

The Millennium Collection
of Old Ukrainian Books
at the University of Toronto Library

A CATALOGUE

Edward Kasinec and Bohdan Struminskyj



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Chair of Ukrainian Studies
UNIVERSITY OF TORONTO
1984

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I N T R O D U C T I O N

TODAY we have all come to witness an important and a very meaningful event. The Chair of the Ukrainian Studies Foundation will present to the Thomas Fisher Rare Books Library the Millennium Collection of Old Ukrainian books, printed during the seventeenth and eighteenth centuries and until recently held in the New York library of the late Paul M. Fekula. This gift and transfer marks the latest, but perhaps not the last, stopping point in the long pilgrimage that these books have made over the last several centuries.

What we see in these priceless artifacts is much more than a printed scriptural or liturgical text. These books are a microcosmic mirror of Ukrainian life of the seventeenth and the eighteenth centuries. Let us listen to the pious voice of one of the previous owners of the *Liturgiarium* (L'viv, 1712) [No. 6]:

In the name of the Father and Son and the Holy Spirit. This service Book was bought by the servant of God, Theodore surnamed Zhul. . . with his wife, Maria, and his children, Febronia and others, and given to the church of Christ's Holy Fathers. And he bought it for 18 zlotys under the administration of the Gracious Lord Francis Cetnar, [titular] Palatine of Smolensk, in memory of the holy Father Basil, priest who lived at Ostriv [in Galicia] long ago, and his son, Father Jonah and those who died long ago, and his own father, Philemon, and mother, Maria and others who died long ago. Given at the village of Ostriv on the 8th of November [19th, new style] A.D. 1717. In memory of my father and mother and myself, the sinful Theodore, and my wife, Maria, and other relatives who are long dead. Amen.

This is in memory of the servant of God, Theodore surnamed Nykoliak, and his wife, Ann. 1733. With their daughter, Barbara.

This injunction quickly draws us into the world of the eighteenth-century Ukrainian villager. For him, the *Liturgiarium* was not simply a book, but an account against which prayers would be drawn for the well-being of his ancestors and living family. The author of this proscription believed in the inviolability and immutability of his religious world. Yet the one lesson which the marginalia and ownership marks on these books so eloquently preach is precisely the mutability of cultural and political institutions. A number of books in this collection [Nos. 12 and 21] were formerly housed in the library of St. Michael's Gold-Domed Monastery in Kiev, razed on Stalin's orders during the 1930s. Still others,

formerly in the collections of Eastern Catholic monasteries in Volhynia and Belorussia, were also the victims of anti-religious campaigns and the vagaries of political cum religious changes in eastern Europe. Yet, if the institutions which housed these artifacts no longer exist, the books themselves continue to bear witness to the artistic, cultural, and even economic traditions of Ukrainians during the early modern period.

The catalogue you have before you reproduces some of the more important examples of the graphics of the old Ukrainian (Ruthenian) Cyrillic book. Among the more striking examples are the crucifixion of Christ found in the *Holy Gospel* (Kiev, 1759) [No. 13] and the remarkable title-page of the *New Testament* (Kiev, 1732) [No. 9] by A. Kozachkovskii. My librarian-cataloger colleagues will be pleased to note that the books also contain evidence of the classification system of old Ukrainian libraries as well as biographical information on historical personages of the seventeenth century [No. 1]. One of the books in this collection [No. 4] gives a rather lengthy listing of celestial events such as comets and lunar eclipses; still others [No. 7] provide a register of the cost of horseshoes! A profanation of these essentially sacral texts? No! An intensely human and humane co-existence of the sacred and the secular.

I have thus far spoken of the books that are before us and they are justifiably at the center of our attention today. However, these twenty-one books were only part of what was a vastly larger convoy of books, journals, manuscripts, and material objects. They belonged to a rather strange and wonderful man who left us more than two years ago. I should like to say a bit more both of the Fekula collection as a whole, as well as of Paul M. Fekula himself.

The Fekula collection was the most important and certainly among the largest collections of Slavica ever assembled by a single person in the United States. In the richness and diversity of its materials, its only rival in North America is the library in Winnipeg of the late Ukrainian Orthodox Metropolitan Ilarion Ohiienko. But Fekula's collection is especially notable for its holdings of old Cyrillic printed books and manuscripts of which the Ukrainian imprints in the Toronto Millennium Collection occupy an important number. Thus, while certain materials in the Fekula collection can be duplicated in other collections outside the Soviet Union, the old Cyrillic manuscripts and printed books constitute that part of the collection which is *sui generis*. Academician Serhii Maslov taught us already in the twenties that the term "duplicate" cannot be applied to an old printed book. Therefore, with this purchase the Thomas Fisher Library has entered the ranks of the leading collections of old Ukrainian (Ruthenian) books in the West.

But we would hardly be here today were it not for Paul Fekula. What of the man who created this collection? He was born in Edmonton in 1905 into a priestly family, his father having immigrated to Canada from Łosic, a small village near Gorlice in the old Austrian province of Galicia, now in south-central Poland. From

western Canada, the Fekulas moved at the beginning of this century to western Pennsylvania and then to New York City. Paul's father, Archpriest Michael Gregory Fekula, served in various parishes of the Russian Orthodox Greek Catholic Church in the United States, then popularly called the Metropolia and now the Orthodox Church in America.

