

TEO, ISSN 2247-4382
90 (1), pp. 30-41, 2022

The Number of Days in the Menologia of the Cyrillic Tetraevangelia Issued in the 16th Century in the Middle-Bulgarian Redaction of the Church Slavonic Language as Basis for their Division into Groups¹

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Abstract

Only eight out of over one hundred editions of the early printed Cyrillic Tetraevangelia were issued in the Middle-Bulgarian redaction of the Church Slavonic Language. A textual analysis of nine *zachalas* of the Gospel text, the Prefaces of Blessed Theophylact, and the Chapter Titles has pointed to two possible ways of dividing these eight editions according to the textual variants revealed in the researched texts.

This article presents an attempt to classify eight Middle-Bulgarian Tetraevangelia based on the number of days included in the twelve months of the Menologia. The research proved that such a division is also feasible, and the classification of these editions on this basis was previously unknown. The following four Gospels were included in the first group: 1512 – Târgoviște, 1546 – Sibiu, 1582 as well as after 1582 – Monastery of St. John the Baptist (Plumbuita on the River Colentina, now in Bucharest). The other four Tetraevangelia were included to the second group: 1562 – Brașov, 1579 – Brașov (or Sebeș), 1579 – Alba Iulia (Bălgrad), 1583 – Brașov (or Sebeș).

¹ This article has been written under the research project financed by the National Science Centre (Poland). Decision number: UMO-2020/37/B/HS1/01658.

Keywords

Menologion, Early Printed Cyrillic Tetraevangelion, Paleotype, Middle-Bulgarian redaction of the Church Slavonic Language, Number of Days

I. Introduction – the division of early printed Cyrillic Tetraevangelia into different textual groups

The textual variants obtained in a conducted Gospel-only text critical study² divided all eight early printed Cyrillic Tetraevangelia³ issued on the lands of medieval Romania in the Middle-Bulgarian redaction of the Church Slavonic Language into two main groups.

The first group, representing the textual tradition of Monk Makarije's Gospel, includes the following three⁴ old prints of Tetraevangelia, issued in:

- 1512 in Târgoviște by Monk Makarije.
- 1546 and 1551-53⁵ in Sibiu by Philip Pictor Moldoveanu (the Moldavian).

The second group, which represents the textual tradition of Deacon Coresi's Gospel, includes the following five editions of Tetraevangelia, issued in:

² The researched text was limited exclusively to the first nine liturgical *zachalas* of the Gospel of Mark (Jerzy OSTAPCZUK, "Cyrillic early printed Tetrageospels of Middle Bulgarian and Serbian redaction. Textology of the first nine zachalas of Mark's Gospel", in: *Slavia*, Ročník 88, Sešit 4, 2019, pp. 375, 380).

³ The word Tetraevangelion is of Greek origin. As a neutral noun the singular form is Tetraevangelion (τὸ εὐαγγέλιον), and plural Tetraevangelia (τὰ εὐαγγέλια). The same pattern concerns the term Menologion.

⁴ Three Serbian Tetraevangelia (issued in 1537 in Rujno, 1552 in Belgrade and 1562 in Mrkšina Crkva) also belong to this textual group, see J. OSTAPCZUK, "Cyrillic early printed tetrageospels...", p. 380.

The Slavo-Romanian Tetraevangelion, that contains a parallel printed text of the Gospel in the Church Slavonic and Romanian languages, issued – as is usually pointed – in 1551-53 at Sibiu (Hermannstad) by Philip Pictor Moldoveanu (the Moldavian) does not contain a menologion. On the 117 folios, only one text of the Gospel of Matthew 4,17–27,55 (*zachalas* 6–113) is available for research (Александра АЛЕКСЕЕВНА ГУСЕВА, *Издания кирилловского шрифта второй половины XVI века. Сводный каталог*, Москва, 2003, 25 {№ 1}; Giuseppe STABILE, "Rumanian Slavia as the Frontier of Orthodoxy. The Case of the Slavo-Rumanian Tetraevangelion of Sibiu", in: *Studia Ceranea*, 9, 2019, p. 59). For the edition of the text see Emil PETROVICI, Lajos DEMÉNY (eds.) *Evangeliiarul Slavo-Român de la Sibiu 1551–1553*, București, 1971.

