Raška Conference “Hit of the Week!”

“Hit of the week” was what a weekly Yugoslav television news program declared the 5th International Hilander Conference and the impression it made while it took place in Raška, Serbia (Yugoslavia) the week of 8-14 September – even beating out the victory of the Yugoslav men’s national basketball team (of which the country was tremendously proud) for the 2002 Basketball World Championship! The fact that academics took precedence over athletics speaks volumes of both the conference and the special regard in which their cultural heritage is held by the many peoples of Yugoslavia.

Boldly characterized by the President of Raška Province as “the most significant scholarly event ever to take place in Raška,” the presentations, scholarly and collegial atmosphere, as well as the cultural program were made accessible to the entire country through the extensive and positive coverage it received on radio, television, and particularly by daily reports in several newspapers, chief among which was one of the leading Yugoslav dailies, Borba.

The conference took on a special and festive air from the very beginning. The opening ceremonies, attended by hundreds, took place in the city of Raška, at the Gradac Raška Center for Culture and Information, co-sponsor of the conference. Among the dignitaries and guests who welcomed the participants were: Hrisostom, Bishop of Banat, speaking in his own name (as former librarian of Hilandar Monastery) as well as conveying the greetings of His Holiness, Patriarch Pavle of the Serbian Orthodox Church; Artemije, Bishop of Raška and Prizren, speaking as the local bishop; Vojislav Milovanović, Minister of Religious Affairs of Serbia; Dragoslav Šumac, Minister of Urban Affairs and Development of Serbia; Bojan Milovanović, President of Raška Province; Dr. Bozidar Kovaček, President of Matica Srpska; Vojin Vučićević, President of the “Milivoje-Mića Mandić” Cultural Foundation; Dr. Miroljub Joković, principal local organizer with Milojko Milicević, Director of the Gradac Cultural Center; the Very Rev. Dr. Mateja Matejic, Founder and Director Emeritus of the Resource Center for Medieval Slavic Studies, and Dr. Predrag Matejic.

The conference itself took place on the picturesque and historic Kopaonik

INSIDE FEATURES

MSSI 2003 Announcement - Page 3.
HRL Journal - Reports on HRL research projects by Monica White, Tatiana Nikolova-Houston, Ekaterina Rogatchevaia and Ilia Rogatchevski. Pages 4, 5, and 14.
Photographic Journal - Pictures of conference events. Pages 6, 7, 8, and 9.
Conference Program - List of scholars and presentations. Pages 10, 11, 12, and 13.
Gifts in Kind, Donors - Page 15.
The 5th International Hilandar Conference was a great success. It would not have been so without the dedicated efforts of my colleagues and particularly Daniel Collins, Pasha, and Helene here at OSU, and of Miroljub Joković and Milojko Milicević in Raška. I am also grateful that my father, the Very Rev. Dr. Mateja Matejic, was present and actively took part in all aspects. In addition to being honored as the person most responsible for the inspiration and existence of Ohio State’s RCMSS and the HRL, he was also recognized separately for his literary and other achievements. In Raška, two evenings were dedicated to his poetry and scholarly translations, while Matica Srpska of Novi Sad, Serbia’s oldest academic institution, in a special ceremony following the conference honored him for his lifetime work.

Raška truly was the perfect setting. The excellent quality of accommodations and food, coupled with the relative isolation, made a perfect location for such a conference. The picturesque area and historic churches and monasteries were “the icing on the cake.”

While this issue of CMH will present many aspects of the conference, I would point out a number of things that I feel were particularly important. Chief among them is both the number and the quality of presentations made by junior scholars, a few of whom received much of their training through us. Also, 12 of the 58 presentations directly relied on support we had been able to give: it is always rewarding to see the results of the research conducted in the HRL. Of special importance were the several scholars presenting very new, even quite remarkable findings: the fact that they chose our (small, relatively speaking) conference at which to make their sensational findings known makes me especially grateful and speaks well of the standing in which they hold our Hilandar conferences. Contributing to the “universality” of medieval Slavic scholarship, among the participants were five scholars from the Pontifical Institute of Mediaeval Studies, University of Toronto, including its Director Emeritus, Rev. Dr. Martin Dimnik. It happens that this was the first Slavic conference in which this most prestigious of North American centers of medieval studies was represented!

I was also especially pleased that Artemije, Bishop of Raška and Prizren, not only presented a paper, but also attended the entire conference. And we were all honored that for most of the last two days His Grace personally escorted us to many of his diocesan monasteries, which are among the oldest, most significant, and beautiful Serbian places of worship dating from the 9th to the 14th centuries.

In regard to the conference, I would also note the extraordinary hospitality shown all participants and guests and once more thank all our Raška hosts, including the monks and nuns of the monasteries visited. The sentiments of the North Americans were perhaps best summarized by one scholar who wrote: “...as an American, I went to your country this September with mixed feelings. I was embarrassed, ashamed, even frightened... You met me with open arms, with tact and delicacy—no one ever even hinted that I was anything but welcome as a scholar, regardless of my place of origin. Your hospitality, the hospitality of your country, was never-failing—and for this I would like to thank you from the bottom of my heart.”

