



# Cyrillic Manuscript Heritage

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The Ohio State  
University

THE HILANDAR RESEARCH LIBRARY  
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus  
Ohio

## Historic Raška, Serbia: Site of the Fifth International Hilandar Conference

The **Fifth International Hilandar Conference** has been scheduled for Raška, Serbia, from September 8 – 14, 2002. The conference is being sponsored by the “Gradac” Cultural Center of Raška, Serbia, and the Resource Center for Medieval Slavic Studies of The Ohio State University. The theme of the conference is: *Love of Learning and Devotion to God in Orthodox Monasteries*. Papers will be presented on topics relating to learning, culture, and monastic life in medieval *Slavia Orthodoxa*. The presentations will take place from September 9<sup>th</sup> through the 12<sup>th</sup> with the remainder of the time designated for travel to and from the conference and for excursions to monasteries and other local attractions.

Historic Raška, Serbia, includes the very picturesque Kopaonik mountain region. Several monasteries are located there, including Gradac, Stara Pavlica, Nova Pavlica, Nikoljaca, Studenica, Sopoćani, Petrova Crkva, Djurdjevi Stupovi, and Crna Reka. These cultural monuments date from the 9<sup>th</sup> through the 13<sup>th</sup> centuries. Conference participants will receive complimentary registration, housing, meals,

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Kallistos, Bishop of Diokleia, and William “Brit” Kirwan, OSU president  
photo by Nathan Robinson

## Bishop Kallistos Meets OSU Community During Visit Sponsored by RCMSS/HRL

Before a rapt and appreciative audience of over 200 on April 9 of this year Kallistos, Bishop of Diokleia, spoke on *Light and Glory: The Significance of St. Gregory Palamas for the World Today*, a fascinating and complex topic made understandable by the depth of knowledge, eloquence, and passion of His Grace’s words.

Bishop Kallistos, the former Timothy Ware, is a world-renowned theologian and Pembroke Fellow and the former Spalding Lecturer of Eastern Orthodox Studies at the University of Oxford. Author of several books and currently working on the translation and study of the *Philokalia*, Bishop Ware is still best known for *The Orthodox Church*, now in several printings and often used as a seminal textbook on Orthodoxy.

Bishop Ware was introduced by Dr. Melinda Nelson, Assistant Dean of the College of Humanities. His Grace’s lecture was given before an OSU community of faculty and students, members of the Columbus Greek parish of the Annunciation Cathedral, members of other local parishes, as well as guests from as far away as Canada, Oklahoma, and Tennessee. Soon, interested individuals throughout the world may also view and

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# Director's Desk

Dr. Predrag Matejic



Several weeks have passed since the visit and lecture of Kallistos, Bishop of Diokleia, though the excitement and energy he created are still with us and will likely continue for some time—we hope until his next visit! We are grateful

to His Grace for the time he shared with us, for his inspirational words, and for the interest he has shown in the Hilandar Research Library and the Resource Center for Medieval Slavic Studies.

Related to Bishop Kallistos' visit, we also hosted a small dinner in his honor. In addition to several university officials, also present were a few especially invited guests. Making a special appearance, Dr. William "Brit" Kirwan, the president of The Ohio State University, met the dinner guests and spoke for several minutes, welcoming His Grace and expressing gratitude to our supporters and staff. It was both personally and professionally gratifying to hear President Kirwan speak so enthusiastically of my father's academic legacy, which includes the Hilandar Research Library and the Resource Center for Medieval Slavic Studies. We were also delighted to hear that plans for the future major renovation of the Main Library at The Ohio State University, already in the planning stage, include a *larger and more prominent role for the Hilandar Research Library*.

The other major activity of this Spring has been planning the 5<sup>th</sup> International Hilandar Conference, September 8-14, Raška, Serbia. Coordinating our efforts with Dr. Miroljub Joković of Serbia, we look forward to a successful conference in Serbia's historic Kapaonik region. We have received inquiries regarding the conference from throughout the world. His Holiness, Patriarch Pavle, is expected to open the conference with a service in Studenica Monastery on September 8.

We hope to have an exciting announcement at the 5<sup>th</sup> International Hilandar Conference. The week of March 25 we hosted the Director of the Museum of the Serbian Orthodox Church in Belgrade, Dr. Slobodan Mileusnić, who was researching possible connections between iconographers and manu-

script illuminators of Hilandar Serbian manuscripts of the 16<sup>th</sup> and 17<sup>th</sup> centuries. While here, we continued discussions regarding the possibility of obtaining microfilms of the valuable manuscript collections of the Museum. Shortly after his return to Serbia, Dr. Mileusnić informed us that Patriarch Pavle looks favorably on such a project. It is our sincere hope that the Conference in Raška will serve as an appropriate venue during which an official signing and announcement of such an agreement between the Serbian Orthodox Church (for the Museum) and the Hilandar Research Library will be made. The possibility of adding almost a million microfilmed pages of such important manuscript material is breathtaking. Of great significance is the opportunity to help preserve the important cultural heri-



V. Rev. Dr. Matejic, P. Matejic and S. Mileusnić

tage of Serbia's manuscripts, to make this heritage more accessible, and to have it join and be utilized together with the related material from Hilandar Monastery, certain other monasteries on Mount Athos, as well as the other 90-some collections already available on microform in the HRL.