- 1562 in Braşov by Deacon Coresi with Dyak Tudor,
- 1579 in Braşov (or Sebeş) by Deacon Coresi with Manuil,
- 1579 in Alba Iulia (Bălgrad) by Dyak Lorinţ,
- 1582 and after 1582 at the Monastery of St. John the Baptist (Plumbuita on the River Colentina, now in Bucharest) by Hieromonk Lavrentie.

Cyrillic Tetraevangelion⁶ issued in 1583 in Braşov (or Sebeş) by Deacon Coresi with Manuil contains several textual variants that are different from the two above-mentioned textual traditions.⁷

Early printed Cyrillic Tetraevangelia, i. e. books with the Gospel text as its main part, are usually treated as one indivisible book in one volume. However, these books can be divided into several text parts. Each of them may also be treated as separate literary sections. Apart from the Four Gospel books, also other smaller sections can be indicated: the four Prefaces of Blessed Theophylact, the four List of Chapter Titles, editors' preface, and liturgical rubrics (i. e. Menologia, Synaxaria, etc.). The textual variants revealed in the text critical research and present in these additional parts of the Tetraevangelia, enabled dividing Gospel editions into different textual groups. They also provided some interesting and previously unknown or almost unknown information in academic literature. A few interesting examples are enumerated here.

The List of Chapter Titles (Greek: τὰ κεφαλαία) of the Gospel of Matthew contains a section with No. 38 dedicated to one of the parables⁸

⁶ There were two more editions of Tetraevangelia issued in the 16th century in the Middle-Bulgarian redaction of the Church Slavonic Language, but they have been lost. The first was printed in Braşov in 1565 by Dyak Kalin, and the second in the same city in 1577 by Deacon Coresi (Петър АТАНАСОВ, “Четириевангелието на йеромонах Лаврентий (среднобългарски паметник от XVI век”, in: *Старобългарска литература*, 1971, Vol. 1, pp. 413–440; Ли́дия САЗОНОВА, “Книги кириллической печати во второй половине XVI века между Римом и Москвой”, in: *Издания кирилловского шрифта второй половины XVI века. Сводный каталог*, Москва, 2003, pp. 1205, 1290; Ivan PETROV, *Od inkunabulów do pierwszych gramatyk. Konteksty rozwoju bułgarskiego języka literackiego (koniec XV – początek XVII wieku)*, Łódź, 2015, p. 131; Ivan PETROV, *The Development of the Bulgarian literary Language. From Incunabula to First Grammars, Late Fifteenth–Early Seventeenth Century*, New York / London, 2021, p. 109; Pr. Vasile OLTEAN, *Diaconul Coresi*, Bucureşti, 2019, pp. 122–123, 148).

⁷ J. OSTAPCZUK, *Cyrillic early printed tetragospels...*, p. 377.

⁸ The Chapter List of the Gospel of Matthew Jesus's Parables, with the exception of the one about the Lost Sheep, have three following separate sections: The Parable of Two Sons (No. 49); The Parable of Vineyard (No. 50); The Parable of Ten Virgins (No. 59).

Jesus told his disciples. Is it widely known as the Parable of the Lost Sheep (Mt 18:12-14)⁹, telling of the shepherd who left his flock to find a lost sheep. Originally, his flock consisted of one hundred sheep. This exact number of animals in the shepherd's flock is explicitly mentioned in the given Chapter title (No. 38) о р̑ овецъ притчѣ¹⁰. Almost all of the early printed Cyrillic Tetraevangelia, with the exception of three editions, name this section (No. 38) – “About one hundred sheep parable”. Only three of all of the Tetraevangelia that were printed before 1800 have slight differences in the name of this section. As one sheep had been lost, the flock no longer consisted of one hundred sheep but only ninety-nine. This fact is explicitly expressed in Chapter Title No. 38 in three Gospel editions issued in the Serbian redaction of Church Slavonic Language (1537, 1552, and 1562). The given Chapter title of Serbian Gospels is: о девѣ десетѣ овецъ притчѣ (1537) or о девѣть десетѣть овецъ притчѣ (1552 and 1562)¹¹. This rare name for Chapter Title No. 38 has most probably been inherited from the manuscript tradition¹², as is the case with the next example.

