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**GAGAUZ VARIANT OF “THE EPISTLE
ABOUT LORD’S DAY (SUNDAY)”
FROM THE POINT OF VIEW OF ETHNO-
CULTURAL INTERACTION**

Ключові слова: християнська писемна культура, апокрифічні тексти, епістоля, гагаузькі рукописні релігійні тексти.

Квілінкова Єлізавета. ГАГАУЗЬКИЙ ВАРИАНТ „ЕПІСТОЛІЇ ПРО ДЕНЬ ГОСПОДНІЙ (НЕДІЛЮ)” КРИЗЬ ПРИЗМУ ЕТНОКУЛЬТУРНОЇ ВЗАЄМОДІЇ.

У статті досліджується гагаузька релігійна рукописна традиція. Однією з розповсюджених в гагаузів новозавітних апокрифічних оповідей – „Епістоля про день Господній” („Епістоля нашого Господа Ісуса Христа, надіслана Богом з неба”). Дослідження ґрунтується на матеріалах, зібраних у ході індивідуальних етнографічних досліджень автора (2008-2011 рр.) у гагаузьких селах півдня Республіки Молдови. Робляться висновки про те, що на території Бессарабії нестача релігійних знань і літератури гагаузи заповнювали за допомогою книг і рукописних релігійних текстів у першу чергу на молдавській/румунській мові. Відмічається, що ця традиція продовжує функціонувати серед гагаузького населення Республіки Молдови і в наш час.

At the end of the 19th century and the beginning of the 20th century Bessarabian Gagauz people went through an intensive assimilation process of Christian written culture that is connected with the increase of their religiousness and strengthening of their language and ethnic identity. Till the beginning of the 20th century they lacked any kind of literature in their native language including religious one. During their stay in the Balkans and a long period of time after they had moved to Bessarabia, the main source of knowledge about Christian history and dogmas for the Gagauz people were books in Karamanli language (written in Turkish language using Greek alphabet). Still these books cost much and few could afford them to buy and read.

On the territory of Bessarabia, Gagauz people met the lack of religious knowledge and literature with the help of books and handwritten religious texts primarily in the Moldavian language. Beginning with the second half, and mainly the end, of the 19th century, in the archival sources appear evidences that a small part of the population of some Gagauz villages (especially men) have knowledge of Moldavian language and less of Russian one. According to historiographical data, at the end of the 19th century among Bessarabian Gagauz people was

spread the apocryphal text *The Dream of the Virgin Mary, Mother of Jesus* in the Moldavian and Russian language¹.

At present it was possible to find some handwritten compilations of religious content in Gagauz language written in the Cyrillic script. Field material was collected during individual ethnographical researches in 2008–2011 in Gagauz villages and towns situated in the south of the Republic of Moldova: Ceadir-Lunga district (town Ceadir-Lunga, village Gaidari, village Cazaculia, village Beşghioz) and partially Comrat district (village Beşalma). The material was collected from the representatives of orthodox belief – people of old age, committed Christians, who systematically attend church and perform the whole range of religious rites.

It should be mentioned that in the collected handwritten compilations, depending on the interest of holder, are present different apocryphal texts: “*The Epistle of Jesus Christ*”, “*The Epistles of Jesus Mother*”, “*The Ordeal of the Virgin Mary*”, “*The Dream of the Virgin Mary, Mother of Jesus*”, “*A Tale About 12 Fridays*”, “*The Meeting of the Archangel Michael with Avizuh, with Satan’s Wing*” and others. Nevertheless, the first free texts are present in all collected compilations. (Non-abridged texts and their variants will be

published in the monograph research "The Apocryphal Texts Through The Religiousness of Gagauz People". Some of them can be found in the supplement of the published monograph².)

In this article we will analyze one of the most widespread among Gagauz people apocryphal tale of the New Testament – *The Epistle about Lord's Day* ("The Epistle of Our Lord Jesus Christ, Sent From Heaven by God"). This apocryphal text is well known by many Christian nations. In this text Jesus prescribes us to live righteously and honor Sunday because on this day took place many important events: the Annunciation, the Baptism of Christ and His Resurrection, also on this day the Doomsday will come.

