



Cyrillic Manuscript Heritage

Volume 28

December 2010

The Ohio State
University

THE HILANDAR RESEARCH LIBRARY
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus
Ohio

Ivan The Terrible and The Hilandar Research Library

The Hilandar Research Library has recently begun to acquire a facsimile edition of the so-called *Illustrated Encyclopedia copied for Ivan the Terrible* (1530-1584) of Russia. While individual, original manuscript volumes had previously been the subject of interest and study, it seems that only in 1982 someone realized that the ten volumes found in three different libraries in Russia constituted an original ten-volume manuscript set. In fact, this set, probably copied between 1568 and 1576, represented an illustrated encyclopedia copied for Ivan the Terrible, Grand Duke and later Tsar of Russia. With over 17,000 illustrations, the set is a remarkable achievement of manuscript art. Once the publication is complete, this *Illustrated Encyclopedia* will consist of over 40 volumes, the first 24 of which are already available.*

*A new publisher in Moscow, Akteon®, was established in 2004 for the express purpose of preparing and publishing facsimiles and/or facsimile representations of this special set, as well as other exceptional treasures of Russian manuscript and book culture. The high quality, efficacy and expediency of their work are greatly appreciated. For additional information, see <http://akteon-books.narod2.ru>. Moscow, Phone (+7) 916-493-4411 or email: akteon-sales@mail.ru



Miniature depicting the birth of Ivan
(*Russkaia Letopisnaia Istorii. Kniga 19: 1528-1541*
gg. Moskva: Akteon, 2010: 39. Used with permission)

INSIDE FEATURES

Director's Desk – Page 2

Complementary Resources – by Eric
Johnson, Page 3

HRL Journal – *Interpreting Vitae of
St. Andrei* by Svitlana Kobets – Page 4
Language Arts As Spiritual Exercises
by Robert Romanchuk – Page 5

HRL & RCMSS News Notes –
Pages 6, and 7

A Pilgrim's Tale: Arizona - New Mexico
- Alaska – by Daria Safronova –
Pages 8, 9 and 10

Gifts in Kind, Donors – Page 11

Ivan the Terrible and Serbian Culture

Ivan was the grandson of Anna
Glinska, nee Jakšić, daughter of
Stefan Jakšić, and wife of Prince
Vasilii Glinsky. Their daughter Je-
lena (Elena), was the second wife of
Grand Prince Vasilii III of Moscow,

and mother of Ivan. The Jakšić family was a noble Serbian family, particularly honored by Matthias Corvinas, King of Hungary, who in 1465 gave the area of Maros to him and his descendants to administer in recognition of the bravery in battle shown by Vojvoda Stefan and his soldiers. Maros is located in today's central Romania, and known under the name Târgu Mureș. Through marriage, in addition to links with the Muscovite Russian rulers, the Jakšić family was related to many of the ruling houses of the Balkan and Mediterranean regions. After the death of her son-in-law, Vasilii III, Grand Prince of Moscow, and daughter, Jelena, Anna Glinska helped raise young Ivan.

Visible evidence of the link of Ivan the Terrible to Serbian culture is the 1564/1565 fresco of St. Lazar of Kosovo (Hrebeljanović) in the Moscow Kremlin's Cathedral of the Archangel (Michael). Also depicted there is Saint Simeon, founder of the Serbian Nemanjić dynasty, and his son, Saint Sava, founder of the Serbian Orthodox Church. St. Archangel Michael was the patron saint of the Muscovite rulers, and 46 rulers of Muscovite and Russian rulers are entombed in the Cathedral.

Continued on page 7

Director's Desk

Dr. Predrag Matejic

Among the positive changes brought about by the political transformations in the former Soviet Union and Eastern Europe are the return to and emphasis of historic



cultural values, as well as the new "openness" about access to the cultural treasures of these peoples and regions. The HRL was delighted to learn of the publication of the *Illustrated Encyclopedia copied for Ivan*

the Terrible described in brief in this issue. It is also an opportunity to remind many of our readers that Hilandar Monastery historically was and continues to be of great importance to many different peoples and cultures, as is true also of the historic importance of these cultures and peoples to Hilandar Monastery and Mount Athos.

Russia is fortunate that, despite the ravages of wars and revolution in the 20th century, hundreds of thousands of Slavic Cyrillic manuscripts are still found there. They are the richest of countries in this regard. Among these manuscripts is this remarkable collection. Akteon®, however, is not limiting its production to just this set. The HRL has already acquired beautiful facsimiles of the circa 1325 *Amartol Chronicle* with its 127 miniatures, the 16th-century *Illuminated Alexandriada*, the *Chudov Monastery Collection (Sbornik)* of 1550-1575, which includes the *Apocaplyse*, and the *Illuminated Life of St. Nicholas* copied between 1570-1580 and its 408 miniatures. We look forward to other future editions. While the collections of the HRL will always be especially known for the thousands of manuscripts on microform we preserve and make accessible to students and scholars, a few acquired manuscript originals and, especially, facsimiles of Slavic manuscripts, help to expand and make clearer the beauty and depth of the history and cultural legacy of Cyrillic Slavic manuscripts.

Among the recent research visitors, **Svitlana Kobets** (Pontifical Institute, University of Toronto) returned to study Hilandar Research Library #2, an illuminated

original manuscript containing the *Life of St. Andrew, Fool-for-Christ*. She is preparing both an article and book on "Holy Foolishness" to be published soon by Slavica Publishers. In November and December, we welcomed **Robert Romanchuk** of Florida State University, who is completing his research intended to illustrate important contributions to a better understanding of late 14th- and early 15th-century Serbian, South Slavic and Balkan culture, specifically related to St. Stefan Lazarević and his school as well as Hilandar Monastery and Mount Athos. Robert is also one of the editors of *Polata Knigopisnaia*. He has brought the latest issue, Volume 38, to the OSU Libraries to be mounted on the Knowledge Bank (<https://kb.osu.edu/dspace/handle/1811/6399>). Please look for this volume early 2011.