The four Gospel Books in the early printed Cyrillic Tetraevangelia are preceded by Prefaces (предисловіе) written by Blessed Theophylact (ca. 1050/60 – ca. 1108), who was a famous Byzantine biblical scholar and exegete. After his consecration as a bishop, he was sent from Constantinople to Ochrid, where he served as metropolitan of the Church

⁹ This Parable is also present in the Gospel of Luke 15, 37-7.

¹⁰ Jerzy OSTRAPCZUK, “Старопечатные издания кириллических четвероевангелий сербского извода церковнославянского языка: предварительная текстологическая характеристика”, in: *Осам векова аутокефалије српске православне цркве (1219-2019): историјско, богословско и културно наслеђе. II: Путеви српског богословља. Српска Православна Црква у Српској и Европској култури*, Београд, 2020, p. 323; “Список глав Евангелия от Матфея в старопечатных кириллических богослужебных Евангелиях тетр и их отношение к рукописной традиции”, in: *Slavia*, Ročník 89, Sešit 2, 2020, p. 210.

¹¹ J. OSTRAPCZUK, “Старопечатные издания...”, p. 323; “Список глав Евангелия от Матфея...”, p. 210.

¹² There are at least two manuscripts that contain the same title as Chapter Title No. 38. The first one is kept at the National Library of Serbia under No. 500, the second at the Monastery Vysokie Dečani under No. 16 (J. OSTRAPCZUK, “Список глав Евангелия от Матфея...”, pp. 209–210). Although they are dated to a later period (the first manuscript to the third quarter of the 16th c. and the second to 1572/1573) than the first Serbian Gospel appeared (1537), the fact that their protographs could not have been preserved to our times cannot be excluded. Otherwise, these two manuscripts must be copies from an early printed Tetraevangelion.

of Bulgaria for twenty-five years. In literature, he is mostly mentioned as Blessed Theophylact Archbishop of Bulgaria or (less often) Archbishop of Ochrid. These facts are also reflected by the Prefaces' titles in the early printed Cyrillic Tetraevangelia. In most of the researched Gospel editions, Blessed Theophylact is mentioned as Archbishop of Bulgaria (Феофилакта архиепископа болгарскаго). Only three editions mention Blessed Theophylact as the Archbishop of Ochrid (Феофилакта архиепископа охридскаго). These three Tetraevangelia were issued once in Braşov in 1562 by Deacon Coresi in cooperation with Dyak Tudor and twice at the Monastery of St. John the Baptist (called Plumbuita) on the river of Colentina (now in Bucharest) by Hieromonk Lavrentie (in 1582 and after 1582). Except for this small but significant difference with the use of a word describing Blessed Theophylact (болгарскаго or охридскаго), the Preface to the Gospel of Matthew also contains several other differences, including 59 textual variants, two small additions to the text, one small and one significant omission in the Preface's text¹³. These numerous textual variants were found in a text that is only five pages long¹⁴.

The second example of the two above-mentioned cases concerning the Preface to the Gospel of Matthew by Blessed Theophylact suggests that the early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language could be divided into groups in a slightly different way. The three Gospel editions issued in 1562 in Braşov and 1582 and after 1582 at the Monastery of St. John the Baptist should be classified as the first group, while the five¹⁵ others as the second group.

¹³ Jerzy OSTAPCZUK, "Предисловие Феофилакта Болгарского к Евангелию от Матфея в кириллических старопечатных Четвероевангелиях из Брашова (1561/62 г.) и Бухареста (1582 и после 1582 г.) и их отношение к рукописной традиции", in: *Тринадцатые Загребинские Чтения. Сборник статей по итогам международной научной конференции (3–4 октября 2018 г.)*, Санкт-Петербург, 2019, pp. 315–329.

¹⁴ Preface of the Bl. Theophylact to the Gospel of Matthew in the Tetraevangelion issued in 1562 occupies five pages (i.e. 2,5 folios), but in the editions issued in 1582 and after 1582, it covers one page less. In later editions (Moscow edition, 1628), this preface could occupy even up to ten pages (i.e. 5 folios).

