

Le Monde romain au V^e siècle est un livre qui présente de solides connaissances, adressé au grand public. Il n'y a pas de doute que les lecteurs soient attirés par le discours d'une grande clarté et la construction transparente et explicite. Ce volume devrait tomber en mains des participants aux séminaires concernant l'époque de l'antiquité tardive pour leur servir d'un outil fondamental de travail et les chercheurs y trouveront une bonne référence dans leur recherches scientifiques.

Ce qui constitue une qualité primordiale du *Monde romain au V^e siècle* est une approche holistique et une vision récente du siècle qui

a marqué un tournant dans l'histoire de Rome et encore en dehors de ce siècle. Le cours de l'histoire politique qui commence conventionnellement en 395 finit au milieu du VI^e siècle, la description des structures étatiques, sociales et religieuses commence parfois à la charnière du III^e siècle et du IV^e siècle – ce qui est profitable pour le lecteur, qui, en un seul volume, peut prendre connaissance de presque toute l'époque de dominat.

*Traduction par Anna Sobczak-Zajda
Paweł Filipczak (Łódź)*

<http://dx.doi.org/10.18778/2084-140X.03.20>

АНАТОЛИЙ А. ТУРИЛОВ, *Slavia Cyrillomethodiana: Источниковедение истории и культуры южных славян и Древней Руси. Межславянские культурные связи эпохи средневековья*, „Знак“, Москва 2010, pp. 488.

АНАТОЛИЙ А. ТУРИЛОВ, *От Кирилла Философа до Константина Костенецкого и Василия Софьянина. История и культура славян IX–XVII вв.*, „Индрик“, Москва 2011, pp. 448.

АНАТОЛИЙ А. ТУРИЛОВ, *Межславянские культурные связи эпохи средневековья и источниковедение истории и культуры славян. Этюды и характеристики*, „Знак“, Москва 2012, pp. 808.

During the years 2010–2012, the two Moscow publishing houses *Znak* and *Indrik* released the greater part of the oeuvre of the eminent Russian historian and Slavacist, specializing in the history of the Church and the culture of South and East Slavs, palaeography, epigraphy, codicology and older Slavic literatures – Anatolii Arkadyevič Turilov. This output – collected in three thick volumes – comprises studies on a broad range of topics¹, reflecting the author's varied interests.

The first of the three books, entitled *Slavia Cyrillomethodiana: Источниковедение истории и культуры южных славян и Древней*

ных книг, хранящихся в СССР, ed. А.А. Турилов, Москва 1986; *Дополнения к „Предварительному списку славяно-русских рукописных книг XV в., хранящихся в СССР (М., 1986)“*, ed. А.А. Турилов, Н.А. Охотина, Москва 1993; *Каталог славяно-русских рукописных книг XV века, хранящихся в Российском государственном архиве древних актов*, ed. А.А. Турилов, Москва 2000; А.А. Турилов, *Сводный каталог славяно-русских рукописных книг, хранящихся в СССР. XI–XIII вв.*, pars 1, *Исправления и уточнения*, АИУОН.С 5, 1997/1998, p. 469–503; *Сводный каталог славяно-русских рукописных книг, хранящихся в России, странах СНГ и Балтии: XIV век*, ed. А.А. Турилов, Москва 2002.

¹ Part of them arose during the work on manuscript catalogues, cf.: *Сводный каталог славяно-русских рукописных книг, хранящихся в СССР XI–XIII вв.*, ed. С.О. Шмидт, Москва 1984; *Предварительный список славяно-русских рукописных книг XV в., хранящихся в СССР (для Сводного каталога славяно-русских рукопис-*

Руси. Межславянские культурные связи эпохи средневековья (Москва 2010, pp. 488), contains eighteen previously published articles spanning the years 1982–2009, grouped into four thematically consistent sections. All the papers are devoted to the medieval history of the culture of the Orthodox Slavic countries, heavily influenced by the legacy of the Apostles of the Slavs – the brothers Saints Cyril and Methodius – and their disciples.

