



# Cyrillic Manuscript Heritage

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The Ohio State  
University

THE HILANDAR RESEARCH LIBRARY  
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus  
Ohio

## W. J. Studer Steps Down, Joseph J. Branin New Director of OSU Libraries

Dr. William J. Studer, Director of OSU Libraries since 1977, stepped down as Director earlier this year. He will continue to work actively in support of all the OSU Libraries and their special collections. Dr. Studer is considered one of the four founders of the HRL and was honored in 1998 for his leading role in establishing the HRL and helping it flourish.

He is succeeded by Professor Joseph J. Branin, whose special, initial focus will be the renovation of the William Oxley Thompson Memorial Library. Professor Branin's expertise in information services, library collection man-

*(Continued on page 2)*

## EARLY HILANDAR FIND LEADS TO CAREER IN MEDIEVAL SLAVIC



*Fr. M. Matejic and P. Matejic share a reflective moment en route to Mt. Athos, 1975.*

### Fourteenth-Century Hymnographer Discovered

By Predrag Matejic

Twenty-five years ago, one of the greatest discoveries to come out of the Slavic manuscript collection of Hilandar Monastery was made. The works of Efrem, a previously unknown 14th-century Bulgarian hymnographer, were discovered in Hilandar Manuscript #342 by my father and myself in September of 1975, when we returned to Hilandar for additional work and the retaking of some of the microfilms. The discovery literally launched my academic career, a career that quickly brought me back to Ohio State and the microfilms of Hilandar and other Slavic manuscripts.

Last spring I was reminded of Efrem in discussions of hymnography and acrostics with Adelina Angusheva and Margaret Dimitrova, recent visiting scholars to

the HRL (see *CMH* #6). This gave me the opportunity to return to my research on Efrem and to reflect on the importance of this Hilandar manuscript in particular, and of manuscript collections in general. Hilandar #342 is the only manuscript known to contain all of the works identified as Efrem's. While two of his canons (the more typical) have been found in two other manuscripts, four of Efrem's texts are found only in Hilandar #342. Were it not for the existence of this one manuscript, Efrem would have either remained unknown or only partially known. Hilandar Slavic manuscript #342 therefore represents, in terms of the "fragility of the past,"

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## Director's Desk | Dr. Predrag Matejic



In this issue of *CMH*, in addition to featuring local, national and international affiliates and research activities, we introduce the staff of the HRL/RCMSS. Without their dedicated service, creativity and often selfless labor, the HRL/RCMSS would not enjoy the positive reputations they now do, particularly among researchers. In addition, the discovery of a previously unknown hymnographer in a Hilandar Slavic manuscript is revisited after 25 years to highlight the treasures preserved in Hilandar Monastery's library.

HRL/RCMSS continue their primary activities of preservation and the creation of access to medieval Cyrillic manuscripts. Recently, we have received more material from Tver', Russia, and we purchased from Norman Ross Publishing, Inc., a large microfiche set of 338 Rus-

sian manuscripts (15th-20th centuries) from the *Verkhokam'ia* collection of Moscow State University.

Preliminary negotiations have also begun regarding the microfilming of a major collection in Lithuania and two major collections in Yugoslavia. We are indebted to two of our affiliates, both of whom were able to visit and do research in the HRL in the past six months, for these efforts: Dimitrije Stefanović, our RCMSS affiliate for Yugoslavia, and Sergejus Temčinas, our new international affiliate for the Baltic countries.

The past few months have also seen major changes at the OSU Libraries. After more than 22 years of service, Dr. William J. Studer has stepped down as Director of OSU Libraries. We take this opportunity to once again thank Dr. Studer for all his efforts on our behalf. The new Director, Joseph J. Branin, has a strong history of collection development and collection management. As we thank Dr. Studer, one of the founders of the HRL, we welcome Professor Branin and look forward to years of continued growth under his supervision.

Jared Ingersoll, Slavic bibliographer and a member of the RCMSS Advisory Council, has left to take advantage of new opportunities at Columbia University. The HRL relies much on the Slavic bibliographer, and Jared's enthusiasm and competence will certainly be missed. The OSU Libraries are currently conducting a search for a new Slavic bibliographer.

We are happy to report that Daniel E. Collins has received tenure and been promoted to Associate Professor of the OSU Slavic Department. Dan and I continue to develop the teaching program of the Medieval Slavic Summer Institute for its future sessions (Summer 2001).

Sadly, Stefan Kozhukharov, one of Bulgaria's and the world's leading scholars of Slavic hymnography, has passed away. Stefan, in addition to being a brilliant scholar, was a very kind and highly respected colleague. This is also a great personal loss to me, as Stefan provided invaluable assistance and guidance in my early career. He was especially kind in teaching me many of the intricacies of hymnography.

