"Secondary text" as a communicative and cognitive phenomenon in the Old Ukrainian language of the second half of 17th century (in the manuscript "Lives of the Saints")

J. Oleshko*

Institute of Philology, Taras Shevchenko National University of Kyiv, Kyiv, Ukraine
*Corresponding author. E-mail: juliaoleshko@gmail.com

Abstract. The present paper deals with a "secondary text" as a specific characteristic of manuscripts, in this case, in the "Lives of Saints". Since the text has traces of work of several scribes, it is relevant to define and differentiate between a "primary" and a "secondary" text, i.e., the basic one and the one with various sorts of "intervention": omission, addition, and substitution. The changes made by the "secondary author" explicate his "otherness" in consciousness and language. Therefore, the paper analyzes the communicative and cognitive characteristics of the "secondary author" deduced from the text.

Keywords: *"secondary text", "secondary author", "intervention", manuscript lives of the saints, Old Ukrainian language of the second half of 17th century*

Introduction. Hagiographic literature has been spread in the Slavonic world just after the Christianization. This segment of religious literature has from the very beginning stood out as the syncretism of powerful content and artistic form. First, Bulgarian translations of Byzantine texts, the lives of saints have soon become translated, compiled and produced on the East Slavonic lands. Although the texts were to conform to the main principles of the genre, they were much more free than other confessional texts.

In the 17th century, on the Ukrainian lands the need to enrich the church literature has grown, which was a reaction to the Union of Brest (1596). In order to oppose Greek Catholicism, Orthodox scholars and church officials had to strengthen the authority of Orthodox Christianity. In terms of book publishing, this period has yielded many unique and important texts, which have further greatly contributed to the development of the language and the culture as a whole. However, during the period of 20th century, religious studies was prohibited since the official Soviet ideology was atheistic. Nowadays, the renaissance of scientific study of historical texts, including hagiography, can be traced.

Materials and Methods. This research deals with the manuscript "Lives of the Saints" (second half of the 17th century), which comes from the Mohyliv monastery. It comprises the lives of holy fathers for six months (March-August) – 642 sheets of charter and mostly cursive writing. In the Description of the Manuscript Collections in Kiev, Petrov (1896) suggests this is a translation of "Żywoty Świętych" of the Polish jesuit Piotr Skarga, made by the famous Ukrainian writer Joanicius Haliatovsky, yet this has not been proven. Nevertheless, the contents of the mentioned works are not exactly the same. This means that even if the manuscript's author used Skarga's book, it was one of the sources of his creativity. As long as it is not the task of this paper to define the materials which helped the author complete their collection of lives, we can only say the scribes used to filter the texts they were surrounded with, to pick those ideas which they believed to be relevant for their product. This is what van Dijk calls epistemic machine, a mental device which regulates what is epistemically appropriate to the situation (2013).

In addition, from the two modes of hagiography which Rapp (2015) offers to identify, the present manuscript belongs to the second mode, "Text as message". Both the author and the audience are active. The form of the text is as important as its contents. The text is an embodiment and conveyor of the message. The saint's life, sufferings and deeds are celebrated due to the speaker's delivery and the audience's perception.

Unfortunately, we do not own the information of how many people took part in the creation of this manuscript, yet we can infer from the ink and script that they were two or more. Therefore, we suggest to differentiate between the "primary author" (the one who has written the main text) and the "secondary author" (these could be and evidently are several scribes who have made changes). Accordingly, the text is divided into primary and secondary. The term "secondary text" has been developed by literary theorists to cover such phenomena as a text translation or adaptation, as well as epigonism and fanfiction. However, we will use this term as a specific feature of manuscripts, namely, the collections of religious texts which have been kept in monasteries. This research aims to find out the reasons of appearance of the "secondary text".