The Roman variant is considered to be the earliest one because it was mentioned in Jerusalem epistle. The time of its appearance is attributed to the 5th – 6th century, while the creation of Jerusalem variant (the original text in Greek language) the scientists refer to the 7th century. The first variant is translated from Greek into Bulgarian in the 11th-12th century, and the second in the 13th-14th century. In Slavic book tradition the most widespread is the Jerusalem variant. There are known some redactions that appeared at different times (Russian and South Slavic). The Bulgarians have both variants of this epistle „Епистолия за неделята”; overall they count more than 60³. The Russian scientists attribute the appearance of Russian epistles about Lord's Day to the 15th century⁴. The apocryphal became widespread in the Ukrainian written tradition. The plot influenced the Ukrainian and Belarusian folklore and Russian spiritual poems⁵).

Beginning with the 16th century *The Epistle about Lord's Day* became widespread among Moldavians and Romanians. The epistle is known under different titles: "Epistolia Domnului nostru Iisus Hristos ce a trimis-o Dumnezeu din cer" / "The Epistle of Our Lord Jesus Christ, Sent From Heaven by God", "Epistolie din Cer pentru respectarea Zilei Domnului"/ The Epistle From Heaven to Venerate Lord's Day", "Epistolie din Cer pentru respectarea Zilei a Duminicii"/ "The Epistle from Heaven to Venerate Sunday", "Epistolia lui Hristos pentru paza Duminicii"/ "The Epistle of Christ to Protect Sunday", "Legenda Duminicii" / "The Legend of Sunday". Even today, according to Romanian researchers, the epistle and other apocryphal texts (for instance "The Dream of the Virgin Mary, Mother of Jesus") have a wide circulation, as a talisman, on the given territory⁶.

In this context, the question of primary importance is how apocryphal texts appeared in Gagauz milieu. In Gagauz handwritten compila-

tions the title of the apocryphal text "The Epistle of Our Lord Jesus Christ, Sent From Heaven by God" has minor differences that are connected with translation style and use of religious terminology: „Епистолия Бизим Самбинин Йисус Христосун, ани ёллады Аллах гёктян” (Ceadir-Lunga), „Епистолия Бизим Падишахымыс Йисус Христос, ани ёллады Аллах гёктян” (Beşghioz); „Епистолия бизим Аллахын оолу Йисус Христос ёлады бизя гёктян” (Gaidari); „Епистолия Саабинин Йисусу Бизим Христозун, ани ёламыш Аллаа гёктян” (Beşghioz).

In Gagauz handwritten tradition, the Jerusalem variant of *The Epistle About Lord's Day* is widely spread. We could not find in archival and historiographical documents any evidence about the time of its appearance and spreading in Gagauz milieu, that makes it difficult to identify the time of appearance of Gagauz variant and determine "the first source" of the translation into Gagauz language of the mentioned epistle and other ones. Therefore, we found it reasonable to study peculiarities of epistles in Gagauz language in comparative aspect with analogical texts widespread among neighboring peoples first of all Bulgarians, Moldavians and Romanians. Due to this method we could identify textual differences of epistles in Gagauz language, the peculiarities of their style and writing, as well as the presence of foreign vocabulary. These aspects connected with Gagauz apocryphal texts are presented in some of our publications⁷. This allowed us to make preliminary conclusions regarding "the first source" from which were made translations into Gagauz language.