### CYRILLIC MANUSCRIPT HERITAGE

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Hilandar Research Library  
 Resource Center  
 for Medieval Slavic Studies  
 The Ohio State University  
 225/227 Main Library  
 1858 Neil Avenue Mall  
 Columbus, Ohio 43210-1286

Telephone: 614-292-0634  
 Fax: 614-292-7859  
 E-mail: hilandar@osu.edu  
 www.cohums.ohio-state.  
 edu/cmrs/rcmss/



Dr. William J. Studer and Professor Joseph J. Branin

(Continued from page 1)

agement, information technology, and organizational change will be particularly beneficial as the OSU Libraries continue their leading role in academic librarianship into the next century.

We gratefully acknowledge Dr. Studer's active support in the develop-

ment of the Hilandar Research Library as a special collection of the OSU Libraries and look forward to his continued presence, advice and support. We congratulate Professor Branin and welcome his efforts for the continued benefit of the HRL and all OSU Libraries.

# RCMSS ADVISORY COUNCILS IN PROFILE

## Series Featuring Individual Members

By Helene Senecal

### OSU Advisory Council

Irene Masing-Delic's expertise in Slavic academia is of great benefit to the RCMSS Advisory Council. As Chair of the Department of Slavic and East European Languages and Literatures, and Director of the Center for Slavic and Eastern European Studies, Dr. Delic is in the unique position of being



*Irene Masing-Delic,  
Chair, DSEELL and  
Director CSEES*

able to promote and implement multi-departmental policies. She views her seat on the Advisory Council as a "logical extension of the special relationship the Slavic Department has with RCMSS and HRL."

Professor Delic continues, "RCMSS is an institution that immensely enriches the research life of our Department, and gives our faculty and graduate students opportunities for international contacts with colleagues in shared fields. We

have a surprisingly large number of faculty and graduate students deeply committed to medieval Slavic studies. They, of course, fully appreciate the uniqueness and worth of this facility." She stressed that last year's Medieval Slavic Summer Institute highlighted the importance of the HRL/RCMSS for the nation and the world.

Professor Delic believes that women scholars increasingly recognize the HRL as the only alternative to "forbidden" Mt. Athos. She reaffirmed the Slavic Department's willingness to support and promote every effort to bring increased awareness of the resources of the Hilandar Research Library.

Irene Masing-Delic received her Ph.D. from Stockholm University. She has taught in several countries including Sweden, Australia, Germany, the Republic of South Africa, as well as the United States. Here at Ohio State, she has taught courses in 19th- and 20th-Century Russian Prose and Poetry, the History of Russian Criticism and Principles of Translation. She is the recipient of numerous awards, grants and appointments and has published prolifically throughout her academic career. Professor Delic has allowed herself to follow new research interests, even when those interests did not fit into her "research profile" of 19th- and 20th-century Russian literature.

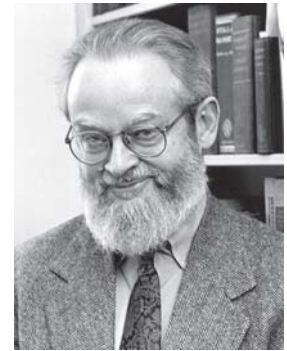
Dr. Delic has enjoyed most aspects of her career in Slavistics, but feels especially fortunate to have had so many wonderful M.A. and Ph.D. students. "Advising them, and interacting with them has greatly contributed to my education," she concluded.

### North American Advisory Council

We are fortunate to have Edward L. Keenan, the distinguished and well-known Slavic historian, on our North American Advisory Council. Dr. Keenan is the Director of Dumbarton Oaks, the premier center for Byzantine Studies in North America. Located in Washington, D.C., it is a research library and museum. In addition to Byzantine and Medieval Studies, it has programs in two other areas: pre-Columbian studies, and the history of landscape architecture.

As Director of Dumbarton Oaks, Dr. Keenan is responsible, together with the respective directors of studies, for fellowship programs in these areas, colloquia, symposia, and public lectures. He explains that his duties "also include, with the aid of the curators and other professionals, maintaining the museum collections and the wonderful gardens."

Prior to his appointment to Dumbarton Oaks, Dr. Edward Keenan served as the Director of the Centers for Middle Eastern Studies and Russian Studies at Harvard University. Professor Keenan has held various other faculty positions including terms as the Dean of the Graduate School of Arts and Sciences, and Chairman of the History Department. Somewhat surprisingly, his early years at Harvard included coaching the Junior Varsity basketball team. At present, he teaches a Monday seminar, "Problems in Historiography of Medieval Rus'," which requires weekly commutes between Harvard and Dumbarton Oaks.



*Edward L. Keenan,  
Director,*

Dr. Keenan's first visit to HRL/RCMSS occurred last year as guest lecturer during the MSSI. He observed, "The HRL and the Resource Center for Medieval Studies has become the leading repository of copies of early Slavic manuscript materials, and a major resource for medievalists. Its summer programs should be recommended to all young Slavic medievalists, especially, but not only, those who intend to study South Slavic and religious materials."