¹⁵ The Slavo-Romanian Tetraevangelion issued in 1551–53 at Sibiu by Philip Pictor Moldoveanu (the Moldavian) does not contain a Preface to the Gospel books.

These two examples and the results of textual studies of different component literary parts of early printed Cyrillic Tetraevangelia suggest that dividing Gospel editions into groups should be carried out independently for every separate literary section of the Tetraevangelia. This methodology could also be applied when examining the section with liturgical rubrics, an integral part of liturgical Tetraevangelia.

II. Tetraevangelia as liturgical books

Early printed Cyrillic Tetraevangelia were obligatorily equipped with a special section with information about the feasts and commemorations of saints or sacred events for the whole liturgical year to be used as liturgical books. This section is usually divided into two main parts: the Synaxarion – which corresponds with the movable liturgical year, and the Menologion – which corresponds with the fixed liturgical year and always starts with September. The latter is divided into twelve smaller sections, correlating to a given month. The Menologion contains a list of feasts and commemoration of saints assigned to specific days, complemented in many cases with additional information about the Gospel readings.

The early printed Cyrillic Tetraevangelia, as is the case with manuscripts, were addressed to specific recipients, to different Christian communities, often with some diversity in local liturgical traditions. Christian religious life reflected not only the widely known feasts, as a continuation of earlier (ancient or medieval) liturgical cults, but also the local feasts that were popular only in a particular area. Taking this fact into account, all Menologia of the Cyrillic liturgical Tetraevangelia printed until the end of the 18th century could not be liturgically and textually homogeneous¹⁶. The degree of differentiation between the Menologia of the early printed Cyrillic Tetraevangelia is much smaller than between the Menologia present in the Gospel manuscripts¹⁷.

¹⁶ Лидия Павловна Жуковская, “Еще о текстологии месяцеслова Евангелия (по датированным древнерусским апракосам XI-XII вв.)”, in: *Труды Отдела древнерусской литературы*, 1993, № 48, pp. 81–87.

¹⁷ Ольга Викторовна Лосева, “Периодизация древнерусских месяцесловов XI-XIV в.”, in: *Древняя Русь*, 2001, Вып., pp. 4, 15.

III. Research of Gospel Menologia

The liturgical tradition reflected in the Menologia of different manuscript types, including those containing the Gospels, has long been of great interest to scholars. A few of them can be mentioned here: Archbishop Sergius (Spassky)¹⁸, K.I. Nevostruiev¹⁹, O. Nedelković²⁰, C. Vakareliyska²¹ (et al.)²², E. Dogramadžieva²³ and O. Loseva²⁴. Among the many publications

¹⁸ His work entitled *Complete Eastern Menologion*, of which the second supplemented and revised edition was published in 1901. Based on different historical documents, from the oldest (dated even as early as the 5th century) to his contemporaries (i.e. the 19th century), he conducted a typological analysis of the menologia present in various liturgical books. The second volume of his work also contains a list of saints and feasts, with a detailed commentary, attested in the sources he analyzed. The work of Archbishop Sergius (Spassky) deserves recognition even today.

¹⁹ Капитон Иванович НЕВОСТРУЕВ, “Исследование о Евангелии, писанном для Новгородского князя Мстислава Владимировича в начале XII века, в сличении с Остромировым списком, Галичским и двумя другими XII и одним XIII века”, in: *Мстиславово евангелие XII века*, Москва, 1997, pp. 250–571.

²⁰ Ольга НЕДЕЛКОВИЋ, “Месецевлов Трновског јеванђеља”, in: *Зборник Владимира Мошина: Владимиру Мошину за осамдесетгодишњицу рођења*, Београд, 1977, pp. 147–152.

²¹ Cynthia VAKARELIYSKA, “Съвпадения и разлики в текста и в месецослова на два близки евангелски ръкописа: Кързоновото (Видинското) и Банишкото Евангелие”, in: *Palaebulgarica*, 1994, 1, pp. 58–68; “Twin Serbian menologies”, in: *Die Welt der Slaven*, 1997, 42, pp. 137–149; “Precenjavanje na mesecoslova ot Banis̃koto evangelie: Novi danni ot edin sestrin rukopis (A reassessment of the menology to the Banica Gospel: New evidence from a sister manuscript)”, in: *Bulgarian-American Perspectives. Sixth Joint Meeting of North American and Bulgarian Scholars, Blagoevgrad, Bulgaria, May 30 – June 2, 1999*, Sofia, 2000, pp. 219–232.