After exactly nine months, **Isabel Arranz** and **Mario Polo** (both of MSSSI 2008), returned to Spain, having concluded an intense and productive research stay at the HRL and the OSU Libraries. We look forward to their continuing success. Congratulations to **Patricia González Almarcha** (MSSSI 2006), who successfully defended her dissertation: "Reception of Proverbs Attributed to Menander in the Slavic Medieval Cultural Milieu" (University Complutense in Madrid). We also congratulate **Susana Torres Prieto** (MSSSI 2008, as well as a former HRL guest researcher), who has recently received a position teaching Old Church Slavonic at a Theological Department in Madrid.

Father **Živojin Jakovljević** (MSSSI 1999), who found time to continue his research and preparation despite his significant pastoral and other obligations, has recently defended his dissertation (OSU, Slavic & East European Languages and Literatures) on the topic: "Editing in a Sixteenth-Century Serbian Manuscript (HM.SMS.280): A Lexical Analysis with Comparison to the Russian Original." His advisor was **Daniel E. Collins**, while **Charles E. Gribble** and I also served on his committee. We congratulate him and look forward to his graduation in Winter Quarter 2011! Concluding recent news we have of MSSSI participants, **John Hill** (MSSSI 2003) and **Georgi Parpulov** (MSSSI 1999, Oxford University) have both recently published important articles.

Recent visitors include Mrs. **Biljana Djelevich** and **Veljko (William) Ilic**, who visited the Thompson Library to see the **Jakša and Biljana Djelevich Serbian Library** and its location and display on the third floor. Mrs. Djelevich was delighted to learn that the 3,000 volumes of this library are often used and even the frequently requested and loaned through our interlibrary services. Also making brief visits were **Cathy Vrugitz**, as well as the daughters of **Nick** and **Frances Roslovic**, "**Jo**," **Nina**, and **Dian**. Supporters of long-standing, they wished to see the changes in the renovated Thompson Library. We also had several other groups and individuals make visits.

Of special note is the successful completion of the "Vuk Stef. Karadzich" named-designated fund of the Hilandar Endowment. It was brought to fruition thanks to many dedicated members of the **Serbian National University "Vuk Stef. Karadzich"** of the Greater Cleveland area, and numerous friends of the organization who have kept the legacy of "Vuk Stef. Karadzic" alive. The fund was established to promote Serbian culture. We are grateful for the continuing support of so many.

On a sad note, professor **Horace G. Lunt**, Professor Emeritus Harvard, has passed away. As noted in our last issue, he was one of the pillars upon which Slavic scholarship in this country was established.

CYRILLIC MANUSCRIPT HERITAGE

Director: PREDRAG MATEJIC

Asst. Curator: LYUBOMIRA

PARPULOVA GRIBBLE

Managing Editor: HELENE SENEAL

Media Consultant: LORRAINE NETRETIĆ

Contributing Editor: DARIA SAFRONOVA

**Hilandar Research Library
Resource Center for
Medieval Slavic Studies
The Ohio State University
Thompson Library
Room 119
Columbus, Ohio 43210-1286**

Telephone: 614-292-0634

Fax: 614-292-7859

E-mail: hilandar@osu.edu

Website:

www.cmrs.osu.edu/rcmss/

“Combined Collections” Present a Remarkable Array of Complementary Resources

HRL and RBMS Share Common Mission to Preserve and Promote Manuscript and Textual History and Culture

By Eric J. Johnson, Associate Curator, Rare Books & Manuscripts Library

Readers of *Cyrillic Manuscript Heritage* no doubt have already heard much about the opening of the renovated Thompson Library in August 2009 and the Hilandar Research Library's (HRL) new home alongside the Rare Books and Manuscripts Library (RBMS), the Jerome Lawrence and Robert E. Lee Theatre Research Institute Library (TRI), and the William Charvat Collection of American Fiction. Sharing space on the building's first two floors has allowed these administratively separate units of the OSU Libraries' department of Special Collections to combine resources in their continued efforts to meet the curricular and research needs of the diverse constituencies of users. More importantly, integrating our respective collections into a single unified storage area and working alongside each other in our common office suite has helped bring to light many similarities in our respective approaches toward collection building, library service, teaching, and the provision of research support.

HRL is an unsurpassed resource for the study of Slavic Cyrillic manuscript heritage, but it is not the only unit of the Ohio State University Libraries that administers a collection of rare and unique manuscript source material. RBMS has its own collection of primary documents highlighting the manuscript and book culture of western Europe during the Middle Ages, including original manuscripts related to pastoral care and theology, hagiography, monastic and private devotional practice, the Bible, documentary culture and diplomatics, and more. All told, RBMS owns 19 codices produced between the fourteenth and early-seventeenth centuries, along with over 700 individual leaves and fragments of manuscripts produced between ca. 1090-1500 CE. The past year has been particularly good to RBMS's collection development activities in this area, seeing seven new codices and an array of other manuscript sources enter the collection (including a fourteenth-century Cistercian Processional; a fifteenth-

century German sermon collection; a miscellany of mystical and devotional writings produced for a fifteenth-century adherent of the *Devotio Moderna*; a sizeable family archive of over 80 documents on parchment produced between 1413-1570 CE detailing the fiscal activities of a single family in the town of Marchiennes in northwest France; and a fourteenth-century scroll approximately two meters long recording witness testimonies in a legal case in the south of France, to name only several of our most recent acquisitions).

These materials have quickly become some of the Libraries' most frequently used resources over the past two years. In addition to their use by external researchers as well as students and teachers from a variety of courses on medieval literature, history, and culture offered by departments across the University's curriculum, RBMS's diverse collection also acts as the foundation for “Medieval Manuscript Studies” (MRS610), a required course for medievalists of all disciplines seeking graduate academic certification from the University's Center for Medieval and Renaissance Studies.

