

Jerzy Ostapczuk (Warsaw, Poland)

OLD TESTAMENT SAINTS IN MENOLOGIA OF CYRILLIC EARLY PRINTED TETRAEVANGELIA*

Cyrillic early printed Tetraevangelia used in religious services required a special appendix providing information¹ about feasts, saints or sacred events for whole liturgical year. Vast majority of these commemorations are found in the second part of this addition, called menologion². It corresponds with fixed liturgical year, which is divided into twelve smaller subsections, each correlating to one of twelve months³ of the year.

Commemorations present in menologia of cyrillic early printed⁴ Tetraevangelia can be divided into several groups⁵, i.e.,

– feasts in honour of Jesus Christ, e.g., Nativity, according to the Flesh of our Lord, God and Saviour Jesus Christ (December 25) or Transfiguration of Christ (August 6);

* This article has been written under the research project financed by the National Science Centre (Poland). Decision number: UMO-2020/37/B/HS1/01658.

¹ The information given about the commemoration of the feasts or saints is complemented in many cases with additional information about the Gospel readings (i.e., pericopes).

² Its first part is called the Synaxarion. It corresponds with the movable liturgical year and starts with Easter (the “Feast of Feasts”), the most important feast of the Orthodox Church.

³ As a principle, menologia in cyrillic early printed Tetraevangelia always started with September.

⁴ For the list of feasts and saints in manuscript Gospels’ menologia, see: Йоцева 2001a: 142–420.

⁵ The Orthodox Church has a group of twelve Great Feasts, eight of which are in honour of Jesus Christ and four dedicated to the Theotokos. Apart from them, five other feasts are ranked as great – i.e., the Circumcision in the flesh of our Lord Jesus Christ (January 1), Nativity of saint John the Baptist (June 24), Holy, Glorious, and All-Praised Leaders of the Apostles, Peter and Paul (June 29), the Beheading of saint John the Baptist (August 29), and the Protection of our Most Holy Lady Theotokos and Ever-Virgin Mary (October 1).

- feasts dedicated to the Virgin Mary⁶, the Theotokos, e.g., Nativity (September 8) or Entrance into the Temple (November 21);
- commemorations of saints, e.g., saint Symeon the Stylite (September 1) or saint Mamas of Caesarea (September 2);
- commemorations of different events:
 - ecclesiastical events, e.g., Elevation of the Holy Cross (September 13) or dedication of the Church of the Great-martyr George in Lydda (November 3) and Founding of the Church of the Resurrection (the Holy Sepulchre) in Jerusalem (September 13);
 - state events, e.g., Start of the Indiction, the beginning of the Liturgical Year (September 1)⁷ or Founding of Constantinople as the capital of the Roman Empire (May 11);
 - historical events, e.g., translation of the Holy Cross from Malta to Gatchina City (October 10) or celebration of the victory of the Russian Emperor Peter the Great over King Charles XII of Sweden at Poltava in 1709 (June 27);
 - miraculous events, e.g., apparition of the Sign of the Precious Cross over Jerusalem (May 7);
 - weather phenomenon⁸, e.g., the Great Earthquake at Constantinople (October 26).

Most of commemorations present in menologia of cyrillic early printed Tetraevangelia are linked to saints. Among them, we can enumerate relatives of Jesus Christ, apostles, evangelists, apostolic fathers, apologists, martyrs⁹, confessors, theologians, wonderworkers, teachers¹⁰, monks and nuns, abbots, and abbesses¹¹, (arch)bishops, metropolitans, patriarchs¹², and sometimes even popes¹³, princes¹⁴ and emperors¹⁵. In menologia of cyrillic early printed Tetra-

⁶ Each feast dedicated to the Virgin Mary is closely connected with Jesus Christ.

⁷ Since 464, September 1 has been treated as the New Year (Лосева 2001a: 142–161).

⁸ Fires, solar eclipses and other phenomena were mentioned in menologia of Gospel manuscripts, see: Лосева 2001a: 195.

⁹ For the number of the martyrs commemorated in months March–August in menologia of cyrillic early printed Tetraevangelia see: Остапчук 2022.

¹⁰ E.g., saint Cyril, Equal-to-the-Apostles and Teacher of the Slavs (February 14), who is mistakenly mentioned as Bishop of Catania or saints Basil the Great, Gregory the Theologian and John Chrysostom, the Three Holy Hierarchs, who were sometimes mentioned as Ecumenical teachers.

¹¹ E.g., saint Euphrosyne (May 23), princess and abbess of Polotsk.

¹² E.g., saints Sophronius I (March 11) or Cyril (March 18), patriarchs of Jerusalem.

¹³ E.g., saints Sylvester I (January 2) and hieromartyr Hippolytus (January 30), popes of Rome.

¹⁴ E.g., holy prince Theodore of Novgorod (June 5).

¹⁵ E.g., saints Constantine and Helen, equals to the Apostles and rulers of the Roman Empire (May 21).

evangelia, Old Testament figures¹⁶ are also mentioned, although fairly seldom¹⁷. Nowadays, they do not play as important role in Church as they did in Early Christianity (Danielou 2013: 6). The beginning of their commemorations is thought to be closely connected with late Judaism and Jerusalem traditions as well as with opening tombs and the translation of their relics in 4th–6th centuries (Charkiewicz 2015: 147–148, 155, 340, 345). They were already constantly present in 8th–9th century liturgical calendars (Сергий архиепископ 1997: 403; Charkiewicz 2015: 345).