William Veder, RCMSS international affiliate for The Netherlands and co-editor of the important medieval Slavic informational bulletin and journal, *Polata k' nigopis'naia* ("Scriptorium"), initiated discussions of the transfer of back and future issues of the journal to electronic format, to then be made available via the HRL's website. Taking advantage of a brief research trip to the HRL in April, Dr. Veder met with me and Dr. Raimund Goerler, Assistant Director for Special Collections of the OSU Libraries and University Archivist, to explore this joint venture. We gladly anticipate hosting and making accessible this important scholarly journal.

We also have other good news to share. Dongsoo Jeon, a longtime RCMSS Graduate Research Associate, successfully defended his

PhD dissertation and is now gainfully employed. Also, Matilde Casas-Olea, participant in the 1999 Medieval Slavic Summer Institute and recipient of a 2001 Summer Stipend, has received a teaching position at the University of Granada, Spain. She is now preparing the publication of the Slavic manuscript discovered in Granada's university library.

Finally, unfortunately we have had some significant losses to our family of scholars and supporters. Academician Stojan Vujičić, of Hungary, who was so instrumental in 1984 in assisting us and arranging the microfilming of the valuable manuscripts of the Serbian Orthodox Ecclesiastic Museum in Szent Andre, Hungary, has passed away. His beautiful voice and good nature will be missed by all. Mrs. Esther Clarke, who donated the "Clarke Paisii" manuscript to the HRL, too has passed away. Medieval scholarship mourns the loss of Sir Dimitrii Obolenski, the University of Oxford's renowned Byzantino-Slavist. Scholarship will also miss UCLA's eminent linguist and Slavist, Henrik Birnbaum. And, while neither a Slavist nor scholar, we shall certainly miss Lee Akkerman of Florida, whose friendship and advice was most crucial at a critical stage in our Russian Project. Also, one of the HRL's earliest benefactors, Michael Kvočka of Columbus, recently died. A supporter since the first days of the original Hilandar Project, we will always remember him for his advice, quiet wisdom, and often anonymous generosity.

## CYRILLIC MANUSCRIPT HERITAGE

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# RCMSS ADVISORY COUNCILS IN PROFILE

## Series Featuring Individual Members

By Dinissa Duvanova

### OSU Advisory Council

Nicholas Howe, professor of English and director of the Center for Medieval and Renaissance Studies (CMRS) at The Ohio State University, received his PhD from Yale in 1978. After teaching at Rutgers University and the University of Oklahoma, Dr. Howe joined the OSU faculty in 1991. As a member of the RCMSS Advisory Board, he believes that the



Nicholas Howe  
Director, CMRS

Resource Center for Medieval Slavic Studies plays a crucial role in the work of medieval and renaissance studies “because it makes all western medievalists far more cognizant of the geographical scale, religious diversity and cultural range of their discipline.” He recalls that during his graduate studies in the mid-1970s, medieval studies, for all intents and purposes, meant France, Britain, Germany and maybe Italy and Spain. Beyond that, nothing! He is pleased that students at Ohio

State have access to a great collection of Slavic materials and a cadre of fine colleagues in this field.

Dr. Howe is currently working on a book about ideas of place and cultural senses of geography in Anglo-Saxon England (pre-1100 C.E.). The book, entitled *Writing the Map of Anglo-Saxon England*, will engage with the ways in which early medieval cartography was a narrative or textual form rather than the visual one we know today. “The Anglo-Saxons wrote their maps, quite literally, and did not draw them. They were able to relate geography to history in ways that suggest their sense of place had a great deal to do with what had happened there,” he explains. Professor Howe recently was named a recipient of the prestigious John Simon Guggenheim Memorial Fellowship, an award which will further facilitate his study of Anglo-Saxon England. He has authored numerous books, articles, reviews, and editorial works including *The Old English Catalogue Poems: A Study in Poetic Form* (1985) and *Migration and Mythmaking in Anglo-Saxon England* (2001).

Dr. Howe believes that the success of his students, as they make lives and careers for themselves, is the most important indicator of his own academic accomplishments. He speaks with great pride of the progress that CMRS has made over the last few years. “The College of Humanities and the College of the Arts now have extremely strong faculty in medieval and renaissance studies. I think we now have the finest faculty in these periods of any university in North America!”

