



Cyrillic Manuscript Heritage

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

Columbus
Ohio

HILANDAR MONASTERY RAVAGED BY FIRE

On March 4, a devastating fire broke out in Hilandar Monastery on Mount Athos, Greece. The early-morning fire, which took more than one day to extinguish fully, burned more than one half of the large 800-year-old medieval fortress, built to shelter hundreds of monks devoting themselves to prayer and contemplation. None of the 25 resident monks was hurt.

The monastery's medieval heirlooms and holy relics were evacuated from a secret chamber with the help of ex-army Special Forces soldiers from a neighboring Greek monastery, who rappelled down the 30-meter-high walls with ropes. Some 60 firemen worked to bring the blaze under control, while at the same time preventing the flames from spreading from the northeastern wing to the monastery cathedral and the refectory with its 14th-century frescoes. The gutted sections included the abbot's cell, the guest quarters – built in 1821 and recently renovated – and the “White Residence,” erected in 1598, which was under general restoration. Greek fire officials said four chapels – with 17th- and 18th-century frescoes – were also destroyed. Regrettably, the history of Hilandar Monastery (as is true of other monasteries on Mt. Athos) is closely linked to natural disasters, including earthquakes. Fire, though, has been the greatest danger. Hilandar has had many in its history – in 1722, 1776, 1821, 1950, 1981, and now 2004.



*Hilandar Monastery in flames - Photo courtesy of ANTIC.org
<http://home.cogeco.ca/~miroslav/Hilandar/>*

Fortunately, all was not lost. The main church, whose foundations date to 1198, did not perish. The more than 1500 Slavic and Greek manuscripts were safe in the newer library building (near where the fire was stopped). The *Riznica* (Treasury), where many precious icons, beautiful objects of liturgical use, vestments, and other items are kept, remained safe. Still standing are half of the chapels (among the oldest) and the infirmary, which was, thankfully, not needed. Of particular importance to Serbs, the oldest areas – the Tower of St. Sava and the small complex at its base used by St. Sava and his father, St. Simeon – were spared. The cypress trees, said to have been planted by St. Simeon and St. Sava, still stand. Also untouched was the nearby Church of St. Trifon, with its small cemetery and immense ossuary, where wait all the previous monks of Hilandar to join with the living at the Second Coming.

Lost were buildings, art, and contents reflecting more than 600 years of the remarkable history of Hilandar Monastery. Also damaged were massive foundations of stone that go back even

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Director's Desk

Dr. Predrag Matejic



The fire at Hilandar Monastery was a painful lesson on the fragility of culture. It reminded us again of why we began our efforts to preserve manuscripts and create access to

medieval Slavic materials through microfilm copies: fearing just such a tragedy, the monks of Hilandar Monastery contacted my father and The Ohio State University in 1969. Had the worst occurred in terms of the library of Hilandar, our microfilm copies would have at least preserved the intellectual content of these unique and valuable written sources. We were horrified to hear of the extent of the damage, and we express gratitude to all who are ready to assist Hilandar in its time of troubles.

At approximately the same time we heard of the fire in Hilandar, we also began hearing, among other things, of the destruction of churches and monasteries in Kosovo. Undoubtedly, in an attempt to convey his personal as well as pastoral concerns for the situations in both Raška and Kosovo, Bishop Artemije of Raška-Prizren and Kosovo-Metohija, Serbia, was in Washington D.C. earlier this year for meetings. We were honored that he took time from his busy schedule to visit the HRL and RCMSS, about which he had heard so much during the 5th International Hilandar Conference, held in Raška in 2002. Bishop Artemije was an active participant, as well as host, on that occasion. Regrettably, his discussions and meetings in Washington were apparently not as successful.

We also wish to once again extend our condolences and sincere wishes for the speedy and complete recovery of those injured in the Madrid terrorist attacks. To the best of our knowledge, none of the five former participants in the Medieval Slavic Summer Institutes, most of whom came from Madrid, was

among the casualties, although all were certainly affected by these heinous acts.

On a happier note, Monica White, of MSSSI 2001, has recently received a Research Fellowship from Clare College, University of Cambridge, which should allow her to complete her dissertation, as well as proceed with further research. We congratulate her and look forward to hearing of her future successes!

Congratulations to Doug Rogers, MSSSI 1999, and former HRL researcher Victor Alexandrov of the CEU, both of whom have recently defended their doctorates. (See page 10.)

The HRL was pleased recently to host a research visit by William Veder and Emilia Guergova. I am also happy to note that a *Memorandum of Understanding* has been signed, and that we hope quite soon to announce the online availability of *Polata Knigopisnaia*, of which William is co-founder and Chief Editor, courtesy of William and the OSU libraries, via our own website.

We also congratulate the Very Rev. Dr. Mateja Matejic, who recently celebrated his 80th birthday. We wish him *Mnogaja leta* / "Many Years"!

