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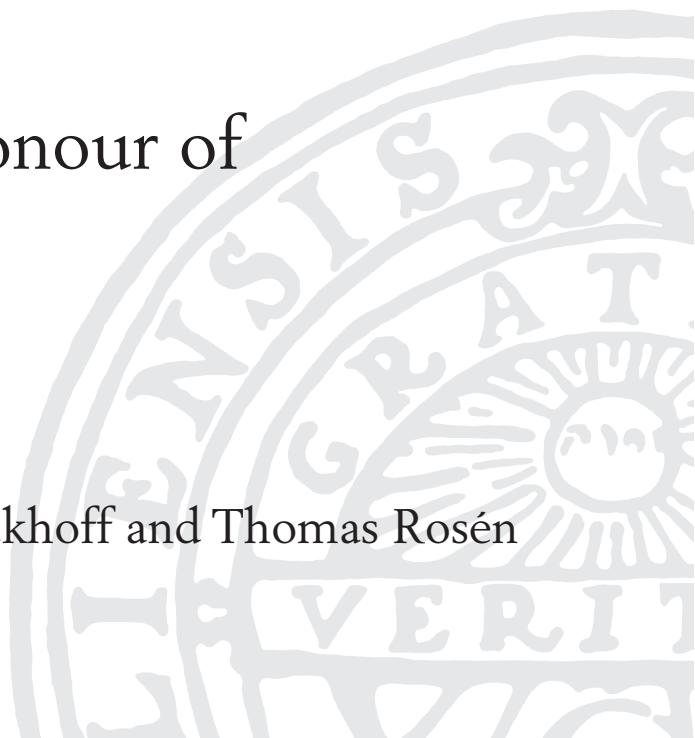
КНИГАМЪ БО ЕСТЬ
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Essays in Honour of
Irina Lysén

Edited by

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Recently Identified Cyrillic Incunabula in Sweden

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The article offers an identification and short description of thirty-four earlier unidentified printed leaves with Cyrillic text currently preserved at the Swedish National Archives in Stockholm. The leaves belong to three Cyrillic incunabula editions printed in Cracow in the 1490s: a Horologion, a Lenten Triodion, and a Festal Triodion. They constitute, to the best of our knowledge, the first Swedish Cyrillic incunabula fragments described. The leaves arrived in Uppsala as filling in the binding of a copy of Apuleius *Asinus Aureus*. The copy was taken as war booty in Poland in the 1620s, and the leaves were later transferred to the National Archives.

1. Introduction

During the work within the project *Digitalised Descriptions of Slavic Cyrillic Manuscripts and Early Printed Books in Swedish Libraries and Archives* (2010–2013), in which I had the privilege to cooperate with Irina Lysén,¹ the main focus of my part of the work was on printed books. From the beginning, this work was based on the inventory with short descriptions published by Kjellberg (1951), which includes no incunabula – the oldest item dates from 1519.² Similarly, in the recent catalogue by Wolfgang Undorf (2012), no Cyrillic incunabula are included.³

¹ The two other participants in the project were Antoaneta Granberg (project coordinator), and Alexander Pereswetoff-Morath. Earlier publications, based on the results of the project, include Ambrosiani and Granberg 2010, Ambrosiani 2012, 2014a, 2014b, 2014c, Pereswetoff-Morath 2013, 2014.

² See Kjellberg 1951, no. 1: “Liturgie. Venise 7.VIII 7028=1519”, with a handwritten shelfmark “Ksl. 130”. Nemirovskij 2009a, 333–338, no. 26, mentions 96 copies of this edition, including the one in Uppsala (with a reference only to the University Library, without any shelfmark).

³ Overall, at least 30,000 incunabula editions/titles are known to have existed. Of these, more than fifty are printed in Slavic languages (cf. Bošnjak 1968, 148–170, who lists five Glagolitic titles, ten Cyrillic, and altogether thirty-nine titles printed with Roman letters, of which thirty-five are identified as Czech). Until recently, the known Slavic incunabula in Sweden include six copies and fragments of four Czech editions: 1) Bible, printed in Prague in 1488 (Bošnjak 1968, no. 8, with one copy at a “Swedish library”, see Undorf 2012, no. 696 [<http://libris.kb.se/bib/9464979>]); 2) *Chronicon Martymiany dictum*, printed in Prague in 1488 (Bošnjak 1968, no. 9, with one copy at the National Library of Sweden in Stockholm,

However, the project also opened possibilities for reviewing information on other early Cyrillic prints in Sweden. One such “additional” collection included thirty-four earlier unidentified Cyrillic leaves located at the Swedish National Archives (Riksarkivet) in Stockholm.⁴ As it turned out, the thirty-four leaves could be shown to belong to altogether four copies of three different Cyrillic editions printed in the 1490s. The purpose of the present article is to give a short description of these leaves and discuss their provenance.⁵