### International Affiliate

Per Ambrosiani, associate professor of Slavic Languages at Stockholm University, Sweden, is our International Affiliate in Scandinavia. He received his PhD from Stockholm University and currently continues his long-standing research on verbal accentuation in Slavic Gospel manuscripts, investigating methods for dating and determining the place of origin of Slavic manuscripts. Dr. Ambrosiani is also working on a research project concerning Russian onomastics, based on 17th-century northwest Russian village name materials located in the Swedish National Archives.

Dr. Ambrosiani appreciates the role of the RCMSS in promoting Slavic studies: “My acquaintance with the HRL materials has helped to broaden my experience of Slavic manuscripts. I have worked with quite a few original manuscripts in other places (mainly Moscow), but easy access and a broad representation of materials have made the HRL an indispensable place to do certain survey investigations.” He is eager to introduce Scandinavian researchers to the HRL. In his view, such networking activities are very important. “Being close to the Slavic countries, we sometimes tend to forget that important centers for Slavic studies, including those with important repositories of source materials, are also located in other parts of the world!”



Per Ambrosiani  
International Affiliate,  
Scandinavia

As RCMSS International Affiliate, Dr. Ambrosiani keeps up with his Scandinavian colleagues’ scholarly work. In June 2001, Lea Siilin successfully defended her doctoral dissertation on orthographical norms (using texts of the *Life of Alexander of Svir*) at Joensuu University, Finland. Alexander Pereswetoff-Morath is finishing his dissertation work on medieval anti-Judaism at Lund University, Sweden. Lars Steensland (Lund) continues his work on different types of *Tolkovye azbuki*. Forthcoming is the first part of the descriptive catalog of the Novgorod occupation archives edited by Elisabeth Löfstrand (Stockholm University) and Laila Nordquist (Uppsala University, Sweden). In January 2002 the Estonian Institute for Slavistics (*Eesti Slavistika Instituut*) was founded, under the directorship of Svetlana Ragrina. One of its goals is to promote research on collections of Slavic manuscripts in the Baltic and Nordic countries. A Baltic/Nordic/Russian group of scholars, including Lars Steensland and Dr. Ambrosiani, have agreed to serve on the Institute’s International Committee.

## HRL Journal

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

### MUSICAL RENDERINGS IN LITURGICAL MANUSCRIPTS

By Mariana Dimitrova



When planning my week-long visit to the Hilandar Research Library, I decided to focus on liturgical manuscripts, which, as a rule, do not contain musically arranged texts, but still do present valuable evidence of music rendering. For instance, one can always rely on the *Menaia*, *Triodia*, and *Pentecostaria* when studying the distribution of the eight modes among different genres of chant. Furthermore, some sources include the primitive *theta* notation—a *theta* sign (ϑ) that appears either alone or accompanied by a few other neumes at the closing phrases of certain hymns. There are also some scattered examples of fully notated texts—usually *stichera*, as in the famous *Draganov Menaion*, where unique combinations of signs pose challenges to musicological research. In my own work I have come across yet another primitive notation used to mark the units of the *troparia* in a given canon. Considering the richness of the HRL's microform collections, I was hoping that in one short week I would still be able to advance my study on the notated chants found in liturgical manuscripts.

Viewing microfilms turned out to be only part of my experience at the Hilandar Research Library. I benefited greatly from the discussions I had with M. A. Johnson on the topic of the Old Testament Lectionaries; I learned from Predrag Matejic about an incredible invention that allows us to clearly see watermarks in paper without holding up the manuscript to light; I met the Very Rev. Dr. Mateja Matejic, founder of the original Hilandar Research Project, and attended a Liturgy led by him. The time I spent in front of the microfilm reader was very rewarding too. I was fortunate to come upon a 13<sup>th</sup>-century Greek *Menaion* from the Hilandar Monastery Byzantine collection (HM.BMS.1), in which I counted 35 *stichera* notated throughout with Middle Byzantine notation. This manuscript was briefly described by A. Jakovljevič, but does not appear to have ever been studied as a musical source. I am very grateful to my hosts at the HRL/RCMSS for the xerox copy of this *Menaion*, as well as for the copies from other manuscripts in which I found sporadic *theta* signs. I am especially obliged to the HRL/RCMSS staff for their expert assistance wonderfully combined with hospitality and warmth.