While comparing the epistle in Gagauz language (it was taken the text from Ceadir-Lunga compilation as the most accurate and complete) with Bulgarian version⁸ it was found that although the plot and structure are in general the same, there are substantial differences not only in details but also in the content, a thing we can not say while comparing the Gagauz variant with Moldavian/Romanian ones. The translation of title of the Gagauz Epistle About Lord's Day «Епистолия Бизим Саабинин Йисус Христосун, ани ёллады Аллах гёктян» coincides completely with one of the titles used by Moldavians and Romanians to name the same epistle "Epistolia Domnului nostru Iisus Hristos ce ne-a trimis-o Dumnezeu din Cer" No less important is the fact that the sequence of epistles in Gagauz compilations (The Epistle of Jesus Christ, The Epistles of Jesus Mother, The Ordeal of the Virgin Mary) coincides with handwritten traditions of Moldavians and Romanians (*Epistola lui Hristos, Epistola Maicii Domnului, Aceasta carte arată muncile creştinilor*).

The comparison of content of epistles about Lord's Day in Gagauz language with similar texts widespread among Moldavians and Romanians shows practically their complete identity. According to researches the oldest Romanian variant of „The Epistle of Christ” (*Epistola lui Hristos*) is also known under the name of „The Legend About Sunday” (*Legenda Duminicii*) presented in the collection of B.P. Hasdeu⁹. For the comparison we used the epistle in Moldavian/Romanian language (transliterated variant) that we managed to find in internet: *Epistolia Domnului nostru Iisus Hristos ce ne-a trimis-o Dumnezeu din Cer*¹⁰.

To identify stylistic and textual differences between Gagauz variants and Moldavian/Romanian ones, as well as to review elements of lexical borrowings, we have chosen the most important fragments from our point of view. For instance, in both variants of “The Epistle of Jesus Christ” the main stress is placed upon the criticism of Christians, who are called pagans because they do not pay attention to the outer forms of religiousness. Also one and the same terms are used: “*împriloștiților*” and “*păgîn*”, that means pagan. **O! răilor, o! împriloștiților și păgânilor ce sunteți voi** / “Oh! You bad Oh! Filthy and pagan you are!”

In the three texts (from Cazaclia and Beșghioz compilations) is completely preserved the original language from which the translation was made, as we may think it is connected with the difficult character of the fragment to translate. The fragment was placed between brackets as an unclear specification, the omission of which was banned: “*împriloștiților*” and “*păgîn*”, that means pagan. (*рылор ши ымприлоштицилорь ши пэгынилор че сынтець вой*). In Beșghioz compilation this fragment is rewritten without translation but with significant distortion: “*împriloștiților*” and “*păgîn*”, that means pagan. (*нилар) ши инпрелов сынлор че сынтець вой*; “*рылор ши инприлоштицилор ши пэгынилор че сунтець вой*”.

In the text taken from Ceadir-Lunga compilation in the result of translation the original language was preserved only fragmentarily: *O фяналар хем ынпрелестляр, хем пыгерецляр, нейсинис сис?* / “Oh, malicious, filthy and pagan you are” The text from Beșalma compilation has a free translation although the word “*pagan*” is preserved: *Дьявол ярдым едер сизя, да булунерсыныс башка ишлердя, о феналар пагынар* / “The Devil helps you, and you find for yourself other things, o malicious and pagan”.

Another fragment, indicating “the first source” language of the Gagauz variant, is

connected with the enumeration of sins. In the given fragment are used Moldovan/Romanian terms denoting family relationship:

Oh! Vai de nașul ce va face păcatul cu fină-sa și finul ce va face păcat cu nașă-sa; vai de cumnatul ce va face păcat cu cumnată-sa! / “Oh! Woe to godfather, who will sin with his goddaughter and godson, who will sin with his godmother; woe to brother-in-law who will sin with his sister-in-law!”

In one text taken from Beșghioz compilation in the given fragment the “original language” is partially preserved (*Ох-вай, о саадыча, ани япаер гюнах кумицасынан, вай, о де кумптул, чине фаче покатул ку кумнетяса – Beșghioz*), while in the other two texts this fragment is translated entirely into Gagauz language using Gagauz terminology of family relationship: *нуна, кумица, куми, кресница, драгинку, булю, еништя, балдыска*.

