



Cyrillic Manuscript Heritage

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The Ohio State
University

THE HILANDAR RESEARCH LIBRARY
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus
Ohio

INAUGURAL MEDIEVAL SLAVIC SUMMER INSTITUTE EXCEEDS EXPECTATIONS

Plans Underway for Future Institutes

The success of the first-ever Medieval Slavic Summer Institute (MSSI) confirms the benefits of a recurring, intensive program targeting scholars and researchers working with medieval Slavic manuscript material.

The Hilandar Research Library/Resource Center for Medieval Slavic Studies and the OSU Department of Slavic and East European Languages and Literatures (DSEELL) hosted such a three-week intensive course June 21-July 9, 1999. The Institute was conceived during a 1998 RCMSS North American Advisory Council meeting as a means of promoting medieval Slavic studies and in-

troducing graduate students and scholars from a variety of fields to the resources available in the HRL. Predrag Matejic, director of RCMSS and curator of the HRL, taught *Practical Slavic Paleography*, and Daniel E. Collins, assistant professor in the DSEELL, conducted a course on *Readings in Church Slavonic Texts*. Drs. Matejic and Collins coordinated their teaching to present an integrated approach to the Slavic Cyrillic manuscript and medieval Slavic culture, developed with the intention of providing an intense learning environment as well as refining skills necessary to researchers of medieval Slavic manuscript material. Both courses used manuscript materials on microform and other resources from the HRL's extensive holdings. Participants were given access to special tools (see upper right photo on page 7) that allowed them to safely analyze the paper in original manuscripts as well as practical instruction on how to handle and work with original materials. They also had the opportunity to do their own research.

The inaugural class of the MSSI consisted of fourteen scholars from around the U.S. and from abroad. The enthusiasm and excitement of these participants for the Institute inspired the HRL/RCMSS/DSEELL faculty and staff dur-



MSSI faculty, staff and participants in the HRL

ing the study program and reinforced their commitment to the proposal for future Medieval Slavic Summer Institutes. The RCMSS OSU Advisory Council met in October and discussed the success of this year's Institute and has already begun planning the next MSSI, scheduled for 2001.

The first day of the MSSI was devoted to introducing the participants to the RCMSS/HRL and their resources. M.A. Johnson, HRL assistant curator, reviewed the microform collections and dis-

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In Memory of Father Mitrofan

A tribute to Father Mitrofan of Hilandar Monastery by V. Rev. Dr. Mateja Matejic. Pages 10-11.

Director's Desk

Dr. Predrag Matejic



The past few months have been busy ones, bringing us great satisfaction from new endeavors, sadness at recent losses and the continued growth of our microform collections. Progress continues on the editing and

preparation of the *Selected Proceedings of the 4th International Hilandar Conference*.

The inaugural Medieval Slavic Summer Institute (MSSI), June 21-July 9, was a great success. Much of this issue features the participants and activities of the Institute. We are already evaluating our own impressions, as well as the comments and suggestions of the highly dedicated participants, in order to plan and conduct even more successful sessions in the future. I would like to take this opportunity once more to thank Daniel Collins of the Department of Slavic and East European Languages and Literatures, whose expertise and enthusiasm in teaching *Readings in Church Slavonic Texts*, greatly contributed to the success of the MSSI.

My sincere gratitude is also extended to the highly dedicated staffs of the RCMSS and HRL, without whose efforts the MSSI would not have taken place. I also thank administrators, librarians and dedicated staff of the OSU Libraries for helping make the MSSI a rewarding experience for the participants. The support of the RCMSS North American and OSU Advisory Councils was instrumental in the planning of the MSSI and we were very pleased that a member of the North American Advisory Council, Edward L. Keenan, and one of our International Affiliates, William R. Veder (the Netherlands), were able to join us during the Institute - each presented a special lecture, shared news of forthcoming publications and spoke informally with the participants.

As a result of the MSSI, fewer Summer Stipends could be awarded this year. We did, however, provide stipends to Tania D. Ivanova of the Central European University (Budapest, Hungary) to research "discourse texts on reading" for one month, and to Gregory Myers to continue his research in musicology. Dr. Myers also graciously consented to present a special lecture to the MSSI. (See related articles, page 9.)

Sergejus Temčinas, chair of the Slavic Philological Department of Vilnius University, Lithuania, will join us in mid-January for one month of research on Slavic Gospel manuscripts. He will then continue on to the University of Oregon, where he will conduct research jointly with Professor Cynthia Vakareliyska, who herself has spent time working with materials in the HRL.

On a very sad note, Father Mitrofan of Hilandar Monastery departed this life on July 5th. An article on his life by the V. Rev. Dr. Mateja Matejic may be found on pages 10-11 of this issue. Father Mitrofan was one of the founders of the HRL and RCMSS. Last year we were honored when he joined us for an exhibit and conference celebrating the 800th anniversary of Hilandar Monastery and the HRL's 20th anniversary (see *Cyrillic Manuscript Heritage*, vols. 3 and 4). Father Mitrofan's dedication, his zeal in seeking to preserve and make accessible the treasures of Hilandar, his counsel, example, conviction, patience and calm understanding, will be sorely missed.

We have also lost several leading scholars in Slavic studies, including Pavle Ivić of the Serbian Academy of Sciences and Arts, linguist and dedicated scholar of Hilandar's heritage; George Stričević, art historian at the University of Cincinnati, and finally, Dimitrii S. Likhachev, Russian Academy of Sciences, probably this century's greatest scholar of medieval Slavic studies.