### ECONOMIC AND LITURGICAL INTERACTION IN NORTHERN RUSSIA

By Jennifer Spock

As an assistant professor at Eastern Kentucky University, I have the good fortune to be within driving distance of The Ohio State University and the Hilandar Research Library. Over the past two semesters, I have visited the HRL/RCMSS five times to research my ongoing projects. I received my degree in history from Yale in 1999 where I worked on the pious, spiritual, and social interactions of the Solovki Monastery from its founding in the early 15th century to 1645. My work focuses specifically on

monastic spiritual life and more generally on the society of Russia's northern regions as they came under the influence of Orthodoxy. The two are closely linked, and the libraries and archives of Russia's pre-Petrine monasteries have a wealth of religious, pious, spiritual, economic, and



social information regarding Russia's hinterlands. This year my work at HRL has focused on two paper presentations that will fill perceived gaps in my previous work and will contribute to an article and my book manuscript. The paper that I presented in November at AAASS dealt with the problem of authority in the monasteries. A paper, which I recently gave at a workshop sponsored by Harvard University's Davis Center, focused more specifically on the interaction between the economic and liturgical/pious documents regarding information on Russian Orthodoxy, both institutional and experiential, and Russia's understudied northern society and economy.

Much of my previous work entailed culling through the economic documents of Solovki where there are rich sources regarding donations to the cloister. These in turn shed light on the preferences that northern Orthodox believers had regarding their saints, methods for resolving problems, and the interaction between the monks and surrounding families of traders, fishermen, and peasants (the three categories often coincided). Since receiving my degree I have expanded my research beyond Solovki to provide more context for northern pious activity and northern Russian society.

The liturgical and pious manuscripts of monasteries are, of course, one of the major resources for the history of piety and spirituality, and for the purpose of expanding my research beyond the

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*HRL Journal, continued*

Solovki Monastery, the collections at HRL comprise one of the finest repositories in the United States. I have been searching through the primary sources that HRL has on microfilm for lives and miracles of major northern saints such as Varlaam Khutinskii, Andrei Siiskii and Alexander Svirskii. The recent collections that HRL has received from GIM, MGU, and Saratov, have hundreds of miscellanies (*sborniki*) from the pre-Petrine era. I have been delving into miscellanies in search of lives, miracles, and monastic instructions, which are frequently translated as “rules” (*ustavy*). These manuscripts have helped contextualize my work.

The word *ustav* can have many translations. It may designate a *typikon*, the instructions for church services. A monastery might have a number of different *typika* with minor differences in the celebration of services. An *ustav* may designate instructions for proper daily living such as meals, clothing, and labor. Again, a single monastery might have more than one such *ustav* within its library, each received as a gift, copied, bought, or even uniquely created for that cloister, within just a few years of one another. An *ustav* could be an amalgam of these two types of directions. It might also indicate a “cell rule” that gave monks instructions for customary prayers to be said at regular times of the day or week. An *ustav* or *pravila* (“laws”) might also give instructions to monks for appropriate prayers to be made in the case of unplanned occurrences: various types of temptation or reasons for praise and thanksgiving. Saints’ lives were used as a type of instruction to which an authority figure could turn for the proper resolution of problems. The *sborniki* that I have studied at HRL show the variety of instructional material available to monks and their leaders for proper pious devotion and daily behavior.

What has come to light from my recent research at HRL along with my earlier work is the verification that a monastic community did not rely on specific documents for guidance, but rather looked to a broad base of varying documents for appropriate patterns of life and worship, and appropriate responses to problems or events. Authority resided in

many writings, but more importantly, authority resided in the interpretation and adaptation of portions of written work by abbots or spiritual fathers. Appropriate human authority could select from a vast collection of accepted written works to provide a fluid orthodox framework for leadership role modeling.

My work now aims to examine the instructional documents available in a given period at a few chosen monastic communities, and to try to assess the most likely patterns of life, concerns, problems, and triumphs based on the interpretation of authority at each cloister. My hope is that such a project will give for the first time a window into the life that a “typical” monk in Russia might have led in the 16th or 17th century—a monk from a non-elite family of moderate means who had retired to a cloister but continued to be active in labor and the world.

## TRACING THE SLAVIC SYNTAGMA OF BLASTARES

By Victor Alexandrov

Last academic year, due to a grant that I received from the Central European University (Budapest), I was able to conduct six months of research at the HRL. I was interested in manuscripts on microfilm of the Slavic translation of Matthew Blastares’ *Syntagma* and in the rich collection of secondary literature held by the HRL and OSU Libraries.

The *Syntagma kata stoicheion* (“Alphabetical collection of canons”) is a Byzantine canon and civil law code completed in 1335 by the hieromonk Matthew Blastares, a canonist and hymnographer from Thessalonica. Several years later it was translated into Slavic. The *Syntagma* enjoyed immense popularity in the later years of Byzantium and in post-Byzantine Greece, serving as a basic canon law collection until the arrival of the *Pedalion* of St. Nicodemus the Hagiorite. Equally, the translation of the *Syntagma* was widespread among the Orthodox Slavs in the late Middle Ages. In Russia, the Old Believers copied this

code even as late as the early twentieth century. In Serbia, the shortened version of this *nomocanon* circulated as a part of Stefan Dušan’s legislation.

