the consequences of the military attacks of Batu Khan, the widespread destruction of cultural artifacts in the Ukrainian and adjacent territories. As L. Zhukovska emphasized: “The vast majority of them are written in the Galician-Volyn, Novgorod, Pskov, Rostov-Suzdal, Smolensk-Polotsk language regions... The relatively small number of ancient lists of the Gospels from the southern and eastern regions of Russia, including from Kyiv land is due to the fact that a large number of manuscripts in these areas were lost during the Mongol-Tatar invasion” (Zhukovskaya, 1976). These are primarily such liturgical manuscripts of the 14th century: The Putna Gospel of the 13th– 14th centuries, the Gospel of Verkovich of the 13th– 14th centuries, the Bybel'skyi Apostle of the 14th century, the Lutsk Gospel of the 14th century, the Lavryshiv Gospel of the 14th century, the Pandects of Antioch of 1307, the Lutsk Psalter of 1384, the Kyiv Psalter of 1397, the Polycarp's Gospel of 1307, the Panteleimon's Gospel of 1317.

Due to the economic and socio-political development of the Ukrainian lands, the 15th century was characterized by the active formation of centers of book writing. The transition from parchment to a more convenient and cheaper material - paper - contributed to the increase of written literature, its wider penetration into the popular environment. Rich linguistic material is presented in the following written records: Ismaragd of the 15th century, the Kamyanka-Strumyliv Gospel of 1411, the Chetia-Mineya of 1489, the Teachings of Ephraim the Syryn of 1492, the Apostle of the 15th century from the village of Antonivtsi in Kremenets region, the Korolevo Gospel of 1401, the Uzhhorod Half-Uncial of the beginning of the 15th century, the Mukachevo Psalter of the 15th century.

Analysis of research on a scientific problem

These liturgical monuments are an invaluable source for studying the history of language, as the language system is realized in a set of linguistic facts recorded at the same time, in the same place. As a result, they have become the subject of research by many linguists, both in the context of general linguistic reviews – V. An-

ings caused by the reflection of the former **ę* and **'a*. For example, in the texts of the Kyiv Psalter: *оуглебохъ* КП, 90 зв. – *оуглабноу* КП, 91 зв.; *ефиоплене* КП, 97, *засѣсмь* КП, 144, *кленАхоуСа* КП, 139 зв., *прозебаи* КП, 143 зв., *прозебающая* КП, 224 зв., *прокленоуть* КП, 158 зв. and the like, but: *память* КП, 10 зв., *сѣма* КП, 122, *тысацѣ* КП, 117, *клахса* КП, 122 etc. According to the conclusions of V. Nimchuk, "...the strengthening of the northern element in Kyiv region began in the twelfth century and apparently increased after the Tatar-Mongol invasion", therefore, the native language of the scribe was Ukrainian in its northern form. (Nimchuk, 1997, p. 21). Many examples of the change of **ę* and **'a* into *e* in the unstressed position can be found in the Gospel of Verkovich, first of all in the verb affix -са: не боитъсе ЄВ, 146 б, възрадоуютсе 16 б, кланяшесє ЄВ, 23 б, наоучитесе ЄВ, 26 а, оставлѣтсе ЄВ, 40 а, прославитсе ЄВ, 16 а, родисє ЄВ, 16 б, чюдисє ЄВ, 47 б and others; in the endings of nouns: въ име мое ЄВ, 21 а; in the middle of the words: ѿ кнезы ЄВ, 29 б, двою на десете ЄВ, 50 б, ꙗзыкѣ ЄВ, 47 а; as well as in the stressed position: иночедь ЄВ, 45 б, начело ЄВ, 38 б, проклетѣ ЄВ, 19 б, свезано ЄВ, 20 б, чедо ЄВ, 48 а etc.

The spellings in the Lutsk Psalter and the Lutsk Gospel related to the transmission of the former **ę* and **'a* may testify to more noticeable spelling tendencies, the skill of the scribes of that time: *имА* ЛП, 8 зв., *кнази*, *языци* ЛП, 2, *любацѣмъ* его ЛП, 30 зв., *память* ЛП, 10 зв., *прѣпоѣсая* ЛП, 22, *смаѣса* ЛП, 5 зв., *сѣма* ЛП, 28 and others; *зрядоуца*, єдино҃го на десѣть ЛЄ, 3 зв., *истѣаюцѣмасА* ЛЄ, 2 зв., *помянеши* ЛЄ, 44, *свѣза* ЛЄ, 69, *сѣяноѣ* ЛЄ, 61 etc. Therefore, we did not find in these manuscripts any use of *e* in the place **ę* and **'a* in the unstressed position, attested in other monuments of Polissya. This may be due to the fact that the scribe consistently used the graphemes *А* (*ѣа*) to convey the vowel *e* under the strong influence of spelling traditions.

In Hagiography of 1489, the grapheme *e* was recorded in accordance with the Proto-Slavic *ę* in an unstressed position: *хто жедаѣтъ* – *жаж(д)жицѣхъ*, and: *колодезь*, *паметайте*, *жены плесание* Четѣя, 39. The grapheme *e* instead of *я* is used in the Apostle of Kremenets region: *клатвою* – *кленѣтсєа*, *неуведаемый*, *светилища*, ѿ *страстєх* Ап, 70, 72; in Ismaragd: *продлѣжєю(т)* Изм. №488, 7, *развращєнєтъ* Изм. №489, 60, but: *кнаѣгинА* Изм. №489, 33 зв., *мѣтѣцєса* Изм. №488, 90, *тысацѣ* Изм. №488, 44. Isolated cases of substituting *А* (*ѣа*) through *e* occur in the texts created in the south-western territories of Ukraine: in the Mukachevo Psalter: *блжде(т)* (3rd person plural) ср(д)цємъ МП, 94, *кротѣи же наслѣде(т)* (3rd person plural) землА МП, 36, *тежѣ ѣ(х)* МП, 34, we also compare the inverse confusion: *чѣлюсти* МП, 31; in the Kamyanka-Strumyliv Gospel: *стєзатисА* – *стѣзатисА* КСЄ, 43 зв., *тежѣтелєм* – ѿ(т) *тѣжѣтел* КСЄ, 89, *бѣахѣ ѿтегчени* КСЄ, 124, *болецаА* КСЄ, 37 зв., *свєзавше* КСЄ, 50 зв., *плацѣницю* КСЄ, 95 зв.

