



# Development of the Church Slavonic norm

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# CHURCH SLAVONIC

- Cultural → Classical language (CL)
  - Written (oral use ritualised)
  - Authority: primarily religious, not always political
- Polycentric
- Biscrptural (Glag./Cyr.)
- Rite → confessionally fragmented
- Used by speakers of Slavonic and non-Slavonic vernaculars (VL)
- Belongs to the group of classical languages dependent on Greek



# CS DIASYSTEM

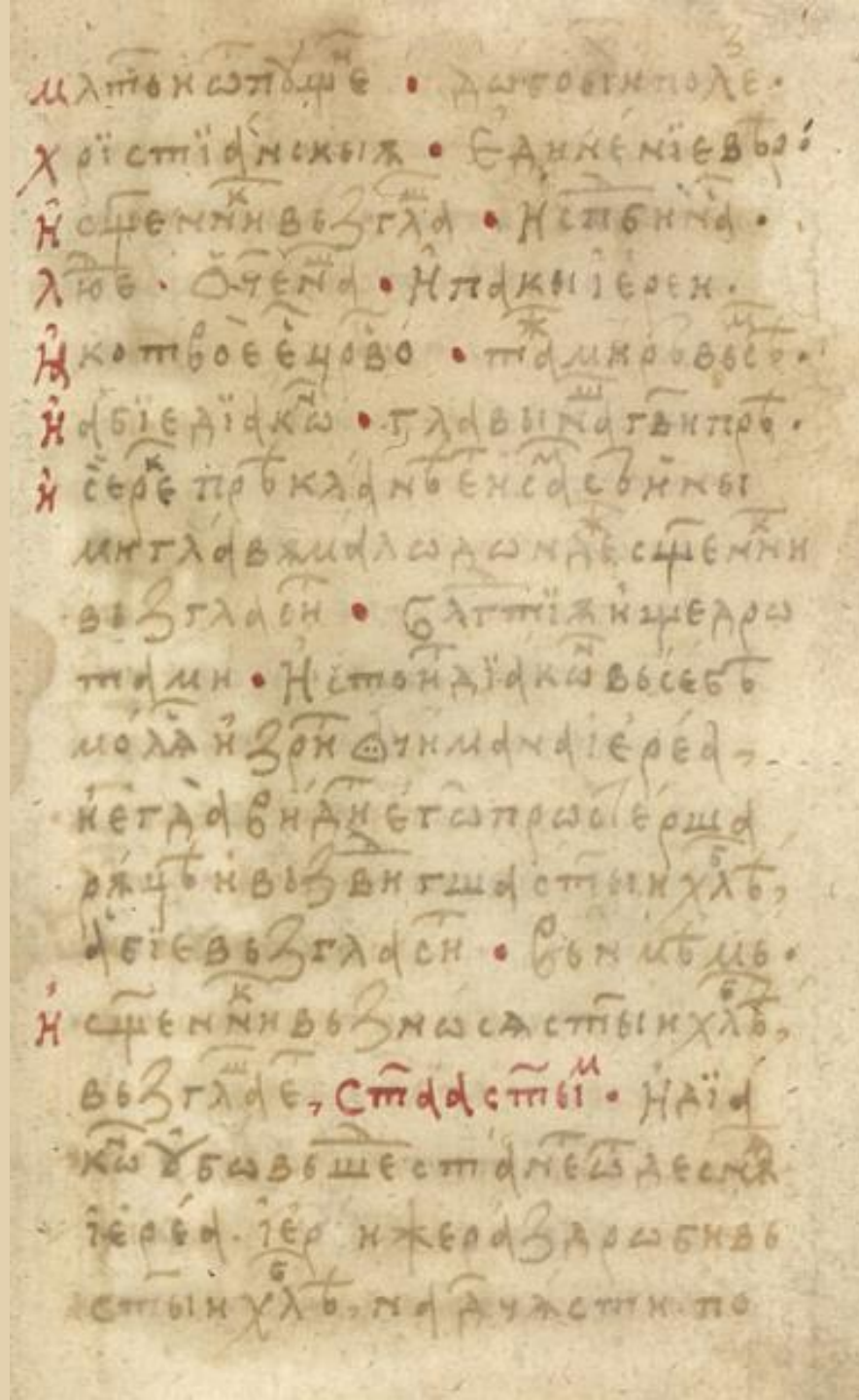
- Bunch of varieties/languages, whose most prestigious variety is Church Slavonic
  - Global (CS cultural area) vs. regional
- **Horizontal & vertical continuum**
  - *Horizontal* (dialect cont., polycentrism)
  - *Vertical* (diastatic, diaphasic)
    - Book variety (CS)
    - Administrative variety
    - Vernacular (*sensu stricto* spoken)
    - Hybrid varieties
  - *Problem of autonomy*
    - Not entirely clear separability of varieties, functional limitation (cf. Byz. Greek, Early Medieval Latin)
    - No convertibility between vertical varieties until the 16th c.