Finally, during four months in late 1975, my father made tracings of over 2,000 watermarks found in the paper of Hilandar Slavic manuscripts. These watermarks have already been used in several publications, and have been instrumental in providing more accurate dating of many of these manuscripts. Bryan Herman, a graduate student in the OSU Center for Slavic and East European Studies, has kindly volunteered to help us prepare some of these watermark tracings for a test digitization project, the ultimate purpose of which will be to preserve, organize, and allow identification of watermarks, both recorded and unrecorded. We hope to coordinate our efforts with those of other colleagues and institutions, leading to a larger project of wide interdisciplinary scholarly merit. We thank Bryan and sincerely appreciate his "steady hand" and patience as he prepares and organizes copies of these valuable tracings!

* * *

I will end with a personal note, especially to our Serbian readers and colleagues, regarding the fire in Hilandar Monastery:

Hilandar Monastery, which has been and continues to be important to many, is especially important to the Serbs. Now a blackened jewel, it must be rebuilt, and to whatever extent possible, restored. For as we have already lost and are even now losing portions of our history and patrimony, Hilandar was, remains, and will always be a representation of all that which is the very best in us. Hilandar needs to be whole, and continue to be a symbol of not only our past greatness, but of that which unifies us, of that which helps define us, no matter where we live. It has helped sustain us throughout the centuries: it will need our help now to continue to do so...

CYRILLIC MANUSCRIPT HERITAGE

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PROFILE: INTERNATIONAL AFFILIATE

By Nataša Kaurin-Karača

Dr. Irina V. Pozdeeva, RCMSS International Affiliate for Russia, currently works as Chief Research Fellow in the History Department at Moscow State University. Dr. Pozdeeva's scholarly career is closely connected to this university. She received her Ph.D. there and, in 1971, founded and became Director of the Archaeographical Laboratory.

Dr. Pozdeeva began her career as an archaeologist and a specialist in ancient studies. However, for the past thirty years she has been mainly interested in working on two basic topics: the manuscript and old printed Cyrillic book of the 15th-17th centuries, and the history and culture of Russian Old Believers. "The most significant and productive aspects of the history of the old printed Cyrillic book has been my research on the Moscow 'Pechatnyi dvor' [a printing consortium established by Mikhail Romanov in 1614], and the historical functions and existence in the 16th-17th centuries of the manuscript and early Russian printed book. Of particular interest are 'Pechatnyi dvor' as an aspect of Russian culture and the Old Printed book as a historical source. Similarly, of vital importance is the study of the book as the basis of the traditional culture of the Russian people, e.g., of Old Believer communities. These two topics are multifaceted, and significant information may be gained from a survey of the date or period of publication, as well as the regions in which the books originated and were disseminated."

Through her work at the Archaeographical Laboratory, Dr. Pozdeeva has been involved in many complex archaeographical expeditions, during which approximately four thousand manuscripts and old printed Cyrillic books of the 15th-20th centuries, as well as a unique archive of traditional culture, have been collected. This archive contains sound recordings and videos of different oral traditions (folklore and spiritual songs), interviews with Old-Believers, documentaries about their everyday life, and church services. The photographic collection of the Archaeographical Laboratory includes around three thousand pictures, slides, and negatives that preserve an image of the past, its people and culture. The most significant part of this traditional culture collection was gathered jointly by the Archaeographical Laboratory and the Perm Regional Museum, where this collection is currently housed. In addition, the Laboratory creates descriptions of Cyrillic codices preserved in archives of three regions of the Russian Federation and instructs local specialists.

Asked to profile her work at this institution Dr. Pozdeeva says: "Much of my time has been devoted to seeking out, describing, and studying manuscripts and old printed Cyrillic books in regions of Russia where codices are virtually hidden from scholars. Generally, few qualified specialists have worked

on these codices and books in these areas outside of Moscow. So, the work that began ten years ago in Tver' now has led to the Perm and Yaroslavl' regions." Asked with which of her publications she is most satisfied, she indicated that her "favorites are those in progress and those I plan to write."