²² Cynthia VAKARELIYSKA, David J. BIRNBAUM, “A computerized database of medieval Slavic gospel menologies”, in: *Slovo: Kŭm izraz'dane na digitalna biblioteka na južnoslavjanski rukopisi: Dokladi ot meždunarodnata konferencija 21-26 fevruari, 2008, Sofija, Bŭlgarija*, Sofia, 2008, pp. 220–226; Cynthia VAKARELIYSKA, Kevork HORISSIAN, Pank HEATHER, “A computer collation of medieval Slavic menologies”, in: *Palaebulgarica*, 1998, 22/2, pp. 14–25.

²³ Екатерина ДОГРАМАДЖИЕВА, *Месецословните четива в славянските ръкописни Евангелия X–XVII в.* (Кирило-Методиевски Студии 19), София, 2010.

²⁴ Ольга ВИКТОРОВНА ЛОСЕВА, “Месяцеслов Архангельского Евангелия 1092 г.”, in: *Архангельскому Евангелию 1092 года – 900 лет. Материалы научной конференции*,

devoted to examining the Church Slavonic Gospel Menologia, the book published by O. Loseva²⁵ entitled *Russian Menologia of XI-XIV cc.*²⁶ deserves special attention. It can be considered the best compendium of knowledge as it contains lists of saints and feasts recorded in the Slavonic Gospel manuscripts researched by the author (not only Tetraevangelia but also Lectionaries). Her research was based on 152 Gospel manuscripts of various types as well as 26 Apostols²⁷ and 12 other liturgical books. In the examined sources, she recorded 1040 different feasts and commemorations of saints²⁸.

Only a few published articles²⁹ have been devoted to examining the Menologia present in early printed Cyrillic Tetraevangelia. None of them concentrated on the Menologia included in eight³⁰ Gospel editions issued in the 16th century in the Middle-Bulgarian redaction of the Church

Москва, 1995, pp. 46–54; “О родстве месяцесловов Остромирова и Охридского Апостола”, in: *Записки отдела рукописей Российской государственной библиотеки*, Вып. 50, 1995, pp. 324-329; “Месяцеслов и именовслов в Древней Руси”, in: *Румянцевские чтения: Материалы научно-практической конференции по итогам научно-исследовательской работы Российской Государственной библиотеки (25-27 апреля 1995 г.)*, Ч. 2, Москва, 1996, pp. 63-71; “Одна из загадок месяцеслова Остромирова Евангелия”, in: *Румянцевские чтения: Материалы научно-практической конференции по итогам научно-исследовательской работы Российской Государственной библиотеки (25-27 апреля 1995 г.)*, Ч. 2, Москва, 1996, pp. 56-60.

²⁵ Ольга ВIKТОРОВНА ЛОСЕВА, “Месяцесловы древнерусских Евангелий XI-XII веков, Москва, 1999; Русские праздники в древнейших церковных календарях”, in: *Русское средневековье*, 1999, pp. 5–59; *Русские месяцесловы XI–XIV веков*, Москва, 2001; “Периодизация древнерусских месяцесловов...”, pp. 14–36.

²⁶ О. ЛОСЕВА, *Русские месяцесловы...*

²⁷ The Apostol contains the Books of Acts and the Epistles of the Holy Apostles with liturgical rubrics (i.e. information on the commemoration of saints and feast days with Readings, Prokimená, Alleluia Verses and Anthiphons for the Entire Liturgical Year).

²⁸ О. ЛОСЕВА, *Русские месяцесловы...*, p. 33.

²⁹ Jerzy OSTAŃCZUK, “Ewangelie czytane na wszelką potrzebę, różnorodnie w cyrylickich starych drukach tetraewangelii”, in: *Zbrojne i ideologiczne konflikty w dawnym piśmiennictwie Słowian I ich echa w nowszej kulturze* (=Krakowsko-Wileńskie Studia Sławistyczne 11), Kraków, 2015, pp. 105-120; “Menologion kijowskiego ewangeliarza pełnego z 1707 roku (uwagi wstępne na przykładzie miesiąca wrzesień)”, in: *Elpis*, 2017, Vol. 18, pp. 65–73; Оксана ПАНКРАТЕВА, “Месяцесловы богослужебных четвероевангелий львовской печати XVII–XVIII веков”, in: *Elpis*, 2018, Vol. 20, pp. 135–143.

