

# **REPUBLIC OF AZERBAIJAN**

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## **ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

## **LANGUAGE PICTURE OF ANCIENT NOVGOROD**

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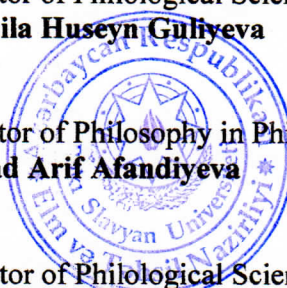
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## GENERAL CONTENT OF THE WORK

### **The relevance of the topic and the degree of elaboration.**

Language picture of the world of Ancient Novgorod is an actual problem of modern Russian studies for several reasons. First of the all, language picture of the world is one of the fundamental concepts of modern linguistics, since its study makes it possible to describe and understand more accurately the ethnic-specific features of a particular people, as well as point out their aesthetic and ethnic values. However, such an approach to studying language is conducted, as a rule, in a synchronous section, while a historical analysis of the formation and development of the modern linguistic picture of a certain people, in our case the Russian nation, is fundamental. On our view, namely the diachronic study of the language picture of the world of the Russian people allows us to identify the causes and main national features of the modern Russian nation. Secondly, it is known that in the Middle Ages ancient Novgorod was one of the largest cultural centers of the Old Russian state and one of the largest trading cities in Europe. Moreover, it was the mentioned Old Russian region that was the center of ancient Russian written culture which is evidenced by a large number of written monuments, in particular, Novgorod letters on birch bark are unique ancient Russian written monuments which are private correspondence of the people of Ancient Novgorod and its surroundings. All of these factors could not but affect the consciousness and, as a result, the language of the ancient Novgorodians. Thirdly, the historical study of the linguistic picture of the world involves the study of only the written system of the Old Russian language, i.e. researching the vocabulary and phraseology of the Old Russian language on the material of the ancient written sources available to modern historical science. Such an approach is in complete agreement with the study of the modern linguistic picture of the world from the standpoint of linguoculturology which is also expressed in the description of the language picture of the world on the material of vocabulary and phraseology of the specific language.

The language picture of the world is wide studied in Russian and Azerbaijani linguistics, in particular, we can mention the names of such

famous scientists as A.Vezhbitskaya, A.Zaliznyak, V.Maslova, A.Abdullaev, F.Veysalli, A.Mammadli and many others. However, at the same time consideration of the linguistic picture of the world of the Russian people in the historical aspect is of a single nature (F.Filin, E.Aleshchenko, I.Kachinskaya, E.Heydarova and others). In particular, we can talk about the lack of dissertations studying Novgorod birch bark letters from the linguocultural standpoint.

**The object and subject of the research.** The object of research is the lexical and phraseological system of the Old Russian language reflected in Novgorod birch bark letters.

The subject of the study is the language picture of the world of the ancient Novgorodians reflected in the Novgorod letters on birch bark of the XI -XV centuries.

**The goals and objectives of the research.** The main purpose of the work is to describe the language picture of the world of Ancient Novgorod from the linguoculturological standpoint. To achieve the main goal, the following tasks were set:

- to write out and classify vocabulary and phraseology noted in the Novgorod birch bark letters;
- to carry out the distribution of the fixed vocabulary according to the lexical-thematic groups;
- to study the vocabulary of Novgorod birch bark letters within terms of frequency of use;
- to identify the features of the origin of vocabulary of Novgorod birch bark letters;
- to determine the degree of development of system relations of vocabulary of the Old Novgorod dialect;
- to study the features of communicative culture of the ancient Novgorodians;
- to identify the features of the use of vocabulary organizing a peculiar linguistic picture of the world in Novgorod birch bark letters;
- to research the spiritual side of the life of the ancient Novgorodians, as well as their aesthetic and ethical values;
- to identify the cultural peculiarities characteristic of the language of Novgorod birch bark letters.

**Methods of research.** By virtue of the goals, the following methods are used in the analysis of the material: the linguistic description, lexical-semantic analysis, linguoculturological description and sociocultural commentary.

**The main provisions are put forward for defense:**

– Novgorod birch bark letters are the source of not only descriptions of the linguistic picture of Ancient Novgorod dialect but also the study of the communicative behavior of the ancient Novgorodians who lived in a certain historical section from the XI century to the XV century;

– in the communicative behavior of the ancient Novgorodians non-etiquette style of communication dominates;

– for the language picture of the world of Ancient Novgorod the main ones are interpersonal relationships formed according to the principle of kinship;

– the names of administrative-territorial units in Novgorod birch bark letters were used as spatial landmarks that existed in the local people's speech;

– the names of religious and pagan holidays served to indicate the time for personal meetings or making commercial transactions;

– the spiritual life of the ancient Novgorodians combined the elements of both pagan and Orthodox worldviews;

– the language picture of the world of Novgorod birch bark letters is formed around trade, thereby confirming the status of Ancient Novgorod as a trading city;

– phraseological picture of the world of Novgorod birch bark writings is of everyday-empirical character.

**The scientific novelty of the research.** The scientific novelty is that for the first time a linguoculturological study of the language of Novgorod letters on birch bark is carried out. Despite detailed linguistic research of the indicated ancient Russian monument carried out by such scientists as A.V.Artsikhovskiy, V.I.Borkovskiy, A.A.Zaliznyak and others, the language picture of the world reflected in the Novgorod birch bark letters has not yet become the research subject not only in Azerbaijani but also in Russian linguistics.

### **The theoretical and practical significance of the research.**

The theoretical significance of the research lies in the fact that it contributes to the development of ideas about the specifics of the language picture of the world of the ancient Novgorodians, as well as national features of the picture of the world of the Russian people in its historical development.

The practical significance of the research is determined by the fact that the materials presented in the work can be used in a number of humanitarian specialties, which one way or another come into contact with the study of the Russian language in the synchronic and diachronic sections. The materials of the research can be also involved in the compilation of the various branch dictionaries of the modern Russian and old Russian language.

**Application and approbation of the dissertation.** The main provisions of the study are set out in 13 scientific publications. The scientific-theoretical and practical conclusions on individual problems of the work were outlined in the reports presented at the international forums and conferences: “Language. Culture. Communication.” XIII International Scientific and Practical Conference (Ulyanovsk, 2020); XI International Scientific Conference “Actual problems of Azerbaijani studies” dedicated to the 97th anniversary of the National Leader Heydar Aliyev (Baku, 2020); The II Republican scientific conference on “Fundamentals of the Humanities and Social sciences” (Baku, 2020); Conference proceedings (Sumgayit State University, 2021) where they received the approval of experts.

**The name of the organization where the dissertation work was performed.** The dissertation was carried out in the process of discussion of the content of its individual sections at meetings of Department of Russian Linguistics of Baku State University.

**The total volume of the dissertation with a mark, with the volume of the structural sections of the dissertation being noted separately.** Dissertation work consists of introduction, three chapters, conclusion and list of used literature. The introduction – 7 pages, 9820 signs, chapter I – 26 pages, 39742 signs, chapter II – 64 pages, 98979 signs, chapter III – 35 pages, 49376 signs, the conclusion – 5 pages,

6741 signs. The total volume of the dissertation is 207423 signs, excluding the list of used literature.