216  
И вѣдѣли нѣкогда гнѣ. по  
ложивъ свою црѣвь, по др  
гоу црѣвь. вѣснѣмъ н  
црѣвомъ да менѣма ѡвласть.  
И ѡпроисѣщѣснѣмаю.  
данѣмаю оубащнѣвѣ  
чпоу. нѣ ѡпроисѣдѣтрнѣсѣ  
дасенѣданѣнѣсѣда.  
Нѣщѣоуоисѣщѣснѣмаю вла  
стѣлѣ. данѣсоудѣщн  
ноу. тѣисмощѣоисѣвла  
стѣлнѣ прѣтнѣтн. нѣ  
мѣжема. нѣспѣего.  
тѣознѣдѣсвобопѣ, анѣмо  
нѣщѣо. **Кѣда** умрѣвла  
стѣлнѣ. копѣ доврѣнѣо  
рѣжѣе да сѣданѣцрѣ. агнѣ  
тѣвелнѣбнѣсѣрна, нѣзлѣн  
поисѣданѣма спѣего. нѣда  
моу црѣвѣоузме, асколи



# CS NORM

- polycentric, **mutual (horizontal) convertibility** of CS norms (vs. Latin)
- Pre-17th century book language teaching **lacks grammatical approach**, competence comes from knowledge of patterns and conversion of VL features
- Patterns of the norm are **contemporary and regionally accessible texts of the biblical-liturgical corpus** (especially the Psalter) or relevant discourse traditions (DT)
- The norm is characterized by **bookish markers** (vs. administrative markers)
  - Stable incl. features common to different written varieties
  - Variable (normative variability):
    - Norm (← textual tradition) allows for **variability or optionality** of some features (e.g. linked to scribal manner, scriptorium)
    - Features referring to certain **models (DT)** - may not be regular or "correct"



# DEVELOPMENT DYNAMICS OF THE NORM

- Tradition
- Imitation (incl. authority of Greek)
- Vernacular influence

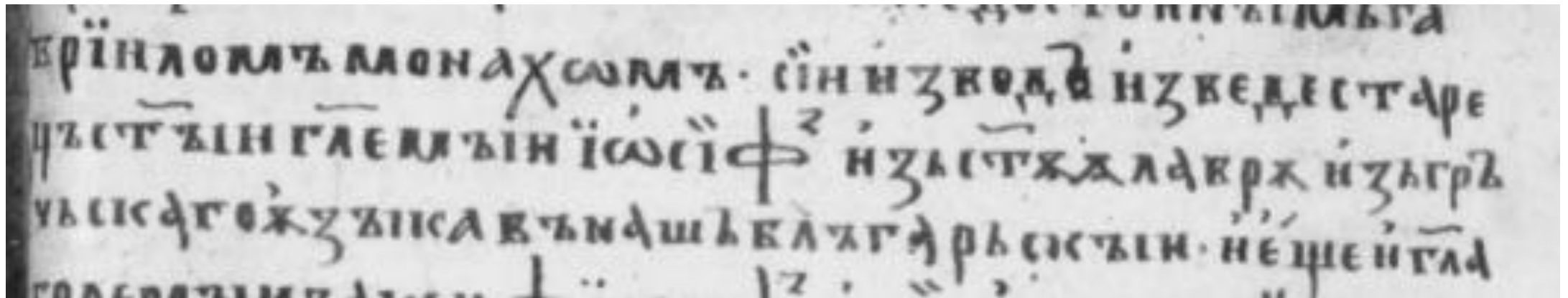
- Transitional period
- Stable period
- External vs. internal norm
- Adaptation vs. de-
- Regulation vs. de-
- Archaisation vs. vern.