The oscillations caused by the transition of the initial *je* into *o*. Some signs of change of the initial *je* into *o* are found in numerals

and derived words: *ѣдинъ* ЛЄ, 2 зв., *едины* ПЄ, 3, *единого* КП, 5 зв. – *одинъ* ЛЄ, 2 зв., however, the Church Slavonic forms predominate: *единъ* ЛП, 8 зв., *ѣдиного* БА, 3 зв., *единомышлениемъ* КП, 74, *единою* КП, 82, *единачадаго* ПЄ, 2, *ѣдиночадыи* ЛЄ, 1 зв., *ѣдиночадъ* ЛП, 32, *ѣдинъмъ* Лавр Є, 54 зв. etc. We also observe the oscillation in other parts of speech: *елеемъ* КП, 62 – *олѣмъ* ЛП, 28 зв., *олѣи* ЄВ, 92 б, *Олена* Лавр Є, 78 зв., *Олены* ПЄ, 251, *Єсифови* ПЄ, 192 – *Осифови* ПЄ, 16, *Јсифъ* – *Осифъ* Лавр Є, 14-14 зв., but: *езера* КП, 162, *ѣзеро* Лавр Є, 46, *при езерѣ* ПЄ, 89, *елень* КП, 57, *сѣве ефремови* КП, 106 and the like. Most traditional spellings are due to the specifics of the religious style, but in the monuments of official and business writing of that time, the cases of spelling *o*, which has become established in the modern East Slavic literary languages, significantly prevail (Tsaralunga, 2017, p. 67-68).

The oscillations caused by the transition of *e* into *o* after the hushing sound and *ц*. Cases of traditional spelling are combined with the specific Ukrainian phonetic feature – the transition of *e* > *o* in variable spellings: *бчолѧ* – *бчелы*, *вже* – *вжо*, *єщо* – *єще*, *жолчѣ* – *желчи*, *жона* – *жену*, *предотече* – *пр(д)тчо* Четъя, 37-38; we also compare: *говоречо*, *жовтый*, *радоуючосѧ*, *старцо(м)*, *черницоу*, *чого*, *чоловѣкъ* and the like Четъя, 37-38.

There are vowel oscillations in the adjective forms of the Uzhhorod Half-Uncial: *давишомоу*, *изведишомоу*, *оубивишомоу*, *оутвердишомоу* УП, 93 а-93 б – *отрасишомоу*, *створишомоу*, *поразишомоу* УП, 93 а-93 б and the like; in the Mukachevo Psalter: *благодѣавишому* МП, 12, 56, *веселѧшому* МП, 42, *вѣшедшому*, *нишому* МП, 67, *градѣшому* МП, 70, *живѣшому* МП, 122, *ω(т)емлѧшомѣ* МП, 75 – *живущѣ(м)* МП, 30 etc; in the texts of the Kamyanka-Strumyliv Gospel: *чотыромъ* КСЄ, 8 зв. – *четыри* КСЄ, 10 зв., *чотыродесѧтницю* КСЄ, 1 зв., *чотыроличныхъ* КСЄ, 66 зв., as well as: *каѣцѣмѧ* КСЄ, 137, *чоловѣкъ* КСЄ, 138 зв. The Apostle from Kremenets region: *ничого*, *чому*, but: *лицемирѣ* Ап, 70, 73; Ismaragd: *вѣставшои* Изм. №489, 172 зв., *прѣходѧцю* Изм. №488, 15 зв., *ничого* Изм. №488, 5, 11 зв., 17 зв., *чого* Изм. №488, 14 зв. etc.

Reduction of *u* > *ь* before iotated vowels. Yu. Shevelyov drew attention to the optionality of writing *u* and *ь* before *j* in church monuments (Shevelov, 2002, p. 352). Many similar parallel ancient East Slavic inscriptions with *ь* before iotated ones, which reflect living speech, in accordance with the Old Slavic *u*, inscriptions, are found in the Lutsk Psalter: *дѣѧньѧ* ЛП, 19, *любовью* ЛП, 30, *оружье* ЛП, 18, *покаѧньѣмъ* ЛП, 20, *посѣченьѧ* ЛП, 18 зв., *селенье* ЛП, 23 зв., *оугльѣ* ЛП, 21 and others, comp.: *безаконіѣ* ЛП, 15 зв., *достояніѣ* ЛП, 16 зв., *камениѧ* ЛП, 24, *прошениѣ* ЛП, 19, *радостию* 25 зв., *оуглиѣ* 20 зв., *оумлениѧ* ЛП, 20, *оупованиѣ* 16 зв. etc. Word forms with *ь* instead of *u* dominate in the Lutsk Gospel of the 14th century: *Бѣѣѧ* ЛЄ, 4 зв., *змьѧ* ЛЄ, 5 зв., *знаменьѧ* ЛЄ, 11, *Марѣѧ* ЛЄ, 12 зв., *оу прѣломлѣньѧ* ЛЄ, 3 зв., *радостью* ЛЄ, 6 зв., *подѣ сѣмоковью* ЛЄ, 4 зв., *оупьютьсѧ* ЛЄ, 8 зв. and many similar; in the endings of

nouns in the Lavryshiv Gospel: *писаньѣ* Лавр Є, 49 зв., *подножью* Лавр Є, 80 зв., *рождѣѣ* Лавр Є, 39 зв., *свѣтѣньѣ* Лавр Є, 12 зв., *оуздыханья* Лавр Є, 14 зв. etc. It should be noted that the Kyiv Psalter also represents the spelling with *ь* in accordance with the ancient with *и* before the iotated ones: *безѣмья* КП, 51 зв., *бл(ѣ)внѣ* КП, 4 зв., *званье* КП, 5 зв., *моленье* КП, 7 зв., *повелѣнье(м)* КП, 8 зв., *сѣньѣ* КП, 44 зв., *блѣговолениѣ* КП, 7 зв., *веселиѣ* КП, 17 зв. and others. In the Pandects of Antioch we do not observe variability, as vernacular forms prevail: *въ безмолвьѣ* ПА, 5 а, *въздержаньѣ* ПА, 22 б, *житьѣ* ПА, 18 б, *с лестью* ПА, 154 б, *с напастью* ПА, 74 б, *бес прѣтыканья* ПА, 50 а, *без роптанья* ПА, 82 а, *ко смѣрѣнью* ПА, 160 б and the like. Variable spellings related to the reduction of *и* > *ь* before iotated vowels are contained in the Uzhhorod Half-Uncial: *братья* – *братіѣ* УП, 9 б, *весельѣ* УП, 194 а – *веселиѣ* УП, 193 б, *в кѣльѣ* УП, 16 б – *в кѣльѣи* УП, 10 а, *пью* УП, 192 а – *пию* УП, 187 б and many others. Similar changes are represented in the Teachings of Ephraim the Syryn: *братѣи* ЕС, 77 зв. – *братѣи* ЕС, 298, *во житѣи* ЕС, 32 зв. – *у житѣи* ЕС, 48, *многословѣсьѣ* ЕС, 22 зв. – *многословѣсью* ЕС, 208 зв. and many similar.