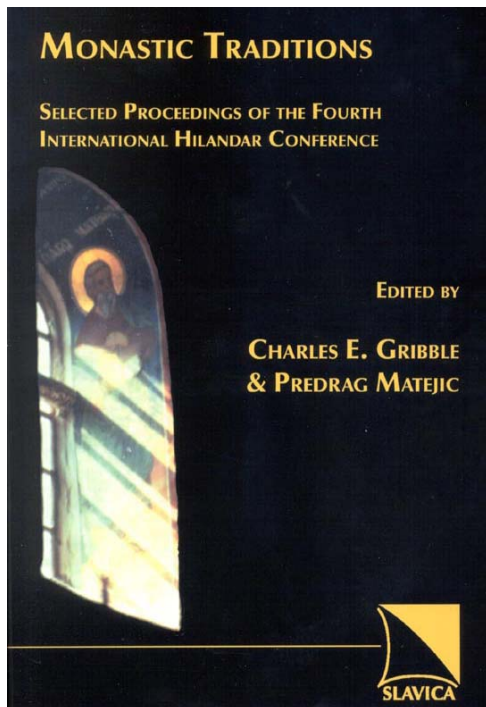
Having researched topics that wholly or largely coincide with projects of the Archaeographical Laboratory, Dr. Pozdeeva gives credit to a group of authors for past and upcoming issues of "The World of Old-Believers"/(*Mir staroobriadchestva*), which were published in the face of considerable obstacles.



Predrag Matejic and Irina V. Pozdeeva during the 4th International Hilandar Conference held in Columbus, Ohio, 1998

Concerned with the current situation regarding the exchange of information among scholars in the field, Dr. Pozdeeva speaks of the RCMSS as a center that provides scholars with information regarding ongoing research in the field, and creates a potential for international collaborative research. "For the development of contemporary research, especially for such diverse projects as the medieval Cyrillic book and book culture, nowadays comprehensive, thorough, and simultaneous functional information is especially important. The Internet cannot replace it, since, to the best of my knowledge, many scholarly academic centers and laboratories, even if they have websites, almost never post on them their new discoveries and accomplishments, at least, as an outlet of special research. Here in Russia, it is very seldom done. The Resource Center for Medieval Slavic Studies has functioned for the exchange of such information already for a long time."

As our mission is to be a vital and current resource for scholars, we thank Dr. Pozdeeva for her kind words, and hope that we will continue to be of assistance to current and future scholars in medieval Slavic studies.



Monastic Traditions represents the "Selected Proceedings" of the Fourth International Hilandar Conference, held 14-15 August 1998, on the campus of The Ohio State University, Columbus, Ohio, as part of the worldwide commemoration of the 800th anniversary of the founding of Hilandar Monastery on Mount Athos, Greece.

Of the twenty-one papers and abstracts represented in this volume, thirteen are directly related to Hilandar Monastery and its spiritual and cultural legacy. These papers address various aspects of Hilandar Monastery, including: icons, engravings and etchings, edicts, and poetry. The majority of the Hilandar-related presentations, however, concern its manuscripts: codicological and linguistic analyses, "newly-discovered Hilandar manuscripts," Porphyry Uspensky and his manuscript-related activity in Hilandar, texts of Gregory of Nyssa in Hilandar codices, and *Paterika* in Hilandar and other Athonite Slavic monasteries.

The remaining eight presentations address monasticism, monastic traditions, Slavic manuscripts, and new trends in manuscript preservation and description: the Novgorod Occupation Archive, the use of computers and new opportunities for manuscript description, the pre-Hilandar Serbian "library," Athos in Muscovite monastic life, orthographic rules in medieval Cyrillic manuscripts, the preservation of Slavonic manuscripts in Macedonia, and 16th-century Muscovite church studies.

1998 was also the 20th anniversary of the Hilandar Research Library, which originated with and houses microfilms of the Slavic manuscripts of Hilandar Monastery, as well as microforms of over two million pages of Cyrillic manuscripts from over 100 other collections worldwide.

Charles E. Gribble and Predrag Matejic, eds.
Monastic Traditions: Selected Proceedings of the Fourth International Hilandar Conference (The Ohio State University, August 14-15, 1998)

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HRL/RCMSS NEWS NOTES:

*Announcing the Third
Presentation in the 2003-2004
Byzantino-Slavic Lecture Series
“Identities in the
Medieval Balkans”
at The Ohio State University:*

WHAT IS A “SERB” IN THE MIDDLE AGES?

by

John V.A. Fine, Jr.

*Department of History
University of Michigan*

**Thursday, 20 May 2004
7 pm EST
Jennings Hall 100
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Series sponsored by the OSU Departments of History, Slavic and East European Languages and Literatures, Greek and Latin, the Modern Greek Program, the Center for Slavic and East European Studies, the Center for Medieval and Renaissance Studies, and the Resource Center for Medieval Slavic Studies.



Paul Stephenson visits the HRL

Paul Stephenson, Department of History, University of Wisconsin-Madison, and Dumbarton Oaks, Washington D.C., visited the Hilandar Research Library mid-February 2004. The noted historian and author was on campus as a guest of the 2003-2004 Byzantino-Slavic Lecture Series “Identities in the Medieval Balkans.” He presented a lecture on his book *The Legend of Basil the Bulgar-Slayer* (Cambridge University Press).