Results. Given the fact that the text has not remained the same, we may assume that this manuscript was actively used. On the margin of the seventh page, one can see the following message: Ѿстꙋпи сїа листы ꙋставныє, ... пиши скорописныє (Skip these charter pages, ... write cursive). Hypothetically, this note demonstrates communication between the abbot (or other church patron) and the compiler. Perhaps, the manuscript (the primary text), or at least its first part, has been copied from another source. We can also conclude that some of the lives have been prepared to be included in another manuscript or a printed book: there are some corrections made purely of graphic nature, such as the corrections of capitalization and punctuation. All this implies that the text was of great significance to its owners; on the other hand, it was not an untouchable entity like the canonical literature. About a third of the texts have been "intervened" into, and, naturally, the degree of "intervention" varies. The question is, how we shall treat these

texts? How did the "secondary author" choose what to change and what leave untouched? Since there are no apparent answers, we may assume that the "secondary text" was rather created by a priest than by an ordinary monk. While preparing his speech for some occasion, the priest used to pick the live of a saint and proofread it. If it did not correspond with the mental model of the life of a saint formed in the speaker's consciousness, he took responsibility to change the text and became its co-author. The "secondary author" was changing the text as though it was his own product. Thus, it had to match his knowledge and experience as well as adhere to the socio-cultural norms of that time. As a result, the "secondary author" resorted to different means "to tailor an 'obsolete' manuscript to the requirements of a new audience" (Snijders, 2014).

Using different criteria, the cases of the "secondary author's" "intervention" can be divided into several groups:
– Omission, addition, and substitution;
– Marginal notes and in-text corrections;
– Corrections which directly influence the text to be proclaimed, personal notes, and purely graphic editing.

As a result of research, the following are the most demonstrative phenomena of text "intervention" which comprise the "secondary text":

1. Substitution of Polonizms (Polish language borrowings) with the Ukrainian equivalents. In most cases, the lexemes do not have any difference in connotation; they are the exact translations: **штуку** substituted with **хитрост** (trick, cunning), **звѣтяжити** substituted with **забити** (overcome) (p. 20), **приемност товарискую** substituted with **любов братерскую** (brotherly love) (p. 172). However, this process was not consistent: **злота** substituted with **золота** (gold) (p. 2), but **сребра** (silver) (p. 2) and **злотѣ** (gold) (p. 3) are left with no changing. Returning to the 17th century, when the primary text was created, there was a tendency to borrow polonizms into the Old Ukrainian language. It was as a result of both linguistic and extralinguistic factors: genealogical relationship of languages and their close contacts as well as Reformation movements and political influence (Hontaruk, 2004). Now, evidently in 18th century or later, the Polonizms are becoming archaic; thus, by resorting to substitution, the speaker intends to renovate the text but misses many cases, as Polish lexemes apparently fit his linguistic consciousness.

2. The similar process is the substitution of Church Slavonic lexemes: **реку** substituted with **мовлю** (say) (p. 35), **исцеление** substituted with **уздоровленя** (healing) (p. 40). By doing so, the speaker implies that the bookish language is not what is commonly used by his target audience. Accordingly, he chooses those lexemes which would be easy to understand. This phenomenon indicates the speaker's intention to expand his audience so that even common people could comprehend what he is talking about.

3. In line with the latter phenomenon, the secondary author decides to substitute old grammatical forms with the new ones. For instance, it can be noticed in the form of participle (**царствующу → царствуючому** "reigning" (p. 5) – the suffix has been changed) and Perfect verb form (**есмы**

вызналъ → вызналъ "have recognized" (p. 601) – the auxiliary verb has been omitted). Such devices are actualizing the text; it becomes up-to-date and, thus, influential.

4. There are also many cases of substitution of lexemes with changing in modality, which implies the difference in the attitude of the speakers to the utterance. Let us compare the pair examples, where (a) is from the "primary text", and (b) is from the "secondary text":

(a) **За сего свѣта роскоши... люде... великіе и срогіе муки... терпѣти мают** (p. 5). For this world's luxuries, people have to suffer a great torment.

(b) **За сего свѣта роскоши... люде... великіе и срогіе муки... терпѣти будут** (p. 5). For this world's luxuries, people will suffer a great torment.

The idea of obligation in (a) has been changed to the idea of inevitable future (b).

(a) **(Онъ) хотѣлъ мене з ангеловыхъ рукъ вырвати, але не посмѣлъ** (p. 3). (He) wanted to tear me from the angel's arms but did not dare to.

(b) **(Онъ) хотѣлъ мене з ангеловыхъ рукъ вырвати, але не моглъ** (p. 3). (He) wanted to tear me from the angel's arms but was not able to.

In (a), the Moor does not have enough courage to tear the saint from the angel's hands, but in (b), he is physically disable to do it.

(a) **Законъ нашъ повелѣвает** (p. 5). Our law commands.

(b) **Законъ нашъ кажет** (p. 5). Our law says.