Dr. Keenan received his Ph.D. in History and Middle Eastern Studies from Harvard University. He is the author of numerous works, and recently completed a book entitled *Joseph Dobrovský and the Origin of the Igor Tale*. Upon its publication, he intends to return to his half-finished book on Ivan IV. Of his many professional accomplishments, Dr. Keenan cites "puzzling out the eighteenth-century origins of the *Igor Tale*" as his most satisfying achievement.



## 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.

### Gospel Lectionaries and *Tetras* Examined

BY SERGEJUS TEMČINAS

My travel and one-month stay in the HRL at the beginning of this year were arranged and sponsored by the RCMSS. As part of my ongoing research, the objective of my stay was to examine the Gospel manuscripts, both lectionaries and *tetras*, available on microform in the HRL. When I arrived in Columbus, I was very surprised by the number of new microfilm collections that the HRL had acquired since the publication of its *Catalog* in 1992. The supplemental list of additional gospels compiled for me contained as many as 133 new items of interest to me!

During my month at the HRL, I succeeded in examining all of the necessary Gospel manuscripts on microform, with the exception of manuscripts to which I had had access elsewhere. The results were very interesting. I first examined all the unpublished Church Slavonic lectionary gospels. I studied each long lectionary in order to establish whether it was textologically related to the Mstislav textual (not typological!) family. I was able to identify one Russian long lectionary from the Saratov State University collection as belonging to the Mstislav textual family, which now consists of 87 identified manuscripts. A cursory examination allowed precise placement of this manuscript within the Mstislav family, indicating that it stands in a close textual relation to the Moscow Gospel of 1358 (GIM). I researched each short and festal lectionary, lection by lection, in order to make a detailed description of its structure and composition. In this way, I was able to identify one Serbian short lectionary from the Hilandar collection as having been compiled from a manuscript copy of the festal (or Sunday) lectionary. This indicates that some short lectionaries were based on Gospel manuscripts of other structural types, and hence are not directly related to the Slavic short lectionary archetype.

I also researched all the Church Slavonic



Sergejus Temčinas

*tetraevangelia* available on microform from the 13th and early 14th centuries in order to verify whether they contained a homogeneous text or had a "mosaic" textual structure as a result of being compiled from multiple sources (and hence containing textual portions of varying origin). Using the so-called "Preslav" lexicon as an indicator of textual shifts, I identified two different compilation patterns that allowed these early "mosaic" *tetras* (seven in all) to be grouped within two separate textual traditions.

I also looked at various types of Church Slavonic liturgical manuscripts, including *Leitourgika*, various types of *Octoechoi*, Psalters with supplement, and prayer books, focusing on the composition of columnar Gospel lections (i.e., daily lections for a week, and lections arranged in accordance with the modes of the *Octoechos*), as a continuation of my research on the different Slavic textual and liturgical traditions of the daily Gospel lections for a week. (I reported some preliminary results of this project in a 1999 article, "The Composition of the Daily Gospel lections for a Week in Certain Church Slavonic Liturgical Manuscripts," *Slavistica Vilnensis* — *Kalbotyra* 48/2:173-197.)

I am very grateful to the RCMSS/HRL for the opportunity to gather this information, and for the staff's supportive assistance. The concern and friendliness shown to me by everyone connected with the HRL, the outstanding collection of manuscripts, and the excellent on-campus housing accommodations for visitors, made my stay in Columbus most pleasant and very successful.

**Note:** Sergejus Temčinas, head of the Slavic Philology Department at Vilnius University, Lithuania, has agreed to be the RCMSS International Affiliate for the Baltic countries.

## Calendar of Saints Researched

BY CYNTHIA VAKARELIYSKA

In July 1995, I spent a month at the HRL examining the microfilm copies of unpublished *menologies*, or calendars of saints, from medieval Serbian and Bulgarian gospel and *apostolus* manuscripts. This research constituted an important and sizable part of the background for a chapter in my forthcoming book on the *Curzon Gospel* (W. Bulgarian *tetraevangelion*, c. 1354), and it also has supplied a large part of the data for an on-line collation and typology of medieval Slavic *menology* texts that I am currently developing, as well as several articles I have published over the past five years.

The initial stimulus for the *menology* project was sheer necessity. As part of my analysis of the *Curzon Gospel*, I needed to compare its *menology* with many other medieval Slavic calendars, in order to determine its place within the Slavic tradition. This was a major task, because medieval *menologies* vary enormously in their listings of saints, and there was no general typology of Slavic *menologies* available in the scholarly literature. The only way to gather enough data for a decent comparison was to travel to archives and transcribe by hand the listings of saints from a large number of manuscripts. My stay at the HRL was the final stage in this data collection project, which I also conducted at archives in England (1992), Bulgaria (1992), and Russia (1995). In addition to its use for study of the *Curzon Gospel menology*, which turned out to be quite unusual, the *menology* corpus, which presently consists of over 120 medieval Slavic *menologies*, is also being developed into a computer collation and search program (the latter is being developed by David Birnbaum at the University of Pittsburgh). This collation, which will be searchable by saint's name, calendar date, manuscript, century, and other categories, will be put on the Internet so that scholars worldwide will have access to it for study of other individual *menologies*; it will also form the basis for a monograph setting forth a typology of medieval Slavic *menology* textual traditions. (See below, p. 10.)

