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The Ohio State
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THE HILANDAR RESEARCH LIBRARY
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus
Ohio



“Travelers to and from Mount Athos” Reflects Impact on Culture and History

**TRAVELERS
TO AND FROM
MOUNT ATHOS:**
The Translation of Culture, Knowledge, and Spirituality

Located on the Chalcidic peninsula in northeastern Greece, Mount Athos has been the center of Eastern Orthodox spirituality and a repository of knowledge and culture for over a millennium. An autonomous part of the Hellenic state, it has twenty ruling monasteries that were built between the 10th and 15th centuries. Separated from the secular world and with regulated access, for centuries the Holy Mount has attracted the adventurous, the curious, the faithful: monks, clerics, pilgrims, royalty, scholars, scientists, treasure hunters, women, and writers.

This exhibit uses materials primarily from the Hilandar Research Library collection to illustrate the interaction of a host of individuals, objects, and ideas with Mt. Athos that has facilitated the transformation and dissemination of culture, learning, and spirituality.

An Exhibit of the Hilandar Research Library
May 15 - September 8, 2013
Thompson Library Gallery

OHIO STATE UNIVERSITY LIBRARIES

Poster designed by Pam McClung,
Graphic Designer, OSU Libraries

The current exhibit in the Thompson Library Gallery, *Travelers to and from Mount Athos: The Translation of Culture, Knowledge, and Spirituality*, created and designed by M.A. “Pasha” Johnson, Associate Curator of the Hilandar Research Library (HRL), uses materials from the HRL to show how travelers, i.e., individuals, objects, and ideas, to and from the Holy Mount have facilitated the dissemination of culture, learning, and spirituality.

Each of the exhibit cases offers a hint at the wealth of materials that could be presented for each theme: “Access to Mount Athos” includes a copy of a *diamonitirion* or “visa” required for a visit, as well as books that had to be stamped by officials before they could leave the Holy Mount. “Artists and Scholars” displays works of a few of the researchers drawn to the riches of Athos in a variety of scholarly disciplines. “Monks and Pilgrims” offers a glimpse of the life of both—including how the monks themselves are “travelers,” abiding a while on the Holy Mount. “Royal Patronage” addresses the ties between Eastern Orthodox rulers and Mount Athos; “Women and Mount Athos” features some of the women who have ventured on or near the monastic republic; “Invaders and Plunderers” looks at both external regimes exerting influence on the Holy Mount and what has been taken from Mount Athos. “The Monasteries of Mount Athos” provides some history on each of the 20 major monasteries, and finally, there is a case devoted to Hilandar Monastery and the rich resources about it here at The Ohio State University in the HRL, thanks to **Father Mitrofan** and the Monks of Hilandar Monastery, the Very Rev. Dr. **Mateja Matejic** (professor emeritus, OSU Slavic), and the Hilandar Research Project.

The images in this exhibit include some from a traveling exhibit presented to the HRL in 1998 on the occasion of the 4th International Hilandar Conference by **Miloš Lončar** and **Father Mitrofan**, members of the Executive Board of the International Committee for the Celebration of the 800th Anniversary of Hilandar Monastery (Beograd, Serbia). The Beograd exhibit was curated by **Mirko Kovačević**, who, with **Slavomir Matejić**, took the photographs. **Slobodan Barišić** was the assistant curator, and the technical assistants were **Goran Milovanović**, **Milan Djordjević**, and **Miloš Kovačević**. **Nikola Dudić** created the maps.

The Mount Athos exhibit is open to visitors, students, faculty, and staff from May 15th until September 8th. The Gallery is located on the first floor (Oval entrance) of the OSU Thompson Library. The hours are Monday-Friday 10am to 4pm, and weekends from 12pm to 4pm. Comments and questions are welcome at www.go.osu.edu/athos.

Director's Desk

Dr. Predrag Matejic



We are in the final stages of preparation for both the 2013 MSSSI and the 6th International Hilandar Conference. Updates on both are found in this issue. Of course, our usual activities continue unabated.

On May 1, **M.A. "Pasha" Johnson** completed her first year as the HRL Associate Curator. In this short time, she has made an immediate, positive, and highly visible impact. In addition to the current major exhibit she has curated, *Travelers to and from Mount Athos*, there are two other important initiatives for which she is responsible: *Scriptoria Slavica*, the HRL blog <http://library.osu.edu/blogs/medieval-slavic/>, and access to more complete information about the HRL and RCMSS and our available resources at www.go.osu.edu/Hilandar.

The blog offers information about the HRL/RCMSS and other "news" pertaining to medieval Slavic and manuscripts in a much more timely manner. The second website listed above is a "gateway" to additional information: I especially appreciate the "Research Projects" page. Here, scholars can find more detailed descriptions of several Hilandar *zbornici* "collections/miscellanies" dating to the 14th-15th centuries. We invite scholarly experts to review these descriptions and share their comments with us. In this way, these scholars will contribute to the creation of better and more accurate finding aids to such Hilandar manuscripts. We hope to make these and other more complete descriptions of the Hilandar Slavic manuscripts available

online, with appropriate acknowledgment of the contributions of each scholar to these descriptions.

These websites also provide information and access to other OSU Libraries collections, services, materials, ways of donating, etc. The "Donate" page is also appreciated: in response to several requests, in this issue I discuss the different ways in which donations can be made to the HRL and RCMSS.