Bishop Artemije Visits HRL



On his first visit to the United States, **Bishop Artemije of Raška-Prizren and Kosovo-Metohija** made special arrangements to tour the Hilandar Research Library. He received a quick introduction to the history of the collection, HRL holdings, and microfilm reader/printer equipment used by scholars studying microforms of medieval Slavic manuscripts. His Grace was accompanied by **Father Simeon** and **Father Vaselija** (from Raška), **Professor Mirosljub Jevtić** from Serbia, and **Veljko Sikirica**, who served as official driver and guide to the group.

Association for the Study of Eastern Christian History and Culture (ASEC) Formed

A new scholarly organization was born in September 2003: the Association for the Study of Eastern Christian History and Culture (ASEC). In order to promote the study of all branches of Eastern Christianity ASEC seeks to: encourage scholarship and research; advance effective teaching at all levels of education; promote scholarly publications and the dissemination of knowledge through the organization of meetings and conferences; foster closer communication and facilitate the exchange of ideas among scholars.

Membership in the Association is open to individuals having a professional scholarly interest in any aspect of Eastern Christian history and culture who fulfill at least two of the following three criteria: posses-

sion of an advanced degree (at a minimum, MA or equivalent); academic affiliation; scholarly publications. Student members involved in the active pursuit of graduate degrees are also encouraged to join.

More information about ASEC may be found at the following website: <<http://hudce7.harvard.edu/~ostrowski/asec>>.

Midwest Slavic Conference Held at Ohio State

The Midwest Slavic conference, sponsored by the OSU Center for Slavic and East European Studies (CSEES) and the Midwest Slavic Association, was held 26-28 February 2004 at the OSU campus. The 31 separate panels touched on a wide range of topics in Slavic studies, and the over 300 participants included professors, graduate students, diplomats, military officers, as well as business and community leaders.

The CSEES reported in its Spring 2004 newsletter that the *Medieval Slavic Philology* panel was one of the most popular of the conference. Chaired by **Predrag Matejic**, RCMSS director and HRL curator, the panel included presentations by visiting Fulbright scholar **Yulia Artamonova** (Research Center of Traditional Culture, Moscow), “Notated Hymns to St. Iosif Volotsky from the Collection of the Iosif-Volokolamsk Monastery”; **Irina Y. Barclay** (Appalachian State University), “The Legacy of Manuscripts in the Tver’ Region of Russia”; and members of the OSU Department of Slavic and East European Languages and Literatures (DSEELL): **Professor Daniel E. Collins**, “Just the Facts, Ma’am: Speech Reporting and Institutional Needs in Medieval Russian Criminal Trials”; **Ljiljana Đurašković**, “Tradition and Innovation in Late Slavonic: A Linguistic Description of OSU.HRL.SMS.13”; and **Tania D. Ivanova**, “Pseudo-Dionysius the Areopagite in Two 14th-Century Translations: The Concepts of

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HRL Journal

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

The Sermons Of John The Exarch Of Bulgaria

by Svetlina Nikolova

My previous contact with the Hilandar Research Library dates to the 1970s, when Father Matejic was kind enough to facilitate receipt of microfilm copies of certain *Paterika* in the collection. This eventually was presented in the patristic compilation, *Paterichnite raskazi v bulgarskata sred-novekovna literatura*, published in Sofia, 1980. Over the past twenty years, I frequently thought of the HRL. Therefore, I was especially pleased to have a chance to visit and work in the HRL, when I visited OSU this past autumn.

I was interested in researching the dissemination of sermons by a most remarkable Bulgarian writer of the 9th-early 10th c. – John the Exarch of Bulgaria. In the past few decades, scholars have done much to establish the sources of these sermons and to clarify questions of authorship. Copies have been published, including early Bulgarian ones of the 14th cent., and quite a number of copies, mainly Russian, have been located and traced. Two of the works (*Encomium of John the Theologian* and the *Sermon for Feast of the Transfiguration*) have been studied in considerable detail. Despite this, the textual tradition of the sermons as a whole, even in the South Slavonic literary tradition, has remained unclear and, for the most part, unstudied. I decided, therefore, to devote the bulk of my time at the HRL to tracing the texts of the sermons of John the Exarch of Bulgaria. Specifically, I worked with 16 copies of four of these sermons: *the Sermon for Ascension*, *First Sermon for Christmas*, *Sermon for Candlemas*, and the *Sermon for the Transfiguration*.

My attention focused in particular on the *First Sermon for Christmas*, since only two late 16th-century texts (Russian and Serbian) have been published previously – and that more than a century ago. One of the HRL copies (GLZ.52, 15th cent.) is unknown (noted in a catalog but unidentified). It is precisely this text that I have prepared for publication.

I also examined four other Resava texts of this sermon (17th cent.), unknown to scholarship, all of which are indicated but unattributed in catalogs of Hilandar manuscripts. There is also a SW Russian manuscript (SGU.229) that preserves many traces of Middle Bulgarian. With the 18 copies already established in scholarship, these additional HRL copies represent a major portion of the manuscript tradition, and, what is of particular interest to me, the South Slavonic tradition.