In addition to the conference, much time was spent in discussions regarding the possibility of obtaining microfilms of Cyrillic manuscript collections in Serbia. I am extremely pleased to announce that...
Medieval Slavic Summer Institute
At the Hilandar Research Library of
The Ohio State University
June 29-July 26, 2003

The Hilandar Research Library (HRL)/Resource Center for Medieval Slavic Studies (RCMSS) and the Department of Slavic and East European Languages and Literatures (DSEELL) at The Ohio State University will host a four-week intensive Summer Institute for qualified graduate students in Columbus, Ohio, June 29-July 26, 2003. The Medieval Slavic Summer Institute (MSSI) will offer: Practical Slavic Paleography (Slavic 870) and Readings in Church Slavonic (Slavic 812). All lectures will be in English. Manuscript material on microform from the Hilandar Research Library’s extensive holdings forms a large part of the lectures and exercises. Participants will also have the opportunity to work with original manuscripts and to conduct their own individualized research in the HRL. Also planned is a program of lectures on related topics and other activities.

Applicants must be graduate students with a B.A. degree and with a reading knowledge of Cyrillic and of at least one Slavic language. Preference will be given to applicants with a reading knowledge of Old Church Slavonic or some other pre-modern Slavic language.

The Hilandar Research Library, the largest repository of medieval Slavic Cyrillic texts on microform in the world, includes the holdings from over 100 monastic, private, museum, and library collections of twenty-three countries. There are over 4,000 Cyrillic manuscripts on microform in the HRL (more than a million pages), as well as over 700 Cyrillic early printed books from prior to 1800 on microform (more than half a million pages). The holdings range from the eleventh to twentieth centuries, with a particularly strong collection of manuscripts from the fourteenth to sixteenth centuries. About half of the manuscripts are East Slavic, with much of the remainder South Slavic in provenience.

For further information about the HRL/RCMSS, visit its website at http://cmrs.osu.edu/rcmss. See issues of the HRL/RCMSS newsletter, Cyrillic Manuscript Heritage, on the HRL/RCMSS website for an account of MSSI 1999 (issue #6) and of MSSI 2001 (issue #10). The OSU Slavic Department website address is http://slavic.osu.edu.

For further information on eligibility, credit, housing, financial aid, and to obtain an application to the MSSI, please contact the HRL/RCMSS by e-mail at hilandar@osu.edu or by regular post: Hilandar Research Library and Resource Center for Medieval Slavic Studies, 225 OSU Main Library, 1858 Neil Avenue Mall, Columbus, Ohio 43210-1286.

Deadline for receipt of application: March 14, 2003
In this feature, Cyrillic Manuscript Heritage asks researchers who have used the Hilandar Research Library in the past year, either in person or by mail, to describe their experiences and work. Scholars who wish to contribute items may send them to CMH.

**Combing Russian Archives for Vitae of Military Saints**

By Monica White

It was with a mixture of excitement and dread that I realized, halfway through the second research year of my doctoral dissertation, that I would need to consult a number of manuscripts in Russian archives. My topic, cults of military saints in Byzantium and pre-Mongol Rus’, had required me to familiarize myself with a number of sources: chronicles, military handbooks, icons, frescoes and, of course, hagiography. The latter category, however, is not well represented among publications available in the UK. Specifically, early versions of the Prolog and Menaia služebnaiia, important to me both for their numerous redactions of the vitae in question and for their widespread usage in Rus’, are no more than partially published.

Thus, in mid-August 2002 I found myself on a plane headed for Russia for two months of manuscript research, jealously guarding the necessary letters of introduction for the archives and my notes from MSSI 2001. The paleography and OCS reading skills that I had honed there would now, I earnestly hoped, serve me in good stead.

But before plunging into the archives, I took an interesting detour to Novgorod, where arrangements had been made for me to live with the members of the summer archaeological expedition while working in the collections of the main museum. During my enjoyable week in the city, I spent a day in the Department of Minor Arts and several days in the Department of Lead Seals, where the staff helped me find and date representations of military saints in the various media. Even more exciting was hearing about the treasures depending very much on future readers newly-discovered birchbark documents being unrolled, cleaned, and deciphered.

Having bid my new friends a fond farewell, I returned to Moscow, where I was pleased to discover that my letters of introduction procured me a reader’s card at the Russian State Archive of Ancient Documents (RGADA) without the slightest difficulty. The librarians were very helpful and directed me to the relevant catalogues. In my case the process of locating the manuscripts was relatively simple, since I was only interested in a specific category of texts from a specific period. Anyone who needs a broader range of documents, however, would be advised to leave at least a few days for searching through the opisi, which are numerous, often inaccurate, and not arranged in a particularly obvious way. (This is true not just of RGADA, but of all the libraries and archives I visited.)