In lieu of a usual foreword, the first part, entitled *Древнейшие межславянские культурные связи и судьбы кирилло-мефодиевского наследия в национально-региональных традициях* (p. 7–114) starts with a survey text reviewing the medieval Russian literary culture of the 11th–16th centuries, therefore including its Great Russian and Little Russian (Ukrainian/Belarusian) variants, analysed on the basis of original texts on general Christian topics and their translations in a broader Slavic context (*Slavia Cyrillomethodiana* and *Slavia Orthodoxa*). The second article continues the first one in a way, dealing with the history of Glagolitic and Cyrillic monuments of Old Church Slavonic literature uncovered principally through the intensive exploration of monastery archives on Mount Athos, in Macedonia, Palestine and Sinai², forming the so-called OCS canon ('старославянский канон' in the Russian nomenclature) as well as – what is perhaps more important – the slightly later ones, hailing from the medieval national and religious traditions of the Slavic countries. An undeniable advantage of this particular study is no doubt the fact that the author does not impose on himself any geographical limits, thoroughly discussing the whole Slavic area (East, West and South, although the last

of the three understandably gets the most attention); neither does he restrict the study to any particular text types. In the next four articles of the first part Turilov concentrates on the following points: 1. the peculiarities of the Russian-South Slavic cultural contacts and the resulting role of the literary tradition of Muscovite Rus' (15th–16th century) in the dissemination of the texts from the period of the 1st Tsardom (885–970); 2. an attempt to reconstruct the oldest Slavic corpus of hymnographic texts in the Old Russian tradition (based on material from the Menaia); 3. remarks on the manifestation of the literary heritage of Cyril and Methodius' disciples (Constantine of Preslav and Clement of Ohrid) in the Slavic Breviary (Требник), based on the manuscripts and old prints of the Bulgarian and Serbian recension; 4. the connections between medieval Serbian literature from the Nemanjić period with the oeuvre of the Holy Brothers and the reception of some of their works on Serbian ground.

In the article opening the second chapter (*История и культура Болгарии IX–X вв.*, p. 115–178), Turilov discusses the formation of the Bulgarian variant of the Menologion (in comparison with Russian and Serbian manuscripts), pointing to certain forgotten (as he himself remarks in the title of the paper) dates from the ecclesiastical and political history of the 1st Bulgarian Tsardom. The subsequent two texts constitute a meticulous analysis of an individual source text – *Сказание инока Христодула (Сказание о железном кресте, селтера: Сказание...)*. The first article focuses on the attempt to illuminate the origin of the text, whereas in the second one the *Сказание...* serves as a means to reveal the image of the Bulgarian society at the close of the 9th century.

The third part – under the heading *Культурные связи Руси с южными славянами в XII–XIII вв.: „первое восточнославянское влияние“* (p. 179–232) – encompasses only two texts, devoted to the following topics: 1. Old Russian literary texts (as e.g. *Послание брату-столпнику с надписанием „Илариона*

² For details cf.: А. А. Турилов, *Судьба древнейших славянских литературных памятников в средневековых национально-региональных традициях*, [in:] ИДЕМ, *Slavia Cyrillomethodiana: Источниковедение истории и культуры южных славян и Древней Руси. Межславянские культурные связи эпохи средневековья*, Москва 2010, p. 18–38 (esp. 19).

митрополита Киевского“ в заглавии, Сочинения Кирилла Туровского, „Предисловие покаянию“, „Слово от Апостола“, „Пчела“, Житие Андрея Юродивого or Пандекты Никона Черногорца) in South Slavic manuscripts (Serbian and Bulgarian; we may note that the author does not confine himself to the period specified in the title of the section, since he also covers the 14th century in his analysis, even taking into account later facts as well); 2. the 12th century Novgorodian text „Поучение Моисея“ in South Slavic codices that reflect Russian-South Slavic cultural bonds (it is worth mentioning that the theoretical considerations are illustrated with material excerpted from the source texts).

The fourth chapter, „Второе южнославянское влияние“ и русская книжная культура XIV–XV вв. (p. 233–438) is the lengthiest section in this volume. It is introduced by a text studying the influence exerted by South Slavic literature on the nonmaterial culture of Rus' (the emergence of a vast number of new texts in the East Slavic lands, the creation of new copies of old manuscripts in accordance with the orthographic standards functioning in Rus' at the time, the impact of Middle Bulgarian spelling conventions on native orthography, etc.), accompanied – as usual in Turilov's writings – by an ample bibliography of studies devoted to this vital subject, counting over thirty pages. The following paper deals with the problem of the Serbian component in the so called “second South Slavic influence” on the East, correcting and supplementing views prevalent in the literature on the subject. The third article is a close study of Memnon's *Tetraevangelion*³, aimed at determining the time and place of its composition. The next publication depicts the roughly 150 year long history of the Verse Prologue (*Стишний пролог*) and its transformations. The further studies are devoted to the following issues: 1. the periodization of the literary connections between Rus' and the South Slavic lands in the 15th and early

16th century based on a selection of source texts (being the earliest of Turilov's works reprinted here, it is supplemented by an additional commentary by the author⁴); 2. the literary connections between the South Slavic area and Muscovite Rus' as well as the Orthodox parts of the Grand Duchy of Lithuania; 3. the phenomenon of the Slavo-Moldovan manuscript tradition of the 15th–16th centuries.