Our holdings of Slavic manuscripts on microform and related reference sources continue to expand. Recently, we received 92 manuscripts on microfilm from Bulgaria ("Ivan and Elena Duičev" Foundation) and 18 additional manuscripts on microfilm from the XX. Czartoryskich Library of Cracow, Poland. Work on the microfilming and cataloging of manuscript holdings of the Tver' State Museum continues. In addition to several reels of microfilm and catalog records already received, we anticipate a large number of similar materials to arrive soon. In this issue we have listed the names of individuals and organizations who have contributed valuable primary and secondary reference resources to the HRL in the past year. Through everyone's support, the HRL continues to grow as a world resource for study of the medieval Slavic, especially, Cyrillic, recorded past.

For those who have not recently viewed

our webpage <www.cmrs.osu.edu/rcmss/>, I recommend a return visit. Lorraine Abraham, who continues to give us technical and creative support, even though she now works in Columbia, South Carolina, has made dramatic improvements, including the mounting of last year's exhibit catalog. This site continues to receive positive reviews from individuals throughout the world. Improvements have also been made through the efforts of M.A. Johnson, HRL assistant curator: instructions on how to access HRL catalog records of Slavic manuscripts on microform are now available on the webpage. I am also grateful to Karen Diaz of the OSU Libraries for her assistance and suggestions in enhancing our website.

Finally, we were pleased that Michael S. Flier of Harvard University was invited to deliver a lecture and a brief workshop on his presentation "Seeing is Believing: The Semiotics of Dynasty and Destiny in Muscovite Rus'." The invitation by the OSU Center for Medieval and Renaissance Studies, with which we are closely affiliated and on whose support we greatly rely, re-emphasized the strong ties of our academic units and the unique strengths we offer to our academic community and beyond.

Postscript: *The situation in Kosovo continues to be of great concern. While many things have changed in the past few months, cultural cleansing and acts of violence still continue. As always, we shall monitor the situation and be prepared to offer assistance as best we can at least in the microfilm preservation of medieval materials.*

CYRILLIC MANUSCRIPT HERITAGE

Director: PREDRAG MATEJIC

Managing Editors: HELENE SENEAL

& M.A. "PASHA" JOHNSON

Contributing Editors: VICTOR BOLDEWSKUL
& DONGSOO JEON

Media Consultant: LORRAINE ABRAHAM

**Hilandar Research Library
Resource Center
for Medieval Slavic Studies
The Ohio State University
225 Main Library
1858 Neil Avenue Mall
Columbus, Ohio 43210-1286**

Telephone: 614-292-0634

Fax: 614-292-7859

E-mail: hilandar@osu.edu

www.cmrs.osu.edu/rcmss/

RCMSS ADVISORY COUNCILS IN PROFILE

First in a Series of Articles Featuring Individual Members

By Victor Boldewskul

OSU Advisory Council

Daniel E. Collins has been an assistant professor of Slavic linguistics in the Department of Slavic and East European Languages and Literatures at OSU since 1994. In his brief academic career, Dr. Collins has already given a number of conference papers. The latest is entitled "Not Reproduction but Reconstruction: The Pragmatics of Direct Speech in a Pre-modern Textkind," given at the 14th International Conference on Historical Linguistics in Vancouver, August, 1999. He has also published numerous research articles and book reviews, and his monograph *Re-animated Voices: Speech Reporting in a Historical – Pragmatic Perspective* is forthcoming in the series *Pragmatics & Beyond* (John Benjamins Publishing, Amsterdam/Philadelphia).

Dr. Collins' passion for medieval Slavic studies was particularly evident during this past summer's Medieval Slavic Summer Institute. Reflecting on the Institute, Dr. Collins noted that he was "carrying out a mission" by teaching students to read directly from the sources. His goal was "to resurrect the habits, the reading techniques, and the worldview of medieval monks. This effort, not to just read the words but to hear the living voices of medieval writers, is what I see as the central goal of my scholarly work." Dr. Collins' enthusiasm for his research has inspired students who have come in contact with him through HRL/RCMSS and his lectures. He has established a reputation as a dedicated teacher and an innovative instructor at both the graduate and undergraduate levels. His original course on vampires received rave reviews, and has served as a window for undergraduates into the field of Slavic culture and studies. In the winter of 1996, Dr. Collins was a finalist in the Distinguished Teaching Award at OSU.

As an active member of the RCMSS Advisory Council, Dr. Collins has emphasized the importance of promoting RCMSS/HRL as a leading educational center for Medieval Slavic Studies. He observed that RCMSS is vital to Ohio State's "burgeoning program in Medieval and Renaissance Studies." What particularly separates HRL from other repositories of Slavic materials, observed Dr. Collins, is its "international focus on Slavia Orthodoxa as a whole, not just on texts from a single region." HRL's vast resources "impose on us the duty to become the leading educational center in medieval Slavic studies."



Daniel E. Collins, OSU Dept. of Slavic and East European Languages and Literatures

North American Advisory Council

Edward Kasinec, librarian of the prestigious Slavic and Baltic Division of the New York Public Library since 1984, has served as an advisor almost from the inception of the original Hilandar Research Project. As a member of the RCMSS North American Advisory Council, formally organized in 1998, Mr. Kasinec continues to offer his guidance and support. He has been especially instrumental in directing our attention to national issues for the preservation and access of Eastern Christian culture.

Edward Kasinec is an internationally known Slavic and East European library and resources specialist. He has lectured at universities throughout the world and published over 200 books and articles. [See the publication of I. G. Matveeva and G. V. Mikheeva, "Amerikanskii slavist E. Kazinets i ego osnovnye knigovedcheskie trudy," *Istoriko-bibliograficheskie issledovaniia: Sbornik nauchnykh trudov*, vyp. 7: (156)-173 (1998), for a listing of his works and articles.] He has either chaired or served on influential committees of the ACRL, ARL, AAASS, ACLS and other organizations in his efforts to promote Slavic studies.