I was soon immersed in the manuscripts, and to my delight discovered that the weeks spent poring over microfilms in the Hilandar Research Library (HRL) had paid off and that I could read the 12th- and 13th-century hands with relative ease. The handouts on terminology, grammar, and vocabulary that I received at the MSSI came in handy on many occasions (as did Pasha’s famous bookmark with side-by-side Slavonic and Arabic numerals). Most importantly, the substance of my reading lived up to my expectations and gave me a number of new ideas for my work. In short, thanks to my training at Hilandar, I was able to fully enjoy both understanding and learning from medieval manuscripts.

I was fortunate that most of the manuscripts at RGADA with which I was working were in fairly good condition, but quickly realized that their continued health and me. The situation was only somewhat better at my next stops, the Library of the Academy of Sciences (BAN) and the Russian National Library (RNB), both in St Petersburg. Although the staff of both was uniformly enthusiastic and helpful, their resources were obviously stretched, meaning that readers must do their part to help maintain the holdings.

One must be prepared for a certain number of surprises on any trip to Russia, and research trips are no exception. I had, for example, counted on working with a number of manuscripts in the State Historical Museum, only to discover when I arrived that the relevant division was closed for renovations. I also realized too late that I budgeted too much time in St. Petersburg and too little in Moscow, meaning that I was not able to see as much as I could have.

No research trip can be completely free of setbacks, however, and despite these minor problems most of my time there was very fruitful and rewarding. Thanks to the work I conducted in the archives, I have a much clearer idea of the types of texts about military saints that were available in Rus’, and am in a much stronger position to analyze them in my dissertation. My greatest debt of gratitude for preparing me for this work I owe to the MSSI, and especially the staff of the Hilandar Research Library.

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**The Continuing Mystery of the Clarke Manuscript**

By Tatiana Houston

The HRL and RCMSS introduced me to the “Clarke manuscript” and thus changed the course of my life. RCMSS enabled me to participate in the Medieval Slavic Summer Institute in 2001, during which they assigned to my team the analysis of the Clarke manuscript. Ostensibly, the manuscript represents a copy of Paisii Hilandarec’s Istoriya Slavyanobolgarskaya, a chronicle written in 1762 that helped

*continued on page 5*
I consulted works speculating on scribal identity and compared the handwriting of the Clarke manuscript to three manuscripts known to be copied by Papa Mavrudin: Sam.P.B.Slavo No.1, *Miracles of the Most-Holy Theotokos* (1780), Sam.P.B.Slavo No.2, *Alexandriada*, and a manuscript written at Hilandar monastery, HM.SMS.383. The comparison showed seven differences that lead me to question Aksinia Dzhurova’s supposition that Papa Mavrudin is the scribe of (a portion of) the Clarke manuscript.

The provenance of the Clarke manuscript also contains clues to its origins. In D. Hupchick’s *The Pen and the Sword*, which presents the writings of James F. Clarke, Clarke discusses finding the manuscript during a pre-dissertation research trip in the Balkans on November 22, 1932, in an unused cellar of the “Emperor Alexander III Boys’ Gymnasium” (former high school) in Bolgrad, Bessarabia. Bessarabia is far from Paisii and Samokov, but closer to both Spiridon’s scriptorium and to Russia, possibly explaining the manuscript’s Russian linguistic features.

Finally, substrate and internal dating yielded clues. References to the last Ottoman sultan, Mahmud II (1808-1839), implied a date close to 1808. Paper and watermark analysis also determined that the manuscript consists of two stocks of paper, an older, rougher and darker paper on leaves 1-30 (and 60-99?) and a later, thinner, and whiter paper produced between 1815-1820.

As an outgrowth of the Clarke manuscript project, I reviewed literature on American missionaries in Bulgaria during the 19th century and their role in the translation of the Bible, promotion of literacy, school reform, and aid to the Bulgarian people in the wake of devastating reprisals resulting from the April 1876 Uprising. The Clarke connection led to my attending the annual Janarius MacGahan Festival in New Lexington, Ohio, two hours from the HRL. James F. Clarke endowed this annual festival, which commemorates MacGahan’s efforts in the liberation of Bulgaria (as an American war correspondent, MacGahan published vivid descriptions of the Turkish treatment of the Bulgarians).

In addition, I worked on a third project: “The Last Word: Historical Research through Manuscript Colophons.” I examined numerous catalogs of Bulgarian manuscript collections to select manuscripts with colophons containing significant information about the scribe, about manuscript production, and about historical and social events during the Ottoman invasion of Bulgaria. With the invaluable help of the HRL GRAs Dinissa Duvanova and Nataša Kaurin-Karaca, and through use of the HRL catalog, I selected colophons from some 32 manuscripts, produced primarily at Hilandar Monastery. Through an IREX grant, I pursued this project at the Historical and Archival Church Institute in Sofia, Bulgaria in August.