2. Three Cyrillic incunabula

Among the eight attested Cyrillic titles printed before 1500,⁶ fragments of the following three, all printed in Cracow by Schweipolt Fiol in the 1490s, have been identified at the National Archives in Stockholm: two double leaves from a Horologion, sixteen single leaves from a Lenten Triodion, and altogether sixteen single leaves from at least two different copies of a Festal Triodion.⁷

2.1 *Horologion*, 1491

Two double leaves (“H/A1+A2, H/B1+B2”) from a Horologion, printed in Cracow in 1491 (cf. Karataev 1861, no. 2, 1883, no. 2; Nemirovskij 1996, 87–108, no. 2; Nemirovskij 2009a, 198–202, no. 2 “Časoslov”; Bošnjak 1968, 165f, no. 46 “Časoslovec”; ISTC ih00484300; GW 13447; PI, no. B1), see Table 1. The two preserved double leaves constitute the two outer-

see Undorf 2012, no. 1121 [<http://libris.kb.se/bib/8930511>]; 3) Bible, printed in Kutná Hora in 1489 (Bošnjak 1968, no. 12, with copies and fragments at Uppsala University Library, the National Library of Sweden in Stockholm, and a “Swedish library”, see Undorf 2012, no. 697 [<http://libris.kb.se/bib/8930176>]); 4) Jacobus de Voragine: *Pasionál čili Knihy o životech svatých*, printed in Prague in 1495 (Bošnjak 1968, no. 19, with a copy at a “Swedish library”, see Undorf 2012, no. 2098 [<http://libris.kb.se/bib/9465147>]) – for an explanation of the repository designation “Swedish library” see Undorf 2012, VIII.

⁴ I want to thank Lars Steensland and Jan Brunius for bringing my attention to this collection.

⁵ Parts of the information provided below were presented at the workshop “Krigsbyten och metadata” (‘War booty and meta-data’), held at Uppsala University Library on September 25, 2014.

⁶ Cf. Nemirovskij 2009a, nos. 1–4, printed in Cracow between 1491 and 1493, and nos. 5–8, printed in Cetinje in 1494–1495; Bošnjak 1968, 165–170, nos. 45–48 and 50–53. Bošnjak also mentions a Psalter (p. 167, no. 50) and a Four Gospels (p. 170, no. 54), of which no copies are preserved.

⁷ The Horologion edition includes on the last folio a colophon, which indicates that the printing was finished in 1491 (cf. Karataev 1883, 5, Nemirovskij 1996, 93, etc.), but there is still no established scholarly consensus on in which year(s) the Lenten and Festal Triodions were printed. Karataev (1861, 1, 1883, 9f, 12–14), Bošnjak (1968, 166), Lukjanenko (1993, 15f, 19–21), and, recently, Wronkowska-Dimitrowa (2010, 20–22), all date both Triodions to “1491” or “c. 1491”, whereas Nemirovskij for both editions offers a careful argumentation for a later dating, “c. 1493” (cf. Nemirovskij 2009a, 51–56, 203, 208). Not being able to provide any additional argument for either dating, I will indicate the time of printing of both Triodion editions as “before 1494”.

Fragm. leaf no.	Leaf no. in Russian State Library copy (digital surro- gate) ¹¹	Leaf no. in Bib- lioteka Naro- dowa copy (digital surro- gate) ¹²	Signature in lower right cor- ner of recto page	First words on line 1 of recto page
LT/A	21	20	ѿ [11]	НА ^Т ЛѦ ^Т РИ БЛЖЕНА
LT/B	22	21	ѿ [12]	ДАЖДЬ МИ ПРОСАЩѦ ·
LT/C	29	28		ОУМРЪЦВЕНІА РИЗЖ ПРИЕ ·
LT/D	30	29		СВОИМЬ БЕСѦРІЕМЬ
LT/E	64	63	ѿ [34]	БЛЮДИ ДШЕ МОА ·
LT/F	67	66		ВЪ ТЪЖЕ СРѦ
LT/G	301	300	рѿ [151]	БЫВАЖТЬ ГЛА
LT/H	302	301	рѿ [152]	ИДЕТЬ · ВЪСЖ ЗЕМЛА
LT/I	303	302	рѿ [153]	КЪ ДХОВНЫ ПОДВИГОМЬ
LT/J	304	303	рѿ [154]	ВЪ РАИ ПРЕВЫ ·
LT/K	305	304	рѿ [155]	ЧИМЬ · ДАЖЕ И ДО ШЕСТВІА
LT/L	306	305		СИЛАЕТЬ СВОЕГО
LT/M	307	306		ГШѦ · ИЖЕ ИЗ УНОГО
LT/N	308	307		БЪ К ТЕБѦ ПОСЛА МА ·
LT/O	309	309		ЕС ИСТИННО ЗРИМОЕ ·
LT/P	310	–		ДЖ · БЖТВНЫИ МОИСИ

