



Cyrillic Manuscript Heritage

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THE HILANDAR RESEARCH LIBRARY
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus
Ohio

Editor's Note: In honor of the Hilandar anniversaries, we thought that it would be especially appropriate to provide a brief history of Hilandar Monastery, excerpted from Father M. Matejic's *The Holy Mount and Hilandar Monastery* (Columbus, Ohio: Hilandar Slavic Research Project at The Ohio State University, 1983), 27-34.

HILANDAR MONASTERY

Hilandar is considered one of the most beautiful monasteries on Mount Athos. It is the cradle of Serbian Orthodoxy, a vital factor in Serbian national history, and it has been instrumental in fostering and preserving the cultural heritage for all Slavs.

Hilandar is situated less than two miles from the seashore on the northeast side of the Mount Athos peninsula. A rather wide, unpaved road leads from its port (*arsana*) to the monastery. On this road is the Tower of King Milutin (1282-1321), built for the protection of the monastery from various pirates, plunderers and invaders. Currently uninhabited, its walls bear wounds inflicted by both men and time. It is the subject of many legends told in Hilandar.

Passing through the gate of the monastery, open to visitors from sunrise to sunset, one sees a complex of buildings and, in the midst of the inner court, the magnificent main church. In front of the church, two tall cypress trees keep watch. The monks will tell you that one tree was planted by St. Simeon and the other by his son, Saint Sava. It may be just another legend told on Mount Athos, but one is ready to believe it, for there, on Mount Athos, and in Hilandar itself, it is almost impossible to separate legends from facts.

The founders of the present Hilandar monastery are Stefan Nemanja (1166-1196), the former ruler of Raška (Serbia), later St. Simeon, and his son, Saint Sava (1175-1236). Financial assistance for the construction of the monastery was provided by Nemanja's other son, Stefan the First-Crowned (1196-1223). The monastery was built in 1198 on the site of a Greek monastery also

named Hilandar, mentioned in documents of the tenth century. The old Hilandar was totally destroyed and the Byzantine Emperor Alexios (1195-1203) granted this property to SS. Simeon and Sava as a "gift in perpetuity to the Serbs," as it is stated in his chrysobull of 1198.

The origin and exact meaning of the word Hilandar - also spelled *Chilandar* and *Hilandar* - are unresolved. Some believe that it derives from the Greek words *hilioi* (thousand) and *antara* (fog, mist) or *antres* (men). According to one legend, a thousand pirates besieged the monastery. Just as they were about to launch the final attack, a dense fog enveloped the monastery and the surrounding hills. The attackers, unable to identify each other in the thick mist, fought among themselves until they were all destroyed. Because of the miraculous salvation of the monastery, it was then named *Hilandar*.

Another interpretation of the meaning of *Hilandar* is that it derives from the Greek *helandion* designating a special kind of Byzantine vessel. This interpretation is offered because of the monastery's resemblance to a

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ship. Another explanation, from Serbian folklore, is that the monastery is referred to as *Vilindar* (*vila* - fairy; *dar* - gift, present), "the gift of a fairy."

From its inception, Hilandar emerged as the most important religious and national center of the Serbs. It attracted a large number of monks from Serbia as soon as it was founded. It was possible to accommodate a large number of monks because SS. Simeon and Sava

obtained not only Hilandar Monastery, but Zig and Prospora, which they also restored. Still later, they acquired St. Basil (Hrusia), Strovilaia, Komitissa, Paparnikion, Kalyvae and Omologiton.

The main church of Hilandar is one of the most beautiful on the Holy Mount. The original *katholikon*, which was built in 1198, was replaced in 1303 by a new and much larger church, which was erected with funds donated by King Milutin. The last addition to the main church of Hilandar is from the fourteenth century: in 1386 an *exonarthex* was added; the funds needed were donated by Prince Lazar Hrebeljanović (+1389). Frescoes in the main church were painted in 1303 by iconographers who also painted many churches in Serbia built during the time of King Milutin. These original frescoes in Hilandar's main church are now under more recent layers added over time. Those in the *exonarthex* were painted in the nineteenth century.