Strict imperative in (a) has been changed to the neutral messaging in (b). Moreover, in (a), the focus is on modus while it is on dictum (the information which follows the given utterance) in (b).

(a) **(Я) васъ жадаю о святую молитву** (p. 4). (I) want you to pray.

(b) **(Я) васъ прошу о святую молитву** (p. 4). (I) ask you to pray.

In the utterances, the extent of volition differs: (a) emphasizes the strong desire of the speaker while (b) is rather neutral.

1. Apparently, the speaker tends to be discreet and laconic. He substitutes and ommits the expressive lexics.

(a) **Викентїй... злый и барзо срокгїй на христїаны гонитель** (p. 9). Vincentius... an evil and very stern persecutor of Christians.

(b) **Викентїй... великїй на христїаны гонитель** (p. 9). Vincentius... a great persecutor of Christians.

Remarkably, (a) contains Polonizms (**барзо срокгїй**), which could be translated in Ukrainian. However, this is one more proof for our suggestion made in the Point 1: the "secondary author" does not draw the line between the Polish and Ukrainian vocabulary, rather he treats Polonizms as archaisms. And in this case, not because the lexics is Polish but because it is expressive, he does not accept it.

(a) **(Я) зъгрѣшилъ къ тебѣ розмовляючи скверны-**
ми устами нечистыи речи (p. 5). (I) have sinned by
telling you the impious words with my bad mouth.

(b) **(Я) зъгрѣшилъ къ тебѣ мовячи нечистыи речи**
(p. 5). (I) have sinned by saying to you the impious
words.

In (a), the accent is on the object and instrument of action
(**скверными устами нечистыи речи**). This accent works
due to the accumulation of attributes with similar negative
meaning (impious, bad). In (b), the accent is moved to the
action.

(a) **Германъ... wтпровадилъ еѣ до монастыря, въ**
котором през дванадцат мѣсяцей перемешкала
(p. 4). Herman had sent her to the monastery where she
lived for twelve months.

(b) **Германъ... wтпровадилъ еѣ до монастыря, въ**
котором през рокъ перемешкала (p. 4). Herman had
sent her to the monastery where she lived for a year.

In (a), the speaker emphasizes the duration (**дванадцат**
мѣсяцей) while in (b) he gives a normal name of the time
length (**рокъ**).

(a) **(Онъ) библиотеку великую собрал в которои бы-**
ло стодвадцет тысячей книг (p. 324). (He) had col-
lected a library where there were 120,000 books.

(b) **(Онъ) библиотеку великую собрал в которои бы-**
ло немало книг (p. 324). (He) had collected a library
where there were many books.

Like in the previous example, (a) emphasizes the huge
(though maybe exaggerated) amount while (b) mentions an
indefinitied quantity, thus removing the focus from it.

2. Avoidance of colloquial language, which is also emo-
tive and, in the opinion of the "secondary author", does not
correspond to the genre requirements.

(a) **Ямъ естемъ с пелюхъ християнин** (p. 601). I am
Christian from the cradle.

(b) **Естемъ с дитинства християнин** (p. 601). I am
Christian from my childhood.

In addition to the slight difference in the meaning, (a) is
more emphathic due to the idiom used.

(a) **... твоеи ся катовнѣ не бою** (p. 601). I am not afraid
of your tortures.

(b) **... твоихъ мукъ не бою** (p. 601). I am not afraid of
your sorrows.

Again, (a) evokes more vivid images in the recipient's
consciousness.

(a) **чаровник або попъ поганскїй** (301). Magician or a
pagan pope

(b) **жрец** (301). Oracle

(a) contains not only the informative component but also
the speaker's attitude to the notion.

3. Besides the rather subjective changes made by the
"secondary author", he tends to clarify and specify and ad-

heres to the 'ad fontes' principle. For instance, in the "Life
of Paul", he mentions that this text refers to Isaiah 66 (p.
33). In the "Life of Sophronius", the saint is names as the
Patriarch of Alexandria (p. 53). However, the speaker cor-
rects 'Alexandria' to 'Jerusalem' and adds the name of the
ruler's wife. The "secondary author" feels free with the in-
text citations: he either broadens or shortens them, either
adds or deletes at all. This demostrates his education and the
ability to refer to the authoritative sources where necessary.

4. In case the speaker finds the ideas expressed in the text
vague and presupposes a misunderstanding may occur, he
adds explanations.