The volume under discussion is enhanced with the highly valuable information on the time and place of the original publication of the collected articles, detailed notes on the widely used source material, as well as an index of geographical and personal names connected with the cited secondary literature and original texts.

The second of the publications under review is entitled *От Кирилла Философа до Константина Костенецкого и Василия Софьянина. История и культура славян IX–XVII вв.* (Москва 2011, pp. 448). It is, like the previous volume, a collection of articles (numbering twenty-one in total, and likewise reprinted⁵) divided into four parts.

In the initial section, labelled *Кирилло-мефодиевская проблематика. Творчество учеников Кирилла и Мефодия. Болгария в IX–X вв.* (p. 9–125) we find publications discussing the most distant past of Christian Slavdom. The first paper comments on the reception of the Sermon (*Slovo*) *О похвале святей Богородице Кирилла Философа* (cetera: *Slovo*) in the East and South Slavic manuscript tradition of the 15th–17th centuries. Although the authorship of the *Slovo*, first attested in a 15th century manuscript⁶, can scarcely be

⁴ Cf. p. 361–362.

⁵ Information on the original time and place of publication is given on p. 428–431.

⁶ The manuscript bears the bookplate of the State Historical Museum (ГИМ), Муз. 1779; cf. A.A. Турилов, *К истории великоморавского наследия в литературах южных и восточных славян*, [in:] ИДЕМ, *От Кирилла Философа до Константина Костенецкого и Василия Софьянина. История и культура славян IX–XVII вв.*, Москва 2011, p. 11sq[qq].

³ Manuscript housed at the Bulgarian Academy of Sciences, the collection of P.N. Dobrotov (archbishop Paul), №26 (basic collection 11.9.7).

attributed to Cyril himself, the work is – as noted by Turilov – closely tied with the Great Moravian literary heritage⁷. This publication is indubitably a solid application of textual criticism to the source (supplemented with an additional commentary to this particular edition, as the article was first published in 1985⁸), since the author studies the text based on a number of manuscripts. It is noteworthy that the text of the *Slovo* itself (according to the aforesaid 15th-century manuscript) is also included, with preserved punctuation and abbreviations (p. 31–35). The next paper furnishes a historiographical discussion on the Slavic Menologion and the position of the commemoration of the Holy Brothers within it. In the third piece in this volume, Turilov focuses on the epigraphic and palaeographic issues pertaining to the inscription on the icon of Clement, bishop of Rome. Subsequently, he turns to two source texts: 1. the work *Учение, им же ведати человеку числа всех лет*, written in 1136 by Kirik the Novgorodian, representing the variety of calendar/mathematical texts popular within the *Slavia Orthodoxa* at the time; 2. *Сказание...*, also discussed in some publications contained in the 2010 volume⁹ – this time, Turilov addresses issues connected with the cycle on the miracles of Great martyr George (including the authorship and date of composition) as well as the geography of the miracles themselves.

The second chapter – *Судьбы глаголицы в средневековой письменности южных и западных славян* (p. 127–157) – opens with an article on the traces of Glagolitic in the Menologion forming part of the Ohrid Apostle (12th century). The next two texts investigate a previously unknown copy of the Glagolitic Service to Sts. Cyril and Methodius¹⁰ (the publication includes a critical edition of the text) and discusses the problems connected to at-

tributing hands to particular authors (as exemplified by a selection of Croatian Glagolitic manuscripts).