One of the calendars that I have found most relevant for the *Curzon Gospel*, and, particularly, for its close relative, the *Banica Gospel*, is the 13th-century Bulgarian *Zograph Trephologion* (also known as the *Draganov* continued on page 5

HRL Journal, *continued*

*Menaion*). Excerpts from the text of this manuscript were published in transcription by I. I. Sreznevskij in 1876, but some of the saints' listings are missing from the edition, and the transcription is considerably normalized and abbreviated. In late 1999, after relying on Sreznevskij's transcription for citations in the *menology* chapter of the *Curzon Gospel*, I learned that the HRL had an as-yet uncataloged microfilm copy of the *Zograph Trephologion*. Since time constraints prevented me from traveling to the HRL to examine the microfilm, I am very grateful to the HRL staff for rushing to me by mail — *gratis* — a photocopy from the microfilm of the relevant folios of the *Zograph Trephologion*,



Zograf Monastery, Mount Athos

in time for me to replace and supplement the Sreznevskij transcription with the original text before my book was due to be submitted to the publisher. The HRL provided a similar invaluable service at around the same time, when, late in the writing of the book, I found unexpectedly from a secondary source that the *Curzon Gospel's* anomalous textual version of the first half of Matthew appeared to share, to a significant extent, the general textual tradition of an unpublished Serbian Hilandar lectionary gospel, and, to a lesser extent, a related Serbian *Rashka* Hilandar *tetraevangelion*. Both these manuscripts are available on microfilm at the HRL, and access to photocopies of the complete manuscripts by express mail made it possible to compare the texts immediately and directly, without having to wait until the end of the academic term to try to make a trip to Columbus. As a result of the opportunity to examine the two manuscripts in depth from photocopies, the *Hilandar Gospel* (ms. #8, *aparakos*) has become a major focus for the analysis of Matthew in the forthcoming book on the *Curzon Gospel*.

*Note:* Dr. Vakareliyska is a professor of Slavic Linguistics at the University of Oregon.

## Old Disputes — New Research

BY A. PERESWETOFF-MORATH

Some years ago, I learned from my Stockholm colleague, Per Ambrosiani, that there was in Ohio, on the other side of the Atlantic, a marvellous resource for the study of early Slavic literature, the HRL, where he himself had already spent a very rewarding year. That was the beginning of my acquaintance with the HRL and as soon as I had received its electronic coordinates, there followed a session of correspondence with its assistant curator, a correspondence which I have had reason to take up on many occasions since.

On the face of it, it may seem strange that Scandinavian Slavists dealing, as I do, with medieval East Slavic philology and living fairly close to Russia, would find that one of the easiest ways to get to the main object of our study — medieval codices — would be to turn to Columbus, Ohio. However, it is enough to peruse just a few issues of *CMH* to satisfy oneself on that point. To my regret, I have still not had the opportunity to visit the HRL personally, however, it has provided me tremendous service these past four years, which only emphasises its versatility. Of course, handling the manuscripts yourself, feeling their texture, studying the layers of letters when a passage has been altered at some point in its history, is very valuable and at times there is no substitute for it. But even more often it is crucial to have an exact reproduction of the manuscript before you, enabling you to compare texts from one archival collection with those of another, texts from one country with those from another country. Anyone who has sat before a codex in an archive, knowing that you cannot have a microfilm, a photograph or a xerox made (often the case at libraries of interest to Slavists), and copying a long text by hand instead, will appreciate what an effort such work takes and what risks it always involves, i.e., did you get all the letters right? You will not be able to check that later! It is reassuring to know that the HRL collections appear for many needs to be without end, and the service and the opportunities for elucidating discussion offered by its curator and assistant curator seemingly inexhaustible.

