

The Culture of Quoting in Simeon Polotsky's Epistles: Biblical Texts and Liturgical Books

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ABSTRACT

The article looks into biblical quotations in letters and epistles by the first Muscovy court poet Simeon Polotsky (1629–1680). In the second half of the 17th century Russian literature was changing dramatically while encompassing Western tradition and secular tendencies. Biblical texts also became a subject for revision for various reasons. Simeon Polotsky, educated in the Mohyla Collegium and in Poland, used biblical texts extensively not only in his sermons, but also in his private letters and epistles. To explore the role biblical quotations played in Simeon's letters, the article analyzes the corpus of Simeon's epistolary texts in comparison with other letters of the period. Classification of quotes is given to demonstrate the ways in which Simeon treated biblical texts, editing and correcting them.

KEY WORDS: culture of quoting, quotes, Bible, biblical texts, letters, epistles, allusions

SŁOWA KLUCZOWE: kultura cytowania, cytaty, teksty biblijne, listy, epistoły, odwołania

In the second half of the 17th century, while still following time-honored writing canons, the Russian literature was experiencing a growing influence of Western tradition, especially that of Baroque. With the church being a dominant of the everyday life of society, literature of the time preserved a great number of quotations coming from the Bible and liturgical texts. Bible quotations can be found in texts written in Old Slavic as early as in the 11th century and up through the Early Modern Time. For centuries they had largely served the only purpose – to illuminate the spiritual sense of the written word and to incorporate the narration into a wider canonical context. However, as our preliminary research has showed, in the 17th century the culture of quoting changed dramatically, having acquired a secular nature and having involved more source texts including those written in Latin and Polish.

Biblical borrowings (as well as quotations in general) in Old Slavic have always been of high interest and value for both historians and philologists because they allow for more detailed interpretation of a text. Previous findings in the field have covered a wide range of issues on the topic including Bible quotations in historian's perspective,¹ functioning of biblical borrowings in Slavic texts,² grammar of biblical quotations, correspondence of biblical quotations and literary genres,³ etc. The majority of works is devoted to quotations in ancient chronicles and texts of the Old Russian period. Only few researchers,

¹ И. Данилевский [I.N. Danilevskiy], *Повесть временных лет: герменевтические основы источниковедения летописных текстов* [*The Russian Primary Chronicle: hermeneutic basis of source studies of chronicles*], Москва [Moscow] 2004.

² R. Picchio, *The function of Biblical Thematic clues in the Literary Code of Slavia Orthodoxa*, "Slavica Hierosolymitana. Slavic Studies of the Hebrew University" 1997, 1.

³ Е. Ромодановская [E.K. Romodanovskaya], *Система жанров в русской литературе переходного периода (XVII–первая половина XVIII в.)* [*Genre system in Russian literature of transition period (17th–the first half of the 18th century)*] [in:] *Славянские литературы. Культура и фольклор славянских народов. XII международный съезд славистов (Краков 1998). Доклады российской делегации* [*Slavonic literatures. Culture and folklore of Slavonic peoples. XII international congress of slavists (Krakow 1998). Reports of the Russian delegation*], Москва [Moscow] 1998.

4 И. Подтергера [I.A. Podtergera], *Письма и послания Симеона Полоцкого: Автореферат дисс. [...]* канд. филол. наук [*Letters and epistles of Simeon Polotsky: author's abstract to dissertation [...]* candidate of philology], Санкт-Петербург [Saint-Petersburg] 2000.

5 P. Rolland, "Dulce est et fumos videre Patriae" – Four Letters by Simiaon Polacki, "Harvard Ukrainian Studies" 1985, vol. 9, no. 1/2, p. 166–181.

for example E. Romodanovskaya, have addressed biblical borrowings in literature of the 17th century, especially in such genres as private letters and epistles. During the reign of the Tsar Aleksey Mikhailovich (1645–1676) scholar monks from the South and West regions of Russia became principle mediators of a new Baroque style in Russian literature, contributing to making of Russian literary and epistolary etiquette. The leading place among them was occupied by the first court poet of Muscovy, a learned monk and an educator of the royal family – Simeon Polotsky (1629–1680).