The aim of this publication is to study commemorations of prophets and other holy figures¹⁸ who lived in the Old Testament era and died¹⁹ before Jesus Christ's Nativity and were mentioned in menologia of cyrillic early printed Tetraevangelia issued no later than the end of the 18th century.

However, two facts must be established before an analysis of Old Testament saints present in menologia of cyrillic early printed Tetraevangelia can be presented.

Two types of menologia were present in cyrillic early printed Tetraevangelia. An abbreviated menologion does not contain commemorations of feasts, saints, or sacred events for all of the days²⁰ in every month, but only for those most important from the point of view of publishers and target users. A full menologion contains commemoration of feasts, saints, or sacred events for all days in every month, i.e., in September, for all 30 days, in October for all 31 days, and so on.

The first type of menologion was present in all cyrillic early printed Tetraevangelia issued before 1652 and seven editions printed later, i.e., in a reprint of the 1648 Moscow edition published in Klinty in 1786 (Вознесенский 1994:

¹⁶ Old Testament saints were introduced into Eastern liturgical calendars later than martyrs and the apostles (Charkiewicz 2015: 147).

¹⁷ In liturgical calendars, the number of Old Testament saints is outnumbered by New Testament figures (Charkiewicz 2015: 355).

¹⁸ Synaxis of the Archangel Michael and the other Bodiless Powers (сѡборъ [сѡдѡдѡго] архистратига михаѡла и прѡунхъ безпѡлннхъ [снѡзъ]) or simply of the Bodiless Powers (сѡборъ беспѡлннхъ) on November 8 as well as synaxis of the Archangel Gabriel (сѡборъ [сѡдѡдѡго] архангѡла гавриѡла) sometimes with other Bodiless Powers (и прѡунхъ беспѡлннхъ снѡзъ) on March 26 are mentioned in all cyrillic early printed Tetraevangelia.

Only Synaxis of the archangel Gabriel (сѡборъ сѡдѡдѡго архангѡла гавриѡла), commemorated on July 13, is missing from eleven cyrillic early printed Tetraevangelia issued in Middle-Bulgarian and Serbian recensions of Church Slavonic language.

¹⁹ There are other Old Testament saints mentioned in menologia of cyrillic early printed Tetraevangelia born in the Old Testament era that were still alive when Jesus Christ was born as well as events that apply to these persons, i.e., holy prophet Zachariah (September 5), the Conception by saint Anna of the Most Holy Theotokos (December 9), Synaxis of saint John the Baptist (January 7), finding of the Precious Head of saint John the Baptist (February 24), the Beheading of saint John the Baptist (August 29).

²⁰ The basic unit of menologion is the calendar day (Дограмаджиева 2010: 546).

31, № 85; Емельянова 2010: 263–265, № 169) and six²¹ cyrillic early printed Tetraevangelia issued in Lviv in 1665, 1670, 1690, 1704, 1722 and 1743.

The second type of menologion was present in all cyrillic early printed Tetraevangelia issued in Moscow after 1652, in all ten Kyiv²² and all five Pochaiv²³ editions. The first cyrillic early printed Tetraevangelion with full²⁴ menologion, i.e., containing commemorations, sometimes even several, for each day, in every month, is the Moscow edition issued in 1653.

Cyrillic early printed Tetraevangelia and manuscripts were addressed to various Orthodox communities, often differing in terms of regional liturgical traditions. Parishes and monasteries commemorated the widely venerated and most important feasts as well as the local ones, popular only in a particular area. This fact indicated that menologia of cyrillic early printed Tetraevangelia issued before 1800 were not homogeneous regarding liturgical calendar²⁵ and could have reflected different aspects of local worship, i.e., of Moscow, Lviv, Vilnius, Kyiv, Pochaiv and South Slavonic territories.

Old Testament saints mentioned in menologia of cyrillic early printed Tetraevangelia can be divided into several groups²⁶:

- major prophets,
- minor prophets,
- other prophets²⁷
- and other persons or groups of people.

²¹ Two cyrillic early printed Tetraevangelia were issued in Lviv before 1652. They appeared in 1636 and 1644. The first one served as the origin for edition issued by Vilnius Orthodox Brotherhood of the Holy Spirit in 1644 in Vilnius/Vievie (Остапчук 2017; Остапчук 2019; Ostapczuk 2020a; Ostapczuk 2022).

²² Ten cyrillic early printed Tetraevangelia were issued in Kyiv, i.e., in 1697, 1712, 1733, 1737, 1746, 1752, 1759, 1771, 1773 and 1784.

²³ Merely five cyrillic early printed Tetraevangelia were issued by the Pochaiv Dormition Monastery's Printing Press, in 1759, 1768, 1771 and twice in 1780. When this monastery was subordinated to the Greek Catholic (i.e., Uniate) Church, it became a centre of the Basilian monastic order. All cyrillic early printed Tetraevangelia issued in Pochaiv were intended for use in the Uniate Church.

²⁴ Together with introducing a full menologion into cyrillic early printed Tetraevangelion issued in Moscow in 1653, more than 50 martyrs were added in the months March–August (Остапчук 2022: 219–221).

²⁵ Жуковская 1993. The degree of divergence between menologia of cyrillic early printed Tetraevangelia is much smaller than between menologia of Gospel manuscripts (Люсева 2001a: 15).

²⁶ Old Testament figures are sometimes divided into two main groups: forefathers and prophets (Charkiewicz 2015: 337–345).