My research advanced my further understanding of the Clarke manuscript, manuscript colophons, and the person of James F. Clarke. I felt at home among the friendly and extremely intelligent people who share my interest in the Slavic heritage. I wish to express my deepest gratitude to Dr. Predrag Matejic, who provided me with invaluable help and mentoring. I am grateful also to Helene Senecal, who arranged the visit and the accommodations for my stay. All the staff facilitated my research by providing me with an atmosphere conducive to concentration and work, and with much freedom to choose among the reference tools and the manuscript treasures of the Center. Thank God for inspiring Father Mateja and his son to make possible the dream of making accessible and preserving Slavic medieval manuscript collections through microform.

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*Editors’ note: Ms. Nikolova-Houston has published an article on preserving Bulgarian manuscripts of the Sofia, Bulgaria Historical and Ecclesiastical Center of the Bulgarian Orthodox Church: “My Quest Across the Digital Divide to Save the Slavic Manuscripts,” *Computers in Libraries* 22/4 (April 2002): 10-12, 62-64. The article is also available online: <http://www.infotoday.com/cilmag/apr02/Nikolova-Houston.htm>.*

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*HRL Journal, continued on page 14*
5TH INTERNATIONAL HILANDAR CONFERENCE PHOTOGRAPHIC JOURNAL: PROCEEDINGS, EXCURSIONS AND EVENTS

Photographs by M. A. Johnson and H. Senecal

*Visit our website <http://cmrs.osu.edu/rcmss/> for a more comprehensive virtual tour of the conference

Conference participants outside of the Gradac Cultural Center

V. Rev. Dr. Mateja Matejic and Dr. Miroljub Jokovic

Artemije Radoslavljevic, Bishop of Raška and Prizren

State, local, and church dignitaries at the conference's opening ceremonies in the Gradac Cultural Center, Raška

Audience awaits the opening ceremonies

Gradac Cultural Center ensemble entertain conference participants and visitors with folk songs and dancing

Hotel Grand in Kopaonik greets guests with bread and salt - symbols of hospitality

Procession of participants and visitors from the Hotel Grand to the resort conference hall
Klimentina Ivanova (Sofia) elaborates upon the genre of Reading-Menaia in Serbian monasteries.

Local conference organizers provided an attractive conference hall.

Rev. Sergij Macnev fields questions from members of the audience after his presentation.

Elisa Gordienko (St. Petersburg) discusses Novgorod and Khutyn Monastery in the icon “Sexton Tarasiy’s Vision.”

Listening attentively.

Presenter Vera Milosavljević and guests.

Experiencing useful handouts.

Miroljub Joković hosts the poetry readings by Slobodan Rakitić, the V. Rev. Dr. Mateja Matejic and Dragan Dragojlović.

Rev. Sergij Macnev fields questions from members of the audience after his presentation.
Bulgarian participants relaxing in the Hotel Grande lobby

Serbian and Russian scholars and guests

Beatrice Tolidjian and other guests at the Zupska Kuc’a

Russian and Bulgarian scholars toast a successful conference

Svetlana Kujumdzieva leads impromptu Bulgarian choir at conference closing

Milojko Milicević, Director of the Gradac Cultural Center, presenting conference banner to P. Matejic

Teofilović Brothers with accompanist, Vlada Simić
“Hit of the Week,” continued from page 1

Mountain, in a ski and high-altitude athletic training complex. A total of 58 scholars from 9 countries made 20-minute presentations (see conference program on pages 10-13) in single sessions. In addition to the scholars and journalists, several guests also attended the presentations. For many of the participants, it was their first trip to Yugoslavia. Virtually all praised the conference, its format, location, organization, atmosphere, and cultural program, noting it was among the very best conferences they had ever attended.

The cultural program accompanying the conference was truly rich and varied: music and folk dancing by a youth ensemble of Raška, a poetry reading (Slobodan Rakitić, the Very Rev. Dr. Mateja Matejic, Dragan Dragojlović), a folk-singing concert by the famous “Teofilović Brothers” and their accompanist, Vlada Simić, a book presentation (in honor of two recent translations by Dr. Mateja Matejic, published by “Raška” Press), and a final banquet. A special treat for everyone, however, were the tours of historic churches and monasteries held at the conclusion of the conference: St. Peter’s Church (Petrova Crkva), St. George (Đurđevi Stupovi), Sopočani Monastery, Gradac Monastery, and Studenica Monastery.

The Resource Center for Medieval Slavic Studies at The Ohio State University was the principal sponsor of the 5th International Hilandar Conference. Co-sponsored by the Gradac Raška Center for Culture and Information, the conference was also financially supported by the Ministry of Culture and Public Information, the Ministry of Tourism and Commerce, the Ministry of Urban Affairs and Development, the Ministry of Religious Affairs, the Government of Raška Province, the “Milivoje-Mića Mandić” Cultural Foundation, and two corporate sponsors, JAT Airlines and Jugohemija.