³⁰ The Slavo-Romanian Tetraevangelion issued in 1551-53 at Sibiu by Philip Pictor the Moldavian does not contain a menologion.

Slavonic Language. Moreover, no consideration was given to the number of days in the twelve months, which may be the basis for dividing the Gospel editions into groups. For this reason, our attention was focused on the liturgical tradition reflected by the Menologia of early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language on the lands of medieval Romania, with special regards towards to the number of days in every month.

IV. Types of Menologia in early printed Cyrillic Tetraevangelia

Two types of Menologia present in early printed Cyrillic Tetraevangelia were revealed during research in this field: an abbreviated and a full menologion.

The first one – the abbreviated menologion – does not contain a list of feasts and commemorations of saints for all of the days in every month, but only for those most important from the point of view of the publishers and the liturgical tradition.

The second one – the full menologion – contains a list of feasts and commemorations of saints for all of the days in every month, i.e. in September, for all 30 days, in October for all 31 days, and so on.

All of the early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language in the territories of medieval Romania have the first type of menologion, the abbreviated one. A full menologion was introduced in the Gospel edition printed in Moscow only in 1653, in the middle of the 17th century.

V. The number of days in the months of the early printed Middle-Bulgarian Gospels' Menologia

Previous studies³¹ have proved that not all abbreviated menologia present in Gospel editions issued before 1652 in different cities³² and areas of

³¹ Jerzy OSTAPCZUK, *Klasyfikacja typologiczna menologionów w cyrylickich starych drukach liturgicznych Ewangelii tetr*, [in print].

³² On this basis, the Gospel editions issued in Moscow before the year 1651 were divided into five groups, while the Tetraevangelia printed in Lviv into two groups.

Orthodox Culture contain the same number of days in every section, i.e., month. The Menologia included in the Cyrillic Romanian-Bulgarian Tetraevangelia, are almost identical, i.e., in eleven of the twelve months, they always include the same number of days.

In the Menologia of early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language, the following number of days is introduced:

- 21 days in September: 1–6, 8–11, 13–16, 20, 22–24, 26, 28, 30;
- 14 days in October: 1–3, 6–7, 11, 16, 18, 20–24, 26;
- 15 days in November: 1, 4, 6, 8, 12–17, 21, 23, 27–28, 30;
- 13 days in December: 4–6, 9, 13, 17, 20, 25–30;
- 25 days in January: 1–7, 9, 11–18, 20–23, 25, 27, 29–31;
- 6 days in February: 1–3, 8, 13, 24;
- 3 days in March: 9, 25–26;
- 6 days in April: 1, 22–23, 25, 27, 30;
- 10 days in June: 8, 11–12, 14, 19, 24, 27–30;
- 14 days in July: 1–2, 4–5, 8, 11, 15–17, 20, 22, 25, 27, 31;
- 10 days in August: 1–2, 6, 15–16, 19³³, 25, 29, 31.

There is a minor difference in the number of days in only one of the twelve months found in the early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language in the territories of medieval Romania.

Four editions³⁴ printed in 1512 in Târgoviște, in 1546 in Sibiu, in 1582, and after 1582 at Monastery of St. John the Baptist (Plumbuita on the River Colentina, now in Bucharest) have the following eight days in the month of May: 2, 7-8, 11, 21, 24-26.

Four other Tetraevangelia issued in 1562 in Brașov, in 1579 in Brașov (or Sebeș), in 1579 Alba Iulia (Bălgrad), and 1583 in Brașov (or Sebeș) have one day less in the month of May than in the previous four editions.

³³ The commemoration of the Holy Brothers Florus and Laurus in East Slavonic Tetraevangelia (i.e. issued in Moscow, Vilnius, Kiev, Lviv and Pochaiv) is always assigned to the August 18th, while in the Middle-Bulgarian Gospel editions, and in Serbian ones, this commemoration falls on August 19th. This detail, as do other peculiarities revealed in textual studies, confirm that Middle-Bulgarian Tetraevangelia together with Serbian ones belong to one textual group, and that the East Slavonic Gospel editions belong to another one.