Although many studies have addressed in detail his literary heritage, none have focused on the culture of quoting, and only a few – on his private correspondence. A recent attempt to bring into an order and to describe the epistolary corpus of Simeon was made by Irina Podtergera.⁴ In her thesis work she made a catalog of all known Simeon's letters coming from three main manuscripts: the manuscript #130 from the former Sinodal library, currently the Sinodal collection of the State Historical museum (Moscow), then the manuscript F.XVII.83 kept in the Russian National Library in Saint-Petersburg, and the manuscript #390 from the fund #381 from the Russian State Archive of ancient acts. Though a full list of letters was provided, no detailed philological or historical commentary was made due to a too large corpus of texts under investigation. Peter Rolland, a Canadian Slavicist, in two of his articles⁵ also focused on several letters of Simeon (those written in Polish and addressed to Varlaam Jasinsky and Lazar Baranovich), establishing probable dates and giving a historical background. Quotations found in Simeon's letters and epistles, though under-examined, can still provide a researcher with interesting conclusions concerning epistolary etiquette in the seventeenth-century Russian and possible Polish influence on it.

In the present study I sought to investigate the way in which Simeon employed biblical and liturgical

texts in his letters addressed to Boyars and ecclesiastical authorities. The manuscript under examination, titled the *Letter-book of Simeon*, can be found in the Sinodal collection of the State Historical Museum, Moscow⁶ and comprises over 200 letters of various genres. This is a fair copy of a letter-book which Simeon worked on sometime during the last 15 years of his life. There are two drafts containing same letters and epistles, but in an unordered form: the manuscript F.XVII.83 from the Russian National Library (Saint-Petersburg) and the manuscript #390, fund #381 from the Russian state archive of ancient acts. Letters in the fair copy did not undergo any major proofreading, though some chapters were introduced, names of addressees and/or addressers were occasionally replaced with “имярек” [placeholder name], some minor linguistic changes were made, blank pages were left at the ends of the chapters. That shows that Simeon did not finish the letter-book, thus the manuscript #130 may be considered a fair copy only for the purpose of discussion.

Quotations from sacral books appear in Simeon’s letters in three principle modes: close quotations, stylistic and/or pragmatic adoptions, and allusions. The groups are not rigid, and are introduced for the convenience of description. Close quotations comprise exact or almost exact citations; adoptions refer to altered quotes; and allusions stand for vague references to biblical scenes or verses. It is worth noting that Simeon’s educational background allowed him to draw on Slavic, Polish, and even Latin biblical and liturgical texts, though the latter ones were not used by Simeon very often. The impact of Polish and/or Latin biblical texts may be traced in separate words that are not usually met in Church-Slavic biblical or liturgical books. Simeon’s library catalog, comprised by Anthony Hippisley,⁷ demonstrates a great variety of Polish and Latin Bibles and a number of separate books of both Old and New Testaments in these languages.

6 Синодальное собрание Государственного Исторического музея [Sinodal collection of the State Historical Museum] № 130, *Письмовник Симеона Полоцкого. Simeon Polotskiy’s letter-book* [hereinafter: Sinodal collection #130], 17th–beginning of the 18th century.

7 A. Hippisley, E. Luk’ianova, *Simeon Polockij’s Library: A Catalogue*, Böhlau 2005, p. 183–184.

⁸ *Simeon Polotskiy's letter to Dementiy Bashmakov* [in:] Sinodal collection #130, f202v–f203v.

⁹ *Simeon Polotskiy's letter to Yuriy Dolgorukiy* [in:] Sinodal collection #130, f136v–f138v.

¹⁰ *Simeon Polotskiy's letter to archimandrite Pheodosiy* [in:] Sinodal collection #130, f109v–f110r; Российская национальная библиотека [Russian National Library], F.XV.11.83., *Письмо Симеона Полоцкого патриарху Иоакиму* [Letter of Simeon Polotsky to patriarch Joachim] [hereinafter: Letter to Joachim], f187r–f187v.

¹¹ *Simeon Polotskiy's letter to a Duma clerk Bashmakov* [in:] Sinodal collection #130, f136v–f137r [hereinafter “/” stands for the end of line, “//” – for the end of folio].

¹² *Акты относящиеся к истории Южной и Западной России* [Acts referring to history of South and West Russia], vol. 8, Археографической комиссии [Archeographic commission] (ed.), Санкт-Петербург [Saint-Petersburg] 1873 [hereinafter: Acts 8], p. 16.