Table 2. Lenten Triodion, sixteen single leaves

¹¹ The leaf nos. refer to a non-original foliation of a copy at the Russian State Library, Moscow (cf. Nemirovskij 1996, 126, copy 3.8; Nemirovskij 2009b, 85f, copy 3.6), a digital surrogate of which is available at <http://dlib.rsl.ru/viewer/01003441762>.

¹² The leaf nos. refer to a non-original foliation of a copy at the National Library of Poland, Warsaw (shelf mark SD Inc.F.1349, cf. Nemirovskij 1996, 135f, copy 3.31), a digital surrogate of which is available at <http://www.polona.pl/item/412064/3/>.

Fragm. leaf no.	Leaf no. in Biblioteka Narodowa copy (digital surrogate) ¹³	Signature in lower right corner of recto page	First words on line 1 of recto page
FT1/A	71r	лс [36]	нїи проїзволениѣмъ :~
FT1/B	72r	лз [37]	ѣз же роуцѣ вмывааше ·
FT1/C	73r	ли [38]	тѣжде антифони ꙗ гласъ, ѣ ·
FT1/D	74r	лѣ [39]	хлѣбъ насытившаго мноꙗжество ·
FT1/E	75r	м [40]	въ ѿ нї спастн [sic] моги ·
FT1/F	76r	ма [41]	днѣ церковнаа завѣса ·
FT1/G	77r		сти намъ плода животнаго ·
FT1/H	78r		слава тѣбѣ оца и сїна и дха
FT1/I	79r		ванъ бысть ·
FT1/J	80r		ѣмоу крѣтъ ·
FT1/K	81r		вѣна съдръжитъ таинство ·
FT1/L	82r		чїны црѣ новы и адамъ ·
FT1/M	303r	рѣ [160]	снѣхъ намъ избавити са
FT1/N	306r		ѣси оутѣшителъ нѣныѣ

Table 3. *Festal Triodion, fourteen leaves from copy “FT1”*

2.3 Festal Triodion, before 1494

Sixteen single leaves (“FT1/A–N, FT2/A–B”) from two different copies of a Festal Triodion, printed in Cracow in c. 1493 (cf. Karataev 1861, no. 5, 1883, no. 5; Bošnjak 1968, 166f, no. 48 “Triod’ cvětnaja”; Nemirovskij 1996, 139–166, no. 4; Nemirovskij 2009a, 208–214, no. 4 “Triod’ cvetnaja”;

¹³ The leaf nos. refer to a non-original foliation of a copy at the National Library of Poland, Warsaw (shelf mark SD Inc.F.1350, cf. Nemirovskij 1996, 163, copy 4.23), a digital surrogate of which is available at <http://www.polona.pl/item/416187/8/>.

ISTC it00428000; GW M47500; PI, no. B4),¹⁴ see Tables 3 and 4. The preserved leaves include all leaves from the original seventh gathering (ff. FT1/A–L) and two leaves from the twenty-sixth gathering (ff. FT1/M–N).¹⁵ The preserved leaves also include the first and last leaf of the seventh gathering of a second copy of the same edition (FT2/A–B).¹⁶

Fragm. leaf no.	Leaf no. in Biblioteka Narodowa copy (digital surrogate)	Signature in lower right corner of recto page	First words on line 1 of recto page
FT2/A	71r	лс [36]	нїи проїзволєніємъ :~
FT2/B	82r		чныи црѣ новы ѥ аддамъ ·

Table 4. *Festal Triodion*, two leaves from copy “FT2”

3. Provenance

Currently, all thirty-four leaves are preserved in a box with the label “Deposition från KB, A 103, 3 (“Ur 32:92”)”. The text indicates that the leaves were earlier preserved at the National Library of Sweden.¹⁷ However, as it has now been possible to ascertain with a high degree of probability, the leaves were earlier used as filling in the binding of a copy in the Uppsala University Library of Apuleius’ *Asinus Aureus*, printed in Bologna in 1500.^{18 19} On the inside of the front cover of the Uppsala copy there is a

¹⁴ According to Lukjanenko (1993, 19) and Nemirovskij (2009b, 87), the edition includes two states, with differences between the two states reported for ff. 240–241, 249, and 267–270. Błońska (1968, 51f) gives examples of textual differences on ff. 240r, 267r, and 268r, and provides facsimiles of f. 240r in a Warsaw copy (“variant A”) and a Cracow copy (“variant B”) (see insert between pp. 56 and 57). However, none of the indicated readings are represented among the Stockholm leaves, and it has thus been impossible to identify them as belonging to either of the two states.