While at the HRL, I planned to examine all available copies of the *Syntagma*, and also had the idea to trace the diffusion of Blastares’ code in the linguistic area of Church Slavonic (that is to say, among the Orthodox Slavs and Roma-



*Hilandar Slavic Ms. #299, f. 1r*

nians). In order to trace the circulation of the *Syntagma*, I browsed through all the catalogues in the HRL and OSUL, and managed to complete significantly my list of *Syntagma* manuscripts, bringing it to almost seventy items. Back in Budapest, it was easy to sum up the data collected at the HRL and to write a chapter of my dissertation. As I sorted through the information that I gathered in Columbus, a clear picture of the diffusion of the complete *Syntagma* emerged, and its movement from southern Serbia and Macedonia, through Bulgaria and the Romanian principalities, to Ruthenia and Russia, revealed itself.

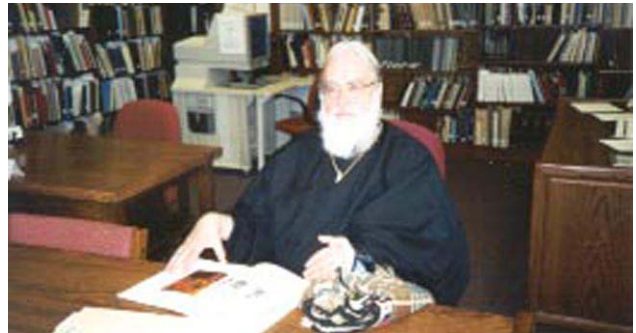
With regards to the manuscript copies of Blastares’ code, it was a pleasant surprise to realize that, due to rapid expansion of the HRL, it possessed more microfilms of the complete *Syntagma* than I expected to find. It also turned out that the five manuscripts found in the HRL represent all the basic stages in the transmission of the complete *Syntagma* in the northern parts of the Byzantine commonwealth.

The Serbian codex **HM.SMS.299** belongs to the group of the five oldest copies of the Slavic *Syntagma*, dating to the

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## *Photo Gallery Visit with Kallistos Ware, Bishop of Diokleia*

Photos by Nathan Robinson



*Bishop Ware in the Hilandar Research Library*



*Predrag Matejic welcomes Bishop Ware and guests  
during dinner at the Faculty Club*



*William "Brit" Kirwan, Bishop Ware and Alex Machaskee*



*Faculty Club Reception Honoring Bishop Ware*



*Dr. John Koutras, Dr. Manuel Tzagournis, Bishop Ware, Peter Patitsas,  
Adam Tzagournis, Madeline Tzagournis and Fr. Alexander Papagikos*



*Frs. Alexander Rentel, Daniel Byantoro, Anthony Sarris, Bishop Ware,  
Frs. Alexander Papagikos, Gordon Walker and Daniel Rentel*



*Dr. Nick Schooley, Steven Kozobarich, Jeri Kozobarich, and  
Ray Suput spend a few minutes chatting with Bishop Ware*



*Bishop Ware meets with Nick Alexander, Tom Chase, Sharon Black, Josie Chase and Peter Patitsas*



*Susan Walton introduces son David*



*Fatmir Cici listens intently to Bishop Ware*



*Aleksandra Budisavljevic receives the Bishop's blessing while her sister, Marija Young, looks on*



*Alex Machaskee, Sophie and Kosta Papich*



*Mrs. Gordon Walker, Mrs. Anthony Sarris, David Robinson and Leon Twarog visit during reception*



*Kathy Johnson and Pauline Dickey speak with Bishop Ware*



*Melinda Nelson introduces Bishop Ware*



*Bishop Ware presenting his lecture*



*Audience in Independence Hall*

*HRL Journal*, continued from page 5

last two or three decades of the fourteenth century. The history of BAN (Sofia) manuscript #70, written in Resava orthography during the middle of the fifteenth century, is connected with the Ohrid Archbishopric, where it was found as early as circa 1550.

The Saratov State University codex **SGU.208**, a Moldavian copy from 1611, illustrates how manuscripts disappear from the horizon of scholarship and then emerge again. This manuscript, commissioned by the Metropolitan Anastasie Crimca (or Krimkovich) of Suchava for the monastic skete known as Beserikan (according to the colophon), appeared at an exhibition at the beginning of the twentieth century in Moscow. It was noticed by several Romanian scholars. However, traces of this codex were lost, and in 1986 Radu Constantinescu, including it in his summary of Romanian manuscripts housed outside of Romania, failed to establish the precise location of this codex. All this time it was in the collection of P. M. Mal'tsev, an Old Believer merchant, which became part of the Saratov State University library in 1921-22.

The last two manuscripts of the *Syntagma* available in the HRL, St. Petersburg State University **E-IV-48** and **SGU.209**, both dating to the 1760s, represent the Russian stage of the life of this law code. Again, the manuscript from Saratov deserves a special note, as it contains a drawing depicting Blastares as a saint. It is the only image known in Cyrillic manuscripts of this canonist. (Only one depiction of Blastares is attested in Greek manuscripts thus far.)

