
ONE MORE FOLIO FROM THE EARLY PRINTED CYRILLIC TETRAEVANGELION ISSUED IN 1579 IN ALBA IULIA

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(Received 24 November 2021, revised 18 September 2022)

Abstract

This article is dedicated to the identification of the 205th leaf bound into the 1562 Tetraevangelion issued in Braşov and held at the Romanian Academy Library in Bucharest (C.R.V. II.11). For the purposes of this research, twelve copies of 16th century early printed Cyrillic liturgical Tetraevangelia were consulted: eight copies of the 1562 Gospel edition from Braşov and four copies of the 1579 Gospel from Alba Iulia. A typographic and textual analyses have attested that the 205th leaf bound into the copy of the 1562 Tetraevangelion from Braşov kept at the Romanian Academy Library originates from the 1579 Gospel edition issued in Alba Iulia. Identifying further small fragments, amounting to even one leaf, from 16th-century Cyrillic Tetraevangelia printed in the lands of medieval Romania is of special importance for scholarship. Out of eleven copies of these Gospel editions, two have been completely lost, and only nine are accessible to scholars today. All of them are extant in a small number of copies and are highly fragmentary. The Tetraevangelion's edition of the described folio originated from is available in four copies and one fragment. The same leaf has been preserved in only one of them.

Keywords: early prints, Tetraevangelion, 1562 Braşov, 1579 Alba Iulia

1. Introduction

1.1. The significance of the sixteenth-century editions of the Tetraevangelion

Early printed Cyrillic editions, including Tetraevangelia, especially those issued in the 16th century or even earlier, have been at the heart of many scholars' attention. Special interest is particularly drawn to rare books, i.e. those extant in only one, two, or several copies, often highly fragmentary amounting to no more than a few folios (i.e. leaves). Two editions can be discussed here. The bilingual Gospel (also named 'The first part of the New Testament') issued no later than 1580 by Vasili Tiapinski in his printing house located most likely in

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Tiapino (Belarus) can serve as an example of this type of extremely rare early printed Cyrillic book. Only two copies (63 leaves) are extant. The first is kept at the Museum of Local Lore in Arkhangelsk (No 3531) and the second at the National Library of Russia (I.1.29) in Saint Petersburg [1, 2]. The Cyrillic Slavo-Romanian Tetraevangelion issued in Sibiu in 1551-1553 is another example of an early printed Gospel edition that catches scholars' attention [1, p. 25; 2, p. 73-74; 3-6]. Only two fragments of this edition are extant. The larger one (117 folios) is kept at the National Library of Russia in Saint Petersburg (I.3.9), and two leaves at the Batthyaneum Library in Alba Iulia [6, 7]. The special attention that scholars pay to these relatively rare books is attested by the scholarship represented in the number of catalogues and scientific publications that, aside from providing detailed descriptions and literature, also contain information about the number of extant copies and fragments as well as their place of storage [1, p. 25, 569-570; 2].

1.2. 16th century editions of the Tetraevangelia - extant copies

Some of the 16th century Cyrillic editions, particularly those of Tetraevangelia, are extant in a small number of copies. Eight, i.e. half of all of the sixteen liturgical Gospel editions issued in the 16th century have been preserved in less than ten copies (Braşov 1562 [1, p. 97; 8; 9]; Bucharest 1582 [1, p. 658; 8, p. 132; 9, p. 110; 10]; Braşov or Sebeş 1583 [1, p. 675; 8, p. 130; 9, p. 108]), of which five editions amount to no more than five copies (i.e. Rujno 1537 [8, p. 118; 9, p. 95]; Sibiu 1546 [8, p. 126; 9, p. 105]; Sibiu 1551-1553 [1, p. 26; 6; 9, p. 105]; Alba Iulia (Bălgrad) 1579 [1, p. 533; 2, p. 34; 8, p. 131; 9, p. 109]; Bucharest after 1582 [1, p. 658; 8, p. 132; 9, p. 110; 10]). There are slightly more copies (i.e. thirteen) of the 1579 Tetraevangelion from the city of Braşov or Sebeş [1, p. 534; 8, p. 130; 9, p. 108]. Only some Gospel editions are available in more than 20 copies, e.g. Târgovişte 1512 - 23 copies and fragments [1, p. 99; 8, p. 99; 9, p. 78]; Belgrade 1552 - 60 copies and fragments [1, p. 27; 8, p. 123; 9, p. 101], Moscow 1553/54 - 36 copies and fragments [1, p. 28]; Moscow 1558/59 - 33 copies [1, p. 49]; Mrkšina Crkva 1562 - 39 copies [1, p. 138; 8, p. 124; 9, p. 102], Moscow 1563/64 - 23 copies [1, p. 149-150]; Vilnius 1575 - 110 copies [1, p. 453].