Confusion of unstressed *и* and *е*. Cases of oscillations of the unstressed *и* and *е* in liturgical texts of the 14th century are rare: *не прегрѣша(м)* – *пригрѣша(м)* КП, 44 зв., *призри* ЛП, 27 зв. – *презри* ЛП, 9 зв., *преидоша* ЛП, 21 – *придѣте* ЛП, 31, *прелагаютсѣ* КП, 63, *преидоша* КП, 98 зв., *преплывають* КП, 144 зв., *в зимѣ* КП, 109, *исправляюще* Полікарп Є, 112, *прибывает* ПЄ, 21, *прикратилисѣ* – *прѣкратѣть сѣ* ПЄ, 143, *сѣ прикратили* ЄВ, 86 б etc. In general, the process of converging the unstressed *и* and *е* is very vaguely represented by the religious monuments of the 14th century. Note: researchers believe that this feature, which belongs to the characteristic Ukrainian language features and is widely used today in many Ukrainian dialects, appeared in writing around the middle of the 15th century (Bulakhovskyi, 1977, p. 250; Shevelov, 2002, p. 665 – 666).

In the religious monuments of the 15th century: *придадѣм* – *предадѣм* КСЄ, 53 зв., *прѣбывашиѣ* – *прибываѣ(м)*, *претерпѣль* – *притерпѣль* Четьѣ, 47; in the Apostle of the 15th century from Kremenets region: *въ время послѣднѣѣ*, *не раздражайтѣ*, *помазавиѣ* Ап, 70, 73; in the Teachings of Ephraim the Syryn: *негѣблѣмаго* ЕС, 16, *немоциньѣ*, *пишиѣ* ЕС, 170 зв., *суйтѣнаго* ЕС, 9, 10, 14 зв. and others, *суйтѣ* ЕС, 25 зв.; in the Uzhhorod Half-Uncial: *прѣчасникѣ* – *прегрѣшиѣхѣ* УП, 2 б-2 а, *прегрѣшатѣ* УП, 67 б, *пречюднѣи* УП, 131 б, *кернѣи* УП, 76 а and others. The spelling of *и* instead of *е* is typical of the Kamyanka-Strumyliv Gospel: *патѣ талантѣ еси придал* КСЄ, 56, *прикратилисѣ* КСЄ, 54, *прѣпосавсѣ* КСЄ, 188 зв., *сторѣиѣю* КСЄ, 119 зв., *хировѣи* КСЄ, 8 зв.; Ismaragd: *Василѣи* Изм. № 488, 15 зв., *Дѣонѣсьѣ* Изм. № 489, 3, *живущѣ(х)* Изм. № 489, 15 зв., *жениѣи* Изм. № 488, 49, *помаѣиѣ* Изм. № 488, 37, *седѣиѣ* Изм. № 488, 9, *сѣтворѣиѣ* Изм. № 488, 37, *ходѣиѣ* Изм. № 488, 55.

Variability associated with **tort*, **tolto*, **tert*, **telt* sound combinations reflexes. Significant influence of the South Slavic written

traditions affected the spelling of continuations of **tort*, **tolt*, **tert*, **telt* sound combinations. Since the examples of the development of the pleophony in the studied texts are rare, – *березезоль* ПЄ, 249, *нагородѣства* ЛП, 10, *Ѡгородника* ПЄ, 246, – it is possible to state consistent observance of the traditions of book-writing operating at that time. This is consistently confirmed by examples of word forms in the Lutsk Gospel: *брашино* ЛЄ, 12, *възвратистасѧ* ЛЄ, 3 зв., *гла(с)* ЛЄ, 2, *Ѡ(т)града* ЛЄ, 4, *зѣдравъ* ЛЄ, 16, *въ средѡу* ЛЄ, 14, *посрѣдѣ* ЛЄ, 3 etc; in the Lutsk Psalter: *враждоующа* ЛП, 3 зв., *грады* ЛП, 10 зв., *дрѣво* ЛП, 18 зв., *младенечъ* ЛП, 7 зв., *посрѣдѣ чрѣва* ЛП, 27, *прахъ* ЛП, 23, *прѣвыше* ЛП, 7 зв., *оуслади* ЛП, 19 зв. and many others; in the Kyiv Psalter: *власъ*, *главы*, *посрамѧтсѧ* КП, 55 зв., *гла(с)* КП, 5 зв., *масло кравье* КП, 209 зв., *плѣнѣль* КП, 89, *позлащенѧ(х)* КП, 62, *посреде* КП, 65 etc. In the Pandects of Antioch the nonpleophonic forms prevail: *из града* ПА, 165 б, *дѣрага* ПА, 291 а, *многозраченъ* ПА, 108 а, *прѣд* лицемъ ПА, 38 б, *схранитъ* ПА, 179 б, however, it is also witnessed: *ворожѣнья* ПА, 193 б, *въ деревѣ* ПА, 48 б, *сволокъ* сѧ ПА, 32 а.

The traditional spelling in the transmission of the former sound combinations **tort*, **tert* is reflected in the Lavryshiv Gospel: *бранитъ* Лавр Є, 94 зв., *жрѣба* Лавр Є, 117, *мрѣжа* Лавр Є, 59, *посрѣдѣ* Лавр Є, 45 зв., *срѣду* Лавр Є, 165 зв., *стрѣгуше* Лавр Є, 153 and many similar. The traditional spelling in the Putna Gospel is quite consistently followed: *по брѣгоу* ПЄ, 64, *врага* ПЄ, 55, *враты* ПЄ, 217, *нѣ възбраните* ПЄ, 230, *срѣдѣ* васъ ПЄ, 2, *схранити* ПЄ, 40, *оузвратиста сѧ* ПЄ, 4, *въ чрѣвѣ* ПЄ, 229 and others; in the Bybelskyi Apostle: *власы* БА, 6 зв., *глава* БА, 6, *младъ* БА, 8 зв., *мѣка* БА, 17, *сладѣѣ* БА, 24, *Ѡ(т) срѣды* БА, 31, *сѣграждаетъ* БА, 3 зв., *чрѣсѣ* БА, 5 etc; in the Gospel of Verkovich: *силж вражиж* ЄВ, 166 б, *жскым(и) враты* ЄВ, 159 а, с. 6, *посрѣдѣ* ЄВ, 163 а, *прѣ(д) Ѡ(т)цемъ* ЄВ, 21 б and the like.