- Old CS
- Early CS
  - ↔ regional & confessional
- Middle CS
  - →← partial
- Early New CS
  - →← complete
  - ↔ confessional
- Modern CS
  - ↔ confessional

# NAME OF THE LANGUAGE

	Catholic	SW	SE	NE
Old CS		Slavonic		
Early CS	Slavonic		Slavonic	
Middle CS		Serbian	Bulgarian	Rusian
Early New CS			Serbian	Slavonic
Modern CS	Old Slavonic	Church Slavonic		

- Until the Middle period, the name referring to a region can be attested for any locally used Slavonic variety
- Romanians use the term *Serbian* (att. since the 16th c.) for all local Slavic written varieties
- The terminological division of VL and CL is linked to contact with the Catholic milieu.
- The new variety coming from the NE in the 17/18th c. brings the *new* name
- The ex-post terminology is different (ours is apolitical).



# CHARACTERISTICS DEFINING THE DIFFERENCES BETWEEN NORMS

- Primary
  - Script and reflex of \* $\epsilon$ /\* $\varrho$
- Secondary
  - Jer use/vocalisation, jotation/palatalisation
  - Further: o/i/u-allographs, z/dz-allographs, Greek letters, special reflexes (жд/ж)
  - Diacritics (+ punctuation) → accentuation
  - Grammar (e.g., ov-morpheme, jo-/ja-stem declension, adj. Paradigm, simple )
- Markers (unintentional)
  - Homophony, e.g. u/ы, e/ь, ь/u/ы, в-/оу-
  - Other substrate elements
  - Non-compatibility of primary and secondary features
  - Reveals bookish/liturgical pronunciation, VL behind, relation with other manuscripts/varieties