## MAIN CONTENT OF THE WORK

The **introduction** of the work substantiates the relevance and degree of development of the topic, the object and subject of the research, its goals and objectives, methods, scientific novelty of the research, theoretical and practical significance, testing and application, and the total scope of the work.

The first chapter "**Linguistic picture of the world: the history of the issue**" is theoretical in nature and consists of three paragraphs.

The first paragraph is "**History of the study of the concept "language picture of the world" in foreign linguistics**". Language picture of the world is one of the fundamental concepts of modern linguistics. The notion that the people's worldview and culture are enclosed in their language exists from the moment linguists and philosophers began to talk about the relationship between language and thought. However, this idea acquired the impact and expressiveness in the works of W.von Humboldt. B.von Humboldt's Philosophy of language was developed in such linguo-philosophical direction of linguistics as Neo-Humbaldianism whose theoreticians were L.Weisgerber in Europe and E.Sapir and B.Whorf in American linguistics. W.von Humboldt expressed the idea of "language as the activity of the national spirit": each individual language absorbs the "spirit of the people" and itself, in turn, shapes this spirit. Therefore, "the study of language is subordinated to the goal of a person's knowledge of himself and his relationship to everything visible and hidden around him."<sup>1</sup> The works of the Polish-Australian researcher A.Vezhbitskaya were classical for Russian linguists. The scientist emphasized the special orientation of the semantic world of the Russian language and Russian culture and their disclosure as part of ergative constructions.

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<sup>1</sup> Гумбольдт, В. фон. Язык и философия культуры/ В. фон. Гумбольдт. – Москва: Прогресс, - 1985. – с. 324.

“The richness and variety of impersonal constructions in the Russian language shows that the language encourages and reflects the tendency to view the world as a set of events that are not amenable to either human control or understanding.”<sup>2</sup>

The second paragraph is **"The concept of "language picture of the world "in Azerbaijani linguistics: the history of the issue"**. In Russian linguistics, the problem of the language picture of the world is considered mainly within the framework of cognitive science by such Azerbaijani researchers as F.Veysalli, A.Abdullayev, A.Mammadli, A.Mammadov and some others.

Since our research is in the area of the history of the Russian language, we would like to highlight the works of those domestic linguists who lead their own research in the linguoculturological direction on the material of the Russian insular dialect of Azerbaijan and Old Russian language. These are the works of L.Granovskaya, G.Udalykh, E.Heydarova and others.

The third paragraph is **"Linguistic and cultural analysis of Novgorod birch bark letters: the development of the issue"**. Language picture of the world of the Ancient Novgorod dialect reflected in Novgorod birch bark letters was not an object of studies of either Russian or Azerbaijani linguistics. Linguistic studies of the first commentators of the Novgorod birch bark letters A.V.Artsikhovsky, V.I.Borkovsky, M.N.Tikhonova, A.A.Zaliznyak, V.L.Yanina, A.A.Gippius have always been supported by certain cultural material. In this regard, the work of A.A.Zalizniak "Ancient Novgorod dialect" (M., 2004) in which cultural material was involved only as commentary when explaining certain lexemes and concepts being facts of culture are of particular interest. Other equally interesting works that reflect the cultural life of the ancient Novgorodians are the monographs of V.L.Yanina: "Money - weight systems of the Russian Middle Ages" (M., 1956), "Novgorod feudal patrimony" (M., 1981), "Essays of the history of medieval Novgorod" (M., 2008) and others.

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<sup>2</sup> Вежбицкая, А. Язык. Культура. Познание / А. Вежбицкая. – Москва: Русские словари, - 1996. – с. 76.



M.V.Sedova studied the jewelry of Ancient Novgorod. In her monograph "Jewelry of the Ancient Novgorod (X–XV centuries)" (M., 1981), the scientist published the jewelry of the X–XV centuries from the excavations of Novgorod, gave their classification and chronology. In addition to the above, M.V.Sedova researched the issues about the ethnic composition of the population of Novgorod, about its historical, cultural and trade relations. Novgorod birch bark letters were involved as written documents confirming the development of the jewelry in ancient Novgorod.

In the same capacity, the material of Novgorod birch bark letters is involved in the study in the work "On the question of the role and place of clergy in the military organization of Ancient Russia" by A.Yu.Grachev who studied the role of the clergy in social life of Ancient Russia; in the article "Crafts in medieval Novgorod (Based on archaeological materials)" by E.A.Rybina who studied fur and fisheries in the medieval Novgorod; in the monograph "Artistic textiles of ancient Novgorod of the X–XV centuries" by M.M.Savenkova in which the scientist considers the features of textile production, as well as textile dyeing and weaving.

Certain articles highlighting the issue of genre specificity of birch bark letters are also of particular interest. So, S.V.Alpatov in his article "Birch bark letters in the context of Folklore and Literary Traditions" studied letters with texts of conspiracies and curses, as well as the texts of folklore and church content. He analyzed in detail the connection of the letters with the medieval literary tradition of Ancient Russia and Russian folklore.

In S.S.Kuvalina's article "The functional types of initial stereotypes of epistolary genre in the history of the Russian language of the XII–XIII centuries" Novgorod birch bark letters are considered as examples of the epistolary genre which help to learn the features of writing etiquette of communication existing in medieval Russia.

Thus, it can be concluded that Novgorod birch bark letters have not been studied from the linguoculturological standpoint. Whereas the research of the studied monuments of Ancient Russian writing makes it possible to expand the idea of the national specifics of the

Russian people's language picture of the world in general and the Ancient Novgorod dialect in particular.

*The main points and materials of first chapter are stated in following publications of author.*<sup>3</sup>

The second chapter is "**Reflection of the daily life of the ancient Novgorodians in Novgorod birch bark letters**". The first researchers of these letters noted that "ordinary Novgorod townspeople write letters to each other on issues related to their everyday life."<sup>4</sup> The peculiarities of everyday life of the ancient Novgorodians were clearly reflected in the vocabulary related to a) administrative division of Novgorod land and Ancient Novgorod; b) person's perception and his relationship with others; c) employment in the Novgorod Republic. This chapter consists of four paragraphs.

In the first paragraph "**The peculiarities of administrative division of Ancient Novgorod and the Novgorod Republic**" it is noted that the feature of the use of administrative-territorial terms is that in Novgorod birch bark letters, the names of territorial units served as a kind of spatial reference. This is evidenced by the use of the terms *городище* and *городъ* "city" between which there is a certain connection from the standpoint of terminological use in Novgorod birch bark letters.

In the Novgorod land, the *Gorodische* meant the tract which was the first political, administrative center of disparate Slavic and Finno-Ugric tribes. In the XIX century, it was renamed Rurik's *Gorodische*. In Novgorod birch bark letters, the settlement was understood as Rurik's *Gorodische* which together with *Staraya Russa* and *Staraya Ladoga* are among the ancient cities. It is believed that Novgorod was called the New City in relation to Old City located on *Gorodische*. Therefore, the words *городище* and *городъ*

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<sup>3</sup> Гамидова Р. Т. Понятие «языковая картина мира» в отечественном языкознании: история вопроса // *Azərbaycanşünaslığın aktual problemləri. Ümummilli Lider Heydər Əliyevin anadan olmasının 97-ci ildönümünə həsr olunmuş XI Beynəlxalq elmi konfransın materialları*, - Бакинский Славянский Университет: 7-8 мау, - 2020, - с. 174-177.