²⁷ According to Orthodox theology, John the Baptist, the Forerunner, who bridges Old Testament prophecies and Jesus, was the last prophet of the Old Testament and the first of the New Testament.

THE FOUR MAJOR PROPHETS

Out of four major prophets: Isaiah, Jeremiah, Ezekiel and Daniel, only the last one²⁸, together with the Three Holy Youths, is mentioned (on December 17) in all cyrillic early printed Tetraevangelia. Names of these three youths (Ananias, Azarias, Misael) are present only in editions issued in Moscow, Kyiv and Pochaiv, but missing in cyrillic early printed Tetraevangelia issued in Middle-Bulgarian and Serbian recensions of Church Slavonic language, as well as in editions issued in Vilnius and Lviv.

Prophet Jeremiah²⁹, whom Orthodox Church remembers on May 1, is present in all cyrillic early printed Tetraevangelia issued in the East Slavonic recension of the Church Slavonic language in Moscow, Vilnius, Lviv, Kyiv and Pochaiv. He is absent in all Romanian-Bulgarian and Serbian editions in question.

Prophet Isaiah³⁰ is present in all cyrillic early printed Tetraevangelia issued after 1606³¹ in the East Slavonic recension of Church Slavonic language in Moscow, Lviv, Kyiv and Pochaiv. Only in two Lviv editions, printed in 1704 and 1722, he is commemorated on May 8 instead of May 9.

The fourth major prophet, Ezekiel³², is only present in eight out of 110 cyrillic early printed Tetraevangelia. Three Moscow editions issued in 1685, 1688 and 1694 and five Kyiv issued in 1697, 1712, 1737, 1752 and 1759 mention his commemoration on July 21³³. This means that commemoration of prophet Ezekiel is missing in the Moscow cyrillic early printed Tetraevangelion issued in 1689. This unique and richly ornamented Moscow edition (printed *in plano* (1°)³⁴ in 150 copies, sized 65 cm x 44 cm, see: Поздеева 2011: 40) is the prototype of one of the subgroups of Moscow Gospel editions. Five Kyiv cyrillic early printed Tetraevangelia that contain commemoration of prophet Ezekiel form two subgroups of liturgical editions: the two oldest Tetraevangelia issued in 1697 and 1712 and three printed *in octavo* (8°) in the 18th century.

²⁸ i.e., СВАТАГО ПРОРОКА ДАНИИЛА.

²⁹ i.e., СВАТАГО ПРОРОКА ЈЕРЕМІИ.

³⁰ i.e., СВАТАГО ПРОРОКА ІСАІА. In the Lviv Gospel edition issued in 1704, before СВАТАГО is *прене* added. It was most probably mistakenly copied from the commemoration of translation of the relics of saint Nicholas the Wonderworker from Myra to Bari (ПРЕНЕСЕНІЕ МОЩЕЙ НІЖЕ ВО СТЫХЪ БІЦА НАШЕГО ННКОЛАИ ЧЮДОТВОРЦА ОТЬ МΥΡΪ ВЪ БАΡΪ ΓΡΑΔΪ).

³¹ The only cyrillic early printed Tetraevangelion issued after 1606 that does not mention prophet Isaiah is the Vilnius edition printed circa 1620. It is a mere copy of two previous Vilnius cyrillic early printed Tetraevangelia issued in 1575 and 1600.

³² i.e., СВАТАГО ПРОРОКА ЕЗЕКІА.

³³ In Gospel manuscripts, prophet Ezekiel was sometimes commemorated on June 19 (Лосева 2001a: 365; Дограмаджиева 2010: 187).

³⁴ For the second and the last time cyrillic early printed Tetraevangelion *in plano* (1°) was issued in Moscow in 1759 on 341 folios.

Tetraevangelia. Four Moscow editions issued in 1681, 1685, 1688 and 1694, and five Kyiv, two oldest and three issued *in octavo* (8°), mention them. In 1689 Moscow cyrillic early printed Tetraevangelion printed *in plano* (1°), the commemorations of prophets Jonah and Zachariah, as of Ezekiel, are missing.

The only minor prophet that is present in almost all cyrillic early printed Tetraevangelia is Malachi (January 3)⁵⁰. He is the last of Old Testament prophets who admonished Israel, foretelling the coming of Jesus Christ with the Forerunner as well as the Last Judgment (Mal 3:1–5, 4:1–6). Holy Fathers called him “the seal of Prophets”. Malachi is mentioned in all cyrillic early printed Tetraevangelia except eight⁵¹ issued in Lviv and one printed by the Vilnius Orthodox Brotherhood of the Holy Spirit in 1644.

OTHER PROPHETS⁵²

Two prophets Elisseus (or Elisha)⁵³ and Elias⁵⁴ honoured by Orthodox Church on June 14⁵⁵ and July 20, respectively, are mentioned with no exception in all cyrillic early printed Tetraevangelia.

Commemoration of prophet Samuel⁵⁶ on August 20 was incorporated for the first time into cyrillic early printed Tetraevangelion, together with the introduction of the full menologion in Moscow edition in 1653. His commemoration is present in all further Moscow, as well as in all Kyiv and all Pochaiv editions.

Prophet Moses⁵⁷, whom Orthodox Church claims as the first prophet in the Old Testament (Charkiewicz 2015: 342) and remembers on September 4⁵⁸, is missing in all cyrillic early printed Tetraevangelia issued in the Middle-Bulgarian and Serbian recensions of Church Slavonic language but is present in all editions issued in Moscow, Vilnius, Lviv, Kyiv and Pochaiv.