# OLD & EARLY CHURCH SLAVONIC

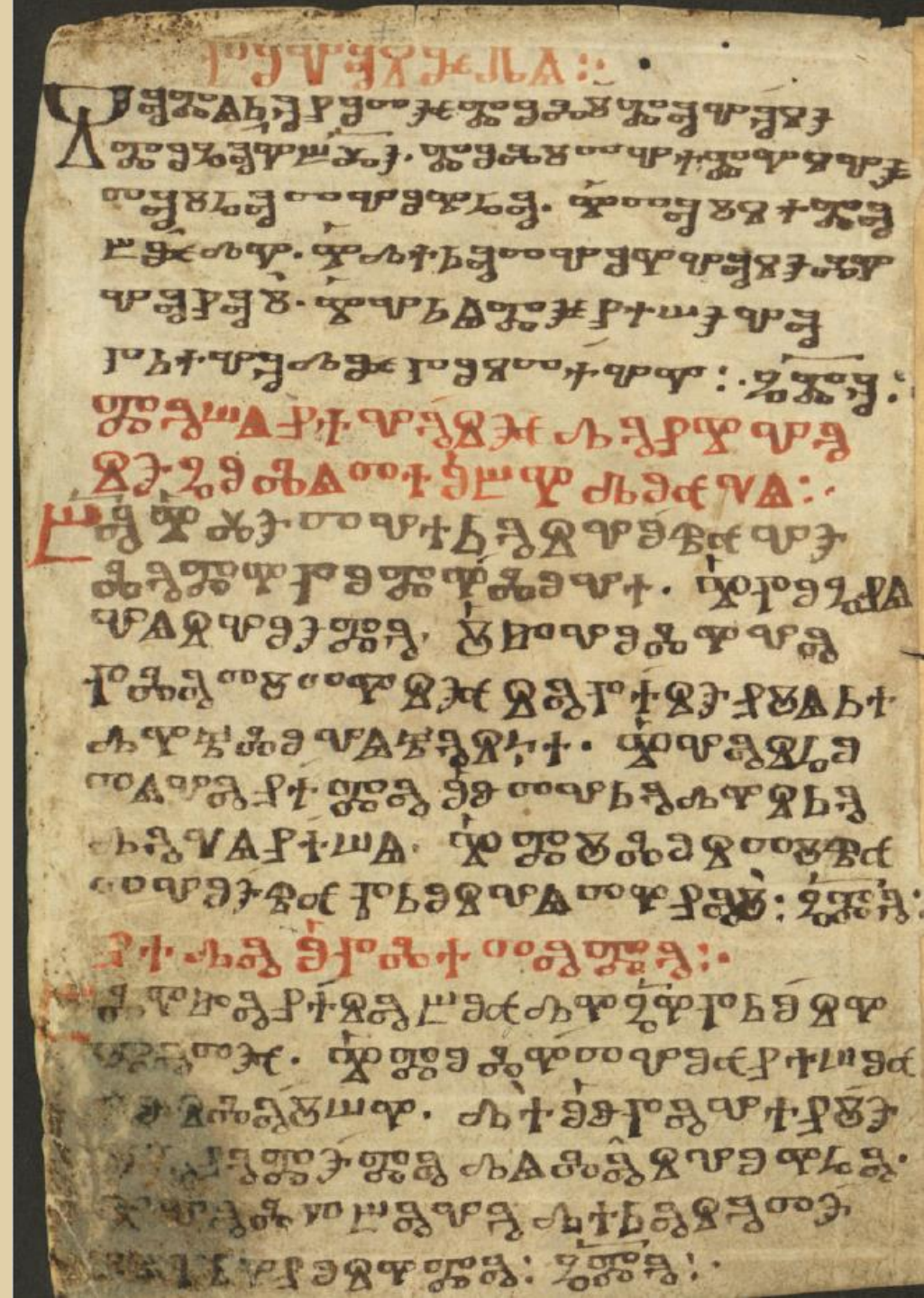


**Cyrillo-Methodian mission**  
**Disciples**  
**Spread of Early CS**



# OLD CS NORM

- **Origin**
  - The OCS originated as an idiolect of one person (cf. Wulfila)
  - It is made of concrete VL base + creation inspired by Greek
- **Authority**
  - The prestige of the language depended on the sanctity of its creator (← monk Chrabrü)
  - Its western legalisation (1248/1252) was founded on the authority of Jerome of Stridon.
- **Adaptability**
  - It is likely that C+M and the Disciples adapted the language (e.g. \*tj/dj) to the local linguistic situation.
  - The language was not considered „foreign“ → enrichment with VL elements.
  - The language spread in the CS cultural area (except NW) was the variety enriched by the VL of the First Bulgarian Kingdom



