



## RELIGIOUS AND SOCIO-POLITICAL VOCABULARY IN THE LINGUISTIC SOURCE "VESTI-KURANTY"

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Article history:	Abstract:
<b>Received:</b> 11 <sup>th</sup> December 2022 <b>Accepted:</b> 14 <sup>th</sup> January 2023 <b>Published:</b> 22 <sup>th</sup> February 2023	The article is devoted to the study of Old Slavonic words in the Russian written manuscript of the 17th century. The object of the article is the words with religious and socio-political meaning of the Old Slavonic origin, occurring in the "Vesti-Kuranty". The researcher examines the frequency of the use of religious and socio-political vocabulary in the translations of the Gazetteer from 1600 to 1639, included in the collection "Vesti-Kuranty".
<b>Keywords:</b> "Vesti-Kuranty", newspaper text, old Slavonicism, functional distinction, religious vocabulary.	

A large number of written monuments have reached our days. A group of texts, the so-called "Vesti-Kuranty", among them stands out for its linguistic significance. The linguistic value of "Vesti-Kuranty" is enormous: they not only record the active processes inherent in the Russian language of this period, but also set fully out in a single source a variety of news from all countries of Western Europe.

The object of the study is the Old Slavonic words found in the "Vesti-Kuranty".

"Vesti-Kuranty" is a monument of writing, which is a linguistic source of variety in terms of genre. Firstly, they are letters addressed to a specific person that contain personal requests and statements along with vesti, and secondly, vesti proper, referred to as "vesti printed sheets", "vesti listed letters" or simply "letters".

The researched collection of "Vesti-curants" contains vestiges that came from different foreign places and cities. Sometimes texts are given that do not contain tidings, but are associated with the activities of the persons who delivered this information.

Such types of messages as letters, treatises, and pamphlets were frequent in seventeenth-century foreign newspapers. These types of documents demonstrate the ways of information functioning in the Moscow state at the turn of the beginning of the seventeenth century.

Political and economic life of European countries is reflected in the analyzed monuments of writing. For example, in the forties of the XVII century Sweden played an active role. In alliance with France the Swedes defeat the Austrian Empire. The "Vesti-Kuranty" gives detailed reports on this. In reports from England one can read about the war of the supporters of Parliament, or as they are called in the Courant, "the men of consort". There are reports of French battles with the Spaniards, of the actions of the Venetians, of military alliances, etc.

According to the available data we can conclude that by the middle of the XVII century Russia already had a wide correspondent network.

As for the authorship or names of the "vestavshikov", from whom they received the news, usually remained unknown. We can only learn from a few letters that, for example, the Danish resident Wibi called Marcelis and informed him about conversations in Gdańsk.

The letters of the vestrymen set out their own observations, as well as various reports from oral and written sources. New reports were selected and interpreted.

The translations in the Ambassador's Office were preceded by short headings-annotations. But the handwriting of the title and the news was always the same. The first lines of messages always indicated what was the translation from: printed German sheets or a German letter, from a list of vestniks, from a Latin sheet or letter, etc.

The headings-annotations in the documents contain valuable data for the study of the "Vesti-Kuranty". According to these data we can get an idea about the ways of receiving information and its nature, about the time required to deliver news to the Ambassador's Prikaz (office).

The news in many cases was nothing more than translations of foreign newspapers. However, we cannot say that the translations were accurate. Often they were fragmentary, sometimes freestyle statements, omitted some details, some names, the names of cities.

According to historians the XVIIth century happened to be on the edge of two major epochs of Russia's development - the epoch of feudalism and capitalism. Peculiar processes also affected the literary language of this period. The XVIIth century is the initial period of the formation of the Russian national language. The linguistic picture of the Moscow state in the 17th century is defined by many linguists as "bilingualism". The book language differs sharply from live, national speech by virtue of their functional division. The opinion of the academician V.V. Vinogradov about the language of this period: "In the middle of XVII century a strong broad stream of living oral speech and folk-poetry,

moving from the depths of the styles of society, rushes into the traditional book culture of speech. A sharp mixing and clash of styles in the circle of literary expression is detected" [2, 56]. The style and language of the monuments of business writing, including "Vesti Kuranty", stands out from the many varieties of written language. Since the seventeenth century, business speech is processed and elements of the grammatical and lexical system of the Russian language are formed.