⁵⁰ і.е., свѣтаго пророка малахїѣна.

⁵¹ There were eight cyrillic early issued Tetraevangelia printed in Lviv in 1636, 1644, 1665, 1670, 1690, 1704, 1722 and 1743.

⁵² The Old Testament mentions more than 35 prophets (Jelonek 2007: 58).

⁵³ і.е., свѣтаго пророка єлїсеѣна.

⁵⁴ і.е., свѣтаго (и славнаго) пророка єлїѣна.

⁵⁵ In Gospel manuscripts, prophet Elisseus was sometimes commemorated on July 20 (Лосева 2001a: 388; Дограмаджиева 2010: 198).

⁵⁶ і.е., свѣтаго пророка самуїѣна.

⁵⁷ і.е., свѣтаго пророка боговѣдца моисеѣна. The word order is sometimes different, i.e., свѣтаго пророка моисеѣна боговѣдца, свѣтаго и боговѣдца моисеѣна пророка, etc. Adjective боговѣдца is missing in two Lviv cyrillic early printed Tetraevangelia issued by Mykhailo Slozka and three Kyiv editions printed *in octavo* (8°).

⁵⁸ In menologia of Gospel manuscripts, he was sometimes commemorated on July 20 (Дограмаджиева 2010: 198).

OTHER PERSONS OR GROUPS OF SAINTS

Commemoration of the Righteous Jesus (or Joshua) of Navi⁵⁹ on September 1⁶⁰ is present only in five out of 110 cyrillic early printed Tetraevangelia. Two editions issued by Mykhailo Slozka in Lviv in 1644 and 1665 and three Moscow printed in 1685, 1688 and 1694 mention this Old Testament figure.

Commemoration of Righteous Job the Long-Suffering⁶¹ on May 6 was incorporated for the first time into cyrillic early printed Tetraevangelion together with the introduction of the full menologion in Moscow edition in 1653. His commemoration is present in all futher Moscow, as well as in all Kyiv and all Pochaiv editions.

Commemorations of Holy Forefathers⁶² on the second Sunday before the Nativity,⁶³ Holy Fathers⁶⁴ on the first Sunday before the Nativity⁶⁵ and Seven⁶⁶ Holy Maccabean Martyr Brothers⁶⁷ on August 1 are mentioned, with no exception, in all cyrillic early printed Tetraevangelia. Together with the Seven Maccabean Martyrs, their mother Solomonia and their teacher Eleazar⁶⁸ are also mentioned in some cyrillic early printed Tetraevangelia. Commemorations of Solomonia and Eleazar on August 1 were introduced for the first time in Moscow edition issued in 1681 and are present in all futher Moscow, as well as in all Kyiv and all Pochaiv cyrillic early printed Tetraevangelia.

⁵⁹ i.e., ПАМАТЪ ПРАВЕДНАГО ИИСУСА СЫНА НАВУНА. The adjective ПРАВЕДНАГО is missing in two Lviv cyrillic early printed Tetraevangelia issued by Mykhailo Slozka.

⁶⁰ In menologia of Gospel manuscripts, he was sometimes commemorated on September 19 or October 15 (Лосева 2001a: 143–177; Дограмаджиева 2010: 74).

⁶¹ i.e., СВАТАГО И ПРАВЕДНАГО И МНОГОСТРАДАЛНАГО ИОВА. Starting with cyrillic early printed Tetraevangelion issued in 1685, the word order МНОГОСТРАДАЛНАГО ИОВА is changed into ИОВА МНОГОСТРАДАЛНАГО.

⁶² i.e., НЕДЕЛЯ (СВАТЫХЪ) ПРАՄЦЪ. On this Sunday the ancestors of Christ according to the flesh and those who spoke of his birth in the flesh are commemorated.

The Forefather Abraham, together with Lot, is commemorated on October 9 (Лосева 2001a: 172; Дограмаджиева 2010: 83) in the Ostromir Gospel lectionary (*lesk*), the oldest dated East Slavonic (1056–1057) manuscript kept at the National Library of Russia (F.п.І. 5).

⁶³ This second Sunday before the Nativity falls between December 11–17.

⁶⁴ i.e., НЕДЕЛЯ ПРѢДЪ РОЖДѢСТВОМЪ ХРѢИМЪ (СВАТЫХЪ ОТЕЦЪ). The words СВАТЫХЪ ОТЕЦЪ were introduced for the first time into cyrillic early printed Tetraevangelion issued in Moscow in 1637.

On this Sunday, all who were well-pleasing to God from Adam to saint Joseph the Betrothed of the Most Holy Theotokos, and those who are mentioned in the genealogy of Luke 3:23–38 are commemorated. The holy prophets, together with Daniel and the three holy youths, and prophesses are also remembered on this day.

⁶⁵ This Sunday before the Nativity falls between December 18–24.

⁶⁶ The names of seven brothers are as follows: Abim, Antonius, Gurias, Eleazar, Eusebonus, Alimus and Marcellus.

⁶⁷ i.e., СТЫХЪ (Ъ.) М҃УНИКЪ МАККАВЕН.

⁶⁸ i.e., ОУЧЕНЕЦА НХЪ ЕЛЕАЗАРА И МАТЕРЕ НХЪ СОЛОМОННИ.

CONCLUSIONS

There are only twenty-seven Old Testament figures mentioned by name⁶⁹ and three groups of people (one of which consists of 7 persons) that can be found in menologia of cyrillic early printed Tetraevangelia.