For nearly thirty years, Mr. Kasinec has worked as a bibliographer and librarian at institutions such as Harvard University and the University of California, and has been a leading force in promoting Slavic and East European book studies in the United States. This is an accomplishment that has been personally gratifying for him, and that deserves the gratitude of both the ethnic Slavic and scholarly communities alike.

As a member of the RCMSS Advisory Council, Edward Kasinec noted that "both in terms of the breadth and the size of its holdings, the collection of the Resource Center stands alone. No other North American collection of old Slavonic printed books and manuscripts can compare with the RCMSS holdings. Full stop." Mr. Kasinec hopes that the pioneering role of the Resource Center will be copied by others vis-à-vis the other collections of Mount Athos. He also noted the need for a register of old Slavic manuscripts and printed books in public and private collections in the United States and North America, and microfilming in other parts of the former Soviet Union and Eastern Europe. In both cases, Mr. Kasinec hopes the Resource Center for Medieval Slavic Studies will play a leading role.



Edward Kasinec, NYPL
Photo by Naum Kazhdan,
The New York Times.

*Inaugural MSSI,
continued from page 1*

cussed bibliographic shortcuts to Slavic manuscript research. Jared Ingersoll also addressed the group, offering his expert assistance as OSU Slavic bibliographer. Orientation was followed by lunch at the Faculty Club where esteemed members of the OSU administrative and scholarly community welcomed the participants (see photo, page 6).

Classes were held daily in the Hilandar Research Library – each of which lasted a little over two hours. Dr. Collins' efforts to accommodate participants' requests for particular readings were appreciated, as was his approach to the material. As one participant noted in his final evaluation, "One of the great strengths of this course was its comparative nature.... On occasion Greek examples from the original source were discussed as part of an explanation, adding yet another dimension to the already multi-layered readings of the texts."

***...a great idea that found a
perfect implementation...***

-Student Evaluation

The MSSI attracted both local and international students and researchers from a variety of fields. One of the strengths of the Institute was that the participants, coming from diverse academic and cultural backgrounds, had the opportunity to work and interact together, and to establish the basis of their own network of medieval Slavic studies colleagues. Dr. Matejic used this diversity by dividing the class into five groups and assigning each group an original manuscript to describe. The manuscripts were distributed in the beginning of the course so that the students could apply the knowledge and techniques discussed in Drs. Matejic and Collins' lectures to their final description: language, watermarks, physical and textual characteristics, etc. This was the



Arantxa Martin-Lozano and Daniel Collins examine the manuscript described by Susmita Sundaram & Mark Nuckols.

first opportunity any of the participants had to work with original manuscripts and each group added new information to what was already known about their manuscript.

Each group presented their findings to the rest of the class at the end of the Institute. The richly ornamented *Life of Andrei the Holy Fool* was given to Bojan Belić (Slavic Linguistics, U. of Illinois at Chicago), Alexander Neder (Russian Literature, U. of Illinois at Urbana-Champaign), and Vessela Valiavitcharska (Comparative Literature/Iconography, U. of Chicago). Matilde Casas-Olea (Slavic Philology, U. of Granada, Spain), Father Živojin Jakovljević (Slavic Linguistics, OSU) and Georgi Parpulov (History of Byzantine Art, U. of Chicago) worked on the *Instructional Sbornik with Illuminated Sermon of Palladius the Monk on the Second Coming*. Andrew R. Hippisley (Slavic Linguistics, U. of Surrey, England), Mark Nuckols (Slavic Linguistics, OSU) and Susmita Sundaram (Russian Literature, OSU) described the *Collection of Sermons of John Chrysostom*. Olia Prokopenko (Russian Literature, OSU) and Doug Rogers (Anthropology, U. of Michigan) received the "Granograf" as the subject of their final project. To Maria Aranzazu "Arantxa" Martin-Lozano (Spanish Linguistics, OSU), Michael C. Paul (Medieval Russian History, U. of Miami at Coral Gables), and Stella Rock (Russian Church History, U. of Sussex, England) fell the task of describing a Russian *Chronicle*, which included counting the number of its

pages – the final total was IV + 786 + III leaves!

In addition to the class lectures, group projects and independent research, the MSSI participants heard lectures from three scholars invited to speak about various topics in medieval Slavic studies: William R. Veder, chair of the Slavic Department at the University of Amsterdam, presented "*In Dubio Abstine: The Circuitous Route Toward a Canon of Church Slavic Texts*"; Gregory Myers of British Columbia gave a public lecture on Slavic musicology and hymnography entitled "The Melody of Speech: SS. Cyril and Methodius' Musical Legacy to the Slavs"; and Edward L. Keenan, professor of history at Harvard University and director of Dumbarton Oaks, discussed the conclusions of his recent research in "The Hebrew Old Testament as Key to the Origins of the *Igor Tale*." As one participant noted, "The speakers were excellent... the talks were inspiring and highlighted the fact that there is a lot of dynamism in medieval Slavic studies and how much work remains to be done in this field."

Despite the rigorous pace of the MSSI, the participants found time to socialize and enjoy some of Columbus' summer events, such as "Shakespeare in the Park," and the city-sponsored 4th of July fireworks display "Red, White and Boom!" The last few days of the Institute were devoted to the class presentations, including a surprise presentation of champagne and flowers from the participants to the MSSI faculty and staff. The last few evenings were spent convivially at a rooftop party hosted by Olia Prokopenko, and at a final, farewell dinner in a local Italian restaurant recommended by Father Živojin Jakovljević. Happily, since the end of the MSSI, many of the participants have remained in contact with the RCMSS/HRL and continue to utilize its resources.

In his final report, Dr. Matejic remarked, "The MSSI was an unqualified success and we must strive even harder to assure even better, more productive and rewarding Institutes in the future."