Close quotations

Simeon did not use close quotations very often, compared to adoptions and allusions: he employed precise borrowings only in certain contexts. In Simeon's epistolary corpus there are several consolatory, congratulatory, and blessing letters containing exact biblical quotations: two consolatory epistles to a Duma clerk Dementiy Minich Bashmakov,⁸ a blessing epistle to Boyar kniaz Yuriy Alekseevich Dolgorukiy,⁹ and two congratulatory letters to archbishops.¹⁰ These texts are rich in biblical quotations (as well as quotations and allusions from liturgical texts); imagery of congratulation and consolatory epistles is based on a biblical motif and is supported by a whole set of quotations (see below).

The range of biblical and liturgical texts appearing in Simeon's letters in close quotations is quite broad comparing to that of other letters of the time. He borrows full verses or text fragments from both quite popular biblical books such as the Book of Psalms or the Gospel of Matthew and from less common I Kings, for example. Psalms could be said to be one of the most often cited sacral books. The quote from the first verse of Psalm 41 (hereinafter psalms are referred to in Greek numbering) in Simeon's letter to a Duma clerk Dementiy Bashmakov reading “Имъ же образомъ желаетъ елень во утруждении своемъ на источники водныя/сице”¹¹ [As the hart panteth after the water brooks] (*American Standard Version*, Ps. 41.1) is also found in the letter of the unknown ecclesiastic person (1668), though in a shortened form: “яко елень на источники, тако желала отъ многихъ летъ приити в державу истинного православного монархи.”¹² Biblical borrowings, used by Simeon, not only highlight the spiritual sense of the message, they also show the status of the addresser (a well-educated monk with the knowledge of rhetorics and Latin language) and provide an example of a proper epistolary etiquette.

The comparative analysis of various letters and epistles, coming from the South and West regions of Russia, showed that close quoting of biblical texts was part of existing epistolary canon of the 17th century. The study of letters of various ecclesiastic authorities demonstrated that they used quotes from a certain biblical book when writing epistles, the contents of which intersected with preaching topics. Close quoting of sacral texts can be found in private letters of the Tsar Aleksey Mikhailovich to patriarch Nikon and in letters of Ioannikiy Galiatovski, Warlaam Jasinski, Mikhaïl Lezhayski. This correspondence dates back to the middle of the 17th century, a decade or even more before Simeon introduced his Baroque style at the Muscovy court.

Precise borrowings seem to be common for letters addressed to (or exchanged between) a certain social group – that of church authorities and monastic clergy. These epistles turn to aspects of life, associated with the church in one way or another: for example, a death of a relative (see Simeon’s consolatory epistles to a Duma clerk on the death of his wife) or an opening of a military campaign (Simeon’s blessing epistle to boyar kniaz Yuriy Dolgorukiy and his regiments). In these letters quotations are rendered precisely or very close to a source text, and their functioning follows the tradition, bringing the spiritual sense of the message to the foreground.

Quotations in these letters are generally preceded by a special introductory phrase (in comparison, in the whole corpus of Simeon’s letters only two such phrases are present): “Сего ряди с Ляодикийским ангелом [глаголющим:] невеси, яко ты еси окаянен, беден, нищ, слеп, и наг, – в правду достоин есмь обличения, еже сладце приемлю” [and knowest not that thou art the wretched one and miserable and poor and blind and naked] (Rev. 3.17);¹³ “их же да соберет создавый е рукою и искупивый е кровию своею, рекше: ублажи, Господи, Сиона и да созиждутся стѣны российскийского Иерусалима, о благовѣрномъ государѣ и великомъ

¹³ *Акты относящиеся к истории Южной и Западной России* [Acts referring to history of South and West Russia], vol. 9, Археографической комиссии [Archeographic commission] (ed.), Санкт-Петербург [Saint-Petersburg] 1877 [hereinafter: Acts], p. 146.

14 *Ibidem*.

15 *Ibidem*, p. 147.

16 *Ibidem*, p. 198.

17 *Ibidem*, p. 267.

18 Acts 8, p. 16.

19 *Ibidem*.

20 *Собрание писемъ царя Алексея Михайловича* [*Collection of letters of the Tsar Aleksey Michaylovich*], П. Баргенева [P. Barteneva] (ed.), Москва [Moscow] 1856 [hereinafter: *Sobranie Alekseya Mikhaylovicha*], p. 307.

21 *Старинный малорусский письмовник: «Книга глаголемая листовя»* [*Ancient Little Russian letter-book: "The book named Listownia"*]. Чернигов [Chernihiv] 1901 [hereinafter: *Listownia*].

22 *Simeon Polotskiy's letter to Dementiy Bashmakov*, f20v.

23 *Listownia*, f38r.

24 *Ibidem*.