Adjacent to the main church, east and slightly to the north, is the Tower of Saint Sava. Its foundations and the lowest portion are from the time of St. Sava, whereas its upper part is from the time of King Milutin, who provided funds for a chapel to be built at the top.

Within the walls surrounding Hilandar there are eleven chapels, ten of which are decorated with frescoes dating from the thirteenth through the eighteenth centuries. Two other chapels are outside the walls, in the immediate vicinity of the monastery: St. Triphon's, near the present garden, and that of the Annunciation, in the cemetery.

Hilandar owns two *kellia* located near the monastery, another fifteen in Karyes, and one near Karyes. Historically important is the *kellion* of St. Sava in Karyes where St. Sava himself spent some time. There he wrote the *Typikon of Karyes*, which is still in use. One monk from Hilandar is always on duty in this *kellion*.

The glorious and turbulent history of Hilandar is also inscribed on the walls of its buildings. Little has been left of the original edifices from the twelfth century: only parts of the present cellars, the foundations and lower sections of the walls of St. Sava's Tower, King Milutin's Tower, and, in all likelihood, the Tower of St. George.

Numerous buildings in the inner court of the monastery, erected at various times, however, bear testimony to the constant generosity bestowed upon Hilandar in the course of its existence. The same is evident from numerous documents preserved in its library. There are hundreds of imperial and ecclesiastical edicts recording bequests to the monastery and/or

confirming its rights and privileges. Among the donors to Hilandar one finds Byzantine emperors, Serbian, Russian and Wallacho-Moldavian rulers. The rulers of the Nemanjić dynasty were particularly generous toward Hilandar.

Due to the generosity of King Milutin, his son Stefan of Decani (1321-1331), and Stefan's son, Stefan Dušan (1331-1355), the monastery prospered during the fourteenth century. Prince Lazar Hrebeljanović also provided substantial assistance to the monastery, as did his son Stefan Lazarech (+1427). In the fifteenth century support for Hilandar came from members of the Branković dynasty of Serbia. Later, during the Turkish occupation of the Holy Mount, Hilandar received support from Russia and Ukraine, from conquered Serbia and, after 1690, from Serbs living in the Austro-Hungarian Empire. Substantial aid came from Wallacho-Moldavia (Romania), a fact evidenced by numerous edicts of Wallacho-Moldavian princes preserved in Hilandar's library.

The most serious decline in the history of Hilandar as a Serbian monastery occurred during the seventeenth and eighteenth centuries. In 1675 the Serbian Patriarchate was abolished and the Serbian Church was placed under the jurisdiction of the Ecumenical Patriarch. Financial assistance to the monastery ceased. At the same time, there were several devastating fires, which added to the poverty of the monastery. The most serious of these occurred in 1722 and 1891.

Impoverishment and other factors disrupted life at the monastery. The number of Serbian monks continually decreased and in the eighteenth century the monastery was populated by Bulgarian monks. In 1896 King Alexander Obrenović finally bought Hilandar and returned it to Serbian monks. He also provided ample means for its restoration.

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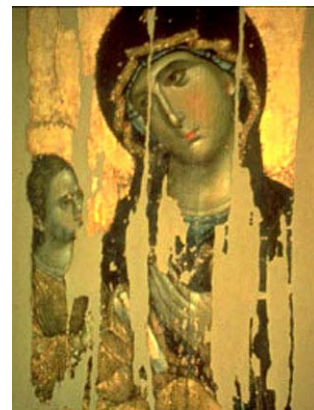
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Hilandar's monks have always seen themselves in the role of guardians of the heritage left by Saint Sava, Saint Simeon, Domentijan, Teodosije, Danilo and many other monks of Hilandar. That heritage is both spiritual and material. The spiritual heritage is identified with "Svetosavlje" - Christianity as practiced by Saint Sava and bequeathed to all the Serbs. The material heritage is, in the first place, the monastery itself, then its property and all its belongings. The latter includes icons, utensils, corporals, vestments, draperies and other embroideries.