In a couple of articles on early East Slavic literature — one on the spread of anti-Judaic texts in Kievan, Lithuanian and Muscovite Russia (see below, p. 10, 1998) and one on the hermeneutical Jews [the *židove* as an exegetical construct (cf. the New Testament, particularly the *Johannine*, *Ioudaioi*)] and traditional anti-Judaism in the 12th-century writer St. Cyril of Turov (see below, p. 10,

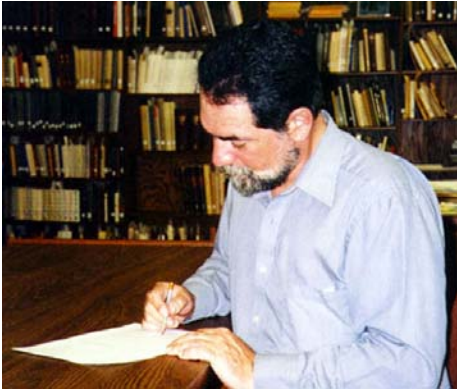
2000) — I have been able to quote unedited texts from Hilandar Monastery, Warsaw, and elsewhere, all made available by the HRL. And although the quotations may be short, the acquaintance with the texts which the HRL xeroxes have given me has been priceless. I have studied manuscripts with the texts in question *de visu* at the Russian National Library, but the xeroxes allow me to read and re-read, to compare different versions and to understand better their textual history. My debt will be more obvious in my doctoral dissertation tracing the tradition of (mainly translated) *Adversus Iudæos* texts in East Slavic literature up to and including the 15th century, to be published in 2000/2001. There are several cases where the only exemplars of a medieval text that I have actually been able to study have been supplied by the HRL. (I should also mention here that *CMH* has provided some valuable help in my research on another project — the *abecedarian* versification of early Russia. In this field, Dr. Angusheva recently made an important discovery of which we should still have been unaware had it not been for its being announced in *CMH* #6.)

However, perhaps paradoxically, it is for a future project that I feel the most indebted. I am planning a critical edition of a translated Judæo-Christian disputational text (i.e., a supposed disputation between Jews and Christians as to who has the more correct faith). The Slavonic translation, *Stiazanie byvshee vkrattse v Ierusalimokh*, appears in Bulgarian, Serbian and Russian manuscripts almost simultaneously at the end of the 14th- beginning of the 15th century and reveals a Greek protograph quite different from those signalled and published up to now by, among others, J.P. Migne and A. C. McGiffert. The oldest manuscript known to me — in a very peculiar redaction at that — is kept at Hilandar Monastery and therefore easily available through the HRL, as is true for a number of the other old text witnesses. I am looking forward to immersing myself more fully in this text tradition, to exploring the versions I have received from the HRL (and elsewhere), and not least, I am hoping to keep discussing codicological and other problems that may arise with colleagues in my immediate vicinity as well as with those I have come to know at the other end of the electronic rainbow, on the other side of the ocean.

*Note:* Alexander Pereswetoff-Morath (Lund University) received xeroxes from collections on microform, from which HRL has prior permission to make "fair use" copies. Not every institution has given such permission to us.

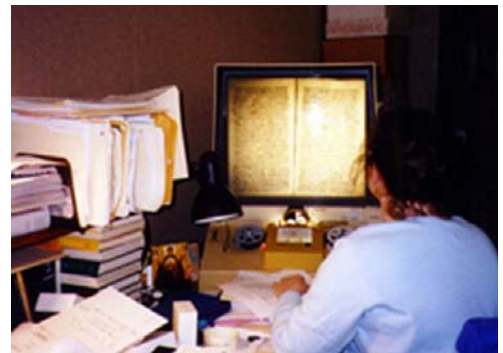


# INTRODUCING THE STAFF OF THE & RESOURCE CENTER FOR



**Predrag Matejic** has been the Curator of the HRL since 1982 and the Director of RCMSS since 1989. He served as the photographer on the second preservation and access expedition to Hilandar Monastery in 1971, and made his second and last trip in 1975. His discovery of the texts of Efrem the Hymnographer while photographing the Hilandar manuscripts formed the basis of his doctoral dissertation at the University of Sofia (Bulgaria) in 1978. He later received an M.A. at Yale, an M.L.S. at Kent State, and a second doctorate from Ohio State for his work on using watermarks to help identify unattributed Hilandar-produced manuscripts. Predrag notes that his passion for the preservation and creation of access to the intellectual content of the medieval Slavic Cyrillic past as represented in manuscripts has only grown over time. While he has few opportunities to do research, given the chance, he eagerly goes back to his favorite century and his favorite place – the study of Hilandar Monastery in the 14th century. In a sense, he sees it as being the best of times and the worst of times – but certainly a time in history that we must better understand in order to better understand ourselves.

**M.A. “Pasha” Johnson** became the Assistant Curator of the HRL/RCMSS three years ago, after working a number of years as an RCMSS Graduate Research Associate (GRA). Originally from New Orleans, she studied at the University of Texas at Austin and at Middlebury College before entering the OSU Slavic Department to specialize in Slavic Linguistics. Among the activities of the HRL/RCMSS, which have expanded greatly in recent years, she most enjoys assisting scholars with their research – whether the researchers are working on site, or when research requests come via e-mail and the Internet from all over the world. Pasha is also completing her dissertation, a comparison of four of the seven Church Slavonic manuscripts of the *Old Testament Lectionary* available on microform in the HRL, despite continual distractions caused by the constant influx of new manuscripts on microform and books to the HRL.