In addition, I prepared for publication the oldest Serbian copy of the rarely encountered *Sermon on Candlemas*, which has hitherto remained unknown (HM.SMS.457). The text is important for the study of the South Slavonic manuscript tradition of this work in general; so far, only three copies are known, and only one, the Bulgarian copy, is older than #457. Of interest is also the unknown Russian copy of this sermon of the 1560s that I found (SGU.53); before now, a mere ten Russian copies of this work had been noted.



Svetlina Nikolova, Director of the Cyrillo-Methodian Research Centre, Bulgarian Academy of Sciences, Sofia, Bulgaria.

My attention was drawn also to the three unknown copies of the *Sermon for Ascension*. Compared to the relatively rich early manuscript tradition of this sermon, these copies gave me the rare chance to clarify the textual history of the sermon up to the 14th c. among the South Slavs, the results of which I will publish separately.

The five Russian copies of the *Sermon for Transfiguration* with which I worked in the HRL (70 are already known in scholarship) are of interest for two reasons: three gave me a chance to follow up on some as yet unstudied peculiarities of the SW Russian textual tradition of this sermon, and the other two, existing in the same manuscript (SGU.2671, late 16th c.) were representative of a hitherto unstudied Russian tradition where the two redactions of the sermon spread as independent works, one

after the other, with the expanded redaction appearing in these cases in an abridged variant.

Finally, I spent time on other topics and problems of long interest to me. I was able to add five unknown copies to my collection of the nearly 170 copies of the *Prologue Life of St. Methodius*. I also located five Hilandar Serbian manuscripts containing the weekly prayers of Cyril of Turov. I succeeded in working also with the Serbian copy of the *Lausaic History*, which is unique, as far as I know, in the South Slavonic tradition.

Together with Predrag Matejic, I also examined two of the original manuscripts of the HRL: OSU.HRL.SMS.5, a Russian monastic collection (17th cent.), and OSU.HRL.SMS.1, a copy of Paisii Khilendarec's "Slaveno-Bulgarian History" (late 18th cent.), which in the future may be the object of joint research.

The wealth of materials in the HRL tempts every researcher who has a chance to work on site to try to become familiar with the maximum number of manuscripts on microform that reflect their scholarly interests. I also succumbed to this temptation. I should immediately say that this is not possible without the active cooperation of the staff of the HRL. Therefore to them, to a large degree, belongs the merit. To my joy and wonder (due to the fact that I am well acquainted with the way of work in many other repositories in the world), all the staff of the HRL were ready throughout my stay to assist me always and in all things related to my work. In addition, their invaluable help in introducing me to the Slavic circles at OSU and in organizing all questions of daily life, I should like to say that I returned to Bulgaria not only with scholarly results, but also with new friends to whom I wish to express my most heartfelt gratitude.

Hilandar Ms. 385 "Instructional Gospel"

By Maria Tihova

My work with the text of the *Uchitelno Evangelie* ("Instructional Gospel"), as found in HM.SMS.385, a Serbian codex copied in 1355, is related to the preparation of a critical edition of this valuable Old Bulgarian text, written by Konstantin of Preslav, one of the most famous students and disciples of the "Teachers to the Slavs," SS. Cyril and Methodius. I am most grateful to the HRL and RCMSS for

HRL Journal, continued

providing me a copy from their microfilm and facilitating this research.

As it is known, the preparation of any critical edition requires not only the determination of a “base text,” but also references to variant readings as found in other versions of the same text. The availability of #385 was valuable in this regard, adding a fourth complete text to compare to the other three known copies: Sinodal 262 (Russian, the oldest text and, therefore, used as the base text to which the others were compared); Hilferding 32 (Serbian, dated 1286); and Vienna Cod. Slav. 12 (Serbian, dated to the 14th century). While several scholars had studied and written about these three manuscripts, Hilandar 385 was virtually unknown to scholarship.

Careful analysis and a comparison of #385 to the other manuscripts, as well as to a Greek text, allowed me to make conclusions regarding the linguistic features typical of the four manuscripts. This was the first time #385 had undergone such a rigorous linguistic investigation. The linguistic and textual comparisons, in turn, showed the extent to which the Serbian versions of this text shared features, in particular in comparison to the oldest version found in Sinodal 262. At the same time, #385 differed in certain regards to the other Serbian versions. Numerous examples and specific details will be offered in the published critical edition.

The underlying features of the Preslav redaction found in these manuscripts are of particular interest. It is even possible to hypothesize that #385, or rather, the manuscript from which it was copied, was the “last version to leave” Great Preslav and find its way to Mount Athos.