The proceedings of the 5th International Hilandar Conference will be published and made available in 2003 (“Raška” Press). Information on ordering copies will be forthcoming.
5TH INTERNATIONAL HILANDAR CONFERENCE
“LOVE OF LEARNING AND DEVOTION TO GOD IN ORTHODOX MONASTERIES”
8-14. IX 2002. RAŠKA, JUGOSLAVIJA

Sunday, 8. IX 2002. – 17:00 - 20:00

OPENING SESSION
Moderators: Jasmina Grković-Majro and Mateja Matejic

Bishop Artemije Radosavljević
Love of Learning and Devotion to God in Serbian Monasteries
Bishop of Raška and Prizren, Serbian Orthodox Church

Roland Marti
Philologia in Slavia Orthodoxa: From Constantine the Philosopher to Constantine the Philosopher
Slavic Philology, Universität des Saarlanedes (Saarbrücken, Germany)

Slobodan Mileusnić
Monasteries in Serbia as Spiritual and Cultural Centers
Museum of the Serbian Orthodox Church, Beograd (Jugoslavija)

Klimentina Ivanova
Reading-Menaia Sborniks in Serbian Monasteries
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)

Sheila Campbell
Orthodox Religious Engravings
Pontifical Institute of Mediæval Studies, University of Toronto (Canada)

Olga Nedeljković
St. Sava: The Founder of Serbian Monasticism and Its Culture
Department of Slavic & Baltic Languages & Literatures, University of Illinois at Chicago (USA)

Monday, 9. IX 2002. – 9:00 - 12:00

MANUSCRIPT STUDIES
Moderators: Olga Nedeljković and Roland Marti

Ekaterina Krushelnitskaia
History of the Solovetskii Monastery Library: The Evolution of the Manuscripts’ Storing System
National Library of Russia (St. Petersburg, Russia)

Iskra Hristova-Shomova
The Apostolos of Matica Srpska Revisited: Its Textual Peculiarities as Juxtaposed with Other Old Slavonic Apostoloi
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)

Maya Ivanova
The Extended Vita of St. Constantine-Cyrill in the Solovetskii Monastic Library
Cyrillo-Methodian Research Center, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Elissaveta Moussakova
The Rila Gospels from 1361
Division of Manuscripts and Early Printed Books
“SS. Cyril and Methodius” Bulgarian National Library (Sofia, Bulgaria)

Borjanka Trajković and Svetlana Mircov
The Fate of Lost Serbian Medieval Manuscripts of the National Library in Belgrade
National Library of Serbia, Beograd (Jugoslavija)

Elena Uzunova
Late Hilandar Copy of St. Joakim Ossogovski’s Office from 1789
Manuscript and Rare Books Division
“SS. Cyril and Methodius” Bulgarian National Library (Sofia, Bulgaria)

Diana Atanassova-Pencheva
The Menaion-cheti and the Practices of Reading in Medieval Slavia Orthodoxa
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)
Monday, 9. IX 2002. – 16:00 - 19:00

Moderators: Klimentina Ivanova and Slobodan Mileusnić

IA LEARNING IN MONASTERIES

Dragiša Bojović

Education and Theology in the Works of Hilandar Hieromonks Domentijan and Teodosij
Department of Philology, Priština University (Yugoslavia)

Vera Milosavljević

Journey of the Serbian Language from Monasteries into the World
Department of Philosophy, Novi Sad University (Yugoslavia)

Vassja Velinova

The Monk and Knowledge
Duichev Center for Slavo-Byzantine Studies (Sofia, Bulgaria)

IB EPIGRAPHY

Kazimir Pop-Konstantinov and Rossina Kostova

Literacy, Literature and Liturgy in Bulgarian Monasteries from the 9th-10th Centuries
Department of History, University of Veliko Turnovo (Bulgaria)

Nadezhda Dragova

Lamentation of Kessaritza Hrelyova: An Epigraph in Rila Monastery Dating from 1343
Balkan Studies, Southwest University “Neofit Rilski” (Blagoevgrad, Bulgaria)

Tatiana Rozhdestvenskaia

Medieval Mural Inscriptions in the Churches of Old Rus’
Philologial Faculty, St. Petersburg State University (Russia)

Tuesday, 10. IX 2002. – 9:00 - 12:00

MONASTIC CENTERS AND CULTURE

Moderators: Daniel E. Collins and Elissaveta Moussakova

Axinia Djourova

The Co-existence of Conservative Codicological Practices and Innovations in Byzance après Byzance
Duichev Center for Slavo-Byzantine Studies (Sofia, Bulgaria)

Kirill Maksimovich

Russo-Serbian Cultural Contacts On Athos (12th-16th Centuries)
Institute of Russian Language, Russian Academy of Sciences (Moscow, Russia)