Twenty-one students enrolled in the course this autumn, and during this term we have explored the history of the medieval manuscript in the Latin West by analyzing the development of handwriting from the fall of the western Roman Empire to the rise of Italian Humanism; investigating the codicology, creation, and use of medieval books, including processes of parchment and paper manufacture, scribal practice, book-binding, glossing, and reading habits; discussing principles of editing manuscripts; and exploring related topics such as manuscript illumination, legal docu-

ments, medieval music, and the transition from manuscript to print culture during the fifteenth century. Additionally, in the spirit of collegiality, cooperation, and intellectual generosity that characterizes the ongoing relationship between HRL and RBMS, Professor Predrag Matejic presented to the class a lecture on medieval Slavic manuscript culture that helped contextualize and enrich the course's larger focus on the world of western European manuscripts.

Although they generally focus on different geographical areas, the Rare Books and Manuscripts and Hilandar Research



Photo by Eric Johnson

An array of manuscripts from HRL and RBMS holdings

Libraries share a common mission to preserve and promote manuscript and textual history and culture, and taken together their combined collections offer a formidable array of complementary resources to anyone interested in manuscript and book history and the study of medieval European society and religion. As the curator responsible for RBMS's medieval and pre-modern collections, I would like to encourage readers of *Cyrillic Manuscript Heritage* to explore the riches of our collections and learn more about how HRL and RBMS, while striving to achieve their own specific goals, stand side-by-side and work together to realize a larger, joint endeavor that aims to enrich the teaching and research missions of all our patrons.

HRL Journal

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

Interpretating the Illuminated Vitae of St. Andrei Iurodivyi

By Svitlana Kobets

I began my journey into the world of Russian Holy Foolishness at the University of Illinois at Urbana Champaign, where I defended a PhD dissertation “Genesis and Development of Holy Foolishness in Early Russian Literature.” I continued my research in the phenomenology of holy foolishness and its textual representation in Russian literature and culture at the Pontifical Institute of Medieval Studies (University of Toronto). There I wrote a number of articles and research papers, including my LMS theses, *The Paradigm of the Hebrew Prophet and the Russian Tradition of Iurodstvo* (2009). I have also taught several courses on holy foolishness and have organized several conference panels (Leeds 2007, Ohrid 2008, Ottawa 2009), which brought together other colleagues and researchers of holy foolishness.

In 2008, during my first visit to the Hilandar Research Library at Ohio State, its curator, Predrag Matejic, showed me a magnificent original Slavic manuscript, catalogued as SPEC.OSU.HRL.SMS.2. It contained an *Illuminated Life of St. Andrei Iurodivyi*, dated to the end of XVIII c., as well as two other illuminated texts. I was greatly impressed by the artistry of the illuminations and by the overall quality of this well-preserved

manuscript. I was also intrigued by the illuminator’s choice of the episodes and the peculiarities of their depiction.

Unlike the genre of ‘vita per se,’ the illuminated life of a saint offers an additional visual interpretation of the hagiographic text at hand. The peculiarities of the illuminations provide clues to the time of its creation, express the artist’s style and worldview and may also reflect certain aspects of the contemporary culture. Thus, illuminated vitae are of special interest to scholars of history, literature and culture. Yet, the Russian tradition of illuminated lives is an underexplored hagiographic subgenre whereas the illuminated Lives of holy fools have been hardly explored until this century. Although Vasilii Blazhennyi is the best known Russian fool-for-Christ, the most influential and representative illuminated holy fool’s vita is the Life of St. Andrei Iurodivyi. Several dozen copies have been found in Russian archives. The Russian scholar Nikolai Bubnov has recently published an extensive scholarly description of the illuminated manuscripts of Andrei Iurodivyi. Hilandar manuscript SPEC.OSU.HRL.SMS.2 is representative of the same, Russian, tradition of illumi-



Photo courtesy of S. Kobets

Svitlana Kobets

nated *vitae* of St. Andrei. It appears to be, however, a much earlier work. In fact, it may be the oldest among the known manuscripts from the tradition of St. Andrei’s illuminated *vitae*.

Since its acquisition by the HRL in 1994, miscellany SPEC.OSU.HRL.SMS.2 has been used at The Ohio State University graduate paleography classes taught by Predrag Matejic. In this and other scholarly

and teaching contexts the illuminated Life of St. Andrei Iurodivyi has been studied and described by the OSU students and scholars. None of these works however, have been published.

The research that I undertook this summer was sponsored and supported by HRL and its tireless, enthusiastic crew, which generously gave me their time, resources, advice and help. The goal of my research was twofold: to describe the illuminations found in the given manuscript and to discover what insights into the interpretation of the phenomenon of foolishness for Christ they offer.

My description and discussion of this manuscript will appear in a soon-to-be published thematic collection of articles entitled “Holy Foolishness in Russia: New Perspectives” (eds. Priscilla Hunt and Svitlana Kobets, Slavica Publishers, 2011) which will feature a wide variety of articles representing recent research by the leading scholars of Russian holy foolishness. These articles approach Russian foolishness for Christ’s sake from the point of view of an array of disciplines including ethnography, social history, iconography and art, textology, literature and culture. My study of the HRL manuscript containing the illuminated Life of St. Andrei Iurodivyi will appear in this collection side-by-side with the discussion of Nikolai Bubnov on early 20th century Old Believer manuscript of and illuminated Life of St. Andrei’s. While my description of the HRL illuminated Life of St. Andrei will provide an opportunity for its comparative appraisal, my analysis of its illuminations will place St. Andrei’s illuminated vita within the Russian tradition of holy foolishness.

Editor’s Note: Svitlana Kobets is a Literature Instructor at St. Michael’s College Continuing Education Division at the University of Toronto. As a scholar, she is interested in spiritual traditions and cultural mythologies, and their reflections in Russian and European cultural and literary traditions. She is currently working on her monograph, “Paradigms of Foolishness in Christ in Russian Literature and Culture” and co-editing with Priscilla Hunt a soon-to-be published selection of articles, “Holy Foolishness: New Perspectives” (Slavica Publishers).

