

PSALTERIUM WINNIPEGENSE, A CYRILLIC MANUSCRIPT
PALEOGRAPHIC AND LINGUISTIC ANALYSIS

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ABSTRACT

A brief account is given in the introduction of the translation of the Bible into Old Church Slavonic by two brothers, Sts. Cyril and Methodius, the study of OCS monuments, the sources used in this study, the role of the Psalter among the Eastern Slavs, and the acquisition by the University of Manitoba of an unknown, undated, Cyrillic manuscript under a new appellation: *Psalterium Winnipegense*. In the next chapter, paleographic description of the manuscript is followed by the illustration and analysis of different variants of letters, abbreviations and contractions, and diacritical marks. Two styles of letters found in PW indicate the influence of two areas, the Northwest and the South, while the system of stressing is predominantly Russian. By using two other Cyrillic psalters, one from the eleventh century and the other a recent psalter, and applying the comparative method, certain linguistic features and peculiarities of PW were elucidated in the three chapters on phonetics, morphology, and syntax. Classification and analysis of corrections made by persons other than the scribes is covered in chapter six. In the final chapter, an attempt was made in evaluating the features of the manuscript in regard to Slavic Scholarship, and in approximating date and area of its origin. The appendix contains a dictionary of words and their derivative forms used in PW as well as their meaning in English.

TABLE I
 TRANSLITERATION OF CYRILLIC ALPHABET

а а	е s
б b	т t
в v	у u
г g	ф f
д d	х kh
е e	ω o
є je	ц c
ж zh	ш sh
ѕ dz	щ shch
з z	ъ "
и y	ы y
і i	ь '
й j	ѣ ѣ
к k	ю ju
л l	я ja
м m	ѵ ps
н n	ѳ th
о o	ѣ ks
п p	ѿ q
р r	ѿ jq

LIST OF ABBREVIATIONS

A	Accusative case	PS	Psalterium Sinaiticum, Severjanov's edition
act.	active	PW	Psalterium Winnipegense
adj.	adjective	Pr.	Present tense
adv.	adverb	prep.	preposition
Ao.	Aorist tense	Prpl.	Participle
Cond.	Conditional mood	Ps.	Psalms
D	Dative case	ps.	passive
F	Feminine gender	pt.	past
Ft.	Future tense	v	Vocative case
G	Genitive case	vs.	versus
I	Instrumental case	1	Singular number
Impf.	Imperfect tense	2	Dual number
Imprt.	Imperative mood	3	Plural number
Inf.	Infinitive	#	reconstructed form
L	Locative case	A3F	Accusative, plural, feminine
M	Masculine gender	Pr. 2-3	Present tense, second person, plural
N	Nominative case	20:13	page 20 recto, line 13
Ne	Neuter gender	31b7	page 31 verso, line 7
Pf.	Perfect tense		
PL	Psalterium of Lviv, Stavropigian edition		

In quotations from the PW the following changes were made: raised letters in PW were underlined in this study, and words abbreviated in PW were written fully in the study.

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Chapter 1

INTRODUCTION

DELINEATION OF THE PROBLEM

Old Church Slavic Monuments

In 1963, special celebrations were held in many centers of the Slavic world to commemorate the eleven hundredth anniversary of the Cyrillic alphabet created by two brothers, Sts. Cyril and Methodius, "the apostles of the Slavs." For the majority of the Southern Slavs, as well as for the Eastern Slavs, the Cyrillic alphabet helped them in retaining their national identity and their Eastern form of Christianity. This alphabet, adopted to the needs of numerous Slavic languages, contributed to the development of national literatures among the Southern and Eastern Slavs. However, with centuries, the once common and well-understood language had adopted local modifications and, thus, differentiated into a dozen distinct modern Slavic languages.