The third part of the volume – *Культурные связи восточных и южных славян в XIV–XVII вв.* (p. 159–307) – begins with an article corresponding to a monograph by A.I. Sobolevskij¹¹, devoted to the corpus of 14th–15th century South Slavic translations in Rus', quite diverse as regards genre and subject matter. The next study explores the dating of twelve 14th–16th century icons from Pskov based on the linguistic and palaeographic features of the inscriptions found on them. Subsequently, the author addresses the following issues: 1. the history of the Ukrainian-Bulgarian connections concerning the ornamentation of 16th-century manuscript books (in the present publication, the text was expanded so as to include the analysis of one of the manuscripts in question, the Čerepiš Gospel); 2. a multi-angled study on the anonymous stories of the 1558 mission to Ivan the Terrible from Mount Athos, concerning the miraculous icons (and other relics) of Hilandar Monastery (the paper is supplemented by an edition of the source text); 3. a close textual study of the Karlovac manuscript of Konstantin Kostenečki's treatise *О письменах*.

The fourth and last part of the volume, entitled *Археография. Кодикология* (p. 309–431), contains seven articles. The first one deals with the fragmentary Slavic palimpsests from the collections of A.I. Chludov, with special emphasis on the Glagolitic palimpsest¹². The next one studies fragments of parchment manuscripts in a codex from A.S. Uvarov's collection in the State Historical Museum¹³. In the four subsequent texts, the author focuses

⁷ *Ibidem*, p. 11.

⁸ Cf. an. 5.

⁹ Cf. above.

¹⁰ The Moscow fragments of the St. Thomas Breviary (Святотомашевский бревиар).

¹¹ А.И. СОБОЛЕВСКИЙ, *Переводная литература Московской Руси XIV–XVII вв. (Библиографические материалы)*, Санкт Петербург 1903 (reprint Leipzig 1989). Turilov's article first appeared in print on the 110th anniversary of the publication of this monograph.

¹² Хлудов, № 117, housed at the State Historical Museum (ГИМ).

¹³ Уваровское собрание ГИМ, № 1176–4^о.

on the Serbian manuscript tradition, analysing in detail the following points: 1. the origin and date of the composition of two codices: the Mileševsko Panegyric¹⁴ and the Homiliarium of Mihanović¹⁵; 2. fragments of certain Serbian manuscript books from the late 13th and 14th centuries; 3. 14th- and 15th-century documents; 4. Serbian cryptography of the 15th and 16th centuries. The volume closes with a study devoted to the collection of manuscripts found in 1868 in Bulgaria and Macedonia by the Russian scholar A.F. Gilferding.

Along with the articles and the information on their original place of publication, the book also features an index of reference numbers used in the work on the manuscripts, indicating the place of their storage, as well as a list of abbreviations (referring to institutions, collections, editions etc.).

The third and newest (as well as most voluminous) book presented here is a collection of forty three articles by A.A. Turilov (again – like in the two previously discussed volumes – arranged by topic into four chapters), published under the title *Межславянские культурные связи эпохи средневековья и источниковедение истории и культуры славян. Этюды и характеристики* (Москва 2012, pp. 808). The papers contained in this volume are likewise known to the scholarly community from other publications.

The first section of the book, *Судьбы кирилло-мефодиевского наследия в национально-региональных традициях и древнейшие межславянские культурные связи* (p. 9–235) is strongly reminiscent of the corresponding part of the volume *Slavia Cyrillomethodiana...* – not only in view of the almost unchanged title (cf. above), but also the content, since as many as seven of the twelve articles published there are also to be found in the present volume¹⁶.

Another one was published a year before in the volume *От Кирилла Философа...*¹⁷ The remaining four publications included in this section are: 1. a close textual study on the *Proglas of Constantine the Philosopher*, including a meticulous palaeographic analysis; 2. the services for St. Methodius¹⁸ (supplemented by an edition of the text); 3. Clement of Ohrid's canon for the Dormition of the Mother of God¹⁹ (likewise with an edition of the text²⁰); 4. an overview of the history of Slavic literature in the western parts of the 1st Bulgarian Tsardom from the 10th to the first half of the 13th century.

The second part, again entitled identically as in the volume *Slavia Cyrillomethodiana...*, i.e. *Культурные связи Руси с южными славянами*

*дения над южнославянской рукописной и старопечатной традицией); Две забытые даты болгарской церковно-политической истории IX в. (К вопросу формирования болгарского варианта церковного месняцеслова в эпоху Первого царства); Судьба древнейших славянских литературных памятников в средневековых национально-региональных традициях; Роль сербской традиции в сохранении древнейших памятников славянской литературы; Древнерусская культура в контексте средневековых славянских (на материале книжности); Болгарские литературные памятники эпохи Первого царства в книжности Московской Руси XV–XVI вв. (заметки к оценке явления); К уточнению объема и состава древнейшего славянского оригинального гимнографического корпуса в древнерусской традиции (на материале минейных служб), [in:] А.А. Турилов, *Slavia Cyrillomethodiana...*, p. 85–102; 117–146; 18–38; 103–114; 9–17; 39–64; 65–84.*

¹⁷ *К истории великоморавского наследия в литературах южных и восточных славян (Слово „О похвале Богородице Кирилла Философа“ в рукописной традиции Кирилла Философа...*, [in:] А.А. Турилов, *От Кирилла Философа...*, p. 11–44.