I wish to again underscore the importance to my research and to the preparation of the critical edition of the *Uchitelno Evangelie* that access to Hilandar Slavic manuscript 385 represents, and once again thank the HRL and its most courteous and helpful staff.



Marija Tihova is the Director of the Preslav Literary School Research Centre, “Konstantin Preslavski” University of Shumen, Bulgaria.

Conservation of the Bugariu *Molitvenik Bogat*, 1848

By Harry Campbell

The *Molitvenik Bogat* exhibited the typical characteristics of many other books brought to the conservation division for examination and treatment. The cover was loose at the rear hinge, the text block was irregular with several sections loose and protruding at the fore-edge, pages were soiled and stained from heavy use, and the cover was worn around all edges and splitting on some edges.



Some unusual features began to emerge on closer examination. The odd textured silver paper on the cover appeared to be fancy wrapping paper wrapped tightly around, and completely covering an earlier leather cover, which was visible at the worn edges. There appeared to be the impression of a coat of arms or other stamped design in

the center of the front cover, below the wrapping paper. The edges of the text block had been gilt and gauffered. Perhaps the most intriguing aspect of binding was the fact that the split edges of the cover revealed boards made up of laminated paper waste sheets – pages from an earlier book with printing clearly visible between the layers.

The proposed treatment included removing the wrapping paper from the leather, which appeared to be dark calfskin in good condition; lifting the leather from the paper boards; the delamination of the paper boards to reveal the individual sheets and fragments; mending the text block to try and preserve the visual effect of the gauffered edges; local surface cleaning and stain reduction in the text; and rebinding in full leather with the original leather board and spine panels mounted in their original locations on the new cover.

At the time of this report the treatment so far includes the successful removal of the wrapping paper from the original leather cover and the delamination of the paper boards. The fragmentary sheets from the boards have been separated in a water bath, cleaned of residual adhesive, flattened, and dried. The leaves are printed and the text has been identified by Hilandar staff as from two separate books: one part is from a Slavic Liturgy of St. Basil, and the other includes



texts from a Romanian *Lenten Triodion*, specifically, from Friday of the First Week through Thursday of the Second Week of Lent. The leather has been lifted from the boards, cleaned, found to be in good condition and fairly flexible, and is ready to mount on a new cover.

The next step is to mend and clean the pages, reseat the loose sections, prepare the spine and new endpapers, and create the new leather binding. A clamshell box will be constructed to house both the book and the separated sheets that comprised the paper boards.

The book was obviously quite handsome when it was new, with the tooled dark calf binding and the gauffered edges, not to mention the pleasing design of the pages printed in red and black ink. The restoration will attempt to return the book to a condition very close to the original look, feel, and structural integrity.

Editor’s note: Harry Campbell is the book and paper conservator for the OSU Libraries’ Special Collections. From 1995 to 2001 he was Senior Conservator at the Etherington Conservation Center (ECC) in Greensboro, North Carolina. Prior to his employment at ECC he was head of Collection Maintenance and Bindery Preparation here at OSU from 1985-94. Originally trained as an artist at the Art Academy of Cincinnati and the University of Wisconsin, he began a new career in bookbinding and conservation after completing a four-year training program in the conservation department at the University of Cincinnati Libraries from 1981-85.

Dr. John and Dehlia Negulesco kindly donated this rare Romanian Cyrillic *Molitvenik Bogat* of 1848, formerly the property of Dehlia’s family and father, the Very Reverend John Bugariu. The Negulesco’s have been supporters of the HRL since its inception, and are well aware and proud of Romanian contributions to the history and welfare of Hilandar and other monasteries on the Holy Mount. We are most grateful for their generosity.

News Notes, continued from page 5

Good, Beautiful and Love in the Translations of Isaj of Ser and Thekara.”

Predrag Matejic also participated in the roundtable *Interconnections in Eastern Christianity: The Rewards (and Frustrations) or Researching Across Time and Place*, sponsored by the Association for the Study of Eastern Christian History and Culture (see related article this issue). The lively discussion was chaired by **Jennifer B. Spock** (EKU) and sustained by panel members **Lucien Frary** (Univ. of Minnesota), **David M. Goldfrank** (Georgetown Univ.), and **Tania D. Ivanova** (OSU).

RCMSS advisory board members and former MSSSI participants actively participated in the conference, either by chairing panels and roundtable discussions and/or presenting papers. MSSSI 2003 participant **John W. Hill** presented “Ivan Fedorovich Gorbunov and the New Genre of Oral Interpretation” at the panel *Explorations in Slavic Performing Arts and Literature*, chaired by MSSSI 1999 alumna **Olia Prokopenko**, who also chaired the panel on *Aspects of Slavic Folklore*.