Though none of the writings of Sts. Cyril and Methodius have survived in the original form, the brothers' work was continued by their disciples. The oldest extant monuments of OCS literature were written about one hundred

years, and later, after the Saints' death. The scholars date these monuments as being written between the tenth and twelfth centuries.¹ Generally, the lists include the following ancient OCS monuments: a Roman Missal, Kiev Fragments; the Four Gospels, Codex Zographensis and Codex Marianus; the liturgical Gospel readings, Codex Assemanianus and Sava Book; the Psalter, Psalterium Sinaiticum; the Euchologium Sinaiticum; the Menaea, Codex Suprasliensis, homiletic literature, Glagolita Clozianus. Two of them, Sava Book and Codex Suprasliensis, were written in Cyrillic, the others in the Glagolitic alphabet.

In the middle of the nineteenth century a cultural revival began first among the Southern and Western Slavs and later among the Eastern Slavs. The Slavic scholars became interested in their people's past, folklore and language. This trend assisted in the discovery of precious monuments of OCS literature found in churches, monasteries and private homes. Paleography, a new branch of science for studying ancient written monuments, helped in research work. This process still goes on at universities and national academies of Sciences.

The European universities had better opportunity in acquiring manuscripts and other records of OCS literature. Because of the political conditions in Slavic countries at the present time, free and unbiased research in Slavic

Studies takes place mainly abroad. On the North-American continent, faculties of Slavic Studies were established rather recently and, very often, their research work has been hampered by the lack of original sources as well as reproductions of the known ancient monuments. Therefore, the acquisition of another monument in OCS literature by the University of Manitoba is highly significant. It gives the students a first-hand opportunity to become familiar not only with the OCS language, but, through study and research, to learn about the linguistic processes that contributed to the development of numerous Slavic languages. Any OCS monument is, indirectly, an important source of studying one, or even more, modern Slavic languages and dialects.

Acquisition of the Psalterium
Winnipegense

In 1964, the Department of Slavic Studies at the University of Manitoba had purchased a Cyrillic manuscript, the Psalter, from a dealer of rare books in Montreal. In accordance with the tradition that discovered old monuments are named after the place of their discovery, or after the place of their new location, Prof. J. Rudnyckyj, the head of the Department of Slavic Studies, assigned the manuscript its name: Psalterium Winnipegense. At the present time it is located in the Special Collection of the Elizabeth

Dafoe Library at the University of Manitoba. Its accession number is 40 and it is accompanied by a library card with the following information: "Russian (West Russian) Psaltery of the XV - XVI c. Slavonic ms. of occidental Russian style, probably from the Pskov region. Contains 114 psalms (from 17th to the 130th). First few pages as well as the few last ones browned. Bound in wood boards covered with leather, but front cover broken and lost. Dating following Sobolevskii's manual of Paleography." In the meantime the dealer moved to the U.S.A. In his letter of 1968 he merely repeated the information stated on the library card accompanying the manuscript. The only new item of information was that the Psalter was purchased by him in Paris, France, from a Russian emigree who died since that time.² In Scholar literature the first article on the manuscript appeared in the Annals of the Ukrainian Academy of Arts and Sciences in the U.S. Inc. Vol. XI, 1964-1968, No. 1-2 (31-32). In this study, Psalterium Winnipegense will be referred to as PW, or the manuscript.

SCOPE AND OBJECT OF THE STUDY

The main object of the study is to describe and to analyze the manuscript of the PW under these principal aspects:

1. to give a general description of the PW as to its format, material, condition, content, and the style of writing;

2. to describe the forms of letters, to examine the use of abbreviations and contractions, and to analyze diacritical marks with a particular emphasis on the system of stressing;
3. to examine phonologic changes in semivowels, vowels and consonants, and to compare them with those in PS and PL;
4. to compare the use of morphological forms of nouns, pronouns, adjectives, and verbs with those in PS and PL;
5. to analyze peculiarities in the syntax;
6. to examine the corrections made by a hand other than the original writers';
7. in concluding remarks, to note special features which may lead to other specialized research of value to the Slavic scholarship, and, also, to attempt to place the origin of the manuscript as to its date and area;
8. and, finally, to prepare a complete dictionary of the words and their derivative forms found in PW, and to give their meaning in English.