MSSI EXPERIENCE EVALUATED

In Their Own Words...

BY STELLA ROCK

I truly wish that the Institute had been running three years ago, when I started my research. It would have made my work so much easier, more efficient, and no doubt more productive, not to mention more inspired. The Institute was a fantastic and fulfilling three weeks for me. I am deeply grateful for the support – academic, financial and all other that is generally called ‘pastoral’ – that the Hilandar staff and students offered.

I am mindful of the fact that we were a very diverse group, which was interesting and helpful in many ways, but probably made lesson planning fairly difficult. Given our diverse backgrounds, I think most of the people were pleased most of the time.

The *Paleography* class was very interesting, with a nice mix of technical information and historical background. I wish that we had had more time in class to deal with the manuscripts. The *Readings in Church Slavonic* course had a very helpful bibliography, excellent handouts, with fascinating but challenging classes. The historical and theological background given on the texts was very interesting – more of that would have been a

bonus for the historians among us.

I thought the extra, focused lectures on related topics was a good idea. In the future, subjects like iconography, hesychasm, the “second South Slavic influence,” or on influential notables like Maxim Grek and Patriarch Nikon, or even particular Church Fathers/texts that form part of the “intellectual background” that Dr. Collins talked of would please me...oh, and perhaps a bit of Balkan history? I also appreciated being able to attend sessions of Dr. Eve Levin’s *Orthodoxy* course. She has great insight into the status of women in medieval Slavic society.

Give three cheers for Pasha, who silently slipped out and found things we were looking for and photocopied them, ordered books and articles, and was generally a mine of useful information and advice – and for Dr. Collins, who wrestled with impossible translations and made sense of them – and for Dr. Matejic, who found all sorts of useful material and answered questions without a hint of impatience. Only time was lacking...

I can’t stress enough how amazed and grateful I am for the generous financial support we received, but most of all for the help



I received with Mary. It was all pretty overwhelming, and so different to the UK! The accommodations were comfortable and convenient, and the information provided very helpful. We can’t thank you enough, basically. Long may the Institute and the Hilandar Library flourish – it is clearly built on firm spiritual foundations. I, we (since Mary would not let me come back without her!), very much hope to return one day.

Stella Rock, who was accompanied by her eight-year old daughter, Mary, studies pre-Petrine Russian Church History at the University of Sussex, England.

BY BOJAN BELIĆ

That day, when I first heard about the Medieval Slavic Summer Institute, I could not imagine I would have such feelings at its end; and they are all positive. How could I possibly guess that the Institute was going to be so interesting, inspiring and enjoyable.

After the first day one could recognize an excellent organization, as well as openness and readiness to help with every single detail regarding our needs and comfort. Now,



at the end of the Institute, that impression is even stronger. Knowing the people who made this Institute possible, I am sure that all the Institutes to come will be as great as this one was – becoming a very important spot on the map of Slavic Linguistics.

Yes, both courses were well planned: 1. my one suggestion is that the Institute itself could be even longer; 2. Dr. Matejic showed great experience in his area of study, and, at the same time, found the right way to share his knowledge with us; 3. Dr. Collins pointed out all the various possibilities in the field of (Old) Church Slavonic and gave advice and encouragement to every question from the participants; his approach is highly inspiring and full of enthusiasm.

Others were excellent as well: Pasha showed (besides her interest in medieval studies) a great knowledge about every item in the Hilandar Research Library, and she was helpful whenever we needed her; Dongsoo and John were always there so we wouldn’t notice Pasha’s absence; Helene expressed a high sense of organization, always being confident

and determined – it is simply impossible to enter the Hilandar Research Library and not be influenced by her good spirits. Using everything they could, all of the abovementioned made us enjoy our time here.

My hope is that the Institute will continue to educate students interested in medieval Slavic topics. Slavic studies need an Institute like this one – for all of the future students in the field of philology could use the knowledge and practice: looking at original manuscripts, reading from the original texts, trying to find a way towards a better understanding of ancient cultures.

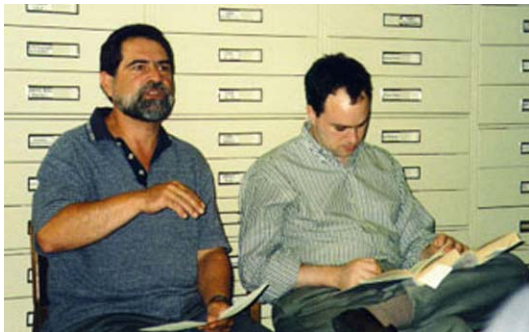
So, in conclusion, my grade for the first Medieval Slavic Summer Institute (June 21–July 9, 1999) is the highest one.

I will say at the end, **please read the initial capital letters of each sentence!**

Bojan Belić, who signed his name above in vjaz', is an M.A. student in Slavic Linguistics at the University of Illinois at Chicago.

SCENES FROM THE MEDIEVAL SLAVIC SUMMER INSTITUTE June 21-July 9, 1999

Photographs by M.A. Johnson
and Helene Senecal



Predrag Matejic and Daniel Collins remark on the final group presentations.



Stella Rock, Arantxa Martin-Lozano, Matilde Casas-Olea and Mike Paul share a laugh during the final group presentations.



Vessela Valiavitcharska, Alexander Neder and Bojan Belic work on their manuscript description; Doug Rogers in the background.



Stella Rock, Mike Paul and Arantxa Martin-Lozano describe their manuscript, a Russian chronicle, to the class.