25 *Ibidem*, f39r.

26 *Simeon Polotskiy's letter to a Duma clerk Bashmakov*, f136v–f137v.

царѣ Алексѣѣ, истинномѣ и единомѣ кесаремѣ христьянскомѣ!";¹⁴ "о них же сам Господь рече";¹⁵ "Рече бо";¹⁶ "вторим Павлом [...], рачь мовити";¹⁷ "И мы ныне с отроки святыми глаголемъ",¹⁸ "Спасово слово воистину непогрешно, якоже глаголетъ."¹⁹

Consolatory epistles seem to form a separate group of letters that employ close quotations (derived from the same source text) and follow their own narrative canon. All in all, we have five such letters, one of which is written by the Tsar Aleksey Mikhailovich and is addressed to kniaz Nikita Ivanovich Odoevskiy²⁰ (on death of Odoevskiy's son); three other epistles are written by Simeon (addressed to a Duma clerk Bashmakov and an unknown person accordingly) and finally a consolatory letter found in a seventeenth-century Ukrainian letter-book (eighteenth-century copy).²¹ These epistles, written in different time and by varying in social status and educational background addressers, develop an idea of comforting the addressee by appealing to certain ideas stated in a number of Bible books (Psalms, Book of Proverbs, Book of Job, etc.) and providing a preaching explanation and even instructions for the person being consoled. The points made by the addresser may vary: God's will may be claimed ("гдгръ даде господь / и взять. якоже изволися гдгви тако и / бысть буди имя гдгне благословенно вовеки"²²); human mortal nature may be stated ("земля еси и вземлю паки пойдеш!" [for dust thou art, and unto dust shalt thou return] – Exod. 3.19²³); death may be treated as a divine visitation, not a sign of God's wrath ("Блаженъ, иже имат племя такое, яко в Сионѣи наслѣдие вгорнем Иерусалимѣ, родъ бо таковий благословится" [saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem] (Isa. 31.9);²⁴ "глаголати даючис всѣяснимъ Богу, иже сим кого любит, того и наказуетъ" [For whom Jehovah loveth he reproveth] (Prov. 3.12);²⁵ "приемли божие посѣщение съ радостію, егоже ко отецъ / нбгный любить того и наказуетъ"²⁶); unreasonable mourning may be considered not appropriate

for a Christian (“и прослезится надобно, да в меру, чтоб Бога наипаче не прогневать, и уподобица б тебе Иеву праведному”²⁷ – an allusion to the Book of Job); the addressee may be advised to have hope in Lord (“упование благое ко благодати, да // утѣшитъ сердце твое, и утвердитъ тя / во всякомъ словѣ и дѣле блазе” [Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word] – 2 Thess. 2.16–17²⁸). It is possible that congratulation letters and blessing epistles also follow a certain canon and employ same corpus of quotations. Below I will look at two congratulation letters that demonstrate a number of similarities in biblical quotations used.

Sets of quotations

Simeon not only uses separate quotations, he also combines semantically close borrowings in sets thus creating a multidimensional illustration to this or that point. Riccardo Pikkio defined such sets as “a carefully selected combination of citations consistently underlying the same exegetical motif.”²⁹ Source texts in these sets are rendered almost precisely, though some variations are present concerned with grammatical incorporation of borrowed fragments into Simeon’s own narration.

To illustrate such a set I focus on two Simeon’s letters addressed to archimandrite Feodosiy (1669) and patriarch Joachim (1672). In these letters Simeon employs a widespread metaphor of light and lampion tracing back to the Book of the All-Virtuous Wisdom of Joshua ben Sira (26.22), the Gospel of Matthew (5.15–16, 13.43), the First Epistle to the Corinthians (6.20), and the Book of Psalms (88.16). The following table demonstrates textual and semantical coincidences in the texts of two letters.

²⁷ *Sobranie Alekseye Mikhaylovicha*, p. 235.

²⁸ *Simeon Polotskiy’s letter to a Duma clerk Bashmakov*, f137v–f138v.

²⁹ R. Picchio, *The function of Biblical Thematic clues...*, p. 9.