<sup>4</sup> Арциховский А. В. Новые открытия в Новгороде // *Вопросы истории*, - 1951. № 12. – с. 83.

in Novgorod birch bark letters indicate the different territorial objects: городище meant Rurik's Gorodische, while Novgorod as a large commercial, political and cultural center of Novgorod land was called городъ "city": поехали оу городъ "they went to the city" (№ 534, the second half of the XIV century.); а поиди во городо борозо "go to the city Borozo" (№ 920, the second half of the XII century.); а ныне самозерци в городъ "now the inhabitants of Samozerye are in the city" (№ 131, the 70s – early 80s of the XIV century.); есте поихали во городо ко радости моей "we went to the city to my delight" (№ 497, the 40s – the middle of the 80s of the XIV century.), etc.

The other administrative-territorial terms are also used in the meaning of the spatial index in the letters: коньць "region", село, деревенка "village", слобода "settlement", погость "rural cemetery", у-ездъ "county", стан "camp", вѣлость "district".

The second paragraph is **"The concept of "person" and its perception in the language picture of the world in Novgorod birch bark letters"**. The study of the linguoculturological and communicative use of the vocabulary that reflects the perception of a person and his relationships with others showed that for the ancient Russian communicative culture presented in Novgorod birch bark letters, the main ones are interpersonal relationships based on the kinship which serves to convey a sense of organic connections between people. An example of this would be the use of the lexeme сынъ "son".

In Novgorod birch bark letters the meaning 'son' was expressed not only by an elementary term but also by such morphological means as the suffix of possessiveness -ич -ich which was used in the composition of a) patronymics and b) words naming titles, professions, the social status of a person. For example: у поповица по 10 резано (№ 215, the second half of the XIII century) – поповиць (поповичъ) "pope's son"; а вт бирица бѣль в отъсилкѣ билъ ми труфане (№ 471, the end of 1400–1410) – бириць (биричь) "birich's son" (birich in Ancient Russia – a herald who announced the will of the knyaz in the squares; assistant to the knyaz for judicial and diplomatic affairs); оузда кована робична (№ 500, the 20s–30s of the

XIV century) – робичьна "son of a slave"; а ж лжкѣ ж бирицьвича възьми (№ 1106, the second half of the XII century) – бириць (биричь) "birich's son".

Moreover, in Novgorod birch bark letters, the lexeme сынъ "son" together with the word отьць "father" were used in the direct and figurative meaning. So, in birch bark letters with private content the lexemes отьць "father" and сынъ "son" are found in the meaning of terms of kinship, while in charters with church content they were rethought and filled with meaning of Christian ideology: отьць could mean 1. God and 2. spiritual mentor; the lexeme сынъ was used for designation of the son of "God" or as an appeal to Christian man: во има оца и сына (№ 42, the 80s–90s of the XIV century.); слава отецю и сыну во вѣкы (№ 727, the middle of the 50s of the XII century – the first quarter of the XIII century); во има отьца и сына и стго дха (№ 1077, the XIV century).

It should be noted that for the communicative culture of Ancient Novgorod in terms of consanguinity relative nomination is realized showing family ties of the person with another. The same relative nomination can be observed in terms of In-Law Relationships. So, in private letters, the groom's father may address the bride's father with a generalized appeal свать: ѿ лавана ко свату (№ 91, the 70s – early 80s of the XIV century).

The communicative use of the term жена "wife" is of particular interest. Like the term of consanguinity сынъ "son" the meaning of the word жена "wife" in Novgorod birch bark letters can be expressed by:

- 1) the elementary term жена "wife";
- 2) a possessive suffix that joins male anthroponyms, for example: оу сологовѣи дова дѣсать (№ 1063, the end of the XII century) – the word сологоваа is formed from a combination of the anthroponym Solog and possessive suffix -ov-, i.e. the wife of a man named Solog; оу сьмьюнѣ кадъ (№ 1029, the 60s – the middle of the 90s of the XII century.) – the word сьмьюнѣ is formed from combination of the anthroponym Semen and the possessive suffix \*-je-, i.e. Semyon's wife; а повъжь и оу твърдять чьто са ало коуно (№ 672, the middle of the 50s –

the middle of the 90s of the XII century) – the word повежь is formed from the anthroponym Poved and the possessive suffix \*-jь-.

The great importance in ancient Novgorod society was attached to the social status of the individual. It is known that the Novgorod Republic was ruled by a people's вече "veche", its composition included тысяцкий "tisyatski" (indispensable participants in the trade agreements of Novgorod, negotiations with foreign ambassadors and embassies to the Russian knyaz), посадник "posadnik" (performed intermediary functions between the knyaz and the city on all issues (city administration, court, military issues, diplomacy); архиепископ "an archbishop" and князь "knyaz" with his squad. Each of them had his own functions and duties in ancient Novgorod society.

The князь "knyaz" acted as commander-in-chief and organizer of the defense of the city, he was the supreme judge and Novgorod ruler: аже то лодиа присълана кыанина обѣсти ж кыназоу (№ 745, the end of the XI – the first quarter of the XII century). Security of the knyaz and his family, posadniks and borders of the Republic was provided by the squad (а ныне са дружина по ма пороучила (№ 109, the end of the XI – the middle of the 10s of the XII century). The squad was led by grid-combatant of the knyaz (а гриди поль третьє гривнѣ оклада (№ 788, the last quarter of the XII century). Grid was in charge of отроки "otroki" - armed servants of the knyaz who were junior combatant (а не жатлици отроки били шьсть.і.хъ (№ 855, the middle of the XII century).

The посадник "posadnik" supervised the activities of all officials and exercised control over civil affairs, together with the knyaz was in charge of administration and court issues: цѣлобитие осподину посаднику новгороцкому онедриу ивановицю (№ 310, the end of the XIV century – the beginning of the 20s of the XV century).

The продажникъ "prodazhnik" was a bailiff, collector of fines-sales: последе не жалоуита оже ва продаженике поиде (№ 1001, the second half – the middle of the XII century). The word бирич "birich" is used in the same meaning in charter № 1098 (the second half of the XIV century): и слать ми по васъ бирици а на ме са не жалъте. In Veliky Novgorod, there was also a position of tribute

collector in northern lands conquered by the Novgorodians. its representatives were called "данник". Generically, all tribute and taxes collectors were called бориць / бороце - borits / borotse: проси борца о петрови дни лопшии бориць своимъ недоборомъ а нишнии бориць своимъ в недоборехъ плату ми сѧ животиною (№ 463, the end of the XIII century – the beginning of the XIV century).