SOURCES AND METHOD

Main Source

Psalterium Winnipegense, Cyrillic Manuscript, undated.

Auxiliary Sources

While attempting to achieve the objectives listed above, three other books of Psalms were used for the pur-

pose of reference and comparison. From the oldest extant Psalters was selected Psalterium Sinaiticum, a Glagolitic manuscript written on 177 leaves, found by P. Uspensky in 1850 in the monastery of St. Katherine on the Sinai Mountain. The monument is still in the same monastery. The scholars of paleography assume that the monument was written in Macedonia. One of its main characteristics is the occasional occurrence of Cyrillic letters in the Glagolitic text. Its other features are: sporadic omission of epenthetic 'l', the Moravian substitution of 'zhd' and 'sht' by 'z' and 'c', and many archaic expressions. There are no stresses in the Psalterium Sinaiticum as well as in the other extant OCS monuments. The first edition of the monument, with many errors, was published by L. Geitler, Zagreb, 1883. So far, the best edition of the Psalterium Sinaiticum was made in Cyrillic by S. Severjanov and Associates: "Synajskaja Psaltyr' glagolicheskij pamiatnyk XI veka, Petrograd, 1922." In 1954, S. Severjanov's edition was re-edited by the University of Graz, Austria. One copy of this edition is available in the Dafoe Library at the University of Manitoba, and was used in this study. Subsequently, the abbreviation PS will be used when referring to the Psalterium Sinaiticum.

Though the PS has been very useful, indeed, essential in this study, it became obvious that many centuries lie between it and PW, and that the latter is closer to the

contemporary editions of the Psalter. For that reason a Stavropigian³ edition of the Psalter, with OCS and Ukrainian texts, published at Lviv, Western Ukraine, in 1903, was selected. The full title of this psalter is: Psaltyr, Vydannja Stavropihijskoho Bratstva u Lvovi, 1903. Subsequently, the abbreviation PL will be used when referring to the Stavropigian Psaltyr.

The work on the dictionary involved the translation of words from OCS to English, and common dictionaries proved insufficient. Therefore, references were often made to: "The Holy Bible Containing the Old and New Testaments, King James' edition, published by Thomas Nelson & Sons, Toronto, Canada.

Method

The method of study was based on the theory and practice of the paleographers. Several textbooks of paleography were read and about a half dozen analytical works on old monuments were studied to establish the pattern of work. Then came the thorough reading of the PW and the accumulating of essential study material relating to various aspects, the comparing it with the two or three other psalters, and the constant watching for any variations, deviations, and peculiarities in the PW. Finally, the material was sorted out and generalizations and conclusions were made, supported by examples from the text.

THE ROLE OF THE PSALTER
AMONG THE EASTERN SLAVS

Psalter, or the Book of Psalms, is one of the best-known books of the Bible. Its name in Greek is "psalterion", and in Hebrew "tehillim". The Psalter consists of 150 psalms, or songs, which express exalted feelings of the author, or authors, toward God. Though the Hebrew "tehillim" literally translated means "praise-songs," the Book of Psalms also includes petitions, laments, imprecations, meditations, historical comments, and even a marriage ode.⁴ It has been a common belief that King David was the author of Psalter, though some songs refer to later post-Babylonian periods. The Book of Psalms was included in the Jewish Canon of the books of the Old Testament and became part of the service book in synagogues. This usage was later accepted by the Christian churches. The early Christians began to use it at their services: I Cor. XIV, 26; Col. III, 16.