1.3. The lost copies of the 16th century Tetraevangelia and the challenges of their identification

Two editions of Cyrillic Tetraevangelia issued in the 16th century have been lost. The first was printed in Braşov in 1565 [2, p. 165; 4, p. 236; 8, p. 131; 11-13], and the second in the same city in 1577 [1, p. 1205]. We should not lose hope that these two editions may be found and identified in their entirety or parts at some point. However, in this case, identifying the first lost Tetraevangelion, discovered in 1923 and kept until 1941 at the Museum of Ukrainian Art in Kharkov [2, p. 165; 14], may be quite difficult. As M. Korneeva-Petfulan stated,

the 1565 Tetraevangelion is exactly identical to the 1562 Tetraevangelion from the same city (i.e. Braşov) [14]. They differ only in terms of the publishing information given in the colophon: i.e. the year, month, day of printing and the printer's name. The following text is found in the 1562 Tetraevangelion: "ДІАКОНЪ КОРЕСИ · И ТОУДОРЪ ДІАКЪ {...} ВЪ ЛѢТО · ̅҃, ТЫСЯЦЬ, ̅҃ · ПОУЧЕШЕ СЯ СІЕ КНИГЫ · МѢЦА М҃ · ҃Д ДНЬ · И СВЪЗРЪШИШЕ СЯ МѢЦА Ѡ҃ТОВРЄЕ Г҃І ДНЬ" (Deacon Coresi and Dyak Tudor {...} in the year 7070 this book was started to be printed in the month of March, on the 24th day, and finished on October, on 13th day) while the text from the 1565 edition states: "КАЛИНЪ ДІАКЪ · И СВЪЗ Д, ОУЧЕНИЦИ {...} ВЪ ЛѢТО ̅҃, ТЫСЯЦЬ, ̅҃, ПОУЧЕШЕ СЯ СІЕ КНИГЫ · МѢЦА ДЄ҃ ДІ ДНЬ · И СВЪЗРЪШИШЕ СЯ МѢЦА СЕН҃ТВРЄЕ ҃ ДНЬ" (Deacon Kalin with four disciples {...} in the year 7073 this book was started to be printed in the month of December, on the 19th day, and finished in September, on the 2nd day) [14, p. 192]. Thus, if the 1565 Tetraevangelion is discovered at some point in its entirety or even partly, but without the leaf providing the publishing information, its correct identification is hardly possible. It may be considered as the 1562 Gospel edition. This is one example confirming the difficulties of scholars attempting to identify early printed Cyrillic books' copies and fragments.

2. The 1562 Tetraevangelion from Braşov - extant copies and their use in studies

The 1562 Braşov Tetraevangelion issued by printer Deacon Coresi and Dyak Tudor is extant in about ten copies [1, p. 97; 2, p. 165]. They are kept at various repositories in four countries [1, p. 97; 2, p. 165; 3, 46-49; 4, p. 211; 8, p. 107, 129; 15]:

- 1-2) Hungary, Budapest, the National Széchényi Library (two copies: RMK II.83a /1/ and /2/);
- 3-4) Russia, Saint Petersburg, the National Library of Russia (two copies: I.1.6^a and I.1.6^b);
- 5) Russia, Moscow, the Historical State Museum (Â. N. Shchapov collection, No. 3);
- 6) Russia, Moscow, the Russian State Library (I. Â. Lukashevich collection, No. 1770);
- 7) Romania, Bucharest, the Romanian Academy Library (C.R.V. II.11);
- 8) Great Britain, London, University College London, School of Slavonic and East European Studies Library (Kf. Misc. 9) [16, 17].