Welcoming speeches and lunch at the OSU Faculty Club: William J. Studer, director of OSU Libraries; Gay Dannelly, assistant director of Collections, OSU Libraries; Irene Masing-Delic, chair, OSU Slavic Department; Anna Grotans, interim director, Center for Medieval and Renaissance Studies; Olia Prokopenko, MSSSI participant; Leon I. Twarog, professor emeritus, OSU Slavic Department; Mike Paul, MSSSI participant.



Doug Rogers and Olia Prokopenko count the folia in their manuscript.



Susmita Sundaram and Andrew Hippisley consult watermark albums.



*William Veder presents a copy of his latest book, *Utrum in Alterum Abiturum Erat?* to the HRL. Seated: Mark Nuckols and Stella Rock*



Father Živojin Jakovljević and Olia Prokopenko look for watermarks.



Tracing a foolscap watermark from a manuscript using a fiber-optic Nouvir® cold-nosed illuminator



During class in the HRL: Andrew Hippisley, Doug Rogers, Alex Neder, Mike Paul, Georgi Parpulov



4th of July at Predrag and Tatyana Matejic's: seated - Dongsoo Jeon, Helene Senecal, Mark Nuckols, John Wilson, Gregory Myers; standing - Mike Paul, Predrag Matejic, Ted Senecal



MSSI rooftop party: standing - Doug Rogers, Vessela Valiavitcharska, Matilde Casas-Olea, Georgi Parpulov; seated - Mark Nuckols and Mike Paul



Edward L. Keenan talks informally with the MSSI - Bojan Belić, Doug Rogers, Mike Paul, Arantxa Martín-Lozano.



Mary and Stella Rock sign the HRL/RCMSS guest book.



Overlooking OSU and downtown Columbus: Mark Nuckols, Doug Rogers, Father Živojin Jakovljević, Bojan Belić, Mike Paul

HRL Journal

In this feature, Cyrillic Manuscript Heritage asks researchers who have used the Hilandar Research Library in the past year, either in person or by mail, to describe their experiences and work. Scholars who wish to contribute items may send them to the HRL.

Original Slavic Text Found In The HRL

BY ADELINA ANGUSHEVA

Oxford, England - This spring my colleague Margaret Dimitrova and I had the remarkable opportunity to enjoy the hospitality of the HRL/RCMSS and to work with the precious microfilm collection there. The very last day of our stay Margaret and I asked Dr. Predrag Matejic to tell us the story of one of the most important discoveries in the field of medieval Slavic hymnography in our century — the discovery of the works of Efrem the Hymnographer. I wanted very much to hear this story firsthand so that I could retell it to my students of medieval Bulgarian literature at Sofia University. Dr. Matejic finished the story of how he discovered Efrem's name in an acrostic of Hilandar Manuscript #342 and the word "acrostic" was still in the air when I started to look at a late Russian manuscript, Aronov #13, one of the collection of original manuscripts purchased by the HRL several years ago. This particular manuscript mainly contains offices dedicated to different Russian miracle-working icons of the Theotokos.

To my great surprise, I found an alphabetical acrostic in a canon dedicated to the Tolgskaia icon of the Theotokos. The canon is part of an office to an Odigitria icon, which, according to legend, appeared in 1314 and was kept in a monastery close to Yaroslavl' near the place where the river Tolga meets the Volga. In comparison to the other cults of Russian wonderworking icons, this one is relatively modest.

The canon's alphabetical acrostic, which consists of 32 letters, begins with the verse: Ἀὐτὸ ἀνὴρ ἁδύφρων / "I am sinful" (see photo, page 12). There are two verses starting with "È." Both verses 22 and 32 start with "Ô," the latter perhaps is meant to be a theta. In the initial letters of the acrostic there is no trace of nasal vowels. The verse starting with "Ø" is wrongly placed after "Û." In the verses with "Î" and "W" both letters are written in the acrostic as omega. The verses consist of *topoi* typical of the liturgical representation of the Theotokos on one hand, and, on the other, of the story of the Tolgskaia icon, its appearance to Bishop Trifon, its miracles and the establishment of its cult.

I am very grateful to HRL/RCMSS for a copy of the canon's text and to M.A. Johnson who provided me with important references and who continues to search for copies of this text and other acrostics in the HRL's holdings of Russian manuscripts. The acrostics of canons raise many questions and deserve a special study.

Editor's Note: Hymnography is one of the least studied areas of medieval Slavic. We are happy to hear that Dr. Angusheva is continuing to research this original Slavic text. Copied circa 1780s-1790s, Aronov #13 consists of two manuscripts bound together; the alphabetical acrostic mentioned above is found in the second manuscript.

OSU Graduate Student Helps Moscow Celebrate The Anniversary Of The Gennadian Bible

BY DONGSOO JEON

Columbus, Ohio - This year is the 500th anniversary of the *Gennadian Bible of 1499*, which was the first full Russian Bible with all the books of both Old and New Testaments. To celebrate this occasion, there was an international conference last month in Moscow. The official title of the conference was "The Bible in the Spiritual Life, History, and Culture of

Russia and the Slavic Orthodox World." For about a week, many scholars from all over the world gathered together to discuss the impact of the *Gennadian Bible* on the history, religion, literature, language and other aspects of Russia and the Slavic Orthodox world in general.



Anatolii A. Alekseev and Dongsoo Jeon at the Moscow Gennadian Bible conference

The opening ceremony of the conference was held on September 22nd at the State Historical Museum (GIM) on Red Square. At the ceremony, many people, including some of the Russian Orthodox Church officials, priests and theologians, celebrated the making of the *Gennadian Bible* 500 years ago. After the ceremony, all the participants could see numerous medieval manuscripts kept in the Museum at an exhibit, which was a part of the celebration. The centerpiece of the exhibit was, naturally, the *Gennadian Bible of 1499*.