Words of damnation are very frequently used in Gagauz epistles and are expressed with terms used by Moldavians and Romanians – “*бласт-мат*”. While mentioning the ordeal to which sinners will be subdued, the lexeme “*мунка*” is widely used as in the Romanian variant:

Goni-l-voi de la Mine blestemaților, în focul cel de veci, cel nestins, în muncă... și blestemat să fie acel om care va lucra de Sîmbătă seara până Luni la răsăritul soarelui...

Гидинь, бластаматлар, вечника атешь ичиня, ани хич сюнмер мункая...; хем бластаматъ олурса о адамъ, ким ишлярса джума[а] ертеси вечерняданъ сора та пазар ертеси гюн дуунджа... (Cazaclia).

The lexeme “*мунка*” in the meaning of “ordeal” is frequently used in many variants of this and other Gagauz epistles. Only in texts from Ceadir-Lunga and Beșalma compilations this term is substituted with Gagauz term of similar meaning – “*зеет*”: *Хем куртардым адамы ждендемин зеетиндян* / “The person was released of the ordeal of hell”; *вечника атешя, ани сунмяз зеетя* / “To the ordeal of fire, that never dies out; *биясинис, ани джендемин мункаларна гидеджинис* / “and know, you will be sent to suffer the ordeal of hell” (Beșalma).

In the process of translation some foreign words and expressions were simply rewritten, a thing that might be connected with poor knowledge of Moldavian/Romanian language by translator. Later, the copyists distorted even more the words, that subsequently led to transformation of lexemes and of the meaning of the whole sentence (as an example can serve fragments that contain the word *pedepsele* and others).

So, in Moldavian/Romanian variant the given fragment reads as follows: *Atunci veți merge la mormintele morților și veți striga: „Leșiți voi morților din mormânturi să intrăm noi de vii, că nu mai putem răbda muncile și pedepsele ce ne-a trimis Dumnezeu”* / «Then you will go to the graves of the dead and you will cry: “The dead, come out of your graves to let us, those alive, to enter them as we cannot bear anymore the ordeal and punishment that God sent on us”».

As we can see in some Gagauz variants the given lexeme is almost unrecognizable. What concerns the translation, and then it coincides completely with Moldavian/Romanian variant presented above.

Озамань гидедженись ёлюлярин мезарларина да ба[а]радженыс: Чыкын, ёлюляр, мезарын ичиндянь, гирелим бис – дириляр, зере даянамэ[э]рыс мункаяра хем недяпсалара, ани ёл[л]ады бизя Алла (Gaidari); Озамань гидедженис ёлюлеринь мезарларнаь да ба[а]-раженысь: Чыкын, ёлюляръ, мезарын ичиндянь, гирелимъ бизь – дириляр, зере даянамаерысь мункалара хемь редяпсалара, ани ёл[л]ады бизя Ал[ла]а (Cazaclia) / “Then you will go to the graves of the dead and you will cry: “The dead, come out of your graves to let us, those alive, to enter them as we cannot bear anymore the ordeal and punishment that God sent on us”».

Although one text from old Beșghioz compilation is written with many grammatical mistakes, however mainly this word is written correctly having the ending that corresponds to the rules of Gagauz language – *недяпсалара*.

The next fragment has in the text a special meaning. It represents an invocatory in which is explained the heaven origin of the letter and is stipulated the means it should be spread. In the fragment are preserved foreign lexemes (in the text they are underlined) that indicate “the first source” from which it was translated into Gagauz language: *fiii* («сыновья»), *vor moșteni* («унаследуют»).

Și să știți că această epistolă nu este făcută din firea pământescă, ci este din cer și am trimis-o pe la voi, creștinilor ca să vă părașiți păcatele voastre și să faceți voia lui Dumnezeu, ca să fiți fiii luminii; iar vai de preotul sau de călugărul sau dascălul sau diaconul care nu o va citi înaintea oamenilor. și să o scrie și să o aibe tot omul în casa sa și să o trimeată și pe unde nu va fi, că de mare folos este în casa omului; iar vai de acela ce o va scrie și va lipsi vreun cuvânt dintr-însa, iar ferice de cei ce vor cumpăra această sfântă epistolă și o vor da de pomană: acelor oameni li se vor ierta păcatele

și vor moșteni împărăția cerului de vor face poruncile lui Dumnezeu ca Avraam și ca Isaac și ca Iacob (mold./rom.).