Furthermore, it has been pointed out that a copy of the 1562 Tetraevangelion from Braşov is also kept at the Municipality Library in Galaţi [1, p. 97; 2, p. 165] and two copies originating from the Church of Saint Nicholas in Braşov at the Main Library of this city [2, p. 165]. Access to these three copies of the 1562 Tetraevangelion was not possible. Furthermore, their call numbers are not provided in any publications.

Unfortunately, none of the eight copies of the above-mentioned 1562 Tetraevangelion printed in the city of Braşov have been entirely saved (several leaves are missing in each copy). In the case of textual study of various texts constituting separate and independent literary units located at the beginning, in the middle or end of the volume, various copies of this Tetraevangelion are required for consultation. Analysing the Gospel titles of the Gospel of Matthew, it is necessary to employ the second copy from the National Library in Budapest (RMK II. 83a/2/), as it is the only one that contains this text preserved completely intact (f. 2-3). A textual analysis of Bl. Theophylact's Preface to the Gospel of Matthew requires the consultation of the two copies from the National Library in Budapest (RMK II.83a/2/) and University College London (SSEES). Out of the three leaves containing the text of the Preface to the Gospel of Matthew completely preserved, two (i.e. f. 1-2) are found in the copy kept in Budapest and one (i.e. f. 1) in the copy located in London. Moreover, the leaves containing the text of Bl. Theophylact's Preface to the Gospel of Matthew (but with significant amounts of the text lost) can also be found in copies kept at the Russian State Library in Moscow (f. 2v-3v) and the National Library of Russia in Saint Petersburg (I.1.6^a: f. 1). Therefore, a complex textual study of the entire Bl. Theophylact's Preface to the Gospel of Matthew requires access to at least two copies of the 1562 Tetraevangelion printed in the city of Braşov.

The copy of the 1562 Tetraevangelion kept at the Romanian Academy Library contains 205 leaves. Only the last two folios (f. 204v-205v) come from the Menologion, which was always placed at the end of the volume in early printed Cyrillic liturgical Tetraevangelia. Therefore, it is impossible to use this copy in comprehensive research of the liturgical tradition and analysis of the commemoration of saints and feast days. This research requires consulting the first 1562 Tetraevangelion copy from the National Széchényi Library in Budapest (RMK II.83a/1/), in which the Menologion and other texts that are found at the end of the volume have been entirely preserved without any losses to the text. Another possible source for consultation could be the copies kept at the National Library of Russia in Saint Petersburg, which contain a complete Menologion with minor losses in the text (i.e. the external margins of the leaves containing the liturgical rubrics for February and March are sealed and the three lower lines of the text are inaccessible), or at the Russian State Library in Moscow, in which only the leaf containing liturgical rubrics from August 19th to August 31st, with some other liturgical information, has been lost.

3. The 205th leaf in the copy of 1562 Tetraevangelion issued in Braşov and kept at the Romanian Academy Library

In published catalogues of early printed Cyrillic books, no specific information concerning the 205th leaf bound into the copy of the 1562 Tetraevangelion issued in Braşov and kept at the Romanian Academy Library (C.R.V. II.11) is provided [1, p. 96-97; 2, p. 164-165; 3, p. 46-49; 4, p. 211].

Detailed analysis of the 1562 Tetraevangelion copy from the Romanian Academy Library has revealed that the 205th leaf containing the liturgical rubrics for the period between December 4th and January 11th is not identical to any of the leaves preserved in the three other copies of the same edition kept at The National Széchenyi Library in Budapest (RMK II.83a/1/), the National Library of Russia in Saint Petersburg (I.1.6^a) and the Russian State Library in Moscow (Lukashevich collection, No 1770).