Such a variety of names of people involved in collection of tributes and taxes is explained by the fact that Ancient Novgorod had an extensive system of taxes. In Novgorod birch bark letters the concept of tax was expressed by the lexeme дань "tax": дани исправити было имъ досени (№ 724, the 60–70s of the XII century). Tribute could be charged monthly: (поймавъ у мене месачное (№ 1060, the second half of the XII century):

– for land – поземь: позема тридцать три белке (№ 1, the 70–90s of the XIV century);

– by number of settlements – поселищные деньги: а посьлищныхо коуно .е. и гривно (№ 550, the middle of the 60s – the middle of the 90s of the XII century);

– for cattle – скотное: а скотью даль (№ 754, the 70–80s XIV в. – the third quarter of the XV century).

State revenue was collected as from cities -погородье- pogorodye (на городьцькемъ погородье (№ 718, the XIII century.), as from feudal lords in the form of gifts: .г. дарѧ (№ 718, the XIII century). From taxes gathered in Ancient Novgorod, the most archaic was the collection on arriva полюдие "polyudie": ходиль въ полюдие (№ 226, the 60–90s of the XII century).

In addition to taxes, natural tribute was also levied in Ancient Novgorod:

1) оуспы-ouspi- "natural quitren": давати оусповъ 6 коробей ржи (№ 136, the 40–70s of the XIV century);

2) семокъ - semok – a natural quitrent, which is the seventh part of the harvest: полтина да гривна и семьку цѣна (№ 532, the second half of the XI century);

3) седьмая дежа - the seventh dezha – the seventh part of the harvest due for giving: радославомо дижѧ семаѧ (№ 50, the 70s – beginning of the 80s of the XIV century);

4) **исполовиѧ** - "natural quitrent" – half of the harvest given by tenants-shareholders to the owner of the land: **дослала не половиѧ 13 улоки** (№ 50, the 70s – the beginning of the 80s of the XIV century).

Rich vocabulary associated with ancient legislation proves that legal culture and judicial customs, as well as an extensive taxation system were widely developed in Ancient Novgorod.

Архиепископ "archbishop" played an important role in the life of the ancient Novgorodians. He was in charge not only of church affairs but also performed administrative functions. In Novgorod birch bark letters, the bishop was addressed only as **владыка** "lord": **осподину архиепискупу новъгороцкому владыкъ** (№ 963, the beginning of the XV century). Such an appeal suggests that the clergy was a special estate in the society of Ancient Novgorod.

The clergy were divided into white (clergymen) and black (monasticism). Functions and roles of white and black clergy in the social life of Ancient Novgorod differed. Only two terms from the terms of the white clergy are used in Novgorod birch bark letters - **попъ** "pope" and **ди-акъ**: **ѡ попа 3 полосца козиѧ пуха** (№ 263, the 70s–90s of the XIV century); **послали есме осподине дѡѧка олекъсандра** (№ 963, the beginning of the XV century) The texts of Novgorod birch bark letters also contain lexemes denoting the black clergy: **игумень** "hegumen" and **игумень-ѧ** "abbess": **мене игоумене не поустиле** (№ 605, the second half of the XII century); **покланѧние ѡ игоумение къ офросение** (№ 717, the 20s of the XII century – the beginning of 1210s). The abbot and abbess were engaged in the affairs of the monasteries in which monks lived.

In Novgorod birch bark letters, monks are denoted by the lexemes **чернец** "chernets" and **черница** "chernitsa": **после его смѣрти даль есмь полотину отьць юдшевному нестеру другоу даль есемь дмитру церенецю** (№ 689, the 60s–80s of the XIV century); **мари церници** (№ 323, the second half of the XIII century), etc. When addressing each other in private correspondence monks used the word **братиѧ** "brother": **поклоно ѡ ондреѧ со братию ко василию ко сидру** (№ 276, the 70s–the beginning of the 80s of the XIV century); **ѡ завидѧ къ онотану къ пѡнѣ... къ вохѣи братѣѣ покланѧние** (№433, the 20s–30s of the XII century).

Thus, it can be argued that although the Novgorod Republic was considered a secular state, members of the clergy played an important role in the social life of Ancient Novgorod.

The third paragraph is **“Features of people’s employment in the Novgorod Republic.”** Depending on whether people lived in urban or rural areas, the employment of the ancient Novgorodians also varied. So, if in rural areas peasants engaged in agriculture and hunters, mainly fishermen, played an important role, then in the city merchants, officials and artisans - tailors, jewelers, etc. - were of great importance.

These features are also recorded in the texts of Novgorod birch bark letters in which:

1) there are only those names of plants that were used in everyday life and trade, and there is not a single mention about forest trees or shrubs: рожь "rye": 6 коробеи ржи (№ 136, the 40s–70s of the XIV century.); пшеница "wheat": коробья пшеници (№ 136, the 40s–70s of the XIV century.); овсьь "oats": а кони корми овсомъ (№ 358, the 10s–60s of the XIV century ); жито ‘ячень’ "barley": 3 четверотки жита (№ 521, the second half of the XIV century – the first half of the XV century .) etc;

2) fish is mentioned as a product and mostly denoted by the collective terms - рыба and рыбаца "fish": и риби и масло и сири (№ 406, the middle of the XIV century – the beginning of the XV century); молю ти са госьпоже ка моа да посьль во бороже и рыбаць выдалъ (№ 682, the middle of the 50s – the middle of the 90s of the XII century).

3) names of different fish species (лосось "salmon", таймень "taimen", сиг "whitefish", осетрина "sturgeon"): у давида лососи сухыхо г. просолни (№ 258, the 70-s–90s of the XIV century); г. таимени в. просоле и е. сигово .е. таимени (№ 280, the 70s– 80s of the XIV century); послало есьмо к тобъ вѣдѣрко осетринѣ (№ 259/ 265, 1380–1400s); шьсть дьсато сигово оу сологовѣи (№ 1063, the end of the XII century) could only be use as a symbol of tribute.

4) words denoting fur animals, for example белка "squirrel", бобр "beaver" and куница "marten" were used in three meanings -



1) the name of the animal; 2) designation of fur and 3) commodity-money units. Use of these lexemes as a commodity-money unit is predominant: squirrel, beaver, marten in Novgorod birch bark letters are mostly considered in the context of collecting tribute or taxes from northern lands subject to Novgorod or from the boyar possessions (in letters №№ 1, 2, 7, 278, 406, etc.). Furs appear as a commodity in a number of letters (№ № 420, 721, 724, 193 and etc.).

5) names of wild animals (not fur-bearing) and birds are used only to refer to meat products: ольнина "venison": ольнина моа (№ 174, the first half of the XII century); заацѣ "hare": .г. заацѣ (№ 842, the 10s–the 40s of the XII century); заацѣ и тетеревь "hare and blackcock" (№ 842, the 10s–the 40s of the XII century); кречете "gerfalcon": имали кречете (№ 248, the 80s–the 90s of the XII century).

6) names of fabrics, different types of clothing, their details and adornments are mentioned solely in connection with their merchandise cost, i.e. they are presented as a commodity in birch bark letters: дѣтемъ по бѣлки з из горсти лену боранъ оуновиноу (№ 136, the 40s–the 70s of the XIV century.); купи ми зѣнданцю добру (№ 125, the end of the XIV century – 1400s); фофоудьи былъ твоихъ.ѳ.рѣклъ а собѣ (№ 675, the 40s – the beginning of the 60s of the XII century), etc.