¹⁸ According to the manuscript ГИМ, Хлуд. 156; the article is co-authored by L.V. Moškova.

¹⁹ The article is co-authored by L.V. Moškova.

²⁰ According to the manuscripts ГИМ, Хлуд. 156 as well as ГИМ, Хлуд. 166 (the missing troparion).

¹⁴ Montenegro, Cetinje Monastery, № 50.

¹⁵ Croatia, Zagreb, Archives of the Croatian Academy of Arts and Sciences (HAZU), III, с 19.

¹⁶ *К определению объема творческого наследия учеников Кирилла и Мефодия в составе славянского Треника (Предварительные наблю-*

в XII–XIII вв.: „первое восточнославянское влияние“ (p. 237–303), consists of three papers, two of which were included in the volume published two years earlier²¹. The third text (coming second in the book) investigates what the author refers to as “new” and “forgotten” facts related to the mutual literary influence between Rus’ and the South Slavic area in the relevant period. The article cites source material excerpted from 11 works.

The third chapter, *Книжность и книжная культура Болгарии и Сербии в XIII – начале XVII в.* (p. 305–516), is the lengthiest one, covering sixteen texts in total. Five of them concentrate on Bulgarian authors, literary works and scriptoria connected with Tarnovo, while the remaining eleven (three of which were published in 2011 r. in the volume *От Кирилла Философа...*²²) explore the question of the role of Serbia in the formation of the medieval culture on the Balkans. They include publications on the accomplishments of particular illustrious personae (as e.g. St. Sava) as well as comprehensive studies on diverse source material – ranging from texts from the archives of St. Panteleimon’s Monastery on Mount Athos (we may note that the critical analyses are accompanied by editions of the texts

themselves²³), through fragments of Serbian liturgical books²⁴, early Slavic epigrams by the Byzantine physician Nicholas Callicles, glosses from the *Vita of Despot Stefan (Lazarević)* by Konstantin Kostenečki, up to a codex containing the *Bulgarian Apocryphal Chronicle*²⁵.

The final fourth part, entitled „Второе южнославянское влияние“ и русская культура XIV–XVI вв. (p. 517–755), features twelve articles, of which only three are absent from the previously reviewed volumes²⁶. These address the following issues: 1. the Bulgarian sources (more precisely, the vitae of John of Rila and Petka-Paraskeva) for the Russian Chronograph; 2. certain oriental motifs in the East and South Slavic literatures of the 15th–16th centuries; 3. the literary sources of the iconography of St. Paraskeva in the collection of the Tretyakov State Gallery.

²³ А.е. Греч. 1187, к. 6 об. – 7.

²⁴ Cf. а.е. РГБ, собр. В. И. Григоровича (ф. 87), № 11.3/М. 1693.3); ГИМ, Хлуд. № 164.

²⁵ The so-called Kičevo Miscellany (Кичевский сборник).

²⁶ The other nine publications are: *Восточнославянская книжная культура конца XIV–XV в. и „второе южнославянское влияние“; К вопросу о периодизации русско-южнославянских литературных связей XV – начала XVI в.; К вопросу о сербском компоненте во „втором южнославянском влиянии“; О времени и месте создания пергаменного Евангелия „Мемнона-книгописца“; К истории Стишиного пролога на Руси в XIV–XV вв.; Критерии определения славяно-молдавских рукописей XV–XVI вв.; Южнославянские памятники в литературе и книжности Литовской и Московской Руси XV – первой половины XVI в.: парадоксы истории и географии культурных связей, [in:] А.А. Турилов, *Slavia Cyrillomethodiana...*, p. 235–282; 350–364; 283–303; 304–339; 340–349; 410–438; 365–409; Южнославянские переводы XIV–XV вв. и корпус переводных текстов на Руси (к 110-летию выхода в свет труда А.И. Соболевского); Рассказы о чудотворных иконах монастыря Хиландарь в русской записи XVI в., [in:] А.А. Турилов, *От Кирилла Философа...*, p. 161–200; 237–288.*