It was a pleasure to work in the HRL and I will be profiting from the numerous materials found in Columbus for many years to come.

**Editor's Note:** Since Mr. Alexandrov's visit, the HRL has acquired yet another *Syntagma* on microfiche - purchased from Norman Ross Publishing, Inc.: MGU Permsko-Udmurtskaia **Ms. 812** from the end of the 18th century.

Two other Saratov manuscripts have scribal colophons linking them to "Beserikan" monastery: **SGU.12**, a 16th-century *Tetraevangelion*, and **SGU.23**, a 17th-century *Psalter with commentary*.

## PRAYERS FOR NEWBORNS, MOTHERS AND MIDWIVES

By Margaret Dimitrova

My research visit of one month focused on two types of texts: 1) commentaries of the *Song of Songs*, especially, a 17th-century East Slavic cursive manuscript (Saratov **SGU.1003**) containing the textological version found in the *Gennadian Bible* with commentaries by Philo, Hippolytus of Rome, and Gregory of Nyssa; and 2) on pre- (and post-) baptismal rites for the newborn, mother, and midwife in medieval South Slavic codices. Since most of the extant South Slavic *Trebniks* are of relatively late date (15th-17th centuries), a thorough study of every new source is of particular importance for the study of the inventory and distribution of pre-baptismal prayers and their textual variants. By comparing manuscripts and early printed *Trebniks* in the HRL, I was able to find links not only, as expected, between East Slavic printed *Trebniks* and Bulgarian manuscripts of the 18th-19th centuries, but also between codices of Cyprian's *Trebnik*, old printed East Slavic *Trebniks*, and Bulgarian 17th-century manuscripts.

The earliest preserved Slavic *Trebnik*, the Glagolitic *Euchologium Sinaiticum*, does not have prayers for midwives, newborns and mothers after birth. The pre-baptismal rites are richer in 17th-century South Slavic *Euchologia*, but what is important is the earlier, underlying tradition. My study of *Hilandar Trebniks* of Resava orthography, **#167-#169**, all dating to the 15th century, showed the peculiarities of arrangement and textual versions of the pre-baptismal prayers belonging to the underlying tradition of Jakov Trajkov's 16th-century *Trebnik* printed in Venice. Moreover, the most recent, **#169**, contains two prayers for a midwife that occur frequently in 17th-century South Slavic *Trebniks*. The first is actually a version of the prayer for "those who swear too boldly." The archetype of this prayer is present in the *Euchologium Sinaiticum*, but later functioned in two different versions under two different titles in two different cycles.

Its text as a prayer for a midwife in 15th-17th-century South Slavic *Trebniks* is closer to the archetype than to the version that keeps the original function of the prayer *кльншоу се дрьзостиж напрасно*. Still, the text for a midwife shows several errors, perhaps a misreading, which appear in various *Trebniks*, including some from the 15th century. Apparently, this was a version that was established before the 15th century and was not seriously revised later.

Some of the 17th-century *Trebniks* I examined have as a common feature the prayer *Владъико гѣи ѿ хѣ слово божие* (usually with the original prayer for christening and *troparia* and *kondakion* to the



Theotokos) as a prayer for the mother on the third day after childbirth. It is present in the Bulgarian National Library *Trebniks* **#972**, of Daskal Filip of Adzhar, and **#619** (beginning of the 18th century) and in two 17th-century *Hilandar Trebniks* - **#170**, dated 1656 with script and illumination resembling manuscripts originating from the Bulgarian Adzhar center, and **#629**, a 17th-century *philada* whose script is similar to that of **#170** and includes in a doxology: SS. Stefan of Dečani, John of Rila, Petka (Paraskeve); Isaias of Meglen, King Milutin, and Ioachim of Sarandapor.

The text constantly appears as a prayer for women who were present at childbirth in *Trebnik* codices connected with the work of Cyprian, Metropolitan of Kiev and of All Russia, and also in some early printed East Slavic *Trebniks* (cf. *Trebnik* of Gideon Balaban, 1606). In the HRL, I had the opportunity to consult two such codices that have not yet been thoroughly examined and to compare them with what

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*Raška, continued from page 1*



*Gradac Monastery, 13th century*

transportation to and from the Belgrade airport, and sight-seeing excursions.

Initial discussions for the 5<sup>th</sup> International Hilandar Conference began late last year with correspondence between Dr. Miroljub Joković (representing the “Gradac” Cultural Center of Raška, Serbia) and the V. Rev. Dr. Mateja Matejic. Milutin Krečković, former director, and Miloško Miličević, the current director of the Raška Cultural Center soon joined these discussions.

Dr. Joković’s detailed proposal included several important advantages to this location, such as a reasonable budgetary outline, housing accommodations, sightseeing excursions, conference translators and the probable publication of the conference proceedings.