The fourth paragraph is **“Trade is a type of employment for the urban population of Ancient Novgorod.”** The peculiarity of people's employment in the Novgorod Republic is explained by the fact that Novgorod was on trade route from the Varangian Sea to the Black Sea and flourished thanks to trade, or as indicated in birch bark letters, гостѣба "guests": истину дате не поверже гозбе (№ 567, the middle of the 40s–70s of the XIV century). Novgorodians sold to Europeans mainly raw goods - furs, leather, lard, linen, flax, hemp, honey, wax, etc. Squirrel skins were especially in demand. Foreigners brought to Novgorod various processed goods: woolen fabrics, cloths, fabric, wines, glass and other products of the factory industry. Despite the vast lands there was not enough grain in Novgorod because of cold climate, and Novgorod merchants

delivered foreign goods in Russian cities - Suzdal, Vladimir, Kyiv, Chernihiv, Galich, and others.

Both foreign and domestic trade was predominantly natural, barter in Ancient Novgorod. However, there was a developed financial system in medieval Novgorod. Such monetary units as векша "veksha", ногата "nogata", резана "rezana", куна "kuna", гривна "grivna" and others were the most used for the era of the XI–XII centuries: о церевии .д. вѣши (№ 926, the first half of the XIII century); на двоу пуодуо 5 куоно и гривна и 2 вѣкшь (№ 1034, the 60s – the middle of the 90s of the XII century); намо недоплатило 8 ногато (№ 218, the middle – the third quarter of the XIII century).

Thus, foreign and domestic trade flourished in Ancient Novgorod. It was not only natural but also had a monetary embodiment.

*The main points and materials of second chapter are stated in following publications of author.<sup>5</sup>*

The third chapter is **"Reflection of the Ancient Novgorodians' spiritual life in the Novgorod birch bark letters"**. The ancient Novgorodians spiritual life is reflected in the Novgorod

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<sup>5</sup> Гамидова, Р.Т. Словарный состав новгородских берестяных грамот (лексико-тематические группы слов) // Язык и литература Бакинского Государственного Университета, - 2018. № 1, - с.73-76; Нюансы общения древних новгородцев // - Москва: Высшее образование сегодня, - 2018. № 6, - с. 64-66; К вопросу о лексике новгородских берестяных грамот // - Ученые записки Бакинского Славянского Университета, Серия языка и литературы, - 2019. № 1, - с. 20-25; Лексика, связанная с ювелирным делом: языковая картина мира на материале новгородских берестяных грамот // «Humanitar və ictimai elmlərin əsasları» mövzusunda II Respublika elmi konfransının materialları, - Bakı: 22 dekabr, - 2020, - с. 22-24; Лингвокультура древних новгородцев (на материале берестяных грамот) // - Бакинский Славянский Университет: Актуальные проблемы изучения гуманитарных наук (Межвузовский сборник научных статей), - 2020. № 2, - с. 90-95; Особенности употребления лексики, обозначающей родственные отношения, в новгородских берестяных грамотах // ВГСПУ: «Перемена», «Известия Волгоградского государственного педагогического университета», Педагогические науки. Филологические науки, - 2021. № 2 (155), - с. 20-25; Обозначение человека по его социальному статусу и должности в новгородских берестяных грамотах // Материалы конференций, Сумгаитский государственный университет: 28-29 октября, - 2021. № 6, - с. 136-139.

birch bark letters: names of the main holidays, rituals of the life cycle and beliefs, vocabulary associated with Christian ideology, as well as features of the ancient Novgorodians' phraseological picture of the world. This chapter consists of five paragraphs.

The first paragraph is "**Vocabulary related to the Christian ideology.**" Material of Novgorod birch bark letters makes it possible to classify all religious vocabulary into two large thematic groups:

1. theonymic vocabulary;
2. professional vocabulary.

I. Theonymic vocabulary in the language of Novgorod birch bark letters is represented by three lexemes: 1) богъ "God": слъзы проливаюста прѣдъ богѣм (№ 317, the 40s–60s of the XIV century); 2) господи "My God": господи помощи рабѣ своемѣ (№ 330, 1260–1280s.); 3) отьць "father": слава отьцю и снѣ (№ 727, the middle of the 50s of the XII century – the first quarter of the XIII century).

The most frequent among the mentioned theonyms is the noun богъ "God". This word occurs both in private letters, as well as in letters of ecclesiastical content. In all recorded cases, the lexeme богъ "God" functions in the meaning of the Christian god. The word "богъ" is the only non-derivative, unmotivated theonym and is found in phraseological units: бога дела 'ради бога' – "for god's sake": а водае и бога дѣла съ .е. гривньъ (№ 296, the last quarter of the XII century); даи богъ/ богъ дасть "May the God give": да бог овамо радосте (№ 497, the 40s – the middle of the 80s of the XIV century); бога са боите: а правите имъ тѣваро бога са боаць (№ 548, the middle of the 50's of the XII century – the beginning of 1210s); богъ за мѣздою 'спасибо, Бог заплатит' – "Thanks, God will pay": цѣлоую та а богъ за мѣздою или ладивьса (№ 549, the middle of the 60s – the middle of the 90s of the XII century); за васъ бога молю: а а за вы бога молю (№ 503, the middle of the 20s – the middle of the 50s of the XII century); на бозѣ положено и на васъ 'после Бога полагалось на вас' – "after god is relied on you": поклоно от филикса ко смену и ко юргю на бозе полжено и на васо (№ 414, the 40s–50s of the XIV century); бгови и тобъ "to you and no one else": о живого

а то богови тобъ (№ 944, 1160s–1210s); соудить богъ и моа хоудость "God judges and me" : аже ми сатюцьньши насмихати а соудить богъ и моа хоудость (№ 752, the 80s of the XI century–1100s).

The lexeme господь "Lord" is used in letters-prayers or in letters of ecclesiastical content exclusively in the vocative form.

The word отць "father" as a designation of God is used only in letters of ecclesiastical content. This word is used as a term of kinship in letters of non-church content.

II. By professionalism we mean religious vocabulary actively used by the Orthodox clergy in connection with the needs of an official nature – titles church services and genres of liturgy. Professionalisms are found in letters of ecclesiastical content and in private correspondence of spiritual representatives of the Orthodox Church.

Among the Novgorod birch bark letters in which church services are mentioned, letters with different content and purpose are fixed. So, letter № 906 (the 50s–70s of the XIV century) presents the text of the church chants, and letter № 317 (the 40s–60s of the XIV century) presents the fragment from a church exhortation or sermon, letter № 418 (the end of the XIII century) contains the evening prayer. Letter № 727 (the middle of the 50s of the XII century – the first quarter of the XIII century) is a short record of the rank of service on St. Thomas' week compiled by the priest for memory.