Mark Nuckols (MSSSI 1999) and **Miriam Whiting** (MSSSI 2001) read papers on *Topics in Contemporary Slavic Linguistics I*; **Bojan Belic** (MSSSI 1999) both chaired and presented a paper at the *Topics in Contemporary Slavic Linguistics II* panel. **Yevgeniya Tyurikova** (MSSSI 2003) shared her research on “The Use of the Instrumental and Prepositional Cases” during the second panel on contemporary linguistics.

Susmita Sundaram (MSSSI 1999) chaired several roundtable discussions, one of which included DSEELL chair **Daniel E. Collins** and **David J. Birnbaum** (University of Pittsburgh), who is a member of the RCMSS North American Advisory Board. **Susmita** also presented a paper on *Aspects of the Russian Silver Age*. **Maria “Masha” Alley, nee Kaneva**, (MSSSI 2001) chaired *Selected Issues in Second Language Acquisition*.

RCMSS campus Advisory board member **Margarita Mazo** (Music) chaired the panel on *Russian Opera and Ballet*, while **Halina Stephan** found time to present a paper and chair several panels, while co-hosting the Midwest Slavic conference in her capacity as CSEES director.

Fulbright Scholar Researches HRL Holdings

Yulia Artamonova of Moscow, Russia, was awarded an eight-month Fulbright Scholarship to conduct research in the Hilandar Research Library. Professor Artamonova arrived in early January 2004 to begin work on her project “Hymnographical Models from South Slavonic and Old Russian manuscripts.” Yulia Artamonova is a graduate of the Department of History and Theory of Music of the State Musical and Pedagogical Institute (Moscow, 1989). Her master’s thesis examined Old Russian chants. She received her Ph.D. from the same institute (now renamed Gnessins’ Russian Academy). Her thesis is entitled “Hymnographic Models in Old Russian Church Musical Culture of the 11th to the 18th Centuries.”



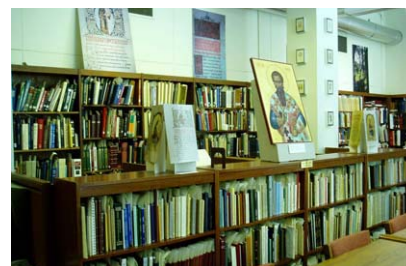
Professor Artamonova worked as a lecturer for the Russian Academy of Music (RAM) for almost ten years (1992-2001) and now works as a senior research fellow for the Research Center of Traditional Culture - affiliated with her home institution (RAM). Her research interests include Old Slavonic musical culture and hymnography, manuscripts and notations, and performances of Old Russian chants.

This research visit is Professor Artamonova’s first time in the United States. She read extensively and gathered information about America prior to her arrival, but states that: “Personal experience cannot be replaced by anything.” She goes on to say that “Here, in the Hilandar Library, I feel I’ve returned to my student years - the happiest and most fruitful time

of my life! I have found abundant materials for research. I feel a renewed interest in my field, and have received extraordinary support from the HRL staff. My research experience here meets my highest expectations, and gives me a unique opportunity to accomplish as much as possible.”

Edward Kasinec Collection Housed In The HRL

Over the past two years the Hilandar Research Library has greatly benefited from the understanding and generosity of Edward Kasinec, a member of the RCMSS North American Advisory Council, who is the well-known Chief of the Slavonic and Baltic Division of The New York Public Library. Mr. Kasinec, a leading expert in the history of early Slavic printing, Eastern Christianity, and East Slavic culture, has amassed over the years a remarkable and unique private library. Through either donation or at substantially reduced cost, Edward has made portions of his private collection available to the HRL. This collection of nearly 1000 volumes is particularly strong in the history of East Slavic culture, rare collections in the former Soviet Union, and descriptions and catalogs of early Cyrillic imprints and manuscript collections. Of special importance are a large number of limited edition volumes, virtually impossible to find in most North American libraries.



This collection is proudly displayed in the center of the HRL, with a plaque commemorating it as the “Edward Kasinec Collection.” We thank him for his generosity and for enhancing and strengthening our reference collection by making his books available to this and future generations of scholars.

Hilandar Fire, *continued from page 1*

earlier. Lost were the chapels (churches) of St. Demetrius (1778), St. Nicholas (14th century and 1664), the Forty Martyrs (early 17th and early 20th centuries), and St. Sava (1778). Others were damaged, but not completely destroyed.



Aerial view of smoldering Hilandar Monastery
Photo courtesy of ANTIC.org
<http://home.cogeco.ca/~miroslav/Hilandar/>

Early published reports suggest either a space heater or a faulty chimney as possibly responsible for the fire. No official report on the fire and its cause is yet available.

Traveling through the roof area, the fire was not stopped until it virtually reached the base of St. Sava's Tower. In its path, in addition to the chapels, were monks' quarters, recently renovated pilgrims' (guest) quarters, balconies, rooms for receiving guests, the former Royal Suite, dining halls, kitchens, and much more. Also lost was the entrance arch, last renovated in 1637/1638, lined with frescoes that had greeted pilgrims and guests for centuries.