The "Vesti-Kuranty" contains a wide range of foreign vocabulary accompanied by explanations and interpretations in the texts. However, of particular interest is the vocabulary of Old Slavonic origin, varied thematically.

The analysis of the lexicon of 17th century gossip is connected with a number of problems, among which the problem of lexical classification is important. The most common is the classification according to thematic groups.

"Vesti-Kuranty", as well as other business documents, contain a lot of material for solving the questions of historical lexicology. The collection of "Vesti-Kuranty. 1600-1639" gives the opportunity to study the composition of its vocabulary, which can be divided into such thematic groups as: abstract, religious, socio-political.

The history of the vocabulary composition of the Russian language, according to the data of the monuments we study, has not been investigated sufficiently. In studying the vocabulary of the "Vesti", we can not avoid the question of Church Slavonic vocabulary, which is present in a certain quantity in the studied monuments, as a result of the reflection of the worldview of people, who were under the strong influence of the church.

In the "Translation of the European Gazetteer" of 1631 the lexeme **богъ** is found:

«... в том оутвержене меж еванелиским боудет и чем вершитца того вт бога сждать и просили про цѣсаря в городъ Кемтен и в Мемвинге ...» [1, 160].

Before the adoption of Christianity in Russia the word **богъ** had the meaning of "wealth", "large property", and it is from him (in this meaning) the word **богатый** was formed. In this context, we see the word god' of Old Slavonic origin with religious meaning, from which then were formed such words as, **богиня, богомолье**, etc.

In the studied monument the noun **богъ** is found 3 times.

In "Translation of the German notebook with news from Hungary, Austria, Germany, Czechia and other places" from 1600 the word of Old Slavonic origin with religious meaning - **грех** - is found:

«... моч покаивати и вт грехов очищати вт каковых великих ни боуди истинные хрстьяне папесские вѣры ...» [1, 25].

This word appears twice in the monument.

It is noteworthy that the word **грех**, which originally had no religious meaning in Russian, was borrowed from the Old Slavonic language, as well as the word **господь**. "The old meanings of these words are preserved in the words **огрех, господин, господство** and others". [6, 10].

In the "Translations of the Gazetteings sent from Hamburg" of 1631, there is a noun of Old Slavonic origin with a religious meaning - **жертва**:

«... однако они того не хотѣли и лютчи сами на жертвою ся воздали нежели в такие слые роуки здатца хотѣли ...» [1, 226].

In the same document there are two more nouns of Old Slavonic origin with religious meaning - молитва и храм:

«...Молитва некоторого бемерланского есовитцкого попа Вы любительные послушники станѣмъ бгу молитис чтоб бог нас в прямой католицкой вере содержал но и всобно станѣмъ святую деу Марию молит чтоб вна сну своему с вѣрою помолилас ...» [1, 227].

« ... Из Вѣдны иных вестей нѣт толко то что в храму Светаго Стефана могилу нашли а какъ ту магилу открыли и в ней нашли девяти арцярцуховъ которые уж са триста лѣт переставилис какъ по писму что подле их нашли снат мочно ины были в цесарях а ины в арцярцухах а волосы у них на головах и на бородах еще были и плате солотное еще на них цѣло было ...» [1, 235].

In "Translation of the German bulletin about events in Austria, Poland, Silesia, France, Holland, England, Italy, Hungary, Bohemia and other places" from 1620 there is a noun of Old Slavonic origin with religious meaning – **ангел**:

«... а говорят что бгъ такуюю неначаиемую помощь дал ангела своег прислал и грабленой живот недорого продают завтра смотерь будет и пойдут х Тампирю и итти им через Дунаи ...» [1, 226].