Some of the items mentioned above were produced in Hilandar Monastery. Others were brought from various countries. Thus, one may mention that a curtain made and donated to Hilandar by Anastasia, wife of Ivan the Terrible, is still in the monastery. There is also the beautifully embroidered curtain for the royal doors specially made for Hilandar by the nun Euthymia. Euthymia (secular name "Jelena") was the daughter of Voihna the ruler of the Drama province. Her husband was the feudal ruler Uglješa Mrnjavčević who, together with his two brothers, Vukašin and Goyko, died in the battle at Maritsa in 1371. This noblewoman left another precious cultural monument to Hilandar, which is known as the "Diptych of Euthymia." It is a two-paneled icon, carved in wood, which Teodosije, the Bishop of Ser, gave to Euthymia's son Uglješa when he baptized him. The back side of this two-panel icon is covered with gold and precious jewels studded all around the icon. Uglješa died as an infant and his bereaved mother engraved on the back of that icon her prayer-poem, which is considered to be the first known poem written by a Serbian female.

The fact that Hilandar Monastery preserved a rather large number of manuscripts may be considered a miracle. Not all the manuscripts formerly housed in its library are still there a number of them are in libraries in Russia, others in the libraries of various European countries. Presently there are eight-hundred and thirty-three Slavic codices dating from the thirteenth through the nineteenth centuries in the library of Hilandar Monastery: forty-seven codices are written on parchment, one on bombasine, and seven-hundred and eighty-five on paper. There are also two-hundred and thirty codices written in Greek, many of them on parchment. The number of imperial and ecclesiastical edicts preserved in Hilandar is also large. There are two-hundred and eight written in Greek, the oldest of them from the year 1009. Among the one-hundred and forty-seven Serbian edicts there are many issued by the members of the Nemanjić dynasty from the twelfth through

the fourteenth centuries. Other edicts treasured in Hilandar include nine Russian, two Bulgarian, thirty-six Wallacho-Moldavian (Romanian) and thirty-seven Turkish edicts. Finally, there are thousands of documents from the eighteenth through the twentieth centuries. There are also about ten thousand Slavic and approximately three thousand Greek printed books in Hilandar Monastery's library. Among the Slavic printed books are numerous incunabula (books printed before 1501).



HILANDAR EXHIBIT

From June 22 to mid-September, an exhibit to commemorate the 800th anniversary of the founding of Hilandar Monastery on Mt. Athos, Greece, and the 20th anniversary of the founding of the "Hilandar Room" at OSU will be mounted in the Philip Sills Exhibit Hall of the William Oxley Thompson Memorial (Main) Library on the campus of The Ohio State University. Exhibited will be enlarged images of the monastery and of selected manuscript pages, books about Hilandar, as well as books, theses and dissertations incorporating material of the Hilandar Research Library made accessible through microfilming, facsimiles of manuscripts and other material.

The Philip Sills Exhibit Hall is open every day during the regular working hours of the Main Library. In summer, this is generally from 8 a.m. to 10 p.m. If you have any questions, please call 614-292-0634 or e-mail us at <hilandar@osu.edu>.

Fourth International Hilandar Conference
Co-sponsored by the Early Slavic Studies Association
Preliminary Schedule