³⁴ Three Serbian Tetraevangelia also belong to this group.

In the second group, in comparison with the first, one day is missing – May 11th.³⁵ On this day, the Orthodox Church commemorates the Founding of Constantinople as the capital of the Roman Empire (330) and Saint Hieromartyr Mocius, presbyter of Amphipolis in Macedonia, who was beheaded in Byzantium in 288(-295) during the persecution of Emperor Diocletian (284-305). The first commemoration is mentioned as *вѣстие*³⁶ *цѣриграда*, while the latter as *сѣго*³⁷ *мокиа*.

The absence of May 11th in the Menologia of two Gospel editions printed by Hieromonk Lavrentie in 1582 and after 1582 at the Monastery of St. John the Baptist proves that these two Tetraevangelia, based on the number of days in the twelve months, could be classified into one group together with the two oldest Romanian-Bulgarian Gospel editions. The difference in the number of days in the Menologia (in May) of these two Tetraevangelia from Bucharest does not allow us to classify them with the group of the younger Middle-Bulgarian Gospel editions as one homogenous group.

VI. Conclusion

The division based on the number of days of the months in the Menologia found in the early printed Cyrillic Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language in the territories of medieval Romania presented in this article is plausible and implementable. It has confirmed a possibility of dividing eight Romanian-Bulgarian Gospel editions in a slightly different way unknown until now to classifications based on textual variants found in the Church Slavonic Gospel text, the Prefaces of Blessed Theophylact, or the List of Chapter Titles.

³⁵ May 11th was already present in some Church Slavonic Abbreviated Gospel Lectionaries (*Iesk*). As an example, the Ostomir Gospel, dated 1056-57, could be indicated (O. ЛОСЕВА, *Русские месяцесловы...*, p. 337).

³⁶ In all other early printed Cyrillic Tetraevangelia, this commemoration is mentioned as *обновление*. In Slavonic manuscripts, this event was described also as *рождение*, *сздавание*, *освщение* (O. ЛОСЕВА, *Русские месяцесловы...*, p. 337) and *генетлии* of Greek origin (E. ДОГРАМАДЖИЕВА, *Месеѡсловните четива...*, pp. 172-173; Cynthia VAKARELIYSKA, *The Curzon Gospel*, Vols. 2, Oxford University Press, 2008, p. 742).

³⁷ In all other early printed Cyrillic Tetraevangelia, Saint Mocius is described as a Hieromartyr (*сѣинномѣнка*).

Each literary section of the early printed Cyrillic liturgical Tetraevangelia must always be treated and examined separately. The results obtained in the textual study of one section do not obviously have to be confirmed by the findings made in the textual study of another.

It should also be kept in mind that dividing the early printed Cyrillic liturgical Tetraevangelia issued in the Middle-Bulgarian redaction of the Church Slavonic Language on the lands of medieval Romania and other editions into groups should not be carried out solely on the basis of the number of days in twelve months found in the Menologia. This division cannot be considered the only possible and always reliable classification. May 8th could be a good example, when in the Menologia of the early printed Cyrillic Tetraevangelia except the Holy Apostle and Evangelist of Christ John the Theologian our Venerable Father Arsenius the Great could be also mentioned (прѣподобнаго оца нашего арсениа великаго). The latter saint is missing in the two oldest Middle-Bulgarian Tetraevangelia³⁸ issued in 1512 in Târgoviște and in 1546 in Sibiu; however, he is present in six other Romanian-Bulgarian Gospels, including two editions printed by Hieromonk Lavrentie in 1582 and after 1582 at the Monastery of St. John the Baptist³⁹.

³⁸ The commemoration of Father Arsenius the Great is also missing in the Menologia of three Serbian Gospel editions.

³⁹ The same situation is also confirmed by Slavonic Gospel manuscripts, see О. ЛОСЕВА, *Русские месяцесловы...*, pp. 334-335; Е. ДОГРАМАДЖИЕВА, *Месеѡсловните четива...*, p. 171.