HRL Journal, *continued*

The Language Arts as Spiritual Exercises at Balkan Courts

By Robert Romanchuk

I am an associate professor of Slavic in the Department of Modern Languages and Linguistics at Florida State University, where I coordinate the Slavic Division (which offers a BA degree in Russian and an MA in Slavic). My research interests fall into two largely unrelated areas: the history of *obrazovanie* (including both pedagogy proper and spiritual direction/psychagogy) and hermeneutics (textual interpretation) in the Orthodox Middle Ages; and modern Slavic literature and psychoanalysis, mostly focusing on the Ukrainian-Russian writer Nikolai Gogol. In the former area I have published *Byzantine Hermeneutics and Pedagogy in the Russian North: Monks and Masters at the Kirillo-Belozerskii Monastery, 1397-1501* (University of Toronto Press, 2007) and a number of articles (most recently, “The Idea of the Heart in Byzantium and the History of the Book” in the 2010 volume of *Essays and Studies*); in the latter area I am co-authoring a book with Roman Koropeckyj of UCLA, while two parts of my “Back to ‘Gogol’s Retreat from Love’” have appeared in the *American Contributions to the 14th International Congress of Slavists* and vol. 51 of *Canadian Slavonic Papers*. I have also contributed a chapter on Mount Athos to David Wallace’s forthcoming *Regeneration: A Literary History of Europe, 1348-1418* (Oxford University Press), of potential interest to readers of this newsletter (see <http://www.english.upenn.edu/~dwallace/regeneration/>).

I am delighted to be spending part of my fall 2010 sabbatical at the Hilandar Research Library working on my new monograph project, *Byzantine Letters and Spiritual Direction at Balkan Courts: Hesychasts and the Language Arts, 1330-1443*. My intent is to contextualize the work, broadly speaking, undertaken by scholarly hesychast spiritual directors after the battle of Kosovo: Konstantin Kostenečiki (the “Philosopher”) at Stefan Lazarević’s Belgrade court from 1402 to the latter’s death in 1427; and Nikon Jerusalemac at the court of Stefan’s elder sister, Jelena Bašić-Hranić, at Dračevica near Herceg-Novi, Montenegro from 1435 and at her retreat on Lake Skadar from 1440 to her death in 1443. Alongside traditional edificatory writings, these masters used or adapted classroom texts to train their elite charges; but their advanced age — Stefan was in his fifties when Konstantin was at his court, while Jelena was around seventy at the time of her study with Nikon — vitiates the notion of pedagogy. Moreover, we know (in Jelena’s case) or may suppose (in Stefan’s) that these royals were training with their directors to live out their final years as contemplatives. Why, then, were they tasked with studying orthography, history, and geography alongside the *Scete Rule*, Scripture, and pilgrimage tales? My thesis is that here the language arts of grammar and rhetoric played a role unknown in the West and little explored by scholars of the Christian East: that of spiritual exercises, pursued “to form people and to transform souls,” in the words of Pierre Hadot. Plato in the *Phaedrus* argues that rhetoric should function as a *psychagogia dia logôn* (or “leading of the soul through words”); some seventeen centuries later, his prescription is taken up and applied to the whole trivium by the hesychast father Gregory of Sinai; it is put into practice at the Lazarević courts by the teachers Konstantin and Nikon.

With the generous support of the Resource Center for Medieval Slavic Studies, I am doing source research on the *Gorica Miscellany* (Belgrade SANU 446), compiled for Jelena by Nikon in 1441/42 from their correspondence and the books that she studied. Although

Slavic scholars such as D. Bogdanović, B. Bojović, N. Gagova, N. Radošević, S. Tomin, and Đ. Trifunović have identified many sources of the writings in this volume, there remain a number of untraced and contested places. At HRL, I am examining the universal chronicles of John Zonaras (HM SMS 433) and George Hamartolos (HM SMS 381 and Pan. 17), the “Hilandar” version of *Barlaam and Joasaph* (HM SMS 422),



Photo by Daria Safronova

Robert Romanchuk in the Special Collections Reading Room

and the *Lives* of Pope Sylvester by Zonaras (HM SMS 431) and anonymous (HM SMS 443), for sources of Nikon’s third epistle to Jelena (a long allegorical history lesson) and its two appended historical “tales” (of Constantine and the early Church, and Simeon and Sava). I am also making use of HRL’s (and the Thompson Library’s) rich collections of printed editions and secondary sources. Most of all, I am benefiting from the erudition and generosity of HRL’s curator Predrag Matejic and assistant curator Lyubomira Gribble, as well as the kindness of RCMSS coordinator Helene Senecal and graduate associate Daria Safronova. They bring an element of care (*cura*) to the outstanding scholarly environment of HRL, and make one’s work here a real experience of spiritual-intellectual formation.

RCMSS & HRL News Notes:

Introducing the HRL and RCMSS Graduate Associate

The HRL and RCMSS welcome **Daria Safronova**, our new Graduate Associate for academic year 2010-11. Daria, an alumna of Hilandar's Medieval Summer Slavic Institute 2008, is a fourth year PhD



student at the Department of Slavic Languages and Literatures (advisors Drs. **Daniel Collins** and **Irene Delic**). Her background is in literature, linguistics, and cultural and religious studies. A graduate of St. Petersburg State University (St. Petersburg, Russia) she applied to OSU in pursuit of her interest in holy fools. She states that the moment she visited the HRL during the interview process, she immediately made up her mind and wished for nothing more than to become a Russian "Buckeye" working on Slavic manuscripts under the tutelage of Dr. Predrag Matejic. This year her dream came true: she feels at home amidst the tightly knit library community and thoroughly enjoys her daily "treasure hunts" inside the library collections and vaults. As to Daria's own research, she is currently interested in the discourse of Eastern Orthodox Christianity in Southwestern Alaska and, in particular, the first Or-

thodox mission to Alaska, baptism of Native Alaskans, the legend of St. Herman of Alaska, and the integration of Orthodox converts (the followers of Father Seraphim Rose) into the existing Orthodox community on Kodiak Island.

Congratulations!