In the 15th century, consistent traditional writings became the part of most religious monuments: *град*, *Ѡбратит*, *пред бѣгом*, *сребро* Ап, 72-73; *вразѣ* УП, 10 б, *власѣя* УП, 151 а, *врата* УП, 182 а, *древа* УП, 70 б, *младенець* УП, 95 б, *предними дверми* УП, 68 б, *сладкѣя* УП, 20 б, *срамень* УП, 120 а, *чрево* УП, 65 а, but: *березо(л)* УП, 154 а; the Teachings of Ephraim the Syryn: *злато* ЄС, 103 зв., *небрѣжѣнѣ* ЄС, 4, *прѣдложенъ* ЄС, 241 зв., *прѣкословѣсьници* ЄС, 121, *срамлямося* ЄС, 75 зв.; the Mukachevo Psalter: *враждоужѣ* (!) МП, 2, *гла(с)* МП, 28, *меташѣ жрѣбѣ* МП, 21, *въ риза(х) позлащенѧ(х)* МП, 44, *посрамѧтсѧ* МП, 82, *прѧполовленіе* МП, 101, *из чрѣва* МП, 70; the Kamyanka-Strumyliv Gospel: *по брегоѣ* КСЄ, 25, 75 зв., *гласѣѧт* КСЄ, 12, *златницю* КСЄ, 50 зв., *пред събою* КСЄ, 20, *страны тирскѣя* КСЄ, 38 зв., *ис чрева* КСЄ, 45; Ismaragd: *вранове* Изм. № 488, 227 зв., *гласове* Изм. № 488, 235, *града* Изм. № 488, 55, *два древа* Изм. № 488, 27 зв., *наслаженіа* Изм. № 488, 24 зв., *небреженіе* Изм. № 488, 39, *Ѡбраоеит* Изм. № 488, 30 зв., *чрес* повеліи Изм. № 489, 15 зв. and others.

However, the language of Ismaragd also reflects the pleophony forms: *вередиши* Изм. № 488, 118, *головою* Изм. № 488, 5 зв., *голо(д)* Изм. № 488, 235, *голодень*, *пере(ж)* Изм. № 488, 6 зв., *золотомъ* Изм. № 489, 90, не *отеребле(н)*, не *соромоти* Изм. № 488, 4-4 зв., *полонъ* Изм. № 488, 11, *оухоронити* Изм. № 488, 9 etc. Obviously, the language of the church became more and more close to the vernacular, so the liturgical books include expressions of pleophony.

Variability of reflexes of combinations *ѣр*, *ѣл*, *ѣр*, *ѣл*. Signs of change are witnessed in the monuments of religious style *ѣр* > *ер*; *ѣл* > *ол*: *держноу* Лавр Є, 134 зв., *должень* Лавр Є, 103, *жертвоу* ЛП, 24 зв., *зерно* Лавр Є, 11 зв., *наверхъ* ЛП, 7, *наполн(ите)* Лавр Є, 10, *стоить* Лавр Є, 113 зв., *торжникомъ* Лавр Є, 3, *торжъникомъ* Поликарп Є, 32, *оумолькни* Лавр Є, 66, *червь* ЛП, 26 зв. and the like. In the Gospel of Verkovich there is a spelling *ѣ*, *ь* after the smooth: *дльжьнь* ЄВ, 34 а, *дрьжитсе* ЄВ, 24 а, *ѡ(т)вьръжетсе* ЄВ, 21 б, *тльцате* ЄВ, 54 а, *въ четвьртъ* ЖІА ЄВ, 30 б etc. caused, apparently, by the Old Bulgarian influence and peculiarities of spelling of that time.

Newer constructions with vowels of full creation in the Uzhhorod Half-Uncial often correspond to the ancient combination of *ѣр*, *ѣл*, *ѣр*, *ѣл* between consonants: *волна*, *сполнисА* УП, 11 а, *держави* УП, 18 б, *державень*, *скорбѣти* УП, 120 а, *дерзновеніе* УП, 196 а, *долготерпѣнью* УП, 196 б, *испроверже* УП, 30 а, *кормацихъ* УП, 10 а, *одержа* УП, 27 а, *ѡ(т)верзи* УП, 36 а, *персть*, *привержень*, *оутвержение* УП, 208 а, *скорби* УП, 5 а, *скорблю* УП, 78 а, *скорбъ* УП, 9 а, *хольмъ* УП, 91 б etc. Older constructions with reduced vowels are less common: *дрьжава* УП, 121 а, *дрьжавоу* УП, 17 а, *їстръженья* УП, 121 б, *одръжашесА*, *ѡдръжа* УП, 120 а, *скръбъ* УП, 208 and others.

The words reduced in the middle are very consistently used in the texts of the Mukachevo Psalter: *вльнь* МП, 94, на *врѣби* МП, 190, *врѣхъ* МП, 39, *въспопльзновеніа* 55, *грѣлица* МП, 83, *дльготрѣпѣливъ* МП, 7, *жрътвж*, *скръби*, *тажкосръдіи* МП, 4, *мрътьвъ* МП, 30, *одръжаніе*, *растръгнѣ(м)* МП, 2, *плѣкъ* МП, 26, *прѣвыА* МП, 43, *прѣсть* МП, 6, 8, *сѣврѣшилъ* МП, 39, *сѣмръть* МП, 17, *чръвь* МП, 21, *чрътога* МП, 18 and others; the Kamyanka-Strumyliv Gospel: *влѣхвы* КСЄ, 14 зв., *дльгы* КСЄ, 20 зв., *ѡ(т)врѣши* КСЄ, 14 зв., *тльцѣте* КСЄ, 22 and the like.

Consonantism

Hardening of *p'*. Signs of depalatalization of *p'* before vowels *a* and *y* are represented by a small number of spellings, so, given the specifics of religious writing of that time, it is possible to state the predominance of traditional spelling in liturgical texts. There are some exceptions, apparently caused by vernacular influence: *їезеро гороуцѣ* Лавр Є, 111; *кесарѣ* ЄВ, 87 б, 119 б, *Лазару* КП 67, *Лазара* ЄВ, 48 а, *мора* ЄВ, 30 б, *назаранине* ЄВ, 42 б, *прамо* Лавр Є, 117; *рибара* ЄВ, 23 а, *їроу* ЄВ, 33 б and the like, but: *боурА* КП, 67 зв., *вечерю* БА, 6

зв., *вечера* ЄВ, 55 а, *горю* (дієсл.) ПЄ, 96, *градыи* ЛП, 28 зв., *драхла* ЛЄ, 2 зв., *зАрА* (!) и сїнцє КП, 101 зв., *морА* КП, 97, *напрАже* ЛП, 7, *напрАже* КП, 9, *олтарю* КП, 59, *польморА* ЛЄ, 11, *радника* БА, 10, *расны* КП, 62 зв., *Сухарь* ПЄ, 27, *творю* БА, 33 зв., *творю* ПЄ, 26, *творяцимь* КП, 40 зв., and, obviously, *hyperic*, *трАнезоу* ЛП, 28 зв., *трАнеза* КП, 92 зв.