Despite the fact that the Fekulas emigrated from an area that constitutes Ukrainian enthological territory (Lemkivshchyna, or the Lemko land), Paul identified solely and completely with the Russian nationality and the Russian Orthodox Church. In heated conversations he would always refer to himself as a *maloros*. Moreover, the ecclesiastical jurisdiction of which for many years he was a part embraced many others of a like mind. He did not deny the existence of the Ukrainian nation; he simply denied its relevance to him.

Paul was a person of great energy and talent in many areas. During his youth in Pittsburgh and New York, he was drawn to ecclesiastical music, and his parents enrolled him into the choir organized in New York City by the imperial Russian ambassador, George Bakhmeteff. Slavonic liturgical music was one of Paul's lifelong passions. I remember driving in a car with him through New York City, when he decided to give a Harvard colleague and me an impromptu rendition of some of the liturgical music of the Russian Orthodox church. Even in his late seventies, his voice was strong and resonant. The stare of the other motorists testified to that!

After completing his primary education, Paul received a scholarship from the Federated Russian Orthodox Clubs and he was admitted to Harvard College. After three years of study, he was awarded a B.A. *magna cum laude*, having written his baccalaureate thesis on Soviet economic growth. Paul was a very proud man and loved to show this thesis, as well as some of his other writings—on the icons of Kara-Djame and on the religious situation in Soviet Russia—to the academics who visited his collection. Paul's intelligence, diligence, and solid education were to serve him well. In the course of his long and active life, he was rewarded with many important positions in the world of business. At various points in his career he served as a financial analyst, corporate treasurer, and at the time of his retirement, as corporate treasurer of the Caracas Oil Company.

Paul never married. His public life was therefore centered on his community activity and his career. Closely related to his community activity was his enthusiastic collectioneering of printed books and manuscripts. He began his bibliophilic activities during the late twenties. Within a decade, by the fall of 1937, on the occasion of a convention of the Federated Russian Orthodox Clubs in Boston, he was able to stage an impressive exhibition of Russian manuscripts and printed books in the Parker House. In the course of the next fifty years, Paul staged more than eighty exhibitions on Slavic and Orthodox themes for churches, educational, and fraternal institutions. Many of these exhibitions were accompanied by a

printed checklist of the displays. Much of Paul's income was spent on purchasing books and objets d'art and on their display and storage.

By World War II, his collection had grown so large that the call to service in the United States Navy and the absence of adequate storage forced him to sell his entire library to the New York book dealer, H. P. Kraus. Kraus and his Russian specialist, S. P. Bolan, listed Paul's books in two catalogues of 1944/1945. One of the catalogues was even introduced by the great Slavist, Roman O. Jakobson, although the books were never described as having been owned by Fekula. After the conclusion of the war and service in the Aleutian Islands, Paul successfully repurchased some of his books from Kraus. At the time of his death, Paul's library still contained some old steamer trunks with Kraus labels. In addition to these purchases (or re-purchases) from Kraus, Fekula began to build his library with books from other dealers such as Israel Perlstein, George Sabo, Alexander Schaeffer, as well as directly from his correspondents in the Soviet Union. By 1960, his collection had grown so large that he was forced to move it to several large stacks on the fourth floor of St. Mary's library at the General Theological Seminary, an old and established seminary under the jurisdiction of the Episcopal Church in the United States. Shortly after this, many of Paul's icons and objets d'art were moved into a specially constructed "Orthodox" room in the Interchurch Center on Riverside Drive in upper Manhattan. Fekula's books remained at the Interchurch Center and the St. Mark's library until his death.

This, in fine, is the genealogy of the Fekula collection and the books we have before us today. But what were the larger political and economic circumstances which brought these books to America? World War I and the political revolutions in eastern Europe had a devastating effect on library and archival collections. The holdings of estates, monastic institutions, and state institutions were nationalized and their materials were incorporated into the collections of the new national libraries or given over to the national export agencies to be sold abroad for foreign currency. In the case of the Soviet Union, the export agency was called the Antiquarian Section of *Mezhdunarodnaia Kniga*. Its first head was the distinguished bookman, Pavel Shibanov. Some Western librarians and scholars, among them Frank Golder (Hoover Institution), Israel Perlstein (New York), Archibald Cary Coolidge (Harvard), Percy Muir (London), Victor Hammer (New York), and my own predecessor Avrahm Yarmolinsky, travelled to the Soviet Union in order to select materials for their stores and libraries directly from the shelves of Soviet repositories. In addition to the obvious interest of the Soviet government in foreign currency, there was also a political or ideological reason for these sales. The books which found their way to Western markets were primarily religious, legal, and administrative texts. Such books were *par excellence* representatives of the *ancien régime*—that is, the church, the army, and the imperial establishment. Paul Fekula was a ready consumer of such books, for the regime which was so despised

by the Soviets was admired by him; and the church that they reviled was for him a representative of the finest Slavic moral and aesthetic ideals. The library which he created over a lifetime was a precious trust which he guarded until his unexpected death. His only hope was to see that someday his book treasures be returned to the homeland from which they had been taken. Now it has fallen to you and the curators of this library to further guard the legacy symbolized by these books.