Only three⁷⁰ Old Testament prophets (Daniel with the Three Holy Youths, Elisseus and Elias), as well as Holy Forefathers, Fathers and Seven Maccabean Martyr Brothers, are present, with no exception, in all cyrillic early printed Tetraevangelia⁷¹.

The commemoration of prophet Malachi is present in almost all cyrillic early printed Tetraevangelia. The group of nine editions that do not mention this prophet in their menologia consists of all eight Lviv and the fourth Vilnius cyrillic early printed Tetraevangelia.

Two prophets (Jeremiah and Moses) are mentioned in all cyrillic early printed Tetraevangelia issued in the East Slavonic recension of the Church Slavonic language.

Commemorations of eight Old Testament figures (six minor prophets with prophet Samuel and Righteous Job the Long-Suffering) were incorporated into cyrillic early printed Tetraevangelion together with the inclusion of the full menologion⁷² in the Moscow edition in 1653.

Only four prophets, viz. Isaiah, Sophonias, Nahum and Micah, can be found in cyrillic early printed Tetraevangelia issued before 1653. Isaiah was already present in the 1606 Moscow edition, Sophonias in the 1637 Moscow one, Nahum and Micah can be found for the first time in the 1636 Lviv cyrillic early printed Tetraevangelion.

Commemorations of six Old Testament figures were introduced into Moscow cyrillic early printed Tetraevangelia issued in 1680s. Solomonia and Eleazar –

⁶⁹ In menologia of Gospel manuscripts, more Old Testament figures were mentioned: Lot on October 9 (Лосева 2001a: 172); King David on the Sunday after the Nativity (Лосева 2001a: 233); High Priest Aaron on July 20 (Дограмаджиева 2010: 198). Many of Old Testament saints are missing from Church calendars but are mentioned in liturgical texts (Charkiewicz 2015: 340–341).

⁷⁰ Only twenty Old Testament prophets were mentioned in menologia of different cyrillic early printed Tetraevangelia.

⁷¹ They had already been present in menologia of the oldest Gospel manuscripts (Лосева 2001a: 225–226, 361–362, 388, 397).

⁷² Most of Old Testament figures were attested for the first time in the oldest full menologion of the 12th century Mstislav Gospel lectionary (Лосева 2001a: 160, 178, 205, 215–216, 223, 239, 266, 333, 362, 406). This liturgical calendar was classified by O. Loseva as belonging to the second group of Eastern Gospel menologia, that contains some Greek commemorations dated to the 2nd half of 9th – 1st half of 10th century (Лосева 2001b: 16–17). The first group of Eastern Gospel menologia has Greek commemorations dated to no later than the middle of the 9th century (Лосева 2001b: 16). For more on the menologion of the Mstislav Gospel lectionary (*le*), see: Невоцпрыев 1997: 350–570.

- Tetraevangelion, 1644, Vilnius: Євѣліє снрѣвъъ: бѣговѣстїє бѣгодѣхновѣнныхъ євѣлнствъ. бѣгловенїє стѣвншаго патрїархн кѣ парфенїа. тшанїемъ брѣства старрѣ: храма сошествїа стѣго дѣха. в влннн. в лѣто ѿ рождѣства хѣва, фѣхмѣ. декѣ: кѣ.
- Tetraevangelion, 1648, Moscow: (...) кннга євѣліє (...) вѣ бѣгохраннмомъ н црѣтвѣющемъ градѣ москвѣ (...) фѣрнѣ, мѣа генавра, вѣ сѣ днѣ.
- Tetraevangelion, 1653, Moscow: (...) кннга євѣліє (...) вѣ црѣтвѣющемъ градѣ москвѣ (...) фѣрѣв, мѣа октавра, вѣ кѣ днѣ.
- Tetraevangelion, 1665, Lviv: Євангелїонъ снрѣвъъ. бѣговѣстїє бѣгодѣхновѣнныхъ євангелнствъ. за прнвнлїє: є: королев: мѣтн, а за бѣгословенїє стѣвншї патрїх. н бѣголюбнваго є: мѣтн гѣна ѿца афанасїа желнборскаго єпа, лвоскѣ: галн: н кѣ: подѣ: вѣ лвовѣ. в тнпографїн мїхана слюзкн. рокѣ фѣхѣе. мѣа марта, л.
- Tetraevangelion, 1681, Moscow: євѣліє їнса хрѣта (...) напечата са во тнпографїн црѣтвѣющагѣ велнкаго града москвы (...) вѣ лѣто ѿ сотворенїа мїра фѣрѣ: ѿ рѣтва же по плотн бѣа слова, фѣхпа, нндїкта, є. мѣа октѣврїа.
- Tetraevangelion, 1685, Moscow: євѣліє їнса хрѣта (...) напечата са во тнпографїн црѣтвѣющагѣ велнкаго града москвы (...) вѣ лѣто ѿ сотворенїа мїра фѣрѣг: ѿ рѣтва же по плотн бѣа слова, фѣхпѣ, нндїкта, н. мѣа маїа.
- Tetraevangelion, 1688, Moscow: євѣліє їнса хрѣта (...) напечата са во тнпографїн црѣтвѣющагѣ велнкаго града москвы (...) вѣ лѣто ѿ сотворенїа мїра фѣрѣз: ѿ рѣтва же по плотн бѣа слова, фѣхпн, нндїкта, вї. мѣа септѣврїа.
- Tetraevangelion, 1689, Moscow: євѣліє їнса хрѣта (...) напечата са во тнпографїн црѣтвѣющагѣ велнкаго града москвы (...) вѣ лѣто ѿ сотворенїа мїра фѣрѣз: ѿ рѣтва же по плотн бѣа слова, фѣхпѣ, нндїкта, вї. мѣа авгѣста.
- Tetraevangelion, 1694, Moscow: євѣліє їнса хрѣта (...) напечата са во тнпографїн црѣтвѣющагѣ велнкаго града москвы (...) вѣ лѣто ѿ сотворенїа мїра фѣсѣ: ѿ рѣтва же по плотн бѣа слова, фѣхѣд, нндїкта, в. мѣа авгѣста.
- Tetraevangelion, 1697, Kyiv: євѣліє нлн бѣговѣствованїє гѣда бѣа н спаса ншѣго їнса хрѣта (...) в стон, велнкѣ, ѣвдотворнѣ, кїєво печерскѣ лаврѣ (...) вѣ лѣто ѿ созданїа свѣта фѣсѣ: ѿ воплощенїа же бѣа слова, фѣхѣз, мѣа декѣврїа.
- Tetraevangelion, 1704, Lviv: Євангелїонъ снрѣвъъ. бѣговѣстїє бѣгодѣхновѣнныхъ євангелнствъ. бѣгословенїемъ стѣвншї ѣтѣропрестоалнї патрїархѣ. тшанїемъ же н нжднвенїемъ брѣсѣа лвоскѣ: ставропїїгнн храмѣ вспенїа пр: бѣца нздасѣ. вѣ лвовѣ. вѣ лвовѣ. в лѣто ѿ сѣзданїа мїра, фѣрн, а ѿ рѣ хѣва, дѣх (Sic!). ноеврїа кн.
- Tetraevangelion, 1712, Kyiv: євѣліє нлн бѣговѣствованїє гѣда бѣа н спаса ншѣго їнса хрѣта (...) в стон, велнкѣ, ѣвдотворнѣ, кїєво печерскѣ лаврѣ (...) вѣ лѣто ѿ созданїа свѣта фѣсѣ: ѿ воплощенїа же бѣа слова, фѣхѣвн, мѣа марта.