The HRL loaned original manuscript material to the Allen Memorial Art Museum of Oberlin College for their exhibit *Illuminating Faith in the Russian Old Believer Tradition* (see <http://oberlin.edu/amam/IlluminatingFaith.html>). The exhibit may be viewed in the Ripin Print Gallery January 29-July 31, 2013. The curator of the exhibit, Dr. **Liliana Milkova**, visited the HRL in October.



L to R: Nikola Borota, Predrag Matejic, Fr. Platon Jović, the V. Rev. Leontije Alavanja, and George Popovich

Photo by Helene Senecal

CYRILLIC MANUSCRIPT HERITAGE

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We have had many visitors since the last newsletter, including: four prospective graduate students to the Slavic Department and several classes, such as an Intermediate Modern Greek class taught by OSU Classics professor **Christopher Brown**. Other visitors of note included Father **Platon Jović** from Serbia, who was accompanied by our longtime supporter, **Nikola Borota**, and the V. Rev. Archimandrite **Leontije Alavanja** of St. Mark's Monastery in Lorain, Ohio. They were escorted to the HRL by **George R. Popovich** of Columbus. **Olga Mladenova** (University of Calgary, Canada), who was at OSU to present the 16th Annual Memorial Naylor Lecture in March, also spent some time researching microfilms of "Damaskin" manuscripts.

We were pleasantly surprised in early May by the visit of **Robert D. Gross** and his mother, **Wanda Gross**. Robert was one of our GRAs almost 25 years ago (PhD in Geography, 1991). He had traveled from his home in the state of Washington to attend the graduation of his son, **David Lee Goodwin** (BA *cum laude* in Film Studies with a minor in Video Arts). David's mother, **Brenda Goodwin**, works in the OSU Libraries Tech Center and was so very helpful with the HRL's "Fruits of Devotion" Exhibit of 2011 and the current "Travelers to Mt. Athos" exhibit. We also had a visit from **Nataša Kaurin-Karača**, our wonderful GA from 2001 to 2006. She and her husband, **Igor**, continue to live and work at Oklahoma State University in Stillwater, Oklahoma.

Director's Desk, *continued from page 2*

We were especially pleased by the visit of **Cissy (Marica) Rebich**, General Manager of the Serb National Federation (SNF). She wished to see and understand the history and relationship between the SNF, *American Srbobran* (the organ of the SNF), and the Hilandar Research Project (the forerunner to the HRL/RCMSS). We discussed our lengthy history and relationship. I expressed our gratitude for SNF's support, which was critical to the establishment of the HRL/RCMSS. We are forever grateful to **Robert Rade Stone**, former Supreme President of the SNF, and to *American Srbobran*, as well as to the many North American Serbs, their churches and organizations, for helping us reach the goals necessary to firmly establish the "Hilandar Endowment." With their support, the support of many others, and the ongoing support of still others, this endowment produces an annual income that helps support both the HRL and RCMSS.

Walter D. Borojevich and his daughter, **Mary Borojevich**, LT USN (ret.), also dropped by. Mary is well known for her work with children in Bosnia and Serbia, where she typically spends six months a year as a Board Member of the organization, **Cherish Our Children**, which seeks to improve the lives of at-risk and vulnerable children there.

In April, I was invited by the V. Rev. **Dragoljub Malich** of St. Nicholas Serbian Orthodox Church in Monroeville, PA, to make a presentation on the significance of Hilandar Monastery for the purpose of raising awareness and funds to restore Hilandar Monastery after its devastating fire of March 4, 2004. The event was advertised in *American Srbobran* and in other nearby parishes. As a result, several hundred people stayed for this presentation after vespers, including Rt. Rev. **Bishop Mitrophan** (Kodić), Eastern American Diocese of the Serbian Orthodox Church, and guest clergy Fr. **Milan Medakovich** (Holy Ascension Serbian Orthodox Church, Youngwood, PA), V. Rev. **Adam Yonitch** (US Air Force chaplain, ret.), and Fr. **Dragan Zarić** (St. George Serbian Orthodox Church, Clearwater, FL). Portions of my presentation, as well as several pictures taken during this event by **Robert Marshall** of the parish, con-

I was greatly saddened to learn of the passing of **Bishop Hrizostom** (Stolić) of Žiža on December 18, 2012. I first met him in 1971, when my father and I photographed nearly 700 Slavic manuscripts in the manuscript library of Hilandar Monastery. At that time, he was Hilandar's librarian. We certainly kept him busy



Bishop Hrizostom and the Very Rev. Dr. Mateja Matejic in the anteroom of the Patriarchate in Beograd before the 5th International Hilandar Conference in 2002

Photo by M.A. Johnson

carrying manuscripts back and forth, as we took approximately 125,000 photographs in just six weeks. He was the only monk in Hilandar at that time to have lived in the US. He had been a seminarian at the Holy Trinity Seminary, Jordanville, NY, and later a hieromonk serving Chicago-area parishes. He left the US to become a hieromonk in Hilandar Monastery on Mount Athos, where he was twice elected the "First" (*protos*) of the governing body of the Holy Mount. In 1988, the Synod of the Serbian Orthodox Church made him Bishop of the Western American Diocese in North America, where he served until 1992, returning that year to Serbia to become first the Bishop of Banat, and eleven years later in 2003, Bishop of Žiža. I last saw him in 2002 at the 5th International Hilandar Conference in Serbia.