But the loss is truly even greater. Lost with these physical parts of the monastery was one half of the rich mosaic that Hilandar represents, that tapestry of history – of different peoples and individuals, of different artisans of uniquely-crafted icon walls, icons, frescoes, the carvers, carpenters, and masons, the heritage of abbots and monks who built, protected, renovated, beautified, and guided Hilandar through the ages.

To better understand the extent of the loss, consider briefly some of the history of the monastery. Hilandar Monastery was founded in 1198 by Stefan Nemanja (St. Simeon), and two of his sons, Stefan the First-Crowned (St. Simon), and Rastko, better known as Sava (St. Sava the Serbian). From its inception, Hilandar was closely associated with the Nemanjić Dynasty, whose rulers, with very few exceptions, were all canonized saints of the Serbian Orthodox Church. This association with so-extended a saintly family and its patronage is unique, and made Hilandar all the more famous.

With the fall of Constantinople to the Ottoman Turks (and in 1458, the fall of Smederevo, the last medieval capital of Serbia), substantial royal and noble patronage for Hilandar ended. By the late 17th c., most of the financial support for Hilandar came from peoples throughout the Balkans and in Russia, who individually could give little, but who collectively could do much. It was also necessary for up to two-thirds of the monks to spend most of their time away from the Holy Mount, represent-

ing the monastery and engaged in various duties, including the collection of donations, often in areas from where they had originally come to Hilandar. Such donations helped the monastery substantially for the next three centuries. It is largely due to the historical significance of Hilandar Monastery that many throughout the world are now seeking to find ways in which to help the monastery rebuild that which has been destroyed.

In recent times, there has been a revival of interest in both monasticism and in Hilandar and Mt. Athos. As a result of the fire, some have remembered that there is a very important link in North America to Hilandar Monastery and the Holy Mount.

Fearing a loss in just such a disaster as a fire, in December of 1969 the monks of Hilandar Monastery contacted the Very Rev. Dr. Mateja Matejic, a professor at The Ohio State University, who was known to them. Their goal was to somehow make possible the preservation of the written heritage of Hilandar Monastery, should even the worst occur. A microfilming expedition was organized, and during parts of the summers in 1970, 1971, and 1975, all of the Slavic and non-Greek manuscripts, as well as most of the Greek manuscripts, were microfilmed. This endeavor assured the preservation of the intellectual content of the manuscripts, edicts, and many books, as well as made possible future access to this invaluable cultural material to students and scholars for all time.

While the Hilandar Research Library (HRL) and the Resource Center for Medieval Slavic Studies (RCMSS) can do very little to help physically preserve the original manuscripts in Hilandar, everything possible has been and will be done to assure the preservation of the microfilm copies of these manuscripts, documents, edicts and charters. The original microfilms from Hilandar (and elsewhere) are kept deep underground, in "nuclear-proof" vaults, where any fire would be automatically and fully extinguished in less than a minute. Here, ideally stored and protected, accelerated aging studies indicate these films will last at least 500 years.

To honor the monks of Hilandar for their trust and foresight, working copies of these films are found in the appropriately named "Hilandar Research Library." Just as Hilandar Monastery quickly grew to fulfill a greater role, well beyond the borders of Serbia, so too has this library and its related RCMSS. Hilandar Monastery and its monks planted a seed in America that continues to grow. Now among the collections on microform, which began with those microfilms of Hilandar's manuscripts, are another 100 collections from 22 additional countries and territories. Sharing Hilandar's concerns of 35 years ago, the HRL preserves on microform and makes accessible as many Slavic Cyrillic manuscripts as possible. The RCMSS assists by making it easier for students and scholars to research these materials, and by facilitating classes, workshops, conferences, and publications. Both the HRL and RCMSS are committed to continue their preservation, access, and educational efforts. Please see <http://cmrs.osu.edu/rcmss/> for more information on "Hilandar in Ohio."



Underground storage entrance

Recent Bibliography



In volumes 3, 7, 11 and 13 of CMH we published selected bibliographies 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. Below are some publications issued since May 2003.

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Stamped image of Christ with the Theotokos and St. John impressed on the leather front cover of the Bugariu Molitvenik Bogat, donated March 2004

Gifts in Kind

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HILANDAR

*Terrestrial
and celestial
vested in stone.
A poem
and a tale
told by silence,
and a promised land
in a foreign country.
An incessant prayer
and imperial signature
inscribed in the course of ages.
A fortress and a cell
for white souls
dressed in black.
An ancient record
written clearly
for every generation.
A light without shadows,
an obvious eternity.*

*V. Rev. Dr. Mateja Matejic
Hilandar Manuscript (Beograd: Raška Škola, 1998)*

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