Patricia Gonzales (MSSI 2006) successfully defended her dissertation on September 16, 2010 at the University Complutense of Madrid. Her dissertation topic was *The Reception of the Proverbs Attributed to Menander in the Slavic Medieval Cultural Milieu*. Her committee members were **Marcelo Garzanitti**, **Sofía Torallas Tovar**, **Julia Mendoza Tuñón**, **Enrique Santos Marinas** and **Matilde Casas Olea**. Patricia's two hour defense, was conducted half in English and half in Spanish, and ended with a special thank you to her advisor, **Antonio Álvarez Pedrosa**, to Dr. **Daniel E. Collins** (her dissertation co-advisor), and to Dr. **Predrag Matejic** (her unofficial advisor). The committee members deliberated for only a short while before awarding Patricia a *Sobresaliente cum laude*. Afterwards, all were invited to a celebratory luncheon at El Albur which has become an institution among Pedrosa's students!

Patricia is now lecturing on Spanish culture and civilization at the Center of Modern Languages at Iliá State University, Tbilisi, Georgia for the next year.

We wish her continued success!



Enrique Santos Marinas, Antonio Álvarez Pedrosa and Patricia Gonzales

Donor Visits Djelevich Serbian Library



Photo by Helene Senecal

Biljana Djelevich and Veljko (William) Ilic examine the Djelevich Serbian Library

On November 6, we had the pleasure of a visit by Mrs. **Biljana Djelevich** and Mr. **Veljko** (William) **Ilic**. Also able to join the group was the V. Rev. Dr. **Mateja Matejic**, who was especially instrumental in establishing and fostering the relationship between the OSU Libraries and the Djelevich collection. The visit began with a brief tour of Thompson Library. Mrs. Djelevich first saw the "Djelevich archives," how they were housed and preserved, as well as the Special Collections Reading Room in Thompson 105 and the nearby display cases and gallery. The beautiful eleventh floor with its panoramic view of the OSU campus was then visited, followed by the historic Grand Reading Room. The Thompson visit concluded with the "Jakša and Biljana Djelevich Serbian Library" collection, now housed on the third floor.

Mrs. Djelevich was very pleased to see her collection and to learn that it was serving the purpose for which it had been amassed: a better understanding of Serbian culture. Mr. Ilic, some of whose father's books had earlier become part of the "Serbian Library," was happy to know that his family, too, contributed to this important collection.

“News Notes”, continued from page 6

Special Exhibit Showcases Rai Goerler’s Service

Photo by Helene Senecal



On December 14, the day of his official “retirement” party in Thompson Library, **Rai Goerler**, the first appointed Assistant Director for Special Collections of the OSU Libraries, was surprised by an exhibit in his honor. Accompanied by **Carol Pitts Diedrichs**, Director of the OSU Libraries, and other colleagues, Rai arrived to the open Special Collections Display Area (Thompson 115) and the ten display cases located there to applause, smiles, and our gratitude. Each of the ten special collections of the OSU Libraries chose items acquired during his thirty years of service to University Archives and the OSU Libraries. Many, in particular, chose to highlight items and collections acquired during his ten years as Assistant Director. We wished to honor and thank him, as well as to document, in part, his role and impact.

Thank you, Rai...

Hilandar Research Library “In the News”

In the past few months the Hilandar Research Library has been “in the news” in this country and abroad. In an article by **Jeffrey Sheban** in the *Columbus Dispatch*, entitled “Buckeye Bequests” (feature in *Life and Arts*), the **Nikola Tesla named-designated fund of the Hilandar Endowment** was specifically mentioned as one of the more unique funds that support scholarship at Ohio State. In the XXXIII/November 2010 issue of *Za bukвите*, a Bulgarian newspaper dedicated to commemorating and popularizing the enlightenment work of Saints Cyril and Methodius, an article entitled “Pripiski ili colophonii” about **Tatiana Nikolova-Houston** (MSSI 2001) and her dissertation research and other work related to Cyrillic manuscripts and popularization of Cyrillic writing and art was published. A picture with herself, Father **Mateja Matejic**, and **Predrag Matejic** in front of the St. Stevan of Decani Serbian Orthodox Church in Columbus, Ohio accompanies the article. And finally, just before their departure for Spain, **Isabel Arranz** and **Mario Polo** were interviewed over the internet by *La Vanguardia* (Spanish for *The Vanguard*), the fourth best-selling newspaper in Spain and leading daily newspaper in Catalonia, as well. For the interview, Mario and Isabel were pictured in front of the descriptive signage of HRL and RCMSS in front of the Thompson Library Special Collections’ Reading Room, where they spent so much of their time.

**Reminder:
MSSI 2011
Medieval Slavic
Summer Institute
The Ohio State
University
June 27 - July 22, 2011
hilandar@osu.edu**

“Ivan/HRL”, continued from page 1

Ivan the Terrible and Hilandar Monastery

While there is evidence of financial support to monasteries of Mount Athos from the Grand Princes of Muscovite Russia that dates to the end of the 15th or beginning of the 16th century, aid specific to Hilandar Monastery is directly related to Ivan the Terrible, who had been crowned Tsar in 1547. Beginning in 1550, monks of Hilandar came to Moscow and personally petitioned him for financial aid as well as patronage. They brought with them gifts, including icons of St. Simeon and St. Sava, a silver cross, and icons of Serbian saints Milutin and Prince-Martyr Lazar of Kosovo. Ivan the Terrible showed constant



*Embroidered curtain for
Royal Doors - work of Anastasia
wife of Ivan the Terrible*

and generous support to Hilandar Monastery. For example, in 1556 he gave them a stone-built house in Moscow to serve the monastery’s needs in perpetuity. He also gave them an embroidered curtain for the royal doors of the altar, personally sewn by his wife, Anastasia. The curtain is still found in Hilandar. Among the many Russian saints depicted, there is also a depiction of St. Sava, immediately above that of Iona, Metropolitan of Moscow (1448-1461), who was of special importance to Muscovite Russia and the Russian Orthodox Church. Probably in response to the gift of Empress Anastasia’s Curtain for the Royal Doors, in 1558 the monks of Hilandar sent gifts to her and their first-born, Ivan (1554).