**Helene Senecal** has been RCMSS’s Center Coordinator since 1992. Her duties include day-to-day operations of the Center, coordinating research stays for visiting scholars and overseeing the publication and distribution of *Cyrillic Manuscript Heritage*. She considers the coordination and organization of the 4th International Hilandar Conference, held at OSU in 1998, her most challenging task to-date. She enjoys the diversity of her position and looks forward to meeting and befriending the national and international scholars, as well as the OSU students, who make use of the HRL. Helene resides in Dublin, Ohio, with her husband Ted, an attorney with Nationwide Insurance. They are the parents of Nick and Karen, attending Ohio State, and Kelly, a freshman at Indiana University.

# HILANDAR RESEARCH LIBRARY MEDIEVAL SLAVIC STUDIES

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Prior to joining the faculty of Midlands Technical College in early 1998, **Lorraine Abraham** was a Graduate Research Associate for RCMSS for three years. Since that time, she has continued her association with the HRL/RCMSS as Media Consultant. Lorraine designed both the original and the current HRL/RCMSS webpages, and maintains the website on the Internet. Currently, Lorraine is the Systems Librarian and an adjunct professor of Information Science at Midlands Tech, where she is “still waiting for someone to ask her a question about her research on Russian women’s monasticism in the Muscovite period.” Lorraine lives in Columbia, South Carolina, “with a houseful of mammalian life-forms.”

**Arantxa Martin-Lozano** has been working as a Graduate Research Associate in the HRL since January 2000. Born in Madrid, Spain, she studied at Moscow State University “M.V. Lomonosov” (School of Philology, Russian Department), where she received her bachelor’s degree and the degree of “kandidat filologicheskikh nauk.” She is currently a graduate student at The Ohio State University, working towards her doctoral degree in the Department of Linguistics. Her main interests are Russian and Spanish linguistics (syntax and semantics), from both diachronic and synchronic points of view. Arantxa was one of the participants in the first Medieval Slavic Summer Institute organized by the RCMSS/DSEELL in 1999. Her present work as a GRA involves the description of Cyrillic manuscripts from Polish collections in the microform holdings of the HRL.



**Father Victor Boldewskul** has been a GRA at the RCMSS since September of 1999. He received his Bachelor of Theology at Holy Trinity Seminary in Jordanville, N.Y., and his M.A. (History) at The Ohio State University. He is currently working on his OSU doctoral dissertation on Medieval Russian Spirituality. In October of 1999, he was ordained a Russian Orthodox priest and opened a Russian Orthodox parish in Columbus, Ohio. As an RCMSS research associate, Fr. Victor is working on an analytic description of the contents of the fifteenth-century miscellanies from the Hilandar Monastery Slavic manuscript collection. Fr. Victor and his wife, Svetlana, have two children, Alexander and Ivan.

## Two International Affiliates Conduct Research in the HRL

RCMSS was pleased to have two of its international affiliates, Dimitrije Stefanović of Yugoslavia and Aleksander Naumow of Poland, schedule research visits in the HRL during their recent stays in the United States. Our international affiliates, representing countries in Western and the former Eastern Europe, help facilitate communications with scholars from their respective regions. Thanks to their efforts, scholars and students are not only more familiar with the HRL before contacting us, but are in a better position to maximize their time upon arrival. Past visits by RCMSS affiliates have also helped reaffirm ties with the international scholarly community.

**Dimitrije Stefanović**, accompanied by his wife Olga, spent four days familiarizing himself with the expansion and improvements to HRL holdings since his last visit in 1986. He was especially pleased to see all of the musical manu-



*Olga Stefanović, the Very Rev. Dr. Mateja Matejic and Professor Dr. Dimitrije Stefanović enjoy a reunion in the HRL/RCMSS*

scripts we have acquired from various new collections. Dimitrije Stefanović received his doctorate in Musicology at Lincoln College in Oxford. He is a member of the Serbian Academy of Sciences and Arts. Dr. Stefanović has a broad spectrum of scholarly interests. Since 1969 he has supervised the transcription of numerous Byzantine and Serbian hymns from *neumes* to modern notation. As a renowned choir director within the Serbian Orthodox Church, Dr. Stefanović

has not limited his repertoire to ancient Serbian chants, but has revived traditional Byzantine, Croatian, Bulgarian, Russian and Gregorian chants as well. In the process, Dr. Stefanović has literally brought medieval Slavic heritage back to life, giving Orthodox and non-Orthodox alike a glimpse of the richness of medieval Slavic culture. Dr. Stefanović continues to transcribe and edit hymns in honor of Serbian Saints and to record

*(Continued on page 11)*

## IN THE NEWS: UPCOMING SLAVIC EVENTS, SEMINARS AND CONFERENCES

*Cyrillic Manuscript Heritage* received notice of the following upcoming events related to medieval Slavic.

