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
This catalogue is published on the occasion presenting the Millennium Collection of Old Ukrainian Books by the Chair of Ukrainian Studies Foundation to the Thomas Fisher Rare Book Library, University of Toronto, October 5, 1984.

*Photographs by Karen Hendrick*

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INTRODUCTION

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 Ohienko. 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 Łosie, 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 Avraham 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 Struminskyj’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 Struminskiy. 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 БУКВАРЬ (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 L. 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).
I. THE BOOK ON THE PRIESTHOOD (Lviv, 1614).

Our Father among the Saints, John Chrysostom, Archbishop of Constantinople. The Book on the Priesthood [...] At the expense of Alexander Balaban, Starost of Vinnytsia [...] At Lviv, in the Stauropigial Brotherhood’s printshop, at the Monastery of St. Onufrius, by the labors of the cenobites living there, Hieromonach Paphnutius and others, in 1614. Pambo Berynda, monk.

Marginalia

Belongs to the Monastery of the Holy Savior at Dubno (Volhynia).

Lent to the Holy Trinity Monastery at Vilnius [in Lithuania].

This book is from the library of the M(onastery) of the Order of St. Basil the Great. Checked out in 1758.

I., Peter Procopius Khmelevsky, Archimandrite of Dubno, grant this book called "John Chrysostom's" to the church of the Monastery 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.

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

(Back cover: shelf mark) 1758 xxx
m 66 38 66

PBZ 5B//2
Maks. 8//12
Myk. 82-83//2
2. THE EVANGELIUM (L'viv, 1644).

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

PBZ 153/7
Maks. 24/17
3. THE MOST VENERABLE AKATHISTS (Univ, 1660).

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

Marginalia

G. Milisov

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

I, the sinful deacon Nicanor, servant of Father Hegumen

The Minor Liturgy

M. Subić, novice of the monastery at Rakovac [near Novi Sad], 1897.

Milan Vidukov

Maks. 630/5
4. THE LITURGIARIUM (L'viv, 1691).

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 ; H) Bogdan Janko [Janos ?]

(L.82) valasz MihÁly

(L.97) ÁpsÁj JÁnos ... 1901

(L.96-106 ; R-Rs) Ctenu kihga Pri-
nadlenka da Bogdanâ Ivana 1902

goda Januara 24/

(L.124 ; H) Gergely

(L.127-13) [R-Rs] Jez PÁcs==u=ch-
telisku predugotveno konchivshih
pÁcs=uc=ichel'nikov perwyh okolo 1845

goda Ivanov dîjastovale okolo

1856. Georgiy Shegura, a otz 1859
dat 1874 Ilin Medvyg S$$ ego oszå-

svetâ'ye do Kanyshina esto stanocnica
zânilo Michail Nemesh

(L.133) 1859

(L.138 ; R) Basil' Pâpâ

(L.142) Ferenczi Pâpâ

(L.143 ; H) Ferencz Pâpâ

(L.147-150 ; R-Rs) Zamîchatelnyu
chto one zapâda somtol'n (üstö-
kâb) pojavilas 1881 Iuna 2020
dnya i obroto o'se sîrê'ye ot zapâda

na Vostok v' otechestvennykh Ma-
dernykh junkalea, otovâlole

zapâdolë'sâ i zavili, chto eta

zapâda v' Astronömii do cihh porâ
në est'znanoma

This book belonged to John Bohdan
in 1902, January 24.

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
Nemesh.

Basil Papp

Francis Papp

It is noteworthy that a comet ap-
peared in 1881, on June 20, and it
tavelled 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.
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 Sighetu-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

PBZ 320// 19
Maks. 47// 42
4. The Liturgiarium (L’viv, 1691).
5. THE READINGS FROM THE ACTS (L'viv, 1706).