The 205th leaf contains 23 lines of text on the *recto* and *verso* sides of this folio. Liturgical rubrics for specific days can be found on the following lines as outlined in Table 1.

Table 1. The layout of liturgical rubrics on the 205th leaf (December 4th - January 11th) of the 1562 Tetraevangelion copy from the Romanian Academy Library.

Month and day or feast	Place on the <i>verso/recto</i> side of the folio
December 4 th	<i>recto</i> 1-2
December 5 th	<i>recto</i> 2-4
December 6 th	<i>recto</i> 4-5
December 9 th	<i>recto</i> 5-6
December 13 th	<i>recto</i> 6-8
December 17 th	<i>recto</i> 8-9
The Sunday of the Holy Forefathers	<i>recto</i> 9-10
December 20 th	<i>recto</i> 10-11
The Saturday after the Nativity of Christ	<i>recto</i> 11-12
December 24 th	<i>recto</i> 12-13
December 25 th (the Nativity of Christ)	<i>recto</i> 13-17
December 26 th	<i>recto</i> 17-18
The Sunday after Nativity of Christ	<i>recto</i> 18-19
December 27 th	<i>recto</i> 19-20
December 28 th	<i>recto</i> 20-22
December 29 th	<i>recto</i> 22-23
December 30 th	<i>verso</i> 1
Information about January	<i>verso</i> 2-3
January 1 st	<i>verso</i> 3-8
January 2 st	<i>verso</i> 8-9
January 3 rd	<i>verso</i> 9-10
The Saturday before Theophany	<i>verso</i> 10-11
January 4 th	<i>verso</i> 11-12
January 5 th	<i>verso</i> 12-13
January 6 th (Theophany)	<i>verso</i> 13-16
January 7 th	<i>verso</i> 17-18
The Saturday after Theophany	<i>verso</i> 19
The Saturday after Theophany	<i>verso</i> 20
January 9 th	<i>verso</i> 21
January 11 th	<i>verso</i> 22-23

Table 2. The layout of liturgical rubrics for December 4th - January 11th in the 1562 Tetraevangelion copies from Budapest, Saint Petersburg and Moscow repositories.

Month and day or feast	Place on the <i>verso/recto</i> side of the folio
December 4 th	<i>verso</i> 15-17
December 5 th	<i>verso</i> 17-18
December 6 th	<i>verso</i> 18-20
December 9 th	<i>verso</i> 20-21
December 13 th	<i>verso</i> 21-23
December 17 th	<i>verso</i> 23-24
The Sunday of the Holy Forefathers	<i>verso</i> 24 - <i>recto</i> 1
December 20 th	<i>verso</i> 1-2
The Saturday before the Nativity of Christ	<i>recto</i> 2-3
December 24 th	<i>recto</i> 3-4
December 25 th (the Nativity of Christ)	<i>recto</i> 4-8
December 26 th	<i>recto</i> 8-9
The Sunday after the Nativity of Christ	<i>recto</i> 9-10
December 27 th	<i>recto</i> 10-11
December 28 th	<i>recto</i> 11-13
December 29 th	<i>recto</i> 13-14
December 30 th	<i>recto</i> 14-15
Information about January	<i>verso</i> 16-17
January 1 st	<i>recto</i> 17-22
January 2 nd	<i>recto</i> 23-24
January 3 rd	<i>recto</i> 24 - <i>verso</i> 1
The Saturday before Theophany	<i>verso</i> 1-2
January 4 th	<i>verso</i> 2-3
January 5 th	<i>verso</i> 3-4
January 6 th (Theophany)	<i>verso</i> 4-8
January 7 th	<i>verso</i> 9-10
The Saturday after Theophany	<i>verso</i> 11
The Sunday after Theophany	<i>verso</i> 11
January 9 th	<i>verso</i> 13
January 11 th	<i>verso</i> 14-15