Were he alive today, Paul would, quite frankly, be distressed by this turn of events. When the initial version of Professor Struminsky's catalogue was published, Fekula proscribed the use of the term "Ukrainian" in its title and insisted that the technically correct term "Old Cyrillic" be used instead to describe the books listed in this catalogue. How wonderfully ironic that the Chair of Ukrainian Studies Foundation has shown such great solicitude not only for this important portion of the Fekula Collection, but that another Toronto supporter, Peter Jacyk, has invested tens of thousands of dollars in microfilming documentation relating to the Galician homeland of Fekula's ancestors. In the spirit of religious reconciliation that these books represent, let me close by dedicating this portion of our proceedings and the catalogue which documents it to the memory of one of the outstanding bibliophiles of our time: *to the servant of God, Paul, surnamed Fekula, and to his Galician ancestors.*

E. KASINEC, *Chief*
 Slavonic Division
 New York Public Library
 Friday, 5 October 1984

NOTE TO THE USER

THE following bibliographic descriptions are based on an earlier publication: *Kievan, Galician, Volhynian, and Transcarpathian Old Cyrillic Printed Books from the Collections of Paul M. Fekula* (New York, 1981), by Edward Kasinec and Bohdan Struminskyj. Like that publication, this catalogue contains data on old books printed on Ukrainian lands that were held in the Fekula collection.

Half of the items in this catalogue were printed in Volhynian and Galician printing houses and are bibliographic rarities. Both in size and in the diversity of printing houses represented, the University of Toronto's Millennium Ukrainian Collection compares favorably with the holdings of other great western repositories of Slavica. In fact, some of the items listed here are unknown in bibliography (No. 15 and perhaps Nos. 20 and 21), while others, such as the Kurzbeck *БСКБДРЬ* (1770; No. 14), are unusually rare.

Following the lead of the Reverend Antin Petrushevych (1821-1913), Ivan Pan'kevych (1887-1958), and such contemporary Russian scholars as I. V. Pozdeeva, great attention has been devoted in this catalogue to the marginalia. The marginalia in old printed books set each specific copy apart from all the other copies of the same title and give important evidence as to the previous owners, cost, and migrations of the volume. The marginalia in Toronto's Millennium Ukrainian Collection give wonderful testimony to these migrations from the Ukraine through Yugoslavia and Bulgaria and eventually to North America. As even a cursory reading of this catalogue will show, the texts described are reflective of the essentially religious repertory of the Old Cyrillic book of the sixteenth through eighteenth centuries.

The entries in this catalogue are organized as follows: (1) essentials of the title in the original and in an English translation—titles reconstructed from bibliographical sources are marked with an asterisk; (2) comments about the defects of the copy in question, its relation to other items in this catalogue, previous editions (if indicated in the title), and so forth; (3) marginalia in various languages (indicated by the symbols: B—Bulgarian, G—German, H—Hungarian, L—Latin, P—Polish, R—Ruthenian/Ukrainian, Rs—Russian, S—Serbian, Sl—Slavonic) and in an English translation; (4) abbreviated references to select bibliographical literature listed in full at the end of the catalogue.

1. THE BOOK ON THE PRIESTHOOD (L'viv, 1614).

РѢСЬ ВЪ СѢДѢЗѢ БУДЪ НАШЕГО ІОАННА
ЗЛАТОУСТАГО, АРХІЕПІСКА КОНСТАНТИ-
НОПОЛЬСКА КНИГА О СЦѢНСТВѢ [...]
ИЖАВЛЕНІЕМЪ [...] АЛЕКСАНДРА БАЛАБА-
НА, СТАРОСТА ІВНІЙСКОГО [...] ВЪ
ЛВОВѢ. ВЪ ДРУКѢРНІ БРАТСКОЙ СТА-
ВРОПЕГІА. ВЪ ОВЯТКАХЪ СЪ ОМОУФРОМЪ.
ТРОИЦКОМЪ БЖЕ ТАКО КИНОВІИТЪ, ІЕРО-
МОМЪ ПАФНОМЪ, И ПОБІВІИ. РОКУ
РѢ ХЪ А. ПСА.

Our Father among the Saints, John
Chrysostom, Archbishop of Con-
stantinople. The book on the
Priesthood [...] At the expense
of Alexander Balaban, Starost of
Vinnytsia [...] At Lviv, in the
Stavropolegial Brotherhood's print-
shop, at the Monastery of St.
Onufrius, by the labors of the
cenobites living there, Hieromon-
ach Paphnutius and others, in
1614. Pascho Berynda, monk.

Marginalia

(Title-page; R) МОН. ДУБЕНСКО(ГО)
С. СПАСА

Belongs to the Monastery of the
Holy Savior at Dubno [Volhynia].

МОН. ВІЛНІЙСКОМЪ С. ТРОИЦІ ПОМІНУЄНА

Lent to the Holy Trinity Monas-
tery at Vilnius [in Lithuania].

(bottom of further pages) СКА
КНИГА ЕСТЬ ЗЪ БИБЛІОТЕКИ М... УННѢ
СВѢТО ВАСИЛІА ВЕЛИКАГО 1758 АМНО
ПОДПИСАНА

This book is from the library of
the Monastery of the Order of
St. Basil the Great. Checked out
in 1758.

МЯ ПЕТРА ПРОКОПІЙ ХМЕЛЕВСКИЙ архі-
мандрита ДУБЕНСКИЙ НАДАЮ СІЮ
КНИГУ НАЗВАНІЮ ІОАННА ЗЛАТОУСТАГО
ДО ЦРКВИ МОНАСТЫРА ДУБЕНСКОГО
СВѢТО СПАСА ВѢЧНО И НЕПОРѢШНОЕ ІД
ТОГО МѢСЦА ПОД КЛЯТВОЮ СѢДѢЗЪ И
БГОНОС: ІЩЕЦЪ. РОКУ РѢ ХЪ Н: МѢСЦА
СЕНТЕБРА А АМНО.