What concerns the meaning of the given fragment that is present as well in Gagauzian epistles, then it almost coincides word by word with the Romanian text. In all variants are used lexemes such as – *фиюль* («sons»), *моштина олур* («will inheret») (Gaidari), *фиюль, моштина олур* (Cazaclia), *фиул, / муштина олур/ моштенит олур* (Beșghioz).

Хем биясинис, ки бу кият ди[и]л[ь] япылма топрак юстюндя инсандан, ама гёк юз[ю]ндянь ёланма, оласыныс фиюль дюн[н]-едя. Хем вай, о показын хем калугерин, хем о даскалын, дяконун джанына, ангысы[да [...]] олсун хер бир адамын евиндя да ёласын нерелардя ёк зере бю[ю]к файдасы вар адамын евиндя олсун, хем геня ким язарса пропустит едярся, вай, бир слово онун ичиндян, не мутлу джанына ким сатын алырса бу святой кихады да баиларса – о адамын гюнахлары прост олур, да моштина олур гёк юз[ю]ндя, хем тамана тутарсэ Ал[л]ахын лафларны, Аврамлан хем Исаклан, хем Яковлан... (Gaidari) / «And know that this epistle is not written by man on earth, but sent to you, Christian people, to make you leave your sins and comply with God’s will to become sons on earth. Woe to that priest or monk or psalm-reader or deacon who will not read it to people. And it should be rewritten and it should be present in the house of each person and be sent to places that lacks it as it is of great use to the house of a person who has it. Woe to the copyist who will miss a single word. Blessed is the man who will buy this sacred epistle and will make it a present as all their sins will be forgiven and he will inherit the Kingdom of Heaven if they comply with God’s will as Abraham, Isaac, Jacob did”».

The lexeme *moșteni* / *моштина* is frequently found in other fragments and other variants of Gagauz epistles: *Да ёля ёлыиджам рай ичиня олсун муштина вечникая; да моштина олур гёк юз[ю]ндя* (Gaidari); *ёлы[й]джам рай йчйня моштенит олсун вечника* (Beșghioz) and others / “I will send (that man, who will have the epistle) to Paradise and he will inherit the Kingdom of Heaven”.

In general, all epistles in Gagauz language are rich in lexemes and expressions that show connection with Moldavian/Romanian variants. Some of borrowed words with passing of time became part of Gagauz language and their meaning is clear to ordinary people. For instance to denote the concept of “witness” the Gagauz people widely use the term “*мартур*”. This lexeme is equally used in both Romanian and

Gagauz variant: *Pentru aceasta alergați la duhovnicii voștri de vă mărturisiti păcatele voastre iertate vor fi* (moold./rom.).

The content of this fragment is reflected in the Gagauz variant: *Да гезярсинь духовныларын ардына, мартурисин простедясин гюнахлармызы* (Gaidari): *да гезярсин духовныларын ардына, мартурис едясинись гюнахларнызы* (Cazaclia): *да гезерсинис духевноиларын (?) ардына мартурисит едясинис гёнахларнызы* (Beșghioz) / „Go to your confessors and confess your sins”.

A special connection between Gagauz and Moldavian/Romanian Epistle About Lord's Day can be seen in one text from Beșalma compilation. In it is presented the same formula of damnation addressed to Arianism as in Moldavian/Romanian text of The Epistle of Jesus Christ:

Aш олмас о адама кусар барсаklarны нижя Аренин / “Damned will be that man and will puke their guts as an Arian” (Beșalma).

*Anatema să fie acel om, si să se verse mașele sale ca ale lui Arie*¹¹.

