

meeting of the Pavlovo-Posad Soviet of Workers' Deputies, it was decided to transfer all power into the hands of the Soviet, to create a Red Guard headquarters to protect factories. It is also worth mentioning that the state program of the late XIX-early XX century to attract foreign capital to Russia was realized at the local level. A Russian-French anonymous society was operating on the territory of Pavlovsky Posad, which created a spinning, weaving and cotton enterprise in the city. At the same time, it was this enterprise that became the heart of the concentration of revolutionary ideas. During the revolution of 1905-1907, the workers at the factory created a Bolshevik guard, put forward demands, some of which were satisfied by the owners of the factory. In 1917, the workers declared their unwillingness to obey the French masters, and in 1918 the enterprise was nationalized.

Conclusion. Thus, the events that took place throughout the Russian Empire were echoed at the local level, stimulating industry and allowing small handicrafts to evolve into real enterprises. In this context, it is important to understand that the history described in a classbook does not stand apart from the history of a particular region, but is inextricably linked with it. The study of local history is impossible without referring to the historical experience of the entire state.

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GREEK PHRASES IN LITURGICAL TEXTS OF THE RUSSIAN ORTHODOX CHURCH

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Keywords: Church Slavonic, Greek language, liturgical language, Orthodox Church, translations, Greekisms, etymology.

The liturgical language of the Russian Orthodox Church is Church Slavonic. Today it is understandable only to those who study it and regularly use it, but during some services you can even hear phrases in Greek, which is even less understandable to parishioners. In this article, we will list the Greek inserts encountered during the Divine Liturgy, denote their meaning, and also explain why they remained without translation.

The purpose of this research is to study, systematize and translate the Greek linguistic elements used during the Divine Liturgy in the parishes of the Russian Orthodox Church, as well as the influence of these linguistic constructions on some words of the Russian language.

Material and methods. The research material was “Chinovnik arhierejskogo svyashchennosluzheniya”. To gain the mentioned purpose we have used the following methods: descriptive method, method of classification and analysis, comparative.

Findings and their discussion. For this article we used “Chinovnik arhierejskogo svyashchennosluzheniya” (the book describing the course of episcopal services, in which we can find 5 Greek inserts during the episcopal Divine Liturgy of the Russian Orthodox Church: “Κύριε ἐλέησον” (Lord have mercy), “Εἰς πολλὰ ἔτη, δέσποτα” (For many years, master); “Τὸν Δεσπότην καὶ Ἀρχιερέα ἡμῶν, Κύριε, φύλαττε· εἰς πολλὰ ἔτη Δέσποτα” (“Preserve, O Lord, our Master and Hierarch. Many years to you, Master!”), “ἄξιος” (worthy) and “Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς” (“Holy God, Holy mighty, Holy immortal, have mercy on us”).

Before considering each of the listed elements, it is worth explaining why they were left without translation. Singing in Greek is explained by the fact that the Russian Church was a metropolis for a long time, and until the middle of the XV century it was ruled by Greek metropolitans. Thus, the Greek inserts during the episcopal Liturgy can be just part of history.

It can be said that the episcopal Liturgy itself takes us back to the V–VII centuries of the Christian Church. Before the Little Entrance, the Liturgy goes in the usual order: the bishop is in the pulpit and secretly reads the prayers of the antiphons. After putting on the vestments the choir sings the first Greek element “Τὸν Δεσπότην καὶ Ἀρχιερέα ἡμῶν, Κύριε, φύλαττε· εἰς πολλὰ ἔτη Δέσποτα”.

The bishop's entrance to the altar is performed more solemnly than the entrance during the ordinary Liturgy. Just after the Little Entrance, the bishop burns incense. From the 5th to the 7th centuries, this was the beginning of the service. At this time the choir sings “Εἰς πολλὰ ἔτη, δέσποτα”.

The named Greek phrases are never used in Church Slavonic during the worship. However, the last one formed the basis of the Russian interjection “ispolat” - praise, glory (in circulation).

Another Greek word is used only during the episcopal Liturgy. Before dressing a new clergyman, carrying one by one through the Sanctuary doors and showing the people the vestments of a newly ordained priest or deacon, the bishop says “ἄξιος”. The choir responds to this on behalf of the audience three times with the same phrase, confirming that the person is worthy.

The following 2 phrases have their own translation and are used in the Church Slavonic version during the Liturgy conducted by a priest, but during the episcopal Divine Liturgy they are also duplicated in Greek.

Trisagion (“Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς”) is not sung three times, as usual, but seven and a half times both in Church Slavonic and Greek languages.

The prayer “Κύριε ἐλέησον” also has its literal translation into Church Slavonic, but is used in its Greek version only during episcopal services. This phrase is repeated very often during the Liturgy. The Liturgical guidelines provides a one-time, three-time, twelve-time, and in some cases forty-time repetition of this prayer.

As we have already written, during the Christianization of Russia, the first priests were Greeks. At the same time, the Byzantine worship they performed was often alien and incomprehensible to ordinary people. In this regard, the frequently repeated “Κύριε

ἐλέησον” influenced the appearance in the Russian language of the verb “kurolesit” – that is, doing something meaningless and mysterious.

Conclusion. Thus, the study of Greek inserts in Church Slavonic worship allows us to come to the conclusion that they are part of history and remind us about the times when the Russian Church was ruled by Greek bishops. Due to the fact that these phrases were incomprehensible to ordinary people, some of them were translated into Church Slavonic for frequent use. Thanks to some of the listed Greek inserts, new Russian words appeared.

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“LITERARY INQUISITION” IN QING CHINA

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The Literary Inquisition is the official persecution of the intelligentsia for her works in the Chinese Empire. It was present in every ruling dynasty, however it was particularly widely practiced in Qing rule (1644–1911). Persecution could be carried out in one phrase or even a word that the ruler found offensive.

The purpose of the study is to identify the main methods of the "literary inquisition" in China during the reign of the Qing dynasty.

Material and methods. The main material was research on the Chinese perception of imperial ideology. During the study, both general scientific (analysis, synthesis, comparison, generalization, deductive, logical) and special historical methods were used. The main methods used in the study were the method of comparative analysis, the descriptive method and the method of historical retrospection.

Findings and their discussion. Manchu rulers could not count their power in security without establishing severe control in the field of ideology. The Chinese patriots, having been defeated in the armed struggle, continued to fight against the Manchus by other means. Scholars, writers, simply educated people created works that contained anti-Manchu appeals, condemnation of foreign rule and free-thinking thoughts. Manchu emperors punished with death the champions of free thought, exiled