Father Matejic presented this proposal to Ohio State’s RCMSS Advisory Board in early January 2002. It was quickly agreed that the location was ideal and should permit a larger number of European scholars to participate. There was also logic to this because the 4th International Hilandar Conference was held in the United States. Finally, the fact that Raška was in a modern yet scenic and historical region of Serbia was a strong reason for selecting this area.

A *Call for Papers* was issued in early March 2002 with a May 1<sup>st</sup> deadline for receipt of abstracts. The *Call for Papers* generated great interest. Abstracts on subjects as varied as monastic culture, literature, history, art history, linguistics, hagiography, music, iconography, philosophy, and architecture have been received for consideration. The conference

organizers expect that approximately fifty scholars will give presentations. Conference sessions will be open to the public and all interested are invited to attend. Thus, Hilandar will once again bring together people from throughout the world to discuss and better understand its important and continuing cultural legacy.

## Tribute to Stefan Kozhukharov

By **Mariyana Tsibranska-Kostova  
and Dimitŭr Peev Dimitrov**

From the 8<sup>th</sup> to the 10<sup>th</sup> of November 2001 the Institute of Literature of the Bulgarian Academy of Sciences organized the traditional, and ninth in turn, “Interdisciplinary Colloquium on Old Bulgarian Literature and Culture.” For many years now it has been popularly known as the “Petŭr Dinekov” series. This year, the Colloquium was dedicated to the memory of the series’ founder and first organizer, Stefan Kozhukharov. Thus, the names of two eminent representatives of Bulgarian Medieval Studies became the focus of more than 45 reports in almost all scholarly fields of research of the Slavonic Middle Ages, including history, literature, musicology, art, linguistics.

The Colloquium was opened by Anisava Miltenova, who spoke of Stefan Kozhukharov’s major contributions to scholarship. Other memories were recalled and positive words spoken of this great scholar, respected both professionally and personally, by a number of his colleagues, among whom were D. Kosev, deputy-president of the Bulgarian Academy of Sciences; I. Zelev, Dean of the Theological Faculty of the University of Sofia; as well as members of his family.

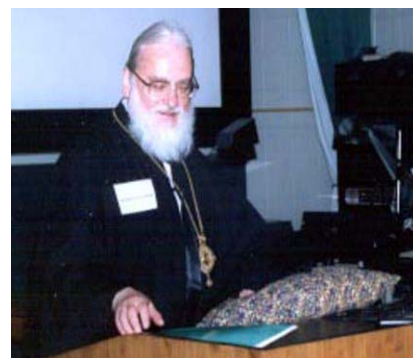
Kozhukharov’s presence was also perceptible in the scholarly agenda of the Colloquium, which included, in particular, many valuable contributions to the field to which Stefan Kozhukharov had devoted so much of his life – Slavic hymnography. Stefan will be missed by

all who knew him, but his legacy and contributions will continue to inspire present and future scholars of Slavic hymnography.

*Bishop Ware, continued from page 1*

hear the lecture through *Orthodoxtv.com*, where it will be available on the internet.

The festivities began with a small dinner in His Grace’s honor. Also attending were a number of invited guests, including Kosta and Sophie Papich, Alex Machaskee, president and chairman of the *Cleveland Plain Dealer*, Joe DeAngelo, director of transportation services for the *Plain Dealer*, and the V. Rev. Dr. Mateja Matejic. Brit Kirwan, President of The Ohio State University, graciously joined the guests for a time, welcoming His Grace and speaking highly of the dedicated efforts of those who had made the Hilandar Research Library not only a reality, but also a world-renowned resource for medieval Slavic scholars.



*Bishop Ware preparing for lecture  
photo by Nathan Robinson*

Before the lecture, the Resource Center for Medieval Slavic Studies hosted a reception in the Grand Lounge of the Faculty Club, where numerous guests had an opportunity to meet and spend some time with Bishop Kallistos. Earlier, His Grace spent several hours in the Hilandar Research Library, acquainting himself with its history, mission, and goals.

The next day, His Grace attended the Liturgy of Presanctified Gifts at “The Annunciation” Greek Orthodox Cathedral and also spoke on the topic *The Eastern Orthodox Church and the Ecological Question*, which will also be made available through *Orthodoxtv.com*.

## RECENT BIBLIOGRAPHY



In volumes 3 and 7 of *CMH* we published selected bibliographies of theses, dissertations, books and articles made possible and/or enhanced by the primary and secondary source materials, especially manuscripts on microform, of the HRL or through the support of the RCMSS. Below are some publications issued since May 2000.

### DOCTORAL DISSERTATIONS

**Jeon, Dongsoo.** 2002. Use of Dual Forms: Scribal Practices in a Morpho-syntactic Actualization (Patterns in Selected Old Russian Gospel Manuscripts, 14th Through 17th Centuries). The Ohio State University.