It is supposed that in more recent Epistles about Lord's Day in Gagauz language the given fragment was omitted due to historical irrelevance and complete blur of meaning of the given fragment to religious people of new age. We would like to point out that according to one of the main thesis of Arianism, Christ was created by God, and as a result has the beginning of his origin and is not equal to God, that is to say Christ is not consubstantial with God. Arianism is a theological teaching of the 4th – 6th century AD. In 325, at the First Ecumenical Council, Arianism was condemned for heresy, and as creed (Nicene Creed) was adopted the doctrine about Trinity consubstantiality. Till the 6th century, Arianism was state religion of Germanic states¹².

The comparison of Epistles of Jesus Christ in Gagauz language (8 in number) show that almost in all of them are present Moldavian/Romanian terms and expressions. Texts from Ceadir-Lunga compilation have the most accurate translation. Many Moldavian/Romanian lexemes are substituted with Gagauz synonyms, for instance: *зеем* (instead of „мунка”), *евлатлары* (instead of „фиул”), *ёмюр единеджекляръ* (instead of „моштина олуър”) and so on. However, it still contains some Moldavian/Romanian words, as for example *недяпсалара* and others.

Some meaning mistakes passing from one text to another were possible to identify with the help of Ceadir-Lunga and Moldavian/Romanian variants. Referring to “the first source” we can state that in Ceadir-Lunga texts sometimes are present

expressions that are characteristic to Moldavian/Romanian language (*мункада рысина*), but as a rule they are accompanied by the translation of the meaning into Gagauz language. What concerns Russian words in Gagauz texts, we should take into account the fact that Moldavian/Romanian texts have the same amount of such words. On this basis we can say that one of the sources of Slavic vocabulary into Gagauz religious texts served apocryphal literature in Moldavian/Romanian language.

Multiple rewriting of texts and illegible handwriting very frequently became the cause for changing of the meaning and writing of foreign lexemes. In many compilations the illegible words were corrected by the copyist and instead of them were written words similar in sound to Gagauz ones that subsequently led to transformation of content of separate fragments which passed from text to text. As a result the texts were adapted through the prism of people's mind taking into account moral and legal norms of Gagauz people.

Thereby, the lack of any kind of evidences in statements of local Bessaraban clergy about the existence of apocryphal texts in Gagauz language at the end of the 19th century proves the fact that the texts were translated into Gagauz language later. The presence of many foreign borrowings in Gagauz texts eloquently points out at „the first source” of translated Gagauz texts from Moldavian/Romanian language. Moreover, in one of Beșghioz compilations the title of The Epistle of Jesus Christ and The Epistle of Mother of Jesus is preserved in the Moldavian/Romanian language while the rest content of the text is translated into Gagauz language: „Епистолия Домнулуй ностру Исус Христос че-о т[р]ймек Думнезеу унсиу черю” / “The Epistle of Our Lord Jesus Christ, Sent From Heaven by God”, „Епистолия Майка Домнулуйя” / “The Epistle of Mother of Jesus”. The form of addressing to Jesus Christ coincides entirely with the form in the Romanian variant: *Доамне Исусе Христоасе, Домне Исусе Христоасе* and so on.

Data provided by different sources indicating that a part of Gagauz population spoke Moldavian language and did not other languages (partially Bulgarian language, and before the end of the 19th century beginning of the 20th century Russian language) as well as presence of foreign vocabulary in Gagauz texts point at ethnical environment from which these texts appeared as a result of intense ethnocultural contacts. Due to some objective factors the Gagauz environment happened to be a fertile ground that accepted and carefully preserved Moldavian (and Russian) apocry-

phal heritage. Despite the common structure and content of texts, Gagauz texts absorbed the peculiarities of Gagauz language and people's views, representing independent variants of these monuments.

In general we can say that systematization and analysis of material in the frame of previously unexplored sphere of spiritual culture of Gagauz people gives us opportunity not only to study more profoundly their religious notions of good and evil, virtue and sin and of the other

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⁴ http://old_russian_writers.academic.ru.