A Pilgrim's Tale - *A Pilgrim is a Wonderer with Purpose*

Arizona – New Mexico – Alaska: a Russian Pilgrim Gone West

Text and Photographs by Daria Safronova

Why Wander? People become wanderers for different reasons. For me, wandering is an act of faith – you follow the signs and let the road take you where you are meant to go. It is true that sometimes you cannot see clearly, sometimes you take the wrong turn, and sometimes you are simply lost. The important thing is to keep going – eventually you will come upon another road or will meet other wanderers that can help. The only certainty is the direction. This summer it was WEST!

Station One: Saint Anthony of the Arizona Desert



St. Elijah Chapel

It was one of those oppressive July evenings. I seemed to be lost in the ancient Sonoran Desert, fifty miles north of Tucson. Suddenly, I noticed an inconspicuous road sign – “Saint Anthony of the Desert.” Struck by the declarative holiness of its message, I took the side-road. Ten minutes later, just as doubts arose, there appeared another sign – St. Anthony’s Greek Orthodox Monastery. Behind the sign, at a distance, rose a snow-white Byzantine-style cathedral with a cobalt-blue cupola. The stark contrast between the desert with its towering saguaros and the Greek cathedral atop a barren sand-hill created an almost otherworldly effect. One more turn and I was at the front gates. I put on a headscarf and entered.

Inside, I was directed into St. Anthony’s Katholikon, the main church of the monastery – where vespers were being held. The huge chandelier, Russian and Greek icons on the walls and the towering iconostasis made me feel at home. This feeling grew when I saw the icon on display – a myrrh-issuing icon of the “Theotokos the Softening of the Evil

Hearts.” For the last several years, this icon has been travelling around Russia and abroad with its “companion,” the icon owner’s husband, Sergei Fomin.

After vespers, I was invited to join the monks for dinner in the refectory and stay at the guest-house. I was overwhelmed, not only by the hospitality offered to a stranger, the beautiful church service, tasty dinner, and the comfortable guest house, but also by the story of the monastery itself – a real oasis in the midst of a waterless desert. It had not always been like that. When in 1995 a Mount Athos monk, Elder Ephraim, disciple of Mount Athos Elder, Joseph the Hesychast, was looking for a place for one of his monasteries (St. Anthony is one of the many monasteries founded or rebuilt by him), he heard the ringing of bells coming somewhere from the desolate landscape. The land was for sale but there was no water. After hours of prayer, the Elder decided to buy the land, despite being advised against it, for he insisted that there **was** water underneath. And indeed, deep under the surface, they found the water, which allowed the six monks transferred by the Elder from Mount Athos to begin construction. Now, only fifteen years later, the monastery boasts one cathedral, seven chapels, a bookstore, several guest houses, gardens, groves, and orchards. More than forty monks now work the land and take care of the monastery. The *cenobitic* tradition of the first Christian monks seemed to thrive especially vigorously here, in the heart of the desert, far from the hectic modern life.

That day, after the Small Compline service, I followed a red flag-stone path from one holy site to another. The next curve brought me to a stone-carved “Russian cross.” Yet another curve, past a huge saguaro, and I saw a small “Russian Chapel” dedicated to St. Seraphim of Sarov. I recognized icons of St. Seraphim, the Optina Elders, and St. Xenia of Petersburg. The familiar world of holy fools and holy elders made me think – what next? I looked closely at an icon I did not recognize – a monk with long grey hair and silvery beard praying at the seashore. It was St. Herman of Alaska. I suddenly understood where I would travel next... Alaska!

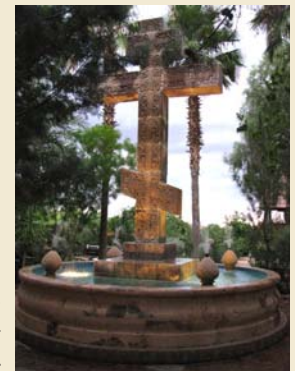
In the morning, after a breakfast of monastery-baked bread, homemade cheese, and watermelons, I took a farewell walk. In the daylight, everything looked even more beautiful and the icon of St. Herman sent an even clearer message. After talking to the monks at the bookstore and venerating Panagia Arizonitissa (Mother of God of Arizona), the monastery’s own wonderworking icon painted in Greece, I, with a saddened heart but strengthened spirit, left St. Anthony’s. Though I did not go straight to Alaska, I did turn NORTH.



St. Anthony Cathedral



Saguaro Cactus near St. Seraphim Chapel



The “Russian Cross”

Pilgrimage, *continued from page 8***Station Two: Saint Anthony of the New Mexico Desert**

Just some miles north of Santa Fe an even more inconspicuous road sign caught my eye. Placed off the road, it simply said “Monastery, 19 miles.” As before, I listened to my inner feelings and took the side road; only now it was a dirt road. Ten miles later, I wished I could turn back but it was impossible – the road wound along the edge of a crumbling cliff, with the river running quickly at the bottom of the precipice. After an hour, I arrived at a new sign “Monastery of Christ in the Desert. No Vehicles behind this Sign.” Familiar with the routine, I put on my pilgrim’s attire and took the sandy road up the hill.

The path curved through the twelve carved passion stations and brought me to an adobe church tucked by the side of the reddish cliff. Two monks in Benedictine robes were talking on the steps. I entered through the heavy doors. The interior was as austere as the desert landscape: some icons on the walls, simple chairs, and individual prayer-books. The presence of icons, some of which were Orthodox and some of which resembled Mexican *retablos*, reminded me that St. Benedict, besides being the father of western monasticism, is venerated by the Eastern Orthodox Church and also “shares” the patronage of Europe together with St. Cyril and Methodius. I suddenly felt some mysterious Athonite connection between St. Anthony’s and Christ in the Desert – the Benedictines were the only western order to ever have had a monastery on Mount Athos. The church altar consisting of many icons also looked Orthodox to me...