I, Peter Procopius Khmelevsky,
Archimandrite of Dubno, grant
this book called "John Chrysos-
tom's" to the church of the Mon-
astery of the Holy Savior at
Dubno forever and irremovable
from this place under the curse
of Holy and God-bearing Fathers
in 1650, September 4.

(Engraving of St. John Chrysostom;
L) O ! Quam Bone ! Chrizostome cur
verba tua melliflua resonant nig-
ris litteris

Oh, how good ! Chrysostom, why do
your mellifluous words resound in
black letters !

(Back cover ; shelf mark) 1758 ххх
и 66 3а 66

РБС 58/2
Мака. 8/12
Мук. 82-83/2

2. THE EVANGELIUM (L'viv, 1644).

ЕВАНГЕЛІОН СМРТУ: БЛГОУСЛОВІЕ БГО-
ДІНОУСЛОВІЕ БГАНГЕЛІСТЪ. [...]
ТІШНІСМА [...] П ІКАНІСНІСМА БОД-
СТВА СТАВРОПІГІУМЪ, КОДІА ДЕНІА
ПІСТІА БГОУДАНІА, ІПІСНА ВТОРН-
ЦЕНО ПІДАЛІСА. КЪ ЛІСОНЪ. КЪ ЛЕТО
Ш СІАДІА МІРА, РІ О Н К. О Ш
РІСТІА ХІА, ІО Х М А. МАА, К В.

*The Evangelium or Gospel of the
divinely inspired Evangelists.
[...] Carefully published for the
second time through the efforts
[...] and at the expense of the
Stauropegial Brotherhood at the
Church of the Dormition of the
Most Holy Mother of God, at Lviv,
A.M. 7152 or 1644, May 25, from
the birth of Christ.*

The first edition appeared in 1636, as shown in the engraving on the title-page.

РБС 153/7
Мах. 24/17



2. *The Evangelium* (L'viv, 1644).

3. THE MOST VENERABLE AKATHISTS (Univ. 1660).

ПРСТЫН АКАДІСТЫ. Пресладномъ
ГР НМѢС ІЗ ХУ ПРСТОН БІН. [...]
Намадомъ [...] АРСЕНІА НАБІЛЕРС-
КОГО МѢС: БН: БНІК: АЛОС: ГІЛНУ:
КЪМѢН: ПОД: АРХІМАН: ЗНЕСКОГО:
ПЕРВОЕ ТУПІМЪ НІДАСА. КЪ ТЪМѢ
СТ: ШЕНТ: ЗНЕСКОЈ: РОКЪ, БОС:
А Х З. МѢСА МІСА: АНА. КЪ.

The Most Venerable Akathists for our Sweetest Lord, Jesus Christ, and the Most Holy Mother of God [...] At the expense [...] of Arsenius Zheliborsky, by the grace of God Bishop of Lviv, Maloch and Kamianets in Podolia, Archimandrite of the Univ Monastery, first printed in the aforesaid Most Monastery of Univ A.D. 1660, May 25.

Marginalia

(Added leaf at the beginning :S)
Γ. Μανωλάς

G. Milicev

(Bottom of leaves № 1-4) ака-
тства манастира СТАРО НМЕ ЕЪ СТОИ
ГОРИ АТОНСКОИ ПРИНЕСЕ НАСАБА
РАСОДОВАЦА ЕЪ ЛЕТО 7 ТИЩЕЪ Р Н О
И 3 ГОД

The Akathist of the Holy Monastery of Athos brought in by Joseph, the [unworthy] wearer of his habit, in the year 7171 [1663].

(End) Огъ грешни диявола нп-
кановъ. Слѣдствъ, убо нгъмена.

I, the sinful deacon Nicanor, servant of Father Bezumen

Mayra Cabrita

The Minor Liturgy

(Added leaf at the back) M.
Cyfert tot non Pasopas 1897

M. Subić, novice of the monastery
at Rakovac (near Novi Sad), 1897.

MELVIN ELDER-CHEN

Milan Vidukov

3. *The Most Venerable Alsatists* (Univ., 1660).

4. THE LITURGIARIUM (L'viv, 1691).

*ЛІТУРГІАРІОНЪ СЯ ЄСТЬ СЛЪЖЕБНИКА
Ѣ ЛУТЪРГІЙ СЯ: Василиа, Іуана Зла-
тоустъ, и прѣдсѣданиихъ [...]

*The Liturgiarium, or Service Book
from the liturgies of Sts. Basil
and John Chrysostom and the Pre-
sanctified Gifts [...]*

Lviv, 1691, in the printshop of the Orthodox Brotherhood.

Copy lacking 52 leaves at the beginning and 13 at the end. Falsely identified on an added leaf at the back as a 1583 Vilnius imprint.

Marginalia

(L.59 : R) Bogdan Janko [Janos ?]