**SUMMER INSTITUTE ON MEDIEVAL CENTRAL EUROPE  
BUDAPEST - CRACOW - PRAGUE  
17 July - 10 August, 2000  
BUDAPEST, HUNGARY**

A four-week course on "Issues and Resources in Central Europe for Research on the Middle Ages" at the CEU.  
E-mail: <medstud@ceu.hu>

**INTERNATIONAL SLAVIC LIBRARIANS' CONFERENCE  
26 - 29 July 2000  
NATIONAL LIBRARY OF ESTONIA  
TALLINN, ESTONIA  
<http://www.nlib.ee>**

**VI ICCEES WORLD CONGRESS  
29 July - 3 August 2000  
UNIVERSITY OF TAMPERE  
FINLAND  
<http://www.rusin.fi/iccees/>**

**MEDIEVAL MEDICINE: TEXTS, PRACTICES, INSTITUTIONS  
29 - 31 August 2000  
RILA MONASTERY, BULGARIA**

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### Discovery, (continued from page 1)

an example that very effectively explains the reasons we preserve and make these manuscripts accessible.

What we now know is that Efrem is a singular phenomenon in Slavic hymnography. Hilandar #342 contains six works by Efrem, three “canons of petition” and three “cycles of verses.” These cycles of verses, intended to be “sung whenever one chooses,” are unique in Slavic hymnography. Typically, verses are created for inclusion in the regular cycles of services of the Eastern Orthodox Church, and not for individual use whenever one chooses.

Regrettably, since the publication of the few articles and books on Efrem, which came out in the first few years after this discovery, virtually nothing new has been added to our understanding of Efrem, either as a person or about his literary legacy. In fact, what little can be said about Efrem was all gleaned from his works. Five of his works contain an acrostic in them. By utilizing carefully chosen words for the initial letters of the verses, a word or phrase is spelled out. While this is not the only form an acrostic can take, it is one of the most typical (the alphabetical acrostic was also popular). In two of his “canons,” each time in the ninth ode of the canon, the five verses of the ode began with **E - F - R - E - M** in Cyrillic. Since the canons are dedicated to different occasions, different words, when possible, were chosen to begin these verses. His other acrostics are 35, 44 and 93 letters in length, among the longest known in Slavic hymnography, and also contain certain characters that in that age almost exclusively would have been used by Bulgarians.

The third canon of petition is a remarkable one. Its acrostic of 35 letters tells us that the canon represents a “Petition (Prayer) from the Tsar to the Tsar Christ, brought by Efrem.” The canon has references to a tsar (unnamed), a capital (unnamed), armies, threats by the “Ismailites” (i.e., Ottoman Turks), a time of strife in the Church, and a few other details that can be interpreted as historical evidence of the time in which it was created. Given the time period in which Efrem lived and the historical circumstances, the “canon of petition” was written for some unnamed Balkan ruler, whose capital and army were under siege or attack by the Ottoman Turks. Little else of the content of this hymnographic, and therefore, poetic, work provides historical clues as to the identity of the tsar, his city, and possibly Efrem himself.

Both the “canons of petition” and the



“Efrem” acrostic in the “petitionary canon to Our Lord Jesus Christ,”  
HM.SMS.344, ff. 62v-63r

“cycles of verses for individual use” were also important clues to the time period Efrem lived and created, i.e., no earlier than the middle of the 14th century, when “canons of petition” began to be more widely used in the Orthodox Church as a result of the “Jerusalem *Typikon*” replacing the “*Studite Typikon*” in the Church. A more precise dating of his works and life was provided by the scant historical evidence in one of his works, as well as the dating itself of #342. The nature of the “individual” use of the verses, as well as certain keywords in his texts, also mark Efrem as an adherent of hesychasm, a religious movement and philosophy that was popular among the Orthodox, particularly in the second half of the 14th century. Thus, it was clear that Efrem lived and worked in the 14th century, probably in its second half. This was an important determination, because it narrowed the time period in which to seek additional information about Efrem.

In the summer of 1975, prior to my second visit to Mt. Athos, Dimitrije Bogdanović, one of Yugoslavia’s foremost scholars and paleographers, had also discovered Efrem (although this was not made clear until both my Bulgarian dissertation and Professor Bogdanović’s study of Efrem were produced in 1978). Professor Bogdanović’s study of Efrem (*Hilandarski zbornik* 4 (1978): 109-130) and my dissertation (defended 1978, and published by the Bulgarian Academy of Sciences as a monograph in 1981) were very similar in content as independent scholarly discoveries often are. There were, however, some significant dif-

ferences, primarily caused by the dating of Hilandar Slavic manuscript #342. Since neither of us could locate additional information about Efrem, and since his significant “Canon from the Tsar” did not provide the names of the tsar or his capital, only the dating of codex #342 itself would provide the last possible date of activity of Efrem, and thus the last possible date to consider historical evidence in order to identify the tsar on whose behalf Efrem composed the “petitionary canon.” The watermark Professor Bogdanović and I both noted and used for dating the paper was incomplete, due to the size and manner in which #342 was bound. It was thus difficult to firmly establish the date of the paper used, and therefore, of the manuscript.