The leaves containing the liturgical rubrics in three other copies of the 1562 Tetraevangelion kept at The National Széchényi Library in Budapest (RMK II.83a/1/; f. 221v-228r), the National Library of Russia in Saint Petersburg (I.1.6^a; f. 223v-230r) and the Russian State Library in Moscow (Lukashevich collection, no 1770; f. 228v-234v) have 24 lines of text (not 23) on the *recto* and *verso* sides of the folios [1, p. 96; 2, p. 158]. Furthermore, the liturgical rubrics in these three copies of the 1562 Tetraevangelion are provided in a completely different manner than on the 205th leaf of the copy of the 1562 Tetraevangelion from the Bucharest collection.

Table 3. Differences in words and numbers written on the 205th leaf of the 1562 Tetraevangelion copy from Bucharest and three 1562 Tetraevangelion copies from Budapest, Saint Petersburg and Moscow.

Month and day or feast	Variants found on the 205 th leaf of the Bucharest copy of the 1562 Tetraevangelion	Variants found in three copies of the 1562 Tetraevangelion kept in Budapest, Saint Petersburg, and Moscow repositories
December 4 th	прп ^а вна (205r1)	прп ^а внаго (v15)
December 5 th	прѣп ^а внаго (205r2-3)	прѣп ^а дошнаго (v17)
December 6 th	л̃с̃ and к̃д̃ (205r5)	л̃с̃ and к̃д̃ (v19-20)
December 9 th	л̃с̃ (205r6)	л̃с̃ (v21)
December 13 th	ев ^ѣ м̃ ^ѣ л̃с̃ (205r7)	м̃ ^ѣ гл̃ ^ѣ л̃с̃ (v22)
December 17 th	пророка (205r8-9)	прѣрока (v23)
The Sunday of the Holy Forefathers	лоука гл̃ ^ѣ д̃с̃ (205r9-10)	ло ^у гл̃ ^ѣ д̃с̃ (r1)
December 20 th	игнатіе and м̃а (205r11)	игнатіа and м̃а (r2)
The Saturday before the Nativity of Christ	рѡждѣ хѣѣма (205r11-12)	рождѣ хѣѣмь (r3)
December 24 th	рождѣства and лоука (205r12-13)	рождѣства and ло ^у (r4)
December 25 th	из ^ѣ рѣва, рече and гл̃ ^ѣ а (205r15-17)	из ^ѣ рѣва, р̃е and гл̃ ^ѣ (r6-8)
December 26 th	гл̃ ^ѣ м̃с̃ (205r18)	гл̃ ^ѣ м̃с̃ (r9)
December 27 th	гл̃ ^ѣ п̃з̃ (205r20)	гл̃ ^ѣ п̃з̃ (r9)
December 28 th	м̃ ^ѣ никъ and лоука (205r20 and 22)	м̃ ^ѣ нкъ and ло ^у (r11 and r13)
December 29 th	избѣень ^ѣ , ірѡда, лоука and гл̃ ^ѣ а (205r22-23)	избѣеньхѣ, ірода, ло ^у and гл̃ ^ѣ а (r13-14)
December 30 th	м̃ ^ѣ нцѣ and д̃а (205r1 and 205v1)	м̃ ^ѣ нцѣ and д̃а (r14-15)
Month January	ѣ ^ѣ а (205r2)	ѣ ^ѣ ь (r17)
January 1 st	с̃ѣхѣ, про ^ѣ and л̃с̃ (205r5-7)	с̃ѣхѣ, про ^ѣ к ^ѣ мень and л̃с̃ (r19-20 and 22)
January 2 st	ев ^ѣ (205r9)	ев ^ѣ л̃іе (r23)
January 3 st	прѣрка (205r9)	про ^ѣ рка (r24)
The Saturday before Theophany	просіѣнїе ^ѣ and гл̃ ^ѣ а (205v10-11)	просіѣнїемь and гл̃ ^ѣ (v2)
January 6 th	ѣ ^ѣ р ^ѣ ни, гл̃ ^ѣ а, л ^ѣ р ^ѣ and гл̃ ^ѣ (205v14 and 16)	ѣ ^ѣ р ^ѣ , гл̃ ^ѣ ь, л ^ѣ р ^ѣ ни and гл̃ ^ѣ а (r5-6 and 8)
January 7 th	прѣрока (205v17)	прѣ ^ѣ рка (r9)
January 11 th	к̃и (205v23)	к̃и (r15)