⁵ Бессонов П. Калекы переходжие: Сборник стихов и исследование. – М., 1864. – Ч. 2. – Вып. 6. – С. 68-96; Епистолия о неделе // <http://www.Pushkinskijdom.ru/Default.aspx?tabid=3852>; Епистолия о неделе // http://old_russian_writers.academic.ru

world, but also gives the possibility to look in a new light at the process of ethno-cultural interaction of Gagauz people with neighboring nations that took place on the territory of Bessarabia in the 19th-20th century.

Translator: Master of philology – *Ivanca Orz*

⁶ <http://ro.orthodoxwiki.org>

⁷ Квилинкова Е.Н. «Святые письма» в гагаузской фольклорной традиции // Revista de etnologie și culturologie. – Nr. 10-11. – Chișinău. – 2011. – С. 43-48; Квилинкова Е.Н. Варианты «эпистолий» о воскресном дне, зафиксированные в гагаузских селах юга Молдовы // Старый Боровск. Старообрядчество: история, культура, современность. Материалы. – Москва: Боровск, 2011. – С. 230-253 // <http://www.borovskold.ru>

⁸ Стара българска литература. Апокрифи. Донка Петканова, съст. и ред. – София: Български писател, 1982.

⁹ <http://biblior.net>

¹⁰ Epistolia Domnului nostru Iisus Hristos ce ne-a trimis-o Dumnezeu din Cer // <http://parintelemaris.blogspot.com/2010/01/epistolia-domnului-nostru-iisus-hristos.html>

¹¹ Idem.

¹² http://dic.academic.ru/dic.nsf/enc_philosophy/5505/%D0%90%D0%A0%D0%98%D0%90%D0%9D%D0%A1%D0%A2%D0%92%D0%9E

Cvilincova Elizaveta. LA VERSION GAGAUZE DE "L'ÉPISTOLIE SUR LE JOUR DU SEIGNEUR (DIMANCHE)" À TRAVERS LE PRISME DES INTERACTIONS ETHNOCULTURELLES.

Cet article explore la tradition de manuscrit religieux gagaouze. Une des légendes apocryphes du Nouveau Testament qui est répandue entre les Gagaouzes est Epistolie sur la journée de dimanche. L'étude a été basée sur les documents recueillis dans le cadre de la recherche ethnographique individuelle de l'auteur (2008-2011) dans les villages gagaouzes du sud de la République de Moldova. On conclut que dans le territoire de la Bessarabie les Gagaouzes complétaient le manque des connaissances religieuses et de la littérature à l'aide des livres et des manuscrits des textes religieux, principalement en moldove/roumain. On note que cette tradition se poursuit parmi la population gagaouze en République de Moldova et à l'heure actuelle.

Termes clés: culture écrite chrétienne, textes apocryphes, épistolie, manuscrits des textes religieux gagaouzes.

Елизавета Квилинкова. ГАГАУЗСКИЙ ВАРИАНТ "ЕПИСТОЛИИ О ВОСКРЕСНОМ ДНЕ" СКВОЗЬ ПРИЗМУ ЭТНОКУЛЬТУРНОГО ВЗАИМОДЕЙСТВИЯ

В статье исследуется один из распространенных у гагаузов новозаветных апокрифических сказаний – Епистолия о воскресном дне. В основу исследования положены материалы, собранные в ходе индивидуальных этнографических исследований автора (2008-2011 гг.) в гагаузских селах юга Республики Молдова. Делается вывод о том, что на территории Бессарабии недостаток религиозных знаний и литературы гагаузы восполняли с помощью книг и рукописных религиозных текстов в первую очередь на молдавском/румынском языке. Отмечается, что эта традиция продолжает функционировать среди гагаузского населения Республики Молдова и в настоящее время.

Ключевые слова: христианская письменная культура, апокрифические тексты, епистолия, гагаузские рукописные религиозные тексты.