Finally, I wish to express sincerest gratitude to the Bulgarian journal *Palaeobulgarica* for publishing a festschrift in my honor in volume 36, issues 3 and 4 (2012). I thank all who contributed to it, as well as all those who sent me messages and congratulations, wishing me "many more years." It is certainly my hope and intent to work for several more years.

I have been privileged to work with the generous understanding and support of many administrators and colleagues at an active center of teaching and learning, The Ohio State University. I have been able to work with materials about which I am passionate, both in terms of preservation through reformatting and promotion through teaching and research. These manuscripts are the primary means by which I and the world can engage a cultural legacy that I have found continually vibrant and fascinating. With colleagues here and throughout the world, I am fortunate and privileged to be able to share my heritage, interests, insights, and passions, constantly renewing and expanding them. With students and graduate students, I can re-visit, re-examine and re-imagine this past. And with my scholarly efforts, I can hope to contribute to the future. For all this, I am most grateful.

Photo by Robert Marshall



Predrag Matejic addresses Bishop Mitrophan, Fr. Dragoljub Malich, and other guest priests at the presentation including V. Rev. Adam Yonitch, Fr. Milan Medakovich, and Fr. Dragan Zarić

tinue to be accessible on the website of St. Nicholas <http://stnicholasmonroeville.org/archive.html>. I enjoyed the visit and experience greatly and thank Fr. Malich and his parishioners for their hospitality, enthusiasm, and generous support of Hilandar Monastery.

HRL Journal

In this feature, Cyrillic Manuscript Heritage asks researchers who have used the Hilandar Research Library in the past year, whether in person or through copies received, to describe their experiences and work. Scholars who wish to contribute items may send them to CMH.

Old Rite in Late Tsarist Russia: Documents of the Moscow Old Ritualists in the Pimen Sofronov Collection

By Dr. Peter T. DeSimone
Utica College, New York

Since the early 16th century, the Third Rome Doctrine claimed that Muscovite Russia inherited the legacy of the Roman Empire following the collapse of the Byzantine Empire in 1453. In this worldview, the Russian people and the Russian state became not only the New Rome, but also protectors of the one true, uncorrupted Christian faith. As such, the Russian people and their faith were the final bastion of Christianity until the End Times.

However, by the middle of the seventeenth century, Russia's Third Rome fell into chaos as the Church reforms introduced by Patriarch Nikon in 1656-1666 soon led to the *raskol*, or schism, of the Russian Orthodox Church. Due to the outcry against the reforms by many laity and spiritual leaders throughout Muscovite Russia—who claimed that the reforms invalidated and corrupted the purity and legacy of Russia's Third Rome—the *raskol* resulted in the formation of the religious group that came to be known as Old Believers (*staroobriadtzy*). It is important to note that while this group is more commonly referred to in English as “Old Believers,” the Russian term *staroobriadtzy* is more properly translated as “Old Ritualists.” This is an important distinction in understanding the origins and history of the *staroobriadtzy* movement. Namely, those who recognized themselves as *staroobriadtzy* maintained

dogmatic orthodoxy with the Russian Orthodox Church but objected to changes in rituals and the introduction of new spellings in liturgical books. Therefore, I use the more popular term “Old Believers” and the proper term “Old Ritualists” interchangeably and similarly refer to the general movement as either the “Old Belief” or “Old Rite.”

The adherents of the Old Rite permeated all levels of Russian society, particularly the tradesmen and merchants of large cities such as Moscow. In contrast to those Old Believers who sought seclusion amongst Russia's frontiers and wilderness, these Old Believers sought a means to maintain their livelihoods and businesses, integrating into the affairs of Russian society while remaining in the Old Rite. In turn, because of their public presence, these urban Old Believers became easier targets for any potential oppression against the Old Rite as a whole. However, over the course of the late eighteenth through the early twentieth century, the Moscow Old Believers gradually became some of the city's most successful merchants and business owners, despite continuous challenges by tsarist and Russian Church authorities. By remaining in their professions, however, the Moscow Old Believers participated in two vastly different ideological and cul-

Rome Doctrine while remaining active members of Muscovite and Russian Society.

Recently, I defended my doctoral dissertation (Ohio State University, 2012) in which I examine the specific Moscow Old Believer community that developed around Rogozhskoe Cemetery and their attempts to develop a spiritual and physical embodiment of an Old Rite Holy Moscow that upheld their understanding of the Third Rome Doctrine. Named for the designated burial site for the priestly (*popovtsy*) Old Believers during the Moscow Plague in 1771, Rogozhskoe Cemetery was built and shaped as a representation of the priestly Muscovite Old Believers' ideal Old Rite community in the years and decades following its founding.

I completed my dissertation by drawing primarily from a collection of archival material held in the Russian State Library that included documents on the daily functions of the community, their internal organization, and their finances. However, with the inclusion of published documents, articles, and other works by the Rogozhskoe Old Believers, many found in the HRL's Pimen Sofronov Collection, my dissertation explored how Rogozhskoe Cemetery became a physical and ideological representation of the community's attempt to create a “Holy



“Rogozhskoe's Temples, December 2011,” Russian Orthodox Old-Rite Church, rpsc.ru

Photo courtesy of Peter DeSimone

tural worlds—the perceived spiritually pure Old Rite and the rapidly changing world of Late Tsarist Russia. Ultimately, a major goal for the groups of Muscovite Old Believers in the centuries after the *raskol* was to find a means to embody and defend their spiritual and moral ideals as champions of the Old Rite and the Third

Moscow” in their understanding of the Third Rome Doctrine. Furthermore, my research allowed me to explore how the Rogozhskoe community envisioned their Holy Moscow as a part of two worlds: a community devoted to their shared faith in the Old Rite and as a model Christian community within the Russian Empire.