Friday, August 14, 1998

- 8:00-8:45 Breakfast buffet in the Grand Lounge of the Faculty Club
- 8:00-9:00 Registration at the Grand Lounge of the Faculty Club
- 9:00-10:15 Opening ceremonies in the Grand Lounge of the Faculty Club
- 10:15-10:30 Break
- 10:30-12:00 ***Panel A: Hilandar Monastery*** (100 Mendenhall Laboratory)
Moderators: Mateja Matejic (OSU) and Father Mitrophan (Mount Athos).
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|----------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| Thomson, Francis (Antwerp). | "Hilandar as a Major Centre of Medieval Slavic Culture." |
| Mileusnić, Slobodan (Beograd). | "Graphics in Hilandar Monastery." |
| Dzhurova, Aksiniia (Sofia). | "Manuscript Tradition of the Hilandar <i>taksidioti</i> from the 18th-19th Centuries from the Intercession of the Theotokos Monastery in Samokov." |
| Djurić, Srdjan (Dumbarton Oaks). | "Hilandar Icons from the 12th-17th Centuries: Tales and Themes." |
- 12:15-1:15 Buffet Lunch in the Grand Lounge of Faculty Club
- 1:30-3:00 ***Panel B: Hilandar Manuscripts #1*** (To be announced)
Moderators: Dean Worth (UCLA) and C. M. MacRobert (Oxford).
- | | |
|------------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| Gribble, Charles (OSU). | "Hilandar Ms. 472" |
| Grković-Major, Jasmina (Novi Sad). | "Compounds in <i>Varlaam and Ioasaf</i> (Hilandar MS 422)." |
| Veder, William (Amsterdam). | "Characteristics of Text Transmission in <i>Slavia Orthodoxa</i> ." |
| Capaldo, Mario (Rome). | "Understanding Time and History in the 'Encomium to Prince Lazar and Those Who Died in the Battle Against the Hagarites'" |
- 3:00-3:15 Break
- 3:15-4:15 ***Panel C: Athos and Russia*** (To be announced)
Moderators: Isolde Thyret (Kent State) and Irina V. Pozdeeva (Moscow)
- | | |
|-----------------------------------|-----------------------------------------------------------------------------------------------|
| Goldfrank, David (Georgetown U.). | "The Rise and Image of Athos in Muscovite Monastic Life: Latter 15th - Early 16th Centuries." |
| Romanchuk, Robert (UCLA). | "On the Greek Workbook of Timofei Veniaminov, 15th-Century Novgorod Monk." |
- 4:30-6:30 Exhibit reception at the Philip Sills Exhibit Hall of the Main Library, hosted by the OSU Friends of the Libraries.
- 7:15 ***Founders' Banquet at Holiday Inn on the Lane.***
 Remarks by Father Mitrophan, Professor Mateja Matejic, Professor Leon Twarog and Professor William Studer.

Saturday, August 15, 1998

- 9:00-10:30 **Panel D: *Literature*** (100 Mendenhall Laboratory)
Moderators: Olga Nedeljkovic (Chicago) and Mario Capaldo (Rome)
- Corin, Andrew (UCLA). "Serbian Literature Before Hilandar."
 Parpulova, Lyubomira (OSU). "The Serbian Woman Writer Euthemia and her Cultural Ambiance."
 Vidaković Petrov, Krinka (Pittsburgh). "Depiction of Hilandar in Serbian Literature."
 Joković, Miroljub (Beograd). "Metaphor of Hilandar in Modern Serbian Poetry."
- 10:30-10:45 Break - doughnuts and coffee
- 10:45-12:15 **Panel E: *Hilandar Manuscripts #2*** (100 Mendenhall Laboratory)
Moderators: David Robinson (OSU) and Francis Thomson (Antwerp)
- Guergova, Emilia (Chicago). "Menaiia: Structure and Language."
 MacRobert, C.M. (Oxford). "On the Nature of Orthographical Rules in Medieval Cyrillic Mss."
 Milich, Petar (Washington U.). "Hilandar Edit #141: Attribution to *D'jak* Radoslav."
 Pozdeeva, Irina V. (co-authored by A.A. Turilov) (Russia). "New Findings and Identifications of Manuscripts of the Hilandar School."
- 12:30-1:30 Picnic Lunch on Oval (rainsite: Cunz Hall 300)
- 1:30-3:00 **Panel F: *Medieval Slavic Studies Projects*** (100 Mendenhall Laboratory)
Moderators: David Birnbaum (Pittsburgh) and William Veder (Amsterdam)
- Ambrosiani, Per (Stockholm). "The Novgorod Occupation Archives in Stockholm: A Unique Historical and Linguistic Source."
 Cleminson, R. M. (Central European). "Codices, Catalogues and Computers."
 Mitrevski, George (Auburn Univ.) "Report on Current Project Digitizing Macedonian Mss."
 Ostrowski, Donald (Harvard). "The Current State of Sixteenth-Century Muscovite Church Studies."
- 3:00-3:15 Break
- 3:15-5:30 ***Reports on the Current Status of Medieval Slavic Studies***
Moderators: Dan Collins (OSU) and Leon Twarog (OSU)
- Francis J. Thomson (Belgium), Aksiniia Dzhurova (Bulgaria), C.M. MacRobert (Great Britain), William Veder (Holland), Ralph Cleminson (Hungary), Mario Capaldo (Italy), Irina V. Pozdeeva (Russia), Per Ambrosiani (Scandinavia), Ann Kleimola (United States), Jasmina Grković-Major (Yugoslavia).
- 6:30 Informal dinner at Fawcett Center where participants will have the opportunity to discuss their current research interests.