Dilyana Radoslavova

To the Portrait of Gabriel, the Athonite Protos of the First Half of the 16th Century. The Russian Connection.
Institute for Literature, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Elizabeth Zelensky

New Maidens’ Convent: Matrix of Empire
Department of History, Georgetown University (Washington, D.C., USA)

Ivan Biliarsky

Le Mont Athos en tant que lieu sacré de l’ortodoxie (le culte marial et l’universalisme orthodoxe entre la culture monacale et la doctrine imperiale)
Institute of History, Bulgarian Academy of Sciences (Sofia, Bulgaria)

David M. Goldfrank

The Hilandarski Tipik, Byzantine Monastic Reform and Medieval Russia
Department of History, Georgetown University (Washington, D.C., USA)

Irina V. Pozdeeva

A History of Russian Monastic Book Culture: the Unknown Facts
Department of History, Moscow State University (Russia)

Tuesday, 10. IX 2002. – 16:00 - 19:00

Moderators: Dragiša Bojović and Tatiana Rozhdestvenskaia

IA SAINTS AS NATIONAL SYMBOLS

Dimo Cheshmedzhiev

The Culture of Bulgarian King Peter I (927-965): Monarchical or State
Institute of History, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Rev. Martin Dimnik

Sviatosha - the First Prince-Monk of Kievan Rus’
Pontifical Institute of Mediaeval Studies, University of Toronto (Canada)
IB GENRES

Margaret Dimitrova  
*Pre-Baptismal Rites in South Slavonic Trebniks: Notes from Microfilms in the Hilandar Research Library*  
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)

Galina Kazimova  
*Prayerful Canon to the Holy and Venerated Paraclete by Maksim Grek*  
St. Tikhon Orthodox Theological Institute and Institute of World Literature (Moscow, Russia)

Svetlana Ragrina  
*A Contribution to the History of the Torzhественник: Versions created in Five Russian Monasteries*  
Estonian Institute for Slavistics (Tallin, Estonia)

Alexei Sergeev  
*The Serbian Version of “Margaritai”*  
Manuscript Division, Library of the Russian Academy of Sciences (St. Petersburg, Russia)

Wednesday, 11. IX 2002. – 9:00 - 12:00

**Moderators: Olga Cherepanova and Margaret Dimitrova**

IA HAGIOGRAPHY

Marina Fedotova  
*Savva Visherskii and Efrem Perekomskii: Church Tradition and Historical Sources*  
Institute of Russian Literature, Pushkinskii Dom (St. Petersburg, Russia)

Olga Cherepanova  
*Genre of Visions in North Russian Hagiography of the XV-XVII Centuries*  
Department of Russian Language, St. Petersburg State University (Russia)

Lidija Gavrushina  
*The Miracles of Saint Sava and their Theological Interpretation in Serbian Hagiography of the XIII-XIV Centuries*  
Institute of Slavistics (Moscow, Russia)

Olya Grigorova  
*St. Georgi Kratovetz-Novoi Sofiiskoi in Slavonic Hagiography*  
Institute of Literature, Southwest University “Neofit Rilski” (Blagoevgrad, Bulgaria)

IB MUSIC AND HYMNOGRAPHY

Svetlana Kujumdzhieva  
*Music for St. Petka of Trnovo*  
Institute of the Arts, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Marija Yovcheva  
*Significance of Hymnographical Codices with Traces of the Typikon of St. Sava for Reconstruction of the Old Bulgarian Monastic Liturgy*  
Cyrillo-Methodian Research Center, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Rev. Sergij Macnev  
«Znamennij raspaevo. Orthodox Practice*  
Diocese of Tver’ (Russia)

Svetlana Zvereva  
*Russian Monastic Choirs of the Late Medieval Period*  
State Institute for the Study of the Arts (Moscow, Russia)

Wednesday, 11. IX 2002. – 16:00 - 19:00

**ICONOGRAPHY**

**Moderators: Sheila Campbell and Svetlana Ragrina**

Predrag R. Dragić-Kijuk  
*Three-Faced Christ and the Traditional Symbolism of Numbers*  
Serbian Union of Writers (Beograd, Jugoslavija)

Elisa Alexeevna Gordienko  
*Khutyn Monastery and Novgorod on the Icon “Sexton Tarastiy s Vision”*  
Institute of History, Russian Academy of Sciences (St. Petersburg, Russia)

Priscilla Hunt  
*A Key to Novgorod Monastic Culture: The Transformation of the Last Judgment Scenario in a 15th-century Novgorod Icon*  
University of Massachusetts affiliate (Amherst, Massachusetts, USA)
Ralitza Rousseva-Lozanova  
*Iconographic Characteristics in St. Demetrios’ Church in Boboštice, Albania.*  
Institute of Art Studies (Bulgarian Academy of Sciences) and the Institute of the National History Museum (Sofia, Bulgaria)