²¹ *Памятники древнерусской литературы и письменности у южных славян в XII–XIV вв. (проблемы и перспективы изучения); „Поучение Моисея“ и сборник игумена Спиридона (новгородский памятник XII в. в контексте русско-южнославянских связей, [in:] А.А. Турилов, *Slavia Cyrillomethodiana...*, p. 181–209; 210–232.*

²² *Милешевский Панегирик и Томиларий Михановича – к датировке и происхождению двух древнейших сербских списков Торжественника общего; К отождествлению частей некоторых фрагментированных сербских рукописей конца XIII–XIV вв.; Заметки о сербских грамотах XIV–XV вв., написанных книжным письмом: проблемы писцов, подлинности и датировки актов (из предварительных наблюдений); [in:] А.А. Турилов, *От Кирилла Философа...*, p. 331–344; 345–380; 381–404.*

Just like in the case of the previous volumes, this one also contains information on the original place of publication of the respective articles, detailed notes on the used source material and an index of names.

We may conclude this short survey of A.A. Turilov's publications by asserting that the three volumes under review no doubt confirm the author's outstanding impact on the complex field of Orthodox Slavic medieval culture. They are indisputably a splendid source of information for specialists in many disciplines, especially historians and Slavists interested in palaeography. The decision to republish

the vast majority of Turilov's works (spanning decades' worth of research) in three new volumes will make it significantly more convenient for readers interested in his papers to access them, as the effort of tracking down difficult-to-find publications in search of the particular articles is spared. At the same time, the fact that half of the third volume comprises articles already published in the two preceding ones (and therefore at most two years earlier) does strike one as slightly odd.

Translated by Marek Majer
Agata Kawecka (Łódź)

БОРИВОЈЕ МАРИНКОВИЋ, *Заборањени братственици по перу* [Forgotten Brothers of Writing], Службени Гласник, Београд 2011, pp. 359.

Many monographs were written on the subject of Serbian writers in the South Slavic academic literature, both historical and literary-historical. Majority of these texts are focused on the life and works of the most prominent writers coming from *gens Rasciana*. There is no lack of biographies of Dositej Obradović (1739–1811)¹, Jovan Rajić (1726–1801)², Zaharija Orfelin (1726–1785)³, Pavle Julinac (1731–1785)⁴. As a result of this research, however, the picture of the eighteenth-century Serbian literature is rather fragmented. The panorama of the artistic life of the Serbs includes also other artists, who are usually overlooked or marginalized in monographic studies of Serbian literature.

An attempt to fill this gap in the academic literature was made by Borivoje Marinković (1930–2012) in a work titled *Заборањени*

братственици по перу. The author was a professor at the Faculty of Philosophy at the University of Novi Sad for many years. From the beginning of his academic career he was investigating early modern Serbian literature and culture, with particular emphasis on the eighteenth century. Among his greatest works we can find: *Дневник Јустина Михаиловића, Доситеј у говору и твору*. This Balkan researcher was also an editor of the works of Serbian thinkers from the eighteenth and nineteenth centuries, particularly of Dositej Obradović⁵ and Vuk Stefanović Karadžić (1787–1864)⁶. Additionally, all editions of his works were enriched with a detailed scholarly commentary. We should not also omit a highly useful five-volume bibliography concerning early modern printed Cyrillic, which was published in the years 1988–1992⁷. The work

¹ Ј. ДЕРЕТИЋ, *Поетика Доситеја Обрадовића*, Београд 1974.

² Д. РУВАРАЦ, *Архимандрит Јован Рајић 1726–1801*, Сремски Карловци 1901.

³ Т. ОСТОЈИЋ, *Захарије Орфелин. Живот и рад му*, Београд 1923.

⁴ Р. РАДОЈЧИЋ, *Павла Јулинца „Кратки увод у историју порекла славено-српског народа“*, Београд 1929.

⁵ Д. ОБРАДОВИЋ, *Сабрана дела*, vol. III, Београд 1961.

⁶ В. С. КАРАЦИЋ, *О српској народној поезији*, Београд 1964.

⁷ Б. МАРИНКОВИЋ, *Библиографија о нашем ћириличком штампарству, штампаријама и књигама XV, XVI и XVII столећа*, Београд 1988–1992.