(L.82) valasz Mihály

(L.97) Apodj János ... 1901

(L.96-106 : R-Rs) Сія книга При-
надлежала до Богдана Івана 1902
года Іануара 24/

*This book belonged to John Bogdan
in 1902, January 24.*

(L.124 : R) Gergely

(L.127-131 : R-Rs) Изъ Пѣцор-учи-
тельской предуготовлено кончившихъ
пѣцор-учителей первой окола 1845
года Іваномъ дѣйствовалъ окола
1856. Георгій Штегуръ, а отъ 1859
до 1874 Ілія Медвидъ Съ его отъ-
ставіемъ до Ракосина это становище
занялъ Михаилъ Немешъ

*The first of the alumni of the
[Uzhhorod] Cantors and Teachers
Seminary to work was Ivanchiv ca.
1845, then George Shtehura ca.1856
and Elias Medvid from 1859 to 1874.
With his departure to Rakoshyn
[near Mukachevo in Transcarpathia]
his position was taken by Michael
Nemes.*

(L.133) 1859

(L.138 : R) Василій Пать

Basil Papp

(L.142) Ференцъ Пать

Francis Papp

(L.142 : R) Ferencz Papp

(L.147-150 : R-Rs) Замѣчательно
что одна звѣзда съѣтълой (isto-
kka) появилась 1861 Іуна 20[го] дня
и обратно шла сирѣчь отъ Запада
на Востокъ въ отечественныхъ Ма-
гдебургъ, курчаловъ, отозвались
звѣздословъ и заявили, что эта
звѣзда въ Астрономіи до снѣхъ горѣ
на есть значеа

*It is noteworthy that a comet ap-
peared in 1861, on June 20, and it
travelled in reverse, that is,
from west to east. Astronomers re-
acting in our country's Hungarian-
language journals said that this
star had been unknown in astronomy.*

(L.151) 1874

(L.161 ; R) Pálné Ferenc

(L.161-170) Apshaj János Övéné ferenczkahá házasság 1856 Március 12. Avjass 1904. hadá Aprilis 15. tá Tarusav daczóhatá Assóhatá Deunqvára támszjá vucsov da 1916ha dnja Septembra 19ha özönnav pusav Papp Ferencz Faku 1916ha dnja 6 ...

(L.170 ; R) Illicsky György

(L.172-174 ; R) Принадлежала до Богдана Ивана Ивана Ильичева тай до Пálné ференца Васильового 1901 года учились ...

(L.183) Bokacs János 1901 had

(L.187 ; R) Nemes László

(Unnumbered leaf next to 227)
Irta Papp Ferencz

(L.1 of the new pagination)
Medvigy Eliasz 860 [1860]

(L.13) Medvei Illés

(L. 20) Ivancso

Francis Rishko

I, John Apshaj, son of John, Francis's son, came in 1856, March 12, and left in 1904, April 15, and went to Syhit (now Sighetul-Marmatiei in Rumania) and from Syhit to Uzhhorod where I studied until 1916, September 19. And Francis Papp went with me to the regiment in 1916, on the 6th ...

It belonged to John Bohdan, Elias's son, and to Francis Rishko, Basil's son. In 1901 they studied ...

John Bokach, year 1901

Written by Francis Papp



4. *The Liturgiarium* (L'viv, 1691).

5. THE READINGS FROM THE ACTS (L'viv, 1706).

АПЛЫ И ЕВЪГІА НА НЕДЕЛЯХЪ ВСЕГО ЛѢТА
[...] ТѢМНІЕМА БРАТСТВА ЗЕМН;
ПРЕВЪСТ: БРѢМѢТОЕ. ХЪ ТУПОР: НЗДѢ-
НІА. ВЪ ЛВОВѢ. РОКЪ БЖІА, А П А.

The Readings from the Acts and
Epistles and from the Gospels for
Sundays of the whole year [...] *Printed through the efforts of
the Brotherhood of the Dormition
of the Most Pure Mother of God at
the printshop in Lviv A.D. 1706.*

Marginalia

(Front cover ; Rs) Милостивому Го-
сударю

To the Gracious Lord

А
Зеп. (Shelf mark)

А
West. [=Ruthenian]

(Title-page) № 5

Seal

(L. 61 and last leaf) АѠ

Stamp

(Back cover ; G) Russica
Russisches Antiquariat
Berlin W 50

Antiquarian Russian Bookstore

Maks. 68//6



5. The Readings from the Acts (L'viv, 1706).

Вспомяи Гдѣи дѣи ѿсвоиго(у) Раба
своего Іаковѣ(а) Демидѣ(а)

Give rest, Lord, to the souls of
thy departed servants, Jacob and
Theodore.

Спеси Гдѣи) Раба Своего ани

Lord, save Thy servant, Ann.

Рокѣ 7а 5 и Іануаріа дна 17 Сіе
пошпаніе Раба Божі: Матѣа Миліо-
вскаго Жолнѣ(а) и агаѣи

In the year 1750, January 27. This
is in memory of the servant of God,
Matthew Myliovsky, a soldier, and
Agatha.

Пошпаніи Гдѣи дѣи ѿсвоиго мѣнца
Іоана, и вкаторниѣ

Lord, remember the souls of the de-
parted infants, John and Catherine.

Рек. 217

РБЗ 427//15

Макс. 72//21



6. The Liturgicalium (L'viv, 1712).

7. THE PSALTER (L'viv, 1715).

ПОСЛѢДНІЯ БЛАЖЕННАГО ПРРОКА И ЦРѢА ДА-
ВІДА СЪ ПЕСНЬМИ И ПСАЛ: [...] ПРИ
ХОДѢ ВОСПѢНІА ПРАВЕ: БГОМАТЕРЕ. У
ТЮПОРЕДѢИ БОЖІЕЮ. ВЪ ЛЕВОН. РѢ-
КО, БЖІА, А ШЕ І.