HRL Journal, continued from page 4

From my research, it became clear that that Rogozhskoe Cemetery served as an adaptable physical and ideological embodiment of the Rogozhskoe Old Believers' own desires to restore the Moscow of the Third Rome Doctrine. Their Holy Moscow was by no means a static concept, but rather one that the Rogozhskoe Old Believers actively and purposefully adjusted throughout their history to define themselves spiritually, morally, culturally, economically, and socially within the Old Rite and Russian Empire. Throughout, however, their understanding of Holy Moscow encouraged them to uphold their devotion to the Old Rite and served as a sacred boundary with the outside world.

While documents from the Rogozhskoe Archive at the Russian State Library formed the backbone of my research, the books and archives held in the HRL Sofronov Collection proved vital to developing my dissertation arguments. Of particular note, the various materials from the Sofronov Collection were not only rare, but often gave a very strong look into the spiritual life of the Rogozhskoe community. This proved extremely vital to explaining how the Rogozhskoe Old Believers understood and defined their faith in the Late Tsarist Period as Russia rapidly changed around the community. Ultimately, the materials pertaining to the decades from the 1860s through 1910 provided a unique look at the internal struggle of faith in arguably the most influential Old Believer community in Moscow and Russia at a critical moment in the history of Russia and the Old Rite.

Of the items I used from the Sofronov Collection, two particular pieces stood out. The first was an independently bound collection of articles composed by the mid-nineteenth-century state-sponsored historian of the Old Rite, Nikolai Subbotin (currently catalogued by HRL under Subbotin's works). A severe critic of all *ras-kolniki* ("schismatics"), Subbotin nevertheless collected numerous documents confiscated from the Rogozhskoe community by tsarist and police officials. Of particular note, one such document that Subbotin obtained was a famous piece originally distributed to the Rogozhskoe community, known as the *Okruzhnoe po-*

slanie Rossiiskikh arhipastirei Belokrinitskoi ierarkhii or, "The Encyclical of Russian Archbishops of the Belokrinitskaia Hierarchy." Authored in February 1862 by one of Rogozhskoe's librarians and celebrated dogmatists, I. G. Kabanov under the pseudonym "Xenos," the *Okruzhnoe poslanie* specifically responded to criticisms of the recently created Old Rite Church hierarchy that had been founded in the Austrian Empire with direct support from Rogozhskoe's merchantry. Namely, the issue of the legitimacy of such a hierarchy became a critical focal point for the Rogozhskoe Old Believers' understanding of their faith. The *Okruzhnoe poslanie* provided excellent insight into the internal debates over not only how the community viewed themselves as part of the Old Rite, but also how to reconcile their position within the greater world of Christendom.

The second major work from the Sofronov Collection that proved extremely useful was a rare original publication of *Vypiski iz Sviashchennago i sviatootecheskago pisaniia, i tvorenii sviatykh otsov i uchitelei tserkov*, or "Excerpts from the Holy and Venerable Writings and Works of the Holy Fathers and Teachers of the Church," published in 1910 by Feodor Permiakov. Within the Old Rite movement, some of the primary disagreements with the Nikonian Reforms centered on making the sign of the cross with three fingers rather than two, and the editing of all Russian liturgical books to conform to the contemporary Greek books, which included the changing of the spelling of "Jesus" from *Isus* to *Iisus*. A highly significant and rare published work, Permiakov's *Vypiski* reveals how these same issues remained at the core of the Old Rite even in the early twentieth century. Specifically, the *Vypiski* includes a number of chapters on Old Believer teachings and understanding of many issues including the spelling of "Jesus," the proper number of fingers used in making the sign of the cross, "On the Errors of the Greek Church," "On Drinking or Dining with Heretics," "On Beards," "Cutting Hair," and many other issues. While Permiakov himself belonged to the "priestless" (*bespopovtsy*) branch of Muscovite Old Believers, who were based in the Moscow Preobrazhenskoe Cemetery, it was one of Rogozhskoe's most famous members



"Selected Saints" Novgorod. 15th century.
Snimki drevnikh ikon i staroobriadcheskikh
khamrov Rogozhskago Kladbishcha v
Moskvie. Moscow, 1913.

and patrons, Pavel Riabushinskii, who published the *Vypiski*. The collaboration between author and publisher from the two differing branches of the Old Rite emphasizes the importance of such a work. Published only five years after Nicholas II granted religious toleration for the Old Rite in 1905, the *Vypiski* reveals a determined effort by the Moscow Old Believers to not only publish, but *define* their disagreements with the Russian Orthodox Church during what many Old Believers saw as an opportunity to express their faith openly.

Ultimately, these materials in the Sofronov Collection provided critical insight into the spiritual mindset of Old Rite communities such as Rogozhskoe Cemetery. The *Okruzhnoe poslanie* and the *Vypiski*, both of which were only recently found and made accessible as part of the Sofronov Collection, proved vital to complement my research in Moscow, but also to provide a more complete picture of the very important Rogozhskoe community as they attempted to define themselves in a volatile period in Russia's history.