# EARLY CS NORM

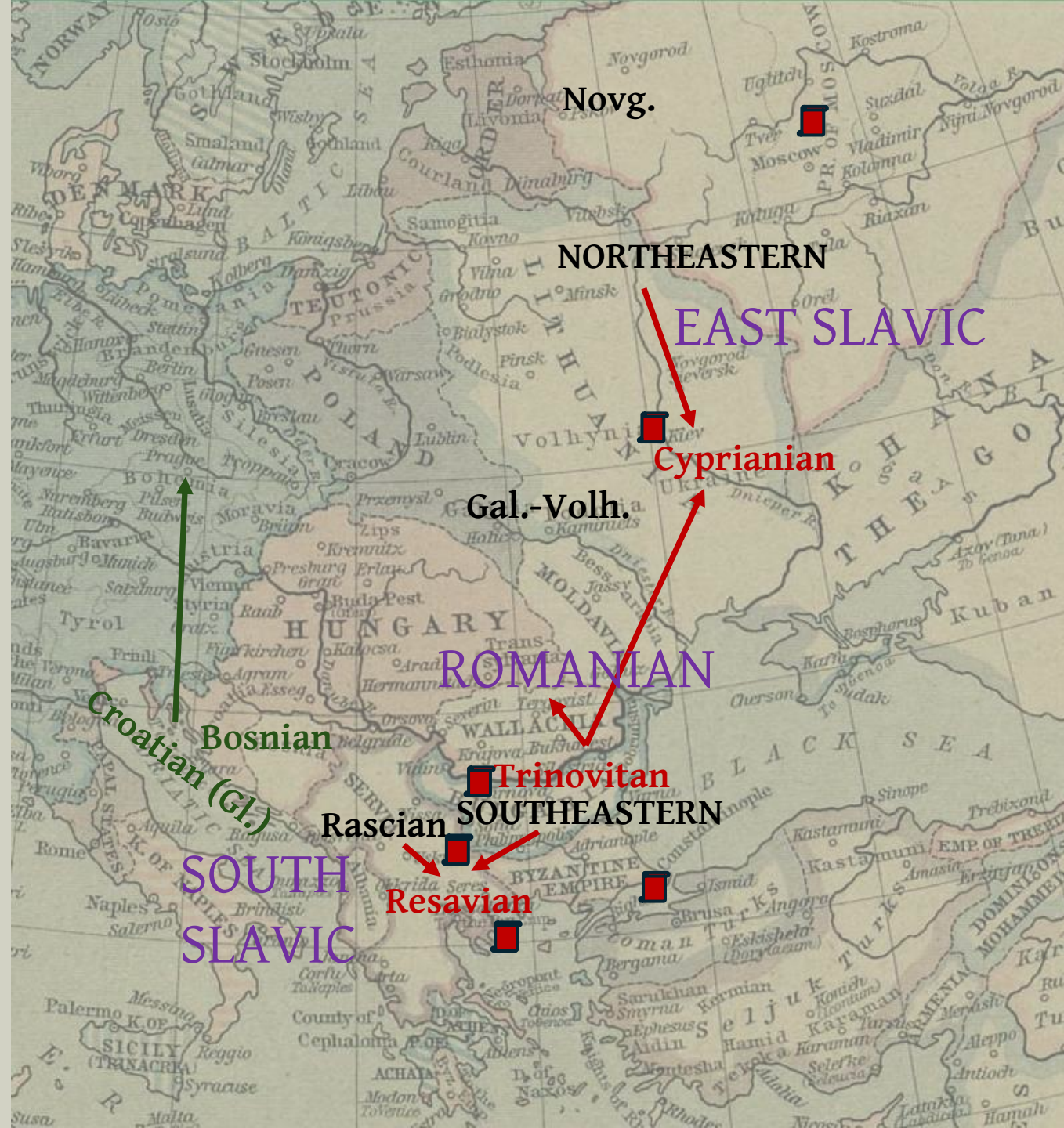
- The **East Slavic** (11th c.) and **Serbian** (until the 12th c.) milieus initially imitated the external norm coming from SE, but soon made **compromises** between VL and CL, until in the 14th c. their norms became highly **regularised** (\*e/\*o reflex, jotted graphemes, distribution rules, reduction of letters).
- The **Croatian** and **Bosnian** milieus adopted and retained biblical texts from the SE using an **archaic** norm (mainly grammatical and text-critical), the Croatian milieu significantly **reduced** the grapheme system, the non-inherited biblical passages were translated locally from Latin with the influence of VL.
- Crisis: The **Southeastern** varieties was strongly influenced by the diverse vernacular background (Stok., Mac., Rhodope...) and the mixing of approaches of different scribal schools and the beginning of typological changes in the language → **decrease of comprehensibility** of the language and threat of heresy.
- Regionally, some letters were given new readings, the orthographic differences provoking changes in paradigms.

- Already in the First Bulgarian Kingdom, two different orthographic systems separated (e.g. lack vs. use of written graphemes):
  - **Glagolitic/Western Cyrillic (Ohrid)** → Zeta-Hum, Bosnian, Croatian
  - **Eastern Cyrillic (Prěslav)** → Rus, Second BE, Rascian.

Early CS (ca 1300-1350)		NW (PF 11th c.)	Croat.	SW		SE	NE
				Bosnian	Rascian		
Script		Glagolitic		Cyrillic			
*e		Ɑ (a)	ε			Ɑ/Ɱ	Ɑ (a)
*o		Ɱ (oγ)	s/oγ				γ-oγ
*ja	ja-	Ɱ		Ɑ			
	Vja	a		Ɑ	a (Ɑ)		Ɑ
	Cja	Ɱ	a		a (Ɱ)	Ɱ (Ɑ)	Ɑ/a
*je	je-	ε			Ɱ	ε (Ɱ) >	
	Vje					ε	
	Cje	ε					