Ultimately, I decided on a dating of the “last decade of the 14th century” and an identification of the tsar as Ioann Shishman of Bulgaria in the capital city of Turnovo. Professor Bogdanović, who dated the manuscript as older (by fifteen years), decided the “canon” was written for Tsar Uroš of Serbia. In more recent encyclopedias, both of our interpretations are often given.

In conclusion, I can only speculate on why Efrem was not more popular, why his works are not found in more manuscripts. Certainly, the time in which he created (1350-1390?) saw great changes, upheavals and ultimately the dramatic reduction of support for the Balkan cultures, and their eventual decline. It is also possible that his very uniqueness was deemed by later scribes to be too personal, too “revolutionary.” In the end, Efrem remains one of those bright sparks of the 14th century that show what might have been, but never developed.

## RECENT BIBLIOGRAPHY



In volume 3 of *Cyrillic Manuscript Heritage* (June, 1998) we published a selected bibliography of theses, dissertations, books and articles made possible and/or enhanced by the primary and secondary source materials, especially manuscripts on microform, of the HRL or through the support of the RCMSS. We are pleased to add the following references to that list.

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## SUMMER STIPEND APPLICATIONS NOW BEING ACCEPTED

The Resource Center for Medieval Slavic Studies is now accepting applications for this year's Summer Stipends. The stipends are offered to graduate students and junior faculty members from the U.S.A. and abroad interested in researching manuscripts on microfilm housed in the HRL. The stipends are typically awarded for two-week (\$600) or one-month (\$1,200) research periods. The application process includes submitting a curriculum vitae and a brief letter of interest describing proposed areas of study and research. Graduate students should also include a letter of recommendation (email or fax is acceptable) from their academic advisor. Address materials to RCMSS, Summer Stipend Award Committee, 225 Main Library, 1858 Neil Avenue Mall, Columbus, Ohio 43210-1286. Applications may also be submitted by email to <hilandar@osu.edu>.



William Oxley Thompson Memorial Library, The Ohio State University, Columbus, Ohio

Application letters are reviewed by an advisory panel and candidates are notified as quickly as possible. Recipients are required to submit a project report upon completion of their research project. All or parts of this report may be published in future issues of our newsletter.

**Although applications are accepted throughout the year, we encourage those interested in applying for this summer to do so by May 19, 2000.**

**Affiliates, (Continued from page 8)**

local Serbian Orthodox chants from many active monasteries. He likewise continues his own research at the Patriarchal Archive in Sremski Karlovci, Yugoslavia.

As an affiliate of RCMSS, Dr. Stefanović has promoted the interests of the Center in Serbia, informing students and scholars alike of the vast resources and user-friendly conditions of the HRL. While echoing the accomplishments of both RCMSS and HRL in the past decade, Dr. Stefanović expressed his hope that the HRL/RCMSS will also continue to organize scholarly seminars with an aim at attracting young international researchers. The continued process of collecting and cataloging microfilms of Slavic manuscripts, he stated, must not cease.

**Aleksander Naumow** visited the HRL/RCMSS in March of this year. He is a professor of Slavic Philology at the Jagiellonian University in Krakow and at the University of Poznan "Adam Mickiewicz" (Poland). Dr. Naumow is currently a visiting professor at the University of California-Berkeley during its spring semester, 2000. As a scholar, he has been particularly fascinated with the problems of acculturation and their resolutions within the Polish state in the sixteenth and seventeenth centuries. He noted that lessons found in the manuscript sources could even serve as a guide to some of the contemporary cultural problems that many countries face, including the United States.

In the past, Dr. Naumow has been instrumental in assisting the HRL to obtain microform copies of Slavic Cyrillic manuscripts in Poland. Recently, Dr. Naumow lamented the economic plight of many of the East European libraries. Such conditions endanger the safety of medieval Slavic manuscripts and books. However, he "sleeps well at night" knowing that the materials on microfilm at HRL will "be accessible and preserved forever." It is his hope that HRL will continue to microfilm Slavic collections, including those found in non-Slavic libraries. Dr. Naumow expressed the wish that his American colleagues become better acquainted with the resources of the HRL. He believes that

much time and energy could be saved if graduate students and scholars first investigate the rich resources available in the HRL before traveling to foreign repositories.



*Dr. Aleksander Naumow, during his visit to the HRL/RCMSS in March, 2000*

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We would also like to thank the researchers, visitors to the HRL, our RCMSS affiliates, and others who have donated important scholarly materials on topics in medieval Slavic studies to the HRL since our last newsletter. They are as follows:

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**Hilandar Research Library**  
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