The layout of the liturgical rubrics for the commemoration of saints and feast days as well as the information about Gospel pericopes (i.e. *zachalas*) from December 4th to January 11th in the three copies of the 1562 Tetraevangelion from Braşov kept in Budapest (f. 223v15-224v15), Saint Petersburg (f. 225v15-226v15) and Moscow repositories (f. 230v15-231v15) is presented in Table 2.

The varying numbers of lines of text on the leaves and its completely different layout attest that the 205th leaf bound into the copy of 1562 Tetraevangelion kept at the Romanian Academy Library (C.R.V II.11) originates from a completely different edition of the early printed Cyrillic Tetraevangelion.

This statement is also confirmed by the numerous differences present in the manner the words and numbers are written on the 205th leaf of the Bucharest copy of the 1562 Tetraevangelion and in three other copies of this Gospel edition held in Budapest, Saint Petersburg, and Moscow repositories. They mainly concern recording abbreviated words with a letter in the superscript and the missing *titlo* above the second letter. These differences are outlined in Table 3.

Therefore, there is no doubt that the 205th leaf bound into the copy of 1562 Tetraevangelion issued in Braşov and kept at the Romanian Academy Library (C.R.V. II.11) was not originally part of this early printed Gospel edition. Furthermore, this 205th leaf does not originate from the Tetraevangelion issued by Deacon Coresi and Dyak Tudor in Braşov in 1562 but from a completely different edition published in the Middle-Bulgarian redaction of the Church Slavonic Language, in which the leaves have only 23 lines of text.

4. The 1579 Tetraevangelion issued in Alba Iulia (Bălgrad)

Only one Gospel edition, out of sixteen liturgical Tetraevangelia published in the 16th century, was issued with 23 lines of text [1, p. 532; 2, p. 341] - the book printed by Dyak Lorinţ on May 16th, 1579, in Alba Iulia (Bălgrad) [1, p. 532; 2, p. 341; 3, p. 75-79; 4, p. 419; 15, p. 45.182; 18]. In the remaining 16th century Gospel editions, the number of lines of text is either higher or lower than 23 [2, p. 73, 75, 81, 113, 161, 165, 206, 311-312, 343, 420, 422, 432; 19]. Only four copies of this edition are extant [1, p. 533; 2, p. 341; 8, p. 131; 9, p. 109; 20; 21]. They are kept at:

- 1) Romania, Bucharest, the Romanian Academy Library (C.R.V. II.24);
- 2) Bulgaria, Sofia, SS. Cyril and Methodius National Library (three copies: RИ.579.1; RИ.579.1a and RИ.579.1b).

The fragment from this edition, with missing five folios at the beginning and two at its end [20], held at the Ivan Vazov National Library in Plovdiv (Bulgaria) [1, p. 533; 2, p. 341; 8, p. 131; 9, p. 109; 20; 21] in an *in situ* verification turned out to be the Tetraevangelion issued after 1582 at the Monastery of Saint John the Baptist (Plumbuita on the River Colentina) in Bucharest) by Hieromonk Lavrentie [10]. It's call number is ПИ II 26.

Out of the four copies, only one contains all of the original leaves, though some have been partially damaged. The copy kept in Sofia (RИ.579.1) begins with a list of the Gospel titles of the Gospel of Matthew and ends with

a colophon that provides information on the date and place of printing and the printer's name. The Báthory coat of arms is also found together with a ban on printing this copy for the next thirty years issued by Christopher Báthory, who, after his brother Stephen's election as the King of Poland, became the voivode of Transylvania in 1576 and remained so until his death in 1581.