Signs of the hardening of *p'*, inherent in the Ukrainian dialects, are recorded in the Apostle of Kremenets region: *сотворѣ*, *гра(д)ущих* Ап, 70; the Kamyanka-Strumyliv Gospel: *ко морю* КСЄ, 72 – *ко морѣ* КСЄ, 70, *сътворю* КСЄ, 86 зв. – *сътворѣ* КСЄ, 191; in Ismaragd lists: *борж(т)* Изм. № 488, 21, *по морж* Изм. № 488, 41, *обращеши* Изм. № 488, 30 зв., *сотворѣ* Изм. № 489, 56 etc.

Signs of hushing sounds' hardening/softening. Often linguistic parallelism in religious texts is associated with the processes of hardening of hushins: *конч ѿеться* ЄВ, 99 а – *скончатися* ЄВ, 11 б, *обращи* – *обращѣ* КП, 89 зв., *притьча* ЄВ, 61 а – *прича* ЄВ, 46 б, *чюдеса* КП, 152 зв. – *чѣдеса* КП, 150 etc. But along with the traditional spellings: *несоущю* КП, 8, *кожю* КП, 143, *нашю* КП, 61, *постыжюся* КП, 39 зв., *въ притчю* КП, 66, *оутвержю* КП, 41 зв., *чюдно* КП, 9, *чюжемоу* КП, 60 зв. and others, we record word forms that may indicate the depalatalization of consonants: *величатися* КП, 13, *лжа*, КП, 5, *моужа* КП, 6, *одеръжащяя*, *приближатся* КП, 41, *плача* КП, 7 зв., *въ притьчахъ* КП, 105 зв. etc.

The softness of the hushings is reflected in most examples from the Lutsk Gospel: *не вижю* ЛЄ, 7 зв., *дышющю* ЛЄ, 11 зв., *межю* собою ЛЄ, 14 зв., *недосташию* ЛЄ, 8, *одежю* ЛЄ, 13, *помажють* ЛЄ, 12 зв., *оуложю* ЛЄ, 7 зв. and others, but there are examples of the hardening of hushings: *грядоуща* ЛЄ, 3 зв., *отроча* ЛЄ, 13 зв., *плащаницю* ЛЄ, 12 зв., *пребывающаго* ЛЄ, 10 зв., *оуслышать* ЛЄ, 10 etc. We find parallelism in the graphic transmission of hushing consonants in the Lutsk Psalter: *насыщюся* ЛП, 18 зв., *ѡмочю* ЛП, 5 зв., *оуврачю* ЛП, 19, *поглажю* ЛП, 23, *не постыжюся* ЛП, 32 зв., *чюдно* ЛП, 7, *чюжши* ЛП, 23, *съ шюмомъ* ЛП, 10 зв. and the like, but there are cases of another implementation of hushing: *вънчалъ* ЛП, 7 зв., *державно* ЛП, 16 зв., *издалеча* ЛП, 24, *наоучаю* ЛП, 22, *ѡбнищавшиа* ЛП, 8-8 зв., *подвижатся* ЛП, 17 зв., *плача* ЛП, 6-6 зв., *шаташася* ЛП, 2 etc; in the texts of the Pandects of Antioch: *бывъшию* ПА, 7 б, *въздвигють* ПА, 18 б, *чюгѣмъ* ПА, 106 б, *надежю* ПА, 14, *плачущє* ПА, 223 а, *свѣщю* ПА, 61 а, *не хощю* ПА, 214 а, *чювествъѣ* ПА, 61 б and the like., but: *дѣя* ПА, 3 б, *изъвѣщати* ПА, 153 б, *лѣжа* ПА, 106 б, *о начатѣхъ* ПА, 9 б, *осълоушалъ* ПА, 99 б, *пища* ПА, 18 а, *повѣчатися* ПА, 43 б, *рѣжа* ПА, 29 а, *чають* ПА, 41 а and others.

We record similar changes in the monuments of the south-west, namely – in the Bybelskyi Apostle: *вашию* БА, 33 зв., *възложю* БА, 3, *наоучю* БА, 10 зв., *плачущєся* БА, 2 зв., *положю* БА, 4 зв., *не пощажю* БА, 26, *прохожю* БА, 12 зв., *въ чюжѣхъ* БА, 23 and others, but: *ваша* БА, 35 зв., *причастници* БА, 13 зв.,

троужаюцемоу~~с~~А БА, 24 зв., ча~~ш~~а БА, 5 etc.; in the Putna Gospel: вложю ПЄ, 9, жѣжд~~ж~~ита ПЄ, 212, слышю ПЄ, 13, притчю ПЄ, 33, стражю ПЄ, 107, оу~~з~~вращю~~с~~А ПЄ, 103, ча~~ш~~ю ПЄ, 66, чловѣчю ПЄ, 152, but: възвѣща~~и~~ ПЄ, 104, жатва ПЄ, 30, лежаща ПЄ, 3, нача~~ш~~а ПЄ, 107, ѿ~~т~~агъчаютъ ПЄ, 121, въ прѣтчахъ ПЄ, 94 and the like; in the Gospel of Verkovich: бы~~ш~~А ЄВ, 11 а, въпроси~~ш~~А ЄВ, 7 б, плачаща~~с~~А ЄВ, 80 б, праведнича ЄВ, 28 а, притьча ЄВ, 61 а, but: имаща~~го~~ ЄВ, 41 а, имащю ЄВ, 33 б, ѡ(т)вѣща~~и~~ш~~ж~~ ЄВ, 2 б8, печалнѣ ЄВ, 16 а etc.

Note that *y* in conjunction with *ж*, *ч*, *ш*, is always used as *ю* in the texts of the Uzhhorod Half-Uncial: возвожю УП, 120 а, доушю УП, 12 а, иццоцихъ УП, 182 а, кожю УП, 20 а, межю собою УП, 68 б, надежю УП, 19 б, насыц~~ю~~сА УП, 204 б, наоучю васъ УП, 67 б, нашу УП, 10 б, пиццю УП, 11 а, препок~~а~~шуютъсА УП, 11 б, притчю УП, 14 б, пришедишю УП, 156 б, солжють, в соушю УП, 10 б, оуврачюета УП, 166 б, честнѣишю УП, 7 б, всѣми чювьствы УП, 9 б, в чюдесѣхъ УП, 3 а, шюма волны УП, 11 а etc, but in conjunction with *а* the forms are non-palatal: дѣа УП, 67 а, единочадаго, чадомъ УП, 64 а, начало УП, 16 б, ѡ(т) печали(х) (!) УП, 67 б, радошами УП, 95 б, да оуслышатъ УП, 67 а, часы УП, 181 а and the like. Similar spelling features we found in the Teachings of Ephraim the Syryn: вѣльможа ЄС, 303 зв., печали ЄС, 62 зв., одежю ЄС, 23, почюдьмыся ЄС, 148, прик~~л~~ючюются ЄС, 16, чюжѣмъ ЄС, 86 зв. and others. It is noteworthy that in religious monuments of the previous century, this trend is also present.