The material of Novgorod birch bark letters allows to argue that religious vocabulary, firstly, is represented not only by borrowings from Church Slavonic language but also by the vocabulary of Old Russian language; secondly, the vocabulary of the studied thematic group is found not only in letters of ecclesiastical content but also in private correspondence of both ordinary Novgorodians and representatives of the Orthodox clergy. At the same time, as a rule, the use of the theonym богъ "god" as a part of phraseological units is found in private correspondence of ordinary Novgorodians, while professionalisms occur mostly in private correspondence of representatives of the Orthodox clergy.

The second paragraph is called "**On the peculiarity of the use of names of holidays in Novgorod birch bark letters.**" The

peculiarity of the use of the names of holidays in Novgorod birch bark letters was that they were used to designate a specific date for personal and business meetings. In the Old Russian language, the concept of a holiday was conveyed by the word *svato*, which is the same root as the word *holy*. According to V.Dahl, “*svato*” is obsolete and is a synonym for the lexemes “*Svyatok*” and “*Sviatden*”.<sup>6</sup> So, in 18 letters covering the period from XI to the XV century, i.e. coincide with the time of the period which includes the entire complex of Novgorod birch bark letters discovered from 1951 to the present, there are 18 names of holidays, of which one is the name of the pagan holiday – Русальная неделя "Rusalia (Rusal week)" and is found in two letters (№ 389, № 131), the rest are Christian holidays: Вознесение "Ascension", Госпожин день "Mr.Day", Рождество Богородицы "Nativity of the Virgin", Воздвиженье Креста "Exaltation of the Cross", Обрезание Господне "Circumcision of the Lord", Великий день "Great day" and days of remembrance of Christian saints (Luke, Demetrius of Thessalonica, Cosmas and Damian, Michael, Philip, Barbara, Peter, Elijah, Proclus).

Mentioned holidays are found both in letters of church content and in letters of non-church content. But in all letters these holidays are used as specific dates associated with neither the Christian nor the folk calendar, i.e. with conducting of certain agricultural works:

1) а боуди семо ко петровоу дени съ икоунами "' Be here to Peter's day with icons", i.e. June 29 (letter № 142);

2) заплати стьпаньцю къ рожествоу "pay Stepanets to Christmas", i.e. by December 25 (letter № 241);

3) а то са ди-нало съ се днѣ во велики днѣ "It happened today, on Easter" (letter № 154);

4) а недана пошли во лугу ко илину дни "And we have gone to the meadow recently by Elijah day", i.e. August 2 (letter № 134);

5) а то деалось всю нѣделю до прокла "and this happened all week until Proclus Day" (letter № 496), etc.

This assumption is also supported by the fact that the authors of the letters were not villagers but townspeople for which it was

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<sup>6</sup> Зализняк, А. А. Древненовгородский диалект. – Москва: Языки славянской культуры, - 2004. – с. 161.

important to know not the period of plowing or harvest but the appointed time of payments, meetings, trade deals.

The third paragraph is "**Rites of the Life Cycle**". Traditions, customs, holidays that accompany a person on throughout his life path are called rites of life cycle. Two groups of ceremonies – wedding and funerary-are highlighted on the material of Novgorod birch bark letters.

The wedding ceremony consists of several stages - bride, matchmaking, engagement and wedding feast. There is no description of the conducting any of them in Novgorod birch bark letters. But the linguistic analysis of birch bark documents allows us to identify stable vocabulary associated with a wedding ceremony. Such vocabulary was recorded by us in 12 letters which are very diverse in their content.

Thus, letter № 377 (the last third of the XII century) is a love letter-proposal; letters № 731 and 955 are correspondence with a matchmaker; a separate group is letters №№ 261, 262, 263, 264. These are the lists of wedding gifts: блюдо "dish" (№№ 261, 264), тимо "morocco" (№№ 261, 262, 263, 264), соръцица "shirt", (№ 262), портище "a piece of cloth of a certain size" (№№ 262, 263).

In total, in Novgorod birch bark letters vocabulary associated with the wedding ceremony is expressed by:

- 7 nouns: послоухо "witness" (№ 377), повоиник "ancient headdress of married women" (№ 731), блюдо "dish" (№№ 261, 264), тимо "morocco" (№№ 261, 262, 263, 264), соръцица "shirt" (№ 262), портище "a piece of cloth of a certain size" (№№ 262, 263), прокроута "peasant woman" (№356);

- 5 verbs: хотѣти "to want" (№№ 377, 731), поимати "to catch" (№731), поѣхати "to go" (№ 955), жьнитиса "to marry" (№672), поати "to go" (№ 9);

- 5 stable formulas: поиди за мъне (№ 377), а кодъ мнѣ хлѣбъ ту и тобѣ (№ 731), ала семо сѧ емѢ по рѣкѣ (№ 731), избити в руки (№ 9), пустити жену а иноую поати (№ 9).

The material of Novgorod birch bark letters gives an indication of some traditions associated with the funeral rites and memorials. The letters which use vocabulary related to funerary rituals are

conditionally divided into 2 groups according to their content: 1) testaments and 2) texts with special terminology.

To write a will before death as an official document that reflected all the property and assigned heirs was a common thing for the ancient Novgorodians.

This is evidenced by the texts of birch bark letters among which both certified wills and drafts of such wills have been found.

The spiritual testaments of the ancient Novgorodians were formed according to certain structure: initial formula, body text with the transfer of property and heirs. The expressions were used as the initial formulas:

- Се азъ рабъ божи ... написахъ рукописание при своемъ животе;

- Во има оца и сна и стго дха се азъ рабъ божи ... пишу рукописание при своемъ животѣ;

- А ... опишу рукописание.

The second group of letters contains vocabulary directly related to death, funeral rites and commemoration.

In Novgorod birch bark letters, the modern word *смерть* "death" is found only in one letter - № 689 (the 60s–80s of the XIV century): *после его смѣрти даль њсемь полотину*. This document is a report on the expenses that were committed after the death of a certain person and his commemoration. Unlike № 689, letters №№ 49, 705, 10 are private letters informing or mentioning of someone's death. However, in all three letters, the concept of death is conveyed in a taboo form:

1) by formulas: *в животѣ нѣт* (№ 49, the second half of the XIV century – the first half of the XV century); *оу мене бориса в животѣ нетъ; бого поимеете; а ныне слышу болену мене со ее* (№ 705, the first 20s of the XIII century);

2) by the lexeme *переставитисѧ* "to die": *верешъ вѣдае оу хотѣслава ми было гривна възати а творать и переставивъше*.

After a person died, he / she was buried in the earth. After the burial, a wake was held. The ancient Novgorodians remembered deceased not only on the day of death but also after 40 days and 1 year: *да цобъ ти година отъправить отъцу* (№19, the

20s of the XV century.); продаво олениноу оуцини же погрѣбание чърнеческое ать сърочьке и поль дѣвать (№ 681, the middle of the 50s – the middle of the 90s of the XII century).

The fourth paragraph is "**Conspiracies, spells, amulets.**" There are texts with conspiracies, spells, as well as amulets and talismans among Novgorod birch bark letters.