The Psalter of the Blessed Prophet
and King David with songs and
psalms [...]. At the Brotherhood's
printshop by the Church of the
Dormition of the Most Pure Mother
of God in L'viv A.D. 1715.

Marginalia

("Catalogue of psalms" / S) 1744
ІАНУАРІА 4 ... ЗВЕЗДА РЕПАТА

1744, January 4 ... a comet

(End /) СІЯ КНИГА НАСЛѢДІА ПАВ-
ВЕЛНІА ПОДПИСА(Е) 1740 МѢЦА МАРТА
ДНѢ 13

This book belongs to Basil Pance-
lić. Checked out in 1740, on
March 13.

(Added leaves at the back /)
СІЯ КНИГА АЗЕНТІА АВРАМА МѢЦА МА-
РТА ДНѢ 23. 1790

This book belongs to Avrentius Av-
ram. March 23, 1790.

Родне Алексѣ

Alexis was born

1814 Во имя Свѣи Троици Оца и Дѣ-
на и Свѣаго Дѣха Амена
Поче возити Свѣи Інтосомъ То Ести
Венеримъ № 65 Майя 3го

1814. In the name of the Holy
Trinity - the Father, the son and
the Holy Spirit. Amen.
I started to drive coach no. 65
on May 3.

An account of workdays, earnings, expenditures on hay, horseshoes, etc.,
follows.

Maks. 74//1



7. The Psalter (L'viv, 1715).

8. THE NEW TESTAMENT (Kiev, 1727).

[...] Напечатана Б҃годохновенная
Книга сѣѢ НОВОГО ЗАВѢТА. Во свѣтѣ
Кіевопенѣвской ЛАВРЫ: [...] При Ар-
хімандритѣ тобже свѣсѣа Лавры: Іо-
аннікѣн. Въ ЛѢТО ѿ сотворенїа міра
73 с л в. ѿ Ростаѣ же по плоти б҃га
СЛОВА 42 4 Н 7.

[...] This divinely inspired book
of the New Testament was printed
in the Holy Laura of the Caves at
Kyiv [...] during the reign of the
Archimandrite of that Laura, Joan-
nicius [Siniovych], A.M. 7235,
or 1727 from the birth in flesh of
God the Word.

Marginalia

(P. 2 ; S-SI) Началъ 18^е А҃гѣ а
Мѣся ІУНІА 1807^а года ч҃лвчска

I started to study on the 18th of
June, 1807.

(End ; S) Христофоръ Првнѣ

Christopher Trčič

(Added leaf at the end ; S-SI) Снѣ
Посланїи свѣтѣ...

These epistles of Saint...

РБЗ 517//2
Макс. 339//5



8. The New Testament (Kiev, 1727).

9. THE NEW TESTAMENT (Kiev, 1732).

[...] Наменѣтася кнѣга сія НОВЫЙ
ЗОВѢТЬ, съ поминѣніемъ ѡуаѣра. Во
СѢНІИ Кіево-печерскої ЛАВРѢ [...] 82
ЛѢТО ѡ сотворѣніа шѣра 7240 М ѡ
Рѣстаѣ же по плѣти БѢа Слово
72 ѡ А Б. При Архімандритѣ Родѣнтѣ.

[...] This book of the New Testa-
ment with the addition of the Psal-
ter was printed in the Holy Laura
of the Caves at Kiev [...] A.M.
7240, or 1732 from the birth in
flesh of God the Word, during the
reign of Archimandrite Roman [Ro-
pa].

Marginalia

(Added leaf at the beginning : S)

... нѣ

РБС 534//3

Мск. 347//2

Нук. 132-134//3



9. The New Testament (Kiev, 1732).

10. THE SERVICE BOOK (Kiev, 1736).

*Служеникъ ...

The Service Book ...

Kyiv, 1736, in the printshop of the Laura.

Copy lacking one leaf at the beginning and eleven at the end.

Marginalia

(Added leaf at the beginning : S)
 Величаєм Вас сѣмъ безсмертными и
 чудотворци. Насю и Димѣи и Чет
 стую памѣт Вашу наставници За
 блудных, и исцѣлители большихъ.

We glorify you, holy gratuitous
 miracle workers, Cosmas and Dam-
 ian, and we revere your holy mem-
 ory, teachers of the errant and
 healers of the sick.

(Bottom of leaves : S-S1) [Син
 книга] Служеникъ шнѣ многогѣш-
 н[аго] Никанора Ішанновна втораго
 архимандрита Рѣкованог(о), пода-
 ровалъ го шнѣ, Превестнѣйшій Гдѣнкъ
 Сеофѣкъ Мѣрнъ Ігѣиен Мопѣвскій
 Мѣца Іѣнѣа 15-го лѣта Гдѣнн 1780-
 го

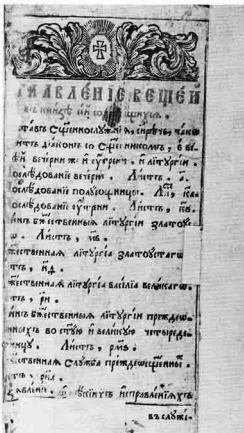
This Service Book belongs to me,
 the sinful Nicanor Jovanovič, the
 second Archimandrite of Rakovac.
 It was donated to me by the Very
 Reverend Lord Theophanes Marič,
 hegumen of the Monastery at Ropo-
 vo [near Novi Sad], on June 15th,
 A.D. 1760.