This historic and unique example of early printed Cyrillic liturgical Tetraevangelion has been rarely consulted and researched due to several factors: the limited number of extant copies (only four), the lack of text or phototype edition, the fact that the majority of its copies have damages (three of the four) and are kept in one of the collections in Sofia (three of the four copies). The 1579 Tetraevangelion printed in Alba Iulia and preserved in four copies is of great importance for further research. In bibliological and textual analyses of the redactions of Church Slavonic translations of the Good News, each of the four copies of this edition can be employed. Although when studying the liturgical tradition, only one specific copy of this edition has to be consulted. The copy kept in the collection of the National Library in Sofia (Rл.579.1) contains the entire (intact) Menologion with the liturgical rubrics for the commemoration of saints and feast days, complemented in many cases with additional information about the Gospel readings. All other copies of the 1579 Tetraevangelion from Alba Iulia are incomplete at the beginning or/and at the end of the volume, i. e. the copy kept in Bucharest begins at the end of the 5th *zachalo* of the Gospel of Matthew and ends with liturgical rubrics (only one folio) with the Gospel readings according to the tones; the second copy of held in Sofia (Rл.579.1a) begins with a list of the Gospel titles to the Gospel of Matthew and ends on the 39th *zachalo* of the Gospel of John, while the third one (Rл.579.1b) commences with the 3rd *zachalo* of the Gospel of Mark and ends on the 66th *zachalo* of the Gospel of John.

5. The identification of the leaf with liturgical rubrics (f. 205th) bound into the copy of the 1562 Tetraevangelion held at the Romanian Academy Library

The same number of lines, 23 on the 205th leaf of the Bucharest copy of the 1562 Tetraevangelion from Braşov and in the edition of the 1579 Tetraevangelion from Alba Iulia (Bălgrad), have made it possible to limit comparative material to this one edition.

In the preserved and completely intact Sofia copy of the 1579 Tetraevangelion issued in Alba Iulia (Rл.579.1), one of the eight leaves of the Menologion (f. 215v12-222r12) contain liturgical rubrics for the period between December 4th and January 11th. They cover exactly an entire folio. The commemoration of Saint John of Damascus, which falls on December 4th, begins on f. 218r1, and the commemoration of Saint Theodosius the Cenobiarch, which is celebrated on January 11th, ends on f. 218v23.

The layout of the liturgical rubrics for the commemoration of saints and feast days is often complemented with additional information about the Gospel readings along with the manner in which the words (in abbreviated form with the letters in superscript) and numbers (both in the page margins and in the text itself) were written on the 218th leaf of the 1579 Tetraevangelion from Alba Iulia is precisely the same as the layout of all liturgical rubrics on the 205th leaf in the copy of the 1562 Tetraevangelion kept at the Romanian Academy Library (C.R.V. II.11).

At the same time, it must be stated that the 205th leaf of the 1562 Tetraevangelion copy kept at the Romanian Academy Library (C.R.V. II.11) originates from the Tetraevangelion printed in 1579 in Alba Iulia (Bălgrad).

6. Conclusions

Direct access to the fully preserved Sofia copy of the 1579 Tetraevangelion issued in Alba Iulia (Bălgrad) made it possible to study this Gospel edition *de visu* and to identify the 205th leaf bound into the 1562 Tetraevangelion copy kept at the Romanian Academy Library (C.R.V. II.11). The 205th leaf, to which this publication has been dedicated, may originally have been part of another early printed Cyrillic liturgical Tetraevangelion kept in the same collection (call number C.R.V. II.24), i.e. the 1579 Gospel edition issued in Alba Iulia (Bălgrad). To confirm or reject this supposition, further research on the presence of both Tetraevangelia (1562 from Braşov - C.R.V. II.11 and 1579 from Alba Iulia - C.R.V.II.24) at the Romanian Academy Library is required.

Therefore, it can be stated that the early printed Cyrillic liturgical Tetraevangelion issued in 1579 in Alba Iulia (Bălgrad), the twelfth Gospel edition published in the 16th century, has been preserved in four copies and one fragment.

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