The 4th International Hilandar Conference is sponsored by the following offices of The Ohio State University: the Center for Medieval and Renaissance Studies, the College of Humanities, the Department of Slavic and East European Languages and Literatures, the Hilandar Endowment, the Office of International Studies, the Resource Center for Medieval Slavic Studies, the Center for Slavic and East European Studies, and the University Libraries.

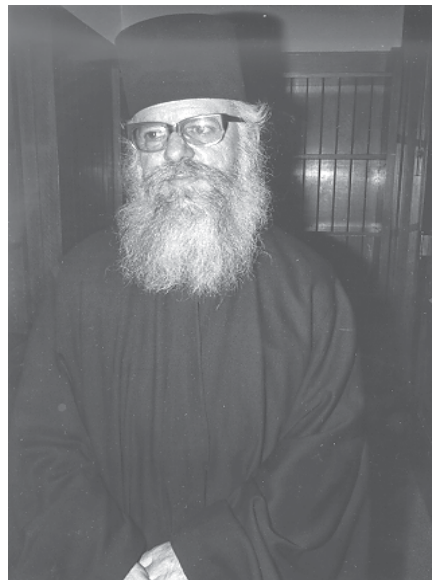
FOUNDERS' BANQUET SCHEDULED

Friday, 14 August 1998
 Holiday Inn on the Lane
 Main Ballroom
 328 W. Lane Avenue
 Columbus, Ohio 43201
 6:30 p.m.

While hosting the Fourth International Conference, The Resource Center for Medieval Slavic Studies is taking the opportunity to acknowledge and express our gratitude to several individuals whom we consider "founders" and who helped establish and maintain this unique library and resource. At the Founders' Banquet being held Friday evening, we shall be honoring The Very Reverend Dr. Mateja Matejic, Professor Leon Twarog, Dr. William J. Studer, current Director of Libraries at OSU, and Father Mitrophan of Hilandar Monastery.

Those interested in attending the Banquet may make reservations by contacting our Center directly or returning the registration form found on page 11 of this newsletter no later than 25 July 1998.

FATHER MITROPHAN OF HILANDAR HONORED



We are especially pleased that Father Mitrophan, Epitrope of Hilandar Monastery, will attend the Conference and will be honored at the Founders' Banquet. Father Mitrophan was very instrumental in making it possible for The Ohio State University to microfilm the monastery's medieval Slavic manuscript and document collections in the early 1970s. Father Mitrophan's last visit to Columbus was for the dedication of the then "Hilandar Room" on 4 December 1978.



Saint Sava's Tower, Hilandar Monastery

SPECIAL OPPORTUNITY

Individuals or organizations who would like to make a special donation to help defray our conference-related expenses are encouraged to do so. Such donors will be listed in our commemorative program which will be available at our Founders' Banquet. Please make donations to the Hilandar Endowment Fund. (Please write "Hilandar Conference" on the check memo line.)