In the texts of the Mukachevo Psalter such a pattern is not observed, although there are confusions: ищазае~~т~~ МП, 67, 118, лѣщаах~~ж~~ МП, 5, подвижасА МП, 96, 113, подрѣжаніе МП, 43, порѣни~~ж~~(т) МП, 58, сѣгора~~ш~~ж МП, 7, шоумомъ МП, 9 – велерѣчю~~и~~ащеи МП, 34, вѣж~~ж~~ажда МП, 41, вѣшоумѣиА МП, 45, ищезо~~и~~шА МП, 36, 63, 101, постидѣш~~а~~сА МП, 52, раздрѣшишА МП, 10, см~~ж~~тиш~~а~~сА МП, 17, чюдеса МП, 25, ч~~л~~юсти МП, 31 etc.

In the Kamyanka-Strumyliv Gospel we observe parallel spellings: дѣю КСЄ, 41 – дѣю~~д~~ КСЄ, 87, крѣщю~~с~~А – крѣщ~~с~~А КСЄ, 87, плачѣщеи КСЄ, 18 – плачющи КСЄ, 200 зв., притча КСЄ, 89 зв. – притчю КСЄ, 34 зв., 35, 38 зв., чѣдеса КСЄ, 48 – чюдесе КСЄ, 203 зв. So along with depatalized forms: безначалнаго КСЄ, 8, болаща~~и~~а КСЄ, 27, начат КСЄ, 146, прелцаетесА КСЄ, 51, о~~б~~жюашиасА КСЄ, 75 зв., аще хоцю~~д~~ КСЄ, 110 зв. etc., – the softness of the consonants is reflected: бывишю КСЄ, 60 зв., врачю КСЄ, 111, ѣщю КСЄ, 41 зв., ѡтрочА КСЄ, 168 зв., праведничю КСЄ, 29, ѡм~~л~~ьчА КСЄ, 50 зв., чюждаго КСЄ, 181, чада КСЄ, 28 and others.

The confusion of hushings is quite consistently evidenced in the lists of Ismaragd: ва~~ш~~ю Изм. № 488, 43, ж~~а~~тели Изм. № 488, 227, моужю Изм. № 488, 8 зв., плачю Изм. № 488, 53 зв., прич~~а~~стники Изм. № 488, 226 зв., схода~~ш~~цю Изм. № 488, 13, твора~~ш~~цю Изм. № 488, 19 зв., тѣжю Изм. № 488, 55 зв. – венча~~е~~тъ Изм. № 488, 22, възбоужа~~и~~те Изм. № 488, 40, жада~~и~~ Изм. № 488, 4 зв., не ѡ(т)ча~~и~~-

мо Изм. № 488, 3 зв., *ω(m)ча* Изм. № 488, 47 зв., *почали* Изм. № 488, 8 зв., *чаровъ* Изм. № 488, 55, не *шепчы* Изм. № 489, 48 зв. etc.

Cases of **dissimilation** in pronoun forms are not recorded in the liturgical books of the 14th century, which may indicate the stability of traditional spelling: *кто* ПА, 116 а, *кто* ЛЄ, 2, *кто* КП, 5 зв., *кто* БА, 3 зв., 14, *кто* ПЄ, 2, *кто* ЄВ, 2 а, 8 а, *нікто* ЛЄ, 14 зв., *никто* ЛП, 9 зв., *никто же* БА, 33 зв., *никто же* ПЄ, 3, *никто же* ЄВ, 4 а, *ньктоже* Лавр Є, 80 зв., *нкто* ПЄ, 100, *что* ПА, 110 б, *чьто* ЛЄ, 14, *что* ЛП, 13 зв., *что* КП, 9 зв., *что* ПЄ, 2, *что* ЄВ, 118 б, *ничто же* ЛЄ, 6 зв., *ничто же* КП, 103, *ничто же* БА, 3 зв., *почто* БА, 1 and many similar. However, at the end of the 15th century, new forms of such words appeared: *хто* Изм. № 488, 3 зв., 7 зв., *нихто* Изм. № 489, 26, 77 зв., *што* Изм. № 488, 6, *штобы* Изм. № 488, 7 зв., *што(жє)* Изм. № 488, 10, *штоль* Изм. № 488, 3 зв., *ништо* Изм. № 488, 5, *нѣшто* Изм. № 488, 9 зв., *пошто* Изм. № 488, 14 зв. and others.

Occasionally we record examples of **simplification of sounds in groups of consonants**: *празника* КП, 101 зв – *праздньоующаго* КП, 57 зв., *лестномуу* БА, 36, *местьника* ЛП, 7 зв., *мѣсопоустнаа* ПЄ, 121, *непричастна* ЛП, 8 зв., *праздника* ПЄ, 22, *праздноуѣте* БА, 1 зв., *распоустьныа* ПЄ, 74, *сердцемь* КП, 10, *сыропоустнаа* ПЄ, 124, *срдцмь* Лавр Є, 93 зв., *срдчаго* ПЄ, 68, въ *слнци* ЛП, 23 зв., *оустьны* ЛП, 14 etc.; *сѣцю* УП, 118 б – *слцию* УП, 123 б, *сѣце* трезвѣщєсѧ УП, 87 а – *срдцю* УП, 191 б, and also: *празники* МП, 73, *празноуѣщаго* МП, 41, *прѣчасникъ* УП, 2 а, *оупразнитєсѧ* МП, 45, *празнуйте*, but *бога(m)ство*, *че(с)тный* Ап, 70, 72 and others.

Reflection of the Proto-Slavic sound combination **dj* attracts attention by spelling the vernacular *ж* in accordance with the Old Bulgarian *жд*: *гражане* – *граждѧне* Лавр Є, 104.