Tetraevangelion, 1722, Lviv: ЄВАНГЕЛІОНЪ СРЪЧЪ. БѢГОВѢСТІЕ БѢГОДѢХНОВѢННЫ
ЄВАНГЕЛНСТЪ. ТЩАНІЕМЪ Н НЖДНВЕНІЕМ БРАТСТВА ЛВОВСКАГО: СТАВРОПИГІОН. ХРАМА
ВСПЕНІА ПР: БЦА, НЗДАСА, ВЪ ЛВѢТО Ѡ СѢДАНІА МІРА, ЗСКФ, А Ѡ РЖ: ХВА,
ѠѢКВ.

Tetraevangelion, 1737, Kyiv: (...) НАПЕЧАТА СА КНИГА СІА СЦЕННОЕ ЕВЛІЕ, ВО СТѢН
КІЕВОНЕЧЕРСКОМ ЛАВРѢ (...) ВЪ ЛѢТО Ѡ СОТВОРЕНІА МИРА ЗСМЕ, Ѡ РЖТВА ЖЕ ХРѢТОВА,
ѠѢЛЗ.

Tetraevangelion, 1752, Kyiv: (...) НАПЕЧАТА СА КНИГА СІА СЦЕННОЕ ЕВЛІЕ, ВО СТОН
КІЕВОНЕЧЕРСКОМ ЛАВРѢ (...) ВЪ ЛѢТО Ѡ СОТВОРЕНІА МИРА ЗСѢА, Ѡ РЖТВА ЖЕ ПО ПЛОТН
БГА СЛОВА, ѠѢНН.

Tetraevangelion, 1759, Kyiv: (...) НАПЕЧАТА СА КНИГА СІА СЦЕННОЕ ЕВЛІЕ, ВО СТОН
КІЕВОНЕЧЕРСКОМ ЛАВРѢ (...) ВЪ ЛѢТО Ѡ СОТВОРЕНІА МИРА ЗСѢЗ, Ѡ РЖТВА ЖЕ ПО ПЛОТН
БГА СЛОВА, ѠѢНФ.

LITERATURE

- Charkiewicz 2015 C h a r k i e w i c z, J. *Kult świętych w Kościele prawosławnym. Teologia. Historia. Formy. Typologia*. Warszawa, 2015.
- Danielou 2013 D a n i e l o u, J. *Święci "poganie" Starego Testamentu. Pisma wybrane*. Przekład ks. Szymon Fedorowicz. Kraków, 2013.
- Jaroszewicz-Pieresławcew 2003 J a r o s z e w i c z - P i e r e s ł a w c e w, Z. *Druki cyrylickie z oficyn Wielkiego Księstwa Litewskiego w XVI–XVIII wieku*. Olsztyn, 2003.
- Jelonek 2007 J e l o n e k, T. *Prorocy Starego Testamentu*. Kraków, 2007.
- Miklas 1999 M i k l a s, H. *Das Tetraevangelium des Makarije aus dem Jahre 1512. Der erste kirchenslavische Evangeliendruck*. Faksimile-Ausgabe (= Biblia Slavica, Serie 4: Südslavische Bibeln. Bd. 1). Paderborn–München–Wien–Zürich, 1999.
- Ostapczuk 2013 O s t a p c z u k, J. *Sobotnie i niedzielne perykopy liturgiczne z Ewangelii Mateusza w cerkiewnosłowiańskich lekcjonarzach krótkich*. Warszawa, 2013.
- Ostapczuk 2020a O s t a p c z u k, J. *Warianty tekstologiczne Przedmów do Ewangelii bł. Teofilakta Bułgarskiego jako podstawa do identyfikacji wzoru cyrylickiej tetraewangelii wileńskiego bractwa św. Ducha z 1644 roku*. – In: *Słowianie w monarchii Habsburgów. Literatura, język, kultura* (= Krakowsko-Wileńskie Studia Slawistyczne. T. 17). Kraków, 2020, p. 87–97.
- Ostapczuk 2020b O s t a p c z u k, J. *List of chapters of the Gospel of Matthew in the early printed Cyrillic liturgical Tetraevangelia and their relation to the manuscript tradition*. – *Slavia*, 89 (2020), № 2, p. 200–216.