Editor's Note: Peter DeSimone received his OSU doctorate in History in summer 2012. As noted in CMH 32, he is now teaching at Utica College in Utica, NY. See CMH 21 (June 2007) http://cmrs.osu.edu/rcmss/CMH21_color.pdf for an excellent biographical sketch of Pimen M. Sofronov by Roy R. Robson, and CMH 22 (December 2007) at http://cmrs.osu.edu/rcmss/CMH22_color.pdf for information about some other rare materials found in this collection.

6th International

The Ohio State University,

Preliminary

Friday, 19 July 2013 **Blackwell Inn and Conference Center OSU Campus**

- 6:00 PM** **Welcome: Opening Remarks**
- 6:30 PM** **Keynote Speaker, Dr. Mirjana Živojinović** (Serbian Academy of Sciences and Arts)
- 7:00 PM** **Reception/Dinner Buffet**

Saturday, 20 July 2013 **165 Thompson Library**

9:00 AM to 10:15 AM Panel 1: Hilandar Monastery

1. "Abercius, the Principal Scribe of the Hilandar Menologium, the Largest Extant South Slav Menologium"
– **Francis J. Thomson**, University of Antwerp, Belgium
2. "Shedding New Light on the Ties of Mara Branković to the Holy Mountain of Athos and the Translation of Relics"
– **Mihailo Popović**, Austrian Academy of Sciences, Vienna, Austria
3. "Hilandar Slavic Manuscript 280: Josephus' History of the Jewish Wars and the Tale of Constantinople"
– **Very Rev. Dr. Živojin Jakovljević**, Cleveland State University, Cleveland, Ohio

10:15 AM to 10:30 AM Break (coffee, tea)

10:30 AM to 12:15 PM Panel 2: Image – Visual Theology

1. "The Mission of Saint Stephen of Perm and the Treatment of Religious Dualism in Muscovite Texts and Images" – **Isolde Thyret**, Kent State University, Kent, Ohio
2. "Textual and Visual Veneration of the Theotokos in the Post-Medieval Russian *Milieu*: Hilandar Research Library Slavic Manuscript 13" – **Adelina Angusheva-Tihanov**, Manchester University, Great Britain, and **M.A. Johnson**, The Ohio State University
3. "The Motif of Alexander's Flight in Medieval Slavic Art and Architecture"
– **Enrique Santos Marinas**, Universidad Complutense de Madrid, Spain
4. "Text and Image in the Four-Part Icon of the Kremlin Annunciation Cathedral"
– **Priscilla Hunt**, University of Massachusetts, Amherst

12:15 PM to 1:30 PM Lunch Buffet - Gallery Talk

1:30 PM to 2:45 PM Panel 3: Focal Points of Culture

1. "Mount Athos and the Venetian Cyrillic Printing in the 16th Century" – **Mariyana Tsibranska-Kostova**, Bulgarian Academy of Sciences, Sofia, Bulgaria
2. "The Grammatical Exegesis in the Preslav Literary School" – **Pirinka Penkova-Lyager**, *Emerita*, Denmark
3. "NBKM Ms. 522 and the Cusp of Liturgical and Musical Reform Among the Balkan Slavs in the Thirteenth Century" – **Gregory Myers**, Independent Scholar, Canada

Hilandar Conference

July 19 – 21, 2013

Program

2:45 PM to 3:00 PM Break (refreshments)

3:00 PM to 4:45 PM

Panel 4: Medieval Textual Tradition

1. “The Biblical ‘Song of Songs’ in Medieval Slavic Culture: Textual and Visual Exegesis”
– **Margaret Dimitrova**, Sofia University “Kliment Okhridski,” Sofia, Bulgaria
2. “Solunska Legenda” – **Daniel E. Collins**, The Ohio State University
3. “*Stanislav’s Cheti-Minei* and the Construction of an Hagiographic ‘Canon’ in the South Slavic Literary Tradition”
– **Diana Atanassova**, Sofia University “Kliment Okhridski,” Sofia, Bulgaria
4. “Byzantine Letters and Spiritual Direction at the Courts of the Lazarevići”
– **Robert Romanchuk**, Florida State University

Sunday, 21 July 2013 165 Thompson Library

9:00 AM to 10:00 AM

Panel 5: Liturgical Tradition

1. “The *Tipik Solovetskago* in the Context of pre-Petrine Russian *tipiki* and *ustavy*”
– **Jennifer Spock**, Eastern Kentucky University
2. “The Peculiarities of Creating Two Services to One Saint on the Example of Russian Services to St. Nicholas and the Holy Martyrs Boris and Gleb” – **Victoria Legkikh**, Independent Scholar, Munich, Germany

10:00 AM to 10:15 AM Break (coffee, tea)

10:15 AM - 10:30 AM - Special Presentation by **Raoul Smith**,
Research Fellow, Museum of the Russian Icons (Clinton, Massachusetts)

10:30 AM to 11:45 AM

Panel 6: Reinterpreting the Textual Tradition

1. “*Imiaslavie* as an Ancient Trajectory of the Eastern Orthodox Monastic Theology”
– **Very Rev. Dr. Vasilije Vranić**, Marquette University, Milwaukee, Wisconsin
2. “Telling and Retelling the Life of 20th-Century Russian Saint Matrona Moskovskaia: Texts and Icons”
– **Lyubomira Parpulova Gribble**, The Ohio State University
3. “Maintaining the Old Rite in Modern Russia: Feodor Permiakov’s *Vypiski* of 1910 in an Historical Context”
– **Peter T. DeSimone**, Utica College, New York