# MIDDLE CHURCH SLAVONIC



Early CS varieties  
Non-Orthodox CS  
Middle CS  
convergence



# MIDDLE CS NORM

- The crisis in the Bulgarian milieu provoked the revision of the norm
  - Hellenisation: visual and formal imitation of Greek (e.g. diacritics)
  - Archaisation: preservation of the full graphematical and morphological system, use of archaic-like forms (e.g. *дѡбръаго*) → suspension of the adaptation of CL to VL.
  - Partial adaptation: inclusion of some vernacular in the morphology (e.g., *мѡжїѣ*, *вѣмѣ*) → hierarchisation of some morphological elements (e.g., *ω градѣхъ/градохъ*, *ω сѣмѣхъ/сѣомѣ*, cf. Byzantine Greek)
- Merger of the Orthodox CS varieties
  - No one new variety, but more similar varieties
  - Visual and formal approximation to Orthodox script
  - Destabilisation of the SW (Resav.) and NE (Cypr.) norms
  - No participation of the non-Orthodox norm (→ destabilisation through VL impact)
- Regrouping of the norm core areas
  - Resavian: South of the Danube, partly Wallachia
  - Trinovitan: Romanian-speaking lands, very conservative and regularised, impact on NE
  - Increasing difference between local VL and CL later leads to regional variation

land'	OCS	Resav.	Trin.	NE
Nom.sg.	ЗЕМЛѦ		ЗЕМЛѢ	
Gen.sg.				ЗЕМЛѦ
Nom.-acc.sg.	ЗЕМЛѦ	ЗЕМЛѢ	ЗЕМЛѦ	
Acc.sg.	ЗЕМЛѢ	ЗЕМЛЮ		ЗЕМЛЮ





# NEW CHURCH SLAVONIC



- Middle CS varieties
- Stabilisation of NE CS
- Kyiv (Early New CS) convergence
- Synodal (New CS) convergence
- Separation of Greek Catholic CS
- Onset of Romanian liturgy
- Separation of Roman Catholic CS



# EARLY NEW CS NORM

- The **Muscovite milieu** was the first to overcome the Cyprianian destabilisation of the norm (until c. 1550) and stopped imitating to imitate foreign models (symbol: Ɑ) due to the locally increasing prestige of CS (vs. other areas) → the process of slight adaptation to VL and regularisation was restarted (esp. jer vocalisations)
- The Muscovite books were brought to the **PLC** and printed there → with the need to raise the status of CS and its education in competition with Latin, local intellectuals undertook the revision of the books and the language, inspired by the regularised norm → *grammatisation* of the language (inclusion of different levels of normalised forms).
- The **cultural prestige of PLC schools** (Kyiv metropolis), books, their modern manuals and cultural/confessional dichotomy made spread the new variety across both Orthodox (**Wallachia, Muscovy**) and Catholic (**Croatia**) milieus, the new norm was mostly adapted, not fully accepted (except Wallachia); as the language of Kyiv books, grammars and manuals was still not unified (e.g., random Ɑ, unresolved jer pronunciation, local peculiarities remained: e.g. final jers, ja-stem paradigm, accentuation, distribution и/ы)
- Separation of the **Old Believers norm**: minimal difference from the New CS, as the separation took place at the moment of the regularisation of the Moscow norm.

Smotryc'kyj	nom.-sg.	gen.sg.	dat.sg.	nom.pl.	acc.pl.
1619 Vievis	мрежа	мрежа	мрежи	мрежа	
1648 Moscow		мрежи			



# MODERN CS

## • Unification

- **Completion of the Bible revision** in Russia, creation of new manuals, **stabilisation** of the norm (Synodal CS) in the 2nd half of the 18th century.
- **Gradual replacement** of all existing variants of the CS by the new one, due to the political/cultural prestige/power of Russia (variation on the level of liturgical pronunciation).
- CS has been generally limited to **liturgical use only**.
- **Delay** in accepting the new norm in the **Greek-Catholic milieu** (keeping Kyiv variety), which was destabilised by the language crisis (lack of political prestige, low knowledge, incl. use of Latin script in some cases).
- **Roman Catholic milieu retained Glagolitic** (legal condition for retaining the CS liturgy), Glagolitic has been adapted to fully correspond to Cyrillic through diacritics.