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 Государю

To the Gracious Lord

A
Зап. [Shelf mark]

A
West. [=Ruthenian]

(Title-page) № 5

(Title-page) № 5

Seal

(L. 61 and last leaf) АИ

Stamp

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

Antiquarian Russian Bookstore

Maks. 68/6
5. The Readings from the Acts (L'viv, 1706).
The Liturgiarius, or Service Book of the Divine Liturgies of Sts. Basil the Great and John Chrysostom & of the Presanctified Gifts, published typographically through the efforts and at the expense of the Lviv Stauropegial Brotherhood of the Dormition of the Most Holy Virgin, Mother of God, at Lviv in the year 1712 from the birth of Christ.

In the name of the Father and Son and the Holy Spirit. This Service Book was bought by the servant of God, Theodore surnamed Zhui... with his wife, Maria, and his children, Febronia and others, and given to the church of Christ's Holy Hierarch, Nicholas, forever, irremovable under the curse of 365 Holy Fathers. And he bought it for 18 zlotys under the administration of the Gracious Lord Francis Cetnar, [titular] Palestine of Smolensk, in memory of the holy Father Basil, priest who lived at Cistriv [in Galicia] long ago, and his son, Father Jonah and those who died long ago, and his own father, Mihlomen, and mother, Maria, and others who died long ago. Given at the village of Cistriv 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 Nycholiak, and his wife, Ann, 1733. With their daughter, Barbara.
Give rest, Lord, to the souls of Thy departed servants, Jacob and Theodore.

Lord, save Thy servant, Ann.

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

Lord, remember the souls of the departed infants, John and Catherine.

Pek. 217
PBZ 427//15
Maks. 72//21

6. The Liturgiarium (L’viv, 1712).
7. THE PSALTER (L’viv, 1715).

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
1 January 4 ... ζετείς ρεπάτα.

(End.) Сіга книга василіїма Пан-

1744, January 4 ... a comet

υλιћна Подписас(e) 1740 ιβες Μαрτα

This book belongs to Basil Panče-

Δή 13

líc. Checked out in 1740, on

(Added leaves at the back.)
Сіга книга ΑΓΙΟΝΑА АВРАА 1790

This book belongs to Axentius Av-

Μαрта Δή 23. 1790

ram. March 23, 1790.

Ροδίνε Αλέξα

Alexis was born

1814 Во имя СвятіЩ ТріїЩ Оді І Свя-

1814. In the name of the Holy

tііа і Святах діхі Ахімі

Trinity - the Father, the Son and

Поче воезії Свя Ігновомь То Єстъ

the Holy Spirit. Amen.

фіннеромъ № 55 Майя 3го

I started to drive coach no. 65

An account of workdays, earnings, expenditures on hay, horseshoes, etc.,
on May 3.

follows.

Maks. 74/1
ФЛАТЫР
Кожімааго Перея і Чрї
щасливи с Певішні и Всіх друга на
Празі Гавел с Переї Пасхал
и про: Священи Мати.
Помчена бій
при Храмч Зіпекіла Прев.
Громатч
З Типографію Братин. 
Калевік.
Року, Князь, Афі.

7. The Psalter (L'viv, 1715).
8. THE NEW TESTAMENT (Kiev, 1727).

 [...] 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 [Siniutovych], A.M. 7235, or 1727 from the birth in flesh of God the Word.

Marginallia

(P. A ; S-SI) Наялъ 18" днє а Мєца 10міа 1807" года вунтиса

(End ; S) Χονστοφορъ Ιρνικъ

(Added leaf at the end ; S-SI) Съя Посланняя стагш...

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

Christopher Irčič

These epistles of Saint...

PBZ 517//2
Maks. 339//5


 [...] This book of the New Testament with the addition of the Psalter was printed in the Holy Laura of the Caves at Kyiv [...] A.M. 7240, or 1732 from the birth in flesh of God the Word, during the reign of Archimandrite Roman [Kopa].