Beatrice Tolidjian  
*Inspirations from the Caucasus: An Examination of the External Wall Decoration of Some Gregorios Pakourianos Monastic Foundations Around Plovdiv, Bulgaria*  
Library of Congress (Washington, D.C., USA)

**Thursday, 12. IX 2002. – 9:00-12:00**  
**Moderators: Martin Dimnik and Irina V. Pozdeeva**

**1A PHILOSOPHY AND MYSTICISM**

Andreas Andreopoulos  
*From Sinai to Thabor: the Mountain of Mystical Ascent*  
Pontifical Institute of Medieval Studies, University of Toronto (Canada)

David K. Prestel  
*The Idea of “Anachoresis” in Kievian Caves Monasticism*  
Department of Linguistics and Slavic Languages, Michigan State University (USA)

Victor Alexandrov  
*The Syntagma of Matthew Blastares in the Monastic Scriptoria and Libraries of the Balkans*  
Department of Medieval Studies, Central European University (Budapest, Hungary)

**IB CALENDARS**

Radoslava Stankova  
*Commemoration Dates of Local South Slavic Saints in the 13th-Century Monastic Miscellanies*  
Institute for Literature, Bulgarian Academy of Sciences (Sofia, Bulgaria)

Matilde Casas  
*The Paskhalia Tables in Codex Slavicus Granatensis*  
Slavic Studies, Department of Greek Philology, University of Granada (Spain)

Anne-Laurence Caudano  
*The Translation and Use of Byzantine Treatises on Calendars in Rus’ (11th–13th Centuries)*  
Slavonic Studies, Trinity College, Cambridge University (United Kingdom)

Daniel E. Collins  
*Ulterior Motives in Slavic Manuscripts: The Tendentiousness of the Hilandar Josephus Manuscripts*  
Department of Slavic & East European Languages & Literatures, The Ohio State University (USA)

**Thursday, 12. IX 2002. – 16:00-19:00**

**PHILOLOGICAL APPROACHES**

Jasmina Grković-Major  
*Language and Style of Old-Serbian Literacy*  
Department of Philosophy, Novi Sad University (Jugoslavija)

Tania D. Ivanova  
*Philological and Linguistic Observations on the Slavic Translation of “Thekara the Monk”: Hilandar Monastery Slavic Manuscript no. 494 and Plevlja Monastery Slavic Manuscript no. 60*  
Department of Slavic & East European Languages & Literatures, The Ohio State University (USA)

Adelina Angushcheva  
*Love of Learning and Pain of Writing in the Slavic Tradition: A Study on Medieval Marginal Notes*  
University of Lancaster (England)

Iva Trifonova  
*On the Translation of the Apokalypsis tolikovoi in the South Slavonic Tradition*  
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)

Petko D. Petkov  
*On the History of Translated Pateriks in Bulgaria: Leimon Pneumatikos of Ioan Moskh in a Translation of the 14th Century*  
Department of Cyrillo-Methodian Studies, “St. Kliment Ohridski” University of Sofia (Bulgaria)

Lora Taseva  
*Die serbischen Übersetzungen der Synaxarien zum Triodion und des Vers-Prologs*  
Cyrillo-Methodian Research Center, Bulgarian Academy of Sciences (Sofia, Bulgaria)

**Friday, 13. IX 2002. – 17:00-19:00**  
**CLOSING**
The Cyril of Turov Cycle of Prayers Among the Holdings of the HRL

By Ekaterina Rogatchevskaia

The summer stipend I received from the RCMSS made possible a one-month research visit to the HRL to continue my study of prayers written by Cyril of Turov, a 12th-century Russian bishop and prolific author. A feature that makes Cyril of special interest is his cycle of prayers (3 prayers for each day of the week linked to certain services) for morning and hourly prayers and vespers. Having consulted the HRL’s online catalogue, I found that among its holdings were five manuscripts with Cyril’s prayers – HM.SMS.223, 367, 362, 364, and 742.IX – an obvious place to begin my research.

The study proved that Cyril’s cycle of prayers was known and fairly popular in Athonite monasteries not only in the Middle Ages but much later, in the 17th, 18th, and 19th centuries. While examining the entire collection, I found other manuscripts with Cyril’s prayers, where his authorship was not noted in the manuscript or the printed catalogue: HM.SMS.356 and 741.I, SZN.GRA.19, BNL.275. I also found one manuscript from the Polish National Library in Warsaw (BOZ.86), two manuscripts from the Eparchial collection (GIM.Eparch.88 and 310), as well as two manuscripts from the St Petersburg State University Library (SPbGU.E.III.70 and II.9). I should note that the most recent descriptions of GIM.Eparch.310 and SPbGU.E.III.70 do not mention Cyril.

Among the manuscripts, eleven (HM.SMS.223, 367, 362, 364, SZN.GRA.19, BNL.275, BOZ.86, GIM.Eparch.310, SPbGU.E.III.70 and II.9) contain either the full cycle of 21 prayers or the reduced cycle of only 7 morning prayers. My preliminary textological analysis shows that most belong to the group of manuscripts that I call a second redaction (variant) of the earlier cycle.