RCMSS & HRL News Notes:

16th Annual Kenneth E. Naylor Memorial Lecture

Photo by Dragan Vuković



Kenneth E. Naylor (center) at the dedication of the "Hilandar Room," December 2, 1978

The 16th annual lecture in South Slavic Linguistics presented at Ohio State to commemorate Professor **Kenneth E. Naylor** (1935-1992) was given by Professor **Olga Mladenova** (University of Calgary) on "The Rise of Modern Bulgarian Literacy in the Seventeenth Century: New Facts and Interpretations," March 22nd, on the 11th floor of Thompson Library. Professor **Brian D. Joseph** (OSU Linguistics), who has held the "Kenneth E. Naylor Professorship of South Slavic Linguistics" since his investiture in 1997, opened the event with a brief account of Dr. Naylor and his contributions to OSU, to scholarship, and to the scholarly community, as well as a history of this professorship,

Photo by M.A. Johnson



Professors Brian Joseph and Olga Mladenova

its lecture series, and other initiatives funded by the professorship. A wooden grid display case, provided thanks to the efforts of **Cheryl Mason-Middleton** and **Mark Moziejko** of the OSU Libraries, effectively exhibited publications of Drs. Joseph, Naylor, and Mladenova, as well as copies of the first five Naylor Memorial lectures, which were given by **Victor A. Friedman**, **Ronelle Alexander**, **E. Wayles Browne**, **Howard I. Aronson**, and **Christina E. Kramer**.

HRL Participates in Early Modern Printed Book Open House

The OSU Libraries held its final open house of the academic school year, the Early Modern Printed Book Open House, on Wednesday, April 3rd, which was organized by **Amanda Gluibizzi**, Fine Arts Librarian, **Eric J. Johnson**, Curator of Early Books and Manuscripts, and **Melanie McGurr**, Instruction and Access Librarian for Special Collections. The organizers described the Open House as "primarily featured books, pamphlets, art and architectural treatises, and travel itineraries in English, Latin, German, French, Italian, and Spanish. Items with substantial visual material that date from the 1400s to the



Library patrons view HRL's display of early printed books at the Open House

19th century from OSU's university-wide collections were available for viewing. Among the artists and authors included were Albrecht Dürer, Giorgio Vasari, Andrea Palladio, Giovanni Battista Piranesi, Peter Paul Rubens, William Blake, and many more. Subjects included History, English, Architecture, Entomology, Herbolology, Astrology, and more."

The organizers graciously invited the HRL to participate in their Open House this semester. Hilandar displayed five of its original Russian Early Printed Books, which were donated by **Olga V. Karpov**, **Edward Kasinec**, **Alex Rabinovich**, as well as its one older Greek volume. A 19th-century Romanian printed book, the "**Bugariu Molitvenik**," donated by **Dehlia** and **John Negulesco**, and the rare 18th-

century *Briusovskaia kalendar'*, which was a gift of Alex Rabinovich, were also made available at the Open House. **Lauren Ressue**, graduate student of OSU Department of Slavic and East European Languages and Cultures and Graduate Associate for the Resource Center for Medieval Slavic Studies, was on hand at the Open House to assist visitors in deciphering the languages and genres of the HRL early modern printed books.

RCMSS Supports National and Local Conferences in 2013

RCMSS helped support two Slavic conferences this spring. The first, held on March 8-9 at Georgetown University in Washington, DC, was the 5th biennial conference of the Association for the Study of Eastern Christian History and Culture (ASEC). This year's theme was "Antecedents and Subsequents of Iosif Volotsky: Exploring Eastern Christian Concerns," in anticipation of the 500th anniversary (2015) of the death of Volotsky, an influential religious thinker and founder of Russia's famous Volokolamsk Monastery. Georgetown professor of history **David Goldfrank**, a Iosif Volotsky specialist, organized an intense two days of panels and programs of theological, philosophical, and historical topics relating to Eastern Orthodoxy. **M.A. "Pasha" Johnson** presented on digitized resources on religious debate in the HRL, highlighting items from the HRL **Pimen Sofronov Collection** (including those mentioned on page 5). There were also a number of longtime HRL/RCMSS friends and associates in attendance whose names are familiar to *CMH* readers: **Alexander Angelov** (MSSI 2006), **Wojciech Beltkiewicz** (MSSI 2003), **Natasha Ermolaev** (MSSI 2001), and **Jennifer Spock** (MSSI guest lecturer); **Eve Levin**, **Don Ostrowski** and **Isolde Thyret** (4th Hilandar Conference); and **Elizabeth Zelensky** (5th Hilandar Conference).

News Notes, continued from page 8

RCMSS also contributed to the Midwest Slavic Conference, organized by the OSU Center for Slavic and East European Studies and the Midwest Slavic Association, April 5-7. **Yana Hashamova**, Slavic Center director, noted that there were 28 panels of papers with participants from 27 institutions. Among them were MSSI guest lecturer **David Birnbaum** (Pittsburgh) and his students **Sam Depretis**, **Erin Harrington**, and **Elise Thorsen**, who presented on Digital Humanities and Russian texts; and OSU Slavic graduates **Ljiljana Đurašković** (MSSI 2003), **Andrew Kier** (RCMSS GRA), and **Mark Nuckols** (MSSI 1999).