RCMSS ADVISORY COUNCILS FORMED

The Resource Center for Medieval Slavic Studies (RCMSS) announces the formation of two newly-formed advisory councils whose recommendations and support will enhance its efforts to promote and strengthen medieval Slavic studies at The Ohio State University and in North America.

RCMSS, and the closely related Hilandar Research Library, are unique institutions that have done much to advance research in medieval Slavic studies in this country and elsewhere. The Hilandar Research Library of The Ohio State University Libraries presently holds the largest collection of medieval Slavic manuscripts on microform in the world. Given its unique resources, it expects to play an even more significant role in medieval Slavic studies on the OSU campus and beyond. "We feel it is in everyone's interest to have small advisory units whose members will receive regular communications from us. These members will also meet as a body to discuss long term planning and, in general, provide good council and the benefit of their experience and knowledge," stated Predrag Matejic, Director of RCMSS. Invitations were issued to local and national scholars, and both the OSU/RCMSS Advisory Council and the RCMSS North American Advisory Council were organized by early March, 1998.

OSU faculty members serving on the **OSU RCMSS Advisory Council** include:

Daniel E. Collins (Department of Slavic and East European Languages and Literatures)

Charles E. Gribble (Department of Slavic and East European Languages and Literatures)

Nicholas Howe (Director, Center for Medieval and Renaissance Studies)

Jared Ingersoll-Casey (Slavic Bibliographer, OSU Libraries)

M.A. Johnson (Assistant Curator, Hilandar Research Library)

Eve Levin (Department of History)

Irene Masing-Delic (Chair, Department of Slavic and East European Languages and Literatures; Director, Slavic and East European Studies Center)

Mateja Matejic (Professor Emeritus, Department of Slavic and East European Languages and Literatures; former Director of RCMSS)

Margarite Mazo (Department of Music)

Leon Twarog (Professor Emeritus, Department of Slavic and East European Languages and Literatures)

The **North American Advisory Council** members are:

David J. Birnbaum (Department of Slavic Languages, University of Pittsburgh)

Edward Kasinec (Chief, Slavic and Baltic Division, New York Public Library)

Edward Keenan (Director, Dumbarton Oaks; Department of History, Harvard University)

Olga Nedeljkovic (Department of Slavic and Baltic Languages and Literatures, University of Illinois-Chicago)

Richard Pope (Department of Languages, Literatures and Linguistics, York University)

Dean Worth (Professor Emeritus, Department of Slavic Languages and Literatures, UCLA)

INTERNATIONAL AFFILIATES

An International Affiliates Board was organized to help facilitate interaction between RCMSS and foreign scholars. These international affiliates will share information provided by RCMSS with interested scholars in their own country allowing for more efficient communication. Members of the International Affiliates Board and the countries they represent are:

Per Ambrosiani	(Scandinavia)
Mario Capaldo	(Italy)
Aksiniia Dzhurova	(Bulgaria)
C.M. MacRobert	(Great Britain)
Aleksander Naumow	(Poland)
Irina V. Pozdeeva	(Russia)
Dmitrije Stefanović	(Yugoslavia)
Francis Thomson	(Belgium)
William Veder	(Holland)

Other representatives and countries will be added as appropriate.



SELECTED BIBLIOGRAPHY

EDITORS' NOTE: The following Bibliography represents a selection of theses, dissertations, books and articles made possible and/or enhanced by the primary and secondary source materials, especially manuscripts on microform, of the Hilandar Research Library or through the support of the Resource Center for Medieval Slavic Studies, The Ohio State University (Columbus, Ohio). It does not include the numerous conference papers that are, as yet, to the best of our knowledge, unpublished. We apologize if we have inadvertently omitted material that properly belongs in this *Bibliography* and we ask to be so notified that future such bibliographies may be as complete as possible.

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