I read a paper entitled "The Use of Obsolescent Dual Forms in the *Gennadian Bible of 1499*: Patterns in the Gospels." It examined the use of grammatical dual number forms in the Gospels of the *Gennadian Bible* in close detail. Since the *Gennadian Bible* was the first major revision carried out officially by the Russian Church, the editors, presumably, did not just copy earlier versions, but attempted to make the language fairly homogeneous and use the dual forms with reasonable consistency. The investigation of the use of dual forms in the language of such a prominent text provides an interesting picture. Even though the editors tried to make "correct" use of the dual forms in imitation of earlier language,

the text reveals numerous incorrect and peculiar usages of the dual. This paper represents a portion of my dissertation that examines the use of dual forms in various Gospel texts in Old Russian.

Not only was my participation in the festive conference in celebration of such a historical monument as the *Gennadian Bible* successful, but also of importance was the confidence I gained as a researcher. It was also a wonderful opportunity to meet and interact with noted scholars, including Anatolii A. Alekseev, the well-known biblical scholar from St. Petersburg. The conference was invaluable to the future development of my scholarly career.

A Treasury Of GIM Russian Musical Manuscripts

BY GREGORY MYERS

British Columbia - For the second time in the space of a year, I had the opportunity to undertake research in the HRL. Armed with a notebook computer, I pursued a single project, one that was begun during my first stay. This was the completion of an article based on a paper prepared last year at the HRL and presented at the national meeting of the American Musicological Society in Boston, 1998, entitled, "The Music and Ritual of the Holy Thursday *Pedilavium* and the Hierarchical Ceremonial Book of Novgorod's St. Sophia Cathedral: Byzantine and Slavonic Antecedents." The object of my study was to trace the ritual of *Pedilavium* and its music as it appears in late Russian sources back to its early Byzantine origins. Only the HRL's wealth of Slavic liturgical and musical manuscripts from collections in the Balkans, Russia, and the Middle East made the completion of my research possible.

I focused on a treasury of late fifteenth- and early sixteenth-century Russian musical manuscripts of the Iosif-Volokolamsk collection recently acquired on microfilm from the State Historical Museum (GIM) in Moscow. Included in this corpus is a number of large, fully-

notated musical anthologies or *Pevcheskie sborniki*. The musical notation of the settings raised critical questions about the survival of Byzantine chant traditions in Muscovite Russia and the development of the indigenous *znamenny rospiev*. The manuscripts supplied missing links in the transmission of a number of chants vital to the completion of my study.



Summer Stipend Recipient Tania D. Ivanova

Discourses On Reading In HRL Manuscripts

BY TANIA D. IVANOVA

Columbus, Ohio - My project began as an MA thesis on Bulgarian education in the 9th-10th centuries, which I defended at the Central European University in Budapest in June, 1999. One chapter of my thesis was devoted to "discourses on reading" and I decided to expand on this topic. This subject has recently become a source of interest in the scholarly community as evidenced by the 1998 St. Petersburg conference "Monastic Culture: East and West," which featured a section on "The Monastery and Medieval Letters" (see the published proceedings, *Monastyrskaiia kul'tura: Vostok i zapad*, edited by E. G. Vodolazkin, St. Petersburg, 1999).

During the tenure of my summer stipend at the HRL, I examined over 20 South and East Slavic manuscripts, pri-

marily from the Hilandar Monastery and Saratov State University collections, looking for various texts of "discourses on reading" attributed to John Chrysostom, Efrem Sirin, and others. I found a Russian recension *Miscellany* from the second half of the eighteenth century, most probably written in Hilandar Monastery, in which there is a sequence of "discourse on reading" texts, some of which carry incorrect attributions. I discussed the contents of Hilandar manuscript #507 with Robert Romanchuk of UCLA, whose paper at the St. Petersburg conference, "*Lectio divina: Monastic Reading, East and West*," was on the same topic as my research. He suggested that I compare the texts to Russian versions of the *Izmaragd*. At first glance, the Hilandar text did appear to be a copy of the oldest redaction of the Russian *Izmaragd*, however, further investigation is needed because of variation in the order of the texts, as well as added excerpts from the Russian *Pchela* and from *paterika* texts on "how to read" included in HM.SMS. 507.

I delivered a paper on the research I did in Columbus at the international conference dedicated to Vatroslav Jagić that was held at the "Kliment Okhridski" University of Sofia at the end of August.

For their warm hospitality, friendship, swift and expert assistance and invaluable aid given to me as both a researcher and a stranger, I would like to sincerely thank the staffs of the Hilandar Research Library and the Resource Center for Medieval Slavic Studies.

Editor's Note: Between August 16 and August 24, 1999, three medieval Slavic conferences took place in Bulgaria: 1) *Gregorii Camblak*, 2) *Vatroslav Jagić and Slavic Philology*, 3) *Cults of Early Christian Saints from Central and Southeastern Europe*. Ms. Ivanova made presentations at two of these conferences. We congratulate her, the other participants, the organizers and sponsors on the success of these conferences. For further information, including a list of participants and abstracts of their presentations, please go to the following website: <<http://www.slav.uni-sofia.bg/pages/oldbulpages/autumnsemester99.html>>.

NB: Robert Romanchuk presented a paper at the 4th International Hilandar Conference last year (see *CMH*, vols. 3 and 4).

✠ FATHER MITROFAN

(1923-1999)

Remembering the Spiritual Elder of Hilandar

By V. Rev. Dr. Mateja Matejic

On July 5, 1999, Father Mitrofan passed away in Kakovo, a Hilandar Monastery dependency near Mount Athos. Unlike his life, which was quite difficult, his death was rather quick and relatively easy: he died from a heart attack.