In the Eastern Churches, Psalter has been divided into twenty "kathismas," or sections, and each of these has three "glories" with praise of the Holy Trinity. Many psalms have been included in church services: "utrenyi" (matins), vesper, and "times," so that the whole Psalter had to be read in churches within a week.⁵ The book of Psalms was translated into the Slavic language by Saints Cyril and Methodius, and since then has become, for the

Slavs, one of the most popular books of the Bible. People learned the psalms by heart and included some of them, mainly the contrite Psalm 50, in Western Churches 51, in their daily prayers. In Eastern Europe, Psalter had been an aid in spreading literacy. People read it at home and travelled with it. In monasteries the monks read and chanted psalms not only during the church services but also at their work. The book had acquired a "magic power", as it was read over sick, bed-ridden persons, and, particularly over those "who were thought to be invested by evil spirits."

Psalter was read or chanted over "plashchanytsja", a picture representing the body of Jesus being laid in the grave. From this tradition had developed a custom to read the Psalter over deceased people. The custom required some people to have a vigil day and night near the body of the deceased person. With the aid of burning candles, a cantor from the church, or anyone who was well versed in Church Slavic, would chant the psalms aloud from the beginning of the book till the end, and then start it all over again. This custom has survived among the Eastern Slavs until today.

The first printed edition of the Psalter in Cyrillic was published in Krakov, Poland, 1491, by the printer Shvajpolt Fiol. The first Psalter printed in the territory of the Eastern Slavs in Vilna, 1525 by Franz Skoryna was included in a codex of church books under a collective title "Malaja Podorozhnaja Knyzhica," a little travel book.

Chapter 2

PALEOGRAPHICAL STUDIES

The paleographers elaborate a pattern for the describing of old monuments. Usually, such a study includes information about the size of the monument, the number of leaves, materials used, and condition. After this comes the description of letters and marks, and comments about the general style of writing. Very often such comprehensive studies helped in dating heretofore undated monuments.

BIBLIOGRAPHICAL DATA

The measurements of PW are 21.2 cm. by 17.5 cm. The format of leaves is "in quarto;" this means that a sheet was folded into four leaves, called by the Eastern Slavs "v poldjest'". The leaves number 72, but the pages are not numbered. Instead, almost all verso pages have the number of kathisma. The manuscript is bound in used wood board covers covered with leather. The front cover is broken and one part was lost. The back cover is also broken into two parts, but none are missing.

There are nine sections, with eight leaves in each section. The sections are stitched together with strong thread, and by means of what seem to be flax or hemp fibres attached to the boards. Twelve blank sheets, of the same

size as the leaves of the text, but of inferior quality, were inserted in front of the manuscript and bound together. The first two of these sheets are missing, while the next four were cut off quite recently. Only one to two cm. wide strips still remain at the back. The strips contain fragments of words and dates. More than a half dozen readable dates on the strips refer to the 1870's. Some of them are followed by the word "god" (year), or the first letter of this word "g". The remaining six blank leaves are intact. Similarly, at the end of the manuscript, following the seventy-second leaf, there are also six blank leaves made of the same kind of paper as those in front of the PW.

It is easy to understand the reason for putting these extra blank leaves at the time of binding the manuscript. Nearly fourteen psalms are missing at the beginning of the PW and a little less than nineteen at the end. Probably, whoever inserted these blank sheets had hoped that some day someone would write the missing psalms on these blank sheets.

The only margin that has remained intact is at the back. The other three: the head, the fore, and the tail, are filled to their edges with writing. Moreover, some words, or parts of words were cut off, probably when the manuscript was trimmed before binding. The following leaves show the damage done to the text by trimming: 9, 10, 11, 12, 13, 17, 21, and 22. Starting from leaf 49

verso, margins with the help of a ruler were made on the fore and back edges, right to the last leaf.

The number of lines on one page fluctuates from twenty to twenty-nine. A frequency of twenty-one lines occurs on 37 pages, and twenty-nine lines on two pages. On the average they count twenty-three and a half lines to one page.