As part of the Slavic Center's mission to promote the study of the former Soviet Union and Eastern Europe at all levels of education, a three-hour workshop for K-12 teachers was offered on the topic "The Balkans and the EU." **M.A. "Pasha" Johnson**, RCMSS GA **Lauren Ressue**, Slavic Center intern **Ana Tyler**, and **Miroljub Ružić**, OSU Assistant Curator of the East European and Slavic Studies collection, presented lectures and shared resources.

Five local teachers attended the intensive, informative session: **James Moody**,



Inés García de la Puente, Matilde Casas Olea, Juan Antonio Álvarez-Pedrosa Núñez, Mario Rodríguez Polo, Isabel Arranz del Riego, and Enrique Santos Marinas.

Spanish Colleagues Find Success in Slavic Field

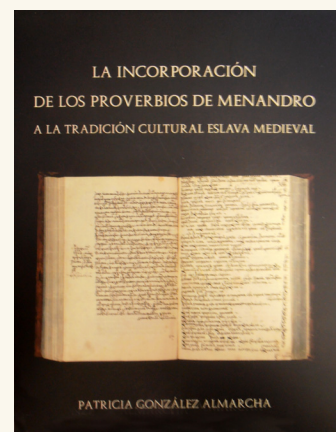
Congratulations to **Mario Rodríguez Polo** (MSSI 2008) on successfully defending his dissertation, "Análisis Diacrónica del 'Jurodstvo' ('Locos de Cristo') como Fenómeno Sociocultural Ruso"/ 'A Diachronic Analysis of "Jurodstvo" ("Fools for Christ") as a Sociocultural Phenomenon of Russia,' at the University Complutense of Madrid, Spain, in December 2012. The dissertation, formally accepted in 2013, was directed by **Juan Antonio Álvarez-Pedrosa Núñez** (University of Madrid) and **Matilde Casas Olea** (University of Granada; MSSI 1999), both of whom are largely responsible for the cooperative arrangements between Spain's Slavic medievalists and RCMSS and the HRL.

Mario reports that he was happy to finish such a long project and felt especially grateful to the HRL staff for their support and guidance and the opportunity to do research in the HRL. He held an internship last year at the United Nations; after which he worked in the Integration Center for foreigners in Prague. Mario recently received an offer from Palacky University in Olomouc, Czech Republic, and will be conducting research and teaching in its anthropology department.

Two other members of his committee are also our friends and colleagues, **Enrique Santos Marinas** (MSSI 2001) and **Inés García de la Puente** (MSSI 2003). Enrique is now a professor at the University of Madrid, while Inés continues her research and instruction at the University of St. Gallen (Switzerland).

Isabel Arranz del Riego (MSSI 2008) has often accompanied Mario on his journeys and is herself close to finishing her dissertation. We look forward to hearing of her defense.

We also have recent news about **Patricia González Almarcha** (MSSI 2006). We congratulate her on the publication of her dissertation, 'The Incorporation of the Sayings of Menander into the Medieval Slavic Cultural Tradition.' She also tells us she may be offered a teaching position by the AECID (Spanish Agency for International Cooperation) to teach Spanish in Belgrade, Serbia.



Front cover of Patricia's book

Participants Selected for the MSSI 2013

RCMSS is pleased to announce that 13 candidates have been accepted to participate in this year's Medieval Slavic Summer Institute to be held in the Jack and Jan Creighton Special Collections Reading Room from June 24-July 19. Planning to attend are **Anna Arays**, Indiana University; **Gwyn Bourlakov**, University of Kansas; **Johan Muskala**, Uppsala University, Sweden; **Elizabeth Purdy**, UCLA Berkeley; **Courtney Ring**, University of Pennsylvania; **Raoul Smith**, Museum of Russian Icons, Clinton, MA; **Hope Wilson**, Arizona State University; and **Talia Zajac**, University of Toronto. Ohio State will be represented by graduate students **Ray Alston**, **Cynthia Johnson**, **Katya Rouzina**, **Izolda Wolski-Moskoff**, and **Anastasia Kostetskaya**.



L to R: Jamie Paoloni, Karen Scranton, Leslie Hosgood, James Moody, Patricia Stevens

Columbus Preparatory School for Boys, **Patricia Stevens**, Arts Impact Middle School, **Karen Scranton**, Columbus School for Girls, and history teachers **Leslie Hosgood** and **Jamie Paoloni** from Olentangy Orange High School. Leslie later wrote, "I really enjoyed the presentations—it was nice to feel like a student again. [We] will be collaborating to create some lessons based on the resources we received." Karen sent her daughter, **Robin Smith**, an incoming OSU freshman who just spent seven months in Russia, to talk to Pasha and Lauren about the HRL and other Slavic resources on campus.

Supporting the HRL and RCMSS

By Predrag Matejic

While serving in the dual role as the Curator of the **Hilandar Research Library (HRL)** and the Director of the **Resource Center for Medieval Slavic Studies (RCMSS)**, I have not often made direct requests through this newsletter for donations and support, whether monetary or through the gifts of books or other material. Yet we value and greatly appreciate donations as they help us to do the work we do and provide the services we provide as both a special collection and a university center. In response to requests from several readers and donors, here I describe ways in which donations may be made to support the HRL and RCMSS.

CASH

Cash is often the most convenient way to give. It is fully deductible provided deductions are itemized.