In the "Translation of the messenger of events in Rome, Venice and other places, sent from Stockholm by M. Beckman" from 1630-1631 the word of Old Slavonic origin with religious meaning - **церковь** - is noted:

«... А на Тромцен ден цисар своими детми поѣхал к доминикановоу чиноу, обложити церковь и тут цисар самъ на оклад первой камен положил ...» [1, 223].

In the monument the word **церковь** is found 5 times.

In the texts of the "Vesti" religious vocabulary of Old Slavonic origin is not abundant. However, although in small numbers, we recorded and present such words as: бор (3 times), храм (5 times), жертва (1 time), молитва (1 time), ангел (2 times), церковь (5 times), etc.

Socio-political vocabulary in "Vesti Kuranty" is represented by such Old Slavonic words as совет, престол, власть, раб, цесарь, воевода, страна, глава.

In the "Translation of bulletins sent from Poland, about military operations in Europe and the conclusion of peace treaties" from 1621 the word **совет** was borrowed from the Old Slavonic language where it was formed by means of calque from Greek symboulion; the second part of the word совет comes from the same root as the words вече, завет, ответ:

«... и с того боудущего сроку мнѣ отстат подлиннѡ от тѣх нижных саскихъ соединенных и вперед с ними ни в какомъ совѣте и союзе не быт ...» [1, 57].

In the memorial itself the word **совет** is given 6 times.

The word **власть** with the incomplete combination -la- is found in the "Translation of the printed vestiges of the siege of the city of Rochelle" from 1627-1628:

«... а хоти Французская земля еще не под ихъ властью, однако они часть то и земли взяли і во владѣне такую волю взяли, и силны стали» [1, 113].

The word **власть** in the monument is found 2 times.

In the same translation appears the word **раб**:

«... под тѣм напечатано твои подданной раб Ѳилипи Аоувскъ. а после тѣм инак грамѣта напечатана ж что писал тот же королевской секретароус...» [1, 103].

The word **раб** appears 2 times in the monument.

In the "Translation of the messenger's letter to the Ambassador's office of K. Demulin" for March - May 1627 we find the word **страна** with incomplete combination -ra-:

«... на всякие товары и на сол пошлин вдвое прибавит а тою солю сподобляетца вся сѣверная страна и хотя тот кардинал все владѣне под себя привесть ...» [1, 93].

The word **страна** appears 10 times in the monument.

Another noun with incomplete combination -ra- we find in "Translation of bulletins sent from Poland, about military actions in Europe and the conclusion of peace treaties" for March-May 1621 - **враг**:

«... чтоб богу ншмоу слые враги хоулы не воздавали и последию своим праотцем которымъ нетяжко было слых и неверныхъ дикихъ людеи из ихъ гнѣсд выбивати ...» [1, 64].

The word **враг** in the monument is used 8 times.

The formation of the Old Slavonic word **престол** is very interesting. This word is noted in the "Translation of Vestas of printed sheets about events in Bohemia, Denmark, Germany, France and Poland" of 1628:

«...и по смерти его оногo наслѣдника престола его имѣти не мыслять а хотят Болшого Владислава аще здоров и жив боудет ...» [1, 131].

**Престол** is borrowed from Old Slavonic. It is formed with prefix **пръ** from **столь** in meaning «стул, скамья». [6, 303]. This Old Slavonic is found in the monument twice.

In the "Translation of German notebooks with news from Hungary, Austria, Germany, Czechia and other places" from 1600 one may meet words **цесарь** and **воевода**:

«... гонит гонец к цесарю ѡт Михаила воеводы а сказывает в вѣстей что Михаило воевода с своею силоу пошол на Жигимонта ...» [1, 23].

The words **цесарь** and **воевода** in the monument is used 1 time.

Socio-political vocabulary of Old Slavonic origin is not abundant in the studied monument.

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