The original seventy-two leaves were made of strong, heavy paper that looks like parchment. Except for the first two leaves at the front and the last two at the back, the other leaves have been very well preserved. Leaf number 54 is loose. The black ink has retained its original tone, while the orange colour of the cinnabar parts in PW has faded in different degrees. The cinnabar parts contain information about the author of each psalm and serve as a kind of heading. Often, the first letter of the first word in a psalm was also written in red, or orange ink. There is reason to assume that at least the first twenty leaves of the manuscript contain the cinnabar introductions to psalms that were written after the body of psalms was completed. In several instances the cinnabar text had to be squeezed into a space that was much too small for it. This condition affected the appearance of these leaves, though the latter parts of PW look neater.

Each leaf seems to have the same kind of watermark on the back almost in the centre of the folding. Writings

on both sides of the sheet and ornamental designs of the watermark interfere with the accurate tracing and deciphering of letters other than two conspicuous cyrillic letters "RF", meaning "Ruskaja Fabryka," the Russian Factory. At first it looks as if there are two kinds of watermark on the leaves of PW. However, in one eight-leaf section there are four leaves having the upper part of the watermark, and the other four have its lower part turned upward by folding, *cnf.* Table.

There are a few marginal notes in the manuscript and they are of two kinds. On leaves 4b, 12b, 13b, 20, 21b, 22b, 23b, 24, 41b, 50 and 58 corrections of the text are written in small semiuncial letters in an ink that seems to be of the same good quality as the ink in the original text. On three leaves there is the other kind of marginal notes, written by a less-skilled hand in large cursive Cyrillic letters. At the bottom of leaf seven there are written three male names in the genitive case: "Fedora, Tohya, Iova Knyga ta," meaning "this book is of Fedor, Tohyj, Iov". All letters, with the exception of the letter "t", are contemporary and are well-joined together, *cf.*

Fig. 2. Though the inscription had been made later the ink that was used for it faded more than the ink of the original text. On leaf 10b, after Psalm 32 the word "Fedor" is written, probably in the same hand. On leaf 12b, after the introduction to Psalm 35, the same person seemed to have

tried his hand at writing by copying the first three words of this Psalm, but he was not too successful. Two other inscriptions are found on leaf 35b. They contain parts of psalms in a modified form. Some of the words are too obscure to read.

In general, there are two styles of writing in the manuscript: the late semiuncial, which is an attempt to imitate print, and cursive writing, with rounded letters, loops and curves. It is very similar to contemporary writing, except that most of the letters are not joined. The two styles of writing are mixed together. The semiuncial writing often changes into cursive in the same psalm on the same leaf, sometimes, even in the same line, as for example leaves 1b18, 4:2, 4b4, 7b22. It is easy to discern the semiuncial writer, who contributed only sixteen full pages and some odd lines out of the one hundred forty-four pages. The remaining part in cursive was the work of one or two writers. The cursive writing looks neater and is easier to read than the semiuncial writing.

Contrary to the older monuments that had continuous writing in the lines without any division of the text into separate words, in the PW the principal words such as nouns, adjectives, adverbs, verbs, and longer pronouns were written separately. On the other hand prepositions, conjunctions, shorter pronouns, negative prefixes, and particles were joined with the principal parts of language:

"yvnachynániykh," a conjunction and a preposition were joined with a noun, 35:23; "pod nogáma," a preposition was written together with a noun, 2:23; "ynychtózhemja," a conjunction, a pronoun, a particle, and another pronoun were written as one word, 6:16; "ynjeobrjetósha," a conjunction and a negative prefix were joined with a verb. The scholars have found that in the eighteenth century the words in the church books were written separately.⁷ This statement applies to the PW.

In the next part, the analysis of letters, will help further in dating the manuscript.

LETTERS

One of the main features of the PW is a great variety of graphical representations for the same letter. For the sake of clarity they will be called the variants or types of a letter. The writers of the PW seemed to enjoy using many variants for the same letter even in one word.

u a A A a A

The letter "a" is represented in the PW by six variants. The most common are the first two variants similar to the contemporary written "a". More often it has its upper part open like No. 1 or, sometimes, closed like No. 2. Variant No. 3, which looks like an uncial "a" found in the oldest extant Cyrillic monuments, appears in the initial verses of psalms and sometimes in others as well