(a) **Wбач землю як широка ест и як много маєт ре-**
чїй дивных, а еднак то зровнятися з щастям лю-
ден вѣрных не может (p. 36). Look at the earth: how
wide it is and how many wonderful things it has.

(b) **Wбач землю як широка ест и як много маєт ре-**
чїй дивных, а еднак то зровнятися з щастям лю-
ден вѣрных не может; бо то все минаючее, а то
там нигды не утаваючее (p. 36). Look at the earth:
how wide it is and how many wonderful things it has, yet
this cannot be compared to the happines of believers,
since all this is passing, and that is never-melting.

Without doubt, (b) is more extensive and hence more in-
telligible. Additionally, the priest might have gestured dur-
ing his proclamation: "All this," he points near him, "is
passing, and that", he points up, "is never-melting".
Though, such additions are rather rare in the "secondary
text".

5. For the effective proclamation, the "secondary author"
has worked on the syntactic structure of the sentences and
made some chages. For instance, he changes word order
(which is however not connected with inversion in the
"primary text") and phrase order. To illustrate, consider the
following example:

(a) **Wный презвитеръ ... показовалъ о роскошахъ и о**
добрах небесных, которыи для справедливых, и
теж о мукахъ пекелных которые для грѣшных
людей суть наготованы (p. 2). That presbyter ... was
speaking about the heavenly luxuries and goods, which
are for the fair, and also about the infernal sufferings,
which are prepared for the sinners.

(b) **Wный презвитеръ ... показовалъ о мукахъ пеке-**
лных которые для грѣшных людей суть наготова-
ны, и теж о роскошахъ и о добрах небесных, кото-
рыи для справедливых (p. 2). That presbyter ... was
speaking about the infernal sufferings, which are pre-
pared for the sinners, and also about the heavenly luxu-
ries and goods, which are for the fair.

The speaker probably uses a psychological trick by put-
ting in the second place that concept which is subconscious-
ly chosen by every person. Furthermore, the negatively va-
lenced concepts are much stronger that the positive ones;
consequently, the latter should be put at the end of the
phrase in order to keep balance.

6. Naturally, the mistakes (mostly cases of misspelling) are corrected in the manuscript. While preparing for the oral presentation, the priest has marked pauses and intonation so that he could speak comfortably. For his own use as a reader, he has made some notes, such as a short summary of a paragraph or a page written on the margin. This kind of work is intended for another addressee, the priest or monk (scribe) himself. Therefore, some of the marks are not clear to anyone, except them.

Conclusions. The manuscript "Lives of the Saints" has not remained stable during the period of its functioning. Conditionally, its text can be divided into primary and secondary. The latter has been the subject matter of this study. The "secondary text" represents that variant of text which comprises different sorts of "intervention" made in the basic text. Since it is impossible to define the number of scribes who have worked on this manuscript, we differentiate between the "primary author", who has written the basic text, and the "secondary author", the collective supposed person (perhaps, two or three men) who has made changes in the text. As far as this manuscript fixes discrepancies in word choice, sentence structure, word order, etc., it shows discriminate communicative and cognitive characteristics of the authors. Obviously, the socio-cultural context has changed; the secondary author's epistemic background, intentions, and audience are different. As a result, the secondary text has such characteristics as discreetness, laconicism, inclination for the neutral (neither bookish nor colloquial) literary language, publicism, and the accuracy of in-text citations.

REFERENCES

[1] Hontaruk, L. (2004). The Character of Language Borrowings from Polish into Ukrainian (16th – First Part of the 17th Century). *Problemy Slov'yanoznavstva*, Vol. 54.

[2] Petrov, N.I. (1896). *The Description of the Manuscript Collections in Kiev*, Issue 2.

[3] Rapp, C. (2015). Author, Audience, Text and Saint: Two Modes of Early Byzantine Hagiography. *Scandinavian Journal of Byzantine and Modern Greek Studies*, No.1.

[4] Snijders, T. (2014). *Manuscript Communication: Visual and Textual Mechanics of Communication in Hagiographic Texts from the Southern Low Countries, 900-1200.* Turnhout: Brepols.

[5] Van Dijk, T. (2013). *Discourse and Knowledge [Lecture].* Retrieved from EUSPchannel.

MATERIALS

Lives of the Saints. Manuscript of the Second Half of the 17th Century. Vernadsky National Scientific Library of Ukraine. 312, 370 (155).