In the texts of the Pandects of Antiochus, the Lutsk and the Kyiv Psalters, the Bybelskyi Apostle, the Lavryshiv Gospel, the Putna Gospel, the Gospels and the Gospel of Verkovich, the sound combinations **dj*, **zдж* were continued by the following continuants:

**dj* > *ж*: in nouns: *гражане* ПЄ, 117, *гражаны* ПА, 42 б, *исхоженъе* КП, 180, *надежа* Лавр Є, 14 зв., *надеже* ЛП, 9 зв., *надежю* БА, 4, въ *наслаженъи* ЛП, 8 зв., *ноужю же* имѧше ПЄ, 195, *одежа* ПА, 207 б, въ *одежахъ* ПЄ, 116, *одежею* Лавр Є, 78 зв., *оужьѣ* ЛП, 18, *оужѣньѣ* Лавр Є, 7 зв., *оутверженъѣ* ЛП, 20, *оутвержение* КП, 97 зв. and others;

in adjectives: *слажьѧ* ЛП, 27, *хоужьѧ* БА, 6 зв. etc;

in verb forms: *вижь* (imperative mood) ЛП, 11, *въгажающе* ПА, 109 б, *въсажь же* (imperative mood) ПЄ, 103, *дажь* (imperative mood) ЛП, 10, *заблоужѧ* Лавр Є, 44, *жажюще* КП, 152 зв., *обижю* ПА, 83 а, *поцѧжю* БА, 26, *прихожю* Лавр Є, 27, *роженое* ПЄ, 6, *дрѣво саженоѣ* ЛП, 1 зв., *свобожѧемъ* ПА, 25 а, *стыжюся* ЛП, 31, *соужю* Лавр Є, 12, *троужающагося* Поликарп Є, 112 and many others;

in adverbs: *прѣже* ЛП, 18 зв., *пърѣже* ПА, 61 а, *прѣже* БА, 33 etc.

**dj*, **zdj* > *жд*: in nouns: *дождь* КП, 96 зв., *дождь* ПС, 56, *дъжд* ПА, 123 б, *дрож(д)ь* 102 зв., *жажду* ПС, 191, *рождь* Лавр С, 39 зв. and others;

in adjectives: *чюждихъ* СВ, 31 б etc.;

in verb forms: *въжделѣнии* ЛП, 24, *жсѣжджита* ПС, 122, *ѡсѡжд(д)ень* КП, 7 зв., *повѣждъ* СВ, 88 б, *пригвожденѣи* ЛП, 19 зв. *раждъ же ма* ЛП, 17 зв., *раждежеса* КП, 150, *рождени* СВ, 183 а, *страждеши* ПС, 96, *троужда ѣжт са* ПС, 60 and the like;

in adverbs: *прѣжде* ПС, 192 and others;

**dj* > *ждъж* (*ждеж*): *раждъжено* ЛП, 14 зв., *раждежена* ЛП, 22, *раждежено* КП, 14 зв. and the like;

**zdj* > *жч*: *дожчъ* Лавр С, 51 зв, 52, 82 and others, *ѡдъжчи* Лавр С, 104 etc.

The dominant continuum of the Proto-Slavic **sound combination** **dj* in the religious monuments of the 15th century was the Old Bulgarian combination *жд*: *дождь*, *заблуждениа*, *злостраждеть*, *не ѡдождити по земли*, *ѡсѡждаеши*, *постраждите* Ап, 72-73; in the Mukachevo Psalter: *въжсѣжда* МП, 41, *ѡдъждитъ* МП, 10, *да не постижджса* МП, 70, *съсиж(д)еть* МП, 126, *оутверждени* МП, 150, *хождаа(х)* МП, 141, but: *инорожь* МП, 28; in the Kamyanka-Strumyliv Gospel: *бездождіе* КСЄ, 208 зв., *виждъ* КСЄ, 91 зв., *дождъ* КСЄ, 23, *междѡ събою* КСЄ, 43 зв., *нождса* КСЄ, 146 зв., *прежде* КСЄ, 195 зв., *чюждаго* КСЄ, 181, but: *межи* црковію КСЄ, 53. Linguistic fluctuations in the Uzhhorod Half-Uncial, associated with the continuum of **dj*, are represented in the spelling of *жд*, *ж*, *жж* *оутверждени* УП, 87 а – *оутвержение* УП, 208 а, *рожешию* УП, 90 б – ѡ(т) *ражже(н)а* УП, 198 б etc. In Ismaragd lists under the influence of live speech appear *жс*, *зжд*: *преже* Изм. № 489, 19, *гражсано(м)* Изм. № 488, 32 зв., *межи* Изм. № 488, 18 зв., *одежа* Изм. № 488, 42 зв., *побѣжаемъ* Изм. № 489, 15 зв., *повѣжъ* Изм. № 488, 20 зв., *прироженїа* Изм. № 488, 4 зв., *разждаетса* (!) Изм. № 488, 41 зв., *разсоужаа* Изм. № 488, 58, *оутверженїе* Изм. № 488, 15 зв., *ѣжъ* (imperative mood) Изм. № 488, 16 зв. etc.

The combination *жч* is used in the Teachings of Ephraim the Syryn: *дъжчевнаго*, ЕС, 14, *изможчалаа* ЕС, 95, *изможчаньѣмъ* ЕС, 123, *ражченеши* ЕС, 179 зв., *ражчетъ*, *ражчѣньѣ* ЕС, 125-125 зв., *ражчъжетъ* ЕС, 61 зв.

Reflexes of **sound combinations** **tj*, **kt* are represented by the traditional spelling of *щ* (*шт*, *щ*): in nouns: *нощъ* ЛП 38 зв., *нощи* ЕС, 154 зв., *до нощи* КП, 17, *нощью* ПС, 6, ѡ(т) *пещи* КП, 223 зв., *пещера* ПС, 136, *пещъ* ѡгньоу ЛП, 26, *пещъ* МП, 20, *полоунощи* ПС, 86, *полоунощница* УП, 10 б, *оу пѣщъ* ПС, 223, *пѣщъ* ЕС, 159 зв., *пѣщъ* Изм. № 488, 124, *свѣщю* ПА, 61 а and the like; in adjectives: *нощнаго* УП, 86 б, *нощънаа* КП, 126 зв., *пѣщънаго* ПА, 26 б, *пѣщъноѣ* ЕС, 103 зв. etc.; in verb forms: *посѣщю* 124 зв., *свѣщаа* ЛП, 37 зв. and others; in adverbs: *внощи* КП, 120 and many others, but: *печерскаго* УП, 156 б.

Conclusions. Thus, as a result of the analysis of the texts of religious monuments of the 14th – 15th centuries, clear signs of the interaction of the Old Bulgarian graphic and orthographic system and the Ukrainian folk speech were recorded. Manifestations of the phonetic and graphic South Slavic-Ukrainian variability are associated with the following linguistic phenomena: continuity of the former **ę*, **'a* and **Q*; change of the initial **je* into *o*; transition of *e* into *o* after hushings and *u*; reduction of *u* > *o* before iotated vowels; confusion of unstressed *u* and *e*; development of sound combinations **tort*, **tolt*, **tert*, **telt*; reflexes of sound combinations *ѡp*, *ѡl*, *ѡp*, *ѡl*; hardening of *p'*; hardness/softness of hushing consonants; dissimilation and simplification of consonants; change of sound combinations **dj*, **zdj* and **tj*, **kt*.