Marginalia

(Added leaf at the beginning : S)

[...] Напевации книга си, НОВЫЙ ЗАВЕТ, съ примечаниями наверху. Во СТБИ КИЕВ-ПЕЦЕРСКОЙ ЛАУРѢ [...] Въ лѣто 9 сотворенія мира 32 съ нѣсколько десятка по пласти Его Слава. 

PBZ 534/3
Maks. 347/2
Myk. 132-134/3

IO. THE SERVICE BOOK (Kiev, 1736).

The Service Book ...

Kyiv, 1736, in the printshop of the Laura.

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

Marginalia:

(Added leaf at the beginning; S) We glorify you, holy gratuitous miracle workers, Cosmas and Damian, and we revere your holy memory, teachers of the errant and healers of the sick.

This Service Book belongs to me, the sinful Nicanor Jovanović, the second Archimandrite of Rakovac. It was donated to me by the Very Reverend Lord Theophanes Marić, Hegumen of the Monastery at Hopovo [near Novi Sad], on June 15th, A.D. 1760.

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

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

PBZ 553/6
II. THE EUCHOLOGIUM (Pochaïv, 1744).

The Euchologium, or Book of Rituals, containing various church offices appropriate for priests. Published in the Holy Miraculous Pochaïv 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-8v] Property of Stephen Ivanko (?)

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

11. *The Euchologium (Pochaïv, 1744).*
[...] 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; Rs) 40 p./ca

40 roubles in silver

N 1380
04672

(Title-page) N. 17

This Holy Gospel was donated to the St. Onufrius Hermitage of Luplany [Kyiv Eparchy] by the Most Reverend Lord, Father Hieromonach Barlaam Lashchevsky, 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, Archimandrite of St. Michael's Golden-domed Monastery [at Kyiv].

PBZ 634//10
12. The Holy Gospel (Kiev, 1746).

[...] 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.

PBZ 748//2
Maks. 400//1
The Primer, or Handbook for those who wish to study books in the Rutenian-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.

Myž. p.25
Mac.
Cf. Mih.89,90.

14. The Primer (Vienna, 1770).
15. THE BOOK OF CANONS (Pochaiv, 1776).

[...] Μανενότασα Κινημα Σιά Κανόνικος Νικα, [...] Βω Στοι νεοθατόβοινον Λάμβον Ρουδεικος γυνα παμήν Σιας Βασιλιος Βασιλικως Αντα γκανα, γαφος. [...] This book, the Book of Canons [Hymns], was printed [...] in the Holy Miraculous Pochaiv Laura of the Order of St. Basil the Great A.D. 1776.

A 16ο, [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-Sl) Πρωτοιερей Μ... Archpriest Μ...
Βασιλική Μ... Ιερέα...
Basil M... Priest...

(Verso) 1817

(Bottom of leaves starting from the title-page : R-Sl) Εις Κανόνικα Θεόδωρος Κυδανά... (?) κυπ-... This Book of Canons of Theodore Kudany... was bought in 1811.

Unknown in bibliography?

15. The Book of Canons (Pochaiv, 1776).
16. THE BOOK OF RITUALS (Kiev, 1788).

[...] This Book of Rituals was printed in the Holy Laura of the Caves at Kyiv A.M. 7296, or 1788 from the birth in flesh of God the Word, 6th indiction, in the month of January.

Marginalia

(Added leaf at the beginning : S) Received as a gift from the widow of Priest Djurič at Čakovo [in Vojvodina] in 1898 ...

Đuričke u Čakovo 1898 god. ... Parish Priest of Čakovo
17. The Book of Canons (Kiev, 1790).

... This book, the Book of Canons, was printed in ... the Holy Laura of the Caves at Kyiv A.M. 7298, or 1790 from the birth in flesh of God the Word, 9th indication, in the month of December.

Marginalia

(Added leaves at the beginning; S) ξηνακε Καδα Πάση ωδέ 16 φεβρουαρίου 807.