His death is a great loss not only for Hilandar Monastery, but for the entire monastic community of Mount Athos, the Serbian Orthodox Church, his personal friends in many countries - among whom are well-known scholars and writers - and for Ohio State, especially the Resource Center for Medieval Slavic Studies and the Hilandar Research Library. Nevertheless, the greatest loss is to Hilandar Monastery. This man of enormous energy was the 'engine' of the monastery for 48 years, pulling Hilandar into the light of the world.

I have known Father Mitrofan since 1941. His secular name was Milan Mišulić. He was born on October 12, 1923, in the village of Ratari near Smederevska Palanka, Serbia. His parents were Mladen and Marica Mišulić, née Ikić. After attending grade school in his native village, he enrolled in high school in Kragujevac. In 1941, due to World War II, his education was interrupted. In 1942, he passed exams for the 7th and 8th grades of high school in Belgrade,



Fr. Mitrofan and Vlastimir Djordjevic between sessions of the 4th International Hilandar Conference at OSU, August, 1998

but was unable to take his final exams until 1947 in the high school of a Displaced Persons' Camp in Lingen/Ems, West Germany.

His road from Ratari to Hilandar was difficult and thorny. In 1941, after the Germans occupied Yugoslavia, a civil war between communist partisans and national-

ists ensued. Milan Mišulić, who was religious and an anti-communist, joined the Serbian Volunteer Corps on September 15, 1941. In 1942, he was wounded and lost his left eye. However, with one eye he saw further and better than many who had both eyes.

In 1944, together with thousands of nationalists, he retreated to Slovenia. In 1945, British troops delivered thousands of his fellow soldiers to the partisans, who executed them in Kočevje, Slovenia. He was among several hundred, including a dozen women and children, who were spared. They were first taken to Palmanova, then Forlì, and finally, to Eboli, Italy. They were settled in a huge olive tree orchard, living in tents made from cardboard boxes. Notwithstanding the miserable conditions, religious and cultural activities were at a peak. There was a chapel with regular, daily church services. A high school and a School of Theology were opened in the camp and a number of individuals completed their education; there were also literacy classes. In addition, there was a church choir, a literary club, a folk dancing group and a well attended theater, which provided good performances. Milan Mišulić contributed significantly to the religious and cultural activities.

In 1946, dwellers of the "tent city" in Eboli were transferred to West Germany. Women and children were settled in various camps. Former combatants were taken to Munster Camp to be investigated, with a possibility that at least some would be surrendered to Tito's Yugoslavia. Thanks to the intervention of the Archbishop of Canterbury, all were subsequently released and placed in various DP camps. The family camp of Milan's friends was in Lingen/Ems and Milan Mišulić was sent there.

Here, too, living conditions were poor, yet religious and cultural life flourished. In order to provide the most necessary items for life, a canteen was organized in the camp. It was administered by Milan Mišulić, Krsta Todorović, Radoslav Protić and Mitar Reljić. From the profit of the sales, parcels were mailed to widows and orphans in Yugoslavia.

In 1947, Milan graduated from the high school in the Lingen/Ems camp. He was awarded a stipend by the World Council of



Fr. Mitrofan in the "Hilandar Room," 1978

Churches to go to Paris and study at a seminary. However, V. Rev. Aleksa Todorović, who resided in Munich and had founded "Svečanik," a publishing enterprise for religious books, also invited him to help with the publishing. Milan declined the trip to Paris and went to Munich instead. There he learned the printing trade and helped not only Fr. Todorović, but also the monthly journal *Iskra*, an immensely important anti-communist publication.

Milan stayed in Munich until 1961, when he went to Hilandar Monastery and was tonsured as monk Mitrofan. His presence in Hilandar was of enormous importance. In addition to his regular monastic duties, he worked hard on publishing religious books, translating them from German. He also started and worked alone on the bulletin, *Hilandar*, which reached hundreds in many countries in Europe, as well as Australia and New Zealand. This outreach was one means of missionary work for Father Mitrofan. Another was his frequent travel to many countries in Europe where he addressed large audiences about Hilandar and Mount Athos. I believe he traveled to Austria, Germany, France, Belgium and, most recently, Serbia. He also visited the Soviet Union, after which he wrote the very impressive *Holy Russia in the Soviet Union*, subsequently translated and published in a number of languages, including English.

Not long ago, Father Mitrofan traveled to Turkey to visit the Ecumenical Patriarch in connection with the celebration of the 800th anniversary of Hilandar Monastery. He also traveled to Australia where he was one of three speakers at the First Seminar of Serbian Orthodox Youth in Australia, attended by over 250. The other two speakers were Archimandrite, now Metropolitan of Montenegro, Amfilohije, and myself.

Father Mitrofan's ties to the Resource Center for Medieval Slavic Studies began thirty years ago. In late 1969 he wrote me a letter expressing the concern of Hilandar's elders for the safety of materials in the monastery's library. On their behalf, he invited me to investigate the possibilities of preservation microfilming. After my exploratory trip in December 1969, Ohio State undertook this important task. The initial microfilming of 129 Slavic manuscripts was accomplished by myself and Professor Walt Craig in 1970. All other trips - and there were several - were made by myself and my son, Dr. Predrag Matejic. We microfilmed all the Slavic and over one hundred Greek manuscripts, all the edicts and many rare books and objects of religious art. We also microfilmed several manuscripts in Zograf and Iveron monasteries. Father Mitrofan was instrumental in securing the necessary permissions to microfilm manuscripts in these libraries, as well.

Father Mitrofan was a guest of our university and RCMSS on two occasions. The first was in December 1978 when he attended the official opening and dedication of the Hilandar Room. He presented a large icon of St. Sava, commissioned that year on Mount Athos as Hilandar Monastery's gift in honor of this occasion. The icon is on permanent display in the Hilandar Research Library. The second trip was in August of last year when he arrived to attend the Fourth International Hilandar Conference and Hilandar-related celebrations. At this time, he was honored for his role in founding the Hilandar Research Library.