Table 1. Sets of quotations

The letter to archimandrite Pheodosiy (1669) ³⁰	The letter to patriarch Joachim (1672) ³¹
<p>1. и взъм светилник твой паче свой (с) иесмы бо свой но хростови, куплени бо есмы ценою неоцененную (а) постави на висоце свещнице. достоинства Архимандрическа, (б) да светиши всим во храмине церкви восточныя сущим</p>	<p>1. Егда ты яко мысленный (а) светилник на первысоце благоволил есть поставити свещнице, да им же огнем любве ко богу, и человеком, внутр тебе гориши: (б) тем во храме всея церкви сущым, пресветозарно светиши</p>
<p>(a) the Ostrog Bible, Sirach 26.22: “что светильник, сияющий на святом свещнике” (b) the Ostrog Bible, Matt. 5.15: “И светит всем иже в храмине суть” [nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house] (c) 1 Cor. 6.20 the Ostrog Bible, Moscow Bible (1663): “Куплени бо есте ценою”; Protestant Gdansk Bible (1632): “i drogo kupleni”; the Vulgate: “empti enim estis pretio magno”</p>	
<p>2. просветится свет твой пред человеки</p>	<p>2. тако да прасветится свет ваш пред человеки, да видят ваша добрыя дела</p>
<p>the Ostrog Bible, Matt. 5.16: “Тако да просветится свет ваш пред человеки, яко да видят ваша добрая дела” [Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven]</p>	
<p>3. (а) да во свете твоём живущии узрят свет неприступный, и (б) просветятся праведницы суще яко солнце во царствии Отца их</p>	<p>3. ибо яко солнце чювственное вся светила небесныя своими озаряет луча: тако твоя святость мысленная светила церкви, иже суть</p>
<p>(a) the Ostrog Bible, Ps. 88.15: “в свете лица твоего поидут” [They walk, O Jehovah, in the light of thy countenance]</p>	<p>Akathist to Saint Anthony of Kiev and Theo- dosius of Kiev: “якоже чувственное солнце мир озаряет и просвещает и тако многих сердца к богоугодному житию возбудисте и согресте, и удобна к добродейанию сотвористе, яко и солнце, согревая землю, удобну творит ю к прозябению различных древ и плодов и былий сельных и всякаго злака на службу человеком и скотом”</p>
<p>(b) the Ostrog Bible, Matt. 13.43: “Тогда праведницы просветятся яко солнце в царствии отца их” [Then the righteous will shine forth as the sun in the kingdom of their Father]</p>	

Source: The letter to archimandrite Pheodosiy (1669); The letter to patriarch Joachim (1672).

Exact biblical quotations in seventeenth-century letters, including Simeon's epistles, mark epistolary genres which stand most closely to oratory prose. Pragmatic situations of these letters include mainly congratulations, blessings, and consolations. Quotations in these letters direct the narration, with variations possible only in certain frames prescribed by a biblical scene. In such letters Simeon follows the existing canon, though some deviations are also present: for example, he does not mark his borrowings with introductory phrases. In spite of minor deviations in his letters, I do not include the letters in the group of adoptions, for the changes made by Simeon are usually caused by grammatical context, not by Simeon's stylistic or pragmatic intentions.

³⁰ *Simeon Polotskiy's letter to archimandrite Pheodosiy*, f109v–f110r.

³¹ Letter to Joachim, f187r–f187v.

³² Romodanovskaya, p. 134.

Stylistic and pragmatic adoptions

In the seventeenth-century Russia, secularization affected almost all spheres of life, first and foremost literature. Secular European Baroque tradition impacted the range of books read and translated in Russia; the form and style of literary works. As E. Romodanovskaya states, "Awareness of both phenomenon and process is the main characteristic feature of the literature of the Early Modern Time from Old Russian tradition. Now not only an author, but also a reader realizes (and thus accepts) personal position of an author, inherent value of a literary form."³² The changes influenced functioning of sacral books in a literary context as well. Though biblical texts in works of Russian writers almost never underwent any changes, either in style, grammar, or sense, being traditionally considered infallible, in many of his letters Simeon treated sacral books rather freely stylistically and pragmatically adopting borrowed phrases according to his needs. Such transformed quotes serve a different goal from that of the canonical one: Simeon uses them in order to extend his imagery and metaphors.

33 *Острожская библия* [*The Ostrog Bible*] [hereinafter: *The Ostrog Bible*], <http://samstar-biblio.ucoz.ru> (access: 23 III 2014).

34 *Simeon Polotskiy's letter to Yuriy Dolgorukiy*, f136v–f138v.

35 *Simeon Polotskiy's letter to a Duma clerk Bashmakov*, f137v–f138v.

36 *Simeon Polotskiy's letter to archimandrite Pheodosiy*, f109r–f110r.