Въ дѣлѣ ѿ Превестнѣйшаго Гдѣнна
 Никанора Ішанновна архимандрита
 Рѣкованогш шнѣ Исѣіа Париводо-
 номъ Париводному Іеромонахѣ Рѣко-
 ваному бѣда во Степень Сѣенства
 Рѣноположенъ вѣхъ бѣхъ Сѣценнен-
 ею Гдѣнномъ архіепископѣ и Метро-
 политѣ Павлоу Венедоковѣу въ
 Карловцѣ 15 апрѣля ...

Gift from the Very Reverend Lord
 Nicanor Jovanovič, Archimandrite
 of Rakovac, to me, Isaiah Parivod-
 ski Parivodič, Hieromonach of Ra-
 kovac, when I was ordained as
 priest by His Excellency, Lord
 Archbishop and Metropolitan Paul
 Nenadovič [1749-68] at Karlovac
 on April 15th ...

(Back cover : S) Јован Мирнов
 учѣров, учитель из Титела

John Mirinov, retired teacher
 from Titel [in Bačka].



11. THE EUCHOLOGIUM (Pochaiv, 1744).

* Упомянуто, или Третья, или
 а) съ сего церковная разлучная по-
 следования иереевъ подобающа.
 Издама въ сѣ: въдотъ: оштелн По-
 чаевской инокъвъ уннѣ Св: Василия
 Великаго. Рокѣ ѿ рождества Христо-
 ва ро. ѿ м. а. мѣсца августъ дна ѿ.

The Euchologium, or Book of Ritu-
 als, containing various church
 offices appropriate for priests.
 Published in the Holy Miraculous
 Pochaiv Conoby of the monks of
 the Order of St. Basil the Great
 A.D. 1744, on August 15th.

Copy lacking nine leaves at the beginning and one at the end.

Marginalia

[First preserved page: R-Rs]
 Собственность Стефана Иванова [?]

Property of Stephen Ivanko (?).

Estr. p. 519
 PBZ 583//20
 Maks. 454//7



11. The Euchologium (Pochaiv, 1744).

12. THE HOLY GOSPEL (Kiev, 1746).

[...] Намеvѣтаса книга сѣѦ СВѢТНОЕ
ЕВАНГІЕ, во СТѢН Кіевоневѣрской ЛѢ-
вуѣ, [...] пои Архімандрите ТІМО-
ФЕИ: въ ЛѢТО ѿ сотворѣніа мѣра,
и҃ѣ сѣмъ д: ѿ Рокѣѣ же по ПЛОТѢ БГ҃А
СЛОВО, ꙗзъ ꙗзъ.

[...] This book, the Holy Gospel, was printed in the Holy Laura of the Caves at Kyiv, [...] during the reign of Archimandrite Timothy [Shcherbatsky], A.N. 7254, or 1746 from the birth in flesh of God the Word.

Bound together with no. 22.

Marginalia

(Front cover, shelf mark) N 16
1746

(Added leaf at the beginning : Ra)
40 p./ca

40 roubles in silver

N 1880
04672

(Title-page) N. 17

(Bottom of many leaves: A-S) Сіе
свѣнное евангеліе даровано въ снп-
тока свѣтоонобріевскій Антіанскій
и пречестѣйшаго Гспдна оца іеро-
монаха Варлаама Лаврѣвскаго акаде-
мїи Кіевской префекта СВѢТНЫХъ
Бжреїскаго и греческаго Юдїикува
достойнаго чинтели 1746 года Юли
18 дни Которомъ евангелію и быти
тамо навсегда опредѣленато Модестъ
Архімандрите Золотоверхойкаѣлов-
скій

This Holy Gospel was donated to the St. Onufrius Hermitage of Ly-
piany [Kyiv Eparchy] by the Most
Reverend Lord, Father Hieromonach
Varlaam Lavchevsky, Prefect of the
Kyiv Academy, a distinguished
teacher of the sacred languages,
Hebrew and Greek, in 1746, on July
18th, which Gospel I order to stay
there forever. Modest, Archiman-
drite of St. Michael's Golden-
domed Monastery [at Kyiv].

FBZ 634//10



12. The Holy Gospel (Kiev, 1746).

13. THE HOLY GOSPEL (Kiev, 1759).

[...] Напечатана Книга сѣѧ, СЩЕ-
НОЕ ЄВГЛІЄ, Во сѣбѣ Кієвопечерской
ЛѢВРѢ, [...] при Архімандритѣ ЛУКѢ.
Въ лѣто ѿ сотворѣніѧ мѣра, 7267,
ѿ ржствѧ же по плоти Бѣѧ СЛОВА,
7499.

[...] This book, the Holy Gospel,
was printed in the Holy Laura of
the Caves at Kyiv, [...] during
the reign of Archimandrite Luke
[Bilousovych], A.M. 7267, or 1759
from the birth in flesh of God
the Word.