In the phonetic system of the studied monuments, the interaction of the traditional writing of that time and the local vernacular is traced, in particular, the phonetic features of the North Ukrainian and the South-West Ukrainian dialects are revealed. Due to the fact that the sacred books were transcribed by local residents (Ukrainians), the newly created manuscripts contained many different spellings from the original, which reflected the peculiarities of oral regional speech of scribes. Ancient dialectal features of the living language penetrated into the orthoepy of the sacred language, which led to a gradual departure from the Old Slavic written *usus* and the emergence of variants of liturgical orthoepy. Dialectal phonetic features are reflected in the liturgical manuscripts created in the Ukrainian lands, graphically not to the same extent. In certain cases, it is reasonable to assume that some phonetic features were quite strongly developed in the scribe's language, but he could not reproduce them due to the orthographic traditions of religious book-writing of that time, which were based on the Old Bulgarian language basis. In general, we can conclude that the process of approaching the church language to the living vernacular acquired an organic understanding and a certain dynamic.

Prospects of the study

The study of the language of religious monuments taking into account the results of other research in the field of philology, paleography, theology has undeniable prospects for linguistic interpretation of church books with the definition of local language traditions of the time, their localization as elements of the Slavic written culture, resolving debatable issues regarding the formation, chronology and systematization of the church-written corpus.

Conditional symbols

АП – Karpinskij, M. (1888). Yuzhno-russkij Apostol XV veka. [The South Russian Apostle of the 15th century]. *Russkij filologicheskij vestnik*, 19, 68 – 73. Varshava.

БА – Kopko, P. (1912). Apostolus Bybliensis saec. XIV. Grammatisch-kritisch Analysiert. *Kaiserliche Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse. Denkschriften*, 55 (1), 1 – 103. Wien.

ЄВ – Kulbakin, S.M. (1901). Evangelie Verkovicha XIII – XIV v. Otchet o zanyatiyah v knigohranilishah Moskvы i Peterburga. [The Gospel of Verkovich of the 13th – 14th centuries. Report on the lessons in the book depositories of Moscow and St. Petersburg]. *Sbornik Otdeleniya russkogo yazyka i slovesnosti Imperatorskoj Akademii Nauk*, 59 (3), 2 – 20.

ЄС – Sobolevskij, A.I. (1884) Poucheniya Efrema Sirina 1492 goda. [The teachings of Ephraim the Syryn of 1492]. *Trudy po istorii russkogo yazyka*, 1. *Ocherki po istorii russkogo yazyka*, 50 – 58. Kiev.

ІЗМ. № 488, ІЗМ. № 489 – Trebin, O. (1910). Materialy do istorii ukrainskoi movy z rukopysiv XV viku kyivskykh bibliotek. [Materials on the history of the Ukrainian language from the 15th century manuscripts of Kyiv libraries]. *Zapysky Ukrainskoho naukovohto tovarystva v Kyievi*, 7, 1-16.

КЄ – Sopko, O.I. (2015). *Korolevske Yevanheliie 1401 r.* [The Korolevo Gospel of 1401]. Uzhhorod: Grazhda.

КП – Kievskaya Psaltir 1397 goda iz Gosudarstvennoj Publichnoj biblioteki imeni M. E. Saltykova-Shedrina v Leningrade. (1978). [The Kyiv Psalter of 1397 from the State Public Library named after M.E. Saltykov-Shchedrin in Leningrad]. Moskva.

КСЄ – Kryzhanovskij, G. (1886). Kamenec-Stromilovskoe tetraevangelie 1411 goda i volynskoe narechie v XIV – XV vv. [The Kamenets-Stromilov tetra-Gospel of 1411 and the Volyn dialect in the 14th–15th centuries]. *Volynskie Eparhialnye vedomosti*, 17, 502 – 509; 18, 531 – 540.

Лавр Є – Svencickij, I.S. (1913). Lavrashevskoe Evangelie nachala XIV veka (Paleograficheskii-grammaticheskoe opisanie). [The Lauryshev Gospel of the beginning of the 14th century (Paleographic and grammatical description)]. *Izvestiya otdeleniya russkogo yazyka i slovesnosti Imperatorskoj Akademii Nauk*, XVIII (1), 206 – 229. Sankt-Peterburg.

ЛЄ – *Lutske Yevanheliie XIV stolittia. Faksymilne vydannia.* (2011). [The Lutsk Gospel of the 14th century. Facsimile edition]. Kyiv.

ЛП – *Lutskyi Psalter 1384 roku. Faksymilne vydannia.* (2013). [The Lutsk Psalter of 1384. Facsimile edition]. Kyiv.

МП – Sokolov, I.I. (1883). Mukachevskaya psaltry XV veka. [The Mukachevo Psalter of the 15th century]. *Sbornik statej po slavyanovedeniyu, sostavlennyy i izdannyy uchenikami V. I. Lamanskogo po sluchayu 25-letiya ego uchenoj i professorskoj deyatel'nosti*, 450 – 468. Sankt-Peterburg.

ПА – *Pandekty Antiokha 1307 r. Natsionalnyi muzei u Lvovi imeni Andreia Sheptytskoho. Rukopys 48/257.* [The Pandects of Antioch of 1307. Andrei Sheptytsky National Museum in Lviv. Manuscript 48/257].

ПЄ – Kaŕuŕniacki, Aem. (1888). Evangeliarium Putnanum. *Monumenta linguae palaeoslovenicae*, 1, 1 – 270. Wien-Teschen.

Поликарп Є – Kalajdovich, K.F. (1824). *Ioann, ekzarh Bolgarskij: Issledovanie, obyasnyayushee istoriyu slavyanskogo yazyka i literatury IX i X stoletij.* [John, Ex-

arch of Bulgaria: Study explaining the history of the Slavic language and literature in the 9th and 10th centuries]. Moskva.

УП – Kolessa, O. (1925). „Uzhhorodskiy Poluustav” u pergaminovii rukopysy XIV v. [The Uzhhorodskiy Poluustav in a parchment manuscript of the 14th century]. *Zapysky NTSh*, 141 – 143, 1 – 59. Lviv.

Четъя – Nimchuk, V. (2015). Ukrainska Chetia 1489 roku. [The Ukrainian hagiography of 1489]. Zhytomyr.

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