*The Abbey Church**The mural in the refectory*

Perplexed, I left the church and addressed the monk on the steps. A devout Trappist, he was a God-seeking youth more than forty years ago when he felt the call of monasticism and decided to join the order of St. Benedict. His heart felt at home in the desert and the monastery he chose was Christ in the Desert, founded in 1964 in the protected solitude of the Chama Canyon Wilderness. Only six monks live there now. As is true of St. Anthony’s monks, they maintain the ancient service cycle and adhere to a minimalist life-style of self-subsistence and non-possession. Not only are the monks self-sustaining, but they also take great care of the unique environment of the Chama Canyon by protecting its biodiversity and using almost exclusively solar power for their needs.

When the Father kindly showed me around the beautiful building of the refectory – a huge fresco of Rublev’s Holy Trinity finally prompted me to ask him about the recurrent Eastern Orthodox “presence.” He said that the Brothers simply “found that comforting and inspiring for it to be that way.” We spent the next hour talking about holy fools, pilgrims, a life of non-possession and prayer. A life wanderer himself, he was supportive of my Alaska plan and the continuation of the tradition of the ancient pilgrimage. Properly encouraged, I stopped at the bookstore to buy the *Life of St. Benedict*. At one of the stands, by sets of rosary beads made from creosote bush and white oak, I saw some rustic-looking prayer ropes made from black wool. The booklet near the ropes said that they were made by the nuns from St. Nilus Skete, located near

Spruce Island, Alaska, where the nuns “with St. Nilus as guide and patron, seek to emulate the monastic ideals of poverty, asceticism and interior prayer.” Suddenly everything came together – St. Anthony, St. Benedict, St. Nilus; Egypt, Rome, Russia; caves, deserts, holy elders... I had just had my direction confirmed... I was indeed going NORTH. Only now I knew the exact place – I was going to St. Nilus’ Skete. Three days later, I returned the car and bought a one-way ticket to Anchorage. Nothing could stop me!

Station III: St. Herman of Alaska Desert

My plane landed in Anchorage. Big stuffed grizzlies, caribous, and Arctic foxes on exhibit at the airport greeted me, promising the wilderness. Reality proved different – Anchorage turned out to be your typical American city. The only exotic thing was a Russian tea-house and museum (closed) in a historic downtown building, Ulu-knife (Native Alaskan all-purpose knife) and muskox (a huge Arctic bovine covered with extremely thick, lengthy fur) factories, and brown bears spotted occasionally in the city’s central park. But, overall, the license plate saying “The Last Frontier” seemed to be a mockery. I resisted the tourist traps, purchased a huge backpack, tent, sleeping bag, and binoculars, and reserved a seat in a mail van — the only way to get to the Kenai Peninsula, if you don’t have a car or don’t want to fly.

Eight hours later, we finally arrived in Homer. The Halibut Capital of the world was no wilderness, either. Horrified to find the official end of the western highway system to be so populous and thriving with business activity, I bought another one-way ticket on M/V (Motorized Vehicle) Tustumena, a state-run ferry connecting South Central Alaska (Kenai Peninsula) with Kodiak Archipelago and the islands of the Aleutian Chain. Early in the morning, it was scheduled to leave for Seldovia, a small fishing village on the other side of the Bay, return to Homer later in the afternoon, and, finally, depart for Kodiak in the evening.

*Kachemak Bay, Homer, Alaska*

Pilgrimage, *continued from page 9*

Testumena left on schedule. A hundred or so of day-trip tourists crowded the deck to observe the gulls and fulmars that accompanied us all the way to Seldovia, the name of which comes from the Russian word for herring. The little village with its Russian Orthodox Church towering over the city and an old Russian cemetery dotted with plain wooden crosses became my first real experience of Russian Alaska. The church, cemetery, wooden pathway, and the name were the only things to stay since Russia sold Alaska in 1864.



*St. Nicholas Russian Orthodox Church
Seldovia, Alaska*

After bringing tourists back to Homer, Testumena embarked on a much more dangerous journey. I now understood why ferries stopped running in November – the ship rocked back and forth in what seemed like calm weather. We were moving due EAST – strangely enough, it was the closest I’ve been to Russia in years. My brain struggled with the location – was I already in the former Russian ultimate East or was I in the American ultimate West?

By the time we approached Kodiak, the sun came out and added an emerald tint to the deep green of the Archipelago’s prehistoric rainforest. Kodiak, the second largest island in the United States, let us in through the narrow strait formed by the “mainland” and Spruce Island, where St. Herman lived. Through my binoculars I could see the village of Ouzinkie (from the Russian word “narrow”) and its Orthodox Church. We then passed Nelson Island, where I saw the buildings of St. Nilus Skete. Half an hour later, we passed under the Fred Zharoff memorial bridge and entered the harbor. I was almost there. Two plans competed in my head – should I stay in the harbor and try to hire a boat to bring me back to Nelson Island, or, first go to the Russian Church? The pilgrim in me won and I was soon headed towards the Holy Resurrection Cathedral.

The Cathedral was open, though there was no one inside. It was quiet and smelled of bee wax. Sunbeams made the icons glow. In the right hand corner, by the altar, stood the reliquary. On its cover were the chains, the cross, and the *kamilavka* (monk’s cap/hat) of St.

Herman. I suddenly realized that I did not know what to ask – all my earthly desires strangely subsided. I felt pacified and protected, and knew that somehow things would take care of themselves. There was a note on the front door, stating pilgrims should contact Father John from St. Herman’s Theological Seminary. Sensing that I was on the true path, I went further up the Mission Road. And, turning the corner, I literally bumped into Father John Dunlap, Dean of the Seminary. He invited me into his office and patiently listened to the detailed account of my journey. The only remotely and possibly “holy” thing about me was my position at the Hilandar Research Library and I shamelessly used it to establish myself as a pilgrim of, at least, some worth. Five minutes later we were in the secured vault of the seminary library and Father John was showing me real treasures – the log-journal of Saint Innocent, Equal-to-the-Apostles and Enlightener of the North, and the diaries of the first Native Alaskan priests. I was overwhelmed to say the least! I could actually touch history here, Russian history, and my own history. I wanted to be part of this, and so . . . I volunteered to translate some of the entries. Father John agreed and I was immediately given a room at the seminary dorm and an access code to the library computer.