FBZ 748//2
Maks. 400//1



13. The Holy Gospel (Kiev, 1759).

14. THE PRIMER (Vienna, 1770).

БѢКВЕРЬ ИЛИ РУКОВОДѢ ХОТЯЩИМЪ
ОУЧИТИСЯ ПРАВИЛЬНѢ РУСКО-СЛАВЕНСКО-
МУ КНИЖЪ НАПЕЧАТАСА ОУ ЦАРСТВЕН-
НОМУ ГРАДѢ ВІДНѢ, ИЗЪ ИМПЕРАТОРСКО-ЦА-
РСКО-АПСТОЛСКОЙ ТИПОГРАФИИ ВОСТОЧ-
НОЙ КИРЪ МОНАХОВСКОЙ ЛѢТА ГДНА
РА Ѣ О. МѢЦА ІІІ-ІІІА ДНѢ ТРЕТИИХЪ.

The Primer, or Handbook for those who wish to study books in the Ruthenian-Slavonic alphabet, printed at the capital city of Vienna, in the Imperial, Royal and Apostolic Oriental Printshop of Mr. Kurzboeck, A.D. 1770, on July 3rd.

The coat of arms of Austria is imprinted on both covers.

The book was published for the Uniate Ruthenians of Transcarpathia and was based on an Orthodox *Primer* (Kyiv, 1751). Kurzboeck's *Primer* was confiscated and destroyed because of Orthodox deviations. The book was known to exist, in one copy each, at Vienna and Košice (eastern Slovakia).

In the same year Kurzboeck published two Serbian variants of the book, with an altered title-page.

Мус. р.25

Мас.

Ср. Мил.89,90



14. *The Primer* (Vienna, 1770).

15. THE BOOK OF CANONS (Pochaiv, 1776).

[...] **Въпечатана Книга СѢКАНОНИ-
НИХЪ, [...] во СѢСЪ УДОТВОРОНОИ
ЛѢВОТЪ ПОУЧЕНСКОИ УЧЕНЫ СѢКАНОНИ ВАСИ-
ЛѢА ВЕЛИКАГО. ЛѢТО ГѢАНА, 1776.**

[...] This book, the Book of Canons [Hymns], was printed [...] in the Holy Miraculous Pochayiv Laura of the Order of St. Basil the Great A.D. 1776.

A 16°, [2] + more than 284 l.l. (copy ends with June, whereas the church calendar ended with August).

Marginalia

(Added leaf at the beginning ; G)
Wolf Bruchal (?)

(Title-page ; R-S1) Протоіерей
М ...
Василій М ... іерей ...

Archpriest M ...

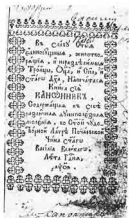
Basil M ... Priest ...

(Verno) 1817

(Bottom of leaves starting from
the title-page ; R-S1) СѢКАНОНИ-
НИХЪ ФЕОДОРА КУДАВН ... (?) КУП-
ЛЕНА 1811*

This Book of Canons of Theodore Ku-
diavny ... was bought in 1811.

Unknown in bibliography ?



15. The Book of Canons (Pochaiv, 1776).



18. *The Akathists* (Kiev, 1791).

20. A PRAYER BOOK (Kiev, 1722-1757?).

Prayer Book, Kyiv, 1722-1757 (?), 16° (one engraving is by ГОРПІН who is known from Kyiv Laura imprints of that period).

Extant leaves (but in the wrong order): 75, 289-298, 301-377, 381-382, 409-418 and 421-504.

Engravings: Saints of the Kyiv Laura (l. 298), Resurrection (l. 312), Jesus and Sts. Jacob, Basil the Great, John Chrysostom and Gregory the Dialogist (l. 326), Jesus and the Zodiac (l. 377), St. Michael (l. 422), the entrance of the Mother of God to the temple (l. 430), the Annunciation (l. 495).



20. A Prayer Book (Kiev, 1722-1757?).

21. THE GOSPELS (Pochaiv, 1735-1758?).

* Євангелія верствъ всю святѣю величїю страстнѣю седмицѣ на литургияхъ, страстехъ Христовыхъ и на вистѣхъ царскихъ утѣшанъ.

Pochaiv, the printshop of the Basilian Fathers, 1735-1758 (?), 2°.

The Gospels which are read during the whole Holy Great Passion Week at liturgies, the Passion of Christ and Royal Hours.

Copy lacking the title page. 47 leaves with engravings. Bound together with no. 13.

Marginalia

(Bottom of leaves ; R-Sl) Сіе Євгеліє Страстное надалъ Превестнїи Іеромонахъ Метрофанъ КієвоПечерскіа Лаврон Соборнїй старецъ єпископъ Оставленнїа до єпископи КієвоЗолоторошчинъАмвросїа на всегдашнее прещиваніє при церквѣ нештальнѣ 1758 года Мѣсяца Априла 5: Умєла

This Passion Gospel was given by the Very Reverend Hieromonach Metrophanes, Councillor Elder of the Laura of the Caves at Kyiv, former choir director, to the St. Michael Golden-domed Monastery at Kyiv, to remain forever irremovable from the church, in 1758, on April 5.

Міа унєла кнїгъ єпископѣ Кієво-Михайловскаго Монастыря.

A book from the library of the St. Michael Monastery at Kyiv.

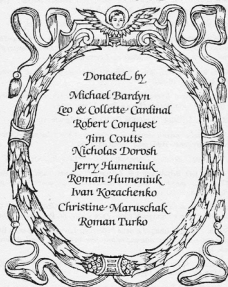
Cf. Maks. 482//1
and 525//4
([1]+47+2 l.l.)
PRZ 946//4



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