- Ostapczuk 2022 О с т а р ц у к, J. *The Early Printed Cyrillic Tetraevangelion issued in Vilnius/Vievis in 1644 and its original. Research into the Saints and Feasts present in the Menologia.* [in print]
- Вознесенский 1994 В о з н е с е н с к и й, А. В. *Предварительный список старообрядческих кириллических изданий XVIII века.* Санкт-Петербург, 1994 [Voznesenskiy, A. V. *Predvaritel'nyĭ spisok staroobriadcheskikh kirillicheskikh izdanĭ XVIII veka.* Sankt-Peterburg, 1994].
- Вознесенский, Николаев 2019 В о з н е с е н с к и й, А. В., Н. В. Н и к о л а е в. *Каталог белорусских изданий кирилловского шрифта 16–18 веков из собрания Отдела Редких книг Российской Национальной Библиотеки.* Вып. 2: 1601–1654 гг. Санкт-Петербург, 2019 [Voznesenskiy, A. V., N. V. Nikolaev. *Katalog belorusskikh izdanĭ kirillovskogo shrifta 16–18 vekov iz sobraniia Otdela Redkikh knig Rossiĭskoi Nacional'noĭ Biblioteki.* Вып. 2: 1601–1654 gg. Sankt-Peterburg, 2019].
- Дограмаджиева 2010 Д о г р а м а д ж и е в а, Е. *Месецословните четива в славянските ръкописни Евангелия (X–XVII в.)* (= Кирило-Методиевски студии. Кн. 19). София, 2010 [Dogramadzhieva, E. *Mesecoslovnite chetiva v slavianskite rakopisni Evangeliia (X–XVII v.)* (= Kirilo-Metodievski studii. Кн. 19). Sofia, 2010].
- Емельянова 2010 Е м е л ь я н о в а, Е. А. *Старообрядческие издания кирилловского шрифта конца XVIII – начала XIX в.: каталог.* Москва, 2010 [Emel'ianova, E. A. *Staroobriadcheskie izdaniia kirillovskogo shrifta konca XVIII – nachala XIX v.: katalog.* Moskva, 2010].
- Жуковская 1993 Ж у к о в с к а я, Л. П. *Еще о текстологии месяцеслова Евангелия (по датированным древнерусским апракосам XI–XII вв.)* – Труды Отдела древнерусской литературы, 48 (1993), с. 81–87 [Zhukovskaia, L. P. *Eshche o tekstologii mesiaceslova Evangeliia (po datirovannym drevnerusskim aprakosam XI–XII vv.)* – Trudy Otdela drevnerusskoĭ literatury, 48 (1993), s. 81–87].
- Лосева 2001a Л о с е в а, В. О. *Русские месяцесловы XI–XIV веков.* Москва, 2001 [Loseva, V. O. *Russkie mesiaceslovy XI–XIV vekov.* Moskva, 2001].
- Лосева 2001b Л о с е в а, В. О. *Периодизация древнерусских месяцесловов XI–XIV в.* – Древняя Русь, 2001, № 4, с. 14–35 [Loseva, V. O. *Periodizaciia drevnerusskikh mesiaceslovy XI–XIV v.* – Drevniaia Rus', 2001, № 4, s. 14–35].
- Невоструев 1997 Н е в о с т р у е в, К. И. *Исследование о Евангелии, писанном для Новгородского князя Мстислава Владимировича*

в начале XII века, в сличении с Остромировым списком, Галицким и двумя другими XII и одним XIII века. – В: Мстиславово евангелие XII века. Исследования. Ред. О. В. Курочкина, Е. В. Новиков, Л. П. Горбунова. Москва, 1997, с. 5–649 [Nevostroevev, K. I. Issledovanie o Evangelii, pisannom dlia Novgorodskogo kniazia Mstislava Vladimirovicha v nachale XII veka, v slichenii s Ostromirovym spiskom, Galichskim i dvumia drugimi XII i odnim XIII veka. – V: Mstislavovo evangelie XII veka. Issledovaniia. Red. O. V. Kurochkina, E. V. Novikov, L. P. Gorbunova. Moskva, 1997, s. 5–649].

Остапчук 2017

Остапчук, Е. *Подлинник виленского (евъеского) четвероевангелия 1644 г.* – В: Матэрыялы Міжнароднага Кангрэса „500 гадоў беларускага кнігадрукавання“. Частка 1. XIII Міжнародныя кнігазнаўчыя чытанні. Мінск, 14–15 верасня 2017 г. Мінск, 2017, с. 291–297 [Ostapczuk, J. Podlinnik vilenskogo (ev’eskogo) chetvero-evangeliia 1644 g. – V: Materyialy Mizhnarodnaga Kangresa „500 gadoў belaruskaga knigadrukavannia“. Chastka 1. XIII Mizhnarodnyia knigaznaŭchyia chytanni. Minsk, 14–15 verasnia 2017 g. Minsk, 2017, s. 291–297].