Moments later, I was immersed in the missionary world of the Russian priest engaged in the conversion and education of the native Alutiiq people, the translation of the Gospel into native languages, and the construction of the Church of the Ascension on Unalaska Island, where Saint Ioann and his family arrived from Irkutsk in 1821. They were to stay on Unalaska for another thirteen years, until Father Ioann was transferred to the new capital of Russian Alaska – Sitka (Novo-Archangelsk). During these years he managed to baptize and teach literacy to thousands of Native Alaskans, translate the Gospel and catechism into six local languages, write scholarly articles about the geography and ethnography of the Aleutian Chain, and also build many churches and schools. This giant of a man worked tirelessly to improve the lives of the local population.

The chapel bell rang. I forced myself to close the volume and joined Father John, Father Juvenalius, and a few seminarians for vespers. The chapel, a replica of the original Holy Resurrection Cathedral, similar to the log journal, was also frozen in time – icons of the first Eastern Orthodox American Saints – Saint Herman of Alaska, St. Innocent, Protomartyrs Juvenal and Peter the Aleut were mounted in front of the altar. Icons of St. Sava, St. Andrew of Constantinople, and St. Xenia were placed along the trimmed log walls and connected all of the stations of my journey. Only five hours had passed since stepping on the shore of Kodiak. For the first time since my journey began, I had a bed to sleep on. The boat to St. Nilus Skete was to depart soon. I had work to do. I was welcomed and cared for. I remembered St. Panteleimon Church at St. Anthony’s and how I had asked St. Herman to help me get to Kodiak. Miraculously, I had made it. I felt blessed.

The End of the Road – Alaska!

My pilgrimage was not yet over – still ahead was a week at St. Nilus’ skete, two weeks teaching Russian in the St. Innocent Academy, translating letters of Fr. Ioann Veniaminov, meeting seminarians, an archivist, and several members of the Kodiak Island community. Still ahead was an expanding pilgrimage, with each turn of the path taking me to even more people, legends, and beauty. I knew I must leave, but I also knew I would come back, educated and fortified by the knowledge and opportunities to which I had access at Ohio State, where I would first continue that other pilgrimage upon which I had already started when I arrived from Russia.



St. Herman Orthodox Seminary

Contributions To The Hilandar Endowment Fund

With sincerest appreciation the HRL and RCMSS acknowledge the following individuals for their generous support:

Lorraine Netretić Abraham
Abingdon, Virginia

Ralph and Cynthia Antolino, Jr.
Columbus, Ohio
"In Memory of Virginia Kostoff"

Daniel Enright Collins
Columbus, Ohio

William Timothy Elgin
Columbus, Ohio

Emilia Guergova
Deerfield, Illinois

Janice Zurich Katic
Schererville, Indiana

Sarah and Jerre Kirk
Orlando, Florida
"In Memory of Virginia Kostoff"

Adrian and Bisenija Kisovec
Arlington, Virginia

David Kos
Pickerington, Ohio

**Predrag Matejic and
Tatyana Nestorova-Matejic**
Dublin, Ohio
"In Memory of Virginia Kostoff"

Dr. John and Delia Negulesco
Portland, Oregon
"In Memory of Our Parents"

Vira Pirocanac
Wauwatosa, Wisconsin

Michael John Sarris
Columbus, Ohio

Diane K. Sparks
Beaumont, Texas
"In Memory of Virginia Kostoff"

Mirjana Vujnovich
Orinda, California

Catherine E. Vrugitz
Powell, Ohio

Contributions to Hilandar's Friends of The Library Fund

Anonymous
Columbus, Ohio
"In Memory of Virginia Kostoff"

Margaret Sims Coons
Columbus, Ohio
"In Memory of Virginia Kostoff"

Martha M. Fisher
Upper Arlington, Ohio
"In Memory of Virginia Kostoff"

Jon and Lynn Ann Kelly
Columbus, Ohio
"In Memory of Virginia Kostoff"

Gifts In Kind



**Adelina Angusheva
Margaret Dmitrova**
Cyrillo-Methodian Research Center/
Bulgarian Academy of Sciences
**Anisava Miltenova
Angel Nikolov
Svetlana Nikolova**

BULGARIA

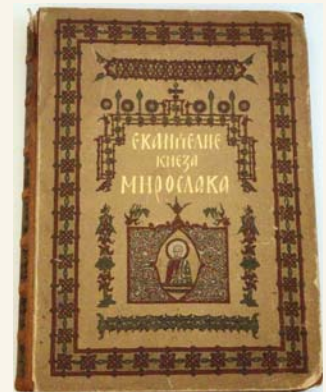
Boško I. Bojović
FRANCE

Marcello Garzaniti
ITALY

Georgi R. Parpulov
UNITED KINGDOM

Matica Srpska
SERBIA

**Daniel E. Collins
Charles E. Gribble
M. A. "Pasha" Johnson
Bariša and Ružica Krekić
V. Rev. Dr. Mateja Matejic
Predrag Matejic
Tamara Penezic Poe
Alex Rabinovich
Robert Romanchuk
Daria Safronova
William R. Veder**
UNITED STATES



† **Horace Gray Lunt**, renowned linguist, passed away August 11, 2010 at the age of 91. Professor Lunt joined the Harvard University faculty in 1949 where he taught the course on Old Church Slavonic grammar for four decades, creating what has become the standard handbook on it, now in its seventh edition. He published numerous monographs, articles, essays and reviews on all aspects of Slavic comparative and historical linguistics and philology.

Professor Lunt donated his personal copy of the 1897 facsimile edition of the Gospels copied for Prince Miroslav (1180-1190) to the Hilandar Research in 2001.

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