(A Slavonic prayer entitled) Μολήτα ποσεδνεκάβο κω Οσκόβα.

(Title-page; S) S Jovanović (?) (Title page.

(Back cover; S-Si) τὸ ἀκέμις Καδά Μας βαραδ 24. σεπτεμβρίου τού τις ὑπό δεκάδυμης. 798

ξηνακε Καδά Μας Πάση (?) ὑπάκει ν Μανιστη γ κοσκτα ἀκαδημείῳ ὑπηνυμα σε 12. φεβρουαρίου 799 ἀκτη

NB when Pac leaves: February 16, 1807.

An everyday prayer in privacy.

NB when our little brother leaves: on September 24th, i.e., Monday, 1798.

NB when our Ilić (?) leaves for Novi Sad, to study at the Imperial Academy: on the 12th of February, 1799.

Maks. 435/1
Кондакъ

Въ благословленной книге поведительная, какъ видѣали свѣты, благодарственной коснись ея тиравъ твоемъ. Но такъ ильшаша держава не подадый мнѣ, въ вѣкиѣ насть быда свободы, да собемъ ты: радуйся небесному небѣтственай.

Ікона

Агавмъ представитель въ неї посланъ бывасть, речи ея: радуйся и со
This book, Akathists with Canons and other edifying prayers, was printed in [...] the Holy Laura of the Caves at Kyiv A.M. 7299, or 1791 from the birth in flesh of God the Word, 9th indiction, in the month of January.

Copy lacking three leaves at the end.

This book belongs to the Greek monk Dometius. It was received in 1842 ... No one save him should by any means use it without his authorization. Amen.

1849, January 30. This book entitled Athanasius [sic] ...

In 1838, on the 8th of February, at 6 o'clock and 23 minutes, Kir. Kyr Hilarion [of Crete], Saint [Metropolitan] of Trnovo, passed away. Written down by John Angel.

This Book of Akathists was bought ...

Sabbas Atanasov, 1868, the 1st of January.

A fragment of a Bulgarian leaflet dated "Sofia, 1885" is interfiled in the book.
18. The Akathists (Kiev, 1791).
19. PAROCHIAL SERMONS (Pochaiv, 1794).

Parochial Sermons for Sundays and solemn holidays of the whole year [...] translated from Slavonic-Ruthenian into the simple and common Ruthenian language and published in the Holy Miraculous Laura of Pochayiv in 1794.

Marginalia

(Title-page ; L) Ex Libris Pauli Groszkowski

PBZ 1213//10
Maks. 608///14
20. A PRAYER BOOK (Kiev, 1722–1757?).

Prayer Book, Kyiv, 1722–1757 (?), 16° (one engraving is by ГЕОРГИИ who is known from Kyiv Laura imprints of that period).
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).
21. **THE GOSPELS** (Pochaïv, 1735–1758?).

*Евангелия* вперьє вєро святїю ве-
ликіюю страстююю святочю її на литв-
ргіях, страстях Христових і на
часові чарках уточках.

Pochayiv, the printshop of the Basilian Fathers, 1735-1758 (?), 2º.

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

**Marginalia**

*(Bottom of leaves ; R-SI) Сєє Еу-
гле Страстное надалъ Преустнїй
Іеромонахъ Митрофанъ Кувовозе-
скія Лавром Соборнїй старецъ вы-
вій оставникъ до швітелъ Кувовозо-
лотоверхоихайловскїя на всегдам-
нєв пребываніе при церкви нештлє-
лє 1758 года Мєсяця Апрілєя 5: Ун-
сла

ізь уисла кнігъ кінкієвоні Киево-
Цихановскаго Монастыря.

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 Mon-
astery at Kyiv, to remain forever
irremovable from the church, in
1758, on April 5.

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

Cf. Maks. 482//1
and 525//4
((1)+47+2 l.l.)
PBZ 946//4
REFERENCES


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