¹⁵ Cf. Nemirovskij 1996, 274 for an overview of all gatherings.

¹⁶ The fact that the leaves include two copies each of the first and last leaf of the seventh gathering, indicates that the sixteen leaves originate from at least two copies of the Festal Triodion edition, but the exact distribution of the preserved leaves between the two copies has not been possible to define, and all leaves except the two “doublet” leaves have been considered to belong to the “FT1” copy.

¹⁷ The abbreviation “KB” here clearly refers to “Kungliga biblioteket” ‘The Royal Library’, the Swedish name for the National Library of Sweden.

¹⁸ I wish to thank Jan Brunius at the Swedish National Archives, Anna Wolodarski at the National Library of Sweden, and Håkan Hallberg at Uppsala University Library for help with tracing the path of the leaves from Uppsala University Library to the National Library, and from there to their present location at the National Archives.

¹⁹ Current shelfmark “Copernicana 30”, see <http://libris.kb.se/bib/8929772>, Czartoryski 1978, 374, no. 23. Undorf 2012, 75, no. 316, lists the Uppsala copy as “incunable 143” (cf. Collijn 1907), providing only general information on the binding: “Gilt-stamped tooled brown calf”. For the edition, see GW no. 2305

handwritten note in Swedish: “Ur detta bands pärmar har vid obekant tidpunkt (ca. 1905?) ett 40-tal blad äldre kyrkslaviska tryck uttagits (inlagda i fragmentsamlingen)”.²⁰ As is clear from other inscriptions in the Uppsala copy, the volume was earlier owned by the chapter library of Frauenburg (Frombork) in Poland, and it was included in the book collection taken in Frauenburg by Swedish troops as a war trophy in 1626 (cf. Collijn 1907, no. 143). According to Kolberg (1913, 110f, with a reference to Collijn 1907), the Apuleius copy had been donated to the Frauenburg chapter library by Johannes Langhannius (died 1567). Whether the incunabula leaves were put in the binding by Langhannius or by an earlier owner of the book is, unfortunately, not possible to verify. However, it seems reasonable to assume that the insertion of the Cyrillic leaves printed in Cracow into the binding of the Bologna copy must have taken place some time between 1500 and 1567, presumably in Poland.²¹

4. Conclusions

The identification of the Stockholm/Uppsala leaves makes it possible for the first time to add three Cyrillic incunabula editions from the 1490s to the inventory of known incunabula in Sweden (cf. Undorf 2012, 2013/14). The description of the Stockholm/Uppsala leaves also draws attention to a specific “path of acquisition” of early printed books, namely, fillings in bindings of other books (sometimes also serving as complete bindings). This acquisition method is well known for fragments of parchment manuscripts, including Cyrillic manuscripts,²² but has been more seldom described when it comes to early prints.²³ The identification process also highlights the importance of recent digitalisation projects undertaken by institutions in Russia, Poland, and other countries. These efforts now make it possible to access a considerable number of digital surrogates of early Cyrillic printed books, some of which are comparably rare, through the Internet.

Finally, the identification of the Stockholm/Uppsala Cyrillic incunabula leaves offers an example of the positive effects of the collaboration between researchers at different universities, libraries, and archives that has been activated through the *Digitalised Descriptions of Slavic Cyrillic Manuscripts and Early Printed Books in Swedish Libraries and Archives* project.

(<http://www.gesamtkatalogderwiegendrucke.de/docs/GW02305.htm>), ISTC no. ia00938000 (<http://istc.bl.uk/search/search.html?operation=record&rsid=127044&q=0>).

²⁰ ‘At an unknown time (c. 1905?), some 40 leaves from older Church Slavonic printed books were extracted from the binding of this copy (now placed in the fragments collection).’

²¹ For an overview of the Swedish acquisition of the Frauenberg chapter library, including the Langhannius collection, see Walde 1916, 72–82.

²² Cf., for example, Steensland 2005, Brunius 2013, 68–70, Pereswetoff-Morath 2013, 2014, 298–300.

²³ Cf., however, Wolodarski 2013, 210 and passim (Wolodarski does, however, not refer to any Cyrillic fragments).

It has tried to expand the investigation of Cyrillic early prints and manuscripts beyond the separate archival institutions, striving to create a union catalogue of the early Cyrillic manuscripts and prints presently located in Sweden.

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