The following can be distinguished among the letters of conspiracy:

1) conspiracies against the disease - № 1022 (the 60s – the middle of the 90s of the XII century) №715 (the first half – the middle of the XIII century), № 930 (the end of the XIV century – the first quarter of the XV century.), №734 (the 40s – the beginning of the 60s of the XII century);

2) love incantation - № 521 (the second part of the XIV century – the first part of the XV century);

3) spells - № 957 (the beginning of the XII century), № 973 (XIII century).

According to the content, Novgorod birch bark letters №№ 1022, 715, 930 and 734 are prayer conspiracies.

Talismans-amulets were also found among the letters written to protect against misfortune: letters № 884 (the middle of the XII century) and № 674 (the middle of the 50s of the XII century – the beginning of 1210s).

Thus, the material of Novgorod birch bark letters allows us to assert that the spiritual life of the ancient Novgorodians was twofold in nature because it combined the elements of both pagan and Orthodox worldviews.

The fifth paragraph is "**Phraseological picture of the world of Novgorod birch bark letters**". Phraseological picture of the world, as a part of a holistic linguistic picture of the world is associated with cultural and national standards, stereotypes, mythologemes, symbols, etc. In this regard, the study of the phraseological picture of the world of Novgorod birch bark letters is of particular interest. From one hand, the study of phraseological units and stable combinations provides a wealth of factual material, both historical and linguoculturological ones. On the other hand, its



study will be associated with a number of difficulties which are explained due to the genre specificity of letters.

According to their genre specifics, Novgorod birch bark letters are the most ancient examples of epistolary genre. According to S.S. Kuvalina, "they imprinted such facts of linguistic communication that cannot be considered living, conversational. These facts represent a manifestation of a certain epistolary tradition, which developed not without the significant influence of bookish and written principles."<sup>7</sup> Private birch bark letters are conditionally divided into two parts – formal and original. Formal part has undergone some changes for a number of epochs.

Thus, the following formulas stand out as functional types of initial greetings in birch bark letters:

The formula 'ОТ КОГО К КОМУ' "FROM WHOM TO WHOM" is found in correspondence of the XI century and is the most common: от миките ко церту (№4, XIV century); от гостаты к васильви (№ 9, the middle of the 30s – the middle of the 70s of the XII century); ѿ ѿакова къ евану (№ 30, the 70s – the beginning of the 80s of the XIV century,) etc; the expression 'ПОКЛОН ОТ КОГО К КОМУ' "BOW FROM WHOM TO WHOM" began to be used in the thirteenth century: отоци поклонъ к олоскарду (№ 528, the 70s–80s of the XIV century); от ане поклоно ко климате (№ 531, the end of the XII – the first half of the XIII century); поклонъ ѿ онцифора к бабѣ к марѣмыанѣ (№ 578, the 60s–70s of the XIV century).

During this period, the words поклон "bow", поклоняние "bowing" and also добро "goodness" bring the etiquette of politeness into the initial formulas: ѿ иванка и ѿ мирославѣ къ иванкоу поклонание (№113, 1180s–1200s).

Special mention should be made of the word добро "goodness" and expressions with this word.

In the Ancient Novgorod dialect, as well as in the Old Russian language in general, all household items were denoted by the word

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<sup>7</sup> Кувалина, С.С. Функциональные типы начальных стереотипов эпистолярного жанра в истории русского языка XII-XIII веков // Вопросы истории и диалектологии русского языка. – вып. 3, - Т. 140, - Куйбышев, - 1974. – с. 32.

добро: все добро здорово здѣсе (№ 129, the 80s–90s of the XIV century). But the word добро was polysemantic and is found in letters also in the following meanings: ‘good quality’, ‘goods’: за вълкъкъ рѣспытавшѣа гъраздѣ дѣбра и лиха нѣ крънѣта (№ 685, the 40s – the middle of the 90s of the XII century); добра же мехе одине (№225 the 60s–90s of the XII century).

The word добро was also a part of the stable expressions:

- створѣта добро "do me a favor", "please": створѣта добро моѣ падцерица (№ 1113, 1180s–1200s);

- добръмъ "in a good way": посылѣ же добръмъ (№246, XI century);

- уцини добро: пероставѣ сѣникъ цини ми добро (№ 283, the 70s – the beginning of the 80s of the XIV century).

III. The initial formulas «БЪЕТ ЧЕЛОМ КТО КОМУ» or «КТО БЪЕТ ЧЕЛОМ КОМУ» or «ЧЕЛОБИТЬЕ ОТ КОГО КОМУ» (to bow respectfully when greeting, often as a sign of deference, subordination): фешке юръгию целомъ бѣе (№32, the 40s – 60s of the XIV century); осподину челомъ бѣють твоѣ христѣани (№ 540, 1400s); челобитье ѿ волоса господину къ фоносу (№1094, the end of the XIV – the first quarter of the XV century).

In addition to the traditional initial formulas, there are also other etiquette formulas of epistolary genre in Novgorod birch bark letters, for example: моѣ хоудость "my nothingness" in the phrase соудить богъ и моѣ хоудость (№ 752, the 80s of the XI century–1100s).

In the language of Novgorod birch bark letters, there are not only formulas of politeness but also abusive vocabulary under which we understand not only the Russian swearing encountered in Novgorod birch bark letters but also unfriendly words, curses. Curses or abusive language in the Novgorod birch bark documents themselves also have a verbal designation. Wed: омѣшай do not mess up any proverbs (№ 286, first half or mid – 14th century) - the word is a proverb, as noted by A.A. Zaliznyak, used in the meaning of ‘bad rumor about someone’, ‘bad fame’, ‘abusive nickname’.<sup>8</sup>

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<sup>8</sup> Зализняк, А. А. Древненовгородский диалект. – Москва: Языки славянской культуры, - 2004. – с. 596.

1. кобажанинъ and скоудьтина: коа ни а тобе кобажанино ни тобъ скоудьтина (№831, the second quarter of the XII century). The ancient Novgorodians gave the name kobyazhans to the kolbyags, an ethnic group of Scandinavian origin. In letter № 831, this word is used as a synonym for a miser, cheapskate. Скоудатина is an abusive word that denotes a poor and wretched person.

2. сбродна: а на лунѣнѣ чловѣкъ добръ а сбродну не имѣ (№ 314, the 70s–90s of the XIV century). Tramps were called sbrodna.

3. посакъ: уов ортимие уо посака три берековесеке (№1082, the first half of the XIV century). The word posak is dialectal and means a thief or a swindler.

4. лѣзни: ...у есть у мнѣ убилѣ а живото есть у мнѣ розграбилѣ лѣзни ма въ плищѣ (№ 252, the second part of the XIV century). The word lezni denotes loitering people who have neither a settled place nor employment.

5. корова and бладь: како еси возложить пороукоу на мою сестроу и на доцерь еи назовало еси състроу мою коровою и доцере бладею (№ 531, the end of the XII – the first half of the XIII century.) Корова means "cow" and бладь means "whore".

6. вражина: послѣ вороже цужу хѣлѣстиноу (№ 1113, 1180s–1200s). Вороже is the vocative of the word вражина – the ancient Russian curse.

8 lexemes with the meaning of the curse are recorded in Novgorod birch bark letters in total. Of these curses, the word posak is dialectal and the word вороже is Ancient Russian.