37 *The Ostrog Bible*.

38 *Simeon Polotskiy's letter to mitropolit Lavrentiy* [in:] *Sinodal collection* #130, f95r–f95v.

In Simeon's letter to a Boyar kniaz Yuriy Alekseevich Dolgorukiy there is a stylistically changed quote from the Book of Psalms (Ps. 34.5). Comparison of the quotation with the text of the Ostrog Bible demonstrated that Simeon changed the word order of the original verse and used more expressive synonyms: “но яко прах его же възъмѣтаеть вѣтрѣ, от лица земли.”³³ [Let them be as chaff before the wind] (original text) and “яко праху от лица зе/мля бурю восхищаемому изчезати”³⁴ (Simeon's text).

For pragmatic purposes Simeon also replaced certain words and pronouns. For example, in the letter to a Duma clerk Dementiy Bashmakov he replaced “your hearts” (pronoun in plural form) with “your heart” (pronoun in singular form): “упование благое ко благодати, да // утѣшитъ срдце твое, и утвердитъ тя / во всякомъ словѣ и дѣле блазе” [Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word] (2 Thess. 2.16–17).³⁵ In a congratulation letter to Pheodosiy, archimandrite of Valday Iversky Monastery, the 15th verse of the 88th Psalm reads: “да во свете твоём живущии”.³⁶ [They walk, O Jehovah, in the light of thy countenance] (Ps. 88.15) (“в свете лица твоего поидут”³⁷ in the source text).

In addition, Simeon combined several phrases in one, creating a new cliché or an image. The phrase “твердый адамант скрижалей сердечных”³⁸ is not a proper quote, nor is it an adoption or an allusion: here Simeon merged several quotes from a number of biblical books. He used “скрижали каменные” [the tables of stone] from the Book of Exodus (Exod. 24.12, Exod. 31.18, Exod. 32.15), “скрижали завета” [the tables of the covenant] from the Book of Deuteronomy (Deut. 9.9,11,15), “скрижали сердца” [the tablet of their heart] from the Book of Jeremiah and the Book of Proverbs (Jer 17.1, Prov. 3.3, 7.3), and “et cor suum posuerunt ut adamantem, ne audirent legem” [They made their hearts as hard as flint] from the Latin version of the Book of Zechariah (Zech. 7.12).

Allusions and quotations from liturgic books

The last but not the least group of biblical quotations in Simeon's letters comprises the most vague borrowings which may provide a reader with only a general reference to this or that scene, rather than a certain verse or phrase in a source text. Some allusions are based on several biblical books, while others draw on a certain biblical scene or image. Simeon's letter to the hegumen of Skitskiy monastery Irakliy reads: "Яко имъ же образомъ Ливанъ кедръ славится"³⁹ – the books referred to include, but are not limited to Exodus, the Book of Judges, the Book of Hosea. In the request letter to an unknown Duma clerk Simeon mentions the Creation appealing to the Book of Genesis: "Сотворивый Солнце во область дневи Гдь"⁴⁰ (Gen. 1.14–16).

Texts of liturgic books read in the course of services were highly recognizable among the readership and thus often served as a source for quotations. In his private correspondence Simeon employed texts of *Menaia*s, one of the most popular liturgical books, inserting in his letters clichés and *loci communis*. In the letter to metropolitan Kazanskiy and Sviazhskiy Lavrentiy⁴¹ Simeon cites texts of March and September *Menaia*s: "равноангельнаго жития чистое зеркало"⁴² [honest mirror of the equal-to-the-angels life] and "кормчий искуснейший корабля церковного"⁴³ [a skillful governor of the church ship] accordingly.

In his private correspondence Simeon willingly employs biblical and liturgical books as a source for deriving quotes. On the one hand, he follows the established epistolary tradition quoting certain biblical books for certain pragmatic purposes (for example consolatory epistles). On the other hand, biblical and liturgical texts often undergo various, stylistic and pragmatic alternations when being incorporated into Simeon's narration.

39 *Simeon Polotskiy's letter to Irakliy* [in:] Sinodal collection #130, f116r–f117r.

40 *Simeon Polotskiy's letter to a Duma clerk Bashmakov*, f174r.

41 *Simeon Polotskiy's letter to mitropolit Lavrentiy*, f90r–f90v.

42 *Минеи богослужебные* [*Liturgical Menaia*s] [hereinafter: *Menaia*s], <http://minei.ru/>. (access: 16 XI 2014).

43 *Ibidem*.

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