However, there are some particularly interesting features in certain manuscripts. For example, in SPbGU.E.II.9, the text of the prayers is similar to the text of the 2nd redaction, but the manuscript includes “instructions” on the sequence of reading these other prayers within a service, which I previously considered to be a distinguishing feature of the first redaction. And despite the fact that Cyril’s prayers (at least within the cycle) are usually ascribed to him, I found a particularly interesting manuscript (BNL.275), where, although the structure of the cycle is kept almost untouched, the actual text had been modified greatly and, in fact, is not ascribed to Cyril.

During my time at the HRL, I studied 14 manuscripts with Cyril’s prayers previously unknown to me. This significantly increases the number of manuscripts that have been and are being examined in order to present a full history of the text as well as establish a time-frame for these prayers within medieval Slavonic culture and church practice.

Hoping to tackle this problem, my study was focused not only on textological issues, but also on a search for any other similar texts and cycles. Thus, in the HRL I examined a large number of prayer books – euchologia and trebni – of the monastic tradition. I found only one other anonymous cycle of prayers (Uppsala. 5). The prayers in this cycle are considerably shorter and less sophisticated than Cyril’s, though the structure of the cycle is very similar. Is this a tradition of prayer cycles developed by Cyril and others, where the Uppsala manuscript represents the tip of the iceberg, or is this manuscript unique?

Apart from this mysterious manuscript, all cycles of prayers inscribed Molitvy po vsia dni present either the Cyril cycle or a well-known cycle of laments by Ephraem Syrus. This brought to my attention the so-called Tikara (HM.SMS.491, 492, 493, 498, 495). However, in this type of book, the Ephraem cycle is not part of a service. On the contrary, Cyril’s prayers (when within the cycle) are very often followed by texts and rubrics that would be normally used in the context of a service (e.g. Gospodi pomilui 30 [raz], i po Otche nash otpust). Where and how these prayers might be used for services (if they were used in this way) – still remains a mystery. As is true of the textological analysis, more research also must be done on this aspect.

My visit to Columbus was productive and inspiring. The staff contributed greatly to make my stay at OSU pleasant and successful, and I would thank them all for their hospitality.

Editors’ note: Dr. Rogatchevskaia was accompanied by her younger son, Ilia, who enjoyed his stay. Among other things, he wrote:

I’d like to thank the Hilandar Research Library for the opportunity to come to Columbus, as none of my schoolmates could ever do this. Makes me so jealous! While my mother worked in the HRL, I attended a daycare program. The other kids nicknamed me “Scottie” because of my Scottish accent. The day before we left, the HRL staff presented me with an Ohio State t-shirt. That same day, Archie Griffin came to pick up his son Adam at daycare. Since he is a famous OSU athlete, I asked him to sign my shirt. He signed it with a permanent marker and told me not to wash it a lot or the pen marks would wash off. I have not washed it once since then!!

Ilia Rogatchevski wears OSU shirt autographed by the legendary Ohio State football player, Archie Griffin
Contributions to The Hilandar Endowment Fund

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

Charles E. Gribble
Lyubomira P. Gribble
Columbus, Ohio

David Edward Kos
Pickerington, Ohio

Predrag Matejic
Tatyana Nestorova-Matejic
Columbus, Ohio

Zoran Milkovich
Teaneck, New Jersey
Matching Gift: The J.P. Morgan Chase Foundation

George and Geraldine Ostich
Barberton, Ohio

Barbara L. Popovich
Columbus, Ohio

Helene and Ted Senecal
Dublin, Ohio

Sarah Sijacki
Fullerton, California

Jennifer Spock
Richmond, Kentucky

Mildred Terzic
Westmont, Illinois
Matching Gift: Massachusetts Mutual Life

Father Rodney Torbic
Carmichaels, Pennsylvania

Michael R. Zunich
Sheffield Village, Ohio

Contributions support the HRL and RCMSS in their continuing efforts to promote medieval Slavic studies. All gifts are tax deductible to the extent the law allows. Checks should be made payable to The Ohio State University - please indicate HRL/RCMSS in the memo section.

GIFTS IN KIND

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

Ivan Biliarsky
Dimo Cheshmedzhiev
Margaret Dimitrova
Axinia Djourova
Nadezhda Dragova
Klimentina Ivanova
Iskra Khristova-Shomova
Svetlana Kujumdzhieva
Elissaveta Moussakova
Georgi Pop-Atanosov
Kazimir Pop-Konstantinov
Georgi Popov
Lora Taseva
Khristo Temelski
Mariyana Tsibranska-Kostova
Elena Uzunova
Vassja Velinova
Marija Yovcheva
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Aleksii Pentkovskii
Irina V. Pozdeeva
Tatiana Rozhdestvenskaia
Aleksii Sergeev
RUSSIA

Matilde Casas
SPAIN

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