The use of abusive vocabulary in Novgorod birch bark letters once again confirms the idea that in birch bark letters, communication between people was presented as non-etiquette style of communication.

*The main points and materials of first chapter are stated in following publications of author.*<sup>9</sup>

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<sup>9</sup> Гамидова, Р. Т. О своеобразии использования наименований праздников в новгородских берестяных грамотах // - Баки: Azərbaycan Milli Elmlər Akademiyası M. Fizuli adına Əlyazmalar İnstitutu, Filologiya məslələri, - 2019. № 2, - с. 282-288; Языковой анализ новгородских берестяных грамот: религиозная лексика // - Gəncə Dövlət Universiteti, Ученые записки, - 2020. № 2, - с. 293-297;

**Conclusion.** The analysis of Novgorod birch bark letters led to the following conclusions:

1. Material of Novgorod birch bark letters is analyzed from two aspects:

– linguoculturological aspect. Due to this aspect, the peculiarities of the Ancient Novgorodians' culture and everyday life in the historical period from XI to XV century were revealed in their language;

– communicative aspect which allowed to identify and study features of the communicative culture embodied in behavior of the Ancient Novgorodians.

2. Due to the fact that the majority of Novgorod birch bark letters are private letters only those aspects of the everyday life of the inhabitants of Veliky Novgorod and its environs could be reflected in them that worried people most of all.

In the everyday life of the Novgorodians who lived in the XI - XV centuries, mainly two areas concerned people:

1) private life;

2) business life.

3. Private life was expressed in interpersonal relations that is clearly reflected in those birch bark letters which were private. In this sense, the use of kinship terms in Novgorod birch bark letters is very interesting.

The study of linguoculturological and communicative use of vocabulary denoting family relations in Novgorod birch bark letters allows us to conclude that:

1) the concept of kinship was transmitted both by separate lexemes and morphological ways, in particular by possessive suffixes;

2) gender distribution of usage of lexemes indicates a preference for words denoting males. This can be evidenced not only

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Лингвокультурологический анализ новгородских грамот на бересте: обозначение срока и времени // XIII Международная научно-практическая конференция «Язык. Культура. Коммуникация», Ульяновск: 1 июня, – 2020, - с. 145-149; Обряды жизненного цикла: лингвокультурологический анализ // - Bakı: Azərbaycan Milli Elmlər Akademiyası M. Fizuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, - 2021. № 3, - с. 91-98; Фразеологическая картина мира в новгородских берестяных грамотах // - Bakı: Azərbaycan Milli Elmlər Akademiyası M. Fizuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, - 2023. № 2, - с. 52-58.

by the quantitative preponderance of the terms of kinship and in-law relationship indicating males (19 lexemes naming men, 13 lexemes naming women) but also by predominant use of possessive adjectives formed by combining male names with possessive suffixes and denoting the wives of these men.

3) Communicative use of lexemes denoting family relations had direct and implicit character. Direct use was expressed in the use of kinship and in-law relationship terms. Under implicit use we mean an indirect indication of kinship in possessive adjectives with suffixes ич-, \*-ja-, \*-je-, etc.

4) In the communicative use of lexemes denoting family relations, non-etiquette style of communication dominates which is expressed both in the use of dialect forms and colloquial variants reflected in Novgorod birch bark letters.

4. Language picture of the world associated with the Ancient Novgorodians' everyday life is formed around trade thereby confirming the status of Novgorod as a trading city. All spheres of Novgorodians' life and activity from the administrative territorial units until the definition of food and employment of the population are subject to the description and characteristics of trade relations existing in the historical period from XI to XV centuries.

5. The spiritual life of the ancient Novgorodians had twofold character because it combined elements of both pagan and Orthodox worldviews. This is evidenced by their calendar of holidays among which pagan and Christian holidays meet, and also rituals of the life cycle and conspiracies, spells, amulets.

6. The spiritual component does not prevail over every day needs of the inhabitants of Veliky Novgorod. Analysis of letters in which names of religious holidays are fixed (both Orthodox and pagan) showed that the names of holidays, as a rule, are used in the letters for practical purposes, namely to indicate the exact date and time of personal and business meetings, trade transactions and agreements.

7. Phraseological picture of the world presented in Novgorod birch bark letters differs little from linguistic picture of the world as a

whole. The main points which are reflected in idioms used in Novgorod birch bark letters are:

- a) family relationship;
- b) perception of God as the only possible truth and judge in this world;
- c) the practical worldview of Novgorodians expressed in phraseological units of trade and jurisprudence.

It should be noted that there are such phraseological units and phrases among the latter that also reflect the pagan perception of the world in the mind of Novgorodians who lived from the XI to the XV centuries.

8. The linguistic and cultural analysis of the spiritual component of the vocabulary of the ancient Novgorodians allows to determine that Christian concepts, religious paraphernalia, church terminology is found, as a rule, in the letters with church content. In private correspondence, we have fixed mainly phraseological combinations and stable formulas reflecting both Christian and pagan worldviews. However, kinship and trade relations are fundamental for the phraseological picture of the world.

So, the linguistic picture of the world of Ancient Novgorod is a complex structure the constituent parts of which are the practical and spiritual perception of life of medieval Novgorod. Cumulative language personality verbalizes a person's relationship with God and other members of society, both social and familial ones, and thus reinforces the people's ideas about social hierarchy, family roles and the world around in the language.

**The main content and provisions of the study are reflected in the following scientific articles and conference materials published in Azerbaijan and foreign countries in which the author took part:**

1. Словарный состав новгородских берестяных грамот (лексико-тематические группы слов) // Язык и литература Бакинского Государственного Университета, - 2018. № 1, - с.73-76.

2. Нюансы общения древних новгородцев // - Москва: Высшее образование сегодня, - 2018. № 6, - с. 64-66.
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4. О своеобразии использования наименований праздников в новгородских берестяных грамотах // - Bakı: Azərbaycan Milli Elmlər Akademiyası M. Fizuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, - 2019. № 2, - с. 282-288.
5. Лингвокультура древних новгородцев (на материале берестяных грамот) // - Бакинский Славянский Университет: Актуальные проблемы изучения гуманитарных наук (Межвузовский сборник научных статей), - 2020. № 2, - с. 90-95.
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8. Понятие «языковая картина мира» в отечественном языкознании: история вопроса // Azərbaycanşünaslığın aktual problemləri. Ümummilli Lider Heydər Əliyevin anadan olmasının 97-ci ildönümünə həsr olunmuş XI Beynəlxalq elmi konfransının materilları, - Бакинский Славянский Университет: 7-8 may, - 2020, - с. 174-177.
9. Лингвокультурологический анализ новгородских грамот на бересте: обозначение срока и времени // XIII Международная научно-практическая конференция «Язык. Культура. Коммуникация», Ульяновск: 1 июня, – 2020, - с. 145-149.
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12. Обозначение человека по его социальному статусу и должности в новгородских берестяных грамотах // Материалы конференций, Сумгаитский государственный университет: 28-29 октября, - 2021. № 6, - с. 136-139.
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