NEW ENDOWMENTS

Once established, an endowment fund is a dependable and perpetual source of support, since the principal is invested and only a percentage of the earnings from that principal are spent each year. All endowments at Ohio State are held by the OSU Foundation. \$50,000 is needed to establish a named or restricted endowment. Donors may establish their own fund or contribute to endowments that already have been established. For example, the HRL has at this time no separate endowment fund specific to its needs as a special collection of the OSU Libraries. Such a fund could be established.

GIFTS IN KIND

The HRL receives many gifts in kind. A "gift in kind" is a physical piece, an actual book, or manuscript, lithograph, etc., that falls within the priorities of the Collection Development Policy of the HRL. These collection priorities are largely focused on microfilms of medieval Slavic Cyrillic manuscripts, facsimiles of such manuscripts, reference books on medieval Slavic (especially Cyrillic) culture, and related material. Gifts in kind may be one item, or several, or even several hundred. No matter the number of the gifts in kind, two things need to be stressed from the outset. We cannot give or suggest appraisals for the value of the gifts in kind, and accepting them is often a lengthy process of communication between the HRL and the donor.

SUPPORT FOR EXISTING ENDOWMENTS

Contributions may be made to any of the endowments that benefit RCMSS or HRL. The Hilandar Endowment Fund #603182 was established in the early 1980s and generates annual income to support research in the HRL. This endowment is now held by the College of Arts and Sciences. The annual income supports research visits, conference and travel in support of the HRL and RCMSS; teaching, especially related to manuscripts and Eastern Orthodox culture; conferences such as the international series of Hilandar conferences; and many other necessary activities. For the HRL, for example, the endowment income provides occasional money for purchases of special material, usually manuscript-related, or it may support outreach activities, special lectures, and exhibits of HRL material, or similar purposes. Many other endowments exist that honor noted Serbians such as the Nikola Tesla and Mihajlo Pupin Memorial Endowment Funds or the Papich Family Endowment Fund.

HONORARY AND MEMORIAL GIFTS

Honoring a family member, friend, colleague or faculty member with a gift is a good way to pay tribute to a loved one. At times you may have noticed that among the gifts listed in the newsletter several such gifts have been made.

PLEDGES

Pledges enable a donor to plan a personal giving program that is convenient and tax wise. Terms are flexible and at the option of the donor.

SECURITIES

Stock certificates may be used for outright gifts or pledge payments. Certificates may be re-assigned directly to the OSU foundation or may be transferred through the owner's broker. The mean value of the date of transfer determines the value of a gift.

MATCHING GIFTS

Matching gifts are a way for certain individuals to increase the amount (and potential impact) of their gift. Many employers sponsor matching gift programs. If your company has such a program, please enclose a Matching Gift Form from your employer.

GIFT PLANNING AND BEQUESTS

Often it may be preferable from an estate and tax perspective to consider long-term gift planning as the best way to make a gift. This can be accomplished through charitable remainder trusts, gift annuities, charitable lead trusts and bequests.

FOR MORE INFORMATION

For Gifts to the the RCMSS and the Hilandar Endowment #603182: contact the Development and Alumni Relations Office of the College of Arts and Sciences and mention the Hilandar Endowment, <http://artsandsciences.osu.edu/directory/#Development>.

For gifts to the HRL, you may contact the Libraries' Development Office at 614.688.4313 or email Gay Jackson, Jackson.676@osu.edu. Donors can give online at www.giveto.osu.edu. Checks can be mailed to the OSU Development Office/305 Thompson/1858 Neil Avenue/Columbus, OH 43210. All gifts through June 2016 support the University's BUT FOR OHIO STATE CAMPAIGN.

NOTABLE ACQUISITION

The OSU Libraries occasionally receive monetary donations intended for the Hilandar Research Library. Such donations become part of the Friends of Libraries Hilandar Research Library account. Books can be purchased using these funds. For example, earlier this year we purchased a special book through the generosity of **Alex Machaskee**. "The book is *A History of Serbia, and the Servian Revolution, from Original Mss. and Documents*. London: John Murray, 1848. 8vo. xxiv, 477, [3] pp. Translated from the German of Leopold Ranke by Mrs. Alexander Kerr. Second edition. The book is bound in 19th-century gilt red morocco with a crowned double-headed eagle stamped on the front cover. There is an attempt to spell out in Cyrillic the inscription found on Prince Lazar's coin of 1386. The uniqueness of this particular copy is due to the presence of a painting of *St. Paul's Cathedral viewed from the Thames, with a sailboat manned by two men in the foreground drifting by Blackfriars Bridge* that is preserved on the volume's fore-edge." Cited from <http://library.osu.edu/blogs/medieval-slavic/>. See image on next page.

Contributions To The Hilandar Endowment Fund

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Isabel Arranz del Riego**
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Barbara Reeves-Ellington
Roy R. Robson**
UNITED STATES

Photos by M.A. Johnson



Information and images courtesy of ScriptoriaSlavica <http://library.osu.edu/blogs/medieval-slavic/>. A fore-edge painting is not immediately visible. The edge of the book must be “fanned” and carefully held in place in order for such a painting to be visible. At the time this book was acquired, it became the third book with a fore-edge painting among the 8 million books of the OSU Libraries.

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

*Please join us for the
6th International Hilandar Conference
Opening Reception and Lecture
by Dr. Mirjana Živojinović
of the Serbian Academy of Arts and Sciences*

*The Ohio State University
Blackwell Inn, July 19th – 6:00 PM
Dinner Buffet – 7:00 PM*

*Please contact us at hilandar@osu.edu or
614-292-0634 to let us know if you plan to attend
or for further information*