Остапчук 2019

Остапчук, Е. *Текстологические разночтения в списках евангельских глав – еще одна основа для отождествления подлинника Виленского Евангелия тетр 1644 года.* – В: Язык, книга и традиционная культура позднего русского средневековья в науке, музейной и библиотечной работе. Тр. IV Междунар. науч. конф.: Сб. науч. статей (= Тр. Исторического факультета МГУ, вып. 30, серия 2: Исторические исследования, 20). Москва, 2019, с. 271–282 [Ostapczuk, J. Tekstologicheskie raznochteniia v spiskach evangel’skih glav – eshche odna osnova dlia otzhdestvleniia podlinnika Vilenskogo Evangeliiia tetr 1644 g. – V: Yazyk, kniga i traditsionnaia kul’tura pozdnego russkogo srednevekov’ia v nauke, muzeinoi i bibliotechnoi rabote. Tr. IV Mezhdunar. nauch. konf.: Sb. nauch. statei (= Tr. Istoricheskogo fakul’teta MGU, vyp. 30, seria 2: Istoricheskie issledovaniia, 20). Moskva, 2019, s. 271–282].

Остапчук 2022

Остапчук, Е. *Памяти мучеников в месяцесловах старопечатных кириллических Евангелий тетр: предварительные замечания на примере шести месяцев (март–август).* – В: Fons Sapientiae Verbum Dei. Сборник научных статей в честь 80-летия профессора Анатолия Алексеевича Алексева. Санкт-Петербург, 2022, с. 212–230 [Ostapczuk, J. Pamiati muchenikov v mesiaceslovakh staropechatnykh kirillicheskich Evangelii

tetr: predvaritel'nye zamechania na primere shesti mesia-tsev (mart–avgust). – V: Fons Sapientiae Verbum Dei. Sbornik nauchnykh statei v chest' 80-letia professora Anatoliia Alekseevicha Alekseeva. Sankt-Peterburg, 2022, s. 212–230].

Поздеева 2011

П о з д е е в а, И. В. *Московская печатная книга второй половины XVII в. в Ростово-Ярославском Регионе*. – В: Современные проблемы археографии. Сборник статей по материалам конференции проходившей в Библиотеке РАН 25–27 мая 2010 г. Санкт-Петербург, 2011, с. 33–42 [Pozdeeva, I. V. *Moskovskaia pechatnaia kniga vtoroi poloviny XVII v. v Rostovo-Iaroslavskom Regione*. – V: *Sovremennye problemy arheografii. Sbornik statei po materialam konferentsii prokhodivshei v Biblioteke RAN 25–27 maia 2010 g. Sankt-Peterburg, 2011, s. 33–42*].

Сергий архиепископ 1997

С е р г и й архиепископ (Спасский). *Полный месяцеслов Востока*. Т. 1: *Восточная агиология*. Изд. 2-е. Москва, 1997 [Sergiĭ arhiepiskop (Spasskii). *Polnyi mesiaceslov Vostoka*. Т. 1: *Vostochnaia agiologiia*. Izd. 2-e. Moskva, 1997].

СТАРОЗАВЕТНИТЕ СВЕТЦИ В МЕСЕЦОСЛОВИТЕ НА КИРИЛСКИТЕ СТАРОПЕЧАТНИ ЧЕТИРИЕВАНГЕЛИЯ

(Резюме)

Статията изследва старозаветните светци, които присъстват в месецословите на старопечатните кирилски четириевангелия, т.е. на книгите, издадени между XVI и XVIII в. В литургичните календари на кирилските издания на евангелията се срещат три групи светци и се споменават по име едва двадесет и седем старозаветни персонажи. Трина пророци – Елисей, Илия и Даниил, заедно с тримата отроци, патриарсите, отците и седемте братя Макавеи присъстват във всички старопечатни кирилски четириевангелия. Пророк Малахия липсва във всички издания от Лвов и в четвъртото Вилнюско издание, а двама пророци – Иеремия и Моисей, отсъстват от всичките единадесет южнославянски четириевангелия. Шестима от малките пророци заедно със Самуил и Праведния Йов са добавени в кирилските издания на евангелията с включването на пълния месецослов в Московското четириевангелие през 1653 г. Четирима пророци (Исаия, Софоний, Наум и Михей) се срещат в някои от изданията, отпечатани преди 1653 г. Шест други старозаветни персонажи – Соломония и Елеазар, Йона, Захария, Иезекиил и Иисус Навин, са въведени в московските четириевангелия, издадени през 80-те години на XVII в. Последните четирима се срещат за последен път в евангелиския месецослов, публикуван през

1694 г. Резултатите от настоящото изследване доказват, че литургичната традиция, отразена в месецословите на старопечатните кирилски четириевангелия, не е хомогенна и стабилна, а е подлагана на промени. В месецословите на кирилските евангелски издания присъстват старозаветни светци, но те са по-малко от новозаветните и другите персонажи, почитани от православната църква.

Ключови думи: кирилски старопечатни четириевангелия; месецослов; Стар завет; светец.

*Йежи Остапчук,
Християнска теологична академия във Варшава
j.ostapczuk@chat.edu.pl
ORCID: 0000-0002-7659-3936*

Дата на получаване на статията: 03.10.2022 г.