Ohio State should feel especially honored: his was the first trip - ever - by an active monk of Hilandar Monastery to the United States. In coming back to Ohio State, Father Mitrofan and Hilandar Monastery confirmed the trust they had shown in 1969 when they first approached me and the university about the preservation microfilming of their written treasures.

My last meeting with my friend was in December 1998 in Belgrade. We were both members of the International Committee for Planning the Celebration of the 800th Anniversary of Hilandar Monastery. We hoped to see each other at the September 1999 meeting of that Committee, and again at the Official Celebration, moved to Spring, 2000. Now that Father Mitrofan is no longer among us, I doubt the official and final celebration will ever take place; he was not only the engine of Hilandar Monastery, but of this committee, as well.

Let me conclude my brief eulogy with this statement: Father Mitrofan may not have had a formal higher education, however, he was highly educated in the most important school on earth - LIFE ITSELF. He shall be sorely missed...

May his memory be eternal!

RECENT CONTRIBUTIONS TO HILANDAR FUND

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GIFTS IN KIND

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Contributions support the HRL/RCMSS in its efforts to promote medieval Slavic studies. All gifts are tax deductible to the extent the law allows. Checks should be made payable to The Ohio State University - indicate HRL/RCMSS in the memo section.

RCMSS/HRL IN THE NEWS

Humanities Exchange, the newsletter of the Ohio State College of Humanities, featured the RCMSS in its Spring 1999 issue, touting the Resource Center as "a hidden treasure" and adding the RCMSS to its list of Humanities' websites.

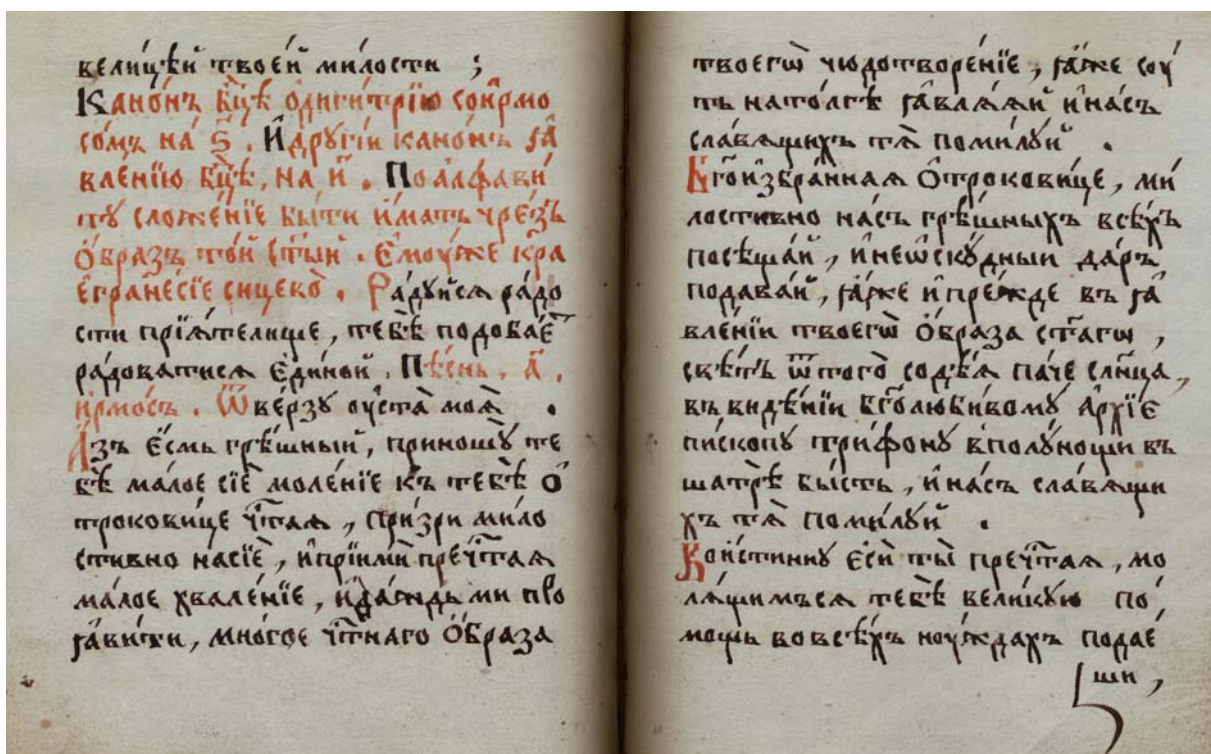
The Hilandar Research Library was recognized as a "unique medieval Slavic collection" in the recent issue of *Making Time*, the OSU History Department newsletter.

Researching Shamanism and Orthodox Missionaries in the HRL and OSUL



Andrei Znamenski at work in the HRL

Montgomery, Alabama - Andrei Znamenski, assistant professor of history at Alabama State University, spent his spring break in the HRL this year working on his book *Shamanism and Christianity: Native Encounters with Russian Missionaries, 1820-1917*. Dr. Znamenski used HRL microfiche of 19th-century Russian theological journals *Khristianskoe chtenie i Pravoslavnoe obozrenie*, as well as missionary archival material available on microform in the Ohio State University Main Library.



An alphabetical acrostic discovered by Adelina Angusheva in Aronov Manuscript #13, ff. 126v-127r. See related article, page 8.

Hilandar Research Library
 Resource Center for Medieval Slavic Studies
 The Ohio State University
 225 Main Library
 1858 Neil Avenue Mall
 Columbus, OH 43210-1286

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