\***Reeves-Ellington, Barbara.** 2002. "That Our Daughters May Be As Corner Stones": American Missionaries, Bulgarian Nationalists, and the Politics of Gender, 1832-1872. State University of New York, Binghamton.

**Yoo, Syeng-Mann.** 2001. A Corpus-Linguistic Analysis of Fifteenth- and Sixteenth-Century Rjazanian Legal Documents. The Ohio State University.

\*Please note that Dr. Reeves-Ellington made use of the set of Clarke and Haskell Bulgarian missionary archives housed in the HRL.

### ARTICLES AND REVIEWS

**Dimitrova, Margaret.** 2000. "Stari bŭlgarski retsepti za vsiaka potreba." *Mekhanizatsiia na zemedeliето* 9-10:23.

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## GIFTS IN KIND

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† **In Memoriam:**  
**Esther N. Clarke**  
**Michael Kvocka**

### *HRL Journal, continued from page 8*

is preserved of the pre-baptismal rites in Vatican **Borg.Illir.15**. These two manuscripts turned out to be of great significance for my investigation: **SGU.1292**, a 16<sup>th</sup>-century East Slavic *Trebnik*, the colophon of which informs us that this book is a result of the work of Metropolitan Cyprian; and **BMZP. 34B**, a 16<sup>th</sup>-century *Trebnik*, found in the *Biblioteka Muzeum Narodowego Ziemi Przemyskiej* of Poland. At the end of the *Pravilo molebno* to the Theotokos, there is a note that the manuscript was copied (*s'pisano*) from Greek books by Metropolitan Cyprian; there are traces of a Middle Bulgarian protograph in its East Slavic orthography. The prayer is close to the text in Hilandar **#629** and **#170**. In terms of baptismal texts, **Borg.Illir.15** is richer, but the Vatican codex has many more East Slavic language elements than the manuscript in Poland.

This prayer also frequently appears in 17<sup>th</sup>-century East Slavic *Trebniks* as a prayer for those women who attended a

childbirth, for example, in *Slavicus Granatensis*, a 17<sup>th</sup>-century East Slavic convolute kept in Spain (see *CMH* #8, pp. 5, 10). In two parts written by different hands, this manuscript has a rich collection of prayers for mothers and newborns. What is remarkable is their combination with several prayers for pollution, a fact that confirms that the two cycles had similar semantics for the scribes and explains once again why some prayers for a polluted vessel were used for a mother after childbirth.

Thus, an advantage of working in the HRL is the possibility to examine every manuscript as a whole entity, considering the particular texts in context. This approach secures the extraction of much more and sometimes unexpected information. For example, while I was looking for pre-baptismal prayers in Hilandar **#167** (15<sup>th</sup> century), I encountered a cycle of five St. Tryphon prayers against field pests. Moreover, the rite begins with the service to St. Tryphon and has as the sixth and last prayer, St. Paul's prayer against snake-biting followed by a snake charm consisting of words unintelligible to Slavic and Greek speakers. St. Paul's prayer was included in this rite because, first, in some of St. Tryphon's prayers, scorpions and snakes are mentioned among dangerous animals, and, second, the episode of St. Paul with the snake from the Acts of Apostles is mentioned not only in St. Paul's prayer but also in the first prayer of St. Tryphon. Finally, it should be added that after the text of the rite, is drawn a small ornamental snake.

Further, while working with the pre-baptismal prayers in the *Trebnik* convolute, Hilandar **#172**, I found two important marginal notes dating to the 18<sup>th</sup> century. The first of them, at the end of the baptismal rites, before the prayers for the 40<sup>th</sup> day, is rare for *Trebniks*: it says that according to the old custom, the priest should be presented with a gift of two doves or other small birds, ПОПОРУ ДАРЪ ДВА ПТЕНЦА ГОЛУБИНА ИЛИ ДВА ГРЪБЛИУИЦА ТАКО Е' ДРЕВНАГО... This is a quotation from Luke 2:24. The note after the rite for the 40<sup>th</sup> day following childbirth gives the name of the scribe - Priest Stojan.

Само Слога Србина Спасава!/"Only Unity Will Save the Serbs!"



**Serbian cilim (circa 1880s).** Gift of **Harold M. Keshishian**, Trustee Emeritus of the Textile Museum and member of family oriental rug firm of Mark Keshishian & Sons, Inc., Washington, D.C., on **behalf of the Keshishian family** [www.orientalcarpets.net](http://www.orientalcarpets.net). Mr. Keshishian, a friend of Washington D.C.'s Serbian community through his association with **Louis Guy Michael**, noted that his first lessons in the history and art of Serbian cilims came from **Constantin Fotitch**, a long-time family friend. (See *CMH* #8, page 2.)

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