## • Separation

- **Crisis of the liturgical language in Croatia in the 19th century** (lack of acceptance of the new norm, loss of prestige) → attempts to revive the Early Croatian CS inspired by scientific research → creation of **modern philological norms** with different approaches → imposed in the **Czech lands** (with attempts at separation)
- At the time of the constitution of the Synodal norm, the **Romanian milieu** finally adopted VL (Wallachian R.) as a liturgical language.
- During the **20th century** many Orthodox and Greek Catholic communities **turned to VL**, CS remains the only liturgical language of the Russian Orthodox Church.

	nom.sg.	nom.pl.	acc.pl.	gen.pl.	loc.pl.	ins.pl.
OCS	мѣжь	мѣжи	мѣжа	мѣжь	мѣжихъ	мѣжи
Vajs 1917	mužь	muži	muže	mužь	mužihь	muži
Maksimov 1723	мѣжь	мѣжіе, -е, -и	мѣжи	мѣжеій, -ь	мѣжехъ	мѣжами, -и
Pletneva & Kraveckij 1996	мѣжь	мѣжи, -їе	мѣжы	мѣжеій	мѣжахъ	мѣжы



## ČIN VEČERNÍ.

Blahosloven Boh naš. Amiň. Carju nebesnyj. Trisvjatoje. Otče naš. Hóspodi pomiluj 12. Slava i nyňi. Prijdite poklonimsja 3.

Jesli že jest Vsenoščnoje, tohda:

Sláva svjatij jedínosúščnij i životvorjáščij i nerazdílimij Trójci, Otcú i Sýnu i svjatómu Dúchu, vsehdá, nyňi, i prísno, i vo víki vikóv.

Amiň i sejčas: Prijdíte poklonimsja: — i:

**Psalom 103.** Blahosloví duše mojá Hóspoda\*, Hóspodi Bože moj, vozveličilsja jesi ziló. — Vo ispovídanije i v velešpotu oblěksja jesi\*, odijájsja svítom jáko rizoju. — Prostirájaj nébo jáko kóžu\*, pokrývájaj vodámi prevýsprenája svojá. — Polahájaj óblaki na voschoždénije svojé\*, choďaj na krilú vítreňu. — Tvorjáj Ánhely svojá dúchi\*, i sluhi svojá plámeň óhnennyj. — Osnovájaj zémľu na tvérđi jeja\*, ne preklonítsja vo vík víka. — Bézdna jáko ríza odijánije jeja\*, na horách stánut vódy. — Ot zapreščénija tvojehó pobihnut\*, ot hlása hróma tvojehó ubojátsja. — Voschóďat hóry, i nizchóďat polá v místico\*, jéze osnovál jesi im. — Predíl položil jesi jehóže ne préjduť, níže obratátsja pokrýti zémľu. — Posylájaj istóčniki v débrich\*; posreďi hór prójduť vódy. — Napájájut vsjá zvíři sélnyja\*, ždút onáhri v žázdu svojú. — Na tých pticy ne-



# SUM-UP

- The basis of the CS norm was created during the **OCS** period, when the norm was still **elastic**.
- In the **early** period, **CS split into several written traditions**, where CL was gradually adapted to the changing conditions of the vernacular, mainly at the orthographic level, while the grammar of the common texts – except for features dependent on orthography – remained virtually unchanged.
- In the **middle period**, the **Orthodox varieties converged**, but some of them destabilised, the new morphological forms got established in the norm (on different levels) and the role of non-Slavic communities in the development of CL increased significantly.
- In the **early modern period**, two **convergence processes** emanating from the East Slavic milieu, the Kiev phase and the St. Petersburg phase, resulted in the dissolution of all other pre-17th-century CS varieties (and the final restriction of CS to the liturgical sphere); the language became *grammatised*, the newer morphological forms were placed on the same level as the older ones.
- In the 19th and 20th centuries, **the role of CS generally diminished out of Russia**, with marginal attempts at Roman Catholic CS revival on a scholarly basis. The present Orthodox/Greek-Catholic CS norm contains traces of the whole previous development.







イヤイライケレ。

ご清聴ありがとうございました。

Gratias ago pro attentione vestra

Χάριν ὑμῖν ἔχω τῆς προσοχῆς

БЛАГОДАРЯ ВЪ ВАШЕ ВЪНИМАНИИ

ԵՄՆԻՇԿԱՅՈՒԽԵԾ ՈՍԻՔԻ Ի